**An Additional Samaritan-Arabic Translation of Thirteen Verses from the “Song of Moses” (Deut. 32) Composed by Nafīs al-Dīn Abū al-Faraj ibn al-Kaṭār**

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**Abstract**

Nafīs al-Dīn Abū al-Faraj Ibn al-Kaṭār (13th century), known as “Šams al-Ḥukma՚ā” (“Sun of the scholars”) composed the commentary, *Šarḥ īm Biḥkōtyi*. This commentary is written in Middle Arabic, in Arabic script, but biblical verses and Samaritan poems quoted in it are written in Samaritan Hebrew characters. The composition has been preserved in a number of extant Samaritan manuscripts.

Although the title is *Šarḥ īm Biḥkōtyi*, the treatise deals with numerous topics taken from a variety of domains, including linguistics, biblical exegesis and religious law. In the field of linguistics there are discussions of issues involving phonology, morphology, syntax and semantics. The exegesis includes a commentary on a part of the “Song of Moses” (Deut. 32); the author also translated 13 verses of the poem into Arabic.

The Samaritan Pentateuch was translated into Arabic before the thirteenth century. According to Shehadeh, there exist a number of versions of the Arabic translation. The earliest, ascribed to Av Ḥisda (in Arabic: Abū al-Ḥasan al-Ṣūrī), dates from the eleventh century. Another translation is a text edited by the thirteenth-century scholar Abū Sa‛id. A third translation is based on Saadya Gaon’s *Tafsīr*.

In this article I examine Nafīs al-Dīn’s translation and compare it to the abovementioned Samaritan translations, to the Samaritan lexicon published by Ben-Ḥayyim, to Saadya’s Rabbinite translation, and to the Karaite translation by Yefet ben Ali. In so doing, I examine whether Nafīs al-Dīn was influenced by any other translation, and I highlight his innovations with respect to other translations.

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**Introduction**

Over the course of their history, the Samaritans have used four languages – Hebrew, Greek, Aramaic, and Arabic – producing literature of varying extents in each one.[[1]](#footnote-1) Ever since the Muslim conquest, Arabic began to spread among the Samaritans, slowly supplanting Samaritan Aramaic – the remnants of the erstwhile vernacular in Palestine – just as it replaced other languages throughout the Middle East. By the end of the 11th century, Middle Arabic had taken over Samaritan literary life, rising to prominence in intellectual circles as well. As a result, the use of Hebrew and Aramaic among the Samaritans was relegated to use in the synagogue – i.e. Torah reading, prayer,[[2]](#footnote-2) and religious services. Arabic, by contrast, was the language of speech, writing, and study.[[3]](#footnote-3) Here I wish to discuss Samaritan works written in Arabic.[[4]](#footnote-4) Evidence of the use of Arabic among the Samaritans is the many and diverse works written in the language: Halakhah, philosophy, grammar, translation, exegesis, and lexicography.[[5]](#footnote-5) In this article, I wish to discuss Arabic translations of and commentaries on the Pentateuch – specifically, an Arabic translation of 13 verses from the Song of Moses (Deut. 32:31–43). We find translations, some more complete than others, in several works of Arabic translation and exegesis – such as the Arabic translation of the Pentateuch (see below). Sometimes we find translations of passages or individual verses from the Pentateuch in works that are not specifically dedicated to translation but rather to exegesis or law.[[6]](#footnote-6) These translations deserve scholarly attention and publication. One such exegetical work is *Šarḥ īm Baqqüti* (this is how it is pronounced by the Samaritan community, but henceforth we will use the more familiar pronunciation, *Biḥkōtyi*). Using this book’s citation of an Arabic translation of 13 verses from the Song of Moses (Deut. 32:31–43), I will analyze the Arabic translation presented, compare it to parallel translations, and publish the text within the framework of this article.

***Šarḥ īm Biḥkōtyi* and its Author**

*Šarḥ īm Biḥkōtyi* was written by Abū al-Faraj ibn al-Kaṭār. Due to his status and fame, he was given the epithets Nafīs al-Dīn(the precious one) and Šams al-Ḥukma’ā (sun of scholars).[[7]](#footnote-7) Nafīs al-Dīn is known for his *Šarḥ īm Biḥkōtyi*as well as another, untitled work: a summary of the laws and precepts of the Samaritan faith. Interestingly, it is structured around a scheme of 613 commandments, 365 positive and 248 negative.[[8]](#footnote-8)

Nafīs al-Dīn’s book is entitled *Kitab* *Šarḥ īm Biḥkōtyi* (Book of Commentary on *Behukotay*) i.e., Leviticus 26–27.The work is comprised of 236 pages (in Ms. א.)[[9]](#footnote-9) It is written in Middle Arabic in Arabic script. Citations from verses and from Samaritan hymns are written in Samaritan-Hebrew script in red ink. The work is not a focused or methodical commentary on the biblical passage but rather a collection of discussions on a variety of subjects. It begins with a linguistic introduction about parts of speech leading to a discussion of the Hebrew prepositional phrase “*im be*-” (if in), fitting well with the main body of the work which discusses the passage “*im be-ḥuqotai*.” Despite its title, the work goes far beyond simple exegesis of the biblical text. The author uses the verses he has chosen to interpret (most of them from Leviticus 26) to launch into broad, comprehensive discussions of various issues: halakhic issues – such as the description of the negative and positive commandments[[10]](#footnote-10) (describing how they can be fulfilled, listing them, and providing examples and short explanations); the attributes of a believer; the prophecy of Moses and the proofs for its veracity; and proofs for a Last Judgment.[[11]](#footnote-11) Among his proofs, Nafīs al-Dīn cites the text of the Song of Moses, Deut. 32:31–43. In order to elucidate, he cites both the Hebrew text as well as an Arabic translation.[[12]](#footnote-12) As befits the book’s exegetical-legal character, he does not offer a strict translation but rather inserts his own explanations. [[13]](#footnote-13)

The author’s discussions include excerpts from the Samaritan Pentateuch, stanzas (or parts of stanzas) from the works of distinguished Samaritan hymnists, as well as excerpts from his exegetical predecessors, all of which are enlisted to support and validate his explanations. He mentions the 4th century figure Marqah – considered one of the greatest Samaritan poets and renowned for his work *Tībåt Mårqe*.[[14]](#footnote-14) He also quotes Al- Šayeḫ abū al-Ḥasan (the beautiful) al-Ṣūrī also known simply as Al-Šēyeḫ al-Ḥasan, a figure who seems to have lived in the 11th century.[[15]](#footnote-15) Poetry was not his primary occupation; he also wrote exegetical works such as *al-Ṭabbāḫ*.[[16]](#footnote-16) Furthermore, the ancient Arabic translation of the Samaritan Pentateuch is attributed to him as well.[[17]](#footnote-17) Nafīs al-Dīn also mentions Al-Šayeḫ Ġazāl ibn Dartah, (in Hebrew Ha-Zaqen [i.e. scholar] Tabiah ben Dartah [late 10th and early 11th centuries])and Ṣāḥib al-Durān, i.e, ‘Amram Dārā – the famous 4th century Samaritan hymnist and Marqah’s father.[[18]](#footnote-18) His hymns were written in Aramaic and he also served as the Samaritan high priest.[[19]](#footnote-19) Nafīs al-Dīn also mentions exegetes such as Al-Dastān, who wrote a commentary on Numbers and also composed liturgical hymns.[[20]](#footnote-20)

Excerpts from hymns and references to famous Samaritan poets and exegetes provide important testimony about the education and knowledge of book’s author – his familiarity with a range of Samaritan literatures written in Aramaic, Hebrew, and Arabic.

**The Arabic Translations of the Samaritan Pentateuch**

With the shift in Samaritan speech, the Samaritan Pentateuch was translated into Arabic,[[21]](#footnote-21) just as it had previously been translated into Aramaic.[[22]](#footnote-22) There exist two primary types, or versions, of Samaritan-Arabic translations. The first dates to c. 11th–early 12th century. It is attributed to the prominent Samaritan scholar Abū al-Ḥasan al-Ṣūrī (Yisḥak ben Marḥiv ben Mārūṭ Hatsuri; in Hebrew he is known as Av Ḥisda, the Aramaic equivalent of his Arabic name Abū al-Ḥasan). He lived in Damascus in the late eleventh or early twelfth century. The second type of translation is the text compiled by Abū Sa‛id bin abi al-Husain bin abi Sa‛id who was active in Egypt during the second half of the 13th century. After realizing that the existing Arabic translations being used by Samaritans in Egypt were heavily influenced by Saadya Gaon’s rabbinic *Tafsīr*, Abū Sa‛id took it upon himself to rework and correct them. Besides these two major versions we can note two less famous translations as well. The first is an eclectic translation, a combination of Abū al-Ḥasan al-Ṣūrī’s translation with that of of Abū Sa‛id. The second is a Samaritan translation based on Saadya Gaon’s *Tafsīr*.[[23]](#footnote-23)

**Translation of the Song of Moses (*Shirat Ha’azinu*)**

In his book, *Šarḥ īm Biḥkōtyi*, Nafīs al-Dīn provides a partial translation of parts of the Song of Moses: Deut. 32:31–43, a total of 13 verses.[[24]](#footnote-24) He cites the Hebrew of each verse, according to the Samaritan Pentateuch and written in Samaritan-Hebrew script. Facing the verse is the Arabic translation written in Arabic script. In this article, I will publish both the Hebrew source and the Arabic translation. I will compare this translation to that appearing in Shehadeh’s edition of the two primary Samaritan-Arabic translations of the Pentateuch, as well as the Samaritan translation based on Saadya Gaon’s *Tafsīr*.[[25]](#footnote-25) Furthermore, I will compare Nafīs al-Dīn’s translation to the Arabic column of the tri-lingual *Melits[[26]](#footnote-26)* (a Samaritan dictionary, with Hebrew, Arabic, and Aramaic) as well as the bi-lingual *Melits* attributed to 14th century Pinhas ha-Kohen ben-Yosef Haraban.[[27]](#footnote-27) My purpose in doing so is to determine whether the translation in question was written by Nafīs al-Dīn himself or if it constitutes an existing translation influenced by the well-known Samaritan translations that were prevalent in his period and earlier. After this, I will compare Nafīs al-Dīn’s translation with that of Abū al-Ḥasan al-Ṣūrī in his *Kitāb al-Ma‘ād* (The Book of the Last Judgment),[[28]](#footnote-28) and finally with Saadya Gaon’s rabbinic translation – the *Tafsīr* – and the Karaite translation of Yefet ben Ali.[[29]](#footnote-29)

**Text: Source and Translation**

Below I present the original text of the manuscript: both the Hebrew source and Arabic translation. I will transcribe the Hebrew text – which in the source is represented using Samaritan-Hebrew script – in standard Hebrew letters. The text spans pages 64–67 of *Šarḥ īm Biḥkōtyi*. In what follows, I explain how I have presented the text visually:

The text appears in a table of five columns

* The first column includes the page numbers of Ms. א (see above n. 9):
* The second column includes the chapter and verse number from Deuteronomy
* The third column includes the Hebrew text transcribed in standard Hebrew letters
* The fourth column presents the Arabic translation
* The fifth column present an English translation of the Arabic

Apparatus:

The apparatus is presented in the form of footnotes referencing each word. It includes the following the information:

1. Variants for the Hebrew text of the Pentateuch (**ST** = Samaritan Text; **MT** = Masoretic Text) This information is followed by two asterisks separating it from the information that follows.
2. Variants of the Arabic text (I only cite major variants; in order to shorten the apparatus, I will not reference small orthographical variations or scribal errors that have no major bearing on meaning).[[30]](#footnote-30)
3. Comparison of the translation to other Arabic translations: the early Arabic translation of Abū al-Ḥasan al-Ṣūrī (Av Ḥisda) (**AḤ**) [Hebrew letters in parentheses refer to different manuscripts]; the adapted translation of Abū Sa‘id (**AS**) [Hebrew letters in parentheses refer to different manuscripts]; the Samaritan translation based on Saadya Gaon’s *Tafsīr* (**STaf**); and Saadya Gaon’s *Tafsīr* (**Taf**)
4. Comparison to Samaritan dictionaries as needed: *Melits*1(**M1**) and *Melits*2 (**M2**).

Arabic text which has been written in Hebrew script, has been displayed here using the Hebrew font: Miriam.

After this, I will compare the texts, both Hebrew and Arabic, to the translation of the Song of Moses that appears in Abū al-Ḥasan al-Ṣūrī’s *Kitāb al-Ma‘ād*.[[31]](#footnote-31)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Page** | **Verse** | **Hebrew Original** | **Arabic Translation** | **English Translation of Arabic** |
| 64 | 32:31[[32]](#footnote-32) | כי לא כצורנו צורם ואיבינו פללים  | ان ليس كقدرتنا قدرتهم اي اصنامهم واعدانا حكام | Our power (=our God) is unlike their power – meaning their idols – and our enemies reign. |
| 65 | 32:32[[33]](#footnote-33) | כי מגפן סדם גפנם ומשדמות עמרה ענביהם ענבי ראש ואשכולי מררות למו | لان من جفن سادم جفنهم  ومن دوالي عاموره اعنابهم اعناب سماً وقطوف مُره لهم | For their vines are from the vines of Sodom and the vines of Gomorrah, Their grapes are grapes of poison and they have bitter clusters. |
|  | 32:33[[34]](#footnote-34) | חמת תנינים יינם וראש פתנים אך זרי  | حمية الافاعي خمرهم وسمّ الرقش الحقده | Their wine is the blaze of serpents, The venom of the spotted snake who bears a grudge.  |
|  | 32:34[[35]](#footnote-35) | הלוא הוא כנוס עמדי חתום באוצרותי  | اليس هو مكنوز عندي مختوم في خزايني  | Is it not stored with me, Closed away in my treasuries? |
|  | 32:35[[36]](#footnote-36) | ליום נקם ושלם לעת תמוט רגלם כי קרוב יום אידם וחש עתידות למו  | الى يوم الانتقام وآلمكافاه وقت تزل اقدامهم اذ قريب يوم تعسهم وتسرع المستعدات لهم | [Ready] for the day of vengeance and recompense [i.e., the Last Judgment], For the day when their [=the enemies’] feet stumble,Indeed, their day of misfortune draws near, And the preparations for their future are hurried.  |
|  | 32:36[[37]](#footnote-37) | כי ידין יהוה עמו  ועל עבדיו יתנחם כי יראה כי אזלת יד ואפס עצור ועזוב | اذ يدين الله قومه وعن عبيده يصفح اذ يرى ان زالت اليد وانحسر المحبوس والمطلوق | For God will judge his nation, And he will forgive those who serve him [=the members of his nation], When he sees that the hand is helpless, And the imprisoned and the freed withdraw.  |
| 66 | 32:37[[38]](#footnote-38) | ואמרו איה אלהימו צור חסיו בו  | فيقولون اين الهتهم القويه التي يجتمعوا بها | Then they will say “where are their powerful gods [=their idols], in whom they sought refuge?” |
|  | 32:38[[39]](#footnote-39) | אשר חלב זביחהם יאכלו וישתו יין נסכם יקומו ויעזרוכם ויהיו עליכם סתרה | الذي شحم ذبايحهم ياكلون ويشربون خمر سكبهم يقوموا وينصروكم ويكونوا عليكم وقاية  | They [=the idols] who eat the fat of their sacrifices,They who drink their poured wine, Let them rise to your aid,Let them be your protection.” |
|  | 32:39[[40]](#footnote-40) | ראו עתה כי אני אני הוא ואין אלהים עמדי אני אמית ואחיי מחצתי ואנכי ארפא ואין מידי מציל  | انظروا الان ان انا انا هو وليس اله معي انا اميت واحيي امرضت وانا اشفي وليس من يدي مخلص  | Look now [=realize] that I, I am He [God]There is no god beside me,I put to death and I bring to life, I make sick and I heal,No one can be saved from my hand.  |
|  | 32:40[[41]](#footnote-41) | כי אשא אל השמים ידי ואמרתי חי אנכי לעולם  | اذ اقسم بعالى مكاني واقول بقاي انا للابد  | when, I make an oath by my lofty stage,And I will say I shall live forever. |
|  | 32:41[[42]](#footnote-42) | [א]ם שנתי ברק חרבי ותאחז במשפט ידי השיב נקם לצרי ולמשנאי אשלם  | لاسنن بارق سيفي وتحيط بالحكم قدرتي اعيد الانتقام لباغضي ولاعدأي اكافي  | I will whet the blade of my sword, My power will encompass the entire judgment, I shall return vengeance to those who hate me, And exact recompense from my foes.  |
| 67 | 32:42[[43]](#footnote-43) | אשכיר חצי מדםוחרבי תאכל בשר מדם חלל ושביה ומראש פרעת אויב | اسكر من الدم سهامي وسيفي يفتدي اللحم من اجل دم الصريع والسبي ومن بداية انهتاك العدو  | My arrows will be inebriated from the blood, And my sword redeems meat, On behalf of the blood of the slain and the captiveEver since the beginning of the besmirching of the enemy’s honor. |
|  | 32:43[[44]](#footnote-44) | הרנינו גוים עמו כי דם עבדיו יקם ונקם ישיב לצריו וכפר אדמת עמו | هللوا يا شعوب قومه فان دم عبيده مستوفي وبالانتقام يجازي اضاده ويطهر تربة قومه  | O ye peoples, praise His nation, For the blood of his servant he will fulfill in its entirety, With vengeance he will pay back his opponents, And he will purify the graves of his people.  |

Our comparison of Nafīs al-Dīn’s translation to other translations and dictionaries suggests that Nafīs al-Dīn composed an independent translation – he neither copied the text from one of the existing Samaritan-Arabic translations, nor did he rely on the translations of Saadya Gaon or Yefet ben Ali. In order to further support this conclusion, I present below examples of parallels between Nafīs al-Dīn’s translation and those of other Arabic translations of the Pentateuch. Afterwards, I will analyze these parallelisms.

**Explanation of table:**

* When Nafīs al-Dīn’s translation is similar to that of AS, the text has been displayed in Arial bold (**العربية**).
* When Nafīs al-Dīn’s translation is unattested in other sources, it has been displayed in Sakkal Majalla, bold and italics (***العربية***).
* When Nafīs al-Dīn, AS, and STaf all offer similar translations, Arabic script has been displayed in Dubai, bold (**العربية**) and Hebrew script in Guttman Haim (עברית).
* When Nafīs al-Dīn, AS, AḤ, and STaf all suggest similar translations, the Arabic has been displayed in Tahoma bold (**العربية**) and the Hebrew in Guttman-Stam (עברית).
* When Nafīs al-Dīn and Saadya Gaon (Taf) suggest similar translations, the Arabic has been displayed in Courier New bold (**العربية**) and the Hebrew in Guttman Aram (עברית).

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Verse** | **Word** | **Nafīs al-Dīn** | **AḤ** | **AS** | **STaf** | **Taf** |
| 31 | כצורנו | **كقدرتنا** | كقادرنا | **كقدرتنا** | מקדרתנא | כמעתמדנא |
|  | צורם | ***قدرتهم أي اصنامهم*** | معبودهم | اصنامهم | קואהם | מעתמדהם |
| 32 | סדם | ***سادم*** | سدم | سدم | סדם | סדם |
|  | עמרה | ***عامورة*** | عمره | عمره | עמרה | עמרה |
|  | ענביהם ענבי | **اعنابهم اعناب** | عنبهم عنب | **اعنابهم اعناب** | אענאבהם אענאב | ענבהם ענאב |
|  | מררות | **مُرّة** | مراير | مرارات | מראראת | מרּה |
| 33 | חמת | **حمية** | سم | سم | זבד | וכחמה |
| 34 | כנוס | **مكنوز** | مجموعا | مجموعا | מגמוע | מכנוז |
| 35 | נקם ושלם | **الانتقام وآلمكافاه** | الانتصاف والوفا | **الانتقام وآلمكافاه** | אלאנתקאם ואלכאפאה | אלאנתקאם ואלתופיה |
| 36 | ואפס | ***وانحسر*** | وانقرض | وانقرض | ואנקרץ' | וכ'לא |
|  | עצור | **المحبوس** | المحاصر | المحاصر | אלמחאצר | אלמחבוס |
|  | ועזוב | ***والمطلوق*** | والمطلق | والمطلق | ואלמטלק | ואלמתרוך |
| 38 | חלב | **شحم** | شحوم | شحوم | שחם | שחום |
|  | ויעזרוכם | ***وينصروكم*** | وتعضدهم | وتعينكم | ויעינוכם | פיעינוכם |
|  | סתרה | **وقاية** | وقيه | سترة | וקאיה | גּ'נה |
| 39 | אני אני הוא | **انا انا هو** | انني انا هو | انني انا هو | אנא אנא הוא | אנני הו וחדי |
| 40 | ידי | ***مكاني*** | يدي | يدي | קדרתי | לא תרגם |
|  | חי אנכי לעולם | ***بقاي انا للابد*** | وبقاي الدايم ابدا | وبقاي الدايم ابدا | ובקאי אלדאים | ובקאי אלדאים |
| 41 | ברק | **بارق** | بريق | **بارق** | בארק | בריק |
|  | ידי | ***قدرتي*** | يدي | يدي | ידי | ידי |
|  | השיב | ***اعيد*** | فاجازي | وأردّ | אגאזי | וארדּ |
|  | נקם | **الانتقام** | بالانتصاف | **الانتقام** | באלאנתקאם | אלאנתקאם |
|  | ולמשנאי | ***ولاعدأي*** | ولباغضي | ولشاني | ולבאע'צי | עלישאניי |
| 42 | תאכל | ***يفتدي*** | ياكل | يقطع | יאכל | יאכל |
|  | חלל | **الصريع** | الصرعى | **الصريع** | אלקתלא | **אלצריע** |
|  | פרעת | **انهتاك** | **انهتاك** | **انهتاك** | קואד | פראענה |
| 43 | הרנינו | ***هلّلوا*** | اغبطوا | اغبطوا | אע'בטו | אמדחו |
|  | יקם | ***مستوفي*** | يقتص | يقتص | ינתקם | ינתקם |
|  | לצריו | ***اضاده*** | معانديه | معانديه | למעאנדיה | עלי אעדאיה |

A review of the table shows that Nafīs al-Dīn translated these 13 verses independently. The table yields the following information: sometimes, Nafīs al-Dīn’s translations are unique; at other times, his translations do parallel one or two other translations, yet differ from others. Below I present a discussion and comparison of the different translations:

1. **Nafīs al-Dīn presenting a unique translation, unattested by others:**

**Verse 31:**

Nafīs al-Dīn translates the word **צורם** as قدرتهم أي اصنامهم (=their power, meaning their idols). By contrast, AḤ renders معبودهم (=“that which they serve” i.e., their idols); AS renders اصنامهم (=their deities, their idols); STaf renders קואהם (=their strength); and Taf renders מעתמדהם (=those upon whom they rely).

**Verse 32:**

 Nafīs al-Dīn transcribes the city-names **סדם** and **עמרה** as follows سادم and عامورة.[[45]](#footnote-45) By contrast, AḤ and AS offer the following Arabic transliterations: سدم and عمره. STaf and Taf render the names as in Hebrew.

**Verse 36:**

 Nafīs al-Dīn translates **אפס** as وانحسر (=and withdraws). By contrast, AḤ, AS, and STaf render وانقرض (=and is exterminated) and Taf renders וכ'לא (=and passes, is absent).

Nafīs al-Dīn translates the word **ועזוב** asوالمطلوق (the freed, the dismissed, the released). By contrast, AḤ, AS, and STaf render والمطلق (freed) [for a discussion of the difference between these two forms, see below]. Taf rendersואלמתרוך (the abandoned).

**Verse 38:**

Nafīs al-Dīn translates **ויעזרוכם** as وينصروكم (rise to your aid; support you). By contrast, AḤ renders وتعضدهم (and help them); AS, STaf, and Taf use various words based on the Arabic root عون which means “assistance, help” – AS renders وتعينكم (help you); STaf and Taf render יעינוכם (they will help you) [the difference between AS on the one hand and STaf and Taf on the other is based on grammatical agreement. However, the difference between them and Nafīs al-Dīn is significant. See below.]

**Verse 40:**

Nafīs al-Dīn translates the word **ידי** as مكاني (=my status, my stage). By contrast, AḤ and AS render يدي (=my hand) and STaf translates קדרתי (=my power). Taf offers no translation [see below].

Nafīs al-Dīn translates the phrase **חי אנכי לעולם** as بقاي انا للابد (=living forever, eternal). By contrast, AḤ and AS render بقاي الدايم ابدا (my eternity which is forever eternal); STaf and Taf render בקאי אלדאים (my eternal eternity).

**Verse 41:**

Nafīs al-Dīn translates the word **ידי** as قدرتي (=my power), while the other translators render يدي (=my hand) (see below).

Nafīs al-Dīn translates **השיב** as اعيد (I will return [transitive]). By contrast, AḤ and AS render فاجازي (=I will recompense [in a negative sense]); STaf and Taf: وأردّ (=I will return [transitive]; seemingly a synonym of اعيد).

Nafīs al-Dīn translates **ולמשנאי** asولاعدأي (and to my enemies). AḤ and STaf render ولباغضي (and to those who bear a grudge against me); AS renders ولشاني (to those who hate me) [a classical, literaryword]; Taf renders עלי שאניי (to those who hate me).

**Verse 42:**

Nafīs al-Dīn translates **תאכל** asيفتدي (he redeems). By contrast, AḤ, STaf and Taf render it ياكل (=he eats); AS renders يقطع (=he cuts off).

**Verse 43:**

Nafīs al-Dīn translates **הרנינו** as هلّلوا (praise [imperative]). By contrast, AḤ, AS, and STaf render اغبطوا (=rejoice [imperative]); Taf renders אמדחו (praise [imperative]).

Nafīs al-Dīn translates **יקם** as مستوفي (= uphold in its entirety). By contrast, AḤ and AS render يقتص (=exact vengeance from/punish); STaf and Taf render ינתקם (=take vengeance).

Nafīs al-Dīn translates **לצריו** asاضاده (=those who oppose Him). By contrast, AḤ, AS, and STaf render معانديه (=those who stubbornly compete with him); Taf renders אלי אעדאיה (=to his enemies).

1. **Nafīs al-Dīn’s translation is similar to AS and different from others**

**Verse 31:**

Both translate the word **כצורנו** asكقدرتنا (=like our power). By contrast, AḤ translates كقادرنا (=“our omnipotent God,” one of God’s 99 names in Islam); STaf renders מקדרתנא (=our power); Taf renders כמעתמדנא (=like the source of our support).

**Verse 35:**

Both translate the phrase **נקם ושלם** as الانتقام وآلمكافاه (=the revenge and the recompense, i.e., the Last Judgment). By contrast, AḤ renders الانتصاف والوفا (receiving all the rights that one deserves), STaf renders אלאנתקאם ואלכאפאה, and Taf render אלאנתקאם ואלתופיה (both meaning the revenge and the recompense).

1. **Nafīs al-Dīn’s translation is similar to STaf and different from others**

**Verse 38:**

Both translate **חלב** asشحم (=fat). By contrast, AḤ, AS, and Taf render شحوم (=fats) – i.e., the former translates as singular and the latter as plural.

Both translate **סתרה** asوقاية (defense, protection). By contrast, AḤ renders وقيه (literally an ounce but this was likely not the intention and it seems that this is merely another rendering of the same word used by Nafīs al-Dīn and STaf but with a different spelling reflecting a vernacular pronunciation). AS renders سترة (=defense, cover). Taf rendesr ג'נה (=defense).

**Verse 39:**

Both translate the phrase **אני אני הוא** as انا انا هو (=I, I am He). By contrast, AḤ and AS render انني انا هو (=it is I, I am He); Taf renders אנני הוא וחדי (=it is I who is alone).

1. **Nafīs al-Dīn’s Translation is similar to** Saadya **Gaon’s *Tafsīr* and Different from Others**

**Verse 32:**

Both translate **מררות** as مُرّة (=bitter [adj. female]). By contrast, AḤ renders مراير (=bitter);[[46]](#footnote-46) AS and STaf render مرارات (=tragedies, catastrophes).[[47]](#footnote-47)

**Verse 33:**

Both translate the word **חמת** as حمية (=blaze/rage).[[48]](#footnote-48) By contrast, AḤ and AS render سم (=venom) and STaf זבד (=fury, wrath).[[49]](#footnote-49)

**Verse 34:**

Both translate the word **כנוס** as مكنوز (=stored). By contrast, AḤ, AS, and STaf render مجموعا (gathered, accumulated).

**Verse 36:**

Both translate the word **עצור** as المحبوس (=the imprisoned). By contrast, AḤ, AS, and STaf render المحاصر (=the surrounded, besieged).

1. **Nafīs al-Dīn’s Translation is Similar to AS and STaf but different from others**

**Verse 32:**

Both translate **ענביהם ענבי** as اعنابهم اعناب (their grapes are grapes of–). Other translators use different (but ultimately synonymous) forms: AḤ renders عنبهم عنبand Taf renders ענבהם ענאב.

**Verse 41:**

Both translate the word **ברק** as بارق (=shining, brilliant). By contrast, AḤ and STaf render بريق (radiance).

Nafīs al-Dīn uses these verses from the Song of Moses in order to demonstrate the existence of the Last Judgment. It is one of several proofs. The first proof is based on logic and intellect. The second, however, is based on a homiletical reading of Scripture. To this end, he cites a number of verses. Among these, he cites these verses from the Song of Moses, which constitute, in his opinion, the fourth and most important proof in favor of the Last Judgment. We find a similar discussion in Abū al-Ḥasan al-Ṣūrī’s *Kitāb al-Ma‘ād.*[[50]](#footnote-50) Al-Ṣūrī notes there – unlike Nafīs al-Dīn – that these verses are the third of three homiletical-exegetical proofs in favor of a world to come – this in addition to the proof based on logic and intellect.[[51]](#footnote-51) Due to the similarity of their discussions, it behooves us to compare the respective translations of these verses provided by each author. In the following table I present their translations alongside each other. Differences are displayed in bold.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Verse** | **Hebrew Text** | **Nafīs al-Dīn’s Translation** | **Abū al-Ḥasan al-Ṣūrī’s Translation (based on Ms. ג)** | **Abū al-Ḥasan al-Ṣūrī’s Translation (based on H. Shehadeh’s edition)[[52]](#footnote-52)** |
| 32:31 | כי לא כצורנו צורם | ان ليس كقدرتنا **قدرتهم** أي اصنامهم | اى انه ليس كقدرتنا **ما يقدرون** يعنى اصنامهم | אנה ליס כקדרתנא **מא יקדרון** |
|  | ואיבינו פללים | واعدانا حكام | واعداينا حكام | ואעדאינא חכאם |
| 32:32 | כי מגפן סדם גפנם | لان من جفن **سادم** جفنهم | لان من جفن **סדם** جفنهم | לאן מן ג'פן **סדם** ג'פנהם |
|  | ומשדמות עמרה | ومن دوالي عامورة | ومن دوالى عامورة | ומן דואלי עאמורה |
|  | ענביהם ענבי ראש | اعنابهم اعناب سماً | اعنابهم اعناب سم | אענאבהם אענאב סם |
|  | ואשכולי מררות למו | وقطوف **مُرّة** لهم | وقطوف **مرارات** لهم | וקטוף **מראראת** להם |
| 32:33 | חמת תנינים יינם | **حمية** الأفاعي خمرهم | **حمية سم** الأفاعي خمرهم | חמיה' אלאפאעי ח'מרהם |
|  | וראש פתנים אך זרי | وسمّ الرقش الحقدة | اى وسم الرقش الحقده | וסם אלרקש אלחקדה' |
| 32:34 | הלוא הוא כנוס עמדי | اليس هو مكنوز عندي | اليس هو مكنوزا عندي | אליס הו מכנוזא ענדי |
|  | חתום באוצרותי | **مختوم** في خزايني | **مطبوعا** في خزايني | **מטבועא** פי ח'זאיני |
| 32:35 | ליום נקם ושלם | الى يوم الانتقام وآلمكافاه | الى يوم الانتقام وآلمكافاه | אלי יום אלאנתקאם ואלמכאפאה |
|  | לעת תמוט רגלם | وقت تزل اقدامهم | وقت تزل اقدامهم | וקת תזל אקדאמהם |
|  | כי קרוב יום אידם | اذ قريب يوم تعسهم | فان قريبا يوم تعسهم | פאן קריבא יום תעסהם |
|  | וחש עתידות למו | وتُسرع **المستعدات** لهم | فتُسرع **المعده** لهم | פתסרע **אלמעדה'** להם |
| 32:36 | כי ידין יהוה עמו | اذ **يدين** الله قومه | اذ **يحكم** الله **على** قومه | אד' **יחכם** אללה **עלי** קומה |
|  | ועל עבדיו יתנחם | وعن عبيده يصفح | وعن عبيده يصفح | וען עבידה יצפח |
|  | כי יראה כי אזלת יד | اذ يرى ان **زالت اليد** | اذ يرى ان **اليد زالت اى ذهبت** | אד' ירי אן **אליד זאלת אי ד'הבת** |
|  | ואפס עצור ועזוב | **وانحسر** المحبوس **والمطلوق** | **وزال** المحبوس **والمطلق** | **וזאל** אלמחבוס **ואלמטלק** |
| 32:37 | ואמרו איה אלהימו | فيقولون اين **آلهتهم** | فيقولون اين **آلهتكم** | פיקולון אין **אלהתכם** |
|  | צור חסו[[53]](#footnote-53) בו | **القوية التي** **يجتمعوا** بها | **ذوى القوى اللذين** **استحبوا** | **ד'וי אלקוי אללד'ין אסתחבו** |
| 32:38 | אשר חלב זביחהם יאכלו | الذي **شحم** ذبايحهم **ياكلون** | الذي **شحم[[54]](#footnote-54)** ذبايحهم **تاكل** | אלד'י שחם דבאיחהם **תאכל** |
|  | וישתו יין נסכם | **ويشربون** خمر سكبهم | **ويشرب** خمر سكبهم | **ותשרב** ח'מר סכבהם |
|  | יקומו ויעזרוכם | **يقوموا** وينصروكم | **يقوموا يثبت** فينصروكم | **יקומוא ית'בת** פינצרוכם |
|  | ויהיו עליכם סתרה | **ويكونوا**عليكم وقاية | **فتكون** عليكم وقاية | **פתכון** עליכם וקאיה' |
| 32:39 | ראו עתה כי אני אני הוא | انظروا **الآن** ان انا انا هو | انظروا **الساعه الآن** اننى انا انا هو | אנט'רוא **אלסאעה אלאן** אנני אנא הו |
|  | ואין אלהים עמדי | وليس إله معي | وليس إله معى | וליס אלה מעי |
|  | אני אמית ואחיי | انا أميت وأحيي | انا أميت وأحيي | אנא אמית ואחיי |
|  | מחצתי ואנכי ארפא | أَمرَضتُ وانا اشفي | أَمرَضتُ وانا اشفى | אמרצ'ה ואנא אשפי |
|  | ואין מידי מציל | وليس من **يدي** مخلص | وليس من **يد** مخلص | וליס מן ידי מח'לץ |
| 32:40 | כי אשא אל השמים ידי | اذ اقسم بعالي مكاني | اذ اقسم بعالي مكاني | אד' אקסם בעלי מכאני |
|  | ואמרתי חי אנכי לעולם | وأقول بقاي **انا للابد** | فا قول وبقاي **الدايم ابدا** | פאקול ובקאי **אלדאים אבדא** |
| 32:41 | [א]ם[[55]](#footnote-55) שנתי ברק חרבי | لاسنن بارق سيفي | لاسنن بارق سيفى | לאסנן בארק סיפי |
|  | ותאחז במשפט ידי | وتحيط بالحكم **قدرتي** | وتحيط بالحكم **يدى** | ותחיט באלחכם **ידי** |
|  | השיב נקם לצרי | **اعيد** الانتقام **لباغضي** | **اجزى** بالانتقام **ا****ضدادى** | **אג'זי** באלאנתקאם **אצ'דאדי** |
|  | ולמשנאי אשלם | **ولاعدأي** اكافي | **ولمبغضى** اكافى | **ולמבע'צ'י** אכאפי |
| 32:42 | אשכיר חצי מדם | اسكر **من الدم سهامي** | اسكر **سهامى من الدم** | אסכר **סהאמי מן אלדם** |
|  | וחרבי תאכל בשר | وسيفي **يفتدي** اللحم | وسيفى **يفنى** اللحم | וסיפי **יפני** אללחם |
|  | מדם חלל ושביה | من اجل دم الصريع والسبي | من اجل دم الصريع والسبى | מן אג'ל דם אלצריע ואלסבי |
|  | ומראש פרעת אויב | ومن بداية انهتاك العدوّ | ومن بداية انهتاك العدوا | מן בדאיה' אנהתאך אלעדו |
| 32:43 | הרנינו גוים עמו | **هلّلوا** يا شعوب قومه | **اغبطوا** يا شعوب قومه | **אע'בטוא** יא שעוב קומה |
|  | כי דם עבדיו יקם | فان دم عبيده مستوفي | فان دم عبيده يستوفي | פאן דם עבידה יסתופי |
|  | ונקם ישיב לצריו | وبالانتقام يجازي **اضاده** | وبالانتقام يجازي **معانديه** | ובאלנתקאם יג'אזי **מעאנדיה** |
|  | וכפר אדמת עמו | ويطهّر تربة قومه | ويطهّر تربة قومه | ויטהר תרבה' קומה |

This table clearly demonstrates the similarity between the two manuscript versions of Abū al-Ḥasan’s translation. This goes without saying; any small differences can, in my opinion, be ascribed to the vagaries of scribal transmission. By contrast, a comparison between the manuscripts of Abū al-Ḥasan’s translation to that of Nafīs al-Dīn yields more than a few discrepancies. These suggest that Nafīs al-Dīn’s translation is distinct from that of Abū al-Ḥasan. If we examine the nature of these differences, we find that most of them are semantic – i.e. they represent variations within a single semantic field, as is characteristic of Arabic and its rich vocabulary. These differences do not, however, yield any major differences in meaning. For example:

|  |  |  |  |
| --- | --- | --- | --- |
| **Verse** | **Hebrew word** | **Nafīs al-Dīn** | **Abū al-Ḥasan al-Ṣūrī** |
| 32:36 | ואפס | وانحسر | وزال |
| 32:41 | לצרי | لباغضي | اضدادى |
| 32:41 | ולמשנאי | ولاعدأي | ولمبغضى |
| 32:43 | הרנינו | هلّلوا | اغبطوا |
| 32:43 | לצריו | اضاده | معانديه |

Other differences are grammatical in nature. These differences are a result of the degree to which the biblical Hebrew has been rendered literally. Nafīs al-Dīn’s translation adheres more closely to Hebrew syntax resulting in a less-natural Arabic. Below are some examples:

|  |  |  |  |
| --- | --- | --- | --- |
| **Verse** | **Hebrew word** | **Nafīs al-Dīn** | **Abū al-Ḥasan al-Ṣūrī** |
| 32:38 | וישתו | ويشربون | ويشربותשרב |
| 32:38 | ויהיו | ويكونوا | فتكون |
| 32:6 | ועזוב | والمطلوق | والمطلق |

Other differences are a consequence of attempts by one translator, and not the other, to avoid portraying God in physical-anthropomorphic terms. Thus, Nafīs al-Dīn translates the word ידי (my hand) in Deut. 32:41 as قدرتي (=my power). Abū al-Ḥasan, however, translates literally: يدى (=my hand).

However, there are some differences between the two translations which are, in my opinion, significant. Below are some examples:

|  |  |  |  |
| --- | --- | --- | --- |
| **Verse** | **Hebrew word** | **Nafīs al-Dīn** | **Abū al-Ḥasan al-Ṣūrī** |
| 32:32 | מררות | مُرّة | مرارات |
| 32:35 | עתידות | المستعدات | المعده |
| 32:37 | חסו בו | يجتمعوا بها | استحبوا |

These differences may represent an intentional move on Nafīs al-Dīn’s part – an attempt to distinguish his own work from that of his predecessor.

To complete our discussion, I present here some differences between Nafīs al-Dīn’s translation and that of Karaite, Yefet ben Ali. [[56]](#footnote-56)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Number** | **Verse** | **Word in Hebrew Source Text** | **Nafīs al-Dīn’s Translation** | **Yefet ben Ali’s Translation** |
| 1 | 31 | כצורנו צורם | كقدرتنا قدرتهم | מעבודנא מעבודהם |
| 2 |  | פללים | حكام | פקהא |
| 3 | 32 | ואשכולי | وقطوف | ענאקיד |
| 4 |  | מררות | مُره | אלזערא (=הרשעות) |
| 5 | 33 | תנינים | الافاعي | אלתנאנין |
| 6 |  | פתנים | الرقش | אלערביד |
| 7 | 34 | כנוס | مكنوز | מדכור |
| 8 | 35 | יום אידם | يوم تعسهم | יום עטבהם |

**Discussion and Summary**

By publishing this partial translation, 13 verses in total (verses 31–43 of the Song of Moses), and by comparing it to other Arabic translations of the Pentateuch – Samaritan (Abū al-Ḥasan al-Ṣūrī; Abū Sa‘id, the Samaritan translations based on Saadya Gaon’s *Tafsīr*, Abū al-Ḥasan al-Ṣūrī’s translations in *Kitāb al-Ma‘ād*, and the translations appearing in Samaritan dictionaries); Rabbinic (Saadya Gaon’s *Tafsīr*); and Karaite (Ali Ben Yefet’s translations) – we can cautiously suggest that Nafīs al-Dīn’s translation was composed independently. This is why it differs from the translations of his co-religionists, as well as those of Saadya Gaon and Ali Ben Yefet. This does not mean that Nafīs al-Dīn was unaware of these earlier translations. Without a doubt he was assisted by both the translation – not to mention the exegesis – of Abū al-Ḥasan on the subject of “the world to come, and the final judgment”, a discussion revolving around the aforementioned verses appearing in the Song of Moses. Abū al-Ḥasan discusses this subject in his book *Kitāb al-Ma‘ād*, which was written before Nafīs al-Dīn’s time. Nafīs al-Dīn even notes this fact in his book *Šarḥ īm Biḥkōtyi*. The Arabic translation of the Pentateuch attributed to al-Ḥasan also predates Nafīs al-Dīn. Abū Sa‘id’s adapted translation was, it seems, composed during Nafīs al-Dīn’s lifetime and it is, therefore, impossible to determine whether Nafīs al-Dīn was influenced by it or not. The two Samaritan dictionaries, by contrast, were certainly composed after Nafīs al-Dīn’s time and thus could not have had influence.

The very fact that Nafīs al-Dīn’s translation differs from others is evidence that he developed his own outlook in translating these verses. That being said, due to the small sample size, and because of the general richness of Arabic vocabulary, it is impossible to say for certain that Nafīs al-Dīn’s translation was completely independent.

I will conclude by adding that, due to the richness of Arabic and its wide semantic fields, it is often difficult to ascertain whether a difference between one translation and another represents a change in meaning. Therefore, any assertion about essential differences between the various translations can only be offered as hypothesis – certainly when discussing a small translation on a limited number of biblical verses.

**Appendix 1: Manuscripts**

**Ms. א**

Ms. Ben Zvi 7071.

Hard blue binding. Brown fabric back. 236 pages in total. Manuscript written in middle Samaritan Arabic. Excerpts from the Pentateuch and from Samaritan hymns are written in Hebrew in Samaritan script in red ink. Pages 5–6, 103, and 122 are missing. Pages 151–156 are bound out of order as follows: 151, 154, 155, 152, 153, 156. The copyist is Abū al-Ḥasan ibn Ya‛aqūb ibn Harūn ibn Salāmah ibn Ġazāl Ha-Kohen Ha-Levi. The text was copied in 1938.

**Ms. נ**

The manuscript is owned by Namar Zaki Tsedakah; it was inherited by his father. There would seem to be 248 pages, but there are some errors in the page counts. Page 218 was numbered incorrectly as 229. Therefore, the total number of pages is 238. The following pages are missing: p. 4 (from line 5)–12, 93(from line 5)–94, 107 (from line 7)–109, 127(from end of page)–129(from beginning of page). The manuscript is written in middle Samaritan Arabic. Excerpts from the Pentateuch and from Samaritan hymns in Hebrew in Samaritan script. The copyist was Namar ben Salāmah ben Ismāʻīl ben Ṣāliḥ Ṣadaqa al-Ṣabaḥī al-’Isra’ʻīlī. The manuscript was copied in 1913.

**Ms. ג**

The manuscript has a hard, grey binding. It has 33 pages (the copyists skipped the following page numbers: 27, 28, 31, and 32, thus the last page number is 37). The copyists added a page at the beginning of the manuscript in which he briefly describes the book, its author, and the contexts in which it is read. This description is written in Arabic in Arabic script. Each page has 16 lines of text. Citations from the Pentateuch are written in Samaritan script in red ink and are usually translated into Arabic. The copyist was Abū al-Ḥasan ben Ya‛aqūb Me-mishpaḥat Aharon. The manuscript was copied in 1937.

1. \* My many thanks to my dear friend, Professor Haseeb Shehadeh who read an earlier version of this article and offered insightful comments.

 Haseeb Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah shel ha-shomronim: Mavo le-mahadurah biqortit*, pt. 1, Doctoral dissertation, Hebrew university (Jerusalem, 1977); idem, “Matay tafsa ha-‘aravit et meqom ha-aramit ha-shomronit” in *Mehqerei lashon mugashim le-Ze’ev ben-Ḥayyim behagi‘o le-seiva*, ed. M. Bar-Asher, A. Dotan, D. Tene, and Geva Tsarfati (Jerusalem, 1983), 516; Ali Watad, “Mihu meḥaber ‘ha-Melits’ ha-milon ha-‘ivri (shomroni) ‘aravi?” *Te‘uda* 16 (2001): 477. [↑](#footnote-ref-1)
2. It should be noted that some Samaritan prayers were written in Arabic – for example, *al-Kāfī* composed by Yosef ben Shlomo al-‘Askarī in 1041 CE. al-‘Askarī lived in the vicinity of Nablus and Ashkelon. See Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 102. [↑](#footnote-ref-2)
3. See Shehadeh, “Matay tafsa,” 518; Watad, *“Ha-Melits”: Ha-milon ha-meyuḥas le-Pinḥas ha-kohen ben Yosef Haraban (Ben Hame’ah ha-14),* vol. 1, Doctoral Dissertation, Tel Aviv University, 1999, 26. [↑](#footnote-ref-3)
4. This raises an important question: When did Arabic supplant the Aramaic vernacular of the Samaritans? Shehadeh was the first scholar to address this issue. See “Matay Tafsa,” 515–528; idem, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 3–12. Shehadeh shows there how the answer to this question can shed important light on Arabic-Samaritan literature. [↑](#footnote-ref-4)
5. See Yitzhak Ben-Zvi, *Sefer ha-shomronim* (Tel-Aviv, 1935), 169–177; Yaakov Ben-Uzi “Qadmonei ha-shomronim ve-ḥiburei ha-ḥakhamim ba-lashon ha-‘aravit (‘im he‘arot ve-hosafot shel Y. Ben-Zvi ve-Y. Ben-Zeev)” *Knesset* 4 (1939): 321–327; Ali Watad, “Kitvei ha-shomronim be-leshon ‘aravit,” *A. B. Ḥadashot ha-shomronim*, nos. 980-981 (2007): 10–19. For a discussion of grammar, see Zeev Ben-Ḥayyim, ‘*Ivrit ve-‘aramit nusaḥ shomron*, vol. 1 (Jerusalem, 1957), xxix–lxviii; vol. 2 (Jerusalem, 1977), 440–616; Watad, *“Ha-Melits,*” vol.1, 21–78. [↑](#footnote-ref-5)
6. Regarding this subject Shehadeh has written: “There are many ancient and modern Samaritan manuscripts in Arabic that include the aforementioned verses found in *al-Ma‘ād*. Furthermore, it bears noting that Nafīs al-Dīn[…] cites the aforementioned translation in his *Šarḥ īm Biḥkōtyi*without attributing it to its author.” See Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 94. [↑](#footnote-ref-6)
7. The famous 12th century grammarian Abū Iṣhaq Ibrāhīm ibn Faraj ibn Mārūṭ was also known by the title *Šams al-Ḥukma’ā*. He wrote the grammatical work *Kitāb al-tawṭīah fī naḥu al-luġah al-ʿibrānyah* (Introduction to Hebrew Grammar). See Ben-Ḥayyim, ‘*Ivrit ve-՚aramit*, vol. 1, xxx–xxxiv. It should be noted that this grammarian was the son of Abū al-Ḥasan al-S̩urī. See Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah,* pt. 1, 119–157. Nihaad Haji has recently published the work as part of his doctoral dissertation. See *Kitab al-Tawtiya fi naḥu al-luga al-ibraniyya as-Samiriyya de Abu Ishaq Ibrahim b. Farag b. Marut as-Samiri, Introducción*, Estudio Y Edición, Espňa Dpto. De Estudios semíticos, Universidad de Granada, 2013. In a recent study, Watad discussed ibn Mārūṭ’s understanding of the grammatical concept “*‛*iwad” (compensation). See Ali Watad, “The Term عِوض (“Compensation”) in كتاب التوطية (*Sefer Ha-Maslul*), Its Meaning There and among Rabbinic and Arab Grammarian,” *Intellectual History of the Islamicate World* (forthcoming). [↑](#footnote-ref-7)
8. Some have argued that he is the author of *Kitāb al-Maՙād* (Book of the Final Judgment). See e.g., Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 37. Shehadeh bases this assertion on the account of Samaritan scribe Yaakov ben Uzi. See ibid., n. 286. Ben Uzi, “Qadmonei ha-Shomronim,” 21. In *Šarḥ īm Biḥkōtyi***,** the author states twice that he intends to write a commentary on the Song of Moses twice. The one appears on p. 64: “وسنورد أنشاء الله في تفسيرהאזינו جميع ما ذكر من النصوص الدالة على الميعاد [=المعاد] وآرا الناس فيها ودليل كل واحد منهم على سبيل الاختصار”. Translation: “God willing, in our commentary on *Ha’azinu*, we will cite all those texts which prove the existence of the Final Judgment. Likewise, we will cite men’s opinions about them and discuss each one’s proof in short.” The second appears on p. 76: “وفي هذا الكلام كلام متسع يطول شرحه سنستقصي انشاء الله تعالى في شرحنا האזינו”. Translation: “There is a long discourse on this subject [i.e., the world of commandments as opposed to the world of recompense] which will be explained at length. We will study and investigate it with the Help of God the Supreme in our Commentary on *Ha’azinu.*” [↑](#footnote-ref-8)
9. Ms. א is held at the Ben Zvi institute in Jerusalem. It has a blue binding with a brown fabric cover. It has 236 pages and is written in Middle Arabic. Pages 5, 6, 103, and 122 are missing. Pages 151–156 are bound out of order and appear as follows: 151, 154, 155, 152, 153, 156. The copyist is Abū al-Ḥasan ibn Ya‛aqūb ibn Harūn ibn Salāmā ibn Ġazāl Ha-Kohen Ha-Levi. The text was copied in 1938. I have based my discussions in this article on this manuscript. For a catalogue of the Samaritan manuscripts held by the Ben-Zvi institute, see Haseeb Shehadeh, “The Samaritan Manuscripts at Yad Izhak Ben-Zvi Library in Western Jerusalem.” http://shomron0.tripod.com/articles/ben-zvi-sam-mss.pdf. [↑](#footnote-ref-9)
10. For a discussion of the use of the negative-positive commandment scheme among Samaritans, see Ali Watad, “Šarḥ īm Biḥkōtyi le-šams al-ḥukma‘a Nafīs al-Dīn abū al-Faraj ibn al-Kaṭār (ha-me’ah ha-13): liqr’at hotsa’ato le-‘or be-mahadurah mada‘it” *Sefunot* 26: 17–18 and nn. 26-28 (forthcoming). [↑](#footnote-ref-10)
11. For a discussion of the Samaritan conception of the Final Judgment, see Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1., 36–37. [↑](#footnote-ref-11)
12. We find a very similar discussion in Abū al-Ḥasan al-Ṣūrī’s *Kitāb al-Ma‘ād.* See below. For a discussion of the author, see below n. 15. For a discussion of the book see n. 24. Shehadeh has noted that an Arabic translation of these verses appears in several medieval and modern Arabic manuscripts. See Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah,* pt. 1, 94, n. 522. [↑](#footnote-ref-12)
13. As part of his discussions of the issues which I have listed above, he delves into linguistic explanations. See Watad, “*Šarḥ īm Biḥkōtyi*,” 24–36. [↑](#footnote-ref-13)
14. The author writes Marqah’s names in different ways: *Marqah* (in either Arabic or Hebrew characters) *Ha-kohen Marqah* and al-Imām Marqah; al-Sayd Marqah (“Marqah” being written in either Arabic or Hebrew characters). See Watad, “*Šarḥ īm Biḥkōtyi*,” 19-20, nn. 32­–33. Many of Marqah’s hymns were turned into rhymed and metered poetry in later generations. He earned the Aramaic title *badu’ah de-ḥokhmah* (founder of wisdom) not because of his hymns, but rather because of his famous *Tībåt Mårqe* which is considered an important work among the Samaritans. See Ben-Ḥayyim, ‘*Ivrit ve-‘aramit*, vol. 2, 15. Ben-Ḥayyim published a critical edition of *Tībåt Mårqe*. See Zeev Ben-Ḥayyim, *Teivat Marqah ve-hi asufat midrashim shomroniyim* (Jerusalem, 1988). [↑](#footnote-ref-14)
15. His name in Hebrew is Yitsḥaq ben Marḥiv ben Mārūṭ, and, as I mentioned above, his main activity was not poetry and he engaged in both Halakhah and translation. See Ben-Ḥayyim, ‘*Ivrit ve-՚aramit*, vol. 3, 17. Shehadeh dedicated an entire chapter to this Samaritan scholar. See Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 13–48, 109–110, 116–118. Shehadeh notes there that his full name was Abū Sa‘id bin abi al-Ḥasan bin abi Sa‘id. The names Abū al-Ḥasan and Abū Sa‘id have been mistakenly conflated. See Shehadeh, *Ha-tirgum ha-‘aravi*, pt. 1, 122. It should be noted that Shehadeh was the first scholar to reveal Abū al-Ḥasan’s full name. His many epithets attest to his prestige: al-Šayeḫ (elder, a term of respect for an learned or honored person); Šayeḫ al-Mašayeḫ (elder of elders) al-Sadīd (the upright, the innocent); al-Rabīṣ (High Priest, an ancient Samaritan title); Sadīd al-Dīn (correct of religion) al-‘Ālim (he who knows, the wise one); al-Fāḍil (the virtuous); al-‘Āmil (executor [of justice]); al-Qūdwah (the role model); al-Zāhid (the ascetic). See Haseeb Shehadeh, “Ab Ḥisda” in *A Companion to Samaritan Studies*, ed. Alan D. Crown, Reinhard Pummer, Abraham Tal (Tübingen, 1993), 3, 7. [↑](#footnote-ref-15)
16. The work includes discussions of theology, Halakhah, polemics, exegesis, religious philosophy, and Aggadah. According to Haseeb Shehadeh, a Hebrew translation of the work was prepared by the priest Av Ḥisda ben Ya’akov ben Aharon at the request of Moses Gaster. See Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 29 n. 232. Giessen Wedel published the Arabic source and translated approximately half of the work it into German. See *Kitāb aṭ-Ṭabbāḫ, des Samaritaners Abū l-Ḥasan aṣ-Ṣūrī*: *Kritische Edition und Kommentierte Ṻbersetzung des Ersten Teils*, (Berlin, 1987). My colleague Professor Shehadeh drew my attention to a team of Samaritans who are currently working on translating the book into Hebrew. The team is comprised of three scholars from Har Gerizim and Holon. One of them is the Priest Aziz ben ha-Kohen Ya‘aqov. [↑](#footnote-ref-16)
17. See supra n. 15. He also composed a commentary on the Song of Moses which was published by Avraham Halkin with a modern Hebrew translation. See Avraham Halkin, “Min ha-parshanut ha-shomronit: Peirusho shel Abu-l-Hasan ha-Tsuri le-farashat Ha’azinu,” *Leshonenu* 32 nos. 1–2 (1968): 208–246. [↑](#footnote-ref-17)
18. Ben-Ḥayyim, *‘Ivrit ve-՚aramit*, vol. 1, xlix–l; vol. 3, bk. 2, 20; Abraham Tal, “Ṭabya ibn Darta” in *A Companion to Samaritan Studies*, ed. Alan D. Crown, Reinhard Pummer, Abraham Tal (Tübingen, 1993), 223. [↑](#footnote-ref-18)
19. Ben-Ḥayyim, *‘Ivrit ve-՚aramit*, vol. 2, bk. 3, 12–15; Moshe Florentin, “ʽAmråm Dārā” in *A Companion to Samaritan Studies*, ed. Alan D. Crown, Reinhard Pummer, Abraham Tal (Tübingen, 1993), 13. [↑](#footnote-ref-19)
20. Ibid., 17–18. He lived before the 13th century. During that time, Aramaic was still the Samaritan vernacular. [↑](#footnote-ref-20)
21. Shehadeh has studied and clarified this subject in his doctorate. He has also published the entire Arabic translation: *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah shel ha-shomronim*: vol. 1, *Bereishit, Shemot* (Jerusalem, 1989); vol. 2, *Vayiqra, Bamidbar, Dvarim* (Jerusalem, 2001). In his edition, Shehadeh presents both versions in two columns. [↑](#footnote-ref-21)
22. Abraham Tal has studied the Samaritan translation of the Aramaic Pentateuch and published it as a critical edition: Abraham Tal, *Ha-targum ha-shomroni la-torah: Mahadura biqortit*, vols. 1–3 (Tel-Aviv, 1980). [↑](#footnote-ref-22)
23. See Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 158–263; idem, “Miyun ha-tirgum ha-‘aravi ha-shomroni la-torah le-sugav ve-zihuy shemot ba‘alei-ḥaim ‘al piv” *Leshonenu* 48–49 (1984): 1–3; idem, “The Groups of the Samaritan Manuscripts of the Arabic Translation of the Pentateuch,” in *Études samaritaines Pentateuque et Targum, exégèse et philologie, chroniques: Actes de la table ronde: “Les manuscrits samaritains. Problèmes et méthodes”* (*Paris, Institut de Recherche et d’Histoire des Textes, 7-9 Octobre 1985)*, ed. J-P. Rothschild and G. D. Sixdenier(Louvain and Paris, 1988), 205–218. [↑](#footnote-ref-23)
24. Shehadeh writes that Nafīs al-Dīn al-Kathār brings the translations of these verses without citing a source. See Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 94. Shehadeh is referring to Abū al-Ḥasan al-Ṣūrī who brings a translation of these verses in his *Kitāb al-Ma‘ād*. See below n. 28. [↑](#footnote-ref-24)
25. Tamar Zewi published a critical edition of the work on the basis of Ms. London, British Museum Or. 7562. Each page of the manuscript has three columns: Hebrew, Aramaic and Arabic – all written in Samaritan Hebrew script. The Arabic column is based on Saadya Goan’s *Tafsir*; this was the basis of Zewi’s study. Abraham Tal labelled the manuscript Ms. J. For a full description of the manuscript see Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 252–258. He briefly discusses there the translation and its characteristics; Tal, *Ha-tirgum ha-shomroni*, 15. See also Tamar Zewi, *The Samaritan Version of Saadya Gaon's Translation of the Pentateuch: Critical Edition and Study of Ms. BL OR7562 and Related Mss*. (Leiden, 2015). [↑](#footnote-ref-25)
26. Published by Ben-Ḥayyim on the basis of a single manuscript. See Ben-Ḥayyim, ‘*Ivrit ve-՚aramit*, vol. 2, 435–622. Ben-Ḥayyim maintains that the dictionary was written in two stages. In the first stage, some time before the 11th century, the dictionary was composed with only two columns: one Hebrew the other Aramaic. The middle column, in Arabic, was only added later. According to Ben-Ḥayyim this column was composed after the Aramaic column and it is actually a translation of the Aramaic and not of the Hebrew. Ben-Ḥayyim concludes that the Arabic column was composed some time between the second half of the 11th century and the beginning of the 14th at the latest. [↑](#footnote-ref-26)
27. See Watad, *“Ha-Melits”*, pts. 2–4. [↑](#footnote-ref-27)
28. About Abū al-Ḥasan al-Ṣūrī see above n. 15. *Kitāb al-Ma‘ād* is extant in manuscripts but has never been prepared in a critical edition. See Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 35–46. In this article I have based my discussion on a manuscript belonging to the Ben-Zvi institute in Jerusalem, shelf mark: 7050. I will refer to it from here on forward as Ms. ג. The manuscript has a grey binding. It is comprised of 33 pages (the copyists skipped the numbers 27, 28, 31 and 32 in his numbering; so that the final page number of the manuscript is 37). The copyist added a page at the beginning of the manuscript in which he briefly describes the book, its author, and the contexts in which it is read. This description is written in Arabic in Arabic script. Each page has 16 lines of text. Citations from the Pentateuch are written in Samaritan script in red ink and are usually translated into Arabic. The copyist was Abū al-Ḥasan ben Ya‘aqub Me-mishpaḥat Aharon. The manuscript was copied in 1937. [↑](#footnote-ref-28)
29. A Karaite scholar who lived in the 10th century. See further details below in n. 56. [↑](#footnote-ref-29)
30. The manuscripts will be designated with Hebrew letters. They are Mss. ב, ז, ח, י ,כ, ל, ר. For a description of these manuscripts see Watad, “*Šarḥ īm Biḥkōtyi*,” 20–24 § 4. None of these manuscripts cite the Hebrew text brought above, with the exception of Ms. ר which cites the verses in its margins but not in the main text. [↑](#footnote-ref-30)
31. See above n. 28. Shehadeh published this version of the translation as part of his doctoral dissertation (see above n. 21). See Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 93–94. [↑](#footnote-ref-31)
32. [**פללים**] ST. Cf. MT פְּלִילִים \* **[واعدانا]** Ms. ב واعداؤهم (their enemies) \*\* **[كقدرتنا]** likewise in AS & AḤ(י). Cf. AḤ كقادرنا, STaf מקדרתנא, Taf כמעתמדנא, M2 قدر = (power) [66:814] see my comments there; **[قدرتهم]** AḤ معبودهم (= that which they serve), AḤ (בוט) اقتدارهم , AḤ (ז?) صنامهم, AS اصنامهم, STaf קואהם, Taf מעתמדהם; **[واعدانا]** likewise in AḤ and STaf. Cf. AS واعداؤنا (a difference in orthography but not meaning), Taf ולא אעדאונא; **[حكام]** likewise in AḤ, AS, STaf. Cf. Taf יפקהון. [↑](#footnote-ref-32)
33. **[ומשדמות]** ST. Cf. MT וּמִשַּדְמֹת; **[ענביהם]** ST. Cf. MT עֲנָבֵמוֹ; **[ראש]** ST. Cf. MT רוֹש; **[ואשכולי]** ST; Cf. MT אַשְכְּלֹת; [**מררות]** ST. Cf. MTמְרֹרֹת \* **[سادم]** Mss. זכלר سدم; [**عامورة**] Mss. בחל عموره; [**مُرّة**] Mss. בטי مرارة, Mss. זכ مرار, Ms. ח مرارت, Ms. לר مراير \*\* [**من جفن]** likewise in AḤ, AS, STaf. Cf. Tafאנהם יעאקבון כאן מן ג'פן ; **[سادم]** likewise in AḤ (ט). Cf. AḤ, AS, STaf, and Taf: سدم, M1 סדם [534:15]; **[جفنهم]** likewise in AḤ, AS, STaf, and Taf; **[ومن دوالي]** likewise in AḤ, AS, STaf, and Taf; [**عاموره**] likewise in AḤ (חט). Cf. AḤ, AS, STaf, and Taf: عمرة; [**اعنابهم]** likewise in AḤ (בגוזחטי), AS, and STaf. Cf. AḤعنبهم, Taf: כד'אך ענבהם; **[اعناب]** likewise in AḤ (בגוזחטי), AS, and STaf. Cf. AḤعنب, Taf ענאב; **[سماً]** AḤ, AS, and STafسم, Taf אלסם; **[**مُرّه] AḤمراير, AḤ (ב)مررات, AḤ (הוט)مُرات, AḤ (י)مرارات. Cf. AS, STaf: مرارات; Taf: מר ّה. [↑](#footnote-ref-33)
34. [**תנינים**] ST. Cf. MT תַּנִּינִם; [**אך זרי**] ST. Cf. MT אַכְזָר \* [**حمية**] Mss. לר: حيث \*\* [**حمية**] AḤ & AS سم, AḤ & Taf وكحميه. Cf. STaf זבד, M1 חמיה [464:174], M2 حميه [528:196]; [**الافاعي**] likewise in AḤ & STaf. Cf. Taf אלתנאנין, M2 الافاعي [917:297]; **[خمرهم]** likewise in AS, STaf, and Taf. Cf. M2 خمر [566:366–367, as a translation of יין (wine)]; **[وسمّ]** likewise AḤ & Taf. Cf. AS & STaf مع سم, M2 وسم [495:1118]; **[ الرقش]** likewise in AḤ, AS, STaf and Taf; [**الحقده**] likewise in AḤ, AS, and STaf. Cf. Taf אלצ'ארה, M2 الحقده [514:82–83]. [↑](#footnote-ref-34)
35. [**כנוס**] ST. Cf. MT כָּמֻס; [**חתום**] ST. Cf. MT חָתֻם; [**באוצרותי**] ST. The reading באוצרתי is also attested in the ST. See Von Gal, *Der hebräische Pentateuch*. Cf. MT בְּאוֹצְרֹתָי \* [**مختوم**] Mss. יר مختوم عليه. \*\* [**مكنوز**] Cf. AḤ, AS, and STaf مجموعا. In Taf and AḤ(בגהוחט) مكنوز. Cf. M1כמח'זון [496: 312] [translated from Aramaic, the letter *kaf* being read as the particle used for denoting comparison and similarity]. [**مختوم**] likewise AḤ, AS, STaf, and Taf; [**في خزايني**] likewise in AḤ, AS, STaf, and Taf. [↑](#footnote-ref-35)
36. [**ליום**] ST. Cf. MT לִי יוֹם; [**עתידות**] ST. Cf. MT עֲתִדֹת. \* [**الى يوم**] Ms. ל ليوم; [**الانتقام**] Mss. בזחטיר الانصاف; [**وآلمكافاه**] Mss. בזחטיר والوفاء, Ms. والسلام ל; [**الانتقام وآلمكافاه**] Ms. כ الانتقام وآلمكافاه والانتصاف والوفا; [**اقدامهم**] Ms. ל ارجلهم \*\* [**الانتقام**] likewise in AS, STaf, Taf as well as AḤ(בג,ה-י). Cf. AḤ الانتصاف, M2 القيامة [731:338]. There, the other translations provided are الانتصاف and الانتقام [731:336–337] which are essentially all synonymous and all refer to Deut 32:41; [**وآلمكافاه**] likewise AS & AḤ(בוחטי). Cf. AḤ والوفا, STaf אלכאפאה, Taf ואלתופיה, M2 والتوفي, والمكافاه [500:1190–1191] and also قضا, المكافاه [877:326–327]; [**وقت**] likewise in AS. Cf. AḤ & STaf الى وقت, Taf פי וקת. [**تزل**] likewise in AḤ, AS, and STaf. Cf. Taf תזוּל; [**اذ قريب**] AḤ, AS, and STaf ان قريب. Cf. Taf אנה מא אקרב; [**وتسرع**] Taf ואסרע; [**المستعدات**] Taf אלמעדּאת; [**لهم**] AS ليهم. [↑](#footnote-ref-36)
37. [**يدين**] Ms. ז يحكم; [**قومه**] Ms. ז على قومه; [**زالت**] Mss. זכ دهبت; [**وانحسر**] Mss. זכ وزال; [**والمطلوق**] This expression is attested in Judeo-Arabic as well. See Joshua Blau, *Milon la-teqstim araviyim-yehudiyim mi-ymei ha-beinayim* (Jerusalem, 2006), 408a; idem, *Diqduq be-‘aravit ha-yehudit shel yemei ha-beinayim* (Jerusalem, 1980), 73 § 68. Ms. י والمطلق \*\* [**يدين**] Taf יחכם, M2 reads يدين, يحكم [555: 171–172]; [**قومه**] Taf שעבה; [**وعن**] STaf ואלי; [**يصفح**] M2 does not have an entry for this specific word but does have a translation of a word belonging to the same root [520:53]; M2: يصفح [608:1013]; [**اذ**] STaf אן, Taf אדא; [**يرى**] STaf ינט'ר, Taf ראי; [**زالت**] Taf קד ד'הבת, M2 renders زالت [245:235]; [**اليد**] Taf אלמקדרה; [**وانحسر**] AḤ, AS, and STaf وانقرض, Taf וכ'לא, M2 renders انقرض [285:876] as the translation of the Hebrew אפס; [**المحبوس**] AḤ, AS, and STaf المحاصر, M1 renders אלחביס [556:441]; [**والمطلوق**] AḤ, AS, and STaf والمطلق, Taf אלמתרוך, M1 renders ואלמטלק [556:442]. [↑](#footnote-ref-37)
38. [**ואמרו**] ST. Cf. MT וְאָמַר; [**איה**] ST. Cf. MT אֵי \* [**يجتمعوا**] Mss. בזחכ استحموا, Mss. טי سيحتموا \*\* [**فيقولون**] Taf וקאל אלעדו; [**الهتهم**] STaf & Taf אלאההם; [**القويه**] STaf אלח'אלק, Taf אלמעתמד [**يجتمعوا**] STaf יסתט'לו, Taf אסתכנו; [**بها**] Taf אליה. [↑](#footnote-ref-38)
39. [**זביחהם**] ST. Cf. MT זְבָחֵימוֹ; [**וישתו**] ST. Cf. MT יִשְתּוּ; [**נסכם**] ST. Cf. MT נְסִיכָם; [**ויעזרוכם**] ST. Cf. MT וְיַעְזְרֻכֶם; [**ויהיו**] ST. Cf. MT יְהִי. \* [**شحم**] Manuscript reads سحم, my correction; [**سكبهم**] Mss. בח نسكهم [**وقاية**] Mss. זכ وقار. \*\* [**الذي**] AḤ and AS التي, Taf אלד'ין; [**شحم**] AḤ, AS, and Taf شحوم; [**ياكلون**] AḤ ياكل; [**ويشربون**] AḤ وتشرب; [**سكبهم**] Taf מזאג'הם; [**يقوموا**] AḤ & AS تقوم; [**وينصروكم**] AḤ وتعضدهم, AS وتعينكم, STaf ויעינוכם, Taf פיעינוכם; [**ويكونوا**] AḤ & AS وتكون; [**وقاية**] AḤ وقيه, AS ستره, Taf גּ'נה. [↑](#footnote-ref-39)
40. [**ואחיי**] ST. Some versions of ST read ואחיה. See Von Gal, *Der hebräische Pentateuch*. Cf. MT וַאֲחַיֶּה; [**ואנכי**] ST. Cf. MT וַאֲנִי. \* [**ان**] Ms. כ انني; [**ان** **انا**] Ms. ז انني; [**هو**] Mss. זכ هوالحق; [**انا**] Ms. זכ واني; [**اشفي**] Ms. כ الشافي. \*\* [**ان انا**] AḤ, AS, and Taf انني, STaf אנא; [**انا هو**] Taf הו וחדי; [**اله**] STaf אלה אח'ר, Taf אלאה; [**امرضت**] Taf כמא טאלמא קד אוהנת; [**وانا** **اشفي**] Taf ולם אזל אשפי. [↑](#footnote-ref-40)
41. [**השמים**] ST. Cf. MT שָמַיִם; [**לעולם**] ST. The variant “לעלם” is also attested. See Von Gal, *Der hebräische Pentateuch.* Likewise, MT לְעֹלָם; [**بعالي**] Ms. י بسامى; [**مكاني**] Ms. י قدرتى; [**انا** **للابد**] Mss. בזחטיכלר الدائم ابدا. \*\* [**اذ**] STaf אן, Taf ואנא; [**بعالى**] AḤ, AS, and STaf بسامي, Taf באלסמא; [**بقاي**] AS وبقائي; [**انا** **للابد**] AḤ الدايم ابدا, AS الدائم ابدا, STaf & Taf אלדאים. [↑](#footnote-ref-41)
42. [**שנתי**] ST. MT שַנּוֹתִי; [**השיב**] ST. The variant “אשיב” is also attested. See Von Gal, *Der hebräische Pentateuch*. MT אָשִיב. \* [**قدرتي**] Mss. בזחכ يدي, Ms. ל بقدرتي; [**اعيد**] Mss. בלר واجازي, Mss. זחטיכ واجزى; [**لباغضي**] Ms. ב اضادي, Mss. זחטיכלר اضدادي; [**ولاعدأي**] Mss. בזטי ولمبغضني, Ms. ח ولمبغدي, Mss. כלר ولباغضي. \*\* [**لاسنن**] STaf אן אסנן; [**بارق**] AḤ & Taf بريق; [**وتحيط**] AS واتمسك, Taf ותמסך; [**بالحكم**] AS بالقضاء, Taf אלחכם [**قدرتي**] AḤ, AS, STaf, and Taf يدي;[**اعيد**] AḤ فاجازي, STaf אגאזי, AS & Taf واردّ; [**الانتقام**] AḤ بالانتصاف, STaf באלאנתקאם; [**لباغضي**] AḤ & STaf معاندي, AS على اعدائي, Taf לאעדאיי; [**ولاعدأي**] AḤ and STaf ولباغضي, AS ولشاني, Taf עלי שאניי; [**اكافي**] Taf ואלמכאפה. [↑](#footnote-ref-42)
43. [**ומראש**] ST. The reading מראש is also attested. See Von Gal, *Der hebräische Pentateuch*. MT מֵרֹאש; [**פרעת**] ST. Likewise MT פַּרְעוֹת. \* [**اللحم**] Ms. ב الدم; [**انهتاك**] Ms. ב انتهاك. \*\* [**اسكر**] AS فانني اسكر, Taf פכאני אסכר; [**من الدم**] AS & Taf من دمائهم; [**يفتدي**] AḤ, STaf, and Taf ياكل, AS يقطع; [**اللحم**] Taf לחומהם; [**من اجل**] AḤ لاجل, AS, STaf, and Taf من; [**الصريع**] AḤ الصرعى, STaf אלקתלא; [**والسبي**] STaf ואלסבאיא; [**ومن بداية**] AḤ مد ابتدا, AS من ابتداء, STaf ומן רווס, Taf מן רוס; [**انهتاك**] STaf קואד, Taf פראענה; [**العدو**] Taf אלאעדא. [↑](#footnote-ref-43)
44. [**יקם**] ST. MT יִקּוֹם; [אדמת] ST. Cf. MT אַדְמָתוֹ. \* [**هلّلوا**] Mss. זטיכלר اغبطوا. \*\* [**هللوا**] AḤ, AS, and STaf اغبطوا, Taf אמדחו; [**يا** **شعوب**] Taf יאיהא אלאמם; [**قومه**] Taf שעבה; [**فان دم**] AḤ, AS, and STaf ان دم, Taf לאנה דם; [**مستوفي**] AḤ & AS يقتصّ, STaf & Taf ינתקם; [**وبالانتقام**] STaf ואלאנתקאם, Taf תלך אלנקמה; [**يجازي**] STaf יגלב ל, Taf פירדּ עלי; [**اضاده**] AḤ, AS, and STaf معانديه, Taf אעדאיה; [**ويطهر**] Taf ויגפר ל; [**تربة**] Taf בלאדה; [**قومه**] Taf ושעבה. [↑](#footnote-ref-44)
45. It should be noted that while in the translation of the verses the author uses this reading, when he is interpreting the verses within the book itself he writes the word without an *alef* like other translators. [↑](#footnote-ref-45)
46. I.e., مَرَائِر which is the plural of مُرّ which means “bitter.” Cf. Edward William Lane, *Arabic-English Lexicon* (London, 1980), vol. 7, 2701c who incorrectly writes that it is the plural of مرير. [↑](#footnote-ref-46)
47. See Blau, *Milon la-teqtsim*, 655b–656a. [↑](#footnote-ref-47)
48. See Blau, *Milon la-teqtsim*, 148b. [↑](#footnote-ref-48)
49. ʿAbd al-Laṭīf al-Barġūṭy, *Al-qāmūs al-ʿaraby al-šʿabī āl-falastīnī* (al-Bireh, 1993), vol 2., 67. [↑](#footnote-ref-49)
50. See above, n. 28. [↑](#footnote-ref-50)
51. See Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 42–46. [↑](#footnote-ref-51)
52. Shehadeh published Abū al-Ḥasan’s Arabic translation based on two manuscripts of *Kitāb al-Ma‘ād*. See Shehadeh, *Ha-tirgum ha-‘aravi le-nusaḥ ha-torah*, pt. 1, 112. [↑](#footnote-ref-52)
53. Abū al-Ḥasan al-Ṣūrī reads חסיו in accordance with the ST. [↑](#footnote-ref-53)
54. The source reads سحم – a scribal error which I have corrected. [↑](#footnote-ref-54)
55. Abū al-Ḥasan also reads משנתי instead of אם משנתי. [↑](#footnote-ref-55)
56. My citations of Yefet ben Ali’s translations are based on Moshe Sokolow’s edition which he prepared as part of his doctoral dissertation. See Moshe Sokolow, *The Commentary of Yefet Ben Ali on Deuteronomy xxxii*, Doctoral dissertation, Yeshiva University, New York 1974. Yefet ben Ali was a Karaite scholar, liturgical poet, grammarian, and exegete who lived in the 10th century. His Arabic name was Abū ‘Ali Ḥasan bin ʿAlī Al-Baṣri. [↑](#footnote-ref-56)