A NON-MOSLEM ARABIC WORD

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The existence of Hebrew words occurring with slight changes in medieval non-Moslem Arabic texts - Jewish, Karaite and Samaritan - is a well-known phenomenon. The same can be said for the usage of Arabic words in somewhat different meanings from those attested in the dictionaries of Classical Arabic. These two known phenomena can generally be explained by two main facts: the lack of exact Arabic equivalents for those Hebrew words pertaining to the field of religion; the non-Moslem writers did not write Arabic according to the rules of Arabiya. This form of Arabic, known in the literature by the name "Middle Arabic", includes elements from the spoken language of the writers.

This paper deals with a surprisingly less known and perhaps unique example of using an Arabic word "ratt" - the lexical meaning of which is swine (see below) - as a translation of the frequently appearing Biblical word "par", which means young bull, steer. An examination of old dictionaries of Classical Arabic shows that the word "ratt" has the following meanings:


b) a swine that assauls or attacks (men) - Tahdīb of al-Azhari (895-980), Tāj al-ṣArūs of Sayyid Murtaḍā al-Zabīdī (1732-1791).

c) a voracious swine - Abū ṬAmr ibn al-ṣAlā' (around 687-770) according to the Lisān.

d) a thing (an animal) resembling the wild swine - al-Muḥkam of Ibn Sīda (1007-1066), Tāj al-ṣArūs and Lisān al-ṣArūs of Ibn Manṣūr (1232-1311).

e) a wild swine - in some copies of al-Ṣiḥāḥ, according to Tāj al-ṣArūs.

f) a boar - al-Muḥkam.

g) a strong and bold boar - Asās al-Balāġa of al-Zamakhšarī (1075-1144).

Ibn Duraid (838-933) in his Jamharat al-Luʿa and Ibn Sīda in his Muḥkam indicate that it has been asserted that al-Khālīl b. ṬAḥmād al-Farāhīdī (died 786) was the only one who mentioned this meaning.
h) a chief - Ibn al-\(^{c}\)Arabî (767-845), al-Azharî, al-Jawharî, al-Zamakhšarî and al-Firuzabādî.

i) a chief in eminence and generosity - Ibn al-\(^{c}\)Arabî, al-Azharî and Ibn Manṣūr. Two examples are given: ḥ awa min ṭ ṭ āt al-nāa in Asās al-Balāğa and ḥ aʾūlāʾi ṭ āt al-balad in Ṭ āj al-\(^{c}\)Arūs (in Lisān al-\(^{c}\)Arab the first word is dropped).

In addition to the above mentioned plural form of "ruṭṭ", the following forms are to be found: r i t t a t i o n , r i t t a t i o n and r u t t a t i o n . It is worth pointing out that no feminine form, neither in the singular nor in the plural, is attested in the Arabic lexicons. As a matter of fact, the procedure of utilizing Arabic names of animals as epithets for human beings is not rare. Five examples are sufficient: The names t a w r = a bull, an ox, 5 k a b a = a ram, a male sheep, w a l i = a mountain goat, ḥ awa = a horse, a kind of small owl living in graveyards and in ruins, are also used in the sense of a master, a chief, a noble, a leader of a people. The name h i l l a ṣ which signifies simply (1) a hairy, big and old camel or (2) a wild swine is also used as an attribute for an old man. In spite of these examples and other similar ones, the metaphorical usage of "ruṭṭ" - a chief, a master and the like - is still curious and astonishing.

"Ratt" as a translation of "par" in non-Moslem Arabic literature goes back, as far as we know, to the 10th century in Babylon. In the pages which follow an effort is made to present and elucidate the data concerning the rendering of "par" by "ruṭṭ" in the Judeo-Arabic literature, in its wide sense including Samaritan sources.

RABBINIC SOURCES:

I R. Saadia Gaon (882-942)

Saadia, whose direct Arabic translation of Biblical books is the earliest to come down to us, also uses the word "ruṭṭ" to render the word "par". The other Arabic words utilized for the same purpose are t a w r and b a q a r . The Saadian rendering of "par" by "ruṭṭ" was noticed a long time ago, perhaps as early as the 17th century in Castellus' lexicon. 6 Some scholars such as Schnurrer, de Sacy, Munk, Geiger, Juynboll, Pinsker, Baron, Katten, Halper, Skoss, and Birnbaum have pointed out, briefly and in general terms, that Saadia uses the word "ruṭṭ" in his translation.

To what extent does Saadia use the word "ruṭṭ"? Is there a free choice between the words r u t t , t a w r and b a q a r in the rendering of "par" into Arabic? Does the context play any role in choosing one of these Arabic words? In order to try
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to find answers to these questions, all occurrences, 115 in number, of
Saadian renditions of "par" and its different derived forms were examined.
The following table summarizes the findings of the examination:

<table>
<thead>
<tr>
<th>Word</th>
<th>Number of occurrences</th>
<th>Translations and number of usages</th>
</tr>
</thead>
<tbody>
<tr>
<td>par</td>
<td>69</td>
<td>ratt, rutūt 41 (59.4 %)</td>
</tr>
<tr>
<td>parīm</td>
<td>29</td>
<td>----</td>
</tr>
<tr>
<td>pārā, pārōt</td>
<td>17</td>
<td>----</td>
</tr>
<tr>
<td>Total:</td>
<td>115</td>
<td>65</td>
</tr>
</tbody>
</table>

It seems to me that two remarks are worth making in regard to this table.
The word "rattā" (a cow) does not appear in Saadian vocabulary nor in
Arabic dictionaries (but is used in Samaritan literature, see below). Saadian
choice between "ratt" and "tawr" depends greatly on whether the translated
word is in the singular - "par" - or in the plural - "parīm".

Saadian rendering of Num 8:8 deserves special attention. In this verse the
word "par" is mentioned twice, the first time being rendered by "tawr", the
second time by "ratt". An investigation of "par" = "ratt" instances on the
one hand and "par" = "tawr" ones on the other leads us to the following
results:

a) "par" = "ratt" usually occurs in the following circumstances:
   1) "par" for the sin offerings - examples: Ex 29:14.36; Lev 4:3.8.14;
      8:2.14; 16:3.6.11.14.15.18.27.
   2) "par" for a burnt offering as a sweet savour unto the Lord -
      examples: Num 15:24; 28:19.27.28; 29:2.3.8.9.
   3) "par" for a burnt offering, a sacrifice made by fire, a sweet savour
      33.34.36.37.

b) "par" = "tawr" usually occurs in the following cases:
   1) "par" for a burnt offering (e.g. the offering of the princes for the
dedication of the altar) - examples: Lev 4:11; 23:18; Num 7:15.21.27.
      33.39.45.51.57.63.69.75.81; 8:8 (the first "par"); 23:2.4.14.30; 28:14.
   2) "par" for the sin offering of the congregation, of a priest, or of a
      burnt offering of each month - examples: Lev 4:20.21; Num 8:12; 28:14.
   3) "par" for peace offerings - examples: Ex 24:5; Num 7:88.
   4) "par" for Jacob’s present to his brother Esau - Gen 32:16.
I should mention that the reason for the Saadian distinction between "ratt" and "țawr" is not evident to me. The same can be said of the curious fact that no hint, let alone comment, on this usage of "ratt" is known to exist in medieval Jewish works of lexicographers or Biblical commentators who were affected by Saadian works. The fact that Saadia uses "ratt" to translate "par" allows us to assume that "ratt" in this meaning was known to the Jewish community in Babylon in the 10th century. Some scholars believe that the Jewish writers who used "ratt" in the sense of "par" did not know the meaning "ratt" = 'swine' existing in Moslem sources. This assertion does not seem very reasonable at least in regard to the Gaon of Sura, who undoubtedly had a profound knowledge of the Arabic language and literature. However, let us present the innermost thoughts of the anonymous writer (scribe?) of the preface in the Arabic Ms. 1 in the Bibliothèque Nationale in Paris, which includes the Tafsir of Saadia:23

Translation:
"...And the fourth method (of Saadia’s Bible translation into Arabic) is his transfer of a number of words from the spoken language into the literary
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Arabic language. (This transfer is done) in order to demonstrate his eloquence, his knowledge and his experience. Yet, in some instances he used an Arabic word in an unusual sense. In some other instances he used an Arabic word in its contrary meaning, such as the word "al-ratt". He used it as a substitute for the sorts of bovine animals which were offered up to God as sacrifices. "al-ratt" in Arabic is a homonym carrying three meanings: 1) a chief, and the chiefs of the country (place) are called its "rutût", 2) "rutût" = 'swines', 3) "al-rutta", with the vowel -u- (damma), signifies incorrectness in speaking Arabic and unintelligibility. As far as two meanings - the first and the third - are concerned, they are distinguishing marks of the speaking animal. Nobody approves offering up this animal except some worshipers of idols about whom it was said: they used to offer up their children for their idols. This cannot be his (Saadia's) intention since this holy book that he translated warned against such action and prescribed the death sentence as a punishment for the doer. Accordingly the second meaning - the swine-like animal - remains. This animal is impure according to his faith and a great repulsiveness rests on him who includes impure animals in his offerings to God. If he has done this out of ignorance, may God forgive him. If knowingly, it would have been a most prodigious happening. If he used "ratt" because of a reason he had in mind it would have been possible but unlikely. But if his sect adopted the usage of this word in order to refer to bovines rather than swine it would be very possible, because some of them used it like Saadia.

"I have marked this group of words in this copy, and added other words which are fluent and valid in the course of time among all classes of people. This was done so that the words will not sound odd, will not be beyond the knowledge of the vulgar, and will be acceptable to all. Consequently the learned and the ignorant will be equal in their understanding the text."

II Hefeq b. Yaşliah (terminus ad quem: first half of the 11th century, Babylon) "ratt", "rattāt" as renditions of "par", "pārōt" are employed by this Rabbanite Halachist in his composition the Book of Precepts. 24

KARAITE SOURCES:

III Yefet b. cAli (10th century)

The words "kē-pārā", "pārīn" occurring once in the Book of Hosea (4:16; 14:3 respectively) are translated by "ratta", "rutūt" in Yefet's commentary on the book of Hosea:

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”For Israel slideth back as a backsliding heifer... he told Judah the deed of the ten tribes and said: as it is with a heifer which slides back and does not carry the yoke which she could carry, since she is already a cow and no longer a calf, so does Israel slide back from below the yoke of the Lord of the Universes..."
SAMARITAN SOURCES:

It was in the first half of the 11th century that Arabic became common for written materials among the Samaritans. The oldest compositions known to us in Samaritan Arabic are the grammatical works of Tābīa b. Dārīa ha-Paytan, the halakhic works of Yusuf b. Salāma al-Askari and Abū al-Hasan al-Ṣūrī and a trilingual glossary – ham-Melīṣ the author of which is unknown. The Arabic written by the Samaritans during a period of about one thousand years can generally be called Middle Arabic. Two famous scholars – Abū Saʿīd b. abī al-Ḥusayn b. abī Saʿīd (Egypt, 13th century) and Ibrāhīm b. Yaʿqūb b. Murjān (known by his nickname al-ʿAyya, Nablus, 18th century) – talk about the Samaritans’ ignorance of, and deficiency in, literal Arabic (jahl, quṣūr).

VI Abū al-Ḥasan al-Ṣūrī (Ab-Ḥisdā haṣ-Ṣūrī, Damascus, 11-12th centuries) This Samaritan scholar was the first, as far as we know, to employ the word under consideration. In his unedited, well-known composition, al-Ṭabbākh, the following passage is found:

"أعلمنا إله عرلا أن خالقنا الكفراء التي تعمل يوم الصوم ثلاثة أقسام - كفراء تختص بالإمام وسبيله وفلاзна تختص بجماعة إسرائيل وهو ساعور وملكه بالقربين المختص بقرينة يوم الصوم وما يقال مما كان يختص بالإمام والأمة فليس أحد أن يقول أن يأكل منها لأن دمها يدخل طورما في محل الأخصاء".34

"Let it be known to you (may God perpetuate your exaltedness) that al-ḥaṭṭāt (the sin offering) is al-kaffāra (an atonement) made on the Day of Atonement and it consists of three parts (which are): a) ḥaṭṭāt-kaffāra designated for the priest and his sons. It has par ḥaṭṭāt – a bullock – as a sin offering, viz. rāt kaffāra. b) ḥaṭṭāt-kaffāra designated for the congregation. It has a goat, and the same is to be said concerning the sacrifice relevant to the ordinances of the Day of Atonement. c) With respect to the bullock and the goat (hāp-pār, haṣ-ṣār) which are designated for the priest and the congregation, nobody has the right to say that they can be eaten, because their blood enters the innermost special place" (cf. Lev. 16).

VII The Arabic translation of the Samaritan Pentateuch (11-12th centuries) As a rule, "ratt" as a translation of "par" appears in the four versions of the Arabic translation of the Samaritan Pentateuch. These are: 1) the old Arabic translation of the Samaritan Pentateuch (Abū al-Ḥasan’s relationship to this translation is still not completely proved), 2) the revised text of
Abū Saʿīd (mentioned above), 3) the composite version, viz. OATSP, RTAS and Saadia's Tafsīr, and 4) a version based primarily on ST. A complete edition of the Samaritan Arabic translation has not yet appeared. A. Kuenen's edition includes Genesis, Exodus and Leviticus and is based merely on three manuscripts representing the revised text of Abū Saʿīd. 37  "par" and its different forms occur more than one hundred times (it is missing in Lev 4:7) in the Samaritan Pentateuch. In almost all these instances the translation in the OATSP and in the RTAS is with the words "rutūt", "rutūt", "rattāt". One exception is in Gen 32:16 where we find "iyyāt (calf)" perhaps because the context here speaks about young animals without any connection to offerings. In some Samaritan manuscripts which include the Arabic translation of the Pentateuch the words "iyyāt baqār are the rendering of "par bēn bāqār. Moreover, "ratt" as a translation of "ayīl (a ram) in Lev 8:18 appears in one manuscript.

VIII Abū al-Fath b. abī al-Ḥasan al-Sāmirī al-Danafī (15th century, Syria)

In his chronicle Tārīkh Abū al-Fath al-Sāmirī, written in the year 756 of the Hijra, 1355 A.D., the following use of "ratt" is to be found:

"wa-qarrab al-ʾimām miʿrat ratt baqār wa-khamān wa-naitan kāmā jāʾ fī al-kitāb al-šārīf."

"And the priest (ʿAbdʾel) offered up one hundred of bullocks, wine and oil as was mentioned in the Pentateuch (literally: in the noble book)."

IX ham-Melīṣ, a trilingual glossary for the Samaritan Pentateuch

The Arabic column of this glossary, which was probably inserted between the second half of the 11th century and the beginning of the 14th century, contains "ratt", "rutūt" and "rattāt" as renditions of "par", "pārīm" and "pārōt" respectively.

X Ismāʿīl b. Badr b. abī al-Cīz az-Rumaiḥī (Yismaʿīl al-Rāmāʾī, 16th century)

In his commentary Šarḥ hat-tūrōt (Illustration of the religious duties), written in the year 991 of the Hijra, 1583 A.D., al-Rumaiḥī presents several examples in which "ratt", "rutūt", "rattāt" are used, and sometimes some words of explanation are added:

a) In connection with the covenant of Mount Sinai with the children of Israel it is written: "fa-lammā ḍabāḥū al-rutūt fa-ʾakhḍād al-rasūl nīṣf al-damm bāʾ-aggānuṯ ayy fî ajānīn wa-nīṣf al-damm yundāḥ ḍalā al-madāhā." - "When they (the children of Israel) slaughtered the bullocks, the prophet (Moses) took half of the blood and put it in basins (viz. ajānīn) and half of the
b) "wa-hāḏihi al-ḥaṭṭāt tuʿmaal min ḍukūr wa-ʾināṭ wa-hiya min nawc al-baqaʿr wa-huwa min ṣūr ʿi-par we-egel. fa-l-cījīl fa-huwa ibn sanāṭīha wa-l-fār huwa akbar minhu wa-lamām āḥ-būr fa-huwa al-lāhum.46 — "And this sin offering is made from males and females of the cattle - ṣūr, ʿi-par and ʿegel. ʿegel is one year old, ʿi-par is older than it and the ṣūr is older than both."

c) "wa-qawlulu huwe-ḥāṭ ʿet hap-pār li-pnē YHWH iṣāra ilā al-qiblā al-ṣūrī ēal al-ʿimām al-kabīr ẓāḥib al-rūtba al-ṣāliyya bi-damm al-ratt kāmā fa-cal awwalān bi-damm qurbānihi.47 — "And the Biblical verse 'and he (the priest) will kill the bullock before the Lord' (Lev 4:14, 15) is a reference to the eminent Qibla (Garizim Mountain). The high priest, the owner of the high degree, acts with the bullock's blood as he acted firstly with the blood of his sacrifice."

d) "li-qawlihi we-yiqhū 'el-ṣerq ayy ṭurāḫ ʿin huwa min al-ḥumrā al-ṣāliyya wa-taḏan an ṭak-un ṣālima mín jamlc al-cuyūb ẓāhir wa-bāṣīn li-qawlihi 'Hār ʿan li-qawlihi 'Hār li-qawlihi huwe-ḥāṭ wa-huwa min nawc al-baqaʿr.48 — "And the Lord said to Moses: 'They bring thee a red heifer' (Num 19:2), that is to say a completely red cow without any other colour because it is said 'without spot' (ibid.), viz. completely red. Besides it must be perfect without any external or internal defects because it is said 'wherein is no blemish' (ibid.). And this heifer is older than the female calf and it is a female of the bovine species."

XII Ǧazāl b. Ṣurūr al-Muṭṭarī (Ṭabia b. ab-Zahūta, 18th century)

In his commentary on the books of Moses entitled Kāṣif al-Ḡayḥib cālā Aṣrār al-Wāhib (Removing of darkness of the Donor's secrets) composed in 1753-4, Ǧazāl used "ratt", "ratta" as equivalents for "par", "pārā" in many places. Some examples will suffice. Referring to Lev 4:4 Ǧazāl writes: "wa-yakūn iḥḍārūlu li-l-ratt al-baqaʿr al-maḏkūr bi-qaṣl munsārāc nādim al-lā ṭawaq c minhu min al-quṣūr." — "He brings the mentioned bovine "ratt" in a feeling of repentance of his negligence."
It is worth pointing out that whenever "ratt" is used it is followed by the words al-baqar (bovines) or āţįl al-baqar (a calf), e.g. "yarfa c min al-ratt al baqar", "wa-ratt an wahid an wa-huwa āţįl al-baqar", "ignai cašar ratt an min āţįl al-baqar."  

XIII Ibrāhīm b. Ya'qūb al-Danafī (al-Cayyā, 18th century)

Usages such as "ratt min al-baqar", "ramād al-ratta" (the ash of the heifer) are not rare in al-Cayyā's compositions.  

CONCLUSIONS

The word "ratt", pl. "rutūt", in classical Arabic (it is not to be found in modern Arabic dialects) has two meanings: 1) a wild swine, 2) an eminent person. We do not know which of these is the original meaning. The word "ratt" occurs frequently in the religious literature of Rabbinic Jews, Karaites and Samaritans as the rendition of "par", "pārā", "pārīm" and "pārūt". Examples of this usage by 13 non-Muslim writers - 2 Jewish, 3 Karaite and 8 Samaritan - were presented. These writers flourished in different geographical areas and periods (Babylon, Greater Syria; 10th - 18th centuries) and seemingly encountered difficulty in translating the Biblical word "par". The exact meaning of "par" in the Bible is not sufficiently clear. Moreover, in Arabic āţįl = āqgl (an association with the golden calf, Gen 32:4.18), āţwr = ūr, baqar = bāqār. What then is "par"? It is difficult to believe that writers at the time of Saadia Gaon and after copied his peculiar usage "par" = "ratt" unquestioningly, since many of them, as we know, attempted to find faults in his writings and were severely critical of his works. It is surprising that Saadia, who was wont to translate Hebrew words by words in Arabic similar in sound and meaning, did not do so in the case of "par" = "furār". Not only that, but Saadia's translation of "par" - "ratt" in certain cases and "par" = "āţwr" in other cases is puzzling. The form āţfr found in Saadia's Tafsīr and in Karaite and Samaritan translations (and āţwr) is undoubtedly a mistranscription. It is plausible to suppose that "par" = "ratt" existed in the spoken Arabic of that period amongst Jews, Karaites and Samaritans. It is a curious fact that medieval lexicographers and Bible commentators in Spain made no mention of the word under consideration. Only one such mention is found, by an anonymous writer (scribe?) in Ms. 1 Bibliothèque Nationale, Paris.

I wish to note that I have met two religious dignitaries - one a Samaritan Kohen (Nablus), the other an Arab Catholic priest (Jerusalem) - who were
acquainted with the usage "par" = "ratt", but they did not know the other meaning attested in classical Arabic lexicography.

NOTES

1 Selected sources:


David Qimni, Sefer haft-Sorafim, ed. by Jo.H.R. Biesenthal and F. Lebe-
A. Guillaume, A Note on יִתְנָה יְדֵנָה, Judges vi, 25.26.28. Journal of Theo-


7 Ch.F. Schnurrer, Dissertationes philologico criticæ singulis primum num-
cuntas. Gothae 1790, p. 191 seq.
Cf. J.G. Eichhorn, Einleitung ins A.T., I (1790), p. 519: "Das Provinzial-
wort ratti plur. ratti (sic!) hat sie mit Saadias gemein aber sie braucht es häufiger."

8 S. de-Sacy, Commentarii de versione samaritano-arabica librorum Mosis...


12 S. Pinsker, Eshkute Kadmoniyot... Wien 1860, p. 213. Pinsker mentions that "ratt", "rutūt" as renditions of "par", "pārīm" are used by Saadia, Salmon b. Yeroham, Yefet b. ʿAlī and ʿAlī b. Sulaimān.


14 M. Katten, Untersuchungen zu Saadja’s arabische Pentateuchübersetzung (dis-
sertation). Giessen 1924, p. 4.

15 Ben-Zion Halper, The Volume... by Ḥeḳeš b. Yaqūṭah (cf. note 1), p. 17-18, 150; idem, 270 יְשַׁע (1925) 22 יִרְאֵה, כְּרֵךְ אָדָם, וְהַמַּגֵּד הַיְשׁוֹעָה, אַלּוֹן יְשַׁע, הַיְשׁוֹעָה, הַיְשׁוֹעָה, הַיְשׁוֹעָה, הַיְשׁוֹעָה.


In fact the word "par" and its different derivations occur about 150 times in the Bible, but for 115 instances we have Saadian translation - 106 in the Pentateuch, four in Psalms (22:13, 50:9, 51:21, 69:32), three in Isaiah (1:11, 11:7, 34:7) and two in Job (21:10, 42:8). This investigation was carried out for and described in my dissertation, see the end of note 1 (Part 1, p. 234-236); some slight changes are inserted here, see the following note.

19 The Arabic word "qayfîl (a young bull) is used only to render the etymologically equivalent Hebrew word "éggl, cf. Ex 32:4.8.19.20.24.35, Lev 9:2.3.8, Dt 9:21. Besides the unusual plural form of "qayfîl - qafîll is also to be found in Saadian translations, see Ps 29:6, H. Ewald, Über die arabisch geschriebenen Werke Jüdischer Sprachgelehrten... (in Beiträge zur Geschicke der ältesten Auslegung und Sprachklärung des A.T. von H. Ewald und L. Dukes. Stuttgart 1844), p. 27.

20 Recently an explanation was suggested by D. Talshir, The Homenacre of the Fauna in the Samaritan Targum (dissertation in Hebrew, Jerusalem 1981), p. 165, n. 2: "ratt was young bull devoted for offering and qayfîl is a general name denoting the son of a cow (including young bull)." This explanation does not follow from the data, compare G. Vajda, Gloses judéo-arabe (Arabica, XXVI, Fascicule 2, 1979, p. 151): "Choisie curieuse, pour laquelle je n’ai pas d’explication à proposer, Saadia ne rend pas constamment le mot hêbre en cause par ratt: il emploie notamment lew..."
Logic - Kitāb al-ʿAlfāz al-Mustaʿala fi al-Manṭiq... ed. by M. Mahdi (Beirut 1968), p. 59, 18, 19, 21; 60, 1, 4, 9, 10, 11; 61, 2, 3, 4, 5, 7, 8; 62, 6, 8, 11; 64, 4, 5, 6 (Sahās al-ḥimār wa-l-faras); 65, 18 (Sahās Sahās).

Sahās referring to animals and birds is used in Samaritan literature, see A. Ruenen’s edition mentioned above in note 37, Gen 15:10. Sahās in the sense of 'item', 'unit', 'example', 'form' referring to inanimate objects such as verbs is frequently employed by medieval Jewish grammarians (translated literally into Hebrew by '75, cf. Gen 15:10), see The Weak and Comitative Verbs in Hebrew... by Abū Zakariyya Jahiya Ibn Dāwūd Ḥayyū allah, ed. by M. Jastrow (Leiden 1897), p. 3, 16, 87, 13, and Opuscules et traités d’Abou l-Walîd Menwall ibn Djamah de Cordoue, ed. Joseph Deringenbourg (Paris 1880), Kitāb al-Mustalhīq, p. 2, 3, 6; 3, 11; 10, 2; 11, 5 seq. an explanation of Sahās; 12, 8, 11; 13, 4; 14, 8; 15, 5, 8; 30, 10; 40, 4; 50, 2; 85, 1; 127, 10. 78 in the sense of 'one', 'a unit of' etc. is used by R. Ibn Tibbon (1150-1230), see Perū ḫan-millīn ḫar-ṣarāt... ed. by Y. ben Shmuel (Keufman) (Jerusalem 1946), p. 13, 14, 21, 31.

27 See Kitāb al-Zābūr li-Dāwūd al-Malik wa-l-Nābū, Libri Psalmorum David Regis et Prophetiae, Veratio & Yaphet ben Helī Baṣnawenh Karātī... ed. J.J.L. Barges (Lutetiae Parisiorum 1861), p. 99, 100, n. 6; 102, n. 18. It may be noted that "par" in 69:32 is rendered by al-tawr al-faṭa (the young bull) and "pārīn" in 22:13 by al-baqar al-kabīr (the old bovines).


29 See The Arabic Commentary of Salmon Ben Yeruham the Karaite on the Book of Psalms, Chapters 42-72, ed. by L. Marwick (Philadelphia 1956), p. 34.

30 See the first chapter in my dissertation (mentioned above in note 1), p. 3-12.


"أني لما رأيت ترجمة الكتاب الشريف التي يكتبها الأحاديث كثرت الله واملحصت مقدمة مورة ومعنى لجلبهم باللغة العربية...


al-ʿAyya writes:

"وإذا ذكرنا الله تعالى مراكب كتاب كما كتبنا بمقدمة هذا الكتاب كثرة الأحاديث. ونذكر له المناسبة والواقع على ذلك لأن بعضاً من الكتاب إذا وجد بعض النصوص مكروراً في الأحاديث لم يكن معروفاً من فضولي القصور عن ادراك علم الأزور. وهذا علم بابه لعله في غاية العروض ومع عدم طلب تأليفه...


34 See Ms. SAM. 280 in the National and University Library in Jerusalem, p. 235. The scribe of this manuscript (376 p., 17 lines to each page) is Abū ʿAlāʾ b. Yaʿqūb hak-Kohen (with the help of his brother - Ṣafīq). The date of the copying is 1904, see colophons, p. 300 and 376.

35 See H. Shehadeh (above, note 1), p. 158-263.

36 I am working on the book of Genesis.
A non-Moslem Arabic word

37 A. Keunen, Specimen e litera Orientalibus exhibens Librum Genesios, secundum Arabicum Pentateuchi Samariae versionem, ab Abu-Sa'ido conscriptam. Lugduni Batavorum 1851; idem, Libri Esodi et Levitici secundum Arabicum Pentateuchi Samariae versionem, ab Abu-Sa'ido conscriptam. Lugduni Batavorum 1854.

38 In Ms. Or. 7562 in the British Museum (Polyglot, Hebrew, Aramaic and Arabic in Samaritan characters copied in the 13th-14th centuries) the rendition of "pārīm" in Gen 32:16 is ṭībūn 'bulls', like Saadia. But Lev 8:2 and 16:4 are translated by ūţīl 'calf', unlike Saadia (ratt).

39 See Part 3 of my dissertation (mentioned in note 1) which contains the sample - the Arabic translation of the first ten chapters of Leviticus according to the two versions, viz. OATSP and RTAS (p. 54, Lev 4:14).

40 Ibid., p. 79, Lev 8:18.

41 Abul-Fathi Annas Samariani quos ad fidevm codicvm manusciptorum Bero-linensium Bodleiani, Parisini editit et prolegomenis instruxit E. Vilmär. Gothae 1865, p. 72, lines 11-12.


43 It was copied by the Kohan El Cazar Šadaqa (Abd al-Mu'in Šadaqa, Nablus) on 16.3.1979, and it consists of 155 pages. I thank the Kohan El Cazar for enabling me to have a copy of this treatise.

44 Ibid., p. 11, line 4. Hebrew words are written in Samaritan script in the original.

45 ṭāfāma, ṭāfrā, ṭāmā, pl. ṭafrān, is a vessel for washing clothes.

46 See above, note 43, p. 34, lines 16-18.


48 Ibid., p. 118, lines 7-12. Other examples are to be found on p. 35, 36 and 119.

49 This commentary found in several libraries (see catalogues) is entitled Da'il al-Sā'īl illa al-Manāʻil. Until Gen 46:28 it was composed by Msallam and completed by his nephew al-'Ayya. The two volumes, Ms. no. 7003a and 7003b in Yad Y. Ben-Zvi Library, Jerusalem, were utilized by me for this purpose. The first volume (439 pages, 33 x 23 cm) ends with Gen 28:10. The second volume has 506 pages (34.5 x 24.5 cm). The Ms. was copied by Fu'ād b. Munir b. 'Abd-Alla Murjān al-Danaifī on 19.11.1952. See the second volume, p. 266, and cf. Gladys Levine Rosen, The Joseph Cycle (Gen 37-45) in the Samaritan-Arabic Commentary of Meshalma ibn Murjān, Columbia University (n.d.), p. xviii, 37.

50 A manuscript of Kāmil al-Gayāhib in two volumes, one on Leviticus and the other on Numbers, is found in Yad Y. Ben-Zvi Library, Jerusalem. The first volume carries the number 7005 (35.7 x 24.5 cm) and contains 310 pages. The second volume has the number 7006 (36 x 25 cm) and contains 368 pages. This Ms. was copied by Kāmil b. Ifrā'īm Salāma al-Samarī in 1951. See the first volume, p. 31, 33, 35, and the second volume, p. 54, 56, 61, 134, 136, 175, (ratta ḥamra kāmila) 288.
