

for פפּ p. 37 י. The other begadkephath letters always have the hard sound,¹ according to Petermann.

ʍ is always ʍ; ʍ is represented by ɖ; ʎ and ɖ are confused in the MSS., and sometimes ɖ and ʎ.

א is used as a vowel-letter, e.g. in פליאתה, ברכאתה, as in Arabic, or may be omitted, as בריה, p. 14, = *the covenant* or *creation*, בהמאן or בהמן. Sometimes ה is similarly used, as זכהים p. 12, זכאהן p. 14, נפששתן p. 60 א. The vocalic ' often has the sound of ê (אֵ) as in the (Hebrew) termination ים, מהימן and מהמן (see on vowels).

Words beginning with a consonant bearing shewa are usually pronounced with a prefixed vowel (*a* or *e*, according to Petermann also *i*), which is sometimes represented by א or א,² as מ'ורב (מ'ורב) = *emdebber*, נ'צירו or אנצירו. Thus the prefixes ב, ד, ל with shewa, are pronounced *ev*, *ed*, *el* (hence interchanging with א and על), but ב, and formative כ, when followed by a labial, are pronounced with a full vowel, as במיון = *bamison*, not *evmison*.

Vowel-signs, which Petermann says do not exist, are largely used in the later MSS.³ In the present text they have been carefully added in accordance with the MS. which seemed to be most accurate in using them, but, since all diacritical marks *may* be omitted, they are not printed when their shape or position is uncertain, as it often is in careless writing. They are ֿ or ֿ⁴ (the Arabic *fath*) = *a* or *e*, which may stand before or after a consonant, as בִּיּוֹם = *evyom*, עִם = *em* (*with*) as עִמָּךְ p. 21 י, עִם = *am*, אֶפְתָּח = *effata*, יְהִים = *-emma*, -*kemma* (cf. Arab.): ֿ printed ֿ = *ē*, as in תֶּהֱבֵ = *taēb*, בָּטֵל *batēl*, and commonly on the last syllable of (what would be in Hebrew) segholates, as נִפְשׁ = *nafēsh*, קִשְׁטֵ = *qashēt*, but the form שְׂמִיךְ is also used: ֿ the Arabic *damma*, = *u* or *o*, as כֹּחִי = *ko-i*, זֹאת = *zot*, אֲתָךְ *utak* = אֲתָךְ *ettak*, but אֲתָךְ. It is sometimes written *plene* as נִטְוִיה. It is often confused with or indistinguishable from ֿ, and indeed evident mistakes in the use of the vowels frequently occur.

¹ In transliterating Arabic, \mathfrak{D} is never used, as by the Jews, for \mathfrak{C} .

² Cf. the prothetic \aleph in such words as אֶרֶץ = אֶרֶץ in Hebrew.

^a A more rudimentary system is found in N (and perhaps in V 3). Possibly the invention dates from the twelfth century, when Ibrahim ibn Faraj wrote on grammar. The signs used in N are printed in the Appendix when certain.

* ⁴ Generally \angle , but printed \perp in the middle of words for typographical convenience.

Other signs are: the overline $\bar{\quad}$, already mentioned as indicating the hard כ and פ and consonantal ו. It is also used for ל on a final letter, as קטלת' = 'קטלת', רכם' = רכמ' and קטלתה, and initial ב seems to be for כ (with the Hebrew article) as distinguished from ב' = *ev*. Since the suffixed pronoun of the third pers. sing. masc. is pronounced with \hat{e} , as in Jewish Aramaic, בה (*in him*) would be be, עמה' *emme*, cf. שֶׁ *she*, but the overline may be only a differentiating mark, for elsewhere the vowel is written, as קבלה p. 61 צ. It is generally said to have only this differentiating use, but it is probably to be explained otherwise in most cases.

The signs עֵ and עַ are used only with ה and ו. They seem to imply something as to the quality of the guttural, perhaps that it is to be pronounced instead of being, as usual, silent; e.g. עֵלָּל (p. 258) being associated with עֲלִי גֶלְגֵּל (wrongly on p. 213) with עֲנִי, but עֲלִי with עֲנִי. If so, the difference is only due to traditional pronunciation, and is not based on linguistic affinities, since we find e.g. (p. 151) עֲבֹד כִּפִּי אֱשֶׁרָה (p. 151) corresponding to עֲבַד and חֲסַב, as well as עֲכִים from the root חֲכַם.

The marks of punctuation in liturgical MSS. are ; : and | ; rarely ::, <: and other combinations. The single point, dividing words, is omitted in the printed text; the double point, marking off hemistichs, is represented here by a single point; and |:, marking the end of a line or of a stanza, is represented by a double point. These points, however, as noted above, are not to be taken as marking pauses in the sense. They sometimes even divide a word into two parts for the sake of the rhyme.

Of the pronouns, the following compound forms are used: זה הוא = וְהוּא (this is), אֵתָּה הוּא = אֵתָּה הוּא, אֵתָּה הוּא = אֵתָּה הוּא. Similarly מֵהָרֶבֶה הוּא וְהוּא מֵהָרֶבֶה (p. 82) מֵהָרֶבֶה הוּא וְהוּא מֵהָרֶבֶה. With the relative, הוּא = אֲשֶׁר הוּא, אֲשֶׁר הוּא = אֲשֶׁר הוּא. Suffixes: הוּא = הוּא, הוּא = הוּא.

Suffixes: $\text{וִּי} = \text{Heb. } \text{אִשֶּׁר הוּא}$, $\text{וְיָ} = \text{Heb. } \text{אִשֶּׁר אַתָּה}$.
 3rd pl. fem. for וְיָ , וְיָ , as עֲבוּרֵן p. 39 *doer of them* (פְּלִיאֹתָהּ), but וְיָ is often used for this, at any rate in later MSS. לָהֶן p. 69 *to thee fem.* 74, l. 7. רִבְתֵּינִי p. 74, l. 7. לִי 3rd masc. וְיָ is found in Marqah, as אֶפְי p. 13 *מוֹכֵי דַּתָּה* *blessed is he whose shield thou art*, and in Nanah b. Marqah, as רַהֲמֵי p. 16, unless such passages are corrupt.

¹ The 3rd pers. fem. is sometimes so written, but it is no doubt a mistake.

Demonstratives, besides the ordinary forms, are: הָרֵן, הָרֵן, הָרֵן, הָרֵן = הָרֵן, דָּה, דָּה and דָּה a vulgar form of the same, properly fem., אֵהָן or אֵהָן *this* (also an adverb *where*, אֵהָן *whither*), אֵהָן, אֵהָן or אֵהָן *these*.

Relatives: דֵּי, דֵּי. In the Hebrew texts never יֵשׁ.¹ A common compound is מֵה = מֵה = מֵה *which*, also *whereas*, *since*; מֵה, מֵה; מֵה = מֵה. The genitive is also expressed by דֵּי (in Heb. never של) and the possessive pronouns, as דֵּיִךְ.

In the verb the form אֵהָל is ambiguous. It may stand either for Peal (i. e. אֵהָל with prothetic א) or Aphel, or Ithpaal, &c., with the formative ה assimilated.

Apocope of a weak radical may take place in the Imperative, as הָב from יָהָב, מֵר from יָמַר, and שֵׂא (both also probably in 3rd pers. Peal) from יָשָׂא; less often in other parts of the verb, as מֵרַע from יָרַע, מֵלָף from יָלַף. At the end, as יָבַךְ or יָבַךְ for יָבַכְךָ. The transposition נָבִיעַ for נָבִיעַ is merely due to the weakness of the guttural, mentioned above.

In the perfect the 2nd pers. sing. is קָטַלְתָּ or קָטַלְתָּה. 1st plur. in יָנוּ or יָנוּ (to be distinguished from the ptep. with suff.): 2nd plur. קָטַלְתֶּם: 3rd plur. fem. סָלְקִי. p. 16, נָפְקִי p. 49. The 3rd pers. sing. future in יָנִי, as in Syriac, is perhaps found e.g. in נִשְׁמָנָה p. 40.

The participle active in Peal regularly has the form קָטַל שְׂכֻנִי (also in Hebrew), as עֲבוּרָה דְעֻלְמָה *maker of the world*, שְׂכֻנִי *dweller in the cave* (the Patriarchs), יְהוֹבָה *the Giver* (God). Another common form is קָטַל (or קָטַל), as דָּבָבָה *helping*, תָּבָבָה p. 14, תָּבָבָה. Rarely the hebraizing form קָטַל is found. The arabizing form כְּאוֹרִין is fairly common. The passive participle in Peal is קָטַל, as עֲבוּרָה *thy created things*. Also קָטַל, as בְּרִיךְ, and in a stative sense נִשְׁמָנָה *resting*. The active (יָהָב) and the passive (יָהָב) are both written יָהָב in early MSS. (as V 3). Where קָטַל appears to be active, it is only so by confusion with קָטַל, as שְׂמִירָנִים *Samaritans* for שְׂמִירָנִים.

The Imperative form אֵהָל (also in Hebrew) may be due to Arabic influence, or the א may be merely prothetic. Instances are אֵהָל p. 39, אֵהָל, אֵהָל.

Peal and Pael are generally alike in form, and cannot always be distinguished.

¹ In Harkavy's catalogue, p. 48, יֵשׁ is no doubt a wrong reading.

Aphel is regularly אֵהָל, less often אֵהָל and אֵהָל. As noted above, it is indistinguishable from Peal with prothetic א.

Shaphel only (?) in שְׂעָבָר and שְׂכָלָל p. 868.

Niphal participle occurs, and indeed Hebrew forms and words are often found where there is a quotation or reminiscence of a passage of the Pentateuch. Other forms which might be future of Niphal are probably to be explained as disguised Ithpeel, &c. (see above).

Ithpeel, Ithpaal and Ittaphal are not distinguished in form, and are noted in the glossary as Ithp.

The assimilation of the ה is regular in roots beginning with a dental, as אֵהָל = אֵהָל, but is also found in others, as אֵהָל = אֵהָל. Some of these, however, may perhaps be explained otherwise. In roots beginning with י, ה, ו, the usual transposition of the ה takes place in Ithp., sometimes with a change of dental, as מֵרַע called, ptep. Ithp. of מֵרַע.

Since the confusion of gutturals is a common feature of the dialect, and since the guttural verbs present no other peculiarities in an unpointed text, they need no special treatment. Attention may be drawn to the following interchangeable forms: עֲבִיב and חֲבִיב, עֵמִי and חֲמִי, know, עֲכָב and חֲכָב, נָחַת (מִסִּיד) סָעַד and סָהַד, אָפַךְ and הָפַךְ, נָעַת and אָהַת, מָעַי and מָוִי, אָעַת and מָוִי, מָעַי and מָוִי.

In verbs מֵרַע, מֵרַע, מֵרַע, מֵרַע, with corresponding imperfections, are usual, but the ה is often retained, always (so Petermann) in אֵהָל. Imperatives, מֵרַע, מֵרַע, מֵרַע, as noted above. Of the same class are מֵרַע, מֵרַע, infin. מֵרַע, imperat. מֵרַע.

In verbs מֵרַע (מֵרַע), infinitives like מֵרַע (*mimar*), מֵרַע, מֵרַע have dropped the silent guttural, and the י is merely a vowel-letter. Hence it is not written in forms where the vowel is א, as מֵרַע (*mallef*, ptep.), מֵרַע, מֵרַע.

In verbs מֵרַע the י is dropped in מֵרַע, מֵרַע for יֵרַע.

Many verbs מֵרַע have ע or ה for the second radical, as קָעַם, יֵרַע = יֵרַע = יֵרַע, (חָהָב) חָהָב, נָעַז, בָּעַשׂ, דָּעַר in Pael, as לָבַט. In these verbs Peal forms are common, and the Ithpaalpel.

Verbs מֵרַע, מֵרַע, מֵרַע form one class, generally מֵרַע. Their 2nd pers. sing. perf. is formed with יָד, as מֵרַע, מֵרַע, but this use has also been extended (rarely) by false

analogy to strong verbs, as בְּרִמְכִיכֵן, פְּרִסִּיךְ. The active participle is frequently כְּרִי (besides בְּאֲרִיָּה, &c., p. 15, an Arabism?) *Creator*, and similarly in verbs לָחַח, לָחַע (the silent guttural being however retained), as שְׁמַעִי (often written שְׁמַעִי), רָחִי. The imperative takes הִתְ before suffixes, as פְּרִיתִן, p. 26, פְּצִיתִן, p. 28, עֲמִלִּיתִן, p. 35, *fill us* (to be distinguished from אֲמִלִּיכֵן *thou hast filled us*). For the infinitive, Petermann quotes the Pael-form, פְּצָאָה, Aphel, מְחֻזָּאָה, besides the common מְחֻי.

The weak verb הוּהָ has 3rd pers. pl. fem. p. 27, *his words were his workmen*; 3rd pl. imperf. יוּהוּ, יוּהוּ, יוּהוּ. It is to be distinguished from הוּי *shew*, in which the ו is strong.

הוּי has Aphel infin. and participle מְחֻי. It is to be distinguished from הוּי *shew*, in which the ו is strong.

יָסִי has impf. יָסִי (to be distinguished from יָסִי = سیدی), ptep. emph. מְחֻי, Aphel ptep. מְחֻי. The noun is מְחֻיָּה.

יָסִי has Aphel infin. and participle מְחֻי. The noun is מְחֻיָּה. מְחֻי usually drops the ל in the impf., as מְחֻי, infin. מְחֻי, and even in the perf. הָיָה, but it is often retained as מְחֻיָּה (also מְחֻיָּה).

With suffixes the use of הִתְ (in לָחַח imperatives) has been mentioned. It is also used in the perfect, as עֲנִיתָהּ *they answered him*, שְׁבַקְתָּהּ *they left him*, and even שְׁבַקְתָּךְ *he left thee*. The epenthetic נ is also used, as יִשְׁבַּחְתָּךְ (because the ח is silent?), p. 55.

Nouns take הִתְ in the emphatic form, never אִתְ.

A plural (or collective) in הִתְ is found in אֲנִישָׁה, p. 13, p. 42, *the many abstract nouns in הִתְ* make plural in הִתְ (sometimes dropping the הִתְ), as אֲרֻזָּה, רְבֻזָּה, (from אֲרֻזָּה = אֲרֻזָּה). The ordinary fem. plur. is in הִתְ (sometimes אֲנִי), as אֲנִי סִנְדִּין, *because of him to whom they bow down*, but the masc. הִתְ is often used instead, by a confusion, especially in later MSS., as אֲמִרִין, p. 69. The emphatic form of הִתְ, אֲנִי, is אֲנִי, as אֲנִי, and so with other suffixes; also מְבַהֲתָהּ = מְבַהֲתָהּ.

אֲבָהָה makes plural אֲבָהָה and אֲבָהָה.

The emphatic of קִמָּי is קִמָּי.

Of the numerals note הַשְׁבַּת מִפְּקֹה הַשְׁבַּת *the eve of Sunday following the Sabbath* occurs in headings of V 3). Of הַשְׁבַּת in this sense the plural is הַשְׁבָּתִּים *first days*. Some numerals have the longer form, as הַשְׁבָּתִּים, עֶשְׂרִית. For מִמָּה the MSS. often have מִמָּה, plur. מִמָּה and Hebr. מִמָּה.

Particles: for כִּי usually בִּי, but also, with suffix, לִיכֹן. With לִי (pron. *el*) אֵל and עֵל are often confused.

לִי takes suffixes as לִיכֹן.

For קִמָּי (קִמָּי), &c., generally (קִמָּי), &c.

לִי takes suffixes regularly, as לִיכֹן *non ego*, but also לִיכֹן (for *non nos*). Compounded, לִיכֹן אֵל = אֵלִיכֹן, nisi tu.

Syntactically, Hebraisms in the later Aramaic and Aramaisms in Hebrew are too common to notice. In the earlier Aramaic of Amram and Marqah Hebraisms probably only occur in quotations from the Pentateuch or reminiscences of it.

Arabisms occur frequently in the later (not in the early) Aramaic, and more frequently in Hebrew, as הוּהָ אֵל = كان نزل, ² The use of a verb in the fem. sing. with a masc. plur. subject as סִנְדִּין אֵל (our sins abound) is perhaps in imitation of the Arabic broken plural with a singular verb.

The object of the verb is sometimes introduced by לִי, as דָּאן לִי, but not as often as in Jewish Aramaic.

לִי with the subject perhaps on p. 36 (by Eleazar b. Pinhas). On p. 37 (by the same) read probably מְחֻזָּאָה in V 3, for which Cr 11, 18 have מְחֻזָּאָה, but cf. p. 38.

Particular constructions: note נִדְחָל מִן קִרִּין *we fear when we read*, p. 33; נִדְחָל מִן מְחֻי *cease not from repeating*.

אֲנִי מְחֻי *although much is owed* (Marqah, p. 21, quoted from Durran, p. 41) and so frequently. On p. 38 אֲנִי and often מִן דָּאָמֵר דְּנִבִּי (הֵן נְבִי, הֵנְבִי v. l.) *whoso says that there is a prophet like M. let him consider what is his (M.'s) greatness*.

הוּהָ is pronounced and rhymed as שְׁמָה = *eshma*, whence the accusation that the Samaritans worshipped a god Ashima.

הַרְגִּירִים is always written as one word.

With regard to *metre* in the poetical compositions, no certainty is possible since pronunciation varied at different periods and we know little about it at any time. Some pieces seem to be metrical, as e. g. that by Joseph on p. 63, by Nanah(?) on p. 689, but the majority are probably at most only in some sort of rhythm, the lines being of about the same length and short syllables being neglected or not as required. The usual form from

¹ But the modern pronunciation, according to Petermann, is *lut*.

² On p. 51, which is probably by Marqah, in § 2 perhaps דָּאָה should be read for דָּאָה, and similarly elsewhere.

analogy to strong verbs, as ברמיכנ, פרסיך. The active participle is frequently בריו (besides באריה, &c., p. 15, an Arabism?) *Creator*, and similarly in verbs ל"ה, ל"ע (the silent guttural being however retained), as שמעיו (often written שמעי or רהיו). The imperative takes ח" before suffixes, as פדיתן, עניתן p. 26, פציתן p. 28, אמליתן p. 35 מ *fill us* (to be distinguished from אמליכנ *thou hast filled us*). For the infinitive, Petermann quotes the Pael-form פצאה, Aphel מחזאה, besides the common מחזי.

The weak verb הוה has 3rd pers. pl. fem. הוי p. 27 מ *his words were his workmen*; 3rd pl. imperf. יהון, יהונ. יון.

הוה has Aphel infin. and participle מוחי. It is to be distinguished from הוי *shew*, in which the ו is strong.

אי has impf. יסי (to be distinguished from יסידי = *يا سيدي*), ptep. emph. אסאה *healer*, Aphel ptep. מסחי.

מורא has Aphel אורי, אורה, ptep. מורים. The noun is מוראה.

הלך usually drops the ל in the impf., as אהך, infin. מוכה, and even in the perf. הך, but it is often retained as נהלך (also נילך).

With suffixes the use of ח" (in ל"ה imperatives) has been mentioned. It is also used in the perfect, as ענותה *they answered him*, שבקותה *they left him*, and even שבקנתך p. 13 *we left thee*. The epenthetic נ is also used, as ישבחנך (because the ח is silent?), נרחמנך p. 55 ח.

Nouns take ה in the emphatic form, never א.

A plural (or collective) in ה is found in אנשה p. 13, p. 42 ב, p. 14 ז and often, מלכה? p. 43 י. The many abstract nouns in ח" make plural in ח" (sometimes dropping the א), as ארוואן (from ארהותה = *התורה*). The ordinary fem. plur. is in ין (sometimes יאן), as למן אנין סגדן p. 17 *because of him to whom they bow down*, but the masc. יין is often used instead, by a confusion, especially in later MSS., as אמרין fem. p. 69. The emphatic form of ין, יאן, is יאהה as נפשן, נפשאה, נפשן, and so with other suffixes; also סבהה = *הטובות*.

אב makes plural אבה and אבהת.

The emphatic of קמאי is קמאה.

Of the numerals note מלכת חדה מלכות השבת *the eve of Sunday following the Sabbath* עבשה for עשבה occurs in headings of V 3). Of חדה in this sense the plural is חדור *first days*. Some numerals have the longer form, as חמשה, עשרתי. For מאה the MSS. often have מה, plur. מואן and Hebr. מאות.

Particles: for כ" usually כוה, כמו. For ל" often לוה,¹ but also, with suffix, לוכון. With ל" (pron. *el*) אל and על are often confused.

לנבן takes suffixes as לנבון.

For קמ(יך), &c., generally קמ(יך).

לית takes suffixes regularly, as ליתי *non ego*, but also לינן (for ליתנן *non nos*). Compounded, לית אחת = אליה, nisi tu.

Syntactically, Hebraisms in the later Aramaic and Aramaisms in Hebrew are too common to notice. In the earlier Aramaic of Amram and Marqah Hebraisms probably only occur in quotations from the Pentateuch or reminiscences of it.

Arabisms occur frequently in the later (not in the early) Aramaic, and more frequently in Hebrew, as הוה אחת = *كان نزل*,² *كان يقول* = הוה ימר. The use of a verb in the fem. sing. with a masc. plur. subject as סנת חטאין (*our sins abound*) is perhaps in imitation of the Arabic broken plural with a singular verb.

The object of the verb is sometimes introduced by ל", as דאן בלן, but not as often as in Jewish Aramaic.

ל with the subject perhaps on p. 36 ל (by Eleazar b. Pinhas). On p. 37 נ (by the same) read probably מתנאח in V 3, for which Cr 11, 18 have מתנות וברכן, but cf. p. 38 נ.

Particular constructions: note נדחל מן קרין *we fear when we read*, p. 33 נ; לא יבטלון מן מתנין *cease not from repeating*.

although much is owed (Marqah, p. 21 ס, quoted from Durran, p. 41 ח) and so frequently. On p. 38 א and often מן דאמר דנבי (הן נבי, הנבי v. l.) *כמשה יעמי מה הי רבותה* *whoso says that there is a prophet like M. let him consider what is his (M.'s) greatness*.

יהוה is pronounced and rhymed as שמה = *eshma*, whence the accusation that the Samaritans worshipped a god Ashima.

הרגריים is always written as one word.

With regard to *metre* in the poetical compositions, no certainty is possible since pronunciation varied at different periods and we know little about it at any time. Some pieces seem to be metrical, as e. g. that by Joseph on p. 63, by Nanah(?) on p. 689, but the majority are probably at most only in some sort of rhythm, the lines being of about the same length and short syllables being neglected or not as required. The usual form from

¹ But the modern pronunciation, according to Petermann, is *lut*.

² On p. 51, which is probably by Marqah, in § 2 perhaps דרו אזה should be read for דורה, and similarly elsewhere.

Amram (not in the Durrân) and Marqah onwards is alphabetical. They both use a double alphabet (the first and third lines in each four beginning with the same letter), but this sometimes breaks down, unless the defects are due to scribal corruption. In the alphabetical arrangement the gutturals א, ה, ח, ע are interchangeable. The earliest acrostic is (once¹) in Marqah, in the hymn for circumcision on p. 846. In later writers it is very common. Amram and Marqah do not use rhyme, which becomes usual later, and in the long hymns is carried through a whole section of twenty or thirty lines on the same syllable. Hence עבודה רעלמה p. 34, which is rhymed and has other signs of late style, is no doubt by Pinhas (as V 3) or Eleazar (as Cr 11) and not by Marqah (as Cr 18, B 2). Similarly אהיו עבודן p. 30, in which rhyme is attempted, is by the High Priest Amram, not by Amram Darah. Strange forms are frequently invented by most writers for the sake of the rhyme, and a word may even be divided for the same reason between two lines.

The Arabic of the headings is the vulgar language used by the later Samaritans, but as the headings or rubrics have no literary character and may be varied according to the will of the scribe, the language is more than usually debased. They are very cursively written, often hard to read, and harder to explain. They are printed here, with all mistakes, as in the MSS. Where the reading is uncertain the correct form is printed. The following spellings are usual, but not invariable: ت for ث, د for ذ, ص for ض, ظ for ظ; ايضا for يضا; و for وا in the 3rd pers. plur. perfect; final ة without dots, final ي with dots. Hebrew words are introduced at will, as רצון יהוה עליו = עליו.

¹ As to the hymn on p. 193, see above, p. xx.

I. LIST OF HIGH PRIESTS FROM ABF (+ ADDITIONS), ELT AND AD.

		reigned	
	Nathaniel	32 years	died 332 A. D.
(Abf, Ad omit)	Baba rabba	40 "	Abf says (p. 178) بما ربه لم تحسب ولايته فانه كان اماما وملكا في حيوة والده which probably means that he was not High Priest.
	Aqbon	26 "	brother of Baba.
	Nathaniel	31 "	
	Aqbon	20 "	
	Eleazar	21 "	(Elt, Ad, 25.)
	Aqbon	24 "	
	Eleazar	27 "	(Elt, Ad, 17.)
	Aqbon	30 "	
	Eleazar	27 "	(Elt, Ad, 40.)
	Nathaniel	31 "	(Elt says his 12th year = c. 490, but it should be c. 556 A. D.)
	Eleazar	25 "	(Abf says in his 12th year 'came' Muhammad. Ad says at the end of his priesthood arose Muhammad = 601 = 4893 A. M. This should be 612. [M. was born in 569 and 'arose' at the age of 43.]
(Abf omits)	Nathaniel	20 "	
	Eleazar	18 "	(Ad says Caesarea was taken in his time. This was in 638 A. D.)
	Aqbon	30 "	
	Eleazar	16 "	
(Abf omits)	{ Aqbon	20 "	(due to dittography and must be omitted to agree with the dates.)
	{ Eleazar	22 "	
	Aqbon	21 "	
	Eleazar	26 "	
	Simeon	17 "	(Elt, Ad, 7. Died c. 129 H.)
	Levi	31 "	
	Pinhas	12 "	
	Nathaniel	2 "	
	Baba	11 "	(Ad, c. 233 H.?)
	Eleazar	9 "	
	Nathaniel	20 "	(Ad, c. 247-267 H.)
	Eleazar	7 "	
	Pinhas	8 "	(Ad, c. 279-289 H.)
	Nathaniel	55 "	(Ad, c. 289-334 H.)
(? omit)	{ Abdel	16 "	(Elt, Aqbon. Ad, c. 334-363 H.)
	{ Eleazar	35 "	(Ad, c. 363-422 H.)
	{ Abdel	20 "	(died c. 344 H.)
	Eleazar	29 "	
(Ad omits)	{ Abdel	17 "	
	{ Aaron	19 "	(son of Eleazar.)