

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



ARS ASTRONOMICA

2026

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Published by Ars Astronomica

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 HaBris 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.

A note on the references. A scriptural or bibliographic reference given in brackets or parentheses is, in most cases, an editorial identification of an allusion rather than a citation printed in the source. Books of this kind quote and weave scripture constantly without naming it, and the identification is supplied here as a convenience to the reader. Where the source does print a reference of its own, it is given as printed. An identified allusion is not evidence that the author cited that passage — look at the original before resting an argument on one.

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

Translated with the assistance of Claude. The translator thanks the Anthropic team for making this work possible.

[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 — a candidate for re-examination by a specialist in paytanic Hebrew.] [?]

Left column (column 2):

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

- The clause-final rhyme-word recurs across lines (an approximately ה-ר-ט 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 חרט/רט(?) 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 ומטה(?) [?] — "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 — ז (7) on f. 512r and ח (8) on f. 512v, continuing the ה (5) / ו (6) 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 ז (7)]

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: תחרש[?], להתקומם[?] ("to arise"[?]), דרתיהן[?] ("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 ח (8)]

Right column:

and they are [flayed?] and slaughtered and killed[?] (וטוחטים ונשחטים) [?] ... [Illegible: ~2 lines; recognizable — גונחים[?], זבות[?]] ... 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, Sheluḥei:

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

Sheluḥei — 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 (מנחת יהודה תערב) [cf. Malachi 3:4: מִה לְבָרָעוֹ] ...

[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 paytanik 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 ה-ה = 5–8); this folio carries ט (9) and יא (11), with strophe י (10) 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 ט (9) is written, with an adjacent word that appears to read כעולה ["like a burnt-offering" (?)] — [?].)

Strophe ט (9): [the opening lines contain the words שערי / שלום ("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 יא (11) (marked in the margin, with an adjacent word that appears to read כעו[?] — [?]): [?] 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 **רחם** / **תרחמים** ("mercy / your mercies") and **תוחלת** ("hope") are visible, but full line-by-line recovery is not possible here. Candidate for re-examination.]

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 (...לו, לז, לח, לט, מ, מא, מב, מג, מד... 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. Candidate for re-examination.

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 "תקמ" [?] (≈ 540) 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 Shabbos 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, Shabbos, 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 *שערי* ("the gates of...") [?].

[The remainder of the poetic hemistichs on this page is not confidently legible — flagged as a candidate for re-examination by a specialist reader.]

[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 — flagged as a candidate for re-examination.]

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 candidate for re-examination 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."¹

¹Final word confirmed as ומרושמים ("and inscribed/marked"); the alternative ומצויירים ("and depicted") is ruled out. The ~24 gold sector labels remain unrecoverable on the scan.

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): "הגלגל הזה [?] שמש וירח וכוכבים כתוך" — "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): "יוכני [?] שקורין אותו בר [?] זה של" — "This is the [bird] they call Bar Yochani" [בר יוכני — the legendary giant bird of the Talmud (Bekhorot 57b; Bava Basra 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: זה קר[?] — 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 — אהרן בתוך מטותם — "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.]

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): "זה שמשון הרוכב על הארי ו" [פיהו] [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 "וקורע פיהו" ("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 "ויקח" [?]; 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:

”והיונה עליו נחה · זה עץ הזית”

”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:

”זה עקידת יצחק על המזבח והאיל [נשחט?] [בקרבו?]”

”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 נשחט ... בקרבו ("was slaughtered ... in his stead / midst"); the bush-and-ram imagery would also support נאחז בסבכו ("was caught in its thicket," cf. Bereishis 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 חשן המשפט ("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: חשן המשפט [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: זה גלית הפלשתי ודוד הזורק לו [This is Goliath the Philistine, and David who slings at him]
- Sub-line (smaller, beneath "ודוד הזורק לו"): [ויב] והא [ם] וכל: [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 לנחטירש [?] (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:

”ידיי זה משה ואהרן וחור אשר סמכו

”This is Moses, and Aaron and Hur, who supported his hands.” [The verb reads *סמכו* or *תמכו* — ”supported/upheld”; both give the same sense. The mark following *ידיי* 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): זה שהט [...] להגג הראש [?] — "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 לאגג ("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 יי (rendered "the LORD"). Verse divisions marked with sof-pasuk (:).

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 leaf at high magnification 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 ... תנצרינא/תנצרינו [?]; verbatim reading not recoverable on the scan, even under magnification.]

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 **סליק**, 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 — יְכוֹנֹ/יְכִינֹ ... פִּתְחוּ ...] — 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 — ה"ה[?]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 טובות ליהנות בהם בני אדם].

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] [במאמרו].

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 ריח טוב בפריות] [שנתן ריח טוב בפריות]. Over fragrant woods: "who creates fragrant trees" [בורא עצי בשמים]; over fragrant herbs: "who creates fragrant herbs" [בורא עשבי 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

f. 531r

[Foliation: modern pencil "531" in the head margin, above a struck-through "520"; beside it a Hebrew ink foliation תקלב (= 532), 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 74] ' and 77] '?) alongside references to quantities of items, but the connective prose cannot be read reliably. [?]] ...the lesser of them, apart from that.

ברכת הלכנה [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 Shabbos one inserts the passage for Shabbos 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. 53IV

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 SHABBOS 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 [?: לחדש / לחול]]. ...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 Shabbos] 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 [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 Shabbos one mentions [Shabbos] ...; 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.

[Shabbos insertion:] Be pleased and strengthen us, Lord our God, through Your commandments and through the commandment of the seventh day, this great and holy Shabbos; 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 — candidate for re-examination.] ...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] [Bereishis 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... [Bereishis 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]

Shabbos 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; under magnification 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 Shabbos zemer Ki Eshmerah Shabbos), 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 Shabbos 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-shabbeḥo 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[?]" (ruhot[?]) ... "living waters[?]" (mayim hayyim[?]) ... "His devoted ones[?]" (hasidav[?]) ... "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].²

F. 533V

Right column — a Shabbos praise-poem opening with an enlarged initial word (רהור[?]) / 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 Shabbos 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[?] ... — ייש[?] ... — "...shall keep Shabbos, O child[ren] of Israel" (yishmerah shabbat ben Yis[ra'el]), echoing "and the children of Israel shall keep Shabbos" (Shemos 31:16). The final word of the line traces as רפי[?] / a scribal catchword. The month/day word here is שבת ("Shabbos"), not טבת ("Teves") — 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 — Shabbos zemer "Ki Eshmerah Shabbos" of Rabbi Avraham 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 Shabbos, 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).

²The left column of f. 533r is present and inked (not abraded), but its cramped cursive does not yield a reliable continuous reading even under magnification; committed only where words are secure. Genuine reading-difficulty column — not a candidate for arithmetic/pattern recovery.

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 Shabbos 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

[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 Shabbos 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 SHABBOS 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 לב[?])" · "he sets in order[?] the meals[?] (סועד... סעודות[?])"
· "for on the day He spoke[?] (כי יום דבר[?])"
"Evening and Morning, Additional and also Afternoon" (ערבית
ושחרית מוסף וגם מנחה) — the four prayer-services —
"...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 Shabbos and its keeper:

"Crown and diadem[?]... (כתר ועט[?])" [Obscure connective verse:
"...משט פרין משיות...", "...הון...", "... — reading of individual words uncertain] [?]
"The keeper of Shabbos[?]... (השומר שבת[?])... it shall be reckoned
to him[?] like a meal-offering[?] (כמנחה[?])" [?]
[Obscure: "...ויצטריך כפל... לתשלומי כפל...", "כל סוכה...", "בהר ובכשפל...",
"...ולמנחה כ" — 4 lines, connective diction not confidently resolved]
[?]

"And he shall behold[?] (ויחזה[?])... every keeper of Shabbos[?]
 (כל שומר שבת[?])... but the profaner[?] (מחלל[?])... a duty of holi-
 ness[?] (חובת קדש[?])" [?]
 "And the day shall command the duty of the day[?] (ויצו חובת היום[?])"
 · [obscure ~1 line] [?]
 "the delight of days" (חמדת הימים) — an epithet of Shabbos —
 "...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[?] (זכר... יום...
 לחדשו[?])... for the vow[?] rose high[?] (כי גבהה נדר[?])... there-
 fore 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 then -ך; ~18 lines. Leg-
 ible words woven through: "...this one in wealth[?] and that
 one in poverty[?] (גבוה... זה ב[?])", "...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[?] (כי רבה עבודתי[?])", "...how shall the rich man
 stand[?] in his abundance[?] (עשיר בירוב... מה תעמד[?])", "...in
 want[?] (בחסר[?])", "...strength and... (חיל...[?])". Continuous
 connective sense not confidently recoverable — poetic neologisms
 defeat word-level reading.] [?]

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

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

RIGHT COLUMN (READ FIRST, RTL) — THE WEALTH-AND-POVERTY POEM CON-
 TINUES

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

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

[Obscure ~4 lines: "...עם כלבי...", "...תישן...",
 "...עמר בעלמה...", "...כרך יום טוב העטרת עלי..." — connective
 verse, individual words uncertain] [?]

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

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

[Obscure ~3 lines: "...יורד יד...", "...עטרו ויחרטו...", "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" (משתה תמיד ... וטוב לב ... כל ימי עני רעים) — Mishlei 15:15 — [woven; connective words [?]].

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

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

[Two short trailing lines before the foot rubric: "טריה במיון... על ז"
· "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:]
"ביה[?] כההיר[?] מר צרח" / "קול[?] הרבו[?] שויטו[?] הטערה[?] שורת-". Function unclear (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" (ניחוח הועלה כעולה לריח) — sacrificial idiom, cf. Vayikra 1:9 burnt-offering language.

[Obscure ~4 lines: "...יטטר מנס...", "...והתעוותן לפני...", "...the
throne rose high[?] (הכסא רמו)... a dream[?] (חלום)", "...and a
spirit rises[?] (יעלו רוח)"] [?]

"...the stars[?] (הכוכבים)..." [Obscure ~6 lines: "...נסוגו...",
"...רכבה פחים... במעל...", "...הוגס דינים...", "...the whole mul-
titude[?] 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 "...pro-
duce / 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 מך[?])...
he has no money[?] (אין ממון לו[?])" [?]

[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 [ליל פורים הוין זה הלילה]"
- "and he sends [ותשלח], with good wine, and the rejoicing [כיין טוב והגילה]"
- "Purim — on the day of the decree, the pur (lot) is as law [פורים על יום הגזירה הפור כדין]"
- "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] [?] [המרורים] the bitter ones [חלים]"

- **זהב** [gold — refrain-word?] —
- "Purim — with wine they open [פורים ביין פותחים]"
- "[עורך] [?] arranging [השולחן] [?] the table [במזרח]..."
- "on the night of the feast [בלייל 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 [ביין ימלאון] the cups [כוסות], [כרת] the day [היום]"
- "to do [לעשות] — **בחפ** — then they drink [פוי ישתן] wine [יין], all [כל]"
- "[רעהו] — [יאמר] to his neighbor [עד] [...] one shall say [חזויה]... until [עד]"

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**"
- "[?] to bless, 'Creator of the fruit of the vine' [לברך בורא פרי הגפן] — **בחפ**"
- "[?] he dwells [ישכן] over wine [ביין] [?] and he is pleased [וירצה] [?] — **בחפ**"
- "[?] they pour [ישפכו] and [וטרטון] the friends [רעים]; they [נזמית] the good wine [ליין טוב] — **בחפ**"
- "[?] all who does [כל העושה] [?] to his house [לביתו] [?] — **בחפ**"
- "[?] making [עושה] [?] a mezuzah [מזוזה] — **בחפ** — [?] they slaughtered [שחטו] [?]"
- "[?] they were [?] and a remembrance of the Torah [וזכרון תורת] — **בחפ**"
- "[?] as they do [כמעשה] the fathers [אבות] [?] — **בחפ** — [?] he drinks the good wine [ישתה יין הטוב]"
- "[?] he rejoices [ישמח] as the good [כן הטוב] — **בחפ** — [?] and a woman [ואשה] [?] and [ויון] [?]"
- "he drinks wine [ישתה יין] from the [מן ה] — **בחפ**"
- "[?] he drinks wine [ישתה יין] [ברינו] its [כותרת] it was [היתה]"
- "in its season [בזמנה] [רות] — **בחפ** — [?] draws near [יקריב]"
- "[?] the cup [הכוס] [?] and to us [ולנו] — **בחפ**"
- "[?] before [לפניו] [כפס] precious [יקר] wine [הוין] — **בחפ** — then [פן]"
- "[?] between [בין] [טוסיין]"
- "[?] and shall arrange [ויערוך] over his mouth [על פיו] — **בחפ**"
- "[?] he drinks wine [ישתה יין] [ישן] pure [ברור] the [החי] — **בחפ** — perpetual wine [יין תמיד]"
- "[?] to all [לכל] [כער] and wine [ויין] — **בחפ** — then [פן] he sends [פן] to his neighbor [לרעהו] to good [לטוב], and [ורוכיטס]"

- "portions [מנות] — בחפ' — then [פן] the pure [הברור] [אד?]"
- "the [היוט?] [?] shall eat [יאכל] enfeebled [עדשים?] — בליל? — [סורים?] 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:

- "[ל?] 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]"
- "[זהחזול?] my couch [מטכבי?] not [לא]"
- "and when [וכ...] he awakes [כהקיץ], the son of [בן] [?] as the day [כיום] [ייהל]"
- "[?] he shall sing [יזמר], their master [רבן], to him [לו] 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 [מטהיד?] and [וטן]"
- "[וטמיטא?] and so to your inheritance [לנחלתך?] [יולת]"
- "after this [אחרי] [חדם?] for good [לטובה] he did great things [עשה גדולות]"
- "for [לזון] I have seen [ראיתי] like [כחנה] in all the land of Egypt [בכל ארץ מצרים]"
- "מצרים — [בריטון?] in the crown [בעטרה] the wondrous ones [הפלאין/הפליא]"
- "[היז?] between [בן?] the statute [לחקת?] [יטריחל?] and prepared [ויכן] [מקטה]"
- "מצרים — reveal [גילה], take [קחו] [יניט?] [טה?] to the house [לבית]"

- "יהיה [היה] he shall be [יוליו], [לביתו] to his house [גם יעקב] also Jacob [זבות?] " [עא?]"
- "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?] [יפ?]"
- "the people [העם] in all the land of Egypt [בכל ארץ מצרים] — "behold, all [הן כל] [טה?]"
- "which Jacob [אשר יעקב] [חול?] the house [הבית] above [מעלה], and they slaughtered [וישחטו]"
- "[מצרים] Egypt [יזומין?] [ומה] and what [לעיניהם] before their eyes [יזות?]"
- "and they were grieved and said [ויעצבו ויאמרו]: 'better [לטובה?] is our slaughter [טבחי], for so the king ordained' [כי כן יסר המלך]"
- "behold, a sacrifice [הן מזבח] — this is the abomination of Egypt [זאת תועבת מצרים]"
- "[ועד טה?] every man [זמלו?] to celebrate the feast [להחוג] [מטור?], and until here [טה?]"
- "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?] [ויטע?] son [?]"
- "that [הוא] he shall recall [יזכיר], he shall sing [ישיר?] [?] the land of Egypt [יום?] [ארץ מצרים], a day [יום]"
- "this [זה] a good [טבה?] [?] great [גדול] to the Jews [ליהודים]"
- "and a great deliverance in all the land of Egypt [תשועה 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] [יות?] their [?], and behold, Egypt [והנה מצרים]"
- "[על העצב] over the idol [יזורם?] [חטר?] [יות?] [במו?] [לרחות?]"
- "[והיה דם בכל ארץ מצרים] and there was blood in all the land of Egypt [המטחור?]"
- "what [מה] casts [מטיל] this [זה] [זוקה?] [מוטרי?] like [כמו?] [העטח?]"
- "and when [וכי] they [הויו?] [לוטו?] [?] the land of Egypt [ארץ מצרים] — [טב?]"

- "[?יעטר] [היום] the day [פמוכס]" — "and he shall drive out [זיהג] every firstborn [כל בכר]"
 - "[?יול] [?יויט] [ספרו]" — "they told [בארץ מצרים]" — "[?יויט]"
 - "[?יול] [?רימז] to send [לשלח] the people [העם] there [שם]"
 - "[פרעה] Pharaoh [טבה]" — "Pharaoh king of Egypt [מצרים]"
 - "[הרוחות] the spirits [ילקול] [המלעטי]" — "and he said to him [ויאמר לו]"
 - "[פרעה] Pharaoh" — "[במצרים] in Egypt [טבר] [?יט] [כי] for [טלעטי]"
 - "[?עיון]" — "from sending them [מלשלח], for he would not release [כי לא הזמין]"
 - "[?יעטחו]" — "to send them [לשלח] to their [?] in Egypt [במצרים]" — "[?יול] [?יול] [?יול]"
 - "[?מטחן] [וזאת] the destruction [חרבן], and this [רעהו] [נטוחיט] over [על]"
 - "[?טלט] [הרימו] [דור]" — "a generation [ארץ מצרים]" — "the land of Egypt [מזה]"
 - "[?מכות] and wonders [ומופתים] within [שט] [כי] he sent [שלח] plagues [בתוככי]"
 - "[?רימים] and they shall say [רוז]" — "Egypt [מצרים]" — "[ויאמרו]"
 - "[?למנה] Egypt [למזמור] for a psalm [מזמור] a psalm [?יטיר] [בטריהם]" — "[?רימז]"
 - "[?כחרי] [לפט] before [ועט] and [זמו] [עמים] peoples [טוטע]"
 - "[?ליו] [הכולה]" — "the whole [מצרים] Egypt [רומילי] [ופען]"
 - "[?יטיר] [?יוזיבך] [?יונבן] [בן] the son of [להתטיר]" — "[?בט]"
 - "[?מצרי] Egypt" — "Egypt [ומצרים]" — "[?יטיר]"
 - "[?יטיר] and the vessels of Israel [ירדו] them [הם] and all his host [חילו]" — "they went down [וכלי ישראל]"
 - "[?טר] [ויהי כי] the world [לקולם] to their voice [גטו]" — "[?פטולפיה] [עולם]"
 - "[?חזיט]" — "with great joy [ויאמרו כולם] [בשמחה רבה], and they all said [חזיט]"
 - "[?ויקרא] the Lord [ועצה] [?] and it shall be called [מטובד]" — "[?יהוה] Shabbos [השבת] to [ל]"
 - "[?יצא] he shall go out [ולוטע]" — "the great [הגדול] and the [והטרין]" — "Egypt [מצרים]"
 - "[עלה] the blessing [הברכה]" — "wine [מיין] as a remembrance [כזכירה] [?טס]" — "he brought up [עלה]"
 - "[?עיריה]" — "[?הריט]"
- [Beneath both columns the lower portion of the leaf is blank parchment.]

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. 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-simanin 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) רס"ז → רס"ח → רס"ט → ע270 → 269 → 268 → 267 ≈ ^), the whole closed by "סליק". Each block = two main lines of two-letter weekday-simanin, 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"ז [second block; written compactly, possibly רס"ח = 268] [numeral:?]
- מחזור רס"ח [= 268; final ח/ה ambiguous] [numeral:?]
- מחזור רס"ט [= 269]
- מחזור (ר)ע270 [= ^; written "רע"/"ער"] [numeral:?]³

Closing rubrics (centred, verbatim, block order):

- נשלם מחזור רס [?"Cycle 26[?] is completed"] [numeral:?]
- נשלם מחזור רס"ז [?"Cycle 267 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

³unconfirmed as a separate cycle — the closing נשלם dividers run only through רס"ט (269), with "סליק" immediately after; no data is committed to a 270 block

specific "year N" of the cycle, because the exact cell-count per line could not be fixed with certainty on the leaf.

- siman = the two-letter group as written (weekday-letter + second letter); an internal [?] flags a glyph at the confusable floor (ב/ב, ח/ח, ו/ו, ג/ג, ת/ת).
- chalakim = the subscript numeral beneath that siman; committed where it resolved under magnification, [numeral:?] where it did not. No chalakim value was inferred from its siman, its neighbour, or an expected molad step.

Cycle רס"ז (267) — first block:

pos (R→L)	siman	chalakim
line 1		
1	כש	[numeral:?]
2	גב	מו
3	ו[ח?]	לב
4	זח	ל
5	כש	לט[?]
6	כב	לח[?]
7	הכ	לו[?]
8	ג[ב?][?]	[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 רס"ח/רס"ז (267/268) — second block (closed by "נשלם מחזור רס"ז"):

pos (R→L)	siman	chalakim
line 1		
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

pos (R→L)	siman	chalakim
5	וש	ט
6	יא[?]	מו
7	גב	לב

Cycle רס"ח (268) — 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:?]
5	כח[?]	[numeral:?]
6	זא[?]	[numeral:?]
7	דש[?]	[numeral:?]

Cycle רס"ט (269) — 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[?]	קו[?]
5	הכ	[numeral:?]
6	כש	[numeral:?]

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

Perush Sod ha-Ibbur — BL Add MS II639

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/יום + letter) or a day-of-the-month for a Shabbos 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 (יום'; the token is dalet, not resh). Vayelech, the 6th (ו). Yom Kippur, yom ד (יום ד). Ha'azinu, the 13th (י"ג) [?]. Sukkot, yom ב (Monday). Shabbos of Sukkot [שבת של סוכות], the [20th] (כ) [?]. [Simchat] Torah / Berakhah, yom ג (Tuesday). Bereishis, the 24th (כ"ד).

Marcheshvan [ג'ד — 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 (י"ד) [?]. Vayeshev, the 24th (כ"ד). Chanukah, next day / yom [?] — למחר יום ז'ן [?].

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

Shevat. Shemos, the 30th (ל) [?]. [Rosh Chodesh] Shevat, yom ז [?]. Va'era, the [?] (ביום — token illegible) [?]. Bo, [the ?] [?]. Beshalach, the 15th (ט"ו).

Yitro, the 22nd (כ"ב). Mishpatim, [and Shekalim?] יט [?]. [Shekalim] the 29th (כ"ט) [?].

Adar. [] the [17th?] [?]. Terumah, the 6th (ו) [?]. Ta'anit Esther [עס יוסתר], before, on yom ה (Thursday). Tetzaveh / Zakhor, the 13th (י"ג) [?]. Purim, [] [?].

Nisan. [Rosh Chodesh] Nisan, yom ז [?]. Tazria / [Metzora], [] (ו) [?]. Vayakhel-Pekudei / ha-Chodesh [והחרש], the 24th (כ"ד) [?]. [] the 12th (י"ב) [?]. Pesach, yom ג (Tuesday). Shabbos shel [Pesach / mitzah] [טובת של מצה], the 19th (י"ט) [?]. Shemini, the 15th (ט"ו) [?].

Iyar. Tazria-[Metzora] [ולטרע], the 3rd (ג) [?]. Acharei-Kedoshim [יוחרי וקדושים], the [?] [?]. Emor, the 17th (י"ז) [?]. Behar, []. Bechukotai, the 24th (כ"ד) [?].

Sivan. [Rosh Chodesh] Sivan, [] (ו) [?]. Bamidbar [בלדבר], the 2nd (ב) [?]. Shavuot, yom ד (יום ד) [?]. Naso [כשין], the [9th] (ט) [?]. Behaalotecha [בהעלותך], the 10th (י) [?]. Shelach, the [28th?] (כ"ח) [?].

Tammuz. [Bamidbar/Korach] תמוז the [4th] (ד) [?]. Chukat [יחדת], the 4th (ד) [?]. [Balak], the 14th (י"ד) [?]. Pinchas [פינחס/שנפט], the [28th] (כ"ח) [?]. [17 be-]Tammuz [מטר בתמוז], yom ג (Tuesday). Pinchas [פיחס], the 28th (כ"ח) [?].

MATOT-U-MAS'EI [מטות ולמסעי], the [numeral: כ"ה (25) / כ"ח (28) ?] — see the Mas'ei-token verdict below; the glyph is NOT ל"ב (32).

Av. [Av] [אב כ"ג] — the 23rd (כ"ג) [?].

Elul. [] [רחודיש] [Va'etchanan/Ekev?] [token illegible, ?]. [רחודיש], the 13th (י"ג) [?]. [Shoftim?] שבב, the 22nd (כ"ב) [?]. Re'eh [ראה/ריחד], the 24th (כ"ד) [?].

Tishrei [of the following year] / closing notes. [תשרי לשטר] ... Shoftim [שופטים], the [4th] (ד) [?]. [Ki Teitzei] תניץ, the 18th (י"ח) [?]. [Ki Tavo] תבכך, the 18th (י"ח) [?]. Nitzavim, the [24th/25th] (כ"ד) [?]. Tishrei — [הברוח] yom ה (Thursday). Ha'azinu [היוזיטן], the 3rd (ג) [?]. Tzom Gedaliah [עס גדליה], ... next day yom ז. Yom Kippur [כיפר] ... the [?]. A closing gloss (running prose): "the Shabbatot are divided ... a festival-day falls between for Sukkot they intercalate/renew, and Vayelech ... they return ... they release, with the writings/documents [עם כתבים]." [Several words here [?].]

סליק כה [end of Paragraph I; the trailing פ/כה is a scribal closing flourish, [?].]

[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 [שמת של סוכות], the [20th] (כ) [?]. Berakhah / Simchat Torah, yom ג (Tuesday). Bereishis, the 24th (כ"ד) [?].

Marcheshvan [ג'ד] [?]. Noach [כח], yom ד' (=ד') [?]. Lekh Lekha [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 [י"ד] [?]. Vayeshev, the 24th [כ"ד]. Chanukah, next [day].

Teves. Vayeichi/Miketz, [?]. Miketz [מקץ], the 2nd [ב]. Vayigash, the [9th] [ט] [?]. Asarah be-Tevet [עס עשהה בטבת], yom [?].

Shevat. Vayeichi, the 17th [י"ז] [?]. Shemos, 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 [ויט], [Tehillim?] [כ"ט] the 29th [?].

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"ג] [?]. [Rosh Chodesh] Nisan, yom [?]. Tazria [תשי] and Metzora [ופרה], 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). Shabbos shel Pesach [טבת רפסח], the 14th [י"ד].

Iyar. Acharei [יוחרי], the [20th?] [כ] [?]. Iyar [אליר] [י"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). Shabbos shel [Shavuot], the [?]. Naso [שבועות — token] the [7th] [ז] [?]. [Behaalotecha] כשיץ, the 14th [י"ד] [?]. Behaalotecha [במעלות], the [4th] [ד] [?]. Shelach, the 28th [כ"ח] [?].

Tammuz. [תבוך/Korach] the 3rd [ג] [?]. Korach [ירח], the 5th [ה] [?]. Chukat-Balak, the 12th [י"ב]. [] the 14th [י"ד], 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' (=ד') [?]. Devarim [דברים], the 4th [ד] [?]. Tishah be-Av [ט' מצב — 9 Av], yom ה (Thursday). Va'etchanan [ואתחנן], the 17th [י"ז] [?]. Ekev [עוב], the 18th [י"ח] [?]. Re'eh [יראה], the 25th [כ"ה].

Elul. Elul [אלול], [הו] [?]. 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] ... Chatzos/[חציה] yom ד (Wednesday) [?]. Tzom Gedaliah, yom ב (Monday). Vayelech/[וחיי] [?]. A closing gloss: "at the time ... Shabbos of he intercalates ...; and Vayelech before Shabbos 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 (כשר) ("a fit/kosher year").]

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

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

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

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

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

Adar. Adar [גד] [?]. Terumah, the 4th (ד, יר) [?]. Tetzaveh, the 7th (ז) [?]. [Vayakhel/ויזכר], the 18th (י"ח) [?]. Ta'anit Esther, yom ב (Monday). Purim, yom ג (Tuesday). Tazria [תשינ] and Metzora [ופרח], the 18th (י"ח) [?]. Vayakhel-Pekudei / ha-Chodesh [והחרש], the 25th (כ"ה).

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

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

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

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

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

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] ... [הברות] yom ז (Saturday) [?]. Tzom Gedaliah [עם גדליה], yom ב (Monday). Ha'azinu [האזינו/הידויט], 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", "רתקמד", "538".]

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.

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

Opening (verbatim frame): תשרי וחשוון 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 week-day/date tokens are committed where traced, otherwise flagged:

- Rosh Hashanah יום ב (Monday)
- Fast of Gedaliah [צום גדליה, written עס 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: ?]; Shabbos of Sukkot [day: ?]
- V'zot HaBerachah and Simchat Torah [ברכה ושמחת תורה] [day: ?]
- Bereishis [numeral: ?]; Marcheshvan [Rosh Chodesh] [numeral: ?]; Lech Lecha [numeral: ?]; Chayei Sarah [numeral: ?]; Toldos [numeral: ?]; Vayishlach [numeral: ?]; Vayeshev [numeral: ?]
- Chanukah יום ב(?) [day: ב(?)]; Miketz [numeral: ?]; Teves [Rosh Chodesh] [numeral: ?]; Vayigash [numeral: ?]; 10th of Teves [עשרה בטבת] [numeral: ?]
- Vayechi [numeral: ?]; Shemos [numeral: ?]; Va'era[?] [numeral: ?]; Shevat [Rosh Chodesh] [numeral: ?]; Beshalach [numeral: ?]; Yitro [numeral: ?]; Mishpatim and Shekalim [שקלים ... משפטים] [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:?]; Shabbos 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 ב' (?) [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 / ג"ב [siman:?]; the standard keviyah for this year-type (RH Monday, deficient) is the three-letter ג"ב, 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 וחשוון השלם — "Tishrei; Cheshvan full," with [ה]פשוט ("common") in the opening line. Rosh Hashanah [day: ב' / ג'] — the header weekday glyph is genuinely ambiguous between bet and gimel (the expected keviyah ב"ש"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:?]; Shabbos of Sukkot [day:?]; V'zot HaBerachah and Simchat Torah [day:?]
- Bereishis [numeral:?]; Marcheshvan [numeral:?]; Lech Lecha [numeral:?]; Chayei Sarah [numeral:?]; Kislev [Rosh Chodesh] [numeral:?]
- Vayishlach [numeral:?]; Vayeshev [numeral:?]; Chanukah [day:?]; Teves [numeral:?]
- Vayigash [numeral:?]; 10th of Teves[?] [day:?]; Vayechi [numeral:?]; Shemos [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] כ"ה [25]; Pesach [day:?]; Shabbos of Pesach [day:?]; seventh of Pesach [day:?]
- Acharei [numeral:?]; Iyar [Rosh Chodesh] [numeral:?]; Kedoshim[?] [numeral:?]; Emor ט"ו [15]; Behar [numeral:?]; Bechukotai [numeral:?]
- Bamidbar [numeral:?]; Shavuot [שבועות] [day:?]; Beha'alotcha[?] [numeral:?]; Shelach כ"ה [28]; Chukat[?] [numeral:?]; Balak [numeral:?]; 17th of Tammuz [day:?]
- Matot and Masei כ"ו [26]; 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 ז' (י?) [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: ג"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): השלם [חשוון]... תשרי ו' — Rosh Hashanah on 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: ?]; Shabbos of Sukkot [day: ?]; V'zot HaBerachah and Simchat Torah [day: ?]
- Bereishis [numeral: ?]; Marcheshvan [Rosh Chodesh] [numeral: ?]; Lech Lecha [numeral: ?]; Vayera[?] [numeral: ?]; Chayei Sarah [numeral: ?]; Kislev [Rosh Chodesh] [numeral: ?]
- Vayishlach [numeral: ?]; Vayeshev [numeral: ?]; Chanukah ב' (י?) [day: ב(?)]; Teves [numeral: ?]; Vayigash[?] [numeral: ?]; 10th of Teves [numeral: ?]
- Shemos [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:?]; Shabbos before/of Pesach [day:?]
- Acharai [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 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 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. At high magnification the token grammar resolves: each name is followed either by a weekday token יום X (X = א'–ז') or by a day-of-month token of the form <n> בו (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 ה', יום ד', יום ז', 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 לה/ה/ד/כ/ב 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. Pinchas [day:?]; the month of Av, [ז' יום?][day:?]; Matot–Masei [day:?]; Devarim [day:?]; the Ninth of Av (Tish'ah be-Av) — the fast observed [nidcheh] until the next day; Va'etchanan [ד' יום?]; 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 [ד' יום?][day:?]; [...] בכך.

סליק [siman: [ב/ג/ה/ו] — 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 [on] Thursday [יום ה]; the day of the assembly, Thursday [היהודיט = "and it [the assembly/reading],"] [יום?][day:?]; the Fast of Gedaliah, observed until the next day, day [numeral:?]; Yom Kippur [ד' יום?][day:?]; Sukkot [on] Thursday [יום ה]; the Shabbos of

[the intermediate days of] Sukkot [day:?] — פשוטה; [V'zot ha-]Berachah on Monday [יום ב], and Simchat Torah [יום ד] [day:?]; Bereishis [כ"ד ב] [day:?]; Vayeishev [and ve-zot?] [day:?]; [...] [day:?]; Vayeira [ט"ו ב]; Chayei [Sarah] [כ"ב ב] [day:?]; Toldos [כ"ט ב] [day:?]; [the month of] Kislev [ל?]; Vayeitzei [day:?]; Vayishlach [י"ג ב] [day:?]; Vayeishev; Chanukah [on] Thursday [יום ה]; [day:?]; [the month of] Teves; Vayigash [ר' ב] [day:?]; the Tenth of Teves (Asarah be-Tevet), day [numeral:?]; Vayechi [י"ז ב] [day:?]; Shemos [י"ח ב] [day:?]; Va'era [כ"ה ב] [day:?]; Beshalach [יום ה]; [...] [day:?]; Yitro [י"ז ב] [day:?]; Mishpatim [כ"ד ב] [day:?]; the month of Adar, and [the second] Adar [ואדר]; Terumah and [parshas] Shekalim [day:?]; Tetzaveh and [Zachor?] [day:?]; the Fast of Esther (Ta'anit Esther), day [יום ה] [day:?]; Purim [יום ו]; [Ki] Tisa [ט"ו ב] [day:?]; Vayakhel and [parshas] Parah [כ"ב ב] [day:?]; [Pekudei?] and [parshas] ha-Chodesh [כ"ט ב] [day:?]; the month of Nisan [יום י]; Vayikra [day:?]; [...] [day:?]; Pesach, on the next day [le-machar]; on Thursday [ביום ה]; the Shabbos [Chol ha-Mo'ed] of Pesach; [Metzora?] [כ"ח ב] [day:?]; the month of Iyar, [on the 2nd/3rd] [ב'ג] [day:?]; Tazria and Metzora [ה' ב] [day:?]; Acharei and Kedoshim [day:?]; Emor [י"ט ב] [day:?]; Behar and Bechukotai; [...] the month of Sivan [יום ו] [day:?]; Bemidbar [ר' ב] [day:?]; Shavuot [on] Monday [יום ב]; Nasso [י"ז ב] [day:?]; Beha'alotcha [י"ח ב] [day:?]; from the month of Tammuz [day:?]; [...] [day:?]; Chukat [ט"ו ב]; Balak [י"ן ב]; the Seventeenth of Tammuz (Shiv'ah 'Asar be-Tammuz), [nidcheh] observed until the next day, Shabbos [יום ז]; Pinchas [כ"ג ב] [day:?]; the month of Av [יום ז]; Matot-Masei [day:?]; Devarim [ח' ב] [day:?]; the Ninth of Av, the fast observed until the next day, day [numeral:?]; and "be strong" (ve-chazak) [ט"ו ב] [day:?]; Eikev [ל"ב ב] [day:?]; Re'eh [כ"ט ב] [day:?]; the month of Elul [כ"ט ב] [day:?]; Shoftim [י' ב] [day:?]; [Ki Teitzei?] [י"ג ב] [day:?]; Ki Tavo [כ"ן ב] [day:?]; Nitzavim [כ"ז ב] [day:?]; Tishrei; the day of the assembly, Tuesday [הנחה יום ג] [day:?]; the Fast of Gedaliah, Thursday [יום ה]; Vayeilech [ה' ב] [day:?]; Yom Kippur [on] Thursday [יום ה]; the day of the assembly [היהודיט] [day:?].

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

סליק ה"ש [Pesach-day third letter not securely legible; the closing note fixes this as the RH-Thursday, complete common year, i.e. the פשוטה — 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 [ש?].] [Vayeishev?] [numeral:?]; Bereishis [כ"ד ב] [day:?]; the month of Marcheshvan [כ"ד ב] [day:?]; Noach [י"ד ב] [day:?]; Lech Lecha

[ח' בו][day:?]; Vayeira [ט"ו בו]; Chayei [Sarah] [day:?]; Toldos [כ"ט בו][day:?]; [the month of] Kislev; Vayeitzei [day:?]; Vayishlach [day:?]; Vayeishev; Chanukah [on] Thursday [יום ה']; day [numeral:?]; the month of Teves; Vayigash [ר' בו][day:?]; the [Tenth] of Teves, day [בטבת יום][numeral:?]; Vayechi [י"ז בו][day:?]; Shemos [י"ח בו][day:?]; Va'era [day:?]; the month of Adar, and [the second] Adar [ואדר]; Terumah [י"ז בו][day:?]; Tetzaveh [day:?]; Ki Tisa [ח' בו][day:?]; Vayakhel and Pekudei [כ"ב בו][day:?]; and [parshas] Shekalim [day:?]; and [parshas] ha-Chodesh [כ"ט בו][day:?]; [...]; the Fast of Esther, Thursday [ליום ה' — moved earlier, mukdam]; [ט"ו] and [parshas] Zachor [ז' בו][day:?]; Purim, on the next day [le-machar]; [...]; Shavuot [on] Thursday [יום ד'][day:?]; be-ha'alotcha [ט' בו][day:?]; Shelach [on] Monday [יום ב']; the month [ירח / new-moon] [ל' בו][day:?]; Chukat [ל' בו][day:?]; [Emor/be-har?] [ז'][day:?]; Balak [י"ן]; Pinchas [י"ד בו][day:?]; the Seventeenth [of Tammuz], [nidcheh] in Tammuz, Tuesday [יום ג']; [ve-etchanan?] [day:?]; Masei [כ"ה בו][day:?]; the month of Av, Monday [יום ב']; Devarim [day:?]; the Ninth [of Av], observed [nidcheh], Tuesday [יום ג'][day:?]; and "be strong" (ve-chazak) [day:?]; Eikev [ל"ב בו][day:?]; Re'eh [day:?]; [the month of Elul?]; Shoftim [ל' בו][day:?]; Ki Teitzei [day:?]; Ki Tavo [day:?]; Nitzavim [כ"ה בו][day:?]; the month of [Tishrei?] — the day of the assembly [on] Thursday [ליום ה']; the day of the assembly [היהודיט][day:?]; Gedaliah, observed [nidcheh] on [Shabbos / 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, 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] [ואילול התהש][day:?]; Rosh Hashanah [on] Thursday [יום ה']; the day of the assembly [היהודיט][day:?]; the Fast of Gedaliah, observed [nidcheh] on the next day (le-machar), Shabbos [ליום ז']; Yom Kippur [day:?]; Sukkot [on] Thursday [יום ה']; the Shabbos of Sukkot [י"ד בו][day:?]; [V'zot ha-]Berachah and rejoicing (simchah) — the Torah [reading] [day:?]; Bereishis [כ"ד בו][day:?]; the month of Marcheshvan [כ"ד בו][day:?]; [Noach — the 8th?] [ח' בו][day:?]; Lech Lecha [day:?]; [...]; Chayei [Sarah] [day:?]; Toldos [day:?]; the month of Kislev [day:?]; Vayeitzei [day:?]; Vayishlach [day:?]; Vayeishev [ט' בו][day:?]; [...]; the month of Teves [ל' בו][day:?]; Vayigash [day:?]; the Tenth of Teves, Thursday [בטבת יום ה']; Vayechi [י"ז בו][day:?]; Shemos [י"ח בו][day:?]; Va'era [day:?]; [...] [ט' בו][day:?]; Beshalach [י"ד בו][day:?]; Yitro [י"ח בו][day:?]; Mishpatim and [parshas] Shekalim [כ"ה בו][day:?]; the month of Adar [day:?]; Terumah [כ"ב בו][day:?]; Tetzaveh and [parshas] Zachor [ט"ו בו][day:?]; the Fast of Esther, Wednesday [יום ד']; Purim, Thursday [יום ה']; [Ki] Tisa [י"ז בו][day:?]; Vayakhel [and Pekudei?]; and [parshas] Parah [כ"ב בו][day:?]; the month of Nisan, [on the 20th?] [יום כ']; Vayikra and [parshas]

ha-Chodesh [כ"ז ב'] [day:?]; [... the 8th?] [ח' ב'] [day:?]; Pesach, Shabbos [יום ז']; the Shabbos of Pesach [ט"ו ב'] [day:?]; Shemini [ט"ז ב'] [day:?]; [...]; Pesach [כ"ב ב'] [day:?]; Shemini [כ"ט ב'] [day:?]; Acharei [י' ב'] [day:?]; Tazria [day:?]; and Metzora [י"ג ב'] [day:?]; Acharei and Kedoshim [י"ד ב'] [day:?]; Emor [ל' ב'] [day:?]; Behar and Bechukotai [כ"ז ב'] [day:?]; the month of Sivan, Tuesday [יום ג']; Bemidbar [day:?]; the month of Sivan [כ"ד ב'] [day:?]; Shavuot, on the next day (le-machar), Shabbos [יום ז']; the day of the assembly (atzeret) [י"ב ב'] [day:?]; Beha'alotcha [day:?]; [Shelach?] [ט' ב'] [day:?]; Shelach [כ"ז ב'] [day:?] ...

[The block ends within the written area without a closing rubric; blank parchment follows below. This paragraph's פשוטה ... 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 [ה"ב] with a following פשוטה — [siman:?] פשוטה. Not securely legible.]

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

Sod ha-Ibbur — ff. 54or–54ov (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 **ד/ר, ב/ב, ח/ה** confusability floor and, where a specific glyph cannot be traced, are left as [day: ?] rather than guessed.

f. 54or (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]."⁴]

[NEW COMMON-YEAR ENTRY — FULL CALENDAR WALK, "הכ" TYPE]

Beginning again from Tishrei:

⁴this mid-column rubric may instead read "סליק הכ פשוטה" (as at the column foot); the kesidran reading is not certain.

- **תשרי** (Tishrei) — Rosh Hashanah day 5 [ה]; Tzom Gedaliah [day: ?]; Yom Kippur [day: ?]; Sukkot (סוכות) [day: ?] (a "yom" token stands adjacent to Sukkot but cannot be assigned with confidence); Simchat Torah / return to the ordinary reading [day: ?].
- **טבת** (Teves) — 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 and 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. 54OV (global p. 60)

(Text block in the upper-right, sitting somewhat lower on the leaf than on 54OR; 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 (שז TYPE) — CONTINUING / CLOSING MONTHS]

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

- **טבת** (Teves) — Vayigash (ויגש); "the tekufah" note (תקופה); Asarah be-Tevet [day: ?]; Shemos (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]; Shabbos 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 week-days [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 **ז**" token cannot be securely assigned); Shemini Atzeret / Simchat Torah (**עצרת ושמחת**) [day: ?]; Bereishis (**בראשית**) [?].
- **מרחשון** (Marcheshvan) — Noach (**נח**); Lech-Lecha (**לך לך**); Vayera (**וירא**); Chayei Sarah (**חיי שרה**) — weekdays [day: ?].
- **כסלו** (Kislev) — Toldos (**תולדות**); Vayetze (**ויצא**); Vayishlach (**וישלח**); Chanukah (**חנוכה**) [day: ?] — weekdays [day: ?].
- **טבת** (Teves) — Vayigash / Vayechi; Asarah be-Tevet [day: ?]; Shemos (**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 "Shabbos 17" (**שבת יז**) noted.
- **אייר** (Iyar) — Behar (**בהר**); Bechukotai (**בחקותי**) — weekdays [day: ?].
- **סיון** (Sivan) — Bamidbar (**במדבר**) — .

Sod ha-Ibbur — ff. 54Ir–54IV (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. 54Ir; BL folio "541" below. Later-hand additions, not part of the text.]

f. 54Ir — 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; Shabbos [day 7]; Matot [?] day 14 [י"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 י"ט may be a repeat of the first at this hand]; Av — day [ר' / ד' [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): סליק זש מעוברת — "Completed: the זש leap year." [both siman letters זש legible and committed]

BLOCK B — A COMMON YEAR, SIMAN זח (זח פשוטה) [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']; Shabbos, 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]; Shabbos, day [day: ?]; Shmini [Atzeret], day 15 [day: ?]
- "the Blessing [ברכה] and the Rejoicing [ושמחה], on the morrow [למחר], day [day: ?]; Bereishis [בראשית], day [day: ?]; Marcheshvan
- Noach [נח], day [day: ?]; Lech Lecha [לך], day [day: ?]; Vayera [וירא], day [day: ?]; Chayei [Sarah] [חיי], day [day: ?]; Kislev

- Toldos [תולדות], day [day: ?]; Vayetze [ויצא], day [day: ?]; Vayishlach [וישלח], day 9 [ט'] [day: ?]; Chanukah [חנוכה]
- Teves, day [day: ?]; "reading Miketz [פטירה מקץ]/Vayeshev [וישב], day [day: ?]; Vayigash [ויגש], day [day: ?]; Vayechi [ויחי], day [day: ?]
- Shevat [שבט], day 5 [ה']; Yitro [ייתרו], 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"ו]; 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], Shabbos, day [day: ?]; Iyar [אייר], day 28 [כ"ח]; Tazria [תזריע], day 3 [ג']; Metzora [מצורע] and beyond [ובחקותי]"
- Acharei and Kedoshim [אחרי וקדושים], day [day: ?]; Emor [אמור], day 19 [י"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 ומסעי], day [day: ?]
- "Devarim [דברים], the fast [ת"ב/תשפך], 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 [ותבן/ותבא]
- "...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: סליק זה פשוטה] — "Completed: the **זה** common year." See numbering note (a): the second glyph is at the he/ḥet floor, but a keviyah length-letter can only be ח / כ / ש (never ה), and the leap counterpart heading (Block C) is displayed as **זה**; so the value is committed as ח (chaser) = siman **זה**, 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:

- "Tishrei and the head of the year [תשרי וריוט השנה], day 7 [ז'] [day: ?]; Teves [?]...., day 2 [ב'] [day: ?]; Gedaliah, day 2 [ב'] [day: ?]; the fast [היוזטן] [?]?"
- "Yom Kippur [כפור יום], day 2 [ב'] [day: ?]; Sukkot [סוכות], day 4 [ד'] [day: ?]; Shabbos of Sukkot [שבת של סוכות], day [day: ?]; Shmini/the Blessing [שמייה/שמיה], day [day: ?]"
- "Shmini Atzeret [ושמיני עצרת], day 22 [כ"ב] [day: ?]; the Blessing and Rejoicing [ברכה ושמחה], on the morrow [למחר], day 7 [ז'] [day: ?]; Bereishis [בראשית], day [day: ?] — [כ"ח] day 1 [א']"

(RH = day 7 [ז'] = Shabbos] cross-confirms the siman first letter *z*; the block is chaser [ח] and leap [מעוברת].)
(continues onto f. 541V)

f. 541V — Luach (conclusion of Block C), the colophon, then the tequfot section

BLOCK C, CONTINUED (TOP OF F. 541V)

- Marcheshvan [מרחשון], day 2 [ב'] [day: ?]; "...day; Toldos [תולדות], day 5 [ה'] [day: ?]; Vayetze [ויצא], Vayishlach [וישלח], day 9 [ט'] [day: ?]; Kislev [כסליו]
- "Chanukah [חנוכה]/reading [חנסד], day [day: ?]; Vayeshev [וישב], day [day: ?]; Teves [טבת], day [day: ?]; Miketz [מקץ], day 4 [ד'] [day: ?]; Vayigash [פטירה], day [day: ?]"
- "Vayigash [ויגש]/Vayechi [ויתן], day [day: ?]; Vayechi [ויחי], day 8 [ח]; Shemos [שמות]..."
- "the fast [?], day; Beshalach [בשלח], day [day: ?]; Yitro [יתרו], day 5 [ה'] [day: ?]; Mishpatim [משפטים], day 2 [ב'] [day: ?]"
- "...and Shekalim [ושקלים]; Vayakhel [ויקהל], day 22 [כ"ב] [day: ?]; Terumah/Tetzaveh [מוחדס] [?], day 4 [ד']; Pekudei [ויקהל ופקודי]
- "...and Shekalim [ושקלים]; Purim [פורים], on the morrow [למחר], day 15 [ט"ו/י"ט] [day: ?]; Parah [ופרה], day 22 [כ"ב] [day: ?]; Tzav [ויצו/טליף] [?] [?]"
- "Tazria [והחדש/ותחרס], day [day: ?]; Nisan [ניסן], day 3 [ג']; Va'yehi/Pesach [ויעד], day [day: ?]; Pesach [פסח], on the morrow, day [day: ?]"
- "Shabbos of Pesach [שבת של פסח], day [day: ?]; Acharei [אחרי] and Kedoshim [וקדושים], day [day: ?]; Emor [יבן], day 19 [י"ט]; Behar [בהר]
- "...the sunset [בחקותי]; Iyar [אייר], day 35→[recte day-of-month] [ל"ה] [numeral: ?]; Kedoshim [קדושים], day [day: ?]; Emor [אמר], day [day: ?]; Behar [בהר], day 17 [י"ז]"
- "Kislev/Sivan reading [כרמב] [בסיון/כרמב], day [day: ?]; Shavuot [שבועות], day [day: ?]; the fast [?], day 4 [ד'/ר'] [day: ?]; Shelach [שלח]"

- "Shelach [שלח], day [[day: ?]]; Korach [קרח], day [[day: ?]]; Chukat [חוקת?/תרח], day 30 [ל'] [day: ?]; Tammuz [תמוז], day 14 [י"ד]; Chukat [דיו חוקת]; Balak [בלק], day [[day: ?]]"
 - "the tenth [עשר] of Tammuz [בתמוז], day 3 [ג']; Pinchas [פינחס], day [[day: ?]]; Matot and Masei [מטות ומספי], day 28 [כ"ח]; Av [אב], day [[day: ?]]"
 - "...the reading [רברים], 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 [וכנצ?], 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 [הרוזטן?], day [[day: ?]]; Gedaliah [גדליה], on the morrow [טרחה 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)

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

[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): ... שירי פשוטה · שנת התבח[?] — 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 חזורות חלילה — "The signs of the tequfot that revolve perpetually" — followed by a display mnemonic whose final letters read גג [?] on the following token [ותד]. 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 leaf

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 יוחגג [?] [זחגג?]⁵. 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 ז'=7 or

⁵the siman-word reading is not fully confirmable on the leaf

ד' = 4] hours and [numeral: ? — ד' חצי "½" or ח' = 8 parts] of the day or of the night; and the tequfah of Tishrei will fall at [numeral: ? — candidate ג' = 3] hours and [numeral: ? — candidate י"ט = 15] of the day or of the night; and the tequfah of Teves will fall at [numeral: ? — candidate י' = 10] hours and [numeral: ? — candidate ח' = 8]. [Framing prose committed; every hour/parts figure withheld — the values sit at the ⅓/⅔ 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 ב' = 2] hours and [numeral: ? — candidate ח' = 8]; and the tequfah of Teves will fall at [numeral: ? — candidate כ' = ?] hours and [numeral: ? — candidate י"ט = 15] of the day or of the night — that is "born at [day]/at night" [ד' טו? [numeral: ?]], and so forth. And from the tequfah of Tishrei [numeral: ? — candidate ד' = 4], then from the tequfah of Teves... (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. Under magnification 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.]

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 leaf; 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: מאזנים [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 [Teves] [?]
- שבט [Shevat]
- אדר [Adar] [?]
- Third band (single-word labels): mostly unresolved; the only legible fragment is at the apex, reading חמה or חכמה [?] — individual words not committed.
- Inner ring / center prose: "...שבעה הכוכבים המשרתים..." [the seven ministering planets], continuing "...כוכב[ה]הילוכם כ..." [their courses, as the planet ...]; the remaining center lines around the wormhole are small cursive and do not resolve. [Illegible: center note, remainder]

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 טו/15, 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 teqfah 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: ששים / ס2 = ב' ,60 = ' (twice); the 15/ט 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 teqfah], followed by a list of markers — "על ראשון ב' תוסיה" [upon the first, add 2 ...], "על שלישית" [upon the third ...], "על הרביעית" [upon the fourth ...], and "תקופת ניסן" [the teqfah of Nisan ...]. [remainder of the list [?]]
- Ring prose (fragments actually read): "... ימים יותר ג' (ג') ... בחדש" [... Tishrei is drawn out, its lateness three (ג') days more within the month ...]; "... יותר בחדש" [... more within the month ...]. [numeral ג3 = ' 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 teqfah [that follows] falls on the night following (מוצאי) the day on which the previous teqfah fell; and likewise, the day on which the previous teqfah [fell must be drawn out]. The teqfah 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 teqfah fell on the 1st day (יום א'), and the later teqfah 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 teqfah fell on the night following its predecessor, the teqfah 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, ב2 = '. 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 = 38 through מ"ג = 43 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, Teves, 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.

[Item 38 — margin ל"ח Year 3 [ג] of the cycle. [Opening clause "...למחזור... [זה]... [ז'ס?מ?ש עי?ב]..." partly unresolved — [?].]

- Tequfat Tishrei — figure [בג, numeral:?] hours, of day 6 [Friday]. Onset: it falls [she-yolad] on day 2 [Monday], parshas Miketz [מקץ], on the [ה:ב, numeral:?] of Kislev.
- Tequfat Teves — figure [בל, numeral:?] hours and a half [ve-ḥetzi], of day 6 [Friday]; and afterward [ve-aḥar] [בכד, numeral:?].
- Tequfat Nisan — figure [בן, numeral:?] hours, of night 4 [Wednesday]; parshas Tazria' [תזריע]; [? — יי בן].
- Tequfat Tammuz — figure [בטעה, numeral:?], of day 4 [Wednesday]; [? — קח ג בן].

[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]; [? — וייך].
- Onset: it falls on day 3 [Tuesday], parshas Vayetzei [ויצא], on the 25 [כה] of Kislev.
- Tequfat Teves — figure [בר, numeral:?] hours and a half, of night 4 [Wednesday]; [? — ויהי חבו].
- Tequfat Nisan — at the beginning of day [numeral:?]; parshas Shemini [שמיני]; [? — ידו בן].
- Tequfat Tammuz — figure [בן, numeral:?] hours and a half, of day 4 [Wednesday?]; parshas 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]; [ב יד — ?]. Onset: it falls on day 5 [Thursday], [ויטל — ?], on the 24 [כד] of Kislev.
 - Tequfat Teves — figure [בי, numeral:?] hours and a half, of night 2 [Monday]; [שמוה בכ בן — ?].
 - Tequfat Nisan — figure [בן, numeral:?] hours, of day 2 [Monday]; parshas Shemini [שמיני]; [בכ בן — ?].
 - Tequfat Tammuz — figure [בטע, numeral:?] and a half, of night 3 [Tuesday]; parshas 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 Teves? "בטבת" — ?]. Onset: it falls on day 6 [Friday], [מיד — ?], on the 29 [כט] of Kislev.
 - Tequfat Teves — figure [בר, numeral:?] hours and a half, of day 3 [Tuesday]; [בב] in Teves [בטבת].
 - Tequfat Nisan — at the beginning of night 4 [Wednesday]; [כההבן / מטות — ?].
 - 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 "הרודיט" — ?]. Onset: it falls on day [numeral:?], parshas Vayetzei [ויצא], on the [בכ, numeral:?] of Kislev.
 - Tequfat Teves — 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 "עיתור" [?]] — 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?], [וייט — ?], on the [בכ/בב, numeral:?] of Kislev.
 - Tequfat Teves — figure [בר, numeral:?] hours and a half, of night [numeral:?]; parshas Shemos [שמות]; [בכד בן — ?].
 - Tequfat Nisan — at the beginning of day [numeral:?]; [שמיט — ?]; [בכ בורוד — ?].
 - [Tequfat Tammuz of this entry carries to the top of f. 543v.]

f. 543v — tequfot list continued (items מ"ד = 44 through מ"ט = 49), 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?] [סי?ב?].

[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 "הרודי" — ?]; [בג בן — ?]. Onset: it falls on day 4 [Wednesday], parshas Vayetzei [ויצא], on the [בב, numeral:?] of Kislev.
- Tequfat Teves — figure [בי, numeral:?] hours and a half, of night 4 [Wednesday]⁶; parshas Vayigash [ויגש]; [בר בן — ?].
- Tequfat Nisan — figure [בן, numeral:?] hours, of day 5 [Thursday]; parshas Vayikra [ויקרא]; [בן בן — ?].
- Tequfat Tammuz — figure [בטעה, numeral:?] and a half, of night 2 [Monday]; parshas 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..., "ביום... שול" — ?]. Onset: it falls on day 4 [Wednesday], parshas Vayishlach [וישלח], on the 13 [יג] of Kislev.
- Tequfat Teves — figure [בר, numeral:?] hours and a half, of day [numeral:?]; parshas Shemos [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 [בן, numeral:?] hours and a half, of night 2 [Monday]; parshas 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]; [ברייטית / בכר בן — ?]. Onset: it falls on day 5 [Thursday], [ויטב — ?], on the [בכל, numeral:?] of Kislev.
- Tequfat Teves — 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]; parshas Tazria' [תזריע]; on the [בכת, 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]; [היוויטן / בר בן — ?]. Onset: it falls on day [numeral:?], parshas Toldos [תולדות], on the [בג, numeral:?] of Kislev.

⁶the weekday-letter may instead read ז = 7; the two readings are not reconciled

- Tequfat Teves — figure [בר, numeral:?] hours and a half, of night 4 [Wednesday]; parshas Vayigash [ויגש]; [בן — ?].
 - Tequfat Nisan — at the beginning of day 4 [Wednesday]; [בט בן / צו — ?].
 - Tequfat Tammuz — figure [בו, numeral:?] hours and a half, of day 4 [Wednesday]; parshas 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 Teves — figure [בי, numeral:?] hours and a half [u-mehetzah], of night 5 [Thursday]; [שלעות / שמות — ?]; [בכנ 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 / בכנ בן — ?]. Onset: it falls on day 2 [Monday], parshas Miketz [מקץ], on the [בכנ, numeral:?] of Kislev.
 - Tequfat Teves — 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]; parshas 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)⁷

[Legible Hebrew words within the foot block, in reading order where recoverable:] "... מחלוקות / מחלייות — "disputes/divisions" ... פנות השם ["the aspects of the Name"] ... חכמו ["they grew wise"] ... עלי זעם ... ["they expounded Torah"] ... חזון ["vision"] ... יפרע ... עם ... ["followed by lines carrying predominantly Old-French (la'az) tokens: "תשוקיטה [?] ...

⁷A 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 under magnification 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.

מדרוכן ... [?] זמוטה [?] כרתת ... [?] קושטשו ... [?] כתפחותם ... [?] יורון [?] יובדו
של טורט [?] טשטרוולורן [?] מיזפורלרן ... [?] בול יבוש ... [?] וידלורין [?] וידלורן [?]
[?]; דלנעימן [?].

Perush Sod ha-Ibbur — BL Add MS II639

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 (ג–ס = 50–60), 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, Teves, 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 followed here: 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 רס”ו [266] (CONCLUDING: YEARS 15–19)

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

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

- Tequfat Tishrei: ג”ג [3] hours, ט”ו [15] [parts?], day ד [4]; tag הרח”ט [?] / on the ס”ח [?] — [numeral tokens uncertain: ?]

- Sun-transit (טיולה): day ג [3]; tag ויימ”ן [?]; on the כ”ב [22nd] of Kislev.

- Tequfat Teves: כ”ב [2] hours, [ר”ח, ?] ט”ו [15?], day ד [4]; parashah ויש”ב [?] (וישב); on the ט [9th].

- Tequfat Nisan: כ”ו [6] hours, [ר”ח, ?], night ד [4]; parashah שמיני; on the [?].

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

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

- Tequfat Tishrei: ב"ט [9] hours, ט"ו [15] [parts?], day ד [4]; tag חול המועד; on the י"ח [18th].
 - Sun-transit (טיולה): day ד [4]; tag וית"ב [?]; on the י"ח [18th] of Kislev.
 - Tequfat Teves: ב"ר [?] hours, [ו"ח, ?] ט"ו [15?], night ב [2]; parashah [?]; on the כ"ז [?].
 - Tequfat Nisan: at the beginning of day ב [2] [figures ?]; parashah [?]; on the [?].
 - Tequfat Tammuz: ב"ב [2] hours, [ו"ח, ?] ט"ו [15?], day ב [2]; tag מטות [Matot]; on the [?].
- גב** [counter 52] — year י"ז [17] of the cycle; code ב"ח [?]; עבור [leap year]; Pesach on day ה [5].
- Tequfat Tishrei: ב"ג [3] hours, ט"ו [15] [parts?], טו [?]; [weekday/day-of-month tokens ?]
 - Sun-transit (טיולה): day [?]; note מרחשון [?]; on the [?] of Teves [?].
 - Tequfat Teves: ב"ב [2] hours, [ו"ח, ?] ט"ו [15?], night ג [3]; on the [?] of Shevat (בשבט).
 - Tequfat Nisan: ב"ן [?] hours, day ג [3]; tag מ"ר טרע [?]; on the [?].
 - Tequfat Tammuz: [ב] hours, night ד [4]; parashah חקת (Chukat); [?]; on the [?].
- נג** [counter 53] — year י"ח [18] of the cycle; code ד"ש [?]; Pesach on day ג [3].
- Tequfat Tishrei: [figures ?]; day ד [4]; on the [?]; night ד [4] tag ברכה [?] — [tokens ?]
 - Sun-transit (טיולה): day [?]; tag ויצ"ן [?]; on the [?] of Kislev.
 - Tequfat Teves: ב"ר [?] hours, [ו"ח, ?] ט"ו [15?], day ד [4]; parashah ויחי; on the [?].
 - Tequfat Nisan: at the beginning of night ה [5]; day ריחושון [?]; tag חול המועד; on the [?].
 - Tequfat Tammuz: ב"ב [?] hours, [ו"ח, ?] ט"ו [15?], night ה [5]; parashah פינחס; on the ט"ו [15th].
- גד** [counter 54] — year י"ט [19] of the cycle; code ה"ש [?]; עבור [leap year]; Pesach on day ג [3].
- Tequfat Tishrei: ב"ג [3] hours, ט"ו [15] [parts?], day ה [5]; on the [?] — [tokens ?]
 - Sun-transit (טיולה): day ט"ו [?]; tag מיקץ [?] / Kislev; on the [?].
 - Tequfat Teves: ב"ב [2] hours, [ו"ח, ?], day ה [5]; parashah ויחרן [?]; on the [?].
 - Tequfat Nisan: ב"ן [?] hours, night ו [6]; tag [?]; on the [?].
 - Tequfat Tammuz: [figures ?], day ו [?]; parashah [?]; on the [?].
- Cycle terminator (foot of f. 544r): סליק תקופות ומחזור רס"ו — "End of the tequfot; and machzor 266 [רס"ו]." (Reading of the numeral: 7-ס-7 = 266; final letter ז/ז uncertain — 266 vs. 267 candidate; flagged.)

F. 544V — MACHZOR רס"ו [267] (OPENING: YEARS I–6)

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

- נה [counter 55] — year א [1] of the cycle; code ה"ב [?]; Pesach on day ז [7].
- Tequmat Tishrei: ב"ט [9] hours, ט"ו [15] [parts?], day [?]; tag יום שני [second day]. — [tokens ?]
 - Sun-transit (טיולה): day ב [2]; on the כ"ב [22nd] of Kislev; tag ויצי"ן [?].
 - Tequmat Teves: ב"ר [?] hours, [ר"ח, ?] ט"ו [15?], night ד [4]; tag ויעש [?]; on the [?].
 - Tequmat Nisan: at the beginning of day ד [4]; ט [9?]; on the כ"ח [28th].
 - Tequmat Tammuz: [ב] hours, [ר"ח, ?], day ד [4]; parashah בלק (Balak); on the [?].
- נו [counter 56] — year ב [2] of the cycle; code ב"ח [?]; Pesach on day ג [3].
- Tequmat Tishrei: ב"ג [3] hours, ט"ו [15] [parts?], night ד [4]; tag נרכה [?]. — [tokens ?]
 - Sun-transit (טיולה): day ד/ר [4?]; tag ויטול"ח [?]; on the כ"ד [24th] of Kislev.
 - Tequmat Teves: ב"ר [?] hours, [ר"ח, ?] ט"ו [15?], night ז [7]; tag טמות [?]; on the כ"ד [24th].
 - Tequmat Nisan: ב"ן [?] hours, ט"ו [15?], day י"ז [17?]; tag חול המועד; on the כ"ח [28th].
 - Tequmat Tammuz: ט"ו [?] / [ב] hours, [ר"ח, ?] ט"ו [15?], night ב [2]; tag מטות ומסעי (Matot-Masei); on the [?].
- נז [counter 57] — year ג [3] of the cycle; code ה"ש [?]; עבור [leap year]; Pesach on day ג [3].
- Tequmat Tishrei: ב"ג [3] hours, ט"ו [15] [parts?], night ב [2]. — [tokens ?]
 - Sun-transit (טיולה): day ה [5]; parashah מיקץ (Miketz); on the כ"ה [25th] of Kislev; tag חנוכה [Hanukkah].
 - Tequmat Teves: ב"ר [?] hours, [ר"ח, ?] ט"ו [15?], night ב [2]; on the כ"ז [27th].
 - Tequmat Nisan: at the beginning of night ג [3]; parashah תזריע (Tazria); on the כ"ז [27th].
 - Tequmat Tammuz: ב"כ"ז [27?] hours, [ר"ח, ?] ט"ו [15?], night ג [3]; parashah חקת (Chukat); on the כ"ג [23rd].
- נח [counter 58] — year ד [4] of the cycle; code ה"ב [?]; Pesach on day ז [7].
- Tequmat Tishrei: ב"ג [3] hours, ט"ו [15] [parts?], day ג [3]; tag ברתהט [?]. — [tokens ?]
 - Sun-transit (טיולה): day ו [6]; parashah ויצא (Vayetze); on the [?] of Kislev.
 - Tequmat Teves: ב"ר [?] hours, [ר"ח, ?] ט"ו [15?], day ג [3]; tag ויתי [?]; on the כ"ח [28th].
 - Tequmat Nisan: ב"ן [?] ט"ו [15?], night ד/ר [4?]; tag טמיע [?]; on the [?].
 - Tequmat Tammuz: [ב] hours, [ר"ח, ?], day ד/ר [4?]; parashah בלק (Balak); on the [?].

נט [counter 59] — year ה [5] of the cycle; code ש"ר[?]/ה"ש[?]; Pesach on day ה [5].

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

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

- Tequmat Tishrei: ב"ג [3] hours, ט"ו [15] [parts?], night ו [6]; tag מ"חשי [?]. — [tokens ?]
- Sun-transit (טיולה): day ב [2]; parashah מיקץ (Miketz); on the כ"ח [28th] of Kislev.
- Tequmat Teves: ב"ב [2] hours, [ר"ח, ?] ט"ו [15?], night ז [7]; parashah ויחי (Vayechi); on the ב [2nd] of Shevat (בשבט).
- [The entry for year 6 breaks off here after Teves; 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, "תקמה"[?] (= 545).]

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, Teves, 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]

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

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

- Tequmat Tishrei: at [numeral: ?] hours of the night [day: ?]; (Yom Kippur [numeral: ?]); par. Vayishlach; in Kislev.
- Tequmat Teves: at [numeral: ?] hours [numeral: ?] of the day [day: ?]; par. Vayechi[?]; on the [numeral: ?] of it.
- Tequmat 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] (טב) — year ח = 8 of the cycle (leap year, ibbur[?]); Pesach on day ט (4).
- Tequfat Tishrei: at [numeral: ?] ($\approx 1/3$) hours of the day [day: ?]; par. Vayeshev[?]; on the [numeral: ?] of Kislev.
 - Tequfat Teves: at [numeral: ?] hours and a half of the day [day: ?]; par. [?]; on the [numeral: ?] of it.
 - Tequfat Nisan: at [numeral: ?] hours of the night [day: ?]; par. [?]; on the 25th[?] (כה) of it.
 - Tequfat Tammuz: at [numeral: ?] hours and a half of the day [day: ?]; par. Matot-Masei; on the 28th (כח) of Sivan.
- [Item 63] (טג) — year ט = 9 of the cycle; Pesach on day ג[?] (3).
- Tequfat Tishrei: at [numeral: ?] hours of the day [day: ?]; par. Toldos; on the 4th[?] (ד) of Kislev.
 - Tequfat Teves: at [numeral: ?] hours of the night [day: ?]; par. Vayigash; on the 25th[?] (כה) 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. [?]; on the [numeral: ?] of it.
- [Item 64] (סד) — year י = 10 of the cycle; Pesach on day [day: ?].
- Tequfat Tishrei: at [numeral: ?] hours of the night [day: ?]; par. Sotah[?] = Vayishlach[?]; on the [numeral: ?] of Kislev.
 - Tequfat Teves: at [numeral: ?] hours and a half of the night [day: ?]; par. Shemos; on the [numeral: ?] of it.
 - Tequfat Nisan: at [numeral: ?] hours of the day [day: ?]; day of Chol ha-Mo'ed[?]; on the [numeral: ?] of it.
 - Tequfat 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] (סה) — year יא = 11 of the cycle (leap year, ibbur[?]); Pesach on day ט[?] (4).
- Tequfat Tishrei: at [numeral: ?] hours of the night [day: ?]; par. Bereishis[?]; on the [numeral: ?] of Kislev.
 - Tequfat Teves: at [numeral: ?] hours and a half of the day [day: ?]; par. [?]; on the [numeral: ?] of it.
 - Tequfat 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] (סו) — year יב = 12 of the cycle; Pesach on day ה[?] (5).
- Tequfat Tishrei: at 3[?] (ג) hours of the day [day: ?]; par. Vayeshev[?]; on the [numeral: ?] of Kislev.

- Tequfat Teves: 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] (סז) — year יג = 13 of the cycle; Pesach on day [day: ?] (Pesach ≈ יד[?] / 14).
- Tequfat Tishrei: at [numeral: ?] hours of the day, day ז[?] (7); par. [?]; on the [numeral: ?] of Kislev.
 - Tequfat Teves: at [numeral: ?] hours and a half of the night [day: ?]; par. Shemos[?]; 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] (סה) — year יד = 14 of the cycle (leap year, ibbur — legible עיבור); Pesach on day ה[?] (5).
- Tequfat Tishrei: at [numeral: ?] hours of the night [day: ?]; par. Miketz[?]; on the [numeral: ?] of Kislev.
 - Tequfat Teves: at [numeral: ?] hours and a half of the night [day: ?]; par. [?]; in Teves.
 - 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] (סט) — year טו = 15 of the cycle; Pesach on day ה[?] (5).
- Tequfat Tishrei: at [numeral: ?] hours of the [day: ?]; par. Vayetze[?]; on the [numeral: ?] of Kislev.
 - Tequfat Teves: 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] (ע) — year טז = 16 (written יי) of the cycle; Pesach on day ג[?] (3).
- Tequfat Tishrei: at [numeral: ?] hours of the day; day of Chol ha-Mo'ed; par. Vayishlach; on the [numeral: ?] of Kislev.
 - Tequfat Teves: 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 יי = 17 of the cycle (leap year, ibbur — legible עיבור); Pesach on day [day: ?] (Pesach ≈ יד[?] / 14).

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