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BIBLIOGRAPHY, 1890-1.

BIBLICAL COMMENTARIES.

LECTOR M. FRIEDMANN, who is well-known to the readers of this QUARTERLY, has brought out a commentary on Judges, which although written in Rabbinical Hebrew, is not altogether Midrashic. He says at the end of his short introduction that the book was written for the glorification of the house of David, and naturally for blaming the tribe of Ephraim. The title of the commentary (dedicated to Dr. Jellinek) is *מאיר עין אל ספר שופטים* (Vienna, 1891). Dr. Sebastian Euringer, in his valuable book with the title "Der Masorah-text des Koheleth kritisch untersucht" (Leipzig, 1890), investigates the old translations of Ecclesiastes in connection with the Masoretic text. At the end he gives the variations to be found in the Talmudic quotations of this book. These have, in our opinion, little value, since many of them are given from memory, and others are corruptions by scribes. Herr M. L. Bamberger has published from a Munich MS. the commentary on the Book of Esther, by Joseph Nahmias (Frankfort a/M., 1891). The author was a pupil of R. Asher ben Jehiel, at Toledo. This commentary, although quoting the Agadah, is more rational than Midrashic. The editor gives a good sketch of Joseph Nahmias's works, according to the documents at his disposal. Besides Nahmias's commentaries on Biblical books we have his commentaries on some *Abodahs*, and on the *Pirge Aboth*; and the Bodleian Library possesses a MS. of his astronomical treatise, to which Dr. Steinschneider has lately drawn our attention. A short notice of the last will find its place in the appendix to the catalogue of the Bodleian Hebrew MSS. M. J. Derenbourg continues vigorously (in the *Revue des E. J.*, xxii., pp. 47 and 190) the Arabic notes on Isaiah by the famous Judah ben Balam. As to Dr. Ginsburger's disser-

tation on the anthropomorphisms in the Targum, we refer to our notice in this QUARTERLY, IV., p. 323.

TALMUD, MIDRASH, AND HALAKHAH.

The *Varicæ Lectiones* to the Babylonian Talmud, by the lamented R. Rabbinowitsch, are still waiting continuation. Meanwhile a young student of Columbia College, New York, Dr. Max L. Margolis, A.M., has in his dissertation, entitled, *Commentarius Isaacidis quatenus ad textum Talmudis investigandum adhiberi possit Tractatu 'Erubin ostenditur* (New York, 1891) shows what can be done for the Talmud text through the quotations in Rashi's commentary on the Tractate Erubin. We hope that he will continue the investigation of other Tractates. For the translation of the treatise Hagigah, by the Rev. A. W. Streane, we refer to the extended notice in this QUARTERLY, III., p. 537. As to the critical history of the Talmud we have to mention Professor Bacher's remarkable work with the title of *Die Agadah der Palestinischen Amoraer*, vol. I., which will be duly noticed in this QUARTERLY. For completeness' sake we mention the undignified pamphlet in Hebrew, by Rabbin (*sic*) Friedländer, with the title of קשר בתורים (privately printed), which is directed against Dr. Schwartz's excellent work on the Thosephtha. The orthodox, so-called, rabbin has a perfect right to defend the *Textus Receptus* of the Thosephtha; but that ought only to be done calmly, and not with invectives worthy of a street boy, and his pamphlet contains nothing else. Of post-Talmudical works we mention the continuation and the end of the *Halakhoth Gedoloth*, ably edited by Dr. Hildesheimer, in the publication of the *Megitse Nirdamim*, as well as the continuation of M. J. Derenbourg's edition of Maimonides' Arabic commentary on the Mishnah Ordo Tohoroth. Here is the place to record Dr. Solomon Bamberger's edition of the same commentary on the Tractate Kilayim (Frankfort a/M., 1891) and Dr. Joseph Zivi's edition of the Tractate of *Demai* (*ibidem*). All three editors give an amended Hebrew translation, and add critical notes. We have also to mention the continuation of the so-called *Mahazor Vitry*. A new edition of Isaac Canpanton's

rules of methodology on the Talmud (דרכי הנמרא) has been issued with notes by the well-known lector, Isaac Weiss. It is dedicated to Dr. Jellinek, on the occasion of his seventieth birthday.

Dr. Joel Müller is indefatigable in dealing with the literature of *Responsa*. He has dedicated to M. J. Derenbourg a monograph containing those of R. Qalonymos of Luca (Berlin, 1891), which is preceded by biographical notes, in which he comes to the conclusion that after the Qalonymos family had been brought by the German Emperor Charles (the Bald) to Mayence, some members of it settled in Lorraine. In the magazine, החוקר, Dr. Müller published a letter addressed to Herr Halberstam, concerning his publication of the "Halakhoth of the Geonim," and there is an extensive review in the same periodical by the late Dr. Hayyim Oppenheim of Dr. Müller's introduction to the Halakhoth of the Geonim (see JEWISH QUARTERLY REVIEW, III., p. 325). The editor of the החוקר, Herr Salamon Fuchs, gives a Hebrew translation of R. Saadiah Gaon's Arabic book (from a MS. of the Bodleian Library) on the law of inheritance. We hope that this excellent periodical will continue, and bring to light the whole translation of this treatise. At present it has reached only three fasciculi.

In Midrash publication Herr S. Buber holds his ground firmly with his edition of the Midrash Thillim, and the commentary of Jedaiah of Béziers (see JEWISH QUARTERLY REVIEW, III., p. 769; IV., p. 169). Professor Wünsche has already begun with a first fasciculus of his German translation of this Midrash (Trier, 1891), which contains the first ten Psalms.

Here we have to range the collection of Agadic sayings by Judah di Cologna (not Cologne as we have suggested). On סיני as a family name of Judah, meaning Seni, as Dr. Berliner suggests in the preface to the edition, and for the value of this collection we refer to Dr. Steinschneider's notice in the *Central-Anzeiger für Jüdische Literatur*, I., p. 105 (see below, p. 317). Herr Epstein's monographs on Moses had-Darshan and the Midrash Rabbathi, as well as on the authorship of the Yalqut Shimeoni, have been already noticed in

this QUARTERLY (IV., p. 157). In the monthly of החוקר Herr Buber writes on the Midrash הרנינו, and Herr Epstein (ibidem,) says rightly that the הרנינו, as well as the Midrash לכו נרננה, are merely Pesikatoth which were edited separately (see also *Revue des Etudes Juives*, t. xiv., 110). He also proves (ibidem) that Joseph Qara is not the author of the commentary (attributed to Rashi) on the Bereshith Rabba. This scholar has now finished his interesting essay on the book of Jubilee, Philo and the Midrash *Tadshe* (*Revue des Etudes Juives*, t. xxii. p. 1 sqq.).

LEXICOGRAPHY, GRAMMAR, AND MASSORAH.

Dr. Alex. Kohut's seventh volume of the *Arukh* has appeared, and with one other volume the work will be completed. The fourth fasciculus of Dr. Jastrow's *Dictionary of the Targumim, the Talmuds, and the Midrashim* is announced. Dr. M. Jastrow has dedicated to M. J. Derenbourg an interesting small pamphlet *On Transposed Stems in Talmudic Hebrew and Chaldaic (sic)*, Leipzig, 1891. Such are, for instance, נענע and ענענ, סכסך and כסכס, etc. The writer of this bibliographical sketch has issued an Arabic text of an anonymous grammar with the title of *Petite Grammaire Provenant de Yemen* (Leipzig, 1891), which he believes to be the original on which M. J. Derenbourg's edition of the Hebrew text is based. It is dedicated to this scholar on the occasion of the eightieth anniversary of his birth. It will perhaps be useful to those who are interested in mediæval Hebrew grammar to know what M. Derenbourg says about the *Petite Grammaire* in a letter addressed to the editor of it. He writes (amongst other remarks) as follows:— "The dependence of this small grammar upon the *Manuel du Lecteur* or *vice versâ* cannot be doubted, unless these two made use of the same third source. The Arabic text is still more impersonal than the Hebrew, where at least one book is quoted. There are special expressions, one of which, as far as my knowledge goes, is only used by Saadiah." Speaking of Saadiah, we may perhaps record here that the venerable Senior Sachs has a contribution in the החוקר con-

cerning Saadiah's *Agron*, which is anyhow a lexicographical work. Unfortunately this scholar, who lives in complete retirement, was not aware of recent publications. Dr. Harkavy replies shortly, not wishing to repeat in the *החוקר* what he will give elsewhere. Indeed, we have seen (JEWISH QUARTERLY REVIEW, IV., p. 162) that Dr. Harkavy has published all that exists of the *Agron*, with some other pieces by Saadiah, and many more details and notes will be contained in his forthcoming essay in Hebrew, written for the publication of the *Megitse Nirdamim*. Here we have to record that Dr. J. Fürst's *Glossarium Græco-Hebraicum* has been noticed (JEWISH QUARTERLY REVIEW, IV., p. 9, *sqq.*). Professor Bacher also has a review of it in the last number of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (t. xlv., p. 505).

M. Mayer Lambert dedicates to M. Derenbourg a monograph with the title, *Une Série de Qeré Ketib : Étude Grammaticale* (Paris, 1891). The essence of M. Lambert's interesting investigation is that the ketib with a final ה instead of ו in שפכה (Deut. xxi. 7), והיו for והיה (Num. xxiv. 4; Joshua xv. 4, xviii. 12, 14, and 19), and in some other passages, shows that originally there was a feminine form in the plural of the past in Hebrew as there is in the cognate languages, and as is the case in Hebrew in the future. This has been already stated by Professor Th. Nöldeke (*Ztschr. der Deutschen Morgl. Gesellschaft*, t. xxxviii., p. 411), and by others in the *Hebraïca* (iii., p. 111; v., p. 190). If M. Lambert has hit on the right explanation of the above-mentioned Massoretic *qeré*, it would be certain that the Massorites found old forms in the MSS. of which they made use, and consequently the grammar must have passed through many modifications before it was fixed as it is now in our texts. The question arises, at what time these modifications took place—before or after the closure of the canon? Another monograph on a Massoretical matter by Professor L. Blau has been noticed in this QUARTERLY, III., p. 540.

HISTORY AND LITERARY HISTORY.

The lamented Professor Graetz has brought out the third edition of the ninth volume of his *History of the Jews*, which contains many valuable additions taken from documents made known recently, more especially on the first settlement of the Jews in Holland. The first two volumes of the English translation of his history, under his supervision, have also appeared. Professor Wünsche and Dr. J. Winter issue in fasciculi a kind of an anthology of Jewish history, *i.e.*, they reproduce from various authors, pages or chapters, which, in chronological order, will make a history of the Jews. The first fasciculus which we have before us, which treats of a part of Hellenistic-targumistic writings, is not sufficient to enable us to form an opinion about the value of such a strange anthological history. Special attention has been paid to the state of the Jews under the Papacy, by M. Emmanuel Rodocanachi in his book with the title of *Le Saint-Siège et les Juifs: Le Ghetto à Rome* (Paris, 1891). The author treats his subject impartially, and new matter is given from manuscript documents. Our author has also written a monograph on the Ghetto, with the title of *Monographie du Ghetto de Rome: Lecture faite à l'Académie des Inscriptions et Belle-Lettres* (Amiens, 1890). We have already mentioned Dr. Berliner's monograph on the censure and confiscation of Hebrew books (*JEWISH QUARTERLY REVIEW*, III., p. 771). He could not, however, find the lists of the confiscated books at Carpentras in 1753-54. This is now supplied by the indefatigable M. Isidore Loeb from leaves discovered by him in the museum of that town. It is published, with a short introduction, in the *Annuaire* by H. Prague, for 5652 (1891), p. 30, with the following title: *Une confiscation de livres hébreux à Carpentras en 1754*. Dr. Kracauer gives (*Revue des Etudes Juives*, t. xxii., p. 124) the history of the confiscation of Hebrew books at Frankfort a/M. by Pfefferkorn. M. Israel Lévi has dedicated to M. Derembourg a monograph with the title of *Les Juifs et l'Inquisition dans la France méridionale* (Paris, 1891)—Extracts from the *Practica* of Bernard Gui, which is still in

manuscript. This manual became the model of the Spanish inquisitors. Professor Henri Cordier dedicated to the same a pamphlet with the title *Les Juifs en Chine* (Paris, 1891), in which only known facts are repeated with some irregularities, *e.g.*, in the description of their Pentateuch MS.

Lector Isaac Weiss has concluded his work on Rabbinical literature with the fifth volume, which extends to the exile from Portugal. The last volume will be useful as far as the Talmudic study goes, for here the author's information is that of a thorough master; in other branches of the literature of the period treated of he is not so well at home, in spite of the help given to him by Professor D. Kaufmann, which our author candidly acknowledges. We were hoping that this volume would contain an index for all the five volumes, which is unfortunately not the case. Amongst larger monographs on literature are the following, as far as we are informed:—*Die Schrifterklärung des Bachja ben Ascher ibn Chalwâ und ihre Quellen*, by Dr. Bela Bernstein, in the *Magazin für die Wissenschaft des Judenthums*. This is an exhaustive essay on Bahya; the question, however, arises whether this rabbi is worth the trouble. He has nothing original in his exegesis or in his ethics, and not even in his Kabbalistic conceptions; and, above all, his quotations from authors are not very instructive. There is also in the *Magazin* the first part of two other dissertations, the account of which can only be given when they are finished. The *Zeitschrift für die Geschichte der Juden in Deutschland* just vegetates; most of the contributions refer to late dates. Professor D. Kaufmann gives in the Seminary programme of the Rabbinical school of Buda-pest documents concerning the life of Samson Wertheimer (Buda-pest, 1891). They are very valuable for the history of the Jews in Austria towards the end of the 17th and the beginning of the 18th century. Dr. Güdemann has collected documents concerning education amongst the German Jews from 1050 to the time of Mendelssohn (see JEWISH QUARTERLY REVIEW, IV., 319).

Herr Isaac Graeber has issued the seventh part of the letters of the late S. D. Luzzatto. Although the greater part of the contents of these letters, as well as of those left by Ra-

poport, Zunz, and other eminent scholars who are no more with us, is already known, they will always be of importance, be it only for the history of the progress in Rabbinical literature. The *Monatsschrift für die Literatur und Wissenschaft des Judenthums*, by Arthur S. Weissmann, seems to slacken ; we have received nothing since the August number. The essay by Dr. Grünwald on the influence of the Psalms on Christian liturgies is worth reading. It is to be regretted that the editor's Hebrew essay on the history of the Second Temple has stopped at p. 120 in the middle of a sentence ; for although sometimes wild ideas are brought forward, there are some ingenious suggestions. Another monthly, with the title of *Monatsblätter für Vergangenheit und Gegenwart des Judenthums*, edited by B. Königsberger, broke down with the fourth fasciculus. The contributions here were not important, although written by well-known scholars. There are two articles referring to Jewish political history in the *R. E. Juives*, xxii., viz., documents on the Jews in Montpellier, by S. Kahn, and notes on the history of the Jews in Spain, by M. Loeb. Of biographies we record in the same periodical the following :—On Joseph Levi Ashkenaz, first Rabbi of Metz (16th century), by Professor D. Kaufmann ; on Judah Leo of Modena, and Sabbetai Donnolo, by the writer of this bibliography. It is impossible for us to take notice of literary communications in weekly Jewish papers ; they are, in the first instance, too numerous, and, moreover, the articles with but few exceptions consist of reviews of books.

PHILOSOPHY.

The Philo literature, which has lately taken a prominent position in philosophical studies by new fragments discovered by Professor Rendall Harris, of Cambridge, Drs. Paul Wendland and Leopold Cohen (from the last two we have to expect a new critical edition of Philo), has produced a dissertation by Max Freudenthal, with the title of *Die Erkenntnisslehre Philos von Alexandrien* (Berlin, 1891). As for the monographs on mediæval philosophy, we have only to record Dr. Neumann Sandler's dissertation in

German on the problem of prophecy in the Jewish philosophy of religion, from Saadiah Gaon to Maimonides, in its historical development. It contains a very good historical abstract of the opinion on the subject in the Talmudic literature of Philo, Saadiah, Bahya ben Joseph, Solomon ibn Gabirol, Judah Halevi, Joseph ibn Tsaddig, and Maimonides. Of course the young author had to make use of his predecessors, such as Munk, Graetz, M. Joel, D. Kaufmann, and others, but he had to investigate the original documents in order to arrive at his historical results. The history of the literature on prophecy and inspiration is just at present much talked of. The REVIEW has already noticed Dr. Loewenthal's *Pseudo-Aristotle On the Soul* (JEWISH QUARTERLY REVIEW, III., p. 767) and Dr. Guttman's *Thomas Aquinas, his relation to Judaism and to Jewish Literature* (*Ibidem*, iv., p. 152). Dr. M. Friedländer's large work on *The Jewish Religion* (London, 1891) contains much of philosophical interest. The book is noticed at length in another part of this number. Kabbalistical studies and editions, we mean in a critical sense, are at a standstill. Professor Bacher's article (*R. E. J.* xxii., pp. 33 and 219) on the biblical exegesis in the Zohar had better be ranged under Kabbalah than under exegesis.

LITURGY AND POETRY.

We have not much to report in the branch of Poetry. Dr. Rosin has issued the fourth part of his edition, with translation and notes, of Abraham Ibn Ezra's minor poems. His Majesty Dom Pedro II. d'Alcantára had during his winter stay in the South of France, collected some Provençal poems, written in Hebrew characters, and composed in the seventeenth century by Mardoche, (Ventura), which Dom Pedro edited, with a French translation and notes, with the title of *Poésies Hébraïco-Provençales du Rituel Israélite comtadin* (Avignon, 1891). The same poems were translated by M. S. Sabatier, and published, without the Hebrew text, at Nîmes, 1874. This edition has become rare, and Dom Pedro only came to know it when the monograph had

passed the press. Perhaps we might mention here Professor James Darmestetter's monograph, dedicated to M. Derenbourg, with the title of *Une Prière Judéo-Persane* (Paris, 1891). He gives a French translation of a prayer addressed to Ormuzd, which he proves to be influenced by some benedictions used by the Jews in Babylonia. Every Jew who knows the first benedictions recited in the morning prayer will recognise them at once in the following lines of the prayer to Ormuzd. In section 6, thanks are given to the Creator for having made him an Iranian and of good religion; in section 10, for having created him a free man, and not a slave, and for having created him a man, and not a woman. These passages must have been borrowed by the Persians about 399 A.D. to 420, when Jews were much honoured by the Persian kings, when Yazdegerd married the daughter of the *Rash Gelutha*. The influence of Parseeism upon Talmudic Judaism has been a long time proved by Dr. Kohut, Schorr, and others. It is even believed in some quarters that the exchange of ideas between Parseeism and Judaism began in the time of Cyrus and the Second Isaiah, *i.e.*, during the Babylonian captivity, which is not impossible. Dr. M. Schreiner (*R. E. J.*, t. xxii.) has finished his analysis of the *Ars Poetica* of Moses ben Ezra. Hebrew poetry is still cultivated in our time. Specimens appear occasionally in monthly periodicals and in yearly magazines. Some go so far as to publish them separately. There is no need to take up space with them; poets belong to the future.

BIBLIOGRAPHY AND PALEOGRAPHY.

The *אור החיים* (Frankfort a/M., 1891), a bibliographical and literary-historical dictionary of the Rabbinic writing, in Hebrew, by the late Hermann Joseph Michael (whose MS. collection was bought by the Bodleian Library and that of printed books by the British Museum), is arranged alphabetically according to the authors. Although somewhat antiquated (it was composed about fifty years ago), it was worth publishing by his sons, not only out of pious feelings, but also for the book itself. In many articles there is no addi-

tion to make, and in others, since the Hebrew literature has advanced by investigation of manuscript collections in private as well as public libraries, Dr. Berlin has added some additions and corrections. Herr William Zeithin's ספר קריית *Bibliotheca Hebraica post-Mendelssohniana* (Leipzig, 1891), of which the first part is out (up to M.), seems to contain a full list of books written in Hebrew up to the present date, and in many items is more correct than Fürst and Benjacob.

The premature death of Dr. N. Brüll deprives us of the continuation of his *Central Anzeiger*, which was only begun last year. His able additions and emendations to Dr. Lazarus' monograph on the Princes of the Captivity (*Jahrbücher*, t. xi.) is the last the deceased wrote for his bi-monthly. Dr. Steinschneider, out of piety for his deceased friend, undertook to fill out the last number of the first year. This eminent bibliographer has also published an extensive essay (in Virchow's *Archiv für Pathologische Anatomie*, Vol. CXXIV.), on Greek physicians in Arabic translation, which bears equally in some respects on Jewish translators from the Arabic.

A catalogue of some Hebrew MSS., acquired at Haverford College, was issued (in the Abstract from Haverford College) by Professor R. W. Rogers. There is no MS. of great importance, but still it is a good beginning.

In the *Studia Biblica*, III. 1, the writer of this bibliography gives an account of the earliest Bible manuscripts, and to illustrate his subject a few photographic facsimiles are added, two from the famous Cairo MS. of the Prophets, and two of the MS., No. 12, in the Cambridge University Library, to which the date of 856 A.D. is erroneously assigned. The conclusion which he draws is that the oldest Hebrew MS. in existence is the Codex Babylonicus at St. Petersburg, which is dated 916. In the last months, however, the British Museum has acquired a MS. containing the Pentateuch with vowel points, accents and both massorahs; unfortunately the beginning and the end are supplied by a later hand, and thus the date of the copy and the place where it was copied are missing, if they ever were in. To judge from paleographical indications this MS. seems to

be much older than the Codex Babylonicus (the two MSS. seem to be of the same school of copyists), perhaps a century older. Indeed Dr. Ginsburg thinks that it may even be two hundred years older, and since he proposes to give a detailed description of this precious MS., we had better wait for his reasons in assigning such an early date to the newly acquired MS. before we state our own impression.

From this brief sketch of this year's Rabbinical literature it will be seen that, with few exceptions, the harvest is not brilliant; we hope that the next year will give more satisfactory accounts, as some first-rate works by scholars as well as by societies are announced to appear. Let us also record the great losses to Jewish literature sustained by the deaths of Professor Graetz and Dr. Nehemiah Brüll, the first in the ripeness of age, and the latter, although past seventy, still more vigorous in many respects than the youngest. We lament also the deaths of Leopold Dukes, who it is true, has ceased since 1870 to publish anything, and of Dr. Phillipson, who was a brilliant journalist and a true champion for the Jews and Judaism, but less active, at least directly, in Rabbinical literature.

A. NEUBAUER.
