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THE Responsum communicated by Dr. Neubauer (as above, pp. 222-3) is of great importance. He not only confirms the assumption of Graetz (*History*, V. 300-311), that the scholars taken captive by the Admiral Ibn Rumlis were Babylonians,¹ but also the conjecture of Prof. Kaufmann (*Magazin*, by Berliner, V. pp. 70-75), that they came from Pumbadita. Neubauer has correctly identified יעקב, the one addressed, as בן נסים, who, in this case, as in others, is styled אלוף. Cf. Kobak's *Jeshurun* (Hebrew) VIII. 57, in which I called attention to the Responsa ננוזה חמדה, No. 135: מר יעקב אלוף, and I now add Responsa שערי תשובה, No. 71: רבינו אלוף הקדוש אביו ז"ל, and *Or Sarua*, II. 110; No. 234: ר' נסים בשם אלוף אביו.

Now, if the one addressed be Jacob ben Nissim, it seems to me that the respondent is, beyond doubt, R. Schevira, who also addressed his well-known epistle to Jacob b. Nissim (cf. Neubauer *Mediæval Jewish Chronicles*, Preface, p. xi.). Here (p. 223) he says:רבינו שמריה בשיבה שלנו.....ולולי כן לא שמנוהו לנו למשנה ולא שמיהו לראש בשורה בשיבה שלנו.....ולולי כן לא שמנוהו לנו למשנה ולא שמיהו לראש בשורה בשיבה שלנו. Then Schemaria was in the Academy of Pumbadita, in which at the time Schemira was not yet Gaon, but Ab-bet-Din (cf. Rapoport in Busch's *Jahrbuch*, 1844-5, p. 264); and, consequently, the other scholars, who were his fellow-travellers and were taken prisoners with him, were also from Pumbadita.

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¹ Contrary to J. H. Weiss, *Zur Geschichte der jüd. Tradition*, IV. 265. Cf. also Besturi's *Magazin* II. 26, III. 171, XI. 139.

² Cf. my remarks in Kobak's *Jeshurun*, V. 139, concerning the information of R. Nathan. Perhaps there is some sort of connection between these three rows in the academy and the three חברים mentioned there.