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Introduction

The Identities of the Scribes: Master and Apprentice?

that we have so many pages preserved together.

the energy to add in vowels).

manuscript that requires you to listen closely in order to fully encounter it.

The Genizah is a primary place to find stories of everyday medieval Jewish life embedded in texts, and many times these accounts are spelled out loudly on the page in dusty, aging letters. But rediscovery is even more satisfying when a fragment whispers indirectly, telling

Preserved in 14 unassuming paper pages, the manuscript contains the Targum texts of the five haftarot before Pesach, with headings for

each new passage and Hebrew lemmata scattered inconsistently throughout. Written in two distinctive hands, it instantly catches the eye, and its passage organisation and liturgical headings have not gone unnoticed by scholars. However, this scrappy manuscript has far more

Immediately upon seeing the manuscript, one meets the work of two people. Klein noted this in his catalogue, where he describes the

script as an 'Oriental script; interspersed passages in square and untrained linear square (scribe and child?).' Indeed, some pages have both hands, while others were only written by one hand, and thus risk being mistaken as part of a separate document; it is remarkable

The first hand to greet us is that which Klein proposed as possibly being written by a child. While we cannot know the (unstated) age of this scribe, it is clear why Klein raised the possibility. The letters are irregularly sized and written at awkward angles to each other, and the

text is arranged in crooked lines (to the scribe's credit, the page isn't ruled), with numerous smudges and corrections. The greatest oddity

is the sof pasuq sign: two circles often drawn instead of dotted, which can appear anywhere: mid-line, end of line, or confusingly, at the

apparently took a break on folio 3v, before coming back to write the next passage in a smaller, more controlled manner (and he even had

very beginning of a line (see fol. 2v, line 5). Eventually, this scribe gets tired, and this is very obvious as the writing gets sloppier. He

a clear, almost personal story through every aspect of its physicality and textuality. This month's featured fragment, T-S 6H5.1, is a

to reveal than simply a mundane, practical assortment of passages, even though its writers intended it to be just that.

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FRAGMENT OF THE MONTH ARCHIVE

Fragment of the Month

The less skilled hand of our manuscript T-S 6H5.1 Leaf 1 verso. Notice the correction of דישראל in a calligraphic hand above line 10.

Take for example fol. 3 (both sides). A careful look shows that the entire page is written by the same person (note the distinct bottom curve in the middle stroke of the *alef*; the consistent curved angles of *dalet* and *resh*; the tetragrammaton is distinctive throughout the manuscript; the curves of the long soffit letters stay the same). Such features are only present in the script of one who has been trained

One may notice that I call him a 'scribe', and that is intentional: though the writing is not the most beautiful, it is the product of training.

to write them, even if they are at times clumsy and irregular. The second hand we encounter is distinctive. It is intricately calligraphic, with many downward pointing serifs and small, delicate curves and points. The writing is highly regular, with impressively straight lines, consistent sizing, and tastefully proportioned vowel signs. Unlike the other hand, it is spaced intentionally, with a small sof pasuq that never appears at the beginning of a line, and lemmas which are set apart from the main text by spacing. Such writing was described by Klein as that of a scribe, which is doubtlessly accurate. Both of these hands interplay across the pages, and as we shall see below, their collaboration may suggest that the more trained scribe was perhaps

overseeing the less trained one, helping him produce more consistent and aesthetic work.

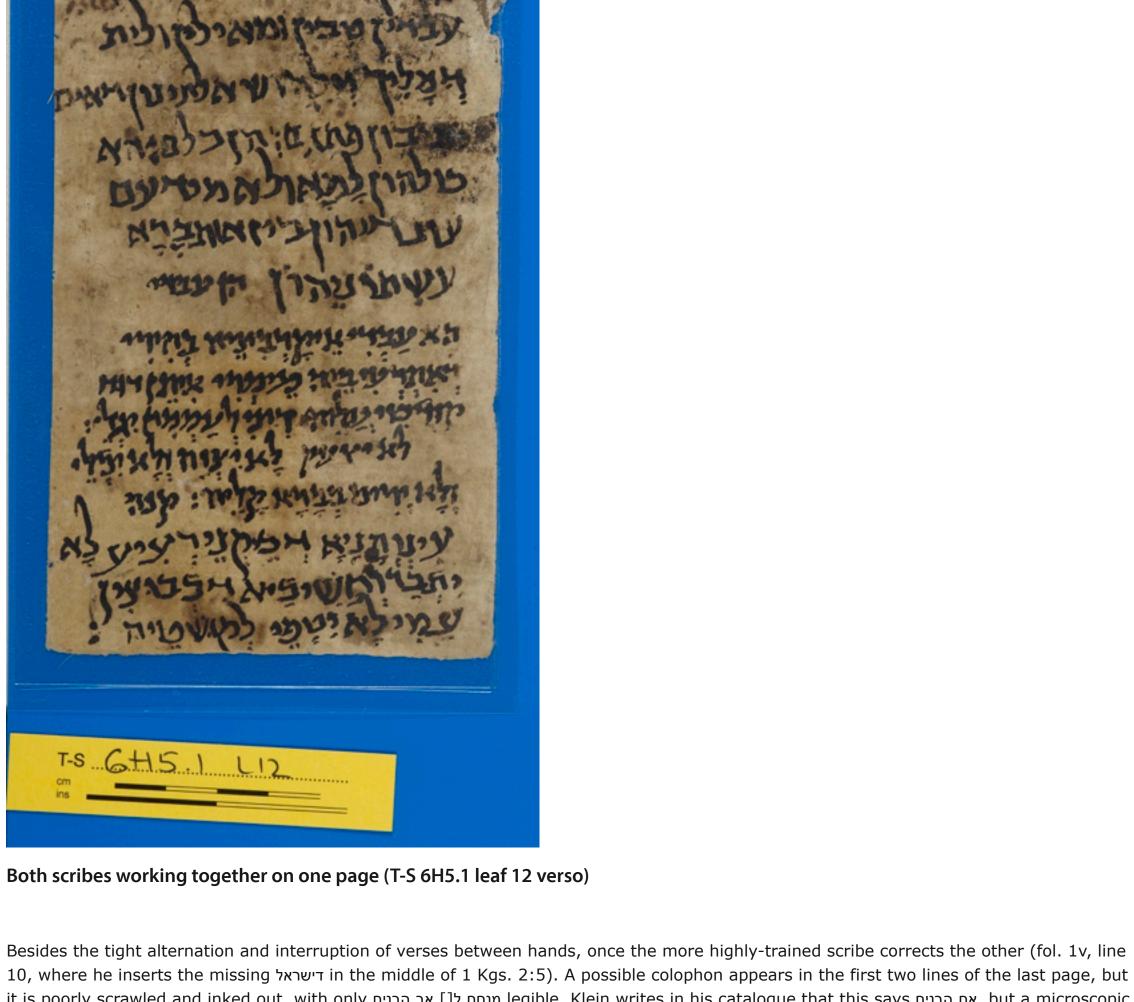


The Anatomy of Collaboration: A Practical Piece of Work As mentioned above, the hands of both writers appear together at multiple points across the pages. But a closer look reveals a significant degree of collaboration between both scribes. The majority of the text is written by the first, less sophisticated hand. He writes all of fol. 1,

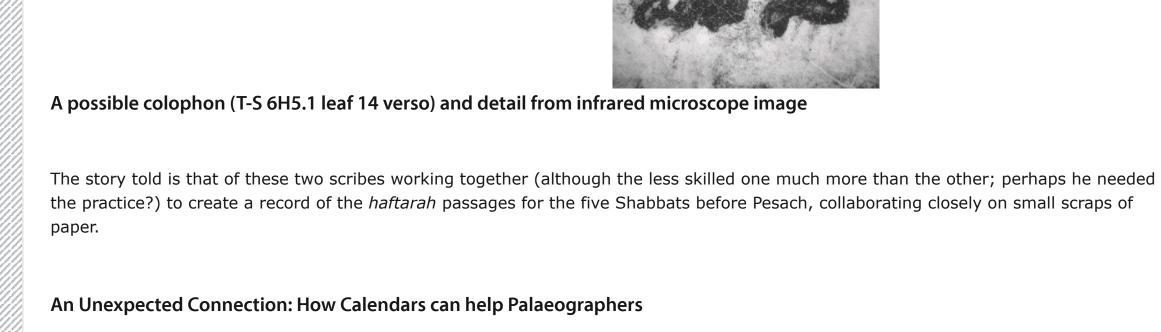
2, and 3 (Deut. 31.16, 1 Kgs. 2.1–12, Deut. 32:1–3, Isaiah 1.2–4). Mid-verse on fol. 4r. the sophisticated scribe picks up, writing the rest

of Isaiah 1:4–7. On the same page the 'apprentice' begins again with Isaiah 1:8, continuing for two more pages (Isa. 1:8–9; 18–19; Deut. 33:1–2, Josh. 1:2, Josh 1:3–6. On fol. 6r the sophisticated scribe appears again for a short passage: Josh. 1:7–9, but then lets the apprentice take over for fols. 6v–8r (Exod. 30:11–16, Hos. 2:1–7; 21–22). The Torah passage discussing Amalek is introduced by the highly-trained scribe (Deut. 25:17–14) on fol. 8v, with the phrase introducing the haftarah (כה אמר ייי), which he kindly writes for his apprentice. The apprentice then writes the haftarah from fol. 8v-9v (1 Sam. 15:2-9; 31). After ending the haftarah with a note in Arabic, the apprentice lets his master take over on fol. 10r. (Num. 19:1-3). Oddly, this passage now includes the Hebrew alongside the Aramaic, where before there were only Hebrew *lemmata*. In the last continuous passage the apprentice writs for fols. 10v-11v (Ezek. 36:25-31; 37:14.) At this point the text becomes a confusing mix of hands. Master and apprentice alternate in short succession for fols 12.r-13r (Ex. 12:1-9, Isa. 41:27–28, Isa. 41:28–29, Isa. 42:1–2. Isa. 42:3–10). What was the purpose of such alternating? Was it to teach? This is unclear, but it does not continue: the manuscript ends in the hand of our apprentice, from fols. 13v-14v. (Exod. 11:1-3, this time with the whole Hebrew verse, Hag. 2:6–9). The text leaves off abruptly, and presumably such interplay of the two hands continued on in leaves now lost

to us. One will note that these passages concur with the Palestinian triennial reading schedule of the parashiyyot and haftarot.³



it is poorly scrawled and inked out, with only מנחם ל[] אב הבנים, but a microscopic look at the word seems to indicate it is a bet and not a mem soffit. The colophon's handwriting is that of the less-skilled scribe – if it is his name, then he was not a child!



are in Judaeo-Arabic, and written on larger pages with wider margins: thus at the top the lameds characteristically extend high up to the top of the page, while on our tiny paper scraps of Targum, the lameds are short. The dating of these calendrical fragments (not based on palaeography but on the calendars themselves) is estimated to the mid-11th century (the calendrical fragments cover the dates from 1160-1180, in the Seleucid period).⁴ The Seleucid calendar was only used in the Middle East (with very few exceptions), and Beit-Arie points out that 'in a few early Oriental manuscripts the date would be indicated as למינין שטרות. It so happens that our scribe also does this (but only with ללמנין) in these calendar fragments:5

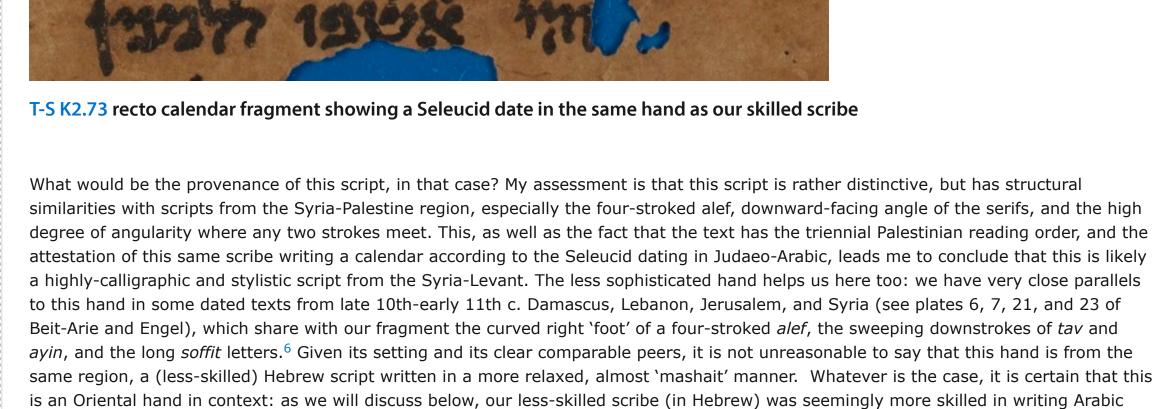
Much like this manuscript, research of the Genizah is often a product of collaboration. One scholar's expertise can often provide a missing

colleagues, Nadia Vidro had an insight that helps us locate this fragment in time and place. In her work, 'Calendar Fragments as a Tool for Palaeography', Vidro had come across calendrical fragments with a hand that is strikingly similar to our sophisticated scribe's: T-S K2.73,

skilled scribe. The same distinctive *alefs*, downward angled serifs, delicate curves and points, and professionally straight lines are shared by all fragments. If it is not the same author, it is the same style of calligraphic script. The only difference is that the calendrical fragments

link or surprising insight for the other. As I was getting acquainted with this fragment and excitedly discussing its features with my

T-S NS 98.87, and T-S AS 71.83. As we compared fragments we noticed that this could be close enough to be the same hand as our



Navigating the *Haftarot*: Multilingual Signposting Throughout our manuscript both scribes write headings to indicate what passage is being read, and when the *haftarah* begins, although this is sometimes inconsistent. In this aspect we are not so concerned with our sophisticated scribe as our so-called 'apprentice'. While he frequently includes Hebrew lemmas (when he feels like it) to mark the verse, he also has three noteworthy headings and endings to passages. The first we see on fol. 6 v.: אפטארה, for *'haftarah'* (הפטרה)'. The *heh* is dropped and the a-vowel spelled long. While this could be a simple phonetic spelling of the Hebrew word, a few pages later (fol. 8r), in fluid Arabic script: تمت الافطاره, 'concludes the *haftarah'*. The spelling of the Arabic and the Hebrew of 'haftarah' are identical. The same note appears again on fols. 9v. and 11v. Given that this scribe is able to write continuous passages from across the Tanakh, vocalise them, provide accurate lemmata and headings, and write in a fluid Arabic script, one must consider the possibility that this 'apprentice' was closer to a peer with the more sophisticated of this fragment.



Note: 1. the superscript *nun* in וישנון is a correction (by the same scribe); Note the direct object marker is missing (exp. ית קימי).

'Apprentice' (fol. 1r): Deut. 31:16 Lines 1–2: דחלתי וישנון קימי [דגזרית] עמהון

Targum here, we can satisfy ourselves with a sampling from both our scribes.

Line 2: a liturgical phrase preceding the *haftarah* appears here but is illegible.

The scribe's Hebrew mis-spelling of *Haftarah*

1 Kgs. 2:1-3 וקריבו יומי דויד לממת ופקיד ית שלמה בריה למימר: :4-Lines 3-4 Lines 5–7: אנוכי אנא אזיל בארח כל ארעא ותתקף ותהי לגבר דחיל חטאין

Note: Hebrew lemma

script.

ושמרו ותטר ית מטרת מימרא דיוי אלהך למהך באורחן דתקנן קדמוהי למטר קימוהי פיקודוהי 14: Lines 8−14 ודינוהי וסהדותיה כמא דכ[תי]ב באוריתא דמשה בדיל דתצלח ית כל די דתעביד וית כל די דתתפני לתמן: Notes: The incorrect spelling of the Hebrew *lemma* (1 Kgs. 2:3); the instances of ית כל in the bold are attested variants for Targum

'Master' (fol. 6r): Josh 1:7-9 לחוד תקוף ועילם לחדא למעבד ככל אוריתא דפקדך משה עבדי לא תסטי מנהרק חזק ואמץ :Lines 1−5 לימינא **ולשמאלא** בדיל דתצלח בכל אתר די תהך:

Jonathan, but note that אתר is missing before דתתפני.

לא ימוש לא יעדי ספרא דאוריתא הדן מפמך ותהי הגי בה ימם ולילי בדיל דתטר למעבד ככל דכתיב 1. Lines 5−9 ביה ארי **כען** תצלח ית אורחתך ובכן תכשיט: Notes: textual variant: 'now' (כען) instead of 'then' (בכין)

Lines 9–12: הלא צויתיך הלא פקידתך תקיף ועילם לא תדחל ולא תתבר ארי **במעדך** מימרא ייי אלהך בכל

Both texts are remarkably close to our current extant editions of the Targums, with only slight variations.

modern scholars today. Yet it was made by two people with very different writing skill sets, working closely together, the one more skilled in calligraphy correcting the other, suggesting a possible didactic context. That people would bother to casually note down these passages in Aramaic, with clear headings, strongly suggests that they had a practical use in the context of a synagogue service, if not for liturgical reading, then for study of the *haftarah* in Aramaic. At the same time, the manuscript is embedded within an Arabic-speaking culture. Perhaps the most interesting aspect of this document is its potential scribal connection with other kinds of documents that are similarly

Footnotes

Yiśre'elit Le-mada'im, 1987.

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Diversifying Collections and Practices

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1 This research was performed under the remit of the ERC funded project 'TEXTEVOLVE: A New Approach to the Evolution of Texts Based on the Manuscripts of the Targums' (grant id. no. 818702). 2 The fragment is presented in Klein's catalogue, entry 459, pg. 39 (Klein, M., 1992. *Targumic manuscripts in the Cambridge Genizah* collections (Cambridge University Library. Genizah series ; 8). Cambridge: Cambridge University Press). Studies which comment briefly upon its organisational features of the haftarah passages (specifically the versification and Kalirian liturgical phrases appearing before the haftara passages) include: Staalduine-Sulman, E. (2002). The Targum of Samuel (Studies in the Aramaic interpretation of Scripture; v. 1). Leiden: Brill., pp. 60, 320; Kallir, E., Elizur, E., & Elizur, Shulamit. (1988). Piyute R. El'azar Birabi Ķilar (Sidrat sefarim mi-yisudo shel S. Sh. Peri). Jerusalem: Magnes Press, The Hebrew University, pp. 96-97; Joseph Ofer (1989). The Masoretic Divisions (Sedarim) in the Books of the Prophets and Hagiographa. Tarbiz, vol. 58. Mandel Institute for Jewish Studies, pp. 179, 185-87; Fleischer, E. (2003). Remarks concerning the triennial cycle of the Torah reading in Eretz Israel. Tarbiz 73 (1), p. 100.

genizah-research-unit/projects/calendar-fragments-tool 5 Beit-Arié, Hebrew Codicology: Historical and Comparative Typology of Medieval Hebrew Codices based on the Documentation of the Extant Dated Manuscripts until 1540 using a Quantitative Approach. Ed. Nurit Pasternak. Jerusalem 2021, The Israel Academy of Sciences and Humanities, p. 171.

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Notes: This scribe writes three words for the *lemma* instead of one; writes τ separately on the last word (expected suffixed preposition); sin for samek interchange in ולשמאלא.

:אתר די תהך Notes: במעדך may be a misspelling (exp. בסעדך)

Conclusion

This small, humble manuscript made essentially of notepaper tells a fascinating story of scribal collaboration and gives us a window into the functional scribal world of the Genizah. The intended use of such a manuscript was perhaps boringly practical: in it one can find a faithful record of the haftarah readings for the few Shabbats before Pesach, in Aramaic, in close agreement with the texts passed down to

connected to liturgy: calendrical texts. Not only does this manuscript tell us a silent story simply by virtue of its features, but it reinforces what is truly special about the Genizah: that often-mundane texts penned almost 1,000 years ago live on in the scholarly meaning they carry for us today.

3 Cf. Charles Perrot, 'The Reading of the Bible in the Ancient Synagogue', esp. p. 141-143, 146-147. In Mulder, Sysling, Mulder, M. J, & Sysling, Harry. (1988). Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in the Ancient Judaism and Early Christianity (Compendia rerum Iudaicarum ad Novum Testamentum. Section 2, The literature of the Jewish people in the period of the

Second Temple and the Talmud). Assen/Maastricht: Philadelphia: Van Gorcum; Fortress Press.

4 See the online resource of 'Calendar Fragments as a Tool for Palaeography', where the information for shelfmarks T-S K2.73; T-S NS 98.87; T-S AS 71.83 can be viewed under the 1000 CE heading. https://www.lib.cam.ac.uk/collections/departments/taylor-schechter-6 Beit-Arié, Engel, Yardeni, Beit-Arié, Malachi, Engel, Edna, Yardeni, Ada, and Comité De Paléographie Hébraïque. Asupot Ketavim 'Ivriyim Mi-Yeme-ha-Benayim. Publications of the Israel Academy of Sciences and Humanities. Yerushalayim: Ha-Akademyah Ha-le'umit Ha-

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