

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 אהרן 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; ايضاً for ايضا; 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.

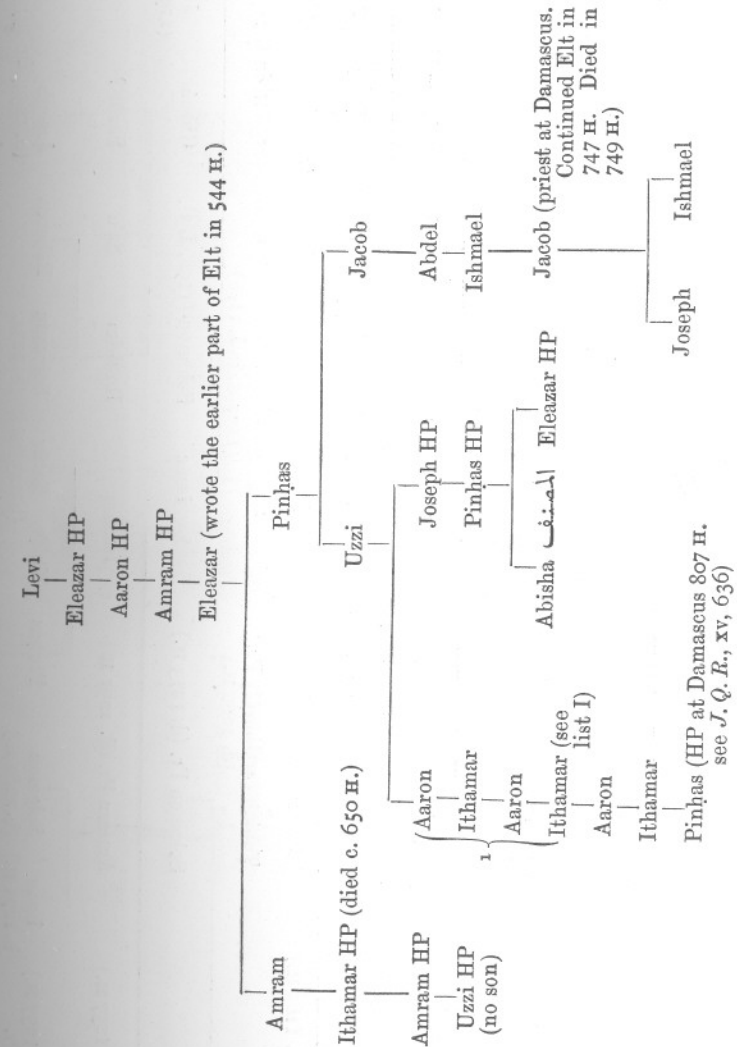
¹ As to the hymn on p. 193, see above, p. xx.

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.)
(Ad omits)	{ Eleazar	29 "	
	{ Abdel	17 "	
	{ Aaron	19 "	(son of Eleazar.)

	Eleazar	reigned 38 years	(died in 444 H. So Elt in agreement with Ad.)
	Aaron	14 "	(died c. 458 H.)
	Zedaqah	12 "	
	Amram	39 "	(son of Aaron. Died in 509 H. [Elt].)
	Aaron	22 "	Eleazar who wrote Elt in 544 H. (see list II).
	Amram	28 "	(Elt 25. Succeeded in 532 H. and so Ad.)
	Aaron	26 "	
	Nathaniel	19 "	(died c. 605, ? 602 H.)
(Ad omits)	{ Baba	18 "	
	{ Uzzi	3 "	
	{ Levi	7 "	
	{ Amram	9 "	these are to be omitted.
(Ad and Abf omit)	{ Aaron	11 "	Elt inserts them from the genealogy of the author,
	{ Eleazar	10 "	Jacob.
	{ Nathaniel	9 "	
	{ Eleazar	20 "	
	Pinhas		
	Amram		
	Jacob		
	Uzzi		
	Ithamar	48 "	(came from Damascus in 602, died c. 650 H.)
	Amram	15 "	
	Uzzi	22 "	
	Joseph	19 "	
	Pinhas	56 "	(died c. 764 H.)
	Abisha		
	Eleazar	25 "	(died in 789 H. Elt.)
	Pinhas	56 "	(died in 846 H. Elt.)
	Eleazar (died young)		
	Joseph		
	Abisha	34 "	(died in 879 H. Elt.)
	Eleazar	36 "	(Elt 56.)
	Pinhas	41 "	
	Eleazar	48 "	
(Elt omits)	{ Pinhas	19 "	
	{ Shelomiah	10 "	(Ad 11: died in 1033 H.)

II. GENEALOGY OF ELEAZAR AND JACOB, THE AUTHORS OF ELT.

¹ All or some of these names are probably to be omitted.

xlvii

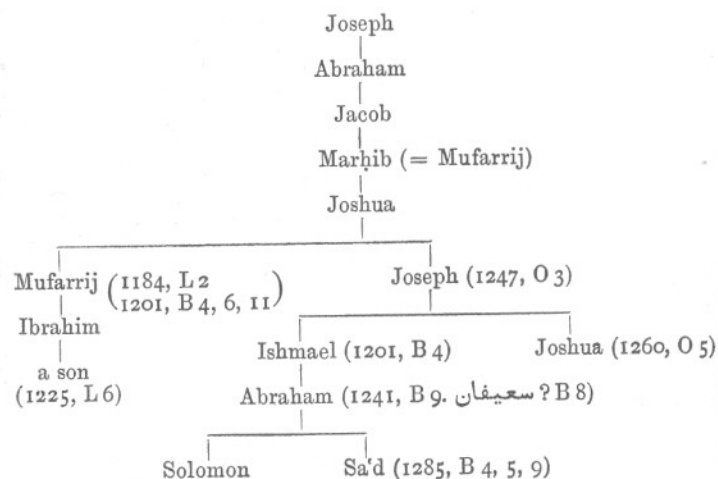


GENEALOGICAL TABLES



The dates (A. H.) are those at which they are known to have been living, except where otherwise indicated.

V. THE MARḤIBI (=MUFARRIJ) FAMILY.



The dates (A.H.) are those at which they are known to have been living.

GLOSSARY

OF THE ARAMAIC TEXTS

As a rule, only words used in an unusual sense, or not found in ordinary Aramaic, are included.

The Arabic meanings quoted are from the version found in the MS. (generally Cr 11), on which see p. xxxv, n. 1.

Heb. means that the word occurs in a Hebrew text.

Ut al. means that the word is used as in ordinary Aramaic (or Hebrew).

הב = אב.

אבד fut. ניבד, p. 39 ב, יבדון, p. 34 י.

אב Af. from נוב answered.

אד = יד hand, pl. constr. אדי, p. 17 פ.

= אד, אד?

אדלא = אדלה, אדלה, p. 23, for which אדלה, p. 24.

= אדלה, p. 54 ט.

אדם = דם blood, ut al.

אה, אה, oh!

אהב to love; infin. להבה, להבה, p. 81 (Heb.). See also יאהב.

אהיה as proper name (from Exod. iii. 14); so also אהיה, אהיה.

אהיה, אלה, אלה, אלה.

אהן הוא = אהנו, ut al.

אהן where; אהן, אהן.

אוראן praise, p. 44 יו; pl. אוראן, v. s. ידה.

אוראן in the phrase אוראן אוראן

of Moses, wearing the ray

of light, from פניו אוראן

Exod. xxxiv. 29.

אוראן = אוראן path.

אוראן time, pp. 44 יג, 76 ט.

אוראן (K 4) יג 43, אוראן

in its (proper) time, p. 44 יג.

אוראן mistake for אוראן law,

p. 73 פ.

אב = אחז, אחז, p. 43 יב.

חין = אחין.

אחרית the hereafter, future life.

אחת Af. of נחת.

אטר rod (of Aaron) عصا, p. 56 צ

(Targ. Exod. vii. 9, &c.).

איך how, as, like, p. 45 יז;

איך הוא = איכו, p. 27.

איממה day-time, p. 15, 22 ל;

by day, p. 13, 40 ד.

איממה side; juxtap.?

pl. boundaries, pp. 70, 867.

אך = אך, p. 47 בא.

אכה here (= al. אכה).

אכל eat, impf. יכלו, p. 74 ו.

אכלם, אכלם, pl. pp. 21 פ, 55 פ.

אל, אל, God.

אלא unless, but.

= בלא without.

= قبل, before, pp. 14, 20, 57 צ, 68 א; حتى, p. 61 ז.

אלא, אלא, but, p. 22.