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were published in the JEWISH QUARTERLY and elsewhere, he was able to give a list of grammatical, lexicographical, and metrical peculiarities occurring in this dialect. At the end the reader will find the translation of the Arabic text of the poem, with many useful notes concerning the text, as well as parallel passages of philosophers to which Moses alludes. Thus Dr. Hirschfeld's monograph will prove useful for Jewish bibliography, for Jewish-Arabic philosophy, as well as Arabic grammar and lexicography in the Maghrebine dialect, more especially that of the Jewish writers.

A. N.

*Moses b. Samuel hakkohen ibn Chiqitilla nebst den Fragmenten seiner Schriften. Ein Beitrag zur Geschichte der Bibelexegese und der hebräischen Sprachwissenschaft im Mittelalter* von Dr. SAMUEL POZNANSKI. (Leipzig, J. C. Hinrichs, 1895.)

THIS monograph of 200 pages has for its object the life and works of the well-known Moses Jiqatilla, exegete, grammarian, and poet. If we say that of our author's works, there exists only a Hebrew translation of Judah Hayuj's grammar composed in Arabic, the reader will be astonished at the material Dr. Poznanski must have collected in various authors in order to accomplish his task. And we may say at once he has well mastered the documents concerning Moses Jiqatilla, which are scattered in the works of successors who quote him. They are chiefly Judah ben Balam, Abraham ben Ezra, the Qamhis, the Qaraite Aaron ben Joseph, Tanhum ben Joseph, David hay-yavani (the Greek), and many others who quote him not very frequently. Our Moses, who lived in Spain towards the end of the eleventh or beginning of the twelfth century, may be considered the first translator of Jewish-Arabic works, viz. the grammar of Hayuj, except his treatise on Punctuation. It seems that our Moses, like the Thabbons at a later time, was called to France (Provence), to do his work for Isaac ben Solomon. This translation was published by the Rev. J. W. Nutt, of All Souls College, Oxford, in 1870. There exists another translation by Abraham ibn Ezra, which had less success than that of Jiqatilla. To judge from quotations which are collected with skill and discernment by Dr. Poznanski, we can say for certain that our Moses wrote commentaries on the Pentateuch, the Prophets, the Psalms, Job, and Canticles, possibly on other books also, although no direct quotations are at present found. Our author seems inclined to critical exegesis like Abraham ibn Ezra, who quotes him often. This subject we hope

to treat in detail on another occasion. That our author wrote poetry we know from Moses ben Ezra and Judah Harizi, who both speak of his excellent poetry, but neither his Arabic nor Hebrew poems have survived, except a couple of lines preserved by the former. This is the subject of the first part of Dr. Poznanski's monograph. The second part treats of Ibn Jiqatilla as exegete. Next comes a chapter in which Moses is appreciated as translator of Hayuj. This is followed by a chapter which contains fragments of our author, viz. from his commentaries of the Bible, of his translation of Hayuj's book of Punctuation, and finally the four poetical lines are repeated for completeness sake. Copious notes to these parts follow, concluding with additions and corrections. They show how well read Dr. Poznanski is in spite of his youth. The introduction gives a summary of the grammatical and exegetical literature before Moses Jiqatilla, which is brief but exhaustive. We congratulate the young author upon his deep learning, and we hope to meet him soon again in the same field.

A. N.

אנשי שם. By SALOMON BUBER. (Krakau, 1895.)

THIS monograph of 250 pages in Hebrew contains biographies and epitaphs of rabbis, chiefs of schools, sub-rabbis, and of the chiefs of the Jewish community, who acted or taught during an epoch of 400 years (1500 to 1890) at Lemberg (Galicia), arranged alphabetically, with additions concerning the history of Lemberg, by the well-known editor of many Midrashim, Herr Salomon Buber. He being connected with the administration of the Jewish community of Lemberg naturally has access to its archives: with the help of these he has been able to master the tedious task. Histories of towns, congregations, and localities are interesting to a limited public, but always to those who are natives of or somehow connected with them. Thus Herr Buber's monograph will have interest for those who live in Lemberg, and perhaps for all Jews in Galicia. The enumeration of the works composed by many of the rabbis and laymen in Lemberg may prove a welcome addition to Hebrew bibliography, if not to Hebrew literature in general. The books composed by the rabbis at so late a period are merely casuistic. Herr Buber is desirous that the tomb-inscriptions extant, or to be found after searching, should be published, and the proceeds of the present book will be devoted to this purpose. Herr Buber is indefatigable; he has just edited a