פדרים קשת

בימי כהן של אֶל הָאָלָל אַחֲר קריאת המקרא והמדרש פסוקים אלו של שבת והיווה בשוכן ותפילה, ותפילה, ותפילה.

מעשה שנאמר על חמש עשר פורים המרבה והודר אלה

义乌

Appendix I: The Hebrew Chronicle Text by Ibn Danan Followed by a Translation

1. Formatted according to Ahavat ha-Kadmonim (Jerusalem, 1889, printed by Shmuel Zuckerman) 12b–13a.
Translation:

On the second day of *Elul*, after the reading of the *Hallel* prayer, read the following phrases of praise and acknowledgment for the miracle that had happened on that day.

[Here is] the event that has accrued for which we are marking Purim on the first day of *Elul*. I found written in a manuscript of the sage, the wholesome and the complete, his honor, the holy, Harav Rabbi Shemuel, son of that righteous of our elders, the primary rabbi HADOM honor of the virtuous saint Harav Rabbi Shaul Ibn Danan may his righteous memory be blessed, (*zekher tzadik livrakha*), who came across a manuscript of our great elder, teacher and rabbi, the maghribi light *hadom*, honor of the exalted holy Harav Rabbi Shemuel Ibn Danan, may his virtue stand us and blessed be his memory.

In the year SHALVA-(peace)-within-your-palaces” [*Psalm 122:7*] (5336/1576) to creation, it occurred to us that given our many sins [the passage] “I was SHALEV (at peace) but he hath broken me asunder” [*Job 16:12*], [when] Mulay ‘Abd al-Malik, Glory to the sultan, arrived from the Algerian cities accompanied by a small battalion and some Turks.¹ And Mulay Muhammed ibn ‘Abdallah, blessed be his memory, was fighting him. And with big battalion, about 100,000 soldiers strong, Mulay ‘Abd al-Malik had defeated them. And—bless He “by [whom] his actions are weighed,” [*Samuel I, 2:3*] and who is the-cause-of-all-causes—in the turn of events it so happened that one of the army’s ministers revolted against² Mulay Mohammed. And he was of the army ministers of Andalous and his name was Adjjal shhik tamya (“may his bones be ground [to dust]”).³ And thereafter the king Mulay Mohammed had fled, “with horror and despondency,” [*Ezekiel 21: 6*] on the second night of Passover. And we were left behind “like sheep lacking a shepherd” [*Zechariah 10, 2*]. And afterward Mulay ‘Abd al-Malik entered the medina. And Mulay Mohammed escaped to Marrakech. And the communities of Fes through

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¹. Abd al-Malik spent most of his exile years in Algiers, then a crowded, cosmopolitan, and wealthy city. When he returned to Morocco in 1576 in order to defeat his nephew, he had lived in Ottoman lands for twenty-eight years (from the age of sixteen to thirty-four). During that time he maintained close ties with a series of governors of Algiers. As a military leader in the Ottoman army he constantly negotiated for Turkish support for his return to Morocco to regain the throne. His return to Morocco marked the beginning of a civil war between uncle and nephew that lasted for some two years.

². The Hebrew text at Hirschberg’s edition is missing the verb דָּרָפָה, “which rebelled.”

³. Hirschberg, based on Vajda and the Arab biographical dictionary *Nuzhat al-hādi bi-akhbār mulāk al-qarn al-hādi* (1724) by Moroccan historian Muhammad al-Ifrānī notes: “the name of the traitorous officer was Sa'id al-Dagali […] Harmilos-Artichtist [should read “Armilos Antichrist”] of the Muslim apocalypse.” Hirschberg, 192-n5. The Arabic term المصين الجميل can be translated as “false messiah.” In ancient authoritative Jewish terminology the Aramaic term שָׁמֶרֶד (“wicked”) was allocated to the Roman emperor Hadrian (Adrianus). See for example Leviticus Rabbah 18:5. Al-Dugali was a Morisco from Granada who was drafted by Sultan ’Abdallah to command the artillery corps of the newly arrived Moriscos.
Avraham Ruti\(^1\) the *Nagid* gave approximately 140,000 *oukiyot*.\(^2\) And the burden of tax was heavy on the communities. And then Mulay ‘Abd al-Malik went to Marrakech and fought greatly also with Mulay Mohammed near Sla, and many of his soldiers and ministers died. And Mulay ‘Abd al-Malik entered the medina of Marrakech in great honor and sent [a messenger] to the sages [in order] to give back 60,000 of the amount the community had given him, and this is what he has done.\(^3\) And the *Nagid* in charge was Rabbi Yossef Alushni.\(^4\) And afterwards a rummer has arrived to the king that Mulay Mohammed is “leaping across the mountains” [Song of Songs 2:8] and he went to fight with him more. And when the latter went in a different direction, Mulay Mohammed came to the medina of Marrakech and took some revenge on the Jews and on the on the holy books, God may avenge them, and had it not been for the mercy of God that grew, so the enemies could not enter the Qaṣbah and could not deal with us, it is almost certain that there were no remains of the remains that remained. And [the jews] from Marrakech wrote to us that the expulsion they have experienced prolonged 11 days, and they gave it a sign of “11 days”.\(^5\) And the explosion had happened in the month of Adar. And the 60,000 of the community—all of it got lost when Mulay Mohammed had arrived there. And after that on the evening of Passover rummer had come here, and “each heart got melted, and all hands got weakened.” [Ezekiel 21:12] And the sages warned the communities from cooking any food with honey and with rice. And I saw my lord my father


3. This may reflect.... As soon as he came to the throne ‘Abd al-Malik initiated wide-ranging reforms of the Moroccan administration and its system of tax collection. The object of most of his reforming zeal was the army. García-Arenal, *Ahmad al-Mansur*, 30.

4. The Sephardic name אלמושני, a known figure in the judicial scene of Jewish Fez in late sixteenth and early seventeenth centuries, author of *Sefer Shoroshe ha-mitsvot* (Jerusalem, 1909). About his life and political role as *nagid* see the biographical entry by Ya’akov Moshe Toledano (there). The Hebrew *nagid* comes from the Biblical term for ruler (*I Kings* 1:35). In early modern North Africa, where it was also called *shaykh al-yahudi*, the term became the standard title for a person recognized by the government as the secular head of a Jewish community. On the social and political function of the nagidate institution in the Maghrib, see Joseph Hacker, “Ha-Negidut bi-Sfon Afrika be-Sof ha-Me’a ha-Ḥamesh-‘Esre,” *Zion* 45, no. 2 (1980): 118–132. On the nagid as middleman between the community and the monarchy see also David Ovadia, *Kehilat Tsafaru* (The Community of Sefrou), vol 3 (Jerusalem, 1975) 48–51. See also Benayahu, *Divrei haYamim shel Fez*, 49 n. 14. Shlomo Deshen, “Yehidim u-Negidim ba-Otonomia ha-Kehilatit be-Maroko bameot ha-18-19” in *Umah ve-toldoteha: kovets ma’amrim be-‘ikvot ha-Kongres ha-olami ha-shemini le-mada’e ha-Yahadut*, Ettinger and Stern, eds., vol. 2 (Jerusalem: Merkaz Zalman Shazar, 1983), 25–38.

5. Based on Deuteronomy 1:2: “There are eleven days’ journey from Horeb by the way of mount Seir unto Kadeshbarnea”.
Abba Mari, may the memory of the righteous be a blessing, crying and on the night of Passover as if it was the eve of Ninth of Av, lamenting the destruction that took place in the medina of Marrakech. And when Passover ended, sages have sentenced fast and read several laments. And during that same year some calamities happened to some of the communities in the Maghrib by Mulay Mohammed.

And later in the year 5338/1578, on the first day of Kislev (November 11, 1577)¹ the above-mentioned Mulay Mohammed passed through us on the seventh day, and God, may He be blessed, saved us out of his hand. And [Mulay Mohammed] remained wandering throughout all the countries. And he did not rest and relax until he had gone to the city of Lisbon,² a city so full of people [Lamentations 1:1]. And he had irritated Edom so much until they waged a war, fighting with Mulay ‘Abd al-Malik. And Mulay ‘Abd al-Malik arrived from Marrakech, equipped with a heavy battalion, and it was announced all over the empire that they are going to take a revenge in Edom, and the war near al-Qsar [al-Kabir] in Oued El Makhazeen was so burdensome. And despite the death of Mulay ‘Abd al-Malik, we did not know how he died. Some of his servants have concealed the secret and said that he is still alive. And in that very day three kings had died. Mulay ‘Abd al-Malik, they have brought his body to burial here. And Mulay Mohammed, they have greatly desecrated his body, skinned him and filled his body with straw, and they sent his body all over the Maghrib to exhibit it as some said he is still alive.³ And king Sebastian of Lisbon, may his name be cursed,⁴ God delivered us from him. And the war was very strong on 2 Elul, 5338 (August 5, 1578). And therefore the sages have congregated and received upon themselves and their offspring, to celebrate Purim and [to give] gifts to the poor since then and forever, until the coming of our righteous Messiah, may he appear speedily in our days. Amen, may it be so.

¹. According to Hirschberg it was December 1577. Hirschberg, Toldot ha-Yehudim, 213 (English edition, p. 193).
². In Hirschberg’s edition (of the chronicle) the word Edom is added: תכלות לưהל אדום לישבואה. Hirschberg, Ibid.
³. This description matches those of modern historiography: “Muhammad al-Mutawakkil drowned in the river Wadi-l-Makhazin while retreating, swept away by tidal waters fast enough to sweep him off his horse. When his body was discovered, it was flayed, stuffed with straw and displayed throughout Morocco.” García-Arenal, Ahmad al-Mansur, 7.
⁴. The Hebrew acronym was read by Hirschberg as: לברואותתודהלאלשבח (“praise be to God and thank to the Creator”). Benayahu read it as: ולקלאהלאלהשמו (“may his name be an execration and a curse”), a condemning adjective based on Jeremiah 44:12.
מצילה ליום ב׳: של 우׳ וות אל adresse
שנט מודע שלח לע’elle לפירק

genese בס גודל עם כל הvroletים והשותים בבראשית המחברת. והخلق הניה שלפכ
を迎גרת שאצ_fake שימיि אבר וצ חתולים, וויל cairo אבר אבר וצ יرابط
ויודא, וכל אחרור ורב למשה מאוחר תחת, וファー קשה ורמזים על כל יל
 aalborg הצרעם על כל המחנה היא אוחזת חדך, ושעד אבר רך
לאחריו, ויתר משה על כל מחנה לא לבלבל פעני המחנה והראשה לפכ, אשר היא
لكצא,.medium פרהشاهد ופוס וודה המחנה פרק דק שיר ורגת, ויודא היה וומ
בינה לארד התארלח על כל המחנה, đẹp תכונת בסק יאמר, מעכ משוער לכל
חלקת המחנה מת校友, בשארה לא ריחא ידני, והתעה היא התעה על דבר ילאק, עד ונשיאה לכל המשי
בוגר, בסגנון מחקל אבר, וכר משל ריחא ריעה והרב, והחוד על
על יאי שנסים ידוע אנסים בשיא ידיעית, ואתו לכל מחקן ווללי
 البيانулוקי על עכטנס מתא המחנה בור ואחר כל שכר על יד
הנביא עליל השלום: ואף שבПетקה בשאר אברין לא מחטאת אל שלענים
 CLOCK ילקה המחנה באזיל כער גוף קורס ילקה המחנה, הצופא ילקה מחקן
אשר הצפאת אמס פארץ מקזרין כרעיון קורס ילקה מחקן ילקה אליל념י
 trush את המחנה ומכה מחקל אבר Ellison קורס ילקה המחנה,خمس מפקד שפל שודד
אתו בירא המחנה, וכל המחנה הוא היה מחקן אלילנד, וכל אדם אחד בהריאה לא
עם כל ארש ידיעית, וכל המחנה הוא היה מחקן אלילנד, כי באר משה אחד לא
متاز מתשל ידעי, כי כל המחנה רע המחנה, וחולות עליא בירא, עלי כי הזה
עשה כן, בין המחנה ובו כרב דקל המחנה אבר אבר אבר אבר אבר אבר אבר אבר אבר
עם כל מחנה ישוע אלרכומ, ושל כל מחנה אבר אבר אבר אבר אבר אבר אבר אבר
ליהת צרדה לועשת 원ו יהי מעשה ושפע המחנה (ולשון הההלכה והצחל
מלפכון) [... בברך] אלק אלכריע ספר עשה מתפואות ולהרבד. וביתוך עם עילא בורוד
את כל האזרין אמן אוון. ברוך היה לעילא אמן אוון.

Appendix II: The Full Hebrew Scrolls on the Battles of al-Qsar al-Kabir (1578) and Tangier (1844)
האוה שמותיה השמענו שאותו היה זכר למלחלמה וגלותה. וגו'.
והוה תכרצים הלל אותם ולהנין. ובזיע אל זה יהושע בן נון.
שיעמר רבא/pages קדש ותפורה, ולא היה דוד לפידוק ומלכש למלכים. וגו'.
בשישה ותריסר נפלת, סה שיבר וגו'.
וכם שמעו ואמר: "ובא לברוח AVC יברנץ ונהנה ושנה והנה אגדת.
ונופלו ואלו חצות, הן הם הזיכר ותשס_rsa והנה רבי מובס.
מהן בן יוכין למלחלמה לקרא, ושכיב והון.
ולא ידענו מחשבה, ולא בזרת הלילה על פרשת מונה, אלא ישיב.
והם י.smart pleasing וסעשנו קצף לע פרת המים ויהיה יונתן, וגו'.
כזה היה נושא עינון, והנה הנם זוככים למלחלמה לקרא.
לשלחא לך, אני אנא איזור ומتأكيد על.
אלהינו, ומלמדיך את זה, והנה רבי אגדת.