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POST-BIBLICAL BIBLIOGRAPHY, 1888-9.

THE bibliography of post-biblical literature, which we are going to give, is a first attempt, which cannot pretend to be complete. In the first instance, we were obliged to make omissions, since it is difficult to get hold of all publications printed in the various countries where Jewish learning is cultivated. The East, Russia, and Poland have no regular book market, and moreover, the publishers do not advertise their books. Secondly, we have purposely omitted modern commentaries on the Bible, the Talmud, and the Halakhah, as well as modern poetry and philosophy. Finally, the periodical literature is so vast, that we could only take notice of those magazines which are purely devoted to literature, and even here many notices had to be overlooked, some being insignificant, and others too short. Reviews of books, which have often some original suggestions, we have excluded for want of space and time.

TARGUM AND RABBINICAL COMMENTARIES.

The learned R. Simon Baruch Schefftel of Posen, who was not a professional writer, after having retired from business, devoted his leisure time to the study of the Targum of Onkelos. And in order to be able to consult MSS., he went to Munich, where the Rabbi, Dr. J. Perles, his son-in-law, introduced him to the library authorities. The famous Sabionetta edition of this Targum, reproduced some years ago by Dr. Berliner, was his constant companion. His notes, which form nearly a concordance of this Targum, and which contain grammatical and lexicographical remarks, based upon readings of MSS., were carried through the press by his well-known son-in-law, and published with the title of *Bivre Onkelos, Scholien zum Targum Onkelos* (München, 1888).

Mr. Harry S. Lewis, B.A., late Miss Amy Fry and Tyrwhitt scholar at Cambridge, has made a laudable attempt towards supplying a commentary on the Targum of the Prophets, which is much needed, by giving that on Isaiah i. to v. (Trübner, 1889). The Targum is not provided with vowel points, which is a drawback for a beginner; moreover, his commentary is written in Rabbinical Hebrew, which makes the use of it difficult, except for those who are acquainted with this idiom. Why Mr. Lewis did not write his commentary in English, and why he did not utilise the excellent MSS. which are to be found in the three great English libraries for fixing the text, and for putting the vowel points, we cannot understand. Perhaps experience will teach him to continue in a more practical way. The Targum, with vowel-points, and with the addition of an English translation, and a short commentary (for the greater part of the Targum is quite clear, being only a translation of the Hebrew), is wanted. Such a book will do great service to students, advanced as well as beginners. For Mr. Lewis's Hebrew, good as it is,

contains many plays upon words, which a trained Rabbinical scholar will understand, but not those who know only Biblical Hebrew. The young and talented author does not shrink from stating that he does not know the derivation and explanation of many a word in the Targum. We were, therefore, astonished not to find the same statement for ציבחר in V. 18. He rightly explains the word by "a small quantity," or "a minimum," but without giving its etymology, and without saying that he does not know it. Professor Nöldeke has long ago explained the word in question in his grammar of the neo-Syriac language (Leipzig, 1868, p. 270, note 2), as ציבחר. This is the right spelling, found in the *Evangelium Hierosolomitatum*, in Syriac characters, as well as in the Targum (in MSS.), and in the Talmud composed in Palestine, for it is a true Aramaico-Palestinian word. Professor Nöldeke's explanation was quoted by the late Professor Fleischer in the *Addimenta* (p. 574) to Dr. J. Levy's dictionary on the Targum, which appeared soon after Professor Nöldeke's grammar. In the body of the dictionary, Dr. Levy writes צבחר, but in his dictionary to the Talmud (Leipzig, 1882), he definitely adopts the right spelling of ציבחר, a word composed of ציב, "a fibre," "a thread" (so explained in the Talmud by חוט), and "one fibre or thread is equivalent to our "one straw," to be compared with the Latin *floccus*. The lately proposed solution of ציבחר as צב + חר ("any quantity you like, however small," *one*), where Nöldeke and Levy are ignored, is, in our opinion, inadmissible, for "like one" is not an equivalent for "a little"; and, besides, the right spelling is not צב (for צבי?), but ציב. Anyhow, Mr. Lewis ought to have consulted here Dr. Levy's dictionary, as he did in many other instances. If we have devoted this space to Mr. Lewis's work, it is chiefly because it is the only production on post-biblical researches worth noticing by an Englishman, who, we hope, will continue to cultivate Rabbinical studies, for which he is so well prepared. For a future work, we may advise him to employ a printing office where corrections are attended to; in the present publication typographical mistakes are unfortunately so abundant as to disfigure the book.

Saadiah (more correctly Seadyah) Gaon, who is called the head of the exegetists, is best represented for the current year. The octogenarian member of the French Institute, M. J. Derenbourg, is giving us a new edition, according to lately discovered MSS. of Saadiah's Arabic translation of Isaiah, with copious notes (*Zeitschrift für alt-testamentliche Studien*, edited by Professor Stade, 1889). Dr. Jonas Bondi gives in his doctor-dissertation (Halle, 1888), extracts from Saadiah's commentary on Proverbs, from the unique Bodleian MS. Dr. John Cohn, of Altona, has just brought out Saadiah's Arabic translation and commentary (Altona, 1889) on Job. The edition is made in an arbitrary way, according to the unique Bodleian MS., which has, besides the translation and the commentary of Saadiah, also those of Moses Jiqatilia, and of an anonymous author. To distinguish one from the other is often difficult, and the right method would have been to reproduce the MS. as it is, and not pick out Saadiah only. Has Dr. Cohn always been sure which passages are by Saadiah? We doubt it. But the edition as it is will be of use until the entire MS. is published.—M. J. Derenbourg has taken up another commentary on Isaiah, viz., that of the sober and bold Judah Ben Balam (who lived about 1020), whose Arabic interpretation of this prophetic book is in course of publication, with a French translation, and notes in the *Revue des Études Juives* (1888-9).—R. Tanhum, of Jerusalem (who lived in the thirteenth century), is the next best commentator to Judah Ben Balam. The late Dr. Cureton

thought it important enough to edit his commentary on the Lamentations. Dr. Simon Eppenstein has chosen Tanhum's commentary on Ecclesiastes i.-vi. as the subject of his doctor-dissertation at the University of Leipzig.—We have to record one Karaitic publication, viz., the Arabic translation and commentary on Daniel by Jephet ben Eli (who lived towards the end of the tenth century), very ably edited from MSS. in the Bodleian and the Imperial Library of St. Petersburg, and correctly translated into English by Professor D. S. Margoliouth, of Oxford (*Anecdota Oxoniensia*, Semitic Series, Vol. I., part III., 1889). This commentary is important for the history of Karaitic exegesis, as well as for the opinions concerning the time of the arrival of the Messiah. The Judaico-Arabic vocabulary will be enriched by the glossary, which Professor Margoliouth has done well to give at the end of his translation. The preface contains a concise sketch of Jephet according to the latest authorities.—The commentary in Hebrew on the Pentateuch by Jacob of Vienna, edited by R. Menasse Grossberg, from a unique MS. at the Royal Library of Munich (Mainz, 1888), offers not much that is new, but the author represents the exegesis of a school not much known.—The Biblical commentaries by the famous mathematician, astronomer, philosopher, and exegetist, Levi ben Gersom (or Leo Hebræus in the Latin translation of his astronomical work), were all printed except those on Ezra, Nehemiah, and Chronicles. They are now edited by the chief Rabbi of Mantua, Cavaliere Marco Mortara, in the second volume of the annuary, and published by Herr E. Graeber. We shall mention later on (p. 201) Levi's biography by Dr. Steinschneider.

TALMUD, HALAKHAH AND COMMENTARIES.

The premature death of Rabbi R. N. Rabinowitz will retard the continuation of his *Variae lectiones* (דקרוקי סופרים), of which fifteen parts have already appeared. Some attention has been paid lately to the minor tractates of the Talmud.—Dr. M. Goldberg has edited, as a doctor's dissertation, a critical edition of the first four chapters of the ethical tractate called דרך ארץ רבה, with a literary introduction, in which he discusses the authorship of it.—*Kritik der sämtlichen Bücher "Aboth" in der altthebräischen Literatur* (s. l., 1888), is the title of Dr. Moritz Jung's doctor-dissertation, which forms the introduction to some future greater work of his. The author gives detailed accounts of the Mishnah Aboth, as well as of many small treatises, chiefly post-talmudical. It is very natural that the Aboth de R. Nathan should here find its place. Dr. Jung seems not to know Mr. Schechter's edition of this tractate, and in general, we regret to say, Dr. Jung is not well acquainted with modern writings or the vast field of literature he tries to embrace. We have been told lately that in this country someone possesses a "sacred deposit" concerning the Aboth de R. Nathan, which was handed over to him by one of his teachers as far back as 1836. It is strange that it should have been kept back more than half a century. The deposit will show, according to the happy possessor of it, that the modern editors of the Aboth de R. Nathan, viz., the late S. Taussig as well as Mr. Schechter, "have not found out the riddle" of this book. However, it is certain that in 1836 the rabbi in question had no MSS. at his disposal, and had no idea of the existence of a second text of this tractate, and we do not think that the "sacred deposit" will harm Mr. Schechter's edition. But we shall see when it will be published. At present we can only say that, in any case, Mr. Schechter's edition is and will remain the standard edition of

this tractate.—We record the first part of an edition of the Tosefta, with two Hebrew commentaries, the one containing explanations of words and sentences, and the other that of the Halakhic matter; they are entitled חשק שלמה, composed by the rabbi [S.] Lev Friedländer, of Mulhouse, (Alsace). Why the author transliterates חשק as *Hosak S.*, and not *Hesek* (1 Kings ix. 1), we do not know. On the French title page he puts the following: “Tirée d’un grand nombre d’œuvres et manuscrits, corrigée, nouvellement classée, complètement simplifiée et expliquée avec l’aide des sources Talmudiques et littéraires.” We shall not cavil at his strange French, but we should like to know which are the MSS. the rabbi of Mulhouse has discovered, which were not at the disposal of Dr. Zuckermann for his critical edition. We notice many valuable observations on the text of the Tosefta by Herr Hayyim Oppenheim in the periodical *Beth Talmud*, 1888-9.—Two important and interesting essays have appeared on the *Mekhilta* attributed to R. Simeon ben Yohai, which is only known by extensive quotations. These monographs form the programme of the two rabbinical schools, viz., at Breslau, by Dr. J. Lewy, and the orthodox one at Berlin, by Dr. Hoffmann. The chief result is that the greater Midrash (פרש הדרול), imported during the last ten years from Yemen, contains very large parts of this lost book. The publication of this Midrash being in preparation by Mr. Schechter, we shall say more about it when the work lies before us in its entirety. Mr. Schechter, with his profound knowledge of the Talmudic literature, his critical method and his patient investigations, which he has shown in his edition of the Aboth de R. Nathan, will, we are sure, point out most of the passages in this Midrash which were extracted from the lost Mekhilta.—We are glad to find that students of rabbinical schools have been making the subject of their doctor-dissertations grammatical points in the Mishnah and the Talmud. Dr. Salomon Stein wrote on the verb in the language of the Mishnah (Berlin, 1888). Dr. Isaac Rosenberg had last year an essay on the verb in the Babylonian Talmud, and Herr Moses Schlesinger contributed to Dr. Berliner’s *Magazin* (1889) an article on the verb in the Palestinian Talmud. The last is of importance, for if we have attempts on grammars for the Mishnah and the Babylonian Talmud, nothing of the kind for the Palestinian Talmud, which is written in the Galileo-Aramaic dialect, exists as yet.—Herr Chaim M. Horowitz, who is already favourably known as an editor of various Midrashic and Halakhic treatises, has given us an introduction in Hebrew to the literature of the Amoraim up to 500, which forms the first fasciculus of a book entitled *Uralte Toseftas*. This book will be a valuable addition to that branch of literature, if the author is enabled to edit all he promises. We regret that his learned and instructive introduction is somewhat confused; perhaps a detailed index to the entire publication will help the reader to find his way in it.—M. Loeb made the subject of one of his lectures in the *École des Hautes Études* (Paris, 1888) the history of tradition as found in the first chapter of the Saying of the Fathers (מסכת אבות). The lecture has appeared in the “Bibliothèque” of this institution.—Professor Bacher, whom we shall find very well represented in the enumeration of the grammatical literature, deserves a prominent place here by his second volume of the *Agada der Tanaiten* (Strassburg, 1890), which begins with the death of R. Aqiba, and finishes with the completion of the Mishnah. The two volumes of this work are indispensable for those who cultivate Talmudic literature in a critical way. The Agadic sayings of the various doctors are given in a complete translation, and with variations from cognate books, for instance, the Tosefta and the Midrashim, accompanied by ample reference to modern

writers. The translation is clear, and, we do not need to say, accurate. With his previous publication, entitled "Die Agada der Babylonischen Amoräern" (Strassburg, 1878), the subject is nearly exhausted. These volumes will be also of great use to the students of folklore.—We may recommend, also, Dr. Adolf Blumenthal's German essay on R. Meir, entitled *Leben und Wirken eines jüdischen Weisen aus dem zweiten nachchristlichen Jahrhundert, nach den Quellen dargestellt* (Frankfurt-a.-M., 1888).—The Hebrew compilation of Talmudic and Midrashic sayings relating to the social life of a Jew in all practical moments, made by Isaac S. Suvalski (Warsaw, 1889), is very useful, inasmuch as all sources are indicated in foot-notes. The monograph has the title of *ספר חיי היהודי על פי התלמוד*.—Of post-Talmudical literature we have to record, in the first instance, the completion of the edition of the Talmudic encyclopædia, by Isaac Lampronti, entitled *פאר יצחק*. It is published by the Hebrew Literary Society *מקיצי נרדמים*, under whose auspices also the new edition of the *Halakhoth Gedoloth*, by Simeon קיירא (Kayyar?), according to the Vatican MS., is appearing. The edition was undertaken by the eminent Talmudist, Dr. E. Hildesheimer, director of the orthodox rabbinical school at Berlin. The first part has reached us. It is provided with copious critical notes. We shall have more to say about it when the preface, in which the differences between the printed text and the new edition, as well as the relation of it to the *Halakhoth*, attributed to R. Yehudai Gaon, will be discussed.—Among the most instructive literature for lexicography, as well as for history of Jewish learning, are the *Responsa*. Indeed, our knowledge of the Gaonim (the successors of the doctors of the Gemara) is mostly derived from their *Responsa*, of which we possess now a valuable collection, edited ably by Dr. Harkavy from MSS. in the Imperial Library of St. Petersburg, and published by the same society. Dr. Joel Müller, Professor of the Rabbinical *Hochschule* at Berlin, is the greatest living authority on the *Responsa*-literature, which he has sufficiently shown by his various publications on the subject; for instance, that with the title of *תשובות נאוני מורה ומערב*, Berlin, 1888 (collected from the scattered articles in the *Beth Talmud*). In the seventh programme of the *Hochschule* he treats of the *Responsa* of Spanish Rabbis in the tenth century, the epoch when Jewish learning began to pass from the East and the Maghreb to Spain. It was, indeed, no easy task to collect from numerous casuistical works the fragments of these *Responsa*.—The Book of Precepts (*ספר המצות*), composed by the famous Moses ben Maimon in Arabic, is well-known from its Hebrew translation by Moses ibn Tabbon (Tibbon). It cannot be doubted that the skilled translator did his task satisfactorily, and that the inaccuracies found in the editions of it arise from copyists and printers. A translation can, however, scarcely take the place of the original, which is now well edited in Hebrew characters from many MSS. by M. Moïse Bloch, Rabbi at Versailles. In the learned preface, M. Bloch discusses the three translations of this treatise, of which that of Salomon ibn Ayoob is completely preserved in MSS. We hope that M. Bloch will find material help for its publication.—We shall at present only mention that another part of Maimonides' commentary in Arabic on the Mishnah, part Tohoroth, with a corrected Hebrew translation, edited by M. J. Derenbourg, has appeared in the publication of the *Meqitz'e Nirdamim*.—The parts *Taanith* and *Meghillah* of the Halakhic work (*ס' ההשלמה*) of Meshullam, of Béziers, is now edited by Rabbi M. Grossberg, at the end of the commentary of Jacob of Vienna (above, p. 193).—Of late commentaries on the Talmud, we mention the edition from a MS. of that of R. Nissim, of Gerona (ר"ן) on

Abodah Zarah, made by Rabbi S. A. Wertheimer (Jerusalem, 1888).—Of a miscellaneous character, we mention Dr. Salomon Spira's essay on the Eschatology of the Jews according to the Talmud and Midrashim (Halle, 1889). In spite of the able articles of Herr Schorr in his periodical *he-Halutz*, IV., Dr. Spira has hit upon points not mentioned by the former acute critic.—We may be allowed to make a bare mention of the unpalatable book in tasteless Hebrew against H. Schorr by Herr Meir Kohn Bistriz (1889). The title, *ביעור טיט היין*, already indicates the character of the book. The author spoils his criticism, which in many paragraphs is good and plausible, by his invectives. Criticising and abusing are two different things; but we are a little accustomed to it by similar outbursts in this country, with the difference that the author of the latter is everywhere wrong.—Very useful for the history of early exegesis is the German essay of Dr. Samuel Landau "On the opinions of the Talmud and the Geonim concerning the value of the exegesis found in the Midrashic literature."—Dr. E. Landau's Zürich dissertation "On the synonym names for God" in the post-biblical literature, derived from words connected with space, *e.g.*, the words *מקום* and *שכינה*, is well put together, and will prove interesting also for students of the New Testament literature.

GRAMMAR AND LEXICOGRAPHY.

Professor Bacher, of Budapest, has for some time chosen the subject of mediæval Jewish grammarians, which he handles in a masterly way. He has ably edited Joseph Qamhi's (Kimhi) grammar (*ס' הזכרון*)¹ for the Jewish Literary Society (*מקיצי נרדמים*) according to several MSS., and he found out (*Revue des Études Juives*, XII., p. 371), that this book was provided with glosses by the author of the book of Punctuation (*סי הנקוד*), usually attributed to Moses ben Isaac, of London; (See however, *Jewish Quarterly Review*, I., p. 182.) But his delight seems to be the father of the grammarians, R. Jonah (Abul-Walid ibn Jannah) of Saragossa. After several able articles on R. Jonah's Arabic dictionary (in which he suggested many good emendations to the Oxford edition), he brought out, together with M. J. Derenbourg, the Arabic text of R. Jonah's grammar, with emendations to the somewhat incorrect edition of its Hebrew translation, which he supplies in the notes. Let us mention here that M. Metzger, Rabbi of Belfort, has published lately (*Bibliothèque de l'École des Hautes Études*, t. 81), a French translation of it, which seems to be well done on the whole. It is rather strange to find the translator saying he had made it according to MSS., and ignores completely the above mentioned edition. With the edition and French translation of R. Jonah's *Opuscula*, by MM. H. and J. Derenbourg (Paris, 1886) we have now all the writings of the Saragossa grammarian except his outburst against the Prince (Naghid) Samuel, his contemporary at Cordova, of which only a few fragments exist at present. It is indeed satisfactory that, in spite of the great apathy of the rich Jews towards Hebrew literature, such editions are published, and much more in the original Arabic. Not satisfied with his essays on R. Jonah's

¹ We remind our readers that Mr. H. J. Mathews, Exeter College, Oxford, had edited a year before, for the same society, Joseph Qamhi's Grammatical Polemics against R. Jacob Tam (of Ramerupt), entitled *ס' הגלוי*.

writings, Professor Bacher furnished lately an important essay on Abul Walid's exegesis, as found in his grammatical and lexicographical writings (*Aus der Schrifterklärung des R. Jona*, Programme of the Rabbinical School of Budapest, 1888-9, Budapest, 1889). Will Professor Bacher now be satisfied with having squeezed out, if we may employ this expression, the Saragossa grammarian? One would believe that is so, but we know it is not the case. For Professor Bacher is going to make an edition of the Hebrew translation of R. Jonah's Arabico-Hebrew dictionary, according to the existing MSS., which will appear in the publication of the above-mentioned Hebrew Literary Society, which just manages to exist. This is not the only grammarian who attracted Professor Bacher's attention. We shall mention (p. 201) his biography of the famous Elijah Levita, the greatest Massoret after Jacob ben Hayyim. Unfortunately, an encyclopædia, even the great German publication, cannot give space to do complete justice to authors. Professor Bacher has, therefore, given an essay on Elijah's learned productions *Elijah Levita's Wissenschaftliche Leistungen* (in the *Zeitschrift der deutsch-morgenländischen Gesellschaft*, Bd. 43), where he is allowed to handle the matter according to his own heart. The grammar forms the chief part in it, and Dr. Bacher's essay completes Dr. J. Levy's able doctor-thesis, entitled *Elia Levita und seine Leistungen als Grammatiker* (Breslau, 1888).—Dr. S. Kohut, now one of the Rabbis of New York, and formerly Rabbi in Hungary, was obliged to interrupt for a time, owing to his change of countries, his learned and critical edition of the Talmudical lexicon (ערוך), of Nathan ben Yehiel, of Rome. We are glad to mention that the continuation (Vol. V.) has appeared, and if material means do not fail, he will follow the continuation in a regular way.—Rabbi Dr. J. Levy has finished his task on the same subject. His Talmud dictionary, which is made in accordance with modern criticism, is now complete, and the author, who, we are sorry to say, is in failing health, will be able now to take his well-deserved rest after his labours on the dictionaries on the Targum and the Talmud.—Is there room for another work of the kind, such as Dr. M. Jastrow, Rabbi at Philadelphia, has undertaken with great originality? We may answer in the affirmative. In the first instance, Dr. Jastrow writes in English, which will be a boon for scholars in England and America. On the other hand, he is more complete than Dr. Levy in quotations from the Jerusalem Talmud and the Midrashim, many of which have appeared since Dr. Levy began his excellent work. Dr. Jastrow has often better selections for Greek words in the Talmudic literature. It is true that his philology is somewhat peculiar, the author following the biliteral system, but on the whole, it does harm only by taking up too much space.—Dr. Julius Fürst gives in the *Magazin* (1888-9) specimens of his forthcoming *Glossarium Græco-Hebraicum*, i.e., Greek words occurring in the Midrashim, with full explanation. We hope that he will be able to publish his work soon, which will be of importance also for post-classical Greek.

HISTORY.

The father of Jewish History according to modern researches, Professor H. Graetz, has had the great satisfaction to see a fourth edition of the third volume of his well-known History of the Jews (from the death of Judah the Maccabean till the loss of the Jewish State) (1888-9). The author is so ingenious that we are not astonished to find much new material in this volume, for instance, the excursus on the

connection of the conversion of St. Paul with that of the Queen Helene of Adiabene, that on the date of the composition of the Gospels, and more especially on the Jewish coins, of which a part has appeared in English. We do not mean to say that all his items and data will be accepted without discussion, but at all events, Professor Graetz will have the merit of having introduced new views in all these parts. We cannot enter here in details; besides, such an important work would well deserve a separate review in this QUARTERLY.—The dissertation on the Maccabean wars against the Syrians, according to Greek and Agadic sources in their relation to history, by Dr. Casar Josephson (Breslau, 1889), is worth reading.—The History of the Jews in England before the expulsion, has been much advanced by the publications of the Anglo-Jewish Exhibition, and more especially by the editing of the *Shetars*, by Mr. M. Davis, although done somewhat unmethodically. A similar publication has come out in Germany, by Dr. R. Hœniger and Herr M. Stern, with the title of *Das Judenschreinbuch der Laurenzpfarre zu Köln* (Berlin, 1888), which accords with the critical method of the modern historical schools. The latter contributes some useful notes to the history of the Jews in Germany in the *Magazin*, etc., edited by Dr. Berliner (1888-9).—Professor D. Kaufmann of Budapest has lately taken up parts of Jewish history of a comparatively modern time. After having given an exhaustive sketch of the Vienna philanthropist, Samson Wertheimer (Wien, 1886), he communicated in this QUARTERLY (I., pp. 89 to 94), the epitaphs of Carvajal (which he unearthed in a Leipzig MS.) and Jeshurun Alvares, and continued with an important contribution on the history of the expulsion of the Jews from Vienna and Lower-Austria, viz., the details of the period from 1625 to 1670, which appeared as a programme of the Rabbinical School of Budapest for 1887-8. This sketch is written in a beautiful style, of which he is a master, and the data are taken not only from printed books of all kinds, but he has also made ample use of archives and unpublished epitaphs from personal inspection, as well as from communication of many friends. We find in Professor Kaufmann's monograph of not less than 228 pages, not only the historical facts which preceded the Vienna catastrophe, but all biographies and notices of the Rabbis, official, as well as private, of the time. The material is so ample and so exhaustive, from printed sources as well as MSS., that it will be rather difficult for a historian to make full use of it without an index, which is unfortunately not given by the author, even though it was on his instigation that an index was made of Zunz's book on the hymns used in the Synagogues (see p. 201). We cannot go into the details of the excellent work, and we must be satisfied with the mention of the Table of Contents, which is as follows: 1. Ferdinandus II. and the Jewry of Vienna; 2. His reign; 3. Leopoldus I. and the expulsion; 4. The return of the exiles and their new homes, viz., in Moravia, Bohemia, Hungary, Bavaria, Brandenburg, Poland, and France (Alsace-Lorraine).—Dr. M. Grünwald gives to his meagre periodical the pompous title of *Das Jüdische Centralblatt*; it appears very irregularly. He gives in it documents concerning the Jews in Bohemia and Moravia, but fills half of his issue with some of his lectures and translations from the Italian. Is it worth while having a special organ for such second-rate documents? We think not; it is high time that Jewish literature should have a central and international organ, for as it goes on now, it is impossible to follow the current of Jewish literature, even for rich scholars.—The *Zeitschrift für die Geschichte der Juden in Deutschland*, which has reached the third year, remains faithful to its programme; it gives documents on the history of

the Jews in Germany. We point out specially the history of the Jews at Rothenburg by Professor H. Bresslau. The miscellaneous notes contain much new matter. We do not approve of the attacks made on Dr. Güdemann's excellent work (see below).—The *Revue des Études Juives*, 1888-9, has several historical articles, by M. Loeb on the chronicle of Joseph Cohen of Avignon, and by other *savants* on the state of the Jews in the Papal States in the eighteenth century, the history of the Jews in the Catalonian provinces, in Nantes, and in Marseilles.—M. Joseph Halévy has an interesting essay on the persecution of the Christians of Nejrân in Yemen, by the Jewish King Dhoo Nowas, towards the end of the fifth century of the common era; he comes to the conclusion that this story is based on legends, for there was no Himyaritic king who professed Judaism. The indefatigable explorer of the Yemen countries, Herr Eduard Glaser expresses, however, a contrary opinion in an article in its last issue, entitled *Skizzen zur Geschichte Arabiens, etc., Heft I.* (Munich, 1889). Dr. Brüll (*Jahrbücher ix.*, pp. 102, *sqq.*) gives many good suggestions for readings in the Mediæval Chronicles, published in the *Anecdota Oxoniensia*. Magister Jonas Gurland, Rabbi at Odessa, has written on persecutions in Poland and edited monographs concerning them (*Ozar Hassifrut II.*, 1888).—The history of teaching and of the social state of the Jews in Germany during the fourteenth and fifteenth centuries, by Dr. Güdemann of Vienna (*Geschichte des Erziehungswesens und der Cultur der Juden in Deutschland während des XIV. und XV. Jahrhunderts*, Wien, 1888) is as excellent as his three previous volumes on Spain, France, and Italy. The literature of this epoch in Germany is a poor one, consisting chiefly of the too many treatises on the ritual (*Minhagim*) and casuistic *Responsa*, in which, now and then, some crumbs for Jewish history may be gathered. But the chapters which treat of the relation of the Jews to the Christians will be read with great interest, inasmuch as Dr. Güdemann has the art of being interesting, even with dry material. The last chapter on the German Jews in Upper Italy and the comparison between German and Italian culture is worth reading attentively.

PHILOSOPHY.

Dr. J. Guttmann thinks that the philosophical system of the famous Solomon Ibn Gabirol (Avicebron, who lived in the eleventh century), as laid down in his "Fons Vitæ," is not yet entirely known by the works of the late S. Munk (who had only a Hebrew compendium of Gabirol's work, of which the Arabic original is lost, and only a Latin translation of the whole exists), nor by that of Dr. Seyrlein, who worked on the Latin translation. It seems that there are many discrepancies between these two *savants*. He therefore undertook to give a new and complete exposition of Gabirol's philosophy, indicating when possible the means which were at his disposal. In general, Gabirol follows the neo-platonic ideas, and when he mentions Plato, he means Plotinus, and inclines towards pantheism, just like Philo and Spinoza, so that we could say that three Jews at various epochs, in antiquity, in middle ages, and in modern times, are the representatives of pantheism. Dr. Guttmann holds with Munk that Gabirol did not die at the age of twenty-nine as reported by early authors, but that he must have reached a mature age of about fifty. No reason is given why the date assigned by those who live only a century after Gabirol should be doubted. The objection that Gabirol expounds a new philosophical system at so young

an age, is not very strong; we think we could find examples for that, even in modern times. One who writes poems of such gravity and depth as Gabirol did at the age of fourteen to eighteen, may have also written a philosophical book before he was thirty years of age. Anyhow we can only give full praise to Dr. Guttman's clear exposition of Gabirol's philosophy, which are accompanied by references to the sources.—Joseph Ibn Tsaddik of Cordova is the author of a philosophical treatise in Arabic on the Microcosm. We know only the Hebrew translation of it, edited in 1854 by Dr. A. Jellinek. Dr. Leopold Weinsberg (Breslau, 1888) gives an analysis of it, and more especially of Joseph's relation to the Arabic Aristotelians, and to the philosophy of the *Calam.*—Dr. David Mannheim gives in his doctor-dissertation (Halle, 1888) a clear exposition of the Cosmogony according to Jewish philosophers from Saadiah Gaon to Maimonides.—We think that we may be allowed to range here an essay on the Law (*Recht*) and its position towards the Ethics according to the knowledge of Ethics and Law in the Talmud (Berlin, 1889), by Dr. Sch. Schaffer. The Talmud gives no system for any of the branches treated in it, not even for casuistry, but from the scattered sentences we can draw conclusions of what the various authors of them meant in Ethics and Law, but we must guard ourselves against attributing them to the Talmud as an integral book; the sayings are of individual Rabbis, but not by the Rabbinical school.

KABBALAH.

It is to be regretted that M. Adolphe Franck has issued a second edition of his work *la Kabalé*, which appeared in 1843 without any alteration. The first edition was not built on solid ground, but since then documents bearing on this branch of literature were brought to light, for instance, on the book *Bahir*, which was declared a fabrication by the Synod of Narbonne, about 1240, of which the author ought to have taken notice.—The issue of new cabbalistical texts is fortunately scanty. We record a different text of the היכלות רבתי from that to be found in Dr. Jellinek's Beth ham-Midrash, edited from a MS. by R. S. A. Wertheimer (Jerusalem, 1887-8); some chapters attributed to the prophet Elijah, and some anonymous ones, edited from MSS. by Herr Chaim M. Horowitz, with the title of כבוד הופה. Unfortunately the latter publication is autographed with very small characters and difficult to read.

POETRY AND LITURGY.

In the poetical department we have to mention M. Samuel Philipp's edition of the poems of Rabbi Hai (Haya) Gaon, re-edited according to MSS., with critical notes by the editor, and by Herren Reifmann and Halberstamm. Herr Philipp entitled the work בית חבירה, forming a second collection; the first consists of liturgical pieces by the famous Judah Halevi. We may unhesitatingly say that Herr Philipp has a kind of intuition for Hebrew poetry, and it would not be a bad idea to entrust him a complete edition of all Judah Halevi's poems, religious as well as profane, the MSS. of which are at Oxford, if we could discover a Mæcenas in our rich communities who would be willing to erect a monument to the favourite poet of Heine by defraying the cost of such an edition.—Some *Selihoth* are published in the *Sammelband* iv., by R. Isaac Baruch Levi, of Ferrara, Dr. Berliner, and notes by Herr Halberstamm. The *Muqazin* (1888) has some good emendations by Professor Kaufmann on the poem of Elijah of Norwich, edited by Dr. Berliner.

BIBLIOGRAPHY AND BIOGRAPHY.

The *Orientalische Bibliographie*, so ably edited by Professor August Müller, of Königsberg (Berlin, 1888), gives, under the heading of *Hebräisch*, a complete list of works and articles concerning the Hebrew and Rabbinical literature. This publication is indispensable for scholars who wish to be well informed upon these branches of studies, since the bibliography in the *Revue des Études Juives* does not pretend to be complete, and Dr. Berliner has not yet begun to continue the excellent work done by Dr. Steinschneider in his *Hebräische Bibliographie*, which ended with the twenty-first volume.—A useful alphabetical index has been made to Dr. Zunz's *Literaturgeschichte der Synagogalen Poesie*, according to the beginning of the liturgies and hymns; Dr. Zunz's index being alphabetical according to the authors. The new index has the title of *Maftauch ha-Pijutim*, by A. Gerstetner, and is published by the *Curatorium* of the *Zunz-Stiftung* (Berlin, 1889, i.; see p. 198). With it the researches in MSS. and rare editions of *Mahazorim* will be easier.—Dr. Berliner gives, in his *Magazin*, etc. (1889), a short description of the Hebrew MSS. in the library of Naples, and Dr. L. Modona publishes a minute catalogue of those of Bologna (*Cataloghi . . . d'Italia*, Firenze, 1888).

The editor of the *ha-Assyf* (annual publication in Hebrew, Warsaw, fifth year, 1889), has made an attempt to give biographies of living Jewish writers, many of which are written by themselves. It is arranged alphabetically according to the family names, beginning with Drs. Adler, the venerable chief rabbi and the delegate chief rabbi; there is also a biography of Dr. Gaster. The editor complains about the scanty answers he had to his appeal for his well-intended publication. The title of the work is *Sepher Zykaron, Bio-bibliographisches Lexicon*.—The last issued volume (2nd Section, Theil 43) of Ersch and Grubier's *Encyclopædic*, contains concise and full articles on Levi ben Gershom (Ralbag), and on the various Leos, biographical as well as from a literary point of view, by Dr. M. Steinschneider; and on Elijah Levita, by Professor W. Bacher (see p. 197).—Dr. Tauberles has chosen for his doctor-dissertation the biography of Saadiah Gaon. This kind of production is rarely complete, but it is an improvement on the poor article on this important author given in the *Encyclopædia Britannica*, vol. xxi., p. 120, where the *Agron* is still quoted from the *Orient* x., the nature of the *Sepher haggaluy* is still not clear, and the commentary on Daniel (Bodl. MS. 2486) not mentioned at all.—Dr. D. Cassel made the subject of the programme of the Berlin *Hochschule* the famous Joseph Caro (Berlin, 1888), whose commentary on the *Shulchan Arukh* was not long ago attacked by the anti-Semites in Germany, and gave rise to a lawsuit. He tries to prove that this rabbi was not a kabbalist, and consequently is not the author of the *Maggid Mesharim*, which is usually attributed to him.—Signor Cesare Musatti consecrated fifty-three pages in the *Archivio Veneto* (t. xxxvi., p. ii., 1888) to the biography of the late Maestro Moisé Soave, of Venice, born 1820, who did not write books, but many useful and erudite articles, amongst others on Dante in relation to the famous poet Emmanuele, of Rome. Soave refuted the opinion of the late Dr. Geiger that, by the Daniel mentioned in the *Diwân* of Emmanuele, Dante is meant.—Dr. Joel Müller gave a lecture (see the *Populäre-wissenschaftliche Monatsblätter*, 1888) on the late Leopold Kompert as a writer on Jewish life and customs in Bohemia.

PALÆOGRAPHY AND EPIGRAPHY.

Dr. Reinhart Hoerning, of the Department of Oriental MSS., British Museum, has brought out a curious collection of facsimiles, with an exhaustive description of Karaitic MSS. of Biblical fragments, written in Arabic characters and provided with the Hebrew vowel-points. The title of this important book is the following: *Description and Collation of six Karaite Manuscripts of Portions of the Hebrew Bible, in Arabic characters; with a complete reproduction by the autotype process of one, Exodus i. 1—viii. 5, in forty-two facsimiles* (Williams and Norgate, 1889). Those MSS. were brought by the late Mr. Shapira, some from the Karaite Synagogue at Heet (a town situated on the Euphrates, about thirty leagues to the west of Bagdad, inhabited by Arabs and Karaite Jews), and others from Cairo. This is at present the greatest collection of this kind of MSS., of which some are found in the Imperial Library of St. Petersburg. Dr. Hoerning's description extends to every detail, to the phonetics, to the accents, and to the massoretic rules; for the last, he had the benefit of Dr. Ginsburg's help. There are also variations from the massoretic text. Dr. Hoerning however does not suggest any explanation why the Bible in Hebrew was written in Arabic characters for these communities. Is it possible that the Karaites in these countries found difficulty in reading Hebrew in the tenth, eleventh, and twelfth centuries, for those are the dates of these MSS.? Most likely this was the case, for we can scarcely suggest that the transcription was made for the benefit of Mahommedan *lettrés*, for in that case the Arabic vowel-points would have been employed, and the accents and massoretic notes omitted. Besides, the commentary of Yepheth, which is found in them, is in many passages offensive to Islam—Besides the controversy on the Simeon et Bar Cochba coins between Professor Graetz and M. Th. Reinach, we have to mention many notices by M. Salomon Reinach, based on inscriptions, such as on the Jewish congregation of Athribis, and by M. Th. Reinach on the Jewish inscription of Narbonne in the *Revue des Études Juives*; here we find also notices on the inscription of Narbonne in Latin with the usual Hebrew words *שְׁלוֹם עַל יִשְׂרָאֵל*, and on that found in a mosque at Gaza in Hebrew and Greek, by M. Loeb (1889, p. 100).—We may be allowed to mention here Dr. D. Simonsen's (Rabbi of Copenhagen) edition of inscription of Palmyra (the Biblical Tadmor) to be found on monuments in the *Glyptothèque* of Ny Carlsberg (Copenhagen, 1889). The Palmyrenian dialect is much connected with those of the Talmud and the neo-Hebrew, for instance the word *חבל*, "alas," which occurs so often on Palmyrenian tomb-stones.—Dr. Harkavy gives (*Russian Archaeological Journal*, iv., pp. 83—95) a solution of a formula of exorcising on a Babylonian cup, to be found at Moscow; this kind of inscriptions in Aramaic are not rare in European Museums, on which the late Dr. A. Levy, M. Joseph Halévi, Abbé Hyvernat, and even the omniscient M. Moïse Schwab tried their hands, more or less satisfactorily. Dr. Harkavy, who has not seen the original, doubts the genuineness of the Moscow document.—The epitaphs in the old Jewish cemetery at Algiers were published with biographical notes by the chief Rabbi of that town, M. Isaac Bloch. We find amongst them those of Judah Khallatz, of Tsemah Duran and Samuel Vivas (not Bibas, as M. Bloch writes). This monograph in French has the following title: *Inscriptions tumulaires des*

anciens cimetières israélites d'Alger (Paris, 1888). Some years ago M. M. Weil, chief Rabbi of Tlemcen, published the epitaphs of this town. We hope that this example will be followed for Tunis and Morocco. An epitaph found at Orleans is described in the *Revue*.—Professor Euting also has contributed to this branch of literature with his essay entitled *Ueber die älteren hebräischen Steine in Elsass* (1888), to which some good emendations are proposed by Professor D. Kaufmann (*Revue des Études Juives*, 1889). There are also notices on the epitaphs of Riva, by Baron David de Günzburg and Professor Kaufmann.

MISCELLANEOUS LITERATURE.

Religious controversy between Christians and Jews in the middle ages were treated in the *Expositor* of February and March (1888), and by M. Loeb, mostly of those in France and Spain, in the *Revue de l'Histoire des Religions*, (1888), to which he made some additions, more especially concerning the texts, in the *Revue des Études Juives* (1888).—The 4th *Sammelband* of the society *קרית ירושלים* contains texts relating to the lost tribes, on which the articles in the first volume of this QUARTERLY are based.—M. Moïse Schwab, after having succeeded in lowering the Palestinian Talmud in the eyes of Christian scholars by his unintelligible and mostly inaccurate translation in French, did the same service to the *Revue des Etudes Juives* (1888-9) by his publication of a Hebraico-Italian school vocabulary, called *Makra Dardake*, with the pretension that it is of value for Romanic philology. The French, and certainly the Italian words here given are of no use for philological purposes. French texts of the fourteenth century are plentiful, and there is no necessity for reprinting a few words which are found in the *Makra Dardake*, and much less the Italian translation.—M. Israel Lévi gives from time to time, in the *Revue des Études Juives*, excellent notes and articles on Jewish legends in the Talmud and the Midrashim, early and late ones, of which folk-lorists will have to take notice.—We may also mention Dr. A. Fleischhacker's doctor-dissertation, with the title *Der Tod Moses nach der Sage*, in which the literature is well put together. There is some attempt made in the *Revue* to explain the expression *שם הכפור*.—M. Loeb connects the *Shemoneh Esré* with some Psalms (146 and 147), on which this prayer is, according to him, modelled, and which he considers originally a prayer of the Justes and Poor. There is also an interesting note on the prayer after meals in the *Bet Talmud* (1889).—Dr. N. Brüll has, in his *Jahrbücher* (1889), an essay, or rather a description of MS., headed *Beiträge zur jüdischen Sagen- und Sprachkunde im Mittelalter*, which is full of legends and some poetry, the first of which represents the fight between wine and water, in Hebrew and German, by Zalman Sofer.—We may add here that Dr. Rosenberg has published, in his doctor-dissertation, Judæo-German texts of *Volkslieder*, with philological remarks from a Germanistic point of view, from a Bodleian MS. This dissertation is to be found in the *Zeitschrift für Geschichte der Juden in Deutschland* (1888-9). Dr. Steinschneider gives literary notices on various mediæval subjects under the title of *Miscellen* in Dr. Brüll's *Jahrbücher* (1889).—The new monthly, edited by Herr Weissmann (Wien, 1889), has not yet accomplished its first year, and it would be premature to give an opinion on the articles contained in it.—The first volume of the late Leopold Löw's (Rabbi at Szegedin in Hungary) collected articles and essays is ably edited and annotated by his son and his successor, Dr. Immanuel Löw.

SAMARITAN.

The Samaritan literature has been neglected somehow since the premature death of A. Geiger; even Dr. Heidenheim, of Zürich, has published nothing since 1888. We welcome, therefore, two young students who devoted their doctor-dissertations to this branch of study. 1st. Dr. H. Baneth, who gave Marqah's chapter on the twenty-two letters of the alphabet, which form the basis of the Hebrew language, with a German translation and copious notes. 2nd. Dr. Leopold Wreschner's dissertation, entitled *Samaritanische Traditionen mitgeteilt und nach ihrer geschichtlichen Entwicklung untersucht* (Berlin, 1888), is important for the history of the casuistical differences between the Rabbanites, Karaites and Samaritans. They are chiefly based upon a MS. of Munaga ibn Tsadakah, but Dr. Wreschner has by no means neglected the data of other writers.

A. NEUBAUER.
