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to the Greek reckoning. In it the Jews made a compact with the Beni Qureis to fight against Muhammed, son of 'Abd Allah. Muhammed went out and fought with them at a place called El Handaq (the ditch), and defeated them, and 'Alì, son of Abî Tâlib, killed 'Amr, son of Adûr. ("Chronicle of the Kings of the Arabians.")

(Page 111), XX. year began on Thursday, 21st Kânûn I., 952 according to the Greek reckoning. In it 'Amr, son of 'Âs, conquered Alexandria and Egypt, and 'Omar, son of El Hattâb, expelled the Jews from Nagrân and settled them in Kufa. In the same year Hareklius (son of Heraklius), Emperor of the Greeks, died, and his son Constantine succeeded him. (Îsô'denah, Metropolitan of Basra.)

Year 101 began Sunday 23rd Tammûz, 1030 according to the Greek reckoning. In it 'Omar, son of 'Abd el 'Aziz, died, and was succeeded by Jezîd, son of 'Abd el Melik, on Friday the 25th of Ragab. In the same year Leo, the Emperor of the Greeks, ordered all Jews within the limits of his empire to be baptized. (Hawârazmî.)

(Page 141), year 309 began on Saturday the 12th of Iyar, 1232 according to the Greek reckoning. In it there began between the Western and the Eastern Jews a difference in reference to the date of their festivals. The Western Jews began their year on Tuesday, and the Eastern Jews on Thursday. (No sources are mentioned.)

(Page 193), year 400 began on Thursday the 25th of Ab, 1320 according to the Greek reckoning. In it Hâkino, the ruler over Egypt, commanded the great church in Jerusalem to be destroyed; he began the persecution of the Christians and the destruction of their churches, and did not allow a church of the Christians nor a synagogue of the Jews to remain in his empire.

CYRUS ADLER.

Joseph Sambarý and Benjamin of Tudela.—Valuable extracts from a mediæval chronicle by Joseph Sambarý, form one of the interesting items in the recent volume of "Anecdota Oxoniensia," edited by Dr. Neubauer. The MS. from which these passages were taken is stated by the learned editor to have been completed in 1672. Hence Sambarý may have had Benjamin of Tudela's *Itinerary* before him when he wrote. That he made occasional use of his predecessor's materials is evident, even from a casual examination of Sambarý's remarks. In fact, several passages are almost verbatim excerpts from Benjamin's account of his journey. Thus the opening paragraph in Sambarý's chronicle may be found in Benjamin, pp. 61, 62 (Asher's edition), though Sambarý adds interesting points. With Sambarý, page 119 (the four last lines from ומצריים down to משה רבינו ע"ה), compare Benjamin, p. 102. The whole account of Alroy's career, occupying pages 123 and 124 in Sambarý's chronicle, is almost verbally identical with Benjamin's well-known narrative of the same incident; the agreement going even as far as the misreading of Alroy's native town (Amaria for Amadia). On page 132 the opening lines of Sambarý's remarks on Lunel, containing the statement about R. Meshullam and his five sons, occur almost verbatim in Benjamin, pp. 3, 2. Possibly there are other points of agreement. These identities, of course, concern only a very small portion of Sambarý's chronicle, which is full of important information.

I. ABRAHAM.