



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

P.S.—Since the above was in type, M. Belleli, who came to Oxford to examine the Hebraeo-Greek Pentateuchs in the Bodleian Library, has called my attention to certain slips in transcription in Dr. Hesseling's edition. For instance, in segolate proper names the second ε is wrongly omitted, as Ἰέφθ, Πέλαγ, Πέρις, for יֵפֶּת, פֶּלֶג, פֶּרִי. In Gen. xlix. 16 and 17, Dr. Hesseling takes the proper name יָרֵךְ for the Greek conjunction ὄταν, thus destroying the sense of both passages. In Num. xxx he gives ἐχώρισε several times for ἐμπόδισε (אִי־יָ) through misreading כ as כ and ך as ך in the Hebraeo-Greek text. Again we find αὐτῆ (אִי־יָ) for αὐτοὶ (אִי־יָ) as well as ἔφυγε for ἐπήγε, φάη for πάη and vice versa. In Gen. xxx. 8 the editor reads δόσε where the Hebrew (אִי־יָ) shows δόσε to be correct. Most of these faults might have been avoided if Dr. Hesseling had been assisted by a Hebrew scholar when engaged in preparing his text.

BUBER'S "AGADATH ESTHER."

אגדת אסתר. *Agadische Abhandlungen zum Buche Ester nach einer Handschrift aus Jemen, mit Vergleichen einer zweiten Jemener Handschrift aus der Oxforder Bibliothek, Cod. e. 57, zum ersten Male herausgegeben und mit Anmerkungen versehen, von SOLOMON BUBER.* (Krakau, Fischer, 1897.)

THE well-known critical editor of Midrashim continues his very useful work with a Midrash on the book of Esther according to a Yemen compilation. I regret to find by his dedication that he has lately lost his son Meir, born in 1850; may God console and continue to him strength to pursue his learned work, more especially in the publication of the *Yalkut Makhiri* on the Psalms, which is in preparation. The present Midrash is carefully edited, as Buber's editions usually are, from two Yemen MSS., the one in his own possession and the other in the Bodleian Library. Both were written in the seventeenth century; the second is the more complete. The compiler made use of the Talmud and the usual Midrashim, except those of the *Rabbá*; the Midrash Abba Gorion (see Buber's ed. Wilna, 1886) occurs only in the Oxford MS. Many unknown Midrashic pieces occur in the Yemen MS. The date of the compilation of the present Midrash, says Herr Buber, is difficult to fix; all one can say is that the compiler used Alfasi's and Maimonides' writings, both of which indeed were frequently copied in Yemen. It seems to me that the work was compiled in the fourteenth century at the earliest; in that century many such compilations

were made, among others the famous *Midrash hag-Gadol*. The commentary on the text is as full as those which Buber appended to his edition of the *Tanhumâ, Pesikta*, and minor Midrashim, which he has so ably edited. The place at which the Oxford MS. was written is, according to Buber, הַצֵּן בְּנֵי קֶרְכוֹן, which he explains as צִנְעָן. The right reading, however, is הַצֵּן בְּנֵי קַחְאֲטִיר, a name which I do not find in the Index Geographicus to D. H. Müller's edition of Al-Hamdâni's *Geographie der Arabischen Halbinsel*.

GROSS'S "GALLIA JUDAICA."

Gallia Judaica : dictionnaire géographique de la France d'après les sources rabbiniques, par HENRI GROSS ; traduit sur le manuscrit de l'auteur par MOÏSE BLOCH. Paris, 1897 (Léopold Cerf, Paris).

SINCE I have had the pleasure of knowing Dr. Gross, Rabbi at Augsburg (Bavaria), and that is more than thirty years, he has been working at the history of the French Rabbis in the north of France. His results he communicated mostly to the *Monatsschrift* (Frankel-Grätz), and also a few to the *Revue des Études Juives*. The results of his labours and researches are now put down in his present important works. He, or rather his translator from the German into French, classifies the matter under three heads—namely, (1) the identification of all the French geographical names mentioned in Rabbinical literature of the Middle Ages; (2) a notice of the history of the Jews in the places or provinces indicated by such names; (3) a literary notice of the Rabbis and Jewish writers who were born in, or bore the name of such places. Our author shows how difficult it is to identify the geographical names in Jewish writers, since they are sometimes corruptly quoted, or in other cases are written in the ancient form, e.g. נֶרְמִיזָא Worms, אַבְרִיִּיק York. Attempts were made to identify French geographical names by Zunz, Carmoli, by the regretted Isidor Loeb, as well as by the writer of this review, the last being still in MS. Our author does not mention the difficulties concerning towns caused by a Hebrew translation of the name, e.g. כּוֹכְבֵי from Estella (see p. 52) בְּכֹמוֹת, not identified yet (p. 20). As to mistranscription, a better instance would have been Troyes in Champagne, transliterated rightly טְרוֹיִיִּישׁ, which became later טְרוֹיִיִּישׁ, and was taken for Trees (Treviso in Italy). Dr. Gross plucked up courage to publish his interesting volume under the auspices of the *Société des Études Juives*. His method is the following:—the names of