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A table of contents for *Journal of Biblical Literature* can be found here:

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A Gospel manuscript in the University of Toronto, vellum, twelfth century, is now reported.

Although no attempt was made to list synagogue rolls mention might be made of the one owned by the New York Public Library, because it was formerly the property of the Jews of Kaifong-Fu, China.

The same Library owns a Samaritan manuscript of het Pentateuch written in 1231—1232.

The University of Toronto has a Samaritan Pentateuch, rather late.

Victoria College, Toronto, reports a leather Pentateuch said to be of Yemenite origin about four hundred years old.

In the same library is an Esther roll, rather late.

To the Latin list should be added the Harmony of the Gospels in the University of Chicago Libraries described by Goodspeed in his catalogue, page 18. It is of the fifteenth century.

The *Bulletin* of the New York Public Library already cited mentions the following Latin manuscripts:

Evangelistarium; illuminated manuscript, gold on a purple ground, ninth century.

Bible and Actorum Sanctorum; illuminated, eleventh century.

Matthew and Mark, written about 1180.

Eleven others are dated in the thirteenth and fourteenth centuries, some with illuminations. More noteworthy is the *Christi Vita ab Evangelistis descripta*, a folio on vellum dated about 1535, richly illuminated.

The University of Toronto has a Latin Gospels, vellum, fourteenth century.

HENRY PRESERVED SMITH

תְּלוּאִים לְמִשׁוּבְתִי, Hosea 11 7

Most modern commentators agree that nothing can be done with תְּלוּאִים לְמִשׁוּבְתִי Hos. 11 7, the phrase as well as the rest of the verse defying all attempts at explanation. Cf. Wellhausen, BBD., Nowack. The last-mentioned scholar declares categor-

Had there been more occasion for the full use of the Hebrew vocabulary in the Scriptures a goodly number of now almost hopeless cases would have been automatically explained. What may have been household phrases at the time of Hosea or Micah are now responsible for a maze of infelicitous emendations solely because the nature of the Canonical Books did not always leave an unlimited range for the use of the language.

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