

SAMARITAN AND KARAIM COMMITMENTS TO *MINYAN*, ABRAHAM FIRKOVICH, AND THE POOR OF TRAKAI

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The Rabbanite Jewish rule of observing a quorum of at least ten adult male Jews (*minyan*) as a necessary requirement for a public synagogue service and a number of other religious ceremonies derives its origin from the interpretation of various terms or incidents in the Bible, e.g. *‘eda* (Num. 14:27, Ps. 82:1), *maqhelôt* (Ps. 68:27), the ten men of Sodom (Gen. 18:32) or as the witnesses of Boaz (Ruth 4:2–). However, since the Holy Scriptures do not contain a commandment relating to the quorum *expressis verbis*, the Karaites, Karaims and Samaritans do not observe the *minyan*.¹

The well-known Karaim scholar Abraham Firkovich (1787–1874) aimed at reviving and unifying the Karaim, Karaite and other non-Rabbanite congregations. At the same time his great passion was the collecting of all kinds of Jewish manuscripts and rare books. On several occasions he endeavoured to combine these two goals: in return for the contracts and the social and material support he expected the sale or donation of manuscripts and other antiquities preserved by the congregation at issue.

Abraham Firkovich included religious rulings in the agreements he reached with other congregations. It is surprising to note that he attempted to introduce the *minyan* among the Samaritans of Nablus and the Karaims of Lithuania. His motives for such an attempt are unknown to us from the material which is in our disposal.

In spring 1864 Firkovich spent a fortnight among the Samaritans in Nablus, and during that time he purchased more than 1,300 manuscripts; before that collectors and well-known Western scholars had been able to acquire two or three Samaritan manuscripts at the most. The complicated deal is described in our article “How did Abraham Firkovich acquire the great collection of Samaritan manuscripts in Nablus in 1864?” (Harviainen & Shehadeh 1994).

¹ “Minyan” 1971; Goldberg 1957: 6-7; Trevisani Semi 1984: 197; Meg. 4:3; *Šulḥan ‘arukh*, Oraḥ ḥayyim 55:22. On Samaritan prayers in general, see e.g. Crown, Pummer & Abraham Tal 1993: 189-190; Wedel 1987: 141-153; Manchester JRUL Sam. 9 A, 110-119b; Yad Ben-Zvi Library, Jerusalem, Ms. 7057: *Su’āl wa-ḡawāb ‘aw Kitāb al-sā’il wa-l-muḡīb li-Ya‘qūb b. Hārūn al-Kāhin*, 1943, s. 84-101; *mūḡāz fī Ta’rīḥ wa-‘ādāt wa-‘a‘yād al-tā’ifa al-sāmīriyya – ‘i‘dād al-kāhin ‘Abd al-Mu‘īn Ṣadaqa, Nāblus 1973, s. 21-24.*

I. Samaritans

by Haseeb Shehadeh

At present we know, on the basis of new material, that there was a religious aspect to Abraham Firkovich's acquisition of the Samaritan *dasht* in Nablus. This aspect can be referred to as the Samaritans' commitment to *minyān* for public prayers. Needless to say, such a commitment, rather than an agreement, remained only on paper. The text of this extraordinary commitment is to be found in MS Sam XIV 43 in the Samaritan collection of Firkovich housed in the National Library of Russia in St. Petersburg². This manuscript consists of two pages of a text written mainly in Arabic. The first page, which is here published and translated into English (below), includes the original version of the commitment. This version, written in Arabic and in Arabic script except for its beginning (two lines in Hebrew written in Samaritan characters) and its end (12 names of Samaritan dignitaries given in Samaritan letters),³ was most likely written by the High Priest Jacob b. Aaron (1840–1916) in the summer of 1864 without seal imprints. The second page (cf. the facsimile on p. 90), including the same text with slight but numerous variants as illustrated below, was copied by Firkovich himself in square letters. Firkovich, who did not know Arabic well, wrote down the text of the commitment with the assistance of the Samaritans and his Karaite friends in Jerusalem.⁴

In the following the text of the above-mentioned commitment is given as it is (cf. the facsimile on p. 91),⁵ except for transferring the Samaritan script into square letters and the addition of a vertical stroke/standing for the end of one line and the beginning of another. There follows an English translation accompanied by various linguistic remarks.⁶ The different readings in the two versions of the *minyān* commitment we give in accordance with their appearance in two columns under the headings: Jacob b. Aaron and A. Firkovich.

² For a survey of Firkovich's Samaritan collection of manuscripts kept in the National Library of Russia in St. Petersburg, see Shehadeh 1993; 1994. A brief description of the last group of Firkovich's Samaritan collection of manuscripts is given in *A. B. Samaritan News* 621–622, 4/10/1994, pp. 35–56.

³ The Arabic version of the list of Samaritan names contains 13 names which are preceded by the word *bi-yadihi* 'in his hand'. The sixth name, Yūsuf Yūsha', does not appear in the following list of names written in Samaritan script. This second list is missing in Firkovich's version of the commitment under discussion.

⁴ See Shehadeh 1997b: 80, and Shehadeh 1993: 19–20. It is impossible to conceive that a Samaritan would misread the common Samaritan *nisba* (Š)arāwī and say Marāwī in the two cases mentioned below.

⁵ We are grateful to the staff of the Manuscript Department of the National Library of Russia in St. Petersburg, Dr. Olga Vasiljeva and Mr. Boris Zaikovski in particular, for helping us in obtaining reproductions of the three manuscripts dealt with in this article.

⁶ See the following three articles written by Haseeb Shehadeh and published in *A. B. Samaritan News*, which have bearing on the Palestinian Arabic dialect: 625, 25/12/1994, pp. 43–47; 647–648, 8/10/1995, pp. 51–60; 670–671, 1/9/1996, pp. 30–32.

בברית הר סיני וחקי הר חורيب אנחנו בני ישראל שכונני עיר
 שכם
 באתאספו ראשי העם כרותים ⁷ אמונה ⁸ / ובאים על החתום⁹ על שתר
 התקנה הזאת להקים¹⁰ את התניאים האלה המבוארים בלשן ערבי / هو انه
 في ليلة التلاته المباركه تمانيه وعشرين مده سنين لشر سنه
 ١٢٨٠ الف وماتين وتمانين عربيه بحضور سيادة باش حاخام
 اخواننا القرايين المكرمين الحاخام ابرام / فركوش في مدينة
 نابلس باجتماعنا لدي سيادته وغب¹¹ المذاكره وسماع موعظته
 الفخيمه¹² اتفقنا جميعاً نحن الواضعون اسمانا وختومنا فيه
 ادناه باننا نحضر في كل يوم الي قيام الصلاه / في بيت الله¹³
 المعد الي الصلوات في المساء والصبح حسب الواجب علينا
 وحسب عوايد اباينا من قديم ولا نتاخر عن ذلك بغير عذر واضح
 ولاجل اتفقنا هذا حررنا / علينا ذلك اشعاراً بما اتفقنا به¹⁴
 بحضور حضرة سيادة المومي اليه¹⁵ بتاريخه اعلاه نساله تعالى

- 7 Passive participle in the sense of an active participle.
- 8 The required form is אמנה, cf. Nehemiah 10:1.
- 9 On the basis of Nehemiah 10:1. The dictionary of *Even-Shoshan* gives evidence from Sh. Y. Agnon (1888–1970).
- 10 Instead of לקיים, cf. Shehadeh 1997a: 63.
- 11 This word *ghibb^{um}* ('outcome', 'consequence'; see al-Kitāb of Sbawaihi ed. by 'Abd-al-Salām Muḥammad Hārūn 1968: 353), similar to the common modern expression *بعد* used in correspondence, was utilized by the Samaritans during Ottoman rule in Greater Syria. See for example MS Sam XIV 19 dealt with in A. B. Samaritan News 625, 25/12/1994, p. 45; MS Sam XIV 25 in the National Library of Russia in St. Petersburg: 'with the greatest longing to see you'; de Sacy 1831: 50, 130, 198; for *بعد* or *بعد* see *ibid.*: 65, 116, 204. Pay attention to the fact that *بعد* comes at the end of a series of expressions of greeting whereas *غِب* precedes them.
- 12 A kind of hybrid word unknown to us either from written Arabic or from Arabic dialects. It probably comes instead of *فخم* 'magnificent, grand', which, as a rule, is not used as an adjective in connection with *موعظة* 'religious exhortation'.
- 13 *كنيسة* is a common word for 'synagogue' in Samaritan Arabic literature, such as al-Kāf of Salāma al-Askarī; see the manuscript of this work copied by Ṣadaqa b. Ibrāhīm Ṣadaqa in 1905, pp. 83, 166, 167, 175, 253, 254, 256.
- 14 The expected preposition is *عليه*.
- 15 Other synonyms used in Samaritan Arabic literature are *المرقوم*, *المزبور*, see A. B. Samaritan News 647–648, 8/10/1995, p. 60; de Sacy 1831: 51, 65, 66.

ان يوفقنا الي ما يختار ويريد وسلوس יהוה על משה בן עמרם / صح
 واذا كان حضر من الجماعة واحد او اتنين فلا يلزم الامام الصلاة
 الا من بعد اجتماع عشرة انفار بالاكل وعلي اقل من عشره فلا
 يلزمه صلات جمله¹⁶ وعلي ذلك حصل الاتفاق / سحاق لطفي¹⁷؛
 اسراييل المعلم؛ يعقوب شلبي سامري؛ فرج صدقه سامري؛ فرج
 مفرج سامري؛ يوسف يوشع؛ اخيه العبد صراوي؛ اسراييل
 صراوي؛ خضر هكهن؛ ابراهيم صالح؛ سماعيل صراوي؛ يعقوب
 هكهن؛ عمران هكهن / יצחק בן יוסף؛ ישראל בן עבד חנונה؛ יעקב בן שלבי؛
 מרחיב בן יעקב؛ מרחיב בן אברהם؛ אברהם בן אב סכוה؛ ישמעאל בן אברהם؛
 יעקב בן אהרן הכהן؛ עמרם בן שלמה הכהן / פינחס בן יצחק הכהן؛ ישראל בן
 ישמעאל؛ עבד חנונה בן ישמעאל.

‘By the Mount Sinai Covenant and the decrees of Mount Horeb we, the Israelites, the inhabitants of the town of Nablus in the gathering of the leaders of the community are making a covenant and appending our signets to this document of regulation in order to fulfil those conditions which are clarified in the Arabic language. It is the eve of the blessed Tuesday, the 28th day of the twelfth month of the year 1280 A.H [4–5, June 1864 A.D.] in the presence of His Excellency the Chief Rabbi of our respected brethren, Rabbi Abraham Firkovich [Abrām Frkwš], in the town of Nablus while meeting His Excellency and in the footsteps of negotiation and listening to his magnificent spiritual counsel all we who append our names and signets below have agreed to come to the House of God [synagogue] intended for prayers in order to perform the ritual prayer twice a day in the evening and in the morning in accordance with our duty and the practices of our fathers of long standing. And we will not be restrained from doing this without a clear excuse. And for this agreement of ours we have composed this as notification of what we have agreed upon in the presence of His Excellency referred to on the date mentioned above. We ask God to give us success [in achieving] what He chooses and wishes and may God’s peace rest upon Moses b. ‘Amram.’

‘It is well, and if one or two persons from the community come [to the synagogue] then it will not be necessary for the priest to pray unless an assembly of ten persons at least [is present]. With less than ten he [the priest] ought not to perform public prayers, and upon this agreement was reached. Şhāq Luṭfī; Isrāyīl al-Mu‘allim, Ya‘qūb Shalabī Sāmīrī Faraḡ Şadaqa Sāmīrī;

¹⁶ It seems to us that here we have a loan-translation of the Hebrew expression תפלה בצבור ‘public prayer with a *minyan*’.

¹⁷ ‘Luṭfī’ and not ‘Laṭīf’ as Firkovich writes, see A. B. Samaritan News 647–648, 8/10/1995, p. 54.

Faraḡ Mufarraḡ Sāmīrī; Yūsuf Yūsha‘; his brother al-‘Abd Ṣarāwī; Isrāyīl Ṣarāwī; Khaḏr ha-Kohen; Ibrāhīm Ṣāliḡ; Smā‘īl Ṣarāwī; Ya‘qūb ha-Kohen; ‘Imrān ha-Kohen; Isaac b. Joseph; Israel b. ‘Abd Ḥanuna; Jacob b. Shalabī; Marḡīb b. Jacob; Marḡīb b. Abraham; Abraham b. Ab Sakhwa; Ishmael b. Abraham; Jacob b. Aaron the priest; ‘Amram b. Shalma the priest; Pinḡas b. Isaac the priest; Israel b. Ishmael; ‘Abd Ḥanuna b. Ishmael.’

Jacob b. Aaron

וחקי
 חורב
 באתאספו
 כרותים
 שתר
 התניאים
 בלשן
 هو
 انه
 ليلت
 التلاته
 المباركه
 تمانيه
 الف ... عربيه
 باش حاخام
 اخواننا
 الحاخام
 ابرام
 فركوش
 وغب
 المذاكره
 جميعاً
 الواضعون
 وختومنا
 المساء
 عذر
 هذا
 ما
 יהיה
 حضر من الجماعه
 اجتماع

A. Firkovich

ובחקי
 חרב
 בהתאספו
 ורואים
 שטר
 התניאים
 בלשון
 הוא
 אנהו
 לילה
 אלתלאת
 אלמובארך
 תאניה

 חכם באשי
 אכיוואננא
 אלחכם
 אברהם
 פירקוויץ
 וגיב
 אלמדאך.
 גמיענא
 אלואצעין
 ואכיתאמנא
 אלמסא
 עודר

 מה
 ה
 חצרה אלגמאעה
 אתמאע

18-5



Handwritten notes in the left margin, including the number 18-5 and several lines of text in a cursive script.

Main body of handwritten text in a cursive script, consisting of several lines of prose or a list of items.

Multiple columns of handwritten notes and signatures in the right margin, including various names and dates.

II. Karaims

by Tapani Harviainen

Six years later, in July 1870, Abraham Firkovich – at that time 82 years of age – was paying a visit to Trakai (Troki) in Lithuania. On Wednesday, the 6th of July, an agreement (*taqqana*) proposed by him was signed by thirty-one leading members of the congregation as a sign of their consent. The contract of three large pages in length – written in Hebrew – consists of an introduction and thirty clauses by which Firkovich intended to re-establish religious customs and interpretations as well as to revive the spiritual life of the congregation.

The introduction states that Firkovich comes on the mission of the [Karaim] Council (Sanhedrin) of Gözlävä (Eupatoria).¹⁸ We may presume that the mention of the Council of Eupatoria was to inform the readers that in his enterprise Firkovich enjoyed the support of the Crimean *hakhan* of his time, Naḥamu Babovich.¹⁹

The thirty clauses of the agreement can be classified under three headings: (1) instruction, (2) religious rules and customs and (3) social support of less fortunate fellow-believers and other Karaim congregations.²⁰ The *minyān* is dealt with in clause 23, which reads in Hebrew as follow:

כג' בתפלות חובתנו - כשנשיג לומר היחוד - ובתחלתו נמצא: / במקדלות
ברכו אלהים: \ מן הראוי והחוב שתהיה תפלת צבור בלי שנוי בהמצא
עשרה אנשים הנקרא מניין, כי זולת זה - החזן בהתחייב שלא להתחיל
התפלה יזכרה להתפלל בתפלת יחיד, בזה תפלת הצבור תשאר מחמרה (?),
- ושיהיו חוששי' כלם כאחד לבוא לעבודת השי"ת בכל זמנים - בתנאי
שיוגבל מחזן לשמש שיכריזו את שעתה בקהל עם, עכ"פ אולי יהיה מן
הצורך לקרוא לב"ה בימים ארוכי' וקצרי' - בערכי שבתות ומועדים
ובימי חול בקר וערב כדי שידעו הקהל זמן בואם לתפלה, אבל אם
תהיה סבה לעכוב את הקריאה מצד השמש - מחמת עסקי זמנו המזדמנים
להיות - אזי לקריאת ב"ה חוב שלא להתרפה לו ושילח נער ויקרא,
והנערים שישמעו אותו ויעשו את דברו /

¹⁸ "k ni'arnu ḥoşnenu we-shinnasnu motnenu le-haḥazir ha-'aḥara le-yoshnah we-ha-haskama ha-geduma el me'onah we-li-shmoa' le-dibre tokhaḥot we-hazharot ha-ne'emarot mip-pi adonenu morenu we-ribbenu... Abraham Yerushalmi he-ḥakham... ha-ba' bi-shliḥut me-ha-sanhedrin asher be-qh'q gwzlw'... Pirqowiş...

¹⁹ For Naḥamu Babovich, see Miller, s.a.

²⁰ F. 946 Lichnyj arhiv A. S. Firkovicha, No. 1055, National Library of Russia in St. Petersburg. Tapani Harviainen aims to publish the agreement in its entirety in a not too distant future.

'23. In our compulsory prayers – when we proceed to say the *yihud*²¹ – at the beginning of it we find: “Bless God in the great congregation.”²² It is appropriate and a matter of duty that public prayer takes place changelessly in the presence of the quorum of ten men called the *minyan*. Without it the *hazzan*, obliged to refrain from commencing the (public) prayer, must pray the private prayer, and thus the public prayer will remain without its serious topics (*or*: grace?). All of them shall apprehend to come together to the service of the Lord – blessed be He – at all times, on condition that the beadle (*shammash*) be assigned by the *hazzan* to announce the hour (i.e. the time of the prayer) among the community. At any rate it may be necessary to summon (the people) to the *bet hak-kneset* during the long(est) and short(est) days, on the Sabbath eves, feasts and weekdays every morning and evening, in order that the congregation may know the time when they are to come to prayer. However, if there is any cause on the part of the beadle for delaying the summons – by reason of his affairs which happen to coincide – then, as for the summons to the *bet hak-kneset* – it is his duty that he be not idle but send a boy to issue the summons; and the boys who hear him shall carry out his duty.'

As mentioned above, the agreement was signed by thirty-one representatives of the Karaim community in Trakai. Only a few documents dealing with the personal history of the Karaims in Trakai have been published so far. The following list offers a glimpse into the structure of the community in 1870; the Latin spelling of the family names follows that of the Karaim dictionary edited by Baskakov, Zajaczkowski and Shapshal (1974: 674–680).

'And they who agreed signed:

Abraham *ha-hazzan* b. Jacob *haz-zaqen z"l* Lavreckij [לווריצי] |

Šimḥa b. Abraham Kobeckij [קוביצכי] |

Josef b. Shelomo Firkovič [פירקוויין] |

Shelomo b. Abraham Kobeckij [קובעצכי] |

Aharon b. Josef Bizikovič [ביזיקוויין] |

Šimḥa b. Aharon

Mordechai b. b. Jacob *haz-zaqen z"l* Lavreckij [לווריצי] |

Šimḥa b. Josef Žarnovskij [זרנווסכי] |

Joshijahu b. Abraham Moškevič (*pro* Moškovič) [מושכיוויין] |

Aḥi'ezer b. Isaac Lavreckij [לווריצי] |

Shalom Šimḥa Kobeckij [קוביצכי] |

Mattatiah b. Shemuel

²¹ Confession of the unity of God.

²² *bě-maqhelôt bārēkû 'ēlohîm* (Ps. 68:27; English translation according to the Revised Standard Version); the verse occurs in the introductory passage of the *yihud* in the Prayer of 'erev ḥol (*Siddur hat-tefillot ke-minhag haq-Qara'im* 1890: 8). The verse is also quoted in the Babylonian Talmud (Ket. 7b) as a biblical rationale of the *minyan*.

‘Azariah b. Abraham *haz-zaqen* Kobeckij [קובצכי]
 Shelomo Jedidiah b. Aharon
 Zerah b. Shealtiel Horčenko [כורצינקו]
 Nissan Jehonatan b. Šimḥa Moškevič [מושכיוויץ]
 Gedaliah Shemuel b. Abraham *haz-zaqen* Pileckij [פיליצכי]
 Nissan b. Mordekhai *haz-zaqen* Firkovič [פירקוויץ]
 Šimḥa b. Mordekhai *haz-zaqen* Firkovič [פירקוויץ]
 Aharon b. Abraham Maleckij [מליצכי]
 Daniel b. Shealtiel *haz-zaqen* Horčenko [כורצינקו]
 Efraim b. Mordekhai Dubinskij [דובינסכי]
 Eli’ab b. Juhuda²³ *ham-maškil* Jutkevič [יודכיוויץ]
 ‘Azariah *hash-shammash* b. Šar Shalom *hash-shammash we-haz-zaqen*
 Isaac b. Mordekhai Malinovskij [מלינווסכי]
 Josef Jeḥiel b. Mordekhai Špakovskij [שפקווסכי]
 Gedaliah Šimḥa b. Nissan Špakovskij [שפקווסכי]
 Joel b. Josef *haz-zaqen* Firkovič [פירקוויץ]
 Isaac b. Jacob *ham-maškil*
 And here signed the *ḥazzanim*:
 Moriel Jehojada⁶ *ḥazzan bq”q Troq* b. *he-ḥakham* [--] Kaplanovskij [קפלקונווסכי]
 Hananiah Abraham b. David Abkovič [אבקוויץ]
 who letter by letter, word by word copied the document.’

III. The Poor of Trakai

by Harry Halén

The list of signatories may be compared and complemented by another list from the same years. In 1866 one hundred roubles was donated to the poor of the Karaim congregation in Trakai; the identity of the donor is concealed behind the initials G. N. N. The donation was distributed by the *ḥazzan* Abkovich who drew up the following document in Russian:²⁴

²³ So according to the Karaim pronunciation tradition instead of *Jehuda*; see Harviainen 1991: 41; 1992: 63–66.

²⁴ F. 946 Lichnyj arhiv A. S. Firkovicha, No. 1060.

Списокъ бѣдныхъ и не имущихъ прихожанъ Караимовъ Троцкихъ Вильнской Губерніи — кои пользовались Суммою пожертвованного Г. N. N. —

— Составленъ 26. Сентября 1866. года. —

Имена и прозванія получателей Жертва	Сумма на Сереб: руб. коп.	Примѣчанія
1. Јозуа Хаимовъ Дубинскій	3. ..	надзиратель имуществовъ Синода
2. Дочерьи умершаго Шамаша Саршалома Мошкѣвича	2. ..	
3. Ривка вдова Хаима Дубинскаго	2. ..	
4. Нехамá изъ Шпаковскихъ Ильяшевичева	2. ..	
5. Шеломитъ вдова Ильи Кругулевича	2. ..	
6. Нехамá дочь Ноева Робачевская	2. 50.	
7. Самуиль Семеновъ Шпаковский	2. 50.	
8. Сарá вдова Самуила Юхнѣвичева	2. 50.	
9. Исаакъ Авраамовъ Малецкій	2. ..	
10. Эстера вдова Рафаила Дубинская	2. ..	
11. Наумъ Захаровъ Мицкѣвичъ	2. ..	
12. Анна вдова Юды Безековича	2. ..	
13. Авишагъ Авраамовна изъ Безековичей	2. 50.	
14. Малець — Илья Семеновъ Кобецкій	2. ..	Сирота.
15. Семень Самуиловъ Юхнѣвичъ	2. ..	
16. Зарахъ Даниеловъ Шпаковский	4. ..	
17. Исаакъ Самуиловъ Юхнѣвичъ	5. ..	Изувѣченный
18. /Малка / Эстеръ дочь Нисана Заентковскаго	2. 50.	
19. Мататья Ароновъ Ильяшевичъ	2. ..	
20. Шеломитъ Михаиловна изъ Поземскихъ	3. ..	Изувѣченная
21. Девора вдова Йосифа Новицкаго	4. ..	
22. Дочерьи Йосифа Безековича	3. ..	Сироты
23. Вдова Старшаго Газзана Каплановскаго Малка	5. ..	
24. Леа вдова Купца М. Шпаковскаго	5. ..	
25. Авраамъ Йосифовъ Малиновскій	2. ..	
26. Анна вдова Самуила Малиновскаго	2. ..	
27. Йосифъ Роецкій	2. ..	
28. Семень Давидовъ Хорченко	2. ..	
29. Мордехай Йозуевъ Шпаковский	2. ..	
30. Анна Робачевская	2. ..	
31. Натанъ Мордехаевъ Безековичъ	2. ..	
32. Авишай Семеновъ Пилецкій	2. ..	
33. Старецъ ученый С.А.К.	6. ..	
34. Давидъ Авраамовъ Новицкій	2. ..	
35. По назначению Г. Проповѣ дника Фирковича — Газзану	10. ..	
Итого	100. ..	
вѣрно Троцкой Караимской Синагоги Газзанъ Абковичъ		

Translation:

List of paupers and indigent members of the Karaim community in Troki, Government Vilnius – who have enjoyed sums donated by G. N. N. –

– Drawn up on September 26, 1866 –

Names and epithets of persons receiving charity	Sum in Silver: roubl. kop.	Notes
1. Iozua Haimov Dubinskij	3. ..	keeper of the Synodial property
2. Daughters of the late Šamaš Saršalom Moškevič	2. ..	
3. Rivka, widow of Haim Dubinskij	2. ..	
4. Nehamá of the Špakovskijs', Iljaševičeva	2. ..	
5. Šelomit, widow of Ilja Krugulevič	2. ..	
6. Nehama Nojev's daughter Robačevskaja	2. 50.	
7. Samuil Semėnov Špakovskij	2. 50.	
8. Sará, widow of Samuil, Juhnevičeva	2. 50.	
9. Isaak Avraamov Maleckij	2. ..	
10. Estera, widow of Rafail, Dubinskaja	2. ..	
11. Naum Zaharov Mickevič	2. ..	
12. Anna, widow of Juda Bezekovič	2. ..	
13. Avišag Avraamovna of the Bezekovič [family]	2. 50.	
14. Small boy Ilja Semėnov Kobeckij	2. ..	Orphan
15. Semėn Samuilov Juhnevič	2. ..	
16. Zarah Danielov Špakovskij	4. ..	
17. Isaak Samuilov Juhnevič	5. ..	Disabled
18. /Small girl/ Ester, daughter of Nisan Zajentkovskij	2. 50.	
19. Matatja Aronov Iljaševič	2. ..	
20. Šelomit Mihailovna of the Pozemsk [family]	3. ..	Disabled
21. Devora, widow of Iosif Novickij	4. ..	
22. Daughters of Iosif Bezekovič	3. ..	Orphans
23. Malka, widow of Senior Cantor Kaplanovskij	5. ..	
24. Lea, widow of Merchant M. Špakovskij	5. ..	
25. Avraam Iosifov Malinovskij	2. ..	
26. Anna, widow of Samuil Malinovskij	2. ..	
27. Iosif Rojeckij	2. ..	
28. Semėn Davidov Horčenko	2. ..	
29. Mordehai Iozujev Špakovskij	2. ..	
30. Anna Robačevskaja	2. ..	
31. Natan Mordehajev Bezekovič	2. ..	
32. Avišai Semėnov Pileckij	2. ..	
33. The aged scholar S. A. K.	6. ..	
34. David Avraamov Novickij	2. ..	
35. On the order of the M[unicipal] Preacher Firkovč – to the Cantor	10. ..	
Total	100. ..	

sincerely, Cantor Abkovič of the Karaim Synagogue of Troki

An orthographical peculiarity is to be noted. In certain names the initial Cyrillic 'H' is written 'N' in the Roman way (N^os 4, 6, 11, 21, 31, whereas N^os 18, 34 are correct), also 'I' is written 'J' in N^os 1, 21, 22, 25, 27, 29. The name 'Novickij' is rendered in both ways (N^os 21, 34).

Karaim studies offer numerous topics which until now have been examined to a very limited extent, extensive collections of material are almost untouched²⁵ and others await discovery.

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²⁵ Interesting material for sociological, economic, prosopographic etc. studies is kept e.g. in the manuscript archives of the Library of the Academy of Science in Vilnius, especially in the Collections of Seraja Šapšalas and Simonas Firkovičius.

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