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NOTES ON *J. Q. R.*

I.

NOTE ON GENIZAH FRAGMENT XXVI (July, 1905).

I find that this fragment belongs to the *Amanāt*, ed. Landauer, p. 116, line 7 from bottom to p. 119, line 8. Still the republication is not without value on account of the variations in so small a piece. It is possible that the treatise on אֶלְשֵׁרָאִיעַ אֶלְמַמְעִיָּה was originally an independent one, and embodied later on by the author in his larger work. This would, on the whole, confirm Bacher's view of the identity of both works.

H. HIRSCHFELD.

Sept. 20, 1905.

II.

NOTES ON No. LXVIII OF THE *J. Q. R.*

P. 618, ver. 5 of the poem, for כלמות read בְּלִמּוּד.

P. 621, l. 18, for י"כה read י"פה (= 95).

P. 626, l. 7, for עבץ read עוֹץ (= عَوْض): "verse by verse"; the Targum is given after each verse. L. 6 from below, פסוק . . . פסוק, is also to be filled in similarly.

P. 629, l. 8, for דעור read דאור.

P. 632, l. 12, for ומגהה read ומוגהה.—Ibid., l. 13, for למרי ואדרו read למרי ואדננו.—Ibid., l. 14, for בה read 'בה (= בהיכלו).

P. 633, l. 15, for ישנוג read ישראל.

P. 636, l. 8 from below: הכהן cannot in itself be the proper name of the man, as Prof. Gottheil (p. 637, l. 24, cf. p. 614, l. 6) supposes. The name of the man, designated הכהן, like his son David (penultimate and last lines), rather lies in the immediately preceding words, בא בשער, which are otherwise incomprehensible. In these two words there must lurk a Persian name, just as the ancestral list following contains three Persian names. Perhaps one may suggest the name Babai (באבאי), as a Perso-Jewish poet in the seventeenth century was called; שער would be a popular etymological reproduction in Hebrew of the name which signifies "gate" in Aramaic.

P. 646, ll. 6 and 9. On the 1st of Tishri, that is, the New Year

Festival, the writer cannot have completed his work. Further, the two words עֶשֶׂר אִשָּׁר before אֱלֹהִים remain without any explanation. I conjecture that 'ע' א' is corrupted from עֶשְׂתֵי עֶשֶׂר. Hence the work was finished on the 11th of Tishri; אֱלֹהִים means Sunday.

P. 648, l. 16. Here we find a similar strange statement, the date "Rosh Hodesh Tishri," i. e. New Year. I think that for ר"ח תשרי we should read ב"ח תשרי, the 28th of Tishri, or perhaps ירח תשרי, the month of Tishri; cf. p. 649, l. 6 from below, בירה סיון.

P. 716, l. 5 (of the Arabic text), for אלה read אללה.

Ibid., l. 6, for צלחה, which Hirschfeld restores into מסתצלחה, read מאלחה, which is the usual antithesis to צאלחה. He finds in אלעבד (l. 4) an allusion to Hebrew slaves, Exod. xxi (p. 719, l. 3), in consequence of which he presents a translation which I should amend to: "When man (this is the meaning of אלעבד, the servant of God, who is רבֵה his Master) chooses piety, God makes him pious while praising him . . . ; and when he chooses wickedness, God makes him wanton and wicked while reproving him."

Ibid., l. 16, for ירעי[י] read ידעו. The subject is "the unbelievers." It ought, therefore, not to be translated (p. 719, l. 20): "He maintains."

Ibid., l. 19, for אל . . . פאל read אלכפאר.

P. 717, l. 1, before אלחקהל supply מן.

Ibid., l. 2, די נסאק is corrupted from וינסאק. This, together with the two following words (אכבארנא מצת), means "and the events of our history that have already occurred are arranged in order" (viz., in Ezek. xx. 28 f.).

Ibid., l. 7, for לאנכאר read אלאנכאר.

Ibid., l. 11, for צרה צרו read צרה (ضرة). Hence in p. 720, l. 1, we should read "to it" instead of "to me."

P. 722, l. 13. עללא גוויה is translated (p. 724, l. 4) by "causes of compensation"; this should be "partial causes." The causes of individual precepts are meant.

Ibid., l. 13. ואקמעהא is translated by Hirschfeld (p. 724, l. 5): "viz., those which best subdue man's passions," that is, as a superlative (واقمعتها) from قامع. But I should take the word as a continuation of the preceding verb אחבת (أحببت), and should probably read ואקמעהא. Saadiah says: "I have the intention of determining these causes and of separating them from one another." Still better would be ואקמעהא (" . . . and to collect them"); as a matter of fact, a series of such confirmations of the biblical precepts then follows.

Ibid. פוק דלך וחכמתה תבארך פוק דלך means: "and his—God's—wisdom

is exalted thereabove." That is: Saadiah is not so bold as to believe, that, with the grounds he has assumed, he has really found the leading ideas of God in the precepts. He says the same thing, lower down (l. 31), more fully, with a reference to Isa. lv. 9.

P. 722, l. 17. וינאדון פיהא, for "and expound them" (p. 724, l. 10), read "and hold public discourses upon them."

Ibid., l. 21. To the reasons of the prohibition to eat certain beasts, there belong in the first place: לילא ישבה באלכזאלק. Here the second word must be corrected to ישבהה (i. e. *يُسَبِّهَهَا*). The meaning is, "that man should not make the beast in question equal to the Creator."—Perhaps ישבה can also be read as passive: *يُسَبِّبُ* ("so that the beast should not become equal to the Creator").

Ibid., l. 25, for אלכלוה אלכליה read אלכלוה.

Ibid., l. 26, for לא read לה. The words פאטלאק תווינהן יטמע לה mean: "for the permission to be able legally to marry them—the nearest blood-relations—allowed the wish to arise in him to cultivate illicit intercourse with them also."

Ibid., l. 29. The words: ולתעו ענדה אלצלוה בער קטעהא—not translated by Hirschfeld, p. 724, l. 28—mean: "and in order that the precept should acquire special worth in his eyes, after he was precluded from it" (in consequence of levitical impurity).

Ibid., for באלחקא read באלחקא.

P. 723, l. 3. The sentence, which reproduces the opinion of many people about the prophets not being necessary as teachers of moral precepts, seems to be corrupt. I propose for יהתרו to read יהתרו (VIII הרי) and סב to be restored thus: לים ב. The sense is then clear: "Men have no need of a prophet; their reason, by virtue of its inherent distinction of the beautiful from the ugly (the good from the bad), is sufficient to afford them guidance."

Ibid., l. 5, for אלא עלם read אלאעלם (*أَلَا عِلْمٌ*). The translation should be: "If the thing were as they say, then the Creator would be he who knows it best, and he would not have sent any prophets, as he does not do anything that is without sense."

Ibid., l. 9. The gap should be restored thus: טן אל [עקל אן י]חכמ.

Ibid., l. 10, for היאה read היאה.

Ibid., l. 11, for פחדתה read פחדתה (*فَحَدَّثَهَا*). The word left untranslated by Hirschfeld (p. 725, l. 3) means: they—the prophets—defined it (the duty of thanks towards God) [and called it prayer].

P. 807, l. 21, for פראאים read פראים.

W. BACHER.

III.

NOTES ON GOTTHEIL'S "SOME HEBREW MSS. IN CAIRO."

Vol. XVII, p. 615, l. 4 ff. I think that the name מקדש יה was originally added only to such Bible MSS. as the owner had dedicated as an inalienable holy possession to his family or to a community or to a house of prayer. Hence the expression הקדוש, e. g., no. 17 and elsewhere.

P. 618, Hebrew text, l. 5, read וּסְמִיּוֹנוֹת צְמוּד.—בתאנין פְּלִמוּד means that ספר זה has attached to it סימנים (accents or signs generally, hence also vowel-signs).

P. 621, l. 17, for י"פה read י"כה.

P. 626, l. 7, for וּפְסוּק עֵבֶץ פְּסוּק we should perhaps read בְּעֵץ וּפְסוּק (בعض = בעץ) "one verse after the other".

Ibid., l. 9, for וְלֹא אֵר read וְלֹא נִשְׂאֵר.

Ibid., l. 13, for [בב]טוּל (מ)טוּל read [בב]טוּל.

Ibid., l. 14, for מְעַלְיוֹ בְּנוֹפוֹ read מְעַלְיוֹ כְּנוֹפוֹ.

P. 628, l. 11, for וַיְהִי read וַיְהִי; l. 12, for הַיּוֹגָה read הַיּוֹגָה; l. 13, for וּבְבַבְתָּ read וּבְבַבְתָּ; l. 19, for הַנִּשְׁמָה read הַנִּשְׁמָה; l. 21, אֱלִים for אֱלֹהִים is a frequent usage in MSS.

P. 629, l. 4. . . . צ יריע יריע קוטינה hardly means some divine name, but is to be explained like יריע קוטינה p. 648, l. 14, יריע being equivalent to מכונה.

P. 632, l. 12, for וְהִיא read וְהִיא, for וּמִנְהוֹ read וּמִנְהוֹ; l. 13, for וַיִּקּוּם מִיִּנְתּוֹ אֲשֶׁר צוּחַ we should read וַיִּקּוּם מִיִּנְתּוֹ אֲשֶׁר צוּחַ or וַיִּקּוּם מִיִּנְתּוֹ אֲשֶׁר צוּחַ; l. 24, for וַיִּקּוּם מִיִּנְתּוֹ אֲשֶׁר צוּחַ read וַיִּקּוּם מִיִּנְתּוֹ אֲשֶׁר צוּחַ; l. 25, for יִשְׁמְרוּ read יִשְׁמְרוּ, as on p. 628, l. 13; last line, for עַל read עַל. The meaning is that the Pentateuch MS. should be placed in the court of his brothers and remain there.

P. 633, l. 10, for לָהּ read לָהּ, and for נָגַהּ read נָגַהּ; l. 12, for וַיִּגּוֹר read וַיִּגּוֹר; l. 15, for יִשׁוּגוֹ read יִשׁוּגוֹ; l. 17, read יְרוּשָׁלַם [בְּנֵה] יְרוּשָׁלַם; l. 19, for יִחְלִיף read יִחְלִיף, and for (???) הַמְבָא read הַמְבָאִים.

P. 634, l. 1 ff. I am decidedly of the opinion that חצר here means the "court." In the last line of p. 632 a "court" is also spoken of.

P. 635, l. 31, for יְהִי אֲרוּכִים יהיו [ימיו] יהיו אֲרוּכִים. The meaning is perhaps that the purchase of the Bible MS. lasted from the year 5126 to the year 5134, which is quite possible, if the payment was made in instalments and the purchase was effected only on the payment of the last instalment.

P. 636, l. 20, for ויחיהו read ויחיהו ; l. 3 from below, for ותן לך בלבבך read ותן לך בלבבך.

P. 637, l. 1, for ולורעו read ולורעו ; l. 3, for יחיש read יחיש, and for (ה) התפתח read התפתח, whereby the mark of interrogation becomes superfluous. L. 17, for ממחוננו read ממחוננו ; l. 23, the name of the author does not seem to me to be Yahyah ben Jacob, but יהיה means "may he live," just as, e. g., p. 628, penultimate line, the abbreviation י'ל' is to be explained as standing for יחי לעולם or יחי לעד. On p. 636, l. 21, the word יהיה, accompanied by an interrogation mark, after יעקב is certainly to be read as יהיה likewise.

P. 640, l. 8, read והשמע יבין והראה ישביל ; l. 18, אהמג denotes the date, not 444 but 1443, hence, as the Selucidian era was used by the Jews in Egypt, the year 1131. The writer would therefore have also reckoned according to this era, with reference to the chronology after the destruction of the second Temple used in the oldest colophon. In this case, as the era begins with the year 68 (not 70), 1513 is the year meant. Hence the codex dated 827 years after the destruction of the second Temple does not, to be exact, belong to the year 897, as stated p. 640, l. 6, but to the year 895.

Ibid., l. 20. אחרי גאולתו, which is erroneously translated, p. 641, l. 21, by "after his death," is easily to be explained as meaning that the Bible Codex had once to be redeemed. Whether it had been sold, pledged, or stolen, is not stated at all in the colophon. But הקריש אותו אחר גאולתו ונו' clearly asserts, that the Codex after its redemption was presented as an inalienable sacred possession to the Karaite community.

P. 643, l. 11, for ירקב read יכסה ; l. 13, for read כגן ; l. 14, for בשרו נ read בסרו ; l. 17, for חרון read חרין.

P. 65c, l. 11, for חיקרה read היקרה ; l. 21, for המכמים read החכמים.

P. 651, l. 4, for ביצה read בצע.

P. 654, l. 6 from below, for תלמיד read תלמוד.

P. 655, l. 9, for במפת' read במכת' ; l. 12, for חלקי read מלרע.

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