

## Summary of Contents

This issue opens with H. Misgav's article. There are no precise instructions in rabbinic literature regarding the shapes of the letters of Torah scrolls. Some details regarding the shapes of the letters may be inferred indirectly from rabbinic statements concerning various laws concerning the letters. This article examines the relationship between the shapes of the letters indicated by these rabbinic statements and epigraphic evidence from scrolls dating from the Second Temple and Mishnaic periods.

Y.S. Spiegel examines a line from the well-known *piyyut*, *un'taneh tokef*, "And repentance and prayer and charity avert the evil decree". Previous discussions of this line by later authorities have concentrated on finding its source in rabbinic literature. Locating an *Eretz-Yisrael* source for the line leads the author to examine the nature of the relationship of the *piyyutim* towards the Babylonian Talmud and the generally accepted halachic practice. The article closes with a brief clarification regarding the attribution of the *piyyut* to Rabbi Amnon of Mayence.

Two articles deal with different aspects of Rambam's Mishnah Commentary. D. Fixler examines place names mentioned in the Commentary and utilizes them to attempt a reconstruction of the stages of composition of the Commentary.

H. Gamliel analyzes Rambam's understanding of the common Talmudic dictum, "There are words missing and it should read thus (*hasorei mihavra v'hachi katani*)". He claims that Rambam understood this dictum in light of a common grammatical phenomenon in Arabic, enabling him to avoid the difficulties involved in this exegetical principle.

E.B. Halivni's article also deals with Rambam, examining the dispute between him and Rosh regarding "open" and "closed" space breaks in Torah scrolls. He demonstrates that the Aleppo Codex corresponds to the Rambam's opinion in this matter.

A. Domovitch presents the variant readings of Abbaye's dictum, "Many followed Rabbi Shimon bar Yohai's view...", and applies them to the question whether the statement refers to sages or common people.

Z. Cohen discusses the evolution of the the dictum, "Say before Me *Malchuyot*, *Zichronot*, and *Shofarot*" (Rosh Hashanah 34b), from the tanaaitic sources to the Babylonian Talmud.

A. Walfish's survey of current Mishnah scholarship closes the "Articles" section of this issue.

The "Translations" section presents R. Zacharias Frankel's article regarding the redaction of the Talmud.