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Moses had-Darschan aus Narbonne. Fragmente seiner literarischen Erzeugnisse nach Druckwerken und mehreren Handschriften mit Einleitung und Anmerkungen, von ABRAHAM EPSTEIN (Wien, 1891)
 —ר' שמעון קרא והילקוט שמעוני— (*R. Simeon Kara and the so-called Yalqut Shimeoni*), by the same (Krakau, 1891).

THESE two monographs by Herr Epstein, although small in size, are of great importance for the Midrashic literature. The first, which is dedicated to M. Joseph Derenbourg, member of the French Institute, on the occasion of his eightieth birthday, gives a clear and an exhaustive sketch of Moses the Darshan's literary productions. This Rabbi lived in the first half of the eleventh century at Narbonne; he was one of the best-known Rabbis in Northern France, as can be seen from Rashi's and his grandson's (R. Jacob Tam) quotations concerning him. It seems that Moses worked in many fields of learning. He wrote commentaries on books of the Bible, quoted under the title of *Yesod*, a copy of which, it is said, has been lately found. He compiled many Midrashim, among which are the *Midrash Tadshe*, according to Herr Epstein's ingenious conjectures, and the *Midrash Major* on Genesis, according to Raymundus Martini. An epitome of this latter *Midrash* will soon be edited with critical notes by our learned author. As to Talmudical commentaries, although some of his interpretations are quoted by later authorities, and more especially by the famous author of the *Arukh*, Moses of Narbonne did not write any special treatise on the Talmud. The same conclusion must be drawn with regard to a commentary on liturgies. Herr Epstein, after having made collections with the diligence of a bee, produces a *Yirui* attributed to our Moses, but he is right in doubting the authorship of it; the same may be said of No. 5 of Herr Epstein's collection, which treats of notes on astronomy and astrology. The collection concludes with a *Midrash* on the Ten Commandments, which is to be found in a MS. commentary of a *Mahazor* in possession of Herr Epstein. Notwithstanding the exhaustiveness of Herr Epstein's inquiry concerning quotations from Moses the Darshan, there is no doubt that some others will be found, when MSS. are thoroughly investigated. For instance, in No. 260 of the Paris National Library, which contains *Tossafoth* on the Pentateuch, we find the following passage quoted in the name of Moses the Darshan. It is said there on folio 49: *והרמ"ב הדרשן אומ' לפי שיצחק היה עולה תמימה לפיכך לא היה רשאי לצאת לחוצה לארץ אחר וזנתו והיה צריך לשלוח את אליעזר* ;

In the second essay, which is dedicated to Dr. A. Jellinek, of Vienna, on the occasion of his seventieth birthday, Herr Epstein shows conclusively that Simeon Kara is not the compiler of the *Midrash Yalqut*, as suggested with great ingenuity by Rapoport, and accepted by Dr.

Graetz. Our author makes it evident that in all the quotations adduced by Rapoport in proof of his conjecture, the name of Kara does not occur in MSS., and even for Simeon we often read Samson. From the extracts of late Midrashim found in the *Yalqut*, e.g., the *Rabba* on Deuteronomy and the *Abkhir*, Herr Epstein is right in concluding that the *Yalqut* was compiled, at the earliest, at the beginning of the thirteenth century; this was also the opinion of Zunz, but our author adduces many more proofs for his conclusion. The bibliography of the *Yalqut* in print and in MSS., partially and entirely, with which Herr Epstein finishes his learned monograph, is a very welcome addition to the essay. A. N.

[P.S.—We are glad to find an opportunity for correcting an erroneous statement made in our Review on Herr Epstein's *Eldad* (JEWISH QUARTERLY REVIEW, III., p. 542), and to which he kindly drew our attention. We there stated, following a quotation in the *Journal Asiatique*, that R. Jonah, in his dictionary, speaks of *Danites*, whilst in our edition of this Arabic text we adopted the reading of the Rouen MS., where it said: רנל הרני, the Danite, a reading which is also confirmed by Thabbon's translation, who gives דניאני הרני (See JEWISH QUARTERLY REVIEW, I., p. 98, note 6.)]

Thomas Aquinas and Judaism.

Das Verhältniss des Thomas von Aquino zum Judenthum und zur jüdischen Litteratur (Avicbron und Maimonides). Von Dr. J. GUTTMANN. Göttingen: 1891.

THOMAS AQUINAS was no philosophical fanatic. As Dr. Guttman shows, he adopted Maimonides' theory of creation, though it was opposed to the current and traditional theology of the Church. His tolerance, moreover, was extended to Jews, as well as to their doctrines. He objected to any violent attempts at the conversion of the Jews, and maintained that the persecution of them was only lawful if necessary in self-defence—"Ut eos compellant ne fidem Christi impediant." He pronounced most emphatically against the forced baptism of Jewish children without the consent of their parents, partly on the prudential ground that the Church would suffer in prestige if these children subsequently relapsed to Judaism, and partly on the generous plea that such baptisms infringe the natural rights of parents—"Contra justitiam naturalem esset, si puer, antequam habeat usum rationis, a cura parentum subtrahatur, vel de eo aliquid ordinetur in vitis parentibus." Jews ought to be allowed the free exercise of their religion and the observance of its ceremonies. Necessary intercourse with Jews was quite permissible to pious