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A FRAGMENT OF A SHORTHAND HAGADAH.

A MS. recently acquired by the Bodleian Library (Hebr. MSS. e 68) contains an interesting shorthand fragment of the Hagadah for Pass-over. The instructions for the several ceremonies are given in Arabic, and are, with a few exceptions, the same as in the printed Hagadahs. The exceptions are these: The washing of the hands before the partaking of the parsley is followed by the blessing *על נטילת ידים*; this is not the case in the German rite. According to the Hagahoth Maimuni, this was the practice of former generations—perhaps in the time of the Talmud and the Geonim, but not e.g. in the days of Maimonides. This circumstance would lead us to assume that the fragment was copied from a very old original¹. Another deviation from the established rite is the recital of a blessing after having partaken of the parsley. The form of this blessing is likewise peculiar. The usual initial formula is followed by *בזיאת נפשות רבות על מה שברא ב' א' ה' חי* "Creator of many desires for that which he created, blessed art thou, O Lord, who livest for ever"². It is doubtful whether this form is in accordance with some established rite, or is merely the result of the copyist's negligence, of which there is good evidence in the fragment. It is further insisted upon, that each time the cup is refilled with wine it should previously be rinsed with water, a process (*שטיפה*) prescribed in the Talmud (*Berachoth*, 601 a) for every *של ברכה*.

The Kiddush is almost identical with that contained in our printed editions; but the first paragraph of the Hagadah, which usually begins *כהא לחמא עניא* has, in our fragment, the following form: *הש[תא] הכה ליש[נה הבאה] בארעא דישראל • הש[תא] עב[די] ליש[נה הבאה] בני[י] חר[י]ן • כ[ל] דכ[פין] יי[תי] ויכ[ול] וכ[ל] דצ[ריך] יי[תי] ויפ[סח]*³.

As regards the sequence of the questions, the MS. has the same order as Maimonides, but in a shortened form; the words *אפילו פעם אחת*, *אנו מטבילין* (the MS. has *שתי פעמים*) and *כלנו* are omitted. The next paragraph runs as follows:

עבד[ים] היינו לפר[עה] במצ[רים] ויוצי[אנו] יי אלה[נו] משם ב[ד]

¹ The mistakes met with in the fragment, especially on the first page, are such as can only be attributed to a copyist.

² The accepted form is: *בורא נשמות רבות וזרונם על כל מה שברא להחיות בהם נפש כל חי ברוך חי העולמים*.

³ The letters in square brackets have been added by me.

חֻקָּה וּבְזֹרַע] נְטוּן־יָהּ] וְאִי־לֵן] לֹא נָא] הַמְקוּם] בְּרִיךְ] הוּא] וְשֵׁמוֹ] אֵת
אֲבֹתֵינוּ] מִמְצָרִים] כְּבָר] אָנוּ מְשׁוּעַבְדִּים] שְׁנֵא' לֹא אֵת אֲבוֹתֵינוּ] בְּלִבְד
נָא לְאֵלֵינוּ] אִף (אֲבוֹת) אֲתָנוּ נָא לְשֵׁנֵא' וְאוֹתָנוּ הוֹצִיא] מִשָּׁם :

The next two paragraphs being omitted, the MS. continues כִּנְגַד רַבִּי יוֹסִי הַגְּלִילִי וְהוּא שְׁעִמְדָּה, with the following variation in reply to the wicked:

לְכַסֵּם] וְלְאֵל] לְיָ] וּלְפָנָי] שְׁהוֹצִיא] אֵת עֲצָמוֹן מִהַכְּלָל] וּכְפָר] קָעָקַר
אִף אֲתָה] אֲמַר] לוֹ וְהִקְהֵה] אֵת שְׁנֵי] בְּעַבְדוֹ] זֶה עֲשֵׂה] יִי לְיָ] וְלְאֵל
לְךָ] אֵילוֹ הֵייתָ שֵׁם לֹא הֵייתָ] נִגְאָל :

In the next section there are no variations of importance, except that in the paragraph beginning שְׁבַכְל דּוֹר וְדוֹר וְהוּא שְׁעִמְדָּה the words רַבִּי יוֹסִי הַגְּלִילִי וְהוּא שְׁעִמְדָּה are omitted. The section beginning רַבִּי יוֹסִי הַגְּלִילִי וְהוּא שְׁעִמְדָּה is likewise absent. The following two paragraphs are likewise a peculiarly contracted form:

בְּכָל] דּוֹר וְדוֹר] חֵיב] אֲדָרְסָם] לְרֵאשִׁית] אֵת] עֲצָמוֹן] כֹּא] לְוִי] הֵי] הֵי
יִצְאֵנוּ] מִמְצָרִים] שְׁנֵי] אֲמַר] וְאוֹתָנוּ] הוֹצִיא] מִשָּׁם] :
לְפִי] כְּדָן] אָנוּ חֵיבִים] לְהַלְלֵל] לְשֵׁבַח] לְפָנָי] לְרֵוּחַ] מִמֶּם] לְגַדְלָל]
וְלְהוֹדוֹת] לְמִנֵּי] שְׁעִשְׂהָ] לָנוּ וְלְאֲבוֹתָנוּ] אֵת כָּל הַנְּסִים הָאֵלֵינוּ] וְהוֹצִיאָנוּ
מֵעַבְדוֹת] לְחַרְתָּ] וְנֹאמַר הַלְלוּהָ וְהַלְלוּהָ :

The next sentence concludes the fragment:

הַלְלוּ עַבְדֵי יִי כֻלָּה בְּצֵאת יִשְׂרָאֵל עַד הַלְמִישׁ :

The copyist was suddenly interrupted, or else he would have added the two words לְמַעַן מִיָּם.

The MS. is written on paper in Syro-Egypt. characters, about 1300 according to Dr. Neubauer. Vowels are occasionally added; the signs are the ordinary ones, but the writer does not seem to have always been able to distinguish between *holem* and long *kamets*; for he writes עֲבָרָה instead of עֲבֵרָה; הִילָד instead of הִילֵד; בְּמַפְתִּים instead of בְּמוֹפְתִים, לֹא = לֵא, and so on. Probably he pronounced long *kamets* like *ō*. It may further be noticed that an interchange, as in Yemen MSS., takes place between *pathah* and *segol*, and between *segol* and *tsere*; that a simple vowel takes the place of a *sh'ru compositum*.

The object of a shorthand Hagadah of this kind was probably to enable the Jews to carry copies of the ritual with them when compelled to move from place to place. It assisted the memory in things known almost by heart, which were thus saved from oblivion. (Comp. "Fragment of the Hebrew Bible," *Proceedings of the Society for Biblical Archaeology*, March, 1896.)