

DESCRIPTION OF FOUR SAMARITAN MANUSCRIPTS
BELONGING TO THE PALESTINE EXPLORATION
FUND.

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MANUSCRIPT 1.—Fol. 1*b* (a fly-leaf attached to the board).—A late hymn for מועד השמיני (the eighth day of the feast of tabernacles), by Ibrâhîm ed-Danfî, dated at the end [1]264 (=A.D. 1848). The heading describes it as *بيت مغرد نغم مواسم*, “a separate hymn (to be sung to the) pilgrimage melody.” The pilgrimage is the ascent of Mount Garizim, which is made on the first and eighth days of tabernacles, and for which there is a special service.

Fol. 2*a*.—A similar hymn “by the father of the copyist,” who signs himself at the foot ‘Imrân ben Salâmah ben Ghazâl ben Ishâq hakohen hal-levi b’ Shekhem, with the date 1264.

Fol. 2*b*.—The beginning of the service for the pilgrimage of tabernacles, supplied by a late hand, very badly written. The page will serve as a specimen of the way in which most of the services begin, with variations according to the occasion:—

צלות מועד חג הסכות: אלקטף שבת ושביע ברית זכרון
ותרומה ויוסף ועץ ופרי וסכות: | שריו הצלות בריך אלה[נו]
ועל פתח רחמיק וכי בשם וקצי הבריה ועל ויטע דראן מד
לית אלה אלא אחד ומרקה עבודה דע[למה] ואתהו אלהינו:
וישתבח:

חילה דבחר אדם. מכל הברוים:
חב[חר] מן זר[עו] ישראל. סגולי הע[מים] והגוים:
ואפרש לון שבתות ומוע[דים]. קדשיון גלוים:
מנן זה שבת מועד[ו] חג ה[סכות]. דאת[פרש] על יד א[יש]
ה[אלהים]:

הו משה נביה דעלמה:

חק[טף] כל נשמה:

דביאר בכתבו הרמה:

ויטע יהוה אלהים:

جوابة من المتطفين

ויצמית יהוה אלהים מן האדמה . . .

This may be translated :—"Service of the feast of the pilgrimage of tabernacles : the Qataf is Sabbath, seventh, covenant, memorial, offering, Joseph, tree, fruit, and tabernacles. The beginning of the service is 'Blessed be our God' and 'At the door of Thy mercy,' and 'For in the name' and the sections of the creation. Before 'And he planted' (is to be said) the section of the Durrân 'Since there is no god but God,' and Marqah's 'Maker of the World,' and 'Thou art our God,' and this song of praise :

"(Praised be) the Almighty who chose Adam from among all creatures, and from his seed chose Israel, elect of peoples and nations, and set apart to them Sabbaths and festivals whose holiness is made manifest. Among them is this Sabbath of the festival of the pilgrimage of tabernacles, which was set apart by the hand of the Man of God. He is Moses, the prophet of the world, the choicest of all living things, who set forth in his glorious scripture, 'And the Lord God planted.'"

Then the readers of the Qataf answer—

"And the Lord God made to spring forth from the ground"

The Qataf is a "selection" of passages of the Pentateuch relating to a particular subject, see further in *Jewish Quarterly Review*, vii, 129.

Fol. 3 continues the service. Here begins the main hand.

Fol. 44.—"Service for the night of the festival of the eighth, the conclusion, which is the last of the festivals." A note at the foot of the page provides that "when this falls on a Sabbath, the prayers are not said in the synagogue, but they say at home the prayers of the ordinary Sabbath night."

Fol. 44b.—"Service of the eighth day, the conclusion, morning, at Shechem."

At the end is "a prayer of our Lord, the Master, Abisha," beginning אה אדני אתפלל קמיד אה אדני with an Arabic translation in Samaritan characters. It is alphabetical and has for its refrain תשבחתה לך אה אדני בעין רחמיד לנו פני

From fol. 3 to fol. 106b the text is all by one hand. It is dated on fol. 43b, the 24th of Rebi' I, 1148 (= A.D. 1735), on fol. 100, the 14th of Rebi' II, in the same year. As this colophon is typical and rather difficult to read, it may be given here in full :—

تم ذلك بحمد الله تعالى ولفظه وحسن توفيقه في عصرية
 نهار الاربعة المباركة رابع عشر شهر ربيع الاخر من شهر سنة الف
 وساية وثمانية واربعين عربية الموافق الى ٢٢ شهر اب (?) الرومي
 وهو حدش هششى (?) على يد افقر عباد الله تعالى واحقرهم عبده
 مرجان ابن ابراهيم الدنفى السامرى شفر الله تعالى له ولوالديه ولجميع
 قبل يشرال هسجوديم لهجر يزيم بيت ال امن امن بعمل
 هذبى هنامن امن

“Finished, to the glory of God most high, by His grace and the favour of His help, in the course of Wednesday, the 14th of the month Rebi' II, in the year 1148, Arabic era, corresponding to the 22nd of Ab (?) of the Christians, which is the sixth (?) month, by the poorest of God's servants, and the meanest of them, the servant Marjân b. Ibrahm, the Danfi, the Samaritan, God pardon him and his parents and all the congregation of Israel who worship toward Mount Garizim, the house of God, Amen, Amen, for the sake of the prophet, the faithful, Amen.”

Fol. 106b.—A similar colophon, written by Marjân b. Ibrahm b. Ismâ'îl, on the 17th of Jumâda II, 1149 A.H.

Fol. 107.—Headed: **شيد على اتي بسلام يوم هكفور على وزن** . . . **مودאה لألهينو** . . . **موداه**, *i.e.*, a hymn on [the theme of] “Welcome day of Atonement,” to the melody of “Praise to our God.” It begins **موداه لأله كعيما**. It is by Muslim b. Marjân (*i.e.*, the son of the last named), and is dated at the end, 28th of Rebi' I, 1152 A.H. (A.D. 1739). The father and son write very much alike.

Fol. 108.—A **דכור** (hymn of remembrance) for the festival of the eighth day, by Shalmah the priest, beginning **שבח שם יהוה** **אשבח שם יהוה**, with acrostic **אני שלמה**. One verse has a note **לכא**, showing that it was composed by the scribe, who is apparently the same as that of the next piece.

Fol. 109.—A similar hymn, by Ishâq b. Shalmah (*i.e.*, the son of the last named), beg. **יום השמיני הזה גלגנו מי מני**. It was written by the author, very carelessly. At the end (fol. 110) is part of a colophon, with the date 1244 (A.D. 1828), followed by six lines in the same hand, beginning **אהיה אשר אהיה אה אלהי ואדני**.

The MS. is on oriental paper, with watermark two crescents: sm. 4° (8 inches by 6 inches): the first quire is of 12 leaves, beginning with fol. 2 supplied; from fol. 14 to fol. 103, quires of 10, numbered **צא** (91-99); fol. 104 begins a quire of six, numbered **ק** (100). At the beginning and end a fly-leaf is pasted down to the cover, and contains writing. Including these, the total number of leaves is 110.

On the cover (original native leather binding) is written—

שבת חג חסכות ויום השמיני

i.e., “Sabbath of the feast of tabernacles and the eighth day.”

MANUSCRIPT 2.—Contains the services for the Sabbaths between Passover and Pentecost.

Fol. 1b.—Headed: **צלות שבתות השבעות: השבת הראש:** . . . **בנא** [מנות השבתות: . . . first Sabbath: as for (ordinary) Sabbaths,” with the variations given afterwards.

Fol. 9.—**צלות לילת חדה מפוך השבת הזוניר:** “Prayers for the eve of Sunday following the said Sabbath.”

Fol. 14*b*.—"Prayers for the second Sabbath, as for the first," with some variations.

Fol. 17*b*.—"Prayers for the second Sabbath, afternoon, as for ordinary Sabbaths," with variations.

Fol. 20.—A note that "the prayers for the eve of Sunday following the said Sabbath are the same as for other eves of Sundays in Pentecost (ليلى حدود الخماسين), except when the (beginning of the) second month falls on the said eve," in which case there are certain modifications.

"Prayers for the third Sabbath, morning, as before," with variations.

Fol. 22.—"Prayers for the third Sabbath, afternoon, as before," with variations.

Fol. 24.—"Prayers for the eve of Sunday, following the said Sabbath, and for the eve of the second Passover, the same order for both" with variations.

Fol. 26.—"Prayers for the fourth Sabbath, like the other Sabbaths in Pentecost," with variations.

Fol. 29*b*.—"Prayers for the fourth Sabbath, afternoon, as for the previous Sabbaths," with variations.

Fol. 31*b*.—"Prayers for the eve of Sunday, following the said Sabbath," mostly as before.

Fol. 32.—"Prayers for the fifth Sabbath, morning," as before, with variations.

Fol. 34*b*.—"Prayers for the fifth Sabbath, afternoon," as before, with variations.

Fol. 37.—"Prayers for the sixth Sabbath, morning, being the Sabbath of Amalek, as for the preceding Sabbaths," with variations. The six Sabbaths are regarded as following the course of the journey in the wilderness, and are called by the names of the several events which marked it. Thus, No. 1 is **שבת הים**, the Sabbath of the sea (Exod. xiv); No. 2, **מרה** (Exod. xv, 23); No. 3, **אילים** (*ib.* 27); No. 4, **המן** (Exod. xvi, 15); No. 5, **הצור** (Exod. xvii, 6); No. 6, **עמלק** (*ib.* 8).

The seventh Sabbath commemorates the giving of the law on Mount Sinai, as with the modern Jews, but the idea of a feast of harvest is also comprised in it. The lessons, or readings of the law, for these Sabbaths' have no relation to the events commemorated (see *Jewish Quarterly Review*, vii, pp. 134 *sqq.*). It is regarded as the function of the liturgy to bring out the special points.

Fol. 50.—"Prayers for the said Sabbath, afternoon; as for the [other] Sabbaths," with variations.

Fol. 52.—"Additions to the Qataf for the eve of Sunday following the said Sabbath."

Fol. 54.—"Variations in the Qataf for the eve of Monday [following]."

Fol. 54*b*.—"Additions to the Qataf for the eve of Tuesday [following]."

At the end, short directions for the eve of the third month, when it falls either before or on the Sabbath of Amalek.

The main part of the volume, according to a statement made twice on fol. 1, was written by Jacob b. Aaron b. Shalmah, the priest, who began it on the 2nd of Sha'bân, 1286 (= A.D. 1869). On fol. 8b is a note that he had got so far on Sha'bân the 7th. On fol. 54b he states that he finished it on the 25th of Sha'bân in the same year. Ff. 41-50 are an older fragment, perhaps of the seventeenth century.

Paper (of the main part) like that of MS. 1; watermark three crescents; $8\frac{1}{4} \times 6\frac{1}{4}$ inches; the first quire has eight leaves; fol. 9 is an odd leaf; ff. 10-39, quires of 10; ff. 52-54 are odd leaves. The older part has the same watermark, and also the letters W L (?); these 10 leaves are enclosed in a sheet of the modern paper, thus forming a quire of 12. The total number of leaves is 54 + 1 blank.

Rough oriental binding, paper boards (apparently made of modern Arabic newspaper, or other printed matter), with leather back and flap.

MANUSCRIPT 3.—Fol. 2.—General title: שריו חלק הראש מן כנוש הצלות אשר לשבתות והמועדים והחדשים מן מימר הכהנים והזקנים להם רצון יהוה אמן: “Beginning of Part I of the collection of prayers for Sabbaths, feasts, and months, composed by the priests and elders, on whom be the grace of the Lord. Amen.”

Fol. 2b.—צלות שבת צמות הפסח הברוך. “Prayers for the Sabbath of the conjunction of the blessed Passover.” The word צמות has a double meaning. Technically it is an astronomical term for the conjunction of planets, but it also means “meeting” or “assembly” in a general sense. The latter meaning is variously explained as referring (1) to the meeting of the people every six months to pay the half-shekel to the priest, and receive from him the calendar for the ensuing half year; (2) to the meeting of Moses and Aaron (Exod. iv, 27), which is commemorated on this occasion.

There is also a conjunction of the Feast of Tabernacles. Each takes place 60 days before its respective feast.

Fol. 47b.—A דכור by Ṣāliḥ ibn Abi Ṣāliḥ should follow here, but it is omitted.

Directions for the afternoon prayers of the said Sabbath, after which are various compositions for the season.

Fol. 51b.—“Prayers for the first month,” *i.e.*, for the eve of the first of Nisan.

Fol. 69b.—“Prayers for the day of the first month, morning,” *i.e.*, the morning of the first of Nisan.

Fol. 89b.—“Prayers for the (first day of the) first month when it falls upon the Sabbath.”

At the end are various pieces for the season:—

Fol. 128b.—על חדש הראשון הן עליה אیضاً שבחו [שבחו] על חדש הראשון הן הוה ביום שבתה אלִי גד קאִתֵּב גִּזְאֵל חֲמֵן הִלּוּי בִּשְׁמֵךְ יִרְחַמּוּ יְהוָה. “A song of praise for the first month if it falls on the Sabbath,

by an ancestor of the copyist, Ghazâl the priest, the Levite, of Shechem ; the Lord have mercy on him." The first eight lines of the piece give the author's acrostic, **טביה כהנה**. Personal names usually appear in two forms : one Arabic, for ordinary use ; the other Hebrew, for religious purposes. In this case **טביה** is simply the Arabic **ظبي**, and is equivalent to **غزال** = gazelle, but it is probably meant to suggest the Hebrew name Tobiah.

Fol. 130b. A hymn by the same, for the same occasion. Beg. **אל האל בו החל בואת מימרי**.

Fol. 133. A hymn of praise (**شبحو**) by the same, for the conjunction of Passover. Beg. **על מזבח הצלות נעמד · ברנאנו ובדהלה**. The first lines have the acrostic, (so) **עבדכם טביה הלוי כאנא**. "Your servant Tabyah the Levite, the priest."

On fol. 51b is a marginal note at the beginning of the prayers, to the effect that the service takes three hours and ten minutes. On fol. 69b a similar note, that the service there takes $3\frac{1}{2}$ hours.

The MS. was written by Jacob the priest, the Levite, for his own use, and was begun, as stated on fol. 2, on Wednesday, the 27th of the month Safar, 1274 A.H. (= 1857 A.D.). There are short colophons on ff. 47, 50a, 50b, 89, 130b, 132b. On fol. 69 is a longer colophon, giving the date "on the new moon of Dâ'l-hijja, 1274" (= 1858 A.D.), and further describing the copyist as Jacob son of Aaron, son of the late Shalmah (**المرحوم شلمه**), son of the late Tabyah (**ظبيته**). On fol. 127b a similar colophon, with date Rajab, 1275 (= 1859 A.D.), "which is the beginning of the eleventh month in the Samaritan reckoning." On fol. 135 it is stated that the work was finished on the 22nd of Rajab [12]76 (= 1860 A.D.), corresponding to the new moon of Shebat of the Christians. The equations of dates in this MS., as in No. 2, are not very accurate.

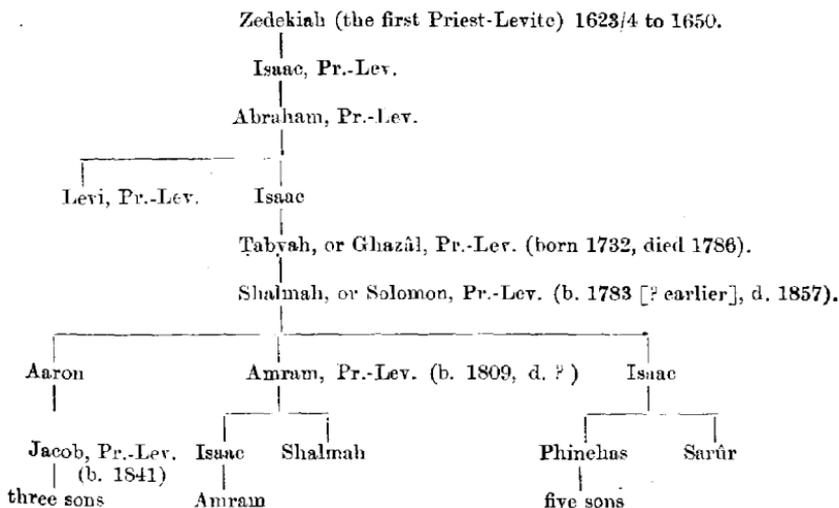
On fol. 96 is the peculiar form of acrostic called *tashkil*, formed by dividing the text into two columns, and bringing out the letters required for the acrostic into the vacant space between them. The *tashkil* is generally found in copies of the Pentateuch (usually in Deuteronomy), but is rare in other MSS. The acrostic here is **אני יעקב בן אהרן**
בן שלמה הכהן.

The paper and size of this MS. are the same as of No. 2. The quires are mostly tens, but No. 4 is eight, Nos. 10 and 14 are twelves. There are 140 ff., of which ff. 1 and 135b-140 are blank. At the beginning and end a leaf is pasted to the binding. Original native leather binding. On the inside of the flap is written **עור טהור זבח עדת השמרים בשכם** "clean sacrificial leather, of the congregation of the Samaritans at Shechem"—evidently as an attraction to possible buyers among tourists.

At the end is a label, written in a feminine European hand, "Samaritan service books from Nablous."

The Jacob who wrote these two MSS. is the present priest. He does not bear the title high priest, but simply **הכהן הלוי**, "the priest, the Levite," since the high-priestly family of the house of Aaron died out in 1033 (= 1623-4 A.D.), after which time the office has been held by the Levitical family. Jacob was born in 1841, and was therefore only about 16 when he wrote MS. No. 3, in 1857-8. In 1857 his grandfather Shalmah or Solomon, the priest, died, and was succeeded by his son Amram, who had already acted as assistant for 30 years. In the same year Jacob was probably, according to the usual practice, made assistant priest by his uncle Amram. Amram is named in MS. 1, fol. 2a, with date 1264 (= 1848 A.D.) as having copied the hymn by his father Shalmah. Jacob's skill as a scribe had not improved when he copied MS. 2 in 1869.

The following table will show his genealogy :—



MANUSCRIPT 4.—Contains the Hebrew text of Genesis xxix, 14 to xxxi, 36, and xxxi, 49, to the end of the book, according to the Samaritan recension. A leaf containing xxxi, 37 to 48, is missing. The volume is made up of certain old leaves, to which new leaves have been added to complete the text.

The older part, perhaps of the end of the seventeenth century, consists of ff. 1-18, 26-45, 49, 53. The writing is large and clear, but the leaves are much torn and defaced, and roughly mended at the edges. It is on oriental paper, with watermark three crescents and **IAO** (?).

The new part, which is quite modern, consists of ff. 19-25, 46-48, 50-52, 54, 55. It is on paper, with watermark F.F. Pala . . . [Po]zzuoli,

and three crescents. Size 8 inches by 6 inches. The volume is in a very bad state, all the quires being loose. The quires are of 8, 10, 6, 10, 10, 5, 5, 1, respectively—in all, 55 leaves.

No scribe or date is mentioned.

The binding is of rough native workmanship.

At the end is **ספר הראישון: ר. ונ. קצין**. "First book, 250 sections." The total number of sections is always given at the end of each book of the Pentateuch, just as the number of verses, &c., is given at the end of the books in the Masoretic text. The Samaritan text is not divided into chapters and verses, but into **קצין** (see above on MS. 1, fol. 2b) or sections, varying in length according to the sense. In all Samaritan MSS. of the Pentateuch each section begins a new paragraph.

As a specimen of liturgical compositions the following translation of two pieces is added, though it is difficult to produce a readable version. The first is by Marqah, one of their earliest writers, who lived in the fourth century A.D. It is in Aramaic (Samaritan proper) and very obscure. It is very frequently used, being included in nearly every service. The second is of a very different kind. It is in Samaritan Hebrew, and probably of a much later date :—

I.

- Ⲛ Look down upon us, Lord: we have not whither to turn save to Thee, for Thou art merciful. We know that we have sinned, but do Thou pardon our offences. Deal graciously with us, O Lord, and reward us not after our deservings.
- ⲛ With a mighty hand and with an uplifted arm Thou didst deliver our fathers from their enemies. They passed through the sea and through Jordan. Thou didst deliver them from all oppression and freedest them from all distress, and now help us, Lord, and reward us not after our deservings. Deal graciously with us, &c.¹
- ⲛ Thy glory is that Thou art merciful, and our shame is that we are evil, but Thy goodness faileth not to comfort us. We are debtors and our thought is evil, but Thou art a God good and merciful. Deal graciously with the sinners that they be not overwhelmed in the judgments.
- ⲛ The mighty fear that is on the world men see and fear. Woe to us that we cannot understand the mercies (gifts) and the judgments the one and the other, this with that: the quails are gathered in heaps, yet murmuring are uttered at the judgments.
- ⲛ As we have committed sins, so we suffer calamities. We have no murmuring before Thy goodness. All our murmurings are against ourselves, that we have wrought our own destruction. When a man smites himself with his own hand, who can come and deliver him?

¹ As before, and so after each stanza.

- 7 If the Merciful help not and show light to them that love Him, we all must bewail ourselves. We have no voice (mouths) to cry for help. When the sinner cries for help and there is no helper to help him, what does his crying profit? He cries for help, but mercy is turned away from him.
- † Thy righteousness, O Lord, brings glory to Thy Godhead. With all generations from Adam until now, and from now and onward till the day of recompense, Thy glory is not restrained. With the righteous and with sinners, with the one and the other, Thou art merciful.
- ¶ The day wherein Thou art not praised, every one that walks in it is darkened. Though a light is in his hand he seeth not. The night wherein Thou art not glorified, the sleeper is in sore calamity. The follower who has forsaken his guide is smitten without ceasing.
- 7 We have cried from the day that we forsook Thee. We would correct our error, and we delay not to return. Moses, the master of the prophets, sent and said to us in the Scripture, And thou shalt return to the Lord. Happy is he who returns and finds his Lord.
- 7 Days full of oppression are the days of sinners. All this is because they have forgotten Him that was their helper. When they forsook Him He forsook them and brought them into divers judgments. Every judgment that cometh plucketh them up, and they have no voice to cry for help.
- 7 Even now destruction is in the field and devastation in the cities; for the Good (God) hath turned His face from us; and if the Merciful help not, and give light to them that love Him, surely fathers and sons shall perish in His wrath, for it is mighty.
- 7 The judgments do not terrify the sinner, nor the desolation make him afraid. He lays no burden on his soul at all. The rebel seeth himself defiled and knoweth that he is hardened in heart. He turns again to shamefulness and knows that there is no profit from it.
- 7 Death is like the priest, who gives a man the water of bitterness (Num. v, 18) to drink. Woe to him who is found guilty! woe to all the sinners, for they are in sore misery! The recompense which they suffer is the reward for all their transgressions.
- 7 The soul is in consternation and life (or living things) in sore affliction: for the Good (God) has turned His face from us, and if the Merciful help not and give light to them that love Him, sinners must bewail themselves, for they are in sore misery.
- 7 There are signs that make known that in our generation there is no man but is partner in sin: fathers and sons, girls and boys, as they have all deserved in that they rebelled, so do they suffer the judgments.
- 7 Ah! for our sins! they, they it is that slay us. They slay dumb animals and (speaking) men. Whether clean beasts, or children

that have not transgressed, or chosen men the sons of the righteous, they suffer for sins which they have not committed.

- The Fanuta¹ it is that works all this great curse. May it be accursed in every place! The fruits of the body fail and the fruits of the earth are changed (?). The mouth of judgment is opened against us, swallowing up the infant and the aged.
- Ⲛ The great devastation that is in the world, men see and fear. Woe to us that we cannot learn! Neither from His sustaining us do we learn, nor by the judgment of the body are we perfected. We fear the judgment of death, lest the source of fruitfulness fail.
- ⲛ The height and the deep complain against us, and well may they complain! for they find wrath in every place. The face of the lights (of heaven) is changed, and the deep withholds its springs. The wicked finds not whither he may go, when he turns to himself.
- ⲣ Merciful and Good! deal graciously as Thou art wont. We cannot stand in this judgment. The leaf of a tree terrifies the sinner, and how shall we stand in the judgment that terrifies the world? Deal graciously with the sinners, that they be not overwhelmed in judgments.
- Ⲙ Thy name is merciful and pitiful: send not away Thy attributes from us; for the living are naked, and if Thou cover them not with Thy goodness, surely they perish as in a moment, for they are like the tender herb, and the tempest of sins is mighty.
- ⲙ Praise and glory let us speak, ere we turn away from here, unto Him that lives for ever, the Almighty who gives us life freely, though we anger Him wantonly. Whether Thou give us life or death, both are in the power of Thy majesty.

Conclusion.

Lord, for the sake of the three perfect men, and for the sake of Joseph the interpreter of dreams, and Moses the master of the prophets, and the priests the fathers of the priests; by the Law the most holy of books, and Mount Garizim the everlasting hill, and the hosts of the angels, destroy our enemies and them that hate us, and receive our prayers. Open unto us the treasury of heaven, O Eternal; deliver us from these afflictions; deal graciously with us, O Lord, and reward us not after our deservings.

Praised be our God! The Lord is a God merciful and gracious, slow to anger and plenteous in mercy and truth.

II.—*Hymn for the Sabbath of Amalek* [MS. 2, fol. 44b sqq.], by *Ben Menir*.

From the top of the Hill of the Law we look down on Rephidim, and behold Amalek and Israel met together.

For this battle did Moses write a book of remembrance, according to the word of the Lord most glorious.

¹ The period of Divine displeasure, dating from the time of Eli.

Moses said to Joshua, Choose for us men that are strong of heart, and let them be assembled for battle.

Then Joshua sent an order through the camp according to the word of Moses, Be ready against the morrow to fight at Rephidim.

Peace be to you from Moses ! Thus he commands you ; at the turn of the morning be ye standing before him.

Thus he commands you : he whose heart is ready, let him go forth arrayed for battle, not with a covering of garments (?).

When the morning was light there were the mighty men of battle standing around the tent of Moses.

Then Moses came forth and saw the camp of Israel set, with its weapons of battle like flashing lightnings.

He lift up his voice in weeping and greeted them, and they all bowed themselves to the ground there.

He said to them, Blessed be the Lord which hath increased you from seventy souls to multitudes skilled in the law.

God Almighty bring you out from this battle in safety, as He brought you forth from the house of bondage.

Then Moses and Aaron and Hur went up to the top of the hill, and the camp of Israel moved, trusting in glory (?).

The sun rose upon the earth, and there were Amalek and his people, giants of the earth, in their wickedness coming against them.

Straightway Joshua and Amalek were face to face, and all whose sword was in their hand, flaming like fire.

The son of Eliphaz drew near and Joshua drew near to him, between the two camps, they two apart.

Then said Amalek to Joshua, Who art thou that thou canst fight with the chief of the sons of Nimrod (or the rebels) ?

Joshua answered, If thou art chief of the Nimrodites, I am Joshua the chief of the disciples.

Amalek said, Look at my stature. All my people are like me, who sacrifice to demons.

Joshua said to him, Our look is otherwise, for we testify to the prophecy of the son of Amram.

Amalek said to him, Oh ! Joshua, how long have I seen the sparrows coming down on the prey ?

Joshua said to him, If thou art the prey, surely the great eagle on the hill is spreading forth his hands.

Amalek said to him, I am the son of Eliphaz, son of Esau, in whose mouth was the prey that he hunted (?).

Joshua said to him, I am the son of Nun, son of Eden, son of Shutielah, son of Ephraim, son of Joseph, chief of the heads.

The talk was lengthened between them above all that tongues can speak. There was left naught but smiting with the sword and destruction.

Moses the prophet lifted his hands to heaven, and lo ! Amalek and his people were destroyed by the hand of Joshua.

Moses lifted his hands and sword struck sword--there was no salvation save from the Creator of creation,

That all generations may know that but for the hands of Moses, surely Israel had been destroyed by the hand of Amalek.

I left Amalek stretched on the earth, and Joshua discomfited Amalek and his people, the rebels.

Then the Lord said to Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua, for I will surely blot out the name of the proud.

And Moses built an altar and called its name Jehovah-nissi. So may He deliver you, O ye who here are gathered,

And reveal to you His tabernacle on the most holy of sanctuaries.

So may He preserve your lives, all of you, both fathers and sons.

This is my greeting to you at this season; it is meet that I say to you, May you continue your days in gladness.

Conclusion.

Say ye, O Eternal, O Maker of creation and all that is in it, receive the prayers of Israel, and make good to them Thy name (*i.e.*, be merciful as Thou art named the Merciful).

At the end of my words let us all pray to the Lord in sincerity, and praise His name.

Let us conclude our supplication, and stand at the altar of prayer, and say, And Moses built an altar.

THE EGYPTIAN MONUMENT OF TELL ESH-SHIHÂB.

By Professor W. MAX MÜLLER, Philadelphia.

THE Egyptian granite stela of Pharaoh Sethos (Egyptian Setoy) I which Professor G. A. Smith discovered at Tell esh-Shihâb, in the Haurân region (*cf. Quarterly Statement*, October, 1901, p. 348), is a find of great importance. First, it confirms the fact attested to by the so-called stone of Job at Sheikh Sa'ud that the Egyptian kings of Dynasty XIX (and XVIII, of course) held Palestine east of the Jordan subject as far as the ground was cultivable. Until a few years ago we all doubted if the Egyptian dominion really extended across the Jordan valley. It is, however, perfectly in agreement with the ancient conditions of Palestine that the above prejudice against the Pharaonic power now proves to be erroneous. If cultivation extended farther east and the Bedouin element had less sway than at present, the chances for subjecting the inhabitants