



## 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](mailto:support@jstor.org).

case with Ben Balaam's commentaries on Biblical books in Arabic, of which Dr. Harkavy gives also a Hebrew translation. There are many additions and corrections in the Karaitic later works, additions to the bibliography of Abraham ben Ezra, and many other additions. This *fasciculus* is dedicated to the memory of Joseph Derenbourg in Paris, and of Joel Müller in Berlin. I conclude with two essays in Russian.

5. An extract from the Proceedings of the Society מרבי השכלה (St. Petersburg, Dec. 27, 1894) on the printing of Hebrew books in Russia and Poland. In the latter half of the sixteenth century, the Polish Jews had their presses at Lublin and Cracow. A great blow was dealt by the rebellion of Bogdan Chmelnicki and the troubles of Little Russia in the seventeenth century. The many presses established towards the end of the last and the beginning of the present century tended to spread Hassidism. A list of places with the date of the first book printed at each is given at the end of the essay, pp. 105-107. The first book printed was, at Lublin (Poland) in 1556, the Pentateuch.

6. Extract from the Memoirs of the Imperial Archaeological Society of St. Petersburg, on the origins of Islam, in which Dr. Harkavy expresses a hope that the time is approaching when these sources will be thoroughly known. Sprenger has shown that at first Mohammed approximated more to Judaism and Christianity. This he afterwards repudiated as he became more successful. But in the Koran and other works connected with Islam, there are many correct references to the Bible. Some, however, are incorrect, and in many cases these have arisen from carelessness more than design. Dr. Harkavy disagrees with Röscher, in thinking that the passage to which Mohammed referred in the Old Testament as containing his name is to be found in Haggai, Daniel, or the Psalms. It is well known that the allusion is to the 17th chapter of Genesis (verse 20), where there is a prophecy about Ishmael—"I will increase him greatly" (במאד מאד). If we take the letters as numerals מאד and מחמד are both equivalent to 92.

#### רב פעלים ABRAHAM BEN ELIJAH WILNA'S

HERR SZIMON CHONES published in 1894 a posthumous study on Midrashim, by the R. Abraham son of the celebrated Gaon R. Elijah of Wilna, with the title of רב פעלים in Hebrew (Warsaw). It is a posthumous work, for the author died the 25th day of the month of Kislew 568 (=1808 A.D.), thus it is a forerunner of a part of Zunz's epoch-making work, *Die gottesdienstlichen Vorträge der Juden, historisch*

*entwickelt*, which appeared for the first time in the year 1833. The editor, with good taste, dedicated it on the occasion of Zunz's hundredth birthday. After recommendatory letters from various Rabbis, and a preface by the late author, we find the description of various minor Midrashim in alphabetical order, beginning with מ' אבכיר, ending with סדר תנאים ואמוראים; of many of them we have only the names, quoted by authorities. The descriptions of many pieces are not yet antiquated, others are more or less so. The editor tries to supply notes and additions, with regard to modern criticism. He gives entirely the pieces of the Yalkut, which are marked by אבכיר; the same he does for the pieces extant of the Midrash אספה (Numbers xi. 16), from the Yalkut and Bahya's commentary on the Pentateuch. Then he gives in full the מדרש ויסעו, according to the text to be found in Jelinek's בית המדרש, III, 1, and the אלה הזכרה (ibid. II, 64), taken from an old MS.; Herr Chones does not mention where the MS. is now. The editor was not so fortunate as to be near a modern Library, and has omitted a great number of bibliographical notices, which are supplied by the well-known scholar in this branch of learning, Herr Salomon Buber, with the title of יריעות שלמה (Canticles i. 5; Warsaw, 1896). These omissions he communicated with great courtesy to Herr Chones, who had the opportunity of rectifying many inaccuracies and supplying many additions. Before Herr Buber's additions and rectifications, Prof. D. Kaufmann of Budapest supplied many references in the Monthly of which he is the editor, the *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, vol. XXXIX (New Series, III), p. 136 sqq., which is reprinted with great tact verbatim. Thus the Bibliography is put pretty fully, although inconveniently for the student, who has to look out in three places at least, in order to be sure of accurate data. The editor takes the opportunity to reprint (on p. 41) the ברייתא רמעשה בראשית from a MS. in possession of R. Abraham (the author of the רב פעלים), which is unedited in its entirety. Herr Chones adds that it is not the autograph of R. Abraham. We recommend Midrash students to possess the two monographs described here, as they are full of information concerning Midrash literature. Unfortunately there is not a ghost of an index, by which the student could be guided in finding matter which he needs for his investigations.

#### M. FRIEDMANN'S "ONKELOS AND AKYLAS."

IN his monograph, with the title of "Onkelos and Akylas" (III. *Jahresbericht der israelitisch-theologischen Lehranstalt in Wien*, 1895-1896), Lector M. Friedmann opens again the question about