



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

משה אברבאליה, occurs here. This Moses Abarbalia, or, as he is styled in the MS., שלמה רבאליה, or perhaps both names, if they do not refer to the same person, are to be added to the names quoted above, p. 222, notes. I have further specially noticed the following variations:—

Above, page 229, line 7,	מרעים	in the copy	מריבים	
" " " " 13,	החבלים	(by Edelman)	החובלים	compare hereto and to Zechar. xi. 7
" " 230, " 14,	שישיבה	in the copy	בישיבה	
" " " " 15,	לכנס	"	אכנס	
" " " " 25,	שחרים	"	שחרים	
" " 231, " 9,	טיען	"	טוען	
" " " " 17,	לא	"	לאל	
" " 232, " 9,	מיהו	"	איהו	
" " " " 21,	על אי	"	על אלי	
" " 233 " 1,	א"פ	"	אע"פ	} Edelman
" " " " 13,	אצל	"	אצלו	
" " " " 15,	שנ"א	"	שנא'	
" " 234 " 29,	יע"ב	"	ע"ב	
" " 235 " 14,	להעוד	"	להעיד	
" " " " 26,	והרג	"	הרג	
" " 238 " 7,	וכ' אפי'	"	וכ' אפי'	

S. J. HALBERSTAM¹.

MS. OF HAFTARAS OF THE TRIENNIAL CYCLE.

AMONG a large mass of Hebrew and Arabic MS. fragments which, by the courtesy of the Cairene Hebrew community, I have just been permitted to bring away from the *geniza* at Fostat, is one consisting of four quarto pages of what appears to have been a collection of Haftaras of the Triennial Cycle.

From the state of the paper and style of writing, and by comparison with dated MSS. found by me in the same place, this fragment would appear to be of the eleventh or twelfth century. It is written in a bold, square character, with a few vowel-points added by a later hand. The fragment is interesting, not only for adding five late Haftaras to the seventy early ones in the MS. of the Bodleian Library, described by Dr. Büchler in the JEWISH QUARTERLY REVIEW, vol. VI, p. 39 sqq.,

¹ Herr Halberstam also calls attention to the fact that the *Megillath Mizraim* has already been printed. See p. 511, above.

but also for giving the popular names of some of the triennial Sedrahs. Each verse of the Haftara is followed by its Targum Jonathan, the text of which presents few important variants from that of the Targum in the Amsterdam גדולות מקראות.

The fragment begins with יעף דבר יעיר בבקר (Isaiah i. 4) down to (*sic*) מכלמות ורהוק (i. 6), concluded by the consolatory verse li. 3. This is evidently part of the Haftara for a medial portion of בלק. Then comes a Haftara headed

וישב ישראל בתרי עש' והיה ביום ההוא יטפו בת
בסדר וקצרתם עד סוף מגילה.

This is the Haftara for the portion Numbers xxv. 1-10, consisting of the last four verses of the last chapter of Joel, followed by the first five verses of Amos i, and concluded by the seventh verse of Amos iii. Next comes a Haftara headed

פנחס בן אלעזר בתרי עשר

and beginning with the first verse of Malachi ii. 5. The page ends with the second word of the next verse, אמת. This very appropriate sacerdotal Haftara is one of those suggested by Dr. Büchler (*JEWISH QUARTERLY REVIEW*, vol. VI, p. 37).

Another page of the fragment begins והקרייתם לכם ביהוש' (Numbers xxxv. 11), and consists of Joshua xx. 1 to xxi. 3. The Haftara is followed by the remark, תם אלספר אלרבע ד', after which the heading

אלה הרברים בתרי עש'

and the first verse of its Haftara, Zachariah viii. 16, which begins with the same words as the Sedrah. This is a different Sedrah from that suggested by Dr. Büchler (*ib.*). The fragment ends in the middle of the Targum of such verse, מלילו קושטא גבר.

The Haftara of וישב ישראל is remarkable for consisting of ten verses, while the Sedrah itself has only nine. It is also worthy of remark that Joshua and Isaiah supply Haftaras, though the Minor Prophets in point of numbers remain the favourites.

E. N. ADLER.

WOMAN IN THE MIDRASH.

“And Isaac brought her into his mother Sarah's tent¹.”

All the days of the life of Sarah, a pillar of cloud rested over the door of her tent. She died; the pillar of cloud vanished. Rebecca came, the pillar of cloud returned.

¹ Gen. xxiv. 67.