

Nomination form International Memory of the World Register

Aleppo Codex

ID Code [*Internal use only*]

1.0 Summary (max 200 words)

Give a brief description of the documentary heritage being nominated and the reasons for proposing it.

*This is the "shop window" of your nomination and is best written **last!** It should contain all the essential points you want to make, so that anyone reading it can understand your case even if they do not read the rest of your nomination.*

The manuscript known as the Aleppo Codex or simple the "Crown" (Keter) is the oldest extant nearly complete Hebrew Bible (Old Testament). It is considered by many scholars to be the most exact and authoritative Hebrew Bible and served as a source of text, cantillation and vocalization of the Bible – both in the past and present. The story of the Codex stretches for more than a millennium, across two continents and has been used countless medieval and modern researchers of various faiths and beliefs. Maimonides, one of the great philosophers of the Middle Ages, owned and used this Codex. The interest in the Codex continues till this very day in both scholarly research and in popular reading as evident by a front page article on it in the New York Times this year.

2.1 Name of nominator (person or organization)

Yad Izhak Ben-Zvi (Institute)

2.2 Relationship to the nominated documentary heritage

The Aleppo Codex is entrusted to a custodial committee coordinated by the Yad Izhak Ben-Zvi Institute. This Trust is composed of members of representatives of the Yad Izhak Ben-Zvi's Ben Zvi Institute for the Study of Jewish Communities in the East of and representatives of the Aleppo Jewish community and the Chief Sephardic Rabbi of Israel

2.3 Contact person(s) (to provide information on nomination)

Moti Ben-Ari

2.4 Contact details

Name Moti Ben-Ari

***Address Yad Ben-Zvi Library. P.O. Box 7660 Jerusalem
91076, Israel***

Telephone

972-2-5398813

Facsimile

972-2-5398810

Email

moti@ybz.org.il

2.5 Declaration of authority

I certify that I have the authority to nominate the documentary heritage described in this document to the International Memory of the World Register.

Signature



Full name (Please PRINT) Moti Ben-Ari

Institution(s), if appropriate Yad Ben-Zvi

Date 28/11/13

3.0 Identity and description of the documentary heritage

3.1 Name and identification details of the items being nominated

If inscribed, the exact title and institution(s) to appear on the certificate should be given

In this part of the form you must describe the document or collection in sufficient detail to make clear precisely what you are nominating. Any collection must be finite (with beginning and end dates) and closed.

The Aleppo Codex (Oldest extant Hebrew Codex of the Bible (Old Testament) ca. 929 C.E.)

3.2 Catalogue or registration details

Depending on what is being nominated, appending a catalogue can be a useful way of defining a collection. If this is too bulky or impractical, a comprehensive description accompanied by sample catalogue entries, accession or registration numbers or other ways of defining a collection's size and character can be used.

(MSBZ 1 Ben-Zvi Manuscript Collection)

3.3 Visual documentation if appropriate (for example, photographs, or a DVD of the documentary heritage)

It is useful to append photographs (or in the case of audiovisual material a CD, DVD, USB key of all or some of the material), where this adds additional information, to help the assessors visualize or listen to the collection or document.

The Aleppo Codex can be viewed at:

<http://www.aleppocodex.org>

3.4 History/provenance

Describe what you know of the history of the collection or document. Your knowledge may not be complete, but give the best description you can.

The Codex was hand written in the 10th century around the year 929 in Tiberias, today in Israel, by a Jewish scribe Shlomo Ben Boya'a. The well-known Masorete (see below)

Aharon Ben Asher added the vowels, the cantillation marks and other important notations. This information emerges from the dedicatory colophon in the Aleppo Codex, written about a hundred years after its completion. The town of Tiberias, then under Moslem rule, was the most important Jewish city in what is today Israel and in the Diaspora, and its importance exceeded even that of the holy city of Jerusalem. One of the most important projects connected with the city of Tiberias was the creation of vocalization and cantillation marks and the preservation of the original Hebrew text of the Bible by means of the Masoretic commentaries. Rabbi Abraham Ibn 'Ezra wrote in his book, Tsahut (Correctness) that "the Sages of Tiberias are the main ones, for from them came the Masoretes, and we received vocalization from them." We learn from an Arab historian that Rabbi Sa'adia Gaon, who is regarded as the first Hebrew grammarian, spent time in Tiberias and learned the reading and linguistic traditions from one of its sages. As a result all Jewish and many Christian Bibles were directly influenced by this movement.

We know from the above-mentioned Codex colophon, that the Codex was given to or purchased by the Karaite Jewish community in Jerusalem where it was available to both traditional Jews and Karaites alike. However as result of the Crusader conquest of Jerusalem in 1099 and the destruction the Jewish communities living there, the Codex was literally ransomed by the Jewish Jerusalem community living in Egypt at that time.

In the 12th Century the Codex was obtained in Moses Ben Maimon (1135-1204) commonly known as Maimonides (also known as the RaMBaM in Hebrew and Mūsā ibn Maymūn in Arabic.) He was one of the greatest medieval scholars and is most famous for his philosophical work: *The Guide for the Perplexed* as well as many more important works. A physician, philosopher and a rabbi he was born and raised in Cordova Spain and was an important intellectual bridge between Judaic, Classical, Islamic and Christian philosophies. Later he was forced into exile and moved to Egypt. We know that he frequently used the Codex in his research and studies and commentated on its quality and accuracy

The Codex was later brought to the city of Aleppo in Syria, apparently by Maimonides' great grandson Rabbi David Ben Yehoshu'a in 1375.

There the Codex was kept in Aleppo for close to 600 years. Despite requests from both scholars and collectors, the Aleppo Jewish community refused to part from the Codex and kept it in a special chest in the main synagogue of Aleppo. In 1947, when the synagogue was sacked during rioting, the chest where the Codex was kept was opened by vandals and its contents scattered and damaged. What degree of damage at the time was caused to the Codex is unclear, but when the Jewish community of Aleppo brought the Codex to Israel in 1958 to the then President of Israel Yitzhak Ben Zvi considerable parts were missing or damaged. In the State of Israel a court decision placed the ownership of the Codex in the hands of a trusteeship – a custodial committee composing of representatives of the Ben Zvi Institute for the Study of Jewish Communities in the East of and representatives of the Aleppo Jewish community and the Chief Sephardic Rabbi of Israel. Furthermore it was declared that the Codex is to be kept in the Ben Zvi institute.

From 1986 -1993 a major restoration project was made at the Israel Museum for the custodianship. In 1993 it was decided that the Codex should be kept on permanent loan in the Israel Museum, in the Shrine of the Book together with the Dead Sea Scrolls so that it can be properly exhibited to the general public.

3.5 Bibliography

A bibliography demonstrates what others have independently said and written about the heritage

you are nominating. It is best if you can cite scholars from several countries, rather than just your own country, and if they are authoritative voices clearly independent from both your own institution and UNESCO.

Partial list: Includes publications in different languages, from different nationalities and from different religions

- "A Jewel from the Crown", 2012, *Biblical Archaeology Review*, vol. 38, no. 5, pp. 22.
- "Book Notes", 2011, *Shofar*, vol. 29, no. 2, pp. 227-235.
- "Fungi not fire damaged Aleppo Codex", 1988, *Nature*, vol. 335, no. 6187, pp. 203-203.
- "Leningrad vs. Aleppo", 2008, *Biblical Archaeology Review*, vol. 34, no. 5, pp. 45.
- "Ushering in the future at the Shrine of the Book", 2000, *Biblical Archaeology Review*, vol. 26, no. 6, pp. 6-6,74+.
- "Zeitschriften- und Bücherschau", 2009, *Zeitschrift für die Alttestamentliche Wissenschaft*, vol. 121, no. 2, pp. 284-334.
- "Zeitschriften- und Bücherschau", 2010, *Zeitschrift für die Alttestamentliche Wissenschaft*, vol. 122, no. 2, pp. 280-331.
- Ackerman, J.S. 2002, "Uriel Simon. The JPS Bible Commentary: Jonah. Philadelphia: JPS, 1999. xliii, 52 pp", *Association for Jewish Studies.AJS Review*, vol. 26, no. 1, pp. 117-120.
- Aharon Dothan, "From the Masora to Grammar," *Leshonenu* 54 (1990), pp. 155-168 (Hebrew).
- Aharon Dothan, "Was Ben Asher Really a Karaite?" *Sinai* 41 (1957), pp. 280-312 (Hebrew).
- Aharon. Dothan, *The Book of Precise Cantillation Marks by Rabbi Aharon Ben Moshe Ben Asher*, Jerusalem, 1967, pp. 15-25 (Hebrew).
- Althann, R. 1997, "The Book of Isaiah", *The Catholic Biblical Quarterly*, vol. 59, no. 2, pp. 348-348.
- Althann, R. 1998, "The Book of Jeremiah", *The Catholic Biblical Quarterly*, vol. 60, no. 3, pp. 543-544.
- Amnon Shamosh, "Forty Years and Forty Days in the Footsteps of the Aleppo Codex," From the *Spring: Conversations and Articles*, Jerusalem, 1988, p. 110 (Hebrew).
- Amnon Shamosh, *The Keter – the Story of the Aleppo Codex*, Jerusalem, 1987, pp. 102-108. (Hebrew). Bibliography:),
- Ben-Zvi, Yitzhak, Codex of Ben-Asher, *Textus* 1, pp 1-16.
- Betzer, Z.H. 2001, "Further Clarifications on the Work of Norzi*", *Hebrew Studies*, vol. 42, pp. 257-269.
- Brettler, M. 2003, "The Copenhagen School: The Historiographical Issues", *Association for Jewish Studies.AJS Review*, vol. 27, no. 1, pp. 1-21.
- Brolley, J.D. 2002, "M. P. Weitzman. The Syriac Version of the Old Testament: An Introduction. University of Cambridge Oriental Publications 56. Cambridge: Cambridge University Press, 1999. xv, 355 pp", *Association for Jewish Studies.AJS Review*, vol. 26, no. 1, pp. 123-125.
- Brotzman, E.R. 2001, "Textual Criticism of the Hebrew Bible", *Journal of the Evangelical*
-

-
- Theological Society*, vol. 44, no. 4, pp. 719-719.
- David Shenhav, Mikha Magen, and Leah 'Ofer-Pendaya, "The Aleppo Codex in the Laboratory of the Israel Museum," *In the Museum*, 1, March 1989, pp. 20-21 (Hebrew)
- de Hoop, R. 2008, "The Interpretation of Isaiah 56:1-9: Comfort or Criticism?", *Journal of Biblical Literature*, vol. 127, no. 4, pp. 671-695.
- Doron, P. 1994, "Book reviews -- New Evidence for the Pentateuch Text in the Aleppo Codex by Jordan S. Penkower", *The Catholic Biblical Quarterly*, vol. 56, no. 3, pp. 565-565.
- Edson de, F.F. 2006, "Las masoras del libro de Levítico: Códice M1 de la Universidad Complutense de Madrid", *The Catholic Biblical Quarterly*, vol. 68, no. 1, pp. 97-98.
- Fried, L.S. 2002, "Paul Heger. The Three Biblical Altar Laws. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 279. Berlin: Walter de Gruyter, 1999. xi, 463 pp", *Association for Jewish Studies.AJS Review*, vol. 26, no. 1, pp. 109-111.
- Friedberg, A.D. 2002, "Sarah Stroumsa. The Beginnings of the Maimonidean Controversy in the East: Yosef Ibn Shim'on's Silencing Epistle Concerning the Resurrection of the Dead. Jerusalem: Ben Zvi Institute for the Study of Jewis
- Goswell, G. 2008, "The Order of the Books in the Hebrew Bible", *Journal of the Evangelical Theological Society*, vol. 51, no. 4, pp. 673-688.
- Greenspahn, F.E. 1998, "Proceedings of the Twelfth International Congress of the International Organization for Masoretic Studies, 1995", *The Catholic Biblical Quarterly*, vol. 60, no. 2, pp. 403-404.
- Grisanti, M.A. 2009, "Isaiah 40-55: A Critical And Exegetical Commentary", *Journal of the Evangelical Theological Society*, vol. 52, no. 4, pp. 848-850.
- Gruber, M.I. 2004, "The New Rabbinic Bible: a Quantum Leap", *Hebrew Studies*, vol. 45, pp. 277-284.
- Hillmer, M. 2004, "Mikra'ot Gedolot 'Haketer': Ezekiel", *The Catholic Biblical Quarterly*, vol. 66, no. 1, pp. 121-122.
- Hollander, H. 2002, "A New Hebrew Bible: The Aleppo Codex", *Judaism*, vol. 51, no. 4, pp. 486-486.
- Lemche, N.P. 2004, "A Biblical History of Israel", *Journal of the American Oriental Society*, vol. 123, no. 4, pp. 925-926.
- Loewe, R. 2001, "Codices Hebraicis Litteris Exarati quo tempore scripti fuerunt exhibentes. Tome I jusqu'à 1020. By Malachi Beit-arié, Colette Sirat, and Mordechai Glatzer. (Monumenta Palaeographica Medii Aevi. Series Hebraica.) pp. 136, 55 plates. Turnhout, Brepols, for Institut de Recherche et d'Histoire des Textes, Paris, and Israel National Academy of Sciences, Jerusalem 1997. Tome II de 1021 à 1079. pp. 127, 62 plates. Turnhout, Brepols, 1999", *Journal of the Royal Asiatic Society*, vol. 11, no. 1, pp. 51-132.
- Malakhi Beit-Arieh, "Another Page from the Aleppo Codex," *Tarbiz* 51 (1982), pp. 171-174

-
- (Hebrew).
- Marcus, D. 2005, "The Book of Ezekiel", *The Catholic Biblical Quarterly*, vol. 67, no. 2, pp. 316-317.
- Mews, C.J. & Perry, M.J. 2011, "Peter Abelard, Heloise and Jewish Biblical Exegesis in the Twelfth Century", *The Journal of Ecclesiastical History*, vol. 62, no. 1, pp. 3-19.
- Ofer, Y. 2008, "Readers May Help Find Fragments", *Biblical Archaeology Review*, vol. 34, no. 5, pp. 48.
- Ofer, Y. 2008, "The Shattered Crown", *Biblical Archaeology Review*, vol. 34, no. 5, pp. 38.
- Raphael Zer, "Was the Masorete of the Aleppo Codex Rabbinical or Karaite?" *Sefunot* N.S. 8 (23), 2003, pp. 573-587
- Reeves, J.C. 2010, "Problematizing the Bible . . . Then and Now", *The Jewish Quarterly Review*, vol. 100, no. 1, pp. 139-152,191.
- Sanders, J.A. 1999, "The Hebrew University Bible and Biblia Hebraica Quinta", *Journal of Biblical Literature*, vol. 118, no. 3, pp. 518-526.
- Sperling, S.D. 2004, "Mikra'ot Gedolot 'Haketer': Psalms, Parts I and II: A revised and augmented scientific edition of 'Mikra'ot Gedolot,' based on the Aleppo Codex and Early Medieval MSS", *The Catholic Biblical Quarterly*, vol. 66, no. 2
- Stern, D. 2008, "The First Jewish Books and the Early History of Jewish Reading", *The Jewish Quarterly Review*, vol. 98, no. 2, pp. 163-202,287.
- Stillman, N.A. 2002, "S. D. Goitein, A Mediterranean Society: An Abridgement in One Volume. Revised and edited by Jacob Lassner. Berkeley, Los Angeles, and London: University of California Press, 1999. xxii, 503 pp", *Association for Jewish Studies.AJS Review*, vol. 26, no. 1, pp. 135-137.
- Tawil, Hayi, *Crown of Aleppo*, Philadelphia, 2010.
- Taylor, R.A. 2000, "The bible code: "Teaching them [wrong] things"", *Journal of the Evangelical Theological Society*, vol. 43, no. 4, pp. 619-619.
- Timm, S. 2009, "Biblica Vol. 88 Fasc. 1 (2007)", *Zeitschrift für die Alttestamentliche Wissenschaft*, vol. 121, no. 1, pp. 112-117.
- Ullendorff, E. 2001, "Studies in Semitic Linguistics. By Gideon Goldenberg. pp. xi, 664. Jerusalem, Magnes Press, The Hebrew University, 1998", *Journal of the Royal Asiatic Society*, vol. 11, no. 1, pp. 51-132
- van Rooy, H.F. 2006, "The Book of Ezekiel. Edited by Moshe H. Goshen-Gottstein and Shemaryahu Talmon. Pp. lxi/41 + 231. (The Hebrew University Bible.) Jerusalem: The Hebrew University Magnes Press, 2004. isbn 965 493 186 9. \$90", *Journal of Theological Studies*, vol. 57, no. 2, pp. 591-591.
- Walfish, B.D. 2007, "Catalogue of Hebrew Incunabula from the Collection of the Library of the Jewish Theological Seminary of America", *Judaica Librarianship*, vol. 13, pp. 47-49.
- Yevin, Israel *The Masora of the Bible*, Jerusalem, 2003, pp. 114-120 (Hebrew) Yevin, Israel "From the Teachings of the Masoretes," *Textus* 9 (1981), pp. 1-27 (Hebrew).
-

Yosef 'Ofer, "The Aleppo Codex in the Light of the Notes of M. D. Cassuto," Sefunot 68 4 (19), 1989, pp. 227-344 (Hebrew).

Yosef 'Ofer, "Various Consolidators of the Masora and their Relation to Grammar," in M. Bar-Asher (ed.), Studies in Hebrew in all its Periods – a Memorial Volume for Shoshana Bahat, Jerusalem, 1997, pp. 51-69 (Hebrew).

3.6 Names, qualifications and contact details of up to three independent people or organizations with expert knowledge about the values and provenance of the documentary heritage

Name	Qualifications	Contact details
1. Professor Malachi Beit-Arie	Former director of the Jewish National Library, Jerusalem (Now the National Library of Israel)- Expertise in codicology and palaeography	National Library of Israel, Givat Ram, Israel mailto:Malachi.Beit-Arie@mail.huji.ac.il
2. Professor. Yosef Ofer	Has worked extensively on the Codex	Head of Dept. Of Biblical Studies, Bar Ilan University, Ramat Gan, Israel mailto:Yosef.Ofer@biu.ac.il
3. Professor Menachen Ben-Sasson	Published numerous article on the subject	President of the Hebrew University of Jerusalem, mailto:menahemb@savion.huji.ac.il

The referees you cite will be asked for their opinions. UNESCO may also contact other authoritative referees so that a good spectrum of opinion is available for assessment purposes.

4.0 Legal information

4.1 Owner of the documentary heritage (name and contact details)

Name	Address Ben Zvi Institute, P.O. Box, 7660 Jerusalem Israel	
<u>Committee of Trustees</u>		
<u>Aleppo Codex</u>		
Telephone	Facsimile	Email
972-2-539844	972-2-5612329	bzi@ybz.org.il

4.2 Custodian of the documentary heritage (name and contact details if different from the owner)

Name Israel Museum.	Address Israel Museum, Shrine of the Book, POB 71117 Jerusalem, 9171002, Israel	
Telephone	Facsimile	Email
972-2- 6332569	972-2-677-1332	mailto:shrine@imj.org.il

4.3 Legal status

Provide details of legal and administrative responsibility for the preservation of the documentary heritage

Following a court decision on its ownership, a custodial trustee committee was created composing of representatives of Yad Izhak Ben-Zvi's Ben Zvi Institute for the Study of Jewish Communities in the East, representatives of the Aleppo Jewish community and the Chief Sephardic Rabbi of Israel.

4.4 Accessibility

Describe how the item(s) / collection may be accessed

Encouraging accessibility is a basic objective of MoW. Accordingly, digitization for access purposes is encouraged and you should comment on whether this has been done or is planned. You should also note if there are legal or cultural factors that restrict access.

On the Internet: <http://www.aleppocodex.org>

Israel Museum.: On display

Print : Facsimile copy was published in 1976 by Magnes Press of the Hebrew University

All access restrictions should be explicitly stated below:

4.5 Copyright status

Describe the copyright status of the item(s) / collection

*Where copyright status is known, it should be stated. However, the copyright status of a document or collection has **no bearing** on its significance and is not taken into account in determining whether it meets the criteria for inscription.*

All rights reserved to the Trusteeship Committee

5.0 Assessment against the selection criteria

5.1 Authenticity.

Is the documentary heritage what it appears to be? Have identity and provenance been reliably established?

There is no doubt of its authenticity. There are enough historical records on whereabouts of the

Codex. Furthermore the Codex has been studied by countless scholars, who have based their research on its contents.

5.2 World significance

Is the heritage unique and irreplaceable? Would its disappearance constitute and harmful impoverishment of the heritage of humanity? Has it created great impact over time and/or within a particular cultural area of the world? Has it had great influence (positive or negative) on the course of history?

First of all the Bible is the source, directly or indirectly for most monotheistic religions: Christianity, Islam, Judaism and has influenced the course of civilization. This important "edition" has influenced the current state of the Jewish Bible more than any other known Bible for the last millennium. With its Masoretic, cantillation notations and rabbinic approval, this single Bible has served as a standard for all Hebrew Bibles and which in turn influenced (directly or indirectly) other religions and especially all translations of the Bible from the original Hebrew in the last four hundred years. The Aleppo Codex has been a great source for scholars. In Israel, two universities (Hebrew University and Bar Ilan University) have long ongoing research projects based on the Codex and have produced numerous researched based books. According to a ProQuest search the Aleppo Codex since the last decade alone there are 445 mentions or citations of the codex in its database. A popular book written about the Codex reached the best seller lists for non-fiction and was translated from English into numerous languages. All this proves how central the Aleppo Codex is for study of the Bible.

Undoubtedly the Aleppo Codex will continue to serve as a source of inspiration and study to both the general public and scholars for decades to come. It is undoubtedly a valuable heritage to Human civilization

5.3 Comparative criteria:

Does the heritage meet any of the following tests? (It must meet at least one of them.)

1 Time

Is the document evocative of its time (which may have been a time of crisis, or significant social or cultural change? Does it represent a new discovery? Or is it the "first of its kind"?

It is not only the oldest extant Hebrew Codex but the Aleppo Codex represents the culmination of centuries of study to obtain the perfect Masoretic text of the Hebrew Bible.

2 Place

Does the document contain crucial information about a locality important in world history and culture? For example, was the location itself an important influence on the events or

phenomena represented by the document? Does it describe physical environments, cities or institutions that have since vanished?

3 People

Does the cultural context of the document's creation reflect significant aspects of human behaviour, or of social, industrial, artistic or political development? Or does it capture the essence of great movements, transitions, advances or regression? Does it illustrate the lives of prominent individuals in the above fields?

The manuscript was written under the supervision of Aharon Ben Asher, the leading authority on the Masoretic text and was in the hand of Maimonides, one of the greatest medieval philosophers of all time, who recommended copying Torah scrolls from it.

4 Subject and theme

Does the subject matter of the document represent particular historical or intellectual developments in the natural, social and human sciences? Or in politics, ideology, sport or the arts?

The Bible is considered a keystone to civilization and this manuscript is the most authentic version of the text.

5 Form and style

Does the document have outstanding aesthetic, stylistic or linguistic value? Or is it a typical exemplar of a type of presentation, custom or medium? Is it an example of a disappeared or disappearing carrier or format?

Yes. For understanding the original text, grammar and orthography of Biblical Hebrew

6 Social/ spiritual/ community significance:

Application of this criterion must reflect living significance – does documentary heritage have an emotional hold on people who are alive today? Is it venerated as holy or for its mystical qualities, or revered for its association with significant people and events?

(Once those who have revered the documentary heritage for its social/ spiritual/ community significance no longer do so, or are no longer living, it loses this specific significance and may eventually acquire historical significance.)

Definitely. The Codex is revered especially by the Jews of Syrian origin as a source of protection for their community. The Codex is connected with numerous cultural taboos and serves as a source of inspiration to this day.

6.0 Contextual information

6.1 Rarity – It is unique. There is no other equivalent. It is as important if not more so as the Dead Sea Scrolls

6.2 Integrity. Unfortunately one third of its pages are missing. Its recognition may help to bring the missing parts to light.

7.0 Consultation with stakeholders

7.1 Provide details of consultation about this nomination with the stakeholders in its significance and preservation.

Apart from the nominating institution itself, have other organizations or groups been consulted in the process of preparing the nomination – and, if so, did they support it or oppose it, or have useful comments to make?

- **Israel Museum. – Support its nomination. "It is clearly a World Heritage treasure"**
 - **Trusteeship committee – Approve**
-

8.0 Assessment of risk

Detail the nature and scope of threats to this documentary heritage.

Attach a separate statement if space insufficient.

The manuscript underwent comprehensive restoration in the laboratories of the Israel museum. The Manuscript is preserved together with the Dead sea Scrolls under optimal conditions

Be accurate and honest. If your document(s) is at risk for any reason, say so. UNESCO needs to know its true situation.

The manuscript in the Israel Museum is under no threat. However there are missing pages whose whereabouts are unknown. Some of which may be held by collectors or by individuals as an amulet.

9.0 Preservation and Access Management Plan

9.1 Is there a management plan in existence for this documentary heritage?

Yes

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.

As mentioned above, the existing parts of the manuscript have been restored and the manuscript itself is exhibited to the public under optimal conditions at the Israel Museum. A digital version of the manuscripts is accessible to the general public.

10.0 Any other information

Detail any other information that supports the inclusion of this documentary heritage on the International Memory of the World Register. If the nomination is successful, how will you use this to promote the MoW Programme?

Attach a separate statement if space insufficient.

Recognition of the Codex will enable us to publicize its importance and bring attention to it. We do hope that this contribute to search for missing leaves.