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Hanassiah, and so on. All this might be, but there is nothing in what Dr. Neubauer brings forward that obliges us to make these forced assumptions instead of taking the straightforward facts of the case, as they come out in the records and in Jewish literature. Indeed I fail to see why Dr. Neubauer refuses to accept such simple and obvious identifications which chime in with all the facts of the case and do not require us to assume that documents are wrong—a very dangerous assumption which only Dr. Neubauer's long familiarity with Hebrew MSS. excuses him for making.

Altogether, in order to sustain his objections to my very obvious identifications, Dr. Neubauer has to assume an age of 130 for Berachyah in 1333, has to slice Isaac of Russia into two, has to deny the English domicile of Moses ben Isaac against all authorities, including himself in the *Histoire Littéraire*, has to assume that Elijah wrote *four* when he meant *five*, and that he was living in Normandy in 1333 when no Jews were in France, has to assume without any evidence that the *Æsop* of Alfred was known in Provence, has to attribute an utterly unknown work to the Rashbam, has to transform Moses of Lontres into Moses Roti, has to assume that a writer of the fourteenth century never quotes any authority who is known to have written later than 1210—and all for what? Simply, to leave us still more in the dark than before, with Jewish writers using French words when there were no French Jews, and with writings that find no natural place in the history of Jewish or of mediæval literature. I still, therefore, remain of the opinion that when we find an English Jew, who is ignorant of all Jewish literature after 1210, quoting Samuel the Punctuator, Isaac of Tehernigof and Berachyah the Punctuator, it is not too hazardous to identify these with Jews residing in England at the end of the twelfth century and known as "Samuel le Pointur," "Isaac de Bussie," and "Benedict le Puncteur."

JOSEPH JACOBS.

A New Volume of the Work entitled תלמוד תורה.—I published some years ago (*Revue des Études Juives*, t. xiii. page 229 *sqq.*) extracts from the Agadic collection of Jacob, son of Hananel et Sikeli (of Sicily), on Leviticus, concerning the Midrash *Yelamdenu* from the unique MS. in the library of Baron de Günzburg of St. Petersburg (Cod. 512). The Bodleian Library has recently acquired a MS. which contains the collection of the same author on Numbers and Deuteronomy, which, like that on Leviticus, consists of extracts from the *Agadah* in the Talmud and the *Midrashim*. This work is mentioned in a Yemen Midrash composed between the years 1484 and 1492. (See the Catalogue of the Bodleian Library, No. 2493.) It is there said that Jacob went from Damascus to Aden; indeed, we find in the colophon of our MS. that he finished his work Thursday, the sixth of the month Tishri, 5093 = 1332.

Our MS. may, therefore, prove of interest for the edition of the great Midrash of Yemen, which Mr. Schechter is preparing for publication. I abstain, therefore, from giving Agadic extracts from it, leaving this to Mr. Schechter, who is more experienced in this matter than I am. I

shall only give the original of part of Jacob's preface, where he enumerates his sources. They are the following :—

ששה סדרי משנה ששים ואחת מסכתות : ששה סדרי תוספתא ששים ואחת מסכתות : ארבעה סדרי תלמוד בבלי חמש ושלושים מסכתות : ארבעה סדרי תלמוד ירושלמי חמש ושלושים מסכתות : תשע מסכתות חזוניות * מסכת שמחות * מסכת כלה * מסכת ספר תורה * מסכת מזוזה * מסכת תפלין : מסכת ציצית * מסכת כותיים * מסכת עבדים * מסכת גרים וברייתא דגדה : גמר (so) דרך ארץ * דרך ארץ רבה * דרך ארץ זוטא : סדר אליהו רבה * סדר אליהו זוטא : חופת אליהו : בראשית רבה * אלה שמות רבה * ויקרא רבה * במדבר סיני רבה * אלה הדברים רבה : מכילתא דר' ישמעאל : מכילתא דר' שמעון בן יוחי : ספרא : ספרי : פסיקתא דרב כהנא : פסיקתא דרב הונא : סדר עולם : פרקי דר' אליעזר : פרקי ר' מאיר : מדרש תלים : מדרש רות : מדרש קהלת : מדרש שיר השירים : מדרש איכה : מדרש אסתר : מדות של ר' אליעזר בנו של ר' יוסי הגלילי : מגלת תענית : ילמדנו : משנת המשכן : אבות דר' נתן * הבהיר :

Jacob, who visited many Talmud schools in various countries, did not find the missing fifth part of the Palestinian Talmud, neither does he mention the *Midrash Rabbathi*, attributed to Moses had-Darshan of Narbonne, nor the *Yalkut Shimeoni*. But what is more astonishing is that he ignores entirely the *Zohar*, although he mentions the *Bahir*. His omission of the *Tanhuma* would prove that this Midrash is identical with the Yelamdenu, except in the arrangement of the two.

A. NEUBAUER.