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CRITICAL NOTICES.

THE STEINSCHNEIDER "FESTSCHRIFT."

Festschrift zum achtzigsten Geburtstage Moritz Steinschneider's (Congratulatory-volume for the eightieth birthday of Prof. Dr. M. Steinschneider). Otto Harvassowitz, Leipzig, 1896.

THE Nestor of Hebrew bibliography reached his eightieth year on the 30th of March (second day of *Pesah*) in full working order, and it occurred to many of his pupils and friends to congratulate him by a volume which contained essays on various subjects of Hebrew and Rabbinic literature, viz. Bible criticism, mediaeval Biblical commentaries, Hebrew Grammar, Historical subjects, Theology and Philosophy, Documents and Letters, Poetry, Folklore, Mathematics, and Bibliography, altogether twenty-nine essays, written (entirely, or at least prefaced) in Hebrew, English, French, German, and Italian, by authors living in England, America, France, Germany, Russia, Italy, and Denmark. Thus we may say that the desire to honour Hebrew literature in the person of our octogenarian is universal, except in Germany as we shall see. It is by no means a criticism of the many essays that I am going to give; it would be presumptuous on my part to embrace such a variety of subjects, all I can do is to give a short abstract of each essay according to subjects.—The most useful and most extended essay is the Bibliography of the writings of our learned octogenarian, by G. A. Kohut, son of the lamented Rabbi A. Kohut of New York, author of the *Aruch completum*. This essay fills thirty-five pages of small print, in a methodical form, viz. 1. Separate works (from 1841 to 1896); 2. Contributions to the works of others (1838 to 1892); 3. Essays and Reviews contributed to various periodicals, encyclopaedias and similar collections (1839 to 1896). Dr. Steinschneider's writings are in Hebrew, Latin, German, French, and Italian. He has just issued the second edition of the catalogue of the Hebrew MSS. in the Royal Library of Munich, and is now finishing the *אוצר הספרים* of Benjacob according to the authors, which will be very extensive. Kohut's bibliography will be indispensable for those who deal with Rabbinic literature. Another bibliographical essay is written by Dr. Simonsen, Rabbi of Copenhagen, on the first issue of the *Mahazor*

according to the German rite, Cracow, 1571. Dr. S. Poznański, of Warsaw, who paid a visit last summer to the British Museum and the Bodleian Library, gives an extended description, more than bibliographical, of al-Qirqisani's works in MSS. in the British Museum (see Dr. Bacher's essay on this author in *J. Q. R.*, VII, 687). I should mention that Dr. Harkavy brought this Qaraite author to the fore by publishing his chapter on the various sects amongst the Jews (*J. Q. R.*, VII, 355).—Biblical researches are represented by Prof. D. H. Müller of Vienna, Amos 1–2, according to his theory of strophes and hypothesis of chorus in the Prophets. This is an addition to his great and original book in German, entitled *Die Propheten in ihrer ursprünglichen Form*, which appeared some months ago in two volumes. We hope that a specialist in Biblical criticism will make it known to the readers of this QUARTERLY. Lector M. Friedmann of Vienna busies himself with the division of some prophecies of Isaiah; his essay is in Hebrew and will scarcely be read by Christian Bible critics. It is only a first part, which I hope will be continued, for there are many points which are original, though perhaps not concise. Dr. S. Krauss of Budapest has given some interesting notes on Aquila's Greek translation of the Bible, which we recommend to the critics. He shows that our knowledge of his translation is by no means complete.—Talmudical literature is represented by Mr. I. Abrahams' edition of an ethical treatise, entitled "The Fear of Sin" (בְּיִרְאַת חַטָּא), published from MSS. in the Bodleian Library, which is identical with בְּיִרְרָךְ אֲרִיץ וְנִטָּא, according to Professor Bacher. We shall mention out of chronological order the essay of Dr. H. Adler, the chief rabbi, on Jacob of London's עֵץ חַיִּים, with an extensive specimen from his book. The last two essays are written in English. Herr A. Epstein adduces evidence that the commentaries on parts of the Babylonian Talmud attributed to R. Gershom, called the "light of the captivity," are not by him but by an anonymous writer of Mayence. The essay is full of information concerning the Rabbis in the Rhine provinces and in Lorraine in the eleventh and twelfth centuries.—The Midrashic part is taken by Prof. Blau of Budapest, who makes some contributions to the understanding of the Mekhilta and the Sifre. Dr. Ph. Bloch of Posen gives samples of a translation of the three chapters אֵיכָה, שְׁמַעוּ, רַבְרִי of the Pesikta, attributed to R. Kahna, with interesting notes. Both are written in German. Herr S. Buber of Lemberg explains the object of the introductions (פְּתִיחוֹת) to the Midrash of Lamentations. This is written in Hebrew.—There is one essay on Hebrew Grammar, by M. Lambert of Paris, with the title of "Quelques remarques sur l'adjectif en arabe et en hébreu," of course written in French.—As to Rabbinical commentaries,

it happens that Dr. Friedländer, of the Jewish College, London, and Mr. H. J. Mathews, of Brighton, have both hit upon commentaries on Canticles, the first in Hebrew and Arabic, probably coming from Yemen, incomplete and philosophico-mystic in character; the editor's preface is written in Hebrew. Mr. Mathews publishes another, of a rather rationalizing character, by an anonymous French Rabbi of the twelfth century. Mr. Mathews' preface is written in English.—Philosophy: Dr. Hirschfeld, of Montefiore College, Ramsgate, publishes from a MS. of the College Library, the Hebrew translation of Isaac Israeli's Arabic book of definitions, translated by Nissim ben Solomon. The Arabic original is lost, and the Latin translation (Lyons, 1515) is according to Dr. Steinschneider a compilation. Dr. Hirschfeld's introduction is written in German.—Theology: Prof. Bacher of Budapest publishes in Arabic a second composition of S^{adyah} Gaon's book of Creeds, the chapter on the resurrection (seventh chapter), from a St. Petersburg MS. In the learned preface he states that our text is in accordance with Tabbon's translation, and that it is probable that the seventh chapter was current as a separate treatise, perhaps in S^{adyah}'s lifetime. Prof. Gottheil of New York gives an extended notice of an unknown and unique theological treatise in Arabic, with the title of "Garden of Intelligence," by R. Nathanel ben Fayyumi. Dr. Gottheil is right in identifying Nathanel with the father of Jacob, to whom Maimonides addressed his epistle of Yemen. Prof. Gottheil says: "Of Jewish authors I find only S^{adyah} Gaon, B^{ehai} ben Joseph, Solomon Haḳḳātān, and Jehudah Hallēwi. Nathanel speaks of the last two as living in his time (פִּי הָיָה אֶלְזָמָן). This would fix his date about the middle of the twelfth century." It seems to us that Nathanel could not be a contemporary of Solomon Haḳḳātān (Gabirol) who lived in the eleventh century, and of Judah Halevi who lived in the twelfth century.—Poetry is represented by pieces from a Yemen Diwan in Arabic with Hebrew characters, in the possession of the publisher, Baron David de Günzburg of St. Petersburg. His preface is written in Hebrew. Dr. Heinrich Brody of Berlin produces ten poems of the famous Moses ben Ezra from a Bodleian Manuscript. The editor is well known by his edition of other poetical texts. His preface is written in Hebrew.—Mathematics is dealt with in an Italian translation of an Arabic mathematical treatise by Gustavo Sacerdote of Rome. The full title is "Il trattato del pentagono e del decagono di Abu Kámil Shogia' ben Aslam ben Muhammed." The translator gives also the technical terms in Hebrew according to a Munich manuscript.—Documents and letters: Prof. Goldziher of Budapest gives in German an abstract of S'ad ben Maṣṣūr ibn Kammūna's Arabic treatise on the eternity of the soul. Dr. Stein-

schneider was the first to point out the relation of Ibn Kammūna's treatise to Jewish religion. Prof. Kaufmann of Budapest publishes the Hebrew text of Moses Rimos (perhaps Remos) of Majorca, addressed to Benjamin, son of Mordecai, at Rome. The preface is written in German. The Rev. W. D. Macray contributes a letter from Isaac Abendana, 1673, which is a slight addition to the history of the Jews in England. Herr S. J. Halberstam of Bielitz (Austria) contributes letters in Hebrew concerning Azariah de Rossi, and one from him. — Historical matter: Prof. Büchler of Vienna has made new studies concerning the behaviour of Caesar to the Jews. The English of the German title is as follows: "The priestly tithes and the Roman taxes in the edicts of Caesar." He comes to the conclusion that Caesar wished not only to reward the Jews but to win them for the future. The writer of these lines has completed the non-Jewish chronicle by Abraham Zakkuth from a newly-acquired MS. in the Bodleian Library. The preface is written in English.—Folk-lore: Dr. Güdemann contributes a German essay on the superstitious signification of the proper names in pre-mosaic Israel, saying that the names had a real signification amongst the early Jews and later on. M. Israël Lévi publishes the legend of Alexander the Great, according to the Hebrew MS. in the Library of Modena, which is identical with that bought by Dr. Harkavy some years ago in Damascus. M. Lévi thinks that the text comes from Southern Italy, composed in the eleventh century. M. Lévi's preface is written in French. Finally Dr. Harkavy publishes an essay on R. Nissim (of Kairowan) and some legends in the Talmud, of which he discovered a great part of the original Arabic text. The bibliography of the subject is exhaustive.

It will be seen that nearly all branches of Jewish learning are represented in our volume, with the exception of mysticism and Kabbala. It is possible that the learned Jews in Germany took up that difficult part of the literature, and could not get their essays ready in time. Thus one mystery may explain another.

A. N.

PROPER NAMES IN HEBREW.

Die Eigennamen des alten Testaments in ihrer Bedeutung für die Kenntniss des hebräischen Volksglaubens, von M. GRUNWALD. (The proper names of the Old Testament in their significance for the knowledge of the Hebrew popular creed.) Breslau (Koebner), 1895.

AFTER the first attempts by Pott and Ewald to explain the sig-