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suffered was other than in perfect accord with the divine plan, the תַּעֲלָמוֹת הַכֹּמָה.

In conclusion, I may observe that the תַּעֲלָמוֹת הַכֹּמָה must be regarded as corresponding to the הַשְּׁבוּן, the thought or plan underlying the moral administration of the world which Koheleth tells us that he sought so earnestly to find out, though without success (Eccles. vii. 25, &c.).

THOMAS TYLER.

MEGILLATH ZUTTA: NOTE ON *J. Q. R.*, VIII, 541 sqq.,  
AND IX, 721.

Two more fragments of the Megillath Zutta have lately been acquired by the Bodleian Library, which enable us to complete the text published by Dr. Neubauer. The five fragments are now bound together as MS. Heb. e. 82, in the following order: (a) one page as printed in *J. Q. R.*, IX, 721; (b) three leaves, not continuous, beginning בַּטָּרֶף כַּחֲיָה, as in *J. Q. R.*, VIII, 544; (c) one leaf, beginning וְאֵן נִשְׁאַחִי לְבֵיתוֹ, *J. Q. R.*, VIII, 544, l. 10 of the Hebrew, ending וְאֵן נִשְׁאַחִי, *ibid.*, 546, l. 1; (d) seven leaves, beginning מִשְׁעָן לְכָל, *J. Q. R.*, VIII, 545, l. 11, to the end of the composition; (e) five leaves, beginning כִּיּוֹם שֶׁנֶּעֱשָׂה, *J. Q. R.*, VIII, 545, l. 20, to יְדִידִים וְיָדִיכֶם, p. 550, l. 10.

The new fragments are *c* and *e*, both fortunately more legible than the other leaves coinciding with them, from which the text was published. Fragment *c* completes the lacuna in *J. Q. R.*, VIII, 545, thus:—

וְהַשְּׁחִית הִדְרוּ וַיִּרְדְּהוּ בְּאֵן וּבַחֲמָם (line 10) וְהָרַם מִגְּדֹלוֹתָיו  
וְשֹׁבֵר מִעֲלֹתָיו וְאֹכֵל יָבֹלֵו אֲשֶׁר בְּכָל גְּבוּלוֹ • וְאֵן נוֹטֵר וְלֹא גוֹדֵר וַיִּשְׁתִּיחֶהוּ  
בַּחֲה לֹא יוֹמֵר וְלֹא יַעֲדֵר וַיַּעֲקוֹר הָאֵילָנוֹת וְהַשְּׂרָשִׁים וַיִּקּוּ לַעֲשׂוֹת עֲנָבִים וַיַּעֲשׂ  
בְּאוֹשִׁים • וַיַּעֲבֹר [ר] הַנְּגִיד [רַב] נֹ • וַיֵּשֶׁב עַל מְכוּנֹ • וְהָיָה הַנְּגִיד אִישׁ חֲסִיד  
[מִשְׁעָן] לְכָל הַלֵּךְ • וְאֲשֶׁר בּוֹ כּוֹחַ לַעֲמוֹד • • • (line 11)

The popularity of this Megillah may be judged from the fact that all the five fragments differ in shape, size, and writing, and must therefore represent different copies.

A. COWLEY.