

A CRITICAL EDITION AND TRANSLATION
OF SAMARITAN LITURGIES FOR THE
ZIMMUT PESAH AND ZIMMUT SUKKOT
AND
ASSOCIATED SEMI-FESTIVAL LITURGIES

by

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A Thesis submitted for the Degree
of Doctor of Philosophy at the
University of Leeds

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CORRIGENDA. & ADDENDA.

1. Thesis p.67/13 (C.p.98/27)- add PEGS ["they make pegs sufficient"].
2. Thesis p.86/18 (C.p.105/2)- add "May he be angry with those who are angry with you."
3. Thesis p.132/9 (C.p.111/29)- add GOODNESS ["who in his goodness and grace"].
4. Thesis p.133/17(C.p.112/10)- for 'high-place' read HOLY place.
5. Thesis p.223/18(C.p.431/25)- for 'priesthood' read PROPHETHOOD.
6. Thesis p.251, bottom line (C.438/26)- for 'the Lord will remember' read 'the LAND will ... '
7. Thesis p.253/1 (^C439/6)- add, Great is God. etc.

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P R E F A C E

THE NEED FOR a critical edition and translation into English of the entire Samaritan Liturgy has long been recognised by scholars; but it was Dr J. Bowman, Head of the Department of Semitic Languages and Literatures in the University of Leeds, who a few years ago resolved to act upon his own fresh realisation of the need. It is his hope to edit a complete work, together with an Introduction, in the near future as a tribute to the great pioneer publication of Sir A.E. Cowley - The Samaritan Liturgy, Oxford, 1909. A team of translators, made up of one member of staff and seven research students of the Department, has worked on this project; each translator has been responsible for one particular section of the Liturgy, and the whole is to be edited by Dr Bowman. The present volume represents the last major portion to be undertaken, and its completion anticipates the publication of the whole Liturgy.

PREFACE

The main task here has been to render a translation of the two Zimmut services. The text of Cowley has been followed, being checked against the manuscripts which he used, but reference has been made to variant readings in the manuscripts which have become available since 1909, notably the Gaster collection in the British Museum which were not known to Cowley.

At the same time, the writer has kept in mind the search for the origin and purpose of the Services, for they are the only two important festivals in the Samaritan calendar which have no counterpart in the Jewish: their precise origin and nature were not known at the outset of the study. The conclusions are fully discussed in the appropriate chapter.

Another original aspect of this thesis is its investigation of the QeTAFIM, a form of Scriptural reading, which constitutes a most distinctive element in the Samaritan Liturgy, and certainly one of the oldest. Cowley omits the QeTAFIM from his text, but translations in full are given below. It appears that the QeTAFIM for the Sabbath Morning service are basic, and all

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others are variations with particular reference to the emphases of the respective services.

For the rest, the Introduction sets the scene in respect of Samaritan history and Samaritan literature generally, briefly surveys the theology of the Zimmut services and provides analytical tables of the orders of services. The format of the Cowley edition does not readily reveal the construction of the services and the symmetry between them. The services of the Samaritan Liturgy follow a basic form: the skeleton being the QeTAFIM of the Defter*, the variety of liturgical pieces and responses constituting the clothing of flesh - though differing in arrangement from service to service; this together with a progressive development by the addition of hymns by composers in subsequent ages, thereby breaking the monotony of the much repeated Defter pieces§. The later supplementary pieces are for the most part peculiar to their respective services.

* cf. BROWN, S., A Critical Edition & Trans. of the Ancient Samaritan Defter, Univ. of Leeds, [thesis] 1955.

The Defter is the oldest known liturgy of the Samaritans.

§ See below, Location of Defter Pieces, p. cxlix

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The three main and best periods of liturgical composition were the 14th, 16-17th and 19th centuries of the Christian era. The Zimmut services contain some good representations from these ages.

The writer desires to tender sincere thanks for the generous help given by the staff of the Department of Semitic Languages and Literatures: to Dr J. Bowman for the fruit of his wide knowledge of Semitic literatures which he freely shares with his students, for the benefits of his quite uncanny flair for securing relevant data from obscure sources, and for his unquenchable and infectious zeal; to Dr John Macdonald for his scholarly precision and philological insight; and more recently to Dr B.S.J. Isserlin who so fascinatingly initiated the writer into the elements of Arabic.

Kettlewell Vicarage,
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Yorkshire.

D.D.W. MOWBRAY.

May 1959

A B B R E V I A T I O N S

Throughout this work the abbreviations C., or Cowley, are used consistently to indicate the two volumes of Sir A.E.Cowley's edition of The Samaritan Liturgy, Oxford, 1909. Other publications by this author are fully defined

The form, for example, C.p.94/7 = The Samaritan Liturgy, page 94, line 7.

The form, for example, C.p.94-7 = The Samaritan Liturgy, page 94, footnote 7.

A.D.	Anno Domini
Add.	Addition
art.	article
b.	ben = son of
B.C.	Before Christ
B.J.R.L.	<u>Bulletin of the John Rylands Library,</u> Manchester
B.M.	British Museum
c.	circa
cf.	confer.
Chr./Chron.	The Book of Chronicles
cp.	compare

cent.	century
ch./chap.	chapter
Cr.	Crawford [used to describe the Manuscripts of the Crawford Collection in the John Rylands Library]
Dt./Deut.	Deuteronomy
Ed.	Edition
e.g.	exempli gratia
etc.	et cetera
E.T.	English Translation
Ex./Exod.	Exodus
f(f)	folio(s)
(G)	Gaster [used to describe the Manuscripts of the late Moses Gaster]
H./A.H.	Anno Hegirae
Heb.	Hebrew
H.P.	High-priest
ibid.	ibidem
I.C.C.	International Critical Commentary
i.e.	id est
Intro.	Introduction
J.R.	John Rylands [used to describe Manuscripts in the John Rylands Library]

L.	London [in the description of Manuscripts used by Cowley]
Lit.	Liturgy
lit.	literally
l.	line
Lev.	Leviticus
M.	Marqah
MS[S]	Manuscript[s]
M.T.	Massoretic Text
Num.	Numbers
no.	number
O.	Oxford [in the description of Manuscripts used by Cowley]
om.	omit(s)
op.cit.	opere citate
p./pp.	page/pages
Pent.	Pentateuch
pl.	plural
Pr.	Priest
R.S.V.	Revised Standard Version of the Holy Bible
R.V.	Revised Version of the Holy Bible
Sam./Samar.	Samaritan
sing.	singular

S.V.	Sanaritan Version
Trans.	Translation
Univ.	University
v.	verse
vol.	volume
Z.	Zimmut
Z.P.	Zimmut Pesah
Z.S.	Zimmut Sukkot
✓	root
A.D.	Amram Darah [used in the Tables of Services]
D.	Durrān
D.S.D.	<u>Dead Sea Manual of Discipline,</u> Translation and Notes, [B.A.S.O.R. Suppl. Studies].

P A R T I.

I N T R O D U C T I O N

C h a p t e r O n e

T H E S A M A R I T A N S

Chapter One

THE SAMARITANS

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1. The Rediscovery
of the Samaritans

WHEN the unreceding tide of Islam engulfed the small and scattered communities of the Samaritans, the West heard nothing more of them at all until the late Middle Ages when such independent travellers as Benjamin of Tudela, Wilhelm Boldensele and John Mandeville encountered them. But these slight contacts did not stir any interest in Britain; and it was not till 1584 that Joseph Scaliger visited the Samaritans with a precise and scholarly purpose in mind. He secured some tangible material for research in the form of two Samaritan calendars and the 'Book of Joshua.' In 1616 Pietro della Valle explored the Samaritan centres at Cairo, Gaza, Shechem [Nablus], and Damascus; and he achieved the extraordinary acquisition of two copies

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of the Samaritan Pentateuch and one copy of the Targum of the Pentateuch. Apart from their significance to scholars concerned with Semitic culture, these manuscripts made a contribution to the Catholic-Protestant controversy on the canon of Scripture.

In the seventeenth century isolated visitors to the Samaritans [Huntingdon, 1671; Marshall, 1675; Ludolf, 1685] promoted a correspondence between the West and the Samaritans. Thus, until the early nineteenth century [de Sacy] these Samaritan letters and the manuscripts of the Pentateuch were almost the only source of first-hand information about the Samaritans that the West possessed. During the nineteenth century traveling facilities improved, and the flow of manuscripts mounted. Edward Robinson visited Shechem in 1838 and 1852. H. Petermann, however, is the most significant name in the mid-nineteenth century. He spent an adequate time actually living among the Samaritans, and was able to derive a great deal of material for his studies which would otherwise have been unobtainable. Thereafter, a steady stream of Pentateuchal codices - Hebrew and Targum, theological treatises,

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midrashim, commentaries, chronicles, grammatical and scientific writings, and volumes of liturgy have been made available to western libraries.

Among the writings that have come to light are those which yield data upon the obscure history of this people - 'The Chair of the High Priest,' 'The Tolidah,' 'The Arabic Paraphrase of the Book of Joshua,' and the Arabic 'Chronicle of Abu'l Fath.' All historical information is welcome, but it is to be regretted that the most significant part of Samaritan history - its early centuries - is the darkest. It is alleged that there was a wanton and wholesale destruction of sacred books in the reign of Hadrian, possibly following on the Bar-Cocheba revolt (132-5 A.D.). At any rate, the indisputable lack of knowledge of Samaritan history before this period adds weight to this tradition.

The work of the late Sir A.E.Cowley is the next most notable contribution to our studies, and particularly his epoch-making edition of the Samaritan Liturgy in Hebrew script, with Introduction, published in 1909. Of this more is written below. J.A.Montgomery gathered

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up and evaluated more generally all available knowledge about the Samaritans in his Böhlen Lectures for 1906, published in the following year. Moses Gaster gave a fresh appraisal of much the same data in the Schweich Lectures of 1923.

It is now the post-Second World War period which sees a fresh and intensive study of the Samaritans and their literature as it is developing in the Department of Semitic Languages and Literatures of Leeds University, under the direction of Dr J. Bowman. This thesis represents the final section of the production of a critical edition and translation of the Samaritan Liturgy, the whole being the work of eight students of the Department. A number of valuable manuscripts have come to light since the days of Sir A.E. Cowley, and in respect of both the language and technique we are employing the benefits of subsequent research. It is hoped to publish the new critical edition, with full introduction and translation, as a jubilee tribute to the pioneer labours of Dr Cowley.

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ii. The Name and City
of the Samaritans

WHENCE arises the designation by which this people is known? There are two lines of explanation. The first is that of their enemies, the Jews, who always sought to portray the Samaritans in an unfavourable light. The name 'Samaria' is the Hellenised form of SHOMERON, the capital city which Omri founded in the ninth century B.C. The name of the city was extended to the surrounding country towards the end of the following century when it became a dependency of Assyria. The older name for the land had been 'Mount Ephraim,' or 'the highlands of Ephraim,' corresponding to the highlands of Judah, from which 'Samaria' was separated by a narrow neck of land with deep wadies descending east and west. Communication, therefore, was impossible save for this corridor; and there had always been a natural separation in respect of geography, politics and religion, from the earliest times. In II Kings 17:29 the people of this land are called SHOMERONIM, the only such usage in the Old Testament. Further, it is not

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to be assumed that this term applies to the people who were afterwards called by the name 'Samaritans.' The word in II Kings 17:29 clearly refers to a section of the population of the land of SHOMERON who were idolaters, and evidently differentiated from the Israelites mentioned in the earlier part of the chapter, and from the nationality of the exiled priest recalled to deal with the situation of the lions. It is, of course, most natural that the Jews should find it convenient to apply the term SHOMERONIM^{to} those whom they desired to discredit by insinuating their heathenish origins. In all subsequent references to the descendants of the northern Israelites, especially in Exra and Nehemiah, no specific name is given; and they are simply described as indwellers of the towns of Samaria [Aramaic SHOMRAYIN], which explains the Greek form and its cognate 'Samaritans.'

The Samaritans themselves deny this derivation, and assert that they are SHAMERIM - those who KEEP the Law; and they are proud to add, AL-HAIMET ("in truth").

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THE city of Samaria was built by Omri on a hill six miles north-west of the ancient Shechem, a fair site

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occupying a commanding position. It became the centre of Ahab's baal-worship, the scene of many of the activities of Elijah and Elisha, and the object of a severe prophetic censure for its luxury, vice and oppression. After a long siege it fell to the Assyrians in 722 B.C., and is not heard of again until it was captured by Alexander the Great. It was rebuilt by Perdikkas, but its walls suffered demolition under Antigonus. After a further restoration it was utterly destroyed by John Hyrcanus, but Pompey restored it to the Samaritans and it was rebuilt by Gabinius a few years B.C. Later it was fortified and beautified by Herod the Great, who renamed it 'Sebaste' in honour of Augustus to whom a splendid temple was erected in the city. Early in the third century A.D. Septimus Severus planted a Roman colony there; and we read of a Bishop of Sebaste at Nicea in 325, and another such dignitary at the Synod of Jerusalem in 536. A Latin bishopric was established at 'Sebaste' in 1155 under the Crusaders. To-day a small Arab village occupies the site of the once glorious capital of so chequered a career.

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SHECHEM, which is to be identified with the modern Nablus, became the chief centre of the Samaritans after the decline of Samaria. The handful of surviving Samaritans still cling to this ancient site, built on the gentle slope at the foot of Mount Gerizim, at a point where this mount and the opposite height of Ebal enclose a valley five hundred yards in breadth. It is well-watered and verdant. A concordance will indicate the very numerous sacred associations of this site in the Old Testament, from Abraham's oak of Morgh to Rahoboam's reception of the kingdom. It gained in importance by the erection of a temple on Mount Gerizim in opposition to that of Jerusalem. This temple lasted from the time of Alexander the Great to its destruction by John Hyrcanus. The city was later called 'Mabortha' or 'Mamortha;' and under Vespasian it was renamed 'Flavia Neapolis' - whence derived the form 'Nablus.' It lies at the junction of natural routes across the country, and has been traditionally notorious as a place for lawlessness. It is not necessary here to take up the controversy as to the identification of Sychar with Shechem, save only to mention that a sound case can be made out for this identity. The small community of some two hundred souls

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still live at Nablus; they sacrifice the Passover annually, as well as performing all the Biblical festivals. They have inter-married for centuries, and a common physical appearance has emerged, giving the distinctive features which are reminiscent of ancient pictures of the Assyrians. Montgomery writes, "The Samaritans have thus preserved the ancient type in its purity, and they are to-day the sole, though degenerate, representatives of the ancient Hebrews" [The Samaritans, The Earliest Jewish Sect, 1907, p.26]

iii. S a m a r i t a n H i s t o r y f r o m t h e
M a c c a b a e a n P e r i o d t o
t h e P r e s e n t D a y

IT has been considered more helpful here to deal with the broad outline of the Samaritan history in respect of the ages of which we have some definite knowledge, and to leave till last the difficult problem of the origins of the sect. We trust that we shall have then presented a clear picture, in some sort of order, of the main aspects of the story of this neglected people -

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clearing the way, as it were, for the discussion of their early beginnings.

Few data are available for the period between Ezra-Nehemiah and the Maccabees. Ptolemy carried off many captives from Samaria, and the Samaritan community at Alexandria very probably dates from this time. The native Samaritans seem to have had no part in the war between the Jews and Antiochus Epiphanes, though this latter established a centre of the cult of Zeus Xenos on Mount Gerizim. Jewish boundaries were pushed far into Samaria, and trouble arose in the second generation of Hasmonaeans. In 128 BC John Hyrcanus captured Shechem and Mount Gerizim, and about twenty years later completed the conquest of northern Samaria. In 63 BC Pompey reduced the Samaritan territory, detached Samaria city, and annexed it to the new Syrian province. Thenceforth the Samaritans were for ever free from the domination of the Jews.

The history in the Roman period turns round the city of Samaria itself, for it was the favourite seat of Herod who rebuilt the city and erected a temple in honour of Augustus. After Herod's death the Samaritans

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remained loyal to the Empire. As the crisis mounted towards 70 A.D. the Samaritans suffered at the hands of the fanatical Jews as well as the repression of the Romans. But the overall picture is that as a community the Samaritans were spared the fearful destruction which befell political Judaism. Certainly the century from the beginning of Herod's reign to 70 A.D. was, on average, the happiest in the history of the people.

There is no reason to think that the Samaritan religion, with its close affinity to Judaism, was other than a religio licita; but we have no information on the sanctuary at Gerizim and its worship, or even whether the temple there had been rebuilt.

The city of Samaria never recovered from its calamity in the Jewish war, and in consequence Vespasian's 'Flavia Neapolis' grew in size and prestige. By the fourth century A.D. it was a wealthy and notable centre of the Samaritan sect. But that is leaping ahead. For before that revival of prosperity and national vigour there came a severe proscription in the reign of Hadrian. The Samaritans suffered alongside the Jews when the Emperor oppressed the latter. The building of a temple

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on Gerizim to Jupiter outraged the Samaritans and they suffered severe punishment for a revolt. Moreover, there is strong evidence for supposing that at this time the Samaritans lost their literary heritage - it is difficult to trace anything in their own history or liturgy prior to this.

Apart from a possible persecution under Commodus, and a certain one under Septimus Severus, there are few data for the period down to 323 A.D. It is reasonable to suppose that the Samaritans suffered along with others in this age of uprisings and ruthless repression. Albeit, their numbers were decimated, their riches looted and their culture grievously impoverished. Unlike the Jews they had no wealthy and powerful relatives in the diaspora; and, as Montgomery says, "only the obstinacy of their religion saved them through these and succeeding centuries of chaos" (op.cit. p.98).

The period from the Emperor Constantine to the rise of Islam is better documented for the history of the Samaritans. Much misfortune came to this people at the hands of a Christian administration; but they were ground between two millstones, for the Jews also persecuted them.

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The worst treatment meted out to the Samaritans came at the hands of Theodosius II, Zeno, Justinian and Justin II. From the latter down to the Arab conquests we have very little information. In the fourth century the Samaritans enjoyed one brief period of revival under their national hero Baba Rabba. Among his achievements was a religious reformation with abiding effects of special note in the field of liturgy. For out of this religious renewal arose the compositions of Marqah and Amram Darah, whose liturgical writings laid the foundation of the whole movement which, evolving stage by stage, reached the fulness of the comprehensive and rich liturgy as we now know it. Baba Rabba found room for a much greater employment of laymen in their religion, and he reconstituted the priestly line whose pedigree had been lost. He recovered certain of the sacred books which had been lost, and he built synagogues. He showed himself an inspiring administrator who strengthened the morale of the people in a time of prolonged trial.

With the Muslim victory at Yarmuth in 634 the fate of the Samaritans was sealed. For the ensuing centuries our sources are, The Chronicle Neubauer, Abu'l Fath [down

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to the 10th century], and the Chronicle Adler.

References in Muslim historians are few; nothing accrues from the Crusaders; slight information comes from Mediaeval Jewish writers; but this is all until Scaliger late in the sixteenth century.

There was an exceptional persecution in the ninth century of all who did not conform to Islam. Thereafter the picture is of varying severity and liberality. Many Samaritans went into exile, and other apostatised. In the eleventh century Nablus was twice wasted by the Saracens; and in the following century it was taken by the Christians who burned it, and killed all Muslims who would not accept the Christian faith. In the thirteenth century the Samaritans bowed to the dread invasion of the Kharezmians, and afterwards to the suzerainty of the Egyptians. The age between the 14th and 17th centuries is obscure, until reference to the oppression by the Ottomans under Mohammed IV. In the eighteenth century it appears that the Samaritans acquired considerable riches which they used to maintain their security. Since then, however, they have become impoverished and dwindled in numbers to about

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two hundred who still dwell under the shadow of their holy mount, together with a group of some seventy-five at Jaffa.

iv. The Origin of
the Samaritan Sect

THE first step in our enquiry is to note the Biblical evidence having significant bearing upon the people of the northern kingdom of 'Israel.' Beginning in 770 BC the tide of Assyrian conquest began to flow across Israel under Tiglath Pileser and Shalmaneser (I Chron. 5:26)*, and culminated in 722 with the fall of Samaria (II Kings 17:6; 18:11), and the deportation of the people to Halah, Habor and cities of the Medes (II Kings 17:24). The land was repopulated with colonists from Babylon, Cuthah, Ava, Hamath and Sepharvaim.

At this point it should be remarked that until the twentieth century it had been taken for granted that the account in II Kings 17 was to be understood as a more or less total depopulation, and a corresponding thorough

* and II Kings 15:19,29; 17:3-5.

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re-population with heathen peoples. Were this so, then strength would be given to the traditional Jewish assertions about the Samaritans. But the subsequent events in Judah render probable the view that, in the sister country also, only the nobles, warriors and artisans were removed, the bulk of the peasantry being left. Moreover, the practice of employing garrisons drawn from several subject peoples to keep down another subject people was widely used. The discreet periodical changing of these garrisons could well be the explanation of the difference in names between the lists of II Kings 17:24, and Ezra 4:7.

It may be argued that, if the majority of the people were still in the land, how is it that the plague of lions was ascribed to the ignorance of the worship of the God of the land? The Samaritans' own tradition answers the question. There was, in consequence of the captivity, a cessation of worship on Mount Gerizim because the high-priest and the priests had been taken away. The result was a fulfilment of the curse pronounced in Leviticus 26:21-22. Israel's sins had brought upon them the Assyrian occupation; the priests had been removed; the proper observance of Divine

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worship had ceased; the plague came - and involved the new-comers also. In the name of the whole community the request was sent to the king for the return of a priest. Be this as it may, the seventeenth chapter of II Kings is plainly a very condensed account of a period of much activity, and it is too fragmentary a document on which to build an argument like the familiar Jewish interpretation.

We read that Hezekiah had made an attempt to unite all tribes under the religious rule of the Temple at Jerusalem, and that he met with a response from Asher, Manasseh, Zebulun, Ephraim and Issachar (II Chr. ³⁰ ~~11~~:18). This was immediately prior to the captivity of the northern kingdom. In 630 B.C. Josiah put down idolatry in Manasseh, Ephraim, Simeon and Naphtali (Ibid. 34:6). Money for the repair of the Temple at Jerusalem was collected from Manasseh, Ephraim and "all the remnant of Israel" (Ibid. 34:9). After the fall of Judah, worshippers came from Shechem, Shiloh and Samaria with offerings for the Temple of the south (Jeremiah 41:5). Neither in these historical books, nor in the prophets from 722 B.C. to the return of the Jews, is there any

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reference to heathen nations coming in and supplanting Israel in the north.

Isaiah predicts doom (7:8-9), but yet he holds out hope for Israel (11:11-13). Jeremiah declares that Ephraim enjoys God's love and mercy (chapter 31), and he foretells a complete restoration jointly under David's righteous Branch (23:5-6). There is no indication in Jeremiah that Israel has been thoroughly depopulated of its people or replenished with masses of heathen, nor that the inhabitants were developing into a hybrid people with a religion so corrupted that they were disqualified from a place in the Divine purpose. Rather is Israel held in equal focus with Judah in the matter of restoration to favour. More than that, Ezekiel pleads passionately for the re-union of north and south. Joseph and Judah are also mentioned together in Zechariah 9:13; and both are seen as flourishing in 10:6 ff.

The first real clash between Samaritans and Jews occurred when the latter returned to Jerusalem after the

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Edict of Cyrus, and in 536 B.C. set about rebuilding the Temple (Ezra chs. 1-3). The Samaritans sought to join in the project, but were rebuffed; in consequence they did everything they could to prevent the progress of the work, and they succeeded for nearly twenty years (Ezra 4). It is noteworthy that they are not called 'Samaritans' but 'the adversaries' (Ezra 4:1).

The next documented phase of Jewish-Samaritan relations turns upon the person of Ezra, but the Biblical account is involved and parts are obscure. Ezra had come to Jerusalem to rebuild the walls and to break finally with the Samaritans; this is further borne out by the hostility which the Samaritans show whenever they mention the name of Ezra. The same bitter opposition was set against Nehemiah, when he came to rebuild the walls, as was displayed against the pioneers who rebuilt the Temple.

M. Gaster holds a plausible and convincing theory about the so-called promulgation of the Law under Ezra. He thinks that too much has been built on the flimsy evidence, which in fact may be reduced to two slight

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references: the phrase by which Ezra is designated, SOPHER MAHIR ('ready scribe'), and the fact that he caused the Law to be read publicly, סוֹפֵר מַחִיר וְקָרָא ('distinctly and gave the sense' - Neh.8:8). According to rabbinic tradition

"Ezra not only had the text read in Hebrew, but also interpreted it in the Targum or Aramaic language, so that it could be fully understood by the people, thus making the origin of the Targum contemporary with him; but no word is found in Jewish literature of any other activity of Ezra so far as the text of the Pentateuch is concerned"

- M.Gaster, Schweich Lectures, 1923, pp.26-27.

The unanimous tradition of both Jews and Samaritans says that Ezra transcribed the Hebrew text from the old characters [still found among the Samaritans] into the Aramaic script. The object of this was to break with the Samaritans, and to eliminate the Samaritan text from circulation among the Jews. The effect of this would be to relegate it to a place of inferiority. The new alphabet would form an impassable barrier between the two.

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It was a curious situation which Ezra found on coming to Jerusalem some seventy years after Zerubbabel, Haggai and Zechariah. There appears to have been no great hostility, and there was inter-marriage on all social levels. In the time of Ezra and Nehemiah, too, there were men of both sections who were opposed to the policies of these leaders. Ezra had vigorously to break the family relations, for he saw the religious danger, the risk of losing religious identity and a transfer of allegiance to Gerizim. It is likely that the marriage between the son of Jehoiada the high-priest and the daughter of Sanballat reflects the break-down of Ezra's policy, which Nehemiah had to reinforce and try to carry through. Our data are so limited; but Biblical evidence does not support the interpretation which Josephus and others put upon it.

At this point we may conveniently refer to an aspect of the problem which has not hitherto received the attention which its considerable import deserves. We have emphasized that the Samaritan schism was essentially a RELIGIOUS matter and not primarily a political one, though the two elements were inseparable in those times.

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But the crucial significance of the Samaritans' claim for their priesthood must be given full consideration.

The fundamental dogma is that the Samaritan priesthood is Zadokite, and it claims to trace its pedigree in unbroken line right back to Eleazar son of Aaron through Phinehas. Their authoritative high-priestly list may be found in the TOLIDAH [Neubauer, J.As., 1869, cf. p.400]. In this a ZADOK* is found who lived about the time of Solomon, and there is a marked similarity between the Samaritan high-priestly list and that of I Chronicles 6:3-15, and points of identity occur right up to the Babylonian exile. The Samaritans use the phrase which is characteristic of Ezekiel, "the priests the Levites" (cf. Ezekiel 43:19; 44:15), but the Samaritans did not add the phrase, "the sons of Zadok," for there was never any question of another priestly line among them.

According to Samaritan tradition, the feud between the two rival priestly houses, the descendants of

* Neubauer's text, a 19th cent. Ms has p'7S; the important Nablus prototype has p'7S. Cf. J. Bowman, "Ezekiel and the Zadokite Priesthood" Transactions of the Glasgow Oriental Society, vol. xvi, 1955-56, publ. 1957, p.6.

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Eleazar and Ithamar, broke out sharply when Eli separated from the priests of the sanctuary on Gerizim and established a competing one at Shiloh. This began the schismatic movement which culminated in the building of the Jerusalem Temple, and issued ultimately in the final breach during the time of Ezra. Eli represented the Ithamar branch. In the eyes of the Samaritans, as Dr Bowman aptly suggests, the hête noir of true Israelite history was this Eli. Though, it may be added, Ezra runs him close for second place in their disregard.

The Samaritan legend narrates how, two hundred and sixty years after the entrance into Canaan, the Tabernacle and Ark disappeared - a sign of Divine disfavour. Thus 'the age of Fanuta' descended upon the Samaritans, thanks to Eli's removal to Shiloh where he was joined in his schismatic work by a descendant of Korah, namely Samuel (cf. I Chron.6:22ff.). The revolt of Samuel's ancestors against Moses and Aaron constitutes the historical background of the new rebellion. The age of Fanuta will continue till the advent of the TAHEB [Messiah] who will restore the concealed Tabernacle. The imperfectly defined figure of the Taheb is clearly

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not priestly, nor regal after the pattern of David, but one like Moses* who also in Samaritan theology bears a resemblance to Ezekiel's NASI. With the end of Fanuta the true [Zadokite] priesthood will offer atonements for Israel and the land, and the Taheb will usher in the new age of Favour - RANUTA.

There is an interesting parallel to all this in II Maccabees 2:4 ff., where Jeremiah, at the command of God, concealed the Tabernacle and Ark somewhere on Mount Pisgah, and said that it would remain unknown until God disclosed it; by the Divine initiative alone the Cloud [i.e. the Divine Presence] would appear. This document did not suggest that the Shekinah had returned to the second Temple, nor does this passage mention any agent through whom the Divine Favour will be restored. Dr J. Bowman (op.cit. pp.12 f.) makes the point that the Zadokite Document and the Dead Sea Discipline Manual have a Messiah of Aaron and Israel. The Zadokite priests make atonement for the land, and the language [though possibly figurative] is significantly sacrificial and indebted to Ezekiel 45:17. Dr Bowman considers the Messiahs of Aaron and Israel of the Discipline Manual

* according to Deut.18:18

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to be parallel to the Nasi of Ezekiel and his Zadokite priests, and also to the Taheb of the Samaritans and their Zadokite high-priest. Priests were anointed and could be called Messiahs of Aaron.

"The coming of Ezekiel's Nasi is simultaneous with the appearance of the New Temple rather than with the reappearance of the Tabernacle. The Samaritan Taheb seems modelled on Ezekiel's Nasi, but referred back to Moses rather than to a prince of David's stock. The Samaritan concept of the disappearance of the Tabernacle marking the end of Divine Favour and the withdrawal of the Shekinah is indebted to Ezekiel's dramatic picture (Ezek.10) of God's departure from the Jerusalem Temple. For the Samaritan, Divine Favour will only be renewed when the true Tabernacle is restored by the Taheb Messiah. In Ezekiel (43) the Shekinah returns to the New Temple, the offerings of which are maintained by the Nasi, i.e. Prince Messiah, and Atonement is made by the Zadokite High Priest, the priestly Messiah.

Ezekiel's Nasi was Davidic, no matter where his Temple was to be sited. Samaritan eschatology has drawn on Ezekiel but excised any reference to David and his Temple by associating their Messiah with Moses as the one like unto Moses (cf. also the Discipline Manual) and by expecting the restoration of the Tabernacle (cf. 2 Maccabees). Then will the glory of God return. The Samaritan adaptation of Ezekiel has sufficient

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"similarity with sectarian Jewish sources to suggest that it is neither a late adaptation nor an entirely Samaritan one"

- ibid.

There is, then, a long story of inter-family rivalry for supremacy in the Israelite priesthood; possibly a good deal more than appears in the Old Testament. David's friendship with both Abiathar [of the Ithamar branch] and Ahimaaz [of the Eleazar branch] suggests an attempt to reconcile the two lines. Finally, Solomon granted to Zadok pre-eminence (I Kings 2:27), and relegated the Ithamar house to second place. The Samaritans have always claimed passionately the descent of their priesthood from this very Zadok.

In answer to the question, How came the Zadokite priesthood among the Samaritans?, it is reasonable to suppose that the grandson of Eliashib [high-priest in Jerusalem], who married the Samaritan Sanballat's daughter - for which he was expelled from Jerusalem - became the accredited Zadokite among the Samaritans. It is also quite as likely that it was he who took the Pentateuch from Judah to the north, and thus gave them their Scriptures at a time before the Prophets and

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Hagiographa were complete and anywhere near recognition as canonical by the Jews.

Professor H.H.Rowley has demonstrated* that both Nehemiah and Sanballat belong to the fifth century B.C. To this period also belongs the grandson of Eliashib, a figure fraught with the possibility of far-reaching significance. Professor Rowley shows the unhistoricity of Josephus' account, which makes Sanballat live at the end of the fourth century; and argues that, apart from Josephus' account, none would associate Eliashib's grandson with Josephus' Manasseh [the ex-priest of Jerusalem] and the building of the Samaritan temple on Mount Gerizim. Rowley takes us to the heart of the matter of the larger question which is before us here, when he agrees with Moore's dictum that it was not the building of the temple on Mount Gerizim, but the declaring of that site as the place chosen for the worship of God that constituted the Samaritan schism. It is Ezra and not Nehemiah whom the Samaritans hated; so that Professor Rowley puts the Samaritan schism proper at about 350 B.C., allowing time for the general acceptance of the Pentateuch.

* 'Sanballat and the Samaritan Temple.' Bulletin of the J.Rylands Library, vol.38, pp.166 ff.

Chapter Two

THE SAMARITAN LITURGY

Chapter Two

THE SAMARITAN LITURGY

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IN the reign of the Roman Emperor Hadrian the Samaritans suffered an almost total destruction of their sacred literature. The book of the Law and the book of the Succession of the Priests alone survived. Grievous as this calamity certainly was, at least it provides a terminus a quo as regards manuscripts and known authors of the Samaritan Liturgy.

The first notable figure after the early third century is Baba Rabba, regarded by the Samaritans as one of their heroes who inspired a national revival in the fourth century. It is held that Baba instituted the reading of the Law and synagogue worship*, and that he reconstituted the priestly line [whose pedigree had been lost], and recovered some of the holy books. Whatever be the details of his life and activities, it is certain that, rising out of the revival prompted by Baba, the Samaritan Liturgy entered a new and progressive phase.

* see Montgomery, p.102; Cowley, Introduction, xx.

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A generation or two after Baba Rabba, Marqah - a celebrated theologian - flourished among the Samaritans. Together with Amram Darah [possibly to be identified with Amram ben Sered, Marqah's father], Marqah laid the foundation of the Liturgy as we now have it. These two were responsible for the compilation of the Defter ['The Book'], the earliest collection of Samaritan prayers, and the ground of all that followed. The compositions of Amram are known as the Durrān - "the string of pearls." They are written in Samaritan Aramaic, as are also the prayers of Marqah.

The Durrān is chiefly in prose, whilst the hymns of Marqah [whose style is followed by many later authors] are alphabetic acrostics which are semi-poetic in form. These liturgical compositions were augmented by others at intervals down to the fourteenth century. Some of these are anonymous: but others include, Nana ben Marqah, ed-Dustan (probably 11th cent.), Tabiah (probably 10th cent.), Ab-gelugah (11th or 12th cent.), Abu'l-hasan of Tyre (trad. 11th cent.), and the 13th century high priest Amram.

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About the 10th - 11th centuries Aramaic ceased to be the vernacular of the people. Although it was perpetuated as the language of formal prayers, the liturgical compositions of the subsequent period reflect the Hebraisms of the revived and artificially adopted Hebrew.

The hymns of the Defter are for a variety of occasions: some prayers are for daily use, others for the sabbath only, and some for the significant festival services. It appears that until the fourteenth century the Defter was the only prayer-book in use, which Cowley has called the 'Corpus Liturgicum' of the Samaritans (cf. Cowley, p.xxv).

The fourteenth century witnessed a renewal of religious life, which gave an impetus to liturgical composition. One of the chief figures in this movement was the high-priest Pinhas ben Joseph, a man of character and zeal for the promotion of a lively religion among his people. He promoted the writing of one of the still extant chronicles of Samaritan history; and tradition alleges his discovery of the pentateuchal

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scroll of Abisha, the most sacred relic of the Samaritans.

This fourteenth century is most significant for the services of this study [the Zimmut Pesah and the Zimmut Sukkot], for it was the festival services which then received development and enrichment. The great question here is, To what extent are the ideas underlying these Zimmut services the creation of the period, or do the compositions of the fourteenth century but gather up ancient themes and customs to fix them in a liturgy? The pre-fourteenth century period is still obscure, and much further research into it will have to be done before any clear picture emerges. The specifically composed festival hymns and the general formulation of the separate festival series are all of the fourteenth century and later. These compositions are marked by the employment of the resuscitated Hebrew.

The high-priest Pinhas was followed by his sons Eleazar and Abisha, and by his grandson Pinhas Ben Abisha, all of whom made notable and distinctive con-

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tributions to the Liturgy. Thereafter, from time to time, additions were made - some as late as the second half of the nineteenth century. Liturgical composers belong chiefly to one or other of the three families, the Levitical (or priestly), the Danfi, and the Marhib (or Mufarrij).

The following liturgists contributed to the services of the Zimmut Pesah and the Zimmut Sukkot:-

1. ZIMMUT PESAH

Ben Manir	14th century
Eleazar ben Pinhas	14th century
Abisha ben Pinhas	14th century
Abdallah ben Solomon	14th century
Mattanah ha-mizri	14th century
Abdallah ben Berakhah	16th century
Zedaqah ben Abraham	16th century
Tabiah ben Isaac	18th century
Isaac ben Solomon	19th century
Pinhas ben Isaac ben Solomon -	
	died 1898 A.D.

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11. ZIMMUT ŞUKKOT

Pinhas high-priest	14th century
Abisha ben Pinhas	14th century
Eleazar ben Pinhas	14th century
Abdallah ben Selomon (prolific writer)	14th century
Isma'1 b. Badr er-Ramîfi	16th century
Abdallah ben Berakhah - Haftâwî (i.e. assistant priest) of Damascus.	16th century

L I B R A R Y T Y P E S

Chapter Three

C h a p t e r T h r e e

L I T E R A R Y T Y P E S

REFERENCE has been made to the chief contributors to the Deifter, Marqah and Amram ^Uarah [author of the Durrān], and to the fact that later writers imitated the style of these two pioneers in Samaritan liturgical composition. Further, we note that the phrase, 'piece in the style of Marqah/Durrān', becomes a terminus technicus in the services. Again, we have to bear in mind that, as a result of the Muslim conquest in 638 A.D. and the adoption of the language of the conquerors, later compositions in the Samaritan Liturgy have an increasing number of Arabic words and idioms, as well as the use of Hebrew and Aramaic words in an Arabic sense, and even the adaptation of phrases from the Qur'an [cf. Cowley, p.xxxv].

The small communities of the Samaritans, living in isolation, and eventually speaking only Arabic, developed the use of Hebrew for religious purposes along

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their own lines. The result is that, as Cowley points out, in rendering these texts it is not possible to deal with them "by the ordinary rules of Hebrew and Aramaic" [Intro.p.vii]. The difficulties of translation are further increased by the license taken by the authors in their compositions, where strange forms are invented for the sake of rhyme; and for the same reason a word may be divided between two lines. The liturgical rubrics are frequently in Arabic, and are no less difficult to render in as much as Arabic was "the vulgar language used by the later Samaritans . . . more than usually debased," and cursively written "often hard to read, and harder to explain" [cf. Cowley, p.xlii; and Montgomery, p.299].

The change in the use of the language for the liturgical compositions appears to have been accompanied by variation in pronunciation at different times, with the result that it is not possible to discern any methodic metre. Some pieces seem to be metrical, but the majority appear to be arranged only according to rhythm, the lines being about the same length and short syllables

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being neglected or not as required. The authors of the later period "rhyme the verses of a stanza upon the same syllable, as in Arabic poetry. To fit his procrustean mould both at the beginning and end of the verse, the writer does not hesitate to distort his words" [Montgomery, p.299. Cf. also Cowley, p.xii].

The hymns vary in length, from the briefest ascriptions of praise to God, to long midrashic compositions which are apt to become wearisome in their tedious catalogue of Divine graces and works, saying the same thing in as many ways as possible.

A typical liturgical 'collect' is the YISHTABBAH which is chanted at intervals throughout the service. It is a short rhyming piece, drawing attention to the chief point of reference in the reading which preceded it.

Another form of laud is the SHABBEHU. It appears to have been a favourite style of hymn which took its place in the Liturgy. Pieces bearing this title seem to conform to a pattern. First, there is an intre-

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ductory eulogy of God, sometimes based on an acrostic of the author's name. This is followed by a fourfold sequence, which is the central part of the whole liturgical unit. The sequence is as follows:

- i. A number of epithets applied to God, each introduced by the formula, 'The Lord he is God.'
- ii. The exhortation, 'Lift up your hands.'

Cowley does not give this refrain in full, but from various instances in the Leeds 6

MS. we learn that this has a fixed form:

'Lift up your hands and say, Praised be God,
There is only one God, He endures for ever,
the Creator of heaven and earth.' This is followed by the fixed refrain which, according to the same MS., runs as follows:

'To the Great One who endures in his Divinity,
To the Might like whom there is none else,
To the Good One, who is good in his faithfulness,
To the Good One who does good for ever,
To the Hearer of all cries, To the Receiver
of all supplications, To the Doer of signs

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'and wonders, To the One who knows hidden and revealed things, To the Merciful One whose mercy is without end'.

iii. The variable epithets introduced by 'And then again.'

iv. The refrain, 'Lift up your hands and say, Praised be God . . . earth.'

This central sequence is regularly followed by a sequence of paragraphs praising God and identifying him as the God of a series of Biblical characters. The first of these paragraphs is usually concluded by the refrain, 'In his righteousness,' etc., and in the Leeds 6 MS. each of the succeeding verses is concluded with the refrain, 'AMEN, I AM WHO I AM.' The two SHABBEHU pieces in the Zimnut services are anonymous [Cowley, p.101 and p.433].

We also find an interesting confirmation of the connotation of the term SHABBEHU in the Leeds 3 MS. At the end of the work a later hand has appended an additional piece which bears this title and conforms entirely to the pattern outlined above.

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Another typical liturgical piece which features in our services, as also generally in the Samaritan Liturgy, is the KIME. The composition in the Zimmut Pesah is by Abdallah ben Barakhah and Ben Manir; that in the Zimmut Sukkot is by Abdallah ben Solomon.

The Zimmut Pesah KIME begins with a lengthy section concerning God's benevolence and grace towards his people; it continues with a passage whose theme is 'numbering' and 'calculation', passing on to a vigorous exposition of the judgment upon Pharaoh and of the plagues generally - of the plague of the frogs in particular. It then extols the Sabbath of the Zimmut and the person of Moses, ending with the I AM WHO I AM, [cf. Cowley pp.97 - 100].

first

The Zimmut Sukket KIME opens with a series of tributes to Adam, Noah and the patriarchs, Moses, Aaron and his sons, by Abdallah ben Solomon. It concludes with a benediction of hope and prosperity for the people. The second KIME by Abisha ben Pinhas largely extols the wonder of God in the created things both celestial and terrestrial. It alludes to the joy of the Zimmut festival and cryptically to the significance of this celebration. Sanctity and blessedness are themes in the conclusion.

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There are also other proper titles for liturgical types, but they do not indicate distinctive features which are consistently observed. These are: DEKHOR, SHEBUA, MARAN. Besides these undefined terms, there are others which occur in the rubrics as the designation of set portions or extracts of hymns or Scripture to be recited on particular occasions; such are, NUBA, SURAH, MANAT.

A characteristic of all the services is the SEGUDDOT, probably so called because they are recited to the accompaniment of some form of prostration. In the Zimmut services we find examples of groups of SIX SEGUDDOT, e.g. Cowley, pp.109/25; 110/21; 440/4, though they usually occur as 'the three SEGUDDOT.' They are principally a declaration of Scriptural verses appropriate to the occasion.

TECHNICAL LITURGICAL TERMS USED
IN THE SAMARITAN LITURGY

- DEFTER - the earliest collection of Samaritan liturgical pieces, of various dates, but mainly by Marqah and Amram Darah. The contents of the Defter are found in Cowley, The Samaritan Liturgy, pp. 3 - 92.
- DURRAN - the name of a series of liturgical pieces occurring in the DEFTER, so called by virtue of a play on the name of their author DARAH.
- MANAT - a section of a liturgical piece or Biblical quotation which is read in the course of the service, and which changes according to the service or season. Frequently in the phrase, 'the SURAH of the MANAT,' which is the small section from the festival passages of the Pentateuch read at the various services.
- MEDINAH - the name given to a substitute service held on the 15th Tishri in the town, when it is impossible to ascend the mountain.
- MINBAR - transliteration of the Arabic word meaning 'pulpit.'

MUSAF

- means 'an additional part.' This term is always applied to the NEBHAREKH (C.p.7) in the festival orders. It is also applied to the QeTAFIM where additional key-words are appended to a basic form. This is not the same as the Jewish MUSAF, which is an additional service.

QATAF

- A form of Scripture reading which is distinctive of the Samaritan Liturgy.

QAZ

- means 'a section.' It is used to denote a complete section of the Pentateuch corresponding to the small PARASHOTH into which the Pentateuch is divided. Wherever a Biblical quotation is followed by TAMAMA (q.v.) it is assumed that the whole QAZ is to be read.

SURAH

- denotes a section of the LAW corresponding to a QAZ or verse of a liturgical piece. Generally it is used in the phrase, 'SURAH of the MANAT.'

TADKIR

- is a statement by the priest reminding the congregation of the service or festival which follows. Its content is not always clearly expressed in the rubric. In cases where it is not explicitly mentioned, the piece, 'May our Lord receive your prayers,' would seem to be used.

TAMAMA

- signifies 'et cetera' (Arabic).

YITH-HALLAL - occurs with considerable frequency in the orders of service. There are two liturgical refrains beginning thus. When it occurs in the course of the reading of the QATAF it is, 'Our God is to be praised: the Lord, a God merciful and gracious.' Elsewhere it refers to the refrain, 'God is to be praised, there is only one God.' This is said twice over with the second phrase repeated in the first part; and in the repetition the second phrase is said three times.

Chapter Four

THE QETA FIM

Analytical Tables

Q A T A F O F G E N E S I S

THEME	PILGRIMAGE of TABERNACLES	ZIMMUT of TABERNACLES	SABBATH MORNING	ZIMMUT of PASSOVER	EVENING of PASSOVER	1st SABBATH of 1st MONTH
Garden of Eden	2: 8 2: 9 2:10-11 2:12 2:13-14 2:15-16	2: 8 2: 9 2:10-11 2:13-14 2:15-16	2: 8 2: 9 2:10-11 2:13-14 2:15-16	2: 8 2: 9 2:10-11 2:13-14 2:15-16	2: 9 2:15-16	2: 9 2:15-16
Disobedience of Adam & Eve	3: 1-3, 6 3: 8 3:12,17,22, 24	3: 8	3: 8	3: 8	3: 8	3: 8
Cain's Off'g	4: 3					
Birth of Enosh	4:26 ["then began men to call upon the name of the Lord"]	4:26	4:26	4:26	4:26	4:26
Book of Gen's of Adam	5: 1-2	5: 1-2	5: 1-2	5: 1-2	5: 1-2	5: 1-2
Enoch walked with God	5:24	5:24	5:24	5:24	5:24	5:24
Righteous Noah found grace	6:8-9	6: 8-9	6: 8-9	6: 8-9	6: 8-9	6: 8-9
Covenant with Noah	6:18	6:18		6:18		
Obedience to God's command	6:22	6:22	6:22	6:22	6:22	6:22
"	7: 5	7: 5	7: 5	7: 5	7: 5	7: 5

	P/T	Z/T	S/M	Z/P	E/P	1 S/ 1 M
Noah only left	7:23	7:23	7:23	7:23	7:23	7:23
God rem'd Noah	8:1	8:1	8:1	8:1	8:1	8:1
Ark rested	8:4					
Noah looked out of ark					8:13	8:13
Noah's offering God's Cov't	8:18-22	8:18-22	8:18-22	8:18-22	8:18-22	8:18-22
God blessed Noah	9: 1	9: 1	9: 1	9: 1	9: 1	9: 1
Life for life	9: 6					
Multiply	9: 7	9: 7		9: 7		
Covenant	9: 9,11,12, 13	9: 9,11,13		9: 9,11,13		
"	9:15-17	9:15-17		9:15-17		
Blessed be the Lord	9:26	9:26		9:26		
Genealogy	10: 6,13,30	10: 6,13,30		10: 6,13,30		
Babel	11: 1,9	11: 1,9		11: 1,9		
Call, & Promise to Abraham	12:1-3	12:1-3	12:1-3	12:1-3	12:1-3	12:1-3
Shechem	12: 6	12: 6	12: 6	12: 6	12: 6	12: 6
Promise: Bethel	12: 7-9	12:7-9	12: 7-9	12:7-9	12:7-8	12: 7-8
Bethel	13: 3-4	13:3-4		13: 3-4	13: 3-4	13: 3-4
Walk through the land	13:17-18	13:17-18	13:17a	13:17-18	13:17-18	13:17-18

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Oaks of Mamre	14:13	14:13	14:13:	14:13	14:13	14:13
Blessed be Abr.	14:19	14:19	14:19	14:19	14:19	14:19
Oath of Abr.	14:22	14:22	14:22	14:22	14:22	14:22
Promise to Abr.	15: 1,5-6	15: 1,5-6	15: 1,5-6	15: 1,5-6	15: 1,5-6	15: 1,5-6
& "he believed in the Lord; and he counted it to him for righteousness"]						
Covenant	15:18	15:18	15:18	15:18	15:18	15:18
Hagar/Ishmael	16:13,16					
Covenant	17: 1,2,4	17: 1-4	17:1-2	17: 1-4	17: 1-2	17: 1-2
Covenant	17: 7,9,10, 11, 13,19	17: 7,9,10, 11,13,19		17: 7,9,10, 11,13,19		
Covenant	17:21-23	17:21-23	17:21	17:21-23		
The 3 Visitors to Abr.	18: 4,8,17-19	18:17-19	18:19	18:17-19	18:19	18:19
Lot, Abr., Sodom & Gomorrah	19:19,27,29	19:19,27,29	19:19	19:19,27,29]	19:19	19:19
Abimelech & Sarah	20: 7	20: 7	20:7	20: 7		
Abr. prayed	20:17	20:17	20:17	20:17	20:17	20:17
Abim., Abr. & Cov. at B. Sheba	21:22,27,32, 33	21:22,27,32, 33	21:22,33	21:22,27,32]	21:22,33	21:22,33
Off'g of Isaac:	22: 1,3-5, 9,14	22: 1,4,5,9, 17	22: 1,4,5,9, 14,17	22: 1,4,5,9]		22: 4,5,9, 14,17
					22:4,5,9]	
					14,17	

	P/T	Z/T	S/M	Z/P	E/P	L S/ 1M
Covenant	22:18	22:18	22:18	22:18	22:18	22:18
Covenant	24: 7,12	24: 7,12	24: 7,12	24: 7,12	24: 7,12	24: 7,12
Covenant	24:40,48	24:40,48	24:40,48	24:40,48	24:40,48	24:40,48
Isaac	24:63	24:63	24:63	24:63	24:63	24:63
God blessed Isaac	25:11	25:11	25:11	25:11	25:11	25:11
God intreated	25:21	25:21	25:21	25:21	25:21	25:21
Esau ("first")					25:25	25:25
"First"					26: 1	26: 1
Covenant, Blessing	26:3-5,12 22,29	26: 3-5,12 22,30	26: 3-5,12 22,29	26: 3-5,12 22,29	26: 3-5,12 22,29	26:3-5,12 22,29
Isaac blesses Jacob	27:27-29	27:28-29	27:28-29	27:28-29:	27:28-29	27:28-29
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Covenant	31:44	31:44		31:44		
Mahanaim	32: 1-2	32: 1-2		32: 1-2		

	P/T	Z/T	S/M	Z/P	E/P	1 S/ 1M
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Shechem	33:17-20	33:18, 20	33:18-20	33:18, 20		
Bethel	35: 2, 3, 7	35: 2, 3, 7	35: 2, 3, 7	35:2, 3, 7		
Covenant	35:11,13,14	35:11,13,14		35:11,13,14		
			35:11,13,14			
Sons of Rachel	35:24	35:24		35:24		
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Joseph, Butler & Baker	40: 3-4,6, 8-9,12,14 16,18,22-23	40: 3,4,8,9, 12,14,16,18, 22,23.		40: 3,4,8,9,] 12,14,16,18, 22,23	40:13	40:13
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	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Joseph and his bros.	42:9,14,23 25,36.	42: 9,14, 23,25		42: 9,14, 23,25		
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Joseph's Cup	44: 2,4, 14,15	44: 2,4, 14,15		44: 2,4, 14,15		
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* Catalogue of names of those who came into Egypt with Jacob, cf verse 26.						
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	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Burial of Jacob	50: 1, 4, 7, 8	50: 1, 4, 7, 8		50: 1, 4, 7, 8		
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Q A T A F O F E X O D U S

THEME	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
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"	1:20	1:20		1:20		
Birth of Moses	2: 1-2, 10	2: 1-2, 10	2: 1-2, 10	2: 1-2, 10	2: 1-2, 10	
Covenant	2:23-24	2:23-24	2:23, 24	2:23-24 3:2-4	2:23-24	2:24
"I AM THAT I AM"	3:6, 13-16	3: 6, 13-16	3:6, 13-15	3: 6, 9-16	3: 6, 9-16	3: 6, 13
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Genealogy	6:23, 25-26 *	6:13-27	6:25-26*	6:13-27	6:25-26*	6:25-26*
* Ref. to Eleazar and Phineas						
Signs				7: 3, 7, 12, 13	7: 3, 7, 12, 13, 25	
Plague of frogs				8: 1-11	8: 9-11, 14-15, 27-28	

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
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„ boils					9:11-12	
„ hail					9:25-26	
Pharaoh's confession	9:27		9:27		9:27	9:27
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Locusts					10:19-20,	
Darkness					10:22 10:29	
Announcement of death of firstborn					11: 1-6, 9-10	
The Passover	12:13-14, 23,37	12:13-14, 23	12:13, 23	12:13, 23	12: 1-13, 15-20, 21, 23, 25, 27-37, 41-42, 50-51	12: 2, 6, 12-13, 15-18, 21, 23, 25
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“The Lord shall fight for you”	14:14, 19-20] 14:14		14:14	14:14	14: 1-2, 9-10, 13-14, 15-18	14:14
Victory of YHWH over Egypt	14:19, 20, 24, 25, 31	14:19, 20, 24, 25, 31	14:19, 20, 24, 25, 31]14:19, 20, 24] 25, 31	14:19, 24, 26, 30-31	

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Song of Moses	15: 2-3,] 6, 11, 17-18, 25-27	15: 2-3, 6, 11, 17-18, 26	15: 2-3, 6, 11, 17-18, 26	15: 2, 6, 11, 17-18, 26	15: 1-26 (entire)	15: 2-3, 26
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Memorial	17: 14-15	17: 14-15	17: 15	17: 14-15	17: 15:	17: 15
Greatness of God	18: 11	18: 11	18: 11	18: 11	18: 11	18: 11
["1,000 times"]	Deut. 1: 11	in	all	QeTAFIM		
					Dt. 16: 11 Dt. 3: 25	
Moses on Sinai	19: 5, 9, 22, 25	19: 9, 22, 24, 25	19: 9, 22, 25	19: 9, 22, 24, 25		
The Ten Words	20: 1-17 (entire)	20: 1, 24	20: 1-14, 21 (entire)	20: 1, 24	20: 24	20: 24
			[Deut: 11: 29; 27: 2-7; 11: 30; 20: 6, 7]			
Restore pledged garment 'for I am gracious.'	22: 26	22: 26	22: 26	22: 26	22: 26	22: 26

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Sabbath	23:12-13	23:12-13	23:12	23:12-13		
Unleavened Bread					23:15	23:15
Feast of Ingathering	23:16					
Males appear 3 times p.a.	23:17	23:17				
Blessing	23:25, 27, 31	23:25, 27, 31	23:25, 27, 31	23:25, 31	23:25, 27, 31	23:25, 31, 39
Covenant	24: 1,, 7-9, 15-16, 18	24: 1, 7-9, 15-16, 18	24: 1, 9, 15-16, 18	24: 1, 7, 8, 15-16, 18	24: 1	
Offerings for Sanct'y	25: 2-3, 8-9	25: 2, 3, 8-9	25: 8	25: 2, 3, 8-9		
Veil	26:33	26:33		26:33		
Incense- altar	30: 1, 7-8	30: 1, 7, 8		30: 1, 7-8		
The lamp	27:20-21	27:18, 20, 21	27:18, 20, 21	27:18, 20, 21		
Remembrance (Memorial)	28: 1, 12, 21, 28-30, 38	28: 1, 21, 29-30, 38	28: 1, 21, 29-30, 38	28: 1, 21, 29-30, 38	28: 1, 21, 29-30	

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Wave-, and heave off'gs	29:27-28	29:27-28		29:27-28		
Hallowing of priests & their clothes	29:21, 29 30, 35	29:21, 29 30, 35	29:30, 35	29:21, 29 30, 35		
Hallowing of altar	29:37-38	29:37-38	29:37, 38,	29:37-38		
Continual burnt offering	29:39, 42-43, 46	29:42, 39, 42, 43, 46	29:42, 39, 42, 43, 46	29:42, 39, 42, 43, 46	29:39	29:39
Census	30:13-16	30:12-16 (acrostic)		30:12-16 (acrostic)		
Sabbath	31:12-15, 16-17	31:12-15	31:12-15 31:16-17	31:12-15		
["And Moses prayed on behalf of Aaron"]	32:10 (in Sam.Pent.)				32:10 (in Sam.Pent.)	
Covenant	32:12-14, 29	32:13-14, 29	32:13-14, 29	32:13-14, 29	32:12-14	32:12-14
Covenant/ grace	33: 1, 2, 7, 11, 19	33: 1, 2, 7	33: 1, 2, 7, 11, 19	33: 1, 2, 7, 11, 19	33: 1, 2, 7, 11, 19	33: 1, 2, 7, 11, 19
Grace	34: 2, 4-6, 8-10, 14, 21-23, 27-28	34: 4-6, 8-10, 14, 21, 27-28	34:5-6, 8-10, 14, 21, 27-28	34: 4-6, 8-10, 14, 21, 27-28	34: 1, 5-6, 8-10, 14, 18, 27-28	34: 1, 5, 6, 8-10, 14, 18

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Sabbath	35: 2-3	35:3	35: 3	35: 3		
Offering	35: 5, 21, 24	35: 5, 21	35: 5, 21	35: 5, 21		
"	36: 3, 6	36: 6	36: 6	36: 6		
"		38:21-31	38:21-31	38:21-31		
Memorial	39: 7	39: 7		39: 7		
Robes of Aaron	39:21 (not in M.T)	39:21		39:21 [ref.Urim & Thummim]		
	39:26-27					
	39:29-33	39:33		39:33		
Blessing	39:43	39:43	39:43	39:43	39:43	39:43
					40: 2	40: 2 ("first")
					40:17	40:17 "
Erection of Tab.	40:19-30, 32-33,	40:19-20, 22-30, 32-33,		40:19-20, 22-30, 32-33,		
Cloud of Glory	40:34, 38.	40:34-35, 38.	40:35, 38.	40:34-35, 38.	40:35, 38.	40:35, 38.

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Q A T A F O F L E V I T I C U S

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Offering/ memorial	2: 2,9, 13,16	2: 2,9, 13,16	2:13	2: 2,9, 13,16		
"	3:16-17	3:16-17	3:16-17	3:16-17	[4:21 5:8	4:21 ("first") 5: 8
Memorial	5:12					
Offering/ memorial	6: 2 [E.T.9] 6: 5-8 [E.T.12-13] 6: 8 [E.T.15] 6: 9 [E.T.16]	6: 2 6: 9	6: 2	6: 2		
Offering	7:14-15, 32,34	7:14-15 32,34	7:15 32,34	7:14-15 32,34		
Offering	9:17	9:17	9:17	9:17	9:15	
Blessing	9:22-23	9:22	9:22-23	9:22	9:22-23	9:22
Sanctity	10: 6,9-10, 12-15	10: 6,9-10, 12-15	10: 9-10	10: 6,9-10, 12-15	10: 9,10	
Sanctity	11:44	11:44	11:44	11:44	11:44	11:47 11:44
Sanctity	15:31	15:31	15:31	15:31	15:31	15:31
Obedience	18: 5	18: 5	18: 5	18: 5		
Sanctity	19: 2	19: 2	19: 2			

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Sabbath	19: 3	19: 3	19: 3	19: 3		
Grace	19:18	19:18	19:18		19:18	19:18
Sanctity	19:23-25					
Sabbath	19:30	19:30	19:30	19:30		
Sanctity	19:36-37	19:36-37	19:36-37	19:36-37	19:36-37	
Sanctity	21: 1,10, 12,15	21: 1,10, 12,15	21: 1,10, 12,15	21: 1,10, 12,15	21: 1,10, 12,15	
Obedience	22:31	22:31	22:31	22:31	22:31	22:31
Sabbath	23: 2-4,8	23: 2-4,8	23: 3,8	23: 2-3,8	23: 2,5,7	23: 2,5,7
Feast of Tabern.	23:24,27, 34,37, 39-44				23:35,37,39, 40,44	23:35,37, 39,44
Memorial	24: 3,7-8	24: 3,7-8	24: 3,7-8	24: 3,7-8	24: 3	24: 3
Day of Atonement	25: 9					
Tabern.	25:19					
Blessing	26: 2,4,6, 9,13	26: 2,4,6, 9,13	26: 2,6,9,13	26: 2,6,9, 13	26: 6,9, 13	26: 6,9,
Covenant	26:42-44, 45-46	26:42, 43-46	26:42, 45-46	26:42-46	26:42, 45-46	26:42,46
Sanctity	27:30,34		27:34		27:34 [Ex.34: 6]	

Q A T A F O F N U M B E R S

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Census		1: 1-19 20-23 25, 27, 29, 31, 33, 35, 37, 39, 41, 43, 44-47, 49-51,				
		2: 2-4, 6, 8-9, 16, 21, 23-26, 28, 30-34			2: 9	2: 9 ("first")
	3: 1-2, 4,	3: 1-2, 4, 10, 14-31,	3: 4	3: 4	3: 4	3: 4
	3:32	3:32	3:32	3:32		
		3:33-40 42-43				
Eleazar	4:16	4:16	4:16	4:16		
Census		4:21-23 27-30 32-49				

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	P/T	Z/T	S/M	Z/P	E/P	1 S/ 1 M
Offering	5: 8-10	5: 8-10	5: 8	5: 8		
Offering	5:15	5:15		5:15		
"	5:26	5:26		5:18		
				5:26		
Separation [Nazirite]						6:13
	6:20-21	6:20-21	6:21 _r	6:21		
3fold benediction	6:22-27	6:22-27	6:22-27	6:22-27	6:23-27	6:24
Offering					7:12	7:12 ["first"]
					9: 1	9: 1 ["first"]
					9: 5	9: 5 ["first"]
Passover					9: 9-10	
Obedience	9:23	9:23	9:23	9:23		
Memorial	10:8-10	10: 8-9	10: 8-10	10: 8-10		
	DEUT.1:8 "Go in and possess the land"etc.,			[all QeTAFIM]		
Cloud	10:33-4	10:33-4	10:33-4	10:33-4	10:13,14	10:13-14 ["first"]
'Rise up, O Lord'	10:35	10:35	10:35	10:35	10:34	10:34
					10:35	10:35
Moses prayed.	11: 2	11: 2	11: 2	11: 2	11: 2	11: 2
'We remember'	11: 5	11: 5				

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
'Heal her'	12:13	12:13	12:13	12:13	12:13	12:13
Grace	14:17-20	14:17-20	14:17-20	14:17-20	14:17-20	14:17-19
Obedience	14:44	14:44		14:44		
Offering	15: 3	15: 3	15: 3	15: 3		
"	15:19-21	15:19-21		15:19-21		
Sabbath	15:32	15:32	15:32	15:32		
Obedience/ Commandments	15:39-41	15:39-41	15:40-41	15:39-41		
Sanctity	16: 5,7	16: 5,7	16: 5,7	16: 5,7		
Sanctity/ Memorial/ Offering	17: 2,4, 5,7, 13,15,	17: 2,4, 5,7, 13,15,	17: 5,7, 13,15,	17: 2,4, 5,7, 13,15,	[= E.T. chapter 16, vv. 37,39,40,42,48,50	
Offering	18: 8,11, 19-20, 24, 26-30, 32,	18: 8,11, 19-20, 26-30, 32,	18:20	18: 8,11, 19-20, 26-30, 32,		
Eleazar	19: 3-4	19: 3-4		19: 3-4		
	Dt.3:24	Dt.3:24	Dt.3:24	Dt.3:24	[supremacy of God]	

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P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
				20: 1	20: 1 ["first"]
Deliverance					
20:16	20:16	20:16	20:16		
Eleazar 20:25-26, 28	20:25-26, 28		20:25-26, 28		
Vow 21: 2-3	21: 2-3	21: 2-3	21: 2-3		
Moses prayed 21: 7	21: 7	21: 7	21: 7		
Dt. 2:25	Dt. 2:25	Dt. 2:25	Dt. 2:25	[fearsomeness of God]	
Blessing					
24: 2,5,9	24: 2,5,9	24: 2,5,9	24: 2,5,9	24: 9	24: 9
Phineas 25: 7-8, 11-13	25: 7-8, 11-13	25: 7-8, 11,13	25: 7-8, 11-13	25: 7-8, 11,13	25: 7-8, 11,13
Eleazar 26: 1,3	26: 1-3,				
Census	26: 5-7, 14,18, 22,25, 27-28, 34,37, 41-43, 44,47, 50-56, 57-65				
26:63					
Eleazar 27: 2,16, 19,21-23	27: 2,16, 19,21-23	27:16, 19,21-23	27:16, 19,21-23		
Dt. 3:21-22	Dt. 3:21	Dt. 3:21	Dt. 3:21	[omnipotence of God]	

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Offering	28: 4-10	28: 1-4, 8-9 10		28: 1-4, 8-9	28: 4, 28:16,18	28: 4, 16,18
Feast of Trumpets	29: 1,7					
Tabernacles	29:12-34					
Offerings	29:39	29:39	29:39	29:39	29:39	29:39
Phineas	31: 6	31: 6	31: 6	31: 6		
Eleazar	31:12-13, 21,26, 29,31, 41, 51-52, 54	31:12-13, 21,26, 29,31, 41, 51-52, 54	31:31 31:41	31:12-13, 21,26, 29,31, 41, 51-52, 54		
Covenant	32:11	32:11	32:11	32:11	32:11	32:11
Eleazar	32:28	32:28	32:28	32:28	32:28	32:28
Exodus					33: 3-4,	33: 3
Journeying	33: 9					
List of Princes	34:17,29	34:17,29	34:17,29	34:17,29:	34:17,29	34:17,29
Conclusion of Book	36:13	36:13	36:13	36:13	36:13	36:13

Q A T A F O F D E U T E R O N O M Y

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Blessing	1: 5,7,8, 11,25	1: 8,11	1: 8,11	1: 8,11	1:8;11	1: 8,11
Blessing	2: 7	2: 7	2: 7	2:7		
Blessing	3:21-23	3:21-23	3:21-23	3:21-23		
Obedience/ Covenant	4: 4,7-10, 13,20,24, 29;31	4: 4,7,8,9, 10,13,20,23, 24,29,30,31	4: 4,7,8,9, 10,13,20, 23,24,30,31	4: 4,7,8,9, 10,13,20, 23,24,29, 30,31	4:29, 32	4:29, 32
Only God	4:35,39	4:35,39	4:35,39	4:35,39	4:35,39	4:35,39
Covenant & Ten Words	5: 2-21, 25[ET.28]	5: 2-4, 4-5	5: 4-5 6-18	5: 2-4 4-5	5:10-11, 20	5:10-11, 25
			[11:29 27: 2-7 11:30]			
			5:25			
SHEMA'- Obedience/ Blessing	6: 3,4,10, 18:24	6: 4,10, 18,24	6:13,4-9, 10,18,24, 25	6: 4,10, 18,24	6: 3,4,10, 18,24	6: 3,4,10, 18

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	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Covenant/ Blessing	7: 9, 12-15,18, 21	7: 9 12-15,18, 21	7:14-15, 20	7: 9, 12-15,18, 21	7:14-15, 21	7:14-15, 21
Memorial	8: 2-3,10, 18	8: 2-3,10, 18	8: 3,10, 18	8: 2,3,10, 18	8: 3,10, 18	8: 3,10, 18
Memorial/ Grace	9: 5,7,9, 11,15,18, 26-27	9: 5,7,9, 11,15,18, 26,27	9: 5,26-27,	9: 5,7,9, 11,15,18, 26-27	9: 5, 18, 26-27	9: 18
Eleazar/ Levi tribe	10: 6,8	10: 6,8,	xxxxxx	10: 6,8	[10: 1-4 10:10	10: 1-4 - "first"] 10:10
Supremacy of God	10:17	10:17	10:17	10:17	10:17	- "first"] 10:17
Love/ obedience/ blessing	11: 1,8, 25,29	11: 1,8, 25,29	11: 1,8, 25,29	11: 1,8, 25,29	11: 1,8, 25,29,	11: 1,8, 25,29
Rejoicing	12: 7,12, 18	12: 7,12 18		12: 7,12, 18	12: 7,12, 18	12: 7,12, 18
Grace/ obedience	13:18-19	13:18-19	13:18-19	13:18-19	13:18-19	
Sanctity	14: 2	14: 2	14: 2,24	14: 2		
Memorial	15:15	15:15		15:15		

	P/T	Z/T	S/M	Z/P	E/P	1 S/1 M
Passover	16: 3	16: 3		16: 3	16: 1-8	16: 1,4
Tabernacles		16:12a("remember")				
	16:12-13					
Offering	16:15-17	16:16-17	16:17	16:16-17		16:17
Be perfect	18:13	18:13	18:13	18:13		18:13
Supremacy of God	20:1,4	20: 4	20: 1,4	20: 4		
Priesthood/ Forgive	21: 5,8	21: 5,8	21: 5,8	21: 5,8		
Vow	23:21	23:21	23:21	23:21		
Remember	24: 9,13, 18,22	24: 9,13, 18,22	24:13	24: 9,13, 18,22		
"	25:17,19	25:17,19		25:17,19		
Blessing/ fertility	26:10-11, 15	26:10-11, 15	26:10-11, 15	26:10-11, 15	26:10-11, 15	26:10-11, 15
Gerizim	27:12	27:12	27:12	27:12	27:12	27:12
Blessing	28: 2-6,8, 10,12	28: 2-6,8, 10,12	28: 2-6,8, 10,12	28: 2-6, 10,12	28: 2-6,8, 10,12	28: 2,3,5, 6,8,10, 12
Covenant	28:69 [= E.T.29:1]	28:69		28:69		
"	29: 8 [=29:9]	29: 8	29:8	29: 8		

	P/T	Z/T	S/M	S/H	E/P	1 S/1 M
Covenant	29:11-12 [=ET,12-13]	29:11-12	29:12	29:11-12	29:12	29:12
Blessing	30: 9,20,	30:20		30:20	30:20	
Commandment/ Blessing	31: 6, 8-10, 12,15,19, 21-22	31: 6,8,22, 9,12,15, 19	31:6,8,12, 15,19,21	31:6,8,22, 9,12,15, 19	31: 6,8,12, 15,19,22	31: 6,8,12, 15,19,21, 22
Moses' command	31:24-26,30	31:24,26	31:24,25,30	31:24,26	31:24,25,30	
Song of Moses	32: 1,3,7, 9,12, 36,39, 43,47	32: 1,7,9, 12,36, 39,43,47	32: 1,3,9, 36,39	32: 1,7,9, 12,36, 39,43, 47	32: 1,3,9, 36,39,43, 47	32: 1,3,9, 36,39,43, 47
Blessing of Moses	33: 1,4,9, 10,23, 29	33: 1,4,9, 10,23, 29	33: 1,4,29	33:1,4,9, 10,23,29	33: 1,4, 29	33: 1,4, 29
Death of Moses [Covenant]	34: 1,4,9	34: 1,4	34: 1,4,9, 10-12	34: 1,4	34: 1,4,9	34: 1,4,9

THE 1st SABBATH OF THE 1st
MONTH

The Three Qatafin in the Service Compared
between themselves, and with Passover Evening II.B.

THEME	QATAF [A]	QATAF [B]	QATAF [C]	PASSOVER Eve. II. [B]
<u>Genesis</u>				
Sabbath	2: 3			
Eden		2: 9 2:15-16		
Disobedience of Adam and Eve		3: 8		
Birth of Enosh		4:26		
Book of Gen's of Adam Enoch		5: 1-2 5:22		
Grace Obedience		6: 8-9 8:22		
Obedience Noah only left		7: 5 7:23		
Noah looked out in 1st month	8:13	8:13	8:13	8:13
Offering/ Covenant		8:18-20, 22		
Blessing		9: 1		

G e n e s i s

THEME	QATAF [A]	QATAF [B]	QATAF [C]	QATAF [P/E]
Covenant		12:2-3		
Covenant (Shechem)		12:6-8		
'First' (Bethel)	13: 4	13: 4	13: 4	13: 4
Covenant		13:17-18		
God blessed Abraham		14:19		
Oath of Abr.		14:22		
Covenant		15: 1, 5-6		
Covenant		15:18		
Covenant		17: 1-2, 21		
Covenant		18:19		
Grace		19:19		
Abr.prayed		20:17		
Covenant of Abr. and Abimelech		21:22,33		
Offering of Isaac		22: 1,4, 5,9, 14, 17-18		
Covenant		24: 7, 27		
Covenant (Div.Providence)		24:40,48 63		
God blessed Isaac		25:11		
God intreated		25:21		
'First'	25:25	25:25	25:25	25:25
'First'	26:1	26: 1	26: 1	26: 1

G e n e s i s

THEME	QATAF [A]	QATAF [B]	QATAF [C]	QATAF [P/E]
Covenant		26: 3-5, 12,29		
Isaac blesses Jacob		27:28,29		
"		28: 3-4		
Bethel ('first')	28:19	28:19	28:19:	28:19
Covenant/ blessing		32:11,18 (ET=10,17)		32:18
'First'	33: 2	33: 2	33: 2	33: 2
'First'	38:28	38:28	38:28	38:28
'First'	40:13	40:13	40:13	40:13
Covenant (Bethel)		48: 3		
Blessing/ covenant		48:15-16		
"		49:25-26		
Covenant		50:24-26		
		*		

E x o d u s

Covenant		2:24		
Covenant- "I AM WHO I AM"		3: 6, 13-16		
Covenant		4: 5		
'First'	4: 8	4: 8	4: 8	4: 8
Signs	4:30		4:30	4:30-31

E x o d u s

THEME	QATAF [A]	QATAF [B]	QATAF [C]	QATAF [P/E]
YHWH		6: 3		
Covenant		6: 8		
Genealogy		6:25-26		
Pharaoh's confession		9:27		
The Passover	12: 2 12: 6 15,16 17 18,21 23,25	12: 2 12: 6 12,13 15,16 17 18,21 23,25	12: 2 12: 6 12 15,16 17 18,21 23,25	12: 2 12: 6 12 15,16 17 18,21 23
Signs	13: 4,5 10	13: 4,5 10	13: 4,5 10	13: 4,5 10
'The Lord shall fight for you...	'14:14	14:14	14:14	14:14
Victory of YHWH over Egypt	15: 2,3, 26	15: 2,3 26	15: 2,3 26	15: 2,3 26
Sabbath	16:23, 25-27 29-30			
Memorial		17:15		
Greatness of God		18:11		
Ten Words	20: 8 10-11			
Offering		20:24		
Grace		22:26		
Sabbath	23:12			
Feast of unleav. bread	23:15	23:15	23:15	23:15

E x o d u s

THEME	QATAF [A]	QATAF [B]	QATAF [C]	QATAF [P/E]
Blessing	23:25,27	23:25,27	23:25,27	23:25,27
Continual burnt-offering		29:39		
Sabbath	31:14-17			
Covenant	32:12-13	32:12-14	32:12	32:12-13
Covenant/ grace		33: 1,2, 7,11		
Grace	33:19	33:19	33:19	33:19
'First'	34: 1	34: 1	34: 1	34: 1
'First'/ grace	34: 4, 5-6, 8-9, 18,21	34: 4, 5-6, 8-9 10,14,18	34: 4, 5-6, 8-9, 18	34: 4, 5-6, 8-9, 18
Sabbath	35: 2-3			
Blessing		39:43		
'First'	40: 2	40: 2	40: 2	40: 2
'First'	40:17	40:17	40:17	40:17
Cloud of glory	40	40:35,38		

*

L e v i t i c u s

'First'		4:21	4:21	4:21
'First'		5: 8	5: 8	5: 8
'First'			9:15	9:15

L e v i t i c u s

THEME	QATAF [A]	QATAF [B]	QATAF [C]	QATAF [P/E]
Blessing		9:22	9:22	9:22-23
Sanctity		10: 9	10: 9, 13,14	omit
Sanctity		11:47,44		
Sanctity		15:31		
Sanctity & Sabbath	19: 2,3			
Grace	19:18	19:18		
Sabbath	19:30			
Obedience		22:31		
Sabbath	23: 2,3,4	23: 2	23: 2	23: 2
'First'	23: 5	23: 5,7	23: 5,7	23: 5,7
Sabbath	23: 8			
'First'	23:35	23:35	23:35	
Offerings	23:37	23:37	23:37	23:37
Tabernacles/ 'First'	23:39,40	23:39	23:39-40	23:39-40
Feasts	23:44	23:44	23:44	23:44
Memorial	24: 4, 7-8	24: 3 24: 7-8		
Blessing	26: 2,6,9	26: 6,9	26: 6	26: 9,13
Covenant	26:42	26:42,46	26:42	26:42, 26:45, 46

Numbers

THEME	QATAF [A]	QATAF [B]	QATAF [C]	QATAF [P/E]
'First'	2: 9	2: 9		2: 9
Eleazar & Ithamar		3: 4		
Law of Nazirite		6:13		
3-fold Benediction		6:24	6:24	6:23-27
'First'	7:12	7:12	7:12	7:12
'First'	9: 1,5	9: 1,5	9: 1, 5	9: 1,5
Memorial	10: 9	10: 9	10: 9	10: 9
'First'	10:13,14	10:13,14	10:13,14	10:13,14
Cloud of the Lord		10:34-35		
Moses prayed. 'Heal her'		11: 2 12:13		
Grace		14:17-19		
Sabbath	15:32			
'First'	20: 1	20: 1	20: 1	20: 1
Blessing		24: 9		
Phinehas		25: 7-8 11,13		
Offering	28: 9-10	28: 4, 22,28		
'First'/ offering	28:16,18	28:16,18	28:18	28:18
Offerings	29:39	29:39		29:39
Covenant		32:11		

N u m b e r s

THEME	QATAF [A]	QATAF [B]	QATAF [C]	QATAF [P/E]
Eleazar		32:28		
'First' (Exodus)	33: 3	33: 3	33: 3	33: 3
List of princes		34:17,29		
Conclusion of book		36:13		

*

D e u t e r o n o m y

Blessing		1: 8		
"	1:11	1:11	1:11	1:11
Obedience/ covenant	4:30			
'First'	4:32	4:32	4:32	4:32
Only God		4:35,39		
Ten Words		5:10-11		
Sabbath	5:12, 14-15			
Greatness of God		5:25		
SHEMA'/ obedience/ blessing	6: 4 7,8,9 24	6: 3-4 10,18	6: 4 8-9 24	6: 4 7-9 24
Blessing		7:15		
Greatness of God		7:21		
Covenant		8: 3, 10,18		
Penitence		9:18	9:18	9:18

D e u t e r o n o m y

THEME	QATAF [A]	QATAF [B]	QATAF [C]	QATAF [P/E]
'First'	10:1-4	10: 1-4	10: 1-4	10: 1-4
"	10:10	10:10	10:10	10:10
Supremacy of God		10:17		
Love/obedience/ blessing	11:29	11: 1,8, 11:25,29	11:29	11: 2-9,
Rejoicing	12:12	12: 7 12:12,18	12: 7 12:12,18	12: 7 12:12,18
Passover	16: 1 4	16: 1 4	16: 1 4	16: 1 4
Offering	16:17	16:17	16:17	16:17
Be perfect		18:13		
Blessing		26:10-11 15		
Gerizim		27:12		
Blessing		28: 2,3,5, 6,8,10,12		
Covenant		29:12		
Blessing		31: 6,8,12, 15:19, 21,22,24		
Song of Moses		32: 1,3,9, 36,39,43,47		
Blessing of Moses		33: 1,4,29		
Death of Moses		34: 1,4,9.		

Chapter Five

THE READING OF SCRIPTURE
IN THE SAMARITAN LITURGY

C h a p t e r F i v e

T H E R E A D I N G O F S C R I P T U R E
I N T H E S A M A R I T A N L I T U R G Y

THE Samaritans have never received as canonical Scripture writings other than the Pentateuch. This LAW occupies a place of pre-eminence in their religion and worship which is clearly demonstrated in every service of their Liturgy. The reading of the Scriptures takes up a large part of the service - a fact which is not immediately apparent from the edition of Cowley. But the translations below indicate what considerable proportion is devoted to the LAW, and in particular that remarkable form of reading called the QATAF.

1. T H E Q A T A F

THE most characteristic element among the attractive variety comprising the Samaritan Liturgy is the QATAF. This is a form of reading of the Pentateuch in which individual verses, or groups of verses, are extracted from the text, and

THE QATAF

strung together to make one continuous lesson.

They are selected according to a dominant theme or special term. The verses are preserved in Biblical order - with only very few exceptions - and cover the whole book, or the whole Pentateuch, as the case may be.

The QATAF is a very ancient feature of Samaritan liturgical worship [cf. Cowley, Introduction, p.xx]. In the Samaritan text it is termed *قطف* or *qūp* [cf. Cowley, p.108, line 29; p.93, line 18]. With the article frequently, it occurs also in both forms, *القطف* or *qūpš*. In the Book of Deuteronomy 23:26 [E.T.v.25] there is found the word *qūp*, from the root meaning 'to pluck.' Its use in the Samaritan Liturgy in praise of Moses as "the chosen of all souls" suggests that our terminus technicus means Biblical passages picked out from the text. On the other hand, we must allow for the possible influence of an Arabic cognate term meaning simply 'abbreviated [text].' It has been translated suggestively as 'florilegium' or catena of Biblical verse [cf. M.Gaster, The Samaritans, p.75; Montgomery, The Samaritans, p.298].

THE QATAF

Cowley omits the QeTAFIM altogether from his edition of the Samaritan Liturgy. This is to be regretted on two grounds. First, because no indication is given as to the nature and contents of each QATAF. It is therefore impossible to appreciate the relation of the QeTAFIM to the rest of the service, both in respect of subject matter and of length. The whole pattern and significance of the service is altered when viewed full length. Secondly, researches into the Samaritan Liturgy confirm the view that the QeTAFIM are in themselves of special import, whose significance becomes increasingly apparent as we examine the QeTAFIM of different services analytically and comparatively. In the present work a translation of the entire QATAF is given at each place where Cowley gives only the first few words.

As in respect of many other aspects of the study of the Samaritan Liturgy, so concerning the origin and development of the QeTAFIM we are feeling our way forward, offering at first tentative hypotheses which may be [and in many instances, have been] confirmed by further research. The present writer has given special

THE QATAF

attention to the QeTAFIM, but recognises that there is a great deal more to be considered - data from all the services - before anything like a final statement can be offered. However, it is not out of place to speculate upon the reason for the development of this peculiar and unique form of Scripture reading, and to draw some provisional conclusions from data available out of his own researches.

In the fourth century of the Christian era, the great Baba Rabba was responsible for a religious and national revival at a time when the Samaritans were suffering the consequences of a long succession of severe persecutions. The bulk of their sacred literature appears to have been destroyed - probably under Hadrian about the time of the Bar Cocheba revolt. The worship of the synagogue was renewed by Baba Rabba, in which the reading of the law would have been given a central place according to tradition in the national liturgy.

In this period, too, the notable liturgical writers - Marqah and Anram Darah - made their contributions to Samaritan devotional literature. Their work became

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the foundation of all subsequent developments. The Samaritans were confronted with the problem of how to allow the admission of more and more liturgical pieces without dispossessing the LAW of its pre-eminence in the service. It is reasonable to conjecture that the reading of the LAW in QATAF form, rather than in the traditional manner, suggested itself as an economy of space without thereby losing the essence of the readings.

At every service there is a reading of a QATAF of each book of the Pentateuch, thereby securing a basic and symbolic reading of the whole Scripture. This main series of QeTAFIM follows those selections which occur in the Sabbath Morning service, but each service makes variations appropriate to the occasion. There are also to be found subsidiary QeTAFIM which relate specially to the occasion of the respective services and to the themes of the liturgical pieces.

So far as the two Zimmut services are concerned, the pattern is the same. At the beginning of both services there is a declaration of the main themes

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of the QeTAFIM, which are:-

a. In the ZIMMUT PESAH :

Covenant, Memorial, Oblation, Census,
Joseph, Wonders, and Eleazar.

b. In the ZIMMUT SUKKOT:

Covenant, Memorial, Oblation, Census,
Joseph, Sabbath, and Eleazar.

The order of QeTAFIM in both services is as follows:-

- i Qataf of Genesis
- ii Qataf of Exodus
- iii Qataf of Leviticus
- iv Qataf of Numbers
- v Congregational Qataf [I]
- vi Qataf of the Ten Words
- vii Qataf of Deuteronomy
- viii Congregational Qataf [II] *

* In the case of the Zimmut Sukkot this section forms an appendix to the service proper.

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The earliest manuscripts available employ the QATAF form of scriptural reading: so also the Leeds Samaritan Decalogue Inscription (c. 400 A.D.). There is further evidence of the antiquity of this method in the two Samaritan phylacteries now in the Department of Semitic Languages and Literatures at Leeds University, whose dates are given as 2nd and 5th centuries A.D. respectively.

Two possible derivations have been mentioned for the term QATAF, namely, 'plucked/selected' and 'abbreviation.' These alternative root meanings correspond with two points of view regarding the origin and purpose of this distinctive method of Biblical reading. On the one hand, the QeTAFIM may be viewed as selections of phrases and passages intended to be used as an integral part of the religious service of worship and devotion. On the other hand, they may be regarded as instructional rather than devotional; a means of covering the whole Pentateuch within a reasonable space for the benefit of the ordinary, illiterate (?) worshipper.

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It could be urged that the QATAF, as it is now found, is an abbreviation of a much longer form of Scripture reading in use at a time when [as appears from the account of Baba Rabba's enjoining of the reading of the LAW *] such reading was the primary, if not the only, feature of the service. With the steady growth of liturgical composition, it is surmised, the Biblical readings would have to be abbreviated if the broad scope of the whole Pentateuch were to be kept in view. Against this, we note the abundance of liturgical refrains, prayers and adorations which punctuate the QeTAFIM, and which impart to the readings a definitely devotional character.

The usage of the subsidiary QeTAFIM weighs in favour of the devotional purpose and the 'pluck/select' derivation. The themes of these QeTAFIM - Meritorious Ones, Covenant, Sabbath, Wonders, etc., are such as evoke the thanksgiving and praise of the hearers for divine mercies and blessings. Certainly these occasional QeTAFIM are specially chosen texts, selected because they epitomise the Biblical revelation and doctrines.

* Cf. Cowley, Introduction, p.xx.

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The choicest of Biblical references have been gathered together in order to construct an outline history or theology.

The question which most naturally comes to mind at this point is this, Was there any intermediate stage between the reading of the LAW in extenso, and the QeTAF method? The answer appears to be affirmative. We know that the Samaritans divided the LAW into a yearly cycle of lections. Their Pentateuch was divided into fifty-four large PARASHOTH which they began to read at the Sabbath Noon service, initiating the cycle immediately after the Feast of Tabernacles.* The LAW also was sub-divided into much smaller PARASHOTH, the number of which varies in the different books, but details are to be found at the end of each of the five books.† These smaller PARASHOTH are to be compared with the Jewish division into SETUMOTH and PETUHOTH, as Dr J. Bowman has demonstrated ‡ The small QATSIM of the Samaritans nearly correspond to the PARASHOTH of the Massoretic Text.

* The Jews have a corresponding practice.

† see von Gall for text of Sam. Pentateuch.

‡ see article 'Samaritan Studies' in BJRL, vol. 40, no. 2

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At the end of the five books of the Massoretic text there are given the numbers of PETUHOTH and SETUMOTH in small PARASH divisions. In the earlier Rabbinic tractate Sopherim regulations are given as to when SETUMOTH and PETUHOTH are to be made.

There is a correspondence between the phrases of the QATAF and the division of the Samaritan Pentateuch into the small PARASHOTH. This is especially noticeable where the introduction at the end of a quotation of TAMAMA is taken to imply the completion of that particular PARASHA. This, however, does not mean that each quotation in the QATAF indicates that the whole of the PARASHA in which it occurs is to be read - otherwise there would be no reason to use TAMAMA. We are led to the conclusion, then, that following the reading of the LAW in extenso, the next stage was to limit the reading to selected PARASHOTH, which at a later stage were themselves read in a more abbreviated QATAF form. The use of TAMAMA would then indicate just those sections where the whole PARASHA [or QATS] was to be read, and that elsewhere the QATAF gives the whole of the lection.

THE QATAF

We could then see in the QATAF of the Pentateuch that choice of quotations which would cover the whole LAW in the service, reminding the congregation of the salient points of their faith, while at the same time making room for the introduction of later liturgical pieces without the service becoming unduly protracted.

The rubrics at the beginning of the services give an indication of the contents of the QeṬAFIM [cf. Cowley, p.93, lines 1-2; and p.428, lines 2-3]. The choice of these key-words does not bear directly upon the actual purpose and significance of the festivals of the Zimmut; but a number of the themes are found woven into the ideas which have prominence in the services, and others belong to that cycle of themes which are fundamental to all readings of the LAW.

AS this study progressed, the present writer increasingly realised the importance of the QeṬAFIM for the Samaritan Liturgy. Elementary analyses of the services showed at once that the QeṬAFIM are the skeleton giving definite

THE QATAF

and distinctive shape to each service, and around which, through the centuries, has grown the flesh in the form of hymns, responses, antiphons, various 'glorias', and so on. Together with a simple ritual the whole has matured to form the developed and symmetrical liturgy of present usage.

In order to examine the more closely this most ancient and venerated part of the Samaritan Liturgy, we have set out a detailed and comparative series of TABLES, in which the Pentateuchal QeTAFIM of the Zimmut services are viewed side by side with those of the Sabbath Morning, the Sabbath of the Set Feast of the Pilgrimage of Tabernacles, the Passover Evening Service II, and the First Sabbath of the First Month. The three QeTAFIM of this latter important service are set out separately for comparison. These tables enable us readily to see what are the main themes of the QeTAFIM; which, if any, pre-dominate in any one service; and which are prominent in more than one service. With this information before us, we may proceed to ask, What intentions underlay the selection of such particular texts and passages ?

THE QATAF

First, however, we make some observations on the QeTAFIM themselves:

1. GENESIS

- a. The key-terms or key-ideas prominent in all the QeTAFIM are: COVENANT/PROMISE, GRACE/BLESSING, SHECHEM, BETHEL, JOSEPH and his brethren. The name of ABRAHAM is closely associated with the idea of covenant.
- b. Whilst all six QeTAFIM follow each other closely as far as the Joseph narratives, the Sabbath Morning, Evening of Passover and 1st Sabbath of the 1st Month are conspicuous by the paucity of their references to Joseph.
- c. All six significantly give the Blessing of Joseph and his sons by Jacob (Gen.48:15-16), the two Zimmut services notably add the list of names of those who came into Egypt with Jacob (Gen.46:8-30).
- d. All give the further Blessing of Joseph by Jacob (Gen.49:25-26), but the two Zimmut services and Tabernacles give fully the Blessing of the other sons of Jacob (Gen.49:2-29).

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- e. It is interesting to note that all six omit reference to Benjamin (Gen.49:27).
- f. Where there are additions to the Sabbath Morning, it is chiefly the COVENANT idea that is emphasized, rather than any new element. The JOSEPH narratives are extensively quoted in the two Zimmut services and Tabernacles.
- g. These three latter services add the sons of Rachel (Gen.35:24).
- h. Tabernacles alone adds: Cain's Offering (4:3); Hagar and Ishmael (16:13, 16); and Zerah (38:30).
- i. Broadly considered, Tabernacles follows the Zimmut services in the major additions to the Sabbath Morning QATAF.

2. EXODUS

- a. Themes notable in QeTAFIM under this head are: COVENANT/PROMISE, GRACE/BLESSING, SIGNS, and OFFERINGS.

THE QATAF

E x o d u s

b. All five follow closely the Sabbath Morning.

c. The Evening of Passover and First Sabbath are conspicuous by certain omissions:

Both omit the Names of the patriarchs (1:1-8);

-and certain details of offerings.

Passover omits reference to the important YHWH passage (6:2-3). First Sabbath omits the birth of Moses.

d. Of the PLAGUES:

1. The Zimmut Pesah alone gives in full the plague of FROGS; Passover has just the conclusion (8:9-11).

We recall that it is the plague of frogs that has particular mention in the liturgical pieces of the Z. Pesah service.

2. The Evening of Passover, only, mentions the other plagues, though all give the verse 10:2.

3. Again, Z. Pesah and Evening of Passover stand alone in giving extracts from the preliminary signs of chapter 7.

THE QATAF

e. All six QeTAFIM make reference to the Passover, (12:13, 23), but the Evening of Passover QATAF adds a great deal more of chapter 12, while the First Sabbath adds but part of the latter

f. Tabernacles and Sabbath Morning give the TEN WORDS in their entirety. The two Zimmut services quote only 20:1, and add verse 24. Evening of Passover and First Sabbath omit reference to the Ten Words but give 20:24.

g. The two Zimmut services include an elaborated acrostic based on the census passage of Exodus 30:12-16. Otherwise, only Tabernacles gives this significant passage.

h. Only Tabernacles and the two Zimmut services include the erection of the tabernacle (40:19-33).

i. Broadly considered, Tabernacles and the two Zimmut services agree in matter added over and above the Sabbath Morning QATAF. Evening of Passover and First Sabbath agree for the most part in omissions from the Sabbath Morning.

THE QATAF

3. LEVITICUS

- a. Predominating themes here are: OFFERING, MEMORIAL, SANCTITY, BLESSING,
- b. The Pilgrimage of Tabernacles, Zimmut Sukkot, and Zimmut Pesah are almost identical with the Sabbath Morning. The very few omissions are of no special significance.
- c. Pilgrimage of Tabernacles adds references to the Feasts of Trumpets, Tabernacles, and to the Day of Atonement.
- d. Evening of the Passover omits most of the OFFERING texts, and some of the SABBATH and SANCTITY verses.
- e. First Sabbath of the First Month agrees with Passover in these omissions; and extends omissions to include all OFFERING and all save three of the SANCTITY texts.

4. NUMBERS

- a. The main themes are: CENSUS, OFFERING, SANCTITY, ELEAZAR AND PHINEHAS.

THE QATAF

N u m b e r s

- b. All five follow broadly the Sabbath Morning.
- c. Additions are chiefly as follows:
1. Most notably long sections from Numbers chapters 1, 2, 3, 4, and 26 relative to "the sum of all the congregation of the children of Israel" [CENSUS], which are inserted into the QATAF of Zimnut of Tabernacles.
 - d 2. The other additions to the Sabbath Morning are almost entirely in Pilgrimage of Tabernacles and the two Zimnut Services, and are practically identical.
 3. They include the following themes- CENSUS, ELEAZAR, OFFERING. Tabernacles adds references to the Feasts of Trumpets and Tabernacles.
 - d. Omissions from Sabbath Morning are noted in the Evening of Passover and First Sabbath; these are identical, and include the themes - CENSUS, OFFERING, ELEAZAR and PHINEHAS.
 - e. The only remarkable additions to Sabbath Morning in Passover and First Sabbath are texts with the key-word 'FIRST.'

THE QATAF

5. DEUTERONOMY

- a. The key-ideas in evidence are: BLESSING, COVENANT, OBEDIENCE, MEMORIAL, ELEAZAR, REJOICING, OFFERING, SANCTITY, GERIZIM.
- b. All five follow closely the Sabbath Morning.
- c. Pilgrimage of Tabernacles and the two Zimmut Services add very little to the Sabbath Morning. Such additions are: REJOICING, MEMORIAL, COVENANT, with one reference to the Passover (16:3).
- d. Evening of the Passover and First Sabbath omit from Sabbath Morning, some texts on BLESSING, MEMORIAL, COVENANT. First Sabbath omits a few further verses, MEMORIAL, GRACE, BLESSING. But, contrary to custom, First Sabbath adds two texts - though not of exceptional import - 16:17, 18:13.
- e. All QeTAFIM include the SHEMA' (6:3, and 4).

THE QATAF

T O S U M U P:

1. Using the QATAF of the Sabbath Morning as basic, the two main facts emerge from this survey, namely - (a) the QeTAFIM of the Pilgrimage of Tabernacles and of the two Zimmut services add; and (b) the QeTAFIM of the Evening of Passover and of the First Sabbath of the First Month omit.

2. Tabernacles and the two Zimmut services, broadly speaking, keep in line with each other in their additions. The Zimmut Sukkot tends to add more than its allied service, the Zimmut Pesah; though, save for the exceptionally full additions on CENSUS in Numbers, these additions are isolated and of no special significance. The Pilgrimage of Tabernacles adds a verse here and there above the QeTAFIM in common with the two Zimmut services. For the most part the import of these lies in their reference to Israelite festivals, and particularly that of Tabernacles.

3. The Evening of Passover and First Sabbath agree mostly in their omissions, with the latter tending to make further omissions, though not significantly.

THE QATAF

4. A key-word in the QeTAFIM of the First Sabbath of the First Month and of the Passover Evening is רש'ן. It is noted that all the Pentateuchal usages of this term are quoted in the QeTAFIM with the exception of Genesis 41:20, Deuteronomy 17:7 and 24:4. It is very natural that the theme FIRST should be prominent in those two particular services.

THE QATAF

A d d i t i o n a l N o t e :

THE SIGNIFICANCE OF THE
CHOICE OF QeTAFIM

THE present writer tentatively submits that certain ideas fundamental to the religion of the Samaritans, indeed, to their national integrity, underlay the choice of the texts which make up the QeTAFIM. These basic ideas are signified by, and reflected in, the key-words whose verses are gathered up in the QeTAFIM, but which key-words [together with their associated ideas] feature constantly throughout the services and largely form the themes of the hymns and other liturgical pieces.

From the earliest times the Samaritans have claimed SOLIDARITY OF RACE with the true Israel. The view, that their origin is to be sought in a hybrid people with a syncretistic religion abominable to the Jews, appears to be a product of later Jewish writers who were hostile to the Samaritans and whose aim was to discredit them. Biblical evidence is slight: but if indecisive

THE QATAF

it does not militate against the Samaritans' passionate claim to be of the pure stock of Abraham, Isaac and Jacob. Themes such as GRACE, BLESSING, PROMISE, COVENANT, CENSUS, MEMORIAL, SANCTITY, ABRAHAM, JOSEPH, are recounted to the people as being of the very heart of their belief about their own descent. Persecuted by Jews, Romans, Arabs, and even Christians; living century after century as an oppressed and repeatedly decimated people; always on the defensive - they needed to hold before themselves the cherished traditional belief in their membership of the chosen race.

Hand in hand with the conviction that they are of the stock of the true Israel goes an equally firm belief that their PRIESTHOOD is wholly valid, that their priests are in a direct line of descent from Aaron through Eleazar and Phinehas. Hence the emphasis in the QeTAFIM on ELEAZAR, and to a lesser extent on PHINEHAS. The function of the priesthood at Zimaut would be considered no less significant than at other festivals.

Consistent with, and allied to, this latter is the further belief in the validity of their OFFERINGS. The

THE QATAF

services of the Samaritan Liturgy correspond to those of the Jewish [though with the notable addition of the unique Zimmut services], and their offerings accord with the Mosaic prescription. The authority of the Prophet, "God's man," and the supremacy of his institutions, are absolute among the Samaritans; the Key-words here are OFFERING and LAW. We may suppose that the derision and denials of their adversaries prompted the Samaritans to hold before themselves the truth of the validity of their offerings and the consequent acceptance before Yahweh.

The emphasis on the theme of SABBATH - the Sabbath of the Mosaic insistence and pattern - does but further underline their wholehearted obedience to the TORAH.

The pure monotheistic belief is noted in various significant texts, and there is in the QeTAFIM particular stress on the SUPREMACY of God - the God of Abraham and of the patriarchs, the God of Moses and the fathers. The SIGNS and WONDERS, and frequent repetition of such passages as the chapters on the Plagues or Exodus 15, serve to remind the hearers of the glory and greatness of their God.

The Reading of Scripture in
the Samaritan Liturgy [continued]

11. THE SECTIONS OF THE LAW

[ד'ספ]

THESE readings consist of continuous passages from the Law, and are similar to the SETUMOTH and PETUMOTH of the Massoretic text. The most frequently recited is the 'Sections of the Creation' [ד'ספ דבר ד'] which features in every service. The whole of the creation narrative from Genesis 1:1 to 2:7 is read section by section, with liturgical refrains between the sections.

Other QAZIM are introduced into the Liturgy under the heading of the MIQRA, but there is no indication in the services as to the contents of the readings. In the case of the Feast of Weeks* it is known that the MIQRA corresponds to the SURAH of the MANAT, which is the section read in the QATAF for the service corresponding to the feast.

* cf. D.J.BOYS, A Critical Ed. and Translation of the Samaritan Festival Liturgy for the Hag Shabuot, Univ. of Leeds (thesis). 1956.
p.cxxix.

THE READING OF SCRIPTURE

111. OTHER BIBLICAL PASSAGES

CERTAIN extracts of the Pentateuch are used in the services with distinctive regularity, but seem rather to be in the nature of refrains or adjuncts to the liturgical hymns and pieces than Scripture readings proper.

1. "Then Moses sang" [70' 18], Exodus 15.

This chapter is used in many services, but its position varies. The rubrics concerning the method of recital are not consistent, neither is the whole chapter read in every service. Often the passage is said antiphonally, with responses interspersed. In the Sabbath Service it is recited when the Abisha Scroll is brought out, and an elaborate rubric describes how it is to be recited (cf. Cowley, p.742, line 6).

2. "Turn from thy fierce wrath", Exodus 32:12.

Rubrics indicate that the passage so indicated is to be said antiphonally; it is therefore probable that the whole section down to verse 14 is read.

THE READING OF SCRIPTURE

3. "The Lord God merciful and gracious", Exodus 34:6.

This is a very frequently uttered phrase, used both as an unconnected declaration or prayer, and as a response at the end of a liturgical piece.

4. "Hear, O Israel", Deuteronomy 6:4.

ALL services include the SHEMA', which is preceded by the KI-BeSHEM (see below), and followed by the SURAH of the MANAT (i.e. the reading upon the Scroll) in some services. It appears that this Scripture has not the special place which it holds in Jewish worship, nor is the statement expanded beyond Deuteronomy 6.

5. "For in the Name" [the KI-BeSHEM], Deut. 32:3.

This piece is repeated almost to the point of monotony in all the services. It precedes the "Sections of the Creation," and the SHEMA'. It is very frequently linked with the רב אלה. It is possible that Deut. 32:3-4 were often - if not always - recited together as a versicle and response.

6. "Moses commanded us a law" [תורה פונו לנו חשנה], Dt. 33:4.

This quotation is one of the regular phrases in the services which expresses part of the Samaritan creed.

THE READING OF SCRIPTURE

7. "There is none like God, O Yeshurun". Deut. 33:26.

The supremacy of YHWH is a theme which dominates the thought of the Samaritans, and this phrase is but one of the various expressions of this earnest faith.

8. "When thou takest the census of the children of Israel . . . ". Exodus 30:12ff.

In the Zimmut services the section, Exodus 30:12-16, in whole or in part, occupies a prominent place. It is interwoven into liturgical pieces; phrases of it are quoted in the nature of refrains; it forms the theme of parts of hymns; and it is clearly intended to be an instruction relevant to the Zimmut festivals. The idea of NUMBERING is at the heart of these services, and the OFFERING of an atonement.

Chapter Six

ORDERS OF SERVICES

-Analytical Tables

Z I M M U T
S U K K O T

S A B B A T H
M O R N I N G

Z I M M U T
P E S A H

I.

ברוך אלהנו
כארזין ואמרים
על פתח רחמיך

קצי הבריה

D. קעמן מן שנתן
עבודה דעלמה .D.A.
(Marqah)

Yish-tabbah

II.
QATAF of GENESIS
תורה צוה לנו לשה

D. חיול הוא חילה
עבודה דעלמה תסתגד
ותשתבח A.D. (Marqah)

Yish-tabbah

רב אלה
שהיטנה ממנה
כי בשם

עמדתי קמיר 3/5
ברוך אלהנו 4/2
יהוה אלהי רחם 4/7
כארזין ואמרים 4/10

כי בשם
קצי הבריה

Yith-hallal

קעמן מן שנתן 43/19
עבודה דעלמה 31/23

בגדלו ברך

חילה דנטע גן or

QATAF of GENESIS
תורה צוה לנו לשה

חיול הוא חילה 45/26
עבודה דעלמה
תסתגד ותשתבח 27/26

בגדלו יאמנך

שהיטנה ממנה 46/6
כי בשם

I.

ברוך אלהנו
יהוה אלהי רחם
(Cr.27 adds
על פתח רחמיך)

כי בשם
קצי הבריה

קעמן מן שנתן
עבודה דעלמה

Yish-tabbah

II.
QATAF of GENESIS
תורה צוה לנו לשה

חיול הוא חילה
עבודה דעלמה תסתגד
ותשתבח

Yish-tabbah

רב אלה
שהיטנה ממנה
כי בשם

Z i m m u t
S u k k o t

S a b b a t h
M o r n i n g

Z i m m u t
P e s a h

III.

QATAF of EXODUS

Yith-hallah

46/21 לחילה חיולה

32/23 אלהים אלהינו

Yishtabbah

Long piece (Deftor)-

93/22 לאלהון נברך

חילה דבחרך אה ישראל

III.

QATAF of EXODUS

Yith-hallah

D. לחילה חיולה

Marqah אלהים אלהינו
(Prob. Eleazar)

Yishtabbah

Reading of Four
Sections

ובמקום אשר אזכרתי

Yith-hallah

Durrān-style &
Marqah-style verses
by Pinhas (acrostic)

[prob. = Pinhas ben
94/ 8 Joseph 1308-63]

Yishtabbah

תורה צוה לנו משה

תורה צוה לנו משה

Yith-hallah

45/ 2 אה יום קדוש

D. אה יום קדוש

28/26 אתהו חדה

M. אתהו חדה

חילה דברך

רב אלה

כי בשם

רב אלה

כי בשם

Z i m m u t
S u k k o t

S a b b a t h
M o r n i n g

Z i m m u t
P e s a h

IV.

QATAF of LEVITICUS

Benediction on
M o s e s

" תורה

Yith-hallel

QATAF of LEVITICUS

" תורה

Yith-hallel

IV.

QATAF of LEVITICUS

Benediction on
M o s e s

" תורה

3 Proclamations: "והנה אלהי ישראל" והנה אלהי ישראל

Yith-hallel

Hymn

בזה שבחה

(Ben Manir) אחי בשלם

ויעש האותות - 95/23
to 97/1

D. לית בכל יומיה
A.D. אחתו עבודן
(Marqah)

45/18 לית בכל יומיה
30/24 אחתו עבודן

לית בכל יומיה
אחתו עבודן

Yishtabbah

רב אלה
כי בשם

בגדלו יאמינך
(Not in Cowley)

Yishtabbah

רב אלה
כי בשם

V.

QATAF of NUMBERS

Yith-hallel

QATAF of NUMBERS
(A)

V.

QATAF of NUMBERS

Yith-hallel

Durrans-style verse: Durrans-style verse:
(Pinhas HP) יחברך ויחקש 81/313
Marqah-style verse: Marqah-style verse:
(Pinhas HP) אלהים יחברך 82/8

חשבתה

Zimmu
t
Sukkot

Sabbath
Morning

Zimmu
t
Pesah

QATAF of NUMBERS
(B)

Yishtabbah

"תורה"

Yith-hallal

יהוה אלה

46/13 חילה רצה ויקירה
יחלל

חילה רצה ויקירה

29/27 אלהים רחמנה

אלהים רחמנה
Marqah

QATAF of DEUTERONOMY

תורה צוה לנו משה

נברך יתה

אין כאל ישראל

Yishtabbah

KIME

כימי ...

אלהי אדם בן האדמה
(Abdallah ben
Solomon, 14th C.)

429/18

KIME

כימי מן בן בניר

אלהי אברהם בן חרם
(Ben Manir, 14th C.
& Abdallah ben
Berakhah, 16th C.)

97/19

KIME

נרכן ונימר ישתבח

(Abisha b. Pinhas
14th C.)

430/13

100/27 NEBHAREKH

PRAYER of JOSHUA

Z i m m u t
S u k k o t

S a b b a t h
M o r n i n g

Z i m m u t
P e s a h

KIME add.

יחריבי שם מרן אדון

האדונים 432/6

(Abdallah ben
Solomon, 14th C.)

KIME add.

על דדי מה נתן

לי עבודי 432/21

SHABBEHU

[שכחו ליהוה החמיד
433/12 (Anon)]

ויעבר יהוה על פניו

(Biblical) Ex. 34:6

435/10

DEFTER COLLECTS

אלהי אברהם 101/16

ירא ישראל

אז ישר

[They bring out to
the congregation
the two Scrolls.]

ניזול 49/3

לך נביע 39/7

THREE ANTIPHONS

כי בשם 101/17

שוב מחרון אפר

שמע ישראל

SCRIPTURE READING:

כי השא 101/18
(Exodus 30:12)

אדיק עלינן

מרי בעמל חלחי שלמיה

THE ANTIPHON:

וינחו בני ישראל 101/20

SHABBEHU:

אה עם קדש מלב ומנפש 101/21
(Anon.)

SHABBEHU:

על מזבח הצלות נעמד 103/10
(Tabiah b. Isaac, 18th C)

Z i m m u t
S u k k o t

S a b b a t h
M o r n i n g

Z i m m u t
P e s a h

רב חילה 47/16
כי בשם

מברכו 47/7=105/17
כי בשם

VI.
CONGREGATIONAL
QATAF
435/12

VI.
CONGREGATIONAL
QATAF
105/19

435/13 יהוה אלה רחמן"

They go up from
the congregation
during

105/20 יהוה אלה רחמן"

They go up from the
congregation during

"אתי בשלם יום צומה" (Marqah)
435/17 cf. 62/22
(and end verse-)
"חניט"

105/24" אתי בשלם מועדה"

They say
ויש האורות

והיה לבני ישראל
לזכרון" (Ex. 30;
V. 18)
THE THREE
PROCLAMATIONS

and
THE THREE
PROCLAMATIONS

The Angel
Hymn

נשוי כהלן 435/20
קדישה

HYMN

אלהי האלהים"

The Angel
Hymn

נשוי כהלן 9/23
קדישה 11/10

The Angel
Hymn

נשוי כהלן 105/25

HYMN

[Intro.verse
by Pinhas ha-rabban,
14th C. "בחר אודהנה"
105/29]

אל הקדם בו אפתח" 106/1

(Acrostic by Pinhas
ben Abisha)

(Long acrostic by
Eleazar, HP, brother
of Abisha b. Pinhas
- 14th C.)

Z i m m u t
S u k k o t

S a b b a t h
M o r n i n g

Z i m m u t
P e s a h

Sabbath Durrān:-

Sabbath Durrān:-

Sabbath Durrān:-

אה איקר רב 439/1

אה איקר רב 44/7

אה איקר רב 108/14

אתהו יהוה פעל 439/1

אתהו יהוה פעל 35/15

אתהו יהוה פעל 108/14

(Eleazar b. Pinhas
14th C)

אחד הוא יהוה הנכבד
36/12

אחד הוא יהוה הנכבד
108/14

(Eleazar b. Pinhas)

Yishtabbah

מרה דאלהותה אדון

439/5

(Abisha b. Pinhas
14th C.)

רב אלה

כי בשם

Yishtabbah
(Abisha)
14th C

רב אלה

כי בשם

Yishtabbah

מרה דאלהותה אדון

108/16

(Abisha b. Pinhas
14th C.)

רב אלה

כי בשם

VII. QATAF of THE
TEN WORDS

יחרבי

439/9
(Prayer of Moses)

QATAF of THE
MERITORIOUS

439/9

VII. QATAF of THE
TEN WORDS

יחרבי

48/11

יחגלג קראה דקרא

עסרתי מליה וידבר

אלהים את כל הדברים

QATAF of THE
MERITORIOUS

Z i m m u t
S u k k o t

S a b b a t h
M o r n i n g

Z i m m u t
P e s a h

VIII.

QATAF OF
DEUTERONOMY

Yith-hallel

439/13 אחהו דכריך עלמה 67/13

(ascribed to Marqah
in MS.Cr.18)

DEKHOR

שבתות הצמותים רוח
ושדכנים

(Abdallah b. Solomon
14th C.)

439/15

SIX SEGUDDAS

440/4

440/16 יהוה אל רחום

MARAN

אחפני בפני אל קדש

(Pinhas H-P. =
prob. ben Joseph,
14th C.)

440/18

לעלם הסתגור"
(Pinhas b. Joseph
14 C.)

441/19

VIII.

QATAF OF
DEUTERONOMY

Yith-hallel

108/26 אין כאל ישרון
(Abisha b. Pinhas,
b. Joseph, 14 C)

[- To a solemn chant]

Collects:

עד לעלם ברישה

ברוך אלהנו

יהוה אלה

NEBHAREKH

[They go down to the
circle with one scroll]

108/28 49/3 ניזל

ANTIPHONS

יהוה גבור במלחמה

SHABBEHU

Durrān

MANAT

Zinnut

Sabbath

Zinnut

Sukkot

Morning

Pesah

IX.
CONGREGATIONAL

Q A T A F

This is the Congregational Qataf in the above mentioned Sabbath in the Noon Prayer, and is as follows:-

ויברך אלהים את יום השביעי" 441/22

יהוה אלה רחמן ורחאה" [MS 5 adds:

441/24 They go up from the Circle during

קדישה:

אה רבה"

(Marqah)

Antiphons,

קבלו
כי בשם
שמע ישראל

THREE SEGUDDAS

Yishtabbah

רב אלה
ברוך יהוה

MALIFUT

(end of O 3 add'n)]

IX.
CONGREGATIONAL

Q A T A F

ויברך אלהים את יום השביעי"
יהוה אלה רחמן ורחאה"
They go up from the Circle.

109/1

Antiphon

Reading at

דבר אל אהרן

אתהו (second half) זכרון זלמה

DEKHOR

יום שבתה דצמותה
109/5 (Abdallah b.Solomon
14th C.)

SIX SEGUDDAS

DEKHOR

יום שבתה דצמותה
109/26 (Pinhas b. Isaac,
b.Solomon, 19 C.)

SIX SEGUDDAS

110/21
[plus Creed]

QABUL

111/4

111/22 Yith-hallal

Z i m m u t
P e s a h

MARAN

"עלי לארז"

(Isaac b. Solomon
19th C.)
111/25

DEKHOR

"חברי אחיב קבלי"

(Isaac b. Solomon
19th C.)
112/29

Yith-hallal

113/13

CREED

Yishtabbah
(Cr. 27)

END OF SERVICE

THE PRAYERS OF THE FIRST
SABBATH OF THE FIRST MONTH

145/ 2 ברך אלהינו
כארזין ואמרים
על פתח רחמיך

KI-BeSHEM

קצי הבריה
ועל ויטע
145/ 3

D. קעמנן מן שנתן
A.D.(M) עבודה דעלמה מן ישום

YISHTABBAH -

145/ 5 חילה דנתן לישראל
(Tabiah ben Isaac, 18th C)

[At the Exodus Reading]

145/10 D. חיול הו חילה דכן"
A.D.(M) עבודה דעלמה חסגד"

YISHTABBAH -

חילה דזכר בריתו
(Abraham ben Jacob ha-danfi,
mid-18th C.)

145/15 רב אלה - etc.

D = Durrān: A.D. = Amram Darah:

(M)= attributed to Marqah

The Prayers of the First Sabbath of the First
Month (continued):

[At the Leviticus Reading]

D. הא יום קדיש ומקדש
145/16 A.D.(M) אתהו חדה

YISHTABBAH -

בגדלו בחרך אה ישראל
(Tabiah ben Isaac)

145/22 רב אלה - etc.

[At the Numbers Reading]

D. ליה בכל יומיה
A.D.(M) אתהו עבודן

YISHTABBAH -

145/24 בגדלו שם קרבן הפסח
(Tabiah ben Isaac)

146/ 3 רב אלה - etc.

[At the Deuteronomy Reading]

D. חילה רמה ויקירה
A.D.(M) אלהים רחמנה

146/ 4 YISHTABBAH -

חילה דאנדיל זה החדש
(Tabiah ben Isaac)

רב אלה - etc.

The Prayers of the First Sabbath of the First
Month (continued):

At the end of the Law there is
said:

146/10

KIME -

אלהי אברהם ירחמנו
(T'abiah ben Isaac)

147/16

NEBHAREKH

The MUSAF for this month

אז ישר
נשוי כהלן

SHABBEHU

147/17

D. אה איקר רב

אהו יהוה פעל כל עלמה
(Eleazar ben Pinhas)

אחד הוא יהוה הנכבד
(The Moses Hymn, p.48)

Two YISHTABBAH

147/19

טובי מי יקריב

147/23

פעלה לכל מה יבחר ויתריה

148/ 2

הן מה דחנה חכמהו
(Amram ben Solomon,
mid-19th Cent.)

YITHRABBE

רב אלה
כי בשם

The Prayers of the First Sabbath of the First
Month (continued):

The QATAF of the MERITORIOUS

148/11 ANTIPHONS:-

כי בשם
שוב מחרון
לך נביע
שמע ישראל
המרקה על המכתב

148/13 Reading: Exodus 10:12-20

אדיק עלינן מרן
אתהו דבריך עלמה
THREE SEGUDDAS

מרן יקבל צלואהכון (Anon)
לעלם חסנד ולעלם חשתנה
(Pinhas ben Joseph)

Prayers for the above-
mentioned Sabbath (Noon)

KIME:

148/19 אלהי אברהם ישמרה
(Tavian b. Isaac)

149/15 ברוך אתה בחסדך

NEBHAREKH

The MUSAF for this month

The Remainder in the usual
order

The Prayers of the First Sabbath of the First
Month (continued):

SABBATH QATAF 149/18

[First and second Sabbath,
after Noon]

* PENTATEUCHAL QATAF

* Yith-hallal

* Additional QATAF

149/19 אל אלהים רבי
(Didactic poem by Tabiah-
ben Isaac)

150/25 כל מן לו כלום
(Didactic poem by either
Solomon b. Sarur or
Tabiah ben Isaac)

150/29 YISHTABBAH on the
1st Sabbath of the
1st Month:
מר יחדאוחה יהוה אלהנן
(Pinhas ben Isaac,
late 19th Cent.)

* MS L8 adds these items

THE PRAYERS OF THE
TEN DAYS OF SELIḤOTH

474/ 2

ברוך אלהנו
כארזין ואמרים
על פתח רחמין

KI-BəSHEM

Sections of Creation

and at ויטע there is said:

D.

קעמנן

M.

עבודה דעלמה מן ישום רביאנך

YISHTABBAḤ:

474/ 5

חילה דנטע גן עדן
(Anon.)

YISHTABBAḤ

474/10

אלהי האלהים

TORAH (for Genesis Qaṭaf)

YITH-HALLAL

The Prayers of The
Ten Days of Selihoth

D. חיוול הו חילה דכן ארכן

M. עבודה דעלמה חסתגד

YISHTABBAH:

474/14 בגדלו יצמח עשב הטוב

YISHTABBAH:

474/18 החמיד באלהותה

רב אלה

D. פהימנה ממנה

KI-B•SHEM

QATAF OF EXODUS

TORAH, etc.

YITH-HALLAL

D. אה יום קדיש

M. אתהו חדה

YISHTABBAH:

474/24 חילה דאם אהן שבתה

YISHTABBAH:

475/ 2 אשר אין כמהו

רב אלה

KI-B•SHEM

The Prayers of The
Ten Days of Selihoth

QATAF OF LEVITICUS

475/ 6 TORAH, etc.

YITH-HALLAL

D. לית בכל יומיה

M. אחו עבודן

YISHTABBAH:

475/ 8 טובך תקום קמי מרן

YISHTABBAH:

מלוך מכה ורומה

רב אלה

KI-BESHEM

QATAF OF NUMBERS

475/18 YITH-HALLAL, etc.

D. יחברך ויחקדש

M. אלהים יחברך

YISHTABBAH:

475/19 אלהי כל אל

YISHTABBAH:

בגדלו שלח לכם נבי

(Anram b. Solomon,
died 1874 AD)

They close the book

The Prayers of The
Ten Days of Selihoth

475/27 TORAH, etc.

YITH-HALLAL

D. חילה רמה ויקירה

M. אלהים רחמנה

YISHTABBAH:

475/29 אל חנון ורחום

YISHTABBAH:

476/ 8 יברוך יהוה וישמרך

רב אלה

KI-BESHEM

QATAF OF DEUTERONOMY

Panegyric on Moses

476/15 TORAH, etc.

YITH-HALLAL

ברוך אלהנו

יהוה אלה

- according to Sabbath usage.

The customary NEBHAREKH, together with

סלחה לעונינו

אלהי אברהם לך"

אז ישר

נרבי כחכה

נשוי כהלך

The Prayers of The
Ten Days of Selihoth

476/17 (Small) קדישה
בנצירי

476/19 SHABBEHU
Responses

D. הא איקר רב"
M. אחוה יהוה פעל כל עלמה

476/28 YISHTABBAH
(Abraham Qabazi)

רב אלה
KI-BeSHEM

יחרבי

QATAF OF THE MERITORIOUS

YITH-HALLAL

477/19 אהנו כחבה רבה
KI-BeSHEM [Antiphon]

שוב מחרון אפך [Antiphon]

They descend to the Circle during לך נביע

The Prayers of The
Ten Days of Selihoth

477/19 KI-BeSHEM [Antiphon]

SHEMA' [Antiphon]

אָרײַן אַרײַן אַרײַן [MANAT]

They come up from the Circle

אָרײַן אַרײַן אַרײַן [Antiphon]

אָרײַן אַרײַן [Antiphon]

477/23 אַתְּהוּ דַּבְּרִיךָ" [MANAT]

Manat for the 1st Sabbath of the Month

478/ 1 This אַתְּהוּ דַּבְּרִיךָ עֲלֵמָה
is completed.

The customary SEGGUDAS

The customary MARAN

478/ 7 YITH-HALLAL

אַתְּהוּ בְּשֵׁלֶם

בַּחֲטָאָה לְחֹדֶשׁ

followed by the THREE PROCLAMATIONS

MALIFUT -

by Abisha, High-pr.

478/18

זְלוּתָהּ הַכֹּלֶלֶת"

The Prayers of The
Ten Days of Seliphoth

[The following is presumably a
second service]

478/22 ברין אלהינו
And they begin the Prayers.

כארוזין ואמרים

על פתח רחמין

KI-BeSHEM

Sections of Creation

YITH-HALLAL

D. אלה רב

M. אחהו עבודה

YISHTABBAH:

478/26 חילה דברך וקדש

רב אלה

479/ 1 KI-BeSHEM

YITHRABBE

MALIFUT

גזיראן ותרואן על יד
(Pinhas High-priest)

The Reading at דבר אל אהרן

The Prayers of The
Ten Days of Selihoth

479/ 5

YITH-HALLAL

MALIFUT:

קדוש אהרן יחוקר
(Pinhas, High-priest)

The Reading at אלה הדברים

D. סיאגים רברבים

M. אלהים קעימה
אלהים יחדאי

YISHTABBAH:

האחד אשר בגדלו

רב אלה
KI-BeSHEM

MALIFUT:

מר יחדאונה"

479/22 HOKHMAH [didactic poem]

מימרי לכהלכון
(Abisha, H.-priest)

481/ 7 EQR'U

SHABHUA':

481/ 9 שלום יהוה על משה
(Pinhas ben Ithamar, C15th)

D. מלכה דלעל מכלה

The Prayers of The
Ten Days of Selihoth

Marqah-style verses by Eleazar

YISHTABBAH:

481/17

אלהים אל מהללך

Reading up to באזני

YITH-HALLAL

D. חילה רמה שמע בקלן

M. אלהים אל עליון
הא מלך רחמן

YISHTABBAH:

481/21

ההותה הסאה

יהוה אלה

KIME (Abisha)

482/11

ברוך אתה בחסדך

NEBHAREKH

אלהי אברהם לך נברך

באזני

They bring into the Circle the two
Scrolls

ניזול בתר כתבה קדישה

KI-BESHEM [Antiphon]

יהוה גבור [Antiphon]

The Prayers of The
Ten Days of Selihoth

The customary SHABBEHU 482/12

The QeTAFIM of the Congregation, Sabbath,
the Seventh, and Atonement.

They read from ויבא משה to the end
of the Torah.

482/15 TORAH

נברך יתה

They go up from the Circle during קדישה
and אה רבה

482/16 קבלו [Antiphon]

KI-BeSHEM [Antiphon]

שמע ישראל [Antiphon]

The Reading from the Scroll:

482/17 KI-BeSHEM

דבר אל אהרן

The THREE SEGUDDAS

יהוה אל רחום

LOCATION OF DEFTER PIECES

Z i m m u t S u k k o t		S a b b a t h M o r n i n g		Z i m m u t P e s a h
	3/15	מרי לא נסגד לעלם		
עמדתי קמין על פתח רחמיך	3/ 5	עמדתי קמין על פתח רחמיך	3/ 5	עמדתי קמין על פתח רחמיך
ברוך אלהנו כארזיך	4/ 2	ברוך אלהנו יהוה אלהי רחמן כארזיך ואמרים	4/7	ברוך אלהינו יהוה אלהי רחמן
קעמנן מן שנחן	43/19	קעמנן מן שנחן		קעמנן מן שנחן
עבודה דעלמה מן"	31/23	עבודה דעלמה מן"		עבודה דעלמה מן"
חיול הוא חילה	45/26	חיול הוא חילה		חיול הוא חילה
עבודה דעלמה חסחגד"	27/26	עבודה דעלמה חסחגד"		עבודה דעלמה חסחגד"
מהימנה ממנה	46/ 6	מהימנה ממנה		מהימנה ממנה
לחילה חיולה			46/21	לחילה חיולה
אלהים אלהינו			32/23	אלהים אלהינו
	45/ 2	אה יוס קדוש		אה יוס קדוש
	28/26	אתהו חדה		אתהו חדה
לית בכל יומיה	45/18	לית בכל יומיה		לית בכל יומיה
אתהו עבודן	30/24	אתהו עבודן		אתהו עבודן
	81/31	יתברך ויתקדש		יתברך ויתקדש
	82/ 8	אלהים יתברך		אלהים יתברך
	46/13	חילה רמה ויקירה		חילה רמה ויקירה
	29/27	אלהים רחמנה		אלהים רחמנה
רב חילה	47/16			

Figures signify page and line in Cowley where the Piece is given in full.

Location of Deftor Pieces

Zimmut
Sukkot

Sabbath
Morning

Zimmut
Pesah

7/22

נברך ונהלל

9/15

אלהי אברהם לך
נברך

49/ 8

ניזול בחר כתבה

39/ 7

לך נביע

12/28

אדיק עלינו מרן

אתי בשלם יום צומה
62/22

נשוי כהלן

9/23

נשוי כהלן (Angel Hymn)

קדישה יקירה

11/10

קדישה יקירה

12/11

בנצירו

אה איקר רב

44/ 7

אה איקר רב

אה איקר רב

אתהו יהוה פעל

35/15

אתהו יהוה פעל

אתהו יהוה פעל

36/12

אחד הוא ה' אלהינו

אחד הוא יהוה הנכבד

יתרבי זה השם"

48/11

יתרבי זה השם
הגדול

39/ 7

לך נביע

12/28

אדיק עלינו מרן

ניזול בחר כתבה 49/ 3
(repeat)

15/ 1

מרי בעמל חלתי
שלמיה

אתהו דברייך עלמה

67/13

אתהו דברייך עלמה

אתהו דברייך עלמה
(2nd half)

66/5

אדני יהוה אן ראית

נברך ונהלל 7/22

83/ 9

לעלם תסתגד

83/12

כי אל רחום יהוה

83/30

אחיה אשר אהיה
נתחזק בחילך

84/18-84/ 7

אה רבה" / אלף אלף
פעמים כארזין

Chapter Seven

THE THEOLOGY OF
THE SAMARITANS
AS FOUND IN THE
ZIMMUT SERVICES

T h e S a m a r i t a n C r e e d

**" WE SAY; MY FAITH IS IN THEE Y-H-W-H;
AND IN MOSES SON OF AMRAM THY SERVANT;
AND IN THE HOLY LAW; AND IN MOUNT
GERIZIM, BETH-EL; AND IN THE DAY OF
VENGEANCE a n d RECOMPENSE "**

C h a p t e r S e v e n

T H E T H E O L O G Y O F
 T H E S A M A R I T A N S
 A S F O U N D I N T H E
 Z I M M U T S E R V I C E S

1. T H E O N E G O D

THE Samaritans were staunch monotheists throughout their history, and retain to this day absolute devotion to Y-H-W-H. In their liturgy the key-text, Deuteronomy 6:4, is constantly pronounced, while their distinctive refrain, "There is only one God," occurs frequently in each service. The attributes of Yahweh are manifold and diverse, and the following represent the chief characteristics declared in our two Zimm^ut services:

1. T h e Z i m m u t P e s a h

Yahweh is often

called the Might (e.g.93/13)*. Following the Biblical

* this form of reference indicates page and line in Cowley.

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revelation, the phrase 'a God merciful and gracious' (Exodus 34:6) occupies a prominent place in Samaritan liturgical terminology (e.g. C. 93/20). Yahweh is 'the Lord of life' (93/22). In the acrostic by Pinhas High-priest (C. pp.94-95) we find, 'God most high, Creator of heaven and earth' (94/8); 'the awesome warrior, whose majesty is exalted, in the height of the skies is his dwelling' (94/10). Ben Manir [14th cent.] describes the Almighty as 'eternal in his existence' (95/29), 'the awesome one' (96/7), and 'God of every high-priest who calculates rightly, without fault, what is given by the great Lord' (96/19). For Abdallah ben Berakhah [16th cent.] and Ben Manir, Yahweh is the God of deliverance; He opens prosperity as a door for his people; He sets free from all distress and from every enemy, renews joy, receives the vows of his people; He hears their prayers, heals their wickedness, and bestows of his goodness; He establishes his salvation, supplies the necessities of his people, and accepts their offerings, (cf.C.pp. 97-100).

In the acrostic piece by Tabiah ben Isaac [18th cent.] we find the richest variety of epithets. God is the All-powerful One, the Sole One, the Strong One, the

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Blessed, the Enduring One, the Mighty One, the Faithful One, without end and without beginning, the ruler, the Judge, the Supporter of all his servants in all the world. He has no end; none is second to him; none is separated from him; He has created everything. The Lord is God, the Eternal One in his being, who sent down to us his holy book; who blessed the sabbath and sanctified it; who selected his people to keep it; who gave man a ransom for himself. He will receive the prayers of his people (C.p.103).

There is an anonymous SHABBEHU (C.p.101, ll.21 ff.) which has certain ideas in common with this latter acrostic. Two of its passages are particularly fine:

To the God of gods, ~~the~~ God of truth and praise;
 To the God of gods, apart from whom there is no god;
 To the God of gods, who has not rejected a request;
 To the God of gods, whose name is not blotted out;
 To the God of gods, who is eternal in his perfection;
 Be perfect after him, and ascribe praise to him

(C.101/26 ff.)

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The Lord is God, everlasting in his existence.

The Lord is God, who is glorious in his holiness.

The Lord is God, who sent Moses his man.

The Lord is God, who delivered through him his holy book.

The Lord is God, who through him appointed for us
sabbaths and festivals.

The Lord is God, who made their opening this sabbath of
the Zimmut, and set joy and gladness in it.

The Lord is God, who said, 'A man shall give a ransom
for himself.

(C.101/32).

2. The Zimmut Sukkot

A study of
the text shows that the Zimmut Sukkot doctrine of
God is similar to that of the other Zimmut service,
both in fundamental ideas and in the epithets and
similes used. Phrases like the familiar, "There is
only one God," occur with the same frequency.

There is a particularly fine declaration in the
opening paragraphs of the hymn by Eleazar ben Pinhas

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[14th century A.D.] and given in Cowley, p.435/23:-

"God of Gods, the Mighty One, Great is his name. God most high is his name. What greatness and strength are his. Merciful, he dwells in isolation, having no form, and none like him, matchless and incomparable. His place is not known, having neither border nor bounds. There is not to be found any like him. The Lord is one: and there is no name like his.

"With the mind's eye we observe the glories of thy doing, for it is witness of thy perfect wisdom. Behold, thou art without a second in all the work of thy creation. There is not any with thee. Who can hinder what thine exaltation reveals? O Lord, thou art the Eternal, who art apart in thy oneness, having no comparison, and none second to thee in thy Godhead, who hast created all and didst begin it by thine exalted will.

"Great is the Lord our God who hast made all by ten words in the six days. . . . "

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11. M O S E S

BOTH Jews and Samaritans bestow upon Moses exceptional honour. For the Samaritans the Pentateuch alone is their canonical Scripture, and Moses the supreme agent of God's revelation. Hence Moses has an even higher place of esteem than among the Jews. The Lawgiver has become an object of faith. Belief in him and in his law is a source of blessing. He is frequently spoken of as 'our lord Moses,' and is the chosen-one of all the scribes.

Moses and the other righteous-ones feature prominently in the Samaritan Liturgy on account of the Samaritan doctrine of the ZEKUT. The merit of the Fathers, which is akin to that ascribed by the Jews, has a more extensive application among the Samaritans. Patriarchal merit is confined to Abraham, Isaac and Jacob in Jewish thought. But the Samaritan conception of the Meritorious ones, for whose sake all manner of favours are sought, extends from Adam down to Aaron and his sons. Occasionally the patriarchs are called "the Three that rest in the cave of Macpelah," or "the

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"inhabitants of Macpelah;" often the intercession is simply "by the merit of the Three." But generally Joseph and Moses accompany them, as well as the other pious-ones of the Pentateuch, who constitute the 'chain of merit.'

1. The Zimmut Pesah

Moses is 'the master of all knowledge' (93/15), and 'the elect son of Amran' (95/27). As to his relation with God, he is 'Moses his man' (95:30), who received the Law (96/16). The oft recurring refrain is found both in liturgical pieces, and punctuating the QeTAFIM - "The peace of the Lord be upon the righteous prophet, the perfect, the pure and faithful Moses." In the piece by Abdallah ben Berakhah and Ben Manir, the Prophet is extolled as 'the light and sun of prophecy' (98/16). He is the prophet of the world who brought in the holy Law (99/3), and the sun of the house of Levi (99/19).

"Your pious-one, the man, the glorious prophet, gave the explanation when Aaron came forth to meet him with joy and with loving-kindness. He lifted up his eyes, afar he saw a glorious light which obscured the light of the sun like a fire

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"burning. He said, This is an angel, not a prophet, not a king, not a servant. He was wondering in his mind, and was not able to stand. The angel of the Lord said to him with glorious speech, Aaron, this is Moses your brother, whom I extol and honour . . . And Aaron said, Greetings, O my brother Moses, O glorious man. Greetings, O apostle of God, whose hand you raised. Greetings, O man of God, who serves the Lord . . ."

(C. 100/6 ff.)

In Pinhas ben Abisha, Moses is 'the select one,' and 'the prince and light of the world' (G.107/12-13).

The efficacy of prayers made through the meritorious-ones is frequently affirmed, for example:

"He shall pardon each one all sin and iniquities, by the merit of the chosen three, and the king, and the chosen of all the faithful"

SHABBEIU, Anon. (C.102/23-24)

"By the merit of the three meritorious ones, and Joseph . . . and Moses son of Amram, holiest of all your prophets . . . and Aaron and his sons"

Ibid. (C.103/5 f.)

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In a prayer for the restoration of God's people:

"By the merit of the Three and the king, and by the prayers of Moses your prophet, by the merit of whoever will set forth the lights in the holy place of your tabernacle; and by the merit of Eleazar and Ithamar and Pinhas."

2. The Zimmut Sukkot

As in the

Zimmut Pesah, Moses is 'the righteous prophet,' and 'God's man.' He is all that is excellent, and pre-^{eminent} among the worthies. He was "entrusted with the truth; because of this and by reason of it he was the choicest of all flesh" (C.p.430/3). He is the mediator par excellence of God's benefits to Israel, and - so far as our present services are concerned - ". . . the sabbaths and feasts, the holiness of which [God] revealed through the highest of all servants, the great prophet Moses who was faithful in performing mighty miracles, Through him he redeemed Israel from the iron furnace and commanded them statutes" (C.p.432/29). The efficacy of Moses' prayers are a ground of the people's hope (C.p.440/12).

THEOLOGY

iii. T H E L A W

ABSOLUTE pre-eminence clings to the Pentateuch in as much as it is the only part of the Hebrew Bible which the Samaritans have received as canonical. Its Divine origin and transmission through Moses, the prophet par excellence, demanded that it should have a unique place among the holy books. Thus it is regarded as God's holy Teaching, his exalted, great and mighty Scripture. An especial reverence is shown for the scroll written, according to tradition, by the priest Abisha. It is THE sacred scroll. Before it prayers are recited evening and morning; and it is accorded the greeting, 'Peace to thee [i.e. Greetings], O scroll of Abisha.'

The TORAH is essentially "the Law of Moses the man, the lord of the day of Horeb, who walked upon the fire and the flaming coals, upon whose hand God sent down two tablets, a righteous faithful prophet, whose every law is good . . ." (C.p.436/6 ff.).

See Chapter 5 below, "The Reading of Scripture in the Samaritan Liturgy."

THEOLOGY

iv. MOUNT GERIZIM

THE fundamental difference between Jews and Samaritans turns upon the locations of their respective sanctuaries. So significant and so vital was the sanctity attaching to Mount Gerizim in the eyes of the Samaritans, that mention was inserted into the basic elements of the Samaritan Creed and it was made an article of faith. The Samaritans turn to Gerizim in prayer. It was the crowning place of kings, and is associated with their future hopes. They look forward to the time when they will be restored to the days of their in the Divine Favour, and when the sanctuary will be revealed and erected as the haven of blessing. They pray also for the revelation of the sacred stones upon which the Law is engraved, and which, it is believed, are hidden on the sacred spot.

There are very few actual statements in the two services as to belief in the supremacy and significance of Gerizim. It is called the "Mount of Inheritance and the Presence" (C.p.113/23) in the Zimmud Pesah. So in

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the Zimmut Sukkot, "Happy are those who prostrate... and worship before Mount Gerizim, House of God, the Mount of Inheritance and the Presence" (C.p.442/5). It is indeed just because the Mount was so absolutely fundamental to the faith of the Samaritans that it has little mention. It was the focus of everything in their religious observance and underlay the whole thought of the people. It is the Samaritan contention, not that Gerizim is comparable with Jerusalem, but in terms of the Law there is no justification for Jerusalem at all - but every justification for Gerizim. The 'House of God' is the only place for Israel to worship. The holiness of the sacred Mount is part of the revelation received through Moses.

Aspects of the Samaritans' relation with Mount Gerizim are treated in Chapter One, below, under the fourth sub-heading, "The Origin of the Samaritan Sect," page xxiv.

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v. THE DAY OF VENGEANCE AND RECOMPENSE

THE eschatological ideas of the Samaritans centre in the Day of Vengeance and Recompense, also called the Last Day, or the Great Day. At present the Samaritans live in the age of Disfavour, FANUTA; but the Day of Vengeance and Recompense will conclude the Disfavour, and usher in a perpetual peace, while their enemies are suppressed.

There is little actually said about the Day of Vengeance, but this is offset by the more frequent allusions to the associated Messianic ideas of the TANEB and to anticipated restoration of the days of favour which shall follow the current FANUTA. The TANEB is to be the revealer of hidden or lost truths, the restorer of the glories of the age of Moses. He shall inaugurate the Millennium prior to the Day of Vengeance. There are inferences that he is to be the saviour of the world.

There is little precise expression of eschatological tenets in our two services. The backward look at

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God's deliverance from the Egyptian bondage prompts the worshippers to hope earnestly for a similar redemption in the future. The renewal of the Divine Favour is likewise couched in terms as vague as the hope of 'deliverance.' The mention of the TAHEB is rare in the Zimmut services; one instance is as follows:-

"Know that, as the Lord chastened your fathers, he will chasten you; and ye shall reach myriad thousands - all this when your life is near before you, bound together with your repentance. If you repent and hearken, and do what he has designated for you, he will gather your outcasts from every corner of the earth, and he will scatter your enemies. The Taheb will establish the command of the Merciful God, and in every high-place he will establish his sanctuary" - C.p.112/8 ff.

A typical piece of eschatological expression in our two services runs:-

"When your number increases, so as to multiply you and make you fruitful, you will tread upon the high-place of your enemy. May he restore you to his favour, and disavow for you the array of your enemy....May you observe every year this sabbath...and make for you an ark which will deliver you by his grace from the flood of the time, and assuredly bring you to the inheritance of the Mount of Presence"

- C.p.112/18ff.

Chapter Eight

THE ZIMMUT SERVICES

An Examination of
the
Problem of their
Origin and Purpose

C h a p t e r E i g h t

T H E Z I M M U T S E R V I C E S

A n E x a m i n a t i o n o f

t h e

P r o b l e m o f t h e i r

O r i g i n a n d P u r p o s e

FOR the Samaritans, no less than for the Jews, religious calendars are discreetly veiled in mystery. It is the special prerogative of the Samaritan High-priest, as it was also of the Jewish priesthood, to construct and announce the calendar for the ensuing season - in the case of the Samaritans, every six months. It is necessary for one brought up in the modern western world to appreciate the peculiar significance attaching to calendars in the religions of Samaritans, Jews and Muslims. The true validity of a festival is assured only by a precise observance of the appointed date. This is of paramount importance to the whole structure of the religion. Therefore, he who determines the calendar

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possesses a unique privilege and immense prestige; to preserve the secrets of that exclusive technique is to maintain ultimate authority in the religion.

The Samaritan calendar closely follows the Jewish; both keep the Feasts of Passover, Unleavened Bread*, Weeks, First of Tishri §, the Day of Atonement #, and Tabernacles **.

It is noteworthy that the Samaritans and the Jews have each two smaller feasts which are apparently unrelated. The Jews observe Purim [14th Adar], and Hanukkah [25th Kislew]; Purim commemorates the deliverance of Jews in Persia during the time of Esther, while Hanukkah [= "Feast of Lights"] celebrates the re-dedication of the Jewish Temple by the Maccabees.

* With the Jews Passover and Unleavened Bread are one festival; with the Samaritans, two.

§ The Jews call it 'New Year's Day,' the Samaritans call it 'The First of the Seventh Month.'

Both observe 10th Tishri as the Day of Atonement.

** Both keep the 14th-22nd Tishri as Feast of Tabernacles; but the Samaritans make the 8th day of Tabernacles a separate feast.

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The Samaritans observe the 'Zimmut' of the Passover sixty days before the Feast of Passover, and the 'Zimmut' of Tabernacles sixty days before the Feast of Tabernacles. The Passover proper falling on the 15th Nisan puts the Zimmut Pesah ideally on the 15th Shebat. The Feast of Tabernacles falling on the 15th Tishri sets the Zimmut Sukkot ideally on the 15th Av. Thus, the Samaritan Zimmut services are without counterpart in the Jewish calendar.

The present writer set out on his research knowing only this fact about the Zimmut services. As the translations have taken shape he has sought to discover from the ideas and themes expressed both explicitly in the liturgical passages, and implicitly in the QeTAFIM and oft-repeated scriptural passages, what the two services really signify. Some of the language is altogether symbolical and cryptic; some is highly figurative and poetical, but which takes on some meaning in the light of explicit statements; and there is straightforward exposition, together with plain allusions, which provide that light. The leading

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ideas will first be summarised, and then some conclusions drawn.

Within a few weeks of the completion of this thesis, an important article was published by Dr J. Bowman* the contents of which had not been disclosed to the present writer. Dr Bowman offers some suggestions relative to the origin and meaning of the Zimmut services, which the writer here freely acknowledges to be of help in his own attempt to draw together the various data which the services themselves yield. The wider knowledge of Dr Bowman has provided a key which opens the door to a satisfactory answer to the problem before us; for even when we have interpreted some of the figurative language, the services are seemingly reluctant to give the whole truth plainly about themselves. Yet, with some such leading idea as Dr Bowman offers, the otherwise enigmatic pieces lock together intelligibly and reasonably.

* "Is the Samaritan Calendar the Old Zadokite One ?"
- Palestine Exploration Quarterly, vol. 91,
January-June, 1959.

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1. THE ZIMMUT PESAH

THE following are the main themes, tabulated according to authors:-

1. The anonymous piece, C.p.93/13 ff., declares that the Zimmut Pesah was a divine revelation, appointed for rejoicing and rest, i.e. rejoicing in the deliverance from "the dominion of the Presumptuous-one" [Pharaoh], and resting in its benefits, that God's supremacy might be set forth. There is reference to the MOPHETIM [plagues] with particular mention of the third, namely that of the frogs. This special mention of the third 'wonder' occurs several times in different places.
2. In the course of the Exodus QATAF, at 29:46, there is an interpolation consisting of unrecorded pieces - in the style of Durran and in the style of Marqah - together with a hymn by Pinhas the High-priest [probably Pinhas ben Joseph, A.D. 1308-63] (C.p.94/3 ff.). It is in the form of an acrostic, in which the praises of God and intercessions to God are interwoven with praises of the Zimmut. Early in this hymn occurs

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the most significant declaration, which is to be repeated elsewhere during the service - "THE GATEWAY OF THE FESTIVALS OF THE LORD." Then there is introduced what we shall discover to be one of the most important passages of Scripture in respect of this service, namely Exodus 30:12-16 with its themes of CENSUS and POLL-TAX. Again, "the gateway of the festivals of the Lord" is proclaimed (C.p.95/1).

There is an eschatological reference, while the theme of past redemption is being recounted, in expectation of the ultimate deliverance from the present age of FANUTA [= disfavour] (C.p.95/4). The QATAF is resumed at the important chapter 30.

3. The piece by Ben Manir [14th century A.D.] (C.p.95/23) expounds rather mystically the ideas of CENSUS, CALCULATION, ATONEMENT and the joyous perpetuation of the celebration of this ZIMMUT. This hymn declares that the "reckoning of the beginning of months, which recurs each year, is based on the holy festival months. They are based on the first, for in it our fathers were redeemed" (C.p.96/9 ff.).

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An exact calculation has been preserved and observed "from the days of creation; from the angels to the father of mankind; from Noah to Shem" (C.p.96/14).

The festivals are to be proclaimed twice in the year, performed at the proper time, by the High-priest who arranges and sets down the calendar. Again the motif of future deliverance springing out of the idea of past salvation makes an appropriate conclusion.

4. An anonymous YISHTABBAH (C.p.97/3 ff.) observes that in the Sabbath of Zimmud are set CENSUS, MEMORIAL and OFFERING, and concludes with, "Each man shall give a ransom for himself to the Lord when thou numberest them" (Exodus 30:12).

5. A long and interesting piece by Ben Manir [14th century A.D.] and Abdallah ben Berakhah [16th century] occupies the great central part of the service (C.pp. 97/19 - 100/26). Deliverance from the Harsh one [Pharaoh], CENSUS, the MOPHETIM with special reference to the plague of frogs, OFFERINGS and ATONEMENT, - these are the familiar themes here treated. In passing we may note the obscure, mystical

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import of the CENSUS referred to (C.p.98/20 ff.):

"You shall not add [to this]. This sum is designated in connection with the mysteries. The whole is a hundred talents in accurate calculation, and the remainder. A thousand and seven hundred are over and above; and so with the seventy-five."

Measurements of the tabernacle have some meaning which is not obvious, and the whole is quite abstruse.

Towards the end of the hymn, however, we are given the most explicit indication of that for which we are searching. Each of the festivals which the Jews and Samaritans have in common relates to some event in Israelite history or to a happening in nature in the course of the year. But what, we may ask, are the historical and/or natural antecedents for the Zimmut Pesah? Here we have them - the Meeting of Aaron and Moses when the latter returned from Midian to emancipate Israel from the Egyptian bondage, and the meeting of sun and moon in eclipse. In the brief Biblical account of the meeting of the brothers (Exodus 4:27-28) the words used are אָרָב and וַיִּשָּׂא. The only usages of the root TNS in the Pentateuch

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are the two references in Numbers 23:3, 5 - but these have no special significance from the point of view of the services of Zimmud [זימוד].

The account of the brothers' meeting in the hymn before us is embellished, exalting the person of Moses, as befits the nobility of the occasion when viewed as the event par excellence in Israelite history which symbolises the crucial calendrical event in the heavens. The most explicit passage in the whole service occurs here, and is as follows:-

"This day is the divine favour wherein was established the meeting of Aaron with his brother, a meeting of loving kindness with lovingkindness, a meeting of the moon with the sun, a meeting of teacher with teacher"

- C.p.100/14 ff.

As the meeting of Moses with Aaron was anticipatory to the Passover and Deliverance, so the Zimmud Pesah anticipates Pesah itself. Then, in so far as the ordering of the calendar depends on the meeting of the sun and moon in eclipse, and the 'Sun' and 'Moon' of Israelite history meet preparatory to the Deliverance, the Zimmud becomes both the commemoration of

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that historic encounter and 'the Gateway of the festivals of the Lord.' There is no parallel in the Christian calendar, but one is reminded of Advent Sunday, which is both preparatory to the great Christmas festival and the 'gateway' to the ensuing Christian year.

6. Towards the end of the very fine composition, called a SHABBEHU, by the priest Tabiah ben Isaac [18th century A.D.], there are some brief but relevant and explicit statements concerning the Zimmut Pesah. In it there are "tidings of redemption;" there is "an atonement from God;" in it, God "numbers you," and "an offering is made by you;" there is, too, "a memorial and remembrance of the covenant with our father Abraham, for it is A GATEWAY FOR THE FESTIVALS" - cf.C.p.104/29 ff.

7. In the hymn of Pinhas ben Abisha [1387-1442 A.D.], an acrostic, the main theme is astronomical calculation of festivals based upon the movements of the two great luminaries. It is all rather cabalistic; save the

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all-important fact that "knowledge of the calculation of these two luminaries is in the hand of the prince of the time, the greatest of the priests, who will speak in the [earth] below what is in the heights, regarding both their establishments and what places they occupy," cf.C.p.106/17 ff.

Both in the liturgical pieces and in the QeTAFIM the CENSUS theme based on Exodus 30:12-16 features prominently. In the section, C.pp.94/30 - 95/1, the numbering of the people is clearly lifted out of the realm of history and made a present fact at the Zimmut Pesah. In the passage, C.p.98/16 ff., the mystical import of the CENSUS is expounded. In the hymn of Pinhas ben Abisha (C.p.107/21 ff.), we have a reiteration of the calendrical aspect of the service together with a plain statement that it is the occasion for the payment of sanctuary dues:

"It is called Zimmut because then Israel are gathered together for their festivals which are hallowed; and their gathering together lasts until each month comes in its due time. The high-priest, whom God has sanctified, along with the goodly priests who serve him,

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"explains to the people the cycles which the high-priest knows. Each man receives and gives a ransom for himself From this day we embrace relief. We arrive at our reckoning by it. We eat only honey; our heart rejoices in it. We open the door of the month, whose glories are great; the gate of the month Nisan, the gate of mercy and pity."

Thus the significance of the dominating themes of CENSUS and OFFERING, which run right through the service in all its parts, is clearly seen. The offering of the prescribed poll-tax carries with it some sort of absolution - a ךָּוֶן for past peccancy, and a token of the earnest prayer for, and expectation of, the final removal of the Fanuta. On this note the hymn concludes:

"O Lord, be favourable to us, remove from us [thy] disfavour (הַכּוֹתֶנְךָ) . . . Unite (תּוּכֵנוּ) us in the last day, and make this day a blessing for the assembly of the congregation" - C.p.108/9 ff.

Thus does the poet take up the key-word, ZIMMUT, and give it an original, moving and personal application.

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To sum up: The Zimm^ut Pesah, 'the gateway of the festivals of the Lord,' sixty days before Passover, has a threefold significance. First, historically it commemorates the meeting of Moses and Aaron preparatory to the Exodus. Secondly, there is an astronomical rapport in the eclipse of sun and moon, on the basis of which the calendar is calculated for the following six months; at the Zimm^ut Pesah the said calendar is proclaimed to the worshippers. Thirdly, the assembling of Israel to hear the calendar and to commemorate the meeting of Aaron and Moses, affords also an opportunity to collect the sanctuary dues - whose mercenary aspect is adequately covered by reference to the Mosaic injunction of Exodus 30:12ff.

ii. THE ZIMMUT SUKKOT

The full and careful analysis of the first service of Zimm^ut has rendered the Zimm^ut Sukkot much more readily comprehensible. It is not necessary merely to duplicate the process employed in the examination of the Zimm^ut Pesah. The pieces of the second service are very

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similar in style and substance. The themes of CENSUS and OFFERING and CALCULATION are as prominent as in the Zimmut Pesah; only, that distinctive element of the meeting of Aaron with Moses prior to the Exodus is absent. The two services have in common the astronomical/calendrical and the poll-tax aspects; but is there any element corresponding to the meeting of Aaron and Moses in the Zimmut Pesah, which distinguishes the Zimmut Sukkot?

The Zimmut Sukkot is spoken of also as the 'gateway of the festivals', and likewise brings joy, and peace, and atonement, and deliverance. It, too, has a forward look to future blessedness in removal of the FANUTA. If anything it emphasises more pointedly the collection of the sanctuary dues - but equally the spiritual 'atonement' which is granted in return! The service more consciously links itself to its sister festival, and frequently, in extolling the "Zimmut", it has in mind both occasions. The Zimmut Pesah would seem to be the senior of the two services.

The distinctive element in the Zimmut Sukkot is

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even less explicitly stated than that of the first service. But there is one passage in a DEKHOR by Abdallah ben Solomon [14th century A.D.] which hints at the distinctive purpose of the Zimmut Šukkot, though it does tell us more about the Zimmut Pesah. It is set out in Cowley at p.439/14 ff., as follows in translation:

"The Sabbaths of the Zimmut bring relief and rest, for during them Israel is in abundant joy. And why are they called Zimmut? Give answer, O wise men; this is made known in the law, the holiest of all instruction. The Sabbath of the Zimmut of the Passover is that in which two brothers meet together on the mountain of God for the performance of signs.

Now this is the Sabbath of the Zimmut of the Tabernacles in which three were assembled on the supreme Mount, righteous ones, faithful ones. The entry of this sabbath is with splendour and deliverances on account of the priest Eleazar. Its glories are for ever recounted because it contains joy which is great . . ."

ELEAZAR - that is the key-word. Just as the historical event recorded in Exodus 4:27-28 is the antecedent for the Zimmut Pesah, so is the enactment on Mount Hor mentioned in NUMBERS 20:22-29 the crucial event commemorated in the Zimmut Šukkot, namely the investiture of

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Eleazar with the priesthood in succession to Aaron just prior to the latter's death. Every year, then, the Samaritans are reminded of one of the vital tenets of their religion, the direct line of descent of their priesthood from Aaron, through Eleazar and Phinehas. In an anonymous SHEBBEHU in the Zimmut Sukkot the honourable mention of Eleazar and Phinehas takes on a new meaning for the reader in the light of the discovery just discussed:-

"The God of Eleazar, chief priest of the Levites . . . The God of Phinehas, who was zealous for the jealous God . . . took the priesthood for himself and for his descendants in exaltation" (C.p.434/12 ff.).

To go beyond this, to seek some connection between the two Zimmut services and the Jewish festivals of Purim and Hanukkah, is rather to speculate; but Dr Bowman has offered a convincing theory in his article, "Is the Samaritan Calendar the Old Zadokite One?" (op.cit.). The present writer has only had the opportunity to read it critically after the completion

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of the draft of this chapter, but he follows its argument and finds it a reasonable explanation, and is grateful for having something as a working hypothesis with which to clinch this study.

The article is concentrated and concise, and altogether characteristic of Dr Bowman's scholarship. It is difficult to summarise the relevant paragraphs. It will be most useful to quote in extenso:-

"It is possible, however, that though the Pharisees and Maccabees won the day for priesthood and Temple in the middle of the 2nd century B.C., the Pharisees already began to take over control of the calendar; this is important because by control of the calendar they could state when feasts would be held . . . The Pharisees and their Rabbinic successors saw to it that nothing has been left of old Zadokite practice but have projected their own views back, and claimed that their views and practices were always held. However, the Samaritans, whose priesthood was of Zadokite stock, have preserved something which may throw light on the pre-Rabbinic Jewish calendar. We start with the two feasts which were instituted in the 2nd century B.C. when the Pharisees were seizing power, and compare them with their Samaritan [and Zadokite ?] counterparts.

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"Hanukkah is no older than the 2nd century B.C. re-dedication of the Jewish Temple. The Pharisees were realists, they knew that many of the people had accepted pagan customs. Hanukkah falls in the winter solstice, which was the pagan Midwinter celebration. In the Feast of Tabernacles on the seventh day, Hoshanna Rabba, as we know from the Mishna, in Temple times there was a great Feast of Lights. According to II Macc. x,6, the Hanukkah festival was celebrated after the manner of the Feast of Tabernacles by carrying branches and singing songs of praise. In fact in II Macc.i.9, the Festival is specifically mentioned as 'the Feast of Tabernacles in the month Casleu.' Sixty days separated Hoshanna Rabba, the Feast of Lights at Tabernacles, from Hanukkah, the Feast of Lights on the twenty-fifth Kislew. Incidentally, sixty days in the other direction - before Tishri - would bring us to the month of Ab. This month would have sinister associations for the Pharisees, e.g., in the first place it was on the ninth of Ab that the Jewish temple fell in 586 B.C. Secondly, if the Samaritan Zimmuth Sukkoth of the fifteenth Ab represents an old Zadokite festival, with the promulgation of the calendar for the following six months, the Pharisees, seeking to take over the calendar, would wish to make the people forget also this day, as much as possible.

"It is seen that Hanukkah in Kislew is separated from Tabernacles in Tishri by sixty days, just as the fifteenth Ab was separated from Tabernacles by sixty days. I suggest that there are several reasons for this. The Pharisees decided that the commemorating of the re-dedication of the temple should not take place in Ab, the inauspicious month for the temple,

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"but on twenty-fifth Kislew, which had no such unhappy associations. The twenty-fifth Kislew, hitherto a pagan festival, could be made respectable by being associated with the re-dedication of the temple, and the people would have a new festival to compensate for the loss of the fifteenth Ab, which had the old Zadokite calendar association.

"Purim falls on the fourteenth Adar - this is only thirty days before Passover. However, in leap year when there are two months of Adar, the Purim Qaṭan falls in the month of I Adar and is thus sixty days before Passover, like the Zimmuth Pesah the fifteenth of Shebat in Samaritan reckoning, which is sixty days before Passover. But the Pharisees could not blot out knowledge of these festivals, for in Mishna Ta'anith, IV, 10, Rabban Gamaliel says that at one time there had been no rejoicing like the rejoicing on the fifteenth Ab. Also Mishna Rosh ha-Shanah I,1, says that there were four New Years, one of these, the New Year of Trees, was on the fifteenth Shebat; also Megillah Ta'anith lists the fifteenth Ab and the fifteenth Shebat as days on which there could be no fasting. It would appear that with the Pharisees, the fifteenth Ab and the fifteenth Shebat were days of remembered significance: the days themselves they allowed to be observed as special days, but altered their purpose."

- op.cit.pp.25-26.

"The Book of Esther ends with the news of Liberation being sent to the Jewish communities through the Persian Empire. Purim on the fourteenth Adar thus tells of a coming

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"deliverance. The Samaritan Zimmuth Pesah of the fifteenth Shebat tells of the meeting of Moses and Aaron; and Moses telling news of the coming redemption. The reading of Esther was a good preparation for Passover which was the feast of the First Deliverance; but did Purim with its news of deliverance replace Zimmuth with its celebration of the news of the coming Mosaic deliverance?"

- op.cit.pp.30-31.

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APPENDIX -

The Jewish Calendar

NISAN	14	Eve of Passover	
	15	Passover - 1st day	
	16	" - 2nd day	
17 - 20		Hol ha-mo'ed [middle-days]	
	21	Passover - 7th day	
	22	" - 8th day	
IYYAR	18	Lag ba-'omer	
SIWAN	6	Shabu'ot [Pentecost]	- 1st day
	7	" "	- 2nd day
TAMMUZ	17	Fast of Tammuz	
AB	9	Fast of Ab	
		(15th Ab = Midsummer)	
TISHRI	1	New Year - 1st day	
	2	" " - 2nd day	
	3	Feast of Gedaliah	
	10	Day of Atonement	
	15	Tabernacles - 1st day	
	16	" - 2nd day	

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TISHRI	17 - 21	Hol ha-mo'ed [middle days]	
	21	Hoshana Rabba	
	22	Eighth day of Festival	
	23	Rejoicing of the Law	
KISLEW	25	Hanukkah - 1st day	
TEBET	10	Fast of Tebet	
SHEBAT	15	New Year for Trees [=Midwinter]	
ADAR	13	Fast of Esther [in common years]	
	14	Purim	"
	15	Shushan Purim	"
	14 - 15	Purim Katan [in leap years]	
WE-ADAR	13	Fast of Esther	"
	14	Purim	"
	15	Shushan Purim	"

ADDITIONAL NOTE

THE MANUSCRIPTS

A d d i t i o n a l N o t e

T H E M A N U S C R I P T S

SAMARITAN manuscripts of the Liturgy are for the most part modern, and uniform in character. The characteristics of the MSS described below are typical of the great majority - stout oriental paper, pages measuring more or less 6" x 8", binding in native leather or gaudy cloth board. The texts are almost wholly in a cursive hand, as distinct from the formal script of the Pentateuch manuscripts. The QeTAFIM are generally written in full. The Cowley text omits the QeTAFIM, and in reproducing the liturgical pieces puts a single point to indicate the end of the first half-line, and a double point to mark the end of the second half. The MSS relevant to the present study fall into two groups: those used by ~~Sir~~AC Cowley, and others not used by him. Some in both classes have been accessible to the writer; for the rest, microfilms have proved a successful substitute - the only serious disadvantage is that for some of them we have no description immediately to hand.

CXCXV
THE MANUSCRIPTS

1. Manuscripts used by
Sir. A. E. Cowley

1. L 8 = British Museum, add. 19,006.

Actual MS examined by the writer.

Contains:

ff. 1-55 אברוק הסכוח צמוח צלוח

ff. 55b-174 מועד חדש השביעי צלוח

Pages measure - 6 3/4" x 8 3/4". White parchment-style paper, yellowing with age. No watermarks. It has been re-bound by western binder [presumably for the British Museum] in light brown leather, bearing the Museum's references in small gilt lettering on the end. Columns measure - 4 1/4" x 5 1/2", with an average of 30 lines to the page, and 25 letters to the line. The text is in a clear, neat, angular cursive hand, consistent throughout. Black ink now fading to brown. The paper is poor quality, absorbent, allowing traces of the writing to appear on the obverse side of each page. No colour. Some rubrics, responses, etc., are in Arabic, after the general usage. There is some variety of

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THE MANUSCRIPTS

[L 8 continued]

lay-out, for example:

- i. Long and short lines alternating, ff.30-32.
- ii. Double columns, average 25 lines per page, and 24 letters per line.
- iii. Occasionally three columns, in groups of three lines, ff.51b - 52a.

It is a good, clean and clear MS. There is only one major marginal addition - f.39a. Otherwise there are no peculiarities. On the flyleaf there is written in English, "Purchased of John Ferice (?) Esq., Consulate, Jerusalem." The date seems to be 1st March 1852.

*

2. L 14 = British Museum, 25,880.

Actual MS examined by the writer.

Contains:

ff. 1 - 28a צלוח שבח צמות הסכוח

ff.28b- 41 צלוח לילה חדש הראישון רמשה
(incomplete)

Pages measure - 5 7/8" x 8 1/2". Stiff parchment-style paper. No watermarks. Has been rebound [presumably for the British Museum] in stiff, dark-brown leather,

THE MANUSCRIPTS

[L 14 continued]

with small gilt reference marks on end. The MS is badly stained and discoloured. The pages were cut roughly, and some are torn. These latter have been strengthened by the binder. Two hands are conspicuous in the text - possibly three; or else the scribe varied his poor script. Inconsistency marks the MS. Columns roughly conform to 4 3/4" x 6". An untidy cursive, and revealing an unintelligent scribe. Black ink now fading, with only a few faded red rubrics, and odd lines. The usual Arabic rubrics and responses, etc. One or two simple and untidy colophons, and various rough ornamentations. On the fly-leaf there is inscribed in English, "Purchased by the sequestrators of the Rev.W.Cureton,D.D. 6 August, 1864."

*

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THE MANUSCRIPTS

3. O 2 = Bodleian Library, Oxford, MS Samar. e 2.

Contains the Sabbath of the Zimmut Pesah and the Beginning of the First Month. Ff. 101.

Pages measure 6 3/8" x 8 3/4".

White parchment-style paper, still fairly white.

Wire wove paper with water-mark "F.F.PALAZZUOLI".

Stiff-board cover, spine and edges in leather, natural; faced with green paper: similarly, flap. Native work.

Small paper label on spine, 'MS Samar. e2.' Inside front cover - '31285'. Single columns measure 4" x 5 7/8" and average 38 lines per page, with 34 letters per line. Double columns average 35 lines per page, and 30 letters per line.

The text is clear and in a very cursive hand; mostly in black, which has not faded. Usual red rubrics, and odd phrases; also extensive red usage in the liturgical pieces, whose significance appears to ^{be} only ornamental. A few brief marginal additions only, and the whole in one hand. No striking features or fancy colophons, etc. General condition very good. The only defect is made by the scribe who often smudged his work.

THE MANUSCRIPTS

4. Q 5 = Bodleian Library, Oxford, MS Samar. e 5.

Contains the Sabbath of the Zimmut Sukkot,
Mo'ed hodesh ha-shebbi'i, the Ten Days of Seliḥoth,
and the Day of Atonement. Ff. 108.

Pages measure 5 3/4" x 8".

A soft creamy-yellow, wire-wove paper, yellowing with age, and somewhat finger-marked. Folio 62 is glossy oriental paper, darker in colour than the others, and badly stained. Water-mark: spread-eagle over stepped band, on florented and crested shield; under it - 'G.P.', elsewhere on sheet, 'AL MASSO.' Stiff-board cover, with spine and flap in native leather. Covers and flap faced with brown paper; less neat than Q 2. Small label on spine - 'MS Samar. e 5.' Inside cover the number '31288.' Single columns of text, breadth variously 4 1/4"- 4 1/2"; height variously 5 1/2"- 6 1/4". Double columns occupy much the same space. The lines vary greatly on all pages from 30 - 36; letters per line in single columns average 28, elsewhere great variation.

The text is mostly clear, but the paper is so soft that the ink has run in many places. A few marginal additions. Ink is mostly ~~back~~ tending to fade. Extensive use of red in ff. 1 - 63, thereafter only

THE MANUSCRIPTS

[O 5, continued]

rarely. The red is fading, and is used for the usual rubrics, but also for headings, underlining, and a variety of ornamental designs. On f. 16b there is a red triangle of text in the middle of an otherwise black text. There are some very rough designs in red and black on ff. 43a, 46a, 47b, 48a, 52b, 62b.

This MS is in poorer condition than O 2, both in original execution and present state. Much handled and soiled. It appears to be in one hand. Arabic rubrics and other miscellaneous words and phrases are in keeping with the familiar usage.

* * *

THE MANUSCRIPTS

ii. Manuscripts not used
by Sir A. E. Cowley

[The following have been examined personally
by the present writer]

1. GASTER 830 = British Museum, Or.12268.

Contains:

- | | | |
|--------------|--|----|
| ff. 1b-36b | צלות שבת צמח המסח צפרה | .1 |
| ff. 37b-40a | כ"מי טובה התמר בצלות צהרים | .2 |
| ff. 40b-62b | צלות לילת חדש הראישון | .3 |
| ff. 63b-79a | צלות יום חדש הראישון צפרה | .4 |
| ff. 79b-112b | צלות יום חדש הראישון הך
הוא ביום השבת | .5 |

Folios not numbered.

Pages measure - 6" x 8 3/4". Stiff, semi-glossy
oriental paper; buff colour; no watermarks. Bound
in red cloth board, with leather edge and flap. No
title. Columns of text measure - 3 1/2" x 4 3/4".
Average of 36 lines per page for solid text; rather
fewer when double columns used, varying from 28-32.
26 - 28 letters per line. Small, neat hand, a bold
cursive; clear, though slightly faded here and there.

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[Gaster 839 continued]

Mostly in black ink, all Samaritan script. Rubrics in red, also Samaritan script; very occasionally there is an Arabic phrase. Also, other groups of lines in red occur in the course of hymns; though there seems to be no consistency in this usage.

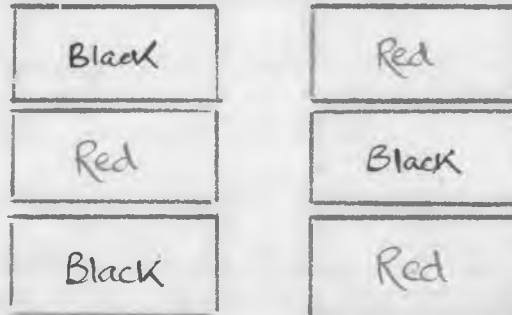
Examples of this red are:

i. In refrains like, אמן אהיה אשר אהיה f. 21b
and אין אלה אלא אחד

ii. Where there is a section, the first word of each line of which is repeated:

"יהוה הו אלהים" ff.22b-23a

iii. Simply decorative usage, e.g. where there are groups of four-lined verses in double columns:



ff.51b-52a

iv. Or where the end of a liturgical piece tails off:



f.53a

THE MANUSCRIPTS

[Gaster 839 continued]

- v. There are some marginal additions in red,
e.g. f.90b.
- vi. Some pieces are set out in groups of lines
according to the following pattern:

Black

Red

Black

ff.97b-98a

There are no corrections by other hands; and no remarkable colophons or peculiarities.

*

2. GASTER 843 = British Museum, Or.10568. ff.107.

Contains:

1. צלות השבת הראיש דמן חדש הר"
2. צלות לית חדש ספוק שבת
3. צלות השבת השני

Pages measure - 5" x 7½". Thin semi-glossy oriental paper: buff colour, yellowing slightly; no watermarks. Bound in yellow cloth board, with yellow leather edge and flaps. Columns of text measure - 3 1/8" x 5".

THE MANUSCRIPTS

[Gaster 843 continued]

Average of 36 lines per page, and 27 letters per line. It is in a small neat cursive hand. Black ink, but with a liberal use of mauve, and some green [similar to some other MSS]. It is, as elsewhere, decorative rather than liturgically symbolical. There is a fancy colophon on f. 83a. Otherwise there is nothing special of interest in the lay-out.

It does, however, contain a CALENDAR of PESAH of 1306 - 1308 H, on ff.29a-31a.

*

3. GASTER 844 = British Museum, Or.10306.

Contains:

צלות שנה צמות המסח

Pages measure - 4 3/8" x 6 1/4". White, matt-surface paper, slightly yellowing with age. No watermarks. Bound in stiff board, edged in red leather, and flap of leather. Both covers have ornamental sheet of paper pasted on, 5 3/4" x 4": blue and black spotted design on yellow. Columns measure - 3 1/4" x 5". Average of 28-30 lines per page; 30 letters per line. Text

THE MANUSCRIPTS

is all in black ink, and is a small cursive hand; letters narrow and tall, bold and clear throughout. It follows the usual employment of Arabic for some rubrics and ascriptions, and the usual double columns for most liturgical pieces. There are no marginal additions; one hand throughout; and no notable features.

*

4. GASTER 846 = British Museum, Or.10874.

Contains:

- | | | | |
|------------|-------------------------------|------------------------|----|
| ff. 1 - 8a | צלות השבת הראשון | חדש הראשון | .1 |
| ff. 8b-14 | וצלות ארבע עשר יומי המסמרת | מפוק השבת הזוכיר | .2 |
| ff.15-29 | וצלות השבת השני דמן | חדש הראשון | .3 |
| ff.30 -39a | חג המצות עם לילי שבעה יומי | לילה חדה מפוק שבת מועד | .4 |
| | חג המצות | | |
| ff.39a-56 | וצלות שבעה יומי חג המצות צמרה | | .5 |

Pages measure - 6" x 8 3/42. White 'parchment' style paper. Watermark, "F.F.PALAZZUOLI." Very little discolouring at edges. Bound in red cloth board, with red leather edging and flap. Columns measure -

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[Gaster 846 continued]

4" x 5½"; margin at top broader than at bottom of page: top = 1 5/8", bottom = 1 1/4". There are 36 lines to a page, on average; and 25 letters to a line. Double columns have about 28 - 30 lines per page, and 20 letters per line. The clear hand is a small neat cursive, the same throughout, except for ff.21 - 28 which are in a very neat Samaritan formal uncial script. It is, however, certainly by the same hand. Mainly black ink, but generous illuminations of mauve. No system seems to underlie the use of colour. Some rubrics are mauve, some refrains. But whole passages, or occasional phrases, or even a single word may be coloured among a whole passage of black. The same non-significant use of mauve in the uncial portion confirms the view that the same scribe wrote the whole MS. The normal Arabic usage in rubrics is here. There is only one considerable marginal addition, in f.52a. The MS is in good condition, though the binding is a little loose. Usual colophons occur at the end of each service. There is very little ornamentation, and the MS presents nothing else worthy of remark.

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5. GASTER 1121 = British Museum, Or.10558.

Contains:

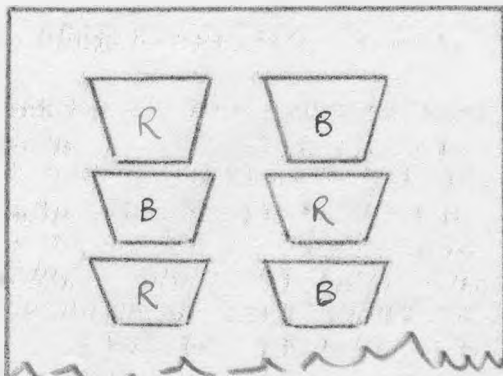
- ff. 1 -40a .1. צלות שבת צמוח הפסח
 ff.41 -63a .2. צלות לילת חדש הראישון רמטה
 ff.64 -87b .3. צלות יום חדש הראישון צפרה
 .4. צלות יום חדש הראישון אן הוא
 ff.88 -129a יום שבתה שריו הללות

Pages measure - 5 1/8" x 6 3/8". Semi-stiff, white, semi-glossy oriental paper. No watermarks. Bound in board, red cloth edge: mottled paper on outside covers and flap. Single columns measure - 4" x 5 1/2". Average of 30 lines per page. 28 letters per line. Double columns total about the same. Practically no discoloration. Small neat cursive hand, letters rather broader than high, with sweeping tails to lamedh and beth. Black ink with red rubrics. The red is also introduced into liturgical pieces, evidently for variety rather than liturgical significance. Examplest-

R	B
B	R
R	B
B	R

f.25b

[Gaster 1121]



f. 52b

There are no marginal additions, or peculiarities.
The MS is in sound condition and representative of a
good type.

*

6. GASTER 1124 = British Museum, Or.10811.

Contains:

- | | |
|-----------------|--------------------------------------|
| ff. 1 -49b | 1. צלות שבת צמות הפסח |
| ff. 50 -86 | 2. צלות יום חדש הראישון צפרה |
| ff. 88-
131a | 3. צלות יום חדש הראישון אין אחא השבת |

Pages measure - 6" x 8 1/4". Semi-stiff, white parchment-style paper, yellowing slightly. Watermark, "F.F.PALAZZUOLI."

Bound in red leather, tooled elaborately on both covers.

Columns measure - 4" x 6". Average 30 lines per page.

30 letters per line. Double columns have 28-29 lines,

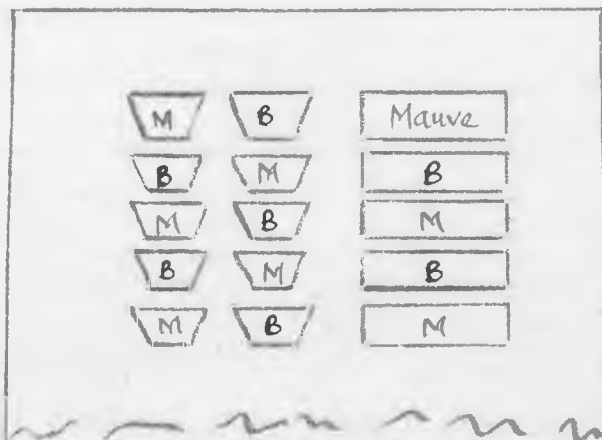
and average of 20 letters per line. A legible but not

particularly neat cursive hand. Black ink with liberal

use of mauve, and fancy lay-out, for example:

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[Gaster 1124]



The rubrics and other items, according to the usual form, are in Arabic. One feature of this MS is that f. 9b (last quarter) and ff. 10a - 10b (first quarter) are in the formal Samaritan script. There are no marginal additions or special deviations. The MS is in good condition.

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B I B L I O G R A P H Y

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P A R T II.

T R A N S L A T I O N

THE ZIMMUT PESAH

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ZIMMUT PESAH

C.p.93
line 1 The prayers of the Sabbath of the Zimmut of the
blessed Passover.

The QATAF, Covenant, Memorial, Offering,
Census, Joseph, Signs and Eleazar. They begin
the prayers. "Blessed is our God" (C.p.4), - the Imam
proclaims it; and, "The Lord God" [the little one]
(C.p.4) - the Imam proclaims it; KI-BeSHEM; and,
"The Sections of Creation," There is said Durran,
"We have risen from our sleep" (C.p.43), and Margah,
"O Creator of the world, who can estimate thy greatness?"
(C.p.31).

Then there is said a YISHTABBAH

O Power, who chose man from all creatures, and
chose from his seed Israel, the elect of peoples
and nations, and appointed for them sabbaths and
festivals, whose holiness is revealed. Thou shalt love
this Sabbath of Zimmut which has been determined
through the man of God. He is Moses, the most select
of all mankind, who brought forth the holiest of all
books, and who explained everything in it.

ZIMMUT PESAH

"And the Lord God planted" (Gen.2:8)

The Response to it.

A garden in Eden, in the east; and there He put the man whom He had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is Pishon (Gen.2:8-11). And the name of the second river is Gihon (Gen.3:13). And the name of the third river is Hiddekel. And the fourth river is the Euphrates (Gen.2:14). The Lord God is to be praised. Blessed be the Lord God. The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded (Gen.2:15-16). And they heard the voice of the Lord God (3:8). And to Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of the Lord. This is the book of the generations of Adam. In the day that God created man, he made him in the likeness of God. Male and female he created them, and he blessed them

ZIMMUT PESAH

and called their name Man in the day when they were created (Gen.4:26 - 5:2). And Enoch walked with God (Gen.5:24). But Noah found favour in the eyes of the Lord. These are the generations of Noah. Noah was a righteous man, and blameless in his generation; Noah walked with God (Gen.6:8-9). And I will establish my covenant with thee (6:18). Thus Noah did according to all that God commanded him, so did he (Gen.6:22). And Noah did according to all that the Lord commanded him (Gen.7:5). And Noah only was left, and those who were with him in the ark (Gen.7:23). And God remembered Noah (Gen.8:1). And Noah went forth and his sons (Gen.8:18). After their families they went forth out of the ark (8:19). And Noah built an altar unto the Lord, and took of every clean beast, and of every clean bird, and offered burnt-offerings upon the altar. And the Lord smelled the sweet savour (8:20-21). While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night, shall not cease (Gen.8:22). And God blessed Noah and his sons, and said unto them, Be fruitful and multiply (Gen.9:1). Bring forth abundantly in the earth and multiply in it (Gen.9:7). And I, even I, establish my covenant with

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you (Gen.9:9). And I will establish my covenant with you (Gen.9:11). This is the sign of the covenant (Gen.9:12). And it shall be for a sign of the covenant. And I will remember my covenant, and I will look upon it, that I may remember the everlasting covenant (Gen. 9:13, 15-16). And God said to Noah, This is the sign of the covenant (9:17). And he said, Blessed be the Lord God of Shem (Gen.9:26). And Mizraim and Put (Gen. 10:6). And Mizraim begat (Gen.10:13). And their dwelling was from Mesha as thou goest towards Sephar the mountain of the east (Gen.10:30). And all the earth was of one speech and language (Gen.11:1). Therefore its name was called Babel because the Lord confounded the speech of all the earth (Gen.11:9). Get thee out of thy country, and from thy family, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee (Gen:12:1-3). And Abram passed through the land to the place of Shechem, unto the oak of Moreh (Gen.12:6). And the Canaanite was then in the land (Gen.12:6). And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there he built an altar unto the Lord who

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appeared unto him. And he removed from thence unto the mountain on the east of Bethel, and he pitched his tent at Bethel (Gen.12:7-8). Having Bethel on the west and Ai on the east. And he built there an altar unto the Lord, and called upon the name of the Lord (Gen.12:8). And Abram journeyed going on still towards the south (Gen.12:9). Between Bethel and Ai; unto the place of the altar (Gen.13:3-4). Arise, walk through the land, in the length of it and in the breadth of it (Gen.13:17). For to thee will I give it (Gen. 13:17). And Abram moved his tent (Gen.13:18). And these were confederate with Abram (Gen.14:13). And he blessed Abram, and said, Blessed be Abram (Gen.14:19). I have lifted up my hand unto God most high, Maker of heaven and earth (Gen.14:22). Fear not Abram, I am thy shield and thy very great reward (Gen.15:1). And he said, Look now towards heaven, and count the stars; and he said unto him, Thus shall thy seed be (Gen.15:5). And he believed in the Lord; and he counted it to him for righteousness (Gen.15:6). In that day the Lord made a covenant with Abram (Gen.15:18). I am God Almighty; walk before me and be perfect. And I will make my covenant (Gen.17:1-2). As for me, behold, my covenant (Gen.17:4). And I will establish my

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covenant for an everlasting covenant (Gen.17:7).

And as for thee, [thou shalt keep] my covenant (Gen. 17:9). This is my covenant. And it shall be a sign of a covenant (Gen.17:10-11). And my covenant shall be in your flesh for an everlasting covenant (Gen.17:13). And thou shalt call his name Isaac. And I will establish my covenant with him for an everlasting covenant (Gen.17:19). But my covenant will I establish with Isaac (Gen.17:21). Every male among the men of Abraham's house (Gen.17:23). And the Lord God said, Shall I hide from Abraham that which I do? seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him (18:17-18). For I have known him to the end that he may command his children, and his household after him, that they may keep the way of the Lord, to do justice and judgment; in order that the Lord may bring upon Abraham that which he hath spoken of him (Gen.18:19). I am that I am. Behold now, thy servant hath found favour in thy sight, and thou hast magnified thy mercy which thou hast done unto me (Gen.19:19). And Abraham rose early in the morning (Gen.19:27). And God remembered Abraham (Gen.19:29). And he shall pray for thee that thou shalt live (Gen.20:7). And Abraham prayed

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unto God, and God healed (Gen.20:17). God is with thee in all that thou doest (Gen.21:22). And the two made a covenant (Gen.21:27). And they made a covenant at Beer-Sheba (Gen.21:32). And Abraham planted a tamarisk at Beer-Sheba, and called there on the name of the Lord, the everlasting God (Gen.21:33). And God proved Abraham, and said unto him, Abraham (Gen.22:1). And Abraham lifted up his eyes and saw the place afar off (Gen.22:4). And we will worship and come back to you (Gen.22:5). And Abraham built the altar there, and laid in order the wood, and bound Isaac his son (Gen.22:9). And Abraham called the name of that place The-Lord-will-provide, as it is said to this day, On the mount of the Lord it shall be provided (Gen.22:14). For in blessing I will bless thee, and in multiplying I will multiply thy seed (Gen.22:17). And all the nations of the earth shall be blessed in thy seed, because thou hast obeyed my voice (Gen.22:18). The Lord, the God of heaven who took me (Gen.24.7). O Lord, God of my master Abraham (Gen.24:12). The Lord, before whom I walk, will send his angel with thee, and will prosper thy way (Gen.24:40). Then I bowed my head and worshipped the Lord, and I blessed the Lord, the God of my master Abraham (Gen.24:48). And Isaac went

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out into the field to meditate at eventide (Gen.24:63).
 And God blessed Isaac. And Isaac dwelt (Gen.25:11).
 And Isaac intreated the Lord, and the Lord was intreated
 of him (Gen.25:21). So may the Lord be intreated of
us, and have mercy on us, and hear our requests, and
ease our oppression, and relieve our suffering, and look
upon us with His mercy and lovingkindness, and establish
us. And I will establish the oath which I swore to
 Abraham thy father (Gen.26:3). And I will multiply
 thy seed. And in thy seed shall all the peoples of the
 earth be blessed (Gen.26:4). Because Abraham thy father
 obeyed my voice, and kept my charge, my commandments,
 my statutes and my laws (Gen.26:5). And Isaac sowed
 in that land, and reaped in the same year a hundredfold.
 And the Lord blessed him (Gen.26:12). And he said,
 For now the Lord hath made room for us (Gen.26:22).
 Thou art now the blessed of the Lord (Gen.26:29). May
the Lord fulfil that which He blessed him. God give
 thee of the dew of heaven, and the fatness of the earth,
 and plenty of corn and wine. Let peoples serve thee,
 and nations bow down to thee; be lord over thy brethren,
 and let thy mother's sons bow down to thee. Cursed be
 those who curse thee, and blessed be those who bless
 thee (Gen.27:28-29). My lord establish this blessing

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unto us and unto all our community. And God Almighty bless thee, and make thee fruitful and multiply thee, that thou mayest be a congregation of peoples (Gen.28:3). And give thee the blessing of Abraham thy father, and to thy seed with thee (Gen.28:4). And Jacob went out from Beer-Sheba, and went towards Haran. And he came to a certain place and stayed there because the sun had set (Gen.28:10-11). And thou shalt spread abroad to the west and to the east, to the north and to the south, and in thee all the families of the earth shall be blessed. And behold I am with thee and will keep thee wherever thou goest, and will bring thee back unto this land, for I will not leave thee. Then Jacob woke from his sleep and said, Surely the Lord is in this place and I knew it now. And he was afraid, and he said, How awesome is this place (Gen.28:14-17). And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this stone, which I have set up for a pillar, shall be God's house; and of all that thou shalt give me I will give a tenth to thee (Gen.28:20-22).

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God be praised. There is only one God.

And God remembered Rachel (Gen.30:22). And she called his name Joseph (Gen.30:24). And it came to pass when Rachel bore Joseph (Gen.30:25). I am the God of Bethel, where thou anointedst a pillar, and where thou vowedst a vow unto me: now arise, depart from this land and return unto the land of thy nativity (Gen.31:13). And I will do thee good (Gen.32:10). And now, come, let us make a covenant (Gen.31:44). And the angels of God met him. And Jacob said when he saw them, This is God's host. And he called the name of that place Mahanaim (Gen.32:1, 2). And the company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Lord who saidst unto me, Return to thy land and I will do thee good: I am unworthy of the least of all the mercies, and of all the truth which thou hast shown to thy servant (Gen.32:9-11). And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea (Gen.32:13). And the man wrestled with him till daybreak (Gen.32:25). And he said, Let me go for the day breaketh. And he said, I will not let thee go except thou bless me (Gen.32:27). And Rachel and Joseph hindmost (Gen.33:2).

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And Joseph drew near (Gen.33:7). And thou wast pleased with me. Take, I pray thee, my gift (Gen.33:10-11). And he encamped before the city (Gen.33:18). And he called it El-Elohe*Israel. Purify yourselves and change your garments: and let us arise and go up to Bethel (Gen.35:2, 3). For there God was revealed unto him (Gen.35:7). I am God Almighty: be fruitful and multiply (Gen.35:11). And God went up from him in the place where he spake with him. And Jacob set up a pillar in the place where he spake with him, a pillar of stone; and he poured out a drink-offering thereon, and poured oil on it (Gen.35:14). The sons of Rachel (Gen.35:24). These are the generations of Jacob, Joseph (Gen.37:2). And Joseph went. And Israel loved Joseph (Gen.37:2-3). And Joseph dreamed (Gen.37:5). And Israel said to Joseph (Gen.37:13). And Joseph went (Gen.37:17). And it came to pass when Joseph was come, that they stripped Joseph. And they drew and lifted up Joseph, and sold Joseph. And they brought Joseph (Gen. 37:23, 28). And behold Joseph was not (Gen.37:29). And they took Joseph's coat (Gen.37:31). Joseph is surely torn in pieces (Gen.37:33). And the Midianites sold Joseph (Gen.37:36). And Joseph was brought down into Egypt (Gen.39:1). And the Lord was with Joseph (Gen.39:2).

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And Joseph found grace (Gen.39:4). And Joseph was fair in appearance and comely in form, and his master's wife cast her eyes upon Joseph (Gen.39:6-7). And it came to pass as she spake (Gen.39:10). And Joseph went into the house (Gen.39:11). And Joseph's master took him (Gen.39:20). And the Lord was with Joseph (Gen. 39:21). In the hand of Joseph (Gen.39:22). Because the Lord was with him; everything that he did the Lord made to prosper (Gen.39:23). The place where Joseph (Gen. 40:3). The captain of the guard charged Joseph (Gen. 40:4). And Joseph came in (Gen.40:6). And Joseph said unto them (Gen.40:8). And the chief butler told his dream unto Joseph (Gen.40:9). And Joseph said to him (Gen.40:12). But have me in remembrance when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh (Gen.40:14). And he said unto Joseph (Gen.40:16). And Joseph answered (Gen.40:18). As Joseph had interpreted unto them (Gen.40:22). The chief butler remembered not Joseph (Gen.40:23). And Pharaoh sent and called Joseph (Gen.41:14). And Pharaoh said. And Joseph answered. And Pharaoh spake to Joseph (Gen.41:15-17).

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And Joseph said to Pharaoh (Gen.41:25). And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass (Gen.41:32). Shall we find such an one as this, a man in whom the spirit of God is? And Pharaoh said to Joseph (Gen.41:38-39). And Pharaoh said to Joseph (Gen.41:41). And he put it upon the hand of Joseph (Gen.41:42). And Pharaoh said to Joseph (Gen.41:44). And Pharaoh called Joseph's name. And Joseph went out (Gen.41:45). And Joseph was thirty years old, and Joseph went out (Gen.41:46). And Joseph stored up (Gen.41:49). And to Joseph were born (Gen.41:50). And Joseph called (Gen.41:51). To come like as Joseph had said (Gen.41:54). Go to Joseph (Gen.41:55). And Joseph opened (Gen.41:56). And all countries came to Egypt to Joseph to buy corn (Gen.41:57). And the brothers of Joseph went down (Gen.42:3). And Joseph's brother Benjamin (Gen.42:4). And Joseph was governor over the land, and he sold to all the people of the land. And the brothers of Joseph came (Gen.42:6). And Joseph said (Gen.42:7). And Joseph remembered (Gen.42:9). And Joseph said unto them (Gen.42:14). And Joseph

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commanded (Gen.42:25). Joseph. And take your brother, and arise and go again unto the man, and God Almighty give you mercy before the man (Gen.43:13, 14). And they stood before Joseph (Gen,43:15). And Joseph saw (Gen.43:16). And the man did as Joseph bade (Gen.43:17). And the man brought the men into Joseph's house (Gen.43:17). And the men were afraid because they were brought into Joseph's house (Gen.43:18). And they came near to the steward of Joseph's house (Gen. 43:19). And the man brought the men into Joseph's house (Gen.43:24). And they made ready the present for when Joseph should come (Gen.43:25). And Joseph came home (Gen.43:26). And Joseph made haste (Gen.43:30). And he did according to the word of Joseph (Gen.44:2). And Joseph said to his steward (Gen.44:4). And Judah and his brethren came into Joseph's house (Gen.44:14). And Joseph said to them (Gen.44:15). And Joseph was not able to refrain himself. And no man stood with him while Joseph made himself known (Gen.45:1). And Joseph said to his brethren, I am Joseph (Gen.45:3). Thus saith thy son Joseph (Gen.45:9). And the fame was heard in the house of Pharaoh, saying, Joseph's brethren have come (Gen.45:16). And Pharaoh said to Joseph (Gen.45:17).

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And Joseph gave to them (Gen.45:21). And they told him, saying, Joseph is yet alive (Gen.45:26). And they spake unto him all the words of Joseph. And he saw the wagons which Joseph had sent (Gen.45:27). And Israel said, It is enough. Joseph (Gen.45:28). And he came to Beer-Sheba, and offered sacrifices unto the God of his father Isaac (Gen.46:1). And Joseph shall put his hand upon thine eyes (Gen.46:4). And they came to Egypt, Jacob and all his seed with him: his daughters, and his sons' daughters; all his seed he brought with him to Egypt (Gen.46:6,7). And these are the names of the children of Israel who went into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. And the sons of Reuben; Hanoch and Pallu, and Hezron, and Carmi. And the sons of Simeon; Jemuel, Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi; Gershon, Kohath, and Merari. And the sons of Judah; Er and Onan, and Shela, and Peraz, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul. And the sons of Issachar; Tela, and Puvah, and Iob, and Shimron. And the sons of Zebulun; Sered and Elon, and Jahleel. These are the sons of Leah which she bare to Jacob in

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Padan-Aram, with Dinah his daughter: all the souls of his sons and his daughters were thirty-three. And the sons of Gad; Ziphion and Haggi, Shuni, and Esbon, Eri, and Arodi, and Areli. And the sons of Asher; Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister: and the sons of Beriah, Heber and Malchiel. These are the sons of Zilpah, which Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. The sons of Rachel Jacob's wife; Joseph and Benjamin. And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-phera priest of On bare to him. And the sons of Benjamin, Bela and Becher, and Ashbel, Gera, and Naaman, Ehi and Rosh, Huppim, and Huppim, and Ard. These are the sons of Rachel which she bare to Jacob; all the souls were fourteen. And the sons of Dan; Hushim. And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillen. These are the sons of Bilhah; which Laban gave unto Rachel his daughter, and these she bare unto Jacob. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were sixty-six; and the sons of Joseph which were born to him in Egypt, were two souls.

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All the souls of the house of Jacob which came into Egypt were seventy (Gen.46:8 - 27). And he sent Judah before him to Joseph (Gen.46:28). And Joseph made ready (Gen.46:29). And Israel said to Joseph (Gen.46:30). And Joseph said to his brethren (Gen.46:31). And Joseph went in (Gen.47:1). And Pharaoh said to Joseph's brethren (Gen.47:3). And Joseph brought (Gen.47:7). And Joseph set (Gen.47:11). And Joseph nourished (Gen.47:12). And Joseph gathered. And Joseph brought (Gen.47:14). And all the Egyptians came to Joseph (Gen.47:15). And Joseph said (Gen.47:23). And Joseph made it (Gen.47:26). And he called his son Joseph (Gen.48:1). And one said to Joseph (Gen.48:1). And he said, Behold, thy son Joseph (Gen.48:2). And Jacob said to Joseph, God Almighty appeared unto me at Luz in the land of Canaan (Gen.48:3). And Israel saw the children of Joseph (Gen.48:8). And Joseph said to his father (Gen.48:9). And Israel said to Joseph (Gen.48:11). And Joseph brought them out (Gen.48:12). And Joseph took (Gen.48:13). And he blessed Joseph and said, The God before whom my fathers did walk, even Abraham and Isaac, the God who fed me all my life, unto this day, the angel who redeemed me from all evil, bless the lads; and let my name be named on them, and

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the name of my fathers Abraham and Isaac (Gen.48:15-16).
 And Joseph saw (Gen.48:17). And Joseph said to his
 father (Gen.48:18). And Israel said to Joseph (Gen.48:21).
 Gather yourselves together (Gen.49:1). I will divide
 them in Jacob, and scatter them in Israel (Gen.49:7).
 Judah, thee they shall praise (Gen.49:8). Zebulun at
 the haven [shall dwell] (Gen.49:13). Dan shall judge
 (Gen.49:16). I have waited for thy salvation, O Lord
 (Gen.49:18). Gad, a troop (Gen.49:19). A hind let
 loose: he giveth goodly words (Gen.49:21). Joseph is
 a fruitful bough (Gen.49:22). From thence is the
 shepherd, the stone of Israel (Gen.49:24). By the God
 of thy father who shall help thee, and by God Almighty
 who shall bless thee, with the blessings of heaven above,
 blessings of the deep that coucheth beneath, blessings
 of the breasts and of the womb (Gen.49:25). The blessings
 of thy father have prevailed above the blessings of my
 progenitors unto the bounds of the everlasting hills;
 they shall be upon the head of Joseph (Gen.49:26). This
 is that which their father spake to them, and blessed
 them; every one according to his blessing he blessed
 them (Gen:49:28). And he said (Gen.49:29). And Joseph
 fell (Gen.50:1). And Joseph commanded (Gen.50:2).

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And Joseph spake (Gen.50:4). And Joseph went up (Gen. 50:7). And all the house of Joseph (Gen.50:8). And Joseph returned (Gen.50:14). And Joseph's brethren saw. It may be that Joseph will hate us (Gen.50:15). And they sent a message to Joseph (Gen.50:16). Thus shall ye say to Joseph. And Joseph wept (Gen.50:17). And Joseph said unto them (Gen.50:19). Fear not, I will nourish you (Gen.50:12). And Joseph dwelt. And Joseph lived (Gen.50:22). And Joseph saw (Gen.50:23). Were born in the days of Joseph (Gen.50:23, S.V.). And Joseph said to his brethren, God will surely visit you, and bring you up out of this land, unto the land which he swore to Abraham, to Isaac and to Jacob (Gen.50:24). And Joseph took an oath of the children of Israel, saying, God will surely visit you (Gen.50:25). And Joseph being a hundred and ten years old [died], and he was put in a coffin in Egypt (Gen.50:26).

There is said TORAH, etc.

Then there is said Durrān. "Mighty is the Power who Thus vouchsafed."

And Marqah, "Creator of the world, Thou art to be worshipped and glorified."

And a YISHTABBAH.

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O Power, who revealed this Sabbath of Zimmut, and appointed in it rejoicing and rest for Israel; and ordered for them release from the dominion of the Presumptuous, with glorious wonders and signs in His greatness. Of them this is the third wonder, namely the miracle of the frogs, which was revealed through Moses the master of all knowledge. He told the Harsh-one [i.e. Pharaoh], 'In order that you may know that there is none like the Lord our God.'

"Great is God" etc.

There is said Durrān, "Faithful is the Eternal,"

And KI-BeSHEM.

And the elders begin the QATAF:

These are the names of the children of Israel who came into Egypt with Jacob; each with his household: Reuben, Simeon, Levi and Judah, Issachar, Zebulun and Benjamin, Dan and Naphtali, Gad and Asher. All the souls that came out of the loins of Jacob were seventy; Joseph was already in Egypt. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and became very mighty; so that the land

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was filled with them. Now there arose a new king over Egypt who knew not Joseph (Exodus 1:1-7). And God dealt with the midwives, and the people multiplied, and became very mighty (Ex.1:20). And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son, and hid him because he was a goodly child (Ex.2:1-2). And she called his name Moses (Ex.2:10). For ever and ever. The children of Israel sighed by reason of their bondage (Ex.2:23). And God remembered his covenant with Abraham and with Isaac and with Jacob (Ex.2:24). The angel of the Lord appeared unto him in a flame of fire out of the midst of the bush; and he looked, and, behold, the bush (Ex.3:2). Why the bush is not burnt (Ex.3:3). And God called to him from the midst of the bush, and said, Moses, Moses. And he said, Here am I (Ex.3:4). And He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob (Ex.3:6). O their God, etc. And Moses hid his face for he feared to look on God (Ex.3:6). And now, behold, the cry of the children of Israel is come to me: moreover I have seen the oppression wherewith the Egyptians oppress them. And now, go, and I will send

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thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee, and this shall be a token to thee that I have sent thee: when thou hast brought forth the people of Israel out of Egypt, ye shall serve God upon this mountain (Ex.3:9-12). And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I am that I am (Ex.3:13-14). And he said, Thus shalt thou say unto the children of Israel, I AM sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial for all generations (Ex.3:15). Go, gather the elders of the children of Israel, and say unto them, The Lord, the God of your fathers, the God of Abraham, of Isaac, and of

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Jacob hath appeared unto me, saying, I have surely visited you, and [seen] that which has been done to you in Egypt (Ex.3:16). And ye shall spoil the Egyptians (Ex.3:22). And Moses answered and said, Behold, they will not believe me nor listen to my voice: for they will say, The Lord hath not appeared unto thee. What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from it. And the Lord said to Moses, Stretch out thine hand, and take it by the tail. And he put forth his hand and took it, and it became a rod in his hand (Ex.4:1-4). That they may believe that the Lord, the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee (Ex.4:5). O their God. And it shall be, if they will not believe thee, nor hear the voice of the first sign, they will believe the voice of the latter sign. And it shall be, if they will not believe even these two signs, nor hear thy voice, then thou shalt take of the water of the river and pour it upon the dry land (Ex.4:8-9). And thou shalt take this rod in thine hand (Ex.4:17). See all the wonders which I will put in thine hand (Ex.4:21). Go to

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meet Moses in the wilderness. And he went and met him
 in the mountain of God, and kissed him. And Moses told
 Aaron all the words of the Lord wherewith he had sent
 him, and all the signs wherewith he had charged him.
 And Moses and Aaron went and gathered all the elders
 of the children of Israel: and Aaron spake all the
 words which the Lord had spoken unto Moses, and he did
 the signs (Ex.4:27-30). And the Lord said unto Moses,
 Thou shalt see what I will do unto Pharaoh; for by a
 strong hand shall he let them go, and by a strong hand
 shall he drive them out of his land. And God spake
 unto Moses, and said unto him, I am Y-H-W-H; and I
 appeared unto Abraham, and unto Isaac, and unto Jacob,
 as God Almighty, but by my name Y-H-W-H I was not known
 to them (Ex.6:1-3). And I have also established my
 covenant (Ex.6:4). Whom the Egyptians keep in bondage
 (Ex.6:5). And I have remembered my covenant (Ex.6:5).
 And I will bring you into the land concerning which I
 lifted up my hand to give it to Abraham, to Isaac, and
 to Jacob (Ex.6:8). And the Lord spake unto Moses and
 Aaron, and gave them a charge unto the children of Israel,
 and unto Pharaoh king of Egypt, to bring the children
 of Israel out of the land of Egypt (Ex.6:13).

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These are the heads of their fathers' houses: the sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these are the families of Reuben. And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon. And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were a hundred and thirty-seven years. The sons of Gershon; Libni and Shimei according to their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were a hundred and thirty-three years. And the sons of Merari; Mahli and Mushi. These are the families of the Levites according to their generations. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were a hundred and thirty-seven years. And the sons of Izhar; Korah, and Nepheg, and Zichri. And the sons of Uzziel; Michael, and Elzaphan, and Sithri. And Aaron took him Elisheba, the daughter of Aminadab, the sister of Nahshon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.

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And the sons of Korah; Assir, and Elkanah, And Abiasaph; these are the families of the Korahites. And Eleazar, Aaron's son, took one of the daughters of Putiel to wife; and she bare him Phinehas. These are the heads of the fathers' [houses] of the Levites according to their families. These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their hosts. These are they which spake unto Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron, (Ex.6:14-27). Peace be upon them for ever. O God. And I will multiply my signs and wonders (Ex.7:3). And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh (Ex.7:7). And they cast down each one his rod, and they became serpents: but Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened and he listened not to them as the Lord had spoken (Ex.7:12-13). And the Lord said to Moses, Go to Pharaoh, and say to him, Thus saith the Lord, let my people go that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall swarm with frogs, which shall go up and come into

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thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: and the frogs shall come up both upon thee, and upon thy people, and upon all thy servants. And the Lord said unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the rivers, over the streams, and over the pools, and cause frogs to come up over the land of Egypt. And Aaron stretched his hand forth over the waters of Egypt, and the frogs came up and covered the land of Egypt. And the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he take away the frogs from me and from my people; and I will let the people go that they may sacrifice unto the Lord. And Moses said to Pharaoh, Have thou this glory over me: against what time shall I intreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, and remain in the river only? And he said, Against to-morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the Lord our God (Ex.7:26-8:6).

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And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord concerning the frogs which he had brought upon Pharaoh. Then the Lord did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had spoken, (Ex.8:7-11). And the Lord said to Moses, Go in unto Pharaoh; for I have hardened his heart, and the hearts of his servants, that I might show these my signs in the midst of them; and that thou mayest tell in the ears of thy son and of thy son's son (Ex.10:1-2). Blessed is he who said. And when I see the blood I will pass over you, and there shall be no plague upon you (Ex.12:13). And the Lord will pass over the door, and will not allow the destroyer to come into your houses to smite you (Ex.12:23). And Moses said unto the people, Remember this day (Ex.13:3). And it shall be for a sign unto thee upon thine hand,

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and for a memorial between thine eyes (Ex:13:9). Every firstling that thou hast that cometh of a beast; the males shall be the Lord's (Ex.13:12). And Moses took the bones of Joseph with him, for Joseph had assuredly sworn the children of Israel, saying, God will surely visit you (Ex.13:19). And the angel of God, which went before the camp of Israel, removed (Ex.14:19). And there was the cloud and the darkness (Ex.14:20). And it came to pass in the morning watch, that the Lord looked forth upon the host of the Egyptians through the pillar of fire and cloud (Ex.14:24). And the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians (Ex.14:25). And the people feared the Lord: and they believed in the Lord and in his servant Moses (Ex.14:31).

My faith is in thee, Y-H-W-H; and in Moses son of Amram thy servant; and in the holy law; and in Mount Gerizim Betheli; and in the day of Vengeance and Recompense.

My strength and my song (Ex.15:2). Thy right hand, O Lord, is glorious in power, thy right hand, O Lord, dasheth the enemy in pieces (Ex.15:6). Who is like

ZIMMUT PESAH

unto thee, O Lord, among the gods ? who is like thee, glorious in holiness, fearful in praises, doing wonders ? (Ex.15:11). Thy hands have established. The Lord shall reign for ever and ever (Ex.15:17-18). And do that which is right in his eyes, and give ear to his commandments (Ex.15:26). This is that which the Lord hath spoken, [To-morrow] is a solemn rest, a holy sabbath unto the Lord (Ex.16:23). For to-day is a sabbath unto the Lord (EX.16:25). And on the seventh day is the sabbath (Ex.16:26). See, for the Lord hath given you the sabbath; abide ye every man in his place, let no man go out of his place on the sabbath day (Ex.16:29). And the children of Israel ate the manna forty years until they came (Ex.16:35). Write this for a memorial in a book, that I will utterly blot out the remembrance (Ex.17:14). And Moses built an altar, and called its name, JEHOVAH-NISSI (Ex.17:15). Now I know that the Lord is greater than all gods (Ex.18:11). The Lord, the God of your fathers, make you a thousand times as many as you are, and bless you, as he promised you (Deut.1:11). And ye shall keep my covenant (Ex.19:5). Behold I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe

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thee for ever (Ex.19:9). And let the priests also, which come near to the Lord, sanctify themselves (Ex.19:22). Lest he break through upon them. So Moses came down from the mountain unto the people (Ex.19:24-25). And God said (Ex.20:1).

C.p.93
1. 20

Then there is said, "Our God be praised: the Lord is a merciful and gracious God."

And Durrān, "To the Mighty Power."

Then Margah, "O God, our God, who was before all creation."

There is said a YISHTABBAH.

Our God we bless who is the Lord of life, who visited us by Moses. We will sing the Ten Words.

The Response to it.

Let the proclaimer be glorified, who proclaims the Ten Words. God spake all these words, saying, I am the Lord thy God.

C.p.94
1. 1

And they read the four sections complete.

ZIMMUT PESAH

C.p.94
1 2

And in the place where I cause my name to be mentioned, there I will come upon thee and bless thee (Exodus 20:24). Blessed is he who said. And it shall come to pass, when he crieth unto me, that I will hear, for I am gracious (Ex.22:27). Six days thou shalt do thy work, and on the seventh day thou shalt rest. And make no mention of the name of other gods, neither let it be heard out of thy mouth (Ex.23:12-13). And ye shall serve the Lord your God (Ex.23:25). For I have given into thine hand the inhabitants of the land (Ex.23:31). And to Moses he said, Come up unto the Lord, thou and Aaron, Nadab and Abihu, Eleazar and Ithamar (EX.28:1). And he took the book of the Covenant (Ex.24:7). And he said, Behold the blood of the covenant (Ex.24:8). And Moses went up, and Aaron, Nadab and Abihu, Eleazar and Ithamar (Ex.24:9). And Moses went up into the mount, and a cloud covered the mountain (Ex.24:15). And he called unto Moses out of the midst of the cloud on the seventh day (Ex.24:16). And Moses went into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights (Ex.24:18). God be praised, There is only one God.

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that they take for me an offering: of every man willing in heart ye shall take my offering. And this is the offering (Ex.25:2-3). And let them make for me a sanctuary, that I may dwell among them. According to all that I showed thee in the mount, the pattern of the tabernacle, & the pattern of all the furniture thereof, even so shall ye make it (Ex.25:8,9). And the veil shall divide unto you between the holy place and the most holy, (Ex.26:33). And thou shalt make an altar to burn incense upon (Ex.30:1). And Aaron shall burn thereon incense of sweet spices; every morning when he trims the lamps he shall burn it. And when Aaron lighteth the lamps at evening, he shall burn it (Ex.30:7,8). And the length of the courtyard shall be a hundred cubits (Ex.27:18). And thou shalt command the children of Israel (Ex.27:20). Aaron and his sons shall order it from evening till morning before the Lord (Ex.27:21). That they may minister unto me in the priests' office, even Aaron, Nadab, Abihu, Eleazar, and Ithamar, the sons of Aaron (Ex.28:1).

Peace be upon them for ever, O their God.

ZIMMUT PESAJ

And thou shalt put the two stones upon the shoulder-pieces of the ephod to be stones of memorial for the children of Israel, and Aaron shall bear their names upon his two shoulders for a memorial (Ex.28:12).

And the stones shall be according to the names of the children of Israel (Ex.28:21). So Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place for a memorial (Ex.28:29). And Aaron shall bear the judgment of the children of Israel (Ex.28:30).

And Aaron shall bear the iniquity of the holy things (Ex.28:38). And thou shalt sanctify the breast of the wave-offering, and the thigh of the heave-offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for Aaron, and that which is for his sons. It shall be for Aaron and for his sons as a due for ever from the children of Israel: for it is an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifices of their peace-offerings, even their heave-offering unto the Lord (Ex.29:27-28). And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his

garments

ZIMMUT PESAḤ

and upon his sons, and upon his sons' garments with him (Ex.29:21). Seven days shall the priest put them on (Ex.29:30). Seven days shalt thou consecrate them (Ex.29:35). Seven days shalt thou make atonement for the altar (Ex.29:37). Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually (Ex.29:38). A continual burnt-offering (Ex.29:42). The one lamb thou shalt offer in the morning; the other lamb thou shalt offer at evening (Ex.29:39). Where I will meet with thee, to speak there unto thee (Ex.29:42). There I will be sought ~~with them~~ of the children of Israel; and [the tent] shall be sanctified by my glory (Ex.29:43). That I may dwell among them: I am the Lord their God, (Ex.29:46).

C.p.94
1. 3

There is said, "God be praised," etc.

After it is said a piece in the style of Durrān, and a piece in the style of Margah, by our lord the High-priest Pinhas; the favour of the Lord be upon him, Amen, Amen.

The Great God is to be blessed and hallowed, who blessed and hallowed this Sabbath day, and rested on it from all his work. And he appointed this Sabbath of

ZIMMUT PESAH

C.p.94
1. 8

Zimmut, the gateway of the festivals of the Lord.

It is blessed and bestows blessing on us. Blessed be the Lord. The Lord our God is one Lord. God be praised. There is only one God.

To God most high, Creator of heaven and earth,
I lift up my hands at home and in the field.

Blessed is the awesome Lord. In the name of the Lord I proclaim. With my mouth I proclaim; and I sing every song to him.

Great is the awesome Warrior, the God of heaven and earth; whose majesty is exalted, and in the height of the skies is his dwelling.

The ways of the Lord are life to those who walk in them. His law is truth, the law of our lord Moses.

The people saved by the Lord, the people of our lord Moses: the people and congregation of the Lord whom he loved.

And the Lord spoke to Moses, saying, When you take the census of the people of Israel, then each shall give a ransom for himself to the Lord.

ZIMMUT PESAH

.C.p.94 Each who is numbered in the census shall give this:
1. 15 half a shekel according to the shekel of the sanctuary.

The shekel is twenty gerahs - an offering to the Lord.

Everyone who is numbered in the census, from twenty years old and upward, -

[There is good to us, O Israel, in what God has given to us. He has redeemed us from every affliction, and from every displeasure he will deliver us] -

They shall give the Lord's offering. The rich shall not give more, and the poor shall not give less, than the half shekel.

All the children of Israel shall raise up an offering to the Lord, the God of every god, as the Lord commanded.

That the Lord's offering should be given to make atonement for yourselves. This the Lord said; and you shall take the atonement-money,

From the people of Israel, and shall appoint it for the service of the tent of meeting, that it may bring the people of Israel to remembrance before the Lord.

ZIMMUT PESAH

C.p. 94 The Lord said this to you, that you should make an
l. 26 atonement for yourselves; this is a redemption for
you like the redemption of Isaac your father.

Recount this and proclaim its mysteries: you will
find comfort for yourselves and your children.

There is wisdom in this utterance for those who know
and recount it. Happy are the wise who search.

We stand before the Lord, and we ask that he should
arise for us, that there may be no plague amongst them
*when he numbers them.

During Zimm^ut, we stand united in joy on this Sabbath
of Zimm^ut*, the gateway of the festivals of the Lord.
It is blessed and an occasion of blessing to us.

Before the Lord we stand. The Lord is a God gracious
and merciful, longsuffering and plenteous in mercy and
truth.

Look, O God, look in thy mercy - O [our] weariness, -
and redeem us from disfavour. Verily I am who I am.

* . . . * Alternatively: "when he numbers them
during Zimm^ut. We stand united in
joy on this Sabbath of Zimm^ut . . ."

ZIMMUT PESAH

C.p. 95
1. 6
Thy name is Y.H.W.H - God merciful and gracious:
merciful in this world and gracious in the next.

Thou alone art eternal. Thou art the only God, one
alone. The Lord our God is one Lord.

There is only one God.

Then there is said a YISHTABBAH by him also.

There is expounded,
The God and Lord of Israel. ~~expounded.~~ "And the Lord
spake unto Moses, saying, When thou takest the census
of the children of Israel when thou numberest them"
(Ex. 30:12).

And the answer is:

C.p. 95
1. 13
Then each shall give a ransom for himself to the Lord
when thou numberest them, that there be no plague among
them when thou numberest them. Each one who is num-
bered in the census shall give this, half a shekel
according to the shekel of the sanctuary - the shekel
is twenty gerahs - , half a shekel as an offering to
the Lord. Every one who is numbered in the census,
from twenty years old and upwards, shall give the Lord's
offering. The rich shall not give more, and the poor
shall not give less, than the half shekel, when you give

ZIMMUT PESAH

the Lord's offering to make atonement for yourselves. And ^{thou} you shall take the atonement money from the children of Israel, and shall appoint it for the service of the tent of meeting; that it may bring the people of Israel to remembrance before the Lord, so as to make atonement for yourselves (Ex.30:12-16). Surely my sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord who sanctifies you. And ye shall keep the sabbath for it is holy unto you (Ex.31:13-14). And on the seventh day is a sabbath of solemn rest holy unto the Lord. Whosoever doeth any work on the sabbath day (Ex.31:15). And Moses prayed on behalf of Aaron, Lord, Lord turn, etc. (Ex.32:10, in Sam. Pent.). And thou hast said unto them, I will surely multiply your seed, and they will inherit it for ever (Ex.32:13). And the Lord repented of the evil which he said he would do unto his people (Ex.32:14). That he may bestow upon you this day a blessing (Ex.32:29). Depart, go up hence, thou and the people whom thou hast brought up from the land of Egypt unto the land which I sware unto Abraham, Isaac, and Jacob. And I will send an angel before thee (Ex.33:1-2). O God, etc.

ZIMMUT PESAH

And it came to pass that all who sought the Lord went out unto the tent of meeting (Ex.33:7). And the Lord spake unto Moses (Ex.33:11). All my good before thee ; and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy (Ex.33:19). And be ready in the morning, and come up in the morning (Ex.34:2). And he rose early in the morning (Ex.34:4). And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed before him and proclaimed, The Lord, the Lord, a God full of compassion and mercy, slow to anger, and plenteous in mercy and truth (Ex.34:5-6). And Moses made haste, and bowed his head towards the earth, and worshipped (Ex.34:8). And he said, If now I have found grace in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquities (M.T. iniquity), and our sins (M.T. sin), and take us for thine inheritance. And he said, Behold, I make a covenant: before all thy people I will do marvels (Ex.34:10). For thou shalt worship

ZIMMUT PESAH

no other god: for the Lord, whose name is Jealous, is a jealous God (Ex.34:14). Six days shalt thou work, but on the seventh day thou shalt rest (Ex.34:21). I have made a covenant with thee (Ex.34:27). And he wrote upn the tables the words of the covenant (Ex.34:28). Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of solemn rest to the Lord. Ye shall kindle no fire throughout your habitations on the sabbath day (Ex.35:2-3). Take from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, the Lord's offering (Ex.35:5). They brought the Lord's offering (Ex.35:21). And they received of Moses all the offering (Ex.35:21). And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary (Ex.36:6). This is the sum of the things for the tabernacle, even for the tabernacle of the testimony, as they were counted, according to the commandment of Moses for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

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And with him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver and cunning workman, and an embroiderer in blue, and in purple, in scarlet and fine linen. All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty-nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and seventy-five shekels: a beka a head, that is, half a shekel, after the shekel of the sanctuary, for every one who was numbered in the census, from twenty years old and upward, for six hundred and three thousand, five hundred and fifty men. The hundred talents of silver were for casting the sockets of the sanctuary and the sockets of the veil; a hundred sockets for the hundred talents, a talent for a socket. And of the thousand seven hundred and seventy-five [shekels] he made hooks for the pillars and overlaid their chapiters, and made fillets for them. And the brass of the offering was seventy talents, and two thousand and four hundred shekels. And he made with it the sockets of the door of the tent of meeting, and the brazen altar, and

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and the brazen grating for it, and all the vessels of the altar (Ex.38:21-30), and the sockets of the court round about, and all the pins of the court round about (Ex.38:31). And of the blue, and purple, and scarlet, they made finely wrought garments for the ministry of the holy place, and made the holy garments for Aaron, as the Lord commanded Moses (Ex.39:1).

The peace of the Lord be upon the righteous prophet, the perfect, the pure, the faithful Moses.

And they put them upon the shoulders of the ephod for the children of Israel, as the Lord commanded Moses (Ex.39:7).

The peace of the Lord be upon the righteous prophet, etc.

And they made the Urim and Thummim, as the Lord commanded Moses (Ex.39:21, not in M.T.).

The peace of the Lord be upon the righteous prophet, etc.

And they made the robe for the ministry, as the Lord commanded Moses (Ex.39:22, 26).

The peace of the Lord be upon the righteous prophet, etc.

And they made the coats, the work of an embroiderer, as the Lord commanded Moses (Ex.39:27, 29).

The peace of the Lord be upon the righteous prophet, etc.

ZIMMUT PESAH

And they made the plate to fasten on the turban above,
as the Lord commanded Moses (Ex.39:30-31).

The peace of the Lord be upon the righteous prophet, etc.

All [the furniture] its clasps, its boards (Ex.39:33).

And Moses saw all the work, and behold, they had done it;
as the Lord commanded Moses, even so had they done it;
and Moses blessed them (Ex.39:43).

O Lord, bring back to us the blessing of the righteous
prophet, the perfect, the pure and faithful Moses.

And he put the covering of the tent over it, as the
Lord commanded Moses (Ex.40:19).

The peace of the Lord be upon the righteous prophet, etc.

And he took the testimony and put it . . . and screened
the ark of the testimony, as the Lord commanded Moses
(Ex.40:20-21).

The peace of the Lord be upon the righteous prophet, etc.

And he put the table . . . and set the bread in order
upon it before the Lord, as the Lord commanded Moses
(Ex.40:22).

The peace of the Lord be upon the righteous prophet, etc.

And he put the lampstand . . . and lighted the lamps
before the Lord, as the Lord commanded Moses (Ex.40:25).

The peace of the Lord be upon the righteous prophet, etc.

ZIMMUT PESAH

And he put the altar. . . and he burnt thereon incense of sweet spices, as the Lord commanded Moses (Ex.40:27).

The peace of the Lord be upon the righteous prophet, etc.

And he put in place the screen . . . and offered upon it the burnt-offering and the meal-offering, as the Lord commanded Moses (Ex.40:28-29).

The peace of the Lord be upon the righteous prophet, etc.

And he set the laver . . . and when they approached the altar they washed, as the Lord commanded Moses (Ex.40:30, 32).

The peace of the Lord be upon the righteous prophet, etc.

And he erected the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished all* the work. Then the cloud covered the tent of meeting . . . because the cloud abode thereon and the glory of the Lord. For throughout all their journeyings the cloud of the Lord (Ex.40:33; 34, 38).

* M.T. omits ALL.

ZIMMUT PESAH

C.p.95
l. 14

There is said TORAH, etc. "He is to be praised."

Then is said Durrān, "O sanctified and sanctifying day."

And Marqah, "Thou art one."

A YISHTABBĀH.

We bless our God who is our Lord and our Great One,
who visited us by Moses, so that we learn what is in us.

"Great is God", etc.

And KĪ-BEŠĪEM.

And they begin the QATAF.

C.p.95
l. 18

And the priest shall burn it as a memorial thereof
(Leviticus 2:2). And the priest shall take up from
the meal-offering the memorial thereof (Lev.2:9). Every
oblation of thy meal-offering shalt thou season with
salt, and thou shalt not cause to be lacking the salt
of the covenant of thy God from thy meal-offering; with
all thine oblations thou shalt offer salt (Lev.2:13).
And the priest shall burn the memorial thereof (Lev.2:16).
All the fat is the Lord's. It shall be a perpetual
statute throughout your generations, in all your dwellings,
that ye eat neither fat nor blood (Lev.3:16-17).
Command Aaron and his sons, saying, This is the Law of
the burnt-offering, the burnt-offering shall be on the

ZIMMUT PESAH

hearth upon the altar all night until the morning (Lev.6:2 - E.T.=6:9). And he shall burn this as its memorial portion on the altar, a fire-offering [not in M.T.] a sweet savour to the Lord (Lev.6:8 - E.T.=6:15). And he shall offer from it one out of each oblation, a heave-offering to the Lord (Lev.7:14). He shall not leave any till the morning (Lev.7:15). And the right thigh ye shall give the priest for a heave-offering (Lev.7:32). For the wave-breast and the heave-thigh (Lev.7:34). And he burnt it upon the altar, besides the burnt-offering of the morning (Lev.9:17). And Aaron lifted up his hands towards the people (Lev.9:22). And Moses said to Aaron, and to Eleazar, and to Ithamar (Lev.10:12). For so I am commanded. And the wave-breast and heave-thigh (Lev.10:13, 14). And the heave-thigh and the wave-breast (Lev.10:15). Ye shall therefore sanctify yourselves, and ye shall be holy (Lev.11:44). And ye shall separate the children of Israel from their uncleanness (Lev.15:31). And ye shall keep my statutes and my judgments which, if a man do, he shall live by them; I am the Lord (Lev.18:5). Your God (Lev.19:2). Ye shall fear every man his mother and father, and my sabbaths shall ye keep (Lev.19:3). And my sabbaths shall

ZIMMUT PESAH

ye keep, and my holy place ye shall reverence; I am the Lord (Lev.19:30).

Blessed be God who spake.

Just balances, just weights, a just ephah, and a just hin, shall ye have; I am the Lord your God (Lev.19:36). And ye shall observe all my statutes (Lev.19:37). Speak to the priests, the sons of Aaron (Lev.21:1). And the high priest (Lev.21:10). Neither shall he go forth from the sanctuary (Lev.21:12). And he shall not profane his seed among his people; for I am the Lord who sanctifies him (Lev.21:15). And ye shall observe my commandments (Lev.22:31). Set feasts of the Lord which ye shall proclaim to be holy convocations, even these are my set feasts (Lev.23:2). Six days shall work be done, but on the seventh day is a sabbath of solemn rest, an holy convocation; ye shall do no manner of work: it is a sabbath unto the Lord in all your dwellings (Lev.23:3). And on the seventh day is an holy convocation; ye shall do no manner of servile work (Lev.23:8). And Aaron shall order it from evening till morning, before the Lord (Lev.24:3). That it may be on the bread for a memorial, even an offering made by fire unto the Lord (Lev.24:7).

ZIMMUT PESAH

Every sabbath day he shall set it in order, before the Lord continually; it is on behalf of the children of Israel, an everlasting covenant (Lev.24:8). Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord (Lev.26:2). Blessed be the Lord who spake, I will give peace in the earth, and ye shall lie down and none shall make you afraid (Lev.26:6). And I will have respect unto you (Lev.26:9). And I have broken the bands of your yoke, and made you to go upright (Lev. 26:13). And I will remember my covenant with Jacob, and my covenant with Isaac, and also my covenant with Abraham will I remember. I will remember the land (Lev. 26:42). The land also shall be left of them, and shall enjoy her sabbaths while she lieth desolate without them; and they shall accept of the punishment of their iniquity; even because they rejected my judgments, and their soul abhorred my statutes (Lev.26:43). And yet for all that, when they be in the lands of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God (Lev.26:44). I will remember for them the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that

ZIMMUT PESAH

I might be their God; I am the Lord (Lev.26:45).

These are the statutes, and judgments, and laws, which the Lord made between Him and the children of Israel in Mount Sinai by the hand of Moses (Lev.26:46).

The peace of the Lord be upon the righteous prophet, the perfect, the pure, the faithful Moses.

C.p.95
l. 20

There is said TORAH, and the 'Three Proclamations,' to a quick tune; and "The Lord, a gracious and merciful God."

Then there is said TORAH, and "He is to be praised," etc. And there is said the hymn on "Welcome", composed by Ben Manir. May the Eternal forgive him, Amen.

Welcome, O festival, the memorial of which endures for ever. It is unchanging throughout all generations.

The verse of acceptance.

On this Sabbath of Zimmut you see the providence of God towards Israel in his visiting it by the light of prophecy. Our God, the God, said to the elect son of Amram, 'When thou takest the census of the children of Israel,' and put on the crown of deliverance, and 'Then each shall give a ransom for himself to the Lord,'

ZIMMUT PESAH

who is eternal in his existence - namely the half shekel which he explained by Moses his man; [the total] six hundred and three thousand, five hundred and fifty (cf Exodus 38:26). This division brings deliverance from affliction; a hundred talents by exact reckoning. From this pedestals for the two sides of the tabernacle are constructed - on the west, six and two (cf Ex.26:25ff). And the pedestals are ninety-six [pounds weight] for the forty already mentioned (cf Exodus 38:27; 26:19); and four for the curtain of the veil, making a total reckoning of a hundred. And the silver, weighed out at a thousand and seven hundred ^{& seventy-five} /in the scales in value, he made into hooks for the pillars of the sanctuary. And the reckoning of the beginnings of months, which recur each year, are based on the holy festival months. They are based on the first, for in it our fathers were redeemed. From that time the festivals of the Lord, which are now being observed, have been continually celebrated. There is nothing lacking in an exact calculation, which has been kept from the days of creation; from the angels to the father of mankind; from Noah to Shem. God of the Hebrews [metr.causa]; God of Abraham son of Terah; God of him who dwelt in

ZIMMUT PESAH

C.p.96
l. 15

Gerar; God of him who said, 'How awesome,' [i.e. Jacob] unto Moses who received the Law; God of Aaron, the priest of the Awesome One; God of Eleazar who offered incense; God of Phineas who stayed the plague, who tested the reckoning on Mount Gerizim, beside the oak of Moreh; the God of every high priest, pure, holy, select, who calculates rightly, without a fault, what is given by the great Lord. These are the wise ones who know, by cleansing their mind, and who fear the word of him who is lofty in his oneness, concerning the festivals of the Lord which are ever proclaimed. This is the statute concerning it - "twice in the year." It is performed at its proper time, as the faithful God commanded, "Every six months the statute shall be carried out precisely as set." The high priest writes it and arranges it for Yeshurun. For a hundred years, O people, you shall receive this statute. No defect shall be found among you when he splits the wood for the burnt offering. Then the Lord will deliver you, as he delivered your fathers, and destroy all your enemies, and dispossess them before you. He will bring nearer the days of favour, when you offer the various

ZIMMUT PESAH

C.p.96
l. 28

sacrifices in the house of God on the hill. And you will become myriad thousands. May you celebrate the day, O sons of faith! May you celebrate the day, O pure offspring, for a hundred years in tranquility and peace, performing this Sabbath of Zimmut. May you celebrate the day - may you celebrate it for a hundred years, O congregation, doing it for many years, by the merit of the choicest of the faithful.

C.p.97
l. 1

"Welcome." etc.

Then they perform, "And he did the signs," with musical accompaniment; followed by the "Three Proclamations."
There is then said, Durrān, "Not in all the days,"
and Margah, "Thou art our Creator," A YISHTABBAH.

O Power, who remembered the covenant with the fathers, - by whom we are sworn - and delivered their sons from oppression with exalted wonders; who appointed this Sabbath of Zimmut, putting in it ^{Census} Numbering, and Memorial, and Offering, through our upright lord, through the specially chosen of all living. 'Each man shall give a ransom for himself ^{to the Lord} when thou numberest _^ them.'

"Great is God," etc. There is said, KI-BeSHEM. And they begin the QATAF:-

ZIMMUT PESAH

C.p.97
1. 8

And Eleazar and Ithamar ministered in the priests' office before Aaron their father (NUMBERS 3:4). And the prince of the princes of the Levites was Eleazar the son of Aaron the priest (Num.3:32). And the charge of Eleazar the son of Aaron the priest shall be the oil for the light, and the sweet incense, and the continual meal-offering, and the anointing oil (Num.4:16). And if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made unto the Lord shall be the priests (Num.5:8). And every heave-offering of all the holy things of the children of Israel, which they present unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his (Num.5:9-10). For it is a meal-offering of jealousy, a meal-offering of memorial, bringing iniquity to remembrance (Num.5:15). The meal-offering of memorial which is the meal-offering of jealousy (Num.5:18). And the priest shall take a handful of the meal-offering as the memorial thereof (Num.5:26). It is holy for the priest, together with the wave-breast and heave-thigh; after that the Nazirite may drink wine (Num.6:20).

ZIMMUT PESAH

This is the law of the Nazirite who vows, and of his oblation unto the Lord for his separation, beside that which he is able to get: according to his vow which he voweth, so must he do after the law of his separation (Num.6:21). And the Lord spake unto Moses, saying, Speak unto Aaron (Num.6:22-23). At the commandment of the Lord they encamped, and at the commandment of the Lord they journeyed (Num.9:23). The sons of Aaron the priest shall blow with the trumpets, and they shall be to you for a statute for ever throughout your generations (Num.10:8). And ye shall be remembered (Num.10:9). Go in and possess the land which I swear unto your fathers, Abraham, Isaac and Jacob (DEUT.1:8).

O God. etc.

And the ark of the covenant of the Lord (Num.10:33). And the cloud of the Lord was over them by day, when they set forward from the camp. And it came to pass, when the ark set forward, that Moses said, A rise, O Lord, and let thine enemies be scattered; and let them that hate thee flee before thee (Num.10:34-35). And the people cried unto Moses; and Moses prayed unto the Lord, and the fire abated (Num.11:2).

ZIMMUT PESAR

And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee (Num.12:13). And now, I pray thee, let the power of the Lord be great according as thou hast spoken, saying, The Lord is slow to anger, and plenteous in loving-kindness and truth* (Num.14:17-18). Pardon, I pray thee, the iniquity of this people according to the greatness of thy loving-kindness, and according as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word (Num.14:19-20). And the ark of the covenant of the Lord (Num.14:44). And ye shall make an offering by fire unto the Lord, a burnt-offering or a sacrifice, to accomplish a vow or as a free-will offering (Num.15:3). And it shall be, when ye eat of the bread of the land, ye shall offer up an heave-offering to the Lord. Of the first of your dough shall ye offer up a cake for a heave-offering, as ye do the heave-offering of the threshing floor, so shall ye heave it. Of the first of your dough ye shall give unto the Lord, a heave-offering throughout your generations (Num.15:19-21). And they found aman gathering sticks on the sabbath day (Num:15:32). That ye may remember all the

* TRUTH not in MT.

ZIMMUT PESAH

commandments of the Lord . . . that ye may remember and do all my commandments (Num.15:39-40). And be holy unto your God. I am the Lord your God who brought you out of the land of Egypt to be your God (Num.15:40-41).

Praised be God. There is only one God.

In the morning the Lord will show (Num.16:5). And it shall be that the man whom the Lord chooses shall be holy (Num.16:7). Speak unto Eleazar, son of Aaron the priest (Num.17:2). And they beat them out for a covering of the altar: to be a memorial to the children of Israel, to the end that no stranger, which is not of the seed of Aaron, come near (Num.17:4, 5). And behold, the cloud covered it (Num.17:7). And the plague was stayed (Num.17:13). And the plague was stayed (Num.17:15). And behold, I have given thee the charge of the children of Israel (Num.18:8). And this is thine; the heave-offering of their gift (Num.18:11). All the heave-offerings of the holy things which the children of Israel shall offer to the Lord, I have given to thee, and to thy sons, and to thy daughters with thee, as a due for ever: it is a covenant of salt before the Lord unto thee, and to thy seed with thee (Num.18:19).

ZIMMUT PESAH

I am thy portion and thine inheritance among the children of Israel (Num.18:20). For the tithe of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites for an inheritance: therefore I have said unto them, Among the children of Israel they shall have no inheritance (Num.18:24). And thou shalt speak unto the Levites, and say unto them, When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, a tithe of the tithe. And your heave-offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the winepress. Thus ye also shall offer an heave-offering unto the Lord of all your tithes, which ye receive of the children of Israel; and thereof ye shall give the Lord's heave-offering to Aaron the priest. Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best thereof, even the hallowed part thereof out of it. Therefore, thou shalt say unto them, When ye heave the best thereof from it (Num.18:26-30). And the holy things of the children of Israel (Num.18:32). And ye shall give her unto Eleazar the priest (Num.19:3). And Eleazar the

ZIMKUT PESAJ

priest shall take (Num.19:4). And Moses said, O Lord God, thou hast begun to show thy servant thy greatness and thy strong hand: for what god is there in heaven or in earth that can do according to thy works, and according to thy mighty acts?(Deut.3:24). And we cried unto the Lord, and he heard our voice, and sent an angel and brought us forth (Num.20:16). Take Aaron and Eleazar his son (Num.20:25). And put [his garments] on Eleazar his son (Num.20:26). And he put them upon Eleazar his son: and Moses and Eleazar came down from the mount (Num.20:28). And Israel vowed a vow unto the Lord. And the Lord hearkened (Num.21:2-3). And against thee; pray unto the Lord. And Moses prayed for the people (Num.21:7). This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee (Deut.2:25). And he saw Israel dwelling according to their tribes; and the spirit of God came upon him (Num.24:2). How goodly are thy tents, O Jacob, and thy tabernacles, O Israel (Num.24:5). Blessed be everyone that blesseth thee, and cursed be everyone that curseth thee (Num.24:9). And when Phineas, the son of

ZIMMUT PESAH

Eleazar, the son of Aaron saw (Num.25:7). And the plague was stayed from the children of Israel (Num.25:8). Phineas, the son of Eleazar, the son of Aaron the priest (Num.25:11). Behold, I give to him my covenant of peace (Num.25:12). And it shall be unto him, and to his seed after him, a covenant of an everlasting priesthood (Num. 25:13).

A thousand thanks to Thee for thy sacred gift for ever and ever.

Let the Lord, the God of the spirits, appoint (Num.27:16). And set him before Eleazar the priest (Num.27:19). And before Eleazar the priest (Num.27:21). And he laid his hands upon him, and gave him a charge, as the Lord spake by the hand of Moses (Num.27:23). And he said unto him, Thine eyes have seen that which the Lord did to these two kings; so shall the Lord do to all the kingdoms whither thou goest over (Deut.3:21). Ye shall not fear them: for the Lord your God, he it is that fighteth for you (Deut.3:22). There is said YITH-HALLAL, followed by the customary v. of Durran & of Margah. There is said a YISHTABBAH, composed by our master Pinhas, the favour of the Lord be upon him, Amen. And it is that which confronts you. The God of every god declared, "And the Lord spake to Moses, saying, Command the children of Israel." The response to it:

ZIMMUT PESAH

And say unto them, My oblation, my food for my offerings made by fire, of a sweet savour unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; he-lambs of the first year without blemish, two day by day, for a continual burnt-offering. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even (Num.28:2-4). As the meal-offering of the morning, and as the drink-offering thereof, thou shalt offer it, an offering made by fire, of a sweet savour unto the Lord. And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal-offering, mingled with oil, and the drink-offering thereof (Num.28:8-9). These shall ye offer to the Lord in your set feasts (Num.29:39). And Phineas, son of Eleazar the priest (Num.31:6). And they brought unto Moses and unto Eleazar the priest (Num.31:12). And Moses and Eleazar the priest went forth (Num.31:13). And Eleazar the priest said (Num.31:21). Thou and Eleazar the priest (Num.31:26). And give unto Eleazar the priest (Num.31:29). And Moses and Eleazar the priest did (Num.31:31). And Moses gave the tribute, which

* Not in M.T.

ZIMMUT PESAH

was the Lord's offering, to Eleazar the priest, as the Lord commanded Moses, (Num.31:41).

The peace of the Lord be upon the righteous prophet, etc.

And Moses, and Eleazar the priest, took the gold from them, even all wrought jewels. And all the gold of the offering which they offered up to the Lord (Num.31:51-52).

And Moses, and Eleazar the priest, took the gold from the captains of thousand and of hundreds, and brought it into the tent of meeting, for a memorial for the children of Israel before the Lord (Num.31:54). And he said

unto Moses and unto Eleazar*, , Surely none of the men that came up out of Egypt, from twenty years old and upwards, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob (Num.32:11). And Moses gave charge concerning them to Eleazar the priest (Num.32:28).

These are the names of the men which shall divide the land unto you: Eleazar the priest (Num.34:17). These are they whom the Lord commanded (Num.34:29). These are the commandments and the judgments, which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at Jericho (Num.36:13).

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- C. 97 There is said the whole of TORAH. Then YITH-HALLAL
 1. 13 to a slow tune; followed by,
Durrān, "O Mighty and Glorious Power;"
and Marqah, "Merciful God." To a quick tune.
Then a YISHTABBAH.

Repentance brings healing, when those who repent make supplication. Blessed are we if we stand before the Lord our God.

"He who is for ever at the beginning and at the end,"
and "Blessed is our God." The Lord is God.

TORAH, etc., antiphonally.

Then there is said a KINE by Ben Maniri the Eternal Lord forgive him. Amen, Amen.

- C. 97 As long as the heavens are above the earth, even as
 1.19. long as (generations) of fathers and sons, through all days of generations and their successors, again we return and praise thee. For thou art our God, and the God of our fathers in all the days.

God of Abraham son of Terah, may He open before ^{you} thee the door of prosperity; may he keep you secure from what you fear, and may he make good your future.

ZIMMUT PESAH

C.p.97 May the God of Isaac, who was bound on the altar,
1. 23 free you from all hardship and from every enemy who
magnifies himself against you, and renew your joy.

 May the God of Jacob, who vowed vows, and who
raised up pillars, - you shall exalt him on the high-
est of all mountains - receive your vow and your
offerings.

C.p.98 May the God of Joseph, the son of Rachel, prosper
1. 1 your every way, and clothe you with the crown of his
favour and upgrade your status.

 May the God of the great prophet Moses deliver you
by his mercies from every enemy and hardship, and may
he heal your wickedness.

 May the God of Aaron the priest be gracious towards
you by his mercies; and may he give you of his ~~XXXXXXXX~~
goodness; and may he hear your prayers.

 May the God of Eleazar - Aaron's successor - give
you the best of his gifts, and establish for you his
salvation. May he, too, supply your necessaries.

 May the God of Ithamar, the overseer, destroy every
enemy of yours, that you may lie down, and none shall
make you afraid or draw near to scatter you.

 May the God of Phinehas, who took the spear and

ZIMMUT PESAH

C.p. 98 slew those who were whoring, and stopped the plague,
 1. 9 assuredly hear your voice, and may he receive your offerings.

May the God of Caleb and Joshua look upon you in his mercy, and may he renew your repentance and hear your supplicating voices.

May the God of the seventy elders cover you with clouds of divine favour, and make your worship manifestly holy, and establish for you what he wrote in your holy law. You will be blessed when you enter, and you will be blessed when you go out.

Amen. I am who I am.

The peace of the Lord be upon Moses, the light of prophecy and its sun, to whom God declared in the section "When thou takest [the census]" (Exodus 30:12), This they will give, every one that passeth over, according to them that are numbered, excluding women and children, half a shekel for the service of the tabernacle of the congregation, which God sanctified, - to six hundred thousand and three thousand, and thou shalt add fifty and a half thousand (Exodus 38:26).

ZIMMUT PESAH

C.p.98
l. 19

There is no wicked one among them. A hundred talents, and a thousand and seven hundred and seventy-five shekels of silver (Exodus 38:27-28). You shall not add [to this]. This sum is designated in connection with the mysteries. The whole a hundred talents in accurate calculation, and the remainder. A thousand and seven hundred are over and above (✓727); and so with the seventy-five. Thus the God of mankind recorded in the law: "And the hundred talents were" for the Lord, that the tabernacle may be made. He made each corner (side) forty [measures] in number; that twelve for the sides of the tabernacle, and four for the veil, shall be established, and four for the corners. They make sufficient for the pillars of the holy tabernacle. Thus saith the Creator (metr.causa), "Iniquity and transgression shall be forgiven." This statute from the law shall apply twice in the year. The time must not be changed: it comes after six months. The high priest makes a reckoning and he goes round Israel. And he give it to everyone, and they shall give the portion [instituted] by Moses. Thou shalt come on this Sabbath of the Zimmut in which there is joy in all the lands. And deliverance is effected on it for the congregation

ZIMMUT PESAH

C.p.99
1. 2

of the people who are delivered. For by an oath the Lord, the All-powerful, the Eternal, spoke to Moses the prophet of the world, who brought in the holy law, "Go thou, and with thee Aaron thy brother, for the sake of delivering thy people from the harsh hand of Pharaoh. And you shall say to him, The Lord the God of mankind saith, Behold, if you stop this people from serving him, and if you refuse to let this congregation go, he will bring upon thee disease thou shalt not be able to drive out." They heard his words and did what he said. And they went to Pharaoh and made petition to him. He disregarded what they said. Then Moses said to Aaron, Pharaoh will not send Yeshurun away; take the staff which is in your hand. And Aaron heard what he said. He stretched out his hand over the river, and the frogs came up. [The land] swarmed, and they went up and invaded the house of Pharaoh, both his chambers and everywhere else, both sea and land. When Pharaoh saw this deed he called Aaron and Moses, "Supplicate your God, perchance he will extend his mercies; and I will let his people go to sacrifice to their God." Moses and Aaron went away and prayed that the frogs might be driven out. And they died in every place, in the fields and in the courtyards. They piled up in heaps, and the earth stank because

ZIMMUT PESAH

C.p.99
1. 18

of them. The peace of the Lord be upon the prophet: he is the sun of the house of Levi. His people with him were joyful, and with all holiness were distinguished. We will return and we will remember with joy this Sabbath of the Zimmut. For the divine Lord has sanctified it [with] his holiness. Let it be blessed and a cause of blessing to you and to the assembly, bringing you back to the divine favour, that [his] holiness may be revealed. May you perform this statute for a hundred years in peace, O you of the congregation who are assembled in this synagogue in holiness, whose people were set apart in the holy law.

Amen. I am what I am.

On this Sabbath of the Zimmut joy is revealed to Israel in the east; and the divine deliverance has come to all the congregation of the Hebrews from the scourges. How blessed is the sabbath - its trumpets blowing; the coming festival of the Passover whereby his mercies are made known. The assembly of the deliverances, the assembly of the miracle, perform it with joy, O this assembly. And may the Lord, the God of deliverance, establish in it redemption for you, and give you respite from all plagues by the holiness of his name which is

ZIMMUT PESAH

C.p.99 greater than the glory of the hosts.
1. 30

Amen. I am what I am.

The Sabbath of the Zimmut of the Passover, how good a sabbath is it - a sabbath of joy and splendour for the elect of all the nations, the people of the Lord, Israel, keepers of the written (law). He remembers for them the covenant with those who dwell in the cave, and distinguishes them during the festivals, the first of which is the sabbath day, - sabbath which brings blessing upon you. It contains relief and joy, for it brings numbering [census] and offering with gifts on every hand, [especially] when there goes forth the atonement for the soul. Behold, happy are you if you set his fear in your heart, and if you answer and say, Happy is the heart in which none dwells save thee.

C.p.100
1. 1

I am who I am.

glorious
Hearken now to my speech - a speech of/loving-kindness which brings forth my words from the mind: and the Lord aids it. My speech will inform you of what is fitting and what should be carried out. Your pious-one,

ZIMMUT PESAH

C.p.100 the man, the glorious prophet, gave the explanation
 1. 6 when Aaron came forth to meet him with joy and with
 loving-kindness. He lifted up his eyes, afar he
 saw a glorious light which obscured the light of the
 sun like a fire burning. He said, "This is an angel,
 not a prophet, not a king, not a servant." He was
 wondering in his mind, and was not able to stand.
 The angel of the Lord said to him with glorious
 speech, "Aaron, this is Moses your brother, whom I
 extol and honour." He came forward unto him and
 greeted him, and he kissed his hand. Aaron went
 forward to meet Moses and bowed down before him, and
 he said, "Greetings, O my brother Moses, O glorious
 man. Greetings, O apostle of God, whose hand you
 raised. Greetings, O man of God, who serves the
 Lord. I had not prayed to see thy face; yet,
 behold, the Lord has fixed this day between us
 with joy and with loving-kindness." This day is
 the divine favour wherein was established the meeting
 of Aaron with his brother, a meeting of loving-
 kindness with loving-kindness, a meeting of the moon
 with the sun, a meeting of teacher with teacher.
 Then Aaron prayed, giving praise and glory, and said,

ZIMMUT PESAH

C.p.100 "O Creator of the world, God be worshipped."
l. 16

And his angels answered and said, "The Lord is king,
and the world bears witness."

I am who I am.

Your good sabbaths are from God, O you who are
assembled here. May the Lord God, our God, keep you.
For a hundred years you shall perform this sabbath of
the Zimmut in joy and tranquility. And so may he
preserve the life of you all, every father among you
with his son. And he sent them down this word,
therefore we will say with our lips, 'Blessed art thou
in thy loving-kindness; in thy mercies answer our
petitions. Blessed is thy name in our mouth, and in
the mouth of all our congregations. And in thy great
book we will learn every day of our life.'

The answer to it.

God is blessed, and there is none
like him. Greatness is his. At all times greatness
is his. You are to ascribe much greatness to him -
[let it be sung] - then your sabbaths will be happy.
Blessed is our God. [Let it be sung] Then your sabbaths

ZIMMUT PESAH

C.p.100 will be happy. Blessed is his name for ever.
 l. 25

There is said

NEBHAREKH on this arrangement:

And God blessed the seventh day, etc.,

[the refrain] Holy.

And the Lord God called unto the man, etc.,

[the refrain] Greatness belongs to him.

And Noah built an altar unto the Lord, etc.,

[the refrain] Praise !

After these things came (the word of the Lord), etc.,

[the refrain] Righteous.

And Isaac said to, etc.,

[the refrain] Mighty.

And Jacob woke from his sleep, etc.,

[the refrain] Dreadful.

And he said, I am the God of thy fathers, the God of, etc.,

[the refrain] Powerful.

And he did the signs in the sight of, etc.,

When thou takest the census of the children, etc.

[the refrain] Continually.

ZIMMUT PESAH

C.p.101 And it shall be to the children of Israel for
1. 5 a memorial, etc.,

[the refrain] Remember !

Lord, the Lord, turn from thy fierce wrath, etc.,

[the refrain] Compassionate.

The Lord, a merciful God, etc.

Blessed is he who said, My sabbaths, etc.

And I will remember for them the covenant, etc.

God of the statutes, and judgments, and laws, etc.

The Lord bless thee, and keep thee, and cause

(his face) to shine, etc.

What God is there in the heavens and on earth

who can do, etc.

Thou shalt return unto the Lord thy God, etc.

The Lord our God is one Lord.

The Lord open to thee his good treasure, etc.

There is said. "God of Abraham, thee we bless."

and. "Israel saw." and. "Then sang." to a fairly

ZIMMUT PESAH

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1. 16

slow tune. And they come to the circle with the two Scriptures. Then there is said, "We go," and "Thee we beseech," And they say antiphonally, KI-BeSHEM, and "Turn from thy fierce wrath," and "Hear. O Israel."

And the reading at the Scriptures is, "When thou takest the census," mention of which has come previously in the QATAF.

Next is said, "Look down on us," verses - Aleph, Beth, Zayin, Lamedh, Mem, Nun, Samekh, Ayin, Shin, Tau.

And, "My Lord, by the merit of the three perfect ones."

And they chant antiphonally, "And the children of Israel rested."

Then there is said a SHABBETU; we do not know the author.

Praise ye, O holy nation, from the heart and soul. And with soul exalt him who makes everyone dumb and everyone deaf. Seek his ways that you may be saved

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l. 21

from affliction, and [have] salvation which endures in joy and tumult. May you live in prosperity, and be saved from calamity. Happy are the people who are worthy every morning and evening, and are at all times in sincerity, both every week-day and holy day, saying the phrase, 'Who is like thee, glorious in holiness?'

Greatness belongs to him, -

To the God of gods, the God of truth and praise;
To the God of gods, apart from whom there is no god;
To the God of Gods, who has not rejected a request;
To the God of gods, whose name is not blotted out;
To the God of gods who is eternal in his perfection.
Be perfect after him, and ascribe praise to him.

All of us pray from the heart and from the soul before our God, who takes possession of every inheritance. And we spread out our hands to the holy habitation. For he is merciful, and gracious, and hears every petition, and he is the God of our fathers who saved us from affliction.

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- C.p.101 The Lord is God, everlasting in his existence.
 l. 32 The Lord is God, who is glorious in his holiness.
- C.p.102 The Lord is God, who sent Moses his man.
 l. 1 The Lord is God, who delivered through him his holy book.
 The Lord is God, who through him appointed for us
 sabbaths and festivals.
- The Lord is God, who made their opening this sabbath of
 the Zimmut, and set joy and gladness in it.
- The Lord is God, who said, 'A man shall give a ransom
 for himself.'

Lift up your hands and say:

The response to it, God is to be praised. There is
 only one God. He lives for ever, the Creator of
 heaven and earth.

To the Great One, etc.,

To God, the Lord of lords;
 To God whose glories are great;
 To God, who sent Moses the choicest of all believers;
 To God, who said, 'And I will remember for them the
 covenant with their fore-fathers;

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C.p.102 To him who is victorious in all battles, and who
 1. 10 endures for ever -

Lift up your hands and say, etc.

The response to it.

God be praised. There is only one God, etc.

We will proclaim in the name of the Lord, Our God
 the God. And we will pray by the meritorious ones,
 the inhabitants of Machpelah.

God of Abraham and his son Isaac the offering;

And God of Jacob, who made a vow in Bethel;

And God of Joseph, lord of dominion;

And God of the great prophet Moses who said, And let
 me pray that he will hear the voice of supplications
 every day and night.

In righteousness God is merciful and pitiful.

May the God of Aaron and his sons the priests, that
 serve the tabernacle and offer sacrifices, bless you,
 O congregation, and give you the best of gifts: and
 your prayers and your supplications shall be answered.
 May he assemble those who are apart from you. And may
 he increase your numbers, and verily increase all your
 [glory and all your

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l. 21

possessions; and may you be left ever in glory [as] a people of many years. And may you become numerous and honoured, all fathers and sons. May you verily perform this sabbath of the Zimmut for many years.

With these may he pardon each one all sin and iniquity, by the merit of the three and the king, and the select one of all the faithful, and by the holy name of the Lord, the Lord of lords.

Amen. I am who I am.

May the sabbath bestow blessing on you, O congregation of the Lord. May the Lord establish it as the beginning of deliverance, and the end of all affliction for you, O Israel, old and young. May he look with his pity upon you from on high. May he remember the covenant for you with his goodness and with his great loving-kindness, the covenant with the Three, the righteous of the world. By the prosperity of the fruitful bough, the interpreter of the dream, and by the prophecy of the son of Amram, the select of all living; and by the holy name of the Lord, the eternal Powerful-one.

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l. 31

May he indeed break the yoke of iron from your neck. May he subdue every enemy and foe before you, and keep you from all wickedness and presumption, and with his goodness restore you. May he make this

C.p.103
l. 1

Sabbath of the Zimmot blessed and a cause of blessing for you, O holy people elect. O Israel, happy are you. There is none like the God of Yeshurun, who rides the heavens when he helps you. May your enemies fail before you, and may you tread upon their high places.

Your good sabbaths are from God. My word is to you all, O congregation gathered here: may the Lord preserve your life. May you perform this Sabbath of the Zimmot for a hundred years, and may you be secure in your places, by the merit of the three meritorious ones and Joseph your father; and by the merit of Moses son of Amram holiest of all your prophets; and by the merit of Aaron and his sons, your anointed priests. The conclusion of my speech is, May the Lord have pity on your lives.

And the Lord passed before him, etc.

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C.p.103
1. 9

On it also a SHABBEHU, composed by the good priest

Tabiah; the Lord show mercy upon him, Amen.

At the altar of prayers we stand in humility and awe.

With fear we bow down and we worship, and we give

forth a great song

During which we burn the fat and the liver as a

burnt-offering.

All that is in the heart of goodly love is for God.

He renews day and night; he also makes day and night

to follow one another.

The All-powerful One will recompense us with his good.

The Sole-one, the Mighty One, the Blessed, the Enduring

One, the Power is mighty.

He who is great, who is full of all his ways, is

strengthened.

He - the faithful God, without end and without

beginning,

The Ruler, the Judge and the Supporter of his servants

in all the world:

He has no end, and there is none second to him, and

every king prays before him.

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C.p.103
1 21

He has no helper, and there is none second to him;

none can do anything more wonderful than he.

He is to be praised by the purity of your heart every

sabbath and every week-day,

For the Lord your God is a consuming fire.

I will utter words of beauty; and the gift of God

I will contemplate.

Everything bestowed is for us a goodly recompense,

For he, here and in every place, does not reject a petition,

and nothing is too wonderful for him; and he has

created everything.

He created all that pleased him; within six days he

began and he finished. He began with the light which

shone, for which the word [i.e. 'let there be light'] is

still spoken. The end was the creation of man, so he

laid out for him the garden of Eden as a pleasure

garden. After-wards he sanctified the seventh[day];

he established a road for him who walks praying in his

heart and in his soul and mind, until he reaches this

acceptable garden, which contains the tree of life and

its fruit, all of which is good. In it is no fallen

[fruit].

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C.p.103
1. 31

And the seventh [day] is for him a law in fulness.

People proclaim it unceasingly. There is rest in it with pure understanding and without any profanity.

It is the inheritance of the congregation of Jacob,

the memory of which will not be obscured. In it let

us proclaim, and make petition, and again pray and

sing because of this day in which you are happy. He

who said, 'Thou shalt not rob,' blessed it. Everyone

who rests in it will be blessed, but everyone who

defiles it will be slain.

C.p.104
1. 4

The Lord is the God who is eternal in his existence;

The Lord is the God who sent Moses his man;

The Lord is the God who sent down to us his holy book;

The Lord is the God who blessed the sabbath and

sanctified it;

The Lord is the God who elected his people to keep it,

and clad them with a holy garment;

The Lord is the God who said, 'And each man shall give

a ransom for himself.'

Lift up your hands, etc.

God is to be praised. There is only one God, etc.

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To the Great One, etc.

To God who created the creatures and formed them;
 To God who appointed a meeting between Moses and Aaron;
 To God who chose his people, the people of Yeshurun;
 To God who appointed on this day Atonement, Census,
 Offering, and Memorial;
 To God who said, And it shall be to the children of
 Israel for a memorial;
 To the Conqueror in all battles who endures for ever -
 Lift up your hands, etc.

Upon the sole of the foot we stand, and we supplicate
 the Lord on your behalf, by mentioning his glorious name,
 and because of the name of the great meritorious ones
 he has chosen you. The first of them was Adam, and he
 to whom he said, 'From every clean beast I give to thee;'
 And he with whom he made his covenant, and said to him,
 'Arise, go;'
 And he whom the Lord blessed - and man continued to
 increase;
 And he who saw in the dream one saying, 'And I will keep
 thee wherever thou goest;'
 And he to whom his brothers said, 'Shalt thou indeed reign?'

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l. 19

And he who revealed his wonders, and said to him,

'And they will hearken to thy voice;'

By their merit he will gather your scattered ones, and will receive your prayers; and he will hear the voice of your supplication, and will prosper your way.

God of Aaron and his sons, dispensers of the blessing, and Phinehas whom his lord chose at the time when he smote the whores - by their merit, O congregation, he will support your assembly with his goodness. And he will appoint for you a redemption from the Disfavour, and from the royal powers which destroy our spirits by their dark and violent sentences. They would have magnified themselves against us everywhere, had it not been for thy mercies and thy pity, and the covenant with righteous Abraham. In thy loving-kindness do not break thy covenant, but remove this plague by thine own deliverance and relief from all need. Behold with thine eyes thy congregation, and multiply their number with blessing, for thou art a merciful God - forget not the covenant with the meritorious ones. Renew for us the covenant of peace, and prolong joy in our day, by

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C.p.104 the merit of the Three, and Joseph, and h m who said
 l. 27 to his father-in-law, 'Let me go.' In holiness is
 his name, mighty God, ruler above and below.

How much better than any occasion is the Sabbath of
 the Zimmut of the Passover, -
 In it pity is spread forth upon the holiest of all people;
 In it, tidings of redemption to him who abides in the
 law of Moses;

In it, an atonement from God: on every soul he has mercy;
 In it he numbers you, who sayd, 'I live [who] speak;
 In it, an offering is made by you: you put on garments
 of onyx stones;

And in it, a memorial and remembrance of the covenant
 with our father Abraham,

C.p.105 For it is a gate for the festivals. Joy is in this time.

l. 1 May he make it blessed and a cause of blessing to you,
 O select of all people. May he indeed multiply you
 and make you fruitful. May he indeed uplift you again
 and make you like the swiftness of the wild ox. May he
 remember for you the covenant with Jacob, concerning
 whom he said, "One nation [shall be stronger] than the
 other" (Gen.25:23). By the merit of him like whom none

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1 3

has arisen, who fasted forty days and forty nights. For the Lord judges his people, and shows mercy unto his servants.

May you be celebrating again the day in joy. May your servant say to you, "Many years may you observe this day with your joy." And thus may he keep the life of you all - you, and your sons, and your daughters. In his lovingkindness may he deliver you as he delivered your fathers from all oppression and anger, and from the hands of your enemies. May he not reject your good supplication: may he accept your requests. May he give you strength for standing in your assemblies. May he command for you great blessing in everything to which you put your hands. At this time make remembrance of those who are the leaders of your assembly. They are the great ones who wear a crown, the greatest of your priests, the sons of Aaron and of Phinehas, their progeny who bear your burdens - the possessors of the covenant, the select ones. May God bring back in his goodness those whom he has taken from this place; and may he populate your places with them. And in the mystery of their covenant may they return. From thence may he

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C.p.105
1. 12

assemble your exiles, by the merit of the Three and the king, and by the prayers of Moses your prophet. By the merit of him who set up lights in your holy tabernacle; by the merit of Eleazar and Ithamar and Phinehas who killed your enemies. And the conclusion of the matter is, Thus may he show pity on your lives.

And the Lord passed before him

(Exodus 34:6).

And the Lord proclaimed, etc.

There is said Durran, "Blessed is he."

and KI-BESHEM.

and the QATAF of the Congregation, which is the QATAF of the Covenant.

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C.p.105 And God blessed the seventh day, etc. (Gen.2:3).
 1. 19

And I will establish my covenant with thee (Gen.6:18).

And I will establish my covenant with you (Gen.9:11).

And God said, This is the token of the covenant (Gen.9:12). And it shall be for a token of a covenant (Gen.9:13). And I will remember my covenant . . . and I will look upon it, that I may remember the everlasting covenant (Gen.9:15-16). And God said to Noah, This is the token of the covenant (Gen.9:17). They are the possessors of the covenant of Abraham. In that same day the Lord made a covenant with Abram, saying, (Gen.15:18). And I will make my covenant (Gen.17:2). As for me, behold, my covenant (Gen.17:4). And I will establish my covenant for an everlasting covenant (Gen.17:7). And as for thee, thou shalt keep my covenant (Gen.17:9). This is my covenant (Gen.17:10). And it shall be for a token of the covenant (Gen.17:11). And my covenant shall be in your flesh (Gen.17:13). And thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant (Gen.17:19). And he established his covenant with Isaac (Gen.17:21). And both of them made a covenant (Gen.21:27). And they made a covenant at Beer-sheba (Gen.21:32). And let us

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make a covenant (Gen.31:44). And God remembered his covenant with Abraham, and with Isaac, and with Jacob (Ex.2:24). And he did the signs in the sight of the people (Ex.4:30). Also I have established my covenant (Ex.6:4). And I have remembered my covenant (Ex.6:5). The Lord shall fight for you, and ye shall hold your peace (Ex.14:14). [The Lord is] my strength and song (Ex.15:2). And [if thou] wilt do what is right in his eyes (Ex.15:26). That which the Lord spake, a solemn rest, a holy sabbath to the Lord (Ex.16:23). For to-day is a sabbath unto the Lord (Ex.16:25). And on the seventh day is the sabbath (Ex:16:26). And there shall be on the seventh day (Ex16:27). See, for the Lord hath given you the sabbath; abide ye every man in his place, let no man go out of his place on the seventh day (Ex.16:29). And the people rested on the seventh day (Ex.16:30). And ye shall surely keep my covenant (Ex.19:5). But the seventh day is a sabbath (Ex.20:10). And he rested on the seventh day : wherefore the Lord blessed the sabbath day and hallowed it (Ex:20:11). Six days shalt thou do thy work, and on the seventh day thou shalt rest (Ex.23:12).

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And serve the Lord your God (Ex.23:25). And he took the book of the covenant (Ex.24:7). And he said, Behold, the blood of the covenant (Ex.24:8). When thou takest the census of the children of Israel, each shall give a ransom for himself to the Lord when thou numberest them. The rich shall not give more, and the poor shall not give less. And thou shalt take the atonement money, and shalt appoint it for the service of the tent of meeting; that it may bring the people of Israel to remembrance before the Lord, so as to make atonement for yourselves (Ex.30:12, 15, 16).

Verily my sabbaths shall ye keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord which sanctify you. Ye shall keep the sabbath therefore, for it is holy unto you (Ex.31:13-14). But on the seventh day is a sabbath of solemn rest, holy to the Lord: whosoever doeth any work in the sabbath day (Ex.31:15). Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant (Ex.31:16). And on the seventh day he rested and refreshed himself (Ex.31:17). O Lord, the Lord, turn from thy fierce anger (Ex.32:12). And I will be gracious to whom I will be gracious, and will

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show mercy on whom I will show mercy (Ex.33:19). And the Lord came down in a cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed before him, and proclaimed, The Lord, the Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth (Ex.34:5-6). Behold, I make a covenant (Ex.34:10). And Moses said, etc., Six days shalt thou work, but on the seventh day thou shalt rest (Ex.34:21). I have made a covenant with thee. And he wrote upon the tables the words of the covenant (Ex.34:27-28). Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to the Lord. Ye shall kindle no fire throughout your habitations on the sabbath day (Ex.35:2-3). Neither shalt thou suffer the salt of the covenant of thy God (Lev. 2:13). And Aaron lifted up his hand over the people (Lev.9:22). Ye shall be holy, for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and ye shall keep my sabbaths: I am the Lord your God (Lev.19:2-3). And thou shalt love thy neighbour as thyself: I am the Lord (Lev.19:18).

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Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord (Lev.19:30). Blessed is the Lord who said. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord (Lev.26:2). Blessed be the Lord who said. The set feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my set feasts. (Lev.23:2). Six days shall work be done; and on the seventh day is a sabbath of solemn rest, an holy convocation; ye shall do no manner of work: it is a sabbath unto the Lord in all your dwellings (Lev.23:3). And on the seventh day is a holy convocation: ye shall do no servile work (Lev.23:5). And Aaron and his sons shall set it in order from evening to morning before the Lord (Lev.24:3). That it may be to the bread for a memorial, even an offering made by fire unto the Lord (Lev.24:7). Every sabbath he shall set it in order before the Lord continually; it is on the behalf of the children of Israel, an everlasting covenant (Lev.24:8). Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord (Lev.26:2). And I will have respect unto you (Lv.26:9). And I will remember, etc., (Lev.26:42). And ye shall

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be remembered (Num.10:9). And the ark of the covenant of the Lord (Num.10:33). And the ark of the covenant of the Lord (Num.14:44). On the sabbath day (Num.15:32). I have given [them] unto thee, and to thy sons and to thy daughters, with thee, as a due for ever (Num.18:11). A covenant of salt for ever (Num.18:19). Behold, I give unto him my covenant of peace (Num.25:12). And it shall be to him, and to his seed after him, the covenant of an everlasting priesthood (Num.25:13).

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1 20
(The) Lord God, merciful and pitying, forgive thy people Israel whom thou hast delivered, O Lord. Blessed be our God. Praised be our God. There is only one God.

They come up from the Circle during "Welcome,"
There is said of it verses ALEPH to ZAYIN, and TAU,
as it is set out before you.

Welcome, O Festival, the commemoration of him who endures for ever, etc.

There is said. "And he performed signs." once:

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C.p.105 and the Three Proclamations. to a slow tune.

1. 25 Then there is said, "We all take our stand," speedily,
a verse high and a verse low.

And there is said a Hymn composed by our lord the Rabban
Abisha, son of Pinhas, son of Joseph: the favour of the
Lord be upon him. The first verse was composed by our
lord the Rabban Pinhas, his son. The favour of the Lord
be upon him. Amen.

After thanksgiving to God, and the [prayer for] peace upon Moses son of Amram, we observe the commandments of the lords. Upon the sole of the foot we stand. We specially mention a few of the words of the Sun who passed over in peace, our lord Abisha son of Pinhas; upon him be the perfect favour. If you seek to hear his word, listen to this statement, and answer every word with a response in a loud voice.

C.p.106 I will make a beginning with the pre-eminent God.
1. 1 Proceed with pure heart to the place which is before me. Whatever lights are unlit, let them be lit. I begin with the name of the Lord, and I set it upon a mountain until the time comes when my [astronomical] sign is concealed. For it is not possible for a man to do

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1. 6 anything, except by the name of the pure one. If you seek to understand this, see how he said, "And God said, Let there be light; and there was light."

Because of this I went in this way, a way which brings me back to the place where I was going. It is not hidden, and the way to it is not long. But it is revealed to him who seeks. There is no turning before it, for he knows what he must do, and does not continue sleeping. He sees what is done by the Creator who is King of the world. And God divided between the light and the darkness.

O lion cub, who can estimate these words, and why they are set out in these stanzas? What is my request but a short explanation of fruits which have yet a garden round about them? These words are scattered from hands which apportion to hands that are open and also upraised. These words have remnants in the land, and bring great deliverance to the rest of the generations. They go out after accurate reckoning, even the two glorious hands of him who rides upon the firmament of the two luminaries.

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l. 17

Knowledge of the calculation of these two luminaries is in the hand of the prince of the time, the greatest of the priests, who will speak in the [earth] below what is in the heights, regarding both their establishments and what places they occupy, - even the [relative] ranks of the constellations, and how they are constructed; and the minutes of the hours, and how they are enumerated on the basis of the ascents of the luminaries, which are established for signs and festivals, and for days and years. In the case of each of these luminaries, your whole life is governed by the movement of its firmament, both mysteriously and manifestly. When it rises and when it sets it contains great wisdom. If it ascends, it bears its firmament gradually upward; and if it descends, the firmament descends with it to the depths of Sheol. He is to be magnified who has made these works, who has clothed these with an image to give light and to give fulness upon the earth, even to reign, by day and by night.

There are seven names for these stars. At their descent we seek for the [astronomical] position, the

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1. 26

mention of which is important. The large luminary is in the fourth heaven. It ascends and descends, and its light is never extinguished. The small luminary is worthy of glorification. For it is/terms in of their orbits that God has made clear what is right for us; and he has commanded the reckoning of them through Moses the prophet, the sun of the firmament of Anram, and the moon of the tribe of Levi, for the sake of keeping holy the seventh day.

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1. 1

There are holy assemblies on the sabbath day*. It fills the hands [with blessings]. It was named by the upright God. He made it known by teaching the servants, the meritorious ones who walk in his ways, that they are its servants. It is a time, not without consolations, and provides us with precious things. We expound the words of Moses the supreme teacher. We pray and bow before the choicest of the synagogues. We spread out the table of praise: we give thanks at it: we eat joyfully at it: and we are in splendour and joy. We say to you, May you be celebrating again the day and the days of the festivals.

* so O2 margin, cf. Cowley, p.107, footnote 1.

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C.p.107 We say from the words of mercy, 'The Lord of mercy
 1. 6 have mercy upon you, Amen.' And again we will say
 from the words of forgiveness, to the Lord of forgive-
 ness, 'May he forgive your sins, Amen.'

The response to it, Forgive thy people Israel whom
 thou hast redeemed, O Lord. Regarding what is to
 come - I will speak of it. I will not go without
 bringing it; I will not add, and I will not diminish.
 I will only speak what he commanded me; speaking good
 in which there is no evil. And he cast forth tender
 grass in my heart, and he caused me to sow seed in my
 mouth, so that my words should come forth, and that I
 should reap the harvest. The peace of the Lord be
 upon Moses the prince and light of the world, who made
 known to us the festivals, and invested us with the
 crown. This is the Sabbath of the Zimmut, the gate
 of the festivals to come.

Who is like you, who is like you, O saved people?
 The Lord is the shield of your help in what he has
 done for you. He chose for you two days from the year
 and hallowed them. As for the founding of its observance,

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he has established its basis, and revealed it all to you in his holy laws by your prophet Moses, the light and sun of creation. The peace of the Lord be upon him. He who numbers the fruit and the grass has enumerated statutes for us in the section of 'When thou takest [the census]'. This is a goodly sabbath. He has raised up its head among the works which are done before him. It is called Zimmut because then Israel are gathered together for their festivals which are hallowed; and their gathering together lasts until each month comes in its due time. The high-priest, whom God has sanctified, along with the goodly priests who serve him, explains to the people the cycles which the high-priest knows. Each man receives and gives a ransom for himself. When the priest comes into the synagogue the blessings are waved over him: wrath departs; and mercy begins like a bird when it spreads its wings, like the rain when it drops dew, and like the spirit when it hovers. When he gives what he gives, and receives the silver, he expounds the words of blessing, and says, 'May the Lord pass over with his goodness, and may he make you a thousand

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C.p.107 thousand. May his blessings be received, and may
 1. 27 there be no affliction in them. From this day we
 embrace relief. We arrive at our reckoning by it.
 We eat only honey; our heart rejoices in it. We
 open the door of the month, whose glories are great;
 the gate of the month Nisan, the gate of mercy and
 pity; the gate of the month Abib, the gate of del-
 iverance and release. We pass from it, being in joy,
 and we perform works which our lord commanded us; we
 sacrifice the right sacrifice, and we offer an offer-
 ing. Every year may your sabbaths be blessed, you
 being in lovingkindness.

C.p.108 We begin a new discourse, which refers to our
 1. 1 evil state. We say, 'O our righteous Lord;' and,
 'Let our people be with us.'

O, I am who I am, do not turn thy face from us.

O, I am, do not shed our blood with thy wrathful sword.

O, I am, be concerned for the bitterness of our mouth.

O, I am, send down on us the rain of thy mercy, and
 be merciful to us,

O, I am, just as thou didst rain on our fathers the
 manna.

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C.p. 108 O, I am, deal well with us, for thou appointest good.

1. 4 O, I am, if we do not petition thee, our Lord, then
whom can we petition ?

O, I am who I am, whom have we [to stand] before thee,
whom ?

We have none to whom we can turn our face except to
thee who art merciful.

We conclude the discourse with this hymn, at the
convocation of God, and we stand sincerely and say:

O, our Lord; O, our Lord; O Creator of all creation.

O, our Lord; O, our Lord, hear our cry.

O Lord, be favourable to us, remove from us [thy] dis-
favour.

O Lord, bless us and remove the curse.

O Lord, remember the high-priest Pinhas with goodly
remembrance.

O Lord, cause his son to dwell in the midst of the
garden.

O Lord, drop dew upon us with clouds of pity.

O Lord, unite us in the last day, and make this day a
blessing for the assembly of the congregation. And

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C.p.108 may you celebrate this day again for a hundred years,
 1. 12 this Sabbath of the Zimmut.

There is none like the Lord our God.

There is said. "O Great Glory." and. "Thou art the Lord
 who made all the world." and. "The Lord is One who is
 to be honoured." There is said a YISHTABBAH, by our
 lord Abisha:

Lord of the Godhead, Lord of lords, in his great-
 ness may he open before you the gate of his pity, and
 may he appoint for you the exaltation of the seasons.
 May he bring back for you this Sabbath of the Zimmut
 indeed for many years, by the merit of the Light of
 prophecy whom the Lord knew face to face. In con-
 clusion, Amen; may he pity you and bestow a happy
 future. The cup of favour may you drink, and may you
 walk in high places. May he make his word efficacious,
 [namely,] "And I will remember for them the covenant
 with the forefathers."

Great is God, etc.

There is said. KI-BeSHEM. And they say the QATAF of
 the Ten Words.

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1. 23

The proclaimer who proclaims the Ten Words is to be glorified. And God spake all these words, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods before me. Thou shalt not make unto thyself a graven image, or [the likeness of] any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath day: but the seventh day is the sabbath. And he rested on the seventh day, wherefore the Lord blessed the sabbath day and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear

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false witness against thy neighbour. Thou shalt not covet [thy neighbour's] house, and anything that is his. And it shall be, when ye are passed over Jordan, that ye shall set up these stones, which I command you this day, on Mount Gerizim. And thou shalt build there an altar unto the Lord thy God, an altar of stones [Exodus 20:1-17; Deut.27:4-5]. And there is none other besides him, in heaven above and in the earth beneath there is none else [Dt.4: 35, 39].

The elders begin the QATAF from. "These are the words."
on this arrangement:-

[continued over

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l. 25

Go in and possess the land which I sware^a to thy fathers, to Abraham, to Isaac, and to Jacob (Dt.1:8). The Lord, the God of your fathers, make you a thousand times so many more as ye are, and bless you, as he promised you (Dt.1:11). For the Lord thy God will bless thee in all the work of thy hands . . . the Lord thy God hath been with thee; thou hast lacked nothing, (Dt.2:7).

A thousand thanks to thee for thy lovingkindness.

I commanded Joshua at that time, saying, Thine eyes shall see that which the Lord did to these two kings: so shall the Lord do (Dt.3:21). For the Lord (Dt.3:22). And I besought the Lord (Dt.3:23). But ye that did cleave unto the Lord your God are alive every one of you to-day (Dt.4:4). For what great nation is there that hath a god so near to him? (4:7). And what great nation is there that hath statutes and judgments so righteous as all this law? (Dt.4:8). But make them known unto thy children and thy children's children; the day that thou stoodest before the Lord thy God in Horeb (Dt.4:9, 10). And he declared unto you his

* M.T. has 'the Lord sware'

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covenant (Dt.4:13). And he brought you forth from the iron furnace (Dt.4:20). Take heed to yourselves lest ye forget the covenant of the Lord your God, for the Lord thy God is a consuming fire, a jealous God (Dt.4:23 -24). But if from thence ye seek the Lord thy God, thou shalt find him (Dt.4:29). And thou shalt return unto the Lord thy God, and thou shalt hearken to his voice, for the Lord thy God is a merciful God; he will not fail thee, nor destroy thee, nor forget the covenant of thy fathers which he sware unto them (Dt.4:30-31). Unto thee it was showed, that thou mightest know that the Lord he is God, in the heavens above and upon the earth beneath; there is none else (Dt.4:35). The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord spake face to face with you in the mount out of the midst of the fire, [I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid because of the fire, and went not up into the mount;] saying . . . (Dt.5:2-5). And the Lord heard the voice of your words when ye spake unto me (5:28; M.T.5:25).

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And hear, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily like as the Lord God of thy fathers spake unto thee in a land flowing with milk and honey (Dt.6:3).

Glorified be our Lord, the Firststone, Glorified be his mercies which cease not, Glorified be God.
There is only one God.

Hear, O Israel, the Lord our God is one Lord (Dt.6:4). And it shall be, when the Lord thy God shall bring thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob (Dt.6:10). O God, etc. And thou shalt do that which is right and good in the sight of the Lord thy God, that it may be well with thee, and that thou mayest go in and possess the good land (Dt.6:18). And [the Lord] commanded us (Dt.6:24). That the Lord thy God, he is God; the faithful God, keeping covenant and mercy with those who love him (Dt.7:9). The Lord thy God shall keep with thee the covenant and the mercy which he sware unto thy fathers: and he will love thee and bless thee, and multiply thee. Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among

ZIMMUT PESAH

your cattle. And the Lord will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee (Dt.7:12-15). Thou shalt well remember what the Lord thy God did unto Pharaoh and unto all Egypt (7:18). For the Lord thy God is in the midst of thee, a great God and terrible (Dt.7:21). And thou shalt remember all the way (Dt.8:2). That man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live (Dt.8:3). And thou shalt eat and be full, and thou shalt bless the Lord thy God for the good land which he hath given thee (Dt.8:10). But thou shalt remember the Lord thy God, for it is he who gives the power to get wealth; that he may establish his covenant which he sware to thy fathers, to Abraham, to Isaac, and to Jacob (Dt.8:18). And that he may establish the word which he sware to thy fathers, to Abraham, to Isaac, and to Jacob (Dt.9:5). Remember, and forget not (Dt.9:7). When I was gone up into the mount to receive the tables of stone, even the tables of the covenant (Dt.9:9). It came to pass at the end of forty days and forty nights, that the

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Lord gave me the two tables of the covenant (Dt.9:11).
 The two tables of the covenant were in my two hands
 (Dt.9:15). And I fell down before the Lord (Dt.9:18).
 And I prayed to the Lord, and said, O Lord God, destroy
 not thy people and thine inheritance, which thou hast
 redeemed by thy greatness, which thou broughtest forth
 from Egypt by thy strong hand. Remember thy servants,
 Abraham, Isaac, and Jacob (Dt.9:26-27). O God, etc.
 Look not unto the stubbornness of this people, nor to
 its wickedness and its sin (Dt.9:27). And Eleazar his
 son ministered in his stead (10:7). The Lord separated
 the tribe of Levi to bear the ark of the covenant of
 the Lord (Dt.10:8). For the Lord your God, he is God
 of gods, and Lord of lords, the great God, the mighty,
 and the terrible, who regardeth not persons, nor taketh
 reward (Dt.10:17). And thou shalt love the Lord thy
 God, and shalt keep his ordinances, statutes, judgments
 and commandments always (Dt.11:1). That ye may be
 strong (Dt.11:8). The fear of you and the dread of
 you shall the Lord your God lay (Dt.11:25). Thou shalt
 set the blessing upon Mount Gerizim (Dt.11:29). And
 ye shall rejoice in all that ye put your hands unto
 (Dt.12:7). And ye shall rejoice before the Lord your

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God (Dt.12:12). And thou shalt rejoice before the Lord thy God (Dt.12:18). That the Lord may turn from the fierceness of his anger and show thee mercy, and have compassion on thee, and multiply thee as he hath sworn to thy fathers; when thou shalt hearken to the voice of the Lord thy God (Dt.13:18-19. E.T.= 13:17-18). For thou art an holy people unto the Lord thy God (Dt.14:12). And thou shalt remember that thou wast a slave in the land of Egypt (Dt.15:15). That thou mayest remember the day when thou camest forth out of the land of Egypt (Dt.16:3). And thou shalt be altogether joyful. Three times in the year shall all thy males appear (Dt.16:15-16). Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee (16:17). Thou shalt be perfect with the Lord thy God (18:13). For the Lord thy God is with thee, who brought thee up out of the land of Egypt (Dt.20:1). For the Lord your God is he who goeth with you, to fight for you against your enemies, to save you (Dt.20:4). And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord (Dt.21:5). Forgive thy people

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Israel whom thou hast redeemed, O Lord (Dt.21:8).
 That he may bless thee (Dt.23:21). Remember that
 which the Lord thy God did to Miriam by the way (Dt.24:
 9). That he may bless thee (Dt.24:13). And it shall
 be righteousness unto thee before the Lord thy God
 (Dt.24:19). But thou shalt remember that thou wast a
 slave in the land of Egypt (Dt.24:18). And thou shalt
 remember that thou wast a slave in the land of Egypt
 (Dt.24:22). Remember that which he did to thee (Dt.25:
 17). Thou shalt destroy the remembrance (Dt.25:19).
 And thou shalt worship before the Lord thy God (Dt.26:10).
 And thou shalt rejoice in all the good (Dt.26:11).
O Good Merciful-one. I am who I am. Look down from
 thy holy habitation, from heaven, and bless thy people
 Israel (Dt.26:15). These shall stand to bless the
 people upon Mount Gerizim (Dt.27:10). And all these
 blessings will come upon thee, and overtake thee, if
 thou shalt hearken to the voice of the Lord thy God.
 Blessed be thou in the city; and blessed be thou in
 the field; and blessed be the fruit of thy womb (Dt.28:
 2-4). Blessed be thy basket and kneading-trough, and
 blessed be thou in thy coming-in, and blessed be thou
 in thy going-out (Dt.28:5-6). The Lord shall command

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the blessing upon thee in thy barns, and in all the business of thy hand; and he will bless thee in the land (Dt.28:8). And all the people of the earth shall see that thou art called by the name of the Lord, and they shall fear thee (Dt.28:10). The Lord shall open for thee his good treasure-house in the heavens to give the rain of thy land in its season, and to bless all the work of thy hand (Dt.28:12). These are the words of the covenant which he made with them in Horeb(Dt.29:1). And ye shall keep the words of this covenant (Dt.29:8). That thou shouldst enter into the covenant of the Lord thy God and into his oath, which the Lord thy God made with thee this day; that he might establish thee this day unto himself for a people, and that he might be unto thee a God, as he spake unto thee, and as he sware to thy fathers, to Abraham, to Isaac, and to Jacob (Dt.29:11-12). For he is thy life and the length of thy days, that thou mayest dwell in the land which the Lord sware to thy fathers, to Abraham, to Isaac, and to Jacob (Dt.30:20). Be strong and of a good courage; fear not, nor be afraid of them; for the Lord thy God, he it is that goeth with thee; he will not fail thee nor forsake

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thee (Dt. 31:6). Fear not, nor be discouraged (Dt. 31:8). And Moses wrote this song (Dt. 31:22). And he gave it unto the priests the sons of Levi who carry the ark of the covenant of the Lord (Dt. 31:9). Assemble the people, the men and the women, the little ones and thy stranger (Dt. 31:12). And the Lord appeared in the tent in a pillar of cloud; and the cloudy pillar stood over the door of the tent (Dt. 31:15). Now, therefore, write ye this song for you (Dt. 31:19). And it came to pass after Moses finished (Dt. 31:24). And Moses commanded the Levites [who] carried the ark of the covenant of the Lord, saying, Take the book of this law and put it at the side of the ark of the covenant of the Lord your God (Dt. 31:26). And Moses spake, Give ear, O heavens, and I will speak (Dt. 32:1). For in the name of the Lord I cry. Remember the days of old (Dt. 32:7). For the Lord's portion is his people Jacob (Dt. 32:9). The Lord alone led them, and there was no strange god with him (Dt. 32:12). For the Lord will judge his people, and for his servants he will repent himself (Dt. 32:36). Blessed is he who says. Behold now, that I, even I, am he (Dt. 32:39). He will return vengeance on his enemies, and will make atonement

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for his land, for his people (Dt.32:43). And through this thing ye shall prolong your days upon the land (Dt.32:47). And this is the blessing [with] which Moses the man of God blessed the children of Israel (Dt.33:1). Moses commanded us a law, an inheritance for the assembly of Jacob (Dt.33:4). For they observed thy words and kept thy covenant (Dt.33:9). They shall teach thy judgments to Jacob, and thy law to Israel (Dt.33:10). Satisfied with favour and full with the blessing of the Lord (Dt.33:23). Happy art thou, O Israel; who is like thee, a people saved by the Lord, the shield of thy help, and that is the sword of thy excellency ! and thine enemies shall submit themselves to thee; and thou shalt tread upon their high places (Dt.33:29). And the Lord showed him all the land, and the Lord said unto him, This is the land which I swore to thy fathers, to Abraham, to Isaac, and to Jacob (Dt.34:1, 4).

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26

None is like the God of Yeshurun. When they have performed the prayer [MS. Q2. 1.59], there is said YITH-HALLAL to a slow tune, and, "For ever in the beginning and at the end," and, "Blessed is our God,"

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C.p.108 and, "The Lord God," to a quick tune.

l. 27 Then the customary NEBHAREKH: "Then sang" [Ex.15].

They take down to the circle one scroll.

There is said, "We go."

Then they sing antiphonally, "The Lord is mighty in battle," followed by the customary SHABBEHU.

Then the Durran MANAT is recited, followed by the Congregational QATAF.

[continued over

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l. 30

And God blessed the seventh day and hallowed it (Gen.2:3). And God remembered Noah (Gen.8:1). And I will remember my covenant (Gen.9:15). And I will look upon [the bow], that I may remember the everlasting covenant (Gen.9:16). Every male of Abraham's house (Gen.17:23). And God remembered Abraham (Gen.19:29). And God remembered Rachel (Gen.30:22). Have me in thy remembrance, and make mention of me unto Pharaoh (Gen.40:14). The chief butler did not remember Joseph (Gen.40:23). And God remembered his covenant with Abraham, and with Isaac, and with Jacob (Ex.2:24). This is my name for ever, and this is my memorial unto all generations (Ex.3:15). And he did the signs (Ex.4:30). And I have remembered my covenant (Ex.6:5). And this day shall be to you for a memorial (Ex.12:14). And Moses said to the people, Remember this day (Ex.13:3). And it shall be to thee for a sign upon thy hand, and for a memorial between thine eyes (Ex.13:9). The males shall be the Lord's (13:12). All that openeth the womb being males (Ex.13:12). The Lord shall fight for you, and ye shall hold your peace (Ex:14:4). [The Lord is] my strength and song, and he is become my salvation (Ex.15:2). I will put none of the diseases

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upon thee, which I have put upon the Egyptians (Ex.15:26). This is that which the Lord spake, [To-morrow] is a solemn rest, a holy sabbath unto the Lord (Ex.16:23). Write this for a memorial in a book, that I will utterly destroy the remembrance (Ex.17:14). Keep the sabbath day (Ex.20:8). And the seventh day is a sabbath (Ex.20:10). And he rested on the seventh day (Ex.20:11). In the place where I recorded my name I will come unto thee and will bless thee (Ex.20:24). Six days shalt thou do thy work, and on the seventh day thou shalt rest (Ex.23:12). And make no mention of the name of other gods, neither let it be heard out of thy mouth (Ex.23:13). Three times in the year all thy males shall appear (Ex.23:17). And ye shall serve the Lord your God (Ex.23:25). And thou shalt put the two stones upon the shoulder-pieces of the ephod to be stones of memorial (Ex.28:12). Upon his two shoulders for a memorial (Ex.28:12b). When he goes in unto the holy place for a memorial (Ex.28:29). When thou takest the census of the children of Israel, then each shall give a ransom for himself to the Lord when thou numberest them. The rich shall not give more,

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and the poor shall not give less. And thou shalt take the atonement money, and shalt appoint it for the service of the tabernacle of the congregation; that it may bring the children of Israel to remembrance before the Lord, so as to make atonement for yourselves (Ex. 30:12, 15, 16). Verily ye shall keep my sabbaths, for it is a sign ~~xxxxx~~ between me and you throughout your generations, that ye may know that I am the Lord who sanctifies you. Ye shall keep the sabbath therefore, for it is holy unto you (Ex. 31:13-14). And on the seventh day is a sabbath of solemn rest, holy to the Lord: whosoever doeth any work in the sabbath day (Ex. 31:15). The children of Israel [shall keep] the sabbath, to observe the sabbath (Ex. 31:16). And on the seventh day he rested and refreshed himself (Ex. 31:17). O Lord God, turn from thy fierce anger (Ex. 32:12). And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy (Ex. 33:19). And the Lord descended in a cloud and stood with him there, and proclaimed the name of the Lord (Ex. 34:5). Six days thou shalt work, and on the seventh day thou shalt rest (Ex. 34:21). Three times in the year, all thy males shall appear (Ex. 34:23). Six days shall

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work be done, but on the seventh day there shall be to you an holy day, a sabbath of solemn rest to the Lord. Ye shall kindle no fire throughout your habitations on the sabbath day (Ex.35:3-3). And they put them on the shoulder-pieces of the ephod [to be] stones of memorial (Ex.39:7). And the priest shall burn it [as the] memorial (Lev.2:2). And the priest shall take up from the meal offering the memorial (Lev.2:9). And the priest shall burn the memorial (Lev.2:16). And [the priest] shall take his handful of it as the memorial thereof, and burn it on the altar, upon the offerings made by fire (Lev.5:12). For a sweet savour, as the memorial thereof, unto the Lord (Lev.6:8. E.T.= 6:15). And Aaron lifted up [his hands] (Lev.9:22). Ye shall be holy: for^Ithe Lord your God am holy. Ye shall fear every man his mother, and his father, and ye shall keep my sabbaths: I am the Lord your God (Lev.19:2-30). Thou shalt love thy neighbour as thyself: I am the Lord (Lev.19:18). Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord (Lev.19:30). Blessed be the Lord who spake, The feasts of the Lord which ye shall proclaim (Lev.23:37). Six days shall work be

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done . . . ye shall do no manner of work: it is a sabbath unto the Lord in all your dwellings (Lev.23:3). And on the seventh day is a holy convocation; ye shall do no servile work (Lev.23:8). A solemn rest, a memorial (Lev.24:3). That it may be to the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath day he shall set it in order before the Lord continually (Lev.24:7-8). Ye shall keep my sabbaths and reverence my sanctuary: I am the Lord (Lev.26:2). For I will have respect unto you (Lev.29:9). For it is a meal-offering of jealousy, a meal-offering of memorial, bringing iniquity to remembrance (Num.5:15). The meal-offering of memorial which is the meal-offering of jealousy (Num.5:18). And ye shall be remembered (Num.10:9). And we will remember the fish which we ate in Egypt (Num.11:5). On the sabbath day (Num.15:32). That ye may remember all the commandments of the Lord (Num.15:39). That ye may remember (Num.15:40). And they beat them out for a covering of the altar (Num.17:4)=(E.T.16:39). To be a memorial unto the children of Israel (Num.17:5= E.T. 16:40).

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On the sabbath day . . . and its drink-offering:
 this is the burnt-offering of every sabbath, besides
 the continual burnt-offering and its drink-offering
 (Num.28:9-10). And they brought it into the tent of
 meeting for a memorial for the children of Israel (Num.
 31:40). The Lord God of your fathers make you [a
 thousand times] (Dt.1:11). Keep the sabbath day (Dt.
 5:12). He is to be praised. There is only one God.
 Hear O Israel, the Lord our God is one Lord (Dt.6:4).
 And thou shalt teach them . . . and bind them . . .
 and write them (Dt.6:7, 8, 9). And he commanded us
 (Dt.6:24). Thou shalt well remember what the Lord thy
 God did unto Pharaoh and unto all Egypt (Dt.7:18).
 And thou shalt remember all the way (Dt.8:2). And
 thou shalt remember the Lord thy God (Dt.8:18).
 Remember, and forget not (Dt.9:7). Thou shalt remember
 that thou wast a slave in the land of Egypt (Dt.15:15).
 That thou mayest remember the day when thou camest
 forth out of the land of Egypt (Dt.16:3). Remember
 what the Lord thy God did (Dt.24:9). Thou shalt remember
 that thou wast a slave in the land of Egypt (Dt.24:18).
 Remember what [Amelek] did (Dt.25:17). Thou shalt blot
 out the remembrance (Dt.25:19).

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1. 1

There is said, "The Lord God merciful and pitiful."
etc. And they go up from the Circle, and chant
antiphonally according to the custom. And the
reading from the Scroll, "Speak to Aaron." Then
THERE IS SAID [some of], "Thou art he who blessed the
world," (the second half). And after it there is
said a DEKHOR composed by Abdallah ben Solomon. The
Lord pardon him, Amen.

The Sabbath of the Zimmut brings peace. It removes oppression with relief, as a hovering eagle, as a sea at the crossing [the Exodus?]. This is where a bird flies off, and whence it goes away with the prey that has been taken into its mouth. He who seeks God Most High has a wing made for him, so that he obtains his rest and quickly settles down. And in his vision he perceives that which tastes like a honied-wafer. He learns and teaches true instruction before you, which the choicest of all living selected and taught how to keep. The peace of the Lord be upon Moses, who expounded for us, and instructed us in [the passage] "When thou takest the census of the children of Israel, there shall be no plague

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l. 10

among them." The instruction contains four fundamentals. Our lord has raised them up for us: a memorial, and census, and offering, and 'thou shalt take the silver.' The Zimmut occurs after the joining of one to the other; it forms an eclipse as do the sun and the moon every month. The one drops away from the other, and, as it moves on, it mounts higher in the firmament. Your assembly returns to its place, and gathers together in the 'great place.' At the conclusion, the years complete the cycle from the time that motion to- and fro- was begun in the [heavenly] position. The high-priesthood extinguishes all burning. Good tidings go forth during the festivals of the Lord, at a time of abundance with full power and knowledge on two occasions, awe-inspiring, armed. These good tidings come during Passover - "And I will pass over you, and there shall be no plague." You shall come to it in glory, and shall be safe from all the wrath of the Lord God of your fathers, Amen, Amen. May he increase you so that you become a thousand thousand. Say, O I am who I am, if thou seest, look down from thy holy habitation, and do not let us go. O I am who I am, do not reject our pet-

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C.p.109 ition; subdue the forces of our enemies and our
 1. 19 foes with mighty power.

Conclusion: Your good sabbaths are from God.
 I say to you, May you celebrate again the day for
 a hundred years. May you be faithful; and observe
 this sabbath with joy and tranquility, by the merit
 of the prophet Moses, the most select of the faithful.
 May he thus keep all your lives, the fathers and sons.
 And for a hundred years may you repeat this day peace-
 fully and joyfully. Conclude your prayers, and say
 with pure tongue - all of you, as with one mouth:
 "And I will remember for them the covenant with the
 forefathers."

Then the Six SEGUDDAS, At it also a DEKHOR composed
by my lord and master, the turban of my head, master
of knowledge and wisdom and understanding, the most
unique of this time, my father the priest Pinhas, son
of Didi, the priest Isaac, son of Solomon, the Levite
in Shechem, The Lord prolong the days of my life,
Amen.

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The Sabbath day of the Zimmut has come in peace and tranquility, bringing honour, and loving-kindness, and splendour, glories innumerable, good fortune, from him who makes declaration at the time of the sacrifice of the offerings, crowned, clothed with joy, at the meeting of the two brothers. Aaron met Moses after an interval of sixty years. He went unto him, and he approached and worked wonders before him. Therefore a commemoration was appointed among the assembled congregation, when food is all honied. It contains offering and memorial, and atonement for the soul; and round about courses of the priests. Happy are you for what you take in your hand: do not turn to the mightiness of the presumptuous, for their rock is not as our rock, and they have rulers. Beware of their lying. Their eyes are fixed, and they are not wise, nor can they comprehend truth; and they do not have the knowledge of the high-ones. Come, and I will counsel you as to how you shall be delivered. In your world there are two things. But I have heard concerning you that are not willing to hearken to the words of the wise, nor to the knowledge which is given to you. But you are blind to it. And I fear, O my

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1. 6

people, your rebelliousness and stubbornness through the years. And I go to my people when their people [congregation] are assembled. He gave you command from which you are not to turn: cleave to every holy book, and have understanding towards it, for the Law is your wisdom and your understanding before all generations. It is not far from you - but between your tongue and teeth. Affliction of souls is a blessing, and God loves the afflicted; but he hates those who magnify themselves, and shall not prosper their future. If you love your neighbour as yourself, the Lord will love you. You shall observe all that the Levite elders teach you. In your sabbaths and festivals bow down, and do not approach harlots. Forsake slander and all kinds of complainings and iniquities. When you pray, "Peace be upon Moses," who was pure in works and in his fear of the Lord, you will not be forgotten at any time. For to-day your God, Exalted of the exalted-ones, will appear unto you. It will be a blessing to you, and you will be worthy and submissive. Say, "O, I am who I am, deliver thy poor servants, and let not thine

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l. 16

assembly be as sheep without owners. O, I am who I am, thou who art the refuge of the miserable, save us now, and increase [thy] gifts to us; do thou surely save thy people that they may all be upright. Do not remove them far from thee; and let them find confidence in thee". Let them end the prayers reverently, answering this declaration, all of them with one mouth, "And I will remember for them the covenant with the forefathers."

And six SEGUDDAS:

The First: And I will remember for them the covenant with the forefathers, whom I brought forth from the land of Egypt before the nations, to be to them God; I am the Lord.

You do it twice.

The Third: These are the statutes, and judgments, and laws, which the Lord gave between himself and us the children of Israel in Mount Sinai through Moses.

The Fourth: The Lord bless thee, and keep thee; the Lord cause his face to shine upon thee, and be gracious

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C.p.110 unto thee; the Lord lift up his face upon thee,
1. 27 and give thee peace.

The Fifth: O Lord, YHWH, if thou seest in thy very great mercy. O my Lord, by the merit of the righteous prophet, the faithful Moses thy servant, and by the priesthood of the ministers of thy holy tabernacle, Aaron, and Eleazar, Ithamar and Pinhas; and by the memorial of the righteous ones, Abraham, Isaac, and Jacob: by their merit, forgive, we pray, the sins of this people, etc.

The Sixth: O Lord, YHWH, if thou seest in thy very great loving-kindness, remember for us the prayers of our lord Moses, thy prophet, etc.

There is said, "The Lord our God is one Lord."
"God is to be praised," There is only one God.
There is only one God. There is only one God,
the God of heaven and earth, the sea and all
that is in them, the Great, etc. The priest remembers
inwardly*
There is then said a CABUL [i.e. prayer for acceptance],
composed by Mattanah Ha-Mizri, my Lord forgive him. Amen.

* And the Lord is a merciful & compassionate God

: ZIMMUT PESAH

C.p.111
1. 5

This day is like a forehead having a crown on it; an open valley which we pass through, with hosts and army [bearing] standard after standard: they magnify the greatness of it. On every hand is declared the knowledge which they reveal of the entrance of this gate: they go up step by step. He who has this gate will not be wise to consider it, a gate open to the people of Israel; and let the mouth sing of its doings to the ends of the ways of God, of the exaltation of its redeemer, of the doer of signs which for his sake are revealed through the highest of the prophets. And it came to pass when they completed, wrath [heat] was shed upon the enemy among all his chariotry and forces; and he stood and set himself in the way to oppose him [cf. Num. 22:22]: and near the way was a star which arose to receive him until he smote the enemy [ref. Num. 24:17 ?]. And he was there, and he gave him power to bring to pass wonders for a whole week. At the end of it came the frogs, and the Nile swarmed as they came up. We shall go from this to make mention of the doctrine in regard to it. And every man shall give a ransom for himself, and his

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1. 13

according to his ability; the rich and the poor shall be alike, and his silver in its weight shall be whatsoever he willingly gives. In thought and word thou shalt draw near to the Holy one whom the Lord separates, declaring the sacred reckoning - let the fixing of it not diminish. The high-priesthood, which the Lord chose and elected, God will restore to life; in his goodness and loving-kindness he redeems it. May every year return to you with joy and glory - to Israel and its assembly - yourselves in rejoicing, O holy and elect people, elect for the assembly of prayer, who are here gathered. May he keep the life of the meeting which is gathered for this prayer. Our Lord receive your prayers, and not reject your petition therein. May he answer your request, and prosper for you his way. May he hear the sounds of your supplications, and from his good treasure may you feed. Blessings be upon you, all you elders who are here for this prayer. May you rule over great nations, and may they not rule over you. God be praised, etc.

At this point also a HARAN, composed by the wonder of his age, my lord the elder, the priest Isaac ben Solomon the Levite. May the great God forgive him, Amen.

ZIMMUT PESAJI

C.p.111
1. 25

It is fitting for me to exalt the Exalted-one, my Creator, with [all] my power, and to acknowledge him both morning and evening. He is the living God, the Exalted-one, Creator of the world, the God who created without a second; who says, "I, I;" who is eternal in his existence; the Great-one whom I petition with fearful heart, that He would assist me and enable me to attain what I seek. He is God, the Lord of Power, who hears every prayer, who in his grace never turns away from man, whose scribe is his sun [or, minister]. I ask of you, O Israel, before I speak, to bring your knowledge before me. Stand here with me, and draw near to God, I pray. And they draw near. Hear my words, know and marvel. Let the small[-minded] of you depart. Let those who are possessed of wisdom, who keep the law of the Lord, hearken to what is said. And do not move from here.

C.p.112
1. 1

The word of my Lord to Moses the Hebrew in the holiest of all books, "I will raise up for them a prophet like thee from among their brethren," - most select. Be clothed in his image - in this I speak the truth - and make him your refuge. Judge rightly. Seek forgiveness of the Lord, and embrace his acceptance;

ZIMMUT PESAH

C.p.112
1. 3

be eager and strong. These things must not puff you up. Renew your repentance, and drive out your debt, and seek the good. Ask your Lord to return to you six times, as he did to your fathers just that often: and do not turn to this age, and do not worship those who are your foes at this time. Why should you when they smite your feet, and question your law. You will preserve yourself if you say to yourself, "When I make reckoning." Know that, as the Lord chastened your fathers, he will chasten you; and ye shall reach myriad thousands - all this when your life is near before you, bound together with your repentance. If you repent and hearken, and do what he has designated for you, he will gather your outcasts from every corner of the earth, and he will scatter your enemies. The Taheb will establish the command of the Merciful God, and in every high-place he will establish his sanctuary.

At your festivals bow down, O congregation, and peacefully observe this sabbath of the Zimmut which is a joyful thing, and a gateway for your important [festival] festivals. You will be in gladness on

ZIMMUT PESAH

C.p.112 the month Nisan, on the occasion of your blessed
 1. 12 festival at which you will make offerings joyfully
 in commemoration of your fathers who were delivered
 from Pharaoh.

May [the festival] pass over you with great joy,
 and may you offer your offering in every holy place.
 In the month Abib may he restore your delight, and
 blow your horn. An offering you shall give for the
 Lord to the priest, and God will be gracious unto you
 in his loving-kindness; and he will have pity in his
 glory, by the merit of Moses his servant, his faithful-
 one and his man, with his brethren, for your heart.
 I will spread out the warp [in] your hand, and will
 supplicate your Lord to have mercy, and be gracious.
 Isaac the priest makes this statement and composes it.

I will expand his arrangement on account of the
 brevity of what he has said, and I shall secrete it
 within your understanding. You shall not diminish
 it, but enlarge upon it over his limited knowledge,
 for from God is its exposition. When your number
 increases, so as to multiply you and make you fruitful,

ZIMMUT PESAH

C.p.112 you will tread upon the high-place of your enemy.

1. 19

May he restore you to his favour, and disavow for you the array of your enemy. Our Lord receive your prayers, and answer your petition, and hear the cries of your supplication, and not reject you, nor refuse your request, nor fail you. May you observe every year this sabbath, whose glories are great; and make for you an ark which will deliver you by his grace from the flood of the time, and assuredly bring you to the inheritance of the Mount of Presence. By the merit of Adam, and the perfect Noah, and your father Abraham, and Isaac the saved, and Jacob the vower, and Joseph the interpreter, and what God has sanctified [Moses?], and by Aaron and his sons, and him who was zealous before him [Phinehas], and by the holy Law, and by Joshua and Caleb, and by his good mountain, and by his great name which is glorious in holiness, which he spake in his Scripture. "And each man shall give a ransom for himself."

On it also a DEKHOR. which he composed. God pardon
him, etc.

ZIMMUT PESAH

C.p.112
1. 29

My companion, stand before me, and open your ears to hear this teaching of mine, to which the soul cleaves, come forth from the heart of my words: the Lord helps it. I will begin with praises to him for those whose deeds are righteousness. It is fitting for me to exalt my Lord at all times and moments, who created Adam our father, and interred him in the earth. The meritorious stemmed from him, from one to another in succession, until our lord Moses our prophet arose, whose prophethood is for ever, the lawgiver who gave you the law, for those who seek abundantly, who keep its statutes and decrees from which comes this statute. Be wholly watchful, that when you lift up the offering you may find. Blessed are those who do this and give the offering to the priest, and place it with the hand. For those who perform this for themselves shall take a ransom for themselves. It is fitting for you to do it, as it is laid down. Observe this Sabbath of the Zimmut. Let your situation be joyful, for in it your fathers were delivered when going out from Egypt. And thus may your all-sufficient [God] deliver, as in the past he was your deliverer. May the Lord increase your

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1. 1

ZIMMUT PESAH

C.p.113

1. 3

fruitfulness, and in his mercy may he look down upon you, and remove from you every abomination, that it may be far from you. May he forgive you every sin, and save you from every distress; scatter your enemies and foes, that they may flee from you along with all those who magnify themselves against you; and bring calamity upon them with every plague and oppression, and blot them out from your midst. May our Lord receive your prayers that they may enter into acceptance. May he answer your every supplication, and hearken to your every cry, and listen to your supplicating voices. May he deal righteously with you, not rejecting or refusing you. May he be close to you and prosper your doings, and make them successful in every part: by the merit of Abraham, and Isaac your fathers, and him the hollow of whose thigh was smitten, and him in whom his lord placed delight [Joseph], and him who said to his people with his tongue, "And thy feet shall not swell," By them we supplicate Lord of lords, our ever-present deliverer and say, "O my Lord, receive from [thy] poor-ones who seek thy righteousness."

ZIMMUT PESAH

C.p.113 God be praised. There is only one God - Three times.
 l. 13

May he be worshipped for ever, and praised for ever.

May the prayers be concluded in goodness and loving-kindness.

May the Lord not cut off, etc.

YISHTABBAH on the Sabbath which comes before first months, composed by Zedaqah the haftawi. The Lord be pleased, etc.

The One who is eternal in his Godhead, the Judge, Faithful God, the Power who made Israel his congregation high above all the nations; who appointed them to keep this Sabbath and its holiness, whose glories are sung. Blessed are you, O Israel, when you rest in it, and pray and recite the reading of every holy law. Blessed are you if you are free from transgression. Perchance he may forgive you all iniquity, until you go forward at the beginning of the month with joy; it is the first of the months of the year. And on the festival of the Passover, whereon you sacrifice the offerings, may they be fulfilled on every occasion. May the Lord not be deprived of his food before the

ZIMMUT PESAH

C.p.113
1. 23

Mount of Inheritance and the Presence, by the merit of him who fasted and stood and sighed, who prayed, saying, "Forgive, now." At the conclusion, may he thoroughly scatter your enemies, and may he deliver you from his disfavour. May your status be made more glorious, and may he give to you this good land and what it contains, the land which the Lord your God cares for always (Deut.11:12). The eyes of the Lord your God are upon it from the beginning of the year to the end of the year.

Great is God, etc.

THE ZIMMUT SUKKOT

ZIMMUT ŞUKKOT

C.p.428
l. 1

In the name of the Lord we begin, and on him we trust, and to him we cleave.

The prayers of the Sabbath of the Zimmut of the Tabernacles the blessed.

The QATAF, Covenant, Memorial, Offering, Census, Joseph, Sabbath and Eleazar. They begin the prayers, "Blessed is our God;" and, "Proclaiming and saying;" and, "At the gate of thy mercy;" and, "The Sections of Creation." There is said at 'And he planted'. Durran, "We have risen from our sleep;" and Marqah, "O Creator of the world, who can estimate thy greatness?"- to a somewhat slow tune; and a YISHTABBAH.

The God of gods in his greatness blessed and sanctified this Sabbath of the Zimmut, which is the gateway of the festivals of the Lord, which was designated through the great prophet Moses the man of God. Happy are you, O holy people, if you pray from the heart and soul, and say with acclamation, "And the Lord God planted."

Response to it from those saying the QATAF.

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A garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is Pishon (Gen.2:8-11). And the name of the second river is Gihon (Gen.3:13). And the name of the third river is Hiddekel. And the fourth river is the Euphrates (Gen.2:14). The Lord God is to be praised. Blessed be the Lord God. The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded (Gen.2:15-16). And they heard the voice of the Lord God (Gen.3:8). And to Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of the Lord. This is the book of the generations of Adam. In the day that God created man, he made him in the likeness of God. Male and female he created them, and he blessed them, and called their name Man in the day when they were

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created (Gen.4:26-5:2). And Enoch walked with God (Gen.5:24). But Noah found favour in the eyes of the Lord. These are the generations of Noah. Noah was a righteous man, and blameless in his generation; Noah walked with God (Gen.6:8-9). And I will establish my covenant with thee (Gen.6:18). Thus Noah did according to all that God commanded him, so did he (Gen.6:22). And Noah did according to all that the Lord commanded him (Gen.7:5). And Noah only was left, and those who were with him in the ark (Gen.7:23). And God remembered Noah (Gen.8:1). And Noah went forth and his sons (Gen. 8:18). After their families they went forth out of the ark (Gen.8:19). And Noah built an altar unto the Lord, and took of every clean beast, and of every clean bird, and offered burnt-offerings upon the altar. And the Lord smelled the sweet savour (Gen.8:20-21). While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and night and day, shall not cease (Gen.8:22). And God blessed Noah and his sons, and said unto them, Be fruitful and multiply (Gen.9:1). Bring forth abundantly in the earth and multiply in it (Gen.9:7). And I, even I, establish my covenant with

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you (Gen.9:9). And I will establish my covenant with you (Gen.9:11). This is the sign of the covenant (Gen.9:12). And it shall be for a sign of the covenant. And I will remember my covenant, and I will look upon it, that I may remember the everlasting covenant (Gen. 9:13, 15-16). And God said to Noah, This is the sign of the covenant (Gen.9:17). And he said, Blessed be the Lord God of Shem (Gen.9:26). And Mizrain and Put (Gen. 10:6). And Mizrain begat (Gen.10:13). And their dwelling was from Mesha as thou goest towards Sephar the mountain of the east (Gen.10:30). And all the earth was of one speech and language (Gen.11:1). Therefore its name was called Babel because the Lord confounded the speech of all the earth (Gen.11:9). Get thee out of thy country, and from thy family, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee (Gen.12: 1-3). And Abram passed through the land to the place of Shechem, unto the oak of Morgh (Gen.12:6). And the Canaanite was then in the land (Gen.12:6). And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there he built an altar unto the Lord who

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appeared unto him. And he removed from thence unto the mountain on the east of Bethel, and he pitched his tent at Bethel (Gen.12:7-8). Having Bethel on the west and Ai on the east. And he built there an altar unto the Lord, and called upon the name of the Lord (Gen.12:8). And Abram journeyed going on still towards the south (Gen.12:9). Between Bethel and Ai; unto the place of the altar (Gen.13:3-4). Arise, walk through the land, in the length of it and in the breadth of it (Gen.13:17). For to thee will I give it (Gen. 13:17). And Abram moved his tent (Gen.13:18). And these were confederate with Abram (Gen. 14:13). And he blessed Abram, and said, Blessed be Abram (Gen.14:19). I have lifted up my hand unto God most high, Maker of heaven and earth (Gen.14:22). Fear not Abram, I am thy shield and thy very great reward (Gen.15:1). And he said, Look now towards heaven, and count the stars; and he said unto him, Thus shall thy seed be (Gen.15:5). And he believed in the Lord; and he counted it to him for righteousness (Gen.15:6). In that day the Lord made a covenant with Abram (Gen.15:18). I am God Almighty; walk before me and be perfect. And I will make my covenant (Gen.17:1-2). As for me, behold, my covenant (Gen.17:4). And I will establish my

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covenant for an everlasting covenant (Gen.17:7).
 And as for thee, [thou shalt keep] my covenant (Gen. 17:9). This is my covenant. And it shall be a sign of a covenant (Gen.17:10-11). And my covenant shall be in your flesh for an everlasting covenant (Gen.17:13). And thou shalt call his name Isaac. And I will establish my covenant with him for an everlasting covenant (Gen.17:19). But my covenant will I establish with Isaac (Gen.17:21). Every male among the men of Abraham's house (Gen.17:23). And the Lord God said, Shall I hide from Abraham that which I do? seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him (Gen.18:17-18). For I have known him to the end that he may command his children, and his household after him, that they may keep the way of the Lord, to do justice and judgment; in order that the Lord may bring upon Abraham that which he hath spoken of him (Gen.18:19). I am who I am. Behold now, thy servant hath found favour in thy sight, and thou hast magnified thy mercy which thou hast done unto me (Gen.19:19). And Abraham rose early in the morning (Gen.19:27). And God remembered Abraham (Gen.19:29). And he shall pray for thee and thou shalt live (Gen.20:7). And Abraham prayed

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unto God, and God healed (Gen.20:17). God is with thee in all that thou doest (Gen.21:22). And the two made a covenant (Gen.21:27). And they made a covenant at Beer-Sheba (Gen.21:32). And Abraham planted a tamarisk at Beer-Sheba, and called there on the name of the Lord, the everlasting God (Gen.21:33). And God proved Abraham, and said unto him, Abraham (Gen.22:1). And Abraham lifted up his eyes and saw the place afar off (Gen.22:4). And we will worship and come back to you (Gen.22:5). And Abraham built the altar there, and laid in order the wood, and bound Isaac his son (Gen.22:9). And Abraham called the name of that place, The-Lord-will-provide, as it is said to this day, On the mount of the Lord it shall be provided (Gen.22:14). For in blessing I will bless thee, and in multiplying I will multiply thy seed (Gen.22:17). And all the nations of the earth shall be blessed in thy seed, because thou hast obeyed my voice (Gen.22:18). The Lord, the God of heaven who took me (Gen.24:7). O Lord, God of my master Abraham (Gen.24:12). The Lord, before whom I walk, will send his angel with thee, and will prosper thy way (Gen.24:40). Then I bowed my head and worshipped the Lord, and I blessed the Lord, the God of my master Abraham (Gen.24:48). And Isaac went

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out into the field to meditate at eventide (Gen.24:63).
 And God blessed Isaac. And Isaac dwelt (Gen.25:11).
 And Isaac intreated the Lord, and the Lord was intreated
 of him (Gen.25:21). So may the Lord be intreated of
us, and have mercy on us, and hear our requests, and
ease our oppression, and relieve our suffering, and look
upon us with his mercy and loving-kindness, and establish
us. And I will establish the oath which I swore to
 Abraham thy father (Gen.26:3). And I will multiply
 thy seed. And in thy seed shall all the peoples of the
 earth be blessed (Gen.26:4). Because Abraham thy father
 obeyed my voice, and kept my charge, my commandments,
 my statutes and my laws (Gen.26:5). And Isaac sowed
 in that land, and reaped in the same year a hundredfold.
 And the Lord blessed him (Gen.26:12). And he said,
 For now the Lord hath made room for us (Gen.26:22).
 Thou art now the blessed of the Lord (Gen.26:29). May
the Lord fulfil that in which he blessed him. God give
 thee of the dew of heaven, and the fatness of the earth,
 and plenty of corn and wine. Let peoples serve thee,
 and nations bow down to thee; be lord over thy brethren,
 and let thy mother's sons bow down to thee. Cursed be
 those who curse thee, and blessed be those who bless
 thee (Gen.27:28-29). My lord establish this blessing

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unto us and unto all our community. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a congregation of peoples (Gen.28:3). And give thee the blessing of Abraham thy father, and to thy seed with thee (Gen.28:4). And Jacob went out from Beer-Sheba, and went towards Haran. And he came to a certain place, and stayed there because the sun had set, (Gen.28:10-11). And thou shalt spread abroad to the west and to the east, to the north and to the south, and in thee all the families of the earth shall be blessed. And behold, I am with thee and will keep thee wherever thou goest, and will bring thee back unto this land, for I will not leave thee. Then Jacob woke from his sleep and said, Surely the Lord is in this place and I knew it not. And he was afraid, and he said, How awesome is this place (Gen.28:14-17). And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this stone, which I have set up for a pillar, shall be God's house; and of all that thou shalt give me I will give a tenth to thee (Gen.28:20-22).

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God be praised. There is only one God.

And God remembered Rachel (Gen.30:22). And she called his name Joseph (Gen.30:24). And it came to pass when Rachel bore Joseph (Gen.30:25). I am the God of Bethel, where thou anointedst a pillar, and where thou vowedst a vow unto me: now arise, depart from this land and return unto the land of thy nativity (Gen.31:13). And I will do thee good (Gen.32:10). And now, come, let us make a covenant (Gen.31:44). And the angels of God met him. And Jacob said when he saw them, This is God's host. And he called the name of that place Mahanaim (Gen.32:1, 2). And the company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Lord who saidst unto me, Return to thy land and I will do thee good: I am unworthy of the least of all the mercies, and of all the truth which thou hast shown to thy servant (Gen. 32:9-11). And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea (Gen.32:13). And the man wrestled with him till daybreak (Gen.32:25). And he said, Let me go for the day breaketh. And he said, I will not let thee go except thou bless me (Gen.32:27). And Rachel and Joseph hindmost (Gen.33:2).

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And Joseph drew near (Gen.33:7). And thou wast pleased with me. Take, I pray thee, my gift (Gen.33:10-11). And he encamped before the city (Gen.33:18). And he called it El-Elohe-Israel. Purify yourselves and change your garments: and let us arise and go up to Bethel (Gen.35:2-3). For there God was revealed unto him (Gen.35:7). I am God Almighty: be fruitful and multiply (Gen.35:11). And God went up from him in the place where he spake with him. And Jacob set up a pillar in the place where he spake with him, a pillar of stone; and he poured out a drink offering thereon, and poured oil on it (Gen.35:14). The sons of Rachel (Gen.35:24). These are the generations of Jacob, Joseph (Gen.37:2). And Joseph went. And Israel loved Joseph (Gen.37:2-3). And Joseph dreamed (Gen.37:5). And Israel said to Joseph (Gen.37:13). And Joseph went (Gen.37:17). And it came to pass when Joseph was come, that they stripped Joseph. And they drew and lifted up Joseph, and sold Joseph. And they brought Joseph (Gen.37:23, 28). And behold, Joseph was not (Gen.37:29). And they took Joseph's coat (Gen.37:31). Joseph is surely torn in pieces (Gen.37:33). And the Midianites sold Joseph (Gen.37:36). And Joseph was brought down into Egypt (Gen.39:1). And the Lord was with Joseph (Gen.39:2).

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And Joseph found grace (Gen.39:4). And Joseph was fair in appearance and comely in form, and his master's wife cast her eyes upon Joseph (Gen.39:6-7). And it came to pass as she spake (Gen.39:10). And Joseph went into the house (Gen.39:11). And Joseph's master took him (Gen.39:20). And the Lord was with Joseph (Gen. 39:21). In the hand of Joseph (Gen.39:22). Because the Lord was with him; everything that he did the Lord made to prosper (Gen.39:23). The place where Joseph (Gen.40:3). The captain of the guard charged Joseph (Gen.40:4). And Joseph came in (Gen.40:6). And Joseph said unto them (Gen.40:8). And the chief butler told his dream unto Joseph (Gen.40:9). And Joseph said to him (Gen.40:12). But have me in remembrance when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh (Gen.40:14). And he said unto Joseph (Gen.40:16). And Joseph answered (Gen.40:18). As Joseph had interpreted unto them (Gen.40:22). The chief butler remembered not Joseph (Gen.40:23). And Pharaoh sent and called Joseph (Gen.41:14). And Pharaoh said. And Joseph answered. And Pharaoh spake to Joseph (Gen.41:15-17).

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And Joseph said to Pharaoh (Gen.41:25). And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass (Gen.41:32). Shall we find such an one as this, a man in whom the spirit of God is? And Pharaoh said to Joseph (Gen.41:38-39). And Pharaoh said to Joseph (Gen.41:41). And he put it upon the hand of Joseph (Gen.41:42). And Pharaoh said to Joseph (Gen.41:44). And Pharaoh called Joseph's name. And Joseph went out (Gen.41:45). And Joseph was thirty years old, and Joseph went out (Gen.41:46). And Joseph stored up (Gen.41:49). And to Joseph were born (Gen.41:50). And Joseph called (Gen.41:51). To come like as Joseph had said (Gen.41:54). Go to Joseph (Gen.41:55). And Joseph opened (Gen.41:56). And all countries came to Egypt to Joseph to buy corn (Gen.41:57). And the brothers of Joseph went down (Gen.42:3). And Joseph's brother Benjamin (Gen.42:4). And Joseph was governor over the land, and he sold to all the people of the land. And the brothers of Joseph came (Gen.42:6). And Joseph said (Gen.42:7). And Joseph remembered (Gen.42:9). And Joseph said unto them (Gen.42:14). And Joseph

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commanded, (Gen.42:25). Joseph. And take your
 brother, and arise and go again unto the man, and God
 Almighty give you mercy before the man (Gen.43:13-14).
 And they stood before Joseph (Gen.43:15). And Joseph
 saw (Gen.43:16). And the man did as Joseph bade
 (Gen.43:17). And the man brought the men into Joseph's
 house (Gen.43:17). And themen were afraid because
 they were brought into Joseph's house (Gen.43:18). And
 they came near to the steward of Joseph's house (Gen.
 43:19). Andthe man brought the men into Joseph's
 house (Gen.43:24). And they made ready the present
 for when Joseph should come (Gen.43:25). And Joseph
 came home (Gen.43:26). And Joseph made haste (Gen.43:30).
 And he did according to the word of Joseph (Gen.44:2).
 And Joseph said to his steward (Gen.44:4). And Judah
 and his brethren came into Joseph's house (Gen.44:14).
 And Joseph said to them (Gen.44:15). And Joseph was
 not able to refrain himself. And no man stood with him
 while Joseph made himself known (Gen.45:1). And Joseph
 said to his brethren, I am Joseph (Gen.45:3). Thus
 saith thy son Joseph (Gen.45:9). And the fame was heard
 in the house of Pharaoh, saying, Joseph's brethren have
 come (Gen.45:16). And Pharaoh said to Joseph (Gen.45:17).

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And Joseph gave to them (Gen.45:21). And they told him, saying, Joseph is yet alive (Gen.45:26). And they spake unto him all the words of Joseph. And he saw the wagons which Joseph had sent (Gen.45:27). And Israel said, It is enough. Joseph (Gen.45:28). And he came to Beer-Sheba, and offered sacrifices unto the God of his father Isaac (Gen.46:1). And Joseph shall put his hand upon thine eyes (Gen.46:4). And they came to Egypt, Jacob and all his seed with him: his daughters, and his sons' daughters; all his seed he brought with him to Egypt (Gen.46:6-7). And these are the names of the children of Israel who went into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. And the sons of Reuben; Hanoch and Pallu, and Hezron, and Carmi. And the sons of Simeon; Jemuel, Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi; Gershon, Kohath, and Merari. And the sons of Judah; Er and Onan, and Shela, and Peraz, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul. And the sons of Issachar; Tola, and Puvah, and Iob, and Shimron. And the sons of Zebulun; Sered and Elon, and Jahleel. These are the sons of Leah which she bare to Jacob in

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Padan-Aram, with Dinah his daughter: all the souls of his sons and daughters were thirty and three (Gen. 46:15). And the sons of Gad, Ziphion, and Haggi, and Shuni, and Ezbon, Eri, and Arodi, and Areli (Gen.46:16). And the sons of Asher, Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister: and the sons of Beriah, Heber, and Malchiel (Gen.46:17). These are the sons of Zilpah which Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls (Gen. 46:18). The sons of Rachel Jacob's wife, Joseph and Benjamin (Gen.46:19). And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-phaera priest of On bare to him (Gen. 46:20). And the sons of Benjamin, Bela and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh, Huppim and Huppim, and Ard, (Gen.46:21). These are the sons of Rachel which she bare to Jacob; all the souls were fourteen (Gen.46:22). And the sons of Dan, Hushim. And the sons of Naphtali, Jahzeel, and Guni, and Jezer, and Shilleh (Gen.46:23,24). These are the sons of Bilhah which Laban gave unto Rachel his daughter, and these she bare unto Jacob (Gen.46:25). All the souls

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that came with Jacob to Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six (Gen.46:26). And the sons of Joseph which were born to him in Egypt were two souls. All the souls of the house of Jacob which came into Egypt were three-score and ten (Gen.46:27). And he sent Judah before him to Joseph (Gen.46:28). And Joseph made ready (Gen.46:29). And Israel said to Joseph, (Gen.46:30). And Joseph said to his brethren (46:31). And Joseph went in (Gen.47:1). And Pharaoh said to Joseph's brethren (Gen.47:3). And Joseph brought (Gen. 47:7). And Joseph set (Gen.47:11). And Joseph nourished (Gen.47:12). And Joseph gathered (Gen.47:14). And Joseph brought (Gen.47:14). And all the Egyptians came to Joseph (Gen.47:15). And Joseph said (Gen.47:23). And Joseph made it (Gen.47:26). And he called his son Joseph (Gen.47:29). And one said to Joseph (Gen.48:1). And he said, Behold, thy son Joseph (Gen.48:2). And Jacob said to Joseph, God Almighty appeared unto me at Luz in the land of Canaan (Gen.48:3). And Israel saw the children of Joseph (Gen.48:8). And Joseph said to

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his father (Gen.48:9). And Israel said to Joseph (Gen.48:11). And Joseph brought them out (Gen.48:12). And Joseph took (Gen.48:13). And he blessed Joseph. And he said, The God before whom my fathers did walk, even Abraham and Isaac, the God who fed me all my life long unto this day (Gen.48:15). The angel who redeemed me from all evil, bless these lads; and let my name be named on them, and the name of my fathers Abraham and Isaac (Gen.48:16). And Joseph saw (Gen.48:17). And Joseph said to his father (Gen.48:18). And Israel said to Joseph (Gen.48:21). Gather yourselves together (Gen. 49:1). I will divide them in Jacob, and scatter them in Israel (Gen.49:7). Judah, thee they shall praise (Gen.49:8). Zebulun in the haven (Gen.49:13). Dan shall judge (Gen.49:16). I have waited for thy salvation, O Lord, (Gen.49:18). Gad, a troop (Gen.49:19). A hind let loose; he giveth goodly words (Gen.49:21). Joseph the son of a fruitful tree (Gen.49:22). From thence is the shepherd, the stone of Israel (Gen.49:24). By the God of thy father who shall help thee, God Almighty who shall bless thee with the blessings of heaven above, blessings of the deep that coucheth beneath, blessings of the breasts and of the womb (Gen.49:25). The blessings of thy father have prevailed above the blessings of my

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progenitors unto the bounds of the everlasting hills; they shall be upon the head of Joseph (Gen.49:26). This is that which their father spake to them, and he blessed them every one according to his blessing he blessed them (Gen.49:28). And he spake (Gen.49:29). And Joseph fell (Gen.50:1). And Joseph commanded (Gen.50:2). And Joseph spoke (Gen.50:4). And Joseph went up (Gen.50:7). And all the house of Joseph (Gen.50:8). And Joseph returned (Gen.50:14). And Joseph's brethren saw. It may be that Joseph will hate us (Gen.50:15). And they sent a message to Joseph (Gen.50:16). Thus shall ye say to Joseph. And Joseph wept (Gen.50:17). And Joseph said unto them (Gen.50:19). Fear not, I will nourish you (Gen.50:21). And Joseph dwelt. And Joseph lived (Gen.50:22). And Joseph saw (Gen.50:23). Were born in the days of Joseph (S.V. Gen.50:23). And Joseph said to his brethren, God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob (Gen.50:24). And Joseph took an oath of the children of Israel, saying, God will surely visit you (Gen.50:25). And Joseph being an hundred and ten years old [died], and he was put in a coffin in Egypt (Gen.50:26).

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1. 11

There is said, TORAH, etc., and YITH-HALLAL, etc., followed by. Durrān. "Mighty is God who thus vouchsafed;" and Marash. "Creator of the world, thou art to be worshipped and glorified;" and a YISHTABBAH.

O God, who chose his people Israel and sanctified them above all peoples, and appointed for them sabbaths, and festivals, by Moses his man; of them this is the Sabbath of Zimmut in which joys are renewed, which was appointed by your high prophet who declared in your holy book, "When thou takest the census of the children of Israel, then each shall give a ransom for himself" (Exodus 30:12).

Great is God, etc. There is said. "Faithful is the Eternal-one;" and, KI-BeSHEM.

They begin the QATAF:-

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1. 18

Now these are the names of the children of Israel who came into Egypt with Jacob; every man and his household. Reuben, Simeon, Levi, and Judah; Issachar, and Zebulun, and Benjamin; Dan, and Naphtali; Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: and Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children were fruitful, and increased abundantly, and multiplied, and became very mighty; and the land was filled with them. Now there arose a new king over Egypt, which knew not Joseph (EXODUS 1:1-8). And God dealt well with the midwives: and the people multiplied, and became very mighty (Ex. 1:20). And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son, and hid him because he was a goodly child (Exd.2:1-2). And she called his name Moses (Exd.2:10).

For ever and ever.

And he said, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob (Ex.3:6). And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them,

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The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I am that I am (Ex.3:13-14). The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you; this is my name for ever, and this is my memorial for all generations (Ex.3:15). And I appeared unto Abraham, and unto Isaac, and unto Jacob (Ex.6:3 a). And I have also established my covenant (Ex.6:4). And I have remembered my covenant (Ex.6:5). And I will bring you into the land concerning which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob (Ex.6:8). And the Lord spake unto Moses and Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt (Ex.6:13). These are the heads of their fathers' houses: the sons of Reuben the firstborn of Israel; Hanoch, and Pallu, and Hezron, and Carmi; these are the families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin,, and Zohar, and Shaul, the son of

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a Canaanitish woman: these are the families of Simeon. And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred and thirty seven years. The sons of Gershon, Libni, and Shimei according to their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath were an hundred and thirty and three years. And the sons of Merari; Mahli, and Mushi. These are the families of the Levites according to their generations. And Amram took him Jochebed, his father's sister to wife. And she bare him Aaron and Moses, and Miriam their sister*. And the years of the life of Amram were an hundred and thirty and seven. And the sons of Izhar; Korah, and Nepheg, and Zichri. And the sons of Uzziel; Michael, and Elzaphan, and Sithri. And Aaron took Elisheba, the daughter of Aminadab the sister of Nahshon to him to wife, and she bare him Nadab and Abihu, Eleazar and Ithamar. And the sons of Korah; Assir, and Elkanah, and Abiasaph. These are the families of the Korahites. And Eleazar, Aaron's son, took him one of the daughters of Putiel to

* And Miriam their sister, OMIT M.T.

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wife. And she bare him Phinehas. These are the heads of the fathers' [houses] of the Levites according to their families. These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their hosts. These are they which spake unto Pharaoh king of Egypt to bring up the children of Israel out of the land of Egypt. These are that Moses and Aaron (Ex.6:14-27).

Peace be upon them for ever, O God.

And when I see the blood I will pass over you, and there shall be no plague upon you (Ex.12:13). And the Lord will pass over the door, and will not allow the destroyer to come into your houses to smite [you] (Ex.12:23).

And Moses said unto the people, Remember this day (Ex.13:3).

And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes (Ex.13:9). And

every firstling which thou hast, that cometh of a beast, the males /shall be the Lord's (Ex.13:12). And Moses took the bones

of Joseph with him; for Joseph had assuredly sworn the children of Israel, saying, God will surely visit you

(Ex.13:19). The Lord will fight for you, and ye shall hold your peace (Ex.14:14). And the angel of God ~~which~~

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which went before the camp of Israel removed (Ex.14:19).
 And there was the cloud and the darkness (Ex.14:20).
 And it came to pass in the morning watch that the Lord
 looked upon the host of the Egyptians (Ex.14:24). And
 the Egyptians said, Let us flee from the face of Israel,
 for the Lord fighteth for them against the Egyptians
 (Ex.14:25). And the people feared the Lord, and believed
 in the Lord, and in Moses his servant (Ex.14:31).

My faith is in thee, YHWH: and in Moses, son of Amram,
 thy servant: and in the holy Law: and in Mount Gerizim,
 Bethel: and in the day of Vengeance and Recompense.

My strength and my song (ex.15:2). Thy right hand,
 O Lord, dasheth the enemy in pieces (Ex.15:6). Who is
 like thee, O Lord, among the gods? Who is like thee,
 glorious in holiness, O Lord (Ex.15:11). Thy hands
 have established. The Lord shall reign for ever and
 ever (Ex.15:17-18). And do that which is right in his
 eyes, and give ear to his commandments (Ex.15:26 a).
 This is that which the Lord hath spoken, [To-morrow] is
 a solemn rest, a holy sabbath unto the Lord (Ex.16:23).
 For to-day is a sabbath unto the Lord (Ex.16:25).
 And on the seventh day is the sabbath (Ex.16:26).

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See, for the Lord gave to you the sabbath: abide ye every man in his place, and let no man go out of his place on the sabbath day. And the people rested on the seventh day(Ex.16:29). And the children ate the manna forty years until they came (Ex.16:35). Write this for a memorial in a book. For I will utterly blot out the remembrance (Ex.17:14). And Moses built an altar, and called itsname Jehovah-Nissi (Ex.17:15). Now I know that the Lord is greater than all gods (Ex:18:11). The Lord God of thy fathers add unto you as many as ye are a thousand times, and bless you, as he spake to you (Deut.1:11). And ye shall keep my covenant (Ex.19:5). Behold I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever (Ex.19:9). And let the priests also, which come near to the Lord, sanctify themselves (Ex.19:22). Lest he break through upon them (Ex.19:24). And Moses came down from the mountain unto the people (Ex.19:25). ~~XXXXXXXXXXXX~~
 And he told them (Ex.19:25).

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 l. 19
There is said, YITH-HALLAL; and Durrān, "To the Mighty Power;" and Marqah, "God, our God, who wast before all creatures."

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C.p. 428 And YISHTABBAH.

1. 20

We bless our God who is our Lord of the living,
who visited us by Moses, the keeper of the Ten Words, etc.
Glorified be the proclaimer who proclaimed the Ten Words.

And God spake all these words, saying, I am the Lord thy God, etc. (Ex.20:1). And in the place where I record my name I will come unto thee and I will bless thee (Ex.20:24).

Blessed is he who said.

And it shall come to pass when he crieth unto me, that I will hear, for I am gracious (Ex.22:26).

Six days shalt thou do work, and on the seventh day thou shalt rest. And make no mention of the name of other gods, neither let it be heard out of thy mouth (Ex.23:12-13). Three times in the year every male shall appear (Ex.23:17). And ye shall serve the Lord your God (Ex.23:25). And he shall bless thy bread and thy water, and I will turn away sickness from the midst of thee. And I will discomfit all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee (Ex.23:27). For I have given into thine hand the inhabitants of the land (Ex.23:31).

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And to Moses he said, Come up unto the Lord, thou and Aaron, Nadab and Abihu, Eleazar and Ithamar (Ex.24:1). And he took the book of the covenant (Ex.24:8). And he said, Behold the blood of the covenant (Ex.24:8). And Moses went up, and Aaron, Nadab and Abihu, Eleazar and Ithamar (Ex.24:9). And Moses went up into the mount, and a cloud covered the mountain (Ex.24:15). And he called unto Moses out of the midst of the cloud on the seventh day (Ex.24:16). And Moses went into the midst of the cloud, and went up into the mountain: and Moses was in the mountain forty days and forty nights (Ex.24. 18). God be praised. There is only one God.

That they take for me an offering, of every man willing in heart ye shall take my offering. And this is the offering (Ex.25:2, 3). And let them make for me a sanctuary that I may dwell among them. According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it (Ex.25:8, 9). And the veil shall divide unto you between the holy place and the most holy (Ex.26:33). And thou shalt make an altar to burn incense upon (Ex.30:1). And Aaron shall burn thereon

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incense of sweet spices: every morning, when he dresseth the lamps, he shall burn it. And when Aaron lighteth the lamps at even, he shall burn it (Ex.30:7, 8). And the length of the court shall be an hundred cubits (Ex.27:18). And thou shalt command the children of Israel (Ex. 27:20). Aaron and his sons shall order it from evening till morning before the Lord (Ex.27:21). That they may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron (Ex.28:1).

Peace be upon them for ever. O their God.

And thou shalt put the two stones upon the shoulder-pieces of the ephod, to be stones of memorial for the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial (Ex.28:12). And the stones shall be according to the names of the children of Israel (Ex.28:21). And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth into the holy place for a memorial (Ex.28:29). And Aaron shall bear the judgment of the children of Israel (Ex.28:30). And Aaron shall bear the iniquity of the holy things (Ex.28:33). And thou shalt sanctify the

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breast of the wave-offering, and the thigh of the heave-offering, which is waved and which is heaved of the ram of consecration, even of that which is for Aaron and that which is for his sons. It shall be for Aaron and for his sons as a due for ever from the children of Israel. For it is an heave-offering; and it shall be an heave-offering from the children of Israel of the sacrifices of their peace-offerings, even their heave-offering unto the Lord (Ex.29:27, 28). And thou shalt take of the blood that is upon the altar and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him (Ex.29:21). And the holy garments of Aaron shall be for his sons after him to be anointed in them, and to be consecrated in them (Ex.29:29). Seven days shalt thou consecrate them (Ex.29:35). Seven days shalt thou make atonement for the altar (Ex.29:37).

Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually (Ex.29:38). A continual burnt-offering (Ex.29:42). The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even (Ex.29:39). Where I will

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meet with thee, to speak there unto thee (Ex.29:42).

There I will be sought*of the children of Israel, and [the tent] shall be sanctified by my glory (Ex.29:43).

That I may dwell among them; I am the Lord their God (Ex.29:46).

And there is said, "God is to be praised," etc.

The great God is to be blessed and hallowed, who blessed and hallowed this Sabbath day, and rested from all his work on it. And he appointed this Sabbath of the Zimmut, the gateway of the festivals of the Lord.

It is blessed and bestows blessing on us. Blessed be the Lord. The Lord our God is one Lord. God be praised. There is only one God.

To God most high, Creator of heaven and earth,
I lift up my hands at home and in the field.

Blessed is the awesome Lord. In the name of the Lord I proclaim. With my mouth I proclaim; and I sing every song to him.

* M.T. has 'לְתַי] S.T. has 'לְשִׁרְתִּי]

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Great is the awesome Warrior, the God of heaven and earth; whose majesty is exalted, and in the height of the skies is his dwelling.

The ways of the Lord are life to those who walk in them. His law is truth, the law of our lord Moses.

The people saved by the Lord, the people of our lord Moses; the people and congregation of the Lord whom he loved.

And the Lord spake to Moses, saying, When you take the census of the people of Israel, then each shall give a ransom for himself to the Lord.

Each who is numbered in the census shall give this: half a shekel according to the shekel of the sanctuary. The shekel is twenty gerahs - an offering to the Lord. Everyone who is numbered in the census, from twenty years old and upward, -

[There is good to us, O Israel, in what God has given to us. He has redeemed us from every affliction, and from every displeasure he will deliver us] -

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They shall give the Lord's offering. The rich shall not give more, and the poor shall not give less, than the half shekel.

All the children of Israel shall raise up an offering to the Lord, the God of every god, as the Lord commanded,

That the Lord's offering should be given to make atonement for yourselves. This the Lord said, "And thou shalt take the atonement-money

From the children of Israel, and shalt appoint it for the service of the tent of meeting, that it may bring the children of Israel to remembrance before the Lord."

The Lord said this to you, that you should make an atonement for yourselves; this is a redemption for you like the redemption of Isaac your father.

Recount this and proclaim its mysteries: you will find comfort for yourselves and your children.

There is wisdom in this utterance for those who knew and recount it. Happy are the wise who search.

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We stand before the Lord, and we ask that he should arise for us, that there may be no plague amongst them when he numbers them

During Zimmut. We stand united in joy on this Sabbath of Zimmut, the gateway of the festivals of the Lord. It is blessed and bestows blessing on us.

Before the Lord we stand. The Lord is a God gracious and merciful, longsuffering and plenteous in mercy and truth.

Look, O God, look in thy mercy - O (our) weariness - and redeem us from disfavour. Verily I am who I am.

Thy name is Y.H.W.H - God merciful and gracious: merciful in this world and gracious in the next.

Thou alone art eternal. Thou art the only God, one alone. The Lord our God is one Lord.

There is only one God.

And the Lord spake unto Moses, saying, When thou takest the census of the children of Israel (Ex.30:12).

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And the answer is:

Then each shall give a ransom for himself to the Lord when thou numberest them, that there be no plague among them when thou numberest them. Each one who is numbered in the census shall give this, half a shekel according to the shekel of the sanctuary - the shekel is twenty gerahs - , half a shekel as an offering to the Lord. Every one who is numbered in the census, from twenty years old and upwards, shall give the Lord's offering. The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the Lord's offering to make atonement for yourselves. And thou shalt take the atonement money from the children of Israel, and shalt appoint it for the service of the tent of meeting; that it may bring the people of Israel to remembrance before the Lord, so as to make atonement for yourselves (Ex.30:12-16). Surely my sabbaths ye shall keep: for it is a sign between me, and you throughout your generations, that ye may know that I am the Lord who sanctifies you. And ye shall keep the sabbath for it is holy unto you (Ex.31:13-14).

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And on the seventh day is a sabbath of solemn rest holy unto the Lord. Whosoever doeth any work on the sabbath day (Ex.31:15). And Moses prayed on behalf of Aaron, Lord, Lord, turn, etc. (Ex.32:10). And thou hast in Sam.T. said unto them, I will surely multiply your seed, and they will inherit it for ever (Ex.32:13). And the Lord repented of the evil which he said he would do unto his people (Ex.32:14). That he may bestow upon you this day a blessing (Ex.32:29). Depart, go up hence, thou and the people whom thou hast brought up from the land of Egypt unto the land which I sware unto Abraham, Isaac, and Jacob. And I will send an angel before thee (Ex.33:1-2).

O their God. and O their Lord. etc.

And it came to pass that all who sought the Lord went out unto the tent of meeting (Ex.33:7). And the Lord spake unto Moses face to face (Ex.33:11). And I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy (Ex.33:19). And be ready in the morning, and come up in the morning (Ex.34:2). And he rose early in the morning (Ex.34:4). And the Lord

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descended in the cloud and stood with him there, and proclaimed the name of the Lord. And the Lord passed before him and proclaimed, The Lord, the Lord, a God full of compassion and mercy, slow to anger and plenteous in mercy and truth (Ex.34:5-6). And Moses made haste, and bowed his head towards the earth and worshipped (Ex. 34:8). And he said, If now I have found grace in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance (Ex.34:9). And he said, Behold, I make a covenant: before all thy people I will do marvels (Ex.24:10). For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God (Ex.34:14). Six days shalt thou work, but on the seventh day thou shalt rest (Ex.34:21). I have made a covenant with thee (Ex.34:27). And he wrote upon the tables the words of the covenant (Ex.34:28). Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to the Lord. Ye shall kindle no fire throughout your habitations on the sabbath day (Ex.35:2-3). Take from among you an offering unto the Lord: whosoever

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is of a willing heart, let him bring it, the Lord's offering (Ex.35:5). They brought the Lord's offering (Ex.35:21). Everyone that did offer an offering of silver and brass brought the Lord's offering (Ex.35:24). And they received of Moses all the offering (Ex.35:21). And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary (Ex.36:6). This is the sum of the things for the tabernacle, even for the tabernacle of the testimony as they were counted, according to the commandment of Moses for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest, and Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses. And with him was Aholiab the son of Ahisamach, of the tribe of Dan, an engraver and a cunning workman, and an embroiderer in blue, and in purple, in scarlet and fine linen. All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty-nine talents, and thirty shekels after the shekel of the sanctuary. And the silver of them that were numbered

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of the congregation was a hundred talents, and a thousand, seven hundred and seventy-five shekels. A bekah per head, half a shekel after the shekel of the sanctuary for every one that passedover to them that were numbered, from twenty years old and upwards for six hundred thousand and three thousand, and five hundred and fifty men. And the hundred talents of silver were for casting the sockets of the sanctuary and the sockets of the veil, a hundred sockets for a hundred talents, a talent for a socket. And of the thousand, seven hundred and seventy-five [shekels] he made hooks for the pillars, and overlaid the chapiters and [made] fillets for them. And the brass of the offering was seventy talents, and two thousand and four hundred shekels. And he made with it the sockets of the door of the tent of meeting, and the brazen altar, and the brazen grating for the altar, and all the vessels of the altar. And the sockets of the court round about, and the sockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about (Ex. 38:21-31). And of the blue, and purple, and scarlet, they made finely wrought

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garments for ministering in the holy place; and made the holy garments for Aaron as the Lord commanded Moses (Ex.39:1).

The peace of the Lord be upon the righteous prophet, etc.

And they put them upon the shoulders of the ephod, to be stones of memorial for the children of Israel; as the Lord commanded Moses (Ex.39:7).

The peace of the Lord be upon the righteous prophet, etc.

And they made the urim and thummim; as the Lord commanded Moses (Ex.39:21, not in M.T.).

The peace of the Lord be upon the righteous prophet, etc.

And they made the robe for the ministry, as the Lord commanded Moses (Ex.39:22, 26).

The peace of the Lord be upon the righteous prophet, etc.

And they made the coats, the work of an embroiderer; as the Lord commanded Moses (Ex.39:27, 29).

The peace of the Lord be upon the righteous prophet, etc.

And they made the plate to fasten on the turban above; as the Lord commanded Moses (Ex.39:30-31).

The peace of the Lord be upon the righteous prophet, etc.

All [the furniture], its clasps, its boards (Ex.39:33).

The peace of the Lord, etc.

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And Moses saw all the work, and, behold, they had done it; as the Lord commanded Moses, even so had they done it; and Moses blessed them (Ex.39:43).

O Lord, bring back to us the blessing of the righteous prophet, the perfect, the pure and faithful Moses.

And he put the covering of the tent over it; as the Lord commanded Moses (Ex.40:19).

The peace of the Lord be upon the righteous prophet, etc.

And he took the testimony and put it . . . and screened the ark of the testimony; as the Lord commanded Moses (Ex.40:20-21).

The peace of the Lord be upon the righteous prophet, etc.

And he put the table . . . and set the bread in order upon it before the Lord; as the Lord commanded Moses (Ex.40:22).

The peace of the Lord be upon the righteous prophet, etc.

And he put the lampstand . . . and lighted the lamps before the Lord; as the Lord commanded Moses (Ex.40:25).

The peace of the Lord be upon the righteous prophet, etc.

And he put the altar . . . and he burnt thereon incense of sweet spices; as the Lord commanded Moses (Ex.40:27).

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The peace of the Lord be upon the righteous prophet, etc.

And he put in place the screen . . . and offered upon it the burnt-offering and the meal-offering; as the Lord commanded Moses (Ex.40:28-29).

The peace of the Lord be upon the righteous prophet, etc.

And he set the laver . . . and when they approached the altar they washed; as the Lord commanded Moses (Ex.40:30, 32).

The peace of the Lord be upon the righteous prophet, etc.

And he erected the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished all* the work. Then the cloud covered the tent of meeting . . . because the cloud abode thereon, and the glory of the Lord. For throughout all their journeyings the cloud of the Lord (Ex.40:33, 34, 35, 38).

* M.T. omits ALL.

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C.p.428 God, who chose you, O Israel, chose you out of all
 1. 22 peoples, and appointed for you sabbaths and festivals
 by your exalted prophet; of them this is the Sabbath
 of Zimmut which is a gateway to your festivals. May
 you celebrate this day for a hundred years, even by the
 holiness of him who declared in his holy book, "And
 each man shall give a ransom for himself, when he
 numbers them."

Great is God, etc.; and KI-BeSHEM.

They begin the QATAF.

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And the priest shall burn it as a memorial thereof (Leviticus 2:2). And the priest shall take up from the meal-offering the memorial thereof (Lev.2:9). And every oblation of thy meal-offering shalt thou season with salt, and thou shalt not cause to be lacking the salt of the covenant of thy God from thy meal-offering: with all thine oblations thou shalt offer salt (Lev.2:13). And the priest shall burn the memorial thereof (Lev.2:16). All the fat is the Lord's. It shall be a perpetual statute throughout your generations, in all your dwellings, that ye shall eat neither fat nor blood (Lev.3:16-17). And [the priest] shall take his handful of it as the memorial thereof (Lev.5:12). Command Aaron and his sons, saying, This is the law of the burnt-offering: the burnt-offering shall be on the hearth upon the altar all night until the morning (Lev.6:2 = E.T. 6:9). And he shall burn on the altar [an offering made by fire] for a sweet savour as a memorial unto the Lord (Lev.6:9, = E.T.6:15). And of it he shall offer one out of each oblation for a heave-offering to the Lord (Lev.7:14). He shall not leave any till the morning (Lev.7:15). And the right thigh ye shall give unto the priest for

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a heave-offering (Lev.7:32). For the wave-breast and the heave-thigh (Lev.7:34). And he burnt it upon the altar, besides the burnt-offering of the morning (Lev. 9:17). And Aaron lifted up his hands towards the people, and blessed them (Lev.9:22). And Moses said to Aaron and Eleazar and Ithamar (Lev.10:6). A statute for ever throughout your generations, and that ye may put difference between holy and common (Lev.10:9-10). And Moses spake unto Aaron and Eleazar and Ithamar (Lev. 10:12). For so I am commanded. And the wave-breast and the heave-thigh (Lev.10:13-14). And the heave-thigh and the wave-breast (Lev.10:15). Ye shall therefore sanctify yourselves and ye shall be holy (Lev.11:44). And ye shall separate the children of Israel from their uncleanness (Lev.15:31). And ye shall keep my statutes and my judgments which, if a man do, he shall live by them; I am the Lord (Lev.18:5). Ye shall be holy for I the Lord your God am holy (Lev.19:2). Ye shall fear every man his mother and father, and ye shall keep my sabbaths (Lev.19:3). I am the Lord your God (Lev.19:3). Thou shalt love thy neighbour as thyself; I am the Lord (Lev.19:18).

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And my sabbaths ye shall keep, and my holy place ye shall reverence; I am the Lord (Lev.19:30).

Blessed be God who speak.

Just balances, just weights, a just ephah, and a just hin, shall ye have; I am the Lord your God (Lev.19:36). And ye shall observe all my statutes (Lev.19:37). Speak to the priests the sons of Aaron (Lev.21:1). And the high-priest among his brethren (Lev.21:10). And from the sanctuary he shall not go forth (Lev.21:12). And he shall not profane his seed among his people; for I am the Lord who sanctifies him (Lev.21:15). And ye shall keep my commandments (Lev.22:31). Set feasts of the Lord which ye shall proclaim to be holy convocations, even these are my set feasts (Lev.23:2). Six days shall work be done, but on the seventh day is a sabbath of solemn rest, an holy convocation; ye shall do no manner of work: it is a sabbath unto the Lord in all your dwellings (Lev.23:3). And on the seventh day is an holy convocation; ye shall do no manner of servile work, (Lev.23:8). And Aaron shall order it from evening to morning before the Lord (Lev.24:3). That it may be to the bread for a memorial, even an offering made by

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fire unto the Lord (Lev.24:7). Every sabbath he shall set it in order before the Lord continually; it is on the behalf of the children of Israel, an everlasting covenant (Lev.24:8). Ye shall keep my sabbaths and reverence my sanctuary: I am the Lord (Lev.26:2).

Blessed be the Lord who spake.

I will give peace in the earth, and ye shall lie down, and none shall make you afraid (Lev.26:6). And I will have respect unto you (Lev.26:9). And make you fruitful and multiply you, and establish my covenant with you (Lev.26:9). And I have broken the bands of your yoke, and made you to go upright (Lev.26:13). And I will remember my covenant with Jacob, and my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land (Lev.26:42). The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept the punishment of their iniquity; even because they rejected my judgments, and their soul abhorred my statutes (Lev.26:43). And yet for all that, when they be in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and

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to break my covenant with them: for I am the Lord their God (Lev.26:44). But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord (Lev. 26:45). These are the statutes, and judgments, and laws, which the Lord made between him and the children of Israel in Mount Sinai by the hand of Moses (Lev.26:46).

The Peace of the Lord be upon the righteous prophet, the perfect, the pure, the faithful Moses.

[MS L8 adds: These are the statutes which the Lord commanded Moses unto the children of Israel on Mount Sinai.]

There is said TORAH, etc.; and YITH-HALLAL; and Durran, "There is not among all days;" and, Margah, "Thou art our Creator." And a YISHTABBAH.

God, who appointed for you, O Israel, sabbaths and festivals, the holiness of which is glorious; of these this is the Sabbath of Zimmut, in which are wondrous joys. For in it are Gensus, and Memorial and Offering. Thou shalt take the silver of the atonements [which] he

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C.p.429 appointed by the faithful prophet, the best of the
 l. 10 scribes. O Moses, whom the Lord knew face to face !
 By his merit may he make efficacious for you all the
 instruction which he wrote in holiness, "And I will
 remember for them the covenant with the forefathers,
 whom I brought forth from the land of Egypt."

Great is God, etc. And, KI-BeSIEM.

And they begin the QATAF:-

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And the Lord spake unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of the names, every male, by their polls; from twenty years old and upwards, all that are able to go forth to war in Israel, thou and Aaron shall number them by their hosts. And with you there shall be a man of every tribe; every one head of his father's house. And these are the names of the men that shall stand with you: of Reuben; Elizur the son of Shedeur. Of Simeon; Shelumiel the son of Zurishaddai. Of Judah; Nahshon the son of Amminadab. Of Issachar; Nethanel the son of Zuar. Of Zebulun; Eliab the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. Of Benjamin; Abidan the son of Gideoni. Of Dan; Ahiezer the son of Ammishaddai. Of Asher; Pagiel the son of Ochran. Of Gad; Eliasaph the son of Deuel. Of Naphtali; Ahira the son of Enan. These are they

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that were called of the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Israel. And Moses and Aaron took these men which are expressed by name: and they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by their fathers' houses, according to the number of the names, from twenty years old and upwards, by their polls. As the Lord commanded Moses, so he numbered them in the wilderness of Sinai (Numbers 1:1-19). And the children of Reuben, Israel's firstborn, their generations, by their families, by their fathers' houses, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Reuben, were forty-six thousand and five hundred (Num.1:20-21). Those that were numbered thereof, according to the number of the names of every male (Num.1:22). Those that were numbered of them, of the tribe of Simeon, were fifty-nine thousand and three hundred (Num.1:23). Those that were numbered of them, of the tribe of Gad,

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were forty-five thousand six hundred and fifty (Num.1:25). Those that were numbered of them, of the tribe of Judah, were seventy-four thousand and six hundred (Num.1:27). Those that were numbered of them, of the tribe of Issachar, were fifty-four thousand and four hundred (Num.1:29). Those that were numbered of them, of the tribe of Zebulun, were fifty-seven thousand and four hundred (Num.1:31). Of the children of Joseph, of the children of Ephraim; those that were numbered of them, of the tribe of Ephraim, were forty thousand and five hundred (Num.1:33). Those that were numbered of them, of the tribe of Manasseh, were thirty-two thousand (Num.1:35). Those that were numbered of them, of the tribe of Benjamin, were thirty-five thousand and four hundred (Num.1:37). Those that were numbered of them, of the tribe of Dan, were sixty-two thousand and seven hundred (Num.1:39). Those that were numbered of them, of the tribe of Asher, were forty-one thousand and five hundred (Num.1:41). Those that were numbered of them, of the tribe of Naphtali, were fifty-three thousand and four hundred (Num.1:43). These are they that were numbered, whom Moses and Aaron numbered, and the princes

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of Israel, being twelve men: they were each one for his fathers' house. So all they that were numbered of the children of Israel by their fathers' houses, from twenty years old and upward, all who were able to go forth to war in Israel; even all they that were numbered were six hundred and three thousand and five hundred and fifty. But the Levites after the tribe of their fathers were not numbered among them (Num.1: 44-47). Only the tribe of Levi thou shalt not number, neither shalt thou take the sum of them among the children of Israel: but appoint thou the Levites over the tabernacle of the testimony, and over all the furniture thereof, and over all that belongeth to it: they shall bear the tabernacle, and all the furniture thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forth, the Levites shall take it down (Num.1:49-51). The children of Israel shall pitch every man by his own standard, with the ensigns of their fathers' houses: over against the tent of meeting shall they pitch round about. And those that pitch on the east side toward the sunrising shall be they of the standard

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of the camp of Judah, according to their hosts: and the prince of the children of Judah shall be Nahshon the son of Amminadab. And his host, and those that were numbered of them, were seventy-four thousand and six hundred (Num.2:2-4). And his host, and those that were numbered thereof, were fifty-four thousand and four hundred (Num.2:6). And his host, and those that were numbered thereof, were fifty-seven thousand and four hundred. All that were numbered of the camp of Judah were an hundred and eighty-six thousand and four hundred, according to their hosts. They shall set forth first. On the south side shall be the standard of the camp of Reuben according to their hosts: and the prince of the children of Reuben shall be Elizur the son of Shedeur. And his host, and those that were numbered thereof, were forty-six thousand and five hundred. And those that pitch next unto him shall be the tribe of Simeon: and the prince of the children of Simeon shall be Shelumiel the son of Zurishaddai: and his host, and those that were numbered of them, were fifty-nine thousand and three hundred: and the tribe of Gad: and the prince of the children of

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Gad shall be Eliasaph the son of Huel: and his host, and those that were numbered of them, were forty-five thousand and six hundred and fifty. (Num.2:8-15). All that were numbered of the camp of Reuben were an hundred and fifty-one thousand and four hundred and fifty, according to their hosts. And they shall set forth second (Num.2:16). On the west side shall be the camp of Ephraim according to their hosts: and the prince of the children of Ephraim shall be Elishama the son of Ammihud. And his host, and those that were numbered of them, were forty thousand and five hundred (Num:2:18-19). And his host, and those that were numbered of them, were thirty-two thousand and two hundred (Num. 2:21). And his host, and those that were numbered of them, were thirty-five thousand and four hundred (Num. 2:23). All that were of the camp of Ephraim were an hundred and eight thousand and one hundred, according to their hosts. And they shall set forth third (Num. 2:24). On the north side shall be the standard of the camp of Dan according to their hosts: and the prince of the children of Dan shall be Ahiezer the son of Ammishaddai. And his host, and those that were

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numbered of them, were sixty-two thousand and seven hundred (Num.2:25-26). And his host, and those that were numbered of them, were forty-one thousand and five hundred (Num.2:28). And his host, and those that were numbered of them, were fifty-three thousand and four hundred (Num.2:30). All that were numbered of the camp of Dan were an hundred and fifty-seven thousand and six hundred. They shall set forth hindmost by their standards (Num.2:31). These are they that were numbered of the children of Israel by their fathers' houses: all that were numbered of the camps according to their hosts were six hundred and three thousand and five hundred and fifty. But the Levites were not numbered among the children of Israel; as the Lord commanded Moses. Thus did the children of Israel; according to all that the Lord commanded Moses, so they pitched by their standards, and so they set forward, every one by their families, according to their fathers' houses (Num.2:32-34). Now these are the generations of Aaron and Moses in the day that the Lord spake with Moses in mount Sinai. And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar,

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and Ithamar. And Eleazar and Ithamar ministered in the priests' office in the presence of Aaron their father (Num.3:1-2, 4). And thou shalt appoint Aaron and his sons, and they shall keep the priesthood: and the stranger that cometh nigh shall be put to death (Num.3:10). And the Lord spake unto Moses in the wilderness of Sinai, saying, Number the children of Levi by their fathers' houses, by their families: every male from a month old and upward shalt thou number them. And Moses numbered them according to the word of the Lord, as he was commanded. And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. And these are the names of the sons of Gershon by their families; Libni and Shimei. And the sons of Kohath by their families; Amram, and Izhar, Hebron, and Uzziel. And the sons of Merari by their families; Mahli and Mushi. These are the families of the Levites according to their fathers' houses. Of Gershon was the family of the Libnites, and the family of the Shimeites: these are the families of the Gershonites. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were

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numbered of them were seven thousand and five hundred. The families of the Gershonites shall pitch behind the tabernacle westward. And the prince of the fathers' house of the Gershonites shall be Eliasaph the son of Lael. And the charge of the sons of Gershon in the tent of meeting shall be the tabernacle, and the Tent, the covering thereof, and the screen for the door of the tent of meeting. And the hangings of the court, and the screen for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof. And of Kohath was the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. According to the number of all the males, from a month old and upward, there were eight thousand and six hundred, keeping the charge of the sanctuary. The families of the sons of Kohath shall pitch on the side of the tabernacle southward. And the prince of the fathers' house of the families of the Kohathites shall be Elizaphan the son of Uzziel. And their charge shall be the ark, and the table, and the candlestick, and the altars, and the

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vessels of the sanctuary wherewith they minister, and the screen, and all the service thereof. And Eleazar the son of Aaron the priest shall be prince of the princes of the Levites, and have the oversight of them that keep the charge of the sanctuary. Of Merari was the family of the Mushites: these are the families of Merari. And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred. And the prince of the fathers' house of the families of Merari was Zuriel the son of Abihail: they shall pitch on the side of the tabernacle northward. And the appointed charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars therefore, and the sockets thereof, and all the instruments thereof, and all the service thereof; and the pillars of the court round about, and their sockets, and their pins and their cords. And those that pitch before the tabernacle eastward, before the tent of meeting toward the sunrising, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of ^Israel; and the stranger that cometh nigh shall be put to death. All that were

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numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, by their families, all the males from a month old and upward, were twenty-two thousand. And the Lord said unto Moses, Number all the firstborn males of the children of Israel from a month old and upward, and take the number of their names. And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel. And all the firstborn males according to the number of names, from a month old and upward, of those that were numbered of them, were twenty-two thousand and two hundred and seventy-three (Num.3:14-43). And the charge of Eleazar the son of Aaron the priest shall be the oil for the light, and the sweet incense, and the continual meal-offering, and the anointing oil, the charge of all the tabernacle, and of all that therein is, the sanctuary, and the furniture thereof (Num.4:16). And the Lord spake unto Moses, saying, Take a census of the sons of Gershon also, by their fathers' houses, by their families;

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from thirty years old and upward until fifty years old thou shalt number them; all that enter in to wait upon the service, to do the work in the tent of meeting (Num.4:21-23). And ye shall appoint unto them in charge all their burden. This is the service of the families of the sons of the Gershonites in the tent of meeting (Num.4:27-28). And their charge shall be under the hand of Ithamar the son of Aaron the priest. As for the sons of Merari, thou shalt number them by their families, by their fathers' houses; from thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth upon the service, to do the work of the tent of meeting (Num.4:28-30). And by name ye shall appoint the instruments of the charge of their burden. This is the service of the families of the sons of Merari, according to all their service, in the tent of meeting, under the hand of Ithamar the son of Aaron the priest. And Moses and Aaron and the princes of the congregation numbered the sons of the Kohathites by their families, and by their fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered upon

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the service, for work in the tent of meeting: and those that were numbered of them by their families were two thousand seven hundred and fifty. These are they that were numbered of the families of the Kohathites, all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the Lord by the hand of Moses. And those that were numbered of the sons of Gershon, by their families, and by their fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting. Even those that were numbered of them, by their families, by their fathers' houses, were two thousand and six hundred and thirty. These are they that were numbered of the families of the sons of Gershon, all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the Lord. And those that were numbered of the families of the sons of Merari, by their families, by their fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting, even those that were numbered of them by their families, were three thousand and two hundred.

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These are they that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the Lord by the hand of Moses. All those that were numbered of the Levites, whom Moses and Aaron and the princes of Israel numbered, by heir families, and by their fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered in to do the work of service, and the work of bearing burdens in the tent of meeting, even those that were numbered of them, were eight thousand and five hundred and eighty. According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his burden: thus were they numbered of him, as the Lord commanded Moses (Num. 4:42-49).

The peace of the Lord be upon the righteous prophet,
the perfect, the pure and faithful Moses.

But if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made unto the Lord shall be the priest's (Num. 5:8). And every heave-offering of all the holy things ~~of the~~

ZIMMUT BUKKOT

of the children of Israel, which they present unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his. (Num. 5:9-10). For it is a meal-offering of jealousy, a meal-offering of memorial, bringing iniquity to remembrance (Num. 5:15). A meal-offering of memorial, which is the meal-offering of jealousy (Num. 5:13). And the priest shall take [an handful of] the meal-offering, as the memorial thereof (Num. 5:26). It is holy to the priest, together with the wave-breast and heave-thigh. After that the Nazirite may drink wine (Num. 6:20). This is the law of the Nazirite who vows, and of his oblation unto the Lord, for his separation, beside that which he is able to get: according to his vow which he voweth, so he must do after the law of his separation. And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, etc (Num. 6:22-23). At the commandment of the Lord they encamped, and at the commandment of the Lord they journeyed (Num. 9:23).

The peace of the Lord be upon the righteous prophet,
the perfect, the pure and faithful Moses.

ZIMMUT SUKKOT

And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for a statute for ever throughout your generations. And ye shall be remembered before the Lord, etc. (Num:10:8-9).

Go in and possess the land which I sware [M.T.= the Lord sware] unto your fathers, to Abraham, to Isaac, and to Jacob (Deut.1:8).

O their God, etc.

And the ark of the covenant of the Lord (Num.10:33).

And the cloud of the Lord was over them by day, when they set forward from the camp. And it came to pass when the ark set forward, that Moses said, Rise up, O Lord, and let thine enemies be scattered; and let them that hate thee flee before thee (Num.10:34-35).

And the people cried unto Moses; and Moses prayed unto the Lord, and the fire abated (Num.11:2). We remember the fish which we ate in Egypt (Num.11:5). And Moses cried unto the Lord saying, Heal her, O God, I beseech thee (Num.12:13). And now, I pray thee, let the power of the Lord be great, according as thou hast spoken, saying, The Lord is slow to anger, and plenteous in mercy and truth* (Num.14:17-18)

* AND TRUTH not in M.T.

ZIMMUT SUKKOT

Pardon, I pray thee, the iniquity of this people according unto the greatness of thy mercy, and according as thou hast forgiven this people, from Egypt even till now. And the Lord said, I have pardoned according to thy word (Num.14:19-20).

And the ark of the covenant of the Lord (Num.14:44).

And ye shall make an offering by fire unto the Lord, a burnt-offering, or a sacrifice, to accomplish a vow, or as a free-will offering (Num.15:3). Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave-offering unto the Lord. Of the first of your dough ye shall offer up a cake for an heave-offering: as ye do the heave-offering of the threshing-floor, so shall ye heave it. Of the first of your dough ye shall give unto the Lord an heave-offering throughout your generations (Num.15:19-21).

And they found a man gathering sticks on the sabbath day (Num.15:32). That ye may remember all the commandments of the Lord . . . that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God (Num: 15:39-41).

ZIMMUT SUKKOT

God is to be praised. There is only one God.

In the morning the Lord will show (Num.16:5). And it shall be, that the man whom the Lord doth choose shall be holy (Num.16:7). Speak unto Eleazar the son of Aaron the priest (Num.17:2 = E.T.16:37). And Eleazar the priest took [the brazen censers], and they beat them out for a covering of the altar: to be a memorial unto the children of Israel, to the end that no stranger, which is not of the seed of Aaron, come near (Num.17:4-5, = E.T. 16:39-40). And behold the cloud covered it (Num.17:7 = E.T. 16:42). And the plague was stayed (Num.17:13 = E.T. 16:50). Behold, I have given thee the charge of my heave-offerings, even all the hallowed things of the children of Israel (Num.18:8). And this is thine, the heave-offering of their gift (Num.18:11). All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, as a due for ever: it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee (Num.18:19). I am thy portion and thine inheritance among the children of Israel (Num.18:20). For the tithe of the children

ZIMMUT ŠUKKOT

of Israel, which they offer as an heave-offering unto the Lord, I have given unto the Levites for an inheritance: therefore I have said unto them, Among the children of Israel they shall have no inheritance (Num.18:24). Moreover thou shalt speak unto the Levites, and say unto them, When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, a tithé of the tithe. And your heave-offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the wine-press. Thus ye also shall offer an heave-offering unto the Lord of all your tithes, which ye receive of the children of Israel; and thereof ye shall give the Lord's heave-offering to Aaron the priest. Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best thereof, even the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye heave the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press (Num.18:26-30). The holy things of the children

ZIMMUT SUKKOT

of Israel (Num.18:32). And ye shall give her unto Eleazar the priest (Num.19:3). And Eleazar the priest shall take (num.19:4).

And Moses said, O Lord, the Lord, thou hast begun to show thy servant thy greatness, and thy strong hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy mighty acts? (Dt.3:24). And we cried unto the Lord, and he heard our voice, and sent an angel and brought us forth (Num.20:16). Take Aaron and Eleazar his son (Num.20:26). And he put them upon Eleazar his son (Num.20:26). And he put them upon Eleazar his son; and Moses and Eleazar came down from the mount (Num.20:28). And Israel vowed a vow unto the Lord (Num.21:2). And the Lord hearkened (Num.21:3). And against thee; pray unto the Lord. And Moses prayed for the people (Num. 21:7). This day I will begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee (Deut. 2:25). And he saw Israel dwelling according to their tribes, and the spirit of God came upon him (Num. 24:2).

ZIMMUT SUKKOT

How goodly are thy tents, O Jacob, and thy dwellings,
 O Israel (Num.24:5). Blessed be everyone that blesseth
 thee, and cursed be everyone that curseth thee (Num.24:9).
 And when Phinehas, the son of Eleazar, the son of Aaron
 the priest saw (Num.25:7). And the plague was stayed
 from the children of Israel (Num.25:8). Phinehas, the
 son of Eleazar,
 son of Aaron the priest (Num.25:11).

Behold, I give unto him my covenant of peace: and it
 shall be unto him, and to his seed after him, the covenant
 of an everlasting priesthood (Num.25:12-13).

A thousand thanks to thee for thy sacred gift, for ever
 and ever.

And the Lord spake unto Moses and unto Eleazar the
 priest, saying, Take the sum of all the congregation
 of the children of Israel, from twenty years old and
 upward, by their fathers' houses, all that are able to
 go forth to war in Israel. And Moses and Eleazar the
 priest spake with them in the plains of Moab by the
 Jordan at Jericho, saying, [Take the sum of the people]
 from twenty years and upwards; as the Lord commanded
 Moses and the children of Israel, which came for-th

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out of the land of Egypt. Reuben the firstborn of Israel: the sons of Reuben; of Hanoch, the family of the Hanochites: of Pallu, the family of the Palluites: of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. These are the families of the Reubonites: and they that were numbered of them were forty-three thousand and seven hundred and thirty (Num.26:1-7). These are the families of the Simeonites, twenty-two thousand and two hundred (Num.26:14). These are the families of Gad according to those that were numbered of them, forty-thousand and five hundred (Num.26:18). These are the families of Judah according to those that were numbered of them, seventy-six thousand and five hundred (Num.26:22). These are the families of Issachar according to those that were numbered of them, sixty-four thousand and three hundred (Num.26:25). These are the families of Zebulun according to those that were numbered of them, sixty thousand and five hundred (Num.26:27). These are the sons of Joseph after their families, Manasseh and Ephraim (Num.26:28). These are the families of

ZIMMUT ŞUKKOT

Manasseh according to those that were numbered of them, fifty-two thousand and seven hundred (Num.26:34). These are the families of the sons of Ephraim according to those that were numbered of them, thirty-two thousand and five hundred. These are the sons of Joseph after their families (Num.26:37). These are the sons of Benjamin after their families, and they that were numbered of them were forty-five thousand and six hundred (Num.26:41). These are the families of Dan according to their families. All the families of the Shuhamites, according to those that were numbered of them, were sixty-four thousand and four hundred (Num.26:42-43). These are the families of the sons of Asher according to those that were numbered of them, fifty-three thousand and four hundred (Num.26:47). These are the families of Naphtali according to their families; and they that were numbered of them were forty-five thousand and four hundred (Num.26:50). These are they that were numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty. And the Lord spake unto Moses, saying, Unto these the land shall be divided for an inheritance according to the

ZIMMUT ZUKKOT

number of names. To the more thou shalt give the more inheritance, and to the fewer thou shalt give the less inheritance: to everyone according to those that were numbered of him shall his inheritance be given. Yet the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall their inheritance be divided between the more and the fewer (Num.26:52-56). And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. These are the family of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. And Kohath begat Amram. And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. And unto Aaron were born Nadab and Abihu, Eleazar and Ithamar. And Nadab and Abihu died, when they offered strange fire before the Lord. And they that were numbered of them

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were twenty-three thousand, every male from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel (Num.26:57-62). These are they that were numbered by Moses and Eleazar the priest; who numbered the children of Israel in the plains of Moab by the Jordan at Jericho. But among these there was not a man of them that were numbered by Moses and Aaron the priest; who numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man among them, save Caleb son of Jephunneh, and Joshua the son of Nun (Num. 26:63-65). And they stood before Moses and before Eleazar the priest (Num.27:2). Let the Lord, the God of the spirits appoint (Num.27:16). And set him before Eleazar the priest (Num.27:21). And he set him before Eleazar the priest (Num.27:22). And he laid his hand upon him, and gave him a charge, as the Lord spake by the hand of Moses (Num.27:23). And he said unto him, Thine eyes have seen that which the Lord did to these two kings: so shall the Lord do unto all the kingdoms whither thou goest over. Ye shall not fear

them, for the Lord your God, he it is that fighteth for you (Dt.3:21-22).

And there is said YITH-HALLAL.

God of every god.

There is declared:

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My oblation, my food for my offerings made by fire, of a sweet savour unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; he-lambs of the first year without blemish, two day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even (Num.28:1-4). As the meal-offering of the morning, and as the drink-offering thereof, thou shalt offer it, an offering made by fire, of a sweet savour unto the Lord. And on the sabbath day two he-lambs of the first year without blemish, and two tenth-parts [of an ephah] of fine flour for a meal-offering, mingled with oil, and the drink-offering thereof; this is the burnt-offering of every sabbath,

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beside the continual burnt-offering, and the drink-offering thereof (Num.28:8-10). These shall ye offer unto the Lord in your appointed seasons (Num.29:39). And Phinehas son of Eleazar son of Aaron the priest (Num.31:6). And they brought unto Moses and unto Eleazar the priest (Num.31:22). And Moses and Eleazar the priest went forth (Num.31:13). And Eleazar the priest said (Num.31:21). Thou and Eleazar the priest (Num.31:26). And give unto Eleazar the priest (Num.31:29). And Moses and Eleazar the priest did (Num.31:31). And Moses gave the tribute, which was the Lord's heave-offering, to Eleazar the priest (Num.31:41).

The peace of the Lord be upon the righteous prophet,
the perfect, the pure and faithful Moses.

And Moses and Eleazar the priest took the gold from them, even all wrought jewels. And all the gold of the heave-offering that they offered up to the Lord (Num.31:51-52). And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tent of meeting for a

ZIMMUT ŠUKKOT

memorial for the children of Israel before the Lord (Num.31:54). * And he said unto Moses and unto Eleazar the priest *, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob (Num.32:11). And Moses gave charge concerning them to Eleazar the priest (Num.32:28). These are the names of the men which shall divide the land unto you for an inheritance, Eleazar the priest (Num.34:17). These are they whom the Lord commanded (Num.34:29). These are the commandments and ordinances which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at Jericho (Num.36:13).

p.429 "The Lord is God." to a somewhat slow tune, verse by
 16 verse. There is said the opening KIME, composed by
 the most learned and pious Abdallah ben Solomon. The
 Lord be pleased, etc.

* * not in M.T.

ZIMMUT SUKKOT

C.p. 429
l. 18

As long as the days of heaven over the earth, even as long as the days of fathers and sons, are all the days of the generations and their successions, we shall yet praise thee again, for thou art our God and the God of our fathers at all times.

Another version.

God of Adam, son of the earth, whom God formed, and his name is special. And he planted the garden of Eden and put him there to till it and to keep it.

God of him who made the ark and restored the world by it, for the sake of the lord of the day of Horeb, and the secret 'for he is flesh.'

God of Abraham who went out from Beer-sheba and came to the good land, who was the lord of goodly old age, by whose hand his foreskin he cut off.

God of righteous Isaac who supplicated God upon the holy mount; he was bound and he was set apart, and from the knife he was delivered.

God of him who was steadfast in the vow, from whom arose a pure race, and from whom a drop of light was distinguished; and he has twelve names.

ZIMMUT SUKKOT

C.p.430
1. 1

God of 'the son of fruitfulness' [Joseph] who did not approach to whoredom; he was an interpreter of dreams, and as he spake so the matter was.

God of the faithful prophet who was entrusted with the truth; because of this and by reason of it he was the choicest of all flesh.

God of Aaron and Eleazar, and the overseer Ithamar, and of him who stayed the plague; and the covenant of peace he burned as his sacrifice.

By these may he bless you, and renew your restoration, and restore your joys: may he bless* you and keep you. May he verily accept your supplication, and heal you from all sickness. May your sabbaths be good before God, O you who are here arrayed.

Amen. I am who I am.

This KIME was composed by the lordly upholder, the deliverer, our master Abisha the composer - God be pleased, etc.

* There is apparently a misprint in C.p.430, line 7. Read תכרר.

ZIMMUT SUKKOT

C.p.430
1. 13

We worship and we say, "Let the Creator be praised," who thus created and established everything by his command. He established everything, as you see from the glory of it. He gave to every man wisdom, and he put his wisdom in his head, and its veils (?) in his power. Truth illuminated it. Heavens and earth were made, and he based its construction on their construction, because they are the pillars and roots of the world. He set the heavens as a veil of the covering; and Kebala' made the heaven of heavens for his holiness, and upon the clouds of his habitation the substance of the heavens. He raised up there a habitation, and established it [in] his holiness. The angels of the Lord were standing there, these being the priests, the ministers of his holy place; they were in divisions, and of varying grades. Of these is that [division] which stood ministering both morning and evening. They do not turn aside in the house of their ministration, and do not leave the opening of the tent of meeting. Their ministration is perpetual: they do not move. They are the noble ones of the lofty [places?] and glorious, who ascend

ZIMMUT SUKKOT

C.p. 430 and descend, making perfect supplication of him.
 1. 21 They recount the creation of all things, and they perform all actions, whether things are to be revealed and whether they are right when they are created in his 'house.' They stand at the gate of heaven, and 'priests' who minister there speak*. These bring the truth of the matter in their ministrations to the minister of God in the house, and before him they expound, and go forth with answers to everything, and knowledge of all actions, and the excellence of all judgments, when they perform before him, as you see from the speakers. And from there he goes forth, and finds wonders done in heaven, the stars and their orbits, the luminaries and their lights every one of them, their traversing and their creation; each constellation in its degree, each star in its glory, according to its appointed position. The light of the stars so high - those who calculate, when they count them, grow weary. They only speak about circles, of the circles of the light of heaven, which are centred on foundations at the extreme end of calculation where they minister.

* cf. Exodus 30:20, etc.

ZIMMUT SUKKOT

C.p. 430
1. 31

Now is the hour when I mention the two luminaries, which those possessed of an understanding of this reckoning seek; they apprehend them. For only that which is done by them can have value for them, and their actions concerning them comprise truth. The meeting is the conjunction, and the conjunction is as it is, so that the hearer says that they are made one to the other at one time, and one is conjoined with the other in one constellation. And this is something which the intelligence cannot observe from many quarters, which no king knows, no wise man hears, and they cannot grasp them. There is a guiding luminary after a moving luminary, each of which is itself bound to itself, [coming] from afar [and going] afar. Their operations are fixed beforehand: they move in their courses, each of which is on its 'throne.' One does not draw near to the other nor touch the other, for God clothed the great luminary with exalted garments in the form of a flaming fire in the heavens over the earth. He has caused you to see its fire, and he has made the highest parts the seventh. The great luminary is a chariot in the fourth heaven. He spread out a firmament of water which flows in the

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C.p.431 seventh heaven. The fire descended from the fourth
 1. 9 into the luminary's constellation and its 'minister.'

The high-priest does not move, he stands: then descends and sets off with his chariot and horse. The two of them are truly joined together harmoniously in their constellations. He goes forward, testifies of them, and makes no false response. The chief of the priests testifies of the chief of the stars with true testimony once every thirty days; every opening [of months] is in his head. He takes pleasure in its law, and his congregation take pleasure. He proceeds to them; they are advanced according to this teaching; each month comes with its new moon. As there are stars in heaven, so there are stars on earth. If you seek to behold those above, look to Israel below and to deeds which they do. They have twelve 'constellations,' they have twelve tribes; they have a great star and they have a great priest upon whose head the oil of anointing is poured. As the one was in the midst of the gardens, so the other is in the midst of the lands. One is the star and head of the fourth [heaven], and the other is the star

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C.p.431
l. 18

and minister of Levi. The one cuts across the constellations of its heavens in six months and returns through its 'window,' its bases and its column. The other cuts across the constellations of his tribes in six months and returns through his 'window.' How good is he and how [sweet] his honey. The priest goes forth in truth from his house as his companion goes forth from his place. He goes up* to [his] place; he goes down, he speaks, he blows his trumpet.

Every festival comes in its appointed time; every festival comes in its holiness; every month comes in its new moon; and Israel said, "Draw near unto me, I pray." And they drew near. Welcome, O our festivals; welcome, O our festivals; welcome, the beginnings of our months. They come upon us with joy and happiness, the whole is from the Lord of the Godhead. One is the whole in his priesthood, and the other is the whole in his priesthood**. Each came from his place, and they were gathered together on Mount Sinai being glorified

* reading with O5 *po*

** reading with Cowley *בכהנותו*

ZIMMUT SUKKOT

C.p.431 in the conjunction of the priest and his breastplate,
 1. 27 and Israel and its priest*. "And they will take,
 and they will give, each man a ransom for himself,
 that there be no plague among them." "May he make you
 a thousand thousand times as many as you are." And
 they shall be sanctified by his holiness: by the holi-
 ness of this day may he accept you and hear your petit-
 ion, and may he subdue the land before you. May we
 again commemorate this day which the merciful God
 blessed and whose holiness he made exalted. May he
 clothe you with its holiness which shall be named
 Zimmut, in which you shall rejoice throughout all
 lands, for the Lord wrought deliverance for his people
 by Moses his man. It shall be blessed and a cause of
 blessing for you and for your assembly. May he restore
 you to his deliverance with joy and with gladness. May
 you be truly exalted and prosper; may all your prayers
 be accepted; and may your sabbaths be good from God,
 O you who are here assembled.

Amen. I am who I am.

* reading with L8 and O5 כהנו

ZIMMUT SUKKOT

C.p.432
1. 4

On it also a single verse composed by the most learned, pious Abdallah ben Solomon - the favour of God, etc.

The name of the Lord be glorified - Lord of lords, the great King, Ruler of all mighty ones, unchanging Sovereign who is eternal always, mighty in his dominion, whose deeds are great. Let us tremble for fear of him and let us be worthy in all years: let us submit ourselves and be subservient. Let us acknowledge him throughout days and years who chose Israel, and made them exalted above all the peoples of the world. He called them sons, and sent to them Moses, the elect of the faithful, and appointed for them sabbaths and festivals, whose holiness is great. Of these this is the Sabbath of the Zimmud, whose holy things are calculated, which announce in anticipation of them the seventh month. It is the day of atonement for iniquities, then Tabernacles and the eighth day in which joys are renewed. May they pass over you with joy and peace, and may you be in loving-kindness a hundred years, O assembled ones. May there be an increase among you, and may he prosper your future, hearkening unto you,

ZIMMUT SUKKOT

C.p.432
1. 15

and adding to your numbers: May he take away from you all oppression and anger and plagues. May the Lord keep you as a mother her children. May he bring to pass for you his word [given] by the holiest of all instructors, "And I will remember for them the covenant with the forefathers."

Amen. I am who I am.

On it also a single verse composed by the late, be he forgiven, Abdallah ben Berakhah, the Raftawi - God deal with him in mercy, Amen.

Because of what he gave to me, I will always give thanks to him with my soul and with my strength; I will not deny [him], who established my body in a flash, and everyone learns that I give to all his truth, with intelligenco not with pride. When I desire to discover what exists I find that things are created stage by stage. He completed the making of created things in six days according to the mind of the Almighty; only he created Adam last and put him in a garden to keep all his statutes, to keep the sabbaths

ZIMMUT SUKKOT

C.p.432
1 29

and feasts, the holiness of which he revealed through the highest of all servants, the great prophet Moses who was faithful in performing mighty miracles. Through him he redeemed Israel from the iron furnace and he commanded them statutes. "The Lord spake unto Moses, saying, "When thou takest the census of the people of Israel, then each shall give a ransom for himself [to the Lord] that there be no desolation* among them - he shall give half a shekel according to the shekel of the sanctuary" for the performance of that which is done in the service of the tent of meeting, both fathers and children, twice a year according to the exact command of God. It shall be a statute which bestows blessing upon those who are met here. Every year [when] you [come] in loving-kindness you shall perform worthy deeds, and we shall be in your ministrations. All of us praise the Lord the great Speaker, "And there is none that can deliver out of my hand" (Deut.32:39).

Amen. I am who I am.

* M.T. "plague"

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Your good sabbaths are from God, etc.

There is said a SHABBEHU the author of which we do not know - the Lord have mercy on him. Amen.

Praise the Lord who is everlasting in his exaltation, and always exalt him like whom there is none other. There shall be none like him. He made the creatures to arise: they arose from nothing, for by his power they were established. They were established when he spoke and when he looked.

Majesty belongs to him.

Exalt the Lord, our God, the One. Exalt the Lord like whom there is none other: and exalt him who is greater than everyone. He did not bear and he was not born - he was not born of anyone. He has no second and no companion, and is incomparable. Hence we say, "The Lord our God is one Lord," the Everlasting who is enduring, who is great in his dominion.

Majesty belongs to him.

Offer praises and lauds to him who is one, alone, separate, pristine, eternal, by himself; the Upright, the Righteous, besides whom there is none other.

ZIMMUT SUKKOT

C.p.433 O happy, O happy is he who stands before him, who
 1. 22 exalts and magnifies him, and sings of his loving-
 kindness. It is good for us to say, "Majesty belongs
 to him," at all times.

Majesty belongs to him.

The Lord is the God who is splendid in his holiness;

The Lord is the God who blessed the Sabbath day and
 hallowed it;

The Lord is the God who sent Moses his man;

The Lord is the God who appointed his sabbaths and

determined his festivals;

The Lord is the God who said, "And each man shall

give a ransom for himself,"

Raise your hands, etc.

to the Great God, etc.

To God, the Lord of lords;

To God who sent Moses the choicest of the faithful;

To God who said, "And I will remember for them the

covenant with the forefathers;"

To him who wins every battle and endures for ever,

Raise your hands, etc.

ZIMMUT ŠUKKOT

C.p.434
1. 1

We proclaim in the name of the Lord, the Most Upright of the upright; and we pray to him by the Meritorious, the pure ones, by the name of Abraham who went down to Egypt, by the name of him who enquired about the burnt-offering upon one of the mountains, by the name of him who made/vows and the tithes, and by the name of him who gave provisions to every seeker ~~provisions~~, and by the name of Moses son of Amran the choicest of the scribes, He will hear the sounds of your supplication and will increase all your glories.

In his righteousness God is merciful
and piteous.

The God of Aaron the priest who ministered in the tabernacle, the tabernacle of the Lord God piteous and merciful, bless your life, O assembled congregation. The Lord give to you good things of his bestowal; and the Lord forgive you all your sin and iniquity by the merit of the Three and Joseph, and Moses the faithful, and by the holy Name of the Great One, the Powerful, the Judge.

Amen. I am who I am.

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C.p. 434
1. 12

The God of Eleazar, chief prince of the Levites, lengthen your days which are here established: the Lord give you all loving-kindness and benefits: may he bring you back to what you were as numerous as the stars. May he deliver you from the hands of the enemies, by the merit of the Three and Joseph and him who received the holy books, and by the holy Name of the Great One, the Nearest of the Near.

Amen. I am who I am.

The God of Ithamar, the overseer of the equipment, who ministered in the tabernacle of the Lord the Greatest of the great, bless your life, O you who petition piously. The Lord accept from you all prayers and justify you by his righteousness; and may you be accepted on this Sabbath of the Zimmot during which you pray, and by the holy Name of the Great One, the Greatest of the great.

Amen. I am who I am.

The God of Phinehas, who was zealous for the jealous God and slew in his zeal those who were found out in adultery, and took the priesthood for himself and for his descendants in exaltation. And fifty

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C.p.434 he divided to him from Israel as a goodly gift (Num.31?).
 l. 23

The Lord give you every good thing and every favour,
 and remove from you every foe and every enemy, by the
 merit of the Three and Joseph and Moses the faithful,
 and by the holy Name of the Great One, the Powerful,
 the Judge.

Amen. I am who I am.

The God of Joshua and Caleb and the Seventy Elders
 restore in your time the days of favour. May he del-
 iver you from the hands of foes and enemies; may he
 keep your life, fathers and sons, and may he open your
 storehouses at all times, by the merit of the Three
 and Joseph and Moses the choicest of the faithful,
 and by the holy Name of the Great One the Giver of gifts.

Amen. I am who I am.

C.p.435 May this Sabbath of the Zimmot be a blessing to you,
 l. 1 O holy congregation. The Lord accept from you all
 supplications. May he answer your petitions at the
 end and at the beginning. May you see, O congregation,
 deliverance from the enemies, by the merit of the Three
 and Joseph and Moses his man, and by the holy Name of
 the Great One, the Powerful, the Holy One.

Amen. I am who I am.

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1. 6

May you celebrate again this day for a hundred years. My words to you all, O assembled congregation, are: The Lord keep your life, and for a hundred years may you observe this Sabbath of the Zimmut, yourselves being in your joyfulness. Thus may he keep the lives of you all, you and your sons, by the merit of the Three and the King and Moses your Prophet, and by the merit of Aaron and his sons who anoint your priests. The conclusion of my words is - so may he have pity on your life.

The Lord passed by before him, etc.

Durrān. "Great is God, etc.

Then KI-BeSHEM and the CONGREGATIONAL QATAF which is the QATAF of COVENANT and SABBATH.

[continued over

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C.p.435 And God blessed the seventh day and hallowed it:
 1. 12 because that in it he rested from all his work which
 God had created and made (Genesis 2:3). And I will
 establish my covenant (Gen.6:18). And I will establish
 my covenant with you (Gen.9:11). And God said, This
 is the token of the covenant (Gen.9:12). And it shall
 be for a token of a covenant (Gen.9:13). And I will
 remember my covenant . . . and I will look upon it,
 that I may remember the everlasting covenant (Gen.9:
 15-16). And God said to Noah, This is the token of
 the covenant (Gen.9:17). And these were confederate
 with Abraham (Gen.14:13). In that same day the Lord
 made a covenant with Abram, saying (Gen.15:18). And
 I will make my covenant (Gen.17:2). As for me, behold,
 my covenant (Gen.17:4). And I will establish my cov-
 enant for an everlasting covenant (Gen.17:7). And as
 for thee, thou shalt keep my covenant (Gen.17:9). This
 is my covenant (Gen.17:10). And it shall be a token
 of a covenant (Gen.17:11). And my covenant shall be
 in your flesh (Gen.17:13). And thou shalt call his
 name Isaac: and I will establish my covenant with him
 for an everlasting covenant (Gen.17:19). And he estab-

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lished his covenant with Isaac (Gen.17:21). And both of them made a covenant (Gen.21:27). And they made a covenant at Beer-sheba (Gen.21:32). And let us make a covenant (Gen.26:28). And now come, let us make a covenant (Gen.31:44). And God remembered his covenant with Abraham, and with Isaac, and with Jacob (Exodus 2:24). Also I have established my covenant (Ex.6:4). And I have remembered my covenant (Ex.6:5). The Lord shall fight for you, and ye shall hold your peace (Ex.14:14). [The Lord is] my strength and my song, and he is become my salvation: this is my God, and I will praise him; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name (Ex.15:2-3). Blessed is his name. And [if] thou wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the Lord that healeth thee (Ex.15:26). O Lord, the Lord, heal us from every disease. That which the Lord spake, a solemn rest, a holy sabbath unto the Lord (Ex.16:23). For to-day is a sabbath unto the Lord (Ex.16:25). And on the seventh day is the sabbath (Ex.16:26). And there

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shall be on the seventh day (Ex.16:27). See, for the Lord hath given you the sabbath; abide ye every man in his place, let no man go out of his place on the seventh day (Ex.16:29). And the people rested on the seventh day (Ex.16:30). And ye shall surely keep my covenant (Ex.19:5). Keep the sabbath day. But the seventh day is a sabbath (Ex.20:10). And he rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it (Ex.20:11). Six days shalt thou do thy work, and on the seventh day thou shalt rest (Ex.23:12). And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee (Ex.23:25). And I will discomfit all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee (Ex.23:27). And he took the book of the covenant (Ex.24:7). And he said, Behold, the blood of the covenant (Ex.24:8). When thou takest the census of the children of Israel, each shall give a ransom for himself to the Lord when thou numberest them. The rich shall not give more, and the poor shall not give less. And thou shalt take the atonement money, and shalt appoint it for the service of the tent of meeting; that it may bring the

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people of Israel to remembrance before the Lord, so as to make atonement for yourselves (Ex.30:12, 15, 16). Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord which sanctify you (Ex. 31:13). Ye shall keep the sabbath therefore, for it is holy unto you (Ex.31:14). But on the seventh day is a sabbath of solemn rest, holy to the Lord: whosoever doeth any work in the sabbath day (Ex.31:15). Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant (Ex.31:16). And on the seventh day he rested and refreshed himself (Ex.31:17).

O Lord, the Lord, turn from thy fierce anger, and repent of this evil against thy people. Remember Abraham, Isaac and Jacob (M.T.= Israel), thy servants, to whom thou swarest by thine own self (Ex.32:12-13). And I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy (Ex.33:19). And the Lord came down in a cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the

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Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth (Ex.34:5-6). And pardon our iniquity and our sin, and take us for thine inheritance. Behold I make a covenant (Ex.34:9-10). Six days shalt thou work, but on the seventh day thou shalt rest (Ex.34:21). I have made a covenant with thee. And he wrote upon the tables the words of the covenant (Ex.34:27-28). Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to the Lord. Ye shall kindle no fire throughout your habitations on the sabbath day (Ex.35:2-3). Neither shalt thou suffer the salt of the covenant of thy God [to be lacking] (Lev.2:13). And Aaron lifted up his hand over the people (Lev.9:22), and blessed them; and he came down from offering the sin-offering, and the burnt-offering, and the peace-offerings. And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of the Lord appeared unto all the people (Lev.9:22-23). Ye shall be holy, for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and ye shall keep my sabbaths;

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I am the Lord your God (Lev.19:2-3). And thou shalt love thy neighbour as thyself; I am the Lord (Lev.19:18). Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord (Lev.19:30). Blessed is the Lord who said: The set feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my set feasts (Lev.23:2). Six days shall work be done; and on the seventh day is a sabbath of solemn rest, an holy convocation; ye shall do no manner of work: it is a sabbath unto the Lord in all your dwellings (Lev.23:3). And on the seventh day is a holy convocation: ye shall do no servile work (Lev.23:5). And Aaron and his sons shall set it in order from evening to morning before the Lord (Lev.24:3). That it may be to the bread for a memorial, even an offering made by fire unto the Lord (Lev.24:7). Every sabbath he shall set it in order before the Lord continually; it is on the behalf of the children of Israel, an everlasting covenant (Lev.24:8). Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord (Lev.26:2). And I will have respect unto you (Lev.26:9), and make you fruitful, and multiply you; and I will establish my covenant with you (Lev.26:9). And I have broken the

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bars of your yoke, and made you go upright (Lev.26:13).

Then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with

Abraham will I remember (Lev.26:42). But I will for their sakes remember the covenant of their ancestors (Lev.26:45).

These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses (Lev.26:46).

The peace of the Lord be upon the righteous prophet, the perfect, the pure, the faithful Moses.

Say unto them, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. So shall they put my name upon the children of Israel; and I will bless them (Numbers 6:24-27). And ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your set feasts . . . and they shall be to you for a memorial before your God: I am the Lord your God (Num.10:9-10). And the ark of the covenant of the Lord (Num.10:33). And the ark of the covenant of the Lord (Num.14:44).

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On the sabbath day (Num.15:32). I have given [them] unto thee, and to thy sons and to thy daughters, with thee, as a due for ever (Num.18:11). A covenant of salt for ever (Num.18:19). Behold, I give unto him my covenant of peace (Num.25:12). And it shall be to him, and to his seed after him, the covenant of an everlasting priesthood (Num.25:13).

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l. 13

O Lord God, merciful and piteous, forgive thy people Israel whom thou hast redeemed, O Lord. Blessed is our God, and God be praised. There is only one God. There is only one God.

They go up from the Circle during the following verses of "Welcome," which is by the Elder Margah, God be pleased, etc.

"Welcome, O fast day," etc.

May you celebrate again the day of the fast. Lift up your faces to the tabernacle, and say, "Forgive thy people Israel whom thou hast redeemed, O Lord."

Then quickly, "And it shall be to the children of

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1. 20

Israel for a memorial." etc. The Three Proclamations, followed by, "We all of us take our stand," all of it verse by verse. Then the QADDISHA, and, "All of you," etc. There is said a hymn composed by our Lord the High-priest Eleazar ben Pinhas, the brother of our lord Abisha the composer - God be pleased. etc.

God of gods, the Mighty One, Great is his name. God Most High is his name. What greatness and strength ~~is~~ his. Merciful, he dwells in isolation, having no form and none like unto him, matchless and incomparable. His place is not known, having neither border nor bounds. There is not to be found any like him. The Lord is one: and there is no name like his.

With the mind's eye we observe the glories of thy doing, for it is witness of thy perfect wisdom. Behold, thou art without a second in all the work of thy creation. There is not any with thee. Who can hinder what thine exaltation reveals? O Lord, thou art the Eternal, who art apart in thy oneness, having no companion, and none second to thee in thy Godhead,

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C.p.435 who hast created all and didst begin [it] by thine
 l. 29 exalted will.

Great is the Lord our God who hast made all by ten words in the six days. In his greatness he divided three and three, the first [command] and the second, and that in which he revealed the dry land with great light. He consecrated these days. On the fourth he created stars and luminaries for signs and festivals and for days. He appointed years to know 'chambers' which are sanctified in the year.

The ways of the festivals are constructed upon foundations - the two luminaries which are set in the firmament. A truly accurate reckoning has four pillars of different types and grades joined to each other; by them the days of the festivals are known, which the Lord, the most glorious of the glorious, appointed.

The soul was delivered by the name of the commandment which is in the law, the holy Scripture; the law of Moses the man, lord of the day of Hereb, who walked upon the fire and the flaming coals, upon whose hand

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C.p.436 God sent down two tablets, a righteous faithful
 1. 8 prophet, whose every law is good, whom the Lord
 sent with magnificent signs.

And thus God commanded him by a holy commandment, that Israel the delivered people should cross over into the wilderness of Sinai. He spoke it when he said, "When thou takest the census of the children, thou* shalt give a ransom for the soul of half a shekel, the rich and the poor with supplication; he shall not give more and he shall not give less"**. Happy are those who do according to that which he has written for us in the holy law.

This silver they shall give for the work of the tabernacle, and the calculation of the silver from the census of the congregation has been fixed at a hundred talents for the hundred pillars which have been established; there are ninety-six in the reckoning of it, and four in addition, for the pillars of the curtain are given; seventeen hundred - and perfect are its scales - pegs for the pillars of the sanctuary and tabernacle of the Lord.

* M.T. 3rd pers.plural.

** variation from M.T. of
 Exodus 30:12 ff.

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1. 18

Let us perform and observe this statute in the festival always according to the judgment of the holy law and the commandment which Moses propounded by way of the reckoning which the son of Terah handed down, from Noah the righteous whose ways were excellent, from Adam who was formed from the dust of the earth, from the holy angels, from the Lord of power.

Good are the festivals which are ordered in the year; they are summer and winter, and they are bound together. The first and the seventh: in both are deliverances. A statute belongs to each of them by the calculation of the two luminaries, the greater and the lesser which begin in their goings, the going of the greater from noon to noon, and the lesser coming afterwards; they come back into conjunction.

In the day of the conjunction of the moon and sun there are statutes for us handed down from of old, from the days of the fathers unto our days today in the giving of the cycles. And they shall take and they shall give the ransom of souls, that there be no plague among them in commemoration of the rods. For it is a gate for the days of the festivals and joys,

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1. 29

during which the calculation is brought together in all places, the first of the month and of the festival, of the days and hours.* This time is the sabbath of its wondrous luminaries. The house of Israel shall call its name the Zimmut all the days of the festivals. Thus their number - which are called holy convocations - their number is seven, revealed before you. The first was deliverance for your fathers, and the last shall be an assembly for you. In them you shall make supplication that your prayers shall be accepted by him who said, "And ye shall be delivered from your enemies," and also in the day of your joys and in your festivals, in the chief of your months.

We have said, etc., And let us say, etc.

Before the Lord our God we spread out our palms this day, for this day is a holy beginning for the festivals: for in it there is joy and atonement and first-fruits at the beginning of the seventh month which is designated by four names; for on the tenth of it are pardons for every soul. In it are four

* Cowley misprint for שיצו

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1. 7

lights which reach to the roots; and the root in all flesh is wind and water, earth and fire. Four times are alternated, they pass and are renewed. They are cold and heat, summer and winter. Morning and evening do not cease. There shall arise in it four of incomparable holiness - they are Sabbath, Memorial, Trumpet blowing, and holy Convocation.

How exalted is the seventh month: its names are honoured, and its glory is in the seasons by which they are appointed. The Lord appointed for his people therein four festivals. The first thereof is a solemn rest from all work*; then the trumpet blowing of the holy convocation with all hands; and memorial for offerings by the holiest of children who supplicated the Lord in it, in the holiest of the places of worship.

It is known that in the tenth day of the seventh month there is appointed for Israel and his seed a release from his iniquity and guilt and transgression. On the fifteenth of it there is accepted what the fathers of the multitude of nations called out before the Lord at his altar. The Lord will see what he

* Cowley misprint for וְיָמְנוּ

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1. 18

will say to-day. On the mount of the Lord they shall see the day of great blessing, when the congregation shall hear in the name of the great Lord that there is none but he. [Israel is elected. It is good for them that they understand in the seventh day the pilgrimage in which all of Israel are assembled in the house and place of the Lord, both men and women, young and old, for the conclusion of the convocation with its holy teaching. The king has entered, and in his hand he has raised [the offering] in his sanctuary before the altar of the Lord, who is enduring in his greatness.

According to the number of seven days - which do not vary - the day will go and come; and the morrow with its trespass-offering - for the seventh day is holy. Blessed are those who are sanctified. And the seventh of the festivals is the eighth day [of Sukkot]. He appointed it by itself as the crown of the twenty-two concerning the signs of his holy book. In them the world was established, from the end of it to the beginning of it. Happy are the people who inherit this day [when] the plague was stayed from

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C.p.437 Israel, in his house and in his soul. On the eighth
 1. 28 day is the assembly of him who spoke through his man,
 "It shall be to you that ye shall do no manner of
 servile work" (cf. Numbers 28:18).

I will recall before you the interpretation of the memorial of the festivals - gracious memorials to distinguish you from all peoples and to instruct you according to the whole law which your priests will teach you in the Passover and six festivals in the day [when you meet in] your sanctuary, and Unleavened bread, and Tabernacles, in all your dwellings, and what is done in them in place of your offerings. Joys will be brought together, and on the day of your joys you shall perform these things to the Lord in your festivals.

The Lord our God commanded us in his gracious commandment, statutes and judgments and laws and your holy festivals, constructed in seven upon the edifice of truth, for it is something new day and night. And they will fulfil the seven [festivals] and the seven days of the garden, and the seven festivals,

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1. 7

and the seven sabbaths, and the seven months, and the seven weeks. This day is a great sabbath in which is proclaimed the Zimm^ut. In it there are gathered assemblies for the census, "and each shall give a ransom for himself that thou mayest stay the plague" *. We praise him continually for these gifts.

Thy congregation Israel this day will petition thy salvation, that thou mayest look down from thy dwelling and remember thy covenant with the Meritorious-ones who delighted in thy Godhead, and went after thee, and kept thy laws. Have mercy on their seed and establish for them thy covenant by the merit of thy righteous servant, thy faithful-one, and the son of thy house. Happy are you, O Israel, if you make good your repentance. From it shall arise this day the beginning of the giving of thy dread and thy fear. Blessed are you in your coming in and blessed are you in your going out.

Favour and mercies and blessing this day are for those who keep the law of Moses the mighty prophet, who fasted on mount Sinai, praying and standing before

* variation on the M.T.

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1. 16

God the merciful King, until he gave to us the law in which everything is revealed. Every understanding and wise man* will make us to fear [these] things: all wisdom and all knowledge shall arise for the keeping of it. "The Lord lift up his face upon thee and give thee peace."

In the Sabbath of the Zimmut Israel shall commemorate and shall take the census, "and each shall give a ransom for himself to the Lord: each who is numbered in the census shall give this." And so the numbering was in the hand of Ithamar. So the numbering of the assembly by hundreds, a hundred talents, a thousand and seven hundred for the deliverance of his people in the wilderness for a memorial. Let me remember my covenant. Therefore say to the children of Israel, "And it came to pass in the morning watch the Lord looked down in the pillar of fire and of cloud." And he will bind the foes. And Israel cried. "Then Moses sang [this] song to the Lord," who said, I am the Lord thy God who remembers my covenant. And the Lord will remember. These are

* Cowley misprint for DICH

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C.p.438 the statutes and judgments: and the conclusion
 1. 27 of the matter is, what he has done you shall surely
 commemorate.

May you celebrate again the day, O people,
 O keepers of the way, the way of the Lord God. He
 will be exalted in your going in the ways of the law,
 and there shall not be any like you. Keep what he
 commanded you, and go out from the days of darkness
 that he may have compassion on you in his goodness,
 and prolong the days of your life, by the Three and
 Ben Porath [Joseph] whose name was called King, and
 him who stretched out his hand over the heavens and
 there was darkness, and the name [of him] who called,
 "I am the Lord thy God."

There is none like the Lord our God.

C.p.439 There is said after that Durrān. "O Great Glory,"
 1. 1 and Marqah. "Thou art the Lord, Creator of the whole
world," and, "The Glorious Lord is One,"

Then is said a YISHTABBAH, composed by our lord
the great High-priest, our Lord Abisha - the favour
and forgiveness of the Lord be upon him, Amen.

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1. 5

The Lord of the Godhead, etc.

Then KI-BOSHEM. They say the QATAF of the TenWords, and it is this:Glorified be the reader who reads, etc.

[combined with the QATAF of the Meritorious below]

After these all (correct) of, "Be He exalted."Then the QATAF of the Meritorious which is this:

[continued over

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1. 10

And God blessed the seventh day and hallowed it, for in it he rested from all his work which God created and made (Genesis 2:3). YITH-HALLAL,

There is only one God. And God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob (Gen. 50:24). And God remembered his covenant with Abraham, and with Isaac, and with Jacob (Exodus 2:24).

And he said, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob (Exodus 3:6). O their God, and O their Lord, be

merciful unto us for their sakes, and hear the sound of our cries in the remembrance of their covenant,

YITH-HALLAL. There is only one God.

The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. . . the Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto me

(Exod. 3:15, 16). In order that they may know that the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto

thee (Exod. 4:5). O their God, and O their Lord.

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Blessed be he who said. I am the Lord, and I appeared unto Abraham, and unto Isaac, and unto Jacob as God Almighty. And I will bring you into the land concerning which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob (Exod.6:2,3, & 8). Lord, the Lord, turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Jacob (Exod.32:12-13). Depart, go up hence, thou and the people whom thou didst bring up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob (Exod.33:1). And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember (Leviticus 26:42). Go in, and possess the land which I swore to your fathers, to Abraham, to Isaac, and to Jacob (Deut.1:8). O their God, and O their Lord. And on the sabbath day two he-lambs of the first year without blemish, and two tenth-parts of [an ephah of] fine flour for a meal-offering, mingled with oil, and the drink-offering thereof: this is the burnt-offering of every sabbath, besides

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the continual drink-offering thereof (Numbers 28:9-10).

YITH-HALLAL. There is only one God. Surely none of the men that came up out of Egypt, from twenty years old and upwards, shall see the land which I swore to Abraham, to Isaac, and to Jacob (Num.32:11).

C.p.439
l. 11

After this they begin the QATAF from Deuteronomy
at this point:

[continued over

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1. 12

Go in and possess the land which I sware* to thy fathers, to Abraham, to Isaac, and to Jacob (Deut.1:8). The Lord, the God of your fathers, make you a thousand times so many more as ye are, and bless you, as he promised you (Dt.1:11). For the Lord thy God will bless thee in all the works of thy hands . . . the Lord thy God hath been with thee; thou hast lacked nothing (Dt.2:7).

A thousand thanks to thee for thy lovingkindness.

I commanded Joshua at that time, saying, Thine eyes shall see that which the Lord did to these two kings: so shall the Lord do (Dt.3:21). For the Lord (Dt.3:22). And I besought the Lord (Dt.3:23). But ye that did cleave unto the Lord your God are alive every one of you to-day (Deut. 4:4). For what great nation is there that hath a god so near to him? (Deut.4:7). And what great nation is there that hath statutes and judgments so righteous as all this law? (Deut.4:8). But make them known unto thy children and thy children's children; the day that thou stoodest before the Lord thy God in Horeb (Dt.4:9, 10). And he declared unto you his

* M.T. has 'the Lord sware'

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covenant (Dt.4:13). And he brought you forth from the iron furnace (Dt.4:20). Take heed to yourselves lest ye forget the covenant of the Lord your God, for the Lord thy God is a consuming fire, a jealous God (Dt.4:23-24). But if from thence ye seek the Lord thy God, thou shalt find him (Dt.4:29). And thou shalt return unto the Lord thy God, and thou shalt hearken to his voice, for the Lord thy God is a merciful God; he will not fail thee, nor destroy thee, nor forget the covenant of thy fathers which he sware unto them (Dt.4:30-31). Unto thee it was showed, that thou mightest know that the Lord he is God, in the heavens above and upon the earth beneath; there is none else (Dt.4:35). The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord spake face to face with you in the mount out of the midst of the fire, [I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid because of the fire, and went not up into the mount] saying . . . (Dt.5:2-5). And the Lord heard the voice of your words when ye spake unto me (Dt.5:28, M.T. 5:25).

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And hear, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily like as the Lord God of thy fathers spake unto thee in a land flowing with milk and honey (Dt.6:3).

Glorified be our Lord, the First-one, Glorified be his mercies which cease not. Glorified be God.

There is only one God.

Hear, O Israel, the Lord our God is one Lord (Dt.6:4).
 And it shall be, when the Lord thy God shall bring thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob (Dt.6:10). O God, etc.
 And thou shalt do that which is right and good in the sight of the Lord thy God, that it may be well with thee, and that thou mayest go in and possess the good land (Dt.6:18). And [the Lord] commanded us (Dt.6:24).
 That the Lord thy God, he is God; the faithful God, keeping covenant and mercy with those who love him (Dt.7:9). The Lord thy God shall keep with thee the covenant and the mercy which he sware unto thy fathers: and he will love thee and bless thee, and multiply thee. Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among

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your cattle. And the Lord will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee (Dt.7:12-15). Thou shalt well remember what the Lord thy God did unto Pharaoh and unto all Egypt (Dt.7:18), For the Lord thy God is in the midst of thee, a great God and terrible (Dt.7:21). And thou shalt remember all the way (Dt.8:2)..That man doth not live by bread only, but by every thing that proceedeth out of the mouth of the Lord doth man live (Dt.8:3). And thou shalt eat and be full, and thou shalt bless the Lord thy God for the good land which he hath given thee (Dt.8:10). But thou shalt remember the Lord thy God, for it is he who gives the power to get wealth; that he may establish his covenant which he sware to thy fathers, to Abraham, to Isaac, and to Jacob (Dt.8:18). And that he may establish the word which he sware to thy fathers, to Abraham, to Isaac, and to Jacob (Dt.9:5). Remember, and forget not (Dt.9:7). When I was gone up into the mount to receive the tables of stone, even the tables of the covenant (dt.9:9). It came to pass at the end of forty days and forty nights, that the

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Lord gave me two tables of the covenant (Dt.9:11).

the two tables of the covenant were in my two hands

(Dt.9:15). And I fell down before the Lord (Dt.9:18).

And I prayed to the Lord, and said, O Lord God, destroy

not thy people and thine inheritance, which thou hast

redeemed by thy greatness, which thou broughtest forth

from Egypt by thy strong hand. Remember thy servants,

Abraham, Isaac, and Jacob (Dt.9:26-27). O God, etc.

Look not unto the stubbornness of this people, nor to

its wickedness and its sin (Dt.9:27). And Eleazar his

son ministered in his stead (Dt.10:7). The Lord separated

the tribe of Levi to bear the ark of the covenant of

the Lord (Dt.10:8). For the Lord your God, he is God

of gods, and Lord of lords, the great God, the mighty,

and the terrible, who regardeth not persons, nor taketh

reward (Dt.10:17). And thou shalt love the Lord thy

God, and shalt keep his ordinances, statutes, judgments

and commandments always (Dt.11:1). That ye may be strong

(Deut. 11:8). The fear of you and the dread of you

shall the Lord your God lay (Deut.11:25). Thou shalt

set the blessing upon Mount Gerizim (Dt.11:29). And

ye shall rejoice in all that ye put your hands unto

(Dt.12:7). And ye shall rejoice before the Lord your

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God (Dt.12:12). And thou shalt rejoice before the Lord thy God (Dt.12:18). That the Lord may turn from the fierceness of his anger and show thee mercy, and have compassion on thee, and multiply thee as he hath sworn to thy fathers; when thou shalt hearken to the voice of the Lord thy God (Dt.13:18-19 = E.T. 13:17-18). For thou art an holy people unto the Lord thy God (Dt.14:12). And thou shalt remember that thou wast a slave in the land of Egypt (Dt.15:15). That thou mayest remember the day when thou camest forth out of the land of Egypt (Dt.16:3). And thou shalt remember that thou wast a bondman in Egypt (Dt.16:12). And thou shalt be altogether joyful. Three times in the year shall all thy males appear (Dt.16:15f). Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee (16:17). Thou shalt be perfect with the Lord thy God (Dt.18:13). For the Lord thy God is with thee, who brought thee up out of the land of Egypt (Dt.20:1). For the Lord your God is he who goeth with you, to fight for you against your enemies, to save you (Dt.20:4). And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord (Dt.21:5). Forgive thy people

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Israel whom thou hast redeemed, O Lord (Dt.21:8).

That he may bless thee (Dt.23:21). Remember that which the Lord thy God did to Miriam by the way (Dt.24:9). That he may bless thee (Dt.24:13). And it shall be righteousness unto thee before the Lord thy God (Dt.24:19). But thou shalt remember that thou wast a slave in the land of Egypt (Dt.24:18). And thou shalt remember that thou wast a slave in the land of Egypt (Dt.24:22). Remember that which he did to thee (Dt.25:17). Thou shalt destroy the remembrance (Dt.25:19). And thou shalt worship before the Lord thy God (Dt.26:10). And thou shalt rejoice in all the good (Dt.26:11).

O Good Merciful-one, I am who I am. Look down from thy holy habitation, from heaven, and bless thy people Israel (Dt.26:15). These shall stand to bless the people upon Mount Gerizim (Dt.27:10). And all these blessings will come upon thee, and overtake thee, if thou shalt hearken to the voice of the Lord thy God. Blessed be thou in the city; and blessed be thou in the field; and blessed be the fruit of thy womb (Dt.28:2-4). Blessed be thy basket and thy kneading-trough, and blessed be thou in thy coming-in, and blessed be thou in thy going-out (Deut.28:5-6). The Lord shall command

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the blessing upon thee in thy barns, and in all the business of thy hand; and he will bless thee in the land (Dt.28:8). And all the people of the earth shall see that thou art called by the name of the Lord, and they shall fear thee (Dt.28:10). The Lord shall open for thee his good treasure-house in the heavens to give the rain of thy land in its season, and to bless all the work of thy hand (Dt.28:12). These are the words of the covenant which he made with them in Horeb (Dt.29:1). And ye shall keep the words of this covenant (Dt.29:8). That thou shouldest enter into the covenant of the Lord thy God and into his oath, which the Lord thy God made with thee this day; that he might establish thee this day unto himself for a people, and that he might be unto thee a God, as he spake unto thee, and as he sware to thy fathers, to Abraham, to Isaac, and to Jacob (Dt.29:11-12). For he is thy life and the length of thy days, that thou mayest dwell in the land which the Lord sware to thy fathers, to Abraham, to Isaac, and to Jacob (Dt.30:20). Be strong and of a good courage; fear not, nor be afraid of them; for the Lord thy God, he it is that goeth with thee; he will not fail thee nor forsake

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thee (Dt.31:6). Fear not, nor be discouraged (Dt.31:8). And Moses wrote this song (Dt.31:22). And he gave it unto the priests the sons of Levi who carry the ark of the covenant of the Lord (Dt.31:9). Assemble the people, the men and the women, the little ones and thy stranger (Dt.31:12). And the Lord appeared in the tent in a pillar of cloud; and the cloudy pillar stood over the door of the tent (Dt.31:15). Now, therefore, write ye this song for you (Dt.31:19). And it came to pass after Moses finished (Dt.31:24). And Moses commanded the Levites [who] carried the ark of the covenant of the Lord, saying, Take the book of this law and put it at the side of the ark of the covenant of the Lord your God (Dt.31:26). And Moses spake, Give ear, O heavens, and I will speak (Dt.32:1). For in the name of the Lord I cry. Remember the days of old (Dt.32:7). For the Lord's portion is his people Jacob (Dt.32:9). The Lord alone led them, and there was no strange god with him (Dt.32:12). For the Lord will judge his people, and for his servants he will repent himself (Dt.32:36). Blessed is he who says. Behold now, that I, even I, am he (Dt.32:39). He will return vengeance on his enemies, and will make atonement

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for his land, for his people (Dt.32:43). And through this thing ye shall prolong your days upon the land (Dt.32:47). And this is the blessing [with] which Moses the man of God blessed the children of Israel (Dt.33:1). Moses commanded us a law, an inheritance for the assembly of Jacob (Dt.33:4). For they observed thy words and kept thy covenant (Dt.33:9). They shall teach thy judgments to Jacob, and thy law to Israel (Dt.33:10). Satisfied with favour and full with the blessing of the Lord (Dt.33:23). Happy art thou, O Israel; who is like thee, a people saved by the Lord, the shield of thy help, and that is the sword of thy excellency! and thine enemies shall submit themselves to thee; and thou shalt tread upon their high places (Dt.33:29). And the Lord showed him all the land, and the Lord said unto him, This is the land which I swore to thy fathers, to Abraham, to Isaac, and to Jacob (Dt.34:1, 4).

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l. 13

There is said YITH-HALLAL, etc. (medium pace),
followed by some of, "Thou art He who blessed the
world"(the second half), Next is said a DEKHOR

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C.p.439 composed by Abdallah ben Solomon - the Lord be
 l. 14 merciful to him. Amen. Amen.

The Sabbaths of the Zimmut bring relief and rest, for during them Israel is in abundant joy. And why are they called Zimmut? Give answer O wise men; this is made known in the law, the holiest of all instruction. The Sabbath of the Zimmut of the Pass-over is that in which two brothers meet together on the mountain of God for the performance of signs. Now this is the Sabbath of the Zimmut of the Tabernacles in which three were assembled on the supreme Mount, righteous ones, faithful ones. The entry of this sabbath is with splendour and deliverances on account of the priest Eleazar. Its glories are for ever recounted because it contains joy which is great for fathers and sons, for the generations of the world throughout all years. In the seventh month faithful ones observe it; and they rejoice when it comes for what is brought together in it. How good is this sabbath of abundant glories proclaiming the precedence of the seventh month which has four mighty names; as

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1. 23

well as the eighth-day assembly in which are the offerings, the ten additional ones and the continual burnt-offerings - all of which bring blessing upon you, both young and old, for all your men and women, in all places. Sabbath bestows blessing upon you, O people; and may you celebrate again the day for a hundred years in loving-kindness, O congregation. May the Lord remove from you all wrath and plagues, and forgive your every sin, and all guilt and iniquity. Thus may he keep the lives of you all who are here assembled. For a hundred years may you celebrate it with joy and peace. Say, "I am who I am, O Giver of gifts, remove from us the dominion of the enemies. I am who I am, whose works are mighty, deliver us from the hands of the presumptuous-ones. I am who I am, look down from the holiest of all dwellings, by the merit of thy servant Moses, the choicest of the faithful." Conclude your prayers, O you who here go down, and say all of you with one mouth, "And I will remember for them the covenant with the forefathers."

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1. 1

Six SEGUDDAS.

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C.p.440 The first and the second:

1. 5

"And I will remember for them the covenant with the forefathers I am the Lord" - repeat twice.

The third:

"These are the statutes and judgments . . . by the hand of Moses."

The fourth:

"The Lord bless thee and keep thee . . . and give thee peace."

The fifth:

O Lord, the Lord, if thou seest in thine abundant great loving-kindness. O my Lord, by the merit of the faithful prophet Moses, thy servant, and the priesthood of the ministers of thy holy sanctuary, Aaron and Eleazar, Ithamar and Phinehas; and by the commemoration of the righteous-ones, Abraham and Isaac and Jacob; by their merit forgive, we pray, the iniquity of this people all the land.

The sixth:

O Lord, the Lord, if thou seest in thine abundant great loving-kindness, remember for us the prayers of

ZIMMUT ŠUKKOT

C.p.440
1. 12

our lord Moses thy prophet, in the presence of thy greatness destroy not thy people to their sin. Amen. Amen. I am who I am. O my Lord, be merciful and have pity according to thy faithfulness O Lord, the Lord.

There is said, "The Lord is a merciful and gracious God." to a slow tune. There is said a MARAN, composed by our lord the High-priest Pinhas = the favour and forgiveness of the Lord be upon him. Amen. Amen.

I turn my face to my holy place. I shall make myself worthy, make exultation and spread out my palms to God who answers me in the day of my distress; who formed me from nothing. My tongue has spoken. Therefore will I give thanks with all my strength to him who was with me in the way in which I walked, who put knowledge in my mind so that I might know of his oneness, his eternity and his peerlessness. Here give ear to my words,* for I supplicate before you, promulgating, at the beginning and at the end, words which are splendidly arranged in this statement which I have made. Arise, O assembly of my people, who stand with me; sing praise to God in prayer, with supplication

* Cowley misprint for שׁוֹמְרֵי

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1. 23

both long and 'full.' Therefore I thrill with glories and am worthy: I am uplifted in my heart. I will make commemoration of every talent, and I will remove the wheel of my chariot, in glories and praises and exaltations of the mighty, magnificent festivals which were revealed from within me through Moses the deliverer who apportioned five kinds, upon whose hand [the tablets] were sent down and were performed, who in truth gave instruction as to my explanation. He is the gate of them, the reckoning of them and the number of them, gloriously and joyfully. This is the Sabbath of the Zimmot on which is said, "And I will remember," and, "When thou takest," Israel then the census of/the people of God who have no idolatry, for the numbering of my census, that he should give it with loving-kindness and grace throughout all his generation, who perform according to the statutes without measure to atone for my guilt.

Every offering is uplifted grandly to the holiest of all: it is appointed for the keepers of my observance - twenty gerahs in the place of abode; rich and poor shall not diminish in returns, half

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C.p.441
1. 1

a shekel I have sanctified, that every plague be cut off, likewise the wrath. It is covered over and decays without weakening. The cloud is my refuge: thus it gives protection, and spares, and terrifies those who are against you, all your enemies and foes. It bears away all my wrath, and for a hundred years in devotion to it you shall perform every festival with gifts and glory and joy. This teaching is only prolonged to make you abundant, that it may be sweet and embrace the heart, and give strength through the word which I have founded. My assembly, who are here arrayed, ought to expand my flock through this teaching. For my tongue is restricted in every word, because I am Pinhas, and from Pinhas was I begotten - upon him be the favour from the Lord, the Lord. When he sees him they will gather at the place which is his. May he give to you peace, to Israel my assembled congregation. May he return to them in this generation, by Aaron and Eleazar, by the overseer Ithamar, and him who stayed the plague, and the most select of all mankind who said to them, "And I will remember," "May he bless you," "May he make you fruitful," "May he multiply you," and "May he deliver you from your enemy, and

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C.p.441
1. 11

and give you rest from distress." May you celebrate again the day with tranquility and also with peace. May you perform with joy and acclamation the festivals gladly.

Conclusion: Our Lord accept your prayers, O select and holy people, and answer your petitions, and grant you deliverance from all persecution. May he hear the sounds of your supplication and look attentively upon you from the holy habitation. May he not reject you: may he renew for you the favour and not cast you aside, but give you deliverance from all bondage. For a hundred years may you continue in your cycles, you being in joy and acclamation, as he said in your book, "Half a shekel for the shekel of the sanctuary."

Response to it: God be praised, etc.

Be thou worshipped for ever, and be thou praised for ever, etc. Let the prayers be finished well.

May God not cut off Israel's custom, Amen.

Now this is the QATAF of the Congregation for the above-mentioned Sabbath during noon prayers. It is as follows:

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C.p.441
1. 22

"And God blessed the seventh day, etc."
The Lord is a merciful and piteous God. Forgive thy people Israel, whom thou hast redeemed, etc.

They go up from the Circle during QADDISHA, and "O Great One," etc. Then they say antiphonally, "Receive," and KI-BeSHEM, and "Hear, O Israel," the rest of the prayer is according to custom. Then the Three ŠEGUDDAS.

The first: "When thou takest the census of the children of Israel," etc., "And I shall turn to you," etc., "And I will remember for them," etc. May he bless you, etc.

They conclude the prayers as in the preceding for Sabbaths only, ~~and~~ in the name of the Powerful Lord, Let him be praised, etc.

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1. 1

There is said a YISHITABBAH on the Sabbath which precedes the Seventh Month, composed by the late Elder Isma'il Ibn Badr ar-Ramihi - God be gracious to him. Amen.

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C.p.442
1. 2

Happy are you if you offer in it an offering of praises with circumcised heart to God, the faithful God, God who set his congregation Israel high above all peoples, and chose them to observe this great and holy day which is like a garden in the world. Happy are those who prostrate in it and worship before Mount Gerizim, House of God, the mountain of inheritance and the Presence, supplicating the Lord to lead them in a good path till they reach these festivals in their season, and the great day, the fast day, which he distinguished above all other days which is one day in the year. O happy is the repenter who prepares for himself a refuge, delivering him from all sins and from the array of iniquity. Happy are they who seize repentance at this time, and every day and night, who make supplication before their Lord with heart and soul, by the faithful, select prophet whose light shone forth.

Conclusion: And in conclusion may he send down upon you the rain of his mercies; may he accept your prayers and petitions from the beginning to the end.

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C.p.442 May he destroy before you every enemy and foe, and
 1. 13 give you this good land and what it contains, the land
 which the Lord your God continually sought. The eyes
 of the Lord your God are on it from the beginning of
 the year to the end of the year.

Great is God, etc.

the ad
Blessed is God. After that there is a MALIFUT for the
night at the end of the going out of the Sabbath pre-
ceding the Seventh Month, composed by the Elder Nahah
ben Margah - God be pleased, etc.

"Send forth in peace," O Hebrew congregation, is
 from the prayer, "Go in peace." It is the first prayer
 said in the heart like a rain of knowledge, a treasury
 of wise words. Happy are those who seek it. May
 God accept my supplication and my request on your
 behalf. May your festivals pass over you, while you
 are in joy and glory. Answer what is said and say,
 "I will commemorate the First One."

Response to it: And do not forget the Last One, etc.

A d d i t i o n a l N o t e I

V A R I A N T R E A D I N G S

VARIANT READINGS

1. The Zinnut Pesah

Page and footnote in Cowley	MS BM[G] 1121	MS BM[G] 1124
93-1	add. שבת	add. שבת
93-2	add. כארזין ואמרים ועל פתח רחמין	add. כארזין ואמרים ועל פתח רחמין
		Cowley p.93 1.2, this MS adds בשם after הולוח
93+4	om. מגיינו and Cr27 add.	This MS om. most of Genesis Qataf
93-5	add. יחלל	add. יחלל
93-7	om. וישרו הזקנים	-
93-8	-	om. Exodus Qataf
94-1	The line reads simply:	
	יחלל אלהינו ויחמר בית דראן	יחלל אלהינו ויחמר בית דראן

VARIANT READINGS

Page and footnote in C.	MS BM[G] 1121	MS BM[G] 1124
94-3	om. הרבי	-
94-6	כן מן	כן מן
95-1	נקרא	נקרא
96-1	מכונה	מכונה
96-2	מתנוח	מתנוח
96-3	בכל שנה	בכל שנה
96-4	add. חמיד	add. חמיד
96-5	add. אמן	add. אמן
96-6	תעשונה	תעשנה
97-1	om. ויטרקו	-
99-1	קדשיו	קדשיו
99-3	הגרתה	הגרתה
100-5	והמוסף בה	-
	This Ms om. C.p.100, line 28 to p.101, line 2, inclusive.	-
100-2	Both MSS give the QATAF in full	
101-4	החל	החל
101-5	om. רבותה לה	-
101-6	-	after נפש add. רבותה לה

VARIANT READINGS

MS BM[G] 1124

MS BM[G] 1121

Pages and
Footnote
in C.

This MS om. -

(a) C.p.102, lines 6-8

(b) C.p. 102, line 10,

from line 11, 027
to line 11, 027

(c) C.p.102, line 13

102-9

11711

11711

103-3

add.

read באחרון

and add וכן וסמך
חייבם כלם אלא
ובגורו ובחייביו:

וכן וסמך
חייבם כלם אלא
ובגורו:

103-4

כ

-

103-6

בגורו

בגורו

106-2

אלא

-

106-4

חונתו

חונתו

106-6

מחונתו

מחונתו

107-2

ל עבדו

ל עבדו

167-3

אמר: ונאמר

אמר: ונאמר
only

107-4

om. as C27

om. as C27

107-5

יאמר

יאמר

107-7

אמר

אמר

VARIANT READINGS

Page and footnote in C.	MS BM[G] 1121	MS BM[G] 1124
107-9	ורחואן	ורחון
108-1	למריוח	-
108-3	השכין בניו	השכין בניו
108-5	om. לאדונן אבישע	om. לאדונן אבישע
109-1	-	om. with Cr27
109-4	-	וישוב
109-10	-	שבתה דצמותה
109-11	-	הסגרות שלשה
109-13	אתא	אחא
111-7	(om. as Cr27) כהנה....מגאלו	-
111-9	(om. as Cr27) עליו....אמן	-

VARIANT READINGS

11. The Zimmu t S u k k o t

Page and
footnote
in C.

MS BM[G]
1122

428-1

בשם יהוה סהודה
only

428-2

om. שבת

428-3

om. *تقبل شوية*

This MS om. the text of
the Genesis QATAF.

So also it om. text of
the Exodus QATAF.

It gives in full the
acrostic by Pinhas, which
is printed in C.p.94-5 to
95-13; but which is om. in
the Zimmu t S u k k o t service.

This MS om. Leviticus and
Numbers QeTAFIM.

For C.p.429, lines 6 & 7
this MS reads:-

צמר דראן לית בכל יומיה
ומרקה היום קדש ומקדש
ואתהו חדה וישחבה:

431-1

ונחתה

431-2

יסק

VARIANT READINGS

Page and footnote in C.	MS BM[G] 1122
431-3	כהנוחה
431-4	וכהנו
433-3	מנינים
435-1	add. כל
435, 6th line	for מימרי לכהלכון read וטבין כל שביכון

The acrostic of Eleazar brother of Abisha ben Pinhas (C.p.435.1.23 to bottom of 438) is followed in this MS by another acrostic beginning:

אל מובה הישר"

by Pinhas ben Isaac (d.1898 A.D.), but not given in Cowley's list of first lines.

439, line 2

after כל עלמה
there follows:-

ואחד יהוה הנגבד ויחבב
לא נדע בעלה ירחמו יהוה
אמן אמן מרה דאלהותה

441-2

omit section as L 8, 14.

A d d i t i o n a l N o t e I I

G L O S S A R Y

G L O S S A R Y

Page and
line in
Cowley

- 100/6 and
106 section Waw }
107 section Zayin } = context demands pa'el,
[= Arab. **بَيِّن**, to explain],
presumably a synonym for the
more common **בִּאֵר** .
- 100/8 אֵי = abbreviation of אֵין .
- 100/13-14 - "This is the day the Lord
fixed [**צִמָּד**] between us."
- 100/25 יִשָּׁר = a common liturgical direction
(often incorporated in a text)
meaning "it is to be sung" on
this occasion.
- 106/12 אֶסְטְרָה = Latin STRATA, referring to
stanzas of poems.
- 106/14 שְׁעִירוֹת = passive participle [Aramaic],
root **שַׁעַר** [= **شَعْر**] - 'opening.'
- 108/3 חָלִי = 'to be concerned for,' in e.g.
I Samuel 22:8 [**חָלָה**]
- 109/14 נִוַּךְ meaning here uncertain Hiph. or
Hoph. Reference possibly to
the coming together and going
apart of the sun and moon.
- 112/11 אֶחְשׂוּ = Hithpa'el ✓ **חָשָׂה**, cf. O.T.
Hiph. in II Kings 12:4.
Context requires, 'are important.'

GLOSSARY

Page and line in Cowley 112/14	יָקַט	= Aramaic synonym [√ נָקַט] for Hebrew חָקַט .
112/16	שָׁחַ	- presumably as in Leviticus 13:48, etc, = 'warp.'
112/fourth line from bottom	אָקַח	= אָקַע (as often).
113/19	יַחְלֵנָה	= Hithpa'el of חָנָה [Arab. حَنَى]
Note -	חִילָה	= אֵלֶּה [cf. Cowley's Glossary, p.lvi]
113/1	דָּטְרוּ	printing = presumably טָטְרוּ error for נָטְרוּ
430/14	יְרִיחוֹתוֹ	= possibly יְרִיעוֹתוֹ [cf. Cowley, p. xxxv on Pronun- ciation]
430/21	עוֹרֵי	= [cf. Cowley, ibid.] חוֹרֵי
430/27	שַׁעְרוֹתוֹן	= ['their gates'] but in Sam. astronomical language = ORBITS.
430/28	מַגְדֵּל	Similarly מַגְדֵּל ['tower'], = 'a constellation', or when used in connection with the Zimmut it signifies ECLIPSE of sun and moon.

