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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

collection of Midrashim on the five scrolls with his usual excellent method and notes. May he completely recover his health, which is sometimes failing, and thus be enabled to continue editing Midrashim.

A. N.

Midrash Suta. Hagadische Abhandlungen über Schir ha-Schirim, Ruth, Echah und Koheleth, nebst Jalkut zum Buche Echah. Von SALOMON BUBER. (Berlin, 1894. pp. 172, 8vo.)

THE Committee of the Mekizé Nirdamim must have been in great straits for matter to edit when it agreed to include among the publications for this year the *Midrash Suta*, by Herr Buber. The readers of this Review are probably acquainted with Herr Buber's redaction of various Midrashic pieces, and they feel themselves under great obligation to him, especially for his edition of the Pesikta d'R. Kahana.

Herr Buber's work, however, has shown signs of an evident haste, the effects of which students could not fail to observe. Those who read, for instance, the reviews, by specialists, of Herr Buber's editions of the *Midrash Tanchuma*, the *Midrash Mayan Ganim*, and the *Midrash Agadoth*, need no further details. But the most marked effects of this haste are seen in this *Midrash Suta*, which has just now appeared under the auspices of the Mekizé Nirdamim. As the *Midrash Suta* includes also the אנגרת שיר השירים, the text of which, with a part of the notes, appeared in Volumes VI and VII of the JEWISH QUARTERLY REVIEW, it need scarcely be said that there is something of a priority controversy between Herr Buber and the writer of these lines. However, priority questions are tedious, and might perhaps lead to personalities in which the writer does not care to indulge. Suffice it to say that Herr Buber, in his haste, did his work in a careless way, every page of his edition betraying the superficial method with which he approached his work.

First, as to his introduction. Students who are acquainted with Herr Buber's introductions, know what delight he takes in carrying them to almost unconscionable and unbearable length. Now if there ever was a work at whose editing the enumeration of the authorities who knew or made use of it was imperative, it was this Midrashim Collection, especially the Agadath Shir Ha-Shirim; for, not only was the world quite ignorant of its existence for centuries, but the only complete copy in which the text has come down to us, is in a most corrupt state. Every quotation made from it by the earlier authorities is therefore not only important