Dr. Teicher recently published an article 1) in which he seriously questions the authenticity of the four Ben-Asher Bible Manuscripts. Various leading scholars in this country and elsewhere have approached me on this subject since that article appeared and have asked me to write a reply. It seems to me that Teicher’s article is based on insufficient material and a number of inaccurate published statements. This is particularly surprising as he knew that I had at my disposal the complete material available, and I would have been pleased to let him work on this material, just as I had put the material at the disposal of several other scholars. In fact I showed to Teicher some years ago several of my photos and discussed with him a number of problems. I shall deal here with the four manuscripts in succession.

1—the Cairo Codex of the Prophets

I have not seen the codex myself, but at my request a photo of the codex was taken in Cairo with the kind help of the famous eye specialist Max Meyerhof, Dr. med. et Dr. phil. h.c. On the basis of this photograph I was able to deal with the codex quite differently from people before me, who saw the codex under somewhat unfavourable conditions in the synagogue of the Karaites in Cairo, as for instance Ibn Saphir who was the first to describe the codex, or as Gottheil, who, after having obtained a few photographs, dealt more with the dirtiness and the superstition of the people who surrounded him when he was staying in the synagogue than with the codex itself. On the basis of the complete text of which I have the photo at my disposal, I should make the following statements:

1—The codex is not incomplete, but contains the complete text of the Former and Later Prophets, from the first to the last word.

2—The text of the codex is not written by different persons, but by one and the same hand, from the beginning to the end, very accurately.

The codex does not contain fragments of other texts, but some appendices have been added by the copyist himself, as is quite usual in Biblical manuscripts. We find here after the last page of the Biblical text (p. 581):

a) on p. 582 an enumeration of the number of verses in the books of the Bible.

b) on p. 583 a paragraph (18 lines), headed by *Seder ha-Miqra*, composed by Moshe, later used by Ahron b. Asher as an introduction to his *Diqduqe ha-Te'amim* (§ 2), after the blessings and benedictions in § 1. Cf. Ginsburg, *Introduction*, p. 983.

c) on p. 584 a list of the Prophets who prophesied on Israel, chronologically arranged. This list is *not* taken from *Seder Olam Rabba*.

The colophon on p. 585, (cf. Cairo Geniza, p. 110) concerning Ya'bes, the son of the late Shelomo ha-Babli, is written in 18 short lines in the middle of the page and is decorated on both sides with designs. It is surrounded by appreciations and blessings such as contained in Jos i 8, Is lviii 11, lix 21. These verses form the rectangle in which the colophon is enclosed. Above and below the rectangle we find small squares standing on edge, formed by the text of Ps cxxi 7f and Deut xxviii 3f. From these Biblical verses devoted to him we may conclude that Ya'bes was a wealthy man, probably the owner of a large estate, who had been privileged (by God) to produce the codex for himself in order to study in it, (with the means he had won) by his work and the labour of his hands and the sweat of his face, for the honour of the God of Israel...

The words used here occur again in the Leningrad codex on the first page of the manuscript, where we read: *ma šāhqah šatav lezu'um l'aronah* mi næmūlā v'miynūt ħa yiynuṭ apī. These words are clearly technical terms used in the colophons of that time. The meaning is in both cases the same. Just as there is no doubt that the Leningrad codex was written in A.D. 1008 or 1009 in Cairo for Meborak by Shemuel b. Ya’kob, there can be no doubt that the Cairo codex was written in A.D. 895 in Tiberias for Ya'bes by Moshe b. Asher.

The colophon of Moshe b. Asher with the date of the codex (*Cairo Geniza*, p. 111) follows on p. 586. The pages 585 and 586 are the two sides of the same folio. The ink of the ornaments on p. 585 and a part of the script of p. 586 has come through on the other