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NOTES.

MALACHI II. 11; PSALM LXIX. 5.

IN Malachi ii. 11 I should suggest the reading **וְכָא אֵל בֵּית אֵל נָכַר**. The reading gives a true parallel — “for Judah had defiled the sanctuary of God, which he should love, and came into the house of a strange god.”

In Ps. lxix. 5, for **מְצַמִּי תִי** I propose to read **מְצַמּוֹתִי**, the plural of **מְצַמָּה** *a lock of hair*. This emendation again restores the parallelism, for **צְמוֹת** would be synonymous with **שְׁעֵרוֹת רֹאשִׁי**.

H. ISAACS.

SPANISH EXILES AT CONSTANTINOPLE.

NOT the least fascinating of a manuscript's charms is the self-consciousness of its colophon. A colophon reveals the personality of the scribe, his preferences, weaknesses, and vanities. But it may also occasionally throw sidelights on the wider world outside the writer's garret, and help to make history or at least to correct historical records I venture to publish two such colophons of the fifteenth century which may prove of interest. The first is subscribed to a beautifully written Hebrew Massoretic Bible¹, begun in Toledo but finished in Constantinople in 1497. I acquired this in 1888 at Perim Pasha near Constantinople of the widow of the Karaite Haham, Isaac Krimski. After its first removal from Spain, four hundred years ago, and until it came into my hands, it does not seem to have moved five miles from the spot where it was written. Even its binding, of sumptuous green morocco, is characteristically Turkish. Its original owner's name, however, had been carefully erased till resuscitated by the application of a solution of tannic acid. There is something pathetic

¹ The MS. is inherently valuable for its glosses, and is referred to in *J. Q. R.*, IX, 676.