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(רקדוקי סופרים, Berachot, Preface, p. 80); the same was done by Jellinek and Halberstam; on the other hand, cf. Zomber in *Berliner's Magazin*, 1878, pp. 26-34.

These observations do not detract in any way from the value of the excellent work; it is to be hoped that the work may proceed somewhat more rapidly. It is said in the Preface to Fasc. II, that the half of Fasc. III is already printed (two sheets are already in my hands), and that Fasc. IV (ה, 1, 2) is ready for the press. We look forward with pleasure to their speedy appearance.

SAMUEL POZNAŃSKI.

### “TREASURES OF JERUSALEM.”

גוני ירושלים, edited from MSS., with Notes and Introductions, by SOLOMON AARON WERTHEIMER of Jerusalem. Part I, 10 pp. Introduction and 48 pp. Text, 8vo. (Jerusalem, 1896.)

THIS collection contains:—(1) Responsa of Hai Gaon and other anonymous Geonim. (2) הלכות ס'ת. Decisions on the Scroll of the Law, by Jacob Tam. (3) Responsa by Abraham ben Nathan ha-Jarchi. (4) Letter of Jonathan of Lunel to Maimuni. (5) Maimuni's answer. (6) מגילת מצרים. A Purim in Egypt. (7) An event in Narbonne in the year 1236. (8), (9), and (10) Poems by Abraham Ibn Ezra, Jehudah ha-Levi, Zedaka Kalai, and Abraham Ziphrani.

The editor observes in his Introduction, p. 4, about No. 2, that the MS. was taken from two books. I add that the piece given here, from p. 10 to p. 19, line 24, is already printed in *Machsor Vitry*, p. 651 sqq. But the readings occasionally vary, e. g. p. 14, l. 24 in the present edition: תנינא instead of המאל. The passage from p. 18, l. 25, to p. 19, l. 13, does not occur in *Machsor Vitry*, and seemed therefore to have been taken from the second book.

The ס'ת תני, mentioned by the editor in the Introduction, p. 5, was already printed in Paris in 1866 with an instructive introduction by the late Senior Sachs, and again in *Machsor Vitry*, p. 374 sqq.

No. 4 has its origin in a “Genusa” in Egypt and was hitherto unknown, and we must be thankful to the editor for communicating it. But he is mistaken when he asserts, in the Introduction, p. 9, note, that Jonathan also belonged to those who applied to Adret in favour of Maimonides (מנחת קנאות, 103), and that there “Jonathan” should be read instead of “Nathan,” for Jonathan lived a hundred years earlier.

No. 6 is edited from the copy of a MS. which the editor had formerly sold in Oxford. This fact is not mentioned by him, and he was justly taken to task for this in the preceding volume of this REVIEW, p. 560, by my friend, Dr. Neubauer. The latter also carefully edited the *מגלה*, on p. 544 sqq., from this MS., and also from another, with the addition of many valuable remarks and inquiries. I read a "printer's proof" of this some months before the present edition appeared, as Dr. Neubauer had been so kind as to send it me. A fragment of this *מגלה* was, as Dr. Neubauer mentions in his excellent article, already printed by Harkavy from a St. Petersburg MS. in *חרישים גם ישנים*, No. 2, p. 345, but much is missing there, at the beginning, in the middle, and at the end; besides, one piece has been transposed there, and got into the wrong place; namely p. 5, l. 6, *הפך שמו שר שלום*, which belongs to p. 4, l. 5, *קראוהו יולריו יטי'*.

No. 7 of the present collection was also edited before by Dr. Neubauer in his *Mediaeval Jewish Chronicles*, II, 251. The assertion of the editor that this MS. was Jonathan's being erroneous, everything he says about Jonathan in his Introduction must be corrected. Cf. Neubauer, in this REVIEW, l. c., p. 560; and Kaufmann, *Revue des Études Juives*, XXXII, 130. Since the character of writing of this piece is identical with that of p. 33, "letter of Jonathan," it is impossible for this to be an autograph letter as the editor erroneously avers in the Introduction, p. 7.

Abraham Ibn Ezra's poem *את שה פוורה* (p. 45) was also quoted by Zunz, *Literaturgeschichte*, p. 212, and Jehudah ha-Levi's poem *למתי צפנת* is already printed in the *Roman Machsor*. Cf. Landshutt, *Onomast.*, p. 73, and Zunz, p. 413. *Zedaka Kalai* (p. 46) is not mentioned by Zunz, who mentions, however, *Joseph Kalai* (p. 339), nor is Abraham Ziphvani named by Zunz. But in my catalogue *שלמה*, No. 359, some of his poems occur, pp. 81 and 83; in the latter place *אברהם צפרוני מקורפו*, but not the one given here.

It is to be hoped that Mr. Wertheimer may be enabled by a quick sale of this first part to follow it up by a second.

S. J. HALBERSTAM.