

מִן הַיָּמִים הַהֵם אֲנִי מֵתְּנֶה אֶתְּכֶם
כִּי אֶתְּנֶה אֶתְּכֶם לְעֹלָם לְעֹלָם
וְאֵתְּכֶם לְעֹלָם לְעֹלָם וְאֵתְּכֶם לְעֹלָם

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Specimen of an Ancient Samaritan Pentateuch. (From a Photograph.)

This is part of the so called "Fire-ried Manuscript," belonging to a poor widow in Jerusalem named Mrs. Ducat. She lent it to a German savant named Dr. Jacob Frederick Kraus, and his essay on the manuscript is kept with it. The whole consists of 217 leaves, containing the Torah, or law, from Gen. i, 29 to the blessing of Moses in Deuteronomy. Six leaves are added in a smaller hand on parchment at the beginning, the first being almost illegible. The real manuscript only begins at Gen. xi, 11; three leaves are added at the end for protection, after Deut. xxix, 30. The whole is much worn, and measures eleven inches by nine inches, and three inches in thickness. The text is divided into paragraphs, with verses, sentences, and words separated by a single dot. Words are not allowed to be broken by the line, but, in order to fill up the line, the last letters are farther apart, unless they form the word *Jehovah*, which is read *Elwem*. The letters are not so small as those of Abishua's roll (the oldest at Nablus), nor so large as those of the later roll. The hand is steady and uniform. The Dacalogue is not numbered by marginal letters (in this respect it resembles Abishua's roll), and so, also, the paragraphs are neither numbered nor stated in either text. These points seem to show the Fire-ried Manuscript to be ancient (Conder, *Tent Work in Palestine*, 1, 52).