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## CRITICAL NOTICES.

*The Talmud, its history and contents.* Vol. I. *The Mishna.* By N. PEREFERKOWITSCH. St. Petersburg, 1897. 8vo, pp. iv + 178 (in Russian).

THE author intends to supply a critical translation, in the Russian language, of the Mishna and the Tosefta (a portion of which is said to have already appeared), and the present volume is meant to serve as an introduction for the guide of the lay reader. It is, for this reason, written in a popular style, and contains not only what one usually expects to find in an introduction to the Mishna, but also a complete description of the life of the Jews and the conditions of Palestine at the time of the Mishna. It is divided into the following eleven sections: 1. The Mishna in general, its divisions, the names of the separate treatises, editions, commentaries, &c. (pp. 4-18). It is not correct to assert (p. 5), that already Hillel had grouped the whole traditional matter extant in his time into six parts (arrangements). The author relied perhaps on the passage in Jebamoth, 37 a: הלל שנהג עליו מבבל וכו' עשרה יוחסין, but this passage proves nothing. I consider also the author's definition of the first Mishna (משנה ראשונה) to be incorrect. The author says (p. 16): "New layers were constantly added to the first fundamental work of the Mishna, to the 'first Mishna.'" But the "first Mishna" was not *enlarged* by the super-addition of new layers; but it was altogether organically *transformed* by R. Akiba and his school, by new opinions, new doctrines, and new methods. The searching inquiries of Geiger on the old and the new Halacha ought to have been taken notice of. The traces of the old Mishna must not only be looked for in such passages indicated by the words ברשונה היו אומרין זו משנה ראשונה (vid. Frankel, *Hodegetica in Mischnam*, p. 138 sqq.), but also elsewhere.—2. Collections similar to those of the Mishna, viz. Tosefta, Mechilta, Sifra, Sifre, and Boraitha (pp. 19-25). On p. 19 the Tosefta is described as a complement to the Mishna. "It contains a number of precepts which, for some reason or other, had found no place in the Mishna, also explanations of, and enlargements on the contents of the

Mishna." This theory, which was chiefly advocated by Schwarz, at least ought to have been compared with the other theories, according to which the Tosefta was an independent work and parallel to the Mishna. In reference to Mechilta and Sifre the references are missing to show that there existed also a Mechilta to Exodus from the school of R. Akiba (מכילתא דר' שמעון) and to Deuteronomy from the school of R. Ismael, large fragments of which have been preserved in the Yemenite Midrash ha-Gadol (vid. Lewy, *Ein Wort über die Mechilta des R. Simon*, Breslau, 1889, and Hoffmann, in the *Hildesheimer Jubelschrift*, German part, pp. 83-98, and Hebrew part, pp. 1-32, and his essay לקושי בחר לקוטי, Berlin, 1897, and also another Sifre to Numbers named ספרי זוטא or ספרי אחרים של פנים אחרים, an edition of which is commenced by Königsberger (Frankfurt a. M., 1894).—3. The authorities of the Mishna, i. e. the Tanna'im, who are divided by the author into four generations (pp. 26-39). Here he mentions also the friendship between Rabbi and Antoninus (p. 38), the latter being said to have been either Marcus Aurelius or Lucius Verus. The former is Rappoport's opinion, and the latter Frankel's. Grätz's opinion also ought to have been noted here, according to which the narratives of the Talmud ought to be referred to Judah II and Alexander Severus.—4. Bible interpretation in the Mishna, i. e. the seven rules of Hillel and the thirteen rules of R. Ismael. This section (pp. 40-60) is very clear, and the examples well chosen. In the case of the גורה שוה we find the statement that the two conditions belonging to it (אין אדם דן גו'ש מעצמו and מופנה) can be considered as one: אין אדם דן גו'ש מעצמו אלא מרבויו של קרא (p. 50, n. 1). This theory was proposed by Schwarz, and skilfully expounded in a separate essay (*Die hermeneutische Analogie in der Talmudischen Literatur*, Appendix to the Fourth Annual Report of the Jewish Theological Seminary in Vienna). His name ought therefore to have been mentioned here, especially as Schwarz uses the same expression (p. 191). We also miss in this section all mention of the thirty-two rules of R. Eliezer b. Jose, which served as the standard for the Agada, although the Mishna, and much more so the Tosefta, Mechilta, and Sifre contain much Agada.—5. The geography of Palestine at the time of the Mishna, its *fauna* and *flora* (pp. 61-66).—6. The history of Palestine during the same period (pp. 67-84).—7. The conditions of life; namely, government, schools, education, sects, Greek culture, literature, &c. (pp. 85-109). The question about Pharisees and Sadducees is dispatched in a few lines only (pp. 97, 98), and Geiger's useful and epoch-making views are not mentioned at all. Nor is any mention made of the followers of Boëthus, which is of importance in reference to the enumeration of the ritual differences (cf. Grätz's

*History*, vol. III, note 12).—8. The religious conditions at the time of the Mishna: Temple, taxes, release year, synagogue, ceremonial laws, proselytes, &c. (pp. 110-136).—9. Agriculture (pp. 137-149).—10. Handicraft and trade (pp. 145-152).—11. Measures, weights, and calendar (pp. 153-158).

It can be easily perceived from this summary that the author omitted nothing. He also notes, as far as necessary for his objects, the literature on the subject, even the most recent editions. Although it was not intended to give a complete list of references, yet, much more might have been included even within the limits the author set himself.

On mentioning the three recensions (sic!) of the Mishna (p. 5), Frankel's arrangement (*Hodegetica*, pp. 223-253) ought to have been referred to. Of the Arabic text of Maimuni's Commentary on the Mishna (p. 13) there appeared also: Peah, ed. Herzog; Challah, ed. Bamberger; Aboda Zara, ed. Wiener; Sanhedrin, ed. Weiss; and Chullin, ed. Wohl (of the two latter, only a portion appeared). Schwarz (p. 20) edited only the Tosefta to Zeraim, but as for the Tosefta to Sabbath and Erubin he wrote only German essays (*Die Tosefta der Ordnung Moed in ihrem Verhältniss zur Mischnah, kritisch untersucht*. Vol. I, *Sabbath*, Carlsruhe, 1879. Vol. II, *Erubin*, *ibid.*, 1882). On p. 26 sqq., Loeb's inquiries about the first chapter of the Pirke Aboth (vid. *Revue des Études Juives*, XIX, 188 sqq.) ought to have been noted and utilized. In reference to the psalms of Solomon (p. 101), an abortive attempt was recently made to re-translate them into Hebrew (Frankenberg, *Die Datierung der Psalmen Salomos*, Giessen, 1896; cf. Abrahams, in the *JEWISH QUARTERLY REVIEW*, IX, 539-542). In respect to the history of the Ketubah and its Byzantine origin (p. 109), cf. Kaufmann, *Monatsschrift*, XLI, 213-221. In reference to the 154 Sedarim of the Torah, and the triennial cycle, we look in vain for a reference to Rappoport (הליכות קדם, p. 11 sqq.), and to Büchler's instructive essay (*JEWISH QUARTERLY REVIEW*, V, 420-468). It is not proved that the ברכת המינים (p. 129, n. 2) was identical with the prayer which Christian authors mention as having been recited by the Jews at the conclusion of their prayers; vid. Krauss, *JEWISH QUARTERLY REVIEW*, IX, 515-517. On pp. 132, 133 we fail to find any mention of Grätz's essay on the proselytes in the Roman Empire (*Die jüdischen Proselyten im Römerreiche, &c.*, Breslau, 1884), nor is it said that the laws were collected, besides in the Mishna, also in a special treatise (מסכת גרים). It is still very doubtful whether the Babylonians had already a regular cycle of nineteen years (p. 155, n. 1); at all events, they did not have the cycle of נוֹחַ אֲרוֹנֹת, cf. also my essay on Ben Meir and the origin of the Jewish Calendar (*JEWISH QUARTERLY*

REVIEW, X, 152-161). It is also much to be regretted that the few Hebrew words quoted have been for the most part greatly misrepresented through printers' errors.

Although Pereferkowitz's book has many faults and gaps, it must, nevertheless, be admitted that, on the whole, he has fulfilled his task in a satisfactory manner. There is no doubt but that the author will, in the course of his labour, gain in depth and completeness. It is, therefore, to be wished, that the continuation of the work will follow soon, the more so as it is the first attempt of the kind ever made in a Slavonic language.

SAMUEL POZNAŃSKI.

WARSAW, November 23, 1897.

### NEW ARAMAIC DICTIONARY.

ערוך חכרש (so). *Aramäisch-Neuhebräisches Wörterbuch zu Targum, Talmud u. Midrasch mit Vokalisation der targumischen Wörter nach südarabischen HSS., u. besonderer Bezeichnung des Wortschatzes des Onkelostargums*, unter Mitwirkung von P. THEODOR SCHÄRF, bearbeitet von Dr. GUSTAF H. DALMAN. Th. I. Mit Lexicon der Abbiaturen von G. H. HÄNDLER. (Frankfort-on-the-Main, J. Kauffmann, 1897, pp. xii, 180, and 128. 8vo.)

ALTHOUGH such a profusion of dictionaries of the Targums and rabbinical scriptures is already in existence that a new one might appear superfluous, yet the above mentioned one (of which only one half has as yet been published) brings with it several good credentials. While omitting all etymological discussions, excepting the originals of words borrowed from Greek, it confines itself to the bare translation of the vocables. By this means the work has been so condensed that it will be within the reach of nearly every student interested in the subject. An important improvement, however, upon all its predecessors is the following. The appearance of numerous Yemen MSS. with superlinear vocalization led to a new examination of the whole work of Targumic grammar and lexicography, chiefly in connexion with Onkelos. The significance of these MSS. for a more critical treatment of the Targums was pointed out very strikingly in Prof. Merx's *Chrestomathia Targumica*, but it was left to Dr. H. Barnstein to start a systematic collation of the new MSS. with the standard editions of Onkelos. The result of his researches demonstrated clearly the superiority of the Yemen recensions over the European ones. Prof. Dalman's own studies in