

Perush Sod ha-Ibbur

פירוש סוד העיבור, "Commentary on the
Secret of the Calendar/Intercalation"

*[Commentary on the Secret of the Calendar and
Intercalation]*

(c. 1123 (composition; this is a later manuscript copy))

by attributed to **Jacob bar Samson** (יעקב בן שמשון), early-12th-c.
France (a scholar of the school around Rashi; an early Ashkenazi
authority on the calendar).

Translation by Scott Weisman



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Translator Version 2

Upright reason dictates that the recipients of the good, of whatever type and level of beneficence it may be, must show gratitude and blessing to the beneficent person in every way possible, commensurate with the value of the beneficence. And one who has benefited all the people of the world — for example, one who invented a new instrument for the good of the world, or a good book — it is fitting for every discerning person, out of the obligation of love of fellow beings, to at least purchase it, so that the man will profit and his heart will be encouraged thereby to invent yet more good instruments in the world. And similarly, all other wise-hearted people will likewise strive and exert themselves to invent good things and instruments needed for the repair of the world and its perfection.

And therefore, whoever says: "What do I need this new instrument for?" — he does not act well towards the world. For if not for the man who invented it, where would you be? And what would your city do? And more than this, if the man did not exert himself, what would the world do?

— R. Pinchas Eliyahu Hurwitz, *Sefer HaBrit HaShalem* (1797)

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A note on the work

An early Ashkenazi commentary on the "secret of the calendar" (*sod ha-ibbur*) — the computation of the Hebrew calendar: the molad (lunar conjunction), the tequfot (seasonal points), the nineteen-year intercalation cycle, and the rules governing leap years and festival dates. Attributed to Jacob bar Samson, a French scholar of Rashi's circle, it survives within the **North French Hebrew Miscellany** (BL Add MS 11639), copied in northern France in the late thirteenth century.

A note on the translation process

This translation was produced with the [translation-pipeline](#). See the linked repository for details on the process.

This text is the product of a highly refined automated translation process. It has undergone only cursory human review and should not be treated as an authoritative or scholarly rendering. It is offered solely as a reference and reading aid — a way to make an otherwise inaccessible work approachable — and any passage of real consequence should be checked against the original source.

Acknowledgements

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[Foliation, upper left of 511r: pencil "507" (earlier numbering) and "511" (British Library folio number). Small ink notation "תק[?]" in the upper margin — a catchword or later jotting; not confidently read.]

Layout: two short columns of an Ashkenazi cursive hand, occupying only the upper portion of the page; the lower third of the folio side is blank parchment. The material is rhymed/paytanic Hebrew (regular clause-final rhyme, marked with the scribe's clause points '\/), not calendar-computation prose. No numerals, molad/tequfah figures, or tables appear on this side.

Right column (column 1):

This is ornate rhymed verse in a highly allusive register. Only scattered words can be resolved with confidence in this cursive; I decline to render the connective diction rather than guess at it.

Legibly recoverable fragments (best reading, with the surrounding rhymed diction flagged):

- וירבו — "and they multiplied / increased" [?]
- The remainder of the column is rhymed poetic Hebrew whose word-level sense I cannot recover reliably from this hand. [Illegible-to-reader: ~13 lines of rhymed verse; legible as glyphs but not confidently parsable for a paytanic-Hebrew specialist.] [?]

Left column (column 2):

Continuation of the same rhymed composition, same register and difficulty.

- The clause-final rhyme-word recurs across lines (an approximately ט-ה-ה rhyme scheme).
- [Illegible-to-reader: ~13 lines of rhymed verse; glyphs legible, word-level sense not confidently recoverable.] [?]

[Lower third of 511r: blank parchment.]

Layout: same as 511r — two short columns in the upper portion, blank parchment below. A marginal acrostic/section guide-letter appears in the intercolumn margin: [Margin: ה] beside one paragraph and [Margin: ו] beside a later one, indicating an alphabetical-acrostic (or numbered) stanza structure. A narrow strip of text is cut off at the extreme left edge of the scan (gutter/facing-leaf edge); it is not transcribed as primary text of this side. No numerals or tables on this side.

Right column (column 1):

Rhymed verse continuing the composition. Recoverable anchor content (creation / luminaries / divine-attribute vocabulary), with the connective rhymed diction left unrendered rather than guessed:

- ... והיה האור... [?] — "...and there was light" (or "and the light shall be")
- ... והמאורות... [?] — "and the luminaries..."
- רחום — "merciful"
- זכר חיים [?] — "remembrance of life" (or זכר החיים)
- ... פליטה יהיה... [?] — "...shall be a remnant/deliverance"

The rhyme-word -רַט/חַרַט(?) recurs as a clause-ending. [Illegible-to-reader: the linking diction between these anchor words — roughly 8–9 lines of rhymed verse — is legible as glyphs but not confidently parsable.] [?]

Left column (column 2):

A new stanza opens here, marked in the margin [Margin: ה], with a further stanza below marked [Margin: ו].

- ... אמונת... [?] — "the faith of..."
- גבורה — "might / power"
- עזור [?] — "help / helper"
- מעלה(?) [?] — "above and below"
- The remainder is rhymed poetic Hebrew; word-level sense not confidently recoverable in this hand. [Illegible-to-reader: ~13 lines of rhymed verse.] [?]

[Lower third of 511v: blank parchment.]

[Librarian note: top-left of f. 512r, pencil, "500)" and "512" (modern foliation).]

[Margin, top of f. 512r: a Hebrew ink word, "תמצא"[?] (later hand; possibly a signature or catchword — uncertain).]

[Continuation of the paytanic composition]

The text on this opening continues the versified composition of the preceding folios (the light/luminaries piyyut). It is laid out in two narrow columns per page, with the strophes numbered in the margin — (7) ז on f. 512r and (8) ח on f. 512v, continuing the (6) ו / (5) ה sequence noted on 511v. There is no calendar-computation prose, no numeral, and no table on either folio side; the lower third of each page is blank parchment. The imagery shifts from the heavens and

luminaries toward the Temple sacrificial service (the daily offering, the Chamber of the Hearth, the slaughtering-priest, the meal-offerings).

[f. 512r — strophe (7) ז]

Right column (continuing from the foot of 511v):

[Illegible: several lines of verse in this column are only partially legible — recognizable words include בכורות ("firstborn"/"first"), הצחורים[?] ("the bright ones"), בעלותם ("as they ascend"), מהירים בחיים ("swift in life"[?]), לחזור ("to return"), and מלך ("king"), but the connected sense cannot be recovered with confidence at this resolution.]

a sweet[?] ... as they ascend ... swift[?] ... and its end is to return ... [?] ... He founded[?] the king[?] ... [Illegible: ~3 lines] ... for the LORD's kindness[?] endured ... the honored Name ... He set in order ... and there went forth[?] ... a shining[?] king He established[?] ... [?]

Left column — the strophe opens with an enlarged initial א, *Elohim*:

Elohim ... [Illegible: opening two lines; recognizable: להתקומם, [?] תחרש[?] ("to arise"[?]), דרתיה[?] ("their generations"[?])] ...

[Illegible: ~4 lines; recognizable fragments — חלב ("fat"[?]), טעים ("savory"[?]), שופט ("judge"[?])] ...

the appointed time[?] ... [?] ... He knows[?] ... [Illegible: ~3 lines] ... the living[?] ...

the Chamber of the Hearth (לשכת בית המוקד) ... [?] ... over it a priest slaughters (כהן שוחט)[?] and ... [?] ...

Lambs in their first year, unblemished (כבשים בני שנה תמימים), [made ready?] to be offered up (לעלות)[?] ... stars of song[?] (כוכבי זמרה)[?] ... [?] ... may He restore[?] mercy (רחמים) upon them ... [Illegible: line-end lost / faded]

[f. 512v — strophe (8) ח]

Right column:

and they are [flayed?] and slaughtered and killed[?] (וטוחטים ונשחטים)[?] ... [Illegible: ~2 lines; recognizable — זבות, [?] גונחים[?]] ... meal-offerings[?] (מנחים) and [?] — **the blessing over the slaughtering** (ברכת השחיטה) of Israel ... [?] ... he shall see[?] ... in the slaughtering[?] as at midday[?] (כחום היום)[?] ... over the slaughtered ones[?], fair as ... [Illegible: ~4 lines]

to appoint[?] ... great[?] ... who leads them[?] to the vineyard[?] to be
slaughtered[?] (לטבח) [?] ... [?] ... the [Chamber of the] Hearth[?] (המוקד) ...
[Illegible: line] ... the blood[?] (דם) ... [Illegible: ~2 lines]

Left column — the strophe opens with an enlarged initial **ש**, *Sheluhei*:

[Illegible: closing lines of the τ strophe overrun into the head of this column —
recognizable: לשמור ("to keep") [?], וכלה עד ("and consumed until") [?]] ...

Sheluhei — **the messengers of your eyes** (שלוחי עיניך) [?] ... [?] ... what is it to you,
to return[?] upon ... [Illegible: ~2 lines; recognizable — גדולה ("great"), סגולה
("treasured" [?])] ... [?] ...

gold (זהב) [?] ... [Illegible: ~3 lines] ... your strength[?] ... [?] ...

and it lingers[?] ... **like a sweet savor** (כריח ניחוח), **may the offering of Judah be
pleasing** (מןחת יהודה תערב) [cf. Malachi 3:4: מִנְחַת יְהוּדָה לֵא] ...

[Illegible: ~3 lines; recognizable — שחיטה ("slaughtering"), קריבים ("drawing
near"/"offered")] ... **a new tribute** [?] (מסה חדשה) [?] ... the [severed] limbs[?]
(הזרועים) [?] ... [Illegible: ~2 lines] ... [?] ... a tribute and a tribute[?], nature[?] (טבע)
[?] :

[The paytanic preface continues. Both sides of this folio are laid out as verse in
two narrow columns per side (right column read first), each line a short rhymed
stich closed with a punctus (: / '). Marginal Hebrew-letter strophe numbers
continue the sequence of the preceding folios (which ran 8-5 = ה-ח); this folio
carries (9) ט and (11) יא, with strophe (10) י falling between them. There is no
calendar-computation prose, no numerals, no table, no incipit, and no attribution
on this folio — the treatise proper has not yet begun.]

f. 513r

Right column

The Only One, the Glory, who dwells forever; [?] the pure ones [?] [remaining
lines of this strophe not confidently legible — [?]]

*(Lower in this column, in the right margin, the strophe number (9) ט is written,
with an adjacent word that appears to read כעולה ["like a burnt-offering" (?)]) —
[?].)*

Strophe (9) ט: [the opening lines contain the words שלום / שערי ("gates" / "peace")
(?) — [?]; the remainder of the strophe is not confidently legible — [?]]

Middle column

[?] in His mercy [?]; their pardon from their sins [?] [?] Remember Your servants [?] [?] to the house of their sacrifice, and they went up [?] each under his own standard. [?] [A new strophe follows — opening words not confidently legible — [?]] [?] the remainder of the column is not confidently legible — [?]

f. 513v

Right column

[?] pure [?] and passing, the day [?] [several lines not confidently legible — [?]] [?]

Strophe (11) יא (marked in the margin, with an adjacent word that appears to read כטו[?] — [?]): [?] Have pity upon Your [people?] [?] [?] on a day of [?] judgment [?] who will save and who will [?] [?] [remaining lines not confidently legible — [?]]

Left column

[?] the soul was [?] [the bulk of this column is not confidently legible — [?]] [?]

Sod ha-Ibbur (BL Add MS 11639) — ff. 514r–514v (global PDF pp. 7–8)

f. 514r (global p. 7)

[Librarian note: pencil foliation "514" and an archival flourish, upper-left margin.]

The written matter on this folio side occupies a single narrow column at the **right** edge of the page; the remainder of the leaf is blank parchment, across which the columns of the facing side (514v) show through as faint bleed-through (ignored here). The right-hand column carries the **concluding strophes of the rhymed preface-hymn** that has run across the preceding folios, followed by the scribe's colophon.

[The concluding strophes (roughly a dozen short rhymed lines) are written in a small, heavily-abbreviated decorative Ashkenazi hand and are **not reliably legible** at this resolution; recurring forms of תרחמים / רחם ("mercy / your mercies") and תוחלת ("hope") are visible, but full line-by-line recovery is not possible here. — see report.]

The clearly legible close of the hymn and the colophon:

...and inscribe us [?] in the Book of Life [כספר החיים]. [line-final word illegible: המלך [?]]

[Aramaic: סליק — "It is concluded."]

Scribal colophon:

Be strong, and may we be strengthened; the scribe shall not be harmed [חזק ונחזק הסופר לא יזק] — not [today] and not for ever, until a donkey climbs a ladder [עד שיעלה חמור בסולם]; nor for [all] days, until a donkey ascends to the heavens [עד שיעלה חמור בשמים]. Amen, amen.

Be strong and be strengthened. [חזק ונחזק]

[name] the scribe [?] — הסופר — most likely בנימין, "Benjamin the Scribe," the known copyist of this codex; the personal name is only partly legible and is flagged].

Amen. Amen.

The remainder of the folio side is blank.

f. 514v (global p. 8)

This folio side carries a **numbered columnar composition** — short rhymed lines, each prefixed with a Hebrew alphanumeric ordinal (א, ב, ג, ...), arranged in several right-to-left columns. It is a piyyut-style / mnemonic list, not calendar-computation prose and not a data table (the numerals are line-ordinals, not tabulated values; there are no column headers or ruled cells — this is numbered parallel-column verse). The text sits in the center-left of the leaf; the right margin is blank, carrying bleed-through of the 514r colophon (ignored).

Opening (rightmost column, enlarged):

[?] God of the myriads/hosts [אלהי הרבבות] — reading uncertain; could be אלהי הצבאות [second header line illegible]

Structure (numerals legible; line-text largely not): the composition runs as a continuous numbered sequence across the columns —

- Rightmost column: nn. **1–30** (א through ל clearly; the first one–two lines serve as the header above).
- Middle column: nn. **~31–61** (... מד, מג, מב, מא, מ, מט, לח, לז, לו... legible within the run).

- Left column: nn. 62–69 (סב, סג, סד, סה, סו, סז, סח, סט).
- A further numbered sub-section then begins, headed **קדמונים** [?] ("the Ancients" / early authorities [?]), renumbered 1–~19 (א through יט).

The individual short lines are in the same small decorative hand and are **not reliably legible** line-by-line at this resolution. Fragments that can be made out with some confidence include: תוחלת ישראל [?] ("the hope of Israel," ~line 8); אלהים ידין [?] ("God will judge," ~line 28); רוחי האלהים [?] ("the spirit of God," in the middle column); and a closing line סוף תפלה [?] ("end of the prayer") near the foot of the middle column. These are offered as flagged partial readings only; committing the full ~88 numbered lines would be guesswork. — see report.

The lower third of the folio side is blank parchment.

Sod ha-Ibbur (BL Add MS 11639) — ff. 515r–515v

[Librarian note: upper-left margin of f. 515r, modern hand — a foliation mark and the number "515"; an older Hebrew foliation "(540 ≈) [?] תקמ" appears beside it.]

f. 515r — completion of the numbered admonition-poem (*tokhachot*)

This page completes the numbered rhymed admonition-poem begun on f. 514v. It is laid out as a panel of numbered short lines (hemistichs) in a lighter, heavily abbreviated poetic cursive: a right-hand column and a middle column carry one continuous numbered sequence running from roughly verse 20 through the high 60s, and a separate left-hand column carries a second, shorter numbered admonition headed תוכחות ("Reproofs"). Each of the two runs ends with a סליק ("Here ends") colophon.

Most hemistichs are terse, allusive, and abbreviated, and are not confidently legible at this resolution. The verse numbers (Hebrew-letter numerals) are largely legible; only scattered phrases of the poetic text can be read with confidence. The confidently-legible fragments, keyed to their verse numbers where the numeral is clear, are:

- v. כב (22): חרדו ופחדו — "they trembled and were afraid" [?]
- v. מו (46): בעשור לחדש — "on the tenth of the month" [?]
- v. נ (50): היום יפנה השמש — "this day the sun declines" [?]

- v. נה (55): יום שבת וכפור — "a day of Sabbath and of Atonement (Yom Kippur)" [?]
- a later line: יום כפורים — "the Day of Atonement" [?]

The recurrence of festival- and fast-day references (the tenth of the month, Sabbath, the Day of Atonement) suggests a calendrical/penitential piyyut appropriate as a preface to a calendar treatise, but the bulk of the text cannot be recovered here.

Second (left-hand) column, headed תוכחות ("Reproofs"): a shorter numbered admonition of roughly a dozen lines, likewise mostly illegible; scattered legible words include היכל ("temple/hall") [?], עליון ("the Most High") [?], and שער ("the gates of...") [?].

[Poem ends.] סליק ("Here it ends.")

f. 515v — the mezuzah text (Shema) and a scribal note on tefillin

[The faint writing across the top of this page and down its outer (right) margin is bleed-through from the poem on the recto (f. 515r); it is not transcribed.]

The Shema (Devarim 6:4–9)

Hear, O Israel: the Lord our God, the Lord is One. And you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart. You shall teach them diligently to your children, and you shall speak of them when you sit in your house and when you walk on the way, when you lie down and when you rise up. You shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

(Devarim 11:13–21)

And if you indeed heed My commandments which I command you this day, to love the Lord your God and to serve Him with all your heart and with all your soul, then I will give the rain of your land in its season, the early rain and the late rain, and you shall gather in your grain, your wine, and your oil. And I will give grass in your field for your cattle, and you shall eat and be satisfied. Take heed to yourselves, lest your heart be led astray and you turn aside and serve other gods and bow down to them; then the anger of the Lord will be kindled against you,

and He will shut up the heavens so that there is no rain, and the ground will not yield its produce, and you will perish swiftly from off the good land which the Lord is giving you. So set these My words upon your heart and upon your soul, and bind them for a sign upon your hand, and let them be as frontlets between your eyes. And you shall teach them to your children, speaking of them when you sit in your house and when you walk on the way, when you lie down and when you rise up. And you shall write them upon the doorposts of your house and upon your gates, so that your days and the days of your children may be multiplied upon the land which the Lord swore to your fathers to give them, as the days of the heavens above the earth.

(כוזו במוכסז כוזו) [The mezuzah cryptogram written on the reverse of the scroll: each letter of the Divine words יהוה אלהינו יהוה ("the Lord our God, the Lord") advanced one place in the alphabet, yielding *Kuzu be-Mukhsaz Kuzu*.]

[Red ink header / rubric: תפילין של ראש — "The Tefillin of the Head."]

Rabbi Moshe wrote that one must take care in the matter of the *yeterot* [the projecting extra strokes of certain letters] [?]. [The *yeterot*...] are like [?].... the closed [form] of the [letter] *dalet* [?].... for there were five *zayin*[-shaped tagin] [?], and upon every [letter...] four [?].... [several words illegible]... the third parashah has in it five *yeterot* [?].... [illegible]... the *tagin* [crowns] [?].... rows upon the sheet [*daf*] [?]. He explained the fourth [parashah]: [it has] *yeterot* [?].... [illegible]... upon the *tagin* [?] it is invalid (*pasul*) [?]. This is the rule of the bent *yod* [?].

[The scribal note is written in a small, cursive hand with heavy abbreviation and technical *STaM* (Torah-scribe) terminology; much of it is not confidently legible]

f. 516r is a blank parchment side. It carries only post-medieval librarian marks: a pencil foliation "516" in the upper-left corner with a crossed-out earlier foliation "574" above it [Librarian note: "574" struck through, "516"], a small illegible pencil annotation in Hebrew cursive beside the foliation [Librarian note: modern pencil, illegible], and the red British Museum crown stamp ("BRITISH MUSEUM") impressed near the center of the leaf [Librarian note: British Museum stamp]. A faint gray mirror-image of the large circular wheel drawn on the following side (f. 516v) shows through the parchment; this is bleed-through and is not transcribed.

Diagram. A large, richly illuminated circular wheel (*galgal*) filling almost the whole of f. 516v — a decorated zodiac/calendar rota. Concentric decorative borders enclose the figure: an outer band of black trefoil/quatrefoil tracery with a scalloped edge, then a red band, then a cream band, framing the working field of

the wheel. Within, radial sectors are painted in alternating red and blue grounds (the blue grounds filled with a fine white cross-hatched lattice), their dividing lines and cartouches drawn in gold outlined with black. The sectors are arranged in concentric rings — an outer ring and an inner ring of radial trapezoidal cells, each cell holding a short gold-lettered Hebrew label — converging on a small raised gold central boss at the hub. The labels are the names inscribed on the wheel (the zodiacal signs / *mazalot* and their calendrical correspondences named in the caption below).

The individual sector labels are executed in gold letters on saturated red and blue grounds and are not securely legible at the available resolution; committing specific readings would risk misassigning zodiac names to sectors. The labels are therefore left unread here and this figure is marked a for label recovery.

- Outer ring: 12 radial sectors (alternating red/blue), each with a gold-boxed radial label — [labels illegible at this resolution: numeral/word ?]
- Inner ring: radial sectors around the hub, each with a shorter gold label — [labels illegible at this resolution: ?]
- Center: gold boss (hub), no legible label

Caption below the wheel (one line, black ink, square script):

זה גלגל שיש בו מזלות כתובים ומרושמים

"This is a wheel (*galgal*) that has upon it the zodiac signs (*mazalot*), written and inscribed." [Final word confirmed at 600 dpi as ומרושמים ("and inscribed/depicted"); the alternative ומצויירים ("and depicted") is ruled out. The ~24 gold sector labels remain unrecoverable at the RGB-scan imaging floor.]

Diagram. A full-page painted miniature: a large domed medallion filling the page, bordered by a gold band and a scalloped rose-red rim, enclosing a deep-blue field. Scattered across the blue field are numerous gold star-dots (small ringed gold discs). At the upper left is a gold crescent moon; at the right, a gold rosette/pinwheel form (a stylized radiant star or sun). The image depicts the firmament with the heavenly luminaries. A single caption line runs below the medallion.

Caption (below the figure): "זה שמש וירח וכוכבים בתוך [?] הגלגל הזה" — "This is the sun and the moon and the stars within this sphere."

[Librarian note: modern pencil foliation / shelf marks in the upper-left margin, including what appears to be "617" (an older foliation); not fully legible.]

[Librarian note: red British Museum crown stamp ("BRITISH MUSEUM") below the caption line.]

Diagram. A full-page painted miniature: a large circular medallion bordered by a gold band, enclosing a rose-red field worked with a fine diaper (lattice) pattern. Within it stands a great bird in profile — orange head and wings, blue neck and body, orange webbed feet — bending its long neck downward toward a large pale egg that rests on the ground before it. The composition (a giant bird brooding over an outsized egg) illustrates the legendary bird of Aggadah. A single caption line runs below the medallion.

Caption (below the figure): "זה של [?] שקורין אותו בר [?] יוכני" — "This is the [bird] they call Bar Yochani" [בר יוכני] — the legendary giant bird of the Talmud (Bekhorot 57b; Bava Batra 73b), famed for its enormous egg].

[Aramaic/Talmudic reference: בר יוכני, Bar Yochani.]

Sod ha-Ibbur (BL Add MS 11639) — ff. 518r–518v

Global source- Ashkenazi hand; illustrative cycle continuing.

f. 518r (global p. 15)

[Later hand, top margin, alongside the foliation "518": brief cursive note, "פר[?]; further identification requires further verification.]

Diagram. A full-page miniature set within a large gold-rimmed roundel against a red-and-blue diapered ground. At the center, King Solomon sits enthroned, crowned, holding a fleur-de-lys scepter in one hand and raising a sword in the other. To the left, a woman kneels in supplication with her hands raised toward the king; to the right, a man raises a sword aloft and dangles an infant by one leg. The scene depicts the Judgment of Solomon (Melachim I 3:16–28).

- Center: Solomon enthroned, crowned, with scepter and sword.
- Left: kneeling woman, hands raised in appeal.
- Right: standing man raising a sword, holding a child by the leg.

Caption (below the roundel): **"This is Solomon the King, who renders judgment between the two women."**

f. 518v (global p. 16)

Diagram. A full-page miniature of the Leviathan: a great scaled fish, coiled into a ring with its head turned back toward its own tail, set against a blue diapered ground within a gold frame. The creature's open, toothed jaws, fins, and overlapping silver-grey scales are rendered in fine detail; a red diapered disk fills the loop of its body.

Caption (below the frame): **"This is the Leviathan."**

Diagram. A full-page illuminated miniature of a large ox (bull), painted in pale rose and green wash with red outline, standing in profile facing right against a diapered blue ground patterned with a gold lattice and small ring-motifs. A green strip runs along the lower edge above a band of burnished gold (now largely rubbed and oxidized to grey). The animal has a pronounced horn and a long curved tail. A cursive note stands in the upper-left margin.

- Lower margin (formal display caption, black ink): זה שור הבר — "This is the Wild Ox" (the *Shor ha-Bar*, the legendary wild ox destined for the feast of the righteous).
- Upper-left margin (later cursive hand): [Margin, cursive: קר זה[?] — reading uncertain]

[The British Museum ownership stamp is impressed in the lower margin beside the caption. — Librarian note]

Diagram. A full-page illuminated miniature of a flowering tree rising from a grey rocky ground, its brown trunk knotted and branching, crowned with three clusters of pale-green almond-blossom foliage against a burnished-gold sky. Behind the trunk, a blue field is ruled with a row of tall, slender gold vertical rods (the tribal staffs) standing upright to either side of the central flowering tree. A gold groundline with a dotted border frames the base.

- Lower margin (formal display caption, black ink): זה שנים עשר מטות ומטה — "These are the twelve staffs, and the staff of Aaron among their staffs" (cf. Bamidbar 17:21–23; the flowering central tree is Aaron's rod, which alone budded, blossomed, and bore almonds).

[Faint cursive marginal traces along the left edge are too abraded to read. — QA; left-margin gloss p. 18]

Sod ha-Ibbur (BL Add MS 11639) — ff. 520r–520v

Both sides of this opening are full-page framed illuminated miniatures, each with a single caption line in Ashkenazi square script beneath the medallion. The illustrative picture-cycle continues; no calendar-computation prose has yet begun, and no incipit or attribution to Jacob bar Samson appears.

f. 520r

[Later hand, top-left margin: "יעקב" (?) — the word *Yaakov* ("Jacob") appears legible, followed by one or two illegible tokens; the foliation "520" is written beneath it. Not part of the original text; identification uncertain — see QA.]

Diagram. A full-page framed roundel (gold-bordered circular medallion on a blue diapered ground). Within it, a bearded man in a red robe is mounted astride a lion, his hands reaching to the lion's open jaws — the iconography of Samson subduing the lion. A stylized foliate sprig rises at the right of the medallion. The caption runs in a single line beneath the frame.

- Caption (beneath the medallion): [פיהו] [קורע?] — "זה שמשון הרוכב על הארי ו[קורע?] — "This is Samson, who rides upon the lion and [rends open its mouth?]."
[The verb (ו...) and the final word are only partly legible; the reading "קורע" וקורע ("and rends its mouth") fits the image of the hands at the lion's jaws but cannot be confirmed glyph-by-glyph — flagged [?].]

[Below the caption: the round red "BRITISH MUSEUM" crown collection stamp — Librarian note, not part of the text.]

f. 520v

Diagram. A full-page framed roundel (gold-bordered circular medallion on a blue diapered ground). At the center stands the Tree of Knowledge, laden with round orange fruit; a serpent with a human head and torso is coiled up its trunk, reaching toward the fruit. Adam and Eve stand naked to the right and left of the tree, each covered with a fig-leaf and gesturing toward the fruit; they stand on a rocky ground line at the base of the medallion. The caption runs in a single line beneath the frame.

- Caption (beneath the medallion): — "זה אדם וחוה ערומים ועץ הדעת והנחש — "This is Adam and Eve, naked, and the Tree of Knowledge, and the serpent."

Sod ha-Ibbur (BL Add MS 11639) — ff. 521r–521v

The opening continues the illustrative miniature cycle: two full-page framed roundels, each with a single Hebrew caption line beneath the image. No calendar-computation prose (molad / tequfot / 19-year cycle) appears on either folio side, and there is still no in-text attribution to Jacob bar Samson.

f. 521r

[Librarian note: pencil foliation "521" in the upper-left corner.] or "וִיקָח" [?]; reading uncertain.]

Diagram. A framed circular miniature (gold-and-black border) set against a blue diapered ground. At the center sits Noah's ark, drawn as a gabled house with a red roof standing on a red brick base, surrounded below by rising green waves. A bearded man (Noah) leans from an arched window, one hand raised; a white dove holding a green leafy branch in its beak flies toward him from the left, beside a small olive tree; a black raven perches on the roof-ridge above. A second arched window opens on the right.

Caption beneath the roundel:

זֶה עֵץ הַזַּיִת · וְהַיּוֹנָה עָלָיו נָחָה "

"This is the olive tree, and the dove rested upon it."

f. 521v

[Librarian note: circular red "BRITISH MUSEUM" stamp beneath the roundel.]

Diagram. A framed circular miniature (gold-and-black border) against a red diapered ground. At the center Abraham — an old man with white hair and beard, in a blue mantle over an orange-red robe — stands with a sword raised in his right hand and grips the head of Isaac with his left. Isaac, a youth in blue, kneels bound atop a golden altar at the left; a bundle of kindling wood with a small flame lies at the altar's foot. At the upper right an angel (a small robed figure) reaches down from the frame toward the sword. A green bush (the thicket, with the ram) grows at the lower right.

Caption beneath the roundel:

זֶה עֲקִידַת יִצְחָק עַל הַמִּזְבֵּחַ וְהָאֵיל [נִשְׁחַט?] [בְּקִרְבּוֹ] "

"This is the binding of Isaac on the altar, and the ram [slaughtered?] [in his stead?]."

[The two final words of the caption are uncertain. Best glyph reading gives roughly בקרבו ... נשחט ("was slaughtered ... in his stead / midst"); the bush-and-ram imagery would also support נאחז בסבכו ("was caught in its thicket," cf. Bereshit 22:13). Reserved for further verification.]

f. 522r

[Margin, upper left: pencil foliation "547" (struck through) and "522"; a Hebrew word, possibly הקדמה ("preface") [?] — later hand.]

Diagram. A full-page miniature within a gold-rimmed roundel, its ground divided diagonally into a rose-pink and a blue diapered field. At the top, two winged cherubim face one another, their multicolored (blue, green, orange) wings spread and meeting at the center above an arched form beneath which sits a golden slab — the mercy seat (kapporet) upon the Ark. Below stands a golden table on legs bearing six orange discs in a row (the showbread) flanked by two knives, and at the right a golden incense vessel. The lower edge of the roundel shows pigment loss and flaking.

Caption (below the roundel): "This is the cherubim spreading their wings over the mercy seat, and the golden table."

f. 522v

Diagram. A full-page miniature within a gold-rimmed roundel over a blue and rose-pink diapered ground. At the left stands a tall golden seven-branched menorah with lamps whose wicks burn with small orange flames, its base resting on a bank of stylized cloud. At the right, Aaron — bearded, in a pointed orange cap and a blue mantle over a red robe — reaches up with a golden vessel toward the lamps to kindle them. The blue field shows extensive pigment flaking.

Caption (below the roundel): "This is Aaron, who places pure olive oil in the lamps [last word בנרות [?]]."

[Librarian note: red crown stamp "BRITISH MUSEUM" impressed in the lower margin.]

[Later hand: pencil foliation "523" in the upper-left margin, with a modern cursive Hebrew jotting above it.]

[Librarian note: red "BRITISH MUSEUM" crown stamp at the foot of f. 523v.]

The illustrative miniature cycle continues; the calendar-computation treatise has not yet begun on either side of this folio, and no in-text attribution appears.

f. 523r

Diagram. A full-page framed roundel (blue and red diapered ground within a gold band). At the center stands a crowned, bearded figure in a blue mantle over a red robe, his right hand raised. A white banderole runs across the crown, and a rectangular placard hangs on his breast lettered **חֹשֶׁן הַמִּשְׁפָּט** ("the breastplate of judgment"). Two smaller figures in red kneel toward him: the one at the right (viewer's left) raises both hands in prayer; the one at the left (viewer's right) kneels holding up an open book. The lower margin beneath the roundel is blank save for faint offset/bleed-through from the facing side.

- Banderole across the crown: דוד המלך [David the King] [reading uncertain]
- Breast placard: חֹשֶׁן הַמִּשְׁפָּט [the breastplate of judgment]

[The figure's crown indicates royalty while the labelled breastplate is the priestly *choshen*; the miniature is not further captioned, so identification beyond the two inscribed labels is left open.]

f. 523v

Diagram. A full-page framed roundel on a red diapered ground within a gold band, showing David and Goliath. At the left a beardless youth in a short blue tunic (David), a shepherd's pouch/sling at his side and a staff over his shoulder, stands among rams/sheep with a small collared dog at his feet, looking up. At the right stands a tall armored warrior (Goliath) in a domed helmet with chainmail coif and leggings, a spear upright in his hand, a long blue kite-shield with gold bosses, and a sword at his side.

The caption is written in black ink in the lower margin, below the roundel:

- Main line: **זֶה גִּלְיָת הַפְּלִשְׁתִּי וְדוֹד הַזּוֹרֵק לוֹ** [This is Goliath the Philistine, and David who slings at him]
- Sub-line (smaller, beneath "וְדוֹד הַזּוֹרֵק לוֹ"): **וְכָל[ם?] וְהָא[ויב?] סְבִיבוֹ** [and all [of them?]/ and the [enemy?] around him] [reading uncertain]

Diagram. A full-page framed miniature occupying nearly the whole leaf, set on a burnished gold and blue ground within a green rectangular border. At the left a crowned king sits on a throne (a low wooden chair with turned finials), dressed

in a blue robe over a red garment; he leans forward, both hands raised, palms outward, in a gesture of speech or entreaty. At the right stands a crowned woman in a red mantle over a blue gown, a white veil beneath her crown, her hands likewise raised toward the king. The scene depicts a dialogue or dispute between the seated king and the standing crowned woman. Considerable flaking of the gold ground and pigment loss along the lower border; the figures' feet at the bottom edge are abraded.

Caption strip below the miniature, in faded brown ink, reading right to left (three widely-spaced clusters):

- זהו ינכר [?] (right) — "This is ...[?]"
- המחלה לנחטוירש [?] (center)
- בער עוו [?] (left)

[The caption appears to combine Hebrew with an Old French (Judeo-French) gloss of the kind used elsewhere in this miniature cycle; the ink is much abraded and several words cannot be resolved with confidence at this resolution.]

— The verso of the miniature leaf carries no text. Only the offset ghost-image of the recto miniature (the two figures and the green border) shows through the parchment, together with the red-ink British Museum oval stamp (crown device, "BRITISH MUSEUM") impressed at the center. No writing belongs to this side.

[Librarian note: modern pencil foliation "524" in the upper-left margin of f. 524r, with a faint older ink jotting above it.]

Sod ha-Ibbur (BL Add MS 11639) — ff. 525r–525v

f. 525r (global p. 29)

This recto carries no primary text. It shows the ghost/offset of the painted miniature on the facing side (f. 525v) transferred through the leaf, a red British Museum ownership stamp near the center, and a paper repair at the lower left corner. A faint Hebrew line visible low on the page is show-through of the caption inked on f. 525v (below) and is not transcribed here.

[Librarian note: modern pencil foliation "525" with a struck-through jotting above it, upper-left margin.]

f. 525v (global p. 30)

Diagram. A full-page framed miniature (green border over a diapered gold-and-blue ground). At the center a bearded, capped man is seated frontally on a cushioned bench, hands joined at his chest. He is flanked by two bearded, capped attendants in red-and-blue robes, each standing to one side and reaching in with both hands to support the central figure's raised arms. The scene depicts Moses upheld by Aaron and Hur during the battle with Amalek (Shemos 17:12).

A caption in the manuscript's Ashkenazi hand runs in black ink below the frame:

"זה משה ואהרן וחור אשר סמכו" [?]

"This is Moses, and Aaron and Hur, who supported his hands." [The verb reads תמכו or סמכו — "supported/upheld"; both give the same sense. The mark following ידיו is a decorative scribal flourish. Cf. Shemos 17:12.]

- Center (seated): Moses, hands joined at the chest.
- Right side (viewer's left): an attendant supporting Moses' arm — Aaron or Hur.
- Left side (viewer's right): the second attendant supporting Moses' other arm — Aaron or Hur.

[No calendar-computation prose, incipit, or attribution to Jacob bar Samson appears in this opening; the illustrative miniature cycle continues.]

Sod ha-Ibbur (BL Add MS 11639) — ff. 526r–526v (global source pp. 31–32)

f. 526r (global p. 31)

[Later hand, top margin: Hebrew word, reading uncertain — possibly מקלט [?] ("refuge"); a single cursive word above the modern foliation.]

[Librarian note: modern pencil foliation "526" in the top-left corner; a fainter earlier ink foliation is also present but not clearly legible.]

Diagram. A full-page framed miniature on a burnished gold ground within a green border. Two standing male figures fill the frame. The figure on the (viewer's) left wears a long red robe; he is seized by the hair from behind and a long blade is drawn across his neck. The figure on the right wears a blue belted

tunic with hose and dark shoes; he grips the red-robed man and wields the blade, in the posture of executing or slaughtering him. A short club or staff lies at the lower left of the frame. The scene depicts a slaying — a man being put to death by the sword while held by the head. Beneath the frame runs a single caption line in the main hand.

Caption (below the miniature): להג הראש [...] זה שחט [...] — "This one slew [...] the head[/chief]." The word before הראש reads ל-ה-ג-ג; if the second letter is an alef rather than he it would be לאג ("Agag"), which — with the imagery of a king slain by the sword while held by the hair — would suit **Samuel slaying Agag** (Shmuel I 15:33). The central word(s) are faded and the identification is not certain; the reading is offered tentatively. [?]

f. 526v (global p. 32)

[Librarian note: red oval "BRITISH MUSEUM" ownership stamp impressed on this leaf.]

Global source- (ff. 527r–527v).

f. 527r (global p. 33)

The recto side facing the camera carries no scribal text. Its only marks are a modern archival foliation and stamp; the picture visible through the leaf is bleed-through from the full-page miniature painted on the verso (f. 527v), and is not transcribed here.

[Librarian note: pencil foliation "527" in the upper-left corner, with an accompanying Hebrew-letter foliation/annotation, uppermost mark partly rubbed [?]]

[Librarian note: British Museum crowned oval stamp ("BRITISH MUSEUM") impressed in the center of the leaf]

f. 527v (global p. 34)

A full-page framed miniature (gold ground within a green-and-black ruled border), with a single line of Hebrew caption beneath it.

Diagram. A narrative miniature on a burnished gold ground. At the left a man in a belted blue tunic and grey hose stands facing right, holding the bridle-rein of a horse. On the horse rides a crowned figure wearing a red mantle over a blue robe, the right hand raised. The scene depicts Mordechai — robed in royal

garments and mounted — being led on horseback by Haman, the episode of Esther 6:11. The gold ground is flaked in places and the lower border is worn.

Caption beneath the frame (brown/gold ink):

זה מרדכי והמן

"This is Mordechai and Haman."

Script: Ashkenazi book-hand (square, small module), single scribe. Divine name written throughout as the double-yod abbreviation " (rendered "the LORD"). Verse divisions marked with sof-pasuk (:).

This file supersedes the first-pass reading of batch 018 on the flagged spans only; it does not modify batch_018.md. The florilegium is a chain of identifiable biblical (Psalm-dominant) verses of divine protection and trust; each committed line was traced glyph-by-glyph on the 400-dpi tiles and cross-checked against its verse (prose-pinning). Genuinely abraded/illegible words remain [?].

f. 528r (global p. 35)

[Blank folio: f. 528r — no primary text on the writing side.] The side facing the camera carries no ink of its own: what is visible is faint bleed-through of the verse text written on f. 528v, together with a modern pencil foliation. The right edge of the frame shows the gilded margin of the facing full-page miniature.

[Librarian note: pencil foliation "528" with an accompanying Hebrew/numeral jotting in the upper-left margin.]

f. 528v (global p. 36)

A florilegium — a continuous chain of biblical verses of divine protection, trust, and salvation, each closed by a sof-pasuk. The page is laid out in two columns; read in Hebrew order, the right column first (top to bottom), then the left. Only the top two-thirds of the folio is written; the lower third is blank parchment. Verse citations follow Jewish (Masoretic) versification.

Right column

But You, O LORD, are a shield about me, my glory, and the One who lifts my head. (Tehillim 3:4)

But You, O LORD, be not far from me; O my strength, hasten to my aid. (Tehillim 22:20)

Return, O LORD, deliver my soul; save me for the sake of Your loving-kindness.
(Tehillim 6:5)

Be pleased, O LORD, to deliver me [?]; O LORD, hasten to my aid [?]. (verse identification provisional)

The right hand of the LORD is exalted; the right hand of the LORD acts valiantly.
(Tehillim 118:16)

For the LORD will be your confidence, and will keep your foot from being caught.
(Mishlei 3:26)

[?] He subdues peoples under me [?]. (Tehillim 144:2 [?] — provisional)

The LORD is my allotted portion and my cup; You uphold my lot. (Tehillim 16:5)

Let Your loving-kindness, O LORD, be upon us [me], according as we have waited for You. (Tehillim 33:22)

Remember Your mercies, O LORD, and Your loving-kindnesses, for they are from of old. (Tehillim 25:6)

But the LORD has been my stronghold, a stronghold in times of trouble. (Tehillim 9:10 / 94:22)

those who seek You, for You have not forsaken [?] ... (Tehillim 9:11 [?] — provisional)

O LORD, our Master, how majestic is Your name in all the earth. (Tehillim 8:2)

I have looked upon You [?] ... (verse identification provisional)

And now, what do I wait for, O Lord? My hope is in You. (Tehillim 39:8)

You Yourself are my King, O God; command the salvations of Jacob. (Tehillim 44:5)

Your loving-kindness [?] ... (verse identification provisional)

Behold, God is my helper; the Lord is with those who uphold my soul. (Tehillim 54:6)

For God alone, wait in silence, O my soul, for my hope is from Him. (Tehillim 62:6)

Left column

For God alone my soul waits in silence; from Him is my salvation. (Tehillim 62:2)

He alone is my rock and my salvation, my stronghold; I shall not be moved.
(Tehillim 62:7)

The LORD is your keeper; the LORD is your shade upon your right hand. (Tehillim 121:5)

The LORD will guard your going out and your coming in, from now and forever.
(Tehillim 121:8)

The LORD will guard you from all evil; He will guard your soul. (Tehillim 121:7)

Give thanks to the LORD, for He is good, for His loving-kindness endures forever.
(Tehillim 118:1 / 136:1)

May the LORD bless you from Zion [?] ... (Tehillim 128:5 [?] — provisional)

God will bless us, and all the ends of the earth will fear Him. (Tehillim 67:8)

God arises; His enemies are scattered, and those who hate Him flee before Him.
(Tehillim 68:2)

the kingdoms of the earth: sing to God, sing praises to the Lord, Selah. (Tehillim 68:33)

the goings of my God, my King, in the sanctuary [?]. (Tehillim 68:25 [?] — provisional)

[Marginal/inline line partly in Aramaic-looking orthography, ending ...
תנצרינו/תנצריגא [?]; verbatim reading not recoverable at tile resolution. Further
identification requires further verification.]

Deliver me [?] from the hand of the wicked, from the grasp of the unrighteous
and cruel. (Tehillim 71:4 — provisional)

For You are my hope, O Lord GOD; my trust from my youth. (Tehillim 71:5)

O God, be not far from me; my God, hasten to my aid. (Tehillim 71:12)

[?] ... (a short verse, likely Tehillim 71:13, not confidently traced)

I will come with the mighty acts of the Lord GOD; I will make mention of Your
righteousness, Yours alone. (Tehillim 71:16)

O God, You have taught me from my youth, and to this day I declare Your wonders. (Tehillim 71:17)

For God is my King from of old, working salvation in the midst of the earth. (Tehillim 74:12)

For God is the Judge; this one He humbles and that one He raises. (Tehillim 75:8)

[The florilegium continues; the written text ends in the upper two-thirds of the two columns, the remainder of f. 528v being blank parchment.]

f. 529r (global PDF p. 38)

The written matter occupies two narrow columns in the upper-right portion of the leaf; the outer margin and the whole lower half are blank vellum. The hand is a small, faded brown-ink Ashkenazi book-hand with light verso bleed-through. The page is a florilegium of scriptural praise- and protection-verses, closing with the rubric **קְלִיטָה**, and followed by the Wayfarer's Prayer. The verses are read right column first, then left.

Right column — a chain of praise/protection verses

[one opening half-line, faded, unread — [?]] ... Your way, O God, is in holiness; who is a god as great as God? (Tehillim 77:14) You are the God who works wonders; You have made Your might known among the peoples. (Tehillim 77:15) O God of Hosts, restore us; let Your face shine, that we may be saved. (Tehillim 80:8) Be gracious to me, O God [?] ... I remember God [?] ... O Lord, God of my salvation, by day I cry out, in the night, before You. (Tehillim 88:2) And I — to You, O Lord, I cry out, and in the morning my prayer comes before You. (Tehillim 88:14)

For You, O Lord, are my refuge; you have made the Most High your dwelling. (Tehillim 91:9) I say of the Lord: my refuge and my fortress, my God in whom I trust. (Tehillim 91:2) For You have gladdened me, O Lord, by Your work; at the deeds of Your hands I sing for joy. (Tehillim 92:5)

How great are Your works, O Lord! Your thoughts are very deep. (Tehillim 92:6) When I said, "My foot slips," Your steadfast love, O Lord, held me up. (Tehillim 94:18) The Lord is gracious and merciful, slow to anger and great in steadfast love. (Tehillim 145:8) The Lord is good to all, and His mercy is over all His works. (Tehillim 145:9) Great is the Lord and greatly to be praised, and His greatness is unsearchable. (Tehillim 145:3) The Lord is righteous in all His ways and kind in

all His works. (Tehillim 145:17) The Lord is near to all who call upon Him, to all who call upon Him in truth. (Tehillim 145:18) He fulfills the desire of those who fear Him; He hears their cry [and saves them]. (Tehillim 145:19) And You, O Lord, are enthroned forever; Your throne endures from generation to generation. (Tehillim 102:13, with the variant "Your throne") May the glory of the Lord endure forever; may the Lord rejoice in His works. (Tehillim 104:31) May the name of the Lord be blessed from now and forever. (Tehillim 113:2) I will praise the Lord with all my heart, in the company of the upright [and the congregation]. (Tehillim 111:1)

Left column — further praise verses, the closing rubric, and the Wayfarer's Prayer

and the congregation. (Tehillim 111:1, cont.) The Lord has established His throne in the heavens, and His kingship rules over all. (Tehillim 103:19) From the rising of the sun to its setting, the name of the Lord is praised. (Tehillim 113:3) Your name, O Lord, endures forever; Your renown, O Lord, from generation to generation. (Tehillim 135:13) ... [one line, faded — "פ תחיו ... יכינו/יכנו ... פ תחיו" — unread; [?]] ... Yours is an arm with might [?] (cf. Tehillim 89:14) ... [two to three further verse-lines here are genuinely faded and could not be traced continuously — [Illegible: ~2-3 lines, left column, faded brown ink]] ... [ending the florilegium.]

[Rubric] Completed. [סליק]

The Wayfarer's Prayer. [תפילת הדרך] May it be Your will, O Lord [my God] [?], that You lead us toward peace, make us proceed toward peace, and direct our steps toward peace; that You deliver us from the hand of every enemy and from ambush along the way; that You send [blessing upon the work of our hands] [?] ... and [grant us] a good heart [?]; and that You give us grace, kindness, and mercy in Your eyes and in the eyes of all who see us. ... May the words of my mouth and the meditation of my heart be [acceptable] before You, O Lord, my Rock and my Redeemer. Blessed are You, O Lord, who hears prayer.

[A small closing line stands at the foot of the left column — "מיפה מ[?]" — reading uncertain. Possibly a catchword. ה [?]]

[A small marginal word "רות" [?] stands to the right of the right-hand column, mid-page. [Margin: רות [?]]]

f. 529v (global PDF p. 38)

[Faint modern pencil note at upper right, illegible. [Librarian note: illegible pencil, ~2 words]]

Two columns of the same hand fill the upper portion; the lower half of the leaf is blank vellum. The content is a collection of **occasional blessings** — the blessings recited on seeing or experiencing various things (Birkhot ha-Re'iyah, the material of Berakhot 58–59). Each entry names the occasion and the distinguishing clause of its blessing. Read right column first, then left.

Right column — blessings on seeing

One who sees his fellow's [new] growth [?] should take care ... he blesses "who gives us life" [Shehecheyanu]. ... Over new [garments] [?] one blesses "who gives us life and sustains us" [?] ... at the building of a new house [?] and [seeing] new vessels [?]: "who is good and does good" [הטוב והמטיב]. ... [one entry here unread — [?]] ...

One who sees a strange-formed creature [?] blesses "who varies the creatures" [משנה הבריות]. One who sees an elephant [?] [and a monkey] [?] [blesses] "who varies the creatures" [משנה הבריות]. One who sees beautiful creatures and beautiful trees blesses "who has such in His world" [שככה לו בעולמו].

One who sees kings of Israel blesses "who has apportioned of His glory to those who fear Him" [שחלק מכבודו ליראיו]; kings of the nations of the world — "who has given of His glory to flesh and blood" [שנתן מכבודו לבשר ודם].

One who sees fruit-trees blossoming in the days of Nisan blesses "who has left nothing lacking in His world, and created in it good creatures and good trees, for people to take pleasure in them" [שלא חיסר בעולמו כלום וברא בו בריות טובות ואילנות].

One who sees a rainbow in the cloud says "who remembers the covenant, is faithful in His covenant, and keeps His word" [זוכר הברית ונאמן בבריתו וקיים].

Over comets [הזיקים], [thunder] [?], and earth-tremors [הזוועות]: "whose power and might fill the world" [שכחו וגבורתו מלא עולם]. One who sees ... [houses of the proud] [?] [says] "The Lord tears down the house of the proud, but establishes the widow's boundary" (Mishlei 15:25). One who smells fruits — [chavushim / quinces] and etrogim [?] — blesses "who has put a good fragrance in fruits" [שנתן]

בורא עצי [בורא טוב בפירות]. Over fragrant woods: "who creates fragrant trees" [בורא עצי]; over fragrant herbs: "who creates fragrant herbs" [בשמים]. One who makes a mezuzah [blesses] ... to affix [?] the mezuzah [לעשות מזוזה].

Left column — blessings on making tefillin and a mezuzah (a halachic passage)

[This column is a small, faded discussion of the blessings said over the making and donning of tefillin and the affixing of a mezuzah. Recognizable anchor-words were read; the connective phrasing is faded and, where it could not be traced, is flagged rather than supplied.]

[who commanded us] concerning the mezuzah [?] ... the making of tefillin [?] ... he blesses "who gives us life" [Shehecheyanu] [?] ... "to don [tefillin]" [להניח] [?] ... [several lines here on when the blessing is or is not repeated — "he begins ... and concludes ..." — are faded and could not be traced continuously; [Illegible: ~5-6 lines, left column, faded]] ... over the reading of the Megillah [?] and its blessing [?] ...

[toward the foot, a benedictory / closing formula:] Blessed is the Lord [?] ... He redeems His people [?] ... [and lays] His hand [?] ... He is the Savior [?] ... [and one begins the] new [order] [?] ... And may the scribe [who] hears it [merit] [?] ... [a final line, faded — [?]].

Global source- (ff. 530r–530v).

Small two-column semicursive (Sephardic/Italianate features). Both folio sides continue the liturgical–halakhic anthology: a sequence of occasional blessings, the procedure of the Priestly Blessing (Birkat Kohanim), and a rubricated section on the laws of tzitzit. No calendar-computation prose, molad/tequfot material, nineteen-year-cycle text, table, or in-text attribution to Jacob bar Samson appears on either page.

[Librarian note: outer top corner of f. 530r carries the modern foliation "530"; above it an earlier foliation (appears to read "527") struck through, with a short Hebrew word alongside — reading uncertain [?].]

f. 530r

Right column

and so too one recites a blessing over the Five Scrolls (*megillot*), just as for the reading of the Megillah; and likewise for the new month [?]. And for the new

[days], "in the Book of Life," every day one blesses [?] ... Over the Chanukah light one recites "who performed miracles," and over the shofar [?] ... [one or two connective words here are not securely legible] [?]. For the redemption of the firstborn son (*pidyon ha-ben*) [?] one recites a blessing, and *she-hecheyanu*, "who has brought us to this season."

Left column

He recites *she-hecheyanu*, and each blesses "to dwell in the *sukkah*" [?] ... [a short clause here is not securely legible] [?].

One who immerses (*tevilah*) recites the blessing over the immersion. One who slaughters recites the blessing over the slaughtering (*shehitah*). One who slaughters a beast or a bird recites the blessing over covering the blood with earth. Over the *challah* one blesses "to separate *challah*"; and the *terumah* — one declares over it that it is *terumah*, and separates it and gives it to the priest (*kohen*). [?]

And over the [dough-offering] the priests go up [to bless] [?]. One must take care [with the washing] when the cantor (*hazzan*) begins: he takes water in his hand and [pours it over] his hands and his feet. And when [the appointed time] comes [?], he [spreads] his hands, and each one [of the priests] "lifts up his hands." "Lift up your hands in holiness and bless" (cf. Tehillim 134:2), and he blesses His people Israel in purity. "And may it be Your will before You" [?] ... that it be pure [?].

f. 530v

Right column

This blessing [effects] atonement [?] ... "and may there be in it pardon of iniquity" [?] ... "and forever and ever." And the prayer leader (*sheliaḥ tzibbur*), when he reaches [the Priestly Blessing], [calls out] from his mouth [?]; and the sons of the priests [respond], and he blesses them. "May the Lord bless you" (*yevarekhekha*) — and if there is no [priest present besides] the cantor [?], he says it from his own mouth. And thus, as it is written (*di-khtiv*) [?] ... [the responsive wording of the verses is partly lost here] [?] ... "say to them" [?] ... And [the priests] turn [?], and the cantor stands before [them] [?]; [the priest] recites and [the congregation] falls silent [?], and they turn their faces to the west to bless the people. The congregation answers "Amen" after each verse (*pasuk*).

And [the choristers] recite the verses of mercy (*pesukei raḥamim*). And the prayer leader [?] ... begins [?] ... until [?] ... from the mouth of the congregation. And when he turns their faces away from the congregation [?], [he says] "Do with Your people Israel as You promised us," "Look down from Your holy dwelling, from heaven, and bless Your people Israel" (Devarim 26:15).

And further: R. Yoḥanan said, Rav said [?] ... the priests [spread/hold] their fingers, until they turn their faces back from the congregation. And the rule of the cantor [is that he not gaze at the priests] [?] until [?] ...

Left column

from the mouth of the congregation. And the priests are required to turn their faces away from the congregation, until the prayer leader has [reached] "Grant peace" (*sim shalom*). And the priests are required [?] ... to [respond over] them [?], until the prayer leader says "Grant peace."

Laws of Tzitzit (*Hilkhot Tzitzit*) [rubricated / set-off heading]

One must ensure that the spinning (*matveh*) be [performed] properly, for the sake of the tzitzit. He takes [numeral:?] threads (*ḥutin*) hanging [from the corner] [?]; the length of the thread [?] ... [several connective words not securely legible] [?]. Before [he winds] them [?], [he doubles them] several [times] [?]; and he cuts them [?] ... [and] takes one longer thread (*ḥut*) [?] to make from it all the coils (*ḥuliyot*), and [with] the [longer] thread [?] he makes from it the knots (*kesharim*). He passes [the threads] through the holes (*ḥorim*) [?], and ties [the corner-fastening] [?] ... [and] winds [the coil] [?] ... [several words not securely legible] [?].

[This side ends within the laws of tzitzit; the discussion continues on the following folio.]

Sod ha-Ibbur (BL Add MS 11639) — ff. 531r–531v

); at native-tile resolution this small, faded Ashkenazi semicursive reads cleanly and the liturgical units can be traced line-by-line from continuous anchor phrases, so the standard blessings are committed as read (not restored from memory – the ink is present and traceable). [?] is now reserved for the genuine minority: the compressed continuation at the head of f. 531r right column, the ambiguous Havdalah closing word, and a handful of individual words in the halachic instructions. No calendar-computation prose (molad /

tequfot / 19-year cycle) and no Jacob bar Samson attribution appear on this opening.]

f. 531r

[Foliation: modern pencil "531" in the head margin, above a struck-through "520"; beside it a Hebrew ink foliation (532 =) תקלב, the two systems differing by one throughout.]

Right column — Blessing of the Moon and the abridged grace

[The top of the column continues the preceding section in a compressed hand; only fragments can be traced with confidence — scattered abbreviated numerals are visible (apparently [4] ד' and [7] ז') alongside references to quantities of items, but the connective prose cannot be read reliably. [?]] ...the lesser of them, apart from that.

ברכת הלבנה [Blessing of the Moon]. Blessed are You, HaShem our God, King of the universe, who by His word created the heavens, and by the breath of His mouth all their host. A fixed law and a season He assigned them, that they should not swerve from their appointed task. Joyful and glad, they carry out the will of their Owner — workers of truth whose work is truth. And to the moon He said that it should renew itself: a crown of splendor for those He bore from the womb, who are destined to be renewed like it, and to glorify their Maker for the sake of the honor of His kingship. Blessed are You, HaShem, who renews the months.

ברכה מעין ג' [the abridged grace summarizing the three blessings, said after food]. Blessed are You, HaShem our God, King of the universe, for the nourishment and for the sustenance, for the vine and for the fruit of the vine, and for the produce of the field; and for a land desirable, good, and spacious that You were pleased to give as a heritage to our fathers, to eat of its fruit and to be satisfied with its goodness. Have mercy, HaShem our God, upon Israel Your people and upon Jerusalem Your city and upon Zion the dwelling-place of Your glory. For You are good and do good to all. [On Shabbat one inserts the passage for the Sabbath day. [?]] Blessed are You, HaShem, for the land and for the nourishment [and for the fruit of the vine] — and we conclude as above.

Left column — Festival Kiddush, Shehecheyanu, and Havdalah

Festival Kiddush. Blessed are You, HaShem our God, King of the universe, who creates the fruit of the vine. Blessed are You, HaShem our God, King of the universe, who chose us from every people and exalted us above every tongue and

sanctified us with His commandments. And You gave us, HaShem our God, in love, appointed times for gladness, festivals and seasons for joy — this day of the Festival of Matzot [Pesach], the season of our freedom, a holy convocation, a remembrance of the exodus from Egypt. For You chose us, and us You sanctified, from all the peoples; and Your holy appointed times in gladness and in joy You gave us as a heritage. Blessed are You, HaShem, who sanctifies Israel and the seasons.

[Shehecheyanu:] ...who has kept us alive and sustained us and brought us to this season.

Havdalah. [Blessed are You... who creates] the fruit of the vine ... [who creates] the lights of the fire ... who distinguishes between the holy and the profane [?: לחול "profane" / לחדש "new (moon)" — the closing word is written ambiguously], between Israel and the nations ...

f. 531v

Right column — Havdalah concluded, and the rules of Shehecheyanu and festival insertions ...between the seventh day and the six days of labor; between the holiness of the Sabbath and the holiness of the festival You have distinguished; and the seventh day from the six days of labor You have sanctified. You have set apart and sanctified Your people Israel in Your holiness. Blessed are You, HaShem, who distinguishes between the holy and the [profane [?: לחול / לחדש]]. ... HaShem our God... who creates the lights of the fire.

[Shehecheyanu and its rules:] One recites "who has kept us alive"... and at the conclusion [of the Sabbath] one may also [say] this Havdalah. He recites Shehecheyanu on every night of Sukkot, and all the more so [?] on the [eighth] day, Shemini Atzeret [י"ח = the eighth]. He says, "On the eighth day, [the festival of] Atzeret," and does not mention Sukkot at all, and recites Shehecheyanu.

[Rosh Hashanah Kiddush:] ...[who chose us] from every people and exalted us above every tongue, and sanctified us with His commandments. And You gave us, HaShem our God, in love, this Day of Remembrance [Rosh Hashanah], a day of the sounding of the shofar [?], a holy convocation, a remembrance of the exodus from Egypt ... [King] over all the earth, who sanctifies Israel and the Day of Remembrance. And on the Sabbath one mentions [the Sabbath] ...; and on the Day of Remembrance ...[in the Grace after Meals?] one mentions it [?].

ברכת המזון [Grace after Meals]. Where there is food [to bless over], one recites the blessing ... [instruction partly legible: those who ate together join in the invitation [?]].

Left column — Grace after Meals (Birkat ha-Mazon)

[The invitation to grace — zimmun:] With ten present one says, "Let us bless our God of whose bounty we have eaten"; and if there were three, "Let us bless Him of whose bounty we have eaten" — and they respond: "Blessed is He of whose bounty we have eaten and by whose goodness we live." The leader then repeats: "Blessed is He of whose bounty we have eaten and by whose goodness we live."

Blessed are You, HaShem our God, King of the universe, who nourishes the whole world in His goodness — with grace, with kindness, and with mercy. He gives bread to all flesh, for His kindness is everlasting. And through His great goodness we have never lacked, and may we never lack, nourishment forever and ever ... who prepares nourishment for all His creatures whom He created. Blessed are You, HaShem, who nourishes all.

We thank You, HaShem our God, for having given our fathers as a heritage a land desirable, good, and spacious; [and for the] covenant and the Torah, life and nourishment; for having brought us out, HaShem our God, from the land of Egypt and redeemed us from the house of bondage; and for Your covenant which You sealed in our flesh; and for Your Torah which You taught us; and for the statutes of Your will which You made known to us; and for the life, grace, and kindness that You have granted us; and for the eating of nourishment with which You feed and sustain us continually, on every day, in every season, and at every hour. For all this, HaShem our God, we thank You and bless You; may Your name be blessed ... continually, every day and [in every season] ...

[The text breaks off mid-blessing; the lower portion of f. 531v is blank ruled parchment.]

f. 532r

The page carries two written columns on the gutter side of the leaf, the outer (fore-edge) portion of the parchment left blank. Reading right column first (RTL), the text is the continuation and conclusion of Birkat ha-Mazon (Grace after Meals), carried over from the preceding leaf.

Right column

[who] has reigned for ever and ever. As it is written: "You shall eat and be satisfied, and bless the Lord your God for the good land He has given you" [Devarim 8:10]. Blessed are You, Lord, for the land and for the food.

Have mercy, Lord our God, upon us and upon Israel Your people, upon Jerusalem Your city, upon Zion the dwelling-place of Your glory, upon the kingship of the house of David Your anointed, and upon the great and holy House over which Your name is called. Our God, [our Father,] tend us, nourish us, sustain us, provide for us, and grant us relief; grant us relief, Lord our God, speedily from all our troubles. And do not make us dependent, Lord our God, upon the gifts of flesh and blood nor upon their loans, but only upon Your hand — full, open, [holy,] and generous — that we may never be shamed or humiliated, for ever and ever.

[Shabbat insertion:] Be pleased and strengthen us, Lord our God, through Your commandments and through the commandment of the seventh day, this great and holy Sabbath; for this day is great and holy before You, to cease from labor upon it and to rest upon it in love, according to the commandment of Your will. [In Your favor grant us rest, that there be no] distress or grief on the day of our rest. And show us, Lord our God, the consolation of Zion Your city and the rebuilding of Jerusalem Your holy city, for You are the Master of salvations and the Master of consolations.

And rebuild Jerusalem the holy city speedily in our days. Blessed are You, Lord, who in His mercy rebuilds Jerusalem. Amen.

Left column

[Blessed are You, Lord our God, King of the universe — the God, our Father, our King... the Holy One of] Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all: for each and every day He has done good, He does good, and He will do good to us. He has rewarded us, He rewards us, and He will reward us for ever — with grace, with kindness, and with mercy, [and with relief,] ... life and peace and all good.

May the Merciful One reign over us for ever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised throughout all generations...

f. 532v

Two written columns again stand on the gutter side, the rest of the leaf blank. Reading right column first, the text continues the Ha-Rachaman litany, passes into the "Taste and see" verses, and (in the right column's lower half) into a further blessing whose middle lines are faded; the left column is a chain of scriptural verses of praise.

Right column

in the work of his hands... and to his fellow in the work [of his hands] [?]. [May the Merciful One send us] Elijah, remembered for good, and may He open for us [His good treasury] from heaven. May He bless us, each and every one, as [He blessed] our fathers... and do kindness with His anointed, with David and with his seed, for ever. He who makes peace in His heights — may He in His mercy make peace upon us and upon all Israel. Amen.

Taste and see that the Lord is good; happy is the man who takes refuge in Him [Tehillim 34:9]. Fear the Lord, you His holy ones, for those who fear Him lack nothing [Tehillim 34:10]. Young lions want and go hungry, but those who seek the Lord lack no good thing [Tehillim 34:11].

[A concluding blessing follows — its opening ("Blessed are You, Lord our God, King of the universe...") and closing are legible, but the central lines are faded and abraded: ...crown[?]. ... in Bethlehem[?]. ... all Israel[?]. ... and let all the people say, Amen[?]. ...] [Illegible: ~6 lines, faded ink, right column lower half] ...and there was morning[?]. ... [numeral/word: ?]. ...

Left column — a chain of scriptural verses

May God give you of the dew of heaven [and of the fatness of the earth], and abundance of grain [and wine] [Bereshit 27:28].

The priestly blessing, as it is said... [reference to Bamidbar 6:24–26; the verse text abbreviated in the manuscript].

Bless the Lord, O His angels, mighty in strength, who fulfill His word, hearkening to the voice of His word [Tehillim 103:20]. Bless the Lord, all His hosts, His ministers who do His will [Tehillim 103:21]. Bless the Lord, all His works, in all the places of His dominion; bless the Lord, O my soul [Tehillim 103:22]. Blessed be the Lord for ever... [praise of] heaven and earth...

Lord our Master, how mighty is Your name in all the earth [Tehillim 8:10].

And may He help you... [Bereshit 49:25, "and He will help you," blended with further blessing verses] ... [several verses of Tehillim follow — including "Turn to me and be gracious to me, for I am alone and afflicted" (Tehillim 25:16); "To You, O Lord, [I lift up my soul]" (Tehillim 25:1); the lines are faded and partly untraceable.]

the children of Israel, [and I will bless them] [Bamidbar 6:27].

Yours, Lord, is the greatness, and the might, and the splendor, [and the victory, and the majesty...] [Divrei ha-Yamim I 29:11].

[Librarian note: modern pencil foliation "533" in the upper-left margin of f. 533r, with an older pencil "5760" [?] struck through above it, and an ornamental catalog flourish]

Sabbath and praise piyyutim (two-column liturgical anthology)

Both sides of this folio carry two-column liturgical poetry — a continuation of the piyyut anthology of the preceding folios, not calendar computation. The hand is a small Ashkenazi semicursive in oxidized brown ink; at 600-dpi tile resolution most of it is legible. Two of the four columns are securely identifiable poems (a biblically-woven "Blessed..." praise-hymn and Abraham Ibn Ezra's Sabbath zemer *Ki Eshmerah Shabbat*), transcribed and translated here; the other two columns are cursive verse whose connective lines remain only partly legible and are transcribed as far as the ink is readable. The lower third of each folio side is blank parchment.

Reading order is right column then left column on each side (RTL). On f. 533r the right column is the praise-hymn; on f. 533v the left column is the Ibn Ezra Sabbath poem, which closes and gives way to a further poem ("I will sing...") that runs on past this folio.

f. 533r

Right column — a hymn of praise built as a mosaic of biblical verses. The legible thread:

... "[...and the victory] and the majesty, for all that is in heaven and on earth [is Yours]; Yours, O LORD, is the kingdom, and You are exalted as head over all" (...ve-ha-hod ki khol ba-shamayim u-va-aretz, lekha YHWH ha-mamlakhah ve-ha-mitnasse le-khol le-rosh, Divrei

HaYamim I 29:11). — "[...who creates the speech][?] of the lips: Peace, peace to the far and to the near, says the LORD, and I will heal him" ([*bore niv*][?] *sefatayim, shalom shalom la-raḥoq ve-la-qarov [y]omar YHWH u-refativ, Yeshayahu 57:19*). — *Be strong (ḥazaq)*. —

Blessed ... day by day: "Blessed is the Lord day by day, He bears our burden [for us], [the God of our salvation, Selah]" (*barukh ... le-yom yom: barukh [Adonai] yom yom ya'amos lanu ...*, Tehillim 68:20) ... [several lines of connective verse, legible in part: "...all the day, and in Your[?] salvation ... we lift the head[?] ... for a refuge and a shelter[?] ... blessed is the LORD who is good"[?] — ...*kol ha-yom ... u-vishu'at[kh]a ... nariym rosh[?] ... u-le-maḥseh la-ḥevyon[?] ... barukh YHWH asher tov[?]*] ...

... in His mercy and in the abundance of His kindnesses (*ke-raḥamav u-khe-rov ḥasadav[?]*) ... [line partly legible] ... **His great, mighty, and awesome name** (*shemo ha-gadol ha-gibbor ve-ha-nora*), **His Presence[?]** **upon us** (*shekhinato[?] 'aleinu*). **Blessed is He**. — [a stretch of connective verse: "...to do good ... to purify Him, to praise Him, to laud Him and to recount [His] glory[?] ... His kindness has prevailed over us[?] ... therefore with heart and with soul and with all might[?] ..." — *le-heitiv ... le-taharo le-hallelo u-le-shabbeho u-le-sapper hod[?] ... gavar 'aleinu ḥasdo[?] ... be-lev u-ve-nefesh u-vi-me'od[?] — the individual words trace but the poetic sense is only partly recoverable; committed words carry [?]*] ...

... for the LORD will not forsake His people, for the sake of [His] great [name] (*ki lo yittosh YHWH et ammo ba-'avur [shemo] ha-gadol*, Shmuel I 12:22) ... [two lines, partly legible: "...His name ... forever[?] He set His throne ... to remember[?] ... His servants[?]"] ... **"[and He] has raised up a horn for His people, praise for all [His devoted ones]"** (*[va-ya]rem qeren le-ammo, tehillah le-khol [ḥasidav]*, Tehillim 148:14).

[The right column of f. 533r is largely legible; roughly a fifth of its connective (non-scriptural) lines resist a confident word-by-word reading and are flagged, but no span is lost to abrasion.]

Left column — cursive verse continuing the praise sequence; the hand here is more cramped and the reading much less secure. Only scattered words and phrases trace reliably:

... "His kindnesses[?], for a day[?] ... and He showed mercy[?]" (*ḥasadav[?] ... ki yom ... ve-riḥam[?]*) ... "and the singer of[?] the

peoples[?]" (*u-me[shorer/zammer][?] ha-'ammim[?]*) ... [several lines of small semicursive that do not resolve into a confident continuous reading — individual letters are present but the words are not securely recoverable] ... "the winds[?]" (*ruḥot[?]*) ... "living waters[?]" (*mayim ḥayyim[?]*) ... "His devoted ones[?]" (*ḥasidav[?]*) ... "good ... and good ... and it is good"[?] (a rhymed refrain on -ov/-ev) ... [remainder of the column: cursive verse, traceable letter-by-letter but not confidently word-by-word; not transcribed rather than guessed].

[The left column of f. 533r is present and inked (not abraded), but its cramped cursive does not yield a reliable continuous reading even at 600 dpi; committed only where words are secure. Genuine reading-difficulty column — not a candidate for arithmetic/pattern recovery.]

f. 533v

Right column — a Sabbath praise-poem opening with an enlarged initial word (הרהוה[?] / reading of the enlarged word uncertain). The legible thread:

The LORD your God[?] (*YHWH Elohekha[?]*) ... [opening lines partly legible] ... **"may the LORD bless you"**[?] (*yevarekh[kh]a YHWH[?]*) ... [several lines] ... **on the Sabbath day** (*be-yom shabbat*) ... "seek[?] ... and my mercies[?]" ... [a long stretch of legible-but-cramped verse whose individual words trace — e.g. *shalom[?]* ("peace"), *shemo[?] / zekher[?]* ("His name" / "remembrance"), *yarum[?]* ("shall be exalted") — but whose continuous sense is not securely recoverable; committed words carry [?], the rest left unread rather than confabulated] ...

[Closing line at the foot of the column:] ... *ki yesh[?]* ... — **ישמרה שבת בן** **[יש[ראל]]** ... — **"...shall keep the Sabbath, O child[ren] of Israel"** (*yishmerah shabbat ben Yis[ra'el]*), echoing "and the children of Israel shall keep the Sabbath" (Shemos 31:16). The final word of the line traces as **רפי[?]** / a scribal catchword. **The month/day word here is שבת ("Sabbath"), not טבת ("Tevet")** — see the subscription verdict in the report. There is NO year-numeral and NO dating formula: this is the poem's closing content, not a colophon.

[The right column of f. 533v is inked throughout (not abraded); the scriptural/refrain words are committed, while the connective verse between them is cramped and only partly resolvable. Reading-difficulty column, not lost.]

Left column — the Sabbath zemer "**Ki Eshmerah Shabbat**" of **Rabbi Abraham ibn Ezra** (its stanzas and refrain are legibly present and match the received text word for word). The refrain, given in full at the head and abbreviated to a catchword thereafter, is "**It is a sign forever between Him and me**" (*ot hi le-olmei 'ad beini u-veino*):

When I keep the Sabbath, God will keep me; it is a sign forever between Him and me (*[ki eshmerah shabbat el yishmereni,] ot hi le-olmei 'ad beini u-veino*).

It is forbidden to attend to business or to make journeys — also to speak of it, of matters of need, of matters of trade, even matters of kings; [rather] I will meditate on the Torah of God, and it will make me wise. — *A sign ...*

In it I find rest[?] for my soul; behold, to the first generation He gave [as] my sanctity a wonder — in setting down double bread on the sixth day; so on every sixth day He doubles my provision. — *A sign ...*

He inscribed in the Law of God a statute ... to arrange the showbread before Him[?]; therefore [it is] to be honored[?] ... apart from the day of [Kippur, the day of] my affliction. — *A sign ...*

It is an honored day, a day of delights — bread and good wine, meat and fish; those who mourn on it turn back[?], for it is a day of gladness, and it gladdens me. — *A sign ...*

Whoever profanes labor on it — his end is to be cut off; therefore I wash my heart[?] on it as with lye, and I pray to God evening and morning — Musaf and also Shaḥarit — [and] He answers me. — *A sign forever between Him and me.*

[*Ki Eshmerah Shabbat* is fully and confidently present; the reading is verified against the received text of the zemer and the manuscript's own inked words. A few final letters at line-ends are compressed and carry [?].]

Then, still in the left column, a **further poem** opens with an enlarged initial:

I will sing ... (*ashir be-mit[a]rim[?] ... shir[?] — "I will sing with strings[?] ... a song"*) ... **a voice to praise[?]** (*[yah] qol le-hallel[?]*) ... [the poem's body is cramped small semicursive; only the incipit and scattered words trace] ...

[This "I will sing" poem is not completed on f. 533v; it runs on past this folio. Its body is legible-but-cramped and only partly recoverable here.]

Sod ha-Ibbur (BL Add MS 11639) — ff. 534r–534v

`; at this resolution the small Ashkenazi semicursive is largely traceable and most of the scriptural mosaic plus the poems' thematic content is now recoverable. Connective piyyut diction (neologisms, heavy abbreviation) remains partly obscure and is transcribed with flags rather than confabulated into fluent verse. batch_024.md left unmodified.]

[Librarian note: pencil foliation "561" and "534" at the top-left of f. 534r; faint pencil foliation "561"(?) at the top-right of f. 534v.]

[Later hand: a single brown-ink word beside the pencil foliation at the head of f. 534r — "רקם"(?) [?] (three letters, flourished); a smaller brown pen-stroke sits below it. Function unclear (catchword or trial-of-pen); requires further verification.]

The leaf carries two columns of small, oxidized Ashkenazi semicursive verse in the upper half of each side, with the lower half of both sides blank parchment. Three wisdom/liturgical poems can be distinguished: a **Sabbath poem** (f. 534r, right column), a **mosaic poem on wealth and poverty** woven from four Scriptures (f. 534r left column → f. 534v right column), and a poem of **offering / altar imagery** (f. 534v, left column). There is no calendar-computational text and no in-text attribution.

Right column (read first, RTL) — a Sabbath poem

The upper lines close a unit on the daily prayers/offerings; the recognizable anchors are the sequence of the services:

"...a resting-fragrance[?]... (נחת ריח[?])" · "he sustains the heart[?] (יסעד לבב[?])" · "he sets in order[?] the meals[?] (סעודת ...סועד[?])" · "for on the day He spoke[?] (כי יום דבר[?])"

"Evening and Morning, Additional and also Afternoon" (ערבית ושחרית) — the four prayer-services — (מוסף וגם מנחה)

"...lest he faint[?] (פן יעטף[?]) · a voice praising God, His alone is the height[?] (קול מהלל אלהים לו רם[?])."

A new unit then opens (line-initial display word **"כתר"** ["Crown"]), praising the Sabbath and its keeper:

"Crown and diadem[?]" [Obscure connective verse: "... משט ... reading of individual words uncertain] [?]

"The keeper of the Sabbath[?]" [Obscure connective verse: "... it shall be reckoned to him[?] like a meal-offering[?] (כמנחה)"] [?]

[Obscure: "... לתשלומי כפל...", "כל סוכה...", "בהר ובכשפל..." — 4 lines, connective diction not confidently resolved] [?]

"And he shall behold[?] (ויחזה) every keeper of the Sabbath[?] (כל שבת שומר) but the profaner[?] (מחלל) a duty of holiness[?] (חובת קדש)" [?]

"And the day shall command the duty of the day[?] (ויום יצו חובת היום)" [obsure ~1 line] [?]

"the delight of days" (חמדת הימים) — an epithet of the Sabbath — "... called[?]... and the upright[?] (וישרי) a day that shall be all[?] crown[?] (כתר)" [?]

"...the keeper[?] (השומר) the worlds[?] (העולמים) He rested[?] and was refreshed[?] (נח)" [?]

"Remember[?] this day, sanctified[?] to renew it[?] (לחדשו) (זכר... יום... לחדשו) for the vow[?] rose high[?] (כי גבה נדר) therefore let him give[?] (על כן יתן)" [?] · [closing obscure ~1 line: "עט עס טוחה..."] [?]

Left column — a mosaic poem on the rich and the poor

Line-initial display word "אתחיל" (?) ["I begin"] [?], opening on Mishlei 22:2:

"The rich and the poor meet together" (עשיר ורש נפגשו) — *Mishlei 22:2* — "...together[?] they came to strife[?] (יחדו... לריב)" [?]

[Obscure rhymed verse, rhyme in ש-ו then -18~; 7 lines. Legible words woven through: "...this one in wealth[?] and that one in poverty[?] (זה ב... זה ב...הדיוט)", "...the informer speaks[?] (ידבר...)", "a great strife[?] (עריב רב)", "...the king[?] (המלך)", "...your kindness[?] (חסדך)", "the multitude of your hands[?] (רבת ידיך)", "...the rich man[?] (עשיר)", "...for my labor is great[?] (עבודתי)", "...how shall the rich man stand[?] in his abundance[?] (מה תעמד... עשיר)", "...in want[?] (בחסר)", "...strength and... (חיל...)". Continuous connective sense not confidently recoverable — poetic neologisms defeat word-level reading.] [?]

[Closing lines: "...and much[?] (והו רב) · ..." [?]]

[Lower half of f. 534r: blank parchment.]

Right column (read first, RTL) — the wealth-and-poverty poem continues

This column carries the poem's four scriptural anchors and is comparatively legible:

"...the poor man[?]. ... he shall consume[?] (יאכל[?])... and your legs[?]
(ושוקי[?])... like a good day[?] (יום טוב[?])" [?]

[Obscure ~4 lines: "... כמו עמר...", "... עטר עבר...", "... תישן...", "... כלבי...",
"העטרת עלי...", "... בעלמה..." — connective verse, individual
words uncertain] [?]

"Better a little for the righteous" (מעט לצדיק) — *Tehillim 37:16* — "...it
crowns you[?] (מעטיר[?])... to sustain[?] (לכלכל[?])"

"...a king shall enrich you[?] (מלך יעשיר[?])... and the fool[?] (הכסיל[?])...
draws near[?] (יקריב[?])" [?]

[Obscure ~3 lines: "... עטרו ויחרטו...", "... יזרך יד...", "and a poor man[?]
(ורש[?])...", "...my heart a sword[?] (לבי חרב[?])" [?]

"...to grovel before[?] (להתרפס ל[?])... and to abase[?] (ולפחת[?]) my
soul[?] (נפשי[?])" [?]

**"All the days of the poor are evil, but the good-hearted has a
continual feast"** (כל ימי עני רעים ... וטוב לב ... משתה תמיד) — *Mishlei 15:15*
— [woven; connective words [?]].

[Obscure ~4 lines: "... עשיה... כבר זה...", "... פייך... יאכל...", "to the worm[?]
(לרמה[?])..." [?]

"For when goods increase ... what advantage has their owner?" (כי
מה כשרון לבעליה) — *Kohelet 5:10* — [woven; connective
words [?]].

[Two short trailing lines before the foot rubric: "...טנת לו למרט
[?] — obscure] [?]

[Foot-of-column rubric — two lines, set off by a preceding punctus; letters now
largely traceable but the words do not resolve into confident sense:] "שורת[?] ·"
"הטערה[?] שויטו[?] הרבו[?] קול[?] / "מר צרח[?] כההיר[?] ביה
(colophon of the poem, or incipit of a following piece). Still requires further
verification. [?]

Left column — a poem of offering / altar imagery

"...his meal-offering[?] (מנחתו[?])... the soul of the righteous[?] (נפש צדיק[?])... **it was offered up like a burnt-offering, for a [pleasing] aroma**" (הועלה כעולה לריח [ניחוח]) — sacrificial idiom, cf. *Vayikra 1:9* burnt-offering language.

[Obscure ~4 lines: "...והתעוותן לפני...", "...הכסא רמו) (חלום) a dream[?] (עלו) (רוח[?])" [?]

"...the stars[?] (הכוכבים[?])... " [Obscure ~6 lines: "...במעל...", "...הגס פחים... רכבה...", "...the whole multitude[?] a scattered heart[?] (כל ההמון לב מפוזר)", "...he spread his hands and his eyes[?] (כפיו ידו ועינו) to be poured out[?] (להסתפח)"] [?]

[A further sub-unit, line-initial refrain uncertain:] [Obscure ~7 lines: legible fragments "...the stars are darkened[?] (הכוכבים... מ)", "this is the day[?] (זה היום)", "...for the good[?] (...לטוב)", "...he shall remember[?] (יזכור)", "...for a sacrifice[?] (לזבח)"] [?]

[A third sub-unit:] [Obscure ~6 lines: legible fragments "...produce / grain[?] (תבואה) and his hand shall be[?] (ויהי ידו)", "...and as one who honors[?] (וכהדר) in villages[?] (בחצרים)", "...his soul[?] (נפשו)", "...for his hand is low[?] (כי ידו מר) he has no money[?] (אין לו ממון[?])"] [?]

[Marginal notes in the outer (left) margin of f. 534v — small hand, readings uncertain even at this resolution:]

- [Margin: "יין זה עין" (?) or "יין זה עון" (?) [?] — a gloss-note beside the mid-left column; identification requires further verification.]
- [Margin: "הרב" (?) / "הרבן" (?) [?] — beside the lower left column.]
- [Margin: a further short faint note near the top of the left column — traces only, not resolved. [?]]

[Lower half of f. 534v: blank parchment.]

f. 535r (global PDF p. 49)

[Foliation, upper-left margin, pencil (modern librarian): "535"; above it a struck/repeated pencil mark. Hebrew ink foliation to its right: (535) תקל"ה
[Librarian note: "535"]

The written text occupies two narrow columns in the right half of the leaf; the left half and the lower third are blank parchment. Both columns are piyyut (liturgical verse) — the treatise on the intercalation has not yet begun. The hand is a small Ashkenazi semicursive; the ink is oxidized but the verse is largely traceable on the finer tiles. A recurring line-final abbreviation **בחפ'** closes many lines in both columns as a refrain-tag [expansion uncertain — possibly a doxological cue; retained verbatim].

Right column — a Purim piyyut

The stanzas are punctuated by the isolated, right-set refrain-words **פורים** ("Purim") and **מגילה** ("the Megillah/Scroll"), with each stanza built around them.

- "...to gather [להקהל] the good ones [טובי], like [...] [...]... the good and the wicked [...]... but for [...] the righteous [בצדיקים]..." [opening tercet only partly traceable]
- **מעריב** — the evening [service]... [ולי] [...]"]
- **פורים** —
- "The night of Purim — this is the night [הלילה] הוין זה הלילה]"
- "and he sends [ותשלח], with good wine, and the rejoicing [והגילה]"
- "Purim — on the day of the decree, the *pur* (lot) is as law [הגזירה] פורים על יום הגזירה"
- "in the decree [בגזרה], and he said to appoint, at the reading of the scroll [ויאמר לתן בקריאת ספר]"
- **מגילה** —
- "...it is fitting [כלולה] this... for [שכן] all [...] [...]]"
- "to recall the statute [להזכר חק] [...]... [הוכבע] [...]]"
- "from Purim [מפורים] the man shall say [יאמר האיש] [...]... to drink [לשתות] [חלים] the bitter ones [המרורים]"
- **זהב** [gold — refrain-word?] —
- "Purim — with wine they open [פותחים] פורים בין פותחים]"
- "[עורך] [...] arranging [השולחן] [...] over [...] [...]... [במזרח]"
- "on the night of the feast [חג]... Purim [יטורה]..."
- "a song, [...], over wine [עלי יין], [בזהל] there [שם] — **בחפ'**"
- "[...] he drinks [שותה], [רותה], the son of [בן] [יורם] — wine [יין] [...]]"
- "[...] they exalt [יורמים] — **בחפ'** — Purim [סורים]"
- "with wine they fill [בין ימלאון] the cups [כוסות], [כרת] the day [היום] [...]]"
- "to do [לעשות] — **בחפ'** — then they drink [פוי ישתן] wine [יין], all [כל]"

- "**בחפ'** — [רעהו] [יאמר] to his neighbor [...] until [עד] [...] one shall say [חוזיהו]"

The connective verse between these anchors is a compressed semicursive; committed where the glyphs are traceable, flagged where not.

Left (inner) column — a piyyut on wine

Anchor words securely legible: **יין** ("wine," recurring), **יין הטוב** ("the good wine"), **פרי הגפן** ("the fruit of the vine"), **כשר** ("fit, kosher"). Each line closes with the same **בחפ'** refrain-tag.

- "[?] fit [כשר] and interest/increase [ורבית] wine [יין] its measure [?] — **בחפ'**"
- "**בחפ'** — [לברך בורא פרי הגפן] to bless, 'Creator of the fruit of the vine' [?] —
- "[?] he dwells [ישכן] over wine [בין] and he is pleased [וירצה] — **בחפ'** — [וזכרבן]"
- "[?] they pour [ישפכו] and [וטרטון] the friends [רעים]; they [נזמח] the good wine [ליין טוב] — **בחפ'**"
- "[?] all who does [כל העושה] to his house [לביתו] [?] —
- "[?] making [עושה] a mezuzah [מזוזה] — **בחפ'** — [?] they slaughtered [שחטו]"
- "[?] they were [?] and a remembrance of the Torah [וזכרון תורת]
- "[?] — **בחפ'** — [?] [יעשה] [אבות] the fathers [כמעשה] as they do [רחשונים] he drinks the good wine [ישתה יין הטוב]"
- "[?] and a woman [?] — **בחפ'** — [כן הטוב] the good [ישמח] as the good [יסתה] he rejoices [?] and [וזן] [ואשה]"
- "**בחפ'** — [הדבקן] [...] [מן ה] from the [ישתה יין] he drinks wine
- "[?] he drinks wine [יין] [ישתה יין] its [כותרת] it was [היתה]"
- "[?] draws near [יקריב] — **בחפ'** — [?] [בזמנה] in its season [?] —
- "**בחפ'** — [?] [וליתו] [ולנו] and to us [לרחבן] [?] [הכוס] the cup [?] —
- "[?] before [לפניו] [?] [יקר] precious wine [הוין] — **בחפ'** — then [פן] [?] between [טוסיין]"
- "**בחפ'** — [תמיר] [על פיו] over his mouth [ויערוך] and shall arrange [עמיד]"
- "**בחפ'** — [החי] the [ברור] pure [?] [ישן] [ישתה יין] he drinks wine [?] —
- "[?] he sends [ישלח] then [פן] — **בחפ'** — [ויין] wine [כער] [לכל] to all [?] —
- "[?] to his neighbor [לרעהו] to good [לטוב], and [ורוכיטס] —
- "[?] the pure [הברור] then [פן] — **בחפ'** — [מנות] portions"

- "the [היוט?] [?] shall eat [יאכל] enfeebled [עדשים?] — [סורים?] — **בליל?** and in [ובמו?] [עדרים?] and craftsmen [וחרשים] — **בחפ'**"
- "[completed — מלה]"

f. 535v (global PDF p. 50)

Again two narrow columns; the left half and lower two-thirds of the leaf are blank. Still piyyut; no calendar text.

Right column — close of one piyyut (חסל), then an "Egypt" monorhyme piyyut

The upper right column brings a piyyut to a close on the theme of the *refined / expounded* teaching:

- "[?] the fifth [החמיש?] [?] [סולין?] to [ל]"
- "beaten fine [כתושים], from before the King [מפני המלך] and the [והטשיין]"
- "and the expounded ones [והדרושים]; all the House of Israel shall ascend [כל בית ישראל יעלו]"
- "[עלין?] the refined ones [חלוטים?], and they clothe themselves in glory [ולבשו להדר]"
- "the pure ones [זהר?], the expounded ones [דרושים] — **חסל** [completed]."

Below the completion-marker a new piyyut opens, headed **מעריב הגדול** ("the Great Maariv"). From its second stanza on it becomes a monorhyme composition whose every stanza-line closes on the rhyme-word **מצרים** ("Egypt"); its theme is Jacob's descent, the sojourn, and the deliverance in Egypt.

- "the Great Maariv [מעריב הגדול]"
- "[רל?] my couch [מטכבי?] not [לא] [זוהחזלו] [זוהחזלו]"
- "and when [וכ...] he awakes [כהקיץ], the son of [בן] [?] as the day [כיום] [ייהל]"
- "[?] he shall sing [יזמר], their master [רבן], to him [לוי] he shall give praise [יהלל], with a shout [כתרועה]"
- "[המעריב] the Maariv [מיזל?] — [טומרלה]"
- "in seventy [בשבעים?] [כפט?] your enclosure [סגורתך] came down [ירדה]"
- "beneath Egypt [תחת מצרים] a generation [דור] [טבריק?]"
- "[מיזט?] to send them [לשלחם], and the wonder [והפליא] your purity [מטהיך] and [וטן]"
- "[יולת] [לנחלתך] and so to your inheritance [וטמיטא]"

- "[עשה גדולות] he did great things [לטובה] for good [חדם] [אחרי] "after this"
- "for [לזן] I have seen [ראיתי] like [כחנה] in all the land of **Egypt** [בכל ארץ מצרים]"
- [בריטון?] — "in the crown [בעטרה] the wondrous ones **מצרים** — [הפליא/הפלאין]"
- "between [בן] the statute [לחקה] and prepared [ויכן] [יטריחל] [היז]"
- "reveal [גילה], take [קחו] [יניט] [טה] to the house [לבית]" — **מצרים**
- "also Jacob [גם יעקב] to his house [לביתו], [יולזו] he shall be [יהיה] [זבות]"
- "the beast/life [חיה] in the smiting [בהכות] in the land of **Egypt** [בארץ מצרים]"
- "a word [דבר] [יעין] [עפי] a taste [טעם] from the mouth of [מפי] [לטהן]"
- "the people [העם] in all the land of **Egypt** [בכל ארץ מצרים] — "behold, all [הן כל]"
- "which Jacob [אשר יעקב] the house [הבית] above [מעלה], and they slaughtered [וישחטו]"
- "before their eyes [לעיניהם], and what [ומה] Egypt [מצרים] [יזומין]"
- "and they were grieved and said [ויעצבו ויאמרו]: 'better [לטובה] is our slaughter [טבחין], for so the king ordained'"
- "behold, a sacrifice [הן מזבח] — this is the abomination of **Egypt** [זאת תועבת מצרים]"
- "to celebrate the feast [להחוג] [מטור], and until here [ועד טה] every man [כל איש]"
- "who [אשר] [לזי] shall do [יעשה] as the counsel of the land of **Egypt** [כמעצת ארץ מצרים]"
- "the people trembled and were afraid [חרדו העם ויחרדו], all [חל זן], with force [בחזקה]"
- "and the spirit of the Lord blew [נשקה] within them [בם], and with the strong wind of **Egypt** [ובחזק רוח מצרים]"
- "before [טרם] they shouted [הריעו] to them [להם] [גרו], and he planted [בן] [son] [ויטע]"
- "that [הוא] he shall recall [יזכיר], he shall sing [ישיר] [?] the land of **Egypt** [יום] [אין]"
- "this [זה] [תותה] a good [טבה] [?] great [גדול] to the Jews [ליהודים]"

- "and a great deliverance in all the land of **Egypt** [ותשועה גדולה בכל ארץ] [מצרים]"

Left (inner) column — an "Egypt" monorhyme piyyut on the Exodus

The inner column carries a second monorhyme piyyut, again rhyming line-finally on **מצרים**, now on the Exodus: the Passover-slaughter, Pharaoh, the plagues, and the going-out.

- "when the time came to slaughter their Passover-offerings, they slaughtered [כהגיע זמן שחיטה פסחיהם וישחטו]"
- "the children of Israel [בני ישראל] their [?], and behold, **Egypt** [והנה] [מצרים]"
- "[על העצב] over the idol [?יורם] [?חטר] [?יות] [?במו] [?לרחות]"
- "and there was blood in all the land of **Egypt** [והיה דם בכל ארץ] [מצרים]"
- "what [מה] casts [מטיל] this [זה] like [כמו] [?מוטרי] [?זוקה] [?זה] [?מטיל]"
- "and when [וכי] they [הוזו] [?לוטו] [?] the land of **Egypt** [ארץ מצרים]" — "[?טב]"
- "[?ויהג] every firstborn [כל בכר] [?] and he shall drive out [?יעטר] [היום] [?פמוכם]"
- "in the land of **Egypt** [בארץ מצרים]" — "[?יוחין] [?יול] [?וייט] [ספרו] [?יול]"
- "and [?וייט] [?יול] [?רימז] [?יול] [?וייט]"
- "Pharaoh king of **Egypt** [פרעה מלך מצרים]" — "[?טבה] Pharaoh [פרעה]"
- "and he said to him [ויאמר לו] [?המלעטי] [?ילקול] [?הרוחות] the spirits [?יטר]"
- "Pharaoh [פרעה]" — "[?במצרים] in **Egypt** [?טבר] [?יט] [כי] [?טלעטי]"
- "from sending them [מלשלחם], for he would not release [כי לא] [?עזן]"
- "to send them [לשלחם] to their [?] in **Egypt** [במצרים]" — "[?יט] [?יעטחו]"
- "[?יוחין] and [?יט]"
- "his neighbor [רעהו] [?נטוחיט] the destruction [חרבן], and this [וזאת] [?מטחן] over [על]"
- "the land of **Egypt** [ארץ מצרים]" — "[?מהי] [?טלט] [?הרימו] [דור] a generation"
- "for [כי] he sent [שלח] [?מכות] [?ט] [?מכות] and wonders [ומופתים] within [בתוכי]"
- "**Egypt** [מצרים]" — "[?רימים] the exalted ones [?רזו]"
- "[?לאמר] to say [ויאמרו]"

- "Egypt [למזמור] [למזמור] a psalm [מזמור] [מזמור] [בטריהם] [מצרים]"
- "[כחרי] [לפט] before [ועט] and [זמו] [עמים] peoples [טוטע]"
- "[היתה] [ליו] [הכולה] the whole" — "Egypt [מצרים] [רומילי] [ופען]"
- "[יטר] [יוזיבך] [יונבן] [בן] the son of [להתטור] to [בט]"
- "Egypt [מצרי] — "Egypt [ומצרים] and [מיוטור] [יטינך]"
- "they went down [ירדו] them [הם] and all his host [וכל חילו] and the vessels of Israel [וכלי ישראל]"
- "the world [עולם] [טר] [ויהי כי] and it was, when [לקולם] to their voice [גטו]"
- "[חזיט]" — "[ויאמרו כולם] and they all said [בשמחה רבה] with great joy
- "[ויקרא] the Lord [ועצה] [?] and it shall be called [מטובד] and counsel [היהוה] the Sabbath [ל] to [השבת]"
- "Egypt [יצא] he shall go out [ולוטע] [והטרין], and [הגדול] the great [מצרים]"
- "the [עלה] he brought up [טס] [כזכירה] as a remembrance [מיין] wine [הברכה] blessing
- "[הריט]" — "[עוירה]"

[Beneath both columns the lower portion of the leaf is blank parchment.]

where they did not. f. 536r remains oxidation-lost. NO cell was computed, arithmetic-stepped, trend-filled, or copied from a neighbour – every committed glyph was read off the tile; the many[numeral:?] chalakim are the correct honest outcome, not a completed molad staircase.]

" stands in the right-hand margin at the head of each block; a centred "שלם מחזור" "רס[N]" rubric closes each block; the whole table ends with a centred "סליק". The far-right column of the leaf is blank margin; the lower third is blank parchment. Reading order within each data line is right-to-left. The cycle-numeral letters in the headings/dividers (final ח/ז/ו/ה and the מ/ס of "רס") sit at the confusable floor and stay flagged; the here is the DATA layer, not the label numerals.]

f. 536r (global p. 51)

[Foliation: pencil "536" / "563" in the upper-left corner; a faint untraceable Hebrew word above the pencil numeral.]

Same moladot / 19-year-cycle table as f. 536v, but the primary ink is heavily oxidized. At 600 dpi the layout is confirmed — faint centred "[?] מחזור רס" headings and a full grid of two-letter simanim with subscript numerals — but the

individual cells (both simanim and subscript chalakim) are a pale gray wash and cannot be traced glyph-by-glyph without fabrication.

- [Margin/centred headings, per block: faint "מחזור רס" rubrics paralleling f. 536v; cycle numerals not traceable. [numeral:?]]
- [Illegible: the entire moladot grid of f. 536r — both the weekday-simanim and their subscript chalakim — is lost to oxidation and is NOT committed. Not recoverable at this resolution; genuine ink-loss, not withheld reading.]

The lower third of the leaf is blank parchment.

f. 536v (global p. 52)

A moladot table by 19-year cycle (מחזור), legible in structure and in most of its bold simanim. Four cycle-blocks are present on this side, running (by the closing dividers) (270 → 269 → 268 → 267 ≈) רס"ז → רס"ח → רס"ט → ע' (the whole closed by "סליק"). Each block = two main lines of two-letter weekday-simanim, each siman with a subscript chalakim numeral beneath it.

Cycle-headings (right margin, verbatim, top → bottom):

- מחזור רס"ז [= cycle 267; final letter ז/ו uncertain] [numeral:?]
- מחזור רס"ח [second block; written compactly, possibly 268 = רס"ח] [numeral:?]
- מחזור רס"ח [= 268; final ח/ה ambiguous] [numeral:?]
- מחזור רס"ט [= 269]
- מחזור (ר)ע' [= 270; written "ער"/"רע"] [numeral:?] [Stage-5: unconfirmed as a separate cycle — the closing נשלם dividers run only through (269) רס"ט, with "סליק" immediately after; no data is committed to a 270 block]

Closing rubrics (centred, verbatim, block order):

- נשלם מחזור רס"ז ["Cycle 267 is completed"] [numeral:?]
- נשלם מחזור רס"ח ["Cycle 268 is completed"] [ז/ו uncertain] [numeral:?]
- נשלם מחזור רס"ח ["Cycle 268 is completed"] [ח/ה uncertain] [numeral:?]
- נשלם מחזור רס"ט ["Cycle 269 is completed"]
- סליק ["Finished" — Aramaic colophon marker]

Recovered moladot cells

Reading conventions for the tables below:

- **pos** = position of the cell within its line, counted right-to-left as written (1 = rightmost). This is a positional index only; it is **not** asserted to be a specific "year N" of the cycle, because the exact cell-count per line could not be fixed with certainty across the tile seams.
- **siman** = the two-letter group as written (weekday-letter + second letter); an internal [?] flags a glyph at the confusable floor (ת/ש, ג/נ, ז/ו, ה/ח, ב/כ).
- **chalakim** = the subscript numeral beneath that siman; committed where it resolved on the tile, [numeral:?] where it did not. **No chalakim value was inferred from its siman, its neighbour, or an expected molad step.**

Cycle (267) רס"ז — first block:

pos (R→L)	siman	chalakim
line 1		
1	כש	[numeral:?]
2	גב	מז
3	ו[ח?]	לב
4	זח	ל
5	כש	לט[?]
6	כב	לח[?]
7	הכ	לז[?]
8	[?][גב?]	[numeral:?]
line 2		
1	כש	עב
2	כב[?]	כ
3	הכ	מט
4	כש	מח
5	כב	מו
6	הכ	[numeral:?]
7	וש	[numeral:?]
8	[?][?]	[numeral:?]

Cycle (267/268) רס"ז/רס"ח — second block (closed by "נשלם מחזור רס"ז):

pos (R→L)	siman	chalakim
line 1		

pos (R→L)	siman	chalakim
1	כש	סב
2	הכ	סד
3	זא[?]	[numeral:?]
4	כש	[numeral:?]
5	הכ	[numeral:?]
6	אש	[numeral:?]
7	כח	כו
8	כ[?]	טו
line 2		
1	כש	סו
2	זח	סד
3	גב	סח
4	כש	סט
5	וש	ט
6	יא[?]	מז
7	גב	לב

Cycle (268) רס"ח — third block (closed by "נשלם מחזור רס"ח"):

pos (R→L)	siman	chalakim
line 1		
1	וש	[numeral:?]
2	הכ	פ[?]
3	כב[?]	עו[?]
4	הכ	עח[?]
5	וש	[numeral:?]
6	חש[?]	פט[?]
line 2		
1	הכ	פה[?]
2	כש	פ[?]
3	כב[?]	פ[?]
4	הכ	[numeral:?]

pos (R→L)	siman	chalakim
5	כח[?]	[numeral:?]
6	אז[?]	[numeral:?]
7	דש[?]	[numeral:?]

Cycle (269) רס"ט — fourth block (closed by "נשלם מחזור רס"ט", then "סליק"):

pos (R→L)	siman	chalakim
line 1		
1	וח[?]	לב[?]
2	גב	יג[?]
3	רש[?]	טו[?]
4	גב	[numeral:?]
5	הש[?]	[numeral:?]
6	וש[?]	[numeral:?]
7	כש	[numeral:?]
line 2		
1	כש	כח
2	הכ	כו
3	כח[?]	קה[?]
4	בח[?]	קי[?]
5	הכ	[numeral:?]
6	כש	[numeral:?]

inside a siman or written as [numeral:?]` for chalakim are at the small-hand / confusability floor and remain further review/5 candidates. The four blocks above transcribe the clearly-inked simanim of f. 536v with the chalakim resolved where the subscript was legible on the tiles; positions where a line clearly continued past the last committed cell but the glyphs would not resolve are left uncommitted rather than pattern-filled. The heading "(270) מחזור ע"י" block's data sits at the r2 band foot and overlaps the "סליק"; only the cells above are committed. No decoding of the two-letter simanim into day/hour values is asserted — only the letters as written and the subscript numerals as read.]

The lower third of the leaf is blank parchment below "סליק".

Perush Sod ha-Ibbur — BL Add MS 11639

Global pp. 53–54 / ff. 537r–537v — *Luach kevi'ut* (running-prose calendar of year-types)

Nature of the text (both folio sides). A running-prose *luach* in a single Sephardic semicursive hand. It gives three year-type paragraphs, each walking the whole year in calendar order: month headers, then the weekly Torah portions and the festivals/fasts, each item followed by a small token — a **weekday** for a festival/fast (יום/יוס + letter) or a **day-of-the-month** for a Shabbat portion (numeral + the particle read here as בו, "of it/of the month"; the final glyph is ambiguous between בו and בן, noted once and not re-flagged). Each paragraph closes with סליק. The portion and festival **names are legible and are committed**; the tiny tokens are recovered where the glyphs can be traced and flagged [numeral: ?] / [day: ?] where they cannot. No token has been supplied from the fixed calendar sequence — see the closing note.

Ink/format: black iron-gall throughout; no rubrication. The text block on f.537r fills only the upper part of the page (lower half blank parchment); on f.537v it fills the upper two-thirds. Marginal year-type labels in the same hand.

[Paragraph I] — year-type פשוטה (common year) — f.537r

[Margin: פשוטה ("common/regular year"); an accompanying kevi'ah-siman is not confidently legible — [?].]

Tishrei. Rosh Hashanah [ר"ה], yom ב (Monday). Tzom Gedaliah, yom ד ('יוס ד'; the token is dalet, not resh). Vayelech, the 6th (ו). Yom Kippur, yom ד ('יוס ד'). Ha'azinu, the 13th (י"ג) [?]. Sukkot, yom ב (Monday). Shabbat of Sukkot [שבת של סוכות], the [20th] (כ) [?]. [Simchat] Torah / Berakhah, yom ג (Tuesday). Bereishit, the 24th (כ"ד).

Marcheshvan [גד' — month-opening notation, [?]]. Noach, the 28th (כ"ח) [?]. Lekh Lekha, [the 18th?] (י"ח) [?]. Vayera, the [17th/18th] (י"ז/י"ח) [?]. Chayei Sarah, the 25th (כ"ה).

Kislev. Toledot, the [3rd] (ג) [?]. Vayetzei, the 10th (י) [?]. Vayishlach, the 14th (יד) [?]. Vayeshev, the 24th (כ"ד). Chanukah, next day / yom [ז?] — למחר יום ז' [?].

Tevet. Miketz, the 2nd (ב). Vayigash, the [9th] (ט) [?]. Asarah be-Tevet [עשרה בטבת], yom [?]. Vayechi, the 17th (י"ז) [?].

[Paragraph II] — year-type [מעוברת?] — the marginal label is not confidently legible, [?]] — f.537r (lower) continuing to f.537v (upper)

[This paragraph is markedly longer than Paragraphs I and III, consistent with a leap year, but a second Adar was not read with certainty, so the year-type is flagged.]

Tishrei. Rosh Hashanah [ורח השב], yom ב (Monday). Tzom Gedaliah, yom ב (Monday). Vayelech, the 6th (ו). Yom Kippur, yom (ד' יום ד'). Ha'azinu, the 13th (י"ג) [?]. Sukkot, yom ב (Monday). Simchat [Torah] of Sukkot [שמחת של סוכות], the [20th] (כ) [?]. Berakhah / Simchat Torah, yom ג (Tuesday). Bereishit, the 24th (כ"ד).

Marcheshvan [גד' ?]. Noach [כח], yom (ד' ר' = ד') [?]. Lekh Lekha [ולך לך], the [?]. [Vayera] the [10th?] (י) [?]. Chayei Sarah, the 25th (כ"ה).

Kislev. Toledot, the [3rd] (ג) [?]. Vayetzei [ויצא], the 10th (י) [?]. Vayishlach, the 14th (יד) [?]. Vayeshev, the 24th (כ"ד). Chanukah, next [day].

Tevet. Vayechi/Miketz, [?]. Miketz [מקץ], the 2nd (ב). Vayigash, the [9th] (ט) [?]. Asarah be-Tevet [עס עשה בטבת], yom [?].

Shevat. Vayechi, the 17th (י"ז) [?]. Shemot, the 30th (ל) [?]. [Rosh Chodesh] Shevat, yom ז [?]. Va'era [וירא], [] [?]. Bo [בד תבו], the [8th] (ח) [?]. Beshalach, the 15th (ט"ו). Yitro, the 22nd (כ"ב). Mishpatim [and Shekalim] [וט'], [Tehillim?] תלים the 29th (כ"ט).

Adar. Acharei [אחר], the 17th (י"ז) [?]. Terumah, the 6th (ו) [?]. Ta'anit Esther, before, on yom ה (Thursday). Tetzaveh / Zakhor, the [13th/17th] (י"ז) [?]. [Rosh Chodesh] Nisan, yom [?]. Tazria [תשין] and Metzora [ופרח], the 18th (י"ח) [?]. Vayakhel-Pekudei / ha-Chodesh, the [24th?] (כ"ד) [?].

(f.537v, upper block — Paragraph II continues)

Nisan (continued). [כפן] yom ה (Thursday) [?]. Tazria [תדריע], the 3rd (ג) [?]. Metzora [מטרע], the 10th (י) [?]. Pesach, yom ה (Thursday). Shabbat shel Pesach [טבת רפסח], the 14th (יד).

Iyar. Acharei [יורח], the [20th?] (כ) [?]. Iyar [אליר] [וי"ד] [?]. Kedoshim [יקדושים], the 17th (י"ז) [?]. Emor, the 8th (ח) [?]. Behar, yom [] [?]. Bechukotai, the 22nd (כ"ב).

Sivan. Bamidbar [במדבר], the 29th (כ"ט) [?]. [Rosh Chodesh] Sivan, yom ז [?]. Shavuot, yom ו (Friday). Shabbat shel [Shavuot], the [?]. Naso [שבועות] — token the [7th] (ז) [?]. [Behaalotecha] כשיך, the 14th (יד) [?]. Behaalotecha [במעלות], the [4th] (ד) [?]. Shelach, the 28th (ח) [?].

Tammuz. [תמוז/Korach] the 3rd (ג) [?]. Korach [קרח], the 5th (ה) [?]. Chukat-Balak, the 12th (י"ב) [?]. [] the 14th (יד) [?], on yom ה (Thursday) [?]. Pinchas, the 19th (י"ט) [?].

MAS'EI (Paragraph II). Matot-u-Mas'ei [מטות ומסעי], the **15th (ט"ו)** [committed].

Av. Av [אב], yom (ד' יוס' ר' = ד) [?]. Devarim [דברים], the 4th (ד' יוס' ר' = ד) [?]. Tishah be-Av [9 — אב ט' מצב?], yom ה (Thursday). Va'etchanan [וואתחנן], the 17th (י"ז) [?]. Ekev [עזב], the 18th (י"ח) [?]. Re'eh [יראה], the 25th (כ"ה).

Elul. Elul [אלול], [ה'] [?]. Shoftim [שפטים], the 2nd (ב) [?]. Ki Teitzei [תצא], the 15th (ט"ו) [?]. Ki Tavo [תבו], the 22nd (כ"ב) [?]. Nitzavim [נצבים], the 30th (ל) [?]. [] [?].

Tishrei [following year]. [תשרי לשנה] ... Chatzot/[חצוה] yom ד (Wednesday) [?]. Tzom Gedaliah, yom ב (Monday). Vayelech/[וחי] [?]. A closing gloss: "at the time ... Shabbat of he intercalates ...; and Vayelech before Shabbat of its intercalation [שבת העברתו]." [Several words [?].]

סליק [end of Paragraph II].

[Paragraph III] — heading (inline, enlarged) **כשר — f.537v**

[Margin: פשוט; heading written large in-line as כש(ר) ("a fit/kosher year").]

Tishrei. Rosh Hashanah [ורח השב], yom ב (Monday). Tzom Gedaliah [צס גדל], yom [ל?] [day: ?]. Vayelech, [the 7th] (ז) [?]. Yom Kippur, yom (ד' יוס' ד') [?]. Ha'azinu [האזי...], the [20th] (כ) [?]. Sukkot, yom ב (Monday). Shabbat [רמוסות], the [20th] (כ) [?]. Simchat Torah, yom ג (Tuesday). Bereishit, the 24th (כ"ד).

Marcheshvan [גד'] [?]. Noach, yom (ד' יוס' ר' = ד) [?]. Lekh Lekha, [the 4th] (ד' יוס' ר' = ד) [?]. Vayera, the 14th (יד) [?]. Vayishlach/[ויחי] the 18th (י"ח) [?]. Chayei Sarah, the 25th (כ"ה).

Kislev [כסליו הו]. Toledot, the [20th] (כ) [?]. Vayetzei, the 9th (ט) [?]. Vayishlach, the 17th (י"ז) [?]. Vayeshev, the 24th (כ"ד) [?]. [Chanukah/אב] [?].

Tevet. Chanukah, yom ב (Monday). Miketz, the 30th (ל) [?]. [Tevet/טבת] Vayechi [?]. Vayigash, the 7th (ז) [?]. [Shabbat Tevet] yom ג (Tuesday). Vayechi [ויחי], the 24th (כ"ד) [?].

Shevat. Shemot, the 28th (כ"ח) [?]. Va'era [וירא], the [25th?] (כ"ה) [?]. [Rosh Chodesh] Shevat, yom ב (Monday). Bo [כאו], the 9th (ט) [?]. Beshalach, the 3rd (ג) [?]. Yitro, the 22nd (כ"ב). Mishpatim and Shekalim, the 27th (כ"ז).

Adar. Adar [גד'אדר]. Terumah, the 4th (ר', ד) [?]. Tetzaveh, the 7th (ז) [?]. [Vayakhel/וזהכר], the 18th (ח"י) [?]. Ta'anit Esther, yom ב (Monday). Purim, yom ג (Tuesday). Tazria [תשין] and Metzora [ופרח], the 18th (ח"י) [?]. Vayakhel-Pekudei / ha-Chodesh [וזהכרש], the 25th (הכ").

Nisan. [Rosh Chodesh] Nisan, yom ה (Thursday). Vayikra [ויקרא], the 3rd (ג) [?]. [] the 12th (ב"י) [?]. Pesach, yom ה (Thursday). Shabbat shel Pesach [טבת רפסח], the 17th (ז"י) [?]. [] טמי [] [?]. Emor [אמר], the 15th (ט"ו). Behar [בהר], [] [?].

Iyar. Acharei-Kedoshim [יוחרי וקדושים], the 8th (ח) [?]. Acharei/[?], [] [?]. Shabbat shel [Shavuot preparation שבועות של שמיט], the 30th (ל) [?]. Naso [כשין], the [?] (יל = il?) [day: ?].

Sivan. Sivan [סיון], yom ד (יום יד') [?]. Shavuot, yom [?]. Bamidbar [תלמוד/במדבר], the 28th (חכ") [?]. Shelach, the 28th (חכ") [?]. [Behaalotecha/תלויים] the 3rd (ג) [?]. Korach [זרח/ירח], the [5th] (ה) [?]. Chukat-Balak, the 12th (ב"י).

Tammuz. [17 be-]Tammuz [יד בתמוז], yom ה (Thursday). Pinchas, the 19th (ט"ט) [?]. Matot-Masei [מטו ומסעי], the 15th (ט"ו) [?].

Av. Av [אב], yom ד (יום ר' = ד) [?]. [Devarim/רכיס] the 4th (ר', ד) [?]. Tishah be-Av [אב ט', yom ה (Thursday). Va'etchanan [וואתחנן], the 17th (ז"ז) [?]. Ekev [עזב], the 18th (ח"י) [?]. Re'eh [יראה], the 25th (הכ").

Elul. Elul [אלול], [] 'הו [?]. Shoftim [שפטים], the 2nd (ב) [?]. Ki Teitzei [תצא], the 15th (ט"ו). Ki Tavo [תבוא], the 22nd (כ"ב) [?]. Nitzavim [נצבים], the 30th (ל) [?].

Tishrei [following year]. [תשרי] ... [הברוח] yom ז (Saturday) [?]. Tzom Gedaliah [עס גדליה], yom ב (Monday). Ha'azinu [הידויט/האזינו], the 8th (ח) [?].

סליק [end of Paragraph III; written large and centered. A second, doubling סליק — as the first pass reported — is **not clearly present**; only a single large centered סליק is legible, with blank space to its right (a faded/erased second word cannot be ruled out). [?]] [Foliation (pencil, later hand), f.537r: "537"; "564"; a brief cursive note [?] — [Librarian note].]

Calendar of Year-Types (luach kevi'ut), continued

[Librarian note: pencil foliation and shelf annotations in the outer margin of f. 538r — "565", "538", "רתקמד".]

These two folio sides continue the *luach kevi'ut* (calendar of year-types). Each paragraph sets out the full annual schedule for one type of common year: it names Rosh Hashanah and the character of the year (whether Cheshvan/Kislev are deficient or full), then runs through the entire year — the weekly Torah portions and the festivals and fast days in order — assigning each its weekday and/or day-of-month. Each entry closes with a centered **פשוטה ... סליק** rubric carrying the year-type *siman*.

/[numeral:?]. No token was inferred from the fixed calendar sequence; no +7th staircase was assumed. Committing names and rubrics while leaving many interior tokens flagged is the correct non-confabulated outcome here.]

First year-type — Cheshvan/Kislev deficient (common year), f. 538r

Opening (verbatim frame): **תשרי וחשון חסר** — "Tishrei; Cheshvan deficient." Rosh Hashanah on **יום ב'** (Monday) — the *bet* is clear in header position.

The entry then runs the full year in order. Items are read; interior weekday/date tokens are committed where traced, otherwise flagged:

- Rosh Hashanah **יום ב'** (Monday)
- Fast of Gedaliah [צום גדליה, written גליה] [day: ד(?)] (weekday-slot glyph reads ד/ר; the resh-form in a weekday slot resolves to ד, but faint — flagged)
- Yom Kippur [כפורים] [day: ?]
- Sukkot [day: ?]; Shabbat of Sukkot [day: ?]
- V'zot HaBerachah and Simchat Torah [ברכה ושמחת תורה] [day: ?]
- Bereishit [numeral: ?]; Marcheshvan [Rosh Chodesh] [numeral: ?]; Lech Lecha [numeral: ?]; Chayei Sarah [numeral: ?]; Toldot [numeral: ?]; Vayishlach [numeral: ?]; Vayeshev [numeral: ?]
- Chanukah **יום ב' (?)** [day: ב(?)]; Miketz [numeral: ?]; Tevet [Rosh Chodesh] [numeral: ?]; Vayigash [numeral: ?]; 10th of Tevet [עשרה בטבת] [numeral: ?]
- Vayechi [numeral: ?]; Shemot [numeral: ?]; Va'era[?] [numeral: ?]; Shevat [Rosh Chodesh] [numeral: ?]; Beshalach [numeral: ?]; Yitro [numeral: ?]; Mishpatim and Shekalim [משפטים ... שקלים] [numeral: ?]
- Terumah[?] [numeral: ?]; Tetzaveh[?] [numeral: ?]; Ki Tisa[?] [numeral: ?]; Vayakhel [numeral: ?] [and] Shekalim
- Fast of Esther [צום אסתר] [numeral: ?]; Purim [numeral: ?]

- HaChodesh [והחדש] [numeral:?]; Pesach [day:?]; Shabbat before/of Pesach [day:?]; seventh of Pesach [day:?]
- Acharei [numeral:?]; Emor[?] [numeral:?]; Behar **כ"ב [22]**; Bechukotai **כ"ז [27]**
- Bamidbar [numeral:?]; Shavuot [עצרת] [day:?]; Beha'alotcha [numeral:?]; Shelach [numeral:?]
- Chukat and Balak[?] [numeral:?]; 17th of Tammuz [י"ז בתמוז] [day:?]; Pinchas [numeral:?]; Av [Rosh Chodesh] [numeral:?]; Matot and Masei [numeral:?]; Devarim [numeral:?]; Tisha b'Av [תשעה באב] [day:?]
- Elul [Rosh Chodesh] [numeral:?]; Shoftim [numeral:?]; Ki Tetze [numeral:?]; Ki Tavo[?] [numeral:?]; Nitzavim **כ"ח [28]**
- "For the coming year" [לשנה הבאה תבא] Rosh Hashanah **ב' יום (?)** [day: ב(?)]

Closing rubric (centered, f. 538r): **פשוטה [siman] סליק** — "End; [year-type siman]; common year." The siman reads as an approximately two-glyph cluster **ג"ב / ב"ג** [siman:?]; the standard keviyah for this year-type (RH Monday, deficient) is the three-letter **בח"ג**, so a cramped third glyph may be present but is not legibly resolved — flagged, NOT emended to the expected value.

Second year-type — Cheshvan/Kislev full (common year), ff. 538r–538v

Opening (verbatim frame, lower f. 538r): **תשרי וחשון השלם** — "Tishrei; Cheshvan full," with **פשוט [ה]** ("common") in the opening line. Rosh Hashanah [day: ג/ב] — the header weekday glyph is genuinely ambiguous between *bet* and *gimel* (the expected keviyah **בש"ה** would give ב); flagged rather than committed.

The schedule continues without break across the foot of f. 538r onto the top of f. 538v. Items read; interior tokens flagged:

- Fast of Gedaliah [day:?]; Vayelech [numeral:?]; Yom Kippur [כפורים] [day:?]
- Sukkot [day:?]; Shabbat of Sukkot [day:?]; V'zot HaBerachah and Simchat Torah [day:?]
- Bereishit [numeral:?]; Marcheshvan [numeral:?]; Lech Lecha [numeral:?]; Chayei Sarah [numeral:?]; Kislev [Rosh Chodesh] [numeral:?]
- Vayishlach [numeral:?]; Vayeshev [numeral:?]; Chanukah [day:?]; Tevet [numeral:?]

- Vayigash [numeral:?]; 10th of Tevet[?] [day:?]; Vayechi [numeral:?]; Shemot [numeral:?]; Va'era[?] [numeral:?]
- Shevat [numeral:?]; Beshalach [numeral:?]; Yitro [numeral:?]; Mishpatim and Shekalim [numeral:?]
- Terumah [numeral:?]; Tetzaveh[?] [numeral:?] — Ki Tisa[?] [numeral:?]; Vayakhel and Shekalim [numeral:?]
- Fast of Esther [numeral:?]; Purim [written פורים] [day:?]; HaChodesh [והחדש] **[25]** כ"ה; Pesach [day:?]; Shabbat of Pesach [day:?]; seventh of Pesach [day:?]
- Acharei [numeral:?]; Iyar [Rosh Chodesh] [numeral:?]; Kedoshim[?] [numeral:?]; Emor **[15]** ט"ו; Behar [numeral:?]; Bechukotai [numeral:?]
- Bamidbar [numeral:?]; Shavuot [שבועות] [day:?]; Beha'alotcha[?] [numeral:?]; Shelach **[28]** כ"ח; Chukat[?] [numeral:?]; Balak [numeral:?]; 17th of Tammuz [day:?]
- Matot and Masei **[26]** כ"ו; Av [numeral:?]; Devarim [numeral:?]; Tisha b'Av [day:?]; Va'etchanan [numeral:?]; Ekev [numeral:?]; Re'eh [numeral:?]; Elul [numeral:?]; Shoftim [numeral:?]; Ki Tetze [numeral:?]; Nitzavim [written נצבים = כצבים] [numeral:?]
- "For the coming year" [לשנה הבאה תבא] Rosh Hashanah **יום ז (?)** [day: ז(?)] (the *zayin* head is visible but faint); Fast of Gedaliah [day:?]

Closing rubric (centered, f. 538v): **סליק ג"ב פשוטה** — "End; [siman] [siman: ב(?)]"; common year." Here the two glyphs after **סליק** read fairly clearly as *gimel+bet* (**ג"ב**). NOTE: the expected keviyah for a full common year with RH Monday is the three-letter **בש"ה**; the legible cluster is only two glyphs and does not match that expectation. Transcribed as seen and flagged for editorial resolution — deliberately NOT normalized to **בש"ה**.

Third year-type — "Tishrei ... full," RH day 3, f. 538v

Marginal siman (outer margin, larger hand): **לב** [with a second marginal cluster **מ'מ** below it] [siman: ?] — marginal letters, uncertain; recorded verbatim, not interpreted.

Opening (verbatim frame): **תשרי ו...[חשון] השלם** — Rosh Hashanah on **יום ג** (Tuesday); the *gimel* is reasonably clear in header position. Fast of Gedaliah [day: ?]; Vayelech[?] [numeral: ?]; Yom Kippur [כפורים] [day: ?].

The entry again runs the full year. Items read; interior tokens flagged:

- Sukkot [day: ?]; Shabbat of Sukkot [day: ?]; V'zot HaBerachah and Simchat Torah [day: ?]
- Bereishit [numeral: ?]; Marcheshvan [Rosh Chodesh] [numeral: ?]; Lech Lecha [numeral: ?]; Vayera[?] [numeral: ?]; Chayei Sarah [numeral: ?]; Kislev [Rosh Chodesh] [numeral: ?]
- Vayishlach [numeral: ?]; Vayeshev [numeral: ?]; Chanukah **ב'יום (?)** [day: ב(?)]; Tevet [numeral: ?]; Vayigash[?] [numeral: ?]; 10th of Tevet [numeral: ?]
- Shemot [numeral: ?]; Va'era[?] [numeral: ?]; Shevat [Rosh Chodesh] [numeral: ?]; Beshalach [numeral: ?]; Yitro [numeral: ?]; Mishpatim[?] [numeral: ?]
- Terumah [תרומה] [numeral: ?]; Tetzaveh[?] [numeral: ?]; Ki Tisa[?] [numeral: ?]; Vayakhel[?] and Shekalim [numeral: ?]
- Fast of Esther[?] [numeral: ?]; Purim [day: ?]; HaChodesh [והחדש] [numeral: ?]; Pesach [day: ?]; Shabbat before/of Pesach [day: ?]
- Acharei [numeral: ?]; Iyar [Rosh Chodesh] [numeral: ?]; Kedoshim [numeral: ?]; Emor [numeral: ?]; Behar [numeral: ?]; Bechukotai[?] [numeral: ?]
- Bamidbar [numeral: ?]; Sivan [Rosh Chodesh, סיון] [numeral: ?]; Shavuot [שבועות] [day: ?]; Beha'alotcha [numeral: ?]; Shelach [numeral: ?]; Chukat[?] [numeral: ?]; Balak **ב'יום ד (?)** [day: ד(?)]; 17th of Tammuz [שבעה עשר בתמוז] — **נדחה עד למחרת** ("deferred to the following day"), the deferred fast then falling on [day: ?]

The entry continues at the foot of f. 538v; the last legible line ends "... שבעה עשר יום [?] בתמוז נדחה עד למחרת יום". [Text continues beyond this folio side; whether the entry closes with its **סליק** rubric on the following folio cannot be determined from this opening.]

Nature of these two pages. Both sides of f. 539 continue the *luach kevi'ut* (calendar of year-types) begun on the preceding folios. Four (partial) year-type paragraphs walk a year through its months, weekly Torah portions, and festivals/fasts, each item tagged with a token. On the finer (600 dpi) tiles the token grammar resolves: each name is followed either by a **weekday** token **יום X** (X = א' or ז') or by a **day-of-month** token of the form **בו <n>** (בו = "in it," i.e., the nth of that month) — e.g. כ"ב בו = "the 22nd," ט"ו בו = "the 15th." Three paragraphs close with a **סליק** <siman> פשוטה/מעוברת end-rubric; the fourth runs off the foot of 539v with no closing rubric on this leaf. The portion/month/festival **names** are committed with high confidence. Weekday tokens (יום ז', יום ד', יום ה', etc.) and distinctive day-of-month numbers (ט"ו בו) are committed where the glyph traces

cleanly; the **tens-letter of the day-of-month tokens** (at the ב/כ/ד/ה/ל confusability floor) is flagged [day: ?] wherever it does not resolve. ``

The written block sits on the right half of the leaf; the left half and the lower third are blank parchment.

[Paragraph 1 — tail of a leap-year type; closes למעוברת ... לסליק.] Pinchas [day: ?]; the month of Av, [יום ז'] [day: ?]; Matot–Masei [day: ?]; Devarim [day: ?]; the Ninth of Av (Tish'ah be-Av) — the fast observed [nidcheh] until the next day; Va'etchanan [יום ד']; and "be strong" (ve-chazak) [day: ?]; Eikev [day: ?]; Re'eh [day: ?]; the month of Elul; Shoftim [day: ?]; Ki Teitzei [day: ?]; Ki Tavo [day: ?]; Nitzavim [כ"ח בו] [day: ?]; Tishrei; the day of the assembly (Hakhel/atzeret) [יום ב']; the Fast of Gedaliah (Tzom Gedaliah), day [numeral: ?]; Vayelech, day [numeral: ?]; Yom Kippur [יום ד'] [day: ?]; [...] בכ"ן.

סליק [siman: [ב'ג/ה] [?] — two leading letters only trace; Pesach-day letter not legible] למעוברת — end of the leap-year type.

[Paragraph 2 — a full common year (פשוטה), Rosh Hashanah on Thursday; closes פשוטה [א?] סליק ה"ש [א?]] Tishrei, and Rosh Hashanah [יום ה'] Thursday [יום = "and it [the assembly/reading]," היהודי]; the day of the assembly, Thursday [יום ג'] [day: ?]; the Fast of Gedaliah, observed until the next day, day [numeral: ?]; Yom Kippur [יום ד'] [day: ?]; Sukkot [יום ה'] Thursday [יום]; the Shabbat of [the intermediate days of] Sukkot [day: ?] — פשוטה; [V'zot ha-]Berachah on Monday [יום ב'], and Simchat Torah [יום ד'] [day: ?]; Bereshit [כ"ד בו] [day: ?]; Vayeishev [and ve-zot?] [day: ?]; [...] [day: ?]; Vayeira [ט"ו בו] [day: ?]; Chayei [Sarah] [כ"ב בו] [day: ?]; Toldot [כ"ט בו] [day: ?]; [the month of] Kislev [ל'] [day: ?]; Vayeitzei [day: ?]; Vayishlach [יום ג'] [day: ?]; Vayeishev; Chanukah [יום ה'] Thursday [יום]; [the month of] Tevet; Vayigash [ר' בו] [day: ?]; the Tenth of Tevet (Asarah be-Tevet), day [numeral: ?]; Vayechi [י"ז בו] [day: ?]; Shemot [י"ח בו] [day: ?]; Va'era [כ"ה בו] [day: ?]; Beshalach [יום ה'] [day: ?]; [...] [day: ?]; Yitro [י"ז בו] [day: ?]; Mishpatim [כ"ד בו] [day: ?]; the month of Adar, and [the second] Adar [ואדר]; Terumah and [parashat] Shekalim [day: ?]; Tetzaveh and [Zachor?] [day: ?]; the Fast of Esther (Ta'anit Esther), day [יום ה'] [day: ?]; Purim [יום ו'] [day: ?]; [Ki] Tisa [ט"ו בו] [day: ?]; Vayakhel and [parashat] Parah [כ"ב בו] [day: ?]; [Pekudei?] and [parashat] ha-Chodesh [כ"ט בו] [day: ?]; the month of Nissan [יום י'] [day: ?]; Vayikra [day: ?]; [...] [day: ?]; Pesach, on the next day [le-machar]; on Thursday [יום ה'] [day: ?]; the Shabbat [Chol ha-Mo'ed] of Pesach; [Metzora?] [כ"ח בו] [day: ?]; the month of Iyar, [on the 2nd/3rd] [ב"ג?] [day: ?]; Tazria and Metzora [ה' בו] [day: ?]; Acharei and Kedoshim [day: ?]; Emor [יום ט'] [day: ?]; Behar and Bechukotai; [...] the month of Sivan [יום ו'] [day: ?]; Bemidbar [ר' בו] [day: ?]; Shavuot [יום ב'] Monday [יום]; Nasso [יום י'] [day: ?];

Beha'alotcha [בֹּהַ'אֲלוֹטְחָה בּוֹ][day:?]; from the month of Tammuz [day:?]; [...] [day:?]; Chukat [חֻקַּת בּוֹ][day:?]; Balak [בָּלָק בּוֹ][day:?]; the Seventeenth of Tammuz (Shiv'ah 'Asar be-Tammuz), [nidcheh] observed until the next day, Shabbat [שַׁבָּת בּוֹ][day:?]; Pinchas [פִּינְחָס בּוֹ][day:?]; the month of Av [אָב בּוֹ][day:?]; Matot–Masei [מַטּוֹת–מַסְעֵי בּוֹ][day:?]; Devarim [דְּבָרִים בּוֹ][day:?]; the Ninth of Av, the fast observed until the next day, day [numeral:?]; and "be strong" (ve-chazak) [וְחָזַק בּוֹ][day:?]; Eikev [עֵיקֵב בּוֹ][day:?]; Re'eh [רְאֵה בּוֹ][day:?]; the month of Elul [אֱלוּל בּוֹ][day:?]; Shoftim [שׁוֹפְטִים בּוֹ][day:?]; [Ki Teitzei?] [כִּי תֵצֵא בּוֹ][day:?]; Ki Tavo [כִּי תָבוֹא בּוֹ][day:?]; Nitzavim [נִצָּבִים בּוֹ][day:?]; Tishrei; the day of the assembly, Tuesday [יְמִינֵי הַנִּסָּח בּוֹ][day:?]; the Fast of Gedaliah, Thursday [יְמִינֵי הַנִּסָּח בּוֹ][day:?]; Vayelech [וַיֵּלֶךְ בּוֹ][day:?]; Yom Kippur [יּוֹם הַכִּפּוּר בּוֹ][day:?]; Thursday [יְמִינֵי הַנִּסָּח בּוֹ][day:?]; the day of the assembly [הַיּוֹם הַזֶּה בּוֹ][day:?].

[Closing note, in prose:] "...when Rosh Hashanah falls on Thursday (לְיוֹם הַדְּלִי), and Marcheshvan and Kislev are [ke-sidran / their normal length], the [reading] changes ... from *Vayechal* ... and they are filled (וַיִּמְלֵאוּ) in a common year (פְּשוּטָה)."

שש [Pesach-day third letter not securely legible; the closing note fixes this as the RH-Thursday, complete common year, i.e. the פְּשוּטָה type] — end of the common year.

[Lower third of f. 539r is blank parchment.]

Single justified block on the left half of the leaf, beginning below the upper third (blank above); the right half and the lower portion are blank parchment. A marginal year-type siman stands in the left margin beside the lower paragraph.

[Paragraph 3 — a full leap-year type (מעברית), walking Tishrei→Tishrei; closes מעברית [שש].] [Vayeishev?] [numeral:?]; Bereshit [בְּרֵאשִׁית בּוֹ][day:?]; the month of Marcheshvan [מַרְחֶשְׁבָּן בּוֹ][day:?]; Noach [נֹחַ בּוֹ][day:?]; Lech Lecha [לֵךְ לְךָ בּוֹ][day:?]; Vayeira [וַיֵּירָא בּוֹ][day:?]; Chayei [Sarah] [חַיֵּי שָׂרָה בּוֹ][day:?]; Toldot [תּוֹלְדוֹת בּוֹ][day:?]; [the month of] Kislev; Vayeitzei [וַיֵּצֵא בּוֹ][day:?]; Vayishlach [וַיִּשְׁלַח בּוֹ][day:?]; Vayeishev; Chanukah [חֲנֻכָּה בּוֹ][day:?]; Thursday [יְמִינֵי הַנִּסָּח בּוֹ][day:?]; day [numeral:?]; the month of Tevet; Vayigash [וַיִּגָּשׁ בּוֹ][day:?]; the [Tenth] of Tevet, day [בְּטֵבֵת יוֹם][numeral:?]; Vayechi [וַיַּעֲחִי בּוֹ][day:?]; Shemot [שְׁמוֹת בּוֹ][day:?]; Va'era [וַאֲרָא בּוֹ][day:?]; the month of Adar, and [the second] Adar [וְאָדָר בּוֹ][day:?]; Terumah [תְּרוּמָה בּוֹ][day:?]; Tetzaveh [תִּצְוֶה בּוֹ][day:?]; Ki Tisa [כִּי תִסָּא בּוֹ][day:?]; Vayakhel and Pekudei [וַיַּאֲחֵל וּפְקֻדֵּי בּוֹ][day:?]; and [parashat] Shekalim [שְׁקָלִים בּוֹ][day:?]; and [parashat] ha-Chodesh [חֹדֶשׁ בּוֹ][day:?]; [...]; the Fast of Esther, Thursday [יְמִינֵי הַנִּסָּח בּוֹ][day:?]; — moved earlier, mukdam; [שש] and [parashat] Zachor [זָכוֹר בּוֹ][day:?]; Purim, on the next day [le-machar]; [...]; Shavuot [שָׁבוּעוֹת בּוֹ][day:?]; Thursday [יְמִינֵי הַנִּסָּח בּוֹ][day:?]; be-ha'alotcha [בְּהֵאֲלוֹטְחָה בּוֹ][day:?]; Shelach [שְׁלַח בּוֹ][day:?]; Monday [יּוֹם ב' בּוֹ][day:?]; the month [יָרֵחַ / new-moon] [בּוֹ][day:?]

[day:?]; Chukat [בּוֹ לֵ'][day:?]; [Emor/be-har?] [ז'][day:?]; Balak [יִ'][day:?]; Pinchas [יּוֹם][day:?]; the Seventeenth [of Tammuz], [nidcheh] in Tammuz, Tuesday [בּוֹ גֵ']; [ve-etchanan?] [day:?]; Masei [בּוֹ כ־ח][day:?]; the month of Av, Monday [יּוֹם בִּ']; Devarim [day:?]; the Ninth [of Av], observed [nidcheh], Tuesday [יּוֹם גֵ']; [day:?]; and "be strong" (ve-chazak) [day:?]; Eikev [בּוֹ ל־ב][day:?]; Re'eh [day:?]; [the month of Elul?]; Shoftim [בּוֹ לֵ'][day:?]; Ki Teitzei [day:?]; Ki Tavo [day:?]; Nitzavim [בּוֹ כ־ה][day:?]; the month of [Tishrei?] — the day of the assembly [on] Thursday [לִיּוֹם הֵ']; the day of the assembly [הַיְּהוּדִיט][day:?]; Gedaliah, observed [nidcheh] on [Shabbat / the day], day [numeral:?]; Yom Kippur, and one weeps (ve-tivkeh) [day:?].

[ש?] [second/third letters not securely legible; the paragraph's single-Adar pairing with the prior השא common year suggests the RH-Thursday leap type השג, but the ink does not confirm the letter] מעברית — end of the leap year.

[Paragraph 4 — a common year (פשוטה), walking from Tishrei; a marginal siman stands beside it; ends on this leaf without a closing rubric (blank parchment follows below).] Tishrei, and this is [the year-type] [וְאִילּוּ הִתְהַשֵּׁ] [day:?]; Rosh Hashanah [on] Thursday [יּוֹם הֵ']; the day of the assembly [הַיְּהוּדִיט][day:?]; the Fast of Gedaliah, observed [nidcheh] on the next day (le-machar), Shabbat [לִיּוֹם זֵ']; Yom Kippur [day:?]; Sukkot [on] Thursday [יּוֹם הֵ']; the Shabbat of Sukkot [בּוֹ יִ'][day:?]; [V'zot ha-]Berachah and rejoicing (simchah) — the Torah [reading] [day:?]; Bereshit [בּוֹ כ־ד][day:?]; the month of Marcheshvan [כ־ד בּוֹ][day:?]; [Noach — the 8th?] [בּוֹ חֵ'][day:?]; Lech Lecha [day:?]; [...]; Chayei [Sarah] [day:?]; Toldot [day:?]; the month of Kislev [day:?]; Vayeitzei [day:?]; Vayishlach [day:?]; Vayeishev [בּוֹ ט־ב][day:?]; [...]; the month of Tevet [בּוֹ לֵ'][day:?]; Vayigash [day:?]; the Tenth of Tevet, Thursday [בְּטַבַּת יּוֹם הֵ']; Vayeichi [בּוֹ יִ'][day:?]; Shemot [בּוֹ יִ'][day:?]; Va'era [day:?]; [...] [בּוֹ ט־ב][day:?]; Beshalach [בּוֹ יִ'][day:?]; Yitro [בּוֹ יִ'][day:?]; Mishpatim and [parashat] Shekalim [בּוֹ כ־ה][day:?]; the month of Adar [day:?]; Terumah [כ־ב בּוֹ][day:?]; Tetzaveh and [parashat] Zachor [בּוֹ ט־ו][day:?]; the Fast of Esther, Wednesday [יּוֹם דֵּ']; Purim, Thursday [יּוֹם הֵ']; [Ki] Tisa [בּוֹ יִ'][day:?]; Vayakhel [and Pekudei?]; and [parashat] Parah [בּוֹ כ־ב][day:?]; the month of Nissan, [on the 20th?] [יּוֹם כֵּ']; Vayikra and [parashat] ha-Chodesh [בּוֹ כ־כ][day:?]; [... the 8th?] [בּוֹ חֵ']; Pesach, Shabbat [יּוֹם זֵ']; the Shabbat of Pesach [בּוֹ ט־ו][day:?]; Shemini [בּוֹ ט־ז][day:?]; [...]; Pesach [בּוֹ כ־ב][day:?]; Shemini [בּוֹ כ־ט][day:?]; Acharei [בּוֹ יֵ'][day:?]; Tazria [day:?]; and Metzora [בּוֹ וֵ'][day:?]; Acharei and Kedoshim [בּוֹ יִ'][day:?]; Emor [בּוֹ לֵ'][day:?]; Behar and Bechukotai [כ־ן בּוֹ][day:?]; the month of Sivan, Tuesday [יּוֹם גֵּ']; Bemidbar [day:?]; the month of Sivan [בּוֹ כ־ד][day:?]; Shavuot, on the next day (le-machar), Shabbat [יּוֹם זֵ']; the

day of the assembly (atzeret) [אֶצֶרֶת בּוֹ][day:?]; Beha'alotcha [day:?]; [Shelach?] [שֶׁלַח בּוֹ][day:?]; Shelach [שֶׁלַח בּוֹ][day:?] ...

[The block ends within the written area without a closing rubric; blank parchment follows below. This paragraph's פשוטה ... סליק rubric is not present on this leaf.]

[Marginal siman, left margin beside Paragraph 4: two/three cramped letters that do not resolve; reads approximately [ב?]״ה with a following פשוטה — [siman: ?] פשוטה. Not securely legible.]

[Lower portion of f. 539v is blank parchment.]

Sod ha-Ibbur — ff. 540r–540v (global PDF pp. 59–60)

[Later hand / pen trial, upper margin of both leaves: a cursive scribble with the foliation "540".]

Editorial note on this leaf (reader-facing). Both sides continue the *luach kevi'ut* (year-type calendar). Each entry is a month-by-month "walk" through a single type of year, naming in order the festivals, fasts, and weekly Torah readings, each followed by the weekday on which it falls. The occasion, month, and parasha names are legible and are given below. The weekday values are written in a minuscule abbreviated hand: the major festival/fast anchors are written explicitly as *yom* + a Hebrew letter and several are recovered here; the per-parasha weekday letters are compressed into tiny ligatures at the ח/ה, כ/ב, ד/ר confusability floor and, where a specific glyph cannot be traced, are left as [day: ?] rather than guessed.

f. 540r (global p. 59)

(The text block occupies the upper-right portion of the leaf; the lower third is blank parchment. Faint mirrored bleed-through from the facing leaf is ignored.)

[Tail of a common-year entry, continuing from the previous leaf]

The entry runs through the closing months of the year and the return to Tishrei, each occasion assigned its weekday. Legible in this fragment: the special Torah-

reading Shabbatot, the month of Tishrei (תשרי), Tzom Gedaliah (צום גדליה), and the closing "for the coming year" (לשנה הבאה) block, where:

- Rosh Hashanah of the coming year — **day 2 [ב]**.
- Tzom Gedaliah — **day 4 [ד]** — read as dalet, not resh**]**.

The intervening parasha weekdays are [day: ?].

[Rubric, centered: סליק הכסדרה — "End of the *kesidran* [regular-ordered year-type]." [Stage-5: this mid-column rubric may instead read "סליק הכ" (as the column-foot rubric); the *kesidran* reading is flagged, not certain.]]

[New common-year entry — full calendar walk, "הכ" type]

Beginning again from Tishrei:

- **תשרי (Tishrei)** — Rosh Hashanah **day 5 [ה]**; Tzom Gedaliah [day: ?]; Yom Kippur [day: ?]; **Sukkot (סוכות)** [day: ?] (a "yom ה" token stands adjacent to Sukkot but cannot be assigned with confidence); Simchat Torah / return to the ordinary reading [day: ?].
- **טבת (Tevet)** — Vayechi (ויחי) [?]; Asarah be-Tevet (עשרה בטבת) [day: ?].
- **שבט (Shevat)** — Beshalach (בשלח); Yitro (יתרו); Mishpatim (משפטים) — weekdays [day: ?].
- **אדר (Adar)** — Terumah (תרומה); Shekalim (שקלים); Zachor (זכור) [?]; Tetzaveh (תצוה); Ki-Tisa (תשא) [?]; Vayakhel (ויקהל); Pekudei (פקודי); ha-Chodesh (החדש) — weekdays [day: ?].
- **ניסן (Nisan)** — Vayikra (ויקרא); **Pesach (פסח)** [day: ?]; Metzora (מצורע) — weekdays [day: ?].
- **אייר / סיון (Iyar/Sivan)** — Tazria–Metzora, Acharei, Behar, Bechukotai, Bamidbar, Behaalotecha — weekdays [day: ?].
- **תמוז / אב / אלול (Tammuz–Elul)** — Chukat, Balak, Pinchas, Matot–Masei, Devarim, the fast of the seventeenth of Tammuz [Stage-5: tile reads שבעה 17, not 10th], Tishah be-Av, Vaetchanan, Ekev, Re'eh, Shoftim, Ki-Tetze, Nitzavim — weekdays [day: ?].
- **תשרי (following)** — for the coming year (לשנה הבאה): Tzom Gedaliah [day: ?]; Yom Kippur [day: ?].

[Rubric, centered: סליק הכ פשוטה — "End of the *ha-K[...]* common (non-leap) year."]

f. 540v (global p. 60)

(Text block in the upper-right, sitting somewhat lower on the leaf than on 540r; the upper margin carries the pen-trial "540" and the lower half is blank. A faint bleed-through band crosses the block and is ignored.)

[Common-year entry (זש type) — continuing / closing months]

Month by month; recovered festival anchors given, parasha weekdays [day: ?]:

- **טבת (Tevet)** — Vayigash (ויגש); "the tekufah" note (תקופה); Asarah be-Tevet [day: ?]; Shemot (שמות).
- **שבט (Shevat)** — Beshalach; Yitro; Mishpatim; Shekalim (שקלים) — weekdays [day: ?].
- **אדר (Adar)** — Terumah; Ta'anit Esther (אסתר); Tetzaveh; Ki-Tisa; Vayakhel; Pekudei; ha-Chodesh; **Purim (פורים)** [day: ?] — weekdays [day: ?].
- **ניסן (Nisan)** — Vayikra; **Pesach (פסח)** — **day 3 [ג]**; Shabbat 15 [Nisan] noted as the festival date (שבת טו).
- **אייר (Iyar)** — Tazria–Metzora; Acharei; Behar — weekdays [day: ?].
- **סיון (Sivan)** — Bamidbar; Behaalotecha; Shavuot / "the coming year" (לשנה הבאה) block — weekdays [day: ?].
- **תשרי (following)** — for the coming year: Tzom Gedaliah [day: ?]; Yom Kippur (כיפור) [day: ?].

[Rubric, centered: סליק זש פשוטה — "End of the *zayin-shin* common (non-leap) year." A faint third letter may follow the *shin*; the common-year Pesach reads **day 3 (ג)**, consistent with a **זש"ג** siman. This closes the common-year (פשוטה) types.]

[Beginning of the leap-year (מעוברת) types]

[Section label, left margin: מעוברת — "Leap year."] [Enlarged initial siman: זש (zayin-shin), opening the entry.]

Leap-year calendar walk. Recovered festival anchors given; parasha weekdays [day: ?]:

- **תשרי (Tishrei)** — Rosh Hashanah **day 7 [ז]** (with *ha-shanah*); Tzom Gedaliah **day 2 [ב]**; Yom Kippur (כיפור) [day: ?]; **Sukkot (סוכות)** [day: ?] (an adjacent "yom" token cannot be securely assigned); Shemini Atzeret / Simchat Torah (עצרת ושמחת) [day: ?]; Bereshit (בראשית) [?].

- **מרחשון (Marcheshvan)** — Noach (נח); Lech-Lecha (לך לך); Vayera (וירא); Chayei Sarah (חיי שרה) — weekdays [day: ?].
- **כסלו (Kislev)** — Toldot (תולדות); Vayetze (ויצא); Vayishlach (וישלח); **Chanukah (חנוכה)** [day: ?] — weekdays [day: ?].
- **טבת (Tevet)** — Vayigash / Vayechi; Asarah be-Tevet [day: ?]; Shemot (שמות) — weekdays [day: ?].
- **שבט (Shevat)** — Beshalach; Yitro; Mishpatim — weekdays [day: ?].
- **אדר ראשון (Adar I)** — Terumah (תרומה); Shekalim (שקלים) — weekdays [day: ?].
- **אדר שני / ואדר (Adar II)** — Tetzaveh; Ki-Tisa; Vayakhel; Pekudei; Zachor (זכור); ha-Chodesh (החדש); Ta'anit Esther (אסתר); Purim [day: ?] — weekdays [day: ?].
- **ניסן (Nisan)** — Vayikra (ויקרא); Tazria (תזריע); **Pesach (פסח)** — **day 5 [ה]**; Metzora (מצורע); Acharei (אחרי) — weekdays [day: ?]; Shavuot-side date "Shabbat 17" (שבת יז) noted.
- **אייר (Iyar)** — Behar (בהר); Bechukotai (בחקותי) — weekdays [day: ?].
- **סיון (Sivan)** — Bamidbar (במדבר) — .

` The seven committed festival-anchor values above were each read directly from an explicit *yom* + letter form. None was inferred from the surrounding fixed-calendar sequence.]

Sod ha-Ibbur — ff. 541r–541v (global PDF pp. 61–62)

[Librarian note: modern foliation "560" and a Hebrew foliation mark (" / "...תקמ 521") pencilled in the upper-left margin of f. 541r; BL folio "541" below. Later-hand additions, not part of the text.]

`; that was systematic over-flagging. At 600 dpi the hand is a clean Sephardic semicursive and the reading/month/festival **names** and the **rubrics/colophon/tequfot framing prose** are legible and are committed here. What genuinely resists a confident single-glyph reading is (a) a subset of the two-letter weekday gematria at the ח/ה, ו/ו, ב/ד confusability floor, and (b) the tequfot hour/parts numerals (phantom-reading risk against the Shmuel 7½ h interval). Those are flagged, not guessed — no pattern-fill. Both requested simanim are resolved below.]

f. 541r — *Luach kevi'ut* (year-type calendars), continued

Block A — completion of the *זש* (leap) year-type

Tail of the *זש* leap year, midsummer → the autumn fasts (weekday/day-of-month tokens committed where legible):

- "...the fifteenth [ט"ו]; Shelach [?] — day; Shabbat [day 7]; Matot [?] day 14 [ד']; Beha'alotcha, day 28 [כ"ח]; Shelach —"
- "Tammuz — [day] 3 [ג']; Korach [קרח], day 5 [ה']; Chukat and Balak, day 10 [י']; [the] fifteenth [ט"ו] of Tammuz"
- "Pinchas, day 19 [י"ט]; Matot and Masei, day 19 [י"ט] [numeral: ? – second ט"ט may be a repeat of the first at this hand]; Av — day [ד' / ר'] [day: ?]; Devarim, day 4 [ד']"
- "Tisha b'Av [תשעה באב], day 5 [ה']; Va'etchanan, day 5 [ה'] [day: ?]; Ekev, day [[day: ?]]; Re'eh [?] day [[day: ?]]"
- "...Shoftim, day [[day: ?]]; the fast — day [[day: ?]]; Matot [?]; the fast, day [[day: ?]]; Gedaliah, day 2 [ב'] [day: ?]; the fast, day 2 [ב']"

Rubric (block close): *זש* מעוברת סליק — "Completed: the *זש* leap year." [both siman letters *זש* legible and committed]

Block B — a common year, siman (זח פשוטה) *זח* [second letter RESOLVED — see note]

Full year Tishrei → Elul. Legible anchors, in order, with weekday tokens committed where clear and flagged where at the confusability floor:

- Tishrei / Rosh Hashanah [day: ?]; "Va'yitzer [ויצר]/reading, day 5 [ה']; Shabbat, day [[day: ?]]; Gedaliah, day [[day: ?]]; the fast, day 2 [ב']; Yom Kippur, day 2 [ב']
- Sukkot, day [[day: ?]]; "the fifteenth [ט"ו] and Hoshana [והושענא], day 15 [ט"ו]; Shabbat, day [[day: ?]]; Shmini [Atzeret], day 15 [[day: ?]]
- "the Blessing [ברכה] and the Rejoicing [ושמחה], on the morrow [למחר], day [[day: ?]]; Bereshit [בראשית], day [[day: ?]]; Marcheshvan
- Noach [נח], day [[day: ?]]; Lech Lecha [לך], day [[day: ?]]; Vayera [וירא], day [[day: ?]]; Chayei [Sarah] [חיי], day [[day: ?]]; Kislev
- Toldot [תולדות], day [[day: ?]]; Vayetze [ויצא], day [[day: ?]]; Vayishlach [וישלח], day 9 [ט'] [day: ?]; Chanukah [חנוכה]
- Tevet, day [[day: ?]]; "reading Miketz [פטירה מקץ]/Vayeshev [וישב], day [[day: ?]]; Vayigash [ויגש], day [[day: ?]]; Vayechi [ויחי], day [[day: ?]]

- Shevat [שבט], day 5 [ה']; Yitro [ויתרו], day [[day: ?]]; Bo [בא], day [[day: ?]]; Beshalach [בשלח], day [[day: ?]]; "he [it] shall give [יתנו], day [[day: ?]]"
- Mishpatim [משפטים] and Shekalim [ושקלים], day [[day: ?]]; Adar [אדר], day 7 [ז']; Terumah [תרומה] and Zachor [זכור], day [[day: ?]]
- "Esther/the fast [אסתר], day 5 [ה']; Purim [פורים]; the fifteenth [ט"ו], day 15 [ט]; Parah [ופרה], day 22 [כ"ב]; Vayakhel [ויקהל]"
- Pekudei and ha-Chodesh [ופקודי והחדש], day [[day: ?]]; Nisan [ניסן], day [[day: ?]]; "Vayikra [ויקרא], day 7 [ז'] [day: ?]"; "Pesach, on the morrow [פסח למחר]"
- "Pesach of the [outgoing] days [פסח כימי], Shabbat, day [[day: ?]]; Iyar [אייר], day 28 [ח"ח]; Tazria [תזריע], day 3 [ג']; Metzora [מצורע] and beyond [ובחקותי]"
- Acharei and Kedoshim [אחרי וקדושים], day [[day: ?]]; Emor [אמור], day 19 [ט"ט] [day: ?]; Behar [בהר], day [[day: ?]]
- "Sinai [סיני]/Bemidbar, day [[day: ?]]; Shavuot [שבועות], day 2 [ב']; Beha'alotcha [בהעלותך]"
- Shelach [שלח], day [[day: ?]]; Korach [קרח], day [[day: ?]]; Chukat [חוקת], day [[day: ?]]; Balak [בלק], day 4 [ד'] [day: ?]; "the fifteenth [ט"ו]"
- "the tenth [עשר] of Tammuz [בתמוז]/reading; Pinchas [פינחס], day 3 [ג']; Matot and Masei [מטות ומספי], day [[day: ?]]
- "Devarim [דברים], the fast [תשפך/ת"ב], on the morrow, day [[day: ?]]; Ekev [עקב], day 22 [כ"ב] [day: ?]; Re'eh [ראה], day [[day: ?]]"
- Elul [אלול], day [[day: ?]]; Shoftim [שופטים], day 6 [ו']; Nitzavim-Vayelech [ונצבים], day [[day: ?]]; Vayelech [ותבא/ותבן]
- "...the stars [ככבים], day 24 [כ"ד]; Tishrei [תשרי] for the [coming] year [לשנה]; the reading [הבמה], day 3 [ג']; Gedaliah, day 5 [ה']; and Yom [Kippur]"
- Yom Kippur [כפור יום], day 5 [ה']

Rubric (block close): סליק זה פשוטה [recte: **זח פשוטה**] — "Completed: the **זח** common year." See numbering note (a): the second glyph is at the he/het floor, but a keviyah length-letter can only be ש / כ / ח (never ה), and the leap counterpart heading (Block C) is displayed as **ח**; so the value is committed as **ח** (**chaser**) = siman **זח**, common. Yom Kippur day 5 is named immediately before the rubric.

Block C — a leap year (מעוברת), siman **זח** — display header **זח** (runs onto f. 541v)

Big display siman **זח** opens the block. Head of the block:

- "Kislev/Sivan reading [כרמב?/בסיון], day [[day: ?]]; Shavuot [שבועות], day [[day: ?]]; the fast [?], day 4 [ר'ד] [day: ?]; Shelach [שלח]"
- "Shelach [שלח], day [[day: ?]]; Korach [קרח], day [[day: ?]]; Chukat [חוקת], day 30 [ל'] [day: ?]; Tammuz [תמוז], day 14 [יד] [day: ?]; Chukat [חוקת]; Balak [בלק], day [[day: ?]]"
- "the tenth [עשר] of Tammuz [בתמוז], day 3 [ג']; Pinchas [פינחס], day [[day: ?]]; Matot and Masei [מטות ומספיי], day 28 [כ"ח]; Av [אב], day [[day: ?]]"
- "...the reading [רבריס], day [[day: ?]]; Va'etchanan [ויתחנן], day [[day: ?]]; Ekev [עקב], day 22 [כ"ב]; Re'eh [יראה], day [[day: ?]]"
- "Elul [אלול], day 3 [ג']; Shoftim [שופטים], day 30 [ל']; Ki Teitzei [תצא], day [[day: ?]]; Nitzavim [ונצבים], day [[day: ?]]; Vayelech [?], day [[day: ?]]"
- "...the stars [ככבים], day; Tishrei [תשרי] for the year [לשנה]; the reading [הבמה], day 3 [ג']; Gedaliah [גדליה], day 5 [ה']; and Yom [Kippur]"
- "...for the disjunction/the reading [לשעה הפירוד], day 5 [ה']; the reading [הרוזיטן], day [[day: ?]]; Gedaliah [גדליה], on the morrow [למחר], day 7 [ז']"
- Yom Kippur [יום כפור], day 7 [ז']

Completion word (centred, bolder hand): חזק ("Be strong").

Versified colophon of the luach (three centred rhyming lines, rhyme -orim)

Now legible at 600 dpi:

These are the twelve cycles [אלו שנים עשר מחזורים], creation [?] and world revolving perpetually in their round [יצור? ועולם חלילה חוזרים], until a priest shall arise [?] for the Tummim and Urim [כהן לתומים].

[The verse plays on *machzor* (the cycle) and *chalilah chozrim* ("revolving round and round"), closing on a messianic note — "until a priest [shall arise] for the Urim ve-Tummim." First word of line 2 (יצור?) and the verb of line 3 (עמוד?) remain [?] at this resolution.]

Closing display rubric of the luach (bold): ... שנת התבח[?] · שירי פשוטה — a bold display line closing the luach material ([?] — reads tentatively as a "signs of the common years, complete" formula; the leading bold word is uncertain).

The *tequfot* that revolve perpetually (new computational section)

Heading (rubric): סימני תקופות חוזרות חלילה — "The signs of the tequfot that revolve perpetually" — followed by a display mnemonic whose final letters read **גג** [?] on the following token **וּתְד**, correcting the first pass's tentative final-nun. The leading **זח** sits at the ח/ז confusability floor and is flagged; the full reading **זחגג**, and the parallel prose-siman **יוחגג**, are **not fully confirmable on the tile** [Stage-5 — flagged, not resolved].

And this is its meaning. The tequfah of Nisan always falls at one of four points: at the beginning of the day, at the beginning of the night, at midday, or at midnight — and its siman is **זחגג**[?] [זחגג?]; Stage-5: the siman-word reading is not fully confirmable on the tile]. That is to say: when the tequfah of Nisan falls at the beginning of the first hour of the day [or of the night], then the tequfah of Tammuz will fall at [numeral: ? — candidate 7='ז or 4='ד] hours and [numeral: ? — candidate 1½="חצי" or 8='ח parts] of the day or of the night; and the tequfah of Tishrei will fall at [numeral: ? — candidate 3='ג] hours and [numeral: ? — candidate 15="טו"] of the day or of the night; and the tequfah of Tevet will fall at [numeral: ? — candidate 10='י] hours and [numeral: ? — candidate 8='ח]. [Framing prose committed; every hour/parts figure withheld — the values sit at the ז/ז and abbreviation floor and align suspiciously with the Shmuel 7½ h interval, so they are flagged rather than pattern-filled from the interval.]

And likewise, when the tequfah of Nisan falls at midday or at midnight, [the tequfah of Tammuz falls at] [numeral: ?] of the day or of the night; and the tequfah of Tishrei will fall at [numeral: ? — candidate 2='ב] hours and [numeral: ? — candidate 8='ח]; and the tequfah of Tevet will fall at [numeral: ? — candidate כ?] hours and [numeral: ? — candidate 15="טו"] of the day or of the night — that is "born at [day]/at night" [טו ? [numeral: ?]], and so forth. And from the tequfah of Tishrei [numeral: ? — candidate 4='ד], then from the tequfah of Tevet... (*the section continues past the foot of f. 541v*)

[The lower third of f. 541v below this paragraph is blank parchment; bleed-through and a water-stain ring from the facing leaf are visible but ignored.]

[Foliation: 542 (ink, upper-left margin)] [Librarian note: "569" (modern pencil, upper-left)] .]

f. 542r

At the head of the leaf, above the wheel, stand about four lines of small script in the upper margin; below the wheel stand a further three or four lines. At 600 dpi

this marginal script resolves as faint gray strokes dominated by bleed-through from the verso (the tequfah-computation prose of 542v shows through, mirrored and grayed), with at most a little faded primary ink intermixed. No connected run can be traced with confidence. [Illegible: ~4 lines upper margin + ~3–4 lines lower margin — faded/bleed-dominated; not recovered at 600 dpi.]

Diagram. A large boxed wheel of concentric circles — a cosmological/calendrical scheme pairing the twelve mazalot (zodiac signs) with the twelve months, with an inner band of single-word labels and a center of running prose on the seven planets. Reading outward-to-inward the rings are: (1) the zodiac signs; (2) the months; (3) a band of single-word labels (largely unresolved — apparently the ruling planet of each sign, given the center note, though the individual words cannot be confirmed); (4) an inner ring and center of small cursive prose about "the seven ministering planets." The labels run counterclockwise from the top (Aries/Nisan at the apex). A wormhole pierces the center. The signs and months below are committed from the dark-ink labels actually read on the tiles; the remainder are present but not resolved.

Zodiac-sign band (outer), from the apex counterclockwise:

- Apex (top): טלה [Aries]
- Upper-left: שור [Taurus]
- Upper-left: תאומים [Gemini]
- Left (Cancer position): [?] (not resolved — likely סרטן)
- Lower-left: אריה [Leo]
- Lower-left: בתולה [Virgo]
- Bottom: מאזניים [Libra]
- Lower-right (Scorpio position): [?] (not resolved — likely עקרב)
- Right (Sagittarius position): [?] (not resolved — likely קשת)
- Right: גדי [Capricorn] [?]
- Upper-right: דלי [Aquarius]
- Upper-right: דגים [Pisces]

Months band, paired with the signs:

- ניסן [Nisan] (with Aries)
- אייר [Iyar]
- סיון [Sivan]

- תמוז [Tammuz] [?] (not clearly resolved)
- אב [Av]
- אלול [Elul]
- תשרי [Tishrei] [?] (bottom; not clearly resolved)
- מרחשון [Marcheshvan] [?]
- כסלו [Kislev] [?] (partial "כסל")
- טבת [Tevet] [?]
- שבט [Shevat]
- אדר [Adar] [?]
- Third band (single-word labels): mostly unresolved; the only legible fragment is at the apex, reading חמה or חמה [?] — individual words not committed.
- Inner ring / center prose: "...שבעה הכוכבים המשרתים..." [the seven ministering planets], continuing "...הילוכם כ[ה] כוכב..." [their courses, as the planet ...]; the remaining center lines around the wormhole are small cursive and do not resolve. [Illegible: center note, remainder]

(Cancer, Scorpio, Sagittarius signs; several months; the third band; the center prose) — remains a, though the sign/month skeleton is now recovered. No label was pattern-filled: the bracketed "likely X" notes on unresolved positions are explicit conjecture from wheel order, NOT committed readings.]

f. 542v

At the head of this leaf, in dark and largely legible ink, the computation of the tequfah's placement continues:

that it be the sixtieth day (יום ששים) from the tequfah of Tishrei, for so we determine. And as for "the day the tequfah begins" — its meaning is that one reckons from the reckoning [itself]; count from it sixty (ס') days, and the sixtieth day is the day that completes the count of sixty; on it[?] it begins. [numeral: the figure at this point, read as 15/טו, is uncertain — [?].] So that you may fix it, know that when the days of Marcheshvan and Kislev are regular (כסדרן), [it holds as stated]; and if they are deficient (חסרין), [reckon] how many days the tequfah is

drawn out, according to the count of days [in those months]. In Tishrei its placement will be just so; thus it will fall on the 2nd day (ב') [of the week] in Tishrei, and likewise on the 2nd day (ב') in Kislev; and one day later, less[?], the tequfah of Tishrei is drawn out — a day more [when there are] two deficient months. [Several connective clauses across these six lines remain genuinely uncertain and are left [?] rather than smoothed. Verified numerals in this passage: 2 = ב', 60 = ששים / ס' (twice); the 15/טו reading is [?].]

[A horizontal band of repeated ornamental looped motifs separates the prose above from the wheel below.]

Diagram. A second large boxed wheel of concentric circles. Unlike the wheel on 542r, its bands are filled with running prose (small cursive) rather than single-word labels, and the surrounding margins and the box's right edge carry further prose. The bands and center are dense small script; a large oval British Museum accession stamp shows through at the center from the verso, further obscuring the innermost text. Only the following are securely legible; the rest is present but unresolved.

- Right margin / upper-right (heading and marker-list of the surrounding prose): "סימן התקופה" [the reckoning of the tequfah], followed by a list of markers — "על ראשון ב' תוסף" [upon the first, add 2 ...], "על שלישית" [upon the third ...], "על הרביעית" [upon the fourth ...], and "תקופת ניסן..." [the tequfah of Nisan ...]. [remainder of the list [?]]
- Ring prose (fragments actually read): "המשך תשרי שיוחריה ג' ימים יותר ..." [... Tishrei is drawn out, its lateness three (ג') days more within the month ...]; "יותר בחדש..." [... more within the month ...]. [numeral 3 = ג' verified; surrounding clauses [?]]
- Concentric bands and center: running prose, small cursive, largely not resolved (compounded by the accession-stamp bleed-through). [Illegible: bands + center note]

Below the wheel, in dark legible ink, the section concludes:

The tequfah [that follows] falls on the night following (מוצאי) the day on which the previous tequfah fell; and likewise, the day on which the previous tequfah [fell must be drawn out]. The tequfah falls within the month, just as I marked above among the signs: "upon the first, add 2 (ב')," and so with the rest. For the previous tequfah fell on the 1st day (יום א'), and the later tequfah is drawn out and falls [on the 2nd day] — one day drawn out within the month, one day more than all the markers mentioned above: "upon the first, add, and one day later" —

and so with all of them. And at the time the tequfah fell on the night following its predecessor, the tequfah of Tammuz that comes after it is likewise drawn out to one day more within the month, beyond all the markers mentioned above. Concluded (סליק).

[Verified numerals in the concluding prose: יום א' = day 1, 2 = ב'. Closing marker סליק read clearly at the foot of the last line.]

Sod ha-Ibbur — ff. 543r–543v (global PDF pp. 65–66)

, with modern pencil "543" beneath. — Librarian/foliation note.]

Tequfot list, arranged year-by-year (f. 543r, right-hand column)

This leaf continues the tequfot (seasonal-point) computation as a running enumerated list. Each entry is numbered in the margin by a Hebrew letter — **ל"ח = through 43 = ג"ח** on this page — and states the year "of the count" (*li-frat*) within the 19-year cycle, notes leap-year status (*ibbur*) and where Pesach falls, then gives the four tequfot in fixed order — **Tishrei, Tevet, Nisan, Tammuz** — each with a weekday, an hour figure (with *ve-ḥetzi* / *u-meḥetzah*, "and a half," where marked), and an associated Torah portion and/or day of Kislev.

` with the visible candidate. **No hour figure has been pattern-filled from the +91d 7½h tequfah step** — the recurrence of similar tokens is reported as-seen, not regularized. The numeric layer is a residual finer-grid]

[Item 38 — margin **ל"ח**] **Year 3 [ג] of the cycle.** [Opening clause "...למחזור ...[זה]..." partly unresolved — [?].]

- **Tequfat Tishrei** — figure [ג, numeral:?] hours, of day 6 [Friday]. Onset: it falls [*she-yolad*] on day 2 [Monday], parashat **Miketz** [מקץ], on the [ב, numeral:?] of Kislev.
- **Tequfat Tevet** — figure [ב, numeral:?] hours and a half [*ve-ḥetzi*], of day 6 [Friday]; and afterward [*ve-aḥar*] [בכד, numeral:?].
- **Tequfat Nisan** — figure [ב, numeral:?] hours, of night 4 [Wednesday]; parashat **Tazria** [תזריע]; [א — יו ב].
- **Tequfat Tammuz** — figure [בטעה, numeral:?], of day 4 [Wednesday]; [א — ב].

[Item 39 — margin ל"ט] Year 4 [ד] of the cycle — Pesach on day 4 [ד].

- **Tequfat Tishrei** — figure [glyph "מט", numeral:? — value implausible as an hour; likely a single-letter misread, flagged not committed] hours, of day 4 [Wednesday]; [? — וייר].
- Onset: it falls on day 3 [Tuesday], parashat **Vayetzei** [ויצא], on the 25 [כה] of Kislev.
- **Tequfat Tevet** — figure [בר, numeral:?] hours and a half, of night 4 [Wednesday]; [? — ויהי חבו].
- **Tequfat Nisan** — at the beginning of day [numeral:?]; parashat **Shemini** [שמיני]; [? — ידו בן].
- **Tequfat Tammuz** — figure [בן, numeral:?] hours and a half, of day 4 [Wednesday?]; parashat **Pinchas** [פינחס]; [? — יבן].

[Item 40 — margin מ' Year 5 [ה] of the cycle — Pesach on day [numeral:?].

- **Tequfat Tishrei** — figure [בג, numeral:?] hours, [of day 1?, "[ב יום ראשון]" — ?]; the intermediate days [*chol ha-mo'ed*]; [? — ביד בן]. Onset: it falls on day 5 [Thursday], [? — ויטל], on the 24 [כד] of Kislev.
- **Tequfat Tevet** — figure [בי, numeral:?] hours and a half, of night 2 [Monday]; [? — שמוה בכ בן].
- **Tequfat Nisan** — figure [בן, numeral:?] hours, of day 2 [Monday]; parashat **Shemini** [שמיני]; [? — בכ בן].
- **Tequfat Tammuz** — figure [בטע, numeral:?] and a half, of night 3 [Tuesday]; parashat **Matot** [מטות]; [? — בכ בן].

[Item 41 — margin מ"א Year 6 [ו] of the cycle, a leap year [*ibbur*] — Pesach on day 7 [ז].

- **Tequfat Tishrei** — figure [בט, numeral:?], of night [numeral:?]; [in Tevet? "בטבת" — ?]. Onset: it falls on day 6 [Friday], [? — מיד], on the 29 [כט] of Kislev.
- **Tequfat Tevet** — figure [בר, numeral:?] hours and a half, of day 3 [Tuesday]; [בב] in Tevet [בטבת].
- **Tequfat Nisan** — at the beginning of night 4 [Wednesday]; [מטות? / כההבן] — ?].
- **Tequfat Tammuz** — figure [בן, numeral:?] hours and a half, of night 4 [Wednesday]; [? — רחצת בכד בן].

[Item 42 — margin מ"ב Year 7 [ז] of the cycle — Pesach on day 5 [ה].

- **Tequfat Tishrei** — figure [בן, numeral:?] hours, of day 4 [Wednesday]; [marker "ה'רודיט" — ?]. Onset: it falls on day [numeral:?], parashat **Vayetzei** [ויצא], on the [בכ, numeral:?] of Kislev.
- **Tequfat Tevet** — figure [בל, numeral:?] hours and a half [*u-mehetzah*], of day [ל, numeral:?]; [? — ויתי ביום בן].
- **Tequfat Nisan** — figure [בן, numeral:?] hours, of night 5 [Thursday]; the first day of Pesach [*yom rishon shel Pesach*]; [? — בטו בן].
- **Tequfat Tammuz** — figure [בטעה, numeral:?] and a half, of day 5 [Thursday]; [? — מנחם? / ביד בן].

[Item 43 — margin מ"ג Year 8 [ח] of the cycle, a leap year *ibbur*; written "עיטור" [?]] — Pesach on day 3 [ג].

- **Tequfat Tishrei** — figure [בט, numeral:?] hours, of day [numeral:?]; the intermediate days of Sukkot [*chol ha-mo'ed shel Sukkot*]; [? — בכ בן]. Onset: it falls on day 4 [Thursday?], [? — ויט], on the [בכ/בב, numeral:?] of Kislev.
- **Tequfat Tevet** — figure [בר, numeral:?] hours and a half, of night [numeral:?]; parashat **Shemot** [שמות]; [? — בבד בן].
- **Tequfat Nisan** — at the beginning of day [numeral:?]; [? — שמיט]; [בן — בורוד].
- [Tequfat Tammuz of this entry carries to the top of f. 543v.]

f. 543v — tequfot list continued (items 44 = מ"ד through 49 = מ"ט), left/center column

[Top line, continuation of item 43:] **Tequfat Tammuz** — figure [בז, numeral:?] hours and a half, of day [numeral:?]; [? — זרח]; on the [בכט, numeral:? = 29?] [ב? — סיו].

[Item 44 — margin מ"ד Year 9 [ט] of the cycle — Pesach on day [numeral:?].

- **Tequfat Tishrei** — figure [בג, numeral:?] hours, of night [numeral:?]; [marker "ה'רודי" — ?]; [? — בג בן]. Onset: it falls on day 4 [Wednesday], parashat **Vayetzei** [ויצא], on the [בב, numeral:?] of Kislev.
- **Tequfat Tevet** — figure [בי, numeral:?] hours and a half, of night 4 [Wednesday; Stage-5 auditor reads this weekday-letter as 7=ז instead — flagged]; parashat **Vayigash** [ויגש]; [? — בר בן].
- **Tequfat Nisan** — figure [בן, numeral:?] hours, of day 5 [Thursday]; parashat **Vayikra** [ויקרא]; [? — בן בן].

- **Tequfat Tammuz** — figure [בטעה, numeral:?] and a half, of night 2 [Monday]; parashat **Balak** [בלק]; [? — כי בן].

[Item 45 — margin מ"ה Year 10 [י] of the cycle — [גב, ?] Pesach on day 5 [ה].

- **Tequfat Tishrei** — figure [בט, numeral:?] hours, [of..., "שול... ביום", ?]. Onset: it falls on day 4 [Wednesday], parashat **Vayishlach** [וישלח], on the 13 [יג] of Kislev.
- **Tequfat Tevet** — figure [בר, numeral:?] hours and a half, of day [numeral:?]; parashat **Shemot** [שמות]; on the 15 [בטו] [בן — ?].
- **Tequfat Nisan** — at the beginning of night 2 [Monday]; the intermediate days [*chol ha-mo'ed*]; [? — ביט בן].
- **Tequfat Tammuz** — figure [בז, numeral:?] hours and a half, of night 2 [Monday]; parashat **Matot** [מטות]; [? — ול בכך בן].

[Item 46 — margin מ"ו Year 11 [יא] of the cycle, a leap year [*ibbur*] — Pesach on day 5 [ה].

- **Tequfat Tishrei** — figure [בג, numeral:?] hours, of day 2 [Monday]; [בריוטית]; [? — / בכך בן]. Onset: it falls on day 5 [Thursday], [? — ויטב], on the [בכל, numeral:?] of Kislev.
- **Tequfat Tevet** — figure [בי, numeral:?] hours and a half, of day 2 [Monday]; [? — ויורין]; on the 25 [בכה] [בן — ?].
- **Tequfat Nisan** — figure [בן, numeral:?] hours, of night 3 [Tuesday]; parashat **Tazria'** [תזריע]; on the [בכח, numeral:? = 28?] [? — בורוד].
- **Tequfat Tammuz** — figure [בשעה, numeral:?] and a half, of day 3 [Tuesday]; [? — זרח]; [? — ביום בן].

[Item 47 — margin מ"ז Year 12 [יב] of the cycle — Pesach on day 3 [ג].

- **Tequfat Tishrei** — figure [בט, numeral:?] hours, of day 1 [Sunday]; [היוזיטן /]; [? — בר בן]. Onset: it falls on day [numeral:?], parashat **Toldot** [תולדות], on the [בג, numeral:?] of Kislev.
- **Tequfat Tevet** — figure [בר, numeral:?] hours and a half, of night 4 [Wednesday]; parashat **Vayigash** [ויגש]; [? — בן בן].
- **Tequfat Nisan** — at the beginning of day 4 [Wednesday]; [? — צו? / בט בן].
- **Tequfat Tammuz** — figure [בז, numeral:?] hours and a half, of day 4 [Wednesday]; parashat **Balak** [בלק]; on the 11 [ביא] [בן — ?].

[Item 48 — margin מ"ח Year 13 [יג] of the cycle — Pesach [numeral:?:].

- **Tequfat Tishrei** — figure [בג, numeral:?] hours, of night 5 [Thursday]; the intermediate days of Sukkot [*chol ha-mo'ed shel Sukkot*; opening word written "ריטול" [?]]; [מוליבן — ?]. Onset: it falls on day [numeral:?], [ויטב — ?], on the 15 [בטו] of Kislev.
- **Tequfat Tevet** — figure [בי, numeral:?] hours and a half [*u-mehetzah*], of night 5 [Thursday]; [שמות / שלעות — ?]; [בכ בן — ?].
- **Tequfat Nisan** — figure [בן, numeral:?] hours, of day 5 [Thursday]; the intermediate days [*chol ha-mo'ed*]; [בכב בן — ?].
- **Tequfat Tammuz** — figure [בטעה, numeral:?] and a half, of night 6 [Friday]; [פינחס / סיטים — ?]; [בכג בן — ?].

[Item 49 — margin מ"ט Year 14 [יד] of the cycle, a leap year [*ibbur*; written "עיטור" [?]] — Pesach on day 5 [ה].

- **Tequfat Tishrei** — figure [בט, numeral:?] hours, of night [numeral:?]; [בריושי / בכ בן — ?]. Onset: it falls on day 2 [Monday], parashat **Miketz** [מקץ], on the [בכ, numeral:?] of Kislev.
- **Tequfat Tevet** — figure [בר, numeral:?] hours and a half, of day [numeral:?]; [ויורין — ?]; on the 29 [בכט] [בן — ?].
- **Tequfat Nisan** — at the beginning of night 4 [Wednesday]; parashat **Tazria** [תזריע]; [בג בן — ?].
- [No Tequfat Tammuz for this entry is written on this leaf; the list continues on the following folio.]

f. 543v — dense cursive prose stream at the page foot (separate hand)

[A different, densely-written cursive hand fills a tall narrow column at the center-right of f. 543v and a full-width block across the foot of the page. It is a **macaronic Hebrew / Old-French (la'az) passage** — Old-French words transliterated into Hebrew letters are interwoven with Hebrew words. Even at 600 dpi the la'az orthography and the cramped hand do not permit a coherent continuous reading. I commit only the genuinely legible words and transcribe the la'az-looking tokens verbatim; I have **not** reconstructed connective prose, and there is **no** colophon, *siman/chazak* closing formula, or Jacob bar Samson attribution anywhere in this block.]

[Legible Hebrew words within the foot block, in reading order where recoverable:] "... מחלוקות / מחלייות ... פנות השם ["the aspects of the Name"] ... חכמו ["they grew wise"] ... תורה דרשו ... עלי זעם ..."]

[“they expounded Torah”] ... חזון [“vision”] ... עם ... יפרע ... [?] ...” followed by lines carrying predominantly Old-French (la'az) tokens: “... [?] יובדו [?] תשוקיטה [?] יורון [?] ... כתפחותם [?] ... קושטשו [?] ... כרתת [?] זמוטה [?] ... מדרוכן [?] וידלורן [?] ... [?] וידלורין [?] ... בול יבוש [?] ... מיזפורלרן [?] טשטרוולורן [?] של טורוט [?] דלנעימן [?]”.

Perush Sod ha-Ibbur — BL Add MS 11639

ff. 544r–544v (global pp. 67–68): year-by-year tequfot list

Semicursive Sephardic hand. This opening is a tabular tequfot list rendered as running text: a running item-counter in the inner margin (60–50 = ט–ס), then for each year a frame line giving the year-within-cycle (למחזור X לפרט), a two-letter year code, a leap-marker (עבור) on leap years, and the weekday of Pesach; followed by the four seasonal tequfot (Tishrei, Tevet, Nisan, Tammuz) in order, each with its weekday and hour/parts figure, a sun-transit (“טיולה”) note dated against Kislev, and a festival- or Torah-portion tag marking the calendar week.

Numeral policy for this review: the item-counters, year-in-cycle numbers, cycle (machzor) numbers, leap-markers, Pesach weekdays, tequfah names, month names, and festival/parashah tags are committed — they are prominent and legible, and the 19-year leap pattern cross-checks the counter/year/leap readings. The interior hour-and-parts figures of each tequfah are transcribed as the raw Hebrew tokens actually on the page, with the genuinely ambiguous numeral glyphs flagged [?]; they were NOT reconstructed from the +91d 7½h tequfah step, and no staircase was pattern-filled.

f. 544r — machzor [266] רס"ו (concluding: years 15–19)

[top of page — tail of the preceding entry, year 14 = counter 49/ט"ט, whose earlier tequfot fall on the previous folio] Tequfat Tammuz: [22] כ"ב hours, [ח"ו? — parts token, ?] [15] ט"ו, night 7 (Shabbat); tag תר"ח [?]; on the כ"ה [25th].

ג. [counter 50] — year [15] ט"ו of the cycle; code ד"ש [?]; Pesach on day [3]

- Tequfat Tishrei: [3] ב"ג hours, [15] ט"ו [parts?], day [4] ד; tag הרח"ט [?] / on the ס"ח [?] — [numeral tokens uncertain: ?]
- Sun-transit (טיולה): day [3] ג; tag ויימ"ן [?]; on the כ"ב [22nd] of Kislev.
- Tequfat Tevet: [2] ב"ב hours, [ח"ו, ?] [15] ט"ו, day [4] ד; parashah ויש"ב [?] (וישב); on the ט [9th].
- Tequfat Nisan: [6] ב"ו hours, [ח"ו, ?], night [4] ד; parashah שמיני; on the [?].

- Tequfat Tammuz: [1, ב?] hour, [ו"ח, ?] [15?]; day [?]; parashah פִּינָחַס (Pinchas); on the ט"ו [15th].

נא [counter 51] — year [16] ז"ט of the cycle (*glyph reads between 16/ז"ט and 17/ז"ט; the counter (51) and the consecutive run 15→19 require 16 — flagged*); **code ב"ה [?]; Pesach on day [7] ז.**

- Tequfat Tishrei: [9] ב"ט hours, [15] ט"ו [parts?], day [4] ד; tag חול המועד; on the י"ח [18th].
- Sun-transit (טוילה): day [4] ד; tag וית"ב [?]; on the י"ח [18th] of Kislev.
- Tequfat Tevet: [?] ב"ר hours, [ו"ח, ?] [15?]; night [2] ב; parashah [?]; on the כ"ז [?].
- Tequfat Nisan: at the beginning of day [2] ב [figures?]; parashah [?]; on the [?].
- Tequfat Tammuz: [2] ב"ב hours, [ו"ח, ?] [15?]; day [2] ב; tag מטות [Matot]; on the [?].

נב [counter 52] — year [17] י"ז of the cycle; code עבור [?]; [leap year] ב"ח [?]; Pesach on day [5] ה.

- Tequfat Tishrei: [3] ב"ג hours, [15] ט"ו [parts?], טו [?]; *[weekday/day-of-month tokens ?]*
- Sun-transit (טוילה): day [?]; note מרחשון [?]; on the [?] of Tevet [?].
- Tequfat Tevet: [2] ב"ב hours, [ו"ח, ?] [15?]; night [3] ג; on the [?] of Shevat (בשבט).
- Tequfat Nisan: [?] ב"ן hours, day [3] ג; tag מ"ר טרע [?]; on the [?].
- Tequfat Tammuz: [ב] hours, night [4] ד; parashah חקת (Chukat); [?]; on the [?].

נג [counter 53] — year [18] י"ח of the cycle; code ד"ש [?]; Pesach on day [3] ג.

- Tequfat Tishrei: [figures?]; day [4] ד; on the [?]; night [4] ד tag ברכה [?] — *[tokens ?]*
- Sun-transit (טוילה): day [?]; tag ויצ"ן [?]; on the [?] of Kislev.
- Tequfat Tevet: [?] ב"ר hours, [ו"ח, ?] [15?]; day [4] ד; parashah ויחי; on the [?].
- Tequfat Nisan: at the beginning of night [5] ה; day ריחושון [?]; tag חול המועד; on the [?].
- Tequfat Tammuz: [?] ב"ב hours, [ו"ח, ?] [15?]; night [5] ה; parashah פִּינָחַס; on the ט"ו [15th].

נד [counter 54] — year [19] י"ט of the cycle; code עבור [?]; leap year [?]; Pesach on day [3] ג.

- Tequmat Tishrei: [3] ב"ג hours, [15] ט"ו [parts?], day [5] ה; on the [?] — [tokens ?]
- Sun-transit (טיולה): day ט"ו [?]; tag מיקץ [?] / Kislev; on the [?].
- Tequmat Tevet: [2] ב"ב hours, [ו"ח, ?], day [5] ה; parashah ויחירן [?]; on the [?].
- Tequmat Nisan: [?] ב"ן hours, night [6] ו; tag [?]; on the [?].
- Tequmat Tammuz: [figures ?], day ו [?]; parashah [?]; on the [?].

Cycle terminator (foot of f. 544r): — סליק תקופות ומחזור רס"ו — "*End of the tequmat; and machzor 266* [רס"ו]." (*Reading of the numeral: 266 = ו-ס-ו; final letter ו/uncertain — 266 vs. 267 candidate; flagged.*)

f. 544v — machzor [267] רס"ז (opening: years 1–6)

[Centered header, top of f. 544v]: מחזור רס"ז — "*Machzor 267.*" (*final letter partly obscured; 267 = ו-ס-ז best reading, and consistent with the 266/רס"ו terminator on the preceding folio; flagged.*)

נה [counter 55] — year [1] א of the cycle; code ה"ב [?]; Pesach on day [7] ז.

- Tequmat Tishrei: [9] ב"ט hours, [15] ט"ו [parts?], day [?]; tag יום שני [second day]. — [tokens ?]
- Sun-transit (טיולה): day [2] ב; on the כ"ב [22nd] of Kislev; tag יצ"ן [?].
- Tequmat Tevet: [?] ב"ר hours, [ו"ח, ?] [15] ט"ו, night [4] ד; tag ויעש [?]; on the [?].
- Tequmat Nisan: at the beginning of day [9] ט; [4] ד; on the כ"ח [28th].
- Tequmat Tammuz: [ב] hours, [ו"ח, ?], day [4] ד; parashah בלק (Balak); on the [?].

נו [counter 56] — year [2] ב of the cycle; code ב"ח [?]; Pesach on day [3] ג.

- Tequmat Tishrei: [3] ב"ג hours, [15] ט"ו [parts?], night [4] ד; tag נרכה [?]. — [tokens ?]
- Sun-transit (טיולה): day [4] ד/ר; tag ויטול"ח [?]; on the כ"ד [24th] of Kislev.
- Tequmat Tevet: [?] ב"ר hours, [ו"ח, ?] [15] ט"ו, night [7] ז; tag טמות [?]; on the כ"ד [24th].
- Tequmat Nisan: [?] ב"ן hours, [15] ט"ו, day [17] ז"ז; tag חול המועד; on the כ"ח [28th].

- Tequmat Tammuz: [ב] / [?] hours, [ו"ח, ?] [15], night [2]; tag מטות ומסעי (Matot-Masei); on the [?].

ז [counter 57] — year [3] ג of the cycle; code עבור [?]; Pesach on day [3] ג.

- Tequmat Tishrei: [3] hours, [15] [parts?], night [2] ב. — *[tokens ?]*
- Sun-transit (טיולה): day [5] ה; parashah מיקץ (Miketz); on the כ"ה [25th] of Kislev; tag חנוכה [Hanukkah].
- Tequmat Tevet: [ב?] hours, [ו"ח, ?] [15], night [2] ב; on the כ"ז [27th].
- Tequmat Nisan: at the beginning of night [3] ג; parashah תזריע (Tazria); on the כ"ז [27th].
- Tequmat Tammuz: [27] hours, [ו"ח, ?] [15], night [3] ג; parashah חקת (Chukat); on the כ"ג [23rd].

ח [counter 58] — year [4] ד of the cycle; code ב"ה [?]; Pesach on day [7] ז.

- Tequmat Tishrei: [3] hours, [15] [parts?], day [3] ג; tag ברתהט [?]. — *[tokens ?]*
- Sun-transit (טיולה): day [6] ו; parashah ויצא (Vayetze); on the [?] of Kislev.
- Tequmat Tevet: [ב?] hours, [ו"ח, ?] [15], day [3] ג; tag ויית [?]; on the כ"ח [28th].
- Tequmat Nisan: [15] [parts?], night [4] ד; tag טמיע [?]; on the [?].
- Tequmat Tammuz: [ב] hours, [ו"ח, ?], day [4] ד; parashah בלק (Balak); on the [?].

ט [counter 59] — year [5] ה of the cycle; code ה"ה [?]; Pesach on day [5] ה.

- Tequmat Tishrei: [9] hours, [15] [parts?], day [5] ה; tag חול המועד [?]. — *[tokens ?]*
- Sun-transit (טיולה): day [?]; tag ויטול"ח [?]; on the ב"ז [?] of Kislev.
- Tequmat Tevet: [ב?] hours, [ו"ח, ?] [15], night [5] ה; tag טמות [?]; on the [?].
- Tequmat Nisan: at the beginning of day [5] ה; tag ט"ר [?]; Pesach; on the כ"ב [22nd].
- Tequmat Tammuz: [figures ?], day [5] ה; tag מטות ומסעי (Matot-Masei); on the [?].

ס [counter 60] — year [6] ו of the cycle; code עבור [?]; Pesach on day [3] ג.

- Tequfat Tishrei: [3] ב"ג hours, [15] ט"ו [parts?], night [6] ו; tag מ"ח שי [?]. — *[tokens ?]*
- Sun-transit (טיולה): day [2] ב; parashah מיקץ (Miketz); on the כ"ח [28th] of Kislev.
- Tequfat Tevet: [2] ב"ב hours, [ח"ו, ?] [15?], night [7] ז; parashah יחי (Vayechi); on the ב [2nd] of Shevat (בשבט).
- *[The entry for year 6 breaks off here after Tevet; its Nisan and Tammuz tequfot continue on the following folio.]*

[Rest of f. 544v below this line is blank.]

[Foliation: pencil "545" in the upper-left margin of the recto; older brown-ink Hebrew leaf-numeral above it, "(545 =) [?] תקמה".]

The year-by-year list of the tequfot continues from the preceding leaf and concludes here. Each entry gives the running item-counter (in the margin), the year within the cycle (*la-perat ... la-machzor*), the weekday of Pesach, and the four seasonal tequfot (Tishrei, Tevet, Nisan, Tammuz), each fixed by an hour-figure, a day- or night-token, the Torah portion (*parashah*) of that week, and the day of the civil month.

[Item 60, continued from f. 544v]

- Tequfat Nisan: at [numeral: ?] hours of the day, day [day: ?]; par. Tazria[?]; on the 4th (ד) of it.
- Tequfat Tammuz: at [numeral: ?] and a half of the night, day [day: ?]; par. Chukat; on the 4th (ד) of it.

[Item 61] (אס) — year **[7 = ז ?]** of the cycle (glyph ambiguous ז/ד; run + leap-pattern favor 7); Pesach on day (4) ד.

- Tequfat Tishrei: at [numeral: ?] hours of the night [day: ?]; (Yom Kippur [numeral: ?]); par. Vayishlach; in Kislev.
- Tequfat Tevet: at [numeral: ?] hours [numeral: ?] of the day [day: ?]; par. Vayechi[?]; on the [numeral: ?] of it.
- Tequfat Nisan: at the beginning of the night [numeral: ?]; par. [?]; on the [numeral: ?] of it.
- Tequfat Tammuz: at [numeral: ?] hours and a half of the night [day: ?]; par. [?]; on the 28th[?] (כח) of it.

[Item 62] (סב) — year **8 = n** of the cycle (leap year, *ibbur*[?]); Pesach on day) ד (4.

- Tequmat Tishrei: at [numeral: ?] ($\approx 3 / \aleph$) hours of the day [day: ?]; par. Vayeshev[?]; on the [numeral: ?] of Kislev.
- Tequmat Tevet: at [numeral: ?] hours and a half of the day [day: ?]; par. [?]; on the [numeral: ?] of it.
- Tequmat Nisan: at [numeral: ?] hours of the night [day: ?]; par. [?]; on the 25th[?] (כה) of it.
- Tequmat Tammuz: at [numeral: ?] hours and a half of the day [day: ?]; par. Matot-Masei; on the 28th (כח) of Sivan.

[Item 63] (טו) — year **9 = ט** of the cycle; Pesach on day (3) [?].

- Tequmat Tishrei: at [numeral: ?] hours of the day [day: ?]; par. Toldot; on the 4th[?] (ד) of Kislev.
- Tequmat Tevet: at [numeral: ?] hours of the night [day: ?]; par. Vayigash; on the 25th[?] (כה) of it.
- Tequmat Nisan: at the beginning of the day [day: ?]; par. [?]; on the [numeral: ?] of it.
- Tequmat Tammuz: at [numeral: ?] hours and a half of the day [day: ?]; par. [?]; on the [numeral: ?] of it.

[Item 64] (טז) — year **10 = י** of the cycle; Pesach on day [day: ?].

- Tequmat Tishrei: at [numeral: ?] hours of the night [day: ?]; par. Sotah[? = Vayishlach?]; on the [numeral: ?] of Kislev.
- Tequmat Tevet: at [numeral: ?] hours and a half of the night [day: ?]; par. Shemot; on the [numeral: ?] of it.
- Tequmat Nisan: at [numeral: ?] hours of the day [day: ?]; day of Chol ha-Mo'ed[?]; on the [numeral: ?] of it.
- Tequmat Tammuz: at [numeral: ?] and a half of the night [day: ?]; par. Pinchas; on the [numeral: ?] of it.
- (Kislev day-of-month: par. Vayishlach on the 13th[?] (יג) of Kislev.)

[Item 65] (יז) — year **11 = יא** of the cycle (leap year, *ibbur*[?]); Pesach on day (4) [?].

- Tequmat Tishrei: at [numeral: ?] hours of the night [day: ?]; par. Bereishit[?]; on the [numeral: ?] of Kislev.
- Tequmat Tevet: at [numeral: ?] hours and a half of the day [day: ?]; par. [?]; on the [numeral: ?] of it.
- Tequmat Nisan: at the beginning of the night [day: ?]; par. [?]; on the [numeral: ?] of it.

- Tequfat Tammuz: at [numeral:?] hours and a half of the night [day:?]; par. [?]; on the [numeral:?] of it.

[Item 66] (יט) — year **12** = יב of the cycle; Pesach on day (5) [?]ה.

- Tequfat Tishrei: at 3[?] (ג) hours of the day [day:?]; par. Vayeshev[?]; on the [numeral:?] of Kislev.
- Tequfat Tevet: at [numeral:?] hours and a half of the day [day:?]; par. Vayigash[?]; on the [numeral:?] of it.
- Tequfat Nisan: at [numeral:?] hours of the night [day:?]; par. [?]; on the [numeral:?] of it.
- Tequfat Tammuz: at [numeral:?] hours and a half of the day [day:?]; par. [?]; on the [numeral:?] of it.

[Item 67] (יז) — year **13** = יג of the cycle; Pesach on day [day:?] (Pesach ≈ 14 / [?]יד).

- Tequfat Tishrei: at [numeral:?] hours of the day, day (7) [?]ז; par. [?]; on the [numeral:?] of Kislev.
- Tequfat Tevet: at [numeral:?] hours and a half of the night [day:?]; par. Shemot[?]; on the [numeral:?] of it.
- Tequfat Nisan: at the beginning of the day [day:?]; par. [?]; on the [numeral:?] of it.
- Tequfat Tammuz: at [numeral:?] hours and a half of the day [day:?]; par. Matot[?]; on the [numeral:?] of it.

[Item 68] (יח) — year **14** = יד of the cycle (leap year, *ibbur* — legible עיבור); Pesach on day (5) [?]ה.

- Tequfat Tishrei: at [numeral:?] hours of the night [day:?]; par. Miketz[?]; on the [numeral:?] of Kislev.
- Tequfat Tevet: at [numeral:?] hours and a half of the night [day:?]; par. [?]; in Tevet.
- Tequfat Nisan: at [numeral:?] hours of the day [day:?]; par. [?]; on the [numeral:?] of it.
- Tequfat Tammuz: at [numeral:?] of the night [day:?]; par. Chukat[?]; on the [numeral:?] of it.

[Item 69] (טט) — year **15** = טו of the cycle; Pesach on day (5) [?]ה.

- Tequfat Tishrei: at [numeral:?] hours of the [day:?]; par. Vayetze[?]; on the [numeral:?] of Kislev.

- Tequfat Tevet: at [numeral: ?] hours and a half of the day [day: ?]; par. [?]; on the [numeral: ?] of it.
- Tequfat Nisan: at the beginning of the day [day: ?]; eve of Pesach (ערב פסח); on the [numeral: ?] of it.
- Tequfat Tammuz: at [numeral: ?] hours and a half of the night [day: ?]; par. Pinchas[?]; on the [numeral: ?] of it.

[Item 70] (ט) — year **16** = טז (written יו) of the cycle; Pesach on day (3) [?].

- Tequfat Tishrei: at [numeral: ?] hours of the day; day of Chol ha-Mo'ed; par. Vayishlach; on the [numeral: ?] of Kislev.
- Tequfat Tevet: at [numeral: ?] hours and a half of the day [day: ?]; par. Vayechi; on the [numeral: ?] of it.
- Tequfat Nisan: at [numeral: ?] hours of the night [day: ?]; par. [?]; on the [numeral: ?] of it.
- Tequfat Tammuz: at [numeral: ?] hours and a half of the day [day: ?]; par. Matot-Masei; on the [numeral: ?] of it.

[Item 71] (עא) — year **17** = יז of the cycle (leap year, *ibbur* — legible עיבור); Pesach on day [day: ?] (Pesach $\approx$ 14 / [?]).

- Tequfat Tishrei: at [numeral: ?] hours of the day [day: ?]; par. [?]; on the [numeral: ?] of Kislev.
- Tequfat Tevet: at [numeral: ?] hours and a half of the night [day: ?]; par. [?]; in Tevet.
- Tequfat Nisan: at the beginning of the day [day: ?]; par. Tazria[?]; on the [numeral: ?] of it.
- Tequfat Tammuz: at [numeral: ?] hours and a half of the day [day: ?]; par. Chukat; on the [numeral: ?] of it.

סליק — "Completed."

[This single closing rubric stands alone, centered low in the otherwise-blank lower half of f. 545v; it terminates the tequfot list and the *sod ha-ibbur* treatise. No further text follows on the leaf. **No *neshlam* / *chazak* formula, no scribal blessing, and no authorial colophon or attribution** accompanies it — the treatise ends on this bare סליק.]