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CRITICAL NOTICES.

THE HEBREW MSS. IN THE BODLEIAN.

Catalogue of the Hebrew Manuscripts in the Bodleian Library, Vol. II.
By ADOLPH NEUBAUER and ARTHUR ERNEST COWLEY. With
an Introductory Note by Bodley's Librarian. (At the Clarendon
Press : Oxford, 1906.)

It is not too much to say that the publication of the present volume marks a new period in the history of Hebrew bibliography, for we are here for the first time presented with a methodical account of a very large portion of the Hebrew literature which for centuries lay hidden in the Genizah vault of the Old Cairo Synagogue, and was only brought to light within quite recent years. Of the 316 volumes described in the new Catalogue, no fewer than 166, containing between them as many as 2,675 fragments, come from this far-famed source; and although opinions may differ as to the exact amount of value that is to be attached to the many new finds¹ that have already been made among these decidedly miscellaneous collections of texts, even the least enthusiastic cannot fail to recognize that they are at any rate of much more than ordinary interest. Even in the case of works that have been known before in either printed or manuscript form, their text is, as Mr. Cowley rightly observes in his preface to the present volume, usually worth collating on account of the comparative antiquity of most of the fragments.

The 150 volumes which hail from sources other than the Genizah of course also offer very many points of interest; and if to the great wealth of fresh material thus made known be added the fact that the entries are uniformly so described as to help forward further research, and that students are furthermore very materially assisted by the indexes and other tabulated statements which accompany the descriptions, the amount of our debt to the learned Bodleian librarians whose names figure on the title-page will at once become apparent.

Future workers will, of course, be able to add much to the information that is here offered. Many fragments also which perforce had to be entered without title or author's name will no doubt in the course of

¹ See Steinschneider, *Zeitschrift für Hebräische Bibliographie*, vol. X, pt. 3, pp. 89, 90.

time be duly identified and more fully described. But the future labours here contemplated are now for the first time made possible by the publication of the volume before us, which will indeed not only prove an excellent guide to the Bodleian MSS. themselves, but will also be found to offer substantial assistance in the description of the many Genizah fragments that are deposited in other libraries.

In the present notice we propose to give first a brief survey of the literature described in the Catalogue, and then pass on to a consideration of the method of cataloguing Hebrew MSS. as exemplified in the present work. Before doing so, however, it seems right to refer to Mr. Cowley's statement at the beginning of his preface regarding Dr. Neubauer's share in the work. The first two sheets, i. e. down to col. 32, were printed off before Mr. Cowley's participation in it began. From 1896 to the end of 1899 the two scholars collaborated in the preparation of the descriptions, their joint labours in a measure continuing as far as col. 226, the end, in fact—as will be seen presently—of a distinct and separate part of the Catalogue. From that point to the end Mr. Cowley has been in sole charge of the work.

The MSS. described in the new volume fall into two divisions. Nos. 2603-2813 (it will be noticed that the numbering is taken up from Dr. Neubauer's first volume) constitute the first part, and Nos. 2814-2918 (cols. 227-420) are "Later Acquisitions." The "List of Shelfmarks" which precedes the descriptions at the same time provides a guide to the provenance of the MSS., so that no doubt need be left in the student's mind as to whether a fragment or entire work comes from the Genizah or some other source. The first part is divided into the following sections: "Biblical Fragments," "Translations," "Midrash," "Commentaries and Supercommentaries," "Talmud and Commentaries," "Liturgical Fragments," "Theology," "Masorah, Grammar, and Lexicography," "Kabbalah," "Poetry," "Mathematics," "Astronomy and Magic," "Medicine," "Polemics," "History," "Miscellaneous." The second part, which is only slightly smaller than the first, is arranged under the headings: "Biblical," "Talmud," "Liturgy," "Miscellaneous."

It will be noticed that the number of sections in the second part is much smaller than in the first. This departure from the more elaborate division of the earlier portion is fully justified by the fact that by far the larger number of the volumes are of so miscellaneous a character that the arrangement under special sections does not at all correspond to the actual contents. The first leaf or two of a volume of fragments may, for instance, suggest its being placed under the section "Bible," but the larger part of it may belong to any other conceivable subject. It was, therefore, wise to describe

Nos. 2858-2918 (as against Nos. 2811-2813 in the first part) under the heading "Miscellaneous."

Out of the very large number of noteworthy points in the MSS. described we select the following for special mention:—At the outset we find the term *מחזור של תוריה* in a fragment of a Pentateuch (No. 2603, 1) which changed hands in 976 after the destruction of the second Temple (A. D. 1046). The different uses of the term *מחזור* in mediaeval MSS. still await full tabulation, and a special index of unusual terms and of usual words employed in an unusual sense would be helpful. We note that *מחזורא רובא* is duly entered in Mr. Cowley's Hebrew and Arabic Index. The *Hapṭārōth* of the triennial cycle treated by Dr. Büchler in the *J. Q. R.*, V, p. 420 sqq., VI, p. 1 sqq., meet us in Nos. 2603, 19; 2615, 18; and elsewhere. In No. 2608, 2, the word *תרפים* is translated by *אמטרלאב*, thus curiously connecting what is now commonly regarded as images of ancestors with the heavenly bodies. One of the tasks which the cataloguers have partly left to future workers is the strict classification of MSS. into Rabbanite and Karaite. Thus No. 2624, 11 is manifestly Karaite. No. 2628, 31 contains an Arabic translation and "a rational commentary on Chronicles," the author often pointing out contradictions between statements found in the Books of the Bible; and it may here be remarked that a systematic study of Jewish mediaeval rationalism is still a "desideratum." The *Jewish Encyclopaedia* affords but little help in this matter. No. 2633 contains a "Collatio Hebraici codicis cum codice Hebraeo-Samaritano," and it might therefore prove useful to Dr. von Gall in his forthcoming edition of the Hebrew-Samaritan Pentateuch (see *Stade's Zeitschrift*, 1906, II).

Under the heading "Midrash" we notice an interesting codex of the *ילקוט שמעוני*, dated A. D. 1307 (No. 2637), which should prove useful for collation with the printed editions and other MSS. Shortly before (in No. 2635) we meet with *מגן אבות*, "an extended commentary on Aboth de R. Nathan by Yom Tob, son of Moses Zahalon, the Sephardi," a "unicum" which Professor Schechter found so useful on account of the *נוסחא ב'* of the text which it embodies (see his edition of *מגן אבות דרבי נתן*, p. xxx). The fragment of the *מכילתא* described under No. 2659, 1, conjectured by the cataloguers to be part of the *מכילתא דר' שמעון יוחאי*, is, in fact, found in the printed text of that work (see ed. Hoffmann, p. 12). No. 2660, 7 contains two fragments of the *הלכות גדולות* which will probably be found worth collating. In this connexion the British Museum fragments of the *הלכות גדולות* embodied in the MS. Or. 5531 (also from the Genizah) may be mentioned. No. 2667, 15 presents us

with a compendium of **מצייעא**. **בבא**. Highly interesting is No. 2670, containing for the most part responses and letters of famous men, and incidentally throwing light on various historical and literary matters. No. 2672 (a palimpsest) contains portions of the Jerusalem Talmud written over Jeremiah, ch. viii, in Georgian. With regard to No. 2696, where the ritual treatise entitled **ספר פאפייך** is described, one wonders whether this curious appellation bears any relation to the title "Maṣḥafa Tomar," the Ethiopic name of the miraculously sent-down "Sunday Letter" which has enjoyed such wide-spread publicity in Europe and elsewhere, and with which Abraham ibn Ezra's **אגרה השבת** has been brought into relation¹. The mention of **אחרי הפרגור** in the scribe's colophon suggests a miraculous agency in connexion with the naming of the work.

The name **חומק** found twice in No. 2724 represents **סעיר** by **ב"ש** (see e. g. Steinschneider, *Arabische Literatur der Juden*, p. 260). The Yemenite poets are rather given to this kind of permutations. It is part of the mild kabbalistic tendency to which they are addicted. In the Brit. Mus. Or. 4114, **גמטריא** is likewise introduced in the substitution of **עוף** for the name **יוסף**, the numerical value of the two words being the same. No. 2700 contains a Prayer-book according to the rite of Egypt. No. 2711 appears to represent the ritual of Fez or some other North African locality or country, but the description "Sephardic rite" is applicable enough. Attention should also be drawn to No. 2741, **פ' מארבע פרשיות עשאו החכם השלם שן** (**יוסף**² **גארד ראיינש** [i. e. Aix])

No. 2769 contains a long and interesting collection of poetical pieces. On fly-leaves attached to No. 2773, 11, are some of those lists of books which delight the eye of a modern collector. No. 2776, 5, embodies "an appeal by a Karaite to his brethren to gather in Jerusalem, since Islām is favourable to Karaism." With this compare the statement of a Karaite author in Pinsker, **לקוטי קרמוניות**, p. 73:—**ויבאשר כמה קרן זעירא נתן פתחון פה לבעלי המקרא וכו'**. In this connexion see S. Poznański, *Revue des Études Juives*, vol. XLIV, p. 165³.

The fables described in No. 2765 remind one very strongly of the style and manner of pictorial illustration employed in Isaac Sahulah's **משל הקרמוני**. May it not be the case that the same author composed

¹ See the comprehensive edition of texts in Greek, Armenian, Syriac, &c., by Dr. Maximilian Rittner, Wien, 1905 (*Denkschriften der Kais. Akademie der Wissenschaften*, Band LI, i).

² **שן יוסף**, apparently = Saint Joseph, is remarkable as a Jewish name.

³ On this and some other points touched upon in this notice, see also S. Poznański, *Zeitschrift für Hebräische Bibliographie*, X, pp. 139 sqq.

another series of fables which have so far not been printed? Nos. 2842-3 present us with a Singalese ritual which embodies some variations from the printed text, and also contains many additional pieces. The *כתאב אלאכתלאג האליף שם בן נח עליו השל'* of No. 2857, 7, reminds one of the kabbalistic book of healing given by an angel to Adam, and then successively to Enoch and Shem (see the beginning of *ספר רפואות לאסף היהודי* . . . ונקרא שם בן נח (ס' רזיאל); also of the *אוצר הספרים*, p. 549). In substance, however, the *כתאב אלאכתלאג* no doubt stands in close relation to the "Prognostics from convulsions (רפפא)," contained in e.g. the Brit. Mus. MS. Or. 2084 (Syriac). In No. 2878, 33, a letter is addressed to *כלל הקהל*. Instead of *רמסים* one is strongly inclined to read *דמסים*, the name of an Egyptian town found in other Genizah documents; but if any connexion with *רעמסס* be supposed here the name ought to be interesting to an excavator like Prof. Petrie, who describes his recent discovery of the ancient site in *Hyksos and the Israelite Cities*.

Of the immensely important Aramaic Papyri of the fifth century B. C. (No. 2881, &c.) one need not say much here, as future investigation on the subject will no doubt centre round the splendid recent publication entitled *Aramaic Papyri* by Sayce and Cowley. Of special importance for mediaeval Jewish history are the Genizah letters and documents bearing on the history of the Geonim and their associates as well as social life in general (e. g. Nos. 2875-8). The documents of this kind that have already been published make one wish for an edition of all the extant material in a separate volume. With the rite of *אפס* (i. e. of Asti, Fossano, and Moncalvo; No. 2893) should be compared the Brit. Mus. MSS. Add. 19664, Or. 2733-4 (all three being distinguished by notes in an Italian hand modifying the original Franco-German rite). We remark lastly that No. 2905 is a work by Moses Cordovero. Extracts from it are contained in the Brit. Mus. MS. Add. 19788, fol. 55 a sqq., where the following heading is found: *זה קיצור מועתק מס' זוהר חדש מהרמק על שיר השירים מלוקט ממנו*.

In speaking of the method of cataloguing employed in the work before us, it is necessary to bear in mind that Drs. Steinschneider¹ and Neubauer are the joint inaugurators of the modern scientific manner of describing Hebrew MSS. The aim of these two leaders has throughout been the same. It is that of producing in the

¹ This notice was finished before the lamented death of the great teacher took place. There is no need to make any alteration in the text; but it is only fitting to pay here a special tribute of respect to one who was the greatest Hebrew bibliographer the world has yet seen.

student's mind a clear, definite, and accurate notion of each work dealt with, and to show its position in the class of literature to which it may happen to belong. A careful delineation of authors' names and dates, a record of scribes and owners, and various other bibliographical details, form the framework in which all the descriptions are set. So far our two great cataloguers follow the same path. But in the mode of realizing their common aim they differ greatly. Dr. Steinschneider cultivates extraordinary fullness of detail, and he is never tired of tracing a name, a date, or any other interesting point, through all its possible bibliographical windings. Dr. Neubauer, on the other hand, limits himself to what he regards as the details necessary for cataloguing purposes. He indeed very often puts in a hint or two to guide the student on his path of further research, but his descriptions are all the same uniformly concise and circumscribed in range. It is, in fact, hardly incorrect to say that Dr. Neubauer's descriptions of MSS. bear almost, though not quite, the same relation to Dr. Steinschneider's Hebrew MSS. Catalogues as Zedner's excellent, but brief, entries of Hebrew printed books bear to the Catalogue of the similar collection of books at the Bodleian. Both scholars are—as indeed Zedner also was in his own line—bibliographical artists, more or less; for even great elaboration of a number of details need not necessarily destroy the symmetry of the whole. Each of them builds on a certain well-matured plan of his own, and each at any rate desires to observe balance and proportion within his own structure.

If one is asked, which of the two methods is to be preferred to the other, the answer must be that there are advantages on both sides, and that it is, perhaps, as well that the two kinds of works should co-exist. For against the greater amount of information imparted on the wider method may not unfairly be set the saving of time and space that is effected by the shorter scheme. In the one case the object is to exhaust all that can bibliographically be said on any given point; in the other a much larger number of works can, in their general features, be made known to students within a given time. A third plan that might be adopted consists in first publishing a brief but carefully tabulated account of a collection of MSS., and then proceeding to prepare a catalogue on a full scale; but this alternative has no practical bearing on the case now before us.

In the new Bodleian volume, then, the method employed by Dr. Neubauer in the volume published in 1886 reappears, with some few modifications, in all its admirable conciseness and clearness. The continuity of method was, in fact, unavoidable in the present instance; and one may add that the work would—to the regret of

many—have had to delay its appearance if the wider method had been adopted. But whilst rightly making the present volume uniform with its predecessor of 1886, Mr. Cowley and Mr. Nicholson are fully aware of the advantages offered by the fuller plan of work. In his "Introductory Note" Bodley's Librarian writes as follows:—"There were powerful reasons for not attempting in this volume any considerable new departure in cataloguing . . . A much more advanced standard of detailed description has, however, been adopted of late years for the cataloguing of Bodleian MSS., and may be expected to be followed in the next volume of the catalogue. I hope also that within the next decade it may be possible for Mr. Cowley to undertake an appendix to vols. I and II, which will give the student all the supplementary palaeographical and historical information which it may be desirable to add."

The Bodleian Library thus gives us an excellent instalment worked on the old system, and it at the same time promises more on a fuller scale for the future. Something remains, of course, to be learnt from such oriental cataloguers as the late Drs. Wright and Rieu, who in an eminent degree, combined clearness with fullness; but in the meantime we are genuinely grateful for the present gift, both as a work admirable in itself and as an earnest of greater things to come.

G. MARGOLIOUTH.

DR. KARPELES ON NINETEENTH CENTURY JUDAISM.

Jews and Judaism in the Nineteenth Century, by GUSTAV KARPELES.

Translated from the German. Philadelphia (the Jewish Publication Society of America), 1905, pp. 83.

DURING the winter 1899-1900 Dr. Karpeles lectured to the *Verein für jüdische Geschichte und Litteratur*, at Berlin, on Jews and Judaism in the nineteenth century. Our enterprising American coreligionists did not even wait for the lectures to be published in the original. The translation before us was made from the author's unpublished MS., and English readers may well feel grateful for having these lectures made accessible to them.

Delivered before a mixed audience, these four lectures do not pretend to be anything more than popular addresses. But they are interesting and stimulating, and form a welcome addition to the author's valuable services towards the popularization of Jewish history and literature. Dr. Karpeles is here chiefly concerned with German