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elegy, ומרוב ביום מתן תורתנו, and in its last strophe but one, ושרף תורתנו ביום אשר נתנה לנו נהפך לאבל חגיגנו.

There are still, however, some missing links which will have to be supplied before we can be said to possess clear knowledge of the tragic events that occurred in Rome at this time. The dates in contemporary authorities do not quite agree with those in the elegy. Joab's elegy gives, as already stated, the year 82, *i.e.*, 4082 = 1322, and the month of Siwan as the date of the conflagration of the Talmud. This year it also indicates mnemonically in the last stanza but one, וראיה חרפתנו מני נבל כלנו. The word נבל, which is punctuated, besides its allusion to the instigator of the persecution, also numerically suggests the year 82. On the other hand, we know that in 1321 a persecution of the Jews by Pope John XXII. was imminent, and was only prevented through the good offices of King Robert of Naples. Profiat Duran's זכרון השמדות is our original source for these events, and from it Samuel Usque, Ibn Verga, and Joseph Cohen have borrowed their accounts. These secondary authorities give us no additional details of the threatened persecution. That it was imminent is proved by the authentic notice that the Jewish community of Rome kept a strict fast day in the month of Siwan, 1321, when its delegates were preparing to "go to court" to avert the danger. According to Joab's elegy the Talmud was burnt a whole year later. What happened in the interval?

Todros ben Isaac gives the close of the year 4081 = 1321 as the date of the persecution. But it may have been protracted till the following year. He also, however, states that in Tebet, *i.e.*, either December, 1381, or January, 1382, the persecution had already ceased. ומושיענו אלקים. השקיט בחודש טבת זעם אפו . . . ותשקע עת הצרות from his account, two sides. In the first place it was directed against persons who were only threatened; and, in the second, against the Talmud, volumes of which were really destroyed [נישרפו הספרים] between Ellul, 1321, and January, 1322, according to Todros. But the persecution could not really have finally ceased at that date, for the elegy tells us that the Talmud was burnt Nissan, 1322. Todros says that the King of Rome wished to continue his hostile activity against the Talmud, but his evil design was frustrated by divine interposition. ומנינו יתברך גזל חניתו ויהלש לבלתי עשות אשר חרש לשום התקמור גלמור. The Talmud, accordingly, was not burnt after the first-mentioned date. Yet the elegy speaks of a conflagration which took place in Siwan, 1322. Details are needed of the events that transpired in the Roman community during the twelvemonth from the spring of 1321 till the recurrence of that season the following year. Perhaps the gap will be filled up from material that still remains in manuscript.

H. GRAETZ.

**Jewish History in Arabian Historians.**—The following notices, from a publication in the *Abhandlungen für die Kunde des Morgenlandes*, Vol. VIII., No. 3, in a work entitled "Fragments of Syriac and Arabic Historians," edited and translated by Fr. Baethgen, are of some interest for Jewish history. As it is possible that they will be overlooked in the mass of valuable material there given, I venture to call attention to them.

(Page 108), V. year began on Monday the 2nd Hezîrân, 937 according

to the Greek reckoning. In it the Jews made a compact with the Beni Qureis to fight against Muhammed, son of 'Abd Allah. Muhammed went out and fought with them at a place called El Handaq (the ditch), and defeated them, and 'Alì, son of Abî Tâlib, killed 'Amr, son of Adûr. ("Chronicle of the Kings of the Arabians.")

(Page 111), XX. year began on Thursday, 21st Kânûn I., 952 according to the Greek reckoning. In it 'Amr, son of 'Âs, conquered Alexandria and Egypt, and 'Omar, son of El Hattâb, expelled the Jews from Nagrân and settled them in Kufa. In the same year Hareklius (son of Heraklius), Emperor of the Greeks, died, and his son Constantine succeeded him. (Îsô'denah, Metropolitan of Basra.)

Year 101 began Sunday 23rd Tammûz, 1030 according to the Greek reckoning. In it 'Omar, son of 'Abd el 'Aziz, died, and was succeeded by Jezîd, son of 'Abd el Melik, on Friday the 25th of Ragab. In the same year Leo, the Emperor of the Greeks, ordered all Jews within the limits of his empire to be baptized. (Hawârazmî.)

(Page 141), year 309 began on Saturday the 12th of Iyar, 1232 according to the Greek reckoning. In it there began between the Western and the Eastern Jews a difference in reference to the date of their festivals. The Western Jews began their year on Tuesday, and the Eastern Jews on Thursday. (No sources are mentioned.)

(Page 193), year 400 began on Thursday the 25th of Ab, 1320 according to the Greek reckoning. In it Hâkino, the ruler over Egypt, commanded the great church in Jerusalem to be destroyed; he began the persecution of the Christians and the destruction of their churches, and did not allow a church of the Christians nor a synagogue of the Jews to remain in his empire.

CYRUS ADLER.

**Joseph Sambarý and Benjamin of Tudela.**—Valuable extracts from a mediæval chronicle by Joseph Sambarý, form one of the interesting items in the recent volume of "Anecdota Oxoniensia," edited by Dr. Neubauer. The MS. from which these passages were taken is stated by the learned editor to have been completed in 1672. Hence Sambarý may have had Benjamin of Tudela's *Itinerary* before him when he wrote. That he made occasional use of his predecessor's materials is evident, even from a casual examination of Sambarý's remarks. In fact, several passages are almost verbatim excerpts from Benjamin's account of his journey. Thus the opening paragraph in Sambarý's chronicle may be found in Benjamin, pp. 61, 62 (Asher's edition), though Sambarý adds interesting points. With Sambarý, page 119 (the four last lines from ומצרים down to משה רבינו ע"ה), compare Benjamin, p. 102. The whole account of Alroy's career, occupying pages 123 and 124 in Sambarý's chronicle, is almost verbally identical with Benjamin's well-known narrative of the same incident; the agreement going even as far as the misreading of Alroy's native town (Amaria for Amadia). On page 132 the opening lines of Sambarý's remarks on Lunel, containing the statement about R. Meshullam and his five sons, occur almost verbatim in Benjamin, pp. 3, 2. Possibly there are other points of agreement. These identities, of course, concern only a very small portion of Sambarý's chronicle, which is full of important information.

I. ABRAHAM.