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be too much annoyed by critics, who take pleasure in finding faults, and pointing them out in rather passionate language. Are these severe critics always accurate in their own publications? we doubt it! Let us take as our motto "laboremus," despite these few malcontents.

A. N.

*Assabīniyya, a philosophical poem in Arabic by Mūsā b. Tūbi, together with the Hebrew version and commentary styled Bāttē Hanuefeš by Solomon b. Immānuēl Dapiera*, edited and translated by HARTWIG HIRSCHFELD. Abstract from the Report of the Montefiore College. (Luzac & Co.)

WE take great pleasure in congratulating the Montefiore College on the regular continuance of the yearly *Program*, issued by the Principal and Dr. Hirschfeld. After monographs on the historic *Halakhah* by the former, the latter has chosen for his subject a didactical poem in Arabic with a Hebrew translation and commentary. We must not forget to mention that both authors of the *Programs* have used MSS. belonging to the Library of the College, and more especially of those 400 acquired within the last four years. The Arabic poem, composed in the Maghribine dialect, viz. the dialect spoken chiefly in Morocco, is, according to the superscription in the unique Bodleian MS., by Abū Amrān Mūsā b. Tūbi al-Isrā'īli of Sevilla, i. e. by Moses b. Tobiyah of Sevilla. The Hebrew translator and commentator gives as author Moses b. Tūbi, a Maghrebi Jew. If he is correct, and we have no reason to doubt his statement, Moses or his family emigrated from Sevilla to Maghreb: whether voluntarily or forced by persecution, he does not say. Moses, anyhow, composed in the Maghrebi-Arabic dialect, and Dr. Hirschfeld was right in publishing his poem in this dialect, instead of converting it into classical Arabic. He says judiciously, in his prefatory remarks, that "Instead of restoring the classical readings and correcting mistakes in the text itself, I thought it more expedient to leave the latter unchanged, and to place my suggestions in the notes." He was also right in printing the Arabic text in Hebrew square characters, saying that "a transcription in Neskhi would wrongly impair its peculiarity." There was no occasion for the apology for the reproduction of the Hebrew, with which Dr. Hirschfeld begins his Prefatory remarks, "Although the following Arabic text is taken from a unique MS., the evident consistency of its orthography and grammatical forms lends sufficient

philological interest to justify its publication. It was therefore a *conditio sine qua non* that the Hebrew version, which is only a few decades younger, should accompany its reproduction, although it is not distinguished by great literary importance nor handed down by reliable scribes." The Hebrew translation and commentary is by Solomon b. Immanuel לפטא דפירא למקומי; the last word, being an abridged formula of the last six words of Deut. xxx. 11, ought to be provided with points. דפירא is given by Dr. Hirschfeld as "of Piera" without saying where this locality is to be found. There is a discussion on the various readings of this word in MSS. in *Histoire littéraire de la France*, t. 27, p. 728 sqq., without coming to any satisfactory result. The word לפטא is explained by Dr. Hirschfeld as the Arabic (in Maghreb) אלפאטא, which means a *hollow-backed, broad-chested man*. However, if פירא is a Romanic word, לפטא, according to our opinion, must also be one, perhaps *lapida*.

The Hebrew text is according to the MSS. in the Montefiore College and in the Royal Library of Munich. The Arabic title mentioned above means 70, the poem consisting of 70 strophes and a postscript, containing, "moral and religious exhortations, in which are interspersed the chief philosophical ideas ripe at the time of the author. It begins with the Aristotelian axiom, adopted by Arabic and Jewish philosophers, that perfect happiness can only be gained by means of perfect metaphysical training." The author closely follows Maimonides' Guide, which is often pointed out by the translator's commentary. As to the date of the author of the poem Dr. Hirschfeld speaks as follows: "We have no direct information as to the age in which the author lived. Steinschneider places it in the first half of the fourteenth century, probably basing his inference on the period of the translator. Considering the probability that the latter was never in personal connexion with the author, it may perhaps be fixed somewhat earlier." We quite agree with Dr. Hirschfeld as to the earlier date, for the reason that the author does not seem to know the similar poem in Hebrew, by the Provençal Levi ben Abraham, composed in 1276 with the title of בחי הנפש והלחשים (see *Histoire littéraire de la France*, t. 27, p. 633 sqq.). Perhaps we might even put the Hebrew translation of Moses' in the thirteenth century by reason of the similarity of the Hebrew title, which is also בחי הנפש.

It would be superfluous to mention that Dr. Hirschfeld gives in the notes his emended readings of the Arabic text from a unique MS. as well as the various reading in the Hebrew text according to the two MSS. Having recently studied many Jewish-Maghrebi texts, which

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