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A. NEUBAUER.

A Fragment of an Account of Persecutions.—Jewish chronicles contain naturally among historical data also those of calamities which befell Jewish congregations only too often. There are special chronicles for this subject, e.g., by Judah ibn Verga (*The Rod of Judah*), by Joseph Cohen, of Avignon (*The Valley of Weeping*), by Samuel ben Nathan (*Mire of Clay*), and other authors. The so-called *Memorbuch* (book of reminiscence) contains lists of martyrs of various congregations. Of these, that of Mayence is the oldest and the most celebrated (see *Revue des Études Juives*, t. iv, page 1 sq.), but there are many others preserved in other congregations. Finally, manuscript prayer books, containing smaller or larger lists of names of countries and localities where persecutions degenerated into slaughters took place; these lists are usually followed by a prayer for the victims in general, mostly beginning with יזכור. Those lists are not only of importance for Jewish history, but also for mediæval Jewish geography. The fragment which we are going to publish has a special interest by having the years when the massacres took place. It is to be found in a miscellaneous MS. of the Hamburg Library, No. 70^h, in Dr. Steinschneider's Catalogue of the MSS. of this Library, Hamburg, 1878, page 32. Dr. Steinschneider gives, as is usual in catalogues, the beginning and the end of the fragment; it is preceded by a liturgy, of which the beginning is wanting, and finishing with the words ב'א"י חנון המרבה לסלוח. The anonymous copyist made certainly use of David Gans's chronicle (*Sprout of David*), but he also gives some additional data, altogether fifty-three calamities, of which only the last nine are preserved in the MS. Possibly that the anonymous writer made also use of Efodi's lost treatise, entitled זכרון השמדות (*Memorial of forced conversions*), ingeniously recognised in quotations from it by Professor Graetz in his great history of the Jews, t. VIII. note I., page 404 sqq.

The incomplete text is the following:—

מאונסי פורטוגאל ודוד הראובני הבא ממדינת עשרת השבטים מעבר לנהר
נוון : הארבעים וארבע שבשנת שי' אלף הששי עינו (עיניי MS.) את היהודים
שבמדינת פיהם ורבים נשרפו על קידוש שמך ואי'כ נתגרשו כל היהודים
מהמדינה בעבור שעללו על היהודים ששרפו ערים רבים ושקר ענו בם עם
שנתברר הרבה (? הדבר) להם ואז חזרו למקומם : וארבעים וחמשה שבשנת שי"ד
לאלף הששי נשרפו כל הגמרות הנמצאים בכל ארץ אטליא : וארבעים וששה

שבשנת ש"ט לאלף הששי נטלו כל הספרים מהיהודים בעיר פראג ואח"כ נשרפו ע"ב בתים מבתיהן: וארבעים ושבעה שבשנה הני"ל נתגרשו כל היהודים מעיר פראג וממדינת ביהם עד שאח"כ הוחזרו למקומם: וארבעים ושמונה שבשנת של"ד היה עת צרה ליהודים אשר במדינת מערין וכמה נפשות מישראל נשרפו על קדושת שמך: וארבעים ותשעה שבשנת שמיח תפשו כל היהודים אשר בעיר בון ובזו כל אשר להם: וחמשים בשנת שניב לאלף הששי נתגרשו כל היהודים אשר בוקשן: וחמשים ואחד שבשנת ת"ח לאלף הששי נהרגו ונשחטו ונאבדו כמה מאה אלפים נפשות מישראל במדינת רייסן והומתו בכל מיני מיתות משונות וקשות ואכזריות לבד מה שנאבדו בין האומות שנתגרשו בארצות רחוקים ומדו שנשבו ונמכרו והוציאו מן הכלל: וחמשים ושנים שבשנת ת"ט לאלף הששי נהרגו ונשחטו כמה אלפים במדינת פולין בגליל חעלם ואנפיה: וחמשים ושלושה שבשנת תט"ז לאלף הששי היה הרג רב וגדול במדינת פולין גדול וקטן והיה בהם דבר חרב ורעב ונאבדו כמה אלפים נפשות מישראל וכמה קהלות קדושים נחרבו: כל אילו הצרות נודעים לי אשר מצאו אותנו ועברו על ראשינו לבד מה שעברו עלינו אשר לא נודעו לי כי הם עצמו מלספר אשר פגעו בעם קודש בכל הארצות בפרט בספרד בציציליא בקסטיליא בברצולינא (80) בטוליטלא בקורטובא בברברייא באסיה בפרם ומדי בצרפת בפורטינאל באנגלטיא באשכנז בביהם ומערין באסטרייך ואונגרין בקראין וקרניטי ושטייאמרק טיראל ניוף בורג (?) ובייאן וזיבן בורנין ותונרמי במצרים וכוש ובבל וארץ פלשתים בפולין ורייסין וביון באיטאליה ורמוס ובשאר מדינות ומלכויות אשר לא נודעו לי:

The forced converts of Portugal and David the Reubenite, who came from the land of the Ten Tribes, which is situated on the other side of the river Gozan. (See this QUARTERLY, Vol. I., page 408.)

44th. In the year 5301 (1541) they tortured the Jews of Bohemia, where many were burnt for the sake of thine holy name; they were then driven out from this country on the ground that they had set fire to many towns, but when it was proved later to be untrue, they were allowed to return.

45th. In the year 5314 (1554) all the copies of the Talmud were burnt in Italy.

46th. In the year 5319 (1559) all the books were taken away from the Jews at Prague, and seventy-two of their houses were burnt.

47th. In the same year the Jews were exiled from Prague and Bohemia, but they were allowed to return there.

48th. In the year 5334 (1574) there was a great calamity to the Jews in Moravia, and many of them were burnt for thine holy name.

49th. In the year 5348 (1588) all the Jews were seized at Bonn, and their property was plundered.

50th. In the year 5352 (1592) all the Jews were driven from Saxony.

51st. In the year 5408 (1648) hundreds and thousands of the Jews perished in the province of Reissen by cruel deaths, besides those who were made captives, and sold to far countries, and others who were converted by force.

52nd. In the year 5409 (1649) many thousands of Jews perished in Chelm and the neighbourhood, in Poland.

53rd. In the year 5415 (1655) slaughters with plague and famine

occurred in Poland, Great and Lesser, when many thousand Jews perished, and many congregations were completely annihilated.

All these calamities are known to me, besides the many unknown in Spain (Andalusia), Sicily, Castilia, Barcelona, Toledo, Cordova, Barbary, Asia, Persia and Media, France, Portugal, England, Germany, Bohemia and Moravia, Austria and Hungary, Krain (Carintia) and Styria, Tyrol and Neuburg?, Bavaria, Transylvania, Turkey, Egypt, Cush, Babylonia, and the land of the Philistines, in Poland, Reussen, Greece and Rome, and in other lands unknown to me.

A. NEUBAUER.

Hosea xiv. 8.—An interesting rendering of the LXX. is to be found in Hosea, chap. xiv., 8, to the words יִרְיִי רִגְוִי וַיִּפְרְחוּ כַנָּפֶן. The words are not easy. Both A. V. and R. V. have: "They shall revive as the corn, and blossom as the vine," which is distinctly against the pointing of the first part of the sentence. Ewald translates: "They shall produce corn."

Now the LXX. renders ζήσονται καὶ μεθυσθήσονται σίτῳ. Here μεθυσθήσονται is not only not in the Hebrew text, but its use is most curious. What is the meaning of, "They shall live and be drunk with corn." Μεθύσκω in Greek has the sense of "being drunk" only. The nearest approach to a similar use is, as Professor Wilkins has noticed to me, that to be found in the rendering of Psalm xxxvi. 9. יִרְיִי?

יִרְיִי? מִדְּיָן (LXX., Psalm xxxv. 9), where we read, μεθυσθήσονται ἀπὸ πρώτου κ.τ.λ.; but here יִרְיִי? is literally translated, and the Hebrew verb itself is used in a rather unusual sense. The use of μεθύσκω in a metaphorical sense goes further than the use of "intoxicate" in English. We might say of one that he was intoxicated with success; we could hardly speak of his being intoxicated with bread.

L. M. SIMMONS.

An Unknown Hebrew Version of the Sayings of Aesop.—In the library of the Temple Emanu-el, New York, there is preserved a MS.¹ by an otherwise unknown Jewish author of the end of the sixteenth century. Eliyyā ben Menahēm Rābhā, at once the author and the scribe, lived in Carpi in the Dukedom of Modena.² His father resided in Padua,

¹ Press-Mark, vii., c. 42.

² Cfr. *Ben Chananja*, Szegedin, 1866, p. 215; *Catalogo dei Manoscritti Ebraici della Biblioteca della Comunità Israelitica di Mantova, compilato dal Rabbino Maggiore Marco Mortara*. Livorno, Tipografia I. Costa e C., 1878, p. 58. (For the use of this little book I am indebted to Dr. S. Morais, of Philadelphia.) Mortara says that Rābhā lived in Padua, but he did not know of the existence of our MS., which is distinctly stated to have been written in Carpi. On the title-page we read, תחת ממשלת מעלת אדונינו דוכוס דון אלפונסו יכיה דאיסקיה נתנשא אמן אמן כ"ה Of course, Alfonso II. (1559-1597), the persecutor of Tasso, and the last legitimate offspring of the Italian branch of the *Este* house, is meant. Cfr. Muratori, *Annali d'Italia*, x., pp. 365 ff.