If you enjoyed this Fragment of the Month, you can find others Christian liturgical calendar in Hebrew. Genizah Fragments (70), 2015, p. 3. Stern, S., Christian Calendars in Medieval Hebrew Manuscripts. 

Freeman-Grenville, G.S.P., Proudfoot, I. et al., “Ta based on the observation of natural phenomena such as the first appearance of the lunar crescent and the ripening of barley crops in

Same as their European brethren who copied Christian calendars in Hebrew, Jews in the Middle East needed to know about the Muslim and Christian calendar. Year 950 is described as the last year of the 19-year cycle no. 50 (19x50=950), and year 951 – as the beginning of the next cycle according to their own and the majority calendar, but saw no need to provide the Coptic dates of events in the Muslim calendar.

is worth noting that dates of Coptic festivals are given according to both the Jewish and the Muslim calendar, while Muslim festivals are dated Ī. The Coptic calendar is represented in Yedutun ha-Levi's calendar booklet by the year's date according to the Coptic Era, and the dates in the Muslim month will begin and to establish correspondences between the empirically established Muslim months and the calculated Jewish

[Year] 630 of the Arabs.