decision is according to so and so ”) occur in the Babylonian Talmud are a later addition. They belong to the *Halakhoth Gedoloth,@@*1 and are consequently, at the earliest, of the 8th century, but are probably of even much later date.

*Editors.—*The editorship of the Palestinian Talmud is generally, after Maimonides,@@2 ascribed to Rabbi Yohanan (b. Napha). But this, if literally taken, is a gross mistake, as that teacher *(ob.* 279) died more than a hundred years before the latest *Amora* (c. 450) mentioned in that Talmud. A similar error is made with respect to the editor or editors of the Babylonian Talmud, whose names are given as Rab Asshi (see Rab) *(ob.* 427) and Rabina *(ob.* 550), and who lived still much earlier than the last teachers mentioned in that Talmud (8th century). But it ought to be remembered that when the ancients speak of editors of books of such a mixed character as the *Mish­nah,* the *Zohar,* both Talmuds, &c., they mean the person or persons who gave the first impulse to the collection or redaction of such books. In this sense, certainly, Rabbi Yohanan was the editor of the Palestinian and Rab Asshi and Rabina were the editors of the Babylonian Talmuds. For, whilst the first of the latter pair went more than once through the discussion of the whole *Mishnah* by the *Amoraim* from 190 to his time *(c.* 427), the latter supple­mented the collection down to his own time (550). As regards the Babylonian Talmud, the *Amoraim* were succeeded by a new order of men called *Saboraim* (p3Ι 'X")13D), *i.e., “* opiners,” who ventured only occasionally to revise and authenticate the sayings of their predecessors. The last of these *Saboraim* were Rab 'Ina (or Giza) and Rab Simona *(c.* 550-590). In any case neither the one Talmud nor the other was written down, slight private notes excepted (dηγ∣d JT)Sjo), before the close of the 6th century, if then. The apparently insurmountable diffi­culty of keeping such vast masses of literature in the head is removed when one takes into consideration that both teacher and student had means of help to their memory fully corresponding to the vastness of the literature. In the first place, they had the *numbers* already occurring in the *Mishnah (e.g., five* must not separate the heave-offering on account of the benediction to be recited in connexion with the act; *Terumoth* i. 1), &c. Secondly, they had *names.* Since to the sayings of the Talmud were generally attached the names of those who uttered them, saying and name became in the memory of the student identical. If somebody who had heard a certain saying from somebody, who in his turn had heard it from somebody else, was mentioned in the Talmud, all other sayings, however unlike these in nature, if they had only the same link of tradition, were recited on the same occasion : *e.g.,* in the Palestinian Talmud, *Megillah* iv. 1, “says Rabbi Haggai, says Rabbi Shemuel b. Rab Yishak,” &c. ; T. B., *Berakhoth,* leaf 3*b*, Arc., “ says Rabbi Zerika, says Rabbi Ammi, says Rabbi Yehoshua' b. Levi,” &c. Thirdly, *other oral tradi­tions,* which went by the order of the Pentateuch, received in the written Pentateuch vast aids to memory. Fourthly, the *Mishnah* (although itself not written down), by its divisions, subdivisions, and sub-subdivisions, became, in its turn, a mighty aid to memory. Fifthly, as regards the Babylonian Talmud, there are additional means of aiding memory in existence, for every now and then one meets with a *Mnemosynon (Simari),* which strings together the order of subjects *(e.g.,* T. B., *Berakhoth, 32a,* last line). Both in MSS. and printed editions these *Simanim* are given in brackets. Rapoport and his followers would have

us believe that these mnemonic phrases are late inventions, but they have as yet failed to make good their assertions. See T. B., *Shabbath* 104*a*, and T. B., '*Erubin,* 54*b*, where these *Simanim* are positively mentioned early in the 4th century ; *cf.* Rashi *in loco.*

*Value.—*The value of the Talmuds may be estimated by the fact that they contain the *Mishnah* in various recen­sions and a large portion of the contents of Midrashic col­lections, and in addition comprise a vast amount of Sopheric literature not to be found in the canonical *Mishnah* and Agadic matter not to be found in the known *Midrashim,* and have thousands of notices on secular knowledge of all kinds. Here, however, the reader ought to be again re­minded that, whilst the Babylonian Talmud, the one of much larger extent, contains a great deal more Judæo- religious matter, the Palestinian Talmud—of much smaller extent—is of much greater value for the historian, the geographer, the numismatist, and other students.

*Vicissitudes of the Talmud.—*Whilst the Babylonian Talmud commanded the attention of a hostile world, and was proscribed, mutilated,@@3 and condemned, and finally delivered over to the flames@@4 by popes and kings, the Palestinian Talmud suffered still more from one single enemy—neglect.@@5 Thousands of copies of the former recension were destroyed in the course of time, but, this Talmud being studied in all parts of the world, the few copies surviving became the means of an endless supply. Not so as regards the Palestinian Talmud, which found no students, or but few, after the closing *(c.* 450) of the Jewish academies in Palestine ; and we have even to thank the enemies of traditional Judaism, the Karaites, who used it in controversy with their Rabbanite opponents, for the preservation of some copies of it. By degrees the neglect of the book became so great that whole chapters of treatises, whole treatises of orders, and almost two whole orders themselves, disappeared, and are lost to this day.@@6

*Aids to the Study of the Talmuds.—(a) Lexicons.—*The first rank is occupied by lexicons for both Talmuds and *Midrashim,* and of these that by R. Nathan b. Yehiel of Rome, compiled in the 11th and 12th centuries, claims the first place. All other lexicons, from Elias Levita, Philip Aquinas, Johannes Buxtorf, &c., down to Levy and Jastrow, are more or less based upon this grand work called *'Arukh.@@7* (*b*) *Grammars.—*A slight attempt at compiling a

@@@1 *E.g.,* T. B., *Berakhoth,* leaf 36*a*. See Rashi and *Tosaphoth,* catchword κn□Sm ; *Ibid.,* 36*b,* and in other places.

@@@2 In his Introduction to the commentary on the *Mishnah* (commonly, but by mistake, called Introduction to the *Seder Zer'aim)* and in his Introduction to the *Mishneh Torah.*

@@@3 Raymundus Martin (Ramon Martinez), backed up by his teacher Pablo Cristiani (see Ramban), was one of the first five (or rather six) mutilators (called censors) of the Talmud and kindred books. See Touron, *Histoire des Hommes Illustres de l'Ordre de Saint Dominique,* i. (Paris, 1743, 4to) p. 492 ; *Jour. Philol.,* xvi. 134.

@@@4 In the midsummer of 1244 twenty-four waggons full of Talmud copies were burned in France (see *Journal of Philology,* xvi. 133). A certain Donin (afterwards called Nicolaus), a converted Jew, by his accusations against the Talmud, managed that Rabbi Yehiel of Paris had to dispute with him publicly about its contents. The disputation took place in the midsummer of 1240; and R. Yehiel came out of it so victoriously that only after four years’ further machinations the Talmud was actually burned. The disputation is printed under the name of *Disputatio cum Nicolao A. 1252 (!) habita cum Versione Latina* in Wagenseil’s *Tela Ignea Satanæ* (Altdorf, 1681, 4to); a less incorrect Hebrew edition came out in 1873, 8vo, at Thorn. This event of burning the Talmud called forth three elegies—(1) by R. Binyamin b. Abraham De’ Mansi, beginning D71V ΓΠ2N, and the refrain of which was ΠΊΚΒΕ ΠΌ2Π 'X, X1O21 !WD ,N (see MS. Add. 374, Camb. Univ. Lib., leaves 307*a*-308*a*); (2) by R. Meir of Rothenburg (see Rosh), the beginning of which is 2,K2 ∏εi^∣ti, '7XIP (in the Ashkenazic ritual for the 9th of Ab) ; and (3) by R. Abraham b. Yishak (see Zunz, *Zur* *Gesch. u. Lit.,* pp. 463—4). This Abraham b. Yishak is the father of the famous En-bonet Abram Bederesi (not Bedarshi ; see Schiller-Szinessy, *Catal.,* i. correction 5), the author of the *Behinath 'Olam.*

@@@5 See Schiller-Szinessy in the *Academy,* 1878, p. 171, and extract from Excursus iii. (to the *Catalogue*) on the Palestinian Talmud in *Occasional Notices, &c.,* i., Cambridge, 1878, 8vo.

@@@6 See the before-mentioned *Occasional Notices.*

@@@7 Rabbenu Nathan b. Yehiel b. Abraham was, on his father’s side an 'Anav (121?)—and not an 'Akko (Ι3J2) as Rapoport, no doubt after Ibn Yahya, writes it in *Bikkure Ha'ittim,* x. 7—*i.e., of* the family 'Anavim (Dei Mansi, Dei Mansueti, Dei Piatelli, Dei Pietosi, Dei