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By
ALAN DAVID CROWN, M.A., Ph.D
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Sir Charles Nicholson, a former Vice-Chancellor of the University of Sydney, bestowed upon it various benefactions. The Nicholson collection, a body of artefacts and antiquities, some of which are of considerable value and rarity, was the basis of the Nicholson Museum. Less commonly known is that Sir Charles gave a number of rare books, incunabula and manuscripts to the library and it is from these benefactions that the majority of the works described here have come to Sydney.

Sir Charles began to study Hebrew late in his life. In the University archives are a number of notebooks showing his first attempts with the unaccustomed script and indicating his steady progress to the stage where he was able to proffer his own solutions to problems arising in the Hebrew text of the Book of Deuteronomy. It may have been this interest which inclined him to collect Hebrew manuscripts and incunabula. There is a romantic attachment to the Torah scrolls which Sir Charles sent to the library in 1885. Sir Charles had tried to buy the renowned "Shapira scroll" then believed to be a forgery but now understood by scholars to be an antecedent find in the Dead Sea area and hence a "proto" Dead Sea Scroll. He failed to obtain the scroll at the Sotheby's auction but did manage to acquire three others from the Shapira collection. They are described here. The description benefits from the fruits of Sir Charles' efforts to date these scrolls and authenticate them in view of the widely held opinion that Shapira was a forger. If one may judge from a letter sent by Sir Charles to Sir Walter Scott, Vice-Chancellor of the University in 1898, he managed eventually to acquire the celebrated scroll from the antiquarian bookseller, Quaritch. The fate of the Shapira scroll is a mystery which has exercised the minds of many scholars. It is probably that it was destroyed in the fire which burned Sir Charles' study at his Totteridge home in 1899.

It is only recently that the University Library has begun to extend its collection of rare Hebraica. Funds for this sort of purchase are not readily available and it is seldom that Hebrew incunabula and manuscripts come on to the market, for most of these are in public libraries. However, in 1971 part of the Sassoon collection, a library of Hebrew manuscripts and rare printed books, came on to the market. This library was built up by David Solomon Sassoon, a grandson of the founder of the Anglo-Indian family, in the first half of the twentieth century. It had many unique items and its treasures were described in a prized catalogue, Ohel David, written by the collector himself. At first only the printed materials came on to the market. After some discussion of ways and means the University librarian, Mr Harrison Bryan, agreed to try and raise funds by soliciting contributions from individual private donors to bid for up to six items. Preliminary enquiries suggested that between $4,000 and $6,000 would be required. As it transpired, the Library was able to acquire one incunabulum and three other rare volumes described here. They offer considerable potential for research.
These additions stimulated interest and led to the hope that the Library would be able to build a sufficiently strong collection of rare items to attract scholars. Some progress is being made towards this goal. The Friends of Fisher Library is now the agent for administering a fund raised by private donation for the purchase of specialised items of Judaica. Not all of these are as old as the ones described here but they are otherwise too costly for the Library's purse.

At the other end of the spectrum efforts have been made in recent years to put together a collection of contemporary Australian Judaica - letters, leaflets, pamphlets and minutes - before these ephemeral pieces are lost. Ultimately it is hoped to produce another checklist of these items to serve as a guide and aid for researchers.

Alan D. Crown
Since this catalogue first appeared many developments have taken place in the field of Hebrew codicology. For that reason alone a second edition of this short catalogue would have been deemed to be warranted, for the information in the first edition needs extensive supplementation with codicological data. Unfortunately, once the decision to print a small second run was made, time did not permit extensive changes to the text. Instead, it was felt to be useful to incorporate the additional items in the library's collection even though some of them have no accession number as yet. They have been given brief mentions, generally with regard to the interest of the item for the scholarly world rather than with a full description in mind.

Though the additions seem to be but few for a decade, appearances are deceptive. Hebrew and Judaic studies have been well served by the library. It is, perhaps, the only Australian library which actively seeks to develop its holdings of rare Judaica and Hebraica, and, in turn, the library has benefited from some major gifts and bequests. Additions of note do not come cheaply - one manuscript, or a book of age and rarity, even if not an incunabulum, can cost as much as a department's total book allocation for a year, and special efforts have to be made to find funds in the face of competing claims. One example should serve to illustrate the costs involved. The Kennicott Bible, a fine example of Renaissance scribal art, including illuminations of value to scholars in a range of disciplines from Art History to Medieval History, is being copied by special printing processes on a new type of imitation vellum developed for the edition. Despite the cost of US$2,900, the library, with true wisdom (and some financial help from the Friends of the Fisher Library) has ordered a copy. One should note, also, that the library is one of but two Australian libraries which subscribe to the Makor reprint series of manuscript facsimiles. These costly, but valuable, works have now given the University of Sydney library a research facility in Hebrew that will support post-graduate and academic staff research in a way that was not possible a decade or so ago, and in a manner that cannot be matched elsewhere in Australia.

In the preface to the first edition, attention was drawn to the efforts then being made to develop a collection of contemporary Australian Judaica. It is because of that collection which is now taking shape in an organised form under the aegis of the University librarian, the special collections librarian and the Australian Research Grants Commission, that this catalogue was reprinted. It is being sold to raise funds to help the Archive of Australian Judaica expand its activities.

Finally I would like to express my personal regrets that Walter Stone, a staunch personal friend, a Friend of the Library, and the original publisher of this catalogue, is not with us to see it reprinted.

A.D. Crown
July 1984
A beautifully written MS with gold chapter headings and some illuminations, once the property of the Duke of Sussex whose 19th century bookplate it contains. The MS was probably a companion volume to the 13th century Megillot and Haphtarot listed in Pettigrew's catalogue of the Duke's collection and there is considerable similarity between the illustrations and illuminations. The date of the MS is given in chronograms at the end of Exodus and Leviticus as the year *lamed beth*, that is, 1272 A.D., and the same date is repeated in a cryptic chronogram at the end of Deuteronomy. No confirmation can be found for the date of 1280 A.D. previously ascribed to the MS. It is bound in a well-preserved 16th century Venetian binding which is dated by a faded inscription reading in Hebrew "Y.H. Zako, 25th Av 5286" = July 1526. There are 380 vellum folios numbered in recent years (1893? see below) at the top left recto corner. The sequence is broken between folios 375 and 378 where the spine gapes a little. It is doubtful whether any leaves have been lost. In any event the last three folios were added during the 16th century rebinding. It is possible that the numbering has been influenced by the fact that five 16th century leaves were bound into the front of the MS and there are but three at the end.

Each page is in three columns, the Pentateuchal text with 33 or 34 lines per page being flanked by Targum Onkelos and Rashi. The latter columns alternate position from page to page. Masorah Magna and Parva are supplied. The Masorah shows some interesting independent traditions. The Rashi text is carefully corrected and has several variant readings including one noticed by Moses Chaim Luzzatto and since regarded as "lost". The Targum too, has occasional variants.

The margins are straightened by dummy signs or by careful coalescing of letters. The columns of Rashi and Onkelos are filled by varying the arrangement of the text on the page, the writing being "moulded" in geometric designs.

Two punctuators have worked on the text which is, nevertheless, not completely pointed, lacking vowels to part of Esther. The book of Job may have been pointed independently for an inscription on fol.347 reads, "I, Menahem bar Isaac (of Blessed Memory) finished pointing this megillah on 3 Adar 1474 here in Kriopho".

Menahem's may have been the fist of the cruder set of corrections, some of which involved the heavy scoring of words. Other corrections seem to be related to the work of the first punctuator whose fist seems to have been identical with that of the scribe. The scribe would thus seem to have pointed his own work.

A table of contents in Hebrew and English was supplied to the fly in 1893. The weekly lections and their subdivisions are described on the 16th century folios at the beginning of the MS and folio 378 has
a list of the lections for holy days. There are some twenty decorations and illuminations of varying quality. On folio 33 the beginning of Esther has been torn and patched neatly. However, the script and the illumination on the repaired section are crude.

A large number of inscriptions and letters makes it possible to trace much of the transmission of the MS from about 1400 to the 18th century. In 1473 the work came into the possession of the Kalonymus family, some of whose family data are recorded herein. The inscriptions also record a brief boating accident and a moving lament of a father for two sons dead within a few weeks of each other.
1342 A.D.

8vo, a 19th century cloth cover, 459 vellum leaves numbered to 458 in pencil with the first leaf not counted. Formerly owned by the Duke of Sussex and inscribed in ink on the inner rear cover, "Codex Sussexianus Biblia Sacra Hebraice Scripta Comprehendens, A.D. 1340", the inscription being dated to 1857. The MS also contains a Nicholson bookplate and a note in a crude Hebrew fist on paper glued down to the fly at the end, reading,

This book belonged to Abraham Hajakobi (of Blessed Memory) which he gave to me, Abraham Zagatasi, in Syria, of his own free will (or, instead of wages) whilst I was in his employ.

A chronogram dates the MS reading Tam wenishlam, sh.1.b.'a, i.e. finished and completed 1342 A.D. A record of sale recording the transfer of the volume is found on page 459 verso dated to Tuesday, 22nd Nisan (March) 1497 at a place called Matamodon.

Two parchment leaves have been inserted at the front and have a crude title page in Hebrew announcing that this is a very ancient Bible.

The text is in two columns per page, beautifully written but in an ink that has become very yellow with the passage of time and is now very difficult to read. Supplied with Masorah magna and parva, with 35 lines per column. Each book has a beautiful geometric illumination of the first word in the book except Genesis, which has an illuminated and enlarged Beth. Chapter headings are supplied. Margins are evened out by dummy signs and some dilated letters.
Folio, 691 leaves with an old green morocco cover tooled with the English words "Hebrew scripture written A.M. Jud. 5251, 1491". The inner cover of the MS has a bookseller's catalogue entry and Sir Charles Nicholson's plate. Probably from the auction of the Crawford collection.

The last leaf has a crude inscription reading, "This is my T'nach, I am Joseph Perez Rufa ben Moses Perez Rufa, 1513". A colophon on folio 691 states that the MS was completed on Sunday 2nd Nisan 5251 (1491) in Taltalia and further information is added in an inscription presented in the form of a star of David on folio 691. This reads, "I am Joseph bar Solomon Farado. I wrote this book and finished it on Sunday 2nd Nisan 5251". These words are followed by a prayer for God's mercy.

Vellum, 2 columns per page, scored as though for a scroll, with dummy signs used to even the margins. The pointing is by the scribe who has also supplied full cantillation. The abbreviation prsh is written in the margin at the beginning of each lection. The edges of the leaves are fragile and worn but the text is clear and is not affected though there are some stains. The edges of the folios are pricked as though the leaves were to be stitched together for a scroll.

Folios 87-105 are in another fist and, unlike the first part of the work, are supplied with full masorah magna and parva. There are several signs that they are older than the rest of the work and that they have been subsumed thereto and that they may have been well aged and faded before they were so subsumed. Many of the letters were retraced at the time of adding them to the rest of the work but the original script can be seen through the overlay. Several verses had to be written into the margins of folios 105 verso and 106 recto to accommodate the subsumed section. Folios 1-86 have 24 lines per column, 86 verso has 29 lines (additional verses), 87-105 have 22 lines per column and 106 onwards 24 lines again. Deut. 32 is most carefully written to a most unusual tradition of 66 lines and five concluding lines. From the book of Joshua chapter numbers are supplied in the books including the unusual yad-he (15) and yad-vav (16). The final masorah is carefully supplied in geometric design.
8vo, 98 vellum leaves tooled spine which mistakenly has the date 1415 for the date of composition of the MS. The Psalms are neatly written in a large hand to the end of the leaves leaving no margin so that some of the text has been affected by shrinkage. 21 lines per page. The word 'ashrey (Psalm 1) has been carefully worked in an ornamental Italian style and the same word is picked out in Psalm 119. The Psalms have been numbered in Hebrew and Latin numbers. The Hebrew numbering is not in the hand of the scribe and has the arched ħet. Each section of Psalm 119 has been numbered to give a total of 170 psalms.

The MS has no date but a note, not written by the scribe, explains that the writer saw a lunar eclipse which he regarded as an omen relating to the city of Constantinople, the note being dated to the month of Tevet (Jan.) 1425. It is most likely that the MS is some years older than this inscription which has probably been the source of the date on the spine. On 97 verso are a number of semi-literate scrawls claiming ownership of the MS.
From the Yemen, 13th-14th century

A parchment (kelaf) scroll with a portion of hair still adhering to the outer side of one sheet. The scroll is 72 feet long with an average height of 24", though shrinkage of the parchment has reduced the vertical dimensions between the seams by about \( \frac{1}{4} \). When rolled to the mid-point the scroll is about 6\( \frac{1}{4} \) in diameter. 51 sheets of varying width have been stitched to produce the length. Each sheet carries three columns of writing except sheets 1, 34 and 35 which have four columns each and 51 which has one column. The last sheet is younger than the rest of the scroll. The column width varies. Sheet 38 has a column of 50 letters, but no column has less than 30 letters. The height of the letters varies from 4.5mm to 9mm (including the upper stroke of the lamed).

The books of the Pentateuch are separated by four lines scored and carefully squared off as is mandatory for liturgical scrolls. Margin widths vary but average 2" for the upper, 2\( \frac{1}{2} \)" for the lower and 1" for the medial margin. Each column has 59 lines except for the last three, which have 57. The variation seems to be for the sake of the arrangement of ha'azinu, Deut. 32, on the sheet, and to allow the last three words of the Pentateuch to fall in the middle of the last line of the last column. Ha'azinu is written in 70 lines beginning on the eighth line of the column preceded by a blank line. The last lines of Deut. 31 are in a paragraph of six lines beginning we'a'ydah, 'aharey, haderekh, be'aharyth, lehakh'yosow and qehal. Verses 44-47 are written in eight lines beginning respectively, wayabh'ow, ha'am, hadebharym, lehabhekhem, 'asher, hatowrah, uwbbadabhar, 'eth. The Song of Moses in Exodus 15: 1-18 is set down in 30 lines in the form of "a half brick over a whole brick and a whole brick over a half brick". The first line is unbroken and the last line begins with the word hayam.

The scroll is written according to the rules for the mnemonic beyah shemow. The mnemonic key words are bereshit (Gen.1:1) Yehudah (Gen. 49:8) haba'im (Ex.14:28) shemor-lekha (Ex.34:11) mah (Num.24:5) and we'a'iydah (Deut.31:28).

The words derosh darash in Lev.10:16 fall at the end of one line and at the beginning of the next. The Puncta Extraordinaria are found in the 10 places specified in the Talmud. Majuscule and minuscule letters are not always easily distinguished because of the small script but it is clear that the beth of bere'shit (Gen.1:1) is not enlarged. The majuscule letters are zayin in hakhesownah (Gen.34:31) nun in noser (Ex.34:7) resh in 'aher (Ex.34:14) waw in ga온w (Lev.11:42) gimel in wehithgalah (Lev.13:33) nun in mishpatan (Num.27:5) pe in letapenuw (Num.32:16) he in hahtlotha (Deut.3:24) 'ayin in shem'a (Deut.6:4) and daled in e'had (Deut.6:4) he in hailaybowah (Deut.32:6). This letter is also written by itself. The minuscule letters are he in behibar'am (Gen.2:4) mem in mowedah (Lev.6:2) qaf in gasey (Gen.27:46) 'aleph in wayigr'a (Lev.1:1) and yad in teshy (Deut.32:18).
Nicholson 37. The patches on the scroll are clearly visible
The word of sheloym (Num. 25:12) appears to be broken, but the parchment is too rubbed to be sure; there is certainly no closed quf in Ex. 32:25.

The last sheet of the scroll has been completely replaced and is at least a century younger than the rest of the scroll. Other parts of the scroll have been patched where there are holes. Where the text has faded attempts have been made to retrace the letters but the hand of the restorer has not been firm and attempts at restoration are visible in the form of double letters or, where batches of ink have interacted, in the form of hollow letters. Major erasures of up to six lines are found on columns 68, 75 and 96 and have been written as corrections in the original fist. A corrector has been responsible for a number of other corrections and has also supplied some missing words.

The scroll once belonged to M.W.Shapira and would seem to have been acquired by Sir Charles Nicholson at the auction of Shapira's collection in June, 1885 after the latter's suicide. The scroll is one of three items (the other two are described here, nos. 38,39) listed in a bill of lading dated to November 1885. C.D.Ginsburg examined the scroll and dated it to the tenth or eleventh century A.D. On palaeographical grounds it would seem to be, almost certainly, of a later date, probably from the thirteenth century from the Yemen. The last sheet is of fourteenth century date or later.
A goatskin scroll of Genesis from 1:1 – 24:39 on one roller, apparently of sandalwood. Seven sheets of goatskin, red-brown in colour in fine condition. Sheets 1-5 have three columns per skin and sheets 6,7 having four columns each. The margins are justified by the dilation of a few letters, though dilation is extensively employed for accommodating open and closed sections. 48 lines per column averaging 38 letters per line.

Margins are 3 cm for the upper, 3.5 cm for the medial between columns and 6 cm for the lower.

The he of behibar'am (Gen.2:4) is minuscule. The scroll is the first part of a Torah and, on palaeographical grounds, would seem to date from the 14th - 15th century A.D. The scroll appears to be one of the three acquired by Nicholson from the Shapira collection. It is housed with no.39 in a single cloth cover and has been mistaken as part of the same scroll for some years and has been photographed and displayed as part of that scroll. C.D.Ginsburg claimed the scroll to be of thirteenth century date.
See no.38. A goatskin scroll of Genesis 30:14 - 50:24. Probably a fragment of a Torah scroll. The manuscript is rolled onto a wooden roller which appears to be of sandalwood. There are eight sheets of three or four columns per sheet. Margins measure 2.5 cm for the upper, 3.5 cm for the medial between columns and 5.5 cm for the lower margin. There are 42 lines per column with an average of 32 letters per line.

Heavy, dry point ruling with even margins with some dilation of letters and the occasional coalescing of letters.

A fine, bold hand with tittled letters, showing some signs of the post-printing standardization of shin and ayin. Perhaps 15th-17th century although C.D.Ginsburg claimed this to be of thirteenth century date.
A scroll (megillah) made of two sheets of parchment joined, on a single roller. The roller stands some two feet tall. There are four columns of text on the first sheet with 39 lines to the column; each column measures some 12.5 cm wide and 30 cm deep.

Tittles are supplied and the margins are justified by dilation. The het is arched. The second sheet has four columns of which the third carries Esther 9:7-10 arranged in parallel columns in large letters down the broader column. The first word in the column is the word i.e. the last word of 9:6. The taph in parshandath’a (9:7) the shin of parmasht’a (9:9) and the zayin of wayezath’a are minuscule while the waw of the same word is majuscule as are the pe of liphney (9:25) and the taph of watikhtobh (9:29). The taph in parmasht’a is not majuscule as in many manuscripts.

The megillah is well-rubbed from regular use. There is no indication as to the scribe nor is there any form of colophon but the script would seem to be Sephardi and the manuscript has the appearance of having been written in the era after printing had led to the standardization of the script. Perhaps between the fifteenth and the eighteenth centuries.
Despite the accession slip which describes this manuscript as a Hebrew grammar the work should really be described as a student's notebook in which the text of Genesis has been set out in vertical columns, word by word with an analysis of each word. The vellum bound notebook contains unnumbered plain pages, paper, which are watermarked MB 1801. At the front is an unidentified bookplate with a library accession number. Nicholson's own plate is at the end of the book. The last page also contains the words Emman. College Cambridge, in the manner of a colophon, from which we may judge that this work was the systematic notebook of a first year Hebrew student at Cambridge University in 1801.

The manuscript measures 16 x 20 Cm. Each page has been lightly ruled in pencil and a broad margin has been written in the left side of each page to allow for the Hebrew to be written vertically in the manner that was common in student notebooks of the eighteenth and nineteenth centuries. Nicholson may well have acquired this notebook to help him with his studies of Hebrew which he either began or resumed as an octogenarian.
A notebook, 11 x 17 cm, 241 pp. + 5 folios of index. Half bound, with eighteenth century paper side-panels. The manuscript was copied by Albert Ludovic Hollard, a student at Lausanne University in 1739. Some of the vicissitudes of the manuscript can be traced from the book plates and owners' marks as, for example, the note of sale on the inside front cover, "J ay achete ce livre Molin d Montagne lib." At some time in 1748 the manuscript was in the hands of Emanuel Louis Chavanne, "Etudiant en Theologie et proposant dans l' academie de Lausanne." The interval between the time that the manuscript was copied and the time it was used by Chavanne suggests that it passed down between student users.

The work is a complete Hebrew grammar with various tables and indices. It is interesting that it seems to be the copy of a text written by one of the professors of Oriental Studies at Lausanne, George Polier, but was never published. This student copy may well be the only extant copy of the grammar. The complete title of the work is given as Compendium Grammaticæ Hebrææ Juxta Principia Celeberrimi D. Georgii Polier V.D.M. et in academia Lausannensi Linguarum Orientalium catechesens et antiquitatum Judaicarum Professoris meritissimi. No such work is recorded in the library catalogues of the major international libraries and Polier's name is not to be found in the reasonably exhaustive list of Christian Hebraists of note in the Encyclopædia Judaica.

The manuscript gives us a useful insight into the methods of teaching Hebrew in the European university of the eighteenth century.
A red leather notebook containing lined paper, 11 x 18 cm. The notebook is thumb-indexed with Hebrew lettering glued over the original English letters of the index. Inside the front cover is written, "While an octogenarian Sir Charles Nicholson was studying Hebrew, G.E.S."

The writing is that of Sir Charles Nicholson which allows us to date the notebook. The text of the manuscript is a rather simple Hebrew lexicon. It may well have been abbreviated from one of the standard works currently in use when Sir Charles was studying Hebrew, perhaps the early edition of Gesenius' Hebrew Lexicon, or the Samuel Bagster lexicon which is quite close in style and format to the notebook's data.
A notebook, 16 x 20 cm of plain unwatermarked paper of nineteenth century origin. The cover is of untrimmed marbled paper over thin board. On the first page a student has written an alphabet in Hebrew script. However, the lexicon, which is what the work is (rather than the "Hebrew Grammar" of the accession slip) is presented entirely in transcription.

The work is of interest in that the copyist/author has presented the meanings of combinations of letters in their English alphabetical order making no attempt to relate the words to their roots or absolute forms as is the customary modern Hebrew lexical convention.
A student notebook, 11 x 18.5 cm, 85pp. The cover is of leather on board. The name of the student, David Haynes, is written in copperplate fist inside the front cover. The date, 1812, is also written in the front cover. The manuscript is of carefully kept notes on Hebrew phonology with explanations of the terms relating thereto in Hebrew grammar. The writing is copperplate throughout.
HEBREW LEXICON

19th century

A soft covered notebook, cut down to the size of a pocketbook, 19 x 16.5 cm. The pages are unruled and without pagination.

The notebook contains an alphabetic listing of words and meanings from 'aviv - 'elem. The work is carefully written in black and light red inks, however, the Hebrew is of doubtful quality as there are a number of errors in vocalization.
An amulet on lined writing paper, 8 x 51 cm, rolled for wearing in an amulet case on a neck chain. The writing is a nashki script from North Africa or Egypt, and is of nineteenth century date.

The amulet was written for Selim b. Ghazal and appears to have been written to protect the writer from some endemic disease, perhaps cholera. In the middle of the amulet in a ruled square Psalm 106:30 is written. The Hebrew translates as "And Pinhas stood and prayed and the plague was halted."

Lettered squares of this sort were held to have magical properties. Sixteen letter squares were held to be specially effective against evil dreams while twenty five letter squares of the type found here were held to be protective against miscarriages and protective against all sicknesses. In this instance, the wearer being a man, we can rule miscarriage out of consideration. Usually, plague amulets contain twenty five letter squares but the letters are numeric, representing the 1st, 3rd, 5th, 7th and 9th letter of the alphabet rather than any sort of quotation as here. In this example each of the words in Psalm 106:30 has five letters and the verse fits the magical format perfectly.

Amulets of this type need specialised knowledge to read and understand. For example, the first phrase on the amulet is a formula in which each word is itself a mnemonic key. Thus the first word of the first phrase, binu, is composed of the initial letters of the words be'ezrat hashem na'aseh venaqiliah, i.e. "with the help of God we will achieve and will succeed."

The amulet contains the names of the four rivers of paradise, Pishon, Gihon, Hiddekel and Euphrates. This combination of names was supposed to endow the bearer with a long life, especially if the order in which they were written was different from that found in the Genesis account of the Garden of Eden. Among well attested angel's names we find Sansevai, Semanglof, Shuriel, Hadriel and Sadkiel. Other forms are either variants of attested names or are not well attested, viz., Ariel v. Uriel, Ansiel and Yiphtahiel.

There are several groups of letters which are mnemonics for isolated words, such as 'ansu which stands for Amen, Eternal, Selah and Evermore. There are also a number of initial letters of Biblical verses which were generally regarded as effective for specific situations. Thus we find the group wh' hh' 'bb' m'b. Unfortunately this verse cannot be identified in any of the standard lists of verses for any known situation.
A Samaritan Torah scroll written on paper by the Samaritan priest Jacob b. Ozzi whose name appears three times in the scroll, twice in brief colophons, at the end of Exodus and Leviticus and once in a short tashqil, an acrostic worked into the text of the book of Deuteronomy. Almost certainly, the scroll was written for sale at a time when the community was in urgent need of money after the earthquake of 1927 had destroyed many of the homes of the Samaritans in Nablus. This conclusion is indicated by the fact that the community had no evident need for a new Torah scroll in the late twenties and that three Torah scrolls feature on a list of manuscripts offered for sale in 1930 by Jacob b. Ozzi. (The list is kept with the scroll). Nevertheless, the circumstances of its writing do not detract from its value as a manuscript to be studied. There are very few complete Samaritan Torah scrolls in the world and fewer indeed in situations accessible to scholars. Despite its youth, the scroll shows signs of having been copied from another scroll and this would add to its interest. The scroll was acquired for the library from a private collection in the 70's.

Height 43.5 cm. Length 17.68 metres. The length is achieved by gluing 30 sheets of paper into a continuous roll. Most sheets contain four columns of 17 cm in width. Two sheets contain three columns, three sheets contain two columns and one sheet is but a single column. The dry point ruling is done for the frame only of the text body and was done per sheet from the inside after the sheet had been folded into columns with the folds facing up from the surface. The text body is 33 x 16 cm leaving upper margins to the scroll of 5 cm and lower margins of 5.5 cm.

Some erasures are noted with rewriting in a slightly different ink. The ink is iron gall based and is not the classic Samaritan ink which is gum based with a high density.

The text has been copied with no regard to traditions of open and closed sections, but the spacing of some columns indicates that either a model was used for the copy and thus it was not based on a codex or else care was being taken to ensure that lections for the synagogue ritual began at the top of a column. Some of the poetic passages, the Balaam oracles and the Song of Moses, (Deuteronomy 32) are written in the traditional verses. The Song has seventy lines and it stands in its characteristic place one line (in some traditions two lines) down from a column head. Each column holds between 77 and 85 lines of text written without the aid of guide lines. There are 32 letters in 10cm of text, i.e. the script is quite a small majuscule.

The manuscript has a number of unusual features which make it of interest to the student of Samaritan manuscript traditions. Among these we note that the Decalogue in Exodus is not written to retain internal symmetry but is written in two columns each of seven cm in width and of 28 and 29 lines in length.
In writing the book of Exodus the scribe has imitated the micrographic style of the Medieval Hebrew scribes to produce pictorial or geometric shapes in the text. These shapes achieve a high degree of sophistication in the description of the making of the tabernacle and its sacra. There we see a candelabrum, showbread and the table, an altar, and the tabernacle itself. Micrography of this sort is not normally a feature of Samaritan manuscripts and is worthy of a fuller description in an appropriate place.

The scroll shows considerable conservatism towards columnar writing as do most Samaritan Torah scrolls, in contra distinction to late codices. Only the travels of the Israelites in Numbers are written in this form.
The gift of the Bible Society. A Torah scroll of goatskins of deep orange-brown colour. About 130 feet in length made up of 42 separate skins sewn together. On wooden rollers. The first and the last skins have three columns each, and the remainder five columns per skin. Column width averages 14 cm with an average of 43 letters per line. The width between columns is 4 cm, the upper margin is 4.5 cm and the lower margin is 8 cm. The margins of the text are not properly justified, there being very few dilated letters, except to achieve the beyah shemo mnemonic.

The scroll is not well written. The scribe had begun to write in conformity with the requirements of the mnemonic beyah shemo and had carefully dilated the letters in the column before sheni of Leviticus 16:8 but then appears to have given up the attempt to conform. Despite this, Exodus 15 is carefully written with thirty lines for the poem. The last line begins with the word hayam. Deuteronomy 32 is written in 70 lines, prefixed by six lines of Deuteronomy 31. The end of Deuteronomy 32 is written with five lines in a column and one line on the next column. The scroll ends with the last three words of the Torah on line 42 of the column.

The het is arched throughout, but the script appears to be Sephardi of a post-printing era with a certain degree of standardization in the ayin and shin. It may date to between the sixteenth and eighteenth centuries.

The scroll is extensively damaged along the lower edge from sheets 31-36 and has been carefully repaired with white paper. The text has been damaged. There are a number of corrections to the text and some erasures. Corrections have been made by inserting single words between the lines, where they were omitted.
The Pentateuch, Haphtarot and five Megillot. 8vo., 195 vellum leaves with one rough paper leave added at the beginning of the manuscript and two similar leaves at the end. A modern hand has numbered the vellum leaves only, in pencil, but has not counted the first vellum leaf. Some staining. The leaves are well worn and dirty. Folio 8 has been torn and the top portion is repaired and rewritten in a different hand from the fine Italian calligraphy of the rest.

Each page has two columns with the masorah parva in the margins. Corrections are in the same fist as the original text and the pointing is in the same ink. Setumot and petuhot are noted by letters. Both dummy signs and dilated letters are employed to justify the margins. At the end of each lection the abbreviation prsh is written in the margin. The first word of each chapter is in large black letters and the names of the weekly lections are supplied on the top centre of each page. Each book ends with the word ḥazaq.

A colophon at the end of the book of Deuteronomy supplies a not uncommon note in Hebrew MSS of the era (though usually accompanied by a sketch of an ass and a ladder) reading,

"May this manuscript not be damaged either now or for all eternity until the donkey mounts the ladder."

The bottoms and tops of the leaves have been dry-point ruled as though for the masorah magna, but it is not supplied. What appears to be a chronogram indicates the age of 1388 for the manuscript.
The Hebrew text of Proverbs with the commentary of Immanuel ben Solomon (1260-1328) whose other work was banned for its eroticism. According to colophon the book was printed by Chaim bar Isaac Halevi Ashkenazi, who worked with Joseph ben Jacob of Gunzenhausen at Naples, 1486 - 1487; (See Gough, Joseph b. Jacob). No cover, badly damaged, and housed for some years in a red cloth case. The whole top margin is missing as though sawn or gnawed through. The front fly leaf is missing. The first few pages of the text are mutilated. At the end of the volume some repairs have affected the text.

The rear fly leaf carries Sir Charles Nicholson's plate and a bookseller's catalogue entry is pasted thereto. On the evidence of a newspaper clipping in the volume the entry is a Sotheby & Co entry, the volume having been purchased at the sale of the Crawford collection.

104 folios bound in 13 sections mainly of eight leaves. The final section has six leaves + one blank leaf. Most of the sections are numbered in Hebrew at the bottom left. One woodcut illustration of the word mishley (Proverbs). The square character has been used for the text and a Rabbinic font for the commentary. Dummy signs are used to justify the margins.
(For a comparison of this volume with others see Steinschneider, 5, 6). The book of Psalms with Kimchi's commentary, Job, with Gersonides' commentary, Canticles, Ecclesiastes, Ruth, Esther, Daniel, Ezra (including Nehemiah) and Chronicles, all with Rashi's commentary. No flying heads are supplied to Psalms, Esther is entitled Megillah, and the flying heads for Daniel and Ezra have some interchanging. A modern hand has changed the flying head Ezra, to Nehemiah, through the book of Nehemiah. The first four leaves are supplied in manuscript but at least five more leaves are known to have been lost from the first book in the volume, i.e. Psalms. A modern hand has mistakenly numbered the folios as for an English book from back to front. Well bound and housed in a red cloth case carrying a similar catalogue entry to Inc. 86.1 with Sir Charles Nicholson's ex libris plate. Probably from the Crawford collection.

Square character is used for the text and a Rabbinic character for the commentaries. Dummy signs are employed to justify the margins. The Psalms have been numbered in ink in an Italian-Hebrew script. Psalm 78 lacks verses 45 and 46 which are inserted in manuscript.

Job and Canticles have woodcut illuminations of their first words. A colophon at the end of Psalms (fol. 117 but 147 in the reverse numbering) apologises for the errors and poor printing explaining that the printers are newcomers to the profession. The supervisor for the work was Jacob Baruch ben Yehudah Landau, Ashkenazi, who printed for Joseph ben Jacob Ashkenazi at Naples in 1487. The book of Psalms was finished on 4 Nissan 1487. The colophon at the end of the book indicates that it was printed by Samuel Jeziyah ben Avi Samuel of Rome for Joseph ben Jacob on the 9th of Ethanim 1487, (Steinschneider says 1486). The book is not listed in its present form in Steinschneider's catalogue but is a combination of the separate parts of the Hagiographa listed as 5, 6 (Proctor). The section numbering is independent for each book and it would seem from the woodcut illuminations that the work could be bound in various combinations. The volume would thus seem to be at least two separate works bound as one.
A Bible dictionary in Hebrew, Italian and Arabic which also draws upon French and Provencal traditions of Hebrew as given by Kimhi (1160–1235) and Rashi (1040–1105) in their own commentaries. All the languages are printed in a Rabbinic Hebrew face. The 78 leaves are numbered in a modern hand in the upper right and left hand corners. The titles and woodcut borders have been cut out and mounted on the fly leaf. Wormholes affect the text a little and the inner margins have been strengthened and repaired. The last leaf has been torn and carefully repaired, the lost lines (the first two lines on pages 155 and 156) having been replaced with a neat handwritten text. The number of lines per page varies between 44 and 46. The text is waterstained but remains legible, however, a number of misprints are evident, one of them, on the first line of the poem on page three, having been corrected by hand in ink. The left hand margins of the introduction (pages 3 and 4) have been justified by the use of dummy signs. On all other pages the margins are justified by leaving a gap between the last word, usually a Biblical reference, and the remainder of the line. The words discussed are set down in alphabetical order, some words being printed larger than others.

Three poems appear in the text. The first poem, on page 3, introduces the preface which is entitled al ha'odef, "Concerning the Remainder", and explains the title of the preface by lamenting the enforced wanderings of the Jews after their expulsion from France. The date of this expulsion is not quite clear. The introduction contains what appears to be the date of the composition of the prefatory comments, i.e. 1290 A.D., and that this is the date is confirmed by the manuscripts of the work. However, the expulsions of the Jews from France were in 1305 A.D. and in 1395 A.D.

The second poem (page 4) closes the preface and explains why the author called his work the "Instructor of Children". The poem contains in an acrostic the name Jehiel which would seem to be the name of the author. This Jehiel has not been identified for the name was quite popular in France in the thirteenth century following the fame of Jehiel of Paris who went into voluntary exile c. 1250 A.D.

The third poem closes the work and contains a chronogram of the date of printing and therefore cannot be of the same authorship as the rest of the work. It reads

"Today is the 1st of Ellul 5248 A.C (= 8 August 1488)
On a lofty and uplifted mount
Walks he who would the Law expound,
He has found a straight highway,
His feet tread truly, on the way."

The printer's name is not given in the text but is said to have been Joseph ben Jacob Ashkenazi of Naples.

Acquired from the Sassoon collection, 1970.
LIVYAT HEN (A graceful garland)
1st edition, 1557

A Hebrew grammar written in 1550 A.D. by Emmanuel ben Jekutiel (i.e. Immanuel di Benevento) printed by Meir ben Ephraim of Padua and Jacob ben Naphtali of Gazolo, in Mantua, for Venturino Ruffinelli. Qto, square and Rabbinic Hebrew characters, woodcut title and borders, the title somewhat defective. Some leaves and some of the text are affected by small holes. An eighteenth century sheepskin binding, 114 (115) leaves of which 108 are numbered in Rabbinic script at the top left hand corner. Pagination does not include the table of contents or the preface and at least one page is missing from the volume. Neither p. 1 nor page 197 is numbered and the missing number 1 has been supplied in Hebrew in ink. A crude hand in Hebrew has claimed ownership of the volume at the side of the introduction.

An introduction explains the title and the arrangement of the grammar which is in 11 chapters with 138 subdivisions, each chapter being presented in the form of an address to his sons by Emmanuel. The square character is used to head the subsections and to present the rules of Hebrew but there is inconsistency in applying the rule.

The colophon states that the typesetting was completed on the 1st of Ellul 5316 (1556) that is one year before the date of publication and the proceeds from the sale of the book were to go for the sustenance of the author's family.

Acquired from the Sassoon collection, 1970.
A poetical lexicon which was intended, according to the author, to teach any reader how to become a poet by mechanical application of the principles which he lays down. The author, Solomon ben David de Olevyra, was born in Lisbon, was ordained as a Rabbi, but spend much of his life in Amsterdam where he taught and presided over the Rabbinical Council. The book lacks four leaves of the original 72. Also bound with the work is another of de Olevyra’s three compositions, the *Iggeret Ayelet Ahavim* (Amsterdam 1665) which contains a poetical paraphrase of the ‘agedat Yiẓḥaq, and examples of how well-known piyyutim from the daily liturgy may be varied to become personal compositions by application of the rules expounded in *Sharshot Gavlut*. The second volume contains 44 pages of which two are misbound. Both were printed by David de Castro Tartaz in Amsterdam. The introduction is in the Rabbinic font, the rest is printed in the square character. According to a colophon on p. 65 the first part of the book was written in 1654. Woodcut titles and borders, 8vo, 18th century, vellum covered boards.

A sephardi hand has written a brief poem on the inner cover, punning on the title.

In addition to the lexicon which is arranged as a reverse dictionary of roots, the work contains a treatise on poetic style citing examples of poems, some of which are no longer extant, and it presents examples of riddles and acrostics and the headings of two tombstones written in circular form.

Acquired from the Sassoon collection, 1970.
An account by Jacob Berab of the restoration in 1742-43 of parts of Tiberias which had been in ruins for some seventy years. Sixteen leaves printed in Rabbinic character. Woodcut titles and border, woodcut tail pieces. Contemporary decorated wrappers bound into head covers in 1927. Printed by Raphael Chaim d'Italia in Mantua. The pages are numbered in Hebrew with an unusual yad vav for sixteen. 41-42 lines per page. There are introductions by Isaac Abulafia, Jacob Haim Kastelfranco and the author.

Berab includes a number of piyyutim, some alphabetical in Hebrew and Ladino, (in Hebrew characters) and in Ladino alone. These were headed with a reference to the occasion for which they were composed. Some are dedicated to scholars and Talmudists who are buried in Tiberias or who worked there.

Berab's name is regularly confused with that of his ancestor who attempted to revive the Sanhedrin at Safed.

The story told in the book is an interesting part of the history of the Holy Land in the eighteenth century.

The book was reprinted in facsimile with a matching translation in 1977 by the Sydney University Hebrew Society to support the Oxford Centre for Post-Graduate Hebrew Studies.

Acquired from the Sassoon collection, 1970.
This book by Josiah ben Joseph Pinto is the first edition of this work to be printed. It is in its original binding with leather on wooden boards.

The author, (1565-1648) was a Talmudist and Kabbalist who spent his life in teaching in Jerusalem and Damascus.

The work is really the continuation of an earlier book, *Keseh Nivhar*, which was published in Damascus in 1605, consisting of sermons on the weekly scripture readings. The second part, this volume, is more important from the scholarly point of view since the sermons are supplemented by explanations of unusual rabbinic comments on scripture passages. This provides a ready source of material for students of the history of Bible exegesis.
Although this is a comparatively late work it is quite rare and even some long-established collections have no copy.

The author, Moses Alsheik, a rabbi and a bible commentator, died not long before this work was printed. The first part of Alsheik's commentary, also entitled Torat Moshe, was published in Constantinople in 1593, but it included only the book of Genesis. This is the first full printing of his commentary on the Pentateuch and it was undertaken by his son in 1601.

The volume is of interest for its binding which is original and is worthy of a full description. As with so many Italian bindings of the period pieces of Hebrew manuscript have been incorporated in the spine. Manuscript pieces of the type have turned up in considerable number in a recent study of the Italian state archives at Cremona and are regarded as a living Geniza. Only a small piece of manuscript is visible in the spine of this volume where the leather casing at the base of the spine has crumbled. Here a thin piece of parchment has been used as a lining. The words

\[ 'ani zokher \, w... \]
\[ 'anokhi \, sh(w...) \]
\[ 'at nst... \]

can be distinguished. These words are not found in such juxtaposition in the Old Testament so the source must be some other Hebrew text. Little can be said about the script from the few words to be seen other than that they have a Gothic angularity and look like the lettering to be found in German-Hebrew manuscripts of the thirteenth century.
This is a rare printing indeed of the only work of Elijah Mizrahi to be printed in his lifetime. It is not the first edition which was printed in Venice, 1527. This great scholar and Rabbinical authority is sometimes regarded as the outstanding scholar of the Ottoman empire in the latter half of the fifteenth century.

This work is Mizrahi's super-commentary on the commentator, Rashi, and, in itself, it has been the object of many scholarly studies, particularly in the seventeenth and eighteenth centuries. Apart from the intrinsic value in Mizrahi's word by word analysis and commentary and highly critical assessment of Rashi, this is the only source for the comments of many of his contemporaries and predecessors, whose works are now lost.
This bibliography is intended for those readers who are entirely new to this subject and would like to read some of the more useful scientific works in Hebrew book science and codicology. One book has been included for those who would know more about Hebrew amulets.


C.B. Friedberg & B Friedberg, **History of Hebrew Typography in Italy**, Spain, Portugal & Turkey, Tel Aviv, 1956 (In Hebrew).

T & M Metzger, **Jewish Life in the Middle Ages**, New York, 1982.


There is, as yet, no single work on Samaritan codicology. The interested reader is referred to the following studies by the author, where some of the main issues are examined.


