

A CRITICAL EDITION, WITH TRANSLATION,
OF THE HEBREW TEXT OF THE MALEF; AND
A COMPARISON OF ITS TEACHINGS WITH
THOSE IN THE SAMARITAN LITURGY.

by

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No part of this Thesis has been submitted to
any other university.



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F O R E W O R D

The presentation of this thesis affords an opportunity for the writer to make certain necessary observations and acknowledgments.

The first observation concerns the use, in the title, of the phrase 'Critical Edition'. When the work was first begun, it was believed that there would be several manuscripts of the Malef available for comparative study. The manuscript used for this thesis, however, proved to be the only one available; but it possessed, fortunately, an Arabic translation. In order to retain the critical element as far as the text is concerned, manifest scribal errors have been corrected in accordance with known Samaritan orthographical rules for Hebrew. If, therefore, other manuscripts were yet to be discovered, it is likely that they would vary only in content. Furthermore the lay-out of this work is such that variations in content would be little. The writer's method of question and answer would not leave much scope for any large degree of variation. The text, therefore, which is presented herein is a text, the only one available, corrected according to orthographic rules.

The second observation also bears on the title, in the description of the comparative element of the work: 'A Comparison of the Teachings of the Malef with

those of the Liturgies'. During the process of comparing the teaching in this way, it became apparent that some parts of what the Malef taught were paralleled in Jewish teaching found, e.g. in Rabbinic, Pseudepigraphic and Apocryphal works. The comparative element of the work, therefore, was extended to include this new field which, in turn, led to a consideration of Christian teaching. From that point it was also felt necessary to make similar comparison with Islamic Literature and the teaching found in the available translations of the Dead Sea Literature. The results of those comparisons were important enough, in the judgment of the writer, to find inclusion in this thesis. There is, therefore, one section of the work devoted to the comparison of the teachings of the Malef with those of the Samaritan Liturgies, and another which deals with parallels between the teaching of the Malef and that of the other literatures mentioned above, together with Samaritan material other than that which is found in the Liturgies.

The third observation is on the place of this work in the wider context of the Samaritan Studies which have been carried on in the Department of Semitic Languages and Literatures in the University of Leeds.

While the present work is complete in itself, it nevertheless forms part of the general plan envisaged by Dr Bowman, and now continued by the staff and students of the Department.

This plan was to provide a critical edition, and translation into English, of the Samaritan Liturgy as represented in the two volumes of the late Sir A. I. Cowley, The Samaritan Liturgy, Oxford 1909, and manuscripts which were not used by him in the preparation of his great work, and which had become available since its publication. To this plan was also added the translation of other, hitherto unpublished, manuscripts of Samaritan works. Among these latter the Malef has its place in the general scheme and is integrally related to the whole project.

It only remains now for me to acknowledge my indebtedness to those who have so willingly given of their time and specialised knowledge to advise and guide me in my task. Among those are, Dr John Bowman who first suggested the study and indicated something of the method of approach; Dr John Macdonald who, out of his authoritative knowledge of Samaritan and Islamic Literature and languages, has given unsparingly of his time and the fruits of his learning to facilitate the work to which I set my hand. His continual encouragement merits this expression of gratitude even though one is conscious of its inadequacy. To Dr B. S. J. Isserlin, the present Head of the Department, whose patience and kindness in going through the manuscript of the work and making many valuable and helpful suggestions, and whose ability to offer fresh stimulus when the progress was slow were freely shown, I offer this grateful acknowledgement.

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I must acknowledge, also, the help I received in seminars which I was privileged to attend with Professor T.H.Gaster while he was visiting Montague Burton Lecturer in the Department. He stimulated my thought in many ways and put in my grasp material which I might otherwise have searched for over a long period of time.

Edward C.Baguley.

Alma House,

Farsley.

PUDSEY.

ABBREVIATIONS

(See Bibliography for publication details, etc.)

- A. & E. Adam and Eve. (Books of; Books of Adam and Eve)
- A.H. The Year of the Hijra.
- Art. Article.
- Aram. Aramaic.
- AS. The Asatir.
-
- Bab.Tal. The Babylonian Talmud.
-
- C. Cowley, Sir A.E. The Samaritan Liturgy.
- c. circa.
- Cf. cf. Confer.
- cent.(s). Century, centuries.
-
- Dict.Is. A Dictionary of Islam.
-
- Ed.ed. Editor.
- e.g. exempli gratia.
- E.R.E. The Encyclopaedia of Religion and Ethics.
- etc. et cetera. Also renders עַד תָּמָה
-
- f.(f.f.) folio.folios.
- f. ff. following page or pages.
-
- Heb. Hebrew.

Hebrew Religion. Hebrew Religion, Oesterly and Robinson.
 H.D.B. Hastings' Dictionary of the Bible.
 H.G.H.L. Historical Geography of the Holy Land .

Intro. Introduction, to this work or work cited.

J.J.S. Journal of Jewish Studies.
 J. Ency. The Jewish Encyclopaedia .

Jastrow Dictionary. Dictionary of Talmud Babli, Yerushalmi,
 Midrashic Literature, and Targumim.

l. line.

Legends. The Legends of the Jews, I. Ginzberg.

Lit. Literally.

Lits. Liturgies of the Samaritans.

M. The Malef.

Mass. Massoretic Text of the Old Testament.

Ms (s). Manuscript(s).

Mish. The Mishnah.

n. note.

Oral Law. Samaritan Oral Law and Ancient Traditions
 M. Gaster.

p. page.

Palest. Targ. Palestinian Targum.

Pent.	The Pentateuch.
Pit.	<u>The Pitron</u> , M.Gaster.
P.R.E.	<u>Pirke De Rabbi Eliezer</u> . G. Friedlander.
R.	Rabba. (as, e.g., in Gen.R.)
Rabb.	Rabbinic.
R.S.V.	The Revised Standard Version of the Bible.
Sam(s)	Samaritan(s).
Sam.Resc.	Samaritan Recension.
Sam. Vers.	Samaritan Version.
Shorter Ency.Is.	<u>The Shorter Encyclopaedia of Islam.</u>
Targ.Jerus.	The Jerusalem Targum.
tr. trans.	Translation of the <u>Malef</u> , or 'translated by ' when followed by the author's name.
T.W.B.B.	<u>Theological Word Book of the Bible.</u>
v.vv.	verse(s).
vers.	version.
vol.	volume.

The abbreviations employed for the books of the Bible are as in scholarly works generally.

Something of the literary nature of this Samaritan work may be deduced from the etymology of the name by which it is generally known, i.e., The Mallef.

The word is derived from the root 'āleph (אָלֵף) which in both Hebrew and Aramaic means " to learn ", " to become familiar with ".

In the causative forms (Hebrew - hiphil, and Aramaic-pael), the word becomes " to teach ", " to instruct " and the participle means " teaching " or " instruction ". The substantive, in the present instance, is formed from the causative participle (1) and carries the same basic meaning, i.e. " teaching ", " instruction ", which indicates the literary nature of the work as a book of instruction.

The literary pattern of the work is the known one of question and answer and it can, therefore, in the strict sense of the word, be called a catechism, i.e. a compendium of instruction based on the question and answer formula. This form of oral instruction was not unknown among the schools of Judaism and was a familiar method practiced by the early Christian Church. It is not unlikely that the Samaritans also were acquainted with the method without consciously borrowing the practice from either their Israelite kin within Judaism, or their Christian neighbours.

(1) Cowley. Vol. 2 p. L; cf p. xxxix " In verbs אָלֵף , אָלֵף infinitives like אָלֵף... have dropped the silent guttural and the ' is merely a vocal letter.... it is not written where the vowel is ' a ' ; אָלֵף (Mallef-ptc)"

M. Gaster, therefore, for whom the Hebrew version of the Melef was made, could write ".... The catechism called the Malif (sic) which the Samaritans teach their children " (2). He also speaks of it as " A kind of catechism for the instruction of the Samaritan children in Biblical history and precepts. In reality it is, however, chiefly a collection of Biblical legends and directions for prayer..." (3). And in a note, in the Gaster Handlist to the Manuscript Collection, on the Ms. of the Melef in the John Rylands Library, Manchester, it is written, "...contains the whole teaching of children - question and answer ". Although the main emphasis in Gaster's remarks is on the fact that the Melef is taught to children, the catechetical method is focussed. But it must not be assumed too readily that the Melef is, therefore, a simple catechism like the ones used by Christian children today.

The Melef, in fact, offers few succinct answers to simple questions which can easily be committed to memory. A large proportion of the answers in this work are long and involved as, e.g., the answer to question 153 which takes up ten ff. of the Ms. (twenty pages) and is divided into no less than sixty sections. Some of the questions are, properly speaking, not questions at all, but statements which the ' answer ' expands and elucidates, cf. 39 & 124.

(2) Oral Law, Vol. 1. p 124.

(3) The Asatir. p140.

Accepting the catechetical method by which it is governed, the Melef may be described as a system of oral instruction for use by the instructor, rather than a simple primer which might be put into the hands of the pupil. Thus the catechetical formula would be only a literary device, the functional significance of which is primarily to facilitate the work of the teacher and, as a derivative of that, to benefit the one taught. If, as Gaster says, the Melef is taught to children, this view receives support from the work itself.

The answer to question 163 gives the information that Samaritan children come under the obligation of worship (prayers) from the age of ten years, and must be instructed in the Law from the time they are able to hear and talk. This would seem to mean that from the time a child is old enough to hear instruction with some degree of understanding, and to ask his questions so that they demand a reasonable answer, he is taught the faith and the worship of his people; and when he is ten years old he is obliged to enter into the service of worship, presumably with a measure of understanding of what he does.

In the matter of age, this differs from the Jewish practice which made a boy 'Ber Mivwah' at the completion of his thirteenth year of age (4). But in the process of instruction up to that stage, the two may not be too dissimilar.

According to the Manual of Discipline for the Future Congregation of Israel, among the Dead Sea Sect, the age of the child when he began to study was ten: the period of study was ten years and the person was received into membership of the community at twenty years of age (4). If the Samaritan children were to become participants in the worship at ten years of age and their instruction before that age was from this Melef, it would hardly be the practice for the children to read the book themselves to learn its teaching by rote. On the contrary, it would be more likely that they were instructed from the book by their teachers, or perhaps their parents. The literary nature of this work, then, is best stated by describing it as a book of instruction which follows a particular pattern of construction; namely, the form of question and answer.

That the name Melef does not occur as a title in the Ms. used by the present writer, nor does it occur in the text as an indication that the work is so named, does not prejudice the issue in any way. It confirms the conclusion since it may be inferred that if no title exists in the present Ms., the Samaritans being the people they are in the care of their literary remains,

(5)

The Scriptures of the Dead Sea Sect. T.H. Gaster, p. 285, cf. p. 9. Cf. also, More Light on the Dead Sea Scrolls, M. Burrows, pp. 167f.

no title existed at all for the work and the name Malef has come to be used as a description of the contents and their nature.

But the substance of the teaching in the Malef is religious, and it is necessary to understand the nature of the work on this level also.

If, as has been maintained so far, this work on the literary level is not a simple catechism in the Christian sense, it is equally true to say that, on the religious level, it is not a systematic outline of Samaritan Theology. There is, in the Malef, no systematic arrangement of theology according to the known articles of Samaritan belief.

What the book does do, is to indicate the orthodox Samaritan position within the broad framework of their historical and liturgical heritage.

Nor can the Malef be said to be a compendium of Samaritan religious beliefs and practices, and the statement be left without qualification. In his approach to the material, and his spirit in dealing with it, the author of the Malef gives, in fact, more than a compendium. It is a kind of Midrash.

Within Judaism, "The term 'midrash' designates an exegesis which, going more deeply than the mere literal sense, attempts to penetrate into the spirit of the scriptures" (6). "Concretely Midrashim is the term for those literary works, some of them quite ancient, which contain Script-

(6) J. Ency. Vol. 8 .pp. 548f. S. Horovitz.

ural interpretations of the haggadic, more rarely of the halakic, character " (7).

As that quotation indicates, Judaism recognised two categories of Midrashim; Haggadic and Halachic. They are distinguished by the same writer as follows.

" Haggada, (Pal.Tal. ' Aggedah), all scriptural interpretation which is non-halakic in character."

Halachah, ". The teaching one follows, the rule or statute by which one is guided, the categorical religious law "(8).

On the religious level, the Melef is a midrashic work containing both Haggadic and Halachic material. But it is a Samaritan work and it would not, therefore, be correct to apply precisely the same meaning to the use of these terms, in a Samaritan context, as they would naturally have in the context of Judaism. In dealing with the Melef, here, the terms are used in the following way: Haggadic Midrash is that commentary on the history of the patriarchs from creation to the giving of the Law on Sinai which is found in ff.1-37b. It is an authoritative commentary which expresses the orthodox Samaritan belief.

Halachic Midrash, on the other hand, is the commentary on the basic elements of Samaritan religious practice which is legally binding, and which is declared to be so by the author, question 153. In the Melef, this is the section ff.38a-92b, up to the colophon, and is precisely a

(7-8) Introduction to the Talmud and Midrash. H.L. Strack. p.6

matter of ' walking before the Lord '. Some parts of this section combine both Haggadic and Halachic elements but they are predominantly Halachic.

In one specific instance there are both elements and a clear eschatological interpretation, ff. 63-69. This might well be called the ' little apocalypse ' of the Meleḥ and has its own particular bearing on the history and the practice of Samaritan religion.

To sum up the conclusions reached, it may be said that there are two levels on which the nature of this work must be viewed; the literary and the religious. Looking at the two together, the Meleḥ is seen to be a religious work based on the known literary style of question and answer, in which the history and practice of the Samaritans is taught in the nature of Haggadic and Halachic Midrash.

An analysis of the contents of the Malef can best be made according to the two categories already mentioned above; i.e., Haggadic and Halachic Midrash.

The first part of the work is concerned with the Haggadic material, ff. 1-37b. The Haggadah is based on the history of the patriarchs from creation to the giving of the Law on Sinai.

The Halachic material deals with matters of belief, the practice of the religion both in private and public worship, and covers the remaining 55ff.

It will be convenient here, to follow the order of the arrangement of the Malef itself and begin with the Haggadah. The order and arrangement is as follows:

1). The Creation. ff. 1a-3b. Cf. ff. 70a-71b.

This subject is treated according to the six days of creation; special reference being made to the light of the first day "from which was the Holy Spirit... which He manifested in the image of our lord Moses in the unseen world and the seen... ", and to the nine heavens, the purpose of the luminaries and the creation of "our father Adam ". The Sabbath rest is seen as the provision for worship in which the angels also participate.

The later approach to this subject is more in the nature of Halachah and will be dealt with in that section.

2). Adam and Eve. ff. 3b-13b.

It is in this section that the Haggadic development begins.

First there is the tradition that Adam was formed by an angel of the Lord and animated by God Himself. Adam is said to have been " about twenty years old " at his creation, f.3b.

Eve was made in Adam's likeness, f.4b.

The form of Adam was like one of the angels and there was in him no yetzer ha-ra. "Both he and his wife were made in this likeness ", f.5a.

There was no copulation between them in Eden as it was " the most holy of places ", f.4b.

Both Adam and Eve were clothed in light, f.5a.

Second The transgression of A & E is said to be due to Belial, the original and perpetual enemy of man. He was a spirit who entered the serpent which tempted Eve; she caused Adam to eat of the forbidden fruit, f.5b. Death was withheld from them then because of the image of Moses which was in Adam, ff.6a-7a.

Third The consequences of the transgression are: the judgment of God on A & E and the serpent and the curse on the ground f.7b.

The idea of the return to one's own dust occurs here together with the statement that Adam was a prophet f.8.

Another consequence of their sin, was the stripping

from A. & E. of the garments of light and their being clothed with skin (flesh) and the origin of the evil impulse in Adam, f.9a. Their expulsion from Eden is recorded and the fact that they will return on the Day of Repentance. Adam's own repentance is stated to have been for 100 years during which time he became a Nazirite. His repentance was accepted because of Moses and the pure holy chain through which he was to come f.8b. The Law is equated with the Tree of Life and it is affirmed that all who eat of it shall inhabit the Garden and find eternal life f.9b.

Fourth The life of A. & E. in the world. Adam took with him out of Eden, the Rod of the Lord together with three books; the Rod is that which became the Rod of Moses, a Rod of secrets. The fortunes of the Rod until the coming of Moses are outlined; the Rod is now in the Tabernacle until the coming of the Taheb, who will recover it as one of the signs of his identity, f.10b-11a.

The beginning of the family of A. & E. is two sets of twins; Cain and his sister Al'alah, then Abel and his sister Makedah. The twins inter-married, f.11b.

The quarrel between Cain and Abel is recorded and the non-acceptance of Cain's sacrifice is said to have precipitated Abel's murder. The knowledge

of when a sacrifice was accepted is said to be when it is consumed by fire; the date of the offering of Cain and Abel is reckoned as 20th Nisan, f.12. The division between the brothers is reflected in the parents; Eve loved Cain and Adam loved Abel. The murder produced repercussions in nature f.13a. Here the fact of Adam becoming a Nazirite is stated and the fact that he knew his repentance was accepted by God, when Seth was born; the 'Image' was in Seth, but was not in Cain, f.13a. The first list of ten patriarchs, from Adam to Noah, f.13b.

3). Noah. His birth was on 4th Nisan.

First. The Haggadah speaks of the " great sign in the midst of the heavens " at his birth, of which men were afraid; they approached Adam who foretold the Flood to his sons, f.13b.

Second. The Flood, which took place 1307 years after creation, f.13b. The reason for the Flood was the wickedness of men who had " turned aside from the way of the Lord ", and " because they had sinned greatly " and the earth was full of corruption and violence. Noah was the only " saintly man in that generation ", because God had put " in him the image of Moses ". It was because of " the advent into this world (of) this apostle " i.e. Moses, that " the actions of Noah were pure, and he was designated right and perfect in his generation " and

and preserved, f.14a. A long explanation of the word beshagam is given which, briefly, is this;

- a) the word means human flesh,
- b) it designates Moses who lived 120 years in the world which is the " maximum continuance " of human flesh in the world.

The safety of Noah, therefore, was to ensure the continuance of the world and the holy chain which ended with the coming of Moses, f. 14b-15a.

Third The story of the Ark and its occupants, and their behaviour. The taking of the creatures into the Ark is explained as " two of each....for preservation " and "Only of every clean beast and clean birds He, be He praised, commanded him to take of every species seven each ", for offerings f.15b. They entered the Ark on 17th Nisan and came out on 27th Nisan one year later. The clean creatures were then used for sacrifice, f.16b.

The story of the covenant and the number of Noah's sons follows and their order of precedence is; Shem, Japheth and Ham, f.17a.

Fourth The story of the curse on Canaan and the explanation of it. Ham, who was " wicked towards his father " could not be cursed because he was one whom God had blessed; but Canaan was also wicked for Noah " saw what his younger son had done ". This could not mean Japheth, but referred to

Canaan because in " the Law the grandson is called son ",f.17b. A brief homily on honouring father and mother.

The division of the land " according to the families which Noah had begotten ",is described thus: the Holy Land to Canaan, the cities of Africa to the sons of Shem, and the sons of Ham" were in the land of Shinar ",from who came Nimrod;and they were" the ones who built Babel ",ff.18a-b.

The death of Noah,his burial in Machpelah is told and it is said "all the families which existed after his death gathered together at Babel". The purpose of the building of the Tower was " that they should not be scattered from the face of the earth ";a purpose which God overturned,scattering them and confusing their speech.

This portion ends with the second list of ten patriarchs,from Noah to Abraham,ff.19a-b.

4). Abraham. ff.20a-32a.

His birth was in the 2246th year after creation.

First the Haggadah deals with the birth of Abraham in the context of Nimrod's rule over " the sons of Eber ".

The wizards of Nimrod foretold the birth of Abraham and his overthrow of Nimrod,which provoked Nimrod into trying to kill him,but God thwarted

the scheme, f.20a.

The birth took place with " a momentous sign which was a great pillar of fire "in Chaldea. Men were afraid and fled to the wilderness, leaving Nimrod. Nimrod imprisoned Abraham and forbade his calling on the name of the Lord; and had him thrown into the fire which had no power to harm Abraham, f.20b.

Second The call of Abraham to go to Canaan and an explanation of why the Lord did not specify the actual place to which he was to go. This was that Abraham might be exalted through his obedience.

His obedience to God's call brought him to Shechem where he was given the promise of the land and where he built an altar. He came to Gerizim and built an altar there to which he continually returned to worship. This was the chosen place, ff.21a-22b.

The fortunes of Abraham and his family are outlined and his change of name from Abram to Abraham, recorded f.23a.

His merit inherited by Isaac, and Abraham lived 175 years, f.23b.

Third A list of the ten trials which Abraham endured, and an identification of the altar on which Isaac was offered, as Gerizim. This is done by differentiating between the masculine and feminine forms of the words Moreh and Mori'ah. Isaac 37 at the

time of his offering, and he received the inheritance of his father because he it was with whom God ratified the covenant on account of his "uprightness above all his brethren". The rest of Abraham's children received gifts. This was because of the word of God, "In Isaac shall your seed be called".

Abraham also buried in Machpelah, ff. 23b-26a.

There follows a list of ten meritorious ones, f. 26a.

Fourth In this section is the account of Ishmael's life, religion and dwelling, and his family. He is said to have built Mecca and worshipped at the Ka'aba, f. 26b. He lived 137 years, he ruled "in the fear of the Lord", though his hand was against men and their's against him.

Fifth The account of Isaac. In his religion and way of life, he followed his father. In his work he was a "tiller of the ground" in which he prospered f. 27a.

His wife's lineage is traced to show that she was his cousin's daughter.

The ten trials of Isaac follow, ff. 27b-28b. After 180 years he died and was buried in Machpelah.

The phrase "gathered with his departed ancestors" is explained in reference to the Day of Judgment, but with significant differences from ordinary folk for the meritorious ones and the prophets, ff. 28b-29b.

Sixth The story of Jacob and Esau. Jacob pre-eminent;
 " Esau was not comparable with his brother, our lord
 Jacob", who was a man " of integrity ", while Esau
 was one who " loved the world and its pleasure ".
 The cause of their hatred of each other was the
 jealousy of Esau, ff. 29b-30a.
 The ten trials of Jacob are listed, ff. 30b-31b.
 His wives and the number of his children are
 recorded, f. 32a.

5). Moses. This section covers ff. 32b-37b. Cf. 61a-64b,
 71a-72b & 84b-89a.

First The birth of Moses and the anonymity of his parents
 recorded, ff. 32b-33b.

His parents not named in the Law until after his
 birth, and " the secret of this is He exalts them
 by Moses ". At his birth there was " a shining
 light and a beautiful appearance ".

Second The daughter of Pharaoh, when she rescued Moses
 from the river, was healed of her sickness by him
 and " cleansed of her impurity (her) distress was
 turned into relief", f. 33b.

Moses refused to suckle at the breasts of Egyptian
 women, but did so from his mother joyfully, f. 34a.
 His survival in his ark is likened to the survival
 of Noah and is declared to be " among the great
 glories and signs which the Lord did on his
 account", f. 34b.

Third Moses said to have remained in the Egyptian court for twenty years after which, following the affair with the Egyptian, he went to Midian and met Jethro who gave him Zipporah to wife, ff34b-35a.

The journey to Egypt to meet Aaron, with Zipporah and their two sons is described differently from Ex.1V. Then follows the meeting with Aaron after Zipporah and the sons had returned home, f.35b.

The wonders by which Israel was delivered from Pharaoh are described as eleven, f.35b, Cf. 75b-78b.

Fourth The section which deals with the Exodus; the people went out from Egypt on a Thursday and came to the sea on the eve of Sunday. There were twelve paths through the sea along which Israel went tribe by tribe. The Egyptians were drowned and their bodies floated face upwards on the waters " in order that Israel might see them ", f.36a-b. Cf 79b, 81a-84b.

Fifth The wilderness journey briefly treated and the giving of the Law on Sinai, where Moses received the two tablets and the Book of the Law, ff.37a-b. Cf. 85a-86b, 71b-72b.

This material, from the story of the Exodus is dealt with again in the latter part of the Malef, together with the detailed journey to Sinai and a full description of the giving of the Law. It is, in the present writer's view, Halachic material

rather than Haggadic, although it has every appearance of the traditional interpretation associated with the Haggadah. But the purpose of the writer is different. In the later section, although some of the same material is dealt with as was recorded in the earlier section, the writer deals with the belief and practice of his people. It is not just a commentary on the history of the patriarchs, it is Samaritanism.

Turning then to the Halachic material, it will be convenient to analyse it according to the subject matter rather than following only the author's arrangement and order.

1). The Nature and Content of the Law.

This subject is dealt with in ff. 37b-48b, 64b-65a & 71a-72b.

First A summary of the contents of the Law (Pent.) and the number of its commandments, ff. 37b-38b.

The Law covers five main subjects:

- i. The Creation.
- ii. Patriarchs and meritorious ones and their secrets for posterity.
- iii. Signs wrought by God Himself.
- iv. Commandments and statutes.
- v. The Day of Vengeance and Resurrection, which is sub-divided into four divisions:

a) the living

b) the good

c) the dead

d) the evil; and among these it deals with the repentant and the rebellious, ff37b-38a.

The total number of the commandments is 613, of which 248 are positive, "Thou shalt", and 365 are negative, "Thou shalt not"; "and we must obey the words of the Lord", f.38a.

Out of these 613, there are 60 which are "obligatory on every man of Israel continually, in every city and in all generations". I.e., some of the 613 do not apply under all circumstances, but only in specific instances; but the 60 apply always and under all circumstances. They are as follows:

Faith in, and awe of, the being and oneness of God, service of Him in worship and fidelity with humility, f.38b.

Trust in God, walking in truth obedience and love, f. 39a.

Keeping the Law and teaching it to children and the continual recital of it, f.39b.

Binding the Law on the hands, as a mnemonic device using the ten fingers for the ten words etc., and having the Law as bands between the eyes, i.e. using the five senses in the obedience of the Law, which is contrasted with the Jewish practice of wearing phylacteries, f.40a-b.

Faith in the authority of Moses.

Commands concerning marriage and begetting children; worship and prayer, circumcision which must be on the eighth day and no other, ff41a-b.

Commands for eating unleavened bread and avoiding leaven, commemoration of the Passover, f.42a.

Keeping the Sabbath and honouring parents; avoiding falsehood, f.42b.

Commands regarding uncleanness and unclean animals; prohibited foods, ff.43a-b.

Personal uncleanness, f.44a-b.

Love of one's neighbour, honour for old age, f.45a.

Justice in business; honour for priests and Levites f.45b.

Ban on shedding blood or eating it and command regarding animal sacrifice, f46a.

Observance of festivals; Passover, Unleavened Bread, counting the fiftieth day, Firstfruits, Trumpets, Fifteenth Tishri, Succoth, Eighth Day, ff.46b-47b.

Thanksgiving, spiritual circumcision, tithing and giving, f.48a.

Statutes for pilgrimage, "three times a year ", avoidance of evil and seeking the good way and rejoicing before the Lord, ff48b-49a. Here the distinction is made between 'statute', which is 'positive command', and ' judgment', which is 'negative command', among the total commandments.

Second The Law is both unalterable and unchangeable; it is constant and every word is true. The Law bears witness to its own nature as an "everlasting statute.....for all future generations". There shall not be found "either addition or diminution defect or distortion";this is so because it is God's word and He does not "lie or change His mind", so," this is our belief....which is based upon the truth", ff.64b-65b.

Third The Law contains the ten words of creation and the Decalogue;these show the power and wisdom of the creator and His being and will. The ten words are: ' Light ',which brought forth angels and "the light.....from which all the luminaries and the Formwere derived",and ' Firmament ',and ' Waters ',and ' Vegetation ' and ' Lights ',and ' Swarms ',and ' Living Creatures',and ' Man '; then was the "origin of the seed" and the increase of the race; then ' I have given ' which brought man's dominion. Thus all was,in six days and by ten words. ff69b-71a.

The ten commandments are given as in the Sam.resc. as: no other gods,not take the name of God in vain, the Sabbath, honour of parents,no killing,no stealing,or adultery,no false witness,nor coveting and Mount Gerizim. ff.71a-72b.

2).The Practice of the Religion.ff.49a-60b.

First The positive and negative commands in relation to the washing of the extremities and the ' private parts ' ; these are judgments, but the washing of the face, nostrils, mouth and ears is not a judgment. The explanation of the judgment is given, and the order for the washing ff49a-50a.

The verses to be spoken during the washing are given, f.50b. The Qibla must be observed in the washing, and man must avoid everything which nullifies the washing—all of which is described, ff50b-51b.

The washing is explained on two levels, the obvious and the hidden meaning being set out ff.51b-52b.

Second Commandments regarding the prayers, ff.52b-60b.

In the time of God's disfavour, the recitation of the prayers at the appointed time is instead of the perpetual offering, and is obligatory; f. 52b.

The prayers are also obligatory on women, and boys from ten years old, f.53.

The right attitude in prayer, and the right spirit and intention are also obligatory; these must be allied with the the 'cleanness' after washing and Qibla, ff.53b-54a.

The fundamentals of prayer are " prostration and standing and...praise and supplication", f. 54a.

Things which God abhors at the time of prayer are enumerated, such as shamelessness, clamour and a

distraction from the things of the world,"and whatever betrays lack of trust ",ff.54a.

The essential elements of worship are set out as the recitation of the 'creed',the use of certain liturgical compositions and scripture portions which are basic to every service in Samaritan worship,ff. 54b-55a. Certain of these readings are explained as to their necessity at the point in the service at which they are used,as 'the sections of the creation' and ' Blessed be our God ',and the origin of them is traced,ff.55b-56a.

Familiarity and unfamiliarity with the order of worship is dealt with,and the special arrangements for both are mentioned. The special order of prayers for women is indicated,ff. 56b-57a.

The rest of the order for worship is outlined and the method of the correct conclusion is shown,ff. 57b-58a. All this is a necessary part of Sam. belief and practice and must be followed according to its proper order.

Just as important as the order of prayer is the proper time; this is dealt with according to the two times which are based on the action of Abraham and Isaac,and on the scriptural injunction for the offering of the lamb,and on the authority of the Mosaic tradition,ff.58a-59a.

The morning prayer differs from the evening prayer

and the benefits of these times for the spiritual welfare of man are set out according to the saying of Amram Dara, and the testimony of the Law which speaks of God's favour in the morning of the Exodus and the gifts of manna morning by morning and the giving of the Law in the morning on Sinai, ff.59a-60b.

3). The Signs of the Manna, the True Prophet and his Work.

This subject covers ff.61a-64b.

First The signs of the manna are ten, and show the power and the goodness of God and His gifts of the morning. These signs also show the need of man for spiritual food and the necessity of his obtaining it when he can and not delaying to do so, ff.61a-62a.

Second The true nature of the righteous prophet and the truth of his prophecies. This deals with the status of Moses; four facts establish his true nature, f.62b. Six factors show that he comes from the Lord, f.62b; and eleven signs testify to the righteousness of his prophetic status and "the efficacy of his apostleship"; ff.63a-65a.

4). The Observance of the Law in relation to the Day of Vengeance and Recompense.

This subject covers ff.66b-69b.

First The benefits of keeping the Law; Knowledge of the truth of the religion, of creation and prophecy and the hereafter in the Day of Judgment, f.66b-67a.

Second Keeping the Law will entitle a man to eternal life at the resurrection when all will be

re-created to judgment. The righteous passing to eternal life in the Garden of Eden, and the wicked entering the fire. The life in Eden will be perfect, with nothing to afflict men, who will once more be clothed in light, free from the evil impulse. No copulation will there be in Eden, no growing old; and a perpetual light, the light of holiness over all. ff67a-69b.

The wicked shall be overtaken with awful vengeance, fire and torment and fearful punishments; the ones who merit this are those who have not kept the Law. All this is attested in the Law and has been handed down faithfully to each generation; signs, open and hidden, attest it and reason supports the view, ff69b.

Third Keeping the Law involves observing the qibla, which is Gerizim. This is for prayer and all worship; it is the 'chosen place', the 'House of God..the Gate of Heaven', chosen from the day when God created the dry land. f66a. The Law bears witness that this is so and every other place is vain, f.66b.

Y5). The Name of God in its Tenfold Manifestation and His Wonders in Delivering Israel. ff.73a-81a.

This section deals with the "ten attributes of mercy" by which God revealed Himself to Moses and the plagues by which Israel was brought out from Egypt.

First These must be known by the Sams. and their meaning must be transmitted. 'Lord' is the original and actual

name, which is incomparable, and eternal. He is Omnipotent, doing " what He wills ", Compassionate is the third attribute, " His mercy has precedence over His vengeance ". He is Gracious, " near to him who calls upon Him ". Slow to Anger is a further attribute for " He has mercies without number ". He " Keeps Stedfast Love to Thousands ", who will not refuse to reward those who do good. He " Forgives Iniquity and Transgression and Sin ", by which " great and small make expiation " through repentance. (Here each of the three terms is explained) . The last epithet is " Who will by no means clear the guilty ". That is to say, He does not act corruptly with His servants. ff. 72b-75a.

Here follows a brief section on the faith of the Sams. regarding the meaning of the saying, " Visiting the iniquity of the fathers upon the children and the children's children, to the third and fourth generation ". f. 75a.

Second The wonders of the deliverance from Egypt are ten which were wrought by the agency of Moses and Aaron and one which was wrought by God Himself, which He called a plague. The ten are: the rod, the water into blood, the frogs, the lice, the flies, the murrain, the boils, the hail, the locusts and the darkness. The eleventh, the work of God was the slaying of the first born " a stroke from the Lord Himself.... in the middle of the night of the fifteenth of the

first month". Because this act of God touched every person in Egypt who was the first born, but left Israel untouched " it is incumbent on every Samaritan to commemorate this time in its season "ff.75b-79a.

The Exodus was in the night of Passover, in the last third of the night; but at Succoth the Lord prevented their onward march until the bones of Joseph had been recovered and carried with them. The story of Serah, daughter of Asher is introduced and reference is made to the works of Marqah, in support of the tradition, which is obviously not mere Haggadah, but is Halachic as expressing what is believed and must be preserved among the Sams. ff79a-b.

The day by day record of the journey from Egypt is dealt with up to the crossing of the sea:

Thursday, left Egypt, travelled Thursday and Friday;

Saturday (Sabbath) encamped by the waters;

Eve of Sunday, the Israelites came to the sea, entering it at dawn on Sunday; it took all that day and Monday for the people to pass through;

Tuesday and Wednesday, the week after the departure , they began to move away from the sea on the other side. The next day, Wednesday, began the festival of Unleavened Bread, i.e. seven days after their departure ; ff79b- 80a.

The biblical place name, Baal Zephon, is called an "alien god " which the Egyptians had, but to no avail

he could not save them the fate which God had prepared, f. 80b.

Then Israel recognised the hand of God and the worth of Moses, and Moses and Miriam chanted in antiphon with the men and the women respectively, the " Song of Moses "; according to the Sam. version and arrangement such as is used by them in the festival of Unleavened Bread. f. 81a.

6). Towards Sinai and the Great Standing; the Sanctuary.

This section concludes the Malef, covering ff. 81b-92a. It deals with the subjects indicated above and the peculiarly Sam. beliefs in Divine Favour and Disfavour, the Taheb, the defection of Eli and those who followed him and the Sam. Festivals and Pilgrimages.

First The journey towards Sinai. The Pillars of cloud and fire were to screen from the heat of the sun, by day, and to be a light by night, f. 81b. The history is traced, briefly, from the Red Sea to Shur; Elim, where the twelve wells represented the number of tribes and the seventy trees the number of elders; and on to Sin, between Elim and Sinai, f. 82a.

In the wilderness of Sin, the miracle of manna, like the healing of the waters of Marah, showed the grace of God and testified to Moses. The forty years there were from the " year of the Exodus from Egypt until the day when they entered the land of Canaan ", f. 82b. The further miracle at Rephidim also glorified God

and exalted Moses, ff. 83a-b.

Then the war with Amalek is recorded, introducing Joshua as Moses' captain. Amalek's origin is traced as a son of Eliphaz, son of Esau, and this ancestry is given as the reason for his hostility to Israel, ff. 83b-84a. The altar of commemoration for the victory over Amalek is referred to together with the record of the battle which Moses gave to Joshua as a means of future encouragement and strength when the remnants of the Amalekites should come against him, f. 84b.

Second The arrival at Sinai. " This took place on the first day of the third month after the children of Israel had gone forth out of Egypt". The standing at Sinai began on the second day of the month. God's glory descended on Sinai and the people saw it " and the voice of the Lord, which was not from any bodily frame, came and went forth from heaven, and came out of the earth and issued from the four corners of the world". There the voice spoke the ' ten words', precious words, and men looked to Moses to intercede for them. Moses was clothed with glory and spoke " mouth to mouth " with God. There Moses took precedence over the angels, the Mount elevating itself because of him so that he reached the seventh heaven where the angelic company acknowledged his greatness. To Moses were revealed " the mysteries

of the world", and he was entrusted with "the hidden things and the revealed things"; there he received the two tablets of stone and the book of the Law " written by the finger of God". There too Moses was given the command to build the Sanctuary, like " the Sanctuary of the mysteries", and the people acknowledged the apostleship of Moses, ff. 84b-86b.

Third The Sanctuary. Moses was given the directions for its erection , and the Sanctuary was for the Divine Dwelling. It was " a resting place for the glory of the Lord", and was " made known as attainable in the world of unseen things at the time of God's good pleasure", ff. 86b-88a.

After two hundred and ninety nine years, the Sanctuary became hidden on Gerizim until now, and it will remain hidden until the return of the Divine Favour. Then will come the Taheb who will reveal the Sanctuary and restore the kingdom of Israel to its former condition before the Favour was lost. Then the world will know the true religion and it will " obtain in every city by the power of the Lord ". This Sanctuary was the Qibla and the place of offerings, where the pillars of cloud and fire hovered continually, ff. 88a-89a.

The present alternative to the Sanctuary is the Synagogue, for prayers; but Gerizim is the place for

offerings, pilgrimages and the priestly blessing, which from the creation of the world has been known as 'the chosen place'. All this is revealed in the Law on the authority of Moses. Here there is reference to the Sam. tenth commandment and Gerizim. It was known to Adam, Noah, Abraham (who built altars there) Isaac, Jacob, Joseph, Moses and so on to the priest Pinhas. The Samaritans have preserved it because they know its true nature which is attested by many witnesses, ff. 89a-90a. The reason for its neglect by other peoples is traced to the defection of Eli and the following of his way by Samuel, Saul and David, so that from Shiloh, the place of kingship came to Jerusalem. Arabs and Christians alike have followed the false path to the neglect of Gerizim, so the Divine Disfavour came upon men and has remained, only the Sams. are true, but they also are under the Disfavour, ff. 90a-b.

Fourth The compulsory festivals and pilgrimages which scripture ordains are to be on Gerizim, according to the Sams. and for them this is an obligation. The three compulsory pilgrimages for the Sams. take them up Gerizim and they must stand at all the altars, where supplication must be made in purity and the true faith. The three are: Unleavened Bread, Weeks and Booths. These are out

of the seven festivals which are obligatory on the Sams.: Passover, Unleavened Bread, Harvest, First of Tishri, Day of Atonement, Booths and The Eighth Day of Assembly. On these "rest and worship and rejoicing are compulsory". The reason for these festivals is given which explains their continual observance, ff 90b-92a.

The colophon covers f.92b., but is not dealt with here. See Intro.3.Ms.Used.

INTRODUCTION .

COMPARISONS I.

THE TEACHING OF THE MALEF
COMPARED WITH THE TEACHING OF
THE SAMARITAN LITURGIES .

When comparison between the teaching of M. and that of the Sam. Liturgies is made, a significant feature emerges. It is the omission from the Liturgies of some of the material described in the previous section (p.vi.) as Haggadah; which, since M. is a book of instruction, must be considered as part of the accepted dogma of the Sams.

The significance lies not in the amount of material which is omitted so much as in its nature. And, on the other hand, it is not the percentage of material in M. which is embodied in the Liturgies which marks its importance, so much as the levels of historical development within the Liturgies at which it is found.

It will be well to indicate in this section what, first of all, is not included on any level of development in the Liturgies of the teaching of M., and what is given in terms contradictory to M.

In the earliest Haggadic statement in M., in answer to the question (7), "How many in number are the heavens?" it is said, "Nine. Of their number is the firmament of the stars which travel, and they are seven. The eighth is the firmament of the fixed stars; and the ninth is that which encompasses; and it is the blue (sky)".

The only reference to the number of the heavens in the Liturgies is in a 14th cent. Kime (hymn) by Abisha, which comes in the Yom Ha-Kippur Liturgy (Tr. J. Macdonald) p428 which makes reference to "seven heavens, and the ninth is a fixed (star)". Here the Liturgy departs from M.

and gives a quite different interpretation to the ninth heaven.

Again, M., question 16, asks " How did the creation of our father Adam come to pass?". To which the answer is given " The angel of the Lord formed him dust from the earth and made him in our image and likeness". It goes on to say that God breathed into him the breath of life; but in the Liturgies there is nothing at all of this. At all levels the teaching is that God Himself formed and animated man. Cf. Book of Mourning; Burial Service. p. 333.

Question 30, of M., speaks of Belial as the agent of the 'fall'. " It was because of Belial, for he was hostile to Adam and has remained hostile to his sons to this day". All that the Liturgies say of Belial is found in two works; one by Amram Dara, 4th cent. in the Ancient Samaritan Deftar (Tr. S. Brown) p. 92 and the second by Abraham ha-Qabaci, 16th cent. (ibid, pl 46) . Both writers simply state that Belial is " driven from the Sabbath". No explanation is given as to why he is driven forth, nor is anything said of his 'tempting' A. & E.. The whole treatment of the 'fall' as it is found in M. is absent from the Liturgies. Cf. Book of Mourning. p. 348.

Where M., quoting the Asatir, in the answer to question 48 speaks of the Rod of Adam which was the Rod of secrets, it is said in the following answer that " upon it was written the true calendar and the Book of wars and the Book of Signs and the Book of Astronomy". No mention of

this occurs at all in the Liturgies. But one reference has been found to " Books written by Adam", in the Special Liturgies of Samaritans for their Passover and their Feast of Unleavened Bread, (Tr. I. Lerner) p27, which comes from a 4th cent. work of the Defter. This does not make any mention of the Rod, and simply says (v.4.):

" O Judge, who judged the gods
and slew their worshippers gloriously,
and taught those who supplicate before Him
to read the Books written by Adam ".

M., in question 17 says that at his creation Adam " was about twenty years old". On this the Liturgies are completely silent. Nor do they mention the prohibition against sexual relations in Eden between A.&E, because of the holiness of the place, which M. deals with in question 26. Nothing is said in the Liturgies, either, of the teaching of M., question 27, that the form of Adam was " like one of the angels ".

In question 40, M. teaches that at the first man was amoral " without truth and right ", but the Liturgies do not echo the teaching. They say nothing of the stripping off from A.&E. of the garments of light and their being clothed with skin (flesh) in which was the evil impulse, nor of the consequent shame of the first pair.

The teaching of M. regarding the two sets of twins born to A.&E. (question 52), and the offerings of Cain and Abel and the ' Sign of Acceptance ' (53) and the date

place and repercussions of the murder of Abel, and the love of Eve for Cain and Adam for Abel (54-57) is absent from the Liturgies.

All the teaching of M. regarding Noah and his descendants (61-87) is missing from the Liturgies entirely.

Although Abraham features in many liturgical compositions any mention of the sign at his birth, or the migration to Shechem is absent from the Liturgies; cf M. questions 89-100.

In the Liturgies represented in the two volumes of Cowley there is nothing said of the ten trials of Abraham, Isaac and Jacob which M. deals with in such a complete way in questions 107, 121, 129. Nor is there any reference to M's teaching, question 108, about the reaction of Isaac when Abraham was prepared to offer up his son on Gerizim.

The figure of Moses looms large in the Liturgies and there are many parallels to the teaching of M., but no reference appears to the teaching that Jochebed was called ' Socil ' (hidden) before Moses was born, question 135. The unique interpretation of Ex. IV. 24ff, in M. question 143, does not appear at all in the Liturgies.

Question 153 of M. sets out 60 of the 613 commandments which the Sams. accept, as the ones which are " Obligatory on every man of Israel continually, in every city and in all generations ", i.e. those which time and circumstance never render inapplicable. But while the Liturgies echo the teaching of M. regarding many of these commands, no

mention is made as to their number or the practice of them everywhere and at all times.

Turning now to what has been described as the Halachic material (p.vi); the interpretation of the 'washing' which M. gives in questions 154-161, while the Liturgies give similar teaching to M. in certain instances which will be detailed later, nothing is said of the distinction between statute and judgment with reference to washing, nor is the washing of the 'private parts ' included in the practice which the Liturgies indicate. Nor is anything of the regulation for sitting while washing mentioned, or the nature of those things which render the washing null and void. Cf. M. questions 160 & 166.

Where M., question 173 speaks as though there were shorter forms of prayer for women and boys, the Liturgies do not indicate any distinction.

The teaching of M. regarding the times of prayer which are obligatory are recognised in the practice which the Liturgies reflect; although there is nothing in the Liturgies of the testimonies, to the specified times being the best times, which M. elaborates, questions 178-182.

The detailed teaching of M. with regard to the Exodus and the journey to Sinai is not reproduced at all; but the festivals are all based upon the recognition of the historical events to which M. makes reference.

Nothing is found in the Liturgies concerning the nature of the ' alien god ' Baal Zephon, as in M. question 204.

Of Eli and his defection, when he built the altar at Shiloh and forsook Gerizim, which M. deals with in question 233, there is nothing in the Liturgies, although the idea of Divine Disfavour which followed the action of Eli, according to M., is implicit in all the liturgical works.

Many of the purely Haggadic portions of the teaching of M., therefore, are absent from the Liturgies. Some, indeed, would be difficult to incorporate into liturgical compositions which were to be used solely for worship, but it is, in the submission of the present writer, significant that other matters find no place in hymn or prayer; e.g. the nature of the 'fall' and its instigator; the Flood and the division of the earth; Abraham and Shechem; and the trials of the three patriarchs, who are mentioned and extolled passim in the Liturgies.

That nothing is said of the teaching of M. regarding Ishmael and the Ka'aba is, perhaps not so significant, showing as it does the influence of Islam on Sam. thought. On the Halachic material which the Liturgies omit, it is perhaps less significant since the prayers and hymns in each service recognise the practice which is based upon the matter which M. expounds. But the omission of the testimonies to the morning and evening being the best possible times of prayer might have been expected, while in fact only one writer mentions that it is woeful neglect of worship to forsake the morning prayer through sleep. This writer, Amram Dara 4th cent. is actually quoted by M. in support of its teaching.

To turn now to what is reflected in the Liturgies, of the teaching of M.; the order of comparisons will not be so sharply divided between Haggadah and Halachah, as the subjects dealt with will, in some cases, contain elements of both. The subjects will cover the primeval period of the history, then the patriarchal period up to Moses; the subject of the Mosaic apostleship will be dealt with on its own. The Exodus and subsequent history, together with matters allied to them will follow, and then the non personal subjects which will include the more Halachic portions of the teaching of M.

First, the primeval period.

This deals with A.&E., their creation, being clothed in light the repentance of Adam, the ' image ' in Seth, the evil impulse.

As indicated earlier, in the Liturgies it is God who both forms and animates man. One or two instances of this idea may be quoted as, e.g., Abisha, 14th cent. " God formed man from the dust, Adam was possessed of the Image"; Yom Ha-Kippur (Tr. J. Macdonald, p. 423.); Abdallah b. Abraham, second priest at Damascus, 16th cent. " And He created Adam a beautiful creature and clothed him with His radiant awesomeness. And He assembled his body out of four elements, and everything He led before him.." Samaritan New Year Liturgy (Tr. E. Baguley, p. 12.); these are typical of the teaching of the Liturgies on the creation of Adam.

Of the creation of Eve, and the relations of A.&E. in the

Garden there is but little; but in a composition of Solomon b. Tabiah 19th cent., in Hag Ha-Succoth (Tr.L.Green p 286,) there is a reference to their creation and marriage, Adam's "creation displays the wisdom of God because of the distinctiveness of his nature ", i.e knowledge, deeds and utterance; and " He married them, so from them was the pure chain ". In the same work there is a verse by Khidmah b. Abibi 18th cent. on the marriage of the daughter of Murjan ad. Danfi, which speaks of the creation of Eve " from one of his ribs " (the identical phrase used in M. question 24) and also says " He married them ", p 321. But these phrases cannot mean that there were marital relationships in Eden, which M. affirms were forbidden; they speak of the fact that the two were 'one flesh' as Gen. 11.24. In the same work there is a 14th cent. work by Abdallah b. Solomon, p 289f., which speaks both of the mystic power of the 'word' of creation, cf. M. question 169 and question 194., and the fact that "Adam was in the Garden as a king", and that he was " clothed with the 'image', which was prepared for the prophet Moses, with shining skin". In a declaration of praise in the same work Adam is spoken of thus " Adam, from whom was the seed of Israel the choicest of people", p. 182.

Another work, of the 14th cent., by Sa'd ed. Din, in the New Year Liturgy, p 11, speaks of the creation of Adam and his place in Eden thus: " With the creation of Adam, He completed the creation. He clothed him with an image.

The mind He engrafted in his head and with the breath of life He established his soul; but from dust He established his physical body. He set him down in the Paradise of His Garden with the grace of a king". Cf. the composition of Abdallah b. Solomon (14th cent.) in the same work, morning service p.4, " He created in the image of the creator; with a word, without tool and without hand. It was established with the word ' let it be ', and at once it was created. Everything obeyed His good will. One thing after another was brought into existence, and He sealed the whole by man. And above all He set him apart by the gift of knowledge, and by speech and dominion, and a cultivator of all that is to be tilled in the earth".

The Liturgies, therefore, teach that the formation and animation of man was the work of God. But for the rest, i.e. Eve, Paradise and the 'image', they agree with the emphasis in M. All speak of the clothing in light.

Of Cain and Abel there is nothing at all except one 14th cent. reference to the fact that they were " without the image and the blood", while the birth of Seth "was with the image and the blood ", Abisha; Yom Kippur, Tr.p424.

The same author, in the same piece speaks of the repentance of Adam and his knowledge of his acceptance by God at the birth of Seth. The hundred years duration of repentance is mentioned, as it is also in the work of Abraham b. Jacob ad-Danfi 18th cent., in the Special Liturgies for Passover and Unleavened Bread, p .148.

Adam repented for one hundred years and God accepted his repentance.

Although nothing is said of the idea that Adam was "about twenty years old" at creation, there is the underlying assumption that 'twenty years old' is the recognised age of personal responsibility, as the Liturgies for the Zimmut Pesah and Zimmut Sukkot; (Tr. Mowbray, p171ff), where the biblical injunction is quoted in the Ex. Qaṭaf and also woven into the prayer; "Everyone who is numbered in the census, from twenty years old and upward, shall give the Lord's offering" (Ex. XXX.14.); cf. p.39.

The teaching of M., regarding the 'light' which is the origin of the Holy Spirit and which is found in each of the patriarchs until the 'image' was revealed in Moses, questions 5,36 etc., is part of the tradition of the holy chain and is variously reproduced in the Liturgies. Abisha, 14th cent. in Yom Kippour, p426, speaks of the chain as a secret passed on from Adam to Noah and Abraham and so to Moses; while in the same service, p439, the Elder Muslim ad-Danfi 18th cent. speaks of the secret being in Seth, rather than in Cain or Abel; so Abisha quoted above. In Hag Shavuot (Tr. Boys, p380) Marhib (Mufarrij) b. Jacob 17th cent. refers to the image and the chain as "a chain of descent from seed to seed, down to our lord Moses, the sun and light of the world"; while Abdallah b. Soloman, 14th cent. in Hag Succoth, p292 describes the process as light passed on drop by drop; "He established him (Moses) as

a drop of light, from drop to drop to Anram and from there he descended to the womb of Jochebed". The same author, in Yom Kippur, p255, prays for the Sams. that with him they may be united with Moses and the pure chain, by the help of God. Another follows the process of the linking of the chain in the reverse direction and looks back over the history seeing "generations come and generations go from whom derives a pure chain ten by ten", Sa'd ed-Din 14th cent. New Year, p12.

The only parallel idea to the teaching of M. that there is in man an evil impulse which will be lost when, at the resurrection, he will again be 'clothed in light', questions 27, 191, comes in the composition of Solomon b. Ṭabiah, 19th cent., in Hag Succoth, p 287; he simply says that compared with Cain and Nimrod, there was no 'rebellion' in A.&E. but this is not by any means a convincing parallel, being capable of interpretation different from the meaning of M. The Burial Services assume that the death of the body, and its decay, means the removal of the affliction and sin which the body is heir to, so that the soul may make unhampered progress to God; (Et. p.69, and Hilluk, p. 169).

Second, the patriarchal period, up to Moses.

All one finds of the teaching about Noah is the often repeated reference to him by name among the other patriarchs, as "the God of Noah..." or "The God of him who was perfect in his generation". The only one use of the name together with the adjective perfect, without the

qualifying phrase ' in his generation ', comes in the Zimmut Pesah and Zimmut Sukkot Liturgies, p.135, in a 19th. cent. work by Isaac b. Solomon, which refers to " the merit of Adam and the perfect Noah, and your father Abraham....". Merit is not attributed to Noah in this way in M. nor in the rest of the Liturgies.

Only one reference to Nimrod and the Tower of Babel is found in the Liturgies, and that does not give any indication of the part Nimrod is said, in M., to have played in the building of the tower; Hag Succoth p287, by Solomon b. Tabiah, 19th. cent..

Of Abraham, the Liturgies speak only in reference to the meritorious ones, or " The three meritorious ones ", i.e. Abraham Isaac and Jacob. This is a constant refrain in all the services and at all levels of literary composition; and the three are named as intercessors, or intercession can be made by their merits, passim. In this the Liturgies go beyond M. but at the same time leave out much of what M. teaches of the 'merit' of Abraham, and his true worth. Throughout the Liturgies it is made plain that the sacrifice of Isaac was prepared for on Gerizim, and this too is found at all levels and, as in Hag Succoth, is given place in the rubrics, p215, regarding pilgrimage to the altar of Isaac; cf. M. question 234. One other reference may be given, as in New Year, p8, in the work by Murjan ad-Danfi, 18th cent., " The God of Isaac, who requested a burnt offering on the Mount of Inheritance".

Jacob is recognised, as in M., to be perfect and much above his brother Esau. Like M. the liturgical writers seem to be able conveniently to forget the character of Jacob as represented in the Bible, for the declaration of praise in Hag Succoth, p 190 which incorporates the phrase " Jacob the righteous, who was exalted because of the perfection of his works ", speaks as if the name ' Supplanter ' had not occurred in scripture at all. This can be said too of the affirmation by Ghazal b. Isaac, 18th cent. in the Special Liturgies for Passover and Unleavened Bread, pp. 121 & 125, in which he declares that Jacob was " the one who was perfect ".

Like M. the Liturgies recognise not only the virtue of the meritorious ones, but also that they are asleep in the Cave of Machpelah. At least the Liturgies seem to connect all the meritorious ones with Machpelah, though M. in question 114 says that only ten souls lie buried there, of whom seven are men and three women. But the Qataf of the meritorious ones in Hag Shavuot, p 28, has an interjection which is typical of the liturgists' approach to this idea; of 'the three ', it is said " Who rest in the Cave of Machpelah, in whose name and in whose memory are all prayers accepted "; and the same work includes in the Deut. Qataf the saying " The meritorious ones of the world, who are remembered for good for ever, the lords of righteousness, who rest in the Cave of Machpelah, in whose name and in whose memory all prayers are accepted ", p249.

In the verse referred to earlier (p.xl), by Khidmah b. Abiba twenty six meritorious ones are referred to, which, it is said, is the number of the Divine Name YHWH, p322. But this is the only instance of such numbering. In a declaration of praise in the Special Liturgies for Passover and Unleavened Bread, p.5, Abraham, Isaac and Jacob are referred to, only, as being in the Cave, in whose memory prayers are accepted. God is asked to hear the prayers of the congregation " because of their covenant "; and their merit is interpreted as their " Keeping the Book ", in a similar declaration p.64.

Zimmut Pesah, p.136 in a Dekhor by Isaac b. Solomon, 19th. cent., speaks of " Adam our father. ...The meritorious ones stemmed from him, from one to another in succession, until our lord Moses...". But while the general Liturgies all echo M. in the thought of these meritorious ones and Machpelah, there is no mention of either, as such, in the Burial Services. All the patriarchs and matriarchs are mentioned as having died (i.e. even they did not escape death) but are simply spoken of as having gone to the grave. There is in this particular service, as in all the others, no mention of the special treatment meted out to meritorious ones and prophets between their death and the resurrection, as there is in M. Nor do any of the services make reference to the idea of the ' gathering to departed ancestors ' as does M. The idea of ancestor worship to which attention is drawn in the introduction

of the work on the Burial Services, p.54, is not the same idea to which M. makes reference. It is not family bonds which make Machpelah the place of burial, but the bonds of loyalty to God and the holy chain.

To conclude this section, it may be well to give one quotation more fully to illustrate the manner of the Liturgies in referring to the patriarchs. It is from a 'Gloria' composed by Muslim b. Murjan ad-Danfi, 18th cent., and is found in the New Year Liturgy, p.18;

" Let us proclaim in the name of the Lord,
abundant in loving kindness and truth.

And let us pray by the righteous of the world,
with whom their ancestor, aged and good, is joined
in care.

Who made the covenant with him.

And he who was bound upon the altar and was
delivered from the knife.

And he who journeyed in the land of the Easterners,
and who served for his two wives.

And he whose portion was, from his father, Shechem,
who received the daughter of Potiphar, Asenath.

And he who received your holy books, who spoke from
upon the place of atonement, that he should hear
the voice of your supplications, and opened for you
a good door".

This is typical of the liturgical approach to the patriarchs; the historical references differ from time to time

and the ascriptions of their merit, but nowhere is there anything like the full treatment found in M.

Third, Moses and his apostleship.

Here the teaching of M. in both the Haggadic and Halachic senses will be covered in the one section.

M., question 139, speaks of the birth of Moses taking place "with shining light and a beautiful appearance, making it known that he is a most noble prophet, the like of whom has never been seen by any flesh".

As early as the 4th cent., the thought of Moses being "clothed in light", and being in himself "the great light" was reflected in the works of Marqah, and Amram Dara; cf Ancient Deftar (Tr., pp 65 & 105). But the more detailed teaching of M. is not found until the works of the 14th cent. are read. Abdallah b. Solomon, for example, speaks of the light at the birth of Moses causing the sun to hide itself in acknowledgment of its own lesser brilliance. When Moses was delivered, although the sun was in hiding, (had set) people saw a light like noonday and asked "What sun is this?"; cf New Year, p. 4. So also Sa'd ed-Din, in the same work; "... (Moses) by whom the world is gladdened, all forms of creation rejoice. The day of his birth set him among them with great rejoicing; and all of them spoke a word in glorifying him. When he was sent down from the womb of Jochebed, a light in the world was renewed..... When he appears and rises both above and below, the sun and the moon are obedient to his command," p. 8.

Other Liturgies have similar eulogies on the nativity of Moses; cf. Hag Shavout, p338, where Abisha speaks of Moses as the "light of creation and its crown", i.e. the purpose of creation reached its fulfilment at the birth of Moses. This is repeated in the Ancient Defter, p143. In Zimmut Pesah, p98, in another work by Abisha, Moses is spoken of as the "sun of the firmament of Amram, and the moon of the tribe of Levi". Cf. Jacob ad-Danfi, 17th cent. "Moses, holy light, whence creation was ordered, beautiful in form, beautiful; born in joy", Yom Kippur, p394. In the same work the Elder Muslim ad-Danfi, 18th cent. speaks of the light at the birth of Moses. And so the teaching is echoed up to the 19th cent. writings of the Liturgies. But the quotations already given will suffice, perhaps, as proof of the matter.

Although the mother of Moses is not spoken of as 'hidden' in the Liturgies, as in M., question 136, nor the anonymity of his father before the advent of Moses, there is a clear recognition of the fact that their honour and dignity arose from the son whom they produced, as in the hymn by Abdallah b. Solomon, 14th cent., Cf. Hag Succoth, p. 301, where it is said that "Amram and Jochebed were magnified in that this seed arose from them". This is a thought repeated at later levels in ascriptions of honour to both parents. M.'s teaching, question 139, that the daughter of Pharaoh was healed by the touch of the infant Moses when she took him from the river, is reflected in the same composition as

quoted above, where Abdallah uses almost identical words as used in M. and speaks of her stretching out her arm to recover the child and finding healing for herself. But this is the only place, though 14th cent., in which the present writer has been able to discover any parallel to this particular feature of the teaching of M.

Only two indications of the teaching of M. about the meaning of the word beshagam and the identity of Moses occur in the Liturgies, i.e. Hag Shavuot, p 381, in a work by the 17th cent. writer Marhib (Mufarrij) b. Jacob, the Marhib, who only makes reference to the fact that the word means Moses and refers to his continuance in the world; and in Zimmut Pesah and Zimmut Sukkot, p. 217, in a work by Abdallah b. Solomon of the 14th cent. who speaks in the more mystical vein of M. and says " 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 ' ."

The teaching of M. concerning the prophethood of Moses and his apostleship is found in questions 184-186. This is reflected at all levels from the 4th to the 19th cents. and in some instances the language of the writers outstrips M. in its extravagance in the use of superlatives.

Marqah and Amram Dara, in the Ancient Defter speak glowingly enough when they refer to Moses as " The pure faithful perfect prophet" (Amram p.52) and " Moses the light of prophecy " (Marqah p.65) or, " The great light entrusted with the secret of hidden things " (ibid p.105), a phrase which is reproduced in the 14th cent. work of

Abisha, in the same Liturgy; but they are surpassed by other writers who can hardly find words sufficient to describe the prophetic power of Moses or his apostolic mission. Cf. Pinhas, High Priest, 14th cent. in New Year pp. 21f., "And the Holy One declared by the hand of the select of all flesh, the prophet whose name is Moses son of Amram, who prophesied when he was eighty years old. All his prophecies are true and righteous, containing nothing presumptuous or lying. Blessed are they who believe in him and woe to those who are rebellious". In The Special Liturgies for Passover and Unleavened Bread, two works by Abraham b. Jacob ad-Danfi 18th cent. we read of "The righteous, perfect, pure and faithful Moses, great prophet of the world, Law giver of the world, messenger of God, teacher of life, the one who was clad in a ray of light, the faithful one of the house of God", p. 41, cf. p. 56. And again he says, p. 134, "...each one who makes peace with Moses, his face will shine forth. And he will send his soul free; his prayers will never be turned away empty". Abdallah b. Solomon, 14th cent., in a work in Hag Shavout, p. 65 declares that the prophetic power of Moses was revealed at Marah, i.e. the miracle there was one of the demonstrations of the power. A declaration of praise in the same service adds the Exodus to the 'proofs' speaking of Moses as the one "sent as a saviour to Israel"; and in The Special Liturgies for Passover and Unleavened Bread Ghazal b. Isaac, 18th cent. refers to the unique power of Moses who effected "Redemption, release and salvation" for the people at the Exodus, p. 123.

The Burial Services go even further, pp.332f, with the suggestion that "...he died for you, your master, on your behalf. (God) sent for you a prophet, and by his agency delivered you; and he cleft for you the Red Sea, and the waters of Marah he made sweet for you".

All the ' proofs ' of Moses prophetic power and apostleship given in M. are covered here in the Liturgies. They include not only his foretelling of events, his personal zeal and dignity, the perfection of his being through the holy chain, the wonders of the Exodus, his favour with God, his own wonders, the coming to pass of what he foretold just as he said, his bearing the ' image'; but also his receiving the Law and passing on a true tradition. The very nature of the Law itself bears witness to his ' calling '; and the fact that God spoke to him ' face to face ' and said that men should believe him for ever.

Many of these have already been referred to above. But the receiving of the Law and the Tables of stone and his exaltation on the Mount must be mentioned as they are reflected in the Liturgies. Extensive quotation, however, is not possible, as there is so much material.

This event, like the testing in the wilderness journey, is seen as a clear sign of the status of Moses; in this event the end was the revealing of the " holiness of the Words " i.e. the commandments, according to the 14th cent. writer Abdallah b. Solomon. As early as the 14th cent. also, is the parallel idea of the 'standing' itself, according to

the picture which is found in M., questions 221-226. In the service from which the word of Abdallah was cited, above, i.e. Hag Shavout, the words of Abisha also occur in which he sees "angels ascending and descending on Moses, praising him"; and the angels were arrayed, at the 'standing' with banners, and they stood in their hosts and God passed through their ranks to welcome Moses. There, on Sinai, Moses eats "the food of God", which ensures that he shall live for ever. There too he received the "four sections of the ten words", which are described as "two on each stone", pp332-344.

In the same service, there is the work of Abdallah b. Berakhah 16th cent. second priest at Damascus, p253 in which he speaks of "Myriads of angels standing in the service of Moses". Cf. Sa'd ed-Din, 14th cent. in New Year, p.20, "He was hidden in the clouds and went up into the unseen world. He stood up among the hosts of heaven and they were round about him. And in abundant greatness was he standing; and he stood before the thick clouds and the glory was completely over him when He came to meet him. And the two of them took their place, no third between, and each of them was revealing to his companion his joy. And Moses the prophet was exalted and uplifted and partook a portion of the Godhead. The skin of his face shone, and the world was glorious from his awesomeness. When he reached the heart of the heavens he saw many wonders; and there were, standing there, angels in his service. And his Lord clothed him with the crown of holiness and they spake face to face, as one companion with another".

In Yom Kippur, p368 a Malifut by Abraham Ha-Qabaqi the picture of the ' standing ' given in M. is paralleled almost completely. In the same work an unknown author, p286, says:

" For they (the people) heard the voice of the Lord and the voice of Moses, as though it were a man speaking with his companion; but without using tongue or mouth".

Another very close parallel to the picture in M. is found in the 19th cent. work of Solomon b. Tabiah, p. 282. He also makes the claim that the world was founded on Moses, in the sense that the status, referred to in M. is the very basis for creation.

The idea of the 'voice' of God speaking with Moses in the non-anthropomorphic sense is repeated at all levels where the ' standing ' is dealt with; and so too the thought of Moses as having his rightful place in two worlds, " above and below", or " the visible and the invisible"; see Abraham Ha-Qabaqi, 16th cent. in Hag Shavuot, p263f. Cf. in the same work, the composition of Sa'dallah b. Zedaqah al-Kethari, 14th cent., and Abdallah b. Solomon 14th cent., p344, and Murjan ad-Danfi 18th cent. in New Year, p33f:

" Where is there a true prophet like Moses? The like of whom there has not arisen in the world from the species of flesh. He was entrusted with the secret of hidden things and stands over the secrets of creation and the Day of Vengeance. Between the powers of the unseen world he passed and they spoke face to face, as friend to friend. And the Law was brought down at his hand..".

Fourth, the Exodus and subsequent history.

There are one or two matters which are only briefly referred to in the Liturgies, as compared with the fuller treatment in M., as, e.g. the need to remove the bones of Joseph before the journey from Egypt could begin, and the action of Miriam after the drowning of the Egyptians, when she sang in antiphon with the women and so became known as a prophetess; and the idea of 'fire', or 'burning', accompanying the death of the Egyptians. These matters may be dealt with rapidly here so that a more complete comparison may be made of the more important subjects in this section.

A work by Amran Dara 4th cent. in Hag Succoth, p. 132 recalls the need for removing the bones, and that Moses did move them prior to the departure from Egypt. But there is no mention of Serah the daughter of Asher in this connection as in M. question 201.

On the fire in the flesh of the drowning Egyptians, cf. the work of Solomon b. Tabiah 19th cent., in the same service as above p. 293f. The idea is the same as M. question 204.

With reference to Miriam, M. question 205, see Hag Shavout p. 38, in the work of Sheik Murjan ad-Danfi 18th cent. who parallels the account in M. so also Abdallah b. Berakhah, 16th cent., in the same work, p. 382; though this is not such a complete parallel and links the idea of ~~WOMEN~~ being separated from the men before the revelation on Sinai and the need to avoid uncleanness.

One other matter may be included here, namely the teaching of

M. that there were eleven wonders by which the people were delivered from Egypt, ten by the agency of Moses and Aaron and one by God Himself, questions 144 & 198.

Two works only make reference to this, Hag Shavout in an ascription of praise, p. 128 where the phrase occurs:

" He delivered His people with eleven wonders ", which does not distinguish between the ten and the one. But in the same work, p. 70, Murjan ad-Danfi, 18th cent. speaks of:

" Moses, by whose hand He redeemed you from the hand of Pharaoh ".

Then in The Special Liturgies for Passover and Unleavened Bread there is a word interjected into the qataf of the ten wonders, which is precisely as in M. " Praised be He that doeth (or worketh) wonders; this follows the individual wonders and after the eleventh, it is as in M., " Praised be he that doeth signs and wonders", pp. 19ff.

An unknown work, p. 170, speaks of thirteen wonders, of which three were for Israel.

The great ' standing ' before Sinai has been dealt with in the earlier part of this comparison, but the teaching of M. with reference to the giving of the Tablets and the Law was only mentioned then. It will be well to show here the comparison of that idea in the Liturgies.

The 14th cent. writer Aaron b. Manir, in a hymn in Yom Kippur pp. 271ff, stanza gimel, declares to his people that God,

" Sent to them Moses, the choicest of the faithful,
with the Perfect Law and the two tablets....

He commanded them to practice long the observance of the two..";cf,M,question 148.

When we turn to the subjects dealt with in M.which are allied to the event on Sinai,we touch upon what has earlier been described as Halachic material. But it is compared with the Liturgies here because of the close connection with the giving of the Law. This material includes the teaching about the ten words of creation,the ten words of the Law and the tenfold name of God,and the ten signs of the manna.

Throughout the Liturgies the emphasis lies upon the fact that creation was effected in the way M.describes;but the explanation of the meaning of the ' words ' is nowhere systematically dealt with by any writer. What we find is the basic idea of M. reflected in various statements which occur in the hymns or prayers.

Aaron b. Manir,in the work already quoted above,in stanza beth declares:

" He brought into being the creation.

Their foundation is not upon anything.

Likewise His words are not based upon any source,

No hands,no instrument,no measure,no rule".

In Hag Succoth,there is a reference by Sa'dallah b.Zedaqah al-Kethari,14th cent. p.222, to the same idea in which he stresses the fact of the ten words in six days. In the same work, Abdallah b. Solomon 14th cent. refers to the mysterious power of the words,p.289;cf.M,questions 3f,169 & 194.

The same author,in a work in New Year,p.6, says:

" The God who is honoured,who created the world without implements and without help in six days; and there was no assistant to His greatness ".

In the same Liturgy,p.27,in a work by Mufarrij b.Jacob,17th cent., we read:

" Magnify the mighty one,who is the Lord of life. Who created the creatures in six days,with ten words and with many wonders. And He sealed the whole with man ".

So,also, Sa'd ed-Din,in the same service:

" There is one in His Divine Being who created everything when nothing,by a word;and it was not like speech. Let His greatness be magnified who said in His word ' Let all creatures be created ',and in the beginning of it they came to birth speedily and were assembled."

Or again,the words of Murjan ad-Danfi,18th cent.,p32,

" The power of God is glorified in all time,who created and established and fixed this beautiful creation,by ten words in six days. And He sealed the whole with man ".

Amram Dara,4th cent. speaks in a work in Yom Kippur,p.258, of creation thus:

".....creation in a word, no beginning and no end, it is not like anything.."

So Marqah,in the Ancient Defter,p64f speaks of the creative power of God who created the whole from nothing;and that He is known for what He is by the creation.

Of the ten words of the Law, the explanation of M. is not found in the Liturgies; but at all levels the basic idea of M, that these are the will of God and therefore 'most holy', and perfect, together with the Torah, beneficial and eternal and a witness to Moses, is reflected by the different writers.

All this is part of the Sam. Creed and as such is repeated in all the services. But other aspects of the ten words, as for example, the four sections ^{are} referred to specifically, cf., Abisha, 14th cent. in Hag Shavout, p. 342 who speaks of the four sections of the ten words, two being on each of the two tablets; this is affirmed by Abdallah b. Solomon, 14th cent. in the same service, p. 433.

The order of the ten words in the Sam. tradition is spoken of in Yom Kippur, p. 376 in a work by Pinhas b. Ithamar, to the effect that the first is " You shall have no other gods," and the last " You shall build an altar ", cf M. question 195. This same composition exalts Moses as apostle and prophet in connection with the Law.

Reference to the commandment of the Sabbath in the ten words is made by Mufarrij b. Jacob, 17th cent. who says in the New Year p. 27 " The most select of all the days is the Sabbath; for the Lord hath specified it in the ten words; and in His name are they (the ten words) gathered together". He goes on: " How great a day is it among days; how good is it and how sweet. Blessed is he who rests on it with heart and soul. For it is a great day which God hallowed and established firmly with His holiness by the hand of Moses the man of God".

There is only one instance where the ten names of God are mentioned, and then they are not specified as in M. but woven into a hymn by Amram Dara, as part of the faith of the Sams. cf. Yom Kippur, p.260, where the writer extolls the greatness of God. But various writers use the different epithets which M. recounts from Ex. XXXIV. without forming them into any sequence. Cf Abdallah b. Abraham, New Year, p.15.

The ten motif which M. uses so consistently is manifest also in the Liturgies

Only one writer has been found, in the Liturgies, who mentions the ten signs of the manna, Abdallah b. Solomon, 14th cent., but he does not specify what they are, cf Hag Shavout, p.107. At this stage in the comparisons it will be well to consider what is the significance of the parallel teaching which has been indicated.

One fact has become increasingly clear during the comparative work on the above section; that is the amount of material from the 14th cent., and onwards, which reflects in more detail than earlier works, the teaching of M. This does not mean that the teaching of M. is not reflected in earlier works, but rather that they reflect the principle on which the teaching is based and do not elaborate on it to the same extent as do the later writers.

Articles of the Creed are embodied in the 4th cent. material but it is mainly in the 14th and later cent. writers that one finds an expansion of the articles and a development of thought along the Haggadic lines as described in this work.

The 14th cent. did witness a revival of religious life among the Samaritans in which liturgical composition was renewed. Many Sam. festival services were enriched by this. Compositions were added to the existing liturgies and the theme of the individual services was developed. But the inclusion of the elements of the teaching of M. in 4th cent. material which has been noted in these comparisons, would appear to mean that the revival of the 14th cent. did not effect the creation, altogether, of new forms of teaching, so much as the development, in a more vigorous manner, of the themes and ideas which were implicit in the earlier periods of liturgical writing when Marqah and Anram Dara flourished.

One other feature may be noted. What material has been gathered for comparison with R. is nearly all from the special services. There is very little from the Sabbath Services as such, though certain writings which are part of the Sabbath Services are incorporated into the special festival services. It may well be that these features, together, give a further indication that the M. itself is from a period later than the 14th cent. which will be discussed in a later section.

It is not possible at this stage of the comparisons to make final judgments regarding the material which reproduces the teaching of M., as we have it in the form in which, by all the evidence, it was taught to Sam. children. Such judgments must be deferred until the comparison with the more Halachic portions of M. are concluded. It is to those that we may now turn our attention.

As indicated earlier (p. xxxvi) the Liturgies do not speak of the number of the commandments and statutes which the Sams. accept from the Pent., nor the 60 which are always to be observed. But implicit in the writings is the teaching that all the practice of the Sams. is based upon the Law, which to them is the Pent.; and the whole tenor of the hymns and prayers is the 'fear of the Lord' and His service, which are expressed in 'cleaving to Him'. In M. question 153, these things are seen as the essential elements in the 60 commands and the enumeration of the remaining 57 is but the outworking of this attitude.

The first two commandments, faith in God and faith in His oneness are taught by their inclusion in every service as part of the service itself in the expression of the Creed.

Other commands like 'walking in His ways', 'hearing His voice', 'loving God', and 'keeping the Law' are also an integral part of the prayers in every service and the very expressions occur again and again. While nothing is said explicitly about the command to 'teach the Law to children', it is nevertheless understood by the writers who base all their works on the Law; and is a definite part of the worship to which children are admitted at ten years old, for no Sam. service is complete without the reading of the Law in Qataf form or the 'sections' of creation etc., which in some instances takes the worshippers through the whole Pent. Again, the Liturgies do not expound the injunction to 'read the Law continually', or to 'bind' it upon the hands and set

it as 'bands between the eyes', they assume the observance of it as part of the 'keeping of the Law' which they urge. In a similar manner, the 'commandments concerning the prayers' which M. says "is the service of supplicating Him", is the very essence of the liturgical services themselves in which, almost to the point of wearying one with the repetition, they 'supplicate' God for pardon and favour. Marriage and circumcision are dealt with when occasion arises, as for example in the verse for the wedding of the daughter of Murjan ad-Danfi in Hag Succoth, pp321f, and the service for circumcision in New Year, p37 where Murjan ad-Danfi says:

" The God of the heavens and the earth, and all which is therein, who is eternal in His existence. By His greatness He distinguished this the seventh month and opened on it the gate of acceptance to those who make supplication..... the Sabbath is united with the bringing forward of this child who was born from the world of souls into this world with joy, in order that he may grow up and be instructed in His most Holy Book and in the decrees which are gathered therein. And may God keep him and glorify him and in life preserve him ".

The 'statutes for the festivals' are all recognised in their particular service according to what M. sums up as the inescapable obligation of them.

On the honouring of old age, and the priestly line the teaching of M. is emphasised, as in the Burial Services, p339f where it is said:

" Further He said to Moses the faithful one. Before grey haired (people) you shall rise up, and you shall honour the elders "

" May He be magnified, this judge, the most gracious of the gracious ones, who exalted the status of the sons of Levi, the priests. This priestly status exalts them above all, since they go in the way of God, who is to be praised".

The love of one's neighbour is also among the 60 commands and is covered in the Liturgies as in Zimnut Pesah and Zimnut Sukkot, p. 127:

"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.....If you love your neighbour as yourself, the Lord will love you. You shall observe all that the Levite elders teach you."

The 'washing' which M. speaks of in questions 154-161, is a recognised part of Sam. worship. It is an obligation on all Sams. to wash before worship, cf. Ancient Samaritan Defter (Tr. Brown p. xlvii). The regular order of washing is according to what M. says, question 157, as far as the hands, mouth, nose, face, ears, hands and legs are concerned.

The recitation while washing is recognised, but in the Ancient Defter (ibid) the words spoken are mainly scriptural verses while our author gives a list of prayers.

The whole emphasis of the Liturgies reflects the teaching of M. regarding the right attitude in worship and prayer, and at the same time, by implication, echoes M.'s thought that there are certain acts and attitudes which are distasteful to God. Cf. The Durran in the Ancient Deftar, p. 86;

" He who wishes to see Divine Favour
must be very blameless on the Sabbath.
Prayer must be in his mouth
so that he may be included with the assembly,
and be united with the good and perfect ones..."

In the Special Liturgies, also, Ghazal b. Isaac 18th cent. declares that " Praise ought to be rendered with a glad heart and with eye and heart that are sincere ", p123.

In Yom Kippur, Ben Hanir, 14th cent. in a Malifut speaks in a similar strain; " Let him who fears take care that he prays, in the Fast Day, and that his heart is pure ", p252.

So, in the same service, Abdallah b. Solomon, 14th cent. says, " Let us circumcise our hearts as we burst forth into the hymn", p. 255.

The New Year festival offers the same idea in a work by Abraham ha-Qabaçi 16th cent. which says;

" Happy are we, happy are we who are sincere in our disposition,
when we speak to our Lord ".

In the same service a work by Murjan ad-Danfi, 18th cent.,

" And let your soul and heart be clean...

therein is a good rest for Israel; because therein await, for the sincere hearted, merciful blessings; the sincere hearted

who do good works.... ",p.20.

The thought of M.that the hands are washed in order that they may be spread out to God in prayer underlies the reiterated cry in the Liturgies that a man 'spreads forth his palms ' when he prays. This cry is found in Amram Dara's works and so on to the 19th cent.cf Yom Kippur ,p.263fetc.

Prostrations as an act of worship are a real part of the Liturgies and the Seguddoth are regularly commanded and as regularly acknowledged to be the proper function of the worshipper. Cf. New Year.p.17 in Muslim ad-Danfi's words;

" I will bow down to the earth in my own corner,
and I will raise supplication to Him",and passim.

There are directives for the worshippers both to 'raise your hands and say...' and to ' prostrate...'.

The times of prayer which M. teaches,i.e. evening and morning are recognised throughout the Liturgies.

All the writers recognise the Qibla to be Gerizim and that it was once the Sanctuary there. They recognise too that the place to which they turn is the 'gate of heaven' and 'the place of the angels';cf Yom Kippur ,p.249. Cf. Pinhas the High Priest,14th cent. in Special Liturgies,p.258 who says of the Sams. in relation to Gerizim " They worship towards it", as does Sa'd ed-Din,in New Year,p19 " Worshipping towards the holiness of our mountain ". Pinhas also says in a piece used in Zimmut Pesah and Zimmut Sukkot ,pp.270f;

" 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...
 Arise,O assembly of my people,who stand with me;sing
 praise to God in prayer,with supplication,both long and
 full".

In the same service,in a declaration of praise by the
 Elder Isma'il Ibn Badr ar-Ramihi,p275,

" Happy are you if you offer in it (the festival) an
 offering to God of praises with circumcised hearts...
 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...".

The Day of Vengeance,as part of the Sam. Creed,is referred to
 in the works of Amram Dara and Marqah,4th cent. Cf Ancient Deuter
 pp, 34 & 52,but is more fully dealt with after the manner of
 the teaching of M. by later writers. The earlier authors
 set forth the basic teaching of M. which rests upon the
 biblical foundation,as Amram Dara in a work which is repeated
 in Yom Kippour,p261, where he refers to the Day in a hymn of
 praise to God and says " And on the Day of Vengeance,Thy
 greatness O Shaddai will say, ' See now that I,I am He ' ".
 Moses is seen as "standing over the secrets at the beginning
 and will be existing at the Day of Judgment " Hag Shavuot
 p,351,cf.p.304 where the thought of the consummation is
 envisaged. " At the beginning was the creation;
 at the end will be the Day of Vengeance ".

This reference links up with the thought of the ' word' of

God at the beginning and the end of existence.

Solomon b. Tabia 19th cent. in the same service makes reference to the idea of angels going forth to slay unbelievers and all who do not accept the Law on that Day. But according to him, the Jews will repent and acknowledge their error. He declares " The Day of Vengeance is near, a day on which reckoning shall be abundant ".

While the detailed picture of the Day is not reproduced in the Liturgies exactly as in M. all the main elements are found, i.e. that the purpose of Sam. practice is to be among the faithful on the Day, by finding pardon now and at the last. That the Day is a day of reckoning and judgment, of recompense and reward, is realised by the various writers.

Although there is not a clear recognition among the liturgists that this day will be a day of resurrection, there is ample evidence that they believe in both the Garden for the good and the fire for the wicked as part of the day. Cf. M. question 189f.

Throughout the Liturgies the plea that the 'gates of the Garden of Eden ' should be open to them is constantly made, both for the living and for the dead. Cf Liturgies passim, and the Burial Services, p. 313 " O Lord God, in your mercy show mercy and may his/her spirit dwell in the Garden of Eden ".

Cf. pp 319f, on the Day of Judgment and the plea to " renew your penitence before going to the reckoning "; see p. 322, and p. 331 " Everything you have done is preserved, every single thing, for the Day of Vengeance and its visitation ".

On the 'fire', see p.334;

" Remember, O guilty one, the Day in which your feet shall slide; and you shall see the great fire to your right and to your left; and you shall weep the blood of man, and there will be none to help you.

A Day of Vengeance, a great day, in which the Lord shall question you; then your works and your goodness will speak silently; and they shall be revealed upon you as ornaments at your right and at your left ".

In the service for the burial of a woman the picture is given of the end when death has overtaken all men;

" And there will be nothing left but He, There will be none to know what He is, but Himself, who will call, see now, that I, even I ~~am~~ He, ruler over all that breathe ";

this is not what M. teaches, but the Sams. do not seem to be clear whether the resurrection will be on the Day of Vengeance or *before* it. Cf. the same service, p.351 where the prayer is;

" Forgive her O Lord, who art Resurrector of the spirits. Cause her to rest in the Garden of Eden which is her place ".

This is hardly the same as M. where the picture is of God resurrecting bodies which return to their own dust to stand in judgment.

These services for burial, incidentally, observe the same process for washing the corpse as is observed for washing the living, even to the recital of appropriate verses over each action and limb. The services are set against the background

of the Day of Vengeance and Recompense, and the appropriate scripture Deut. xxxi-30;- xxxii-43, is read at each burial. These are the chapters which form the basis for the Sam. eschatology. The Rubric says " The Divine Saying (now He is the most truthful of those who say) " Behold now.....". And they continue reading right to the end of it until they lower the deceased into the grave....",p,258f. Cf. p.112.

What M. says of the festivals and their observance is, as stated above (p.lxiii.), the very basis on which the various Liturgies are built. It is also recognised that the festivals are calculated according to the sun and moon and that God, in His wisdom ordained this when He created the luminaries, cf M. questions 11 & 236. This is attested by Marqah and Amram Dara, Ancient Defter, pp.54f & 95. It is also stated by Muslim ad-Danfi cf New Year p,13, " By the conjunction of the sun and moon, planned in truth, the burnt offering of the month rises and the set feasts are set ". Cf p.36.

That the festivals are themselves means to the felicity of Eden is plainly shown, as is the necessity for observing them rightly; " All who profane the Passover will be slain, they will get the plague ", declares Abraham b. Jacob Danfi, in the Special Liturgies ,p.150; and in the same service Ben Manir affirms that the " Tree of life abides in the festival". This idea of the Tree of life being the Law is found everywhere in the Liturgies.

" The month of Abib, to make this pathway to the Garden of Eden

and perfect favour on it, our Lord distinguished and discerned ", says Eleazar, High Priest, 14th cent. in the same service, p.154.

Repentance as an indispensable pre-requisite of acquital on the Day of Vengeance and as the true attitude of worship in the festivals as taught by M. questions 150, (124) 191, is reflected throughout the prayers of the Liturgies. One or two quotations will serve for the whole range which could be given; Ben Manir in Yom Kippur, Malifut p.251:

" He who repents of his sins, paradise is his and into it he will pass " (repeated in declarations of praise as p.367 etc.).

Cf. Hag Shavout ,p290 " He is astonished concerning his sin, when he repenteth and returneth unto the hand of his Lord; for in the world He will pardon him and in the hereafter He will bestow glory upon him".

Repentance and the new Eden are thus linked in the Liturgies as they are in M. Cf. Special Liturgies, p.126 and the words of Ghazal b. Isaac;

" In His judgment may He raise up your dignity and reveal your glory in the world; and at the latter end may you have comfort in the Garden of Eden. May He accept those of us who are worthy ".

Hag Shavout has a poem by Abisha in which he speaks of the vision he had of the Garden of Eden where he saw Moses, who is already there, and how he himself was welcomed in to the Garden by Moses ,pp301-303.

As early as the Durrán, the coming of the Taheb is looked for with some longing and the thought is expressed " Happy day when he comes ", Ancient Defter pp. 87 & 193. As in M. the writers visualise the restoration of the Tabernacle on Gerizim at his coming and pray to be allowed to live to see that day. For the Liturgies show the same link as M. questions 50,181,191,229,between the coming of the Taheb and the restoration of Divine Favour.

Solomon b. Tabiah, Hag Shavuot, p294 refers to the tradition that the Taheb will recover the hidden things on Gerizim, "...one like Moses who shall search out the hidden stones on Gerizim..".

Abraham b. Jacob Danfi, in the Special Liturgies, pp.129,134 speaks of " The Taheb and his Sanctuary..", and prays:

" May we pass through the gates of the days of the Taheb and his Sanctuary ". Cf. p.149 with reference to the withdrawal of the original Sanctuary and its restoration by the Taheb. New Year has works by 14th, 17th & 18th cent. writers who all express the desire to see the Sanctuary restored and pray that the people will be spared to " See the Tabernacle set up upon your holy place..".

Solomon b. Tabiah in Hag Shavuot (ibid) also prays "...that He may prolong your lives unto the days of the Taheb, and of the Tabernacle unto the days of the favour of deliverance ". Cf. Special Liturgies, p.276

" May He restore favour and erect the Sanctuary, that you may offer sacrifices for your good.."

In Yom Kippur, in a poem 'The Piece of Land' by Abdallah b. Solomon, we read :

" Lo the Divine disfavour is upon us. We have no rejoicing." He speaks of the closed gate and God's turning away from it.
" Swearers and gentiles have destroyed it, and because of the multitude of our sins wicked men rule over the piece of land. (i.e. Gerizim)

We wait, O Lord, for Thy favour that Thou mayest turn from Thine anger, and reveal to us Thy Dwelling Place, and thus do Thou redeem the piece of land", pp268-270.

Isaac b. Solomon, 19th cent. in Zimmut Pesah and Zimmut Sukkot p.133, says " 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".

In the final summing up of the evidence which the comparison of the teaching of M. with the teaching of the Liturgies has produced, the first fact is that in the large area in which parallel teaching is found, the Liturgies deal with the subjects in the restricted context of hymn or prayer. Neither of these literary forms is designed solely for the purpose of instruction in the matters of faith; but both have as their main purpose, the expression of what is believed in an act of worship. They are offerings to God. What they do teach, therefore, is incidental to what they express of the worshippers own belief. It should not, then, be expected that

the 'faith' of the worshippers will be expressed in such a way as to form a true apologetic. The case for orthodoxy will not be argued in a hymn, generally speaking, although this may happen for polemical reasons; and reasons for believing in God will not, normally, be part of a believer's prayer.

We do not find, nor should we expect to find, in the liturgical compositions which are part of the worship of the Sams. the didactic flavour or purpose which is, by its nature, the raison d'être of M. What may be looked for, and what, in the submission of the present writer, has been found in these comparisons is a reflection of a large proportion of the teaching of the text book of the faith, i.e., M. in the hymn books and the prayer books of the church, i.e. the Liturgies. But the hymn and prayer books have not set out deliberately to be books of instruction. The measure of ordered arrangement of M. in building up the structure of the faith on the biblical foundation and the patriarchal tradition is quite naturally absent from the Liturgies. The more piecemeal method of the Liturgies is to be expected.

Having said that, it is necessary to add this also. Where the Liturgies deal with the different aspects of the faith, they do so in the context of particular festival services where the main emphasis of the writer is on the nature of the festival itself. Few of the hymns or prayers are so general as to cover all services, unless one thinks of the Defter, which is the earliest prayer book of the Sams. containing the Durran, and which is comprehensive in its scope.

The value of the comparisons lies in the measure of orthodoxy which the Liturgies reflect when the teaching of M. is used as the criterion of orthodox Sam. faith. If it be allowed that the language of poetry and prayer must flow more freely than the sober prose of the text book, then these comparisons show the orthodoxy. But there are times when it is expressed in more exaggerated terms in the Liturgies than it is in the Malef. A similar situation would arise in a comparison between the hymns and prayers of the Christian season of Advent, for example, and an orthodox text book of the Christian doctrine of the Incarnation.

Again it must be said that the main development of the thought of the liturgical writers which approximates to the teaching of M. comes from the 14th and later centuries. One might go further and say that on the basis of these comparisons it becomes apparent that the foundation of the exposition of Sam. belief which is gathered in the orthodox statement which M. sets out, is mainly 14th cent. The later writers embellish rather than add to that exposition.

In the comparisons made above, the aim has been to let the liturgical writers speak for themselves by extensive quotation from their works, set against certain themes which M. teaches. The danger of making them say what, from pre-conceived notions, one wished them to say has been before the mind of the present writer all the time. But it may be said now that the conclusions reached through the comparisons are in line with the evidence of Sam. sources other than the

Liturgies. These are represented in the works of Dr.J Bowman (J.J.S. Vol.vi.No.2 1955.) and Dr.M.Gaster (Oral Law Vol.1. 1932) and Dr. J.Macdonald (Muslim World Vol.I No,4.1960). In spite of this,the present writer was prepared to find what the Liturgies said whether in support or opposition to views already **expressed** by other writers. That the Liturgies have,in our judgment,supported these views is borne out by the quotations and was not imposed upon them to strengthen a theory already held.

The conclusion,then,is this. If the teaching of M. expresses the orthodox Sam. position,then that position is clearly reflected in the Liturgies. The tenets of the faith are seen at the earliest levels of liturgical composition but it is not until post 14th century that the development of those articles of faith along the lines of M. is made manifest. This conclusion then raises the question of the real nature of M. itself. It has been suggested that it is a compendium of belief set out in a particular literary style and having the nature of Haggadic and Halachic Midrash. That is affirmed now. But if the teaching of M. represents the later thought of liturgical composition,it would seem to be a compendium of 'received' belief from the later period rather than an original statement of the faith which was the basis for liturgical writing. The purpose of M.,therefore,would appear to be the preservation of what was already accepted as orthodox belief as well as teaching it to new generations of Sams.

INTRODUCTION.

COMPARISONS II.

HAGGADAH IN THE MALEF COMPARED
WITH JEWISH, ISLAMIC, CHRISTIAN AND
DEAD SEA MATERIAL AND SAMARITAN
SOURCES OTHER THAN THE LITURGIES.

The material in the Malef has already been described as Haggadic and Halachic Midrash. In this section the Haggadic portions are arranged in four groups and compared with Rabbinic and Pseudepigraphic Haggadah; and, where possible, with Islamic, Christian and Dead Sea Literature, together with Sam. sources other than the Liturgies.

The four groups of Haggadic material are arranged, for convenience of study and reference, under the names of the leading personalities around whom the traditions have, in the main, been gathered. These are:

1. Adam and Eve.
2. Noah.
3. Abraham and Isaac.
4. Moses.

What has been described as Halachic Midrash, is similarly compared in the following chapter.

Here, then, we deal with the Haggadic material and turn to consider first,

A D A M A N D E V E A N D T H E I R F A M I L Y .

1. In answer to question 16, regarding the creation of man, the Malef states; " The angel of the Lord formed him dust from the earth and made him in our image and our likeness. The Name, which is to be praised, breathed into him the breath of life and he became a soul, gifted with

speech and perfect in form." Cf. questions 15 & 17, which speak in general terms of God's creation of Adam.

The forming of the first man out of dust, according to the M., was the work of the angel and the reference to God creating him would appear to be a reference to the animation of the 'form', by which man became a soul.

The only possible connection with this idea, in Rabbinic sources, is a late mediaeval source which, itself, is probably influenced from outside Judaism, and cannot, therefore, be considered as a true parallel.

There is, among the Karaites, a tradition concerning the work of creation, including man, being carried out by an angel at the command of God (1). But this is not a true parallel with M.

Nothing comparable with M. has been found in this matter in any of the other sources of comparison.^(†) This piece of Haggadah, therefore, appears to be peculiar to the Sams. in the traditions enshrined in M. It occurs in no other Sam. source, or in the Liturgies. One can only say that it may represent a secondary development within the framework of Sam. theology which sets forth some theory of dual creation in which the body of man is formed by the angel and the soul by God. If that should be so there may be a hint of the Gnostic emanation theory. But without more compelling evidence it is not possible to say that M. here is definitely influenced by Gnosticism; cf. Legends Vol.V.p,69,n 12.

(1). Karaite Anthology.p.21,n 3.

(†) But cf. Proverbs viii. 27-31.

2. The next tradition is the one which says, question 17, that at his creation Adam "was about twenty years old". With this tradition there are clear Rabbinic parallels. Gen.R. 14:7 (plls.Numb.R.12:8 & Cant.R. on 3:11.) a Midrash of R. Judah b. Simon, third cent. Palestinian Amora, on **ג ד י** in Gen. 2:7, reads " Created in his fullness", i.e. a completely developed, mature person (cf M. question 16) . . . **עופר עולם על מל' אתו** .

So R. Johanan, third cent. Palestinian Amora, Adam was created as being " twenty years old " .

B. **Hil.** 60 a, (plls. Rosh.H.11a.) R.Joshua b. Levy, early third cent., " All the creatures were created in their proper height and proper understanding and their proper shape "; cf. Legends Vol.V.p.78 n 21.

Christian sources, as Jerome I.902, and Ephraim I.159, agree with the idea that ' all primordial creatures came out fully developed': but it is only in Rabbinic sources, and the Sam. As. that there is to be found any complete parallel with M. This tradition appears, therefore, to have been shared by Jews and Sams. through a common heritage.

In the Dead Sea Sects there is a development of the idea that twenty years of age is the age of responsibility.

Millar Burrows (2) says:

" The **Rule** of the Congregation says that a boy is to become a member of the community at the age of twenty;

he is then ready for marriage and all the responsibilities

(2) More Light on the Dead Sea Scrolls. pp.167f.

of manhood. But he shall not approach a woman to know her by lying with her except when he has fully reached the age of twenty years, when he knows good and evil. On the basis of this passage, G.W. Buchanan has raised the question whether the age of knowing good and evil in the Old Testament is twenty years. His conclusion is that this is nowhere an impossible interpretation and in some places it definitely clarifies the meaning". (cf. Isaiah vii. 16).

Although this is not a parallel to M. it may serve to indicate the reason for the tradition that Adam was "about twenty years old" at his creation.

Burrows goes on, "R. Gordis accepts this interpretation and declares that it settles the disputed meaning of the knowledge of good and evil in the story of the Garden of Eden (Gen. 111.)".

The translation of the passage in question, by T.H. Gaster, is as follows:

" At twenty, he is to undergo an examination preparatory to his admission by vote, as a constituent member of his family, to the council of the holy community. He is not to have carnal knowledge of women until he is twenty years old and has reached the age of discretion. Furthermore, it is only then that he is to be eligible to give testimony in matters involving the laws of the TORAH or to attend the judicial hearings " (3).

(3). The Scriptures of the Dead Sea Sect. p. 285.

3. In M., question 26, the assertion is made that there was no copulation between A.&.E. ^{in Eden} /because it was a holy place. The question reads,

" Did Adam know Eve, his wife, in the garden by lying with her ?", to which the answer is given as follows:

" Far be it ! For this affair was prohibited in the Garden of Eden as it was the most holy of places, and lying with her was one of the totally prohibited things as far as holiness is concerned..."

What M. suggests is not that they were unable to know sexual relation although in the following question it is said they were like the angels, but that they did not have such relations in Eden because the place was holy. This accords with the biblical story in its own chronological sequence, which the Sams. would accept uncritically, i.e. Gen. 1.28 " Be fruitful and multiply " is the command of God to the first pair before their expulsion from Eden; but their procreation of children actually begins after that event according to Gen. IV.1. But the Bible neither says there was no copulation in Eden, nor that Eden itself was holy, so forbidding intercourse.

The ground of M.'s contention is echoed in A Zadokite Document pl.V.1.6, ed Rabin; & Gaster p.88 tr.(4).

" No one is to lie with a woman in the city of the sanctuary, thereby defiling the city of the sanctuary with their impurity ".

Rabin quotes Lev.XV,18 on the law of uncleanness from

seminal discharge during intercourse, and affirms that this excludes a person from having intercourse in the Temple courtyard.

M. Kellim 1.8, suggests that this excludes intercourse from the Temple mount.

Josephus, The Wars of the Jews V.5f, says that men who were afflicted with venereal disease or leprosy " were excluded out of the city entirely; women also, when their courses were upon them, were shut out of the Temple; nor when they were free from that impurity, were they allowed to go beyond the limit before mentioned; men also, that were not thoroughly pure were prohibited to come into it ".

This shows parallel ideas of the sanctity of a holy place forbidding sexual relations there; Eden and the Sanctuary both being of that nature.

Two opposing views regarding the marital relations of A. & E. in Eden may be traced in Rabbinic sources.

One view affirms that there was intercourse in Eden, i.e Gen. R. 18, under the name of R Joshua b. qorhah (Theodor ed. Bereshith Rabba, p 168) who says that sin arose because the serpent saw them having intercourse and himself had a desire for Eve. So Bamberger (5) says, " Old Oriental folklore held that serpents have a passionate desire for women ".

Theodor says that the general opinion among the Rabbis

(5) Fallen Angels. p.102.

was that A. & E. did have intercourse in the Garden before eating of the fruit.

Aboth de Rabbi Nathan (S. Schechter, Vienna. p. 5f.) has also two accounts of the same idea.

Page 5 speaks of the first pair being " coupled together"; then there is the tradition (p 6), as in Ber. R. 23, that " they went up on to the bed two and came down four", prior to the entry into Eden.

Ber R. (Theodor p 205) under the name of R. Eleazar b. Azariah, second cent. Amora, has the tradition that there were three miracles on the day of man's creation:

- i) He was created
- ii) He had intercourse with Eve
- iii) He begot children.

Gen. R. (beginning of 22.1) indicates that it was possible for children to be born on the day of man's creation, because a day, which with God is a thousand years, was added to his life.

The views contrary to those set out above are given in Legends Vol. V. p. 134 n4. There it is stated that Jerome and other Church Fathers held that " The first human pair lived in paradise without sexual intercourse".

It is then suggested that " The older haggadah.... and some utterance of the Midrash.... practically make the same assertion. Later however, in opposition to the Christian view which considers married life as a consequence of original sin.... the prevalent Jewish view was

that the married life of Adam and Eve preceded their fall". The implication here is that the original view in Haggadic Midrashim was similar to M., i.e. no intercourse in Eden, but this view was changed in opposition to Christian teaching, and so opposed M.

4. Question 28 of M. asks;

" How were Adam and Eve clothed in the garden? " The answer reads as follows:

" They were clothed in light; and they did not need, in the garden, to be clothed in garments".

This is an emphatic statement which is left without any explanation. Underlying the idea may be the Midrashic device found in early Rabbinic sources (Targ. Jer. Gen. 111.7 & 21) to which Ginzberg makes reference (6):

" The older Haggadah speaks of 'garments of light ' which the first ' pair (wore before the fall of man, as bestowed upon them by God, in accordance with Gen. 3. 21, where קוץ (skin) is explained as though it were written קוץ (light). Cf. Ber. R. 18.56 and 20.12 ".

If this assumption be correct, then there is a complete parallel with M. at a very early level of Rabbinic Haggadah. And the Sam. tradition recorded in M. shows no sign of the later development which does occur in Rabbinic literature, cf. P.R.E. p 98, " What was the dress of the first man ? A skin of nail, and a cloud of glory covered him. When he ate of the fruits of the

(6) Legends. Vol. V. p. 97, n 69.

tree, the nail-skin was stripped off him, and the cloud of glory departed from him, and he saw himself naked, as it is said, " And He said, who told thee that thou wast naked ? Hast thou eaten of the tree, whereof I commanded thee ?" "

This development retains the literal idea of 'skin', to which it adds the idea of enveloping light; and the Midrash brings together the two questions 'Who told thee' and, 'hast thou eaten..?' which makes the link between the nakedness and the sin.

Christian sources follow a similar line of thought; the Church Fathers, as Ephraim in his commentary on Gen. p. 139, Vol. 1. Adam and Eve are said to have lost their angelic endowments at once after they had sinned, and their power of discernment became limited to things corporeal. This follows the thought of Irenaeus Adversus Haereses 111.23,5., and Tertullian, De Resurrectione 7, etc, and Origen Contra Celsum 4,40, who all agree that the first 'pair', as spiritual beings, were clothed from the beginning with celestial garments, but from the fall they were clothed in garments of skin. The Books of Adam and Eve have a similar tradition, where in the first book Adam is made to say " Thou... didst create me out of...dust...and didst bring me into the garden at the third hour,..."(xxxiv) , and " We transgressed Thy commandment at the sixth hour... we were stripped of our bright nature, and did not

continue in the garden after our transgression"(xxxvii) .
 Cf. li & lvii where the loss of the 'garment of light
 and glory in which you were ' is attributed to Satan,
 ' who was hidden in the serpent'.

Nothing has been found in other Sam. sources or in
 Islamic and Dead Sea literature to correspond with this.

5. The 'fall' of A.& E. is, in M., clearly attributed to
 the work of Belial. Question 30 asks:

" What was it that happened, with the result that Adam
 went out from Eden ?". The reply says:

" It was because of Belial, for he was hostile to Adam
 and has remained hostile to his sons to this day".

Question 31 affirms that Belial was " a spirit like
 the angels, a spirit without flesh, and he was similar to
 them in every particular, and would enter flesh as a
 breath of spirit. He entered the serpent and the serp-
 ent was raised up before it. He came to Eve and tempted
 her, and she ate..." Furthermore, question 34 states
 that Eve was clothed with the evil inclination by
 Belial; and it was because of this that Adam was
 seduced. Cf. question 52 where it is said that "The
 sons of Belial are descended from Cain".

Three points arise here:

- a- Belial, a spirit like the angels, used the form
 of the serpent to effect the downfall of Eve.
- b- Belial used Eve to effect the fall of Adam and
 clothed her with the evil impulse.
- c- The sons of Belial are descended from Cain.

While all the sources of comparison have legends of the fall of man being brought about by an evil angel which used the serpent for his purpose, none of them identify the angel with Belial. Here M. stands alone. P.R.E.p 92f, Sammael is the seducer, who is also the fallen angel; he " was the great prince in heaven" until he rebelled against God. Cf Bab.Tal.Hag.12b.

P.R.E: goes on to say that " All the deeds which it (the serpent) did, and all the words which it spake, it did not speak except by the intention of Sammael". So Sammael uses the serpent " none so skilled to do evil", to accomplish the downfall of Eve; and then, through her, of Adam. Cf Gen.R.XlX.1., and Aboth de R. Nathan a i, p. 3a.

Rabbinic tradition thus runs parallel with Sam. tradition, as in M., as far as the indwelling of the serpent by an evil spirit, or angel, is concerned but parts company with Sam. teaching on the name of the spirit.

Islamic tradition runs along similar lines but gives the name Eblis (or Iblees) as the fallen angel and tempter, cf Sura 11.32f. But the same passage also uses the name Satan (Shāitān); cf Rodwell's trans. p. 341, n 4 where he says " Observe the change from Eblis, the calumniator, to Satan, the hater " (his italics).

Shorter Ency.Is. p 523a-b says:

"al Shaitān is the chief of the evil spirits and Shaitān is a spirit, though not necessarily evil....."

who used the serpent to tempt Adam and Eve.In religious thought Shaitan is the power that opposes God in the hearts of men.

....it is probable that the word—a regular Arabic form—is also borrowed from the Ethiopic which is in turn derived from Hebrew".

Belial is known, by name, in Pseudepigraphic literature but not as the spirit which entered the serpent to tempt Eve; cf. Jub. i.20; Testaments, Ben. vi, "The archfiend from whom emanate the seven spirits of seduction that enter man at his birth"; cf. Reub. ii; Lev. iii; Zeb. ix, etc.

Dead Sea literature also speaks of Belial, but here too it is in terms of the evil principle rather than the seducer of A. & E. Cf. Manual of Discipline i.18, 23f; and A Zadokite Document iv.13ff; v.18 etc. Bamburger (7) says, "The Zadokite work usually calls the evil principle Belial; this figure too appears in double light. Sometimes he acts as the agent of divine punishment, working under God's direction, or at least by His permission. But sometimes he appears as a rebel".

The Books of Adam and Eve speak of Satan as the spirit who used the serpent to effect the fall, and describe him as 'the enemy'; cf. Book l.xxii, "...when Satan the enemy deceived us"; and xxvii, "Satan was hidden in the serpent".

The N.T. idea, particularly in Pauline teaching and, in a

special way in the Apocalypse, shows the identification of Satan with the serpent; cf. Rom. XVI.20. Rev. XII.9. It is in the N.T., also, the Devil who is identified with Satan. Among the Falasha Jews, of Ethiopia, there is known a Beliar, or Beryāl, who is a kind of arch-fiend; sometimes he is called the angel of darkness; but he is not identified with the fall, specifically. Leslau says (8), "The names are used interchangeably.....Beryāl is to be identified with Belial of the Old Testament." Among the Karaites, Belial is known as the principle of evil, (9).

That the evil spirit, or angel, clothed Eve with the evil impulse is not recognised in Rabb. teaching, which sees man possessed of both a good and an evil impulse from his creation; and both are from God. But there is a tradition connected with the name of R. Johanan, whom Bamberger (Fallen Angels p.102f) describes as; "the greatest teacher of the third-century Palestine". He declared that when the serpent assaulted Eve, he cast filth into her. This was removed from Israel after they stood at Mount Sinai. Bamberger (ibid), says "The filth of the serpent is not a mere physical defilement, but a spiritual contamination which was transferred to all Eve's descendants... No far reaching conclusions for 'rabbinic theology' can be drawn from R. Johanan's unique remark".

(8) Falasha Anthology . p.100f. notes 10 & 21.

(9) Cairo Geniza. p.100f.

Where M. says that 'the sons of Belial are descended from Cain, Rabbinic traditions emphasise that " From Cain arose and were descended all the generations of the wicked", P.R.E.p, 159.

This seems to be an inference from the legend that Eve was pregnant with Cain by Samael; so he was "the son of Satan" and in consequence all his descendants were of the same line. Cf. Legends Vol.V.p 133 n 3; p.146 n 44.

This idea is also linked, in Rabbinic teaching, with the word in Gen.V.3 regarding Seth in Adam's likeness and image; on which Pal.Targ. adds " but before Eve had borne Cain, who was not like to him", i.e. to Adam; cf. P.R.E.p158.

Nothing corresponding to M. in this matter has been found in any of the other sources of comparison save where the Church Fathers followed similar lines of thought to those of the Rabbis regarding Cain; cf. Legends Vol.V.p.143f n 37.

6. On the punishments meted out to Adam, Eve and the serpent after the fall, M., question 37 states that there were two curses each for Eve and the serpent and one for Adam and one for the ground which meant an extension of Adam's initial curse. Eating the dust and being hated by all created things is for the serpent. Labour in childbirth and subjection to her husband are Eve's portion; and the labour of tilling the earth is for Adam by which the labour of getting food was increased through the curse on the ground. Adam would return to the dust.

To this there are parallel traditions in Rabbinic sources by which the biblical statement of Gen.iii.14-19 is expanded.

M. stands very close to the biblical record, but P.R.E., p. 99f, goes beyond it to the extent of saying that "He brought the three of them, and passed sentence of judgment upon them, consisting of nine curses and death". In this tradition Sammael suffers a curse, being cast down from heaven, as well as the serpent. Two traditions occur in P.R.E. regarding Adam, which appear to arise from different readings in the Mss. one of which says he was pardoned as to part of the nine curses; the other says he was sentenced with the nine curses and death, p 100, n 7. Cf. Gen. R. XX, 2-5; Aboth de R. Nathan (2) 42, p 117. See Legends Vol. V. p 100 n 85. The Church Fathers also expounded the curses subsequent on the fall, but in Irenaeus, Adversus Haereses, III.3 at any rate, the exposition is much closer to the Bible than in P.R.E., but even he goes beyond M. in explaining the meaning of the curses.

The Books of Adam and Eve speak of the curse on the serpent as "wriggling on its breast on the ground by reason of the curse that fell upon it from God", Book one XVII. They also speak of A.&E. making an offering to God upon the altar, which God accepted, thus showing them mercy; XIII f. None of the other sources has anything comparable to M.

7. On the repentance of Adam after his transgression, M. says in answer to question 41 that "He repented and turned from it (his sin)."; and in answer to the following question which asks for how long was his repentance, M. says; "One hundred years. Accordingly this is an authentic tradition with our ancestors, and this has both mystical

allusions and plain statements in the Law."

The tradition that Adam repented after his disobedience, is found in Rabbinic, Islamic, Christian and Sam. sources.

The Sam. As. puts the time of repentance after the death of Abel, but speaks of the duration as 100 years; p.194, cf. Pit. p.191 and Hilluk (Oral Law p 137) .

Rabbinic sources vary as to the duration of the repentance but accept the fact that Adam did repent and that his repentance was accepted by God. P.R.E. p 147 "...he fasted seven weeks of days....Adam said before the Holy One, blessed be He: Sovereign of all worlds ! Remove, I pray Thee, my sins from me and accept my repentance, and all the generations will learn that repentance is a reality. What did the Holy One, blessed be He, do? He put forth His right hand, and accepted his repentance ".

Bab.Tal. 'Erub, 18b, a later source, the duration was 139 years; cf Bab.Tal. Zar. 8a, and Aboth de R.Nathan.1. For a fuller treatment of the relevant Rabbinic material see Legends Vol.V.p.114f n 106.

In Islamic tradition, there is the teaching that Adam spent 200 years in repentance separated from his wife in Sarandīb (Ceylon), where he fell after he was cast down from Paradise - based on Sura 11. 36; D'Herbelot, Bib.Orient.p 55; cf Shorter Ency.Islam p.13b.

Christian sources, as Books of Adam and Eve, book one XKIII-XKV, show a repentance of 100 years which was accepted by God; cf Vita Adae et Evae, which speaks of 47 days fasting and

praying. Cf Tertullian Adversus Marcionem ii.25.

In M. (question 58) the thought of Adam's repentance is linked with his becoming a Nazirite for the 100 years of his penitence. Nothing has been found to parallel this.

8. Next we come to the tradition regarding the first conceptions which are said in M. (as in Gen.1V.1.) to have taken place after the expulsion from Paradise. Question 52 is answered thus:

" When Adam went out from the garden, he knew Eve his wife, after he had remained in it eight days, and she conceived and bore Cain and with him a daughter, and her name was Al'alah. And she conceived again and bore a son and with him a daughter, and the son was Abel and the daughter's name was Makedah ". It goes on to say that ^{each of} the two boys married the other's twin sister-Cain marrying Makedah and Abel Al'alah. This is identical with the Sam. As. and Pit., cf As.1.3 & Pit. p.185. " And he gave Al'alah the twin sister of Kain to Hebel to wife; and he gave Makeda the twin sister of Hebel to Kain to wife".

Rabbinic sources regarding the begetting of children by A.&E show two lines of development, as indicated earlier in this section (pp lxxxiiif) ; one of which says they begot children before the fall and the other which takes up a contrary position. The early Church Fathers followed a course similar to the latter Haggadic statement.

But on the question of twin sisters for both Cain and Abel and their inter-marriage, there are similar Rabbinic traditions, which are based on the idea that there was intercourse

between A.&.E. before the fall, cf. Ber.R.22.2; Aboth de R. Nathan, 1.6; P.R.E. p 78. But in Legends, Vol.V. p, 134 n 4, Ginzberg says, "The legend prevalent in the Haggadah, according to which Cain and Abel and their twin sisters were born on the day on which their parents had been created.....has no connection with the question whether their birth took place before or after the fall, since according to the Haggadah, the stay in paradise lasted only a few hours".

P.R.E. also, p 152, relates the tradition that Cain married his own twin, according to R. Miasha (or Meir); and there is the further tradition that, according to R. Joseph, Cain and Abel themselves were twins. But the editor notes (4) that the Oxford Ms. reads " Abel was born, and with him his twin sister". There is, therefore, a development of the tradition in Rabbinic thought, but in one line of that development we do have a similar thought to the teaching of M.

In the Books of Adam and Eve, book one LXXIVf. the teaching is of two sets of twins, as in M. and their inter-marriage; the sister of Cain is called Luluwa, and the sister of Abel was Aklima. Cf. Cyril of Jerusalem Catechism xii.6. and Jubilees iii.34.

Islamic traditions also follow a similar pattern; the two boys had twin sisters, Cain's was called Aklīma, and Abel's Labūdā; cf Shorter Ency. Is. p 115 " according to one tradition which is traced back to scholars bi'l-Kitāb al-Awwal (presumably the book of Genesis is meant), Kābīl first saw the

light in Paradise and Hābīl was born on earth". This idea is also found in P.R.E.p.151.

9. In answer to question 54 in M., which asks how Cain knew his offering was not acceptable to God, it is said:

" He knew what was the sign of acceptance from the acceptance of his father's offering.....fire came down from heaven on Abel's offering and consumed it. This was the sign of acceptance.... ".

There is no parallel to this in the As. or Pit. or any other Sam. source consulted in connection with this work.

Rabbinic sources which agree with M. are late; cf. Rashi, on Gen.IV.4; and Lekah Tobh on the same; Sefher Ha-Yashar, at the beginning of the Beresh. Agadath Shira Ha-Shirim.p.40 and Midrash Zuta p.35., all of which are indicated by Theodor in this connection, Ber.R. 22.6; (p 209,4) and n 13. The idea on which they all work is, as in M., that fire fell on the acceptable sacrifice.

Theodotian read ' He burned ', which was accepted by the Church Fathers such as Jerome and Ephraim, in their commentaries on Gen. and by Cyril of Alexandria, Glaphura 1.3.

Theodor, in Ber.R. on Gen.IV.4 simply explains the situation with the interpretation that God was pleased with the gift of Abel; this is the line of thought in P.R.E.p150f.

Cf. J.Ency. Vol.1.p 48.

The same tradition as in M., is followed in Islamic legends; cf Sura V.30 and commentary of Al Beidawi; cf Dict. Is. p122.

10. Question 57 of M. asks " What happened in the world when Cain killed Abel ? The answer reads thus:

" It is said that the world was shaken and the creatures trembled; and all the mountains country and the Jordan valley trembled, and the light of the sun and moon was hidden. Adam was very fearful, just as on the day when he ate of the **fruit** of the tree of knowledge ".

Sam. sources like As. p.192 and Pit, p.189 parallel this " And when he shed the blood of Hebel his spirit grew troubled and the earth was in ferment and the seas were moved and the sun was dimmed and the moon darkened ".

Rabbinic sources have no true parallel to this piece of Haggadah. T.Jon.on Gen.IV.16 says that earth used to have plenty of fruit, like Eden, but at the killing of Abel this ceased and Cain had to work for his food. But this is an explanation of the curse on Cain which is linked to the curse on Adam and the ground. It does not refer to the cosmic repercussions to the first murder to which M. makes reference.

The Books of Adam and Eve , l.LXXIX, speaks of the great darkness which followed the killing of Abel and also of the fact that the earth trembled when the blood of Abel fell on it. When Cain tried to bury the body the earth " threw him (Abel) up at once "; which may suggest a convulsive movement of the earth consequent upon the killing.

The Tradition appears to be an independent one among the

Sams. which finds some echo in the Christian Books of Adam and Eve. But whether the tradition is original to the Sams. or shared by them from a source which influenced the thought of the Church, it is not possible to say within the limits of this work.

The second group of Haggadic material is gathered around

NOAH, HIS FAMILY AND THE FLOOD.

11. In answer to the question "What took place at the time of his birth?" (M.62) the statement is made:

"There was seen at the time of his birth a great sign in the midst of the heavens. All men were afraid of it and they came to Adam, and Adam perceived with his understanding and told his sons about the Flood".

The completest parallel is found in Sam. sources, As. and Pit. As., p. 202 reads:

"And on the fourth day of his birth was seen a sign in the middle of the heavens and all the inhabitants of the world were frightened and they came to Adam. And Adam arose in the height of his wisdom and he foretold the Flood". Pit. speaks in almost identical terms, p. 197. This suggests that the sign was some form of light.

The only legend which speaks in terms of light at the birth of Noah is the Pseudepigraphic story of Noah in 1 Enoch, 106.4-12, which speaks of the light in the eyes of Noah as a sign. This light is said to have lighted up the whole house like a sun.

But cf. Legends, Vol 11. p. 264; and Vol. 7. p167, n 1 & 3;

" Light at the birth of heroes is a favourite motive of legend.....light is a sign of heavenly origin".

Rabbinic legends speak of a 'sign' at the birth of Noah but not in the same way as M., cf. Gen. R. 25b. in the name of R. Lachish (plls. Yal. Tah.) to the effect that at the sin of Adam, all creatures which were obedient from their creation rebelled; and they only returned to obedience when Noah was born.

Here, then, it seems that M. is preserving an independent tradition. Cf. Legends Vol. 1. p. 145f.

12. questions 64 & 65 of M., state that Noah was the only " saintly man " in the generation of the Flood, and that his innocence from the sin of his generation, and his salvation from the Flood was due to " The wisdom and power of the Lord, in that He was gracious towards him, for He had put in him the image of Moses...".

None of the Sam. sources which have been consulted have this tradition.

Rabbinic traditions recognise the piety of Noah when the rest of men were sinners, Ber. R. 28. 9., 30. 9; Sanhedrin 108a, Tan. Noah 5. Ginzberg (10), says, " In the Talmud, as well as in the Midrashim....another view is given to the effect that Noah, despite the wickedness that prevailed in his days, was a pious man. Had he lived in a better generation, he would certainly have been righteous ".

Another tradition, Midrash Tannaim 226, says that Noah survived the Flood only on account of the merits of Moses; but Ber.R. 29.4. takes the view that God was gracious to Noah for the sake of his descendants who are interpreted to be the patriarchs who followed him and other pious men. This does not emphasise the personal piety of Noah as the reason for his safety so much as the preservation of piety itself for future generations.

Gen.R. 26.15 actually suggests that Noah was not, personally, worthy of salvation; " Although Noah was not worthy to be saved from the Flood, yet he was saved because Moses was destined to descend from him ".

There is nothing in Rabbinics to parallel the statement in M. that Noah bore the image of Moses. But this idea is in keeping with Sam. tradition and is affirmed of all the patriarchs; it is in fact the connecting link in the chain of descent from Adam to Moses and is reflected in the Liturgies.

13. On the cursing of Canaan, by Noah, for the wickedness of Ham, M., has two explanations.

Question 75 is answered by the simple statement that " ..Ham was wicked towards his father, and he forbade him to address him, and he cursed his son Canaan ".

Question 77. asks why Canaan was cursed when it was Ham who saw Noah's nakedness, and the reply states:

a) Ham could not be cursed because he was already blessed of God.

b) When the biblical account says "Noah saw what his younger son had done to him", he meant Canaan because "in the Law the grandson is called son"; it could not mean youngest for that was Japheth, so it must mean Canaan. In fact "it shows that it was Canaan who committed against his grandfather what was wrong".

There is nothing in Sam. sources to parallel these ideas. Rabbinic traditions record three opinions, one of which is parallel with M.

a) Ber.R. 36.7 (Theodor p 340) - R. Judah's explanation is, Ham was already blessed, so the curse fell on his son.

b) Also in Ber.R., in the name of R. Nehemiah, and in P.R.E p 170. Canaan was cursed because he saw the nakedness of Noah. P.R.E. suggests that Canaan "bound a thread (where the mark of) the covenant was and emasculated him". It says that Canaan told his brethren and Ham went and beheld his father's shame and made sport of him. Cf. Targ Jon. on Gen. IX.24f.

c) Ber.R. as above, 3-5. R. Berachiah, Noah cursed the son of Ham because it was Ham who prevented Noah himself from begetting a fourth son after the exit from the ark.

These Rabbinic traditions show the complete parallel with M. in a) and a fairly close affinity in b) but a complete departure in c).

There is nothing to approach M. in Islamic sources.

Christian traditions also parallel M. in the first explanation, as Justin Martyr Dialogues cxxxix.

There are also Christian Fathers who follow the Rabbinic interpretation of P.R.E. and see Canaan as involved in the wickedness towards Noah, suggesting that his punishment was not vicarious but deservedly personal; cf Origen on Gen.X Theodoretus on Gen.X. Ephraim, Commentary on Gen. I, 56.F. For a discussion of this question, see J. Ency. Vol. 111. pp 523ff.

14. M. question 80, asks " In what manner was the division of the earth....? ". The answer states that ,
- " In the three hundred and twenty ninth year after they came out of the ark" Noah divided the portions to his grandchildren. The apportionment was as follows:
- The Holy Land went to Canaan the son of Ham,
- "the cities of Africa, which are the cities of the Chaldeans" went to the sons of Shem.
- Nothing is said of the portion of the sons of Japheth.
- The biblical record in Gen.X. is less simple than M. here, and Sam. sources enshrined in As. record two accounts;
- p 228 " And after sixty two years he divided the earth among his sons, Shem, Ham and Japheth ";
- p 232 " And he divided his kingdom to his three sons in the year three hundred and twenty ". As. speaks here of the division of 'the earth', and 'his kingdom', which could mean the same thing but they are set in two quite different periods, neither of which agrees with M.
- Rabbinic sources recognise the division of the earth by Noah but the legends do not parallel M. Cf. Legends Vol. 1

pp 172f, where it is said that Noah divided the earth " by lots among his three sons in the presence of an angel.....The middle of the earth...fell to Shem and included three holy places in its precincts, the Holy of Holies in the Temple, Mount Sinai, the middle point of the desert, and Mount Zion, the middle point of the navel of the earth. The land appointed as the inheritance of the twelve sons of Jacob was provisionally granted to Canaan ".

P.R.E. p 172 says, " Noah brought his sons and his grandsons, and he blessed them with their (several) settlements, and he gave them as an inheritance all the earth". Shem and his sons received the " habitable earth", Ham and his sons were given " the coast of the sea", while Japheth's portion was " the desert and its fields".

The Pseudepigraphic literature also recognises the division and, in Jubilees viii. 10-30 describes the event in some detail, but does not agree with M.

Christian teaching as in Clementine Recognitiones 1.30, and Ephraim, Gen. 1. 153 C, deals with the subject along the lines of Jubilees, and does not, therefore, echo M.

15. Questions 83 & 86 in M. deal with Nimrod and with the building of the Tower of Babel. In the first instance, M. introduces Nimrod by saying he " arose from Cush and showed himself friendly towards the sons of Ham. They were in accord and they became ~~xxxxxxx~~ great and powerful and he was their lord..". In the later question the building of the Tower is ascribed to " all the families which

existed after his (Noah's) death". But in the earlier question it is ascribed to the sons of Ham. M. does not, therefore, identify Nimrod with the work by name, but he was one of the group responsible.

Sam. sources in As. & Pit. state clearly that Nimrod was the builder of Babel, who accepted the counsel of his advisers in beginning the work; cf. As. pp. 234 & 236; Pit. p. 219.

Rabbinic sources make Nimrod the initiator of the Tower and identify him with the sons of Ham; cf. Bab. Tal. Hul. 89a, 'Abodah Zarah 53b, where the Tower of Babel is called 'The House of Nimrod'; Ber. R. 23.7 & 26.4.

P. R. E. agrees with M. that Nimrod was the leader (king) of the Hamites. It is also the view expressed in P. R. E. p 174f that Nimrod was the one who instigated the building of the Tower.

Islamic legends follow a similar line in the commentary on Sura XVI.9 in Al-Beidawi, Jallalo'ddin; Cf. Shorter Ency. Is. p 437b.

In Christian legends there are two traditions associated with the name of Ephraim (Gen. Vol. 1.15A) which would make Nimrod party to the building of the Tower, he was the one who hunted for food for the builders; and which would make him opposed to the building, he was the one who fought the builders on the side of God to forbid the erection of the Tower.

Clement, also, Recognitiones speaks in terms of the evil of

Nimrod who " seduced men to evil ",in the building of the Tower.

The purpose of the Tower of Babel,according to M.,question 86 was to preserve the unity of the race so that they should not be scattered. But the issue was that they were scattered and their speech confused. This is in line with the biblical record of Gen.XI.4 & 7.

Sam.sources as represented by As. and Pit. differ from M. in this and state that the purpose was to reach God and defeat Him; As. pp 236f; Pit. pp 219f.

Rabbinic traditions speak of the purpose of the Tower as rebellion and war against God,by which the people sought to make a name for themselves; and by which they sought to prevent a second Flood.

One legend has it that the city of Babel was to ensure unity and the Tower was to wage war on God;cf. San. 109a, Tan.(Noah)18, P.R.E. pp174ff. Cf. Legends Vol.V.pp.198ff & 201.

In Islamic tradition the legend of war on the inhabitants of heaven,is preserved as the reason for the Tower,cf.

Al-Baidawi (ibid).

Christian tradition as found in the works quoted above,and Augustine The City of God xvi.4., would suggest a similar interpretation of the reason for the building of the Tower.

The third group of Haggadic material to be compared is gathered around the names of :

ABRAHAM ISAAC AND THEIR FAMILY.

In this instance the family includes Ishmael, and Esau as well as Isaac and Jacob.

16. Regarding the birth of Abraham, question 89 of M. speaks of a "momentous sign which was a great pillar of fire;" this was seen in the heavens and it struck fear into men. The fear of the sign caused men to flee from Nimrod. In the Sam. As. & Pit. this is completely paralleled; cf. As.p.244," a sign was seen in the land of Shinear, a pillar of fire "; Pit.p.223 adds only the words " that came down from heaven ". Pit also says that the reaction of men to the sign was that they fled to the fields.

Rabbinic sources have nothing to correspond to this; there is only, in a late source, reference to a star of Abraham; cf. Legends Vol.1.p.207; but as in the case of Noah which was compared above, Rabbinic sources do record traditions of light radiating from the child's countenance; cf. Legends (ibid)p.188. But this is more in conformity with the practice of venerating heroes in legend, than a parallel to M. See P.R.E. p.187f.

Nothing to correspond to M. in this instance has been found in Islamic or Christian sources.

M. goes on in the question following to speak of the reaction of Nimrod to the birth of Abraham, and his action in calling men to believe in God, Nimrod is said to have imprisoned Abraham, forbidden him to call on God and, finally, to have cast him into the fire-which had no power over him.

Cf. question 88, which speaks of the secret knowledge that Abraham would be born to overthrow him, which Nimrod received from his wizards and which prompted his attempts on the life of Abraham.

Both the Sam. sources As. & Pit. have these traditions in almost identical terms. As. p.244 speaks of Nimrod gathering "all the wise men that were among Japhet and Ham, and he asked them that they should inform him when this one (Abraham) would be born"; so Pit. p.223. Both go on to speak of the capture, imprisonment and torture by fire of Abraham. This is very much akin to the Christian story of the birth of Jesus as recorded in Matt. 1-11., and the reaction of Herod to the message of the Wise Men.

Rabbinic sources follow a similar line to M. and many of the stories which gathered around this incident are set out in Legends Vol.1. pp.186ff. In the main the reason for Abraham being cast into the fire, as found in Rabbinic literature, is his failure, or refusal, to worship the idol which Nimrod had ordered him to do. Cf. Targ. Jon. on Gen. XI.28 "And it was when Nimrod had cast Abraham into the furnace of fire because he would not worship his idol, and the fire had no power to burn him". Cf. Gen. R. xlv.4. where it is God who delivers Abraham from the fire.

Legends Vol.V. p.213 n 34, where attention is drawn to the similarity between this Haggadah and the story of the three Hebrew children in Daniel.3.

Islamic tradition also preserves the legend of Abraham in

the fire, and the incident of the idols, cf; Suras XXI.52-75, XXXVII.97ff, II.260f, ~~III~~. Cf. Dict. Is. pp.5ff.

The legend of Nimrod's knowledge of the birth of Abraham is also known among Islamic traditions; cf Tabārī, and Shorter Ency. Is. p.437b. .

For Pseudepigraphic interpretations, and Christian legends on this incident, cf Jubilees xii.12; and Clement, Recognitiones 1. 31. and Jerome Quaestiones 11.28. But these do not offer parallels with M. as close as those found in Rabbinic sources.

17. Questions 91-100 in M., tell the story of the migration of Abraham from Haran to the Oak of Moreh at Shechem, on the basis of the biblical record in Gen. XII. The aim of the story is to establish the identity of Gerizim as " the place to be sought for ", because it is " the chosen place for the worship of God ". There are no parallels to this except for one reference in the Sam. source Pit. But even that it not a complete parallel; Pit. p.229 simply affirms that Abraham was " being shown thither by God... for He said unto him, " Go unto the land which I will show thee", and the 'showing' meant that he should reach Elon Moreh (sic), for he knew this was the place to be sought for ". Rabbinic traditions on the migration of Abraham are noted in Legends Vol.V. p.219, but do not compare with M. in any respect.

18. In M., questions 107, 121 & 126, each of the three patriarchs is said to have endured ten trials during his lifetime.

Neither the Sam. As. nor Pit. has anything to say about these.

In Rabbinic literature and in Pseudepigraphic writings the same tradition is found, although where lists of the trials are compared, the order and nature of them differ between Rabbinic and Pseudepigraphic and between them and M. Cf Legends Vol.1. where the stories of Abraham's trials are gathered together, pp.217-291; and where Isaac and Jacob are dealt with pp.321- 422.

P.R.E. deals with the ten trials of Abraham, p.187f, but the list differs from M. Cf. Aboth de R. Nathan 33b, 94, and 36., Pirke Aboth v.4 " With ten temptations was our father Abraham tempted and he withstood them all". See also Jubilees xvii.17 ; xix.5 where the "Ten trials of Abraham.." are dealt with. Aboth de R. Nathan finds a parallel in the plagues Ber.R. 87,3 & 4. " Joseph said my father had trials and my grandfather had trials and I wish for trials. God said, ' I swear on your life that you will have more trials than they had ' "; the implication there is that both Isaac and Jacob had trials, like Abraham. Cf Testaments Joseph, 1.7, where the trials of Joseph are dealt with. There is reference to Abraham's undergoing trials in the Apocrypha; cf Ecclesiasticus xliv. 20.

Nothing has been found in either Islamic or Christian sources to correspond to this tradition.

19. In questions 114 & 124, M. deals with the subjects of the ten meritorious ones who are buried in the Cave of Machpelah

and the 'gathering' to one's departed ancestors after death. The two subjects are linked together in M. by the teaching that the meritorious ones and the prophets do not wait for the 'gathering' of the Day of Judgment in Eden, but have special treatment meted out to them.

The first matter is concerned with the number of the meritorious ones who are buried in Machpelah. It is said that there are ten buried there, three women and seven men;

Adam, Enosh, Lamech, Noah, Abraham, Isaac and Jacob; and Sarah, Rebekah and Leah.

Although Sam. sources generally use the phrase 'meritorious ones', and the Pit., in particular, says (p203) that they are gathered together in Machpelah, there is no suggestion of the total number of them. And M., in dealing with the 'gathering', does not specify that they are gathered in Machpelah, but in "a special place".

It is said that "...the spirits of the meritorious ones and the prophets, when they depart from their corpses, are gathered together in a single place, in a form which none knows except the Lord, be He praised;.....As for the prophets of the Lord.... their mystic spirits are gathered to them in one place. He shows them bliss in the place of their burial..". M., goes on, "The mystery of their (the prophets) spirits is that they go about as the angels of the Lord, having a spirit without a body.

This will take place during the time between this world and the Day of Vengeance."

This suggests that the meritorious ones are gathered together

in one place where they remain until the Day of Judgment, but they do not suffer any defilement; the prophets, on the other hand, are gathered together but go about as disembodied spirits. Both await the Day of Judgment.

The Sam. As. speaks, p. 212, of Adam having had a vision of Machpelah as the place of the gathering of the righteous generations; but there is no word there to indicate how many of these there are, supposing the 'righteous' to refer to the 'meritorious' in this connection.

The Sam. Hilluk (Oral Law Vol. 1. p. 134) speaks of the 'gathering' as referring to the spirit rather than the body; and it cites the biblical reference to Moses and Aaron who, though they died in places separate from each other and were not buried with anyone, yet are said to be gathered together with their people; cf. Numb. XXVII. 12ff.

On Machpelah as the place of gathering, the only Sam. sources are the As. & Pit., as already quoted. Pit. (ibid) does give some detail in suggesting that Machpelah, as the place where the meritorious are gathered, is built in three sections; one is for those who came out of the Garden, one for those who came out of the ark, and one for those who came out of the circumcision. To give a number from among those represented here, parallel to M., would be possible by a careful selection but it would be an arbitrary arrangement. Pit. gives no number.

Rabbinic tradition regarding Machpelah is summed up in Legends Vol. V. p. 126 n 137, by Ginzberg thus; " The prevalent

view among the Rabbis, however, is that Adam and Eve were buried in the cave of Machpelah. It is for this reason that Hebron is called Kiryat Arba', "The City of the Four", because in this city four pious men (Adam and the three patriarchs) as well as the four mothers (in other places this designation usually applies to the four wives of the three patriarchs), that is, Eve, Sarah, Rebekah and Leah, were buried..". The name of the cave, in Rabbinics, is 'double cave' because in it were buried four couples; Adam and Eve, Abraham and Sarah, Isaac and Rebekah and Jacob and Leah. . . Cf. P.R.E. p.148f, 'Erub. 53a, Soṭah 13a. Gen.R.lviii.4.

The Pseudepigraphic Testaments of the XII.Patriarchs does not limit the number of those buries in Machpelah to eight, but suggests that nearly all the patriarchs were laid in the cave. Cf. Reub. 1-6.

On the idea of the 'gathering' of the righteous, P.R.E., p255 records the saying of R. Ze'era ('Azariah) that " All the souls go forth and are gathered, each man's soul to the generation of his fathers and to his people. The righteous with the righteous, and the wicked with the wicked.....And when the soul goes forth from the body, then the righteous come to meet them, and say to them: Come unto peace !....."

" Rab Huna said: All Israel who die outside the land (of Israel), their souls are gathered into the land (of Israel).."
Legends Vol.V. p.256 n 263 says " Abraham, knowing that at the time of the resurrection of the dead those buried in the Cave of Machpelah would rise first, wished to be buried there; comp.

the passage, from an unknown Midrash, cited in Yad Yosef on Gen. 23.9 and Abkat Rokel 11.5."

While these are not true parallels to M. they do at least show that in Rabbinic traditions ^{there} is a link between the burials in Machpelah and the gathering of the righteous after death, and the precedence of the righteous over all others at the resurrection. M., therefore, seems to be preserving something of a common tradition but developing it along a particular line. '

Ber. R. 61.6 & 39.11, suggests also a meaning of the phrase meritorious ones, as those whom God Himself blessed, before the advent of Abraham, and those on whom Abraham, thereafter, bestowed blessing according to the power bestowed on him by God.

In Pseudepigraphic sources there are references to an intermediate state for the righteous in a separate division of Sheol, or a temporary paradise; cf. Jubilees vii.29; 1 Enoch lxi.12; and The Secrets of Enoch xxxii.1. But these sources do not give anything really comparable with M.

Nothing has been found in other sources to approximate to the teaching of M.

20. Turning now to the subject dealt with in questions 125f of M. regarding the relations between Jacob and Esau, we find that the teaching of M. sets Jacob in a much more favourable light than Esau. Jacob's ways, it is said "were better than Esau's, with regard to the reading and the prayers". It goes on: "Esau loved the world and its delight, he did the things which harden the heart..... (he) hated his brother with a great hatred" *

The cause of the hatred is said to have been jealousy. In M. it is as though the wrong Jacob did to Esau, as recorded in the Bible, had never been; and throughout it is Esau who is guilty of wrong to Jacob.

There is nothing of this in either As. or Pit. or any other S Sam. source which has been consulted.

In Rabbinic sources the same idea is quite clearly reflected. It is Jacob who is the meritorious one, and Esau who is the wicked. Isaac, it is said knew the true character of his sons, but hoped by love and kindness to influence Esau to amend his ways and become as Jacob; cf. Ber. R. 63.10. Tan. Toledot 7.

There is also the legend that it was for the merits of Jacob that mankind was created; for his merits that the Jordan was made dry for Israel to enter the Holy Land; for his sake Israel was redeemed from Egypt; Ber. R. 76.5 cf. 75.13.

Jacob, it is said, intended to take away from Esau the means to lead a wicked life when he bought the birthright; and he was ready after the transaction was completed, to return the birthright to Esau if he would become God-fearing and pious.

Cf. Legends Vol. V. p. 277 n 44. Ginzberg, in point of fact, gives a full picture of the superiority of Jacob over Esau in Rabbinic tradition.

Pseudepigraphic and Apocryphal works also enlarge of the righteousness of Jacob and the wickedness of Esau; cf. Jubilees 2xvi.13, xxvii.1f; and Wisdom of Solomon x. "When a righteous man was a fugitive from a brother's wrath..".

See also, Testaments Gad.vii.4

The final section of Haggadic material to be compared is that in M. which centres **in** the person of,

MOSES AND HIS EXPLOITS.

21. Regarding the birth of Moses, there are two traditions in M., question 139. The first is to the effect that Pharaoh (the infidel) " restrained the Hebrew men from contact with their wives ..". The second records the actual birth of Moses thus:

" It was at this time that his birth took place, with shining light and a beautiful appearance, making it known that he is a most noble prophet, the like of whom has never been seen by any flesh. His mother hid him for three months, being afraid for him on account of the glittering splendour of his light..."

The first of these traditions is paralleled fully in the Sam. sources As. & Pit. As. p.272 says " And Pharaoh commanded they should separate the women from the men forty days ", cf. Pit. 297.

Rabbinic traditions show two strands of development; one puts the decision to separate the men from the women on the Israelites themselves who received advice from Amram who was the president of the Sanhedrin. The other makes the decision and example Amram's own, who voluntarily divorced his wife in order to defeat Pharaoh's decree regarding the drowning of all the male children of the Hebrews; cf. Bab. Tal. Soṭah 12a., Legends Vol.V.p, 394 n 27.

Nothing of this has been found in the other sources of comparison.

On the birth of Moses being accompanied by a shining light, there is no parallel in the Sam. sources which have been consulted, but the idea is repeated in the Liturgies from the earliest levels of development.

Rabbinic traditions run very close to M. in the story of the light, " A peculiar and glorious light filled the whole house at his birth ; Sepher ha-Yashar p.112b ;cf P.R.E. p 378, " Rabbi Nathaniel said: The parents of Moses saw the child, (for) his form was like that of an angel of God . They circumcised him on the eighth day ,and called his name Jekuthiel" cf. Bab.Tal.Sotah 12.a. Josephus Ant. 11.ix.7.,and Acts vii.20 where there is the echo of a Christian tradition of similar type to the one in M.

Islamic tradition also has legends of the light which could be seen between the eyes of Moses;cf Dict.Is. p365, & Shorter Ency,Is. p.415; " The varied Biblical Haggadic and legendary fairy tale features in the Islamic legend of Mūsā are.... blended into a very full picture and in Tha'labī form a regular romance ".

22. Another piece of Haggadah in M.,question 139,declares that " the daughter of Pharaoh was afflicted with many contusions (boils ?) and was healed of the affliction which was upon her. She was cleansed of her impurity and the distress was turned into relief ", i.e. when she took the child out of the water.

Although the Sam. As. does not speak of this, the Pit. does; p 253 says " And the sore disease which was upon her disappeared, and she was filled with desire for its (the child's) holy soul".

Rabbinic legends follow a similar pattern of thought and interpretation; cf. P.R.E. p. 378,

" Now Bithyar, the daughter of Pharaoh, was smitten sorely with leprosy and she was not able to bathe in hot water, and she came to bathe in the river, and she saw the child. She put forth her hand and took hold of him, and she was healed. She said: This child is righteous, and I will preserve his life".

A slightly different version of this is found in Bab. Tal. Soṭah 12.a-b. It was known to the Church fathers and is quoted by Clement of Alexandria in Stromata 1.23. Cf. Ex.R. i.27.

23. In the same question, M. declares that the daughter of Pharaoh " called the nurses to nurse the child, but he would not accept suckling the milk of strangers; the daughter of Pharaoh, therefore, urged upon the midwives to suckle him, but he continued to refuse all the more".

This does not occur in either As. or Pit. or any other of the Sam. sources consulted.

The tradition is found in Rabbinic sources, as Sepher ha-Yashar p. 112; and is recounted in Legends Vol. 11. p. 267 thus:

" She (Pharaoh's daughter) ordered an Egyptian woman to be brought to nurse the child, but the little one refused to take milk from her breast, as he refused to take it from one

after the other of the Egyptian women fetched thither ". Josephus has the same legend, Ant.11.ix.5. Cf. Bab.Tal. Sotah 12.b.

Nothing similar to this occurs in Islamic sources or in Christian tradition as far as the present writer has been able to discover.

24. The statement occurs in M. question 141, that :

" According to tradition, he (Moses) was with her (Pharaoh's daughter) twenty years."

This does not occur in the Sam.sources consulted.

There are two distinct traditions in Rabbinic sources, one of which says that Moses was twenty years in the house of Pharaoh, after which he fled to Midian, where he stayed for sixty years, making him eighty when he liberated Israel. This is akin to M. both in respect of the time he spent in Egypt, and his age at the deliverance of Israel.

The other tradition says he was forty years in the Egyptian Court, thence he fled to Midian and was there for forty years, until his return to Egypt for the Exodus. This tradition also makes the age eighty at the Exodus.

This latter tradition is preserved by the Falashas (11).

Cf. Ex.R.i.32-35; and J. Ency. Vol.LX.pp45ff.

Nothing of this has been found in any of the other sources used for consultation. Cf. Legends Vol.V.p,404 n 69.

25. In three questions in M., there is said something concerning the Law (i.e. the Pent.) and the Tablets on which were the

ten words which Moses received on Sinai.

Question 47 speaks of the Law as the Tree of Life, and says God commanded " the placing of the Holy Law which the apostle received....in the Ark of the Testimony.."

Question 148 affirms that Moses received "the Torah and the tablets " on Mount Sinai.

Question 230 states " In this Sanctuary were the tables of stone and the book of the Law..".

That this is part of the accepted tradition of the Sams. is shown in the Tabbah, a Sam. work by Abul Hassan al-Suri, an eleventh cent. work which is of the nature of a compendium of Sam. practice. It is this work which M. cites as proof of its contention in question 148.

The same idea is implicit in Rabbinic writings.

Two main opinions are expressed by the Rabbis; one of which suggests that there were two arks, and one which affirms only one ark in which both the Torah and the tablets -together with the Ineffable Name and the epithets of God-were kept. The exponents of the two ark theory, as R. Judah b Lachish, say that one contained the whole tablets and the broken ones and the other contained the Torah.

The one ark theory was supported by R. Meyer and other Tannaites; cf. Bab. Tal. Baba Bath. 14a. Numb. R. 4.21. Tan. Wa-Yakhel 7 On the two arks, see Jer. Tal. Sheq. 6.49c. Soṭah 8.22 c-d, based on Tosephta Soṭ. 7.18 (Ed Suckerman del. p.308).

Nothing to correspond with M. in this matter has been found in any of the other sources of comparison.

It only remains now for the conclusions, to which the previous comparisons have pointed, to be summarised.

First it must be said that there are some portions of the Haggadic teaching of M. which have no parallel in any of the sources with which comparisons have been made. These portions of the teaching stand alone as something peculiar to M. and, therefore, as far as M. reflects Sam. orthodoxy, peculiar to the Sams. They are:

- i) That the formation of Adam was the work of 'the angel' of the Lord'; a thought perhaps reflecting the wider concept of human creation by angels as expressed by Philo and the Gnostics, Legends Vol.V.p.64.
- ii) That Adam became a Nazirite.
- iii) That there were cosmic repercussions to the first murder.
- iv) That Noah was preserved from the Flood because of the 'image' of Moses which he bore.
- v) That the purpose of the Tower of Babel was to ensure the unity of the race and to prevent men from being scattered over the face of the earth.
- vi) That the establishment of Gerizim, as the 'place to be sought' was the purpose of Abraham's migration.
- vii) That the 'gathering' to one's departed ancestors has special meaning in relation to meritorious ones and prophets.

The first of these, it is re-emphasised, occurs only in M. and not in any other Sam. source; a fact which may indicate a

a secondary and late development of Sam. thought under influence from outside Samaritanism. But what that influence was, it is not possible definitely to determine. It may have been some form of Gnosticism; the association of Samaria with the Gnostics is as early as the 1st. cent. A.D. and, if it be a Gnostic influence, one would expect something of it to be represented in the writings of the 4th. cent. when the early Sam. prayer book, The Defter, was first compiled. The absence of this teaching from the Lits. as a whole, and from other Sam. writings gives no help in the elucidation of the problem.

The thought of the 'angel of the Lord' as the agent of God in the Memar of Marqah, 4th. cent., is not pushed to the extreme to which M. takes us in this instance.

If M. uses the expression 'angel of the Lord' in the passage in question just to avoid any anthropomorphic tendency in man's thought of God, it would seem to be a case of excessive caution.

The second feature peculiar to M. may well conform to the view which is reflected in this work in other connections, that the customs and traditions which the Sams. observe must be traced back to the earliest patriarchal authority. But the earliest statement concerning the Nazirites in the Old Testament does not occur in the Pent. but in Judges XVI. 17f which is not part of the Sam. scriptures. If it be true that M. is tracing the system back to its earliest

source, one still has to consider where the idea of the Nazirite system entered into Sam. thought and practice since it is not mentioned in the Lits. or other Sam. works except the Hilluk (Oral Law p.137) which suggests that Adam lived the life of a Nazirite 100 years.

The Sams. may well be in possession of a copy of the Book of Judges even though they do not accept its canonicity; the Sam. Sefer ha-Yamim, for example, which has never been published, but is to be published by Dr. J. Macdonald, includes most of the contents of the Mass. historical books. This material is never treated by the Sams. as canonical or even reliable, but if they used the material they should have been conversant with the Nazirite system without ever having taken it into their own religious practice.

If the Nazirite system was a protest (12) against the settled life, and an attempt to retain the simple ways of the nomad, then the idea might well have appealed to our author as descriptive of the attitude of the Sams. who have remained in their ancestral territory without a break and maintained the simplicities of life and the unshorn appearance of the Nazirite. Unless the system was known to the Sams.-at least in the period in which M. was written-there would be no possible justification for the inclusion of the teaching here.

In the third place, Noah's safety from the Flood because he possessed the 'image of Moses' is peculiar to M. insofar as it does not occur in either As. or Pit.; nor in

the Lits. in this precise form, yet it is quite in line with the accepted belief of the Sams. The 'image of Moses' was implicit in all the men who are accounted as links in the holy chain of tradition, from Adam to to Noah and so on down to when Moses himself was born. In this sense, M. is preserving a tradition which is unique to the Sams.

The teaching regarding the purpose of Babel reflects Gen. XI. 4. and is less an independent tradition of the Sams. than a re-statement of the biblical teaching devoid of explanation. Rabb. and Christian sources, like Islamic, have developed the story in similar ways, as have the Sam. As and Pit. But M., here, does not follow either. The statement of the biblical account, therefore, is peculiar to M.; but the question arises, which is the true Sam. tradition, As. (and Pit) or M.? Perhaps M. is offering a corrective to As. to give the more orthodox Sam. position.

On the teaching that Gerizim was 'the place to be sought', M. is preserving something peculiar to the Sams. who read Gerizim for Ebal in Deut. XXVII. 4, in their Pent. They also read, in the Deut. references to the future national sanctuary, 'has chosen' for the Mass. ' the place which the Lord your God shall choose'. M. shows, in another context, that it was Gerizim which God designated from the creation of the dry land, so that it would naturally follow that Abraham would be lead there as the place he should seek, ultimately to be the place for the national shrine of the Sams.

Another feature peculiar to the Sams. is that their departed spirits ~~are~~ are gathered with their ancestors; and that special treatment is meted out to the meritorious ones and the prophets. This is part of the specifically Sam. belief regarding the meritorious ones and the prophets. All the patriarchs are called prophets and some are known as meritorious ones. That they should be specially treated after death is in accord with Sam. belief about them.

There is an explanation of the 'gathering' in Rabb. teaching which was developed along lines other than M.

There are other features in M. which, while possessing elements common to other traditions, are developed along lines peculiar to M. We have, for example, the teaching that the fall of man was due to the evil spirit Belial. This is not found in other Sam. sources.

But in Pseudepigraphic and Dead Sea Literature, Belial is not unknown; and he is spoke of as the principle of evil. It may be that the Sams. were influenced at an early period by this thought, current in Palestine in the period of Pseudepigraphic writings 100 B.C.- 100 A.D. and that the story of the fall was interpreted by the Sams. as being the work of the evil principle. There is, however, in M. the clear statement that Belial was 'a spirit like the angels', which suggests a development in Sam. thought to a more personal idea of Belial, as against the more abstract idea of the Pseudepigraphists. The suggestion of M. that the sons of Cain were known as

sons of Belial, then, would not mean simply 'worthless fellows' as in the Bible, but that they were in lineal descent from their spiritual father the source of evil. In a similar way what M. says of Eve being clothed with evil by Belial, means that she was inclined to evil by the evil spirit who possessed her in spirit and will.

The teaching that the birth of Noah was, like that of Abraham, heralded by heavenly light does find some echo in later Rabb. teaching; but it is integral to Sam. belief regarding these patriarchs. But since there were Sams. who became Christian in the first cent. of the Christian era, as John 17.29-42 and Acts VIII.4-25 record, it may be that Sam. thought was influenced by the stories of the birth of Jesus and the heavenly signs by which it was heralded, and that the 4th. cent. revival of Sam. worship and the beginning of their liturgy, saw the adoption of the idea to the patriarchal heroes in order to establish them as of supernatural origin. The idea of extraordinary natural phenomena at the birth of heroes, however, is almost universal in folklore, cf. Motif Index Vol. III. p. 245.

What M. teaches of the division of the earth by Noah is independent both of the Sam. AS and of the the teaching of the Jewish Rabbis, though each of these sources deals with the subject. AS. differs from M. in speaking of the division among the three sons of Noah, while M. speaks only of Canaan and Shem, omitting entirely the portions of

Ham and Japheth. This, in itself, does not mean that the Sam teaching was not of a threefold division, since it is clearly stated in As., but it may be that M. is concerned to establish the land of Canaan as the rightful possession of Israel, which the Sams. believe themselves to be, and the birthplace of the meritorious Abraham in the portion of the favoured son of Noah, Shem. This is, again, a development peculiar to M.

For the rest of the Haggadah, the feature to be noticed is the correspondence between Jewish teaching of the Pseudepigraphic and Apocryphal period and M. in the thought of Belial as the principle of evil; the fact that two sets of twins were born to Adam and Eve; that Abraham was tested by fire at the will of Nimrod; that Abraham, Isaac and Jacob were tried with ten trials; that Machpelah was the burial place of the patriarchs; that Jacob was superior to Esau and that Esau was the wicked one.

Next is the fact that there is correspondence between Rabbinic teaching from the 1st. cent. A.D. (i.e. Josephus) onwards in connection with Adam and Eve being clothed in light. And in the reason for the absence of copulation between Adam and Eve in Eden; that Adam was as one twenty years old at his creation; the curses on Adam and Eve; the repentance of Adam after his sin; the two sets of twins born to Adam and Eve; the sign of acceptance on the offering of Abel; the reason for the curse on Canaan rather than on

Ham; the fact that the daughter of Pharaoh was healed of sores by the infant Moses; and the tradition that Moses was given the Law, in addition to the tablets.

Christian sources which show some correspondence with M. date from the 1st. cent. A.D. (some incidents are referred to in the New Testament) and go through the apostolic and sub-apostolic ages to the Apostolic Fathers of the 2nd. cent. and on to the 7th. These correspondences include the thought that there was no copulation in Eden; that Adam and Eve were first clothed in light; that the curses on them were as stated in the Bible; the repentance of Adam after his fall; the acceptance of Abel's offering; the curse on Canaan rather than Ham; the light at the birth of Moses and the healing of Pharaoh's daughter by him.

Some of these items of correspondence are also found in the Christian Books of Adam and Eve .

Islamic traditions which parallel M. are, of course, later than the sources mentioned above. While the dependence of the Qur'an on the Old Testament and Jewish traditions may be allowed, it is not possible to ascribe all the later traditions to the same source, for in the matter of the two sets of twins born to Adam and Eve, Islamic traditions are more in line with those Sam. traditions enshrined in M. and Christian sources (as the Books of Adam and Eve), with suggestions of the same thought in Cyril of Jerusalem (4th cent.). The same may be said of the idea of the sign of

acceptance of Abel's offering which the Apostolic Fathers speak of and which is found only in the later Jewish traditions. The only instance of Islamic traditions which parallel M. being found also in early Jewish sources is in the story of the repentance of Adam.

Treating the Dead Sea literature as a separate source we find agreement with M. in the idea that there was no copulation in Eden, and a similar thought to the teaching of M. that Adam was about twenty years old at his creation.

These facts suggest, at least, a climate of opinion in the pre-Christian period when apocalyptic ideas were being formulated in Palestine to which the Sams., living on and around the vital trade routes, must have been subject.

In the beginning of the Christian era also, the Sams. could scarcely escape some of the wind of doctrinal ideas which was blowing, perhaps fanned by the activity of the early Christians themselves as they sought to formulate and expand their their beliefs. The end of the 1st cent. A.D. and the early part of the 2nd. could scarcely have left the Sams untouched by the traditions which were current particularly among the Christians. Justin Martyr, a native of Samaria and a strong Christian apologist, must have exerted some influence upon Sam. thought even among those who did not themselves become Christian. The Bishop of Sebaste (Samaria) was present at the important Council of Nicea in 325. A.D., the very period of Marqah , Amram Dara and other

Sam. doctrinalists.

What the comparisons seem to suggest is not so much a deliberate borrowing of ideas by the Sams. from either the Jews or the Christians, as an influence exerted upon them by the development of the religious ideas of both streams of thought. This influence was allowed to colour the thought of the Sams. until the revival of Sam. worship in the 4th. cent., and was then utilised in the development of the peculiarly Sam. tradition.

The influence of Islamic thought on the Sams. in this Hagadic development is non-existent. The coming of Muhammad followed the period of the earliest Sam. revival of the 4th. cent. and the development of Islamic traditions would have been a slow process after the latest revelation of Muhammad himself.

The tenacity with which the Sams. hold to their received tradition, even under persecution and the harsh Muslim rule under which for so long they had to live, is demonstrated here. But in the next section we shall see that in the case of the Halachic development M. does seem to owe something to Islamic practice.

INTRODUCTION.

COMPARISONS III.

H A L A G H A H I N T H E M A L E F C O M P A R E D
W I T H J E W I S H , I S L A M I C , C H R I S T I A N
A N D D E A D S E A M A T E R I A L A N D
S A M A R I T A N S O U R C E S O T H E R T H A N T H E
L I T U R G I E S .

This chapter concludes the comparative section of the work and is devoted to that part of the teaching of M. which has been described as Halachic Midrash. The object is to make comparison between this material and the Halachah in Jewish Rabbinic teaching and Christian, Islamic and Dead Sea literature. The method is to arrange the subjects to be compared under suitable headings according to the order in which they appear in M.

1. The Sixty Compulsory Commands.

Question 153 of M., asks "How many commandments are obligatory on every man of Israel continually, in every city and in all generations?" The answer given says: "Sixty commandments" which it goes on to detail. The commands are selected from the total of 613 commandments and statutes referred to in the two previous questions. The basis on which the selection is made is this; in the Pent. there are 613 commandments and statutes of which 248 are positive, "which He made for us to obey and do, all the days of our life"; and 365 "Which He commanded us not to do". These commandments, in the main, are connected with special people or places or occasions. The sixty here mentioned, however, are not so connected; in fact they are independent of any special place person and occasion and are, thereby, applicable on all Israelites at all times and in all places.

The arrangement of the sixty in M., does not show any clear plan. A summary of them is as follows:

- a) commands relating to man's attitude to God. The first eight deal with this, based on biblical quotations from Deut; with one parallel in Ex.
- b) Commands relating to man's attitude to the Law in general. The next seven cover this subject, the biblical quotations again being from Deut. except the last which is from Ex.
- c) Commands relating to specific duties enjoined by the Law. There are nine commands dealing with this and the duties include: marriage and circumcision, based on quotations from Gen.; unleavened bread and the avoidance of leaven, keeping from wickedness and Passover, based on quotations from Ex. Sabbath and honouring parents, based on quotations from Deut. and an addition to the last regarding reverence for parents which is based on a passage in Lev..
- d) Commands relating to uncleanness. Of these there are twelve: touching a corpse and touching anything which has been rendered unclean by an unclean person, all of which rest on passages in Numb. Uncleanness of every unclean beast, uncleanness from the death of a clean beast, permissible foods, abstention from eating unclean food, post -partum uncleanness, uncleanness of leprosy, an issue, seminal emissions, impure blood, washing with water from all uncleanness; these are based on quotat-

ions from Lev. with two parallels in Deut.,

- e) Commands on personal relations sustained in friendship, business and religion. For these there are seven commands which are: love of friends and honour for old age; accuracy of scales and recognising the place of the sons of Aaron and Levi; abstaining from shedding or eating blood and covering the blood of slaughter; all of which are based on quotations from Lev. except the honouring of the sons of Levi, which is based on a word in Ex. with a parallel in Deut. There are also parallels in Ex. and Deut. for two of the quotations in Lev.
- f) Commands relating to the festivals and pilgrimages. These take up the remaining seventeen of the sixty commands and deal with: tithes, quoted from Gen. with parallels in Numb. and Deut; Shekinah quoted from Ex. with parallels in Deut.; times of the festivals, teaching of the festivals, counting fifty days, first day of the seventh month, the Day of Atonement, fifteenth day of the seventh month, Succoth and the necessity for dwelling in booths, the eighth day; all quoted from Lev. with two parallels in Numb. Teaching of the day of first-fruits, quote from Numb; then giving of thanks to the Lord, purifying the heart of the uncircumcised, giving according to ability, the saying of the Righteous One, rejoicing before the Lord, quoted from Deut. with one parallel in Lev..

There is no true parallel with this teaching in Jewish Rabbinic literature. The nearest comparison is in the total number of commands which both accept in the Pent. i.e. 613. Cf. Ex.R. s.52 (beginning) and frequently, for תרי"ג and Epstein (1);

" According to an early tradition, the Torah, the written Law, consists of 613 precepts: 365 negative and 248 positive commands; although it has been computed that no more than about 100 of them on an average enter into the practical life of the Jew". Cf. P.R.E. p.326f " Rabbi Jehudah said;.....All the precepts which are in the Torah number 611 and two....".

Note 5 (ibid) speaks of the reading in the first edition of the work which says; "Because Torah has the value of 611 and the two (precepts) which the Lord spoke".

The Rabbis did not set apart a specific number of the 613 as applicable under all circumstances and at all times, as in M, but the principle underlying M. and the 60 does receive recognition among the Jews. Epstein's word would, however, suggest that the number recognised in principle would be somewhat higher than the number in M. The principle may be observed in the fact that not all the Mishnah is dealt with in the Jerusalem or Babylonian Talmuds.

In Sam sources, however, there is complete

(1) Judaism.p.46.

agreement with M. in this matter as Gaster shows in his 613 Gebote und Verbote der Samaritaner, Vol. 11. pp. 693-704. He gives an identical list of the 60 commands, as found in M., except for a difference in words in one or two instances. He shows, also, that such lists date from as early as the 14th cent. associated with the name of Abisha b. Pinhas, with another list coupled with the name of Abraham ha-Qabaçi in the 16th cent. and a third from the 18th cent. which is attributed to Ab Saqweh. According to Gaster the scheme of Qabaçi is dependent on that of Abisha, while that of Ab Saqweh is independent of them both. The list in M. agrees with the 14th cent. scheme of Abisha. It may be, however, that the work of Abisha was based on earlier schemes for there is mention in Gaster's book of lists similar to it in the 11th cent. associated with the name of Yuseph Al Asqari. The 14th cent. did, according to Gaster, produce other schemes on the 613 commands in which special נִיְרִיָּן are recognised. As far as the other sources of comparison are concerned, nothing has been found to correspond with M.

2. In the same question, section twenty-five, mention is made of the uncleanness which may be contracted by touching a corpse. This, together with the following statement regarding the uncleanness arising from contact with the carcass of a clean animal, is only the biblical ordinance. Nothing is said by way of expanding the ordinance or detailing the peculiarly Sam. practice. Both statements are part of the accepted Jewish

Law, and in the development of that Law among the Jews the statements were amplified, as in the Rules for Uncleanness which are summarised by Danby in The Mishnah, Appendix LV p. 800. But while there is this basic agreement on the biblical ordinance, the two part company when the amplification of the ordinances takes place. The Sams. have nothing so elaborate as the Mishnaic rules. But there was a development among the Sams. to which, for example, the Hilluk makes reference (Oral Law p.131f) and in which we find something of the extension of M. in this instance.

" Those who have washed the dead or carried him or buried him, or touched the body are unclean for seven days. And they purify themselves by the ashes of the heifer, the law and statute concerning which are set out in the Holy Law. Similarly, he who touches the grave of the dead or the bones of the dead is unclean for seven days". But since the ashes of the red heifer have been unobtainable to the Sams. since the 15th cent. there are modified regulations for this contact uncleanness, which the Hilluk (ibid) describes as:

" ...those who touch the dead, wash the body, or carry it remain unclean for seven days, and as there are no more ashes of the red heifer, the one who has thus become unclean bathes in water and becomes clean". Cf. section thirty-six of this question in M. where it is taught that all uncleanness is dealt with by washing with water.

The correspondence between the Sams. as in M., and the Jews on this question is close, since both base their

practice on the same biblical authority. But in other sources it is not so close, as e.g. Islam where, according to Peake H.D.B. vol.iv.p.832, "contact with the corpse does not defile".

3. In the same question, section fifty-six, the principle of tithing is stated. The basis is, first the example of the promise made by Jacob, then the two quoted statements of the Law, regarding tithing all seed and the giving of every tithe in Israel to the Levites. The phrase 'first tithe' seems to mean 'chief tithe' in M., to which the others are additional; as, e.g. the tithes of the day of pilgrimage, the gifts to the sojourner, the orphan and the widow which are mentioned.

The teaching of M. on this subject is limited to this statement. There is nothing to suggest that the Sams. had any system of tithes such as is found in the Rabbinic teaching of the Jews. In the Mishnah, for example, reference is made to a First Tithe, given to the Levites and to a second tithe; Berak. vii.1. cf. Maas.1.i.f. The word used in M. in this instance is the same as the one used for the Jewish second tithe, i.e. מעשר. The Jewish system is:

First Tithe תרומה for the priest. Numb. XVlll.8,12.

Second Tithe מעשר for the Levite who is not a priest.

Numb. XVlll.21.

Third Tithe תרומה מעשר for the priest. Numb. XVlll.25-30.

Fourth Tithe מעשר שני for Jerusalem, second or third year.

Deut. XlV. 22.

Fifth Tithe מעשר עני for the poor. Deut, XlV.28.

These were operative in Palestine in Temple times, and the fourth tithe was for alternate years. Cf. H.D.B. Vol.1V.pp. 780f and Extra Vol.p.107. M. uses the same scripture on which to base its teaching as did the Rabbis but it does not deal with the categories set out in the Jewish system. The following section in L. which deals with the 'gift', based on Deut. XV.7 & 11, refers to alms.

In the Christian Church, little or nothing is heard of a system of tithing until the 4th cent. and then it was not dealt with on the pattern of M. Some Fathers were of the opinion that not a tithe only, but all the possessions of Christians were freely set aside for the Lord; cf. Irenaeus Adversus Haereses IV.xviii.2. Others like Ambrose agreed that tithes should be paid for the support of the clergy and the church but it was not until A.D.585, at the Council of Macon, that payment of the tithe was ordained. But there was nothing of the detailed system of Rabb. categories nor the approach of M.; cf. E.R.E. Vol. 12.p.348f. Nothing of this has been found in the other sources of comparison.

4. In questions 155-161 of M. the subject of ablutions is dealt with very fully. The teaching covers the statutes and judgments for 'washing'; these embrace washing the 'private parts', the extremities; prayers said whilst washing, sitting at the time of washing, nullifying the washing and the meaning of the action. What M. says may be set out as follows:

Washing of the 'private parts' and the feet and hands is a prescribed regulation, a judgment; which seems to mean a 'ruling'. The washing of the face, the nostrils, the mouth and the ears is not a judgment but is still a prescribed regulation. The 'ruling' regarding the 'private parts', the feet and hands is based on biblical authority, as the scripture 1. quotes in support bears witness. And the purpose is to 'separate the children of Israel from all their uncleanness, that they die not'; and it is on the basis of the practice of the priests of who it is said 'They shall wash their hands and feet....when they come near to the altar'. This washing, therefore, is necessary before the Sam. approach the altar in worship. As to the other extremities, they are washed according to the statute which is part of Sam. practice. The left side is washed with the right hand and the right side with the left hand. Certain prayers are repeated while this is performed.

While sitting to wash, the Sam. turns towards Gerizim and ensures the place is clean and that he has no contact with anything unclean. What renders the washing null is; if an unpleasant odour leaves the place, or he has contact with the flesh of a woman or a vessel of the gentiles etc. The meaning of the washing is interpreted on two levels. One is the obvious and outward necessity of cleansing the body from defilement, and the other is the more mystical (spiritual) meaning. This is explained as fitting the hands to be spread out towards God in prayer, rendering the mouth fit to utter

the words of God and to take His name upon it; the nostrils are to smell, in purity, the odour of prayer (odour of sanctity); the face is cleansed so that a man may stand 'face to face' before the Lord and that the blessing 'The Lord make His face to shine upon you' might be fulfilled. It is necessary to cleanse the ears, for they hear the word of God. The feet must be clean, so that a man may be 'completely clean' when he approaches the altar. The 'private parts' are washed to be clean from excrement. This is paralleled in Sam. practice as the Liturgies witness, although the actual words recited during the washing are not the same as those set out in the Ancient Deifter (cf. p lxiv above).

There is nothing comparable to this in Rabbinic teaching among the Jews. The only regulation found in the Authorized Daily Prayer Book of the Jews is that hands shall be washed in the morning and before meals before the blessing on the food; and they shall be washed always after the performance of natural functions. At the washing, in each case, a brief prayer is said. The idea of washing as 'ablutions' was interpreted by the Jews as immersion in a pool; cf. Mish. Vl.5 Toharoth, and Bab. Tal. Shab. 50b. which says daily bathing is a religious duty: cf Epstein op.cit. p.46.

The most complete parallel with M. is found in the practice of Muslims. They have two recognised forms of ablution; a) Ghusl, which is the major ablution prescribed for major ritual impurity, known as Djanāba. This can

be cleansed only by Ghusl, which consists in " washing the whole body...the believer has to be careful that not only is every impurity removed from his body, but also that the water moistens every part of his body and his hair"; Shorter Ecy. Is. p.87b. This major ritual impurity seems to be connected with the marital act. " The law further prescribes that any effusio seminis shall be considered the same as marital intercourse "; (ibid.p.88a).

b). Wudu, which is minor ablution, prescribed for minor impurity or Hadath, (ibid.p.115b).

The causes of minor impurity are: touching the skin of the other sex, unless it be a relation; relieving nature, loss of consciousness and sleep, touching the genitals; (ibid.p.655b). Wudu consists in washing the face, the hands and forearms up to the elbows, rubbing wet hands on the head, washing the feet, observing the intention of performing the Wudu before beginning it and following this order. " Other actions recommended by the law as sunna are: the previous washing of the hands, rinsing of the mouth and clearing the nose (before 1) stroking through the beard with wet fingers, rubbing the ears and rubbing the neck (before 4); uttering certain formulae at the separate actions, beginning with the right side of the body and performing certain actions three times" (ibid.p.635). Cf. Sura.V.9. This latter action is exactly as in M. where it is said (question 157) " They wash three times with the

hands ",and it is said that the nostrils shall be touched three times. But the teaching which M. brings together on washing is broadly recognised in the Ancient Defter which is earlier than the Hijra,so it is not possible to say that the Sams. were altogether influenced by Islam in their practice,although it may be that Sam.practice did develop during Muslim influence and domination and there may have been an unconscious assimilation of ideas.

The baptistries connected with Khirbet Qumram, and the Dead Sea Sect do not appear to be in the same category;cf. Davies The Meaning of the Dead Sea Scrolls,p.18. No other source of comparison has anything to say comparable to M.

5. The subject is raised,in question 164 of M., concerning the age at which Sam. boys were eligible to participate in the prayers;i.e. public worship. It is said that "...the prayers are obligatory on sons from the age of ten years". This is apparently the age at which the child takes part in worship as a responsible person. But his instruction in the truth of religion begins " from the time he is able to hear and to talk".

This matter is dealt with in Jewish Rabbinic teaching where the age only is different from the Sams.,i.e. thirteen years or ' on completing 13 years,who has then reached the age of religious duty and responsibility '. He is then known as ' Bar Micwah';cf J.ENCY. Vol.11.pp.509ff. But the teaching in the truth of the religion,according to Baraita

Bab.Tal.Sukka.42a., begins from the time the child starts speaking and continues in the family circle until it is supplemented by school, at the age of 6-7 years.

In the practice of the Dead Sea Sect, according to the Manual of Discipline, as Gaster says (2):

" Children had to undergo a ten year period of study in the provisions and institutions of the covenant and in a manual known as the Book of Study. At twenty years of age they were eligible for membership ". This is only comparable to M. in that ten years of age is apparently reckoned as the time at which the responsibility of specialised instruction can begin. No other source has anything like this.

6. Question 168 in M., where the obligatory readings in worship are mentioned, speaks of the reading of Gen.1.i-2.7., known as ' The sections of Creation ' (קִצְּרֵי הַבְּרִיאָה), and says that they are always read in the services ' whether in extenso or in qataf form'. This distinction suggests that the qataf form is an abbreviation of the full passage; and here is where the crux of the problem of the qatafim method of scripture reading in Sam. worship, is reached. As Cowley (3) pointed out, the qataf form of reading is a feature of Sam. worship which is very old; he says " The qataf is a string of phrases from the Law, connected by a common idea". In his great work, except for the first few words in the place where the qatafim occur, he omitted this material altogether.

(2) The Scriptures of the Dead Sea Sect. p.19.

(3) The Samaritan Liturgy. Intro. pp.xx, xxii.

The translators of the several Liturgies, in the school of Samaritan Studies in the Department of Semitic Languages and Literatures, in the University of Leeds however, have included the $\text{q}^{\text{a}}\text{tafim}$ in their works and have shown that they are of considerable importance to the liturgical services and to Sam. worship in general; and that the word qataf has become almost a technical term.

The only use of the word in the Pent., Deut. XXIII.26, is connected with the root meaning 'to pluck off' or 'pluck out'. But the cognate Arabic word has the meaning 'abbreviated'. In the Liturgies, the words given to indicate to the worshipper what $\text{q}^{\text{a}}\text{tafim}$ are to be used in a particular service might well suggest the idea of words, or even verses 'plucked out' of the biblical record; e.g. C. Vol. 2. p. 443f, where we read "Prayers of the festival of the seventh month, morning. For the qataf : Sabbath and Seventh and Covenant and Remembrance and Offering and Joseph and Atonement and Eleazar..". These themes or ideas are indeed taken out of the various books of the Pent., usually in the correct sequence of the books, and form a connected chain of readings on that particular theme.

There is, on the other hand, in the Liturgies and in M., the addition of the direction לעד תאמר , i.e. 'etc', or 'to the end of the section', which would suggest that some portions of scripture are read fully while others are abbreviated.

The Sams. read the Pent. in a yearly cycle having fifty-four large sections or Parashoth, which they

begin to read at the Sabbath afternoon service immediately after the Feast of Tabernacles, and which takes them through the whole Pent. in the course of the year. The word *Qataf*, then, would appear to refer to scripture readings in worship in three different ways.

- a) An abbreviation of the original full readings of the Law during the worship, occasioned by the gradual growth of liturgical compositions which were incorporated into the services. Cowley (op.cit.Intro.p.xx) points out that the renewal of Sam. synagogue worship in the 4th cent. under Baba Raba, consisted mainly in a reading of the Law. But Marqah and Amram Dara began their liturgical compositions at that time and it is reasonable to suppose that the abbreviation of the readings came into being as the liturgical pieces from their pens were introduced into the services, in order that the Law might remain as the true basis for the worship.
- b) The further condensation of the readings to match the expansion of liturgical material, in which the impression of themes 'plucked out' of the Law appears, during which the meaning of the service or festival was emphasised and which still maintained the cycle of readings.
- c) The selection of words or phrases which focus individual themes like 'Meritorious Ones', 'Joseph' etc., in which patriarchal history is enshrined.

This subject has been dealt with by the translators of the various Liturgies mentioned above and reference is made particularly to the work of D.Boys on Hag Shavu'ot, who paid special attention to the reading of the Law; and D.W.Mowbray on Zimmut Pesah and Zimmut Sukkot, Intro.p.xc f. and J. Macdonald on Yom Kippur.

Except that the Jews read their Law in weekly Parashoth in a yearly cycle, there is nothing to correspond with the Sam. Qataf; although Mish. Sotah 7.8⁽²⁾ shows the use of selected paragraphs in reading the Law; and Mish. Taan.4.3⁽⁴⁾ shows how small sections of the Law were used in liturgical form and Mish. Megillah lists certain authorised readings for festivals. The thought of 'plucking out' themes, or abbreviating the readings in all services does not occur, nor is the idea found in any other source of comparison.

7. Question 178 in M. deals with the time of prayer and the number of prayer times which are obligatory. The question reads: "What is the time at which prayers are obligatory, and how often are the prayers each day?" The answer gives the number of compulsory times as two, evening and morning. "The ordinance of the prayers (is), it is a commandment on every Samaritan Israelite twice every day; and the times are, in the evening and in the morning". The actual times are: "From the time of the coming of the dawn until the rising of the sun" (morning); and "From the setting of the sun until the twilight" (evening). The scriptural authority for these

times and occasions is the action of Abraham who "went out early in the morning to the place where he had stood before the Lord ",and Isaac who "went out to meditate in the fields in the evening". Moses,also,commanded these times as best for prayer,it is said.

As early as the book of Daniel,in the biblical record, the practice of the Jews was to pray three times a day (Daniel VI.10.). This is the modern practice of Judaism,as Epstein says (op.cit.p.47.); " The set times of prayer are three in number daily. The morning prayer (Shacharith) - which can be recited from dawn till about one-third part of the day; the afternoon prayer (Minchah), from after midday till somewhat before sunset;and the evening prayer (Maarib),the proper time of which begins sometime before nightfall and continues to the rise of dawn". The third prayer,Minhah is enjoined in Bab.Tal. Kiddushi, 32f;cf. Mish.Berach.iv. But it could be that the original practice was two times,still observed by the Sams.on the basis of the same biblical authority,to which,at an early stage,the third prayer was added. The practice of Islam is the same as the Jewish with three prayers daily;in all probability borrowed from the Jews,cf. Sale,Preliminary Discourse (Koran) p.78.

M. follows the teaching on the times of prayer with the belief that the best time is the morning. This is based on the fact that morning is " God's portion" of the day,and it is attested by the three great mornings in Israel's history

when God's power and activity were signally manifest. These are:

The morning of the deliverance from Egypt.

The morning of the standing on Mount Sinai.

Nothing like this has been found in Rabbinic teaching, or in the other sources of comparison. According to Legends Vol. 2.p.372f, and Vol.3.pp.436f, notes 233f, the Jews reckon four nights that " God has inscribed in the Book of Memorial", which are:

- a) The night of creation when " all was waste and void, and darkness brooded over the abyss".
- b) The night when God appeared to Abraham at the covenant of the pieces. (Another version puts the second night when God appeared to Jacob at the crossing of the Jabbok).
- c) The night of the slaying of the first-born of the Egyptians.
- d) The night when " the end of redemption" will be accomplished.

These Rabbinic ideas, however, are not related to the time of prayer.

On the general teaching of the times of prayer, it is to be noted that the Hymn of the Initiants, as translated in Gaster's Scriptures of the Dead Sea Sect, p.123 also records that the statutory times of prayer are three; morning, noon and night.

8. In the sixth of the eleven proofs of the righteousness of the prophetic status of Moses, question 186 in M., it is said that eighty wonders were wrought by him.

" The eighty wonders wrought through him, the commemoration

of which shall come".

Nothing more is said in M. about these wonders, nor are they designated in their order. The reference, therefore, to the commemoration of them must be taken to refer to the future. No doubt the Sams., with their regard for the individual letters and words of the Law, and their veneration of Moses, could and did enumerate these wonders. The present writer, however, has been unable to discover a list of them. It would be possible to compile such a list from the Pent. but it would not necessarily be the list which the Sams. recognise. In Rabbinic teaching the ability of Moses to work wonders is fully recognised, but nowhere in the sources consulted for this work has there been found anything to agree specifically with M. in this matter.

In Islam the recognition of Moses' ability is clearly stated in the Qur'an, Sura xvii. 105 where the number of his wonders is, however, limited to nine; " We therefore gave to Moses nine clear signs"; cf Shorter Ency. Is. p. 414b, for the list of the nine wonders with which Moses is credited.

9. Next we come to the idea of the Sam. qibla which is dealt with in question 188. The question reads:

" Acquaintance with the direction one must face at the time of prayer is obligatory, is it not ? And what is the direction and what is the way and what is the requirement concerning the direction?"

To this the answer given, briefly, is this.

Knowing where to turn in worship is an obligation and may be ascertained from the commandments and the tradition of the patriarchs. The place is Gerizim, called by many choice names like 'the chosen place' etc. It has been so known from the creation of the world; "It is the place to which the worshipping people of Israel must turn, and it is the resting place of the angels". To this statement is added the belief that "there are many testimonies in the Law which bear witness that it is (the place) to be sought, and every place except it is vain..".

The same subject is mentioned again in the reference to the Sam. tenth commandment in question 195. An earlier reference may be seen in the teaching about sitting at the time of washing, question 158; and again in the teaching on compulsory things at the time of the standing in the prayers, question 164, where the qibla is necessary to make valid the prayers. This is the teaching passim in all Sam. literature, and is an integral part of their faith and practice. The main teaching is found in the Tabbah which devotes a whole section to this subject; and the Hilluk (Oral Law.p.129f.) whose regulations are echoed also in the Sam. burial services; cf. Crown A. (thesis. p.264.).

For the Jews the qibla was Jerusalem, as in the biblical record of the dedication of the Temple, I.Kings VIII.29f. where the operative words are, "Towards this place"; and

Daniel VI.10 where the windows of Daniel's room opened "towards Jerusalem" as he prayed; cf. Psalm XXVIII.2.

Jerusalem, with the Temple, symbolised the Holy Place and the presence of God which the Sams. find in Gerizim.

In Islam, also, at the beginning, the qibla was Jerusalem; but after the revelation at Medina, Muhammad changed this to Mecca and the Ka'abah; cf. Sura ii.138f. Rodwell notes, p.353

"This change of the Kebla (sic) from Jerusalem to Mecca shows that this part of the Sura was revealed at a time when the breach between Muhammad and the Jews was past healing; i.e., in the first half of the second year of the Hejira".

Cf. Shorter Ency. Is. p.260b; "The direction of the Kibla was, or is, not assumed at the Salat only and with the point of the toes...but also at the du'a'... the head of the animal to be slaughtered is turned to the Kibla and the dead are buried with the face toward Mecca..". This extension of the qibla to the slaughter of animals and to the dead is found in Sam. practice, as Tabbah witnesses, though it is not mentioned in M.

The above source also shows a complete parallel with M. in the idea that the qibla—as the posture of the worshipper as well as the place toward which he turns — makes the prayer and worship valid.

The Falasha Jews adopt the Jerusalem qibla for the recitation of the benedictions over offerings; cf. Falasha Anthology p. xxviii.

In Mandaean practice, according to The Canonical Prayerbook of the Mandaeans, p.14., by E.S.Drower,

"The ministrant faces North, which is called the 'Gate of Prayer'; a note says "He shall face North, which is called the Gate of Mercies".

In the Christian Church the original practice, within the framework of Judaism, was three prayer times as the Jews, and perhaps the same qibla. But the Church, in its development of the practice of worship on the first day of the week, never established the qibla, as such, as part of Christian tradition. The acceptance of the "Eastern Position" by sections of Christians has never commanded universal observance.

10. Question 196 deals with the ten names of God which were revealed to Moses when God came down to the Mount to him for the second tables of stone, as recorded in Ex. XXXIV.6-8. The ninth epithet by which God declared Himself is, "forgiving iniquity and transgression and sin .." M. teaches that iniquity ('awon) means major iniquity; transgression is iniquity done in error; i.e. unwitting transgression; sin is called trespass. Repentance is the pre-requisite for forgiveness in all these categories, to which in the case of the second and third, expiation has to be made by the guilty person. Transgression is expiated by the appropriate offering which makes for reconciliation; and sin, or trespass, calls for an oblation as well as thanksgiving and sin offerings; i.e. Korban, Todah and Ha'ath .

The Bible makes no such distinction between major and minor sins, or iniquities as does M. in this instance; although the

Priestly Code of offerings for sin in the book of Leviticus does show a difference in the nature and category of sins by the offerings which it commands. The Old Testament shows two types of sin which are recognised as ' sins of ignorance' and sins done with ' a high hand'.

" A distinction is drawn in the Old Testament,..between sins of ignorance or inadvertence and sins done with a high hand or of purpose..."

" Only sins of ignorance,as we have said,were capable of being atoned for by sacrifice. The class of offences said to be done with a high hand were capital,and followed by excision from the community", Theology of the Old Testament pp.315f,by A.B.Davidson.

Jewish Rabbis never made the same distinction as M.does here, nor did the teachers in the Qumran Community.

Only in Islam is the parallel with M. to be found. There,two categories are known; great (major) and small(minor)sins. For the first category,if there is no repentance the consequence is the fire;for the second,it is reckoned that this is the inheritance of man's fallen nature;these are venial,cf. Sura iv.35; ii.74;cf.Dict.Is. art ' Sin '.

The Christian Church developed the distinction between venial and mortal sins;cf.E.R.E. Vol.XI.p.426f,where the writer says: " As the Church grew in variety and complexity of character it became necessary to define more clearly the difference between various sins. By some of the early Fathers

(Clement and Hermas) the question was raised whether there were not some kinds of sin which, if committed after baptism, could never be forgiven". He goes on to detail the efforts of Hermas, Tertullian, Cyprian and Augustine to settle this question. Tertullian was the first to recognise the distinction between mortal and venial sins. But the fullest treatment of the subject was made by Augustine, though even he did not give a fixed classification. The article ends with the reminder that, " Though the use of the list disappeared in England after the Reformation, Protestant divines of every Church and ethical writers of Britain and the Continent have acknowledged the spiritual importance of a classification of sin reached after centuries of discussion by some of the acutest intellects of the race".

It may be that the Sams. were, in this matter, influenced by the Christian development of the idea of sin and later by the development of Islamic belief.

Together with this teaching on sin, in M., there is something said in question 197 on how the saying should be interpreted: " Visiting the iniquities of the fathers upon the children and the children's children, to the third and fourth generation". The word 'iniquity' is interpreted as in the former passage as major sin (idolatry, murder etc) which is the same as Islamic interpretation. M. goes on to say that if one generation persists in these, their children may repent and turn back to God; if they do they will be forgiven. But if

they do not, their children might and so on. But if these sins are persisted in unto the fourth generation, then God will blot them out; " and the remembrance of them will perish from mankind in the fourth generation".

Nothing to parallel this has been found in Rabbinic teaching or in Christian doctrine. The only thing which comes near to M. in Islamic belief is that mentioned above regarding all who indulge in major sins being condemned to the fire of Hell.

On the ten epithets of God, there is nothing like the teaching of M. in any of the sources consulted. Legends Vol. lll. p. 138 speaks of thirteen attributes of God revealed to Moses. Vol. Vl. p 58 n. 297 says: "Rosh ha Shanah 17b. As to the thirteen attributes of God, see the references given by Simonson in Lewy-Festchrift 271. This scholar also calls attention to 4 Ezra 7.132-139, which represents a Midrash on the Thirteen Attributes... Tehillim only knows of the dissenting opinions which count ten or eleven attributes of God."

The Christian Fathers like Justin Martyr, Origen and Augustine who deal with the attributes of God, do so outside the context used by M. and in a more philosophical manner.

11. The next piece of Halachah to be dealt with by M. is the belief in the Day of Vengeance and Recompense, in questions 189-192. First the subject is introduced in relation to the keeping of the Law. Only by the observance of the Law is there knowledge of good and evil, of how the world was

created out of nothing, of existent things, of prophets, of pardon for sin and the Day of Judgment, "when the scales will be poised, the day of inquisition, the day of retribution". Then comes a description of that Day and the evidence for it. The teaching is based on the Sam. vers. of Deut. XXXII. 34f. God stores up the deeds of His creatures in His treasuries until the Day of Vengeance, which is the "day for the end of all the ages". On that day everyone dies except God. After the death of all things God will proclaim His true name. Then everything will return a second time after being dust. All the dead will rise alive and see the glory of the Lord. Then judgment will begin. Men will confess their sins and be rewarded according to their deserts.

Next the forms of requital meted out to the repentant and to the wicked are described. The penitent go to the Garden of Eden, where the meritorious ones are. There the saints will know everlasting life free from all the afflictions of this life. Unfading light shall shine upon them and holiness overshadow them. No copulation shall there be; no uncleanness or old age, only peace. The unrepentant will enter the fire and endure everlasting torment. Their flesh will be continually consumed but not their bones.

The witnesses to all this are in the Law, and in the unbroken tradition which has been handed down. There are signs of this which are secret and some which are open; and some which reason may apprehend.

This picture is paralleled completely in the Sam. works known as Yom-al-Din, which has one hundred chapters each of which is a proof of the Day of Vengeance, based on the words of the Pent., and Shira Yetima and Hilluk from all of which Gaster quotes extensively in his Oral Law. The Tabban, also, deals with the subject as in M. cf Abd Al-Al D.M. thesis, Vol.1 Intro. There is a similar picture of the resurrection of the dead in Rabbinic sources as represented by P.R.E. XXXIV, pp.252ff. But the picture there given is not so close to M. as are the Sam. sources. The Rabbinic view omits from the resurrection the generation of the Flood, according to Bab.Tal. San.107b, and both de Rabbi Nathan (a) xxxvi, p.53bff. It also distinguishes between those who rise again to judgment only and those who rise again to life. But there is a picture of bodily resurrection which, in general, has elements similar to the teaching of M. on the return of one's spirit to its own dust; " Rabbi Ishmael said: All the bodies crumble into the dust of the earth, until nothing remains of the body except a spoonful of earthy matter. In the future life, when the Holy One blessed be He, calls to earth to return all the bodies deposited with it, that which had become mixed with the dust of the earth, like the yeast which is mixed with the dough, improves and increases, and it raises up all the body" (P.R.E. p.258).

In Apocryphal and Pseudepigraphic literature we find a more detailed account of the resurrection and the last judgment and the hereafter.

The Apocryphal writers saw the need for a judgment and spoke clearly of the Day of Judgment, as 11 Esdras VII.23-51; there a picture is given of the judgment thus: "And the world shall be turned into the old silence seven days, like as in the first beginning; so that no man shall remain. And after seven days the world, that awaketh not, shall be raised up, and that shall die that is corruptible. And the earth shall restore those that are asleep in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliver up those souls that were committed to them. And the Most High shall be revealed upon the seat of judgment, and compassion shall pass away, and longsuffering shall be withdrawn: but judgment only shall remain, truth shall stand and faith shall wax strong; and the work shall follow, and the reward shall be showed, and good deeds shall awake, and wicked deeds shall not sleep. And the pit of torment shall appear, and over against it shall be the place of rest; and the furnace of hell shall be showed, and over against it the paradise of delight" (all quotations from the Apocrypha are taken from The Apocrypha, revised version, Oxford 1929).

The following verses continue the picture visualising the resurrection of "the nations", and showing that the basis of judgment is the reaction of people to God and His commandments. Cf The Book of Wisdom chapters III & IV; "But the souls of the righteous are in the hand of God and no torment shall touch them..." The fate of the wicked is described

as follows:

" And if they die quickly they shall have no hope, nor in the day of decision shall they have consolation."

In 11 Maccabees 11.18 the resurrection is spoken of thus:

"..in God we have hope, that He will quickly have mercy upon us, and gather us together out of all the earth into the holy place.."cf. chapter VII.10 "...but the king of the world shall raise up us who have died for His laws, unto an eternal renewal of life." The following verses record the faith of the martyr; " And being come near to death he said thus; It is good to die at the hands of men and look for the hopes which are given by God, that we shall be raised up again by Him; for as for thee, thou shalt have no resurrection unto life ".

The idea of judgment, resurrection and a blessed hereafter, and belief in them, is clear in the Apocrypha though as Oesterly says (4); " There is not always consistency in the apocalyptic literature regarding this subject".

When we turn to Pseudepigraphic literature we find the same faith, though often expressed under two different ideas; one of a temporary Messianic Kingdom and the other of a final judgment, at the end of the ages, and the blessedness of immortality. R.H. Charles (5) puts the matter thus;

" Henceforward the Messianic kingdom is only conceived of as of temporary duration, and thus ceases to be identical with

(4) An Introduction to the Books of the Apocrypha. p.106.

(5) Between the Old and New Testaments. p.58.

the kingdom of God.....So long as the Messianic kingdom was held to be eternal in duration, its advent was necessarily preceded or accompanied by the final judgment, and it was to share in this kingdom that the righteous dead were raised; but when this hope was abandoned, the resurrection and the final judgment were adjourned to its close ". The resurrection may not be conceived of as bodily, in this literature, but it nevertheless shows the division of the righteous and the wicked; and the bliss of the one as against the torment of the other.

1. Enoch XLII.9ff shows the division of Sheol for the righteous and for the sinners who suffered no retribution for sin on earth; for them, Sheol is a place of waiting for the resurrection. For the sinners who have been punished for sin on earth, Sheol is the place of eternal punishment; for them there is no resurrection. Cf. Testaments, Dan. IV.7 where the righteous are said to inhabit Eden, as in M.

The teaching of the Pseudepigraphic writers is found most clearly in the books of Enoch, Testaments of the Twelve Patriarchs, Jubilees, Psalms of Solomon and the Assumption of Moses.

It was this apocalyptic teaching that the first Christians knew and which coloured their eschatological teaching. So the New Testament shows us, particularly in the Apocalypse of John, a picture very similar to that of the earlier apocalyptists and at the same time of M., cf. Rev. XX & XXI,

and the teaching of Jesus on the final judgment in Matt. XXV 31-46.

In Islamic belief, also, there is a Day of Judgment and the Resurrection; al-Yauma 'l-ākhir is " The Last Day " and is an article of the faith of Islam, cf. Dict. Is. p.20 .

The Qur'an describes it in different ways as;

' A day of standing up' (resurrection) Sura ii.79, where there is also the picture of the everlasting fire for the wicked and paradise for the righteous.

' A day of severing' (separation) Sura Lxxvii.(14) which deals almost exclusively with the fate of the wicked.

' A day of reckoning' Sura xl.28; cf i.3.

' A day of resurrection' (awaking) Sura xxx.55.

There are also expression like ' The Hour' and ' The All-encompassing Day', Sura xi.85.

Sura lxxv, entitled 'The Resurrection' speaks of the day as a day when bones shall be re-united, and even finger-tips will be evenly replaced. Then shall the faces of those who look ' toward s their Lord..beam with light', while the faces of the wicked 'shall be dismal'; cf Sura lxxxiii 1-10. Sura lxxxii. 1-19 gives a picture of the cosmic effect of the day and speaks of ' souls ...paired with their bodies'. lxxxiii.10 speaks of the unrolling of the Book, and the stripping away of heaven; when ' Hell shall be made to blaze, when Paradise shall be brought near '.

The literature of the Dead Sea Sect shows some-

thing of the same idea. Miller Burrows points out(6);
 " The impending day of visitation,when the wicked will be punished,**bulks** large in the thought of the **Qurran** community. Licht observes that the author of the Thanksgiving Psalms faces with terror the catastrophe which threatens the greater part of mankind, even though his confidence that he will be delivered makes him also ' agreeably thrilled' by the prospect. In the assurance that he will be spared, he considers himself already saved and gratefully praises God's saving mercy".

On the eschatology of the community, and the idea of the resurrection, he says;

" That there will be a universal judgment is clear enough. In the Thanksgiving Psalms the poet acknowledges that a man cannot ' recount his sin ' to God or ' argue concerning his iniquities ' ; everything is ' engraved before Thee with a pen of remembrance'. In another passage (**XVI.10**) the poet says ' Thou hast marked the spirit of a righteous man'. Gaster translates this, ' Thou dost keep a record of every righteous spirit', and interprets it as meaning that God records the deeds of all men for judgment.

The Manual of Discipline says that God ' has ordained a period for the ruin of error, and in the appointed time of

(6) More Light on the Dead Sea Scrolls. p. 293 & p.346f.

punishment He will destroy it forever ' (1V.18f cf.111.18 1V.26). The Day of Vengeance is mentioned also (IX.23)". He goes on; " The future punishment of the wicked is never specifically described. There are many references to torment and destruction, but it is usually impossible to tell whether they indicate punishment after death or suffering in this life and death itself. The Manual of Discipline mentions ' the deep darkness of eternal fire ' (11.8.)... An unpublished text from Cave 4 is said to contain a description of the torments of the wicked together with the blessing of the righteous.. There are passages in the Scrolls....which speak of the elect as sharing the lot of the angels and being united with them ".

Here M. would appear to be expressing what, in the two cents. before the Christian era, became the recognised eschatological teaching among the peoples of Jewish descent. But the slight differences which are apparent in M. from other stated beliefs would indicate a development of apocalyptic ideas among the Sams. which were peculiar to them.

12. The next piece of Halachic teaching in M. has to do with the standing at Mount Sinai and the status of Moses compared with the angels. The teaching is found in questions 221-225. The standing was on 'a great day, none like it in the abundance of signs which were revealed on it, the like of which will not recur '. It was a great

standing on a mighty day, when God's glory was seen by the whole congregation of Israel. God's voice was heard 'not from any bodily frame' but ~~from~~ everywhere in heaven and earth; and the inhabitants of both spheres were terrified. This voice spoke the 'ten precious words' while all creation stood imploring Moses to intercede for them. Moses himself was made to stand in the midst of the fire on the Mount and was greater than the angels 'in appearance'. On his second visit to the Mount, Moses was again elevated and the Mount itself was lifted up to the seventh heaven and Moses 'took precedence over' the graded ranks of angels. There God spoke to him 'mouth to mouth', as 'a man speaks to his friend'. In their communion Moses received the 'two tables of stone, and the book of the Law written by the finger of God'. He also received knowledge of the revealed and the hidden things.

This teaching is in complete accord with the general Sam. attitude of veneration for Moses as the supreme prophet and the one whom they believe to have been fore-shadowed in the patriarchs who preceded him. To the Sams., Moses is virtually the pre-existent one who was incarnated from Jochebed; prayers are offered 'by the merits of Moses' as the Lits. bear witness.

A picture of the precedence of Moses over the angels is found in the Sam. work known as Memar Margah, Book IV, where this veneration of Moses is shown.

In Jewish Rabbinic teaching the standing at Sinai is also reckoned a great event, as one would expect since it was there that the Law was given.

P.R.E.pp.324ff shows the picture of the fear of 'the heavens and the earth' at the voice of the commandments. This is implied in Legends Vol.111.p.91, where God is said to have 'bent the heavens, moved the earth' and shaken 'the bounds of the worlds, so that the depths trembled and the heavens grew frightened'. Legends (ibid) speaks too of the presence of God appearing from all four directions at once and His glory filling the heaven as well as the earth; which would indicate the appearance of the voice from all directions simultaneously. Both P.R.E. and Legends record the elevation of the Mount but without saying explicitly that it was while Moses was on it. This may be inferred from P.R.E.p.322 where " Rabbi Joshua ben Korchah said: The feet of Moses stood on the Mount and all (his body) was in the midst of the heaven like a tent which is spread out ". Legends Vol.111.p.92 records that, " The heavens opened and Mount Sinai, freed from the earth, rose into the air, so that its summit towered into the heavens, while a thick cloud covered the sides of it, and touched the feet of the Divine Throne". An individual opinion of " a Tanna who flourished about the middle of the second century " is given in Legends Vol.V.p.57, n 202, to the effect that " The Shekinah never descended upon earth, nor did Moses and

Elijah ever ascend to heaven; the heavenly voice heard on Sinai made it seem as though the glory of God descended upon the mountain". But this seems a lone voice among the Rabbis. The implication of the note seems to be that the general opinion was that Moses did, in fact, ascend.

There is no suggestion that Moses took precedence over the angels in Rabbinic teaching such as is described in M.

On the communion of God with Moses 'face to face' we have the agreement which would naturally arise on the basis of the biblical story.

Islamic legend and belief, as shown in the Qur'an Sura ii. 49f vii. 139, puts the whole matter of the giving of the Law in a very pale light and does not come at all near to either the Jewish Rabbinic or Sam. attitude to the event.

Neither the Apocryphal nor the Pseudepigraphical literature deals with this matter. Nothing has been found, either, in the Dead Sea literature on the subject at all.

The Christian work, The Epistle to the Hebrews, in the New Testament uses something of the Old Testament imagery of the fear and noise experienced at Sinai, but in a totally different connection.

13. The final subject to consider in the order of M. is the teaching dealt with in question 234. It is stated there that; " It is incumbent on every Samaritan that he makes the pilgrimage to it (Gerizim) three times a year and that he should stand at all of its altars which are the

altars of Adam, the altar of Seth, the altar of Noah, the altar of Abraham the same is the altar of Isaac".

The pilgrims also go to the entrance to the Tent of Meeting known as ' The Gate of the Everlasting Hill' ; and at each place supplication must be made and ' faithful observance (of the faith) and magnifying (God) and thanksgiving and supplication and memorial '.

The Sams. observe seven festivals:

Passover on the 14th Nisan,

Unleavened Bread on the 15th Nisan,

Festival of Weeks, seven Sabbaths after Passover,

Pentecost on the 50th day after the seven Sabbaths,

Feast of Trumpets (New Year) 1st Tishri,

The Day of Atonement on the 10th Tishri,

Feast of Tabernacles on the 15th Tishri.

These festivals are based on Lev. XXIII.1-43. Out of these seven festivals (Mo'edim), they observe three in a special manner on which they make pilgrimage (Hag); the three are named in question 235 as:

The Feast of Unleavened Bread,

The Feast of Weeks

The Feast of Tabernacles.

The distinction between festival and pilgrimage is firmly held and maintained by the Sams., a fact which gives significance to the teaching in this question.

The explicit directions, together with an outline of the procedure in these pilgrimages, is given in the translations of the Liturgies for Unleavened Bread (I.Lerner); Weeks (Shavu'ot, D.J.Boys); Tabernacles (Succoth, L.C.Green). In each case the point raised by M. here is dealt with and the pilgrims are directed to visit the altars which are described as in M., except that in Tabernacles Abraham's altar is called Isaac's; and in Weeks only two altars are mentioned specifically; cf L.C.Green , Thesis p.16 and D.J.Boys, Thesis p.532.

Each of the translators has set out the whole order of worship used during the pilgrimage which includes the three main features mentioned in M., i.e. supplication, praise and thanksgiving with remembrance. These altars, the Sams. believe, are all on Gerizim which was the place God had chosen for His worship and for sacrifice from the foundation of the world.

In Rabbinic Judaism the belief is held that it is God who points out the altar for sacrifice to each of His chosen ones, while the Samsaritans hold that the knowledge of where to sacrifice and to worship was passed on from father to son through the holy chain of patriarchal belief and practice. But the altars of Adam, Noah and Abraham (Isaac) are treated of in Rabbinic works; cf. P.R.E. p.171 on the act of Noah after he had left the Ark;

" And Noah builded an altar.....", which is said to have been

the altar of Cain and Abel, which Targ. Jon. elaborates to the effect that Noah sacrificed on the altar which Adam built when he was expelled from the Garden of Eden; and this altar was the one used by Cain and Abel. The Flood destroyed it but Noah re-built it; cf. Frag. Jon. xxii.9 where it is said that the sacrifice of Isaac was on the altar which Noah re-built, this is repeated in P.R.E.p.226, which says; " Rabbi Simeon (some editions read Ishmael) said: The Holy One, blessed be He, pointed out the altar with a finger to Abraham our father, and said to him; This is the altar. That was the altar whereon Cain and Abel sacrificed; it was the same altar whereon Noah sacrificed, as it is said, 'And Abraham built THE altar there'. That was the altar whereon the first ones had sacrificed". All these references see the altar on Mount Moriah; but for the Sams. the place is Gerizim.

In these Rabbinic sources nothing is said of the altar of Seth; although it may be understood that he is included.

For the Sams. this is important since it is Seth who is found ' in the image ' of Moses (cf. Pit. pp.191f), and neither Cain nor Abel were in that image. It is, therefore, the altar of Seth which the Sams. remember, i.e. Adam, Seth, Noah and Abraham (Isaac) Nothing of this is found in any of the other sources of comparison.

Together with this mention of the altars in M. it is well

to note that the Sams. reckon the fifty days from the 14th. of Nisan to establish their remembrance of the 'Standing' at Sinai, in the festival of Weeks, to fall on the Wednesday before Pentecost; as against the Jewish practice of reckoning which always has Sivan 6th for the 'Standing' and for Shavu'ot.

The Sam. practice observes Sivan 5rd for the 'Standing' and Shavu'ot the following Sunday, which is the Day of Pentecost when they remember the giving of the Law.

To summarise the findings of the above comparisons, it must be noticed in the first place that out of the thirteen subjects considered, ten are almost altogether peculiar to the Sams. These are:

The sixty commands which are always applicable on all men. This is unique to the Sams. and at least as early as the 14th cent. in their teaching.

The matter of tithes, which although it has a superficial appearance of correspondence with Rabbinic teaching, is nevertheless peculiar to the Sams.

The system of reading the Law in *Qaṭaf* form which has no real parallel with any other source.

The two statutory times of prayer which is unique to the Sams.

The teaching of the three mornings which show that the morning is the best time for prayer; this is wholly Sam.

Belief in the eighty wonders of Moses as signs of his true prophethood. This has no parallel.

The idea of the Qibla as Gerizim. Although the idea of the Qibla and its adoption is common to all the three major religious systems considered, Sam. Jewish and Islamic, and is shared by others descended from them, it is only the Sams. who use Gerizim for this purpose.

The teaching on the meaning of the phrase ' third and fourth generation '. This has only a slight similarity of thought in the general idea of sin in Islamic teaching.

The belief that Moses took precedence over the angels at Sinai is purely Sam.

The teaching of the four specific altars of Adam, Seth, Noah Abraham(Isaac) has no parallel.

The fact that there are ten out of the thirteen subjects which are peculiar to the Sams. suggests that although they shared a common biblical basis with the Jews, and to a certain extent in a later period with Islam, the Sams. yet developed their belief and practice in an independent manner from the other two. In the case of Gerizim

with the Qibla and the altar of Seth, the development is bound up with the particular reading of the Pent. which the Sams. have preserved, and the idea of the ' image ' of Moses which is peculiarly Sam.

The Qataf readings were, it would seem, a development rendered necessary by circumstances in the formation of the

Sam.Liturgy. The idea of Moses being above the angels is a natural development from the premiss that he is the prophet par excellence, a kind of 'son of God'.

The fact of this independence shows also that although the Sams. were in a sense under the influence of a climate of opinion in the development of religious ideas and practices, they could, and did, in the geographical position of their ancestral heritage, show a tenacity of purpose in their beliefs and customs which the developing thought around them was unable to change.

The items which show some form of comparison are, in the main, parallel to Jewish ideas where they are derived from the biblical text; and to Islam where they are the result of more practical development. The matter of cleanness and uncleanness, for example, and the standing at Sinai together with the teaching about the instruction of the young, being based directly on the Pent. is close to Jewish Rabbinic teaching. But the practice of washing before prayer and the interpretation of the meaning of major and minor sins has affinity with Islam, as has the thought that the adoption of the qibla makes the worship valid.

The only item which has any universal affinity is the idea of the day of judgment and resurrection with its division of the righteous from the unrighteous. This is almost certainly due to the intense speculation regarding the

end of the age and final judgement which marked the era of apocalyptic thinkers and writers of the two cents. before the coming of Christ.

We find that while the Haggadic portions of M. show some considerable degree of affinity with Jewish interpretation and legend, a greater degree than with the other sources, yet in the Halachic section the main portion is independent material; and the real influence under which the Sams. developed other material is Islamic rather than Jewish. Since the Halachic material in M. deals mainly with belief and practice, this is perhaps a matter which may be understood easily.

We find, then, that M. is not offering an amalgam of ideas and interpretations which the Sams. shared with their Jewish kin and Arab neighbours. It shows rather a development of certain ideas along a common path, but at the same time a definite and individualist approach by the Sams. to which they cling in those matters which pertain to faith and to the regular practice of the religion, as against a merely orthodox appreciation of the historical background of the religion itself.

INTRODUCTION.

DATE AND AUTHORSHIP OF THE
MALEF.

To determine the date of the Malef one is dependent, mainly, upon the internal evidence of the book itself, since there appears to be no available record of any reference to it from external sources contemporary with it .

The internal evidence consists in two fairly clear termini: a terminus a quo, giving the earliest date at which the work could have been written; and a terminus ad quem, giving the actual date of the translation of the work into Hebrew and thus marking the latest date for its composition.

The first of these termini is found in the reference to the work of Abul Hassan al Suri (i.e. Abul Hassan of Tyre) in answer to question 148 of M. This work is known as the Tabbah, which is generally believed to have been written c. 1030-1040. A.D. The answer in question cites the authority of Hassan in support of its own contention. This is the only clear reference in M. to the Tabbah, but it does establish the fact that the Malef could not have been composed before the middle of the eleventh cent. A.D.

The second terminus is the unqualified statement of the colophon that " its writing was finished on Friday, the thirtieth day of the fourth month in the year one thousand three hundred and twenty nine of Ishmael", i.e. 1917 A.D.

This refers, of course, to the Hebrew translation of the text from the Arabic.

On these two pieces of evidence the problem of fixing the

date of M. is set within a period of nine hundred years. Without further indications which might reduce that period, the task might well appear impossible. But there are certain indications as to a probable date which come from the work of M. Gaster, in The Asatir, p 140. Referring to the Malef, he says:

"The book is incomplete, and is written in Arabic by an unknown author. A copy of it was made by Pinhas, the son of Amram, who died in 1897. His son translated it for me into Samaritan from the Arabic..."

This agrees, in part, with what the colophon says. Abraham ben Pinhas ben Isaac, who translated the Arabic into Sam. (Hebrew) says he found "a copy of this book in the handwriting of my lord, the late Pinhas ben Isaac, the Cohen Levite who arranged (edited) this book...."

The present Ms., therefore, is a copy in Hebrew of an earlier copy of the Arabic text, made sometime before 1897 A.D. Whether or not the copy to which Gaster makes reference was made from the original is not stated. Nor is there any evidence to establish proof either way. All we have is the indication that the original work was written sometime before 1897.

But the names given by Gaster do not agree with those in the colophon. Gaster speaks of a Pinhas the son of Amram as the one who made the copy of the Arabic text.

The colophon speaks of Pinhas ben Isaac in whose hand-writing

the copy was found. Nor is there any agreement when these names are compared with the list of Sam. authors given by Cowley (1), who records a priest Amram ben Solomon who died in 1874 A.D., and a Pinhas ben Isaac who died in 1898. He gives no record of anyone by the name of Pinhas ben Amram. The relationship between these two according to the chart of the Levitical family, in Cowley (2) is uncle and nephew; so that if Gaster reckoned them father and son, he was confusing the true relationship, but without affecting the date of M.

There is one other indication to be observed. It is this; in M. there is clearly a knowledge, by the author, of Sam. works other than the Tabbah. The Sam. Hilluk a work of about the 17th cent. (Gaster suggests 16th or 17th cents. (3)), is one of the works on which the author of M. seems to be dependent. This would reduce the time period in which to place the composition of M. to three centuries.

One further matter would seem to set the original date of M. not later than the early part of the 17th cent. This is the suggestion repeated by Gaster (4), and supported by M. itself, that the book is for the instruction of Sam. children. No one would seriously write such a book as the Malef for the purpose of teaching children unless there were enough children needing the instruction to make the proposition a reasonable one.

In 1874 Nutt wrote of the Sams. (5) and spoke of a visit

paid to Nablus in 1671 by the Bishop of Raphoe who found there a community of only thirty families. This situation deteriorated rather than improved during the years which followed his visit, so that in his Schweich Lectures of 1923 Gaster also speaks of the pitifully small remnant of Sams. which remained in Nablus.

It is possible to assume the existence of Sam. communities apart from Nablus, and other families which might give rise to the need for such a work as this, but it would be in the period of relative Sam. prosperity rather than during its actual decline that such a work would be planned and brought to completion.

On the evidence set out above, it seems to the present writer that the dating of the original work cannot be made more precisely than that it was no earlier than the eleventh century, and probably not much later than the early part of the seventeenth century.

A later date than the 17th cent. could only be supported if it could be shown that the work was a deliberate attempt to gather for preservation what was the recognised teaching for children among the Sams.

Turning now to the question of authorship, it can be said that the author of the Hebrew version is known. But on the identity of the author of the Arabic original, the last word seems to have been spoken by Gaster, that it was by "an unknown author".

The colophon is careful in its use of words when it says that Pinhas arranged (edited) the work; not that he was the original author.

It may be assumed that Abraham ben Pinhas would have stated the fact in the colophon to his translation, or at least indicated it to Gaster for whom he made the translation, if he had known who the original author was. In any case he says that his father had 'copied' the work.

The conclusion, therefore, is that the Malef is the work of an unknown author who wrote in Arabic, probably in the early part of the 17th cent. A.D. Our Ms. is a Hebrew translation of a copy of the Arabic, made by Abraham ben Pinhas ben Isaac, in the first quarter of the 20th cent.

NOTES .

- (1) The Samaritan Liturgy Vol.2. p.xlvi.
- (2) ibid p. xvii.
- (3) Oral Law. p 20.
- (4) ibid p 124, and The Asatir. p.140.
- (5) Fragment of a Samaritan Targum . p.24.

INTRODUCTION.

THE MANUSCRIPT (IN PHOTOSTAT)

USED IN THIS WORK .

The Ms. which has been used in this work is a photostat copy of the Ms. numbered 1169 in the Gaster Samaritan Mss. in the John Rylands Library, Manchester. It is not found in the Gaster Samaritan Mss. in the British Museum.

There are ninety-two folios, each of which measures approximately 10" X 8", making one hundred and eighty-four pages of approximately 1 $\frac{1}{2}$ " X 5". The right hand column is the Hebrew text and the left hand column the Arabic. Both are written in Samaritan script.

The Ms. is clearly written, save for an occasional ink disfiguration. It is in a neat hand although a number of erasures may be seen, chiefly in f.f. 8, 23, 30, 44, 50, 64, 70, 81, 83, 85, 87, 92.

The final page of f.92 has apoloophon in both Hebrew and Arabic, in which the date of the Hebrew translation is given together with the name of the translator. The date is A.H. 1329 (1917 A.D.), and the name of the translator, Abraham ben Pinhas ben Isaac.

The text shows traces of Arabic influence and contains some Aramaisms, and there are instances of the confusion of gutturals which are indicated in the translation. The plene-writing associated with Samaritan texts is found in this Ms. and there are instances of copyists errors which are also indicated in the translation.

In the introduction to his work on the Samaritan Asatir, M. Gaster says (1); " an edition of the Samaritan version (i.e. the Hebrew text of the Malef) is being prepared by me ". This translation is not published; though his son, Professor T.H. Gaster, indicated to the present writer that a translation of the Malef was made by his father and is privately owned by a member of the family (2).

The Hebrew text of the Ms. has been transcribed from the Samaritan script into square Hebrew script, and is included as part of this work. The translation of this text has been kept close to the original rendering without being just a literal translation. It does not constitute a definitive translation of the Malef, but is offered as an edition of the Hebrew text which has been checked against the Arabic text to achieve as correct a translation as possible.

Since this is the first translation of the Malef to be published, it was felt that too much freedom in translating would be out of place. The small extract translated by M. Gaster in Oral Law, p79 demonstrates the danger of such free rendering, as he tends to lose sight of the meaning of the original.

The text as we have it in both Hebrew and Arabic is fraught with grammatical and syntactical obscurities, so much so that there can be no certainty, in places, about the exact meaning. Help has had to be sought from other Sam.

works in Hebrew, but it is transparent that the Hebrew style of the Malef is inferior to that of most other Sam. Hebrew works. As proof of this, the scribe admits his own inadequacy in the colophon—a translation of which follows.

" God is to be thanked who, in His loving kindness, has given help.

After having found a copy of this book in the handwriting of my lord, the late Pinhas ben Isaac, the Cohen Levite, who arranged (edited) this book; I his poor son Abraham turned it from the Arabic tongue into the Hebrew tongue as far as my knowledge enabled me. And he who sees in it any defect, let him in his wisdom veil it (i.e. disregard it, or be indulgent towards it), for I am not a master of knowledge in this pursuit. It is only love of religion that impels me to write it in this (the Hebrew) tongue. And its writing was finished on Friday, the thirteenth day of the fourth month, in the year one thousand three hundred and twenty-nine, of Ishmael" (i.e. A.H.)"

As far as the present writer has been able to ascertain, no other text of the Malef has been published.

(1) p 140.

(2) During Seminar on Samaritan Studies, in the University of Leeds.

PART TWO.

I.

THE TRANSLATION OF THE MALEF,
WITH EXPLANATORY NOTES.

f.l.a.

In the Name of the Lord we begin.

Question 1. ⁽¹⁾

What is God whom you worship?

Answer.

He is the God apart from whom there is no other.

Question 2.

How is the name of this Name read in the Hebrew language?

Answer.

Y H W H (the Lord) Elohim (God).

Question 3.

What has He told you by way of knowledge of Him?

Answer.

We know from the wise arrangement of His works in this world, and the wise arrangement of what there is in it.

Question 4.

What is the number of the days of the creation which the Lord created?

f.l.b.Answer.

In six days the Lord made the heavens and the earth.
On the seventh day He rested and refreshed Himself.

Question 5.

What did God, who is to be praised, create on the
first day?

Answer.

On the first day, God created the light (Gen. 1. 3.)
from which was the Holy Spirit⁽³⁾ which He caused to
rest in the loins of the prophets⁽⁴⁾ and which He
manifested in the image of our lord Moses in the
unseen world and the seen; the peace of the Lord be
upon him.

Question 6.

What did God create on the second day?

Answer.

He created on it the firmament of the heavens (Gen. 1. 6.)
and the heavens which are above it.

Question 7.

How many in number are the heavens?

Answer.

⁽⁵⁾
Nine. Of their number is the firmament of the stars
which travel; and they are seven. The eighth is the
firmament of the fixed stars; and the ninth is that

f.2a.

which encompasses, and it is the blue (sky).

Question 8.

On the third day what did He, who is to be praised, create?

Answer.

He created on it the dry land (Gen.1.9.), after that which was hidden in the water; and on it (that day) He gathered the waters into one place. Then He called seas. Then the dry land appeared, and He called it the land.

Question 9.

What further did He create on the third day?

Answer.

On it the Lord caused to sprout from the earth all the original sprouting things and trees (Gen.1.10ff.). He created the herbs with their flower and seed, and the trees with fruits of different taste and appearance.

Question 10.

What did God create on the fourth day?

Answer.

On it He created the sun, the moon and all the planets and fixed stars (Gen.1.14ff.). (6).

f.2b.Question 11.

What is the need for these stars?

Answer.

God created them for mighty purposes (ם' ך' ך'); they are to shed light on the earth and to make a division between the day and the night, and between every month and every year, and to divide the seasons of the year:- cold and heat, summer and winter. There is a secret (ך' ך') in the arrangement of His creation (He is to be praised), and also His majesty, His power and His wisdom whereby He created it. He established them and suspended them and illuminated them; He made them in two divisions, moving and fixed, great and small. His Name be praised.

Question 12.

What did He who is to be praised create on the fifth day ?

Answer.

He created on it ,who is to be praised, the fishes of the sea and all His creatures in the water among f.3a. which are great sea monsters and also many wonders.

(Gen.1.20f.)

Question 13.

What further did He create on it ?

Answer.

On it He created the different birds which cannot be numbered; none knows the number of their species except He who created them. He is blessed and praised,

Question.14.

What did He create on the sixth day ?

Answer.

On it God created the original creeping things of the earth; and the original of every animal whose number cannot be counted (Gen. 1.24.)

Question 15.

What further did He create on the sixth day?

Answer.

He created on it our father Adam, upon whom be peace (Gen.1.26.)

question 16.

How did the creation of our father Adam come to pass?

Answer.

The angel ⁽⁷⁾ of the Lord formed him dust from the earth (8)

f.3b. and made him in our image and our likeness. The ⁽⁹⁾ Name, which is to be praised, breathed into him the ⁽¹⁰⁾ breath of life and he became a soul, gifted with speech and perfect in form.

Question 17.

When God created him, how old was he ?

Answer.

It is said that he was about twenty years old. (11)

Question 18.

What did the Lord create on the seventh day ?

Answer.

(12)
He made nothing on it except that He made it holy (Gen. 11.2.) and made it the day (lit. place) for worshipping, thanking and praising Him. On it the angels found a rest and refreshment and therefore they praised and lauded Him. This day belongs to the Lord. It is not good to do on it anything, but to make prayers to the Lord who is to be praised.

Question 19.

When God created our father Adam, where was his home?

f.4a.

Answer.

The Lord God put him in the garden of Eden (Gen. 11.15)

Question 20.

Why did He place him in the garden of Eden ?

Answer.

To till it and keep it (Gen. 11.15.)

Question 21.

What did God command our father Adam in the garden of Eden ?

Answer.

He commanded him that he should eat of any tree in the garden, but from the tree of knowledge of good and evil He commanded him not to eat (Gen. 11.17.).

Question 22.

Was our father Adam alone in the garden, or was anyone with him ?

Answer.

His wife Eve was with him.

Question 23.

After what manner was the creation of our mother Eve ?

Answer.

God created her from the ribs of Adam (Gen. 11.20ff).

Question 24.

How did this come about ?

Answer.

f.4b. The Lord God caused a deep sleep to fall upon our father Adam. While he slept, He took one of his ribs and He closed up its place with flesh. He took this rib and raised up from it the structure

which became Eve and gave to it the breath of life. Then He brought her to Adam in the garden.

Question 25.

Why was the creation of Eve from the ribs of Adam, and why did He present her to Adam ?

Answer.

That she might be a helper fit for him, in his image and his likeness. She was necessary for maintaining his life (cf. Gen. 11.23.) and he found her essential for fruitfulness and increase and for the establishing of his wisdom and the establishing of the world. (13)

Question 26.

Did Adam know Eve, his wife, in the garden by lying with her ?

Answer.

Far be it ! For this affair was prohibited in the garden of Eden, as it was the most holy of places, and lying with her was one of the totally prohibited things as far as holiness is concerned. This thing p. 5a. was not done by them in the garden; for it was not good to do it there.

Question 27.

When Adam was in the garden of Eden, was his form as the form of his children now ?

Answer.

No, but his form was as the form of the angels. He perceived by the Holy Spirit and there was in him no ($\nu\tau\tau\tau\chi^{\nu}$) evil impulse. Both he and ~~EVE~~ his wife were made in this likeness.

Question 28.

How were Adam and Eve clothed in the garden ?

Answer. (14)

They were clothed in light; and they did not need, in the garden, to be clothed in garments.

Question 29.

Why was our father Adam driven out, and why did he go forth from the garden ?

Answer.

He transgressed the commandment (i.e. Gen.11.17.) of his Lord by eating of the tree of knowledge from which God had forbidden him to eat. He did eat of it and the anger of the Lord was hot against him, f. 5b. and He drove him out of the garden (Gen.11.23.)

Question 30.

What was it that happened, with the result that Adam went out from Eden ?

Answer. (15)

It was because of Belial, for he was hostile to Adam and has remained hostile to his sons to this day.

Question 31.

Now why was Belial like this ?

Answer.

Because the serpent, which is the snake, was craftier than all the beasts upon the face of the earth (of. Gen. 111.1.) . Belial was a spirit like the angels, ⁽¹⁶⁾ a spirit without flesh, and he was similar to them in every particular, and would enter flesh as a breath of spirit. He entered the serpent ⁽¹⁷⁾ and the serpent was raised up before it. He came to Eve and tempted her, and she ate from this fruit and also gave some to her husband and he ate. Then the anger of the Lord was kindled against them, and He drove them from the garden.

f.6a.Question 32.

What did he do, and what was the reason for the serpent's tempting of Eve ?

Answer.

Belial made the serpent have an inclination for him, for he was like him. He came to Eve in a straightforward and pleasant manner and said to her (Gen. 111.1.) " Did God say you shall not eat of any tree in the garden ?" The woman said to the serpent (Gen. 111.2.) "We may eat of the fruit of ^{the} trees of the garden; but of the fruit of the tree which is in the midst of the garden , God said "neither eat it nor approach

it,lest you die" .Then the serpent showed her how pleasant it was,and said to her "You will not die,for God knows that when you eat of it your eyes will be opened and you will be like God, knowing good and evil" (Gen.111.4f.). He craftily enticed her and made it seem good to her to eat of it;so she ate(Gen.111.6.).

Question 33.

Why did Belial speak with Eve and not with Adam ?

Answer.

Because he knew that Adam was more perfectly in His f.6b. image and in the Holy Spirit,and farther from temptation than Eve ,for she was lesser in intelligence and nearer to temptation. (18)

Question 34.

How then did Adam listen to Eve and eat ?

Answer.

Because of the evil inclination which Eve was clothed with,by Belial,was our father Adam seduced.

Question 35.

How was this ?

Answer.

It happened that when Eve ate of the fruit and did not die,that she saw it looked good; so she took of the fruit and went to Adam and gave some to him. But he refused,for he remembered the word of God to him (Gen. 11.17 & 111.6.)," For in the day that you

eat of it you shall die". She ate before him and she did not die, and she gave to him and he ate. Now if the word was taken at its face value- that it was referring to the death of the flesh-then they f.7a. did not die on that day; but death became attached to them. And His word is a ~~myatery~~; " Surely on the day of your eating thereof you shall certainly die as punishment (for so doing) and you shall bear the sins, and for this matter make great recompense (cf.Gen.11.17.) ". They fell by sinful death.

Question 36.

Why did Adam not die at the time of his eating from the tree, according to the obvious meaning of the statement ?

Answer.

Because the image of Moses which was the light, ⁽¹⁹⁾ was concealed in Adam, and Adam was spared for this reason according to the word of Him who is to be praised, " Behold, the man has become like one of us, knowing good and evil " (Gen.111.22.). Such was Moses, the peace of the Lord be upon him. And this is the reason why he spared Adam.

Question 37.

How was it with them when they ate from this tree, and what happened to them ?

Answer.

There was a judgment on each of them according to

what he had done. The serpent was cursed with
f.7b. eating the dust and having the hatred of all
 created things against him; Eve with the labour of
 childbirth ⁽²⁰⁾ and the dominion of her husband over her;
 and Adam with the labour of tilling the ground, and
 the ground was cursed by reason of him. The labour
 of getting food was increased and his place of return
 was to the dust (Gen. 111.14-19.).

Question 38.

God
 The Lord/said to our lord Adam," Till you return to
 the ground,for out of it you were taken,you are
 dust" (Gen. 111.19.). We know from this statement
 that man's toil continues until he returns to the
 earth and goes to the grave. He said further,"And
 to your dust ⁽²¹⁾ you shall return" (Gen.111.19.Sam.vers).
 What is the meaning of this expression ?

Answer.

This secret teaches the return of the spirit to the
 flesh afterwards, After death and the extinction of
 the body and its return to the dust,the spirit will
 return. That is the secret of life - ' to this dust'
 which was from this flesh. This teaches about the
⁽²²⁾
f.8a. Day of Vengeance and the repentance of the nations
 thereon.

Question 39.

Surely it was not concealed from the Lord, who is

to be praised, that Adam would eat from this tree ?

Answer.

True ! Indeed it was not concealed from the Lord that Adam would eat from this tree.

Question 40.

How is this, in view of the fact that it was known to the Lord, so that Adam refrained from eating it and He repented him for this ? To, the reason is plain to see. It teaches that this (i.e. attempted concealment) was not right, and the Lord is to be praised because of this.

Answer.

Yes, the Lord's knowing about Adam having eaten from this tree was not like Adam's knowledge. Adam's act had its origin in his soul. This was said to Adam to test him and to punish him and instruct him and his sons, and that he might find good and delight in repentance; for when he came into the f.8b. garden at first, he was without truth and right.

Question 41.

Did Adam repent and turn from his disobedience ?

Answer.

Yes, he repented ⁽²⁴⁾ and turned from it.

Question 42.

How many years did Adam remain in repentance ?

Answer.

One hundred years. ⁽²⁵⁾ Accordingly this is an authentic

tradition with our ancestors, and this has both mystical allusions and plain statements in the Law.

Question 43.

Did the Lord hear and accept from him his repentance ?

Answer.

Indeed the Lord did hear his voice and accept from him his repentance; He had mercy on him and established from him the pure chain ⁽²⁶⁾ from which He raised up the prophet of God, the lofty Moses, the peace of the Lord be upon him.

Question 44.

Is Adam called a prophet, or not ?

Answer.

Yes, he was a prophet; and in him was the image of ⁽²⁷⁾ God; because of this there was handed on to the world the truth and the acceptance.

Question 45.

f. 9a. How did the departure of Adam from the garden take place ?

Answer.

It was when he had eaten of the fruit and God asked him about it, and our lord Adam answered and prayed to Him (Gen. 111.8f.) and ^{God} had given him his punishment and had punished his wife and the serpent, and had stripped off him the garment of light ⁽²⁸⁾ which covered him and his wife Eve. Then

they saw that they were naked (Gen. 111.7.) and were ashamed;so the Lord dressed them in garments of skin (Gen.111.21.) in place of the light. There was in it an evil impulse. On account of this, the wisdom of God saw fit to bring(them) out from the garden that he might receive his reward and die and return to the dust,and lose the evil impulse. Then they would return on the Day of Repentance as at the first.

Question 46.

What prevented Adam from returning to the garden as He had informed him (not to do) ?

f.9b.

Answer.

For the Lord,who is to be praised,after Adam was driven out of the garden,set cherubim^(2A) at the gate of the garden (Gen. 111.24.). Now they were of the species of the angels,with a flaming sword which turned about,to restrain Adam from entering the garden,so that he might not enter and eat from the tree of life and death and live forever. So He set these cherubim with the flaming sword to guard the way to the tree of life(Gen. 111.24.).

Question 47.

Was there another reason for this or not ?

Answer.

There was,and it is that the Lord,who is to be

praised, set the cherubim at the gate of the garden to guard the way to the tree, the tree of life.

The secret of this ~~concerns~~ the Law which is the tree of life ⁽³⁰⁾ and all who eat of its fruit are inhabitants of the garden, receiving there eternal life. The Lord (lit. Name), who is to be praised, commanded

f.10a. the placing of the Holy Law which the apostle received, upon him be peace, in the Ark of the Testimony and that they should set over the Mercy Seat, covering it , two cherubim (Ex.XXV.20.); He teaches by this that the Law is the way to the tree of life which is in the midst of the garden, and that apart from it there is no way to enter there. This is the wisdom of God who is to be praised.

Question 48.

What went out with Adam from the garden ?

Answer.

There went out with him from the garden, according to what is said in the Asatir, ⁽³¹⁾ (As. 1X.20-22. cf. Pit. p.257) the Rod; he ⁽³²⁾ (Adam) carried it in his hand. It was the Rod which was called the Rod of God, and it is the Rod of Moses, upon him be peace.

Question 49.

What was the secret ^(purpose) of the Rod ?

Answer.

(purposes)

It had many secrets, ⁽³³⁾ It was that wherewith the apostle upon him be peace, worked wonders; and it is said that upon it was written the true calendar and the Book of the Wars and the Book of Signs and the f.10b Book of Astronomy; and that our lord Noah, upon him be peace, took out these three books from this Rod ⁽³⁴⁾ seven years after the death of Adam (cf. As. p.214 & Pit. p 228). Both they and the Rod were left preserved with Noah until his death. He gave them to the sons of his son ⁽³⁵⁾ Shem; ~~Shem~~, ^{Ham} Arpachshad, Aram and Asshur; and this Rod was left preserved with Arpachshad (Gen. X.22.). It was handed on along with the Holy Chain of tradition, and was handed down to Jethro ⁽³⁶⁾ until the apostle, upon him be peace, came and received it from him; and all this was of great wisdom.

question 50.

What (eventually) happened to the Rod and the three books ?

Answer.

The three books were preserved until the coming of the apostle ⁽³⁷⁾ and some (parts) of them were with Laban and some with Balaam; ⁽³⁸⁾ but from the time of the coming of the Law they became defective (i.e. less of them was allowed to remain) until finally they vanished and departed from the world. Yet a little of the Book of Astronomy was left; and the

true calendar, according to our tradition, was
f.11a. handed on . The Rod is preserved in the Tabernacle ⁽³⁹⁾
 until the Taheb ⁽⁴⁰⁾ comes. It is one of the signs
 which he will bring with him.

Question 51.

What was Adam's occupation after he went forth
 from the garden ?

Answer.

His occupation was the cultivation of the ground, as
 the Lord said to him: " Therefore the Lord God
 sent him forth from the Garden of Eden to till the
 ground from which he was taken ". (Gen. 111.23.)
 Adam and his sons worked on the land, and they
 planted so as to obtain their food in the world
 with toil and sweat, so that what He had said (Gen,
 111.17-19.) might be fulfilled in Adam; God is to
 be praised.

Question 52.

What happened afterwards to Adam in the world ?

Answer.

When Adam went out from the garden, he knew Eve his
 wife, after he had remained in it eight days ⁽⁴¹⁾ (Gen.
 1V.1.) and she conceived ⁽⁴²⁾ and bore Cain and with him
 a daughter, and her name was Al'alah. ⁽⁴³⁾ And she
f.11b. conceived again and bore a son and with him a
 daughter, and the son was Abel (Gen. 1V.2.) and the
 daughter's name was Makedah.

(44)

When they grew up, Cain married Abel's sister, and she was Makedah, while Abel married Cain's sister, and she was Al'alah. Therefore it is said that the sons of Belial are descended from Cain. After the Lord cursed him, and hid him from the sight of men, they (the sons of Belial) traced their lineage as the inhabitants of the earth. As for Abel, his brother Cain killed him.

Question 53.

Why was it that his brother killed him ?

Answer.

Because of this - Abel was a shepherd of sheep (Gen. 1V.2.) and loved the truth and the faith; so he built an altar and offered up on it a burnt offering to the Lord from the firstlings of his flock, and their fat pieces. But Cain was a tiller of the soil (Gen. 1V.2.), and Cain brought of the fruit of the ground a cereal offering to the Lord.

f. 12a. " And the Lord had regard for Abel and his offering, but for Cain and his offering had He no regard. So Cain was very angry." (Gen. IV.4f.). So Cain consoled himself by killing his brother and slew him (Gen, 1V.8.).

Question 54.

How did Cain know that the Lord had not regarded his offering, while the Lord did regard the offering of his brother ?

Answer.

(48)

He knew what was the sign of acceptance from the acceptance of his father Adam's offering, upon him be peace. From him, his sons repeated the offerings and it is said that fire came down from heaven on Abel's offering and consumed it. This was the sign of acceptance, but Cain's offering was not burnt by fire (and) was thus without the appearance of the sign of acceptance thereof.

Question 55.

When was the offering of Abel and Cain made ?

Answer.

It is said in the Asatir (p.188.) that it was on the twentieth day of Nisan. (49)

f.12b.Question 56.

And when was the killing of Abel ?

Answer.

It was after Cain saw that He had not accepted his offering. He was not able to dwell with his brother because of jealousy of him. So he went out of his presence and stayed four years without seeing his father, nor did they see him. Eve loved Cain, but Adam loved Abel. Eve sought to see Cain, and told Adam that she would take with her Abel, her son. So she went with him to Cain, and she found him in Mount Paran. There Cain did this deed to his brother.

Question 57.

What happened in the world when Cain killed Abel ?

Answer.

It is said that the world was shaken and the creatures trembled; and all the mountain country and the Jordan valley trembled, and the light of the sun and the moon was hidden. (As. p.102f.)
f. 13a. ⁽⁵¹⁾

Adam was very fearful, just as on the day when he ate of the fruit of the tree of knowledge.

Question 58.

And what happened afterwards ?

Answer.

When the affair was finished, Adam went and dwelt in Badan opposite Mount Gerizim. He saw the rebelliousness of his son Cain, for the Image was not seen in him. Then Adam was a Nazirite a hundred years as has been mentioned previously. After that he knew his wife Eve, and she conceived and bare, in his image and likeness, a son whose name he called Seth (Gen. 1V.25. & V.3.). Then he was informed of the acceptance of his repentance. He begot sons and daughters, but the choicest among them was Seth. ⁽⁵²⁾ ⁽⁵³⁾ ⁽⁵⁴⁾

Question 59.

How many patriarchs are there from Adam to Noah ? ⁽⁵⁵⁾

Answer.

Ten; and they are Adam, Seth, Enosh, Kenan, Mehalalel,

Jared and Enoch (the seventh), then Methuselah and Lamech and Noah (the tenth) (Gen.V.6-32.)

Question 60.

What was the interval of years from Adam until the birth of Noah ?

f.13b.

Answer.

(56)

Seven hundred and seven years (Gen.V.5 & rest of chapter) .

Question 61.

When was the birth of our lord Noah ? Upon him be peace.

Answer.

(57)

It was in the month Nisan, on the fourth day of it .

Question 62.

What took place at the time of his birth ?

Answer.

There was seen at the time of his birth a great sign in the midst of the heavens. All men were afraid of it and they came to Adam, and Adam perceived with his understanding and told his sons about the Flood. (54)

Question 63.

At the time the Flood took place, how many years had passed in the world from creation ?

Answer.

One thousand, three hundred and seven years.

Question 64.

Why did the Flood take place ?

Answer.

To destroy men in the earth (Gen. VI.5.),for the created beings had gone corruptly from the way of truth;and the earth was filled with violence and they turned aside from the way of the Lord. His anger was kindled against them;and He decreed
f.14a. destruction upon them because they had sinned greatly against the Lord,and because there was no saintly man in that generation,except Noah,upon him be peace.

Question 65.

Why was Noah,alone of all the people,innocent of the sin,and what was it that delivered him from the corruption of this wicked generation ?

Answer.

The wisdom and power of the Lord,in that He was gracious towards him,for He had put in him the image of Moses,upon him be peace. Had it not been for the generosity of the Merciful One in bringing the Master of Peace (i.e. Moses),the Lord would assuredly have destroyed all the world and it would have become nothing;but on account of this apostle and his advent into this world,the actions of Noah were pure,and he was designated 'right '

and ' perfect ' in his generation, and he was left preserved alone of all the nations. ⁽⁶⁰⁾

Question 66.

How do you know this ?

Answer.

From the sense of the statement of the Name, He is to f. 14b. be praised, when He says in the section of the Flood; " My spirit shall not abide in man for ever, for he is flesh ($\Delta \lambda \psi \Delta$) which the Samaritans understand as 'for'; as LXX), but his days shall be a hundred and twenty years". (Gen.VI.3.)

Question 67.

What is the reason for this holy mystery ?

Answer.

The meaning is, the Lord knew that were it not for His explicit reference to the word bes⁽⁶¹⁾hagam ($\Delta \lambda \psi \Delta$), which has the same numerical value as the name of Moses, and which 'being flesh' and the promise that he will, for he is flesh, live in the world one hundred and twenty years, how could God's spirit act in judgment favourably upon the human race ? The interpretation of this indication is: the Lord has said " My spirit will not act in judgment against any man's life, which is life from Him. He is to be praised among creatures for ever, from now until He comes. As for the term bes⁽⁶¹⁾hagam, the meaning can be taken in two senses; first it means, it is human flesh;

and the second that it designates (specifically) Moses; and as for the phrase 'he is flesh', this means that shagam is flesh and that its (maximum) continuance in the world will be for one hundred and f.15a. twenty years, which is the time Moses lived in the world, upon whom be peace. Hence it is clear that if it were not for the promise of the Name herein, and the appearance of Moses in the world, there would have been no beneficence when His spirit made judgment on flesh, either in the past or in the future, nor would He have created the world or sustained it. It was in this context that Noah was kept safe from the Flood; this was done so that the world and the (Holy) Chain might remain in existence. This apostle brought the Law and the interpretation of this. This is our belief.

Question 68.

How many days did the Flood rise upon the earth ?

Answer.

The Flood rose upon the earth forty days, and the heavens poured down rain and " all the fountains of the great deep burst forth and the windows of the heavens were opened," and "The waters prevailed above the^{high} mountains covering them fifteen cubits deep until all flesh that crept on the earth was destroyed" (Gen.VII.17-21.).

Question 69.

How was it with Noah, upon whom be peace ?

Answer.

f.15b. The Lord indeed commanded him to make an ark (Gen. Vl.14.) and he made it according to what the Lord commanded him; he went into it, he and his sons and their wives, and they shut the door and covered it (with pitch). It was safely preserved by the wisdom and the power of the Lord.

Question 70.

And what, also, was with them ?

Answer.

There went into the ark of their own free will two of every species, male and female; and the Lord brought them to Noah of their own accord, according to the holy word; and it is the saying of Him who is to be praised, where He commanded: " Two of each shall come in unto you for preservation " (Gen. Vl. 20.). Concerning their entering He said, " Two by two they went into the ark to Noah " etc; (Gen. Vll.9.). Only of every clean beast and clean birds He, be He praised, commanded him to take of every species seven each, according to the saying of Him who is to be praised: " Take with you seven pairs of all clean animals....male and female..." etc; (Gen. Vll.2f.). That He did not mention seven in connection with the actual entry, the

obvious meaning is that they came in two by two by the command of the Lord, and that Noah took of them by sevens. For thus the Lord commanded him and said to him, and Noah did according to all that the f.16a. Lord commanded him. (This is obviously an explaining away of the two accounts in Gen.VI.19 - VII.3.).⁽⁶³⁾

Question 71.

How did Noah and his household live with these wild beasts and the fiery serpents, and what did he do with the filth of their excrement, and what did they do in the ark ?

Answer.

They all gave sincere heed to Noah and Noah fed them, and none of them was filthy in the matter of excrement. What they should eat was retained and ^{the} ^{as sweat;} waste went out from their flesh, they were like the inhabitants of the garden, not one of them dying, but all of them went out of the ark safely. Such is the truth of the tradition and the secret of the statement of the Law.

Question 72.

How many days did Noah make his dwelling in the ark?

f.16b.

Answer.

His entry into the ark was in the month Nisan ⁽⁶⁴⁾ on the seventeenth day of it; and he came out of it on the twenty seventh of it. His stay in the ark was one year and ten days according to the secret of

the Holy One.

Question 73.

How was it that he came out of the ark, and who was with him and what did he do ?

Answer.

At the command of the Lord he came out, and when he came out, he sent all who were with him to ^{Encamp} (be shown favour) in the earth, and he built an altar and took of every clean beast and every clean fowl and made an offering to the Lord (Gen. VIII.20.). This is the manner in which Noah took of the clean species by sevens so that he might offer an offering from among them. When Noah had offered his offerings, the Lord accepted them, and the angels came from beside the Most High and they smelled the sweet savour; and the Lord spoke to him and made a covenant with him and set a perpetual sign. ⁽⁶⁵⁾ This f.17a. is the covenant - a bow in the cloud of which He said, "The bow is seen in the cloud" (Gen. IX.14.). All this is seen in the Law, and is known from the interpretation.

Question 74.

How many sons did Noah, upon whom be peace, have ?

Answer.

Three. And they are; Shem. Ham and Japheth. (Gen, X.1.) From them are all the families of the world begotten.

Question 75.

And what was the position between his sons?

Answer.

The best was Shem and he was the favoured one and next to him was Japheth (Arabic has Ḥaṣan). But Ham was wicked towards his father, and (his father) forbade him to address him, and he cursed his son Canaan.

Question 76.

In what way was Ham wicked towards his father ?

Answer.

In looking at his nakedness; and he did not conceal it from him, but cried out to him and he told his brothers about this and they acted well and they received the reward for concealing the nakedness of their father. (Gen. 1X.22-27.)

Question 77.

We perceive that it was Ham who saw the nakedness of his father, but for what reason was Noah's curse on Canaan ? (67)

f.17b.

Answer.

The reason for Noah not cursing his son Ham is that he was of the number whom the Lord blessed, according to His saying, " And God blessed Noah and his sons" (Gen. 1X.1.). Canaan too had committed an evil deed towards his grandfather Noah. According to His saying, " When Noah awoke from his wine and knew

what his younger son had done to him,"(Gen.1X.24.).

This was concerning Canaan because in the Law the grandson is called son. If we take this secret as applying to Ham,it is not right; for Ham was the middle one of the offspring of Noah and the youngest among them was Japheth,and it shows that it was Canaan who committed against his grandfather what was wrong.When he awoke from his wine Noah ,his grandfather,was incensed ,for he realised what had been done to him;so he recompensed Canaan with a curse. He proclaimed concerning him that he should be a servant to his brothers,even to the children of Shem and Japheth,and it was so. And this is the ordinance of the Law according to the saying of Him who is to be praised,"Cursed be he who dishonours his father or his mother.....amen" (Gen. 1X.25 & Deut. XXVII.16.).

f.18a.

Question 78.

What do we learn from this matter and this saying ?

Answer.

Honouring fathers (we learn) is,with the Lord,a commandment which brings blessing and delight (שְׂמֵחָה) and prosperity. Where there is no honouring,the Lord's anger is kindled bringing curse and servitude and hatred. May the Lord preserve us from this , amen.

Question 79.

How many sons did Shem beget ?

Answer.

Five; and they are Elam, Asshur, Arpachshad, Lud and Aram. These are the progenitors (אֲרַפַּחְשָׁד for אֲרַמ) of the family of the sons of Shem from whom come the Assyrians, the Amorites and the Hebrews (cf. Gen. X. 32b.).

Question 80.

In what manner was the division of the land according to the families which Noah had begotten ?

Answer.

(68)

Their grandfather Noah divided them (their portions) in the three hundred and twenty ninth year after they came out of the ark. (cf. Gen. X. 25.)

Question 81.

And whose portion was the Holy Land ?

f.18b.Answer.

(It was apportioned) to Canaan the son of Ham.

Question 82.

Where was the portion of the sons of Shem ?

Answer.

(69)

In the cities of Africa, which are the cities of the Chaldeans (Arabic. reads Khurasan.) where our father Abraham, upon him be peace, was born.

Question 83.

And after the division of the earth, what happened ?

Answer.

Everyone who came to his possession, which was apportioned to him, then dwelt in it and became fruitful and multiplied. But there was much corruption among them, so that the sons of Ham became powerful, Cush and Egypt, Put (Arabic reads al-Qabt) and Canaan; and the sons of Ham were in the land of Shinar (Arabic reads al-'Iraq) (cf Gen. X.6.& XI.2.). They were the ones who built Babel the great. ⁽⁷⁰⁾ Nimrod arose from Cush and showed himself friendly towards the sons of Ham. They were in accord and they became great and powerful and he was their lord. Noah was then nine hundred and forty five years old.

Question 84.

The life which our lord Noah lived, how many years was it ?
f.19a.

Answer.

Nine hundred and fifty years.

Question 85.

What happened at the time of his death ?

Answer.

⁽⁷¹⁾
It was according to what has been said; he was dwelling in Shalem the Great which is Shechem (Arabic reads Nablus), and when he saw that he was about to die, he called to his sons and made a covenant with them according to his faith and he commanded them to

bury him in Hebron. So he died and his sons carried him there and buried him in the cave of Machpelah (Arabic reads 'The Burial Cave'). This is according to what has been handed down to us in the Asatir (As. p.236).

Question 86.

Were there any wonders (or 'signs ') in the land after his death ?

Answer.

All the families which existed after his death gathered together at Babel. ⁽¹²⁾ They were all of one speech and one language. They found a broad plain like the plain of Shechem and the hill like Mount Gerizim. It was entirely their own idea to build a tower there with its top in the heavens, that they should not be scattered from the face of the earth, so that they would see it from the ground. So they began to build the tower, so that they might go up in it, until the Lord saw, then He caused them to cease from completing this thing. So the Lord scattered them and confused their speech and divided them from this time, so that no family understood the tongue of another family. All this came to pass by the power and the wisdom of the Lord.

f.19b.

Question 87.

How many patriarchs were there from Noah until our father Abraham, upon whom be peace.?

Answer.

Ten, and they are; Shem, Arpachshad, Shelah, Peleg, Re'u, Serug, Nahor, Terah and Abram (sic) was the tenth (Gen. XI. 12-27.).

Question 88.

What was the manner of our lord Abraham's birth, and how many years had passed since the creation of the world ?

Answer.

The answer is that our lord Abraham was born in the two thousand, two hundred and forty sixth year, and his birth took place in the days when Nimrod ruled f. 20a. over the sons of Eber. There were with him wizards ⁽⁷³⁾ (Arabic, 'astrologers') who had the Book of Signs, who also practiced witchcraft and made known to Nimrod concerning the birth of Abraham, upon whom be peace. Now Nimrod treated the sons of Eber just as Pharaoh treated the Children of Israel, because he knew of the destruction of his kingdom at the hand of our lord Abraham, upon whom be peace. And it was so, that the wizards (so Arabic, here) were able to foresee the time at which the birth of Abraham would take place, and Nimrod was constantly seeking to slay our lord Abraham, but the Lord overthrew his scheme. And the Lord strengthened Abraham against Nimrod and sent him away out of his power.

Question 89.

What sign occurred at the time this lord (Abraham) was born ?

Answer.

There was seen in the land of the Chaldeans (Arabic, Khurasan) a momentous sign⁽⁷⁴⁾ which was a great pillar of fire; and out of fear of it men fled to the wilderness, and they deserted the idols of Nimrod, Nimrod was too powerful to be deterred by this ,but the will of the Lord prevailed over them.

f.20b.

Question 90.

What did Nimrod do to our lord Abraham ?

Answer.

It is said, that when our lord Abraham grew up, he commanded men to believe in the Name. Nimrod hated him and sent men to him who brought Abraham to him. They put him into the prison house and Nimrod spoke to him, saying that he should not call on the name of the Lord. He did not listen to him, and Nimrod insisted⁽⁷⁵⁾ the more and finally seized him and cast him into the fire (so Arabic. Hebrew copyists error $\psi' \lambda$ for $\psi \lambda' \lambda$), but he was immune to it and the fire had no power over him. Many of the people believed in him, and to Nimrod our lord Abraham showed many signs.

Question 91.

What happened after Nimrod's dealings with our lord Abraham ?

Answer.

The Lord smote Nimrod with a hideous death, but the name of our lord Abraham He magnified in the whole world. The Lord, also, called him and told him to journey from f.21a. the land of the Chaldeans to the land of Canaan, which is the Holy Land, according to His word to him, upon whom be peace; " Go from your country and your birthplace and your father's house to the land that I will show you " (Gen. XII.1.).

Question 92.

Why did the matter come to our lord Abraham in secret, and why did He not say to him " To the land so and so "?

Answer.

This happened that the name of our lord Abraham might be exalted. For this (going to a place he knew not) was a very hard thing to do, because he did not specify for him the territory and the place; ⁽⁷⁶⁾ so there was nothing for him, upon whom be peace, except obedience; and he went out from his country trusting in the goodness of the trustworthiness of the Name. And he did not know where his resting place should be.

Question 93.

How old was he, upon whom be peace, when he went out from Haran?

Answer.

At the time of his going out from Haran he was seventy five years old (Gen. X11.4.).

Question 94.

f.21b. Did he go out alone or were there any people with him ?

Answer.

There went out with him Sarah, his wife, and Lot his brother's son, and all their possessions which they had acquired, and the persons that they had gotten in Haran (cf. Gen. X11.5.).

Question 95.

Where was the resting place on this journey ?

Answer.

Throughout his journeyings he sought the Holy Land, which is the land of Canaan, and when he had come to the land of Canaan, he sought for Shechem. Now this came about through revelation from the Lord, and the resting place was at the oak (Arabic, plain ') of Shechem, which he called the oak of Moreh (cf. Gen, X11.6f.). (77)

Question 96.

Was a resting place at the oak of Moreh to be sought after, or not ?

Answer.

Yes, a resting place there was the place to be sought for. From it (one could) approach very near to the

waters. Now the second thing, (78) was by revelation from the Lord - just as we said at first - with reference to the lodging at Mount Gerizim, following the tradition of his ancestors, that it is the chosen place for the worship of the Lord, and the resting place of the blessings, and for this reason it was called the mount of the blessing.

f.22a.

Question 97.

What happened to him when he arrived at the oak of Moreh ?

Answer.

The Lord appeared to him and said to him, " To your descendants I will give this land "(Gen. Xll.7.).

Question 98.

What did he do in this place ?

Answer.

There he built an altar to the Lord and called on the name of the Lord (Gen. Xll.8.).

Question 99.

And where did he go from the oak of Moreh ?

Answer.

From there (copyists error, 7 שם for דשם; Arabic has س فاك) he moved towards the mountain which is Mount Gerizim, called Bethel (Gen. Xll.8.).

question 100.

Where is your proof of this ? For in his journeyings there is no mention of the name of Mount Gerizim.

Answer.

Surely the greatest proof we have seen concerning this is, that He says, " Thence he removed to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai (Arabic has Rūgīb) on the east " (^(X) 15 ~~π~~ for 757X ; Gen. Xll.8.). So there was no hill west of the oak of Moreh, except the hill Mount Gerizim, which is called Bethel.

f. 22b. Ai was a city which was called Rugib (so Arabic); and it is east of this mountain, and this oak of Moreh is adjoining Mount Gerizim and Mount Ebal. Concerning them it is said, " Are they not beyond the Jordan " , down to His saying, " Beside the oak of Moreh " (Deut. Xl.30.). So it can be realised from this that the oak of Moreh is the oak at Shechem adjoining these two mountains, i.e. from the first section up to the second (cf. Gen. Xll.6.). So Bethel was there, and because our lord Abraham sought it beyond the resting places he was prospered at it and blessed by it; and he built an altar at it (Bethel) and this is the place which is known. For it is the chosen place of the Lord. Our lord Abraham came continually, on every occasion, and prayed at the altar.

(X) See pp. 264 & 424.

Question 101.

How many wives did our father Abraham, upon whom be peace, have ?

Answer.

Three, and they are; the greatest (Arabic has 'the lady') who is Sarah (Gen.XI.29.) then the hand-maid Hagar (Gen.XV.3.) and Keturah (Arabic كٲٲٲ) (Gen.XXV.1.).

f.23a.

Question 102.

How many sons was he blessed with (Arabic has 'provided') from these three wives ?

Answer.

The gift (Arabic 'provision') from the greatest, (Arabic, 'the lady') Sarah, was our lord Isaac upon whom be peace (Gen.XXI.3.); and from Hagar (came the gift of) our lord Ishmael (Gen.XVI.11.); and from Keturah six (were born) and they are; Zimran, Jokshan (Arabic has كٲٲٲ), Medan, Midian (Arabic has 'Abdān), Ishbak (Arabic Turkan) and Shuah (Arabic again has كٲٲٲ) (Gen. XXV.1.).

Question 103.

Did our lord Abraham enjoy peace and prosperity ? (The title א'ב'ר'ם is missing)

Answer.

He had peace and prosperity which cannot be reckoned, and the Lord called him by a greater name after his name had been Abram; instead He called him

Abraham, and his name (then) was "father of a multitude " (Gen. XVII.4f.). He called him His servant and made him a great prince over all created beings which existed in his days and after his death, for ever. He made His covenant with him and established it for ever. He raised up for him a good memorial among all the nations of the world, and in him are all (men) blessed. The peace of the Lord be upon him. (79)

Question 104.

Who, in the eyes of the Lord, was the successor of Abraham, the inheritor of his merit ?

f.23b.

Answer.

His son, our lord Isaac, upon whom be peace ,

Question 105.

How long was the life of Abraham, upon whom be peace ?

Answer.

One hundred and seventy five years. (of. Gen. XXV.7.).

Question 106.

Did our lord Abraham behold his son Isaac's child, who was called Jacob, or not ?

Answer.

Yes indeed. When our lord Abraham expired our lord Jacob was fifteen years old, and the age of his father Isaac was seventy years.

Question 107.

What trials did our lord Abraham, upon whom be peace, encounter in the world ?

Answer.

(80)

There befell him ten trials and they are:

the first , his migration to the land of his nativity.

the second, the famine which occurred in his day;

the third, when Pharaoh took Sarah his wife;

f.24a.

the fourth, the captivity of Lot his brother's son by the kings of Damascus, and his battle with them and pursuit of them;

the fifth, his loneliness in this battle, when he was much afraid of the strength of the kings of Damascus lest he should be unequal to them;

the sixth, the barrenness of his wife Sarah; (for) in her ninety years she had not become pregnant. It was on account of this that the trial arose, but he did not make an outcry on this account;

the seventh, the hardness of his circumcising himself; for he, upon whom be peace, circumcised his foreskin by his own hand just as he was told (cf. Gen. XVII.23.);

the eighth, the taking of his wife Sarah by Abimelech, but he (Abraham) spoke to no one but the Lord (81).

the ninth, the matter of his son Isaac, when God required (him) to offer him up as a burnt offering to the Lord. He took the word of the Lord literally that the Lord was requiring of him that he should offer Him his son as a burnt offering. So he faced this deed with all his heart according to the secret which is in the Law, upon him be peace;

the tenth, the death of Sarah, his wife, and the harshness of the separation because of his great love for her, and because of his profound knowledge of her goodness and the beauty of her manner of life with him. Therefore he increased the number of (the days) of weeping for her; upon them (both) be peace.

f. 24b.

Question 108.

Where did our lord Abraham, upon whom be peace, build the altar when he sought to sacrifice Issac his son?

Answer.

On Mount Gerizim, which is well known for the offering up of offerings; and so it was before he built an altar upon it and brought his offerings.

Question 109.

Have you, in the Law, a clear reference to this ?

Answer.

Yes indeed, there are clear references to this in the Law. The first is the command of Him who is to be praised, to our lord Abraham (to) go and do this thing in the land of Mori'ah (cf. Gen. XXII.2.) and this ' land of Mori'ah' is equivalent to the expression ' oak of Moreh '. The word Moreh is a masculine word, while the word Mori'ah is feminine. Thus He used the expression ' Mori'ah ' in connection with ' land ', while the word ' Moreh ' He used in connection with ' oaks'. This is the truth because it is from the boundary of Mount Gerizim as it is approached. When, therefore, the Name ⁽⁸²⁾ (= God) required this (sacrifice) of our lord Abraham, then He told him about this, saying; " Take your son, your only son, Isaac whom you love, and go to the land of Mori'ah and offer him there as a burnt offering " (Gen. XXII.2.). He revealed this unto our lord, our lord Abraham, who knew of the land of Mori'ah; and also He chose for him a chosen place in the land of Mori'ah, and it is as He said, " on one of the mountains" (Gen. XXII.2.). (He chose it) because of its sanctity; it is Mount Gerizim, upon it be peace.

Question 110.

How old was our lord Isaac during this affair ?

Answer.

He was thirty seven years old. (83)

Question 111.

Who received the inheritance of Abraham, and how did the sons he had begotten fare ?

Answer.

f.25 b.

Indeed he (Abraham) gave all that he had to Isaac his son (Gen.XXV.5,). For he it was with whom the Lord ratified His covenants, because of his uprightness above all his brethren. But he gave his brothers, who were Ishmael and the six children of Keturah, he gave them gifts (cf.Gen.XXV.6.) to establish them.

Question 112.

Wherefore did our lord Abraham not divide his inheritance severally between his eight sons ?

Answer.

This happened on account of the word which came to him from the Lord, and it is His saying; " In Isaac shall your seed be called " (XXI. 12.). And our lord Isaac was the possessor of the inheritance because he walked in the way of his father more than the rest of his brothers. He also was the possessor of the covenant, according to His saying; " But my covenant will I establish with Isaac " (Gen. XVII.21.). And it is on account of this word that our lord Isaac was the possessor of the inheritance of his father Abraham; it was on account of this also that his brothers received a portion

f.26a.

from our lord Abraham, as he said when he handed them over after the manner of a gift; "Abraham gave all he had to Isaac "his son," But to the sons of his concubines, Abraham gave gifts" (Gen.XXV.5f.).

question 113.

Where was the grave of our lord Abraham, upon whom be peace ?

Answer.

In the cave of Machpelah, which Abraham acquired from Ephron, and his burial-place was with the lady Sarah in a city of the ' Arbah (Arabic has ' al-arba'a', meaning the four). It is Hebron, which is well known to this day as the city of Abraham (cf. Gen.XXV.9f.).

question 114.

What does this cave contain of the meritorious ones?

Answer.

There are ten souls, ⁽⁸⁴⁾ meritorious ones, upon whom be peace, of whom are seven men and three women and they are; Adam, Enosh, Lamech, Noah, Abraham, Isaac and Jacob; then Sarah, Rebekah and Leah.

question 115.

Where was the dwelling place of our lord Ishmael after the death of his father, and what were his deeds?

Answer.

He dwelt in the cities of Paran and built Makeh (i.e. Mecca) (85). Also he was accustomed to

f.26b.

hunting, and his place of worship was the Ka'aba. (or: "The Ka'aba was made by him").

Question 116.

How many sons had he ?

Answer.

Twelve sons and they are; Neba'ioth, Kedad (N.B. Mass. Kedar), Adbeel (Arabic Diblān) Mibsam, Mishma' (Arabic Sim'an $\sqrt{\text{שׁמ א}} \text{נ}$), Dumah, Massa' (Arabic Refa'an. cf $\sqrt{\text{ר פ א א נ}}$), Hedad, Temah (Arabic al-ganūb), Jetur (Arabic Hafzān. cf $\sqrt{\text{ח ז ט א נ}}$) Naphish and Kedemah (Arabic Shirqān. cf. $\sqrt{\text{ש ר ק א נ}}$); and from these are descended the Ishmaelites. He was a man of integrity, walking in the way of the Lord according to the way of his father our lord Abraham; upon them be peace (Gen. XXV. 13f.).

Question 117.

How long was the life of our lord Ishmael, upon whom be peace ?

Answer.

One hundred and thirty seven years. His sons returned (Arabic reads ' went down ') after Havilah (Arabic Zawilah) to Shur (Arabic reads ' the boundaries of Shur '), which is opposite Egypt (Gen. XXV. 18.), as you go (Arabic reads ' at the approach to Egypt at Mecca '), and it happened that our lord Ishmael settled over against all his brothers (Gen. XXV. 18.), and it was so that the land was fruitful. He was living by the sword, he and his sons; and his

hand was against every man and the hand of every man against him. I.e. he was ruling over all and he was ruling all in the fear of the Lord.

Question 118.

f.27a. What was the work of our lord Isaac in the world and (what did he do) in the matter of religion ?

Answer.

In his faith he followed the practice of his father, and in all his doings he feared the Lord, as the proverb says concerning him, " and the fear of Isaac is of me " (cf. Gen. XXXI.42. R.S.V. "and the Fear of Isaac, had not been on my side "; but Mass. lit. " the fear of Isaac was to me.. "). He was a tiller of the ground and in all his works he was prosperous, a blessing to the Lord and to men, upon him be peace.

Question 119.

How old was he when he took his wife Rebekah ?

Answer.

He was sixty years old when he married her. (cf. Gen. XXI. 20 & 26.).

Question 120.

And where was the birthplace of this lady ? (מין הרבקה)
הברכה

Answer.

She was of the lineage of our lord Abraham, upon whom be peace; for she was the daughter of Bethuel, (x)
son of Nahor, the brother of Abraham upon whom be
(x) בְּתוּלָה בְּרַחֲמֵי אֲבִי אַבְרָהָם .

peace; and the wife of Nahor was Milcah, a sister of Sarah. So her relationship to our lord Isaac was that she was the daughter of his cousin. Her ancestors were the strength of the lord Isaac, upon whom he peace (Gen. XXV. 20.).

f. 27b.

Question 121.

What trials did our lord Isaac encounter ?

Answer.

(86)

Ten (trials befell him) and they are;

the first, his being set out on the altar in order that he might be a sacrifice; that he might

be offered up as a burnt offering. His

only reaction was to accept willingly

and not withhold himself from it. At this

time he was in the period of youth and

strong of hand; (cf. Gen. XXII. 7-10);

the second, the death of his mother, the lady Sarah,

before he was married; and he was left

alone in his mother's tent; (Gen. XXIII. 1f)

the third, the barrenness of his wife Rebekah;

twenty years (was she barren). But he did

not tell his affair to any man; (Gen. XXV. 21);

the fourth, the hatred which his son Esau had towards

his brother, our lord Jacob, though he

thought better than to kill him. His life

was bitter having to bear with Esau;

indeed they were a bitterness of spirit

to Isaac and Rebekah; (cf.Gen. XXVI.35.&XXVII.)

the fifth, that his son Jacob was separated from him by twenty one years and that he knew that he was the possessor of a high status and the inheritance of prophecy from himself (cf. Gen.XXV.for all this section and cf.XXVIII.3.);

the sixth, the famine which took place in his days, so that he journeyed from his holy land to Egypt. This also was a hard thing for him (Gen. XXVI.1);

f. 28a.

the seventh, the affair of Abimelech and himself on account of his wife Rebekah;for he was afraid of this affair,lest Abimelech should kill him on account of her,or lest they should take her away captive from him (Gen. XXVI.7ff);

the eighth, the domination of the Philistines over him and their jealousy of him (Gen.XXVI. 14f.);

the ninth, the forcible plundering by the herdsmen of Gerar of the wells which they (i.e. Isaac's men) had dug for his pasturage , and the capture of the first and the second. It was on account of this that he was greatly distressed,upon him be peace; (Gen.XXVI.20f.);

the tenth, the failing of his eyes, when his days were sixty five years long. And he, upon whom be peace, was praising and lauding God through this, (Gen. XXVII.1.).

Question 122.

How long was the life of our lord Isaac, upon whom be peace ?

Answer.

One hundred and eighty years (Gen. XXXV.28.).

Question 123.

Where was he buried ?

f.28b.

Answer.

His sons Esau and Jacob buried him in the cave of the field called Machpelah, with his father our lord Abraham, upon whom be peace (cf. Gen. XXXV.29.).

Question 124.

We see that, in the case of our lord Abraham and his son our lord Isaac, the Lord-be He praised-spoke about each being gathered with his departed ancestors after death. Now what is the meaning of this 'gathering', and what is its description and how long will it continue ?

Answer.

This 'gathering' ⁽⁸⁷⁾ will take place on the Day of Judgment in Eden, which is destined for the righteous penitent, the people who practice the faith and the religion. But with this difference; that

the spirits of the meritorious ones and the prophets, when they depart from their corpses, are gathered together in a single place, in a form which none knows except the Lord, be He praised; because the spirit is not subject to defilement or impurity, but is a mystery from the Lord; no one knows its true nature except Him who created it. As for the prophets of the Lord, who is to be praised, their mystic spirits are gathered to them in one place. He shows them bliss in the place of their burial, and (also) those who pray for and are blessed through them in every place will in death be like the living. The mystery of their spirits is that they go about as the angels of the Lord, having a spirit without a body. This will take place during the time between this world and the Day of Vengeance. But, on the Day of Judgment and thereafter, something else will take place. Then bodies and spirits will be joined together, but only by the most excellent holy light. Their clothing will be the light and they will be good and pure, just as Adam was in the garden of Eden, before he ate of the tree of the knowledge of good and evil. All who dwell in Eden will be in their image, just like the angels whose service is the rendering of praise and thanks to the Lord. They shall neither sin nor be sick; they shall neither suffer distress nor will they sleep; they shall not be at all unclean nor shall

f.29a.

there be any sexual intercourse among them. Of this matter there are many interpretations made, but the Lord alone knows.

Question 125.

What happened to the children of our lord Isaac, our lord Jacob and his brother Esau, after the death of their father upon whom be peace ? (88)

f.29b.

Answer.

From the sense of the words of the Law we see that Esau was not comparable with his brother, our lord Jacob. It was for this that our lord Jacob was separated from him, because his ways were not like the ways of Esau. Our lord Jacob was a man of integrity, a tent dweller (i.e. a nomad), who walked in the way of the Lord, loving religion (cf. Gen.XXV.27.); his ways were good, his works the reading of the Law and prayer. But Esau was a skilful hunter, a man of the fields (Gen.XXV.27.), He loved the world and its pleasure; he did the things which harden the heart, and he was occupied in hunting . He was also a horseman, living by the sword. He ruled and there descended from him many chiefs. Formerly he reigned as king over the children of Israel; now Israel is Jacob, for to such the angel changed his name; but as for Esau, his name was changed among men to Edom (Arabic has 'The Red'). He hated his brother bitterly (cf. Gen.XXVII.41.).

Question 126.

What was the cause of Esau's hatred against our lord Jacob, upon whom be peace ?

f.30a.

Answer (89)

For many reasons. One of these was the snatching of the birthright from him and (hence) Esau's precedence over him and receiving his father's blessing. Despite this jealousy of Esau against his brother, our lord Jacob upon whom be peace, Jacob's prosperity was great. Thus the first (cause) of the hatred was jealousy.

Question 127.

How did our lord Jacob, upon whom be peace, live during his days in this world ?

Answer.

Assuredly our lord Jacob, upon whom be peace, also lived according to the way of the faith of his father, and his grandfather our lord Abraham, upon whom be peace. He was one of those who received trials but put trust in the Lord, In all his service he walked in the way of truth, and he walked with the angels of the Lord.

Question 128.

What is the number of the trials with which our lord Jacob, upon whom be peace, was tested ?

Answer.

Indeed, the Lord tried our lord Jacob with ten trials, ⁽⁹⁰⁾

just as (He tried) his father, except they were greater trials. Each one of them was greater than the one before, but despite this, whatever befell of distress, he would give all the more thanks to the Lord.

f.30b.

Question 129.

What were the ten trials ?

Answer.

The first, was the hatred of his brother Esau towards him (Gen. XXVII.41.) and the distress of soul this hatred occasioned, and it was hard. Because of this hatred he went out from the holy land for twenty years; and he saw neither his father nor mother.

The second, was what came upon him while pasturing Laban's sheep, warm night or cold night; and how Laban dealt with him in changing his hire ten times. Also (there was) the jealousy of his wives, Rachel and Leah, the one against the other, and the barrenness of Rachel for seven years (Gen. XXIX - XXXI.).

The third, was what he experienced of strife among Dinah and Judah and Reuben; Dinah with Shechem (Gen. XXXIV.), and Judah with Tamar his daughter in law (Gen. XXXVIII. 16) and Reuben with Bilhah, his wife (Gen. XXXV 11.).

The Fourth, was the death of Rachel, his wife, on the way after she had given birth to Benjamin. What he experienced with his brood, when he nurtured it (Gen. XXXV.19).

I.31a.

The fifth, was the great hatred of his children towards his son Joseph, and their harshness on account of their not learning religion (Gen. XXXVII.4.).

The sixth, was their removal of his son our Lord Joseph, for twenty two years. The most significant thing about this is the saying concerning him; " (Joseph) is without doubt torn to pieces", according to His saying, " A wild beast has devoured him" (Gen. XXXVII.33f.), but the peace of the Lord be upon him. This thing was very hard on him, even as it is said concerning him, " Then Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days "etc; (i.e. to the end of the Biblical section.).

The seventh, was the famine in his days; seven years in which there was no ploughing nor harvesting in all the land of Canaan and the land of Egypt. (The famine was) among the many men of his household, and his cattle. (Because of) the fear which

came upon him on account of his sons (91) going down to Egypt, and the news which came to him from them, that Joseph had disguised himself from them, and imprisoned Simeon in Egypt (92). The taking of Benjamin thither from him (Jacob) also was a hard thing for our lord Jacob (Gen. XLII. 24. ff.)

The eighth, was the failing of his eyes many days (Gen. XLVlll. 10.).

f.31b.

The ninth, was his going down to Egypt, despite his love for the holy land, and his journeying away from it, he and the men of his household. There was the difficulty of the journey and the fear which fell on him because of this (Gen. XLVI. 1-7.).

The tenth, was his death in Egypt, for this was a painful and hard matter with him, for he feared very much lest they should bury him in Egypt; and he should not be buried in the cave of Machpelah. This was the last trial for our lord Jacob, upon whom be peace (Gen. XLIX. 29ff.).

Question 130.

How many children did our lord Jacob beget ?

Answer

He begot thirteen children of whom one was a daughter and she was Dinah (Arabic has Hikma; i.e. translating the Hebrew name.), and twelve were males (Gen. XXXV. 23f.).

Question 131.

How many wives bore these sons ?

Answer.

Four wives; two of whom were freeborn and two of whom were servants.

Question 132.

What were the names of these four ?

f.32a.

Answer.

The name of the first was Leah, and her maid Zilpah; and the third was Rachel and her maid Bilhah.

Question 133.

What were the names of the sons and how many did each wife bear ?

Answer.

The lady Leah bore seven of them; and they are Reuben the first born, and Simeon and Levi (Arabic 'Atif) and Judah (Arabic Hamid) and Issachar (Arabic 'atṭā ?) and Zebulun (Arabic Fayyaḡ), then Dinah (Arabic here has Sukhta). Zilpah, her maid, bore two of them, and they are Gad (Arabic Bashir) and Asher (Arabic Shakir). Then the lady Rachel also bore two and they are, Joseph (Arabic Yazīd)

and Benjamin. And her maid bore two, and they are, Dan (Arabic, translating the Hebrew name, has Hākim) and Naphtali (Arabic Matin ; Heb. has נַפְתָּלִי by scribal error (cf. Gen. XXXV.25.)).

Question 134.

How many years did our lord Jacob live ?

Answer.

One hundred and forty seven years (cf. Gen. XLVII.28.).

Question 135.

From which tribe, then, was our lord Moses born, upon whom be peace ?

Answer.

f.32b.

From the tribe of Levi (Arabic has here Lawī.), and he is the seventh from our lord Abraham; he is also the fourth from Levi. ⁽⁹³⁾

Question 136.

What was the name of his mother ?

Answer.

Her name was Socil ⁽⁹⁴⁾ (Arabic Majhūl ; Heb. a scribal note in margin states that Socil means 'hidden'.) before she bore our lord Moses, but she was not called by it in the Law. When she bore him, her name was called Jochebed (Arabic, Jalīla).

Question 137.

What, also, was the name of his father ?

Answer,

The father of this apostle, likewise, is not called by

his familiar name until after this apostle had come into the world, the beloved of the Lord who is our lord Moses, upon whom be peace; for the first time the name is spoken in the Law with respect to him ('Amram) is when he (Moses) came into the world; "Now a man from the house of Levi went and took.....a daughter (Heb.

ל' ַ for לַ ַ , a copyist's error.) of Levi. ⁽⁹⁵⁾ And the woman conceived" etc; (i.e. to the end of the verse. cf. Ex.ii.1f.) One does not speak of them by their familiar names ; indication is merely made of them by the names 'a man' and ' a woman ' ; but when our lord Moses, upon whom be peace, was born of them, the name of his mother was revealed as Jochebed, as we have said; and the name of his father is 'Amram. The secret of this is that He exalts (them) by Moses.

f. 33a.

Question 138.

How many years old was the honoured one Jochebed when she was pregnant with him ?

Answer.

She was one hundred and thirty nine years old according to what this (says) in the tradition (cf. Ex.VI.20. & Numb. XXVI.59.). And concerning him there is a secret truth in the Law.

Question 139.

And what was the affair of his birth ?

Answer.

Surely it is what is revealed in the Law; that is, the

work of the infidel Pharaoh, when he restrained the Hebrew men from contact with their wives, ⁽⁹⁶⁾ and slew every son born to them; and cast them into the Nile (Ex. ii.22.); It was at this time that his birth took place, with shining light and a beautiful appearance, ⁽⁹⁷⁾ making it known that he is a most noble prophet, the like of whom has never been seen by any flesh. His mother hid him for three months, being afraid for him on account of the glittering splendour of his light. When she could hide him no longer, then the Lord commanded her to build an ark and she ~~daubed~~ it with bitumen and pitch; and she put the f.33b. child in it and placed it among the reeds at the river's brink. Now the daughter of Pharaoh came down to bathe at the river, and she found the ark in the midst of the reeds and she sent her maid to fetch it. When she had opened it, she saw the child, and lo, the child was crying. Now it is said (c'.Pit.p253) that the daughter of Pharaoh was afflicted with many contusions (boils ?) and was healed of the affliction which was upon her. She was cleansed of her impurity ⁽⁹⁸⁾ and the distress was turned into relief. When the daughter of Pharaoh saw what were the signs from this child so great, then she discerned that the distress which had been in her was quickly gone when she drew near to him. Then the daughter of Pharaoh had compassion on him, and she said "This is one of the Hebrew's ⁽⁹⁹⁾

children" (cf. Ex. ii. 2-6. for this section of the answer)
 So she sent and called the nurses to nurse the child,
 but he would not accept suckling the milk of strangers;
 the daughter of Pharaoh, therefore, urged upon the mid-
 wives to suckle him, but he continued to refuse all
 the more. ⁽¹⁰⁰⁾ Then Miriam approached unto the daughter
 of Pharaoh, and she asked her, " Shall I go and call
 for you a nurse from the Hebrew women ?" And the
 daughter of Pharaoh replied " Go ! " (Ex. ii. 8.) and
 the girl went with much rejoicing, and called the
 child's mother, who was called by the name Jochebed.

f.34a. And after the matter was completed, the daughter of
 Pharaoh said to her " Take this child away, and nurse
 him for me, and I will give you your wages " (Ex. ii. 9.).
 When Moses was with his mother, he suckled from her
 joyfully. When the daughter of Pharaoh saw this,
 her joy was greatly increased. His mother took him
 and went to her house, and God was her support. The
 boy grew and was weaned, and she brought him to the
 daughter of Pharaoh, in spite of the anger of her
 father (i.e. Pharaoh) and the sorcerers.
 But she (Pharaoh's daughter) loved him because of the
 healing of her distress; and he was as a son to her,
 and she called his name Moses, by the command of God
 who saved him from the water.

Question 140.

Now how was it that he was kept alive in the ark, if

it was covered inside and out with pitch, unless a way was found for the breath of the spirit to enter ?

Answer.

This was among the great glories and signs which the Lord did on his account. In the same way He kept Noah and those with him and preserved them in the ark for many days, and likewise it was covered and f.34b. closed, so that the waters could not come into it nor the rain from the sky . They remained preserved and the mercies of God encompassed them. This, likewise, is a sign from the God of gods, who is omnipotent over all. All this He did gloriously for him, the peace of the Lord be upon him.

question 141.

How many years did he remain with the daughter of Pharaoh ?

Answer.

According to the tradition, he was with her twenty years. (101)

question 142.

And what happened to him afterwards ?

Answer.

The answer is that when he killed the Egyptian in connection with the Hebrew, and the matter was discovered, he fled to Midian and came to Jethro, who is Reuel (Arabic Shu'aib): and Moses pastured Jethro's sheen, and Jethro gave ~~Moses~~ his daughter.

Now she bore to him twice, with two sons who were, Gershom and Eliezer (Ex.iii.1: Xviii.3.& Numb.X.29). Now he had been with his father -in -law sixty years, when the Lord appeared to him and sent him with a commission to His people Israel with wonders, according to what is known of this from the scripture f.35a. and from what has been handed down concerning it many times.

Question 143.

What happened between his going out from Reuel and his coming to Egypt ?

Answer.

After he had delivered up the flock to his father - in - law, he took an ass and rode on it with his wife and sons, and set forth . When evening came, he sought a place to lie down in the way: and on this night of nights, the angel of the Lord appeared to him in a flaming fire; . Zipporah (Arabic 'Asfūra), his wife, saw the angel and was afraid of him. Now they were spending the night there without kindling a fire: so Zipporah took a flint and kindled a fire so that the adversary might go away from her, and the fire of the angel ^{was} /concealed. The purpose of the angel's coming was to speak to the apostle: that he might stir him, but when Zipporah saw him she was unable (to do so) on account of the companions of our lord Moses her husband, and the woman drew near to his feet and

The ninth, the locusts (Ex. X.4.).

The tenth, the darkness (Ex. X.21.).

The eleventh, the death of the firstborn
(Ex. XI.4.).

But to all the children of Israel nothing of this happened: and no distress came upon them, and afterwards they went forth safely (of. Ex. XI.41.), proclaiming and praising: and they plundered every man what he could carry from Egypt of the vessels of gold and silver (Ex. XI.35f.).

f. 36a.

Question 145.

When was their going out from Egypt, on which day ?
And (when) did they come to the sea ?

Answer.

They went out from Egypt on the fifth day (Thursday) ⁽¹⁰³⁾
and they came to the sea on the evening of the first
(day); according to what is with us of tradition.
And the Lord knows (best).

Question 146.

What happened to them and their enemies in the sea ?

Answer.

Indeed it was that, when the apostle smote the sea with the rod, (Ex. XIV.21.) he proclaimed the Name in his mind (lit. inwardly); and the Lord sent back the sea with a strong east wind all night. And He made the sea dry land and divided the waters in twelve ways; and the waters were heaped up, just like a

raised up heap; (cf. Ex. XV.8.) and there occurred there signs with which there are none to compare. And the children of Israel went into the midst of the sea on dry land, every tribe separately; according to what the traditions have handed down; they were proclaiming and praising and adoring, being safe; at that time songs were sung because the enemy had departed, being submerged (cf. Ex. XV.1.). With kindled fire they burn, and to the lowest part of Sheol they descend ! The sea covered them; they sank like lead in the mighty waters, they went down into the depths like a stone. After the death of the Egyptians through anger and wrath, He supported them on the face of the waters of the sea; and the wonder (was) that He set them face upwards, in order that Israel might see them. There they believed in the Lord and in Moses His servant. Surely this is what is well known (Ex. XLV.31.).

f.36b.

Question 147.

And where did they go from there ?

Answer.

The apostle drove them on from the Red Sea to the wilderness of Shur (Ex. XV.22.), with the pillar of cloud before them by day and the pillar of fire by night. They were on their feet three days on the journey but they found no water, until they came to Marah; but they were not able to drink that water

(Ex.XV.23.). In connection with this there are eminent signs and mysteries, which the wise know.

Question 148.

When was the advent of the law, and the descent of the Torah and the tablets ?

Answer.

f.37a. Moses, upon whom be peace, received them on Mount Sinai at the first, when he stayed on it forty days and nights (Ex. XXIV. 18.) in accordance with the word which had come to him, even the saying of Him who is to be praised, " Come up to me to the mountain and be there.." until the end (Ex. XXIV.12.). And when the time was concluded during which the apostle stayed the above mentioned forty days, according to His saying, " And He gave to Moses, when He had made an end of speaking with him upon Mount Sinai, the two tables of the testimony " (Ex.XXIV.12, 18; XXXI.18). This refers to what happened just before. And it would not have been proper for Him in the first instance to refer to the Law and the tablets and afterwards only give him the tablets. If the matter had been thus, it would have been a distortion (of speech). But the truth of this matter, for which may the Lord be praised, is that the Lord gave to him precisely what He had spoken about; just as the elder Japheth of Tyre (104) has said, the favour of the Lord be upon him.

Question 149.

Where was the place of this book which the Lord gave to Moses, upon whom be peace ?

Answer.

The place was in the tent which they pitched outside the camp. And ~~its~~ keeper was Joshua the son of Nun, upon whom be peace (Ex. XXXIII.11.). The book was retained under the care of the apostle during the ministry of Joshua, for forty years; and he expounded in it two laws. This was during the traversing of Moab, on the first of the month, in the eleventh month; according to the saying of Him who is to be praised, in the section "These are the words " , and (Deut 1.1.) " And in the fortieth year, on the first day of the eleventh month, Moses spoke....", up to His saying " Moses undertook to explain this Law": (Deut. 1. 3-5.) so he expounded the entire Law, according to the two books, just as we have said. And he gave the one to the priests, and the other to the elders of Israel (Deut. XXXI. 9.) so that the Law and the tradition might coincide in this.

question 150.

(105)
What does this Law include ?

Answer.

It includes the creation of the world, and the words of the patriarchs, and the sections of the meritorious

ones, well defined, and secrets and mysteries and knowledge for their posterity, and what the signs which the Lord did in the first days. (It includes) both commandments and statutes, concerning what was and what is to be; and commemoration of the Day of f.38a. Vengeance and Resurrection, according to four divisions (lit. columns or pillars. (ab)) and they are: as regards the living, and as regards the good, and as regards the dead, and as regards the evil; to both the repentant and the disobedient.

Question 151.

(107)

How many commandments and statutes are there in this Law ?

Answer.

Six hundred and thirteen.

Question 152.

Of this number, what did He command us that we should do and what is not good for us to do ?

Answer.

Of this number, there are two hundred and forty eight commandments which He made for us to obey and do, all the days of our life; and three hundred and sixty five He commanded us not to do. And we must obey the words of the Lord, which He commanded by the hand of the apostle, the righteous prophet.

Question 153.

How many commandments are obligatory on every man

of Israel continually, in every city and in all generations ?

Answer.

Sixty commandments.

λ The faith concerning God, and it is the affirmation that ' the Lord is God, the God of Abraham and Isaac and Jacob ' (cf. Ex.111.6 ; Deut. 1V.35.). Verily He is the Lord of Power and His divinity is eternal.

f.38b.

1 The faith concerning the oneness of the Lord , (108)

Praise belongs to Him at all times and in every place both in secret and openly. The oneness is best expressed in this sense, saying continually, " The Lord our God, the Lord is one, alone " (Deut. VI.4).

λ The fear of the Lord according to His saying, " Thou shalt fear the Lord thy God " (Deut. VI.13.). By the fear of Him who is to be praised, thou shalt keep man from his evil.

7 The service of the Lord according to His word, " And Him thou shalt serve " (Deut. VI.13.) . It is an inward service unto Him, who is to be praised, both in the prayers and the expression of God's greatness (¹⁰⁹); and the praises and the expression of the oneness, and the testimony and the submissiveness are in all humility and purity of heart, and fidelity.

7 The cleaving to Him who is to be praised, according

to His saying, " To Him thou shalt cleave " (Deut. X.20.). And this cleaving (means),it is good for us to trust in Him and to have faith in His power; because His name is great and He is the bountiful (אֱלֹהִים for אֱלֹהִים) giver,and He is the one to whom we turn in every matter. He is the one to trust,the powerful one,who does what He wills,be He adored and be He praised.

I. Walking in the ways of Him who is to be praised, (100)

according to His saying " And walk in His ways "

(Deut. XXVIII.9.),which has the meaning; if the

f.39a. Israelite among us continually walks in truth,cleaving to Him. The vain man is cast off; he who does what He wills,walks the way of peace with integrity,humble of mind,does not speak without understanding,nor act without order,that is,wisdom ✓. He walks the way of the righteous patriarchs,the favour and the peace of the Lord be upon them.

3. Hearing the voice of Him who is to be praised,

according to His saying, " Thou shalt hear (obey) His voice" (Deut.IV. 30.), and it is the keeping of His commandments and His statutes, (i.e.) the obeying of what He has commanded,be He praised,and the doing of it,believing in Him with true faith.

II. Love of Him who is to be praised, (111) according to His saying, " Thou shalt love the Lord thy God " (Deut. VI.5 & XI.1.). And this love is (expressed) in love

of His service and hearing prayers to Him, and drawing near to His place. And (it is) the abundance of commemoration of Him with all fear and love, and the obedience to the words of His book. And (it is) the performance of good deeds and the like.

Ⓞ. The keeping of the Law, ⁽¹¹²⁾ according to His saying, who is to be praised, "And these words which I command you this day shall be upon your heart " (Deut.VI.6.). And this has the meaning that, the words of the Law shall be spoken continually, kept in the heart of every man according to the best reading with perfect pronunciation.

f.39b.

Ⓟ. The obligatory commandment (regarding) teaching the Law to children, according to His saying, "And you shall teach them to your children "(Deut .VI.7.); with the meaning (that) the teaching is in reading it to children, in order that they should memorize it, preserving it well just as it has been transmitted in its pronunciation, so that it might remain perpetually an observance among Israel, generation after generation.

Ⓡ. The reading thereon is everlasting, according to the saying of Him who is to be praised, "...and you shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise " (Deut. VI.7.), so that the recital of the Law might be continual at all times, when sitting or standing, when eating or drinking or going about.

Let him who utters it, not forget the recital of it.

1. The binding of the Law upon the hands, according to the saying of Him who is to be praised, " And you shall bind them as a sign upon your hands " (Deut. VI.8. Sam.Resc.) This is obligatory upon every man that he be bound by the Law in everything to which he sets his hand. Remember the statutes and the commandments; thus, the Lord, be He praised, has set on every hand five fingers, according to the number of f.40a. the five books of the Law (113). And this is according to one hand alone. But the Lord appointed them two hands, with two palms and on each palm there are five fingers just as we have mentioned; it is an analogy to the two tablets of stone. For on each tablet there are five commandments, comprising (together) the ten words. Let this be a memorial bound upon the hands, just as the Lord, be He praised, bound them at the creation of every man.

2. Let the Law be bands between the eyes, according to the saying of Him who is to be praised, " They shall be as frontlets between your eyes " (Deut. VI.8). For man completes his work and worship by five senses and they are, sight and hearing and smelling and speech and touch; and the Lord, be He praised, made man that he should perform the commandments of the Law with the five senses of which mention has been made already. Then He made the Law to be frontlets between the eyes

f.40b.

continually, until the eyes should become bound by the Law in all that they see and in all that man perceives; and let this be observed according to the Law. This is a little of the mystery; this commandment is not as the deed of the Jews. At the time of prayer, they set a sign between their eyes and they bind a sandal strap upon their hands, and with falsehood upon their hands, they take the word on the outside with the appearance of deception, far from the truth. And this they make incumbent at the time of prayer only, so that anything else is made devoid of knowledge. But the manifest truth is what our greatest ones interpret. So we carry down from our predecessors, and to this there is a lengthy interpretation (though) this is not the place for it.

I. What is heard from the righteous apostle, and faith in what he brought, according to the saying of Him who is to be praised "him you shall heed" (Deut. XVIII.15.). This is on (the authority) of Moses, the peace of the Lord be upon him, who brought the true Law, and the true prophethood; God (Heb. the Name; Arabic, The Truth) be He praised, enjoined upon us belief in him according to what came upon him; the mystery is the commemorating of him.

II. The commandments concerning the prayers, according to the saying of Him who is to be praised, "And I will be supplicated there in regard to the children of Israel" (Ex. XXIX.43) (116).

day shall be cut off from his people " (Gen.XVII.14. Sam.Resc.). And to this commandment there are many indications which come down through our father Abraham, and our prophet the lord of the prophets (i.e. Moses) upon whom be peace.

¶ The statutes for eating the unleavened bread seven whole days, according to His saying, " Seven days you shall eat unleavened bread " (Ex.XII.15.). The explanation of it comes in the definition of the time for it , -from the eve of the fourteenth day of the first month, to the eve of the twenty first day of this aforementioned month, according to the saying of Him who is to be praised, " As an ordinance for ever, in the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, and so until the twenty first day of the month at evening " (Ex. XII.17f).

¶ That which is leavened must no longer be found at the aforementioned time in all the houses of the Israelite dwellings, according to His saying, " On the first day you shall put away leaven out of your houses " (Ex.XII.15). It is the first day of the seven days mentioned before.

¶ Commemoration of the festival which is the set feast
f.42a. of Passover on the fifteenth day, according to the saying of Him who is to be praised, " Remember this day " (Ex. XIII.3.). And this commemoration follows

the practice of our patriarchs and the gladness which was renewed for them on this day. The favour⁽¹¹⁹⁾ began from this day and the first of the statutory commandments was by the hand of our lord Moses, upon whom be the peace of the Lord.

X ▷ The keeping of the Sabbath Day, according to the saying of Him who is to be praised, " Observe the sabbath day, to keep it holy " (Deut.V.12.). This observance of it is based upon the keeping of its holiness and not profaning it. And there are many ways for observing this day, the explanation of which comes in these questions concerning the testimony to the Lord. (120)

⌒ ▷ The honouring of parents and the preserving of their place and their well-doing, according to the holy word which comes in the ten words. It is His saying " Honour your father and your mother " (Deut. V.16.). It comes in the commandments of the Law, much like this, in seven divisions; to him who keeps this commandment there is much benefit, but cursing to him who forsakes it.

⌓ ▷ Reverence for them, according to His saying, " Everyone of you shall revere his ~~mother~~ mother and his father " (Lev. XIX.3.). This is fear of their anger; f.42b. and at all times seeking their favour is a duty, also the goodly invocation of them. And it is the fear of evilly invocating them . May our God have mercy upon us in our goodly invocation (of them) and their

favour, amen.

73 Keeping far from the way of wickedness, according to the saying of Him who is to be praised, "Keep far from a false charge" (Ex.XXIII.7.). And the meaning here is the keeping of the Israelites from false charge and evil deeds.

74 The uncleanness which comes from any human corpse, for seven days, according to the saying of Him who is to be praised, "He who touches the dead body of any person shall be unclean seven days" (Numb.XIX.11.). (121)

75 The uncleanness from the death of clean beasts, and the obligations concerning the washing of their carcass, according to the saying of Him who is to be praised, "And if any animal of which you may eat dies, he who touches its carcass shall be unclean until the evening," (Lev. XI.39.) up to the end of it (i.e. to end of section, -v.40.) (122)

76 As for the uncleanness of every unclean beast, it is the beast in which there is not found a mark of cleanness as reckoned in the Law. The names of the eight (types) of reptiles which are unclean, are made known in the Law, and they are :

"The weasel, the mouse (123), the great lizard

f.43a. according to its kind and the gecko (124), the land crocodile (125), the lizard and the sand lizard, and the chameleon (126)" (Lev.XI.29.) which are made

known until this day. The Name, be He praised, has made their uncleanness liable even after their death. The washing is a duty upon everyone who is unclean from (con_tact with) the death of an unclean beast. And so the above mentioned reptiles are as the mystery which is in the Law.

פד. What is permissible (127) concerning man's eating of the beasts of the earth, and the fish of the sea, and the birds and creeping things comes in the statutes for eating them, in these words: the first, the saying of Him who is to be praised,

" These are the living things which you may eat among all the beasts that are on the earth " (Lev. XI.2.), etc (i.e. to the end of the passage).

And His saying concerning the fish of the sea,

" These you may eat, of all that are in the waters " (Lev. XI.9.). And His saying concerning the birds,

" You may eat all clean birds " (Deut. XIV.11.) etc

And His saying concerning winged insects, (" Yet this you may eat among the winged insects)" etc (Lev. XI.21.). These are the kinds which the Judge, be He praised, makes permissible; ^{permits} He food from them,

f.43b. and the eating of them is accounted a commandment.

The Lord be blessed.

פד. Abstinenence from eating the unclean beast or bird, or winged insect, in which are found no marks of cleanness, according to His word, " The camel,

the hare and the rock badger,"(Deut.XIV.7.) up to His saying," Their flesh you shall not eat "etc (Deut. XIV.8.) And His saying concerning the fish of the sea, " Everything in the waters that has not fins and scales is an abomination to you " (Lev. XI.12.). And His saying concerning the creeping things of the earth, " And these you shall have in abomination among the birds ",until His saying, "All winged insects that go upon all fours are an abomination to you " (Lev. XI. 13 & 20.). And His saying concerning the swarming things of the earth, " Every swarming thing that swarms upon the earth is an abomination;it shall not be eaten " (Lev. XI.41.). And His saying,in the section, " By these you shall become unclean.....Every animal which parts the hoof but is not cloven footed or does not chew the cud is unclean to you " (Lev. XI.24ff.) etc. These are the kinds which the Judge,be He praised,has set out. And He proscribes them and proscribes contact with them after their death. And He made(it a penalty) for the one who touches them, involving uncleanness and washing.

f.44a.

5. The uncleanness of a woman who bears a male child,lasts for forty one days,and the uncleanness of one who bears a female child is for eighty days, as He commanded in the section, " If a woman conceives,etc." (Lev.XI.2.).

X § The uncleanness of leprosy, (i.e.) a swelling,
or an eruption, or a white spot, or a scab; and the
uncleanness of the garment or the house, according to
 the decree of God, be He praised, in the statutes of
 the section concerning " contact " (Lev. XLIII.2,
 53. & XLV.33.).

1 § The uncleanness of one with an issue, according
 to the saying of Him who is to be praised, " When
 any man has a discharge from his body, his discharge
 is unclean " (Lev. XV.2.), and His decree and its
 kind, which the Law makes known.

1 § The uncleanness of him who has an emission of
semen, when it happens in the night, according to His
 saying, " If a man lies with a woman and has an
 emission of semen, both of them shall bathe themselves
 in water, and be unclean until the evening " (Lev.
 XV.18.). And His saying, " If there is among you
 any man who is not clean by reason of what chances
 to him by night " (Deut. XXIII.10.).

T § The uncleanness from impure blood, according to
 His saying, " When a woman has a discharge of
 blood which is her regular discharge from her body,
f.44b. she shall be in her impurity seven days " etc (Lev.
 XV.19.). How it is her duty and obligation in the
 time of her uncleanness, and the judgment about
 cleanness and the judgments which God has made about
 it are in His holy Laws. (Arabic, Law.)

75 The uncleanness of one who touches the unclean, according to His saying, " And whatever the unclean person touches shall be unclean; and anyone who touches it shall be unclean until the evening " (Numb. XLX. 22.). The indication in this word is that anyone who comes upon him, the unclean one, who is called unclean shall be unclean; as for all who touch him, washing is obligatory, and uncleanness until the evening.

15 The washing with water from all uncleanness, (128) according to His saying " ..it must be put into water.....then it shall be clean " (Lev. XI. 32.). And His saying, " Unless he has bathed his body in water. When the sun is down he shall be clean." (Lev. XXI. 16f.).

5 The love of a man for his friend, according to His saying, " But you shall love your neighbour as yourself " (Lev. XLX. 18.). What He added concerning this matter from, " You shall not take vengeance or bear any grudge ", and " You shall not hate ", and " You shall not oppress.....or rob " (Lev. XLX. 18, 17, 18,). When the love, containing the command f.45a. " As yourself " comes to pass, all these evil things previously mentioned, the doing of which He banned, will be removed. (129)

15 The honouring and esteeming of every old person of hoary head, and receiving him with honour, according to the saying of Him who is to be praised, " You

shall rise up before the hoary head, and honour the face of an old man " (Lev.XlX.32.) etc. Honour this commandment regarding older servants of the holy religion.

10 5 The accuracy of the scales and the standard weight and the measure, and everything connected with it, according to His saying, " You shall have just balances, just weights, a just ephah and a just hin " (Lev. XlX. 36.), and according to this saying of His, " A full...weight.....a full.....ephah ", (Deut. XXV. 15.) etc.

10 Thou shalt honour (130) and exalt the place of the sons of Levi and Aaron, and the justification for their sanctity, according to His saying, " He (the priest) ^{is} holy to his God and you shall consecrate him⁴. " (131) (Lev. XXI.7f.).

10 The honouring of the sons of Levi, which is spoken concerning them, " You shall not delay to offer from the fulness of your harvest and from the outflow of your presses " (Ex. XXI.29. Heb.28.), and not forsake f.45b. them without giving their prescribed due, according to His saying " Take heed that you do not forget the Levite as long as you live in your land " (Deut. Xll.19.). The fear of quarrelling with them or embittering them is according to His saying " Crush the loins of his adversaries, of those that hate him, that they rise not again " (Deut.XXXlll.11. variant reading, ןןן'ן'ן'ן for ןןן'ן'ן)

1b The ban on eating blood and the liability of shedding it, according to the saying of Him who is to be praised, " You shall not eat it; you shall pour it out upon the earth like water " (Deut.Xll.24.), also His saying, " You shall not eat the blood of any creature " (Lev. XVll.14.).

2b The command about ~~slaughtering~~ beasts and birds, and the covering of the blood, from the neck that has been wrung, with dust (cf.Lev.l.15.), as His saying, " Pour out its blood and cover it with dust" (Lev.XVll.13.), also His saying, " and sacrifice your oxen and your sheep " (Ex. XX.24. ~~()~~). It is fitting to keep the ways of ~~slaughtering~~ according to what our ⁽¹³¹⁾ ancestors wrote, the favour of the Lord be upon them, who handed down from Moses, who thus spoke concerning the above mentioned command "which the Lord gave to you, as He commanded you." The rest of this commandment our fathers transmitted generation after generation.

1b Observances of the time of the festival of Passover; and you shall proclaim a holy convocation, according to His saying concerning it, " On the first day you shall have a holy convocation " (Lev.XXlll.7.), with the addition to that which is known, and the keeping of His commandments

f.46a. 1b From the teaching (Arabic 'selection' here and following. Heb. תורה may have this meaning in this and the following passages.) of the festival

of the pilgrimage of Mazzoth; a holy convocation,
as He said, " On the seventh day is a holy convocation "
(Lev. XXXI.8.) and the observance of it.

h The counting of the fiftieth (day), referring to
the fifty days which He commanded us to number, as
He said, " And you shall count from the morrow after
the sabbath, from the day that you brought the sheaf
of the wave offering; seven full sabbaths shall they
be, counting fifty days to the morrow after the
seventh sabbath " (Lev. XXIII.15f.).

5 From the teaching of the day of firstfruits, a
holy convocation; as He said, " On the day of the fi
firstfruits.....a holy convocation " (Numb. XXVIII.
26.) and "keep my statutes."

np The teaching of the first day of the seventh
month, a holy convocation; as He said, " In the
seventh month, on the first day of the month, you
shall observe a day of solemn rest, a memorial pro)-
claimed with a blast of trumpets, a holy convocation "
(Lev. XXIII.24.) and the keeping of what is
obligatory on it.

f.46b.

o The teaching of the Day of Atonement, a holy
convocation, and it is the tenth day of the seventh
month, and on it (are prescribed) the statutes for
afflicting oneself and the seeking of atonement; as He
said, " But on the tenth day of this seventh month
is the day of atonement; it shall be for you a time

of holy convocation, and you shall afflict yourselves
"(Lev. XXIII.26.) The keeping of His statutes and
 His commandments is according to what is obligatory.

] The teaching of the fifteenth of the seventh
 month, a holy convocation; as He said, " On the fift-
 eenth day of this seventh month.....a holy convocat-
 ion "(Lev. XXIII.35.) cf. Numb. XXIX.12). Know that
 it is a " pilgrimage to the Lord " (cf. Lev. XXIII.
 41.) a glorious festival.

X] The necessary works for Succoth, of four rules;
 as He said, " And you shall take on the first day the
 fruit of goodly trees, branches of palm trees, and
 boughs of leafy trees, and willows of the brook "
 (Lev. XXIII.40.) etc. The performance of these
 rules for Succoth are according to what has been
 handed down from the days of Moses, upon whom be
 peace, but with us this is not as (practised by)
 the congregation of the Jews; there is between us
 and them a great difference. (132)

] The necessity for dwelling in booths seven days
 and the duty of rejoicing in them, and the pilgrimage,
 according to His saying, " You shall dwell in booths
 seven days.....you shall keep it as a feast, seven #
 days....and you shall rejoice before the Lord your
 God seven days.."(Lev. XXIII. 41ff.). All this
 enumerates the commandments of Succoth, which is
 incumbent in its time. And the Lord knows (best).

f.47a.

∫ The teaching of the eighth day, an assembly and a holy convocation; according to His saying, " On the eighth day it shall be a solemn assembly for you" and His saying " On the eighth day you shall hold a holy convocation " (Lev. XXIII.36. & Numb. XXIX. 35.). Now it is the completion of the set feasts.

∫ The giving of thanks and praises to the Lord, be He praised, after food; according to His saying, "And you shall eat and be full, and you shall bless the Lord your God " (Deut. VIII. 10.). Thereby man knows the righteousness of His Lord, and that He is the bountiful giver (133). And thus giving of thanks to the Lord is incumbent.

∫ The things necessary for purifying the heart among the uncircumcised (i.e. in the sense of Arabic's ' men of vice ') and (purifying) the beliefs of the evil, according to His saying, " Circumcise therefore the foreskin of your heart " (Deut. X.16.) Thus is the fear of the Lord and love of Him, and the righteousness of His Law and His apostle.

f.47b.

∫ Thou shalt lift up the offering of the tithe, every man as he is able, and he shall give it to the sons of Levi; according to the saying of our father Jacob, upon whom be peace, who is the father of the Israelites, who said; " And of all that Thou givest me I will give the tenth to Thee " (Gen. XXVIII.22.) And let this be incumbent on his sons.

And the saying of Him who is to be praised, " You shall tithe all the yield of your seed " (Deut. XLV. 22. ⁽¹³⁴⁾), and His saying , " To the Levites I have given every tithe in Israel for an inheritance" (Numb. XVIII.21.) And this first tithe is obligatory for the sons of Levi, in addition to the tithe of the day of pilgrimage. It is an obligation among us to give to the Levite, to the sojourner, to the orphan and to the widow. And there is given among us the wave offering in the time of His pilgrimage. And the Lord knows (best).

} The gift is according to ability, but the division is according to what the Lord commands concerning it, who said, " You shall open...your hand to your brother, to the needy and to the poor in the land "; and His saying, " You shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him " (Deut. XV. 7 & 11).

¶ The statutes of the pilgrimage and the supplication of the Shekinah (i.e. synonym for God) and the worship upon Mount Gerizim, according to His saying, " Three times in the year you shall keep a feast unto me " (Ex. XXIII.14.); and His saying, " Three times a year all your males shall appear " (Deut. XVI.16), and His saying, " But you shall seek the place " (Deut. XII.5.). To this there are many testimonies which indicate the seeking of His place in every ⁽¹³⁵⁾

matter, (viz.) the burnt offering, and the sacrifices and the tithe and the (wave) offering and the freewill offering and every choice vow, in order that the supplication may be (made) in everything completely; for it is the House of the Lord, the direction to the Lord, the Gate of Heaven. It is incumbent upon every Samaritan to know this and the customs about it and the correct (procedure) of it, so it is with the many commandments which He made (binding) upon every faithful Samaritan.

6.] The saying of the Righteous One not to do evil, but to walk in righteousness; and not to do falsely, according to the saying of Him who is to be praised, " Justice and only justice you shall follow, that you may live " (Deut XVI.20.). So it is incumbent upon every Samaritan to walk the good and righteous way, to forsake the false that his way may be good (136).

f.48b. 7. The regulations regarding rejoicing before the Lord; in the days of the festivals and the pilgrimage, according to the saying of Him who is to be praised, " And you shall rejoice before the Lord your God " (Lev. XXIII.40.), and His saying, " So that you will be altogether joyful " (Deut. XVI.15.), and His saying, " And you shall rejoice in all the good " (Deut. XXVI.11.).

These sixty commands are obligatory on every Samaritan at all times and seasons, being

chosen from the two hundred and forty eight statutes and the three hundred and sixty five judgments. Our patriarchs chose them, the Lord have compassion on them. These then are the sixty commandments which it is incumbent upon every individual Israelite to know. He shall perform them in order that he may be one who does good and forsakes evil. The Lord give us the ability to keep His commandments and His Laws.

Question 154.

Are there statutes and judgments with respect to the washing of the extremities, or not ?

Answer.

Yes, there are statutes and judgments, ⁽¹³⁷⁾ as our elders the wise men of the religion of the Samaritans have said.

Question 155.

f. 49a. What are the statutes and the judgments ?

Answer.

Washing of the 'private parts' is one of the prescribed regulations, and accounted one of the judgments. The washing of the feet is one of the prescribed regulations, and it is also accounted one of the judgments. Likewise the washing of the hands. These are accounted judgments and prescribed regulations. Howbeit, the face and the nostrils and the mouth

and the ears are not accounted as judgments.

Question 156.

(*)

What is the testimony in the judgment concerning the washing of the 'private parts', as well as the hands and the feet? Are they (also) judgments?

Answer.

It is that washing the 'private parts' is necessary for the clearing away of the excrement. It is like unclean things in that they are the same commandments as for anything indecent (Deut. XXIII. 14). For it is necessary, after the washing of them, that it is declared: "You shall separate the children of Israel from their uncleanness that they die not" (Lev. XV. 31.). And this shall be a judgment. As for the hands and the feet, those who come by right to the priests (So Arabic. The Heb. is obscure. The next Heb. sentence confirms the Arabic.) shall wash their hands and feet, in which case they may approach them at the altar. And so shall it be a judgment incumbent (upon you) just as the judgment incumbent upon the priests, "They shall wash their hands and their feet.....when they come near to the altar" (Ex. XXX. 19ff.). So anyone who stands up to pray may approach the altar while he prays.

Question 157.

What is the ordinance for washing the extremities?

Answer.

(*) GSVB - "Judgment", in sense of "Regulation" pp. 93-97.

First, the washing of the 'private parts' is according to the afore-mentioned saying. Next, the washing of the hands and the statutes for washing the hands, ⁽¹³⁸⁾ (to wit) ' He shall anoint the left (hand) with the right, and similarly the right with the left. He shall dash the water three times upon them, and afterwards the mouth and the tongue and the gums with the finger; the right side with the left finger and the left side with the right finger. And then he shall touch the nostrils three times, and clean it; then the face . They wash three times with the hands'.
 Second, also from the additional statutes, if one ~~possesses~~ much grey hair it is incumbent that he washes it with water, as far as he is able. Likewise the ears, for they are on the side of half the face and catch the dust of the breeze (so) it is necessary to wash them, according to the statute relative to ^{for the side,} the side, and if, according to the Law, they are the gates of hearing, then it is incumbent to anoint them three times and afterwards to wash the feet.

f.50a.

question 158.

Is there, at the time of washing, anything specified and is it recited (proclaimed) on any of the parts of the extremities ?

Answer.

Yes, and it is what has been handed down by tradition from the fathers; words in Arabic and of this the ⁽¹³⁹⁾

first is what he who intends to wash is to say; he shall say over the water ' O our God, just as Thou hast created this water and appointed it for purification, set me among the possessors of Thy Laws and the upholders of Thy religion which Thou hast commanded clearly through our lord Moses, son of Amram, upon whom be peace, whom Thou didst choose and appoint as apostle between Thee and Thy people, the congregation of Israel'.

At the time of washing the ' private parts ', he shall say, ' O our God, cleanse our 'private parts' completely from what Thou hast forbidden us among the various forbidden things '.

As to the time of washing the hands, he shall say, ' O our God, make me one of the possessors of Thy covenant and the keepers of Thy scriptures, in respect of all its laws and its judgments'. And, ' Give me the hand that is perfect in the knowledge of its ways'.

f.50b. At the time of the washing of the face he shall say, ' O our God, cause fear of Thee to dwell in my heart and set faith in Thee and love of Thee upon my nostrils, just as Thou hast said in Thy holy scriptures according to the saying of Thine apostle; " In order that His fear may be before you, that you sin not " (Ex. XX.20.). And likewise Thy saying, " And all the peoples of the earth shall see that

you are called by the name of the Lord;and they shall be afraid of you " ' . (Deut. XXVIII.10.) .

' My Lord guard us from what the eyes see and blot out from us the evils of evil thought' .

At the time of the washing of the ears,he shall say,

' My Lord,guard us from those who declare evil things and rumours ',which He spoke of in the saying, " You shall not utter a false report " (Ex. XXIII.1.) .

' My Lord,make us to be among those who obey Thy commandments,that we may do what is acceptable to Thee' .

At the time of the washing of the feet,(he shall say)

' My Lord, set it (the foot) going on the way of Thy favour and remove(it from) going according to the way of Thine anger and Thy wrath,amen' .

Question 159.

With reference to sitting (at the time of) washing, is there a direction to which one turns his face ?

Answer.

According to the manner of the sitting during it (the washing),the one who washes sits during it,turning his face only towards Mount Gerizim Bethel. But a man must not sit in a filthy place during washing, f.51.a. only a clean place. And thus it is essential that he touch not anything among unclean vessels or detestable(things) .

Question 160.

Is there anything which adulterates the washing ?

Answer.

The things which adulterate (nullify) washing are, when an unpleasant odour leaves it, or there is contact with the flesh of his wife, or a woman who is a member of his family, or he touches one of the vessels of the gentiles, which is of necessity unclean to the Samaritans, or touching or wearing a sandal made from a gentile sacrifice, or any vessel about which the Samaritans have no judgment as to uncleanness, if anyone touches it who is unclean because of sexual intercourse, or dealings at night with fire ^(139^a) and booty and the like - all this nullifies the washing. If a man sleeps or speaks with an evil word, all of it nullifies. So have we received by tradition and until this day we do.

Question 161.

What is meant by the washing ?

Answer.

f.51b. Surely the meaning of it is to cleanse the extremities which have been uncovered. And the washing of the ' private parts ' is to cleanse away that which is left from excrement.

Surely the reason for washing the hands is (to cleanse) from contact and action and any evil or abomination connected with them, for these are involved in the action. Spreading out of the hands is involved in the meaning, for it is essential

to spread them out and to uplift them in prayer and worship, at the time of reading and prayer.

The washing of the mouth is in order that it may be cleansed from lying words, and slander and unjust oaths; and what is left after eating and the like.

The second thing is so that the mouth should be pure, for by the mouth the words of the Lord are recited and His Name, be He praised, and praises and prayers to Him. The meaning, then, is that it is necessary for the mouth to be pure.

The washing of the nostril is to cleanse it from the residue of what comes out from it, that it may be pure; for man smells by it the pleasing odour at the time of prayer; and this is one of the signs of acceptability. (140)

f.52a. Likewise the washing of the face is a judgment for purifying it from the dust which comes upon it, and for the sake of purifying the eyes from seeing

forbidden things accidentally. For thus the man stands face to face before the Lord in his prayers, lifting up his face unto Him. It is incumbent, therefore, that he be completely pure, in order that the saying of Him who is to be praised be fulfilled for him, "The Lord make His face to shine upon you, and be gracious to you; the Lord lift up His countenance upon you, and give you peace" (Numb. VI. 25f.). And you shall see the sign of acceptance from His

direction.(141). And the matter of anointing the ears with water is to remove from them the dust which is blown on them, and the residue of what comes out of them and it is necessary that they be cleansed of all this. Also it is that they are the gates of hearing and it is necessary for them to be cleansed from hearing vanity, for they turn to hearing the words of the Lord and His praises and the commemoration of the hearing of His Name which was recited in the time of prayer. His, be He praised, is the hearing and the accepting.

The washing of the feet is in order that they may be cleansed from the evil things that come upon them when they walk in the ways. The commandment to wash them was to Aaron and his sons, according to the saying of Him who is to be praised, " They shall wash their hands and feet when they approach unto the altar " (cf. Ex. XXX.19ff. & XL.30.). Thus it is that, when a man draws near to the altar for his prayers it is obligatory that he be completely clean.

Question 162.

As to the prayers, is there a commandment which is obligatory or not ?

Answer.

Yes, because in relation to the prayers there is a great commandment which is obligatory upon every

man of the descendants of Israel in the evening and in the morning of every day; and it is, during the time of Divine Disfavour, instead of the perpetual offering; and he who neglects to recite any one commandment of the prayers at its proper time is guilty of blasphemy against the Lord, if he had done so without clear reason preventing him. The Lord will require it of him in the Day of Judgment, and He will encounter him with vengeance stored up in His treasures. He who forsakes the commandments of the prayers has no religion, neither faith, nor witness to Him.

Question 163.

f.53a. Is it then the case that the prayers are obligatory upon sons and women just as they are upon the men ?

Answer.

Assuredly, because the prayers are obligatory on sons from the age of ten years ⁽¹⁴²⁾ and this is obligatory, a judgment of Law according to the saying of the Lord, be He praised, " Their children, who have not known it, may hear and learn to fear the Lord" etc (Deut. XXXI. 13.). The reason for it is that it is an obligation that one instruct the young as to the righteousness of the Lord and His power and the worship of Him, from the time he is able to hear and to talk; and their standing in the prayers (should be taught) from the time they are able to deal with the details, that

they may grow up in the wisdom of the Lord, who is to be praised, and in His love and His fear. Thus the prayers you shall command among the wicked and tell among the good, and you shall make known the fear of the Lord and the signs of obedience, according to what is known of what is thus specified of praises and prayers and blessing and thanksgiving. Likewise it is incumbent upon women, for they also are under the commandment⁽¹⁴³⁾. The woman who does not fulfil the commandment for the prayers has no good in her.

f.53b.

Question 164.

What is the obligation on a man at the time of the standing in the prayers, and what compulsory things are upon him ?

Answer.

It is obligatory to render the prayers in sincerity of intention and purity of heart and purpose in a clean place. If there is nothing unclean before one, which would annul the prayers, and if he turns his face towards Mount Gerizim Bethel, keeping right faith, then he will know that he is standing before the great and mighty Lord, who knows every mind. It is obligatory on him to worship and supplicate Him for pardon for sin and seeking of His goodness and loving kindness. Let Him be praised for Himself (so Arabic. The Heb. לְפָנָיו is unusual and obscure).

Question 165.

What among the statutes is incumbent upon a man at the time of prayer ?

Answer.

f.54a.

It is incumbent upon him who stands at prayer to stand up during his prayers in an attitude of supplication, and sincerity of soul and a broken heart. And his first act of prayer should be to bow and worship, with his feet touching each other and his hands open to make supplication. If he sets them under his breastplate upon his shoulders, as he worships before his Lord, he shall fear His vengeance, seeking His compassion and His favour. And the fundamentals of prayer are the prostration and standing and ascribing praise and supplication (so Arab. Heb. less specific with מַתְפִּילוֹת).

Question 166.

What is it which He forbids and hates at the time of prayer, and shall cut off ?

Answer.

That which He hates in prayer is shamelessness (144) and haughtiness and clamour and the looking at and hearing of the things of the world. That which He cuts off from prayer is much speaking and clamour and sleepiness and clapping of hands and whatever nullifies the washing - all this and the like.

Question 167.

What is it which is obligatory with respect to the

reading during prayer, and what are the basic things ?

Answer.

The essential thing in the recitation of the prayers is, first the confession of faith by the congregation ⁽¹⁴⁵⁾ testifying ($\eta \tau \nu \theta \eta$ for $\eta \tau \eta \theta \eta$; a not infrequent confusion of gutturals in late Mss.) to the oneness and power of the Divinity. Thus is He to be praised; no prostration except to Him, worship of no god but Him in His greatness, and no petition except from us. And the testifying to the prophethood of Moses, son f.54b. of Amram His servant, and the Law, the holiest of books, and Mount Gerizim Bethel, the place of worship of Him the Mount of rest and inheritance and the Presence, the chosen place for worshipping Him; the place of the offerings and the vows and the firstlings; and belief in the Day of Vengeance and Recompense

Question 168.

And what is it which one reads afterwards ?

Answer.

Proclaiming and saying, " There is no God but one (C. pp. 4 & 10.). The Lord our God, the Lord is one" (Deut. VI.4.). " Our God is to be praised", three times and afterwards " For in the Name " ⁽¹⁴⁶⁾, and during it prostration shall be made from the standing position. Afterwards, " The sections of the creation " (i.e. Gen.1.-11.7. read at the beginning of every service) whether in extenso, or in Qaṭaf form ⁽¹⁴⁷⁾, and after the sections of the creation, there is said,

"God is to be praised; there is no God but one. The Lord our God the Lord is one" (C.p.157.).

question 169.

What is the purpose in reading the sections of the creation in the prayers ?

Answer.

f.55a. In order that man may remember the power of the Lord and that He it is who is to be praised, who is the creator of the world; for He ordered it in His holy wisdom and brought them into existence from nothingness, with the word " Let it be " and " it was " (cf. Gen.1.3.etc.) Thus the sections of the creation have in them mysteries and many secrets which indicate and teach that the Lord, be He praised, existed before everything, for all His works are (the result of) wisdom. As to this, it is a duty on men in their convocations, to think diligently and wisely in every word that his faith may be perfect in the greatness and power of the Lord, and as to how the creation of this world came to pass by the ordering of His creation by word and essence. The creator be praised and His power exalted.

question 170.

What is said afterwards ?

Answer.

Expression of praises, and it is ; " Blessed be our God, etc". and the proclamation is obligatory both before ~~the~~ sections of the creation and after

they are completed; and it links together praise and thanksgiving and the ascriptions of praise and the songs; and the magnifying of the Lord, be He praised, is found in the ancient words, " The praises ", and the " Angels " (i.e. ' Song of the Angels ' in the liturgy; C. vol.1.p.9.) which the elders of Israel handed down in the days of the Divine Favour. They are preserved with them for all generations.

f.55b.

Question 171.

Now why is the reading of " Blessed be our God " both before the sections of the creation and after they are completed ?

Answer.

It is said that the angels proclaimed it before the existence of ⁽¹⁵⁰⁾ creation, before the creation of man and the world, for the creation of the angels took place aforetime, before all created things. Regarding the reading after the sections of the creation, it is said also that our lord Adam read it at his creation ⁽¹⁵¹⁾ when God, who is to be praised, created him; and he saw the abundance of this world and the established ordinance which is found therein, that one should bend towards the ground and worship the Lord, the creator, be He praised. So he recited " Blessed be our God " while he made a prostration to the Lord. This was a sign of his goodness. Thus our ancestors handed down, the Lord show favour upon them, and He is the

one who knows about this.

Question 172.

And what is said after " Blessed be our God " ?

f.56a.

Answer.

The order after " Blessed be our God" is lengthy, and every man arranges it according to his knowledge. If he is ignorant of that which is preserved (by tradition) he kneels to the ground and worships, and proclaims the opening (piece) which is, " For in the Name ". And he stands upon his feet during the reading of the Qataf - mention of its arrangement follows: but if he is a knowledgable man, there is said after it a verse by Durran (152) from the twelve verses which are portioned out according to the days of creation for evening and for morning. They were composed by our lord Amram Dara upon him be the favour of his Lord. If the prayers were (for) an assembly then the priest has perfect knowledge about it. But for this there is another order mentioned in its proper place.

question 173.

What are the complete shorter prayers which are obligatory on children and women ?

Answer.

After the sections of the creation, " Blessed be our God " all of it, and " For in the Name ", one makes prostration then stands up and reads after it,

" For our good " (C.p.270.) which is a piece from a Yithrabbe (153) which has been handed down by Moses (154) son of Amram, the peace of the Lord be upon him.

f.56b. The (full piece) is, " For our good, we seek Thy loving kindness, Thy goodness and Thy mercy and Thy gracious dealings, that Thou make us able to keep Thine injunctions, Thy statutes, Thy commandments and Thy judgments always ". And after it, all of " Speak to Aaron " (155) and " You are to keep in remembrance ", (i.e.) to commemorate what was added to it by way of commemoration. And afterwards an ascription of praise, " O our Lord the ancient one, the merciful one is to be praised who does not cease, God be praised there is no God but one ". Then he kneels to the ground and prostrates himself, and there is said " Hear O Israel " (156), all of it; and after it, " And He commanded us " (157) all of it, and " Moses commanded us (158) a Law as the possession of the assembly of Jacob " (Deut. XXXIII. 4.) " God who gave it is to be blessed, blessed is our God for ever, blessed be His name for ever " (C. pp. 115 & 468.), followed by the three prostrations and the second is, " And pardon our (159) iniquity and our sins, and take us for Thine inheritance " (Ex. XXXIV. 9.). And the third is, " The Lord said, I have pardoned according to your words; but truly, as I live, and as all the earth shall be filled with the glory of the Lord " (Numb. XIV. 20).

At all these prostrations there is said, " The Lord
our God the Lord is one."

f.57a.

Question 174.

What is said after the above mentioned prostrations ?

Answer.

One stands up on his feet during the ascription of
praise,⁽¹⁶¹⁾ and it is this: " God be praised, there is no
God but one, there is no God but one"- twice - "the
God of the heavens and the earth, the sea and all that
is in them; greatness belongs to Thee who dost con-
tinue for ever; Y H W H the Lord, God merciful and
gracious, slow to anger and abounding in stedfast
love and faithfulness " (Ex. XXIV. 6.). Next there
is said a Dekhor,⁽¹⁶²⁾ and it is this (162) ; " I am who I
am, the Lord, God merciful and gracious, slow to anger
and abounding in stedfast love and truth (but Arabic
has ' and who art beautiful ') Thou art; Thou hast
proclaimed according to Thy greatness, The Lord,
God merciful and gracious, Thou dost kill and Thou
dost make alive, Thou art alone, Thou dost wound and
Thou dost heal, and there is none to deliver from Thy
hands, O Lord God ", followed by the saying of " And
our God established this night, which is the night, ...
thus.....⁽¹⁶³⁾ from the creation of the world. The
Lord make it blessed and a means of blessing upon
us and upon all our assemblies, and our evenings are
good gifts from God ".

f.57b.Question 175.

What are the names of the six days of creation in the Hebrew language ?

Answer.

The first, the second, the third, the fourth, the fifth, the sixth and the seventh which is the day of rest. And in the evening, "this is the night ", and in the morning, " this is the morning ", so in the evening let him name it (fem.), and in the morning let him name it (masc.) (164)

Question 176.

What is the completion of the prayers ?

Answer.

Every man (concludes) according to his ability (165). If he is lacking in understanding, he brings it to an end with, "proclaiming and saying " etc; but if he is one who understands, he concludes with a piece from the compilation of our lord the Rabban Pinhas⁽¹⁶⁶⁾, the favour of the Lord be upon him; and a piece from the compilation of the Priest Marqah, the piece to be proclaimed being the " Tashlimah " and it is found in its proper place (167). Good is the saying which completes the prayers. Everyone who neglects to read it has no good in him, he shall forfeit much loving kindness.

question 177.f.58a.

Does anything remain obligatory to be performed

after the prayers ?

Answer.

Assuredly, after the completion of the portion by the Priest Marqah and its prostrations, three prostrations are made, of thanksgiving and gratitude to Him who gives gifts. And in each one there is said, " O giver of gifts, thanks be to Thee for Thy greatness " (cf. C. p.212.). And this should be the conclusion of the prayers. And it has been discovered in the tradition that this was handed down from our lord Moses, as a statute received from him, upon whom be peace.

question 178.

What is the time at which the prayers are obligatory, and how often are the prayers each day ?

Answer.

The ordinance of the prayers (is) it is a commandment upon every Samaritan Israelite twice every day; ⁽¹⁶⁸⁾ and the times are, in the evening and in the morning. The time when the commandment for the prayers in the morning is obligatory is specified: " From the time of the coming of the dawn until the rising of the sun ". And the prayers of the evening, " From the setting of the sun until the twilight ⁽¹⁶⁹⁾ ". This is the commandment relating to these times, in ^{f58b.} addition to what is added to this of prayers and declarations of praise, from one Hebrew to another, every man according to his attainment. This is

irrespective of the order of the days of sabbaths or festivals or pilgrimages. (170)

Question 179.

Why are they offered at those times of the day and the night?

Answer.

Because they are the best times for prayer, and one finds them best because they are the times of the morning offering and the evening offering, and the regulation concerning them " One lamb you shall offer in the morning, and the other lamb you shall offer in the evening " (Ex. XXIX.39.), and similar statutes handed down from the meritorious ones. They were the ones who worshipped the Lord at these times, as His saying: " And Abraham went early in the morning to the place where he had stood before the Lord " (Gen. XII.27.). Similar to this in connection with the prayers of the evening is His saying, " And Isaac went out to meditate in the field in the evening " (Gen. XXIX.63.). Also it was handed down from our Lord Moses, the peace of the Lord be upon him, that it was best to worship the Lord at these times. (This) also is what was handed down from our great ones, such as our lord Amram Dara who (171) said, in the time (_so Arabic. The Heb. אֶרְבָּאֵי אֶרְבָּאֵי seems to be a corrupt form) of prayer, in the portion of the morning, " In the evening and in the

f.59a.

morning the angels of the Lord abide in every place". Thus it was with our patriarchs, the great ones and the priests and the elders, the favour of the Lord be upon them.

Question 180.

Is there a distinction between the time of the morning and the time of the evening ?

Answer.

Surely. Behold we have received a tradition from our patriarchs as to the arrangement of the prayers and we find that ^{the} arrangement of the prayers of the morning have in them a Musaf (172) over the prayers of the evening, beside a Musaf of the reading and the prayers and the declaration of praise and the songs at the time of the morning (prayers). How good is the saying of our lord Amram Dara, upon him the favour of his Lord, "Good it is for him who stands in it and comes before Thee, O Merciful One, seeking (Heb. $\text{יְשַׁבֵּחַ לַיהוָה}$ for $\text{יְשַׁבְּחֵנוּ לַיהוָה}$) and praying and praising ", up to his saying "Good it is for every-one who witnesses to Him and praises the creator ". Then he (Amram) says a declaration of praise, " Praised be the creatures whom He hath created ", and he said concerning him who does not rise up from sleep at the time of the appearing of the dawn, " Woe unto him who sleeps on at the time (so Arabic. Heb. $\text{הַשֵּׁנִים בְּעֵת הַקֹּדֶם}$ is a corruption) of prayer at morningtide " (C. Vol. i. p 43).

There are, also, many sayings about this matter. The Lord have mercy upon him ! There are mysteries in the Law, and it is the saying of the angel to our lord Jacob, upon whom be peace, " Let me go, for the day is breaking " (Gen. XXXII. 26.), and also the saying OF HIM WHO is to be praised; " And in the morning watch " (Ex. XLV. 24.). Of this there are many examples of the benefits of standing (in the prayers) of the morning.

Question 181.

Is there in the Law any testimony other than this, which makes known the benefits of the morning watch, for it is God's portion of the day; and in it the Gracious One apportioned gifts and mercies ?

Answer.

Yes, there are indications of this in the Law which make known clearly that we are to commemorate the three times during which came deliverance and gifts and the coming down of the manna.

The first was the going out of the children of Israel from Egypt, from the bondage of Pharaoh and the coming of deliverance for them. The beginning of Divine Favour was in the morning of the auspicious day, which is the festival of Passover, according to

f. 60a. His saying " On the day after the passover the people of Israel went out triumphantly " (Numb. XXXIII. 3.).

This was at the coming of deliverance, and it

reveals the coming down of gifts and the apportioning of them at the time of the morning; it is from the coming down of the manna in the morning, according to His saying, " Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted " (Ex. XVI. 21.). Its coming down was in the morning, according to His saying, " And in the morning dew lay about the camp. And when the dew had gone up " etc. (Ex. XVI. 13.). All this teaches that the dew came down at night, and it was at morning time that the manna came down upon it. It was the time of the coming of the dawn when the children of Israel went out to gather it; it was also the time when they finished gathering. At the time from the morning to the rising of the sun every man there was gathering and weighing what he had gathered. All of them were found gathering the manna according to the (needs) of the men of his household, to ~~every~~ everyman an omer - and it is the Egyptian weight - no more and no less. The secret in this is, " He that gathered much had nothing over, and he that gathered little had no lack; each gathered according to what he could eat " (Ex. XVI. 18.) and the command about that was that every man should take of it as much as he could eat (i. e.) an omer, and according to the command the gatherer found (the amount) he had gathered (exactly).

God be praised ! there is no God but one.

Question 182.

What is the third testimony which indicates that the best time is the morning ?

Answer.

It was the morning of the day when they took their stand on Mount Sinai. What great signs were seen on it when the glory of the Lord came down on Mount Sinai and it was the time of the descent of the angels into the holy places. About this He said in the Law, " On the morning of the third day " (Ex. XLIX.16.) ⁽¹⁷³⁾. Similarly there is found a great secret which indicates the preparation in the morning, to stand before the Lord and it is His saying, " Be ready in the morning ", and His saying " And he rose early in the morning " (Ex. XXXIV. 2 & 4.). The interpretation of this number becomes lengthy at this point.

Question 183.

We have had the matter before in the section about ⁽¹⁷³⁾ the manna, and indeed in it there are signs and indications, but how many are there ?

f.61a.

Answer.

The signs of the manna are ten according to what our elders remember, the Lord be merciful to them, They are ;

The first: the coming down from heaven like rain, according to His saying, " Behold, I

will rain bread from heaven for you "
 (Ex. XVI.4.),and its descent like rain
 that it may cover all the areas in which
 the children of Israel dwell.

The second: its coming down in the morning only,not
 during the whole day,so that the dew disap-
 peared (i.e. dispersed),according to His
 saying " When the dew fell upon the camp
 in the night,the manna fell with it "
 (Numb. XI.9.).

The third: the equal treatment of the people by
 sharing it,he who gathered much with him
 who gathered little,according to His say-
 ing " Every man of you,as much as he can
 eat;you shall take an omer apiece,according
 to the number of your persons " (Ex.XVI.16.).

The fourth:the gatherer of much and the gatherer of
 little," But when they measured it with an
 omer,he that gathered much had nothing
 over,and he that gathered little had no
 lack " (Ex. XVI.18.).

The fifth: if there was left (anything)of what
 was taken in the tents and the dwellings,
 it did not melt in the heat of the day,
 according to His saying " Morning by morning
 they gathered it,each as much as he could
 eat;but when the sun grew hot,it melted"

(Ex.XV1.21.). This indicates that if a man should pick manna and leave it till the morning, it would lose its goodness; so is mercy like manna; if one neglects to gather manna in its proper time, he will not find food for himself in this day.

f.61b.

The sixth: its good qualities to (supply) their needs and desires by what they should seek for eating, according to His saying " Bake what you will bake and boil what you will boil " (Ex. XV1. 23.).

The seventh: its standing over for two days on the sixth day and the Sabbath, and nothing happening to it, nor did it become foul all the two days, according to His saying " So they laid it by till the morning, as Moses bade them; and it did not become foul, and there were no worms in it " (Ex.XV1.24.). And His saying regarding the days of creation apart from the Sabbath portion, " Some left part of it till morning, and it bred worms and became foul " (Ex. XV1.20.). And this refers to the sanctity of the Sabbath, and safety from sickness arising from eating on the Sabbath without fire. In this there are many secrets.

The eighth: the coming down during six days of creation

f.62a.

but it did not come down on the Sabbath, according to His saying " Six days you shall gather it;but on the seventh day, which is a sabbath,there will be none " (Ex. XVI.26.). And His saying " On the seventh day some of the people went out to gather,and they found none " (Ex. XVI. 27.). Thou shalt exalt the prophethood of our lord Moses,the righteous one,for all that he brought ,and how great were the signs revealed through him,the peace of the Lord be upon him.

The ninth: they were beating it in mortars,and boiling it in pots,and making cakes of it, (cf. Numb. XI.8.). Despite this it was moist and if any of it was left apart from the Sabbath (portion),it wasted away and melted in the heat of the sun. Praise be to God.

The tenth: its being better than all sustenance for life,because it was beneficial either roasted with fire,or raw,or boiled,and its taste was according to the desire of the appetite and as the taste of honey, according to His saying " And the taste of it was like wafers made with honey " (Ex.XVI.31.), and His saying " And the

taste of it was like the taste of cakes baked with oil " (Numb. XI.8.). What has been handed down from our fathers is that every man of the children of Israel, when he ate of it, the taste of the manna in his mouth corresponded to the desire of his appetite. Praise be to Him who works marvels.

f.62b.

Question 184.

What are the true facts about the righteous prophet ?

Answer.

There are, in number, four factors, and they are:
 the true nature of the genealogy, (175)
 the oneness of the Lord,
 speaking about wonders before they occur,
 and the success of a matter according to what he says about it; and what is additional to that, namely his glory and greatness and meekness, and the faith of all in his prophetic status.

question 185.

What is the true state of the apostle ?

Answer.

That the apostle is the one who comes from the Lord. To it belong six factors :
The first; the necessity that he should be of the highest status.

The second; his truly speaking like an angel.

The third; his proclamation of belief in the Lord.

The fourth; the truth of what was commissioned in him.

The fifth; the veracity of his speech.

The sixth; the restraining of the evil impulses
and the faith of men in him.

f.63a.

Question 186.

What is it which He shows us concerning the righteousness of the prophetic status of our lord Moses, the peace of the Lord be upon him, and makes known concerning the true nature of his prophethood and the efficacy of his apostleship ?

Answer.

The first: his being a herald of what is to happen before it happens, corresponding to what the Law says about it, and about the time which the Lord ordained for it.

The second: the existence of the form which is found in him when he acts; now it is the form of prophethood at the time when it is active and you see that it is good, as is also the zeal which was found in him in his infancy, when he spoke about goodness and gave command against wickedness.

The third: the goodness of his form handed down from faithful pure men. (176)

The fourth: his coming from Midian with many signs and wonders such as have never been wrought before. But he (Moses) did them in the presence of the neighbouring foreign peoples.

The fifth: the goodness of the Divine Favour which was with him for forty years, and neither strain nor stress befell him, but he was preserved all the days of his life.

f.63b.

The sixth: the eighty wonders wrought through him, the commemoration of which shall come (177).

The seventh: his prophesying of the events of the world before they happen, and they are wrought according to his words without addition or diminution.

The eighth: that the Lord created him in His own image, of which it is spoken " With thee ⁽¹⁷⁸⁾ I will do marvels, such as have not been wrought in all the earth or in any nation " (cf. Ex. XXXIV.10.). And surely this was so. The peace of the Lord be upon him. His form was superior to the usual form of created being; it was (visible) in his face and his eyes (Heb. singular) and his mouth and his hand and his heart; and in his thought and the constancy of his feet. His excellence was in his

perfectness, and there came not upon him any diminution (of strength) as the Law witnesses concerning him; " Moses was a hundred and twenty years old when he died; his eye was not dim nor his natural force abated " (Deut. XXXIV.7.).

The ninth: the Law which he brought, together with the two tablets, the like of which has never been brought by any other prophet, the peace of the Lord be upon him.

f.64a.

The tenth: the reliability of the tradition concerning the true nature and greatness of his prophethood in all the earth and among every generation; and the fact that he is from a pure, holy chain and all the peoples have handed it on and borne witness to this (tradition), the peace of the Lord be upon him.

The eleventh: the abundant righteousness of the Law by which he exercised his prophetic office by means of statements, and judgments, and laws, and publications; and wisdom which it is not within the ability of man to add to or subtract from. ⁽¹⁷⁹⁾ Nevertheless, its greatness and the abundant signs of it are completed in the knowledge that it is from the Lord who is to be praised, and that he

who brought it to us is a righteous apostle and a true prophet. The Lord spoke with him face to face (180) and thereby distinguished him above all prophets and apostles for they all were spoken to by the Lord, be He praised, through an angel, and in a dream. But the apostle, our lord Moses, upon him be peace, was spoken to face to face by the Lord, be He praised, according to His saying " If there be a prophet among you, I the Lord make myself known to him in a vision, I speak with him in a dream. Not so with my servant Moses; he is entrusted with all my house. With him I speak mouth to mouth " (Numb. XII.6.). Thus He made known to us that this was the great apostle, distinguished by the Lord above every prophet, and that he is the lord of the prophets and the messengers. The truth was demonstrated to him by the fact of the Lord revealing it to him by His holiness in the holy Law; and the tradition is verified by all peoples and indicated by the ~~crux~~ of his prophetic work and his greatness, as the matter is in the Law. And it is the saying of the Lord to him, "And may also believe you for

f.64b.

ever" (Ex.XIX.9.).The peace of the Lord be upon him.

Question 187.

The holy Law of the Lord;can any defect come on it as to its meaning,by translation into Arabic (Arabic. omits this.) or not ?

Answer.

Far be it that the Law of the Lord should suffer any defection,nor must any defection ever obtain. On the contrary,it is constant,and every word of it is true, and the truth shall not be annulled,and everything that is commanded the people in it is beneficial and true.⁽¹⁸¹⁾

f.65a. That which is righteous cannot be turned into that which is wicked,and good cannot become evil;and the word of the Lord cannot be changed; how good is the saying of our patriarchs,the elders,the favour of the Lord be upon them,to wit, " There is no God like the Giver ". And thus," There is no great scripture like it ". And many sayings to this effect they have made, the Lord show them compassion.

One realises the truth of what we have said from the statements in the Law itself in many sayings.

Witnessing to the truth of it is His saying concerning its statutes,"An everlasting statute "(Lev,XVI.34.), and," An everlasting covenant " (Lev.XXIV. 8;& 4 times in Pent.),and, " All the days " (Deut.IV.10.),and "Throughout your generations " (Lev. X.9.etc.),and

"For all future generations " (Gen.1X.12.),and " As long as the heavens are above the earth " (Deut.XI.21). All these great signs verify the existence of the Law for all time. And it extends through the generations, in every generation|through all the days (Arabic. has ' extent ') of heaven. Thus the matter is,in all its statutes there must be no addition and no diminution, according to the saying of Him who is to be praised,

f.65b. " All the words which I command you this day,you shall be careful to do " (Deut.VIII.1.); " You shall not add to it nor take away from it " (Deut.IV.2.). And there is also His saying " You shall not add to the word" until His saying " Nor take from it " (Deut. IV.2.). So there shall not be found in it either addition or diminution,defect or distortion. The curse of the Lord be upon him who speaks thus about the words of the Lord. And how should it be so concerning Him,for He be He praised,does not lie nor change His mind;He does not depart from righteousness,nor say a thing and then withdraw it; but He performs it and *does not relent* . His words have no defect. This is our belief and the belief of Israel which is(based) upon the truth.

Question 188.

Acquaintance with the direction one must face at the time of prayer is obligatory, is it not ? And what is the direction, and what is the way and what is the

requirement concerning the direction ?

Answer.

f.66a.

Knowing where to turn is an obligation, from the commandments which are continual and necessary at all times and seasons and in all places. It is the statute of the patriarchs and the faithful ones, and belief in it must not end, nor the religious custom through ignorance of it. And how not, for it is the direction to which it is obligatory to turn in prayer and in all worship, just as it says in the holy Law and declares as the saying of Him who is to be praised, " But you shall seek the place " (Deut.XII.5.). For in every region man was seeking its direction in all his acts of worship, and his free will offerings and oblations; and this is the direction where one must turn, it is ' the chosen place ', ' before the Lord ', and ' the House of God ', and ' the gate of heaven ', and ' the place of the Divine dwelling '. And it is called ' God will provide ', and ' Mount Gerizim, ' the ' choicest of the dry land ', the ' place of His abode ' and it is one place, well known and understood, and its direction from the creation of the world has been determined, from the day when He uncovered the dry land. From the Lord, be He praised, through our patriarchs, the pure holy chain is passed on through the meritorious ones, the possessors of the innocence of our lord Moses, who was the lord of apostles and pure prophets, (then) from those possessed

f.66b.

of the benefits, the owners of the places, from our masters we in turn have received the tradition concerning the knowledge of this place; that it is the Mount of the Lord, the Choicest Place, the Refuge of those in trouble. It is the place to which the worshipping people of Israel must turn, and it is the resting place of the angels. And to this there are many testimonies in the Law that bear witness that it is (the place) to be sought, and every place except it is vain. And the Lord it is who knows all things.

Question 189.

What is the purpose of this observance which we keep, and what benefit is it to us ?

Answer.

f.67a.

Surely there are great benefits to us in our keeping this, and it is our observance of the Law of Moses, upon whom be peace, from which we gain knowledge of the truth of our excellent religion; and if we observed not this Law, nor knew it, we should be in the depths of ignorance and in much distress, for we would not know the good from the evil. Nor (would we know) how the world was created out of nothing into what exists or anything about existent things, nor any prophet. All this, instead, would be hidden from us. But we know from this Law every genuine means declaring pardon from iniquity in the world and the hereafter in the Day of Judgment, the Day of Vengeance and Recompense, the day

on which the scales will be poised, the day of inquisition, the day of retribution.

Question 190.

What is this day, and what is it which He will effect on it ; what its judgment, and what evidences of it are there ?

Answer.

This day is the Day of Resurrection which is the end; its name in the Law is the Day of Vengeance and Recompense; the saying concerning it - " Is not this laid up in store with me, sealed up in my treasuries for the day of vengeance and recompense ? " (Deut. ⁽¹⁸³⁾ XXXI.34f. Sam.resc.) This teaches that the deeds of creatures are (all) gathered and stored in His treasures and sealed against that day, for thereon He (Heb. the Name, Arab. the Truth.) shall recompense every man according to his deeds. The good (He rewards) with good; and the wicked with evil, in righteousness and faithfulness, for He who is to be praised, has proclaimed His name in the Law, " A God of faithfulness and without iniquity " (Deut. XXXI.4.). No iniquity will He do in judgment, nor will He forget any deed of any of His creatures, for all is stored in His wisdom, and His knowledge encompasses the whole; and He, hallowed be His name, keeps faithful guard over it. He, be He praised, has willed a day for the end of all the ages, (when all) shall die, except Himself - He it is who

is the creator, the separate one, the one who is honoured - and in this day shall be seen visions and signs and exceeding great wonders, and afterwards - after the death of this world, the true Name will be praised in His glory, and naught be He shall be found (to exist). Then will He call with a great voice which issues neither from mouth nor tongue, saying " See now that I, even I, am He "(Deut. XXXII.39) according to this, then, nothing but He remains as He proclaimed to His creation at the time when He created them out of nothing ; His saying was, " Let it be so " (Gen. I.3.etc.) and it was obedient to His words. And so (on) the Day of Vengeance, when He says " See now ", everything appointed will revert to what it was when it was created the first time out of nothing. It shall come back a second time from nothing, after being f.68a. dust. In one moment, it shall return to the former condition in the world, and all the dead shall arise from the dust alive; and they shall see the glory of the Lord in His glory and hear His great voice. They shall recognise the truth that He alone remains and that they, all of them, had died and been created again for the inquisition, and He has no second there; His is the command in the matter of judgment , in reckoning all the deeds of His creatures at one time. There they shall confess their iniquities according to what they have done, until they recognise the truth

of His righteousness and that in His judgment He works no iniquity, and His power shall recompense every man according to what he deserves, whether to condemn or acquit.

Question 191.

Is it necessary to have a little knowledge of the mention of the different kinds of requital which shall befall the penitent, and the complete consequences which will be on the sinners, and some little mention of their different types ?

f.68b.

Answer.

The choicest reward and honour which will befall the penitent is their entering the Garden of Eden the ⁽¹⁸⁴⁾ sanctified place, where rest the meritorious ones, the goodly ones who walked in the way of the Lord; and they who dwell there shall not be afflicted by the detestation of the living nor shall they die. In tranquility (they shall be), and in pleasure without weariness, joy without grief. And in it (the Garden) shall be neither winter cold nor summer heat and all the time a great light unfading; no famine, no sickness and no poverty and no sleeping: but strength continually, and delight which does not depart, in praises and hymns and prayers and lauding; after the manner of the angels shall they be clothed in light, delighting in the fruit of the Garden by the favour of the Merciful One ; and His concern shall cover them continually, and the

breath of holiness shall caress them, and they shall drink a delightful drink. No copulation shall there be in it, and no uncleanness; no vermin, nor old age or plague: the peace of the Lord shall be upon all those who dwell there. And this is a little, just a little of the reward reserved for the good deeds, for the repentant who fear the Lord, who keep His injunctions, His commandments and His statutes and His laws.

f.69a.

But as for the vengeance which will overtake the sinners, the blasphemers, no one can recount it, so great is it; they shall enter the burning fire which is ⁽¹⁸⁵⁾ continually burning and is never quenched. It shall devour their flesh without destroying their bones. Their ⁽¹⁸⁶⁾ food and drink shall be " burning heat and poisonous pestilence " (cf. Deut. XXXI.24.) (187), and the fire shall burn them and the teeth of beasts shall be sent against them, and the flaming sword (cf. Gen. III.24.) shall smite them (Deut. XXXI.25.), they shall be in fear and terror from the wrath of the Lord, and the various forms of punishment are so many in number that no man is able to count them. (Such is) the vengeance on the wicked, the blasphemers, the sinners in the world who have not kept His commandments nor done them. To our teachers many statements concerning this were handed down by tradition from our lord the apostle and they have well considered the mysterious words of the Law, the numbering of which would take too long.

Question 192.

Are there, in the Law, evidences attesting the truth concerning the Day of Vengeance and receiving of rewards and retributions on it, and the inquisition and the Garden and the fire ?

f.69b.

Answer.

Indeed, there are evidences in the Law attesting the truth of the Day of Vengeance, and the actuality of reward and vengeance on it, and the inquisition and the Garden and the fire. The coming for the meritorious ones and good ones of the Garden of Eden, and for the wicked, the infidels, the rebellious the burning fire. There are, also signs which indicate it, some overtly, and some covertly, and some through reason. And a tradition like this has been explained (Arabic has ' written ') in the writings of patriarchs, the favour of the Lord be upon them.

Question 193.

It has been handed down to us that the created things were created by ten words. ⁽¹⁸⁸⁾ What then are these ten words ? We ought to know them as well as their number.

Answer.

Indeed the world was fashioned by ten words from the mouth of the creator, according to His command; for by His power and His wisdom, everything which exists came into being, which are in the heavens above and on the earth beneath.

Question 194.

And what are these ten words ?

Answer.

- f.70a. The first: the saying of Him who is to be praised,
 " And God said, 'Let there be light ' "
 (Gen.1.3.). The creation of the angels came
 to pass thus, and the light came into exist-
 ence from which all the luminaries and the
 Form (189) and the spirit were derived.
 The origin of the whole is the light of
 Moses, the peace of the Lord be upon him.
- The second : the saying of Him who is to be praised,
 " And God said, 'Let there be a firmament in
 the midst of the waters ' " (Gen.1.6.).
 Then all the firmaments came to be," and He
 divided between the waters ".
- The third: the saying of Him who is to be praised,
 " And God said, ' Let the watersbe
 gathered together ' "(Gen.1.9.). Then the
 waters were collected into a place, and the
 dry land was uncovered which was the earth
 and the gathering of the waters He called
 seas.
- The fourth: the saying of Him who is to be praised,
 " And God said, ' Let the earth put forth
 vegetation' " (Gen.1.11.). There sprouted
 forth the primordial trees and all vegetat-
 ion according to their kind, and their seed
 according to its kind, and their fruits

according to their kind.

The fifth: the saying of Him who is to be praised,
 " And God said, ' Let there be lights ' "
 (Gen.1.14.). And by this the sun,moon and
 all the stars were created in the firmament,

The sixth: the saying of Him who is to be praised,
 " And God said, ' Let the waters bring forth
 swarms' " (Gen.1.20.). Then came into
 existence all that which swarms in the
 waters,sea monsters and fishes and every
 living thing which lives in the waters,and
 every bird according to their kind, by all
 these utterances. You shall ascribe praise
 to the Unique,the One,who exists from
 nothing,be He praised and honoured.

f.70b.

The seventh: the saying of Him who is to be praised,
 " And God said, ' Let the earth bring forth
 living creatures ' " (Gen.1.24.). By this
 command every species of living creatures
 came to be,cattle of different kinds and
 creeping things and the wild beasts of the
 earth.

The eighth: the saying of Him who is to be praised,
 " And God said, ' Let us make man' " (Gen.
 1.26.),and at this divine word,the man was,
 the first of all the human race; he is our
 lord Adam,upon whom be peace,from whom our

mother Eve was created, and there was male and female.

The ninth: the saying of Him who is to be praised,
 " And God said to them, ' Be fruitful and multiply ' " (Gen.1.28.). By this saying there came to pass in Adam the mystery of God, in the loins of the male the origin of the seed, and in the belly of the female that very seed is to be firmly fixed until the order for the earth is thus brought to completion and the human race is (thereby) increased.

f.71a.

The tenth: the saying of Him who is to be praised,
 " And God said, ' Behold, I have given you ' " (Gen.1.29.). By this saying He established the human race's dominion and great power over all cattle, for the sake of food to keep him alive, and He established for him dominion over every herb and over every tree with all its fruits; " And God saw everything that He had made, and behold, it was very good." (Gen.1.31.). All creation was completed in six days, and with ten words. Let us bow down and say ' The creator be praised who thus created '.

Question 195.

How many commandments were there upon the two tablets,

which was the command (so Arabic) upon the children of Israel when they stood on Mount Sinai ?

Answer.

Ten words, and they are ten commandments .

The first: the saying of Him who is to be praised, " You shall have no other gods before me. You shall not make yourself a graven image " (Ex. XX.3. cf. Deut. V.7.).

The second: the saying of Him who is to be praised, "You shall not take the name of the Lord your God in vain" (Ex. XX.7.cf. Deut. V.11.). This bans making oaths ' by the Lord ' falsely and vainly, and making a statement which the Lord spoke not, such as did the prophets of the period of the Divine Disfavour, the lying prophets. (191)

f.7lb.

The third: the saying of Him who is to be praised, " Remember (observe) the sabbath day, to keep it holy " (Ex. XX.8. cf. Deut. V.12.). By this He commands the observance of the Sabbath Day in all its holiness, and the ban on all labours thereon, and rest for the human race and cattle, and observance of all His commandments.

The fourth: the saying of Him who is to be praised, " Honour your father and your mother " (Ex. XX.12. cf. Deut. V.16.). The information in

this statement concerns honouring mother and father, and obedience to them and seeking their favour.

The fifth: the saying of Him who is to be praised, " You shall not kill " (Ex. XX.13. cf. Deut. V. 17.). It bans the slaying of any person, except in the case of the judgment of death _____ upon him, passed by the ruler and the high priest, and in the case of anyone noxious, vile, perverse, who is intimate with an animal.

The sixth: the saying of Him who is to be praised, " You shall not commit adultery " (Ex. XX.14. cf. Deut. V. 18.). What is declared here is the prohibiting of adultery, either with human or beast (whether) in deed or desire or look. ⁽¹⁹²⁾

f.72a.

The seventh: the saying of Him who is to be praised, " You shall not steal " (Ex. XX.15. cf. Deut. V. 20.). Here He informs (us) of the prohibition against theft of anything at all, whether small or great, and of whatever kind.

The eighth: the saying of Him who is to be praised, " You shall not bear false witness against your neighbour " (Ex. XX.16. cf. Deut. V. 20. Ms. actually quotes Deut.). This informs (us) of the prohibition against false witness, for it is a great abomination which brings evil, and hatred, and miscarriage of justice.

The ninth: the saying of Him who is to be praised, " You shall not covet your neighbour's house, you shall not covet your neighbour's wife, his field, his manservant nor his maidservant, or his ox, or his ass, or anything that is your neighbour's " (Ex. XX 17. cf. Deut. V. 21. ' field ' is only in Deut.). This informs (us) of the prohibition against coveting anything which belongs to your Samaritan neighbour, or a stranger.

The tenth: the saying of Him who is to be praised, in the section ⁽¹⁹³⁾ " And when the Lord your God brings you.. " (cf. Deut. XI.29.). Now it is the fourth section of the four sections of the Decalogue, which declares concerning Mount Gerizim, that it is the House of the Lord, and that it is the place of direction ⁽¹⁹⁴⁾ for every Samaritan who believes in God and in Moses and in the Law, and in Mount Gerizim Bethel, and in the Day of Vengeance and Recompense. He commanded them to build thereon an altar for worship and oblation and burnt offering and joyful service thereon, for it is the dwelling ⁽¹⁹⁵⁾ of the Shekinah, and so on.

f.72b.

Question 196.

We have a tradition from our patriarchs that the Lord, be He lauded and praised, proclaimed His glory in ten epithets and names, and they are the ten attributes of mercy. Is it necessary for us to ascertain and know a little of the

secret of these ten attributes of mercy ?

Answer.

These ten attributes of mercy are the verbal description of the Lord, and they are ten names for the Glorious Name.

The first: His saying, be He praised, Y.H.W.H.-this is His actual name (cf.Ex.111.15.), be He praised, which is without peer. It is the great name; the original one which was before all things.

The second: His saying, be He praised, EL - the (Omni)potent the Glorious, who does what He wills, everlasting in His power, with no diminution and no addition.

f.73a.

The third: of His names concerning this Might, His saying, be He praised, Raḥum (Compassionate One); His mercy has precedence over His vengeance; He is piteous towards His worshippers in that He does not withhold His mercy from any of His creatures, neither from the cursed nor from the blessed. He apportions gifts in His goodness and loving kindness because of His abundant mercy towards all His creatures.

The fourth: His saying, ' And Hanun ' (gracious), for He is gracious, compassionate, piteous, near to him who calls upon Him; compassionate to the poor, hearing the request of the one who supplicates Him, even as He says, " And if he cries to me, I will hear, for I am gracious " (Ex. XX11.26.). This (shows) His great pity and His abundant

graciousness. The evidence for this is that He bestows gifts even to him who changes His commandments.

The fifth: of His names, Erekh Appaim (Slow to Anger) towards His disobedient servants ,that they may forsake their wickedness and return unto Him, and He will receive the penitent;the one Slow to Anger,Gracious:His name be praised.

f.73b.

The sixth: and the seventh,He is to be praised, (are) Rabh Heseḏ We' emeth (Abounding in stedfast Love and Truth). This expression makes known that He,hallowed be His name,has mercies without number,and there is no end of His abounding stedfast love and faithfulness; He gives His mercy abundantly and lavishly to His servants. (It shows) also that He is God of faithfulness. He apportions His loving kindness and His gifts in truth,in a way unparalleled for its rectitude with the exception,according to His saying, " I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (Ex.XXXI.19.). All of this is done in the way of truth without injustice,be He praised and glorified.

The eighth of His epithets,be He praised,is that He is Notser Heseḏ Le-alaphaim (keeps stedfast love to thousands) in the sense that He requites

the doer of good with loving kindness a thousand fold. He also who observes His commandments will find his reward greatly increased in the Garden of Eden by the abundant loving kindness (of the Lord). This matter is what has been handed down according to the saying of Him who is to be praised, " But showing stedfast love to thousands of those who love me and keep my commandments " (Ex. XX.6.), and His saying, " Who keeps covenant and stedfast love with those who love Him and keep His commandments, to a thousand generations " (Deut. Vll.9.). For He, be He praised, will not refuse to reward those who do good.

f.74a.

The ninth of His epithets is in His saying, Nose' 'Awon We- pesha' We- haṭa' (forgiving iniquity and transgression and sin). This expression makes known concerning repentance, that it is by means of it that great and small make expiation, and that it is part of His attributes that He turns to him who repents; for man is a dwelling place of sin, but He be He praised, is gracious and compassionate forgiving him all iniquity and transgression and sin. Now know that, by iniquity is meant major iniquity, and (by) transgression is meant iniquity done in error for which it is incumbent on him who does it to make expiation.

Trespass is a kind of transgression for which expiation has to be made doubly by means of an oblation as well as thanksgiving and sin offering. It makes known concerning iniquity and transgression and trespass, as is seen from the words of the Law, to him who understands and knows its meaning.

f.74b.

The tenth: His word, be He praised, " Who will by no means clear the guilty" (Ex. XXXIV.7.), which has the meaning that He does not act corruptly with His servants, neither does He deceive anyone. As for those whose thoughts are perfect, and who are innocent, if their enemies have imputed evil to him and sought to cast him out and incriminate him, He who is to be praised will save him from every falsehood, and from all evil, and He will return evil upon all the wicked who rebel and provoke Him; and (it shows) that He, be He praised, does not accept righteousness with wickedness. But only if a servant of His be innocent and pure will He save and rescue him from all evils, covert and overt; and this is the belief of those who possess **faith**, concerning the peace of this world, and of the hereafter, in terms of retribution and vengeance and provocation by enemies, and when His **righteous** servants are innocent of iniquities, they shall be accounted free of any defect, according to

what is related in the Law.

Question 197.

f.75a. We have mentioned the ways of the Lord, both His ways with those who love Him and with the sinner who repents; now it remains for us to recount His dealings with those who hate Him, the wicked who walk in evil ways; these dealings have been handed down by a chain of tradition, and both the wicked and their children are guilty of sin.

Answer.

(Our authority) is His saying, be He praised, " Visiting the iniquity of the fathers upon the children and the children's children, to the third and fourth generation " (Ex. XXXIV.7.). This iniquity is among the great sins such as were mentioned above, i.e. idolatry and other things. The meaning of this is: if sinners persist in these sins, perhaps their children might be repentant and return (to the Lord), but if they are like their fathers, persisting in sins, judgment will apply to the third generation. But if the third generation is like the first and second, (judgment) will apply also to them unto the fourth generation; perhaps they will return (to the Lord) and repent of their sins; but if they do not return, He will smite them, and the remembrance of them will perish from mankind in the fourth generation. (196)

f.75b.

Question 198.

What is the number of the wonders by which He brought out the children of Israel from slavery to the Egyptians ?

ANSWER.

This was done by ten great and mighty wonders.

The first of them was the wonder of the rod, and it was the conversion of the Rod of Aaron into a serpent and also the fact that it swallowed the rods of the sorcerers, which by their secret arts became serpents, and the returning of the Rod of Aaron⁽¹⁹⁷⁾ to its former state, without addition or diminution. He who worketh signs (D']K' O) and wonders be praised. (cf. Ex. VII.8-12.).

The second: the conversion of the water which was in the Nile to blood, according to the saying of Him who is to be praised, " And all the water that was in the Nile turned to blood " (Ex. VII.20.) to the end of the passage. The obvious meaning is that every living thing (lit. 'all the creatures of all the living things ' both Heb. & Arabic.) which was in the Nile died and the Nile itself stank on this account. This wonder lasted seven days, and the Egyptians were unable to drink water from the Nile, only the Israelites (were able to do so) and afterwards the waters of the Nile returned to their normal state.

f.76a.

The third: the frogs, and the Nile swarmed with frogs; they ascended and came up upon the Egyptians, unto their houses, and all the land of Egypt was covered, houses and villages and fields and rooms

and beds and unto the couches and unto the rivers and unto the pools; and the Egyptians were exhausted thereby: and Pharaoh sought mediation of Moses and Aaron to remove the frogs from upon himself and upon his subjects. By the mediation of our lord Moses, upon whom be peace, this wonder departed from Egypt, but Pharaoh returned to his hardness of heart. (cf. Ex. Vll.28-Vlll.11.Heb.).

The fourth: the wonder of the lice, This meant that all the dust of the land of Egypt was turned into lice, and the lice infested man and beast; and the sorcerers wearied themselves to drive out the lice, but they could not. They said to Pharaoh, " This is the finger of God " (Ex. Vlll.19.), but he hardened his heart and would not listen and would not agree to the going forth of the Israelites, and afterwards He smote him with the (fifth) wonder.

f.76a.

The fifth: the wonder of the swarms of flies; and this is, that the Lord sent against Egypt various species of blighting, swarming, vicious, evil creatures which flew. They came up upon the land of Egypt without fear or dread, and the land was ruined because of the swarm of flies, and they came upon the houses of the Egyptians, upon the

different sorts of beasts and birds and reptiles. This is revealed to us from the secret of the word 'the swarm' (רַב־עוֹף), and the secret of the interpretation is the meaning of ע from עוֹף (fowl) and ר from רֹבֵץ (swarming thing) and ב from בְּהֵמָה (beast). And the important thing is the saying of the Lord, be He praised, " But on that day I will set apart the land of Goshen (Arab. as-Sedīr), where my people dwell so that no swarms of flies shall be there ". And His saying, " And.....there came great swarms of flies into the house of Pharaoh and into his servants' houses....in all the land of Egypt " (Ex. VIII.22 & 24.). Praise be assigned to Him who works signs and wonders.

f.77a.

The sixth: the wonder of the murrain, and this was that the Lord sent a severe murrain upon the cattle of the Egyptians which were in the field; and there died there everything which the Egyptians had, of horses, asses, camels, cattle and sheep, and not one of them remained, but the cattle of the Israelites which were in the desert did not die, not one, as His saying " And all the cattle of the Egyptians died, but of the cattle of the people of Israel not one died " (Ex. IX.6.). Praise be ascribed to Him who works signs and wonders.

The seventh: the wonder of the boils, and this was that

the Lord, be He praised, smote the flesh of the men of Egypt and all their cattle with boils breaking out in sores which burned their flesh. This plague was more severe than all those which afflicted the sages and sorcerers of Egypt. There was no means of curing it. That is why the Name, be He praised, said " For the boils were upon the magicians and upon all the Egyptians" (Ex. 1X.11.). The distinctive feature of it, according to what is made known in the Law, is in the saying of Him who is to be praised " and became boils breaking out in sores " (Ex. 1X.9.). Praise be ascribed to Him who does wonders.

The eighth: the wonder of the hail, and this was that the Lord, be He praised, rained upon the land of Egypt very heavy hail. There was hail with lambent fire in the midst of it, and it broke down every tree in the field, and the fire consumed all the grass of the earth, and the water and the fire were combined in the one wonder, according to His saying, be He praised, " And the Lord rained hail upon the land of Egypt; there was hail and fire flashing continually in the midst of the hail", and His saying " And fire ran down to the earth", and His saying " The hail struck....." to the end of the passage (Ex. 1X. 23ff.). Truly then, this was a great wonder. Praise be

ascribed to Him who works signs and wonders.

The ninth: the wonder of the locusts. This was that the Lord, be He praised, sent upon the Egyptians a very big swarm of locusts which covered the light of the sun and the land was darkened, and the locusts settled in every quarter of Egypt in great density, the like of which never was or ever will be. " For they covered the face of the whole landand they ate all the plants in the land ", indoors and out, " not a green thing remained ,neither tree nor plant.." (Ex. X.15.). And the earth became again ' without form and void ' (cf. Gen. 1.2.)without and within, for what was without, in the desert, the hail broke in pieces; and the fire ate the grass; and what was within, i.e. the trees and plants left over by the hail, the locusts ate; and there was no green thing left, neither tree nor plant of the field in all the land of Egypt, except what belonged to the Israelites. Then all the Egyptians cried to Pharaoh and besought him to send forth the Israelites from them. Praise be ascribed to Him who works signs and wonders.

f.78a.

The tenth: the wonder of the darkness. This was that the Lord, be He praised, laid thick darkness on all the land of Egypt, and it rested upon all their dwellings and blinded their eyes; a darkness to be felt!

There was no light (seen) from the mounting (flames of) lamps or from burning fire, for He had darkened them from the rising of the sun to the setting of the sun for three days. But to all the Israelites there was light in their dwellings, according to His saying, be He praised, " And there was thick darkness over all the land of Egypt three days; they did not see one another, nor did any rise from his place " (Ex. X.22f.). Praise be ascribed to the worker of wonders.

Now these are the ten signs; the death of the first born being over and above, and the Name, be He praised, called it a plague, because the above mentioned wonders were wrought by the agency of Moses and Aaron, upon whom be peace, by means of the Rod etc, when it fell or when it was raised. But the death of the first born ^{in Egypt (148)} was a stroke from the Lord Himself, which smote all the first born of the Egyptians indoors and out, from the first born of man to the first born of cattle in a single moment, in the middle of the night of the fifteenth of the first month. It is the (very) night of the blessed festival of Passover at the time of the eating of the Paschal sacrifice, that the Israelites went out from the land of Egypt. This stroke embraced all who dwelt in the land of Egypt, except the first born of the children of Israel. Therefore

it is incumbent on every Samaritan to commemorate this time in its season. Thanks be to God, and greatness to the Lord for ever and ever, just as the Law says, Blessed be our God for ever, and blessed be His name for ever.

Question 199.

When did the exodus of the people of Israel from Egypt take place ? (199).

Answer.

f.79a. Their exodus was in the night of the blessed festival of the Passover, after they had finished performing the sacrifice and eating it and burning the remainder of it. It was in the last (3rd) third of the night when the morning of the festival was dawning. The Egyptians were burying all the first born whom the Lord had smitten among them, and the exodus of the people of Israel was according to His saying, "...on the day after the Passover the people of Israel went out triumphantly in the sight of all the Egyptians while the Egyptians were burying...etc " (Numb. XXXIII.3f.).

Question 200.

What further wonders befell them when they went out ?

Answer.

When they had departed from Rameses and had come to Succoth, they sought to go out from it; but they were unable, for a pillar of cloud prevented them from passing on until (Heb. & Arabic ' by reason of ' = until)

they had removed the bones of Joseph. So they took them out with them. (201)

Question 201.

How did they know about this, and how did they know where Joseph, upon whom be peace, was buried ?

Answer.

It is said that Serah, the daughter of Asher, son of Jacob (Gen. XLVI.17. & Numb. XXVI.46.) lived until that day; and it was she who knew the matter (lit. the cause) and the place of burial, for it was known to her, and the oath of Joseph (which he took) with his brothers when he said, " God will visit you, and you shall carry up my bones from here " (Gen. L.25.), and explanation of this is lengthy. What our lord Marqah mentions in " Memar Marqah " (202), the Memar of Wonders (usually called the Book of Wonders) contains it and one should seek it there.

f.79b.

Question 202.

When did they enter the sea, and how many days was it from Egypt until they came to the sea, and when did they go out from the sea ?

Answer.

Their exodus was on the eve of the fifth day, and they journeyed on the fifth and sixth, and encamped by the waters on the Sabbath Day. On the night of the first, the Egyptians set out and pursued after them, encamping by the sea, and on the last (part of) the night the

Israelites came to the sea, and they entered it on the first day, and on the third and fourth days they went out from it. It was the day of the festival of the pilgrimage of Maçcoth, and thereon they sang a song 'Then he sang'; thus He commanded Israel, "This day you shall keep as a festival and a pilgrimage for ever "

Question 203.

How did they cross the sea ?

f.80a.

Answer.

The sea was divided into twelve paths. They went over every tribe among them by one of the ways on dry land, and the waters were a wall to them on their right hand and on their left (Ex.XLV.29,), and they went through (scribal error for $\text{D' } \text{כ} \text{ } \text{ל} \text{ } \text{ה} \text{ } \text{ה} \text{ } \text{ל}$) in the midst of the sea with honour, and with the glory of those safe from every adversity.

Question 204.

And what happened to the Egyptians when they pursued after the Israelites ?

Answer.

When the Egyptians pursued the Israelites, they were (the Israelites) encamped beside the sea at Pi-hahiroth (Arabic. ' mouth of al-Jīza '), and there they had an alien god (Heb. ' alien gods '); the same was Baal Zephon and they (the Egyptians) encamped there and rose early in the morning, but did not find the Israelites, so they pursued after them and found them entering the sea,

and they went after them, and there it was that the Lord smote them. This happened after the Israelites had gone out of the sea, and after the Egyptians had gone into it; they were gathered in the midst of the sea, and then the waters returned and covered the chariot and horsemen of all Pharaoh's army who had entered the sea after Israel, and not one of them was left. They sank down in the mighty waters as lead (cf. Ex. XV. 10.), and their way in the sea was from loftiness to destruction (lit. ' from height to depth ') and the Lord also kindled a fire in their flesh from His anger which burned them like stubble. There befell them ten great punishments, and they died a horrible kind of death. This is the recompense for those who disobey their Lord, and anger Him, unhappy they ! (Arabic idiom would be ' O dear ! ').

Question 205.

After that what happened to them and to the people of Israel and what did they do ?

Answer.

Following the death of the Egyptians in the depth of the sea, the sea returned, casting them upon its shore where the children of Israel were escaping; and all the Egyptians were lying on their backs before them, their faces turned upwards; and the children of Israel saw them with their own eyes (cf. Ex. XIV. 30.) which recognised (Heb. ' registered ') them. Their fear of

f.81a. the Lord and their belief in Him and in His apostle, Moses son of Amram, the peace of the Lord be upon him, increased and they offered many praises and exaltations and laudations unto the Lord. Then the lord of all being (i.e. Moses) and all the Israelites rose up, both men and women, and Moses began to sing at the portion, " Then sang Moses " (Ex. XV.1.) to the well known tune for its section, according to the division of it on the day of the Pilgrimage of Ma'acoth when it is read from the scroll and when it is antiphonal. ⁽²⁶⁵⁾ Moses, the peace of the Lord be upon him, would start reciting to the men who, in turn, responded to him; Miriam the prophetess would begin reciting to the women, with timbrels and dancing (Ex. XV.20.). All that our lord Moses sang in the division of the song in front of the men, Miriam would sing to the women to a well arranged tune; and on this account she is called Miriam the prophetess, that is to say, because she sang songs just like her brother our lord Moses, upon whom be peace.

Question 206.

And after that, how did the children of Israel journey and whither did they go ?

Answer.

f.81b. Their journeying was by command of Moses, according to His saying, " Then Moses led Israel onward " (Ex. XV.22 according to what the Name willed, be He praised, with two pillars, a pillar of fire and a pillar of cloud.

The pillar of fire went before them by night, and the pillar of cloud by day, to lead them forth in the way the Lord willed them to walk; and if they were journeying by day, the pillar of cloud screened them from the heat of the sun; and if they were journeying by night, the pillar of fire was a light to them at night. All this pity and mercy comes upon the children of those who love Him, the meritorious ones, both in the keeping the covenant with them and in giving honours to our lord Moses, upon whom be peace.

question 207.

What was the route of the children of Israel ?

Answer.

At first they journeyed from the bank of the Red Sea and entered the wilderness of Shur, a journey of three days; and they came unto another wilderness called Maretah (206) where they found water. They sought to drink the water, but found the water bitter and they were unable to drink of the water of Marah. All the company of the Israelites murmured against Moses, upon whom be peace, and they said, "Give us water that we may drink " (Ex. XV. 24.). Moses cried unto the Lord and the Lord answered his calling (207); He showed him a tree, and he cast it into the waters and the waters became sweet by the power of the Lord. The people drank during their dwelling there. In this camp He made for them " a statute and an ordinance " (Ex. XV. 25.). Much

more is told about this, but this is not the place for it.

Question 208.

And whither did they journey from this camp ?

Answer.

They journeyed from it to Elim (Ex. XV.27.), and there they found twelve wells of water, according to the number of the tribes; and seventy palm trees according to the number of the elders.

Question 209.

Where did they go from there ?

Answer.

They journeyed from Elim and encamped beside the Red Sea but they did not remain there; on the contrary, they went and encamped in the wilderness of Sin which is between Elim and Sinai (Ex. XVI.1.).

Question 210.

How many days was it from their exodus from Egypt until they came to this encampment ?

Answer.

A month - thirty days.

Question 211.

And what happened to them in the wilderness of Sin.?

Answer.

They found no food and their spirits were broken; so they came to Moses and Aaron and they murmured against them saying, " Why hast thou brought us up from Egypt ?

Would that we had died there when we sat by the flesh pots and ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger "(Ex.XVI.3.). And this was an evil affliction for them; O Merciful One have mercy upon us .

Question 212.

And what happened to them afterwards ?

Answer.

The Lord, be He praised, did not (Heb. $\eta\kappa$ for Arab. ل) deal with them according to their deeds, but rather He hovered over them with His grace and His abundant mercy, and He favoured them with what they were provided with by Him - this was the manna which He rained from heaven for them. Praise be ascribed to the Gracious One, the Great One.

Question 213.

How many years did they eat the manna ?

Answer.

183a Forty years. That is the length of time they stayed in the wilderness from the year of the exodus from Egypt until the day when they entered the land of Canaan, just as it is said in the Law.

Question 214.

And from there where did they journey ?

Answer.

Behold, they journeyed from the wilderness of Shur according to the command of the Lord, and encamped in Rephidim

(cf. XVll.1.),but they found no water there to drink. This was a testing for them from the Name,be He praised, which was to reveal the greatness of the prophet and to vindicate him,the peace of the Lord be upon him.

Question 215.

And how can one verify this ?

Answer.

When the Israelites could not find water to drink,they murmured against Moses,upon whom be peace, and demanded water from him quickly-in a moment. So Moses cried to the Lord saying, " What shall I do with this people ? They are almost ready to stone me " (Ex. XVI.4.).

Question 216.

What happened after this ?

Answer.

f.83b. When Moses cried to the Lord,He answered him saying, " Pass on before the people,taking with you some of the elders of Israel,and your rod,and go to the place of the rock which is there and smite the rock,and water will come out of it ,and the people will drink " (cf. Ex. XVll.5f.). Moses did as the Lord commanded him and out of ~~this~~ rock came forth much water in the sight of the elders of the people. Praise be ascribed to Him who is powerful above everything.

Question 217.

What happened to them after that ?

Answer.

Amalek came, together with his people, and they sought to do battle against the children of Israel to show his own strength and his hostility towards them. So he made war with the children of Israel, and the captain of the army was our lord Joshua, son of Nun, according to the command of our lord Moses, upon them be peace.

Question 218.

From whence was this Amelek ?

Answer.

From the sons of Eliphaz, the son of Esau, the son of our lord Isaac, the son of Jacob, who was called Israel, and he was a mighty hunter; his body was big and his heart was hard, and he was one of the sons of the concubines which

f.84a. Eliphaz, the son of Esau had. He knew what our father Jacob had done to his forefather Esau in taking the birth right and the blessing; and this was the thing which occasioned the hatred between him and Israel. (208)

Question 219.

What happened after the Amalekite war ?

Answer.

The Lord, be He praised, commanded our lord Moses to build an altar, that it might be a memorial of this victory and that this story (so Arabic. The Heb. is a transliteration of the Arabic.) might be clearly written in the book of the Law; that he should read it in the presence and hearing of our lord Joshua, son of Nun,

upon whom be peace (Ex.XVII.14.). For he was one who walked in the wisdom and knowledge of God, so as to lead the people of Israel to inherit the cities and the land of inheritance; he is our lord Joshua. Also there was a remnant of Amalek in the land of Canaan; thus when our lord Joshua should hear the saying of Him who is to be praised, " That I will utterly blot out the remembrance of Amalek from under heaven ", and His saying " A hand upon the banner of the Lord, the Lord will have war with Amalek from generation to generation " (Ex. XVII. 16.) ⁽²⁰⁹⁾, his strength will be increased, his heart steadied by his victory in the war with Amalek; so this will be a memorial among all the generations of the world for ever.

f.84b.

Question 220.

After this battle and this encampment, whither did the Israelites journey, and what was it the Lord did on their account and when did it take place ?

Answer.

This war and this service took place in Rephidim; and from there they journeyed and came to the wilderness of Sinai; they encamped in this wilderness in front of Mount Sinai. This took place on the first day of the third month after the children of Israel had gone forth out of Egypt. The beginning of this month was on the second day and it was on that day they came to **Mount Sinai** (cf. Ex. XLXI.) ⁽²¹⁰⁾

Question 221.

What happened to them in this encampment ?

Answer.

f.85a. There occurred a wonderful event, and it was the standing before Mount Sinai, ⁽²¹¹⁾ and the descent of the glory of the Lord upon it.; This day was a great day, none like it, in the abundance of the signs which were revealed on it, and the like of it will not recur. It was a great standing on a mighty day, whereon there was seen the glory of the Lord in the sight of the whole congregation of Israel, when they beheld the fire burning from the mount unto the midst of the heavens. There were thunders and lightnings and a heavy cloud over the mount. The shaking of it was exceedingly severe, and the voice of the Lord, which was not from any bodily frame, came and went forth from heaven, and came out of the earth and issued from the four corners of the world. All living souls were in fear of it, those dwelling in the heavens and on the earth. It spoke ~~ten~~ words, precious words, and all creation was arrayed there, beholding and fearing in awe and terror, standing imploring the prayers of Moses, upon whom be peace (Ex. XLX.16ff.).

Question 222.

What did our lord Moses do during this standing ?

Answer.

He, upon whom be peace, led forth the people from the camp and stationed them at the foot of the mount, rank upon

f.85b.

rank, and he set the priests in front of them; but he moved before them, and the Lord clothed him with glory and splendour, and He spoke to him mouth to mouth in the hearing and sight of all the congregation, and he brought back the word of the Lord to them. They saw him standing in the midst of the fire and he was, in appearance, greater than the angels; upon him be peace.

Question 223.

What happened after that ?

Answer.

After he had finished the recital of the ten words, the congregation journeyed from the foot of the mount, because (Arabic. ' where ') they had seen death and been afraid of the burning fire. They said to Moses, " Thou art the apostle for us ; and we are all under thine authority and all that thou sayest unto us we have heard and done; but let not God Himself speak with us lest we die " (Ex.XX.19.). Moses answered them and comforted them in their fear, and encouraged and cheered them and said to them " It is to prove you, and that the fear of Him may be before you, that you may not sin " (Ex.XX.20.). They said, " All that the Lord our God has said unto you we have heard and done ".

Question 224.

f.86a.

How did the matter end for our lord the apostle, upon whom be peace ?

Answer.

He, upon whom be peace, returned to his position in

favour, glory and praise (so ARABIC. Heb. תְּסַיֵּרוּ) with the dwellers of heaven, and with the congregation of the people of Israel. He stood on the mount, and the mount was lifted up through him by the power of the Lord to the seventh heaven, ⁽²¹³⁾ according to what is said; all the angels assembled themselves on it according to their graded ranks - but he took precedence over them; and the whole (company) were ascribing greatness to him, the peace of the Lord be upon him.

Question 225.

How many days did the apostle spend with them in this standing and what happened to him and what did he do ?

Answer.

He remained standing forty days and forty nights (cf. Ex. XXXIV. 28.), fasting and standing praying before his Lord, ascribing praise to His glory, magnifying and giving thanks to His greatness. He, be He praised, welcomed him and spoke to him 'as a man speaks to his friend' (Ex. XXXIII. 11.); He revealed to him mysteries of the world, and entrusted him with the hidden things and the revealed things; He disclosed to him the veil and made known to him what was and what should be, and the skin of his face shone (Ex. XXXIV. 29.). He gave him the two tables of stone, and the book of the Law written by the finger of God (Ex. XXX. 1 & 18.), that great gift which was given to no other, either before or since, upon him be peace.

He commended him about the making of the Sanctuary and

revealed to him concerning the Sanctuary of the mysteries, that he might make it like it, and it was so. (214)

Question 226.

What was the complete arrangement of this Sanctuary ?

Answer.

The Sanctuary was made from " gold, silver and bronze, blue and purple and scarlet stuff, and fine twined linen, and goats' hair, tanned rams' skins, goats' skins, acacia wood" (Ex. XXV.3-5.). Its order was upon the pattern of tents. There are four features.

Its chief (part) is called the Holy of Holies: and there was the ark of the testimony, in which was the book of the Law, and the tables within the veil, and the veil was like a covering supported upon four pillars of acacia

f.87a. wood overlaid with gold, and it was of flax, of four kinds; blue and purple and scarlet, ^{stuff,} fine twisted linen, and the ark of the testimony was covered with it, and in front of this covering was the lampstand. From the south corner to the north corner thirty cubits, and from the west corner twelve cubits in width, and a door of nine cubits in width. Its height was ten cubits, the length of the breadth of the frames. For in the Sanctuary there were forty eight frames, every frame was ten cubits in length and one and a half cubits wide, and twenty were on the south side, and twenty on the north, and the sides of the Sanctuary on the west side had six frames, and two frames for the corners of the Sanctuary in their sides.

They were wholly separated beneath, but completely joined at the top, overlaid with pure gold, standing on bases of silver and with bars of acacia wood overlaid with gold, and fine linen curtains coupled with clasps on the outside, covered up to the shadow of the rafters on both the south and north corners, of tanned rams' skins and twisted goats' hair; and above this, a covering of tanned rams' skins (The Arabic translation for this answer ends here.) of similar type, and above this, goats' skins; there were four coverings to the Tent of Meeting, and the above mentioned Tent of Meeting appeared to be all of pure gold, and the Holy of Holies and all the vessels were of pure gold. For there was the ark of the testimony and in front of it the lampstand, and the table and the altar of incense was in the midst. All of them were overlaid with gold, and there was above them a covering screen, and in front of this screen was the altar of burnt offering of acacia wood, overlaid with bronze, and there was a laver for washing for the high priests, who wash in it when they go into the Tent of Meeting and when they draw near to the altar, and over them was the covering screen. There was a court to this tent round about the four sides, just as it is made plain in the book of the Law.

Question 227.

f.88a. Where was this Divine dwelling which was the Sanctuary?

Answer.

This Divine dwelling was a resting place for the glory of the Lord, who abides in the midst of His people the Samaritans, and this dwelling place was made known as attainable in the world of unseen things at the time of God's good pleasure.

Question 228.

For how long did this dwelling place remain attainable among the children of Israel ?

Answer.

It remained for two hundred and ninety nine years; of which thirty nine were in the wilderness, and two hundred and ninety of them on Mount Gerizim, and it has been concealed thereon until this day (215).

Question 229.

Is there a secret proclamation about the revealing of it and the return of its usage, or not ?

Answer.

Yes, there is an eternal and well known statute that the Lord will return in His favour to the children of those who love Him, after they shall repent of their sins and return to Him; then will He return unto them. Then He will assemble the banished ones and send them a prophet after (this) world (Arabic. 'time ') who is the Taheb, and this is the prophet through whom the Sanctuary will be revealed and the kingdom of the Israelites restored as it was in the days of the Divine Favour; and (all) the peoples shall foregather unto them, and the

religion of Moses which is the true, the right one, shall obtain in every city, by the power of the Lord. To this there are abundant testimonies and proclamations in the Law; the Lord revealed it through Moses, the peace of the Lord be upon him.

Question 230.

What happened in this Sanctuary and what was its appearance ?

Answer.

In this Sanctuary were the tables of stone and the book of the Law; and therein they used to bring the oblations for the forgiveness of their sins, and they sought Him in all their prayers. It was the place to which they turned (216) and the solemn assemblies and votive offerings were made there and the glory of the Lord was visible in it. Over His tent there was seen continually the cloud by day and the pillar of fire by night to (distinguish between, or 'shine upon') the good and the evil. This was the gift of the Lord whose grace was in it, upon His people Israel, His inheritance, excluding all (other) people. To it there are many testimonies and signs and indications, and with it are mysteries which no man can number.

f.89a.

Question 231.

What is the place to which one should resort, instead of it, in these days ?

Answer.

The place to which one should resort instead of it these days for the recitation of the prayers is the Synagogue; and for the offering of oblations and the pilgrimage and the (priestly) blessing and the like, is the mount of blessing which is Mount Gerizim, the place which He has hallowed, which is not to be defiled. It is Bethel, and from the days of the creation of the world its name has been called The Chosen Place.

Question 232.

Whence do we know this and since when has it been made known that it is the place of the Sanctuary of the Lord, and the place of facing (in prayer) and of the pilgrimage, and the refuge and the blessing and the votive offering and the oblations and the like ?

Answer.

f. 846
We know that it is so named through the holy Law upon the authority of our lord Moses, upon him be the peace of the Lord, with many witnesses; and it is prescribed in seven prescriptions in the ten words. He commanded recourse to it and celebration on it and making supplication to it and the construction of altars by His holiness; He informed His servants the prophets and the meritorious ones, the faithful ones. Adam knew it and prostrated before it, and Noah built an altar upon it. The meritorious ones, Abraham and Isaac and Jacob sought it and made pilgrimage to it; the apostle, upon whom be peace,

revealed its holiness and its custom, and our lord Joshua appointed the dwelling upon it. Our lord Joseph inherited it and it was his portion and he was buried in its borders. The priests Eleazar and Ithamar and Pinhas and their sons served the Lord upon it, and they were buried before it. They loved its vicinity and the Samaritans have continued to preserve it, and have knowledge of it. This knowledge has been handed down by tradition as is well known, attested by a great number of witnesses.

Question 233.

Why then does every nation despise its sanctity, and disavow it and not recognise it, while they speak and believe in other places ?

Answer.

f.90a. The origin of this was the ambitious seeking of princes and the success of their affairs, and the first to disavow its sanctity was a man of the priestly house, called Eli; now this man was well known, and he made the Divine dwelling in another place and corrupted the men of his generation. He caused them to forget what they knew of this place, which is Mount Gerizim, and he sought a well known place in Shiloh ($\gamma\iota\delta' \psi$ for $1\delta' \psi$, so Arabic.) and persisted on this deviation for the rest of his life. Samuel ($\delta' \kappa' 1 \rho \nu$ for $\delta' \kappa' 1 \rho \psi$) adopted (or ' was brought up in') his ways, and Saul was like him; Saul was made king and held sway over Israel, so

that they were like him in his religion; then David came and acted against the prophet; the men of Eli set him up as king over them in the place which is called today Jerusalem; and he claimed (so Arabic) that the Lord had chosen the place of his kingship to be Jerusalem (Arabic quds,); so he made it (his capital). His sons followed in his footsteps and greatly increased its importance as a gathering place (so Arabic, Heb. obscure). From those (who gathered there) were descended the Arabs and the (other) Gentiles (Heb. אֱלֹהֵי כָּתוּבִים וְהַגִּיּוֹת ; Arabic 'Christians and Muslims': The whole passage is obscure) and all this shows that they have acted corruptly and committed defilement ; and concerning them, God said " I will hide my face from them etc" (217) ,lest they defile it by there uncleanness. Let us humbly say, " The Rock, His work is perfect " (Deut. XXXII.4.).

f.90b.

Question 234.

What is the time which is incumbent on every man to sanctify himself on its soil and make pilgrimage to it ?

Answer.

It is incumbent on every Samaritan that he makes the pilgrimage to it three times a year and that he should stand at all of its altars which are the altars of Adam, the altar of Seth, the altar of Noah, the altar of Abraham, the same is the altar of Isaac, and the entry place to the Tent of Meeting, the same is the gate of the everlasting hill. Supplication must be made there with

purity and faithful observance (of the faith) and magnifying (God) and thanksgiving and supplication and memorial.

Question 235.

What are the times of these three ,when it is incumbent to make the pilgrimage ?

Answer.

On the pilgrimage of Maccoth , and on the pilgrimage of Shebhu'oth ,and on the pilgrimage of Succoth. These are the set feasts of the Lord,part of the seven set feasts the observance of which is compulsory upon the congregation of the Samaritans,and they are; first the festival of Passover, on the fifteenth day of the first month and thereon is the pilgrimage until the twentyfirst day of the same month;it is also second of the set feasts being called the pilgrimage of Unleavened Bread (219.). The third is the pilgrimage of Harvest which is a compulsory pilgrimage taking place fifty days after the morrow of the festival of the pilgrimage of Unleavened Bread. The fourth is on the first of the seventh month. The fifth is on the tenth of this month, and it is the Day of Atonement,the day of the great fast. The sixth is the festival of the pilgrimage of Tabernacles taking place on the fifteenth day of the seventh month. It is obligatory on it to make the pilgrimage to Mount Gerizim from the first of it until the twentyfirst day of the month,i.e.there are seven days when it is obligatory to

f.91a.

make the pilgrimage each day, according to the prosperity of the man during them. The twenty second day of this month is the seventh, the festival of the Eighth Day of Assembly.

Seven festive (seasons) and most holy (occasions) are these our set feasts, and rest and worship and rejoicing are compulsory on them; and they are days of votive offerings and free will offerings and consecration and the like.

f.91b.

Question 236.

What is the need for observing these set feasts and the cause of their pre-eminence above all other (days) ?

Answer.

It is that on a set feast, the festival of Passover, the exodus of the Israelites from the bondage of Egypt took place, for (they were) slaves and they were turned into free men, victorious and redeemed, and the strength of the Lord saved them. Therefore this festival is incumbent, and it is the festival of Passover. Incumbent on it also, is the commemoration of the state of our fathers on that day, and the sending of the apostle and his signs and wonders, which occurred through him and the vengeance (wrought on) the Egyptians and the victory of Israel: incumbent too is rejoicing before the Lord and oblations. In the days of the Sanctuary there was to every set feast special oblations which had to be offered upon the altar,

but from the day when the Lord withdrew His presence the making of oblations ceased, but there continued to be practiced among us, the offering for Passover, since the regulations for it varied (lit. 'departed') from the regulations for the burnt offering and the peace offerings and the other kinds of oblations, for it is not bound up with the existence of the Sanctuary but rather with the place, and it is on the soil of the portion of Joseph in sight of the flocks (Arabic ' borders ') of Ephraim, son of Joseph. There is an eternal statute to perform it on this blessed festival, and the regulations for it are made known among the congregation of the Samaritans until this day. So may they be, the Lord willing, for ever.

After this is the festival of the pilgrimage of Unleavened Bread; at the time of this festival occurred the exodus of our fathers from the Nile, and the death of all the Egyptians in it. Accordingly this festival is obligatory and the pilgrimage is an eternal statute. After this festival is the festival of the pilgrimage of Harvest; at the time of it occurred the standing at Mount Sinai when the Name spoke the ten words to our fathers face to face. Accordingly the observance of this festival is an obligatory memorial of this event, as is the pilgrimage on it and the rejoicing at the gifts of the Lord at this (time). Afterwards are the set feasts of the seventh month;

in them occurred the end of the apostle's fast and the writing (so Arabic. Heb.is ' interpretation') of the Law and the favours of the Lord, along with repentance of the sin of the fathers, when His favour (was bestowed) upon them.

The Lord made four great festivals in this month. The first of them is a festival when it is obligatory to begin " Door of Repentance " (220) according to the saying of Him who is to be praised, " on the repentance of the fathers ". (221)

NOTES.

1. In the Ms. the questions are not numbered. Here they have been numbered for convenience of reference.

2. The Bible speaks of 'light' being created on the first day, but there is no amplification of the word. M. seems to make the 'light' of Gen. 1.3. identical with the Holy Spirit, even though the Sam. vers. of Gen. 1.1. mentions the Holy Spirit as brooding on the Deep.
 Sam. thought (as here.), is that this is the 'light' which was in Adam and all the prophets until the full revelation of it in Moses. It is, in fact, a kind of pre-existent Moses.

3. Targ. Jer. to Gen. XL.38 & XLIII.14. seem to identify the Holy Spirit with the spirit of prophecy. Sam. thought as reflected in M. makes the Holy Spirit to be in Moses so that he is almost divine. But cf. Gaster, Oral Law vol. 1. p. 139, where he quotes the Sam. Hilluk to the effect that the Holy Spirit in Adam was the prophetic insight.

4. In Sam. thought, the prophets are the patriarchs both ante and post deluvian; Adam to Moses. The Jewish canonical prophets (and Christian) are not considered by the Sams. With only the Pent. as

scripture, the Sams. do not have a record of the line from Elijah onwards. Moses is, to them, the last and greatest prophet.

5. There is nothing in the Bible to substantiate this, nor in Jewish sources. Seven heavens is common to Jewish thought and to Islamic (cf. Legends vol.111. p.117, and Qur'an sura XX111.10.). According to Motif-Index vol.1.p.130 the idea of nine heavens does occur in folklore, and even ten heavens. The Sams. have not developed either angelology or cosmology to any high degree, though both exist among them;. See below (note 7.).
6. There is no distinction in the text of the Bible between fixed stars and planets, but the distinction is common in Rabbinic Sources (כוכבים and מַזְלוֹת).
7. M. says nothing of how the angels were created, only that they were created when God said 'Let there be light' (cf. Q.194). Here it is suggested that the angel formed man, and God animated him. Legends vol 1.p.53 speaks of God asking the opinion of the angels concerning the creation of man, and Gabriel is sent to collect the dust which earth refuses; then God Himself collects the dust and Himself forms man.
The 'angel of the Lord' (typical of the E.Document) is

regularly the conveyor of God's will or messages in the Memar of Marqah (3rd. or 4th.cent.A.D.).

8. Sams. believe that the dust was from Mount Gerizim, on which Adam was created. Other legends say the dust was from the four corners of the world, and the creation was 'in a clean place ..on the navel of the earth'(Jerusalem); P.R.E.pp.76f. of Jubilees Vlll. 19. where the place is ' Mount Zion'.
9. This phrase occurs several times in M. and not just as a periphrasis for God, or the Lord, in the view of the present writer. Lev. XLV.10-16 gives the use of $\text{D} \checkmark \text{H}$ 'as a substitute for J" according to a practice which became very customary in post-biblical Hebrew' (G.B.Gray. H.D.B. vol 3. p.478.). A comparison of the uses of the phrase in M. however, suggests that its use is deliberate; and is usually connected with some special act of God in which His overwhelming power is revealed, cf. the death of the first born in Egypt (Q.198). It appears that the phrase in M. has a mystical significance (Q.146)
10. Arabic reads 'nāṭik', meaning either 'gifted with speech' or ' endowed with reason'. Legends vol.1.p.61, has a similar idea; i.e. Adam, at one hour after his creation displayed wisdom and used speech in naming the animals. M. here may be distinguishing between Adam and the

rest of creation. But in many legends the idea of Adam being so gifted is found; cf. P.R.E. p.78 note on phrase 'He shaped him and prepared him'; note reads 'adorned him with the faculties which distinguish man from the beast'. Also (p.79) 'Adam stood up after his creation and began to praise His creator!

11. The Bible makes no reference to the age of Adam at his creation, but there are legends of the same pattern as this of M. Cf. Intro. p. 111.

12. God finished the work of creation on the sixth day according to the Sams. Their Pent. reads 'sixth' at Gen. 1.5. instead of 'seventh'. Nothing has been found in Sam. sources to correspond with the Jewish tradition regarding the creation of ten things on the eve of the Sabbath, cf. P.R.E. pp 124-133. Cf also Pirke Aboth V.9.

The thought in M. here is the basis for the Sam. Sabbath observance and is reflected in the hymns for the Sabbath services in the Ancient Samaritan Deftar. Legends vol.1.p 83, gives the Jewish traditions; the first Sabbath was the first opportunity to praise God (nothing existed to praise before that) as there was not time during the first six days. On the Sabbath all rested and all in heaven and on earth broke into song.

13. The Bible has no reference to Eve in Adam's likeness. Gen.1.27 suggests that both A & E were in the image of God.
14. Similar traditions are found in Jewish sources, Legends vol.1:p 74, where it is said that the bodies of A & E were overlaid with a horny skin and enveloped with the cloud of glory. Cf.vol V.p.97 n.69, "The older Haggadah speaks of 'garments of light' which the first 'pair' wore before the fall of man,..... in accordance with Gen.111.21,where עור ("skin") is explained as though it were written אור ("light"). The Christian Books of Adam and Eve ll & Vll also have the tradition.
15. Arabic reads ' al-Shaitān ,cf.qur'an sura Vll. Jewish tradition as in P.R.E. p.92 speaks of Sammael,a prince of heaven as responsible for the fall of man through the serpent,and for the fall of the angels. M. does not speak of the fall of the angels or of Belial. There is,in fact,only one reference to Belial in the Sam.Pent. Deut.Xl11.14 " men,the children of Belial,are gone out,". Cf. Intro. p1xxxvii .
16. M.does not say Belial was an angel and may,in fact , be distinguishing the two. The Sams. never developed a demonology and Belial is the name regularly

used for the source of evil, but cf. Intro. p. lxxvii.

17. This is a stage anterior to the Bible story where only the serpent is introduced. Cf. Legends vol.1.p.72f where the serpent alone is responsible for man's fall. His own downfall caused by his ability and envy of man's conjugal relations. P.R.E. suggests Sammael found the serpent, who was evil to begin with, and used him for his own ends. M. suggests the serpent was crafty but not necessarily evil until inhabited by Belial.
18. The thought here is loftier and more restrained than in P.R.E. (p.94f) where it is suggested that Adam was avoided because man is always churlish, while women listen to all creatures. In Legends vol.1.p.72, the thought is that the serpent was too well acquainted with the character of man to tempt him, but knew women are easily beguiled.
19. Sam. tradition everywhere has it that it was this image, essentially light, that was transmitted through righteous generations from Adam to Moses and thence to the High Priests.
20. P.R.E. p.99f. and Legends vol.1.p77, list ten punishments for the serpent and for A.&.E., nine curses and death to each of them; though P.R.E. suggests there was a pardon to Adam. See Intro. p xc.

21. This may be the basis for the Sam. doctrine of resurrection. Gaster, Oral Law, p.137, quotes the Hilluk thus:

" Adam got the knowledge through the Holy Spirit that he would die (i.e. after his expulsion from the Garden) and would return to the earth, and that he would then afterwards return from the earth to the world to come which is the world of the end. He knew this also from the word of God (Gen.111.19) who made him know thereby that after his death He would create him again a second time , from his earth and put back into him the breath of life which had gone out from him ". It goes on to claim that the Jewish interpretation of the verse has been altered and that the Sam. version is correct.

A & E. Books 1.4. speaks of a 'return to flesh'.

Cf. Baruch.L.2. & P.R.E. XL11.

22. This subject is dealt with more fully in later questions in M.(189ff), and, as Gaster points out in Oral Law p77, is a fundamental point of Sam. faith based on the Oration of Moses (Deut. XXX11.35). The Sam. author Marqah (3rd or 4th cent.A.D.) deals very fully with this subject and no doubt M.is dependent on him in its treatment of the subject. As. p.282 mentions the Day but does not develop the idea of it like Marqah or M. Cf. Oral Law for the thought of the Hilluk and Yom al-Din on

this. Belief in the Day of Vengeance would appear to be very early and the development of the eschatological ideas as early as Marqah; these are repeated throughout the various Sam. writings.

23. This is the first mention of the soul as a separate entity; question 16 says Adam 'became a soul', and question 27 says he had 'no evil impulse'. M. does not explain how, where no evil existed, this particular evil was generated to lead to the Fall. What is said, is that Adam was tempted and made to yield that mankind might acquire the truth. See Intro. p. ~~xxxix~~.
24. See Intro. Comparisons 11.7.
25. This idea is found in many legends from Jewish, Islamic and Christian sources. See Intro. as above.
58
Cf. M. question / where Adam is said to have become a Nazirite.
26. Also called the Holy Chain and Chain of Tradition, cf. questions 49 & 186 (tenth). It is an important feature of Sam. belief and, in M., is linked with the motif of ten or seven. Here, it is the meritorious ones who are referred to, i. e. Adam, Seth, Noah, Shem, Arpachshad, Abraham, Isaac, Jacob, Joseph and Moses; thence Aaron, Eleazar, Ithamar, Phinshas and all Sam. High Priests.

27. See note 2. It is the Holy Spirit which is within the pre-existent Moses. Cf. Liturgy Bassim.
28. See Intro. Comparisons II.4.
29. J.N.Schofield, T.W.B.B. p.42, suggests that this is the Hebrew name for the "winged sphinx with human head. The idea is not distinctively Hebrew, but moved westward from the northeast;..... The idea appears to have entered Heb. thought through Canaanite influence." But M. here says 'they were of the species of the angels' which accords more with Rabbinic and Pseudepigraphic interpretation, cf. H.D.B. Vol.1 p.377f. & E.R.E. Vol.3.p512, where the Cherubim are angelic, sometimes youthful but always of high rank in the heavenly service.
30. Cf. P.R.E. p.85, "What then is the meaning of this expression: "to dress it and keep it" except (in the sense) of being occupied with the words of the Torah and keeping all its commandments, as it is said, "to keep the way of the ~~tree~~ of life". But the "tree of life" signifies only the Torah as it is said, "It is a tree of life to them that lay hold upon it". Cf. Palest. Targ. Gen.11.15. This idea is common to Jews and Sams. and was

accepted by Christianity, cf. Theophilus (To Autolytus 11.4.), and cf Slav. Enoch. XXXI.1 "And I made a garden in Eden in the East, and (I ordained) that he should observe the Law and keep the instruction".

31. This is a Sam. work also known as the 'Book of the Secrets of Moses', and in the translation by M. Gaster (see bibliography) there is also the Pitron, or Sam. commentary on the story of Moses death. The reference here is to As. lX.20ff, and Pit. p257. As. reads;

" And Moses kept the flock of Jethro and he came to Mount Horeb. On the fifteenth day of the third month on the fourth (Wednesday) God fulfilled the covenant which He made with the Meritorious Ones. The rod of Adam and his clothes were given to Moses on that day".

32. This rod is, according to M. the rod of God. Adam took it from the garden and it was preserved through the meritorious ones until Moses, who used it to work his wonders. In Sam. thought it is also the rod which the Taheb (see note 40) is to recover from Mount Gerizim and bring with him to prove his identity; see questions 50 & 229.

33. The calculation of the calendar, according to Sam. belief, was revealed by God to Adam, who learned to calculate the seasons and festivals from the sun and moon; cf question

11., and also Gaster The Asatir, p35ff. This knowledge Adam handed on until eventually Moses received it; and in him the secrets of the 'set feasts' are revealed.

The difference between Jews and Sams. in calculating the calendar caused each to charge the other with subversive practice and to declare each others feasts invalid .

The Sam. Chronicle Tolidah p.2 of Ms. mentions three books which God gave to Adam, and through him down to Moses; the books of Wars, Astronomy, and Signs.

According to Tolidah Ms.p.9, the true calendar reckoning is a short statement on how to calculate. It is not a book.

As. p.204 (text 11.25) mentions also a book of Truth which Gaster identifies with the Law.

M. here agrees with Tolidah in mentioning three only.

34. The reference in As. (p214) is to Noah's learning the contents of the three books in seven years.

Pit.p 207, says " It is said in connection with it in the Asatir, 'Mighty, holy are the words which were on staff of Adam' ".

35. As. p 228, puts the distribution of the books at the time of the division of the earth by Noah;

" He gave the Book of Signs to Arpachshad, and the Book of Astronomy to Elam and the Book of the Wars to Ashur".

36. As. does not say who gave the rod to Moses. In Legends Vol.2.pp 291ff, it is Zipporah who tells to Moses the history of the rod to enable him to win her hand according to a scheme of Jethro's by which any suitor for his daughters had to pull out the rod, in the form of a tree, from his garden. Cf. Ber.R. 5.9.
37. Or ' messenger ', a common Sam.designation of Moses. The same usage of the root slh is found in the Qur'an often where the word 'apostle' is applied to Muhammed. The Sam.idea of Moses is of one sent direct from God with supernatural powers, as was Christ, rather than one sent by another.
38. As. p.286 speaks of Balaam " And Bileam (sic) knew the Book of Signs and enquired therein ";but no further identification is given. Is he,perhaps,to be identified with Balaam son of Be'or,who appears in Numb.XXIII. 7. as from Aram ?.
39. Cf. question 228. The tabernacle,or sanctuary,was ' the resting place of the glory of the Lord ' in the wilderness,and later on Mount Gerizim. The disappearance of the sanctuary,according to Sam.belief,was the result of Eli's defection - which marked the beginning of the Divine Disfavour (see note 116). The sanctuary will be restored to earth when the Taheb comes and finds Moses' rod and the pot of manna and the altar of incense on Mount Gerizim;then Divine Favour will also

be restored.

40. The Taheb is the Sam.messiah;but not in the same sense in which that word is used in Jewish or Christian thought. Sams. think of the Taheb as a restorer of the true worship, Law and religion for all men. He is not divine, but human and will be a kind of second Moses or Moses redivivus; cf. Oral Law Vol.1.pp.221ff, and art. by J.Bowman in J.J.S. Vol.2. number 2.

The Sams. themselves are uncertain whether the word ܐܘܪܝܢܐ (once ܐܘܪܝܢܐ in the Defter) means ' Returner and Restorer', or ' Repenter and Restorer'. The root is ܐܘܪܝܢܐ (= ܐܘܪܝܢܐ) which in Sam. Aram. of the Roman period is used in both senses. Generally the early Sams. (cf. Memar Marqah and Defter) regard the Taheb as a rather indistinct figure, whose chief function is that of restoration prior to the initiation of the new community of the faithful in the Garden of Eden.

41. As. has the same tradition, p.25. " Adam and Eve tarried in the Garden eight days and he did not know Eve ". Legends Vol.1.p82, Relates the tradition that they were only a few hours in the Garden before being cast out; cf. the view of some Church Fathers that the 'fall' occurred on the first day of Adam's creation, e.g. Irenaeus V.22.2., Ephraim 1.19 C. In Jubilees 111, the tradition is that A & E were seven years in Paradise.

42. See Intro. Comparisons 11. 8.
43. See Intro.as above.
44. See Intro.as above.
45. See Intro.as above. p. xc.
46. Arabic reads thus. It is usually a meal offering.
 Cf. P.R.E. p 153, (" (Cain) brought the remnants of his meal of roasted grain, (and) the seed of flax", and Abel brought of the firstlings of his sheep, and of their fat, he-lambs, which had not been shorn of their wool".
Legends Vol 1. pp 107f, has the same idea, Cain's sacrifice was unacceptable on two counts:
 first, it was a remnant of what he had eaten;
 second, it was fruit of the ground which was under the curse.
47. Cf. As.p 190, " Then Kain was wroth and he returned to his land ". So Pit.pl87. M. picks up the latter part of the story in As. in question 56.
48. As.does not mention the fire as the sign of acceptance nor does Pit. Cf Intro. Comparisons 11. 9.
49. As. p 188 " And it came to pass when Kain and Hebel brought the sacrifice it was on the twentieth of Nisan on the first day (Sunday)". Cf.P.R.E.pl53 where it is said that the offerings were made on the " evening of the festival of Passover ".

The editor notes that this would be Nisan 14th. Cf. Pal.Targ. Gen.1V.3.

50. Both As. and Pit. have the same statement, " And Eve loved Kain but Adam loved Hebel ".
51. See Intro. Comparisons 11. 10.
52. Pit. p191, " Now Adam dwelt in Badan "; As.p 192, " And Adam lived in the country of Hohmata which is called Sifra in the Book of the Wars of the Lord, and he removed and dwelt in Badan ". Pit. also has the legend that Adam went from "Badan to Sifra (Sichem) where he saw 'signs' and then returned to Badan ". This seems to be peculiar to Sam. tradition; cf. Jastrow, Dictionary Vol 1. p135 on בדן " pr.n.pl. Badan, a Samaritan place noted for its pomegranats. Tosef. Kel. B. Mets. Vl. 10".
53. As. 1.25, and note p.194, " And after the death of Hebel Adam separated himself (sic) for one hundred years". Pit. p 191, " Then Adam sought repentance and separated himself from his wife for one hundred years". Oral Law p 137, quotes Hilluk " Moreover this community (i.e. Sams.) has a tradition that when Adam left his Garden he devoted himself to the worship of God one hundred years ". See Intro. Comparisons 11. 7.
54. Gen.V.3 " When Adam had lived a hundred and thirty years, he became the father of a son in his own likeness,

after his image, and named him Seth".

As. only notes the birth of Seth, but Pit. pp 191f, says, " And he (Adam) saw the Image (lighting up) his face and from this Adam knew that this was the mystery of the chain; and in proof of this, see what the Lord-may He be exalted-said in the book of Genesis chapter 5, verse 3; ' And Adam lived.....Seth'. Note the significance that it is not said at the time of the birth of Kain and of Hebel, ' In His likeness' and this image is the luminous image of Moses-peace of God be upon him-which was transmitted from man to man".

55. Three lists of Patriarchs are given in M., in which the motif of ten or seven is evident; cf. questions 48 & 135. The lists are not exhaustive, however. The thought seems to be that the patriarchs are those who make up the links of the Holy Chain from Adam to Moses. Of that total there are those specially marked out for favourable mention in M. these are the Meritorious Ones; see note 84. Cf question 124 where special treatment is said to be meted out to the prophets (patriarchs) and meritorious ones after death.
56. The Sam. Pent. has different numerical values in connection with the generations from Adam, so that this number does not agree with the Mass. text of Gen. V. If the age of Adam is totalled from the figures there given; e.g. Adam would have been about 1056 years old

at the birth of Noah.

As. does not mention this but says (p.210-)

" And these are the days of Adam;nine hundred and thirty years "agreeing with Gen.V.5. Cf.Gaster's list of comparative chronology of the first ten generations, As. p.146.

57. As. p.202 reads, " And Lamech (begat) Noah in (the month) Nisan". Pit. p.197 reads," And the birth of Noah was in the month of Nisan ". No date is given unless we are to read As. p.202 as meaning the birth was on the fourth,in the words: " and on the fourth day of his birth was seen a sign in the middle of the heavens....".

58. See intro.Comparisons ll.ii. p. xcvi
M. reads 'sign' here and not ' sun ' as Gaster suggests in As. p.202.

59. As. adds to this statement that Adam proclaimed that as long as Enoch was alive the Flood would not take place.

60. As. does not mention this matter of the image of Moses.
See Intro.Comparisons ll. 12.

61. The explanation of M. regarding the safety of Noah on account of the image of Moses is tied up with the meaning of the word beshagam in Gen. VI.3. Gaster,in

As. intro.p67,says "The connection of 120 years with Moses rests on the well known Samaritan interpretation of the numerical value of the word $\text{D}\bar{\text{L}}\text{V}\bar{\text{I}}$ which is identical with that of the name of Moses,namely 345.

This is absolutely Samaritan ". E.g.

Beth = 2, Shin = 300, Gi-mel = 3 , Mem = 40; total 345.

Mem = 300, Shin = 300, He = 5; total 345.

62. P.R.E. p.166 has the same tradition;"They came to him of their own accord,as it is said,'And THEY came unto Noah into the ark';they came by themselves ". The editor notes Gen.R.XXXI.4f,and Ephraim,Sermon on Repentance 1.3. Cf. Augustine,The City of God XV.27.

83.

63. According to Jewish tradition,the sevens were intended for the sacrifice and the twos for preservation of the species. The same idea is expressed in M.question 73.

64. Gen.VII.11 & VIII.14. say the rain began on the 17th and the waters abated on the 27th of the following year, "in the second month",i.e. Iyyar(Zib). But M. puts the entry into the ark in the first month,i.e. Nisan,andthe exit from the ark in the same month the following year. As. & Pit. agree with M. that the time in the ark was one year and ten days and that it was the first month, Nisan,when they entered and left. The biblical account (P.J.) make the time in the ark one week longer.

P.R.E. p 166f. "Rabbi Zadok said: On the 10th of

Marcheshvan all the creatures entered the ark; on the

17th of the same (month) the waters of the Flood descended from heaven...".

65. As. & Pit. link the covenant sign of the bow with the teaching of the principles of the faith by Noah to his sons. See As. p228 , Pit.p 213.
- Legends Vol.1.p 166 speaks of the bow as a sign to men that sin,however deeply steeped in it they may be,will cause no harm to the world. There are other traditions, cf.Vol.V. p 189 note55.
- P.R.E. p171f. Makes the covenant and the bow a sequel to Noah's penitential offering after his drunkenness.
66. As.p 234 gives the reason for Shem's position as favourite thus: " ..but Shem his son was the one whom he had placed on the throne of the kingdom because he was the firstborn ". Also p 236, " And he completed his division (of the earth) and he made Shem greater than Japhet".
- Legends,Vol.1.p 170 suggests a different idea; the priority of Shem was because he first thought to cover his father's nakedness. This accords well with Gen.lX. 26 " Blessed by the Lord my God be Shem,and let Canaan be his slave ".
67. See Intro. Section Comparisons ll. 13.
68. See Intro,as above. p.ci.
69. Presumably Africa,here,includes Asia.

P.R.E. p 172, simply says " He especially blessed Shem and his sons, (making them) dark but comely, and he gave them the habitable earth ".

70.

Gen. X.8. But cf Gen. XI.2-4, where the tower of Babel is mentioned; there is no word of Nimrod. While M. here is close to the biblical record, yet later the fortunes of Nimrod are recounted according to traditions which are found in Rabbinic literature. Cf Intro, Comparisons 11. P.R.E. pp 174f. speaks of Nimrod's power as arising from his possession of the clothes of Adam, from Ham, which had gone into the ark with Noah.

71.

Apart from the reference to the covenant and the command to bury him in Hebron, this is directly from As. p 236.

72.

This too is in As. p 236 & Pit. p 219. On the building of the tower of Babel, and Nimrod's part in the work see Intro. Section Comparisons 11. Legends Vol 1. p 179 and P.R.E. p 175 repeat the tradition that it was Nimrod who accepted the counsel of his advisers and built the tower.

73.

As. p 244 reads " Nimrod gathered all the wise men that were among Japhet and Ham, and he asked them that they should inform him when this one (Abraham) would be born ". Pit has the same p 223.

Legends Vol. 1. p 186 " His (Abraham's) birth had been read in the stars by Nimrod "; cf Vol. V. p 209 n.7

for legends on the star of Abraham.

P.R.E. " All the magnates of the kingdom and the magicians sought to kill him (Abraham)".

That the wizards had the **Book of Signs** seems to be inferred by M. from As. M. quotes verbatim from As. p. 242, vers 16 , regarding the treatment of the Hebrews by Nimrod.

74. As. p.244 reads " A sign was seen in the land of Shinear a pillar of fire ". To this Pit.(p223) adds " which came down from heaven, and people evacuated to the fields". Legends Vol.V.p209,& 213. The author notes, "The light at the birth of Abraham (Vol.1.p 188) has its parallel in the birth of Moses and other heroes". This is true also of M. cf. Question 139. In the Jewish legend to which reference is made above, it is Abraham's mother who flees from Nimrod, not the people from the light.
75. See Intro. Section Comparisons 11.16.
76. M. here says Abraham's ignorance of the place was a means of making Abraham learn to trust God.
A similar idea occurs in Legends Vol 1. p 218; Abraham was not told where he was to go , and this fact increased his reward when he obeyed and executed God's will.
77. See question 81, Canaan and Holy Land.
In spite of his ignorance of his destination, Abraham was

led by God to the right place, i.e. Shechem.

But to the Jews it was "the spot whereon the Temple was once to stand" Legends Vol.1.p219.

Pit. p.229," And he built the altar of his forefathers Adam and Noah. And after that he went up Mount Gerizim to the east of Bethel. And he bowed down and prostrated himself there before God".

78. I.e. proximity to water. Cf. H.G.H.L. p 326.

"Mount of Blessing", Deut.XI.29; cf. XXVII.11f. This phrase is regularly used by the Sams. in reference to Gerizim, as the place chosen by God Himself.

79. From this point the author of M. is independent of the order of As., until the story of Moses.

As., here, deals with Abraham in Egypt and the affair with Pharaoh and the battle of the kings. M. only makes reference to some of these incidents in connection with the ten trials.

80. Nothing of these trials in As.

Rabb. parallels in P.R.E. pp 187ff, where the order and something of the content differs from M.

Legends Vol. I pp 217-291 gathers the different traditions into a list almost identical with M. The author notes Vol.V.p 218 "Opinions differ as to the events which are to be considered as the temptations in Abraham's life". See Intro. Section Comparisons 11.18.

81. Gen. XX.4f, and 17f. In the first passage of the biblical story, it is Abimelech who speaks to God. The prayers of Abraham come at the end of the affair and are for the forgiveness of Abimelech. M. seems to suggest that Abraham confided in the Lord only and kept the affair secret from others.
82. Cf. note 9. In this instance the Arabic has 'The Truth', which is a synonym for God. This, according to a note from Dr. John Macdonald, is often the case in Memar Marqah. The practice of using these synonyms may have originated in a period of intense Gnostic activity in Palestine.
83. Gen. XXII. makes no mention of the age of Isaac at his 'offering', but the figure is implicit in the biblical account of the promise of his birth to Abraham. Gen. XV.17, is explicit regarding the age of Sarah at the birth of Isaac, i.e. 90; cf. XX.5. At her death she was 127 years old, Gen. XXIII.1. Rabbinic interpretation of the affair of Sarah's death suggests that it was a direct consequence of the proposed sacrifice of Isaac, which would put his age at 37 as M. declares. Cf. Lev. R. 20.2. Ber. R. 56. P. R. E. p 225.
84. See note 55. Here the suggestion seems to be that the number of the meritorious ones (all buried in Machpelah) is ten, whose names are given. Why they were so called is not stated, except that question 232 names them 'the faithful ones'. There is nothing to correspond with the

Jewish tradition of the seven righteous ones who drew the Shekinah back to earth, one by one, as recorded in Legends Vol. II p260; cf Vol.V, p395, n 31.

85. Cf. Qur'an Suras 2.120, & 3.90. The latter reference would suggest Abraham as the builder, but the former links both Abraham and Ishmael. Muslim faith holds fast to Abraham as the builder of the Ka'abah with Ishmael as his helper; cf. Shorter Ency.Is. pp 154a-155a & 178b. The Ka'aba is the supreme place of worship for Muslims and is known also as The House; it is said to contain the sepulchre of Ishmael. This reference in M. would suggest a strong Muslim influence on Sam. thought and writings.
86. See Intro. Section Comparisons ll. 18
87. As. p.212, speaks of a vision which Adam had of Machpelah as the gathering place for the righteous generations. Cf. Pit.p.203. For comparisons see Intro.as above, 14.
88. Literally (both Heb. & Arab.) " What happened to the children of our lord Jacob and his brother Esau after the death of their father, our lord Isaac.....". Judging from the answer, the text is faulty in syntax; the translation, therefore, aims at producing the sense required by the answer.
89. The text here has no title $\aleph' \aleph$, which may have been

overlooked from the previous folio. But the matter has been treated as the answer to the previous question.

90. See Intro. Section Comparisons 11.18.
91. So Arabic. Heb. reads 'son', but has plural suffix below.
92. M. here reads בָּרַח 'removed' for Mass. בָּרַח 'bound'. Arabic has 'imprisoned' (bound); cf. Gen. XLII.24.
93. I.e. Abraham, Isaac, Jacob, Levi, Kohath, Amram, Moses.
Cf. Legends Vol.V.p 395, n 31. "The Hellenistic writers, as well as the Rabbis, call attention to the fact that Moses was the seventh generation from Abraham; comp. Demetrius 10, 29, 438d; Philo, Vita Mosis, 1.2.; Josephus, Antiqui., 11, 96 6."
94. In a note from Prof. T.H. Gaster, in a seminar during his term as Montague Burton Lecturer, in The University of Leeds, this passage may be interpreted to mean that in Sam. thought Moses' mother was a simple minded nobody who, by his birth, was raised to a status comparable to that of the Virgin Mary in Catholic belief. The contention is given support from the Arabic Majhūl, which can mean 'hidden' in the sense of 'ignorant', and the Heb. meaning of Jochebed 'God's Glory'; and from the veneration given by the Sams, to Moses. Further, M. suggests that her anonymity before the birth of Moses is the real reason why her name is not mentioned in the Law until after the birth of Moses.
Cf. Legends Vol.11.p261. Two stories are brought together;

she suggests that Moses mother was one of the midwives who refused to carry out the orders of Pharaoh; and the other that she was a daughter of Levi who was known by her name ' Divine Splendour ' (Jochebed) because of the " celestial light that radiated from her countenance ". Cf. Testaments, Levi 12.

95. I.e. supporting the idea of the anonymity of Moses' father from the Bible. As. adds to the Ex. quotation, " Mighty is the tree from which Moses was plucked ", p.272.
96. So As.p 272, " And Pharaoh commanded they should separate the women from the men forty days ", cf.Pit. p 297. Legends Vol.11.257ff, relates two traditions; one that the Israelite men decided to keep themselves away from their wives on account of Pharaoh's decree for drowning all male children born to them; the other that for the same reason, Amram who was president of the Sanhedrin decided that it was best for men to divorce their wives, which he did and all the Israelite men followed his example.
97. Neither the As. nor Pit. mention this. The hymns of the Sam. liturgies contain the same tradition at all levels. See Intro. Compariaons 1. Legends, Vol.11.pp 263f, " At the moment of the child's appearance, the whole house was filled with a radiance equal to the splendour of the sun and the moon ". Cf. Vol.V p 297. n 42, " The primordial light, which God had hidden

shortly after its creation, shone upon Moses during the first three months of his life; it was withdrawn from him as soon as Pharaoh's daughter took him to her house; it came back to him when he ascended on Mount Sinai, and remained with him till the end of his life ".

Cf. P.R.E. p 378; Bab.Tal. Soṭah 12 a.

98. Pit. p 253, " And the sore disease which was on her disappeared and she was filled with desire for its (the child's) holy soul ".

P.R.E. p 378, has it that it was leprosy from which the daughter of Pharaoh was suffering and of which she was healed by contact with Moses. Cf. Bab.Tal. Soṭah 12 a-b. Legends Vol.11.p266. speaks of a "scorching heat to plague the Egyptians, and they all suffered with leprosy and smarting boils ". Cf. Vol.v. p398 n.48, and Targ.Fer. Ex.2.5.

99. Legends Vol.11.p 266, two reasons prompted the daughter of Pharaoh to go to bathe at that time; One was to find relief from physical pain, and the other to cleanse herself from the impure taints of idol worship.

100. Nothing in either As. or Pit. concerning this matter. In the liturgical hymns, and in the prayers the same idea is found at many levels of development. Cf. Legends, Vol.11. p267. for similar Jewish tradition.

101. No reference to this in either As. or Pit.

Two traditions in Jewish sources; one puts the length of his stay with Pharaoh's daughter at 20 years, the other at 40 years; Ex.R. 1.32 -35.

Cf. J. Ency. Vol.1X.pp 45ff.

102. Ex.IV.24ff., provides the basis for this legend. But it is not found in As. or Pit.

Jewish sources show that the Rabbis had diverse interpretations of the incident, cf. Legends Vol.11.pp 295 & 328f, & Vol.V. p.423 notes 146ff. cf. Fallen Angels p.39. M. has a tradition which has developed along a different line but which is linked with the Rabbinic interpretation.

103. So As. p 280 & Pit.p 259. Cf. M. question 202.

104. I.e. Abul Hassan al-Suri, the author of the unpublished Sam. work called Tabbah (11th Cent.) a compendium of Sam.practice. The play on the names gives the clue, Japhet, Heb., and Hassan, Arab., have the same meaning of beautiful .

See Abd Al-Al, D.M., (thesis) Comparative study of Abu'l Hassan al-Suri and Yusef ibn Salamah.

105. Law here is the Torah, the whole Pent. containing the 613 commandments and statutes. This is given a sevenfold division, and the last is subdivided into four on the basis of Deut. XXX.15.

106. I.e. Statutory divisions, which are foundations (pillars) of the classification.
107. The תצוות and תורות spoken of here are terms used synonymously in this instance as the answer to the following question shows. But the end of question 153 does differentiate between ד' תורות and ד' צוויים: the former is to denote positive commandments, and the latter the negative ones. It would seem then, that "commandments" is a general term, embracing all the 613; but the positive commandments are known as statutes and the negative ones as judgments.
108. This is the basis of the Sam. faith. The oneness of God is the first article of their creed. There is no belief in the unity of God; for the Sams., since the Roman period, have studiously avoided any concept of duality or trinity in the Godhead. Cf. The Muslim World vol. L. no. 4., art. J. Macdonald, p283.
109. תורה a technical word as in Islamic Shari'ah form II.
110. The three terms 'cleaving', 'Walking', 'hearing', are almost technical expressions denoting the attitude of one who believes. They are fully expounded in the Hilluk (Oral Law pp 129-187). There, cleaving is "doing what He delights in"; walking is the way of life before the Lord which one must adopt to attain the blessing of the other world. Hearing the voice of

God is linked with the attainment of the felicity of Eden; " Only those reach it who hearken unto Him, and who serve Him with perfect faith ". The whole practice is set in the context of the Day of Vengeance and Recompense and it affirms the belief of the patriarchs in that Day. There is also the biblical basis on which Sam. tradition rests: " And the tradition tells us about Aaron....and He commanded...to fear the Lord and to walk in His ways and to hearken unto His voice and to cleave unto Him and to keep His commandments, and to find comfort afterwards in the reward of the last day " p 141. Cf. Deut. Xlll.4.

111. As. p 260, says " The principles of faith are fear, merit and repentance ". Cf. Pit. p 241.
112. The Sams. did not use phylacteries, but amulets. But the teaching of this and the following section is not concerned with either phylacteries or amulets. The author of M. is dealing with the ' signs ' on the hand and before the eyes in a metaphorical sense.
113. I.e. this is a mnemonic device. Two hands represent the two tables of the Law, and each finger represents one of the Ten Words. And one hand with its five fingers represents the five books of the Pent.
114. The use and practice of the 'tephillin' among the Jews is plainly condemned here. They take the word of

the Law literally, using the head phylactery and the hand, or arm, phylactery. Further they limit the word by their practice. The Sams., according to M., have the knowledge of the mystery inherent in the command. This mystery lies in the five senses which are represented by the eyes, between which they lie, the seat of the sensory organs being the head.

115. The Sams. do not avoid the use of Yodh Hē and Yodh Wāw as numerals as do the Jews; probably because they use Shemāh (in speech) for God's name.
116. For Mass. "ו ה פ ש ׳ ה ט ן ן
117. For Mass. ו ט ן ן etc., M. reads with Sam. Pent. which = LXX, Syr., & Targ. Onkelos.
118. So for Jewish practice according to Bab. Tal. Shab. p71, circumcision must be⁶ on the eighth day even if that should be the Day of Atonement⁷. But of Mish. Arakhin 2.2. & Shab. 19.5.
119. The text here uses ' raçon ', as in Q. 186 (fifth), etc, which in M. is used as a synonym for 'rahūta'; the technical word for the " Divine Favour " which was lost through the defection of Eli. In Sam. belief the present period is 'fanūta', or Divine Disfavour. The reference here is to the era before the favour was forfeited.

120. As it reads, this passage is difficult to interpret. There are five specific references to the Sabbath in M., none of which could be said to provide the testimony referred to here, unless the sections on the manna and the prophetic status of Moses are considered 'testimonies'. It may be that there was originally a section on the Sabbath in the manner referred to. On the other hand it is possible to read פֶּעֶדָה as 'support', 'assistance' and so translate " the interpretation of which will come (later) in these questions by the help of the Lord "; but the difficulty of finding the interpretations still remains.
121. M., in these sections of the 60 commands, is dealing with the principles which rest on the biblical commands. The implications are not worked out fully, as for example in the Mishnaic Rules of uncleanness (Appendix IV, p.800) in the Jewish system, or even as fully as in the Sam. Hilluk (Oral Law p 131f) ; and the Ṭabbah (Abd Al Al Thesis) Vol 1.).
See Intro. Section Comparisons 111. a.
122. See Intro. as above.
123. For Mass; עֵכָבֵר .
124. For Mass; הַאֲנִיקָה .
125. For Mass; חֶכֶח .

126. For Mass; בן הן .

127. The translation here is based upon a special use of בן הן as reflected in the Arabic text and also in the list of the Sam. בן הן as set out by Gaster, 613 Geboth und Verbote der Samaritaner Vol 11. pp 693-704. In this instance Gaster's list has מה אצליה for Malef's בן הן מה ; which is perhaps more logical; "What is allowed..." (lit. 'Successful' or 'Good', therefore 'Allowed'). In other instances, the translation of בן הן in this work varies to retain the idea of the Sam. root בן הן 'to be obliged': i.e. 'duty', 'obligation' etc. See Indices, Glossary.

128. This may be seen as the logical injunction in view of the nature of these 60 commands (See Intro. Comparisons 111.); and also in the absence of the Red Heifer from Sam. practice since the 15th cent. Cf. Hilluk (Oral Law) p 131f.

129. Cf. the reply of Jesus to the lawyer regarding the Great Commandment, Matt. XXII.34-40 (= Mk.XI.28-34 & Lk.XX.25-28.).

130. This may be an Aph.form, but the second person should read מהן ק'ן ; cf. section נס .

130a. Mass text reads plural.

131. Perhaps a reference to Abul Hassan, among others, for in

his work the Tabbah the regulations for ritual slaughter are described. The slaughterer faces Gerizim during the action and uses special instruments which are also set out in the Tabbah ; all which the author describes is said to have been handed down directly from Moses. Cf. D.M. Abd Al-Al (Tr. Thesis). Cf. Rabb. expression of the Laws of Slaughter as the Halachah according to what Moses received on Sinai, Bab. Tal. Hull. 28; see also 4a, where it is recorded that the Sam. Laws of Slaughter were considered valid by the Rabbis.

131.
132.

A comparison between the Jewish practice in Temple times, as set out in Mish. Sukka, pp 172-181, and the continued practice of the Sams. as set out in Hag Ha-Succoth (Tr. L.C.Green) shows differences in procedure to which M. may be making reference here. A greater difference exists between the two however, when the commands for Succoth in the synagogues are compared with Sam. practice which remains unchanged. The Jewish regulations are reduced to two:

- 1) making the booths
- 2) the blessing on the four kinds of branches etc. while saying the Hallel.

But the main difference is this, that the Sams. still observe the pilgrimage (Hag) which the Jews do not. The distinction between the Mo'ed and the Hag is clear and maintained in Sam. belief and practice.

133. Lit. ' the one who gives what is given '.
134. Ms. here has dittography in quotation from Deut. On comparison between Sam. and Rabb. tithing, see Intro. Comparisons 111.3
135. The Sams. speak of Gerizim as 'the place God chose' as against the Jewish idea (in Mass. Deut. XII.11) ' the place which the Lord your God will choose'. To the Sams. Gerizim is the place which God set apart for His people from the moment when He created the dry land; question 188.
136. In the Ms. the Šāmekh is not marked, but it is clerly necessary to complete the 60 commands.
137. Cf. note 107. The distinction there noted is valid here also. The negative aspect of the judgments enumerated here is related to the consequence if the regulation is neglected; " lest they die ", see Lev. XV.31 etc., as quoted in the text.
138. In the Ancient Samaritan Deftar, (tr. Brown) the procedure for the washing the hands and face etc, is set out in a slightly different order from M., cf. pXLVlll ; there the order is :
- Hands, mouth, nose, face;
- right leg, left leg;
- accompanied by the appropriate scriptural verses rather than the prayers suggested by M. in the

following question.

139. The tradition written in Arabic may apply to almost any Sam.liturgical or semi-liturgical work after the tenth cent.. In this instance there is no clear evidence to show to which work reference is made. The Tabbah has a section on this subject, but there is nothing to correspond with the verses set out in M., nor, as indicated above, is there any exact parallel in the Liturgies.

139a. i.e. ' fire and booty ' of war. Cf. Numb. XLX.14f. XXXI. 19f.

140. I.e., one of the signs enumerated in the Law by which God "smelled the pleasing odour ", cf Gen.VIII. 21, Ex.XXIX.18 & 25, Lev.XXVI. 31., or would not do so, by which it was indicated whether or no the offering was acceptable. Cf. questions 54f., where another view of acceptability is given.

141. Lit. ' upon the corner of His face '.

142. In Jewish practice a child becomes ' Bar Miṣwah ' at the age of 13, or " on completing 13 years; who has then reached the age of religious duty and responsibility ". Then the child is known as a ' son of commandment ' or a ' man of duty '. Cf. Jew. Ency. Vol.11.pp 509ff. Cf. Baraitha Bab.Tal. Sukka 42a., the child must learn from the time he starts speaking and gradually progress. At 6-7 he goes to school.

The Sam. practice as set out here finds a parallel in

without iniquity, just and righteous is He.

(Prostration) Blessed be our God for ever,
and blessed be His Name for ever ".

147. The word Qataf is a technical one with the Sams.
A.E.Cowley, in his great work The Samaritan Liturgy
Vol.2.p XLII, says " The Qataf is a string of phrases
from the Law, connected by a common idea ". But the
translation of the several Liturgies undertaken in
the school of Samaritan Studies, in the Semitics
Department of the University of Leeds during the
past few years has shown that the Qataf is of more
importance to Sam. worship than Cowley's definition
would suggest. For a discussion of this see Intro.
Section Comparisons III.6.

148. The Jews also have their secrets and mysteries on
the creation; of Mish. Hag. 11.1. In ancient Rabb.
literature there were two sources of mystery:

1)

אשר ברא אלהים

2)

אשר ברא אלהים

M. here speaks only of the creation. But there may be
support here for Gaster's claim (Oral Law p 24f)
that the Sams. believe that if one can know and
speak the words of creation in the correct way,
something of their power is given to one.

149. ' Yithhallal ', the word translated in the Liturgies

' praises ' denotes a type of liturgical composition. The two indicated here are regularly used in the services but are not printed in full in Cowley's two vols. The pieces are :

" Blessed be our God ", and " Power belongs to the Lord ".

150.

150. Cf. question 194, where the creation of the angels is said to have taken place on the first day of the creation . Here the affirmation is that they were created before all created things. But there is no real contradiction. Q. 194 brings the creation of angels with the creation of light; this was before all other creation. Jewish tradition , as Ber. R. on Gen. 1.3, and Theodor's notes p.5; all sources agree that the creation of the angels was not on the first day. Cf. P.R.E. p 21ff and note. See Jubilees ,note 11 by Charles, p12.

151. Cf. P.R.E. p 79f, for the Rabb. view of Adam's praise at his creation. Both streams of tradition have the story, the difference is merely in what the words of praise were. M. retains the Sam. view and adds the statement that it was Adam who first prostrated himself as an act of worship. The prostration is still a part of Sam. worship.

152. This is a reference to a collection of liturgical works known as The Durran, " mostly by Amram Dara "

(Cowley, ibid, Vol. 21. pXX). The name according to Cowley means ' String of pearls '; Cf the Muslim idea of ' st^finged pearls ', as a name for literary type of pre-Muhammedan verse collection; see the preliminary discourse to his Koran, by Sale, p19.

In Sam. literature, the Durran is part of the Sam. book of common prayer called the Defter

153. This is the title of a liturgical type frequently used in the services
154. M. ascribes this prayer to Moses; Cowley ibid, p 270 gives the prayer but does not indicate the author. M. here gives the opening phrase as the title.
155. This is not a recognised liturgical piece but may be the reading of Lev. VI. 24-30, or XXI. 2ff; cf Numb. VI. 23 etc; there are many passages, particularly in Lev., which would qualify.
156. I.e. Yashtabbah; which is a type of liturgical composition, usually brief and declaring some aspect of the nature or activity of God. In the Liturgies these pieces usually follow closely after the compositions of Amram Dara. The piece quoted here is to be found in C. Vol. 2 p 661.
157. The Shema' Deut VI. 4.

158. Not a liturgical piece in C. Probably a part of the Deut. Qataf ; of Deut.VI.24.
159. The recitation of these words is a regular feature in the Liturgies. Sometimes they are woven into hymns also.
160. The prostrations are expressions of worship in which the worshipper bows down to the ground; scriptural verses are recited during the prostrations. Here only two verses are mentioned, but it happens sometimes that the first scripture quotation is proclaimed twice, followed by a different one for the third prostration. Cf.C.p 467.
Sam. services usually conclude with the three seguddoth.
161. In this instance Yithhallal. In the translations of the Liturgies by members of the school of Sam. studies (note 147) a distinction is made between the Yishtabbah and the Yithhallal. The former is called a declaration of praise and the latter an ascription of praise. In this work no fixed distinction is made.
162. The Dekhor, is a liturgical composition in which there is something of commemoration or remembrance. The piece quoted here is not to be found in the index of C.

168. See Intro. Section Comparisons 111. 7.
169. Lit. ' The second evening '
170. See note 132 and questions 234f.
171. See note 152. Amram Dara, together with Marqah, was a great liturgical composer. Both flourished in the fourth cent. A.D.. It has been thought that Amram was the father of Marqah; see Yom Ha-Kippur liturgy, Tr Macdonald, p 18. The composition referred to in the text is found in C. p 43.
172. In Sam. usage, the 'Musaf' is an additional verse which is introduced into a service for special occasions
Vol.2
of C.p/443. This is distinct from the Jewish use of the word to indicate an additional service.
- 172a. Ms. adds " When morning had come ", Not in Mass. Text.
173. A reference to the previous section on the manna, question 181. The ten motif appears again here and later (cf. notes 26,55,84); it is a conspicuous feature of Sam. thought, cf As; pp48-68.
174. Cf. Ex. XXXV.3 " You shall kindle no fire in all your habitations on the sabbath day "
175. The Sams., like the Jews, attached great importance to genealogy; cf As. p 155. The Christian Church followed the same pattern of thought. Cf genealogies in O.T. Gen.V, X etc. I Chron. 1-1X, and the lists in N.T. Matt. 1. Luke 111.23ff.

176. I.e. 'form of prophethood ' as in the second testimony. True prophecy can, in other words, be tested by the tradition which is perpetuated. The truth of Moses' prophethood and prophecy is attested in the Holy Chain of patriarchal tradition which has been handed on and is maintained today.
177. See Intro. Section Comparisons 111. 8.
178. Cf. notes 2 & 97 regarding the 'light' and the image of Moses. Here the emphasis is on the physical aspects of the perfection which defied the ravages of time.
179. Deut.XII.32. The idea that the Law is God's expressed will and cannot, therefore, be criticised or altered is common to Jews and Sams. and is found woven into hymns in the Liturgies of the Sams. Muslims hold the same idea of the Qur'an, cf. Shorter Ency Is. p 587a-b.
180. Lit. ' Mouth to mouth '. Cf. Ex. XXXIII.11. Numb.XII.8 & Deut. XXXIV.10.
181. ܘܨܦ is, to the Sams. ' The Truth '. This claim is common to Jews, Sams. and Muslims, and is reflected in some of the Dead Sea Scriptures. Cf Scriptures of the Dead Sea Sect (T.H.Gaster) p 305,
" In Jewish tradition, this 'truth' is often identified directly with the Torah (Law). So, too, in Mandaean thought, ' truth ' (Kushta) is, virtually, mystic

revelation; see W. Sundberg, Kushta (1953). In Samaritan ' the Verity ' (Qushtah) is a common term for the Law."

182. On the Qibla, see Intro. Section Comparisons 111. 9.
183. Cf. Oral Law. Vol. 1. pp 70ff, where extensive quotation is made from the Sam. Yom al-Din which has one hundred chapters each of which is set out as a proof of the Day of Vengeance, on the basis of the Pent. The Hilluk also bears witness to the Day.
184. The view of M. regarding Eden is paralleled in the works mentioned in the previous note and would appear to be open to two interpretations:
- 1) the historical site of Adam's sojourn, now obscured, though not necessarily lost;
 - 2) a future place of bliss to be revealed at the new creation following the Day of Vengeance.
- Whether the future place will, in fact, be the original Eden restored is never stated.
185. On the concept of the fire as the fate of the evil ones, cf. the Hilluk (Oral Law Vol. 1. pp 70f):
- " And after death.....and his rising up on the Appointed Day for questioning and reckoning, or for punishment and requital either to the Garden of Eden or to Gehinnom ". M. does not define the fire so

precisely. Both the Sam. works have affinity with Matt. XXV.31-46, and the developed Christian view of Heaven and Hell.

P.R.E. pp252ff, where the picture is of the blessing of eternal life for the righteous (" those who say there is no second God ") and Gehinnom for the wicked, from which neither " angel nor any seraph " will deliver them.

186. The everlasting life of the righteous is here paralleled by the thought of the everlasting punishment of the wicked. $\Delta \chi \psi$ ' bone ', or ' substance ', would represent the life ' which was believed to reside in the blood and bones ' (Hebrew Religion pp131 & 355) . But the idea of the bones ' as the nucleus of the resurrection body ' (Targ. on Isaiah XXVI.19,) as referred to in Hebrew Religion) cannot be applied to the picture in M. which is the picture of the post resurrection bones. Cf. E.R.E. Vol2. p791f, and H.D.B. Vol.1. p 309.

187. Lit. ' burning heat and (their) portion of troubles ' ; but the reading of Deut. XXXII.24, is followed in the translation on the supposition that $\eta \theta \rho$ is a scribal error for the biblical $\eta \theta \rho$.

188. The Liturgies speak of the ~~communication~~ communication of God with Moses in a way that removes anthropomorphic ideas.

The ' voice ', they say, issued not from mouth or lips

but was all around on every side and from above and below. The same avoidance of anthropomorphisms is here. Like the Jews, the Sams. held to the idea set out in Gen. 1. of the ten words of creation, as also the ten words of the Law. The statement applied to the ancient Hebrew meaning of the phrase ' God said ', could equally be applied to the Sam. interpretation: "...when he used the phrase ' God said ', he (the writer of Gen. 1.) was not thinking of actual utterance.the thought of the passage would be more faithfully represented by saying ' God willed '." (Hebrew Religion, p 370f.)

189. Cf. note 2, also note 54. This is the ' image ' created in Adam and transmitted generation by generation through the chain of Purity to Moses.
190. See p.77, |> where the law of procreation is set among the commands which are always and everywhere obligatory. Cf. Mish. Yeb. VI.6, " No man may abstain from keeping the law " Be fruitful and multiply ", unless he already has children "; cf. also Sot. 1V.3, where the law for procreation in Rabbinic Judaism is discussed.
191. A reference to Eli and those who followed his false way; cf. question 233.
192. This appears to be more in conformity with the teaching

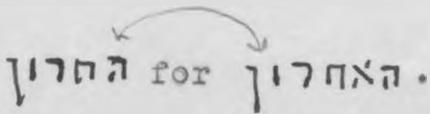
of Jesus (Matt. V.27) than with early Jewish ideas which recognised only the intercourse of a married woman with any man other than her husband, and a married man with a married woman other than his wife, as adultery. Cf, E.R.E. Vol.1.p130f, H.D.B. Vol.1.p 520, Vol. 111.p273f; and Mish.San.Xl.1., Soṭ.Vl.1., & lX.9. But the implication of the Decalogue from the sixth command is against the underlying spirit of covetousness or desire which leads to adultery, and later Jewish teaching did condemn lustful desire as a moral offence, E.R.E. ibid.

193. The ten words are set out here according to the Sam. ~~resc.~~ resc. which makes the biblical first and second into the first. The rest follow the biblical order, making a total of nine, and then the tenth is added based on Deut.Xl.29f, (cf Sam.resc. Deut.XXVII.4 which reads Gerizim for Ebal) which is described as the last of the four sections of the Decalogue. This would seem to mean four categories in which the Decalogue is set:
- 1) Man's relation to God, first two Sam. Commandments,
 - 2) " " " the Sabbath, Sam.third command,
 - 3) " " " his fellow men, remaining six Sam. commands,
 - 4) man's relation to Gerizim, Sam. tenth command.

194. see note 182.

195. $\text{D} \times \text{'P}$ is rarely used in this connection. Normally

the word means 'resurrection'. See **Indices**, Glossary.

196. See Intro. Section Comparisons 111. 10.
197. See note 32.
198. See question 144, where the eleven wonders are all linked with the name of Moses. Here the distinction is made between the first ten and the eleventh: the latter being attributed to God Himself while the former were effected through His agents, Moses and Aaron. M. takes Ex. XI.1 literally to make the total of eleven wonders: cf P.R.E p 190 where the text is discussed and the question asked "Was this a plague?" The answer of "Rabbi Joshua, son of Korchah (reads) Was it not the (slaying) of the first-born of the Egyptians? But the slaying is compared with the plagues...".
Legends Vol.V. p434, note 213, "In tannaitic sources great stress is laid on the fact that the slaying of the first-born and the redemption from Egypt were directly accomplished by God Himself". Cf. Jerus. Tal. on Ex. XI.12.
199. In Ms. and in the Arabic, בּוֹנִי is duplicated.
200. Reading  for האחרון.
201. M. has together here the traditions of the ~~poss~~ impossibility of leaving Egypt without the bones of Joseph and the part of Sarah in locating the bones, both of

which traditions are found in Rabbinic sources.

Legends Vol.111.p5, in accordance with Gen.L.25, says " The exodus would have been impossible if Joseph's bones had been left behind ",and goes on to relate the tradition that it was Jochebed who helped to locate them.

P.R.E. p 384, Rabbi Eliezer saying," Joseph his son delivered the secret of the Redemption to his brethren. Asher,the son of Jacob,delivered the mystery of the Redemption to Serah his daughter.."

Cf. Bab.Tal.Sot. 13a. Gen.R. XClV.9.

The need to carry up the bones rests,of course,on Gen. L. 24f.

202. I.e a 4th cent. commentary on parts of the Pent. with emphasis on the life and work of Moses. This work is edited and translated for the first time by Dr.J.Macdonald in supplements to Zeitschrift f.d.Alttestamentliche Wissenschaft,(forthcoming 1962).
203. Rabbinic tradition agrees with M.here,cf P.R.E. p 330, " Rabbi Eliezer said:.....the waters congealed,and they were made into twelve valleys (some editions read 'paths') corresponding to the twelve tribes,and they were made into walls of water between each path..". Legends,Vol. 111.p22f has the same tradition and,like P.R.E..links the division of the waters at the Red Sea with the word of creation ' Let the waters be gathered together'

which M. omits.

204. This tradition is found in Memar Marqah. Book 1.
 Cf. Legends Vol.111.p 13f, " When he reached the sanctuary of Baal-Zephon, Pharaoh, in his joy at finding him spared while all other idols in Egypt had been annihilated, lost no time, but hastened to offer sacrifices to him, and he was comforted: 'for', he said, Baal-Zephon approves my purpose of drowning the children of Israel in the sea".
 Ex. XLV.9, suggests only a locality. M. describes Baal-Zephon as an 'alien god '. Only the Rabbinic tradition identifies the Baal as an Egyptian god.
205. See Special Liturgies of Samaritans for their Passover and their Feast of Unleavened Bread, p 379 tr. Lerner.
 The tradition that Moses conducted the men and Miriam the women in the antiphonal rendering of Ex. XV. is found also in Rabbinic sources, cf Legends Vol.111. pp34ff.
 Both sources agree that Miriam was called a prophetess.
206. The biblical accounts of the journey (Ex. XV.22ff & Numb. XXX111.1-10) provide no historical basis for the statement of M. Ex. XV.23 uses the same word, but it is quite clearly Marah with HE locale; while the syntax of M. does not admit of this.
 Either the author of M. is using a tradition of which

we have no other record, or this is a scribal error and we should read as in the Bible, Marah.

207. Mass. reads simply. "He cried.."; but M. here follows the reading of Sam. Pent., LXX, & Syriac, "Moses cried...". On the sweetening of the waters, cf., Legends, Vol. lll, p 34f where it is said to have been a leaf from a laurel tree which Moses used on which he had written the Ineffable Name.

In folklore, this type of 'miracle' is a common theme, cf. Motif-Index, Vol. lV. n 150f.

208. The Bible has nothing to say directly of the origin and cause of the war with Amalek, but the basis for the tradition enshrined in M. and in Rabbinic sources (cf. Legends, Vol. lll, n 55 & P.R.E. p 346) is found in the genealogy of Gen. XXXVI. 9-14.

209. The quotation of Ex. XVII. 16, here is from the R.S.V., as elsewhere in this work. But M. reads אָדָּם for Mass. אֱדָם. Latin and Orientals read אֱדָם = אֱדָם אֱדָם.

210. See Ex. XIX. 1, where the day of the week is not stated. Legends, Vol. lll, n 90, agrees with M.

211. See Intro. Section Comparisons lll. 11

212. A similar picture is found in Memar Marjah, Book lV., of Qur'an Sura 2, "And when we were in treaty with Moses forty nights", where Moses stands in a pale light

compared with M., and Rabbinic legends (P.R.E. pp 323 & 361, Legends Vol.111.n 90ff.). See, also, Intro. Section Comparisons 111. 12.

213. On the raising of the Mount, cf, P.R.E. n 322 & Legends Vol.111.p 114ff. Both have similar traditions to M. regarding the ascent to heaven, and his entering the seventh heaven. In Rabbinic terms the seventh heaven was Aravoth. According to M. question 7, however, this is not the supreme heaven, since there are nine. Cf. Yom Ha-Kippur Liturgy, Tr. Macdonald, p.428 where the ninth heaven is mentioned as a star.

214. I.e. ' hidden things ' (חֲסוּמֵי הַקָּדוֹשׁ). This may be a suggestion of what is hinted at in the Liturgies: i.e. a correspondence between the two worlds, the seen and the unseen. If so, the Sanctuary was to be made like the one Moses saw in the invisible world while uplifted from Sinai.

The biblical account of the Sanctuary suggests that Moses was shown a kind of 'blueprint', while on the Mount, and God instructed him to build according to that plan. Later Rabbinic traditions, as Legends Vol.111 p 153f, suggest that Moses was shown models of the building and its furnishings.

M. here, in the view of the present writer, presupposes the existence of a Sanctuary in the invisible world BEFORE the existence of the earthly copy, and existing

AFTER the cony had disappeared.

215. There is here an obvious chronological error: the number of years for Mount Gerizim should be 260. The odd figure of 39 years for the wilderness, where Israel stayed for forty years, is accounted for by the fact that the Sanctuary was not built until the first month of the second year in the wilderness, cf. Ex. XL. 17.
216. See note 182. The qibla is Gerizim.
217. Deut. XXXI. 18 Sam. Pent. Cf. Deut. XXXI. 20. This is the text on which the Sam. doctrine of Fanūta, God's turning away from them is based. This represents the period of Divine Disfavour which began when Eli fulfilled the word of prediction and turned to Shilo. See note 119.
218. The four distinct altars mentioned here are those connected with Adam, Seth, Noah and Abraham: the other statements are synonymous expressions. See Intro. Section Comparisons 111. 13
219. Passover and Unleavened Bread are usually regarded as two separate festivals in Sam. practice. Here the wording is somewhat obscure, implying that the two are one. See note 132, and Intro. Section Comparisons 111. 13.
220. Many hymns and prayers in the Liturgies begin with such a phrase as this.

221. In the Ms. the colophon follows at this point. This has not been placed in the same order in the present work, but is included in the introduction as part of the section on the Ms. used by the present writer. See Intro. 3. p. clxxvii.

II.

TRANSCRIPTION OF THE HEBREW
TEXT OF THE MALEF.

אָנאַלִיג אַלס אַלע אַנדערע אַרבעטן

אַרבעט

אַלע אַנדערע אַרבעטן זענען אַלע אַלס אַלע אַנדערע אַרבעטן

אַרבעט

1917

אַלע אַנדערע אַרבעטן זענען אַלע אַלס אַלע אַנדערע אַרבעטן

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1917

אשר ממנו היתה רוח הקדוש אשר
 אוזר בחלץ הוביים ואנולא בצלם אדון
 משה בכפי ובכלי: שלום יהוה עלינו:

שיאל

מה ברא אלהים ביום השני:

מג'ב

ברא בו רקיע השמים: השמים אשר
 מעליו:

שיאל

כמה מפפר השמים:

מג'ב

תשעה: מהם רקיע הכוכבים ההלכים:

והם שבעה: והשמיני רקיע הכוכבים

התשבים: והתשיעי הפוביב מג'ב

והוא התכלת:

שיאל

וציורם השלישי מא ברא יתהלל:

מג'ב

ברא בו היבשה מבתר מה היתה

שמינה במים ואסף בו המים למקום

אחד: וקרא אותה ימים: ואילת היבשה:

וקרא אתה ארצה:

f2a cont'd.שיאל

ועוד מא ברא כיום השלישי:

טניב

אצמח יהוה בו מן הארץ כל אקרי הצמחות
 והעצים: וברא העשב בציצו ובפרע העצים
 בפירים מתחלפי הסעם והטראה:

שיאל

מא ברא אלהים ביום הרביעי:

טניב

ברא בו השמש והירח: וכל הכוכבים והלכים
 והתושבים:

fab.שיאל

ומה היא הצריכה לזאת הכוכבים:

טניב

ברא אתה אלהים לטודים בבות: והיא
 להאיר על הארץ: ולהבדיל בין היום ובין
 הלילה: ובין כל חדש וסדש: ובין כל שנה
 ושנה: ולפלג פרקי השנה: הקור וחם הקץ
 ויחרף: ובה טוד בתקון צבאדתו: יתהלל
 ורבותו ויכלותו וחמתו אשר בה:

ברא אתה: ויתבה ואנקהא ואנירה: f2b cont'd.
 ושם ממנה פלג הקלכים ופלג תושבים: וגדול
 וקסן: ישתבח שמו:

שיאל

מה ברא יתהלל ביום החמישי:

סניב

ברא בו יתהלל דבי הים: ואת כל אשר בטים
 מן כל בריאתו: מן תמינים גדלים ועורן כן
 מן שימונים רבים:

f3a.

שיאל

מה ברא עוד בו:

סניב

ברא בו עופים מתחלף: לא תפפר במליץ:
 מדות לא ידע מפפר סיניהם: בלתי אשר בראם:
 ויתברך ויתהלל:

שיאל

מה ברא ביום הששי:

סניב

ברא בו אלהים אקר ראש הארץ ואקר
 כל הקיה אשר לא יספר מניאנם:

f3a. cont.שׁי אֵל

ומה ברא בששי עוד:

מציב

ברא בו אבינו אדם עליו השלום:

שׁי אֵל

איך היתה בריאת אבינו אדם:

מציבf3b. יצר אתו מלאך יהוה עפר מן האדמה

ועשה אתו בצלמנו וכדמותנו: והשם יתקלל

אפא בו נשמת החיה: ויהי נפש מדבר

תמים הצלם:

שׁי אל

וכד ברא אתו אלהים כמה ימי שני חייו:

מציב

יאמר אן היה ימיו כבן עשרים שנה:

שׁי אֵל

מה עשה יהוה ביום השביעי:

מציב

לא עשה בו מאומה: בלתי אן שם אתו

קדש: ושמו מקום לעבדתו: ואודהותו

ותשבחתו ובו המלאכים חזו הטנוח והנפש

f54. Cont'd.

טוב עשותו בה:

שיאל

הא היה אדם בנן עדן צלמו כצלם גלידיו
בזה הזבן:

מגיב

לא: כי אם היה צלמו כצלם המלאכים:
ידע ברוח הקדש: ולית ישבו יצר הרע
הוא וחוה אשתו בזה הדמות:-

שיאל

מה היה לבש אדם וחוה בגנותה:-

מגיב

היו לבושים הנור ולא יצריכו בגנותה אל
מלבש שמלות:-

שיאל

ולמה עד את גרש אבינו אדם וצא מן הבן:-

מגיב

חלף מצות אדונו: במיכלן מן עץ הדעת
אשר צוהו אן לא יאכל ממנה: ואכל
וחרה אף יהוה עליו ויגרשהו מן הבן. f56.

שיאל

ומה הדבר אשר היה עד צא אדם מן עדנה:

מגיב

f5b. Cont'd. היה זה מן בלעיל כי הוא היה דבב
אל האדם ואשתיאר ישנא לבניו עד היום הזה:-

שיאל

ואיך היה זה מן בלעיל:

טביב

כי התניך אשר הוא הנחש היה ערום מן כל
הבהמה אשר על פנה השדה: ובלעיל הוא
רוח כדמות המלאכים: רוח בלא בשר:
וידמי בכל דמע: ויבוא בבשר הק נשכת הרוח:
בא לבו הנחש: והנחש היה מתקוטם שרם מן בא
אל חוה ופתית אתה ואכלת מן זה הפרי:
ותתן גם לאישה ויאכל: ויהרה אף יהוה עליהם:
ויגרשם מן גנתה:-

שיאל

fba. ומה עשה ומה דברי זה הנחש עד פתיח חוה:

טביב

עשה בלעיל הנחש לבב לו כי הוא כמהו:
ובא אל חוה על דרך הקשיעה והמהבה
ואמר אליה: אף כי אמר אלהים לא תאכלו
מכל עץ הגן: ותאמר האשה אל הנחש מפרי
עץ הגן נאכל ומפרי העץ הזה אשר בתוך
הגן: אמר אלהים: לא תאכלו ממנו:

תמות: ואכלת פניו ולא תמות: ונתת לו ג' אכילת
 ויאכל: והוה לקיח הדבר על מראהו אן הוא
 על מות הבשר ולא ימותו בזה היום רק קשר
 עליהם המותבו והוה רז מימרו: כי ביום אכל ד' אכילת
 סמנו מות תמותי על הנקם ונשאת החטאות ולזה
 הדבר משלים רבים: ויפלו במות החטא:

שיאל

ולמה לא ימות אדם בעת אכלו מן העץ
 כמראה הדבר:

טביב

כי אן צלם משה אשר הוא הנור היה באדם
 שטיר ואשת יאר אדם לזה הדבר כמימרו
 יתהלל הן אדם היה כאחד ממנו לדעת סוג
 ורע: והוא משה שלום יהוה עליו: וזה הוא
 הדבר אשר שיאר אדם:

שיאל

ואיך היה בהם כד אכלו מן זאת העצה
 ואיך היה בון הדבר:

טביב

היה בון משפט כל אחד כפי מעשהו:
 הנחש אתקלל באררה ומיכל העפר
 ושנאת כל הבוראותו לו: וחוג: עצבון ל' אכילת

התולידה ומשלות אישה עליה: ואדם
fla. העצבון בעבדה הארץ ואררית האדמה בעבורו:
 ורב הינד בלקחת המזון ומושביו אל העפר:
שי אל

אמר יהוה אל אדון אדם: עד שובך אל
 האדמה כי טמנה לקחתה: כי עפר אתה:
 ידענו מן זה הדבר: כי עצבון האנש ישתיאר
 עד ישוב אל הארץ ויבוא אל הקבר: ועוד
 אמר ואל עפרך תשוב: מה סעם זה הדבר:

טניב

זה הרז יורי שובת הרוח לבשר: אחרי כן:
 מבתר ימות: וכלות הבשר ושובתו עפר: תענר
 הרוח אשר היא רז החיה לזה העפר אשר
 היה מן זה הבשר: וזה יורי על יום
fla. נקם ושובת הבויה בה:-

שי אל

הכי את יהוה יתהלל אין יסתיר עליו אן
 אדם יאכל מן זה העץ:

טניב

כן כי יהוה אין נסתיר עליו כי אדם יאכל
 מן זה העץ:

שי אל

ואיך זה כי מודיע את יהוה עד

והמטה היא משתיגרה בטשכנ עד יבוא התהב: ח.א.
והיא מן האורות אשר יביא אתה:

שיאל

ומה היה מעשה אדם אחרי מוצאו מן הגן:

מגיב

היה מעשהו עבדת האדמה כמה דבר אליו יהוה
באמורו וישלחם יהוה אלהים מגן עדן לעבד
את האדמה אשר לקח משם: והיו אדם וילידי
יעבדו בארץ ויסעו עד יקחו אכלם בעלמה
בעצבון ובזעת עד יתם מיטרו לאדם יתהלל:
שיאל

ומה היה באדם אחרי כן בעלמה:

מגיב

עד צא אדם מן הגן אחרי מה קם בה שמת
ימים ידע את חוה ^{א.ש.כ} אשתו ונתהר ותלד את קין:
ואתו בת ושמה ^{א.ש.כ} ותהר עוד ותלד בן ואתו בת ח.א.
והם הבל והבת שטה מקדה: וכד אגדלו לקח
קין אחות הבל והיא מקדה והבל לקח אחות
קין והיא אלעלה ועלמה יאמר כי אתשלשל
מן קין בלי בלעיל: אחרי קלל אתו ויסתירו
יהוה מעל מראה האנש והם אתשלשנו הך אכונני
הארץ ~~ה~~ והבל הרבו אחיו קין:

שיאל

ומה היה עד הרבו אחיו:

מגיב

f.12.b.

ומתי היה הכות הב ל:

מציב

כי אחרי ראה קין כי קרבנו לא שעה לא יכל
 לשכן את אחיו: לקנאתו סמנו וילך מפניו: ואקים
 ארבע שנים אין ראה אביו והם לא ראו אתו:
 והיתה חוה תרחם קין: ואדם יאהב הכל: ודרשת
 חוה תראה קין ותאמר אל אדם ותקח עמה
 הכל ~~הכל~~ בונה ותלך בו אל את קין ותמצא אתו
 בהר פראן שם טעה קין זה הטעשה את אחיו:

שיאל

ומה היה בעלמה כד הכה קין הב ל:

מציב

יאמר כי עלמה תזדזזעת: והיצרים חרדתו
 ויחרד כל ההר והככר: ואכספך נור השמש והירח.
 ויירא אדם מאד: הקד היום אשר אכל בו f.13a.
 מן עץ הדעת:

שיאל

ואחרי כן מה היה:

מציב

כי אדם כד תלה הדבר הלך ושכן בבדאן:
 מול ההרצריזים: וירא מטריות בנו קין ולא
 יראה בו הצלם: ואתנזר מאת שנה המתקדם
 זכרם: ואחרם ידע את חוה אשתו: ותהר ותלד

בן ויקרא את שמו שת: בדמות וקצלים: f13a. Cmt 4.
 ואתבטר בקבול שוברתו: ויוליד בנים ובנות: והיה
 המבחר בהם שת:

שיאל

כמה פהב מן אדם אל נח:

טג"ב

עשרה והם אדם ושת ואנוש וקין ומהללאל וירד
 וחנוך השביעי ומתושלח ולמך ונח העשירי:

שיאל

כמה מן השנים מן אדם עד הוליד
 אדונן נח עליו השלום:

טג"ב

שבע שנים ושבע מאות שנה:

שיאל

ומתי היתה מולדית אדונן נח עליו השלום:

טג"ב

היה כחדש ניסן בארבע יומים ממו:

שיאל

מה היה בעת מולדו:

טג"ב

נראה בעת מולדתו פיימן רב בתוך השמים
 וייראו כל האנשים ממו ויבאו אל אדם
 וירא אדם בבונתו ויגד לבניו במבול:

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יְהוֹנָדָב
 בְּעֹשֶׂת אֵלֶּה: וְהָיָה כִּי יִשְׁמַע
 ה' אֶת-קוֹל יְהוֹנָדָב: וְהָיָה
 כִּי יִשְׁמַע ה' אֶת-קוֹל יְהוֹנָדָב

וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יְהוֹנָדָב
 בְּעֹשֶׂת אֵלֶּה: וְהָיָה כִּי יִשְׁמַע
 ה' אֶת-קוֹל יְהוֹנָדָב: וְהָיָה

וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יְהוֹנָדָב
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 ה' אֶת-קוֹל יְהוֹנָדָב: וְהָיָה

וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יְהוֹנָדָב

וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יְהוֹנָדָב

וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יְהוֹנָדָב

וְהָיָה

פ"א ידון בבשר לא מקדם ולא מבתר ולא
 ברא עלמה ולא יארו ולצה הדבר היתה
 שלמות נח מן המבול בדיל שיאר עלמה
 ושלשלה ויבוא זה השליח בתורה והמר אה
 זה מפתרנו וזה אימנותינו:

שיאל

כמה יום קם המבול על הארץ:

טגיב

קם המבול על הארץ ארבעים יום והשמים
 יסל במער ונבקעו כל מעינות תהום רבה:
 וארבות השמים נפתחו: והיו המים ירבו
 ויעצמו ממעל ההרים הגבחים הטש עשרה
 אמה עד יאבד כל מן היה בשר הרמש על
 הארץ:

שיאל

ואיך היה הדבר בנה עליו השלום:

טגיב

כי צוהו יהוה במעשה התבה: ועשה אתה
 כאשר צוהו יהוה ובא אליה הוא ובניו
פ"א ונשיהם ואת הדלת פברו: וכפרה והות
 טובה משתמרה בחכמת ויד יהוה:

שיאל

וגם מי היה אתם:

ותריח את ריח הנחיה: ודבר יהוה אליו flab. anta.

וכרה עמו הברית ושם אות הנותר זה הברית:

קשה בענן: אשר אמר עליו ונראת הקשת flab.

בענן: וזה כלו נראה בתורה: מודע מן המראה:

שיא

כסה בן לנח עליו השלום:

טביב

שששה והם שם וחם ויפת: ומהם הולדיו כל

משפחות עלמה:

שיא

ואיך היה יתוב ילידיו בון:

טביב

השוב היה שם והוא המבחר: וטמו ותחתי

יפת: אך חם היה רע את אביו: וחשכו מן

מקראו וקלל בנו כנען:

שיא

ולמה עד היה חם רע את אביו:

טביב

נראותו ערותו ולא אפתיר עליה רק צעק

עציו ואציד אחיו על זה: והם אשלמו בשוב

ולקחו האבר בנפתר ערוה אביהם:

מהביאה הברכה : והאדונה : והצלחות : f186. cont. 11.
 ובני כבודותון יאת יהוה מהביא הקללה : העבדה
 והשנאה : שמרנו יהוה מכן אמן :-

שיאל

כמה ילד הוליד שם :-

טביב

חמשה והם עילם ואשור וארפכשד וכד וארם :
 ואלא אקר משפחת בני שם אשר מהם
 האשורי והאמרי והערי :-

שיאל

ואיך היה פלג הארץ על המשפחות
 אשר הולידון נח :-

טביב

פלגון פהבם נח אחרי מוצאו מן התבה
 בשלש מאות ותעש ועשרים שנה :

שיאל

ואל מן היה חלקן ארץ הקדושה :-

טביב

אל כנען ילד חם :

שיאל

ילידי שם האן הות חזתם :

ג'י.א.א. 18.מגיב

בערי אפריקיה אשר ממנה ערי כשדים אשר
הוליד בה אכינו אנרהם עליו השלום:

שיאל

ומה היה אחרי פלגות הארץ:

מגיב

כל מן הלך אל אחזתו אשר היתי לו ויפחרו
בה ויפרו וירבו והשחת הרב מנוק ואתגברו
בני חם: כוש ומצרים פוש וכנען: ויהיו
בני חם בארץ שוער: והם אשר בנו בבל
הנדלה ויקם הנמרוד מן כוש ויאל אל בני
חם ואשוו וירבו ויגברו ויהי מרהו ונח בן
תשע מאות וחמשה וארבעים שנה:

שיאל

כמה ימי שני חיי אהונן נח אשר חי:

מגיב

תשע מאות וחמשים שנה:

שיאל

ואיך היה עת טותו:

מגיב

היה על מה יאמר שכן בשלם רבתה:
אשר היא שכמה: וכד ראה במותו קרא

ת.ג.ח

המחיר והוא מכלול המוצרים והשירותים

ש.א.ש

הוא מושג כלכלי המשקף את היחס בין

המחיר והכמות המצויה בשוק

הוא מושג מרכזי בכלכלה

ת.ג.ח

הוא מושג מרכזי בכלכלה

ש.א.ש

הוא מושג מרכזי בכלכלה

הוא מושג מרכזי בכלכלה

הוא מושג מרכזי בכלכלה

הוא מושג מרכזי בכלכלה

f. 19. b. cont'd.

ששרה והם שם ו ארפכשד ושלח:

ופלג ורעו ושרוג ונחור ונרח ואברם העשור:

שיאל

ואיך היתה מולדות אדון אברהם ומה היה הלוך
מן השנים כבריאת עלמה:

סניב

כי אדון אברהם היתה מלדוה שנה אלפים ושני
מאות וששת וארבעים שנה: ויהי בימיו הומלוך
על בני עבר הנמרוד: ויהי אתו החרסמים והמם idea
פפר האותות: וכשפו ואנידו למרוד במילדות
אברהם עליו השלום ועשה הנמרוד את בני עבר
הך מה עשה פרעה את בני ישראל: כי היה
ידוע באבדנות מלכו על יד אדון אברהם
עליו השלום: והיו המבשפים יראו העת אשר
יהי בו מולדת אברהם והפיך יהוה מעשהו
ויהי הנמרוד תמיד דרוש הכות אדון אברהם
ויהוה ירבי אתי עליו וישלחו מידו:

שיאל

מה אתעשה מן הפמוים עת נולד זה האדון:
מניב
נראה אות גדול בארץ קשדיך והוא עמוד אש
גדול ויברחו האנשים אל המדבר יראים ממנו
ויפלו עבודי הנמרוד ואמץ הנמרוד מן זה וראות

וְכַמָּה הָיָה מוֹבֵא הַדָּבָר עַל אֲדוֹן אֲבֵרָהֶם f21a.Emr2a
 בְּסוּד וְכַמָּה זָא הָיָה יֵאמַר זֹו אֵל הָאָרֶץ: כֹּה:

מַצִּיב

הָיָה זֶה לְמַעַן יָרוּם שֵׁם אֲדוֹן אֲבֵרָהֶם כִּי זֶה
 קָשָׁה עַד מְאֹד בְּמַעֲשֵׂה: כִּי זָא יֵשִׁים מוֹרֵי זֹו
 הַנְּבוֹז וְהַמְקוּם וְזָא הָיָה מִמֶּנּוּ עֲלִיו הַשְּׁלוֹם
 בְּלִתי הַמְשַׁמֵּעַ וְיִלְכֵךְ מֵאֲרָצוֹ מֵתֵרַחֵץ עַל סֵב
 אֶצְלָחוֹת הַשֵּׁם וְזָא יִדַע הָיָן יְהִי מְנוּחַ:

שִׂי אֵל

כֹּמָה הָיוּ יָמֵי שְׁנֵי הַיָּיִן עֲלִיו הַשְּׁלוֹם כִּד צִיג מִחֶרֶן:

מַצִּיב

בֶּן הַמֶּשֶׁה וְשִׁבְעִים שָׁנָה בְּצִיגָתוֹ מִחֶרֶן:

שִׂי אֵל

יֵצֵא לְבָדוֹ אִם הָיָה עָמוּ אֲנֹשִׁים: זוג f

מַצִּיב

יֵצֵאתָ עָמוּ אִשְׁתּוֹ שָׂדֵה וְאֵת לְוֹס בֶּן אַחִיו וְאֵת
 כָּל רְכוּשֶׁם אִשֶׁר רָכְשׁוּ: וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחֶרֶן:

שִׂי אֵל

הָיָן הָיָה מְנוּחַ בְּזֶה הַנֶּסֶע:

מַצִּיב

הָיָה דְרוֹשׁ בְּנִסְעוֹ אֶרֶץ הַקְּדוֹשָׁה וְהִיא אֶרֶץ
 כְּנָעַן וְכִד בָּא אֶרֶץ כְּנָעַן דְּרַשׁ שְׂכָמָה: וְהוּהוּ זֶה
 בְּמִרְאֹת יְהוָה וְהָיָה מְנוּחַ בְּאֶמְקָן שְׂכָם אֲשֶׁר יִקְרָא אֶמְקָן מוֹרָא:

פז. ב. עמ"ד.שי א.ג.

הא היה מנוח באלון מורא למדרש אחר אים נא:

טביב

כן היה מנוח שם למדרש: ממנה למקרוב אבנ
 אל המים: והשני היה במראות יהוה כמה אמרן:
 ראישונה: למדרת הרבריזים סן עתקו סן ארשיו
 כי הוא מקום מבחר: לעבדת יהוה: ומנוח

הברכות ולזה אתקרי הר הברכה:

פז. א.שי א.ג.

מה היה לו כד באלון מורא:

טביב

יראה אליו יהוה: ויאמר לו נזרעך
 אהן את הארץ הזאת:

שי א.ג.

מה עשה בזה המקום:

טביב

יבנא שם מזבח ליהוה ויקרא בשם יהוה:

שי א.ג.

ולחאן הכך סן אלון מורא:

טביב

ויעתק משה ההרה אשר הוא הר ברזים
 המתקרי בית אל:

סוף שנת 2004

2004

מספר 2004

2004

מספר 2004

מספר 2004

2004

מספר 2004

וְיִשְׂרָאֵל אֵל מִלְּפָנֶיךָ

וְיִשְׂרָאֵל אֵל מִלְּפָנֶיךָ

וְיִשְׂרָאֵל

וְיִשְׂרָאֵל אֵל מִלְּפָנֶיךָ

וְיִשְׂרָאֵל

(ש.י.מ.א.מ.)

וְיִשְׂרָאֵל אֵל מִלְּפָנֶיךָ

וְיִשְׂרָאֵל

(ש.י.מ.א.מ.)

וְיִשְׂרָאֵל אֵל מִלְּפָנֶיךָ

וְיִשְׂרָאֵל אֵל מִלְּפָנֶיךָ

וְיִשְׂרָאֵל אֵל מִלְּפָנֶיךָ

וְיִשְׂרָאֵל

וְיִשְׂרָאֵל אֵל מִלְּפָנֶיךָ

וְיִשְׂרָאֵל

וְיִשְׂרָאֵל

וְיִשְׂרָאֵל אֵל מִלְּפָנֶיךָ

וְיִשְׂרָאֵל

בנו אדון יצחק עליו השלום:

שיאל

כמה ימי שני חיי אברהם אשר חי עליו השלום:

מציב

מאת שנה: ושבעים שנה: וחמש שנים:

שיאל

אדון אברהם ראה בן בנו יצחק המשתמע

יעקב אם לא:

מציב

כן: והוא כד בוע אדון אברהם חיו ימי שני

חיי אדון יעקב: חמשה עשר שנה: וימי חיי

אביו יצחק חמשה ושב עים שנה:

שיאל

מה פנש אדון אברהם עליו השלום מן

הנסות בעלמה:

מציב

פנשו עשרה נסות והם הר אי שונה:

מן ארץ מלדותו השנית היות הרעב בימיו:

השלישת מלקחות פרעה שר' אשתו:

הרבעית: שבי מלכי דמשק לוסבן ימיו: fatma

f. 266.

עפרון ויהי מקברו עם הרבנה שרה
 בקרית הערבה: היא חכרון המתודעה
 היום בקרית אברהם:

שיאל

מה אספת זאת המערה מן הזכאים:

מניב

עשרה נפשו זכאים עליהם השלום מהם שבע
 אנשים: ושלושה נשים: והם אדם ואנוש ולמך
 ונח ואברהם ויצחק ויעקב: ושרם ורזקה
 ולאה:

שיאל

האין היה מושב אדוןן ישמעאל אחרי טות
 אביו ומה היתה עובדי:

מניב

שכן בערי פראן ובנא מכה: ויהי אלוף צד:
 והיתה אלכעבה מעבד לו:

f. 266.

שיאל

מה היה לו מן הבנים:

מניב

שנים עשר בן והם נבאות וקדרד ואדבל
 ומבשם ומשמע דומה ומשא חדד ותימה
 ויסור נפש וקדמה: ומאלה נפרדו הנזים

הנהגות ודרכי חיים:

הנהגות

הנהגות ודרכי חיים:

הנהגות ודרכי חיים:

הנהגות ודרכי חיים:

הנהגות ודרכי חיים:

הנהגות

הנהגות ודרכי חיים:

הנהגות

הנהגות

הנהגות ודרכי חיים:

הנהגות

הנהגות ודרכי חיים:

הנהגות

הנהגות ודרכי חיים:

הנהגות ודרכי חיים:

הנהגות ודרכי חיים:

וינחם לא להרגו: ומרתת חייו עם נשות. f276. cont.
 עשו: כי הם היו מרת רוח כיצחק ולרבקה:
 החמשת רחוק בנו יעקב טאתו מספר אחד
 ועשרים שנה: עם דעתו כי הוא בעל המיתובה
 וירשות הנביה סמו: הששית היות הרעב. f28a.
 בימיו ונסע מן ארצו הקדושה אל מצרים: וגם
 זה היה אתו דבר קשה: השבעית דבר אבימלך
 אתו למען אשתו רבקה ויירא סנה הדבר: פ
 פן יכו אתו בעבורה: או יקחו אתה סמו בשבי:
 השמונית שלסן בני פלשתים עליו ויקנאו סמו:
 התשעית: משבי רעי גרר הבירות אשר חפרו
 אתם רעתו נצא ושבי ראש ושני ויהי סנה עליו
 השלום בצרר עד מאד: העשירית: כלות עינו
 מספר ארך מן ימיו חמשה וששים שנה: והוא
 עם זה מודי לאלה ומשבח: עליו השלום:

שיאל

כמה ימי שני חיי אדון יצחק עליו השלום:

סביב

מאת שנה ושמונים שנה:

שיאל

האן היה מקברו:

סביב

יקברו אתו עשו ויעקב בניו במערת שדה. גימט. 486.
 המכפלה את אביו אדון אנרהם עליו השלום:
שיאל

אנחנו נראה כי יהוה יתהלל אגיד על אדון אנרהם
 ובנו אדון יצחק בנאפפה אחרי המות עם ארשיון
 ההלכים: ומה טעם זאת הנאפפה ואיך זמותה ועד
 מתי יהי זה:

סניב

זה הנאפפה יהי ביום הדין בעדן הטעתיך
 לאהבים יצדיקים בעלישתי האימנות והדת:
 אך בזה חליפן: כי הזכאים והנביים רוחיון
 כד תצא מן פגרויון האפק בטקום אחד: בזמות
 לא ידע בה בלתי יהוה יתהלל: כי הרוח לא יבא
 עניה לא שקץ ולא שטא: אך היא פוד מן יהוה
 לא ידע קשישותה בלתי ברואה: ונביי יהוה
 יתהלל האפק להם סודי רחיון במקום אחד:
 וירגה להם הטוב במקום מקברון: ואלי ^{הא} _{הא}
 יתפלל בהם ויתברך בון בכל מקום היה כי הם
 מיתין כקיאטין: ויהי פוד רחיון בהלכותון
 כטלאכי יהוה רוח בלא פבר: זה בהיות העת
 אשר בין זה העולם ויום נקם: אך ביום הדין
 ומה אחריו יהי עורן זה: ויהי טאפפותון פגרים
 ורוחים: רק בדמע נור קדש: מלבשיון הנור

ויקרא

ויהיו טוב שהור כדמות אדם בצב:

עדן שרם מיכלו מן עץ הדעת וטוב ורע:
 ויהי כל שכוני העדן בצלמיו כדמות המלאכים
 מעשיהם התשבחן והמודאה ליהוה: לא יחשו ולא
 ימהצו ולא יחרצו ולא יישנו ולא ישקצון שקץ
 ולא יהי במון ערות דבר ולתה הדבר מפתר
 ירבי ויהוה הידוע:

שיא

ואיך היו ילידי אדון יעקב ואחיו עשו אחרי
 טות אביהם אדון יצחק עליו השלום: ט. א.

טניב

מן טעם דברי התורה: נראה כי עשו אין היה
 שמוז עם אחיו אדון יעקב: ואל זה הפרד
 אדון יעקב מעציו: כי הוא היתה דרכיו אין
 כדרך עשו: אדון יעקב היה איש תם ישב אלפים
 הנוך דרך יהוה יאהב הדת דרכיו טובה מעשיו
 המקרא והצלות: ועשו היה איש ידע ציד איש
 שדה: יגב עלמה ועדוה: יטבד המעשים דהקשי
 הלב: והוא מעשה הציד: ויהי איש פרץ חיי
 בחרבו: ומלך ואת שלשל טמו רבות אלופים:
 לפני מלך מלך לפני ישראל וישראל הוא יעקב
 הקמה דעקב טמו המלאך ועשו דעקב טמו

מן האנשים: האדום והיה ישוא לאחיו שואה גדלה:

שיאל

מה דבר השנאה מן עשו לאדון יעקב עליו השלום:

f30a.

ט"ב

כלב דברים: ממנה בזות הבכורה ממנו: והלך פניו
ולקח ברכת אביו: ורבות אצלחותו עליו בדין זה
קנא עשו לאחיו אדון יעקב עליו השלום כי ראש
השנאה הקנאה:

שיאל

ואיך היתה הלכות אדון יעקב ביטיו בזאת עכסיה:

ט"ב

כי אדון יעקב עליו השלום גם היה על דרך אימנות
אביו וסהבו אדון אברהם עליהם השלום והיה מן
בעלי הנפות מתרחק על יהוה: בכל עבדתו: הלוך
דרך קשט: ויתהלך את מלאכי יהוה:

שיאל

כמה מספר הנפות אשר אתנסה בון אדון יעקב
עליו השלום:

ט"ב

כי אדון יעקב נסהו יהוה בעשרה נפות כות
אביו בלתי אנון נפות רבים: וכל אהדה מהם

f30.b.

רב מן השנית: ועם זה כל מה נפל
בערר יוסף מן המודעה ליהוה:

ומה הם עשרה הנפשות:

סגיב

הראישונה שנאת אחיו עשו לו: ומה ראה מן זה
 השנאה מן צרר נפש וקשה: ומצאו מן זאת השנאה
 מן ארץ הקדושה מספר עשרים שנה: ולא ראה
 אביו ואמו: השנית מה בא עליו בחצתו צאן לבן
 מן יחם הליל וקורה הליל ומה עשה לבן עמו
 מן הליפת שכרו עשרת מנים: וקנאות נשיורחל
 ולאה אחדה אל השנית ועקרות רחל מספר
 שבע שנים: השלישת מה היה לו מנהנצה מן דינה
 ויהודה וראובן דינה עם שכם: ויהודה עם תמר
 כלתו: וראובן עם אשתו בלהה: הרבעית מות רחל
 אשתו בדרך אחרי הולדתה את בניסים: מה ראה
 בתרבותו: במינקתו: החמישת: שנאת ילידיו. אונף
 לבנו יוסף שנאה גדלה: וקשותם: ומבלתי תלמודון
 הדת: הששית פרקנותו בנו אדון יוסף מספר שנים
 ועשרים שנה זהרב מן זה: המימר עליו כי סרף
 סרף כמימרו חיה רעה אכלתו: ושלום יהוה
 עליו הקשה עליו זה הדבר עד סאד: עד יאמר
 עליו ויקרע יעקב שמלותו: וישם שק במתניו
 ויתאבל על בנו ימים רבים עד תמה:

שיאל

מה שמות זה הארבע:

מביב

f32a.

שם הראישונה לאה ושפחתה זלפה ושלישת
רחל ושפחתה בלהה:

שיאל

מה שמות הבנים וכל אשר כמה ילד ילדת סנון:

סביב

האדונה לאה ילדת סנון שבעה והם ראובן הבכור
ושמעון ולוי ויהודה ויששכר וזבולון ודינה:
ושפחתה זלפה ילדת מהם שנים והם גד ואשר:
והאדונה רחל ילדת גם היא שנים והם: ויוסף
ובנימין: ושפחתה ילדת שנים והם דן ונפתלי:

שיאל

כמה ימי שני חיי אדון יעקב אשר חי:

מביב

מאיה ושבעה וערבע שני:

שיאל

ומן הוא השבע זהו לך ממו אדון משה
עליו השלום:

מביב

f32b.

מן שבע לוי ויהי השביעי מן אדון אברהם

אחרי אן אשכם הצאן לחתנו לקח גמא א. 35.

לו חמור וירכב עליו את אשתו ואת בניו

ויכד וכד בא הערב: דרש הם שכב בדרך וברן

ליכולתה יראה אליו מלאך יהוה בלהבת אש:

ותראנו אשתו צפורה ותירא ממנו: והיו ילדיהם

בלא בעירות אש: ותקח צר והבעיר אש: עד

ילך ממנה הצדק: ויפתיר נור המלאך: ויהי

המלאך מובאו כמען ידבר השליח ויהם אתו

וכד ראת אתו צפורה לא היה להיכולה על

חברות אדון משה אישה ותגיע לרצונו ודרשת

השלוחה ממנו והיאמר כי נתן דמים אתה לי:

וכד שטע ממנה זה הדבר וירק ממנה ושלח

אתה אל אביה ועמה בניה השנים והוא הלך

למצרים וישלח יהוה אחיו אהרן לקר אתו גמא א. 35.

ובא למצרים שניהם עיחדו ויאפפו את כל בקרי

ישראל וידבר אהרן את כל הדברים אשר

דבר יהוה אל משה ויעשו האותות לעיניהם

ויאמרו העם וישתחוו לעניהם:

שיאל

כמה מספר האותות אשר שלח משה בהם

עמו משה עבדת מצרים:

ויבאו בני ישראל בהוֹךְ הַיָּם בַּיַּבֶּשֶׁה f36a. Ant'd.
 כֹּל שֶׁבַע לַבַּדּוֹ עַל מַה עָתָקוּ הָעֵתִיקִים יִכְרְזוּ
 וַיִּהְיוּ וַיִּשְׁבְּחוּ שְׁלוֹמִים בְּאֵז יִשְׂרָאֵל מִשִּׁירִים
 וְהַדְּבָרִים צִפְרוּ צִלְלִים: וּבְאֵשׁ קִדְחָהּ שְׂרוּפִים
 זִבְחָתִית שְׁאוּלָה יִרְדִּים: וְכַפְמוֹ יָם: וְצִלְלוּ
 כְּעוֹפֶרֶת בְּמִים אֲדִירִים וִירְדוּ בְּמַצְלוֹת כִּמוֹ
f36b. אֲבִן: וְאַחֲרֵי מוֹת מִצְרַיִם בְּאֵף וּבְהִמָּה:
 נִשְׁאַבַּע עַל פְּנֵי מִי הַיָּם וְהִתְמַחַח כִּי שֶׁם פְּנִיָּהֶם
 אֵל מַעֲלָה: לִמְעַן יִרְאוּ אֶתֶם יִשְׂרָאֵל וְשֶׁם יֵאֱמָרוּ
 בִּיהוֹה זִבְמִשָּׁה עֲבָדָיו: הֵךְ מָה זֶה מִתּוֹדָע:

שִׁי' א. ל.

וְלֵה אֵן הַלְכוּ מִשֶּׁם:
מַצִּיב

רַדְפוֹן הַשְּׁלִיחַ מִן יָם סוּף אֶל מַדְבַּר שׁוֹר בְּעַמִּיד
 הָעֵזוֹן לְפְנֵיהֶם יֵאָמֵר וּבְעַמִּוֹד אֵשׁ לִיכָלָה וַיִּקְמוּ שְׁלֹשֶׁת
 יָמִים בְּדֶרֶךְ וְלֹא מִצְאוּ מַיִם וַיִּבְאוּ מֵרְתָה וְלֹא
 יָכְלוּ לִשְׁתּוֹת מַיִם מִמֶּנָּה וּלְזָה אֹתוֹת רַמִּים וְסוּדִים
 תִּדְעֶם הַחֲכוּמִים:

שִׁי' א. ל.

וּמִתִּי הִיָּה מוֹבָא הַדָּת וְרִדוֹת הַתּוֹרָה וְהַלְוֹחוֹת:
מַצִּיב

לְקַחְוֹן מִשָּׁה עֲלִיו הַשְּׁלוֹם בְּהַר פִּינִי בְּזָבֵן הַרְאֵשׁ

הַיְהוֹדוּת לַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵי אֲבוֹתֵינוּ
וְלַיהוָה אֱלֹהֵי כָּל הָעוֹלָם: וְלַיהוָה אֱלֹהֵי
יִשְׂרָאֵל וְלַיהוָה אֱלֹהֵי יְהוּדָה וְלַיהוָה אֱלֹהֵי
בְּנֵי יִשְׂרָאֵל וְלַיהוָה אֱלֹהֵי כָּל הָעוֹלָם:
וְלַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְלַיהוָה אֱלֹהֵי יְהוּדָה
וְלַיהוָה אֱלֹהֵי כָּל הָעוֹלָם:

אָרְבָּע

שְׁמוֹנֵה עָשָׂר וְעֶשְׂרִים:

וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵי אֲבוֹתֵינוּ

חָמֵשׁ

שְׁמוֹנֵה עָשָׂר וְעֶשְׂרִים:

וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵי אֲבוֹתֵינוּ
וְלַיהוָה אֱלֹהֵי כָּל הָעוֹלָם: וְלַיהוָה אֱלֹהֵי
יִשְׂרָאֵל וְלַיהוָה אֱלֹהֵי יְהוּדָה וְלַיהוָה אֱלֹהֵי
בְּנֵי יִשְׂרָאֵל וְלַיהוָה אֱלֹהֵי כָּל הָעוֹלָם:
וְלַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְלַיהוָה אֱלֹהֵי יְהוּדָה
וְלַיהוָה אֱלֹהֵי כָּל הָעוֹלָם: וְלַיהוָה אֱלֹהֵי
יִשְׂרָאֵל וְלַיהוָה אֱלֹהֵי יְהוּדָה וְלַיהוָה אֱלֹהֵי
כָּל הָעוֹלָם: וְלַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְלַיהוָה אֱלֹהֵי
יְהוּדָה וְלַיהוָה אֱלֹהֵי כָּל הָעוֹלָם:

וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵי אֲבוֹתֵינוּ
וְלַיהוָה אֱלֹהֵי כָּל הָעוֹלָם:

וְלַיהוָה אֱלֹהֵינוּ וְלַיהוָה אֱלֹהֵי אֲבוֹתֵינוּ
וְלַיהוָה אֱלֹהֵי כָּל הָעוֹלָם:

f37. b. cont'd.

הדברים :- ויקי ביאר בעים שנה

בעשתי עשר חדש באחד לחדש דבר משה :

עד מימרו : הואל משה ביאר את התורה הזאת

וביאר התורה המיטה : על שני פפרים כטה

אמרנו : ויקן אהדה לכהוים והשוית לזקני ישראל :

כמה כי התורה והעתיקה יעדו בזה :

שיאל

מה אפפת צאת התורה :

טניב

אפפת בריאת העולם ודברי הראישונים

וקצי הזכאים בשב תוון : ופודות ורנות

ומדעות לזרעם ומה אתעשה מן הפימנים

אשר עשה יהוה בימים הראישונים

ומצוות והקות : ומה היי : וזכרון

יום נקם ואקימה על ארבע עטודים והיא

את ההיים : ואת הטוב : ואת המות : ואת

הרע : ללהבים והמקץ פים :

f38. a.

שיאל

כמה יש בזאת התורה מצות והקות :

טניב

שש מאות ושלוש עשר :

שיאל

מה ממנה צוה עלינו אן נעשה ומה דלא

טוב בעשה :

מגיב

ממנה שני מאות ושמונה וארבעים מצות אשר עבד עליהן
 ושטע ונעשה בכל ימי חייו: ושלש מאות וחמשה וששים
 צוה לנו אן לא נעשה: ונשמע דברי יהוה: אשר צוה
 בהם על יד השליח ~~שהגבי~~ הצדיק:
שיאל

כמה מצוק דלאויה על כל אנש תמיד מן ישראל היה:
 בכל הערים והדורים:

מגיב

ששים מצוה י. א. אימנות האליה והוא הקשיטה כי
 יהוה הוא האלהים: אלהי אברהם ויצחק ויעקב
 ואן הוא בעל היכולה וקמאות אלהותה: 138.6.
 ב. אימנות היחדאות ביהוה: והתשבחן לו בכל עת
 ובכל מקום: בכפי ובבלי: ושוב היחדאה בנה
 השעם הטיטר תמיד יהוה אלהינו יהוה אחד:
 לבדו: ג. יראת יהוה כמיטרו את יהוה אלהיך
 תירא והיראה ממנו יתהלל תשמר האנש מן רעתו:
 ד. עבדת יהוה: כמיטרו ואתו תעבד: והעבידה
 היא הפניהם אליו יתהלל בצלות והגבור והתהללות
 והיחדאות והעקדה ומוצירה בכל ענוה ושהרות
 לב: ואימנות: ה. הדביקה בו יתהלל כפי
 מיטרו: ובו תדבק ונאת הדביקה הוא טוב הרחצין
 עליו והאימנות כיכלותו וכי הוא יבדל שמו והוא

עבדה על כל אנש ולזה ימצא בהתורה פ'א.א.א.א.

כמימרו יתהלל ולא טוב היות האדם לבדו: וכמו

זה כמה ירבי מספרו: יז. מצוות הנמילה

על כל ילד זכר ביום השמיני מן מולדותו:

כמימרו יתהלל: ובן שנת ימים ימול לכם כל

זכר: וזאת המצוה לית לאוי אחרותה מיום ליום

וחדל לעשותה ביום השמיני ונכרתה: כמימרו בתורה

וערל זכר אשר לא ימול את בשר ערלתו ביום

השמיני ונכרתה הנפש ההיא מעמיה: פ'א.א.

ולזאת המצוה מראים גדלות באו על יד אבינו

אברהם: ונבין אדון הנביים עליהם השלום:

יח. חקות מיכל המצות שבעת ימים תקיימים

כמימרו שבעת ימים תאכלו מצות אשר בא

המראה עליה בהתודע זבנה מן ערב היום

הרבעה אשר מן חדש הראישון עד ערב יום האחד

ועשרים מן זה החדש הזוכיר כמימרו יתהלל חקת

עולם בראישון בארבעה עשר יום לחדש בערב

תאכלו מצות עד יום אחד ועשרים לחדש בערב:

יט. תשבית סמציאות חמץ בזמן הזוכיר מן כל בית מן

בתי מופב ישראל: כמימרו ית' ביום הראישון תשבית

שאר סבגיכם: והוא היום הראישון מן שבעת הימים הזכירים:

כ. זכרון יום שבה אשר הוא מועד הפסח

f42a.

יום חמש עשר כמימרו יתהלל:

זכרו את היום הזה: וזה הזכרון הוא במה היה
בארשינו והרוח אשר את הדש להם בזה היום:
והחל הרצון מזה היום וראש חקות המצות על יד
אדון משה שלום יהיה עליו:

כ.א. שמירות יום השבת כמימרו יתהלל שמור

את יום השבת לקדשהו: וצאת השמירה על משמ

קדשו: ובנתו מחללתו: ולמשמר זה היום דרכים
לבים יבוא מפתרה בנאת השאלות בפעדות יהוה:

כ.ב. כבודות האבות ושמירות מקומן ושב

מעשיון כפי הדבר הקבוע דבא בעשרת הדברים:

והוא סימרו: כבוד את אביך ואת אמך ובא

במצות התורה רב כמו זה בשבעה פלגים: בא

שוב רב למן שמר: וקללה למן עזב: לזאת המצוה:

f42b.

כ.ב. הירא מנון כמימרו איש אמו ואביו

תיראו: וזה היראה היא מן אפם ולאוי בכל

צת מדרש רצונם ומקראותם השובה: והיראה

מן מקראותם הרע: אלהינו ידחם עלינו בשר

מקראין ורצונם: אמן:

כ.ד. הרחוק מעל דרך הרעות כמימרו יתהלל

מדבר שקר תרחק: ופעם כן: הוא שמירות

1820XU KL UALT: -

20X CC al 12A TI: 1000T KSI ULUXU

CC al 12A KSI U20X 1XU2KLE 20X

U12XU U20X KL UALT: UALXU 2XU UTL

105 XAL 12A TI: U20X 20X U12A

20XU al 12A U20X CC, UAL,

KTL UALXU TU TULUWI U20XU:

20XU: 10000 20XU U20XU, U XAL

KL UALT: 20XU 20XU 100, KSIU 20XU

9447

20XU 20XU 20XU, UAL 20XU 20XU:

20XU: 10000, U20XU 20XU 20XU

20XU 20XU: 20XU U20XU al 20XU

20XU 20XU 20XU XAL 20XU 20XU

10000 20XU 20XU KL UALT: 10000

20XU 20XU 20XU 20XU 20XU:

al 20XU 20XU: 10000, 20XU: 20XU: 10000

20XU 20XU 20XU 20XU 20XU: 20XU 20XU:

20XU 20XU 20XU 20XU: 10000 10000:

20XU 20XU: 20XU 20XU 20XU 20XU

20XU 20XU 20XU: 20XU 20XU 20XU

20XU 20XU 20XU 20XU:

from a. G. G. G.

לו: הרהצה במים מן כל השמאות כפי סימרו:
 במים יבוא ושהר: וסימרו כי אם רחץ בשרו
 במים ובג השמש ושהר: לז: מאהבת איש
 לקעו כמימרו ואהבת לקעך כסוד: ומה אפק
 על זה הדבר מן לא תקום ולא תסוד:
השנה ולא ושנא ולא תעשק ולא תבזז:
 היתה המאהבה המצה בה כמוך אתנשאת
 כל צאת הדברים הרעות הסתקדם זכרונה
 אשר חרם עבדתה. לכן. כבדות ואיקרות כל
 בעל שיבה יקן ומובאו בכבדה כמימרו
 יתהלל ספוי שיבה תקום: והדרת פני זכך:
 עד תמה: ואקר צאת המצוה לזקנים שמש
 הדת הקדוש: לם צדיקות המוזן
 ואלאבן והיין ומה כמו כל כפי סימרו:
 מונני צדק: אבני צדק: איפת צדק: והין צדק
 יהיה לכם: וכמו זה סימרו: אבן שלמה:
 איפה שלמה: עד תמה: סי: איקר ונשאת
 מקום בוי לוי ואהרן: וקשישות קדשותם:
 כמימרו כי קדוש הוא לאלהיו וקדשתו:
 טא: כבדות בני לוי המאמר עליהם:
 מליהך ודמעך לא תאחר.

ובלי עזבוהן מן הינות הקם: כמימרו

השמר כך פן תעזב את הלוי כל ימים על אדמתך:

והיראה מן סריבורהן ומרירותון כמימרו מהך

מה מתני קמיו: ומשנאי'ו מי יקימנו:-

מב:- הרמות מיכל הדם וחיבות שפכו כמימרו

יתהלל: לא אתכלנו על הארץ השפכנו כמים:

ומימרו דם כל בשר לא תאכלו:

מנ:- קדבר נזבוה הבהמה והעוף וכפות דם

הסליקה בעפר למימרו ושפך את דמו וכפהו

בעפר: ומימרו וזבחה מבקרך ומצאוך ולאוי

משמר דרכי הנזבוה כמה סופירו ארשיוו רצון

יהוה עליהם: העתקים מן משה ולכן אמר

בדבר המתקדם נזונו אשר נתן יהוה לך

כאשר צויתך: ונותרת זאת המצוה עתקו יתה

אבונונו דור בתר דור: מד:- שסירות עת

מועד הפסה ומקראו מקרא קדש: למימרו

עליו: ביום הראשון מקרא קדש: והמוסף

בכל מודעות ומשמר מצותו: מה:-

מלקות מועד חג מצות מקרא קדש למימרו

וביום השביעי מקרא קדש: שאירותו: מו:-

פפירות אלה משיתי והם החמשים יום דצונו

במספרון למימרו: ופירתם לכם ממחרת
 השבת סיום הביאכם את עומר התנופה שבע
 שבתות הטימות ההינה עד ממחרת השבת השביעת
 תפירו חמשים יום: מ: - מלקחות יום הבכור
 מקרא קדש: למימרו ביום הבכורים מקרא קדש:
 ומשמר הקותיו: מ: - מלקחות יום ראש חדש
 השביעי מקרא קדש למימרו בחדש השביעי
 באחד לחדש יהיה לכם שבתון זכרון
 תרועה מקרא קדש ושטירות מה חייב בו:
 מ: - מלקחות יום הכפור מקרא קדש והוא יום
 העשור מן החדש השביעי והקות אלענוה בו
 ומדרש הכפירות למימרו: אך בעשור לחדש
 השביעי הזה יום כפורים הוא מקרא קדש
 יהיה לכם: ועניתם את ופשותיכם: ושטירות
 הקותיו ומצותיו הק' מד לאוי:
 נ: - מלקחות החמש אשר מן החדש השביעי
 מקרא קדש כמימרו ובהמשה אשר יום
 לחדש השביעי הזה מקרא קדש: ודעתו
 כי הוא ה' ליקוה: ומועד כבוד:
 נא: - חייבות עשות הפכות: מן ארבע
 אקרים: כמימרו ולקחתם לכם ביום

האש

והעבדה על ההר בלוצים כמיטרו שלש

רצלים תחנ לי בשנה: ומיטרו שלש פעמים בשנה

ידא כל זכורך: ומיטרו לשכינו תדרשו: ולנה

עדים רבות תורי במדרש מקומו בכל דבר:

הענות והנבחים והמעשר והתרומה והנדבה

וכל מבחר נדר למען יהי הוא המדרש בכל

כלום: כי הוא בית יהוה ופני יהוה: ושער

השמים: ולאוי על כל שמרי דעות כן והאימות

בו והצדיקה: וכן מן רב המצוות אשר עבדה

על כל שמרי נאמן:

.נש: מיטר הצדק בלתי הרע: והלובה

בצדק: ובלתי השקר: כמיטרו: יתהלל לצדק

צדק תרדף למען תחיה: וכן כמה לאוי על

כל שמרי ילך דרך הסוב והצדק ויעזב השקר:

ותהי דרכו טובה: נ"י. מקוה השמחה לפני יהוה:

ביומי הטועדים והחנ: כמיטרו יתהלל ושמחת

לפני יהוה אלהיך: ומיטרו והיית אך שמחה:

ומיטרו ושמחת בכל הטוב: אלן ששים מצוה

עבדה על כל שמרי בכל צדק ועדן מהבחרים

מן מאתים ושמנה וארבעים: החקים: ושלוש
מאות וחמשה ושישים המאששים בחרו יהוה

לבוטנו ירחמין יהוה: וזאת הששים מצוה כאוי
על כל בדה ~~ישראל~~ ישראילי ידעם: ויעשה
בהם עד יהי עשה הטובות ועצוב הרעות:
יהוה ישים לנו יכולה על משמר מצותיו
וחורנו אמן:-

שיאל

היש לרחצות הקצות חקים ומשפטים אם לא:

טניב

יש לו חקים ומשפטים כמה אמרת נקינו
הכומי דה השמרים:

שיאל

מה היא החקות ומה המשפטים: f49a

טניב

רחץ הערוה מן החקים: והספר מן המשפטים:
ורחץ הרגלים מן החקים והיא עוד מן הספר
המשפטים: ורחץ הידים כהם: אלין יספרו
משפטים וחקים: אך הפני והאף והפם האזנים
לא יספרו משפטים:

שיאל

מה הוא העד במשפט רחץ הערוה והידים
והרגלים און משפטים:

טניב

כי רחוק שהעדות לאוי לכלות וותרות הציאת:

והוא כטו השמאות האמור עליהם צרות דבר

וחיב והתמימר אחרי רחצותם: והזרתם את

בני ישראל משמאתם ולא ימותו ויהי זה

משפטי: - ואך הידיים והרגלים הבאה בעדם

על הכהנים ירחצו ידיהם ורגליהם: וזה את

נכחותון במנבח ויהי כן משפטי: לאוי הק

המשפט החיב על הכהנים ירחצו ידיהם ורגליהם

למנבח

בקרבתם על המנבח: והקאוס אל הצלות

יהי קדום על מנבח בצלותו:

שיאל

מה הוא משפט רחוק הקצות:

מציב

הראש רחוק הערוה כמה אתקדם המימר

ואחרו רחוק הידיים וחקות רחצות הידיים

יששה בימינה על השמאלה: וככה בשמאלה

על הימינה ויזרק המים שלש פעמים עליהם:

ואחרי כן הפם והלשן ובשר השנים באצבוע

פאת הימינה באצבוע השמאלה: ופאת השמאלה

באצבוע הימינה ואחרי כן נשקות האף שלש

פעמים:

ונק'ונו: והמוי: ירחצו שלש פעמים בידים השניות:

ואן ההקים המאפפה אן היה בעל שביה גדלה

לאוי ירחץ אתה במים כפי יכולתו: והאזנים כי

הם מן פאת פלג הפני ויקחו מן עפר הרוח לאוי

להצותם מן פאת חקה: ואם מן פאת התורה כי

פסוק.

הם הרחי המשוע: ולאוי משחתם שלש פעמים:

ואחרי כן רהץ הרבלים.

שי"ג

היש בעתה רחצות כלום יפרט ויקרא

על כל פלג מן הקצוות:

ט"ב

כן והוא מה אתעתק מן האבות דברים ערבים

ומן זה ראשה אן יאמר מן דרש הרחוק

יאמר על המים: אלקו כמה בראת זה

המים ושמת אתו לשהרה שמני מן בעלי

הורוונך וקעומי דהך אשר צוהלו בטר

מארה: עליד אדון משה בן עמרם עליו

השלום: אשר בהרת אתו ושמת אתו

שליה ביןך ובין עמך קהל ישראל:

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מראות החרמות פנע:

וכי האנש והוא קעום בצלותו ספני פניו:

כפני יהוה נשאו אליו: ולאוי יהי נכון בטהרה

למען יתם לו מימרו יתהלל: יאיר יהוה

פניו אליך ויחנך ישג פניו אליך וישם לך

שלום: ותראה אור הקבוצ על פאת פניו:

והדבר במשחת האזנים במים עד י"סר

מעליהם טה בא עליהם מן עפר הרוח:

ומן הטהרות דתצא מנון: ועבד נקיותו מכל

זה: ונגם כי הם תרחי המשמיע ולאוי טהרותו

מן שמע שוא: כי הם מתפנים למשמע דברי

יהוה ותשבחותו וזכרון משמיע שמו המתפרט

בעת הצלות: ועליו יתהלל המשמיע והקבולו

ורחצות הרגלים למען נקיותו ממה

יבוא עליו מן הרעות: בעת הלכותו

f526. בדרכים: והמצוה ברחצותם לאהרן

ולבניו כמימרו יתהלל ירחצו ידיהם

ורגליהם בבאם אל אהל מועד ובקרבתם

אל המזבח: מכן לאוי אן יהי האנש נבוש

על המזבח צלותו והוא על הטהרה התמימה:

אלת ספסיו : ממש לא מנה מא יאל
 ולקו וסמיו וכל אפ מא סמיו : ממש
 מנה מא ספסיו : ממש מא ספסיו : ממש
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ממש

מא ספסיו : ממש מא ספסיו : ממש
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ממש מא ספסיו : ממש מא ספסיו : ממש

ממש

ממש

ל"ג. א. 53.

כי לאוי מועד הבנים צדיקות יהוה

ויכלותו ועבדתו: מאז משמעו וממלכו: וקוממותו

בצלות מאז יכולותיו על מפרשה: עד ינדלו בחכמה

יהוה יתהלל ומאהבות ויראתו: כי הצלות: תצוי

מן הרע: ותדבר בשוב: ותודיע יראת יהוה

ואותות המשמע: הך מה זה מהודע ממה יפרס

בה מן תהללות ותפלות וברכות ואודהות:

וככן לאוי על הנשים: כי גם הם תחת המצוה:

והאשה דלא תקום במצות הצלות אין שוב בה:

ל"ד. א. 53.שיאל

מה הוא הלאוי על האנש בעת קוממית הצלות

ומה יבמו מן החיבות:

טניב

לאוי על פרוש הצלות נצירות היצר וטהרות הלב:

ומדרש מקום שהור: ואן לא יהי פניו כלום מן

השמות: ממה יכרת הצלות: ואן יפני פניו לנכח

ההרבריינים בית אל: מנציר מימין ידיוע כי הוא

קעום פני יהוה הנדול הנבור ידע כל יצרי:

לאוי לו העבדה: ודרוש ממו פלחיות החסא:

ודרוש שובו וחפדו: יהודי שפם דו:

שיא

ומה לאוי בצבן הצלות על האנש מן החקות:

סניב

לאוי על הקעום בצלות אן יעמד בצלותו
 עמידות המתחננים: בנצירות נפש ושבר לב:
 ו'הי ראש צלותו עקוד פבוד: ורנליו משלבות
 אהת אל אחת: ו'דיו מתפתחות ללכלבו למדרש:
 אם משימון תחת ~~השנו~~ השנו על אבירתו: f54 a.
 כות עבד פני אדונו: ירא מן נקמו: דרוש רחמותו:
 ורחונו: וארכוני הצלות הפנדה והנציבה והתהללות
 והתפלות:

שיא

מה הוא אשר יחרם וישנא בעת הצלות:

ואשר יכרתה:-

סניב

אשר ישנא בצלות הפנימה והגבורה: והצעקה
 והמראה והמשמע לדברי עלמה: ואשר יכרת
 הצלות: הממלל: והצעקה והישנה: ומצפק
 הכפות: והדבר דיפיך הרחצה כל זה ומה כמו:

שיא

מחברתו משה יוסף קאניאלי: עמ"ק י"א

ספרים שכתב: "מחברתו משה יוסף קאניאלי"

מחברתו משה יוסף קאניאלי: עמ"ק י"א

ת"ת

מחברתו משה יוסף קאניאלי

ת"ת

מחברתו משה יוסף קאניאלי

מחברתו משה יוסף קאניאלי: עמ"ק י"א

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מחברתו משה יוסף קאניאלי: עמ"ק י"א

ת"ת

מחברתו משה יוסף קאניאלי: עמ"ק י"א

ת"ת

והנמירות והנבור ליהוה יתהלל בדברים

קדומים: תשבחן המלאכים ומהם עתקו

פס. 6.

זקני ישראל בימי הרצון: ואשתי ארת

משתמרה עמון לכל דר ודור:

שיא

ולמה מקרה בריך אלהנו: פני קצי הבריה ובתגם:

סביב

יאמר כי המלאכים קראו אתה קדם טמא

הבריאה: פני בריאת אדם. והעולם: כי

בריאה המלאכים היתה מקדם פני כל

הבוראות: ומקראה אחרי קצי הבריאה

יאמר גם כי קרא יתה אדיון אדם את בריאתו:

כד ברא יתה אלהים יתהלל: וראה לרבות

זאת העולם והקונו: המשפט אשר נמצא בו:

יעקד ארצה וישתחוי: ליהוה הברויא יתהלל

ופרט בריך אלהים והוא פנוד ליהוה: והוה

זה במראה סן טובו: כה עתקו ארשינו

רחמין יהוה: והוא הידוע בכך:

שיא

ומה זה יתמר בתר בריך אלהינו:

השאלה

הייתוב אחרי: בריך אלהינו ארך לו יתוב כל איש
 כני מדעו: אן היה פוכיל המשמר: בתרה יקד
 ארצה וישתחוי ויקרא הפתח: והיא כי בשם:
 ויקום על רבליו: במקרת הקשף דיתי זכרון
 יתובו: ואן היה מן הנבונים: יתמר בתרה
 ביד דראן מן שנים עשר בית המתפללים
 על יומי הבריאה בערב ובבקר: והם מן סימר
 אדון עמרם דרה: עליו רחון מרהו והן היתה
 הצלות סכנשה והכהן מלי בדעתו: ולזה
 יתוב אחר: יזכר במקומו:

שיאל

ואיך תמימות הצנות הקטנה דלאי על
 הבנים והנשים:

מניב

אחרי קצי הבריאה בריך אלהינו: כלה:
 וכי בשם וישתחוי ויקום ויפרס בתרה לטע
 כנו והיא פרק מן יתרבי: דמת עתקה משה
 בן עמרם שלום יהוה עליו: וזה היא: השאלה

אברהם אבינו: אברהם אבינו
אברהם אבינו: אברהם אבינו
אברהם אבינו: אברהם אבינו
אברהם אבינו: אברהם אבינו

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הצלות: ונמצא בעתקות כי זה מתעתק

מן אדון משה חקה ~~כדלקיה~~ לקחיה ממנו עליו השלום:שיאל

מה הוא העת דלאוי בו הצלות ומה מספר

הצלות בכל יום:

מניב

חוקות הצלות מצוה על כל שמרי ישראל

בכל יום שני פעמים והם בערב ובבקר:

ועת המצוה צלות בקר לאוי מפרשה מן

עת עלות השחר אל זרח השמש: וצלות

ערב מן מבוא השמש אל הערב השני זה

היא המצוה בזאת העתים אשרי מה אפק

f38.4.

על זה מן התפלות והשבחות מן עברי

ועבי כל איש כפי משינת ידו זה בלתי

יתוב יומי השבתות והמועדים והחצות:

שיאל

ולמה תנופת זאת העתים על היום והלילה

מניב

כיהם שוב העת בהם וכלל תנופתם

משהו דומה למשהו אחר: משהו

משהו

: משהו דומה למשהו אחר

משהו

משהו דומה למשהו אחר: משהו

לפי שיש לנו את המושגים
האלמנטריים של המכניקה
הקלאסית, נראה כי יש
לנו את הכלים הדרושים
לטיפול בבעיות אלו. נראה
לכן כי ניתן לטפל בבעיות
אלו באופן שיטתי.

אם נניח כי יש לנו את
המושגים הנכונים, נראה
כי ניתן לטפל בבעיות
אלו באופן שיטתי. נראה
לכן כי ניתן לטפל בבעיות
אלו באופן שיטתי.

אם נניח כי יש לנו את
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לכן כי ניתן לטפל בבעיות
אלו באופן שיטתי.

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המשפט?

המשפט הוא: \dots

וימצאו כל מעון לקח מן המן על המנוח
 פי אנשי ביתו: לכל איש עמר והוא שקל
 מצרי לא יופך ולא ידרע: והפוד בזה
 כי היו לא עדיף המרבה והממעיס לא חפז:
 איש לפי אכלו לקשו והדבר בכך אל f60⁴
 'קה ממנו כל איש לפי אכלו העמר ועל
 פי הדבר היו ימצאו המאפק כי אפק:
 ישהבה אלהים לית אלה אלא אחד:

ש"א

מה הוא העד השלישי הפעד בשובת צבן
 הבקר:

מ"ב

הוא צפר יום מעמד הר סיני:
 ומה נראה בו מן הפיטנים הרבים ורדות
 כבוד יהוה על הר סיני והוא עת חנות
 המלאכים במקומות הקדושה: ועל זה אמר
 בתורה: ויהי ביום השלישי בהיות הבקר:
 עד תמה: וכך ימצא פוד גדוץ יעד על
 נכונות הבקר: לעמד לפני יהוה והוא מימרו
 והוא נכון כבקר. ומימרו וישכם בבקר:
 ונזה מפפר ירבי מפתרו בזה המקום:

ש"ג

אתקדם מן הדבר בקצת המן וכי בו
 איות ומראים וכמה מפפרם:

מ"ג

f61⁴
 אותות המן עשרה: על פי מה זכרו
 ארשינו ירחמון יהוה: והם: הראישונה
 רדות מן השמים כמטר כפי מימרו
 הנני ממסיר לכם לחם מן השמים:
 ורדתו כמטר למעך יכפי כל הפאתים:

דיושבים בהם בני ישראל: השני רדותו
 בבקר מלבד כל היום עד יהי השל פרשות
 לו כפי מימרו: וברדת השל על המחנה
 זילה ירד המן עליו: השלישי משוי העמיה
 בלדהתון ממנו המרבי והממעיס כמימרו
 איש לפי אכלו העמר ללוללת מפפר
 נפשותי כם: הרבעית: המרבה והממעיס
 וימדו בעמר ולא עדף המרבה והממעיס
 לא הפיר: החמשיית: נותר מה יקה ממנו
 באהלים: והמשכני: ולא יימפ כחם היום:
 כפי מימרו: וילקשו אתו בבקר בבקר איש
 לפני אכלו: והמה השמש ונמפ: וזה עד
 יקה האנש כי מן עזב הבקר חפר השובות
 והרחמות: כמן עזב לקס המן בעתו: ל
 ולא ימצא מזון לנפשו בזה היום:
 הששית: אצלחותו לצריכותו ותהו אתון
 במה ידרשו מן אכלו. כפי מימרו את אשר
 תאפו אפו ואת אשר תבשלו בשלו השבעית
 קוממותו שני יומים: ביום הששי: והשבת
 ולא יבוא עליו דבר ולא ישהת: בלתי
 כל היומים: כמימרו וינחהו אתו עד
 הבקר כאשר צוה משה ולא הביש:
 ורמה לא היתה בו: ומימרו בדיל יומי
 הבריה עורן השבת ויתו ירו אנשים
 ממנו עד בקר וירם תולעים ויביש וזה

ידבר בשם ויצוי על הרע: השלישי טובות
 צלמו מהששש מן זכאים נאמנים: הרביעי
 מובאו מן מדין באותה רבות: ופימנים אשר
 לא נבראו: ויעש אתה לעיני העמים
 הקרובים והזרים החמישי טוב הרצון
 אשר היה על ידו מספר ארבעים שנה
 ולא בא עליו טצוד ומצוק בלתי היה. f636.
 נצויעי בכל ימי היין: הששי עשות שמנים
 מופה על ידו: יבוא הזכרון עליהם:
 השביעי נביותו בדברי עלמה מפני נפלותם:
 ויהעשו כדבריו: לא סוף ולא מנרע:
 השמיני מה בראו יהיה בו בצלמו המאמר
 עליו עמד אעשה נפלאות אשר לא נבראו
 בכל הארץ ובכל הזוים: והך תהיה שלום
 יהיה עליה: צלמו רב מצלם הנון הברנה שי
 בפניו ובעינו ובכמו ובידו ובטבו: וביצרו
 ושובה רצונו: ושובוהו בתמימה: ולא בא
 עליו מנרע כנוה יעדה עליו התורה: ומה
 בן מאה ועשרים שנה במותו לא כהנה
 עינו ולא נפ למה: התשיע התורה אשר
 הביא אתה עם שני הזוחות אשר לא היה
 כמינה על יד נבי עורנו שלום יהיה עליה f637.
 העשירי: אצלחות העתיקה על קשישות
 נביותו ורבותו בכל הארץ ובכל הדרים
 וכי הוא מן שששה קדושה שהורה וכל

העמים עתקו ופחדו בזה שלום יהוה עלינו:
 אחד עשר: רבות צדיקות התורה אשר
 אתובא בה: מן דברים ומשפטים ותורה
 ומצוות: ובנוות דלית ביכולות אנש יביא
 במה אפפת עליו: ולא מעש ממנה כי אם
 גדלותה ורבות אותותה תשלם במדע פי
 היא מאת יהוה יתהלל ואשר בא לנו בה
 הוא שליח צדק ונביא קשש: ודבהו
 יהוה פה לפה ובכן אפלאו על כל הנביים
 והשלחים כי ינון כלם היה יהוה יתהלל
 ימלכון במלאך ובהלום אך השליח אדונו
 משה עליו השלום היה יהוה יתהלל: ידברו
 פנים לפנים כפי מימדו: אם יהיה נביאכם
 יהוה במראה אליו אתודע ובהלום אדבר בו:
 לא כן עבדי משה בכל ביתי ואמן הוא:
 ופה לפה אדבר בו: ואודינו מכן כי זה
 השליח הרב אפלאו יהוה על כל הנביים
 וכי הוא אדון הנביים השלחים: ואתקשש
 לא כן במה ונלא לו יהוה בקדשותו בתורה
 הקדושה והעתיקה אתכל העמים מתקשש
 ואצתדק בקששות נביותו ורבותו כדבר
 בתורה: והוא מימר יהוה לו וגם בד יאמנו
 לעולם: שיום יהוה עליו:

שיאל

תורת יהוה הקדושה בא עליה פור: דסעמו

בלשן ערבית נסח אם לא.

מניב

חליכה לתורה יהוה יבוא עליה פור ולא לאוי
פורה לעלם כי אם היא תמידה וכל דברה קשט:

והקשט יהי זא יספק בטול וכל מה צוה בה

להעמיט אצלחות וקשט: והצדק לא ישוב רשע

והשוב לא יהי רע: ומטול יהוה לא יתחלף. פס' 65א

ומה שב מה אמרו אלשינו הזקנים רצון יהוה

עליהם מד לית אלה הך י הובה: כן לית

כתב רב כותה: ולהם כמו זה מימרים ירחמן

יהוה ומה יקשט קשיטות מה אמרו מה בה

בדברי התורה במימרי רבים: תפיד בצדיקותה

מימרו על חקותה: חקת עלם: וברית עולם:

~~ל~~ וכל הימים לדרותיכם: וכל דרות עולם:

וכימי השמים על הארץ בכל זה האותות

הרבים הצדק בממצאותה בכל הימים:

וארך ~~ה~~ הדרים: ובכל דור ובכל ימי השמים:

ואן דברה בכל חקותה אין לאוי עליו המוסף

והמנרע: כמימרו יתהלל את כל הדברים

אשר אשר אנכי מצויד היום אתו תשמרו פס' 65ב
למענות:

לא תופיפו עליו ולא תנרעו ממנו: ובה מימרו

לא תופיפו על הדבר עד מימרו ולא תנרעו

ממנו: ואררית יהוה על מן ידבר בדברי

יהוה ככן: ואיך יהי כן עליו והוא יתהלל

מן יהוה יתהלל: מן הדא'שון: השלשלה
 הטהורה מן הזכאים: בעלי הזכו מן אדון
 משה בעל השלחיה והנביאה הטהורה מן
 בעלי השובות בעני המקושות מן רבותו ינו
 מהם עתקנו מדעות זה המקום כי הוא ההר
 יהוה האבחר בקלש הנפויב: לפני עם ישראל
 קטשרמויה: ופנוח הנהיכים: ונו עידות רבים
 בהורה תפיד אן הוא המדרש וכבשה
 נולתו בשיכ: ויהוה הוא הידויע בכב דבר:

שיאל

ומה הוא המדרש מן צאג השאלה אשר אמרו
 הליה שוכרים: ומה הוא השוב דלנו מסנהה

מניב

כן נוו שובות רבות במשמדנו צאג והיא
 ששנינו הורה משה שכום יהוה עליו אשר
 מחנה הכמנו קשישות דוג הסבן ולו כג ששנו
 על צאג הטהורה ודעותן לה: הה'נו בעמק
 הפופק ובשדה רבה ולא הכמנו השוב מן
 העצב ולא איך אהברה השוב מן חפר
 כמנו צאג ולא אחד מן הנמצאות ולא בני
 דק היה כל זה מעלנו נפרר: ודענו מן שמו
 הטהורה כל דרך קשישה: מבפר: בפתיחה

העון בעלמה ואחרית ביום הדין יום נקם ושלם:
 יום בו יתועב המוצן: יום השיאל: יום העקובן
שיאל

מה הוא זה היום ומה אשר יקום בו: ומה
 משפטו ומה עידותו:

מצ"ב

כי זה היום הוא יום הקייאם דעקב שמו
 בתורה יום נקם ושלם המאמור בו:

הלוא הוא כנופ עמדי חתום באוצרתי ליום
 נקם ושלם: וזה יורי כי עובדי הבוכאים

מאפפה וכנופה באוצרותו וחתום עליה לזה
 היום ובו ישלם השם כל אנש כפי עמלו הסוב

בשוב: והרע ברע: בצדק ואמונה: כי הוא
 יתהלל קרא שמו בתורה: אל אמונה ואין עונ:

לא יעשה עול במשפט ולא ישכה ממו דבר
 מן כל מעשה כל בריארו: רק כלה מכנישה

בהכמתו ודעתו פוביב בה והוא יתקדש שמו
 מימין עליה: והוא יתהלל יום יתריח בכלות כל

העולמים: המותו זולתו: והוא הברוא הפרד
 הנכבד ובצאת עלמה הרצה מראיה ואותות

ונפלאות גדלה עד מאד ואחרי כן: אחר

שנת האת השנים יתהלל השם הקשש בכבודו

ולא יהי סמצא בנתי הוא: ויקרא בקול
 גדול אשר לא יצא לא מן פם ולא מן לשון
 במימרו ראו עתה כי אני אני הוא: ובכן
 הדבר לית ממן אלא הוא: הך מה קרא לבריאתי
 בעת ברא אתם מן הפר היה יאמר: יהי כן
 ויהי שמיצ לדבריו: וככן: יום נקם בעת יאמר
 ראו עתה תשוב כל הפוקידות כמה הות:
 והך מה אתבר את בפעם הראישון מן חפר:
 תעזר בפעם השני מן חפר: אחרי היותה עפר:
 בתע אהת תשוב כמה היתה: בעלמא ותקום
 כל המיתים מן עפרה חיים ויראו כבוד יהוה
 בכבודו וישמעו את קולו הרב: ויקששו כי
 הוא דלא נשאר זולתו: ואנון כלם מתו ונבראו
 שנית לשיאל ולא שני לו שם ולו הדבר
 במשפט: בחשבון כל בריאתו: בזבן אחד: על
 כל מעשיהם: והתודו שם את עונם: במה עשו
 עד יקששו צדיקותו ולא יעשה עול במשפטו
 ויכלותו הנמיל כל אוש במה יקששו להריע
 או להשיב:

שיאל

לאוי נחכם מעש מן זכרון מיני הנצח
 אשר יהי לנהבים והעקובות אשר תתם על
 החשים: וזכרון מעש מן מיני הים:

העקובות רבה המספר לא יוכל אנש'ספרה:
 נקמות מן הרשעים הוא צים החסאים בעלטה
 לא שמרו מצותיו ולא עשו בה: ולרבותינו בזה
 מימרים רבים צתקו יתה מן אדונן השליח
 ואתובנו מן זרי מלי התורה יתרוך מספרה:

שיאל

צל כן יש בתורה עדים תודיע על קשיטות
 יום נקם ומלקחות הארון והעקובות בו ftq.
 והשיאל והגן והאש:

טניב

כן יש בתורה עידות תודיע על קשיטות יום
 נקם והיות השכר והנקמות בו והשיאל והגן
 והאש: מובא לבעלי הזכו והשוב גן עדן
 ולרשעים הכמזירים הממרים האש השריפה:
 ויש מפאות תודע טמנה נלי: וממנה רז וממנה
 מדע: ועתקה כמה זה טביאר בפרי הראישונים
 רצון יהוה עליהם:

שיאל

מתעתק אתנו אין הבוראים אתבראו בעשרה
 אמירות: ומה הם כן העשרה אימירות לאוי

חיותו ושם לו המשל על כל העשב ובכל העץ בכנ
 פריה וירא אלהים את כל אשר עשה והנה טוב
 מאוד: ותתם כל הבוראות בששת ימים ועשרה
 אמירות: ונרכן ונימר ישתבח באריה דכן ברא:
שיאל

כמה מצוה היה על שני הלוחות אשר היה הדבר
 על בני ישראל במעמד הר סיני:

מניב

עשרת דברים: והם עשרה מצות הראשונה
 מימרו יתהלל: ולא יהיה לך אלהים אחרים לפני:
 לא תעשה לך פסל: השנית מימרו יתהלל:
 לא תשא את שם יהוה אלהיך לשוא: וזה
 יחרם השבועה ביהוה שקר ושוא: ודבר אשר
 לא דברו יהוה כמה עשו נביי פנותה הנביים
 הכזובים: השלישית מימרו יתהלל: שמור את
 יום השבת לקדשיהו: ובזה יצוי במשמר יום
 השבת בכל קדשו וחרמות כל המעשים בו:
 והמנוח לבן הברנשי והבהמה ומשמר כל מצותיו:
 הרבעית מימרו יתהלל כבוד את אביך ואת
 אמך המודיע בזה הדבר כבודות האם והאב:
 והמשמע מהם ומדרש רצונם:

הרביעי מימרו זחנון כי הוא חנון ורחום ורתי
 קרוב למן יקראו: רחום העוים שמעיו שיאל
 הדרוש כפי מימרו: והיה כי יצחק אלי ושמעתי
 כי חנון אנכי: וזה לרב רתותו ורבות חונותו:
 והפד על זה מתנוהו הנותנה למן הימר מצותו
 החמישי מן שמתו: ארך אפים על עבדיו
 הממרים עד יעזרו מן רשעתון וישבו אליו
 ויקבל התהבים: ארך אפים חנון ישתבה שמו:
 †736.
 הששי והשביעי: כי הוא יתהלל: ורב הפד ואמת
 וזה הדבר יודיע כי הוא יתקדש שמו חפדיו אין
 מפסר לה ולא כלות רב חפד ואמת חפדו
 רב וכבד עם עבדיו יעבד: וכי הוא אל
 אמונה: יפלג בחפדיו ומתנותו בקשם בדרך לא
 ידום על קשישותה בלתי הוא כפי מימרו: ואחתי
 את אשר אחן ורחמתי את אשר ארהם: וכל זה
 בדרך אמת באין עול יתהלל ויכבד: השמיני
 מן דמותו יתהלל כי הוא לצר הפד נאוכים בשעם
 יבזי עשה הטוב באלק חפד: ונס מן שטר מצותו
 אגרו יוסף ברב החפד בנן ערן וזה הדבר
 המתקדם כמימרו יתהלל ועשה חפד לאלפים

לאהבי ולשמרי מצותי: ומימרו שם הברית והחפץ
 לאהביו ולשמרי מצותיו לאתק דור כי הוא יתהלל
 לא ישרף אגד בעני השובות: התשיעי מן דמותו
 מימרו לשא עון ופשע והסאה וזה הדבר יודיע
 על השובה אן הות על דרכיה תכפר הנדלים והקסון
 וכי הוא מן דמותו ישוב למן שב: כי האנש מקום
 ההסאות והוא יתהלל חוץ ורחום פלחיו לכל עון
 ופשע והסאה ודע כי העון הוא העון הנדול ואלפשע
 העון המתעשה בשנוע אשר לאוי על מן יעשה יתו
 הכפירה ואלאשם הוא מן מין הפשע ויוזף עליו
 יפלה בהקרבתן וההודה והחפא היא תודיע על העון
 והפשע והאשם כזה יראה מן דברי התורה למן
 יתבונן וידע שצמה: העשירי מימרו יתהלל: ונקה
 לא ינקה בשעם לא יעשה עול עם עבדיו ולא יכחש
 אל אחד: וכי הוא מן היה יצרו שלום והיה נקי
 ולו שנאין חשבו לו הרע ודרשו ישליכו אתו
 ויחשיהו: והוא יתהלל יושיעהו מן כל דבר שקר:
 ומכל רע: ומעזר הרע על כל רשע ממרי
 מכעס וכי הוא יתהלל לא יקח הצדק עם
 הרשע: כי אם עבדו הנקי השהור יושיעהו

שיאל

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מה מופך מופתים אשר בהם הוציא בני ישראל
מעבדת מצרים:

מניב

בעשרה מופתים רבים ונדלים: מהם הראש
מופת המטה: והוא הפיכות מטה אהרן לתנין:
וגם בלעת מטות החרשמן אשר בלחשיהם
היו הנינים ועזרות מטה אהרן הק מה היתה
לא סוף ולא מרע: ישתבח עבוד פיסם:
ופלי אתה השני הפיכות המים אשר ביאר
לדם: כפי מימרו יתהלל וניפכו כל המים אשר
ביאר לדם: אל אחד הדבר: המרתה ממנו
אין כל הבוראות מן כל הנפשות: אשר ביאר
מה ויבאש היאר: מכן: ונשאר זה המופת
שבעת ימים: ולא יכלו מצרים לשתות מים
מן היאר: מלבד בני ישראל: ואחרי כן עזרת
מימי היאר כפי אמונתה מיה: השלישי
הצפרדעים: ושרץ היאר צפרדעים: ועלו
ובאו על מצרים על בתיון ותכפי כל ארץ
מצרים: בבתים והחצרות והשדות ובחדרים
והמושכות ועל המסותים ועל הנהרות ועל

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עבדיו בכל ארץ מצרים: ישתבח עבוד סימן

ופליאתה: הששי מופת הד' ב' ר ונה כי יהוה

שלח ד' ב' ר כבד במקוה מצרים אשר היה בשנה:

וימת שם כל מה היה למצרים מן סופים ומן ^{אחד}

חמורים: ונמלים ובקר וצאן ולא נשאר מהם

עד אחד: ומקוה בני ישראל אשר במדבר

לא מת מהם אחד: כפי מימרו וימת כל

מקוה מצרים וממקוה בני ישראל לא מת אחד:

ישתבח עבוד סימן ופליאתה: השביעי מופת

השחין ונה כי יהוה יתהלל הכה בשר אושי

מצרים וכל בהמות בשחן פרח אבעבעות:

שרף בשרם: והות זאת המכה רב מכל הנבעות

בהכמי מצרים וחרשמיה: ולא היה לו רפא עד

ירפא ולכן אמר השם יתהלל: כיהיה השחין

בהחרשמים ובכל מצרים: ודמותו היתה כפי

מה הודיע בתורה במימרו יתהלל ויהי שחין

אבעבעות פרח באדם ובבהמה: ישתבח עשה

הנפלאות: השמיני מופת אהברד: ונה כי

יהוה יתהלל אמסיר על ארץ מצרים ברד

כבד מאד: ויהי הברד ואש מתלקחת

בכל הארץ מצרים: בלתי מה היה לבני ישראל
 שם צעקו כל מצרים לפרעה ודרשו ממנו מוציא
 בני ישראל מעליהם: ישתבח עבוד פימיה ופליאה:
 העשירי מופת החשך וזה כי יהוה יתהלל: שם
 חשך אפל בכל הארץ מצרים: וינח בכל
 מושבותם ויעור עיניהם: וימש החשך: ולא היה
 יאיר מן העלות הנירות ומן הבעירות אש:
 וחשך אתם מן המוצא והמובא שלשת ימים:
 ולכל בני ישראל היה אור במושבותם כפי
 מימרו יתהלל ויהי חשך אפלה בכל ארץ
 מצרים שלשת ימים לא ראו איש את אחיו
 ולא קמו איש מתחתיו ישתבח עשה הנפלאות:
 וזאת היא עשרת האותות: אך מות הבכור:
 יצא טכנ: והשם יתהלל קראו נבע כי המופת:
 המתקדם מדכרוך היתה תעשה על יד משה ⁷⁸⁶
 ואהרן עליהם השלום בעבור המסה: ועורוה:
 ותפל ותעל ומות הבכורים במצרים היא
 מכה סאת יהוה הכהת כל בכורי מצרים
 מבית ומחוץ מבכור האדם עד בכור בהמה
 ברבע אחת בחצי לילת חמש עשר הודש

הראישון: והיא לילת מועד הפסח הברוך בעת
 מיכל הקרבן את מוצא בני ישראל מארץ מצרים
 והוא זה המכה מאספה כל שכוני ארץ מצרים
 מלבד בכורי בני ישראל על כן לאיו על כל
 שמרי זכרון זה העת בעתו: והאודאה לאלה:
 והרבואן ליהוה: לעלם עלמים: כפי דברי
 התורה: וברוך אלהינו לעולם וברוך שמו לעולם:

שיאל

מתי היה מוצא בני ישראל ממצרים:

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 היה מוצאון בלילת מועד הפסח הברוך אחרי
 כלותם מן מעשה הקרבן: ומיכלו ושריפות הנותר
 ממנו בשלשית הליל החרון: וזרה בקר המועד:
 ומצרים מקברים את אשר הכה יהוה בהם
 כל בכור והיו בני ישראל מוצאים כמימרו
 ממחרת הפסח יצאו בני ישראל ביד רמה
 לעיני כל מצרים ומצרים מקברים עד תמה:

שיאל

ומה היה להם בעת מוצאון מן המופתים:

~~והיה~~ והוא כד היה אחר מוצא בני ישראל
 מן הים היה אחר מוצא המצרים בו ונאפפו בתוך
 הים שם שבו המים וכפו את הרכב ואת הפרשים
 לכל חיל פרעה הבאים אחריהם בים ולא נשאר
 בהם עד אחד: וירדו כעופרת במים אדירים

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והיתה הלך בים מן העליון אל יחתי וזם
 יבעיר יהוה בם אש: בבשרם מחרונו ותאכל
 אתם כקש ואת עשה להם עשרי קצרות גדלות
 וינצו ברעות מיני המות: וזה נמל מן יחלק
 מרו: וירע בעיניו הא שלום:

שיאל

ומה היה להם אחרי זה ואל בני ישראל:
 ומה אשר עבדו:

מצ"ב

מאחרי כן מהו המצרים בקיר הים שב
 אשלים אתם הים על שפתו אשר היו בני
 ישראל הונים בו: פניהם וכלם על אחריהם ופניהם
 מנהפנים לעליון: ותראה אתם בני ישראל: עין בעין:
 וסבעת אתם ויראת מיהוה: ותרבי אימנותם
 ביהוה ובשליחו משה בן עמרם שלום יהוה
 עליו ורבו מן התהלכות: והרוטמות והתשבחות

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אוכלים אותו לוא ע"ל: מסוה אוכל
 ע"ל או ע' אוכלים ע"ל ע"ל ע"ל
 מסוה: מסוה אוכל: ע"ל ע"ל ע"ל
 ע"ל ע"ל ע"ל: אוכל או אוכל ע"ל ע"ל
 ע"ל ע"ל ע"ל: ע"ל ע"ל ע"ל
 ע"ל ע"ל ע"ל ע"ל ע"ל ע"ל ע"ל ע"ל

א"ל
 ע"ל ע"ל ע"ל ע"ל ע"ל ע"ל ע"ל ע"ל
ע"ל

ע"ל ע"ל:
 ע"ל ע"ל ע"ל ע"ל ע"ל ע"ל ע"ל ע"ל
 ע"ל ע"ל ע"ל ע"ל ע"ל ע"ל ע"ל ע"ל

מן חם השמש ואן היה מפעון לילה היה עמוד
 האש יאיר עליהם לילה: וכל זה רתות ורהמים
 על בני אהביו העבאים ולמשמר הברית אהבון:
 וברות לאדונן משה עליו השלום:

שיאל

איך היתה מפעי בני ישראל:

מניב

בראש נפעו מן שם ים פוק: והלכו במדבר
 שור דרך שלשת ימים: באו אל מדבר אחר
 יתקרי מרתה: ומצאו שם מים: ודרשו לשתות
 מים מאנה: ומצאו אתה מי מרה ולא יכלו
 לשתות מים מרה: וילנו כל עדת בני ישראל
 על משה עליו השלום ויאמרו תנה לנו מים
 ונשתה ויצעק משה ליהוה: ואניב יקוה

פסוק.
 למקראו ויריאו עץ וישלך אל המים
 וימהקו המים ביכלות יהוה: וישאו העם: במושבונם
 שם: ובזה המחנה: שם לון חק ומשפס ולצה
 מפפר ירבי אין זה מקומו:

שיאל

ומן זה המחנה: להאן נפעו:

מניב

מאנה נפעו אל אילים: ומצאו שם שהים עשרה

עינוה מים: על מספר השבועים: ושבעים המרים

על מספר הזקנים:

שיאל

ומזה להאן הלכו:

מניב

יפנו מיאלים: ויחנו על ים סף: ולא קמו עליו

כי אם באו ויחנו במדבר פין אשר בין

אילים ובין פניי

שיאל

מה מספר הימים מאז מוציאון מן מצרים:

אל מוציאון מצאה המחנות:

מניב

חדש: שלשים יום

שיאל

ומה היה להם במדבר פין:

מניב

און לא מצאו שבר ישברו ופשותם: ולכן באו

אל משה ואל אהרן וילוו עליהם אמרים למה

העלינונו מצרם: ולוי יבענו שם: בשבתנו על

פיר הבשר באכלנו לחם לשבע: ואתם הוצאתנו

אל זה המדבר להמית את כל הקהל הזה ברעב

שיאל

מה היה להם אחרי כן:

מגיב

בא עמלק הוא ועמו ודרשו מלחמות בני
 ישראל: לבגרות נפשו ונזאתו להם: ויעש
 המלחמה את בני ישראל והוא ראש הצבא
 אדון יהושע בן נון על פי אדון משה
 עליהם השלום:

שיאל

מן האין הוא זה עמלק:

מגיב

מן בני אלפיץ בן עשו בן אדון יצחק בן
 יעקב המתקרי ישראל והוא נבר ציד:
 נז' ותו רבה לבו קשי והוא מן בני הפלנשים:
^{f84a.} דנאלפיץ בן עשו והוא ידע מה עשה אבינו
 יעקב עם פהבו עשו בלקחתו הבכורה
 והברכה וזה הדבר דשם השנאה ביו ובין
 ישראל:

שיאל

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שיאל

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טניב

אן הוא עליו השלום הוציה עמה מן המהנה

ויעמד אתם בתחתית ההר דנלים דנלים

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ושם הכהנים פניהם: והוא אתקדם קמיהם:

ואנבשו יהוה כבוד ואיקר: ודברו פא אל

פא במשמע ומראות כל הקהל: והוה ישיב

דבר יהוה עליון: ויראו אתו קעום בתוך האש

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שיאל

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טניב

אחרי כלותו מן מקרת עשרת הדברים:

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 וינחם יראתם: וישובר אתם: וישיב לבם:
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שיאל

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מניב

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שי"א

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טז"ב

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שי"א

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טז"ב

היה המשכן מתעשה מן תהב וכסף ונחשת

אן זאת השכינה היתה מנוחה לכבוד יהוה:
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שיא 5

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מגיב

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מגיב

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שיאל

ומן הוא העת דלאוי על כל אנש הקדשה בארצו:
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סג"ב

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שיאל

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מניב

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שיא

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GLOSSARY

WORDS USED IN A PARTICULAR WAY
OR BEARING A SPECIAL MEANING.

' A L E P H .

אָנָרָא . אָנָרָא O.T. pay, hire. Rabb. אָנָרָא reward (191).

אָדוּנָה . = אָדוּן delight, C. (78).

אָוֵן . Rabb. vanity (153)

אָוֵרָא . C. אָוֵרָא ray of light. (Arabic) revelation (109).

אָזַב . like אָזַל ; turn away, depart in Sam. But אָזַב has the same meaning in O.T. Aram.

אָ . = אָ , C. how, as, like; it also = i.e. (117) .

אָכֵן . = אָכֵן , thus; Rabb. אָכֵן , in this manner; Sam. אָכֵן , surely.

אָלָא . But; unless, (1); אָלָא except.

אָלְהוּ (תְּה) . Divinity, Godhead; (153) .

אָלֵי . = אָלֵי demonst. pron. these, those (124)
C. אָלֵי & אָלֵי .

אָמֵן . Believe; אָמֵן faith, אָמֵן custom; אָמֵן faithfulness , passim.

אָמַת . as Rabb. אָמַת ; when? whenever, when.

אָנָן . = אָנָן be gracious (180); Hithp. supplicate
Rabb. Sam, seek.

אֶרֶה . = Rabb. אֶזְרָה; but in M. seems to indicate time (179); (180) - the form seems to be a corruption of אֶזְרָה; i.e. בְּאֶזְרָתָהּ; (Arabic) time in each case; Rabb. suggests daybreak.

אֶקֶר . = עֶקֶר; root, stock, origin (9, 79 etc);
C. foundation.

אֶקְרִים . = קָרַם; C. glory, bestow glory; מ. קִרְיָם;
or אֶקְרִירָם (221) precious;
also קִירָה, praise.

אֶרְכִּין . Leaders. first things, cf. אֶרְכִּין; אֶרְכִּין;
(165) fundamentals.

אֶרְכֵן . = רָכַן; as Rabb. to bend; thus to prostrate
to humble.

אֶרֶשׁ . Sam. command; C. אֶרֶשׁ, (139) pray (Arabic).

אֶרֶשׁ . = אֶרֶשׁ, betroth.

אֶרֶשׁ . Beginning; C. אֶרֶשִׁין patriarchs,
ancestors. Passim.

אֶשׁ . = אֶשׁ, fire; (90, 153); C. אֶשְׁתֵּה, fire.

אֶשְׁנָה . As Aram. אֶשְׁנָה, something hard; hardness.

B E T H .

- באר. Sam. to copy, explain; באר (149) explain expound. Ithp. ptc.
- בדי. Referring to, for the sake of , according to; on account of, passim.
- בז. As Rabb. plunder; so, rob; robbery.
- בזון. Followed by ז , attend to; cf. בזונות intelligence, understanding. בזונות wisdom.
- בש. To cease, as Rabb. ptc.pl. בשוים mortals.
- בכ. For כ and כן ; thereupon.
- בשר. qal.inf. to make you glad; בשר , good news equivalent in Arabic to Qur'an; (186).
- בע. Aram. request בעה ; c. בעה , בעי ; ask wish, request.
- בעבור. For the sake of, on account of .
- בר. To create; בר. Act. ptc. באר , creator; emphatic for ברוא . Pass.ptc. (ה) ברוא creature. Rabb. בורא creator; (194, tenth).

בשנים. In Sam. has the meaning of 'for' = LXX, ^ולֹס ;
 it also designates Moses, with whose name it
 has the same numerical value. Cf Gen. VI.3
 R.S.V. 'for'; (66f).

בתר. After, afterwards. בתריון, those who
 follow them.

G I M E L .

נבע. Hithp. To diminish, dwindle.

נבר. - גבורה, power. (Arabic) גבור, greatness (153).

נדף. O.T. Piel ptc. מנדף used nominatively, blasphemy.

נרב. or נרב, To answer; (ו) מנרב an answer C. Aram.ptc. he replies, passim.

נה. Body; C. pl. נה, and נה.

נח. To requite; (Arabic) נח requital (191)

נח. To reveal; נח. Ithp. was revealed; Peal, overt (192 etc).

נח. Consequence, on account of, as Rabb.

נרע. To diminish; Ithp. be diminished; diminution, (187).

D A L E T H .

- דֹּאֵת . = דָּוָה ; decree. Rabb. custom, law, judgement;
C. Law. M. Religion (162, 189 etc.).
- דָּבָר . Utterance, command (Arabic). Passim
- דָּבַק . To cleave to; thus M. to keep (the Law), to
trust (in God); to help.
- דָּוָן . = דָּוָן ; דָּוָן Judge.
- דָּכַר . = דָּכַר ; mention, remember, commemorate.
דָּכוּר , special liturgical composition (174).
- דָּמוּת . Likeness; דָּמִי to resemble, cf. דָּמוּת
epithets (196).
- דָּמַע . = Rabb. דָּמַע ; best, selected (188).
- דָּעֵמִי . = דָּעֵמִי ; & דָּ , C. witness.
- דָּעַר . = דָּוָר ; dwell.
- דָּוָרָאן . Durrān. Name for works mainly by Amram Dara.
C. stringed pearls; of Rabb. , range,
order (172).
- דָּרַשׁ . Seek; דָּרַשׁ , supplication (153);
seeking favour. (96), place to be sought
for דָּרַשׁ הַאֲדָרָשׁ .

H E .

הָא . or הָא , behold; cf. \int הָא , where with \int =
whither.

הַבֵּל . = חָבַל , destroy.

הַטָּקָה . $\sqrt{\text{הַטָּקָה}}$, prophetic speech

הַיְכוּלָה . C. the power (153 אֵל) = epithet of God.

הֵד . How, as , like; cf. Rabb. הֵד = הָא with \int locale
this, that.

הַלְכָה . Pl. Custom, rule.

הַשְׁחָה . To refrain from.

Z A Y I N .

זב . O.T. $\sqrt{\text{זב}}$; Rabb. זב, זבב, venereal disease discharge (153 זב).

זבן . Time.

זבז . To marry c. זבז, marriage (153 זב)
cf. זבזא Tthp. be married (119).

זהה . {Arabic } beautiful, bright. זהה (א) , glory, splendour (153).

זימן . = זמן, sign; passim.

זכי . To hold innocent; cf. זכה, זכא ; Aram. זכא
clear, righteous. זכא innocence (188).

זכר . See זכר ; זכור the above mentioned.

זמירוג . Lit. songs, as Rabb. זמיר Pael, to sing;
(Arabic) praise (224); M. songs of praise.

זר . = זר, mystery.

H E T H .

- חגג . or חג , pilgrimage; Niph. celebrate a pilgrimage (153 חג etc.).
- חדה . (Arabic) singleness; Sam. be glad.
- חדוה . Aram. joy. Rabb. חדוה ll. Be glad .
- חנה . Rabb. Piel, to portion out; Sam. nominatively a portion.
- חזה . To see, Aph. to show.
- חזק . Rabb. חזקה , possession.
- ח'ב . (Arabic) come within reach of; Sam. necessary cf. Rabb. ח'ב debtor; he is bound to..
Sam. root ח'ב , to be obliged; (153 ח'ב).
C. ח'ב , it is the duty of.
- חליפה . Succession. Rabb. חלפה Pael , pass repeatedly.
חליפה (124) difference; Rabb. substitution.
- חנה . To please. ll. To descend, bow down C.
חנות , descending; (used also of descent of scrolls during worship).
- חפר . Wanting, non-existence (189); nothing.

חָפֵּץ. = O.T. חֲשׂוֹפֵי , freedom, free.

חָשַׁךְ. = חָפַךְ Rabb. where the Piel of חָפַךְ means, to spare; Sam. restrain, spare.

חָשַׁב. Ptc, חֹשֵׁב thinking, mind. חֲשׂוֹבֵי reckoning.

synonym for (the day of) vengeance (190).

T E T H .

תלל. To tread stamp.

תלל. תלל , blessed, happy; as Arabic tūbā ;
can be used for God as the beneficent,

תלל .

תלל. Created, so Gen.1.1. Sam. Targ. Ithp.

תלל with T , who created.

תלל. Pilp. of תלל; to pervert (as moving
away).

תלל. O.T. taste, judgment. Sam. good sense,
meaning (66).

Y O D H .

יָאֵב. Scribal error for יָתֵב . (Arabic)
 bountiful, liberal (153 יָהּ). Sam. יָתֵב to give
יָתֵבֵהּ Tetrag. The Giver.

יָדַע. Ptc. יָדוּעַ , יָדְעוּ ; knowing.
 knowledge. Pual, understand. Ithp. to be
 informed. Hiph. intelligence (with suff.).

יָחַד. יָחַד אֶת , oneness (153 יָחַד)

יָחַר. O.T. חָרָה , be hot.

יָפִיץ. See פִּוץ .

יָרַב. $\sqrt{\text{רַב}}$, expand, increase.

יָרָא. Or יִירָא , fear (62); יָרָא awesomeness.

יָתַב. See יָתֵב .

K A P H .

- כֹּל . Anything, something.
- כֹּחוֹ . His power; (196) . See (ה)יְכוּלֵה .
- כָּל . Humble. Ptc כָּנֹל ; Pass.ptc כָּנֹעַ humbled.
- כֹּשֵׁף . = כָּפַשׁ ; to gather, receive; cf. כְּנֶשֶׁת Synagogue, (231) .
- כֹּפֵי . Hidden. Cf. O.T. כֹּפֵי ; Rabb. כֹּפֵי אֲתֵיבֵי , hidden things; Ithp. כֹּפֵי אֲתֵיבֵי is hidden; (225 כֹּפֵי הַ) . Note contrast with גִּלְיוֹתֵי אֲתֵיבֵי , revealed things; In opposition to גִּלְיוֹתֵי אֲתֵיבֵי , כֹּפֵי can mean the unseen world. כֹּפֵי הַ , mystery.
- כֹּפָר . From the Arabic , infidel, unbeliever (139) .

L A M E D H .

לִיָּס . C. it is fitting; adj. worthy.

Necessary, incumbent; (187 and passim).

Rabb. לִיָּס , לִיָּס ; Piel, assume an obligation.

לִיָּס . מִלְּמִוֹת teaching. O.T. לִיָּס

לִיָּס , teaching, knowledge.

(Arabic) selection (153 לִיָּס).

M E M .

מָה. Used interchangeably with מַה ; what ?

מֵאָה. From that time; passim.

מֵאֲמוֹר. Which is attributed to; saying $\sqrt{\text{מֵאֲמוֹר}}$.

מִדְרָשׁ. Supplication. See מִדְרָשׁ . C. A literary work.

מִזְנֵן. O.T. מֵאֲזֵן ; balances, scales; (189).

מִחָק. Assured, enforced, C. Pass.ptc. מִחָקֵךְ .

מִיֵּמֶר. (195 מִיֵּמֶר בְּאֵלֶיךָ , who believe in God)
See מִיֵּמֶר p.410.

מִלְבַּד. $\sqrt{\text{מִלְבַּד}}$; deside, alone.

מִמַּעַם. = מִמַּיִם , (Arabic) westwards.

מִרְאֵה. Vision . (Arabic) proof (100, 153).

מִרְהָ. = מִרְאֵה ; obvious meaning.

מִשְׁךְ. Garment. Rabb. מִשְׁךְ , skin, hide.

N U N .

נבא. נב'יות prophetic status (186).

נא. To answer; ptc נא'נא; Aph. נא'נא,
passim.

נא. O.T. to drop; but also discourse; Sam.
prophetic speech.

נא. = O.T. נא'נא, trial. (126).

נא. = נא'נא Rabb. victory.

נא. Sam. to save, preserve; C. ptc. נא'נא
M. נא'נא (186) §

S A M E K H .

טַהֵד . = טַעַד Sam. witness, (Arabic) testify.

(167)

טִוֵּד . O.T. secret counsel; Sam. secret, pl. purposes

(11 , 162).

טַחַר . O.T. To travel, turn; (Arabic) to dwell.

טַכַּח . O.T. foolish. Sam. hidden טַכַּח (136)

in the sense of ignorant, regarding Moses' mother

So (189) ignorance.

טַכַּח . ■ O.T. טַכַּח; prudent (188); of Rabb.

to be sensible.

טַכַּח . C. to come to an end.

טַיִם . Sam. a sign; pl טַיִמִּים .

טַרַּה . ■ O.T. טַרַּה; to turn aside.

' A Y I N .

עצביל. Scribal error for עיביל; (100).

עושה. עושה. O.T. iterate; so, usage, custom; Sam. (153)
traditional practice.

עד. As in עד תמה = etc; or, to the end of
the section (of the reading) passim.

עצר. = O.T. עצר retain, detain;

עלמה. Usually in Sam. = (the) world; (124 etc).

עצמה. = O.T. עצמה, strength (120).

עורן. (Arabic) apart from; C. עורן; (124,
181).

עקב. Retribution; (189), posterity.

עקד. Rabb. to offer; Nominatively, an offering.

עתה. O.T. עת, time; Rabb. עתה now, this time
(190).

עתיק. Ithp. To hand down (by tradition) (176)

P Ē .

פָּוּךְ. פָּוֵךְ ; turn, flee; change. Rabb. פָּוֵךְ ; .

פָּחַר . = O.T. פָּאָר ; laud,praise.

פָּוּה . To turn. Adv. לָפֹנֶה formerly (125);
פָּאָת פִּנְיָמָה the qibla, (188).

פָּרַד . O.T. divide. (Arabic) be alone ; (107,
fifth) his loneliness פָּרַדוּתוֹ .

פָּרַט . To recite; (153,167 etc). Examine,specify;
פָּרַטוֹ details (163).

פָּרַשׁ . = פָּרַשׁ ; designate, expound. Aph.,make clear.

Q A D H E .

צפר . Mornining (Arabic) (182); Rabb. צפרא

צפק . = o.t. פפק ; clap (166).

צריד . Necessity; fem. צריכה .

צור . $\sqrt{\text{צור}}$; Rabb. to form; sincerity of
intention ציררות .

Q O P H .

אָפּ. (Arabic) assembly.

אָפּ. = O.T. אָפּ; acquire (113).

אָפּ. = אָפּ Sam. stand, but also to exist,

live (158 , 165); existence (constant

standing), אָפּ. cf. אָפּ for
אָפּ, dwelling; as permanence (195 tenth).

אָפּ. To call. C. אָפּ to proclaim (75 etc.)

אָפּ. (Arabic) realise ; Sam. truth; used of Law.

אָפּ.

R E S H .

רַבָּתָה. Lady (120); Rabb. רַבָּתָה young woman.

רָחַח. Deliver; C. relief.

רַחֲוֹן. Favour; especially of the Divine Favour which the Sams. lost through the defection of Eli.

Sometimes רַחֲוֹן is used in the same way.

(186).

רָחַץ. OT. Wash; Sam. also to trust; cf. Rabb. same.

רַחֲמֵי. = רַחֲמֵי; Piel; to be compassionate; רַחֲמֵי

grace.

S H I N .

- שׂוּם. Rabb. שׂוּמָה to name (175).
- שׂוּם. Aph. delivered (143). C. Pael. prosperity-
perfectly.
- שׂוּחַ. Send. שׂוּחַ Apostle (153 etc).
- שׂוּשָׁה. Holy chain (of tradition); (49,186 etc.).
- שׂוּעַ. - (Arabic) to call (106).
- שׂוּר. - שׂוּרָה Pf. as Optative (78).
- שׂוּן. To teach.

T Ā W .

תוב. (Arabic) arrange (75).

תוב. Pael. To return an answer.

תחן. Certainly; probably for תח'.

תוק. To swing (179).

תרח. = תרע; gate. But C. תרח, gate.
(161).

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