



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.

→CONTRIBUTED NOTES.←

Qamhi.—In an article in the *HEBRAICA* for October, 1884, I wrote the name of the celebrated grammarian as Qamhi, not Qimhi, basing it upon three MSS. of the **מכלול**, in the *Bibliothèque Imperiale*, in which the name was vocalized **קמחי**, and referring (p. 82, note 2) to the discussion in the *London Athenæum*, of March 22d, 1884. In a “Notiz” in the *Monatsschrift fuer Geschichte und Wissenschaft des Judenthums*, for November, Dr. M. Steinschneider says that he has found the name **קמחי** in Arabic (vol. II. of the Catalogue of Oriental MSS. in the Bodleian Library, p. 568) in the Arabic form **אלקמחי**, and that this is vocalized by Uri and Pusey as *Alcamahi*. Dr. Steinschneider is, however, seemingly unconvinced. At all events, he continues to write the name “Kimchi.”

CYRUS ADLER,
Johns Hopkins University.

On Genesis I., 1-3.—A friend has pointed out to me that, in the Note published in *HEBRAICA*, October, 1885, p. 49, I have made no reference to Wellhausen's theory, described in *Prolegomena zur Geschichte Israels* (1883) p. 411. In fact, the Note was in substance written before the star of this acute critic had risen upon the horizon. Wellhausen bluntly calls the Ewaldian view of the construction “verzweifelt;” it is certainly out of character with the rest of the narrative. The difficulty about the omission of the article in **בְּרֵאשִׁית** (if we choose to retain that punctuation) does not strike me as a very serious one. (Delitzsch, I observe, renders *ἐν ἀρχῇ* John I., 1, by **בְּרֵאשִׁית**). I have referred already to **מְרֵאשִׁית** in Isa. XLVI., 10. And if this be designated poetry, why is Gen. I. to be called prose? Doubtless in plain narrative style we should expect — **בְּ**, though rather **בְּרֵאשִׁיטָה** than **בְּרֵאשִׁית** (as Dr. A. McCaul long ago observed): the latter indeed might have suggested wrongly that the creation mentioned in the verse was the first in a series of creative acts. Wellhausen's remark, so ingenious, so plausible, in *Geschichte Israels* (1878) I., 399, that the temporal sense of **רֵאשִׁית** is borrowed from Aramaic, has been justly criticized by Prof. Driver (*Journal of Philology*, XI., 232, note), who also maintains,—and he is probably right,—that **ר** in the temporal sense occurs as early as Hosea (ix., 10). The difference in form between the parallel passages in Wellhausen is very interesting; it shows how carefully he revised his work.

PROF. T. K. CHEYNE,
Oxford, England.

A Prayer in Hebrew.—It occurred to Mr. Benjamin Douglass, of Chicago, one of the Lecturers during the session of the Summer School, that it might stimulate some of the students to the more earnest study of the Holy Tongue if he should offer the usual opening prayer in Hebrew: and he accordingly thought out and spoke the prayer which follows. As a further incitement he has added the accents.