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Jastrow remarks, to conduct investigations in the history of religions; there can be no doubt that the establishment of chairs for this purpose in all higher schools of learning would promote the cause of religion and of general culture. No subject has a greater claim on society than the study of the paths by which mankind has reached its present position in regard to the relation between man and God. The details, including the establishment of museums (like the Musée Guimet in Paris), might be worked out by every university or college for itself.

This outline of Professor Jastrow's book by no means does justice to the fullness and suggestiveness of its contents; but it may serve to commend the volume to the attention of those who are interested in furthering the historical study of religions.

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DALMAN'S NEW DICTIONARY.

ערוך החריט, *Aramäisch-Neuhebräisches Wörterbuch zu Targum, Talmud und Midrasch*, bearbeitet von Dr. GUSTAF DALMAN, Teil II, pp. 181-447, Frankfurt-a.-M., 1901. Kauffmann.

AFTER an interval of four years, Dr. Dalman has given us the second half of his Dictionary, and thus completed a scholarly, concise, and handy work. The great merit lies in its handiness, since it offers in one volume of moderate size all that the student requires for preparatory work, and is, at the same time, a lucid and reliable guide. For this reason its strictly alphabetical arrangement is a commendable feature, whilst its completeness is such, that it also deals with corrupted words for which the usual uncritical reprints of Targums and Rabbinic writings are responsible. As regards etymological research, the book will not, and is not meant to, supplant the existing larger works; but it offers much material for corrections of the same, especially in the way of vocalization. There is no doubt that, from this point of view, Dr. Dalman's book marks a progress over its predecessors. Considering the complex nature of the language to be dealt with, consisting of various Aramaic dialects, Aramaicisms in Hebrew words, Hebraisms in Aramaic words, foreign words, the fixing of vowels is a very arduous undertaking. The present condition of the printed Targums (with the exception of a few critical editions lately published) has been too long a source of dissatisfaction to the reader. This also applies to quotations from the

Talmud used for liturgical purposes, and Aramaic prayers in which the grossest misreadings have unfortunately acquired a hold made secure by age. Jewish students, in particular, should be trained to forsake the old slovenly ways, and read such texts according to the requirements of grammar. Some good beginnings, it is true, have been made, but this custom should be made much more general. With the material now available there is no longer any excuse for the intelligent reader to continue in the old methods. For some of the most common corruptions Dr. Dalman has substituted the correct pronunciation, with the evident intention of assisting the unmindful reader.

Dr. Dalman has also, in this second part of his book, taken no notice of Cod. Montefiore 116 (see preceding number of this *Review* p. 161, No. 7). This MS., written in 1486, and evidently copied from an excellent original, furnishes a considerable number of variations both as regards words and spellings. The following few instances are selected at random: 2 Sam. xiii. 18, M. וואונף, D. אונף; xx. 26, יאיראה, M. missing (as also in Lagarde's edition); 1 Kings xiv. 3, M. זלוע (see D., s. v. קלוע); 2 Kings xiv. 13, M. פרט (D., s. v. פּרץ); xix. 21 (D., s. v. מוּק), M. מעיקא; Isaiah xxiii. 3 (D., s. v. בי), M. דכי חצד (Lag. דכחצד); xl. 4, M. כפלא (D. כפלה); lxvi. 20, M. כורכוון; xlii. 4, M. יהלי (D., s. v. להי); Jer. iv. 14 (D., s. v. חור), M. נקי; xx. 2, D. פפתא, M. כופתא (see Levy); Prov. vi. 31, M. מולא, as D.; Lagarde מולא, &c.

As regards Yemenian MSS. of Targums, which have recently come much to the fore on account of their superlinear vowels, one must not forget that they are of comparatively late date. It is, therefore, a question whether their vocalization has been faithfully handed down to us, or whether it was in any way influenced by Arabic. מְעַרְתָּא (Ar. مغارة, but Syr. مَعْرَتَا, see Wight, *Comparative Grammar*, p. 85) might be regarded as an instance of this kind, because the word is so to be found only in Yemenian MSS. — With regard to שמר, *zum Abfall (vom Gesetze) zwingen*, it might have been hinted that the word is not a direct formation of שמר, but rather a *Shaf'el* of עמר (Syr. حَمَم to baptize), the *ע* being subsequently omitted, and replaced in the usual way. This is an interesting case of popular etymology, helped into existence by the ordinary meaning of שמר both in Hebrew and Biblical Aramaic. The reading מְעַרְתָּא is hardly correct, and should be מְעַרְתָּא (see 2 Chron. xxxiv. 31). Piel forms of עמר are not used at all.

When the living Aramaic dialect of the Jews east of Mosul becomes better known, it may prove useful for the further recognition of the language of the Targums and Rabbinic literature.

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