grammar, and this only for the Babylonian Talmud, was made by the late learned S. D. Luzzatto. It exists in Italian (Padua, 1865), German by Krüger (Breslau, 1873), English by Goldammer (New York, 1876), and Hebrew by Lerner (St Petersburg, 1880). Of more value, however, is Nöldeke’s *Mandaitic Grammar,* although it stands in connexion with the Babylonian Talmud only in an indirect way. (c) *Commentaries.—*Commentaries on the greater por­tion of the Babylonian Talmud are extant, by the famous Rabbenu Hananeel of Kairwan, the teacher of Riph (*q.v.),* by Rashi (*q.v.),* and by the descendants and disciples of this latter commentator, who composed the *Tosaphoth.* All these are included in the latest Talmud edition of Vilna. It is asserted by Rabad II. (*q.v.)* that the whole (B.) Talmud had been commented on in Arabic. As regards the commentaries on the Palestinian Talmud, it ought to be said that the *Pene Mosheh,* &c., by R. Mosheh Margaliyyoth, and the *Korban Ha'edah,* &c., by R. David Fränkel (the teacher of Mendelssohn), make more than one commentary on the whole, and they are embodied in the Zhitomir edition (1860-67). *{d) Method­ology.—*Among the many Introductions to the Babylonian Talmud that of R. Shemuel Hannagid must now be considered the first, not only in time but also in value. There was indeed an earlier, and perhaps a still more valuable one in existence (see Saadia), but it is now unfortunately lost. As regards the Palestinian Talmud, the only one in existence is that by the late Z. Frankel (Breslau, 1870, 8vo). The author was a most learned man, but somewhat confused in his diction. (*e) Translations.—*Renderings of isolated treatises of the Babylonian Talmud exist in Latin, Ugolini, *Thesaurus,* xix., *Zebahim* and *Menahoth,* and xxv., *Synhedrin;*1 in French, *e.g., Berakhoth,* by Chiarini (Leipsic, 1831,

Umani, Dei Umili), and, on his mother’s side, of the *Tappuhim, i.e.,* De Pomis, to which the celebrated author of the Lexicon *Semah David* belonged. Rabbenu Nathan’s father and grandfather, like Rabbenu Nathan himself and his brother’s descendants, were, no doubt, papal court Jews (and not linendrapers, as the latest editor of the '*Arukh*, by misreading and misinterpreting the somewhat hard verses of his author, contrives to show). This lucrative position furnished them with ample means not only for their noble charities to congregational insti­tutions (a synagogue, religious bath, &c.), but also with the leisure necessary for the pursuit of Talmudic studies. Rabbenu Nathan was *resh kallah* (rector of the Jewish university), and unquestionably the greatest Talmudist, even as he was the poorest Hebrew poet, in Italy in the 11th and 12th centuries. As regards his teachers we know four, three of whom he attended, whilst he studied and digested the works of the fourth so well that, though personally unknown to one another, they may be justly called master and disciple. His first teacher was his own father ; his second teacher, from whom Rabbenu Nathan no doubt obtained his thorough knowledge of Babylonian habits, was R. Masliah of Sicily, who had been a hearer of the greatest “gaon” of Pumbaditha ; his third teacher was R. Mosheh b. Ya'akob b. Mosheh b. Abbun of Narbonne (or Toulouse ; better known under the name of R. Mosheh Haddarshan) ; and the fourth was Rabbenu Han­aneel of Kairwan. He owed so much to this teacher that as soon as the *'Arukh* had appeared most people took it for granted that Rabbenu Hananeel had lived at Rome, and accordingly called him “ a man of Rome—'Ish Romi”; see MS. Brit. Mus. Add. 27,201, leaf 73*b*, and *Tosaphoth, passim.* (That Rabbenu Gershom, Rabbenu Mosheh \*D1DJ, and others were his teachers, as Rapoport, *loc. cit.,* asserts, is a fic­tion.) Rabbenu Nathan, in his *'Arukh,* does not merely explain the foreign (*i.e.,* Aramaic, Persian, Greek, Latin, and Arabic) words occur­ring in the Targums, Talmuds, and *Midrashim,* but the subject-matter also, and thereby proves himself a doubly useful guide. In this, al­though he had been preceded by no less a personage than the *Gaon* Semah b. Paltoi (fl. 870), who also composed such an *'Arukh,* Rabbenu Nathan was virtually the first, as the *Gaon's* work had been early lost. The assertion that the fourth of the four men captured by the Spanish admiral (see below, p. 39) was R. Nathan Habbabli, that he lived in Narbonne, and that he also composed a similar *'A rukh,* rests on a misunderstanding, as the quotation in the *Yohasin* clearly shows. The passages there given under R. Nathan Habbabli are taken *verbatim* from the *'Arukh* of our author (compare the article &c.). That

Rome has been at times called in Jewish writings “ Babel,” and that consequently *Habbabli* may mean “the Roman,” is clear from the writings of the New Testament. We will only add here a few words concerning the bibliography of the book. Of the *'Arukh* exist so far ten editions, the first of which came out undated, but before or about 1480. The seventh edition was enriched by the physician R. Binyamin Musaphia’s *Musaph, i.e., Additamenta* (Musaphia was a Greek and Latin scholar), and the latest edition by Dr Kohut is now in progress. As regards the MSS. of this remarkable lexicon the best copies are to be found partly in the University Library, Cambridge (Add. 376, which has all the verses of the author and *additamenta* by R. Shemuel Ibn נמע, and Add. 471-72), and partly at the Court Library, Vienna (Cod. cvi. 1 and 2). The latter were carried off by Napoleon I. to Paris in 1809, but in 1815 were returned to Vienna.

Various writers assert that there exist many books containing Latin translations of various treatises of the Babylonian Talmud.

8vo) ; and in German, *e.g., Berakhoth,* by Rabe (Halle, 1777, 4to), regard being had also in both to the same treatise of the Palestinian recension, and again by Pinner (1842) ; *Baba Mesi'a,* by Sammter (1876), both at Berlin and in folio ; *'Abodah Zarah,* by Ewald (Nuremberg, 1856, 8vo) ; *Ta'anith,* by Straschun (Halle, 1883) ; *Megillah* and *Rosh Hasshanah,* by Rawicz (Frankfort-on-the-Main, 1884 and 1886). The assertion that the whole of this Talmud has been translated into Spanish has yet to be proved. As regards the Palestinian Talmud, Ugolini’s *Thesaurus* contains the following treatises in Latin :—*Pesahim* (vol. xvii.); *Shekalim, Yoma, Sukkah, Bosh Hasshanah, Ta'anith, Megillah, Hagigah, Besah, Mo'ed Katan* (vol. xviii. ); *Ma'aseroth, Ma'aser Sheni, Hallah, 'Orlah, Bikkurim,* (vol. xx. ); *Synhedrin, Makkoth* (vol. xxv. ); *Kiddushin, Sotah, Kethuboth* (vol. xxx.). Μ. Schwab (of the Bibliothèque Nationale, Paris) has undertaken a French translation of the entire Palestinian Talmud, which is now in progress ; from this *Berakhoth* has been translated into English (London, 1886, 4to).

*Editions.—*The editions of the Palestinian Talmud, in what was then called its entirety, are only four:—*{a)* Venice, 1523, without any commentary; *{b)* Cracow, 1609, with a short commentary, the text apparently from a different MS. from that used for the *editio princeps; (c)* Krotoschin, 1866, with a short commentary differing from that of Cracow : these three editions are each comprised in one volume ; (*d)* the fourth edition came out at Zhitomir, with commentaries by different men (see *Commentaries* above). All these editions are in folio. Of the editions of isolated treatises, which are not a few, we will only mention those of *Berakhoth* (Vienna, 1874) and *Peah* and *Demai* (Breslau, 1875, both in 4to), with a new com­mentary by Z. Frankel. The editions of the Babylonian Talmud are so numerous that they would require several entire sheets for enumeration. There is in existence an approximately good treatise on them (see *Variæ Lectiones,* vols. i. and viii.). We will only name three of the entire editions (1) the *editio princeps,* Venice, 1520-23,2—which, though disfigured by numerous misprints, was not mutilated by the censor; (2) the edition of Basel (1578-81), which omits *'Abodah Zarah* altogether, and has a cheering (?) notice in Latin;3 (3) the latest edition, now printing at Vilna, with old commentaries hitherto unpublished. Of isolated treatises, which may be counted by more than hundreds, we will only mention one (the Portuguese of at least *Berakhoth),* the existence of which was asserted in the last century (*Pahad Yishak,* s.v. N∏Ι∏ΠDΠ K∏ll), then again called in question in our own times, but positively proved by the present writer from an early work composed at the time when but few editions of the Talmud existed. It is the *Zera֫ Abraham* (Camb. MS. Ti. 6. 50, leaf 595). Materials for the critical edition of the Babylonian Talmud from an ancient MS. formerly in the monastery of Pfersee, but now in the Royal Library of Munich, and other MSS. and early prints of isolated treatises in various public and private libraries of Europe, Asia, and Africa, have been collected and are being published by Rabbinovicz. Of this import­ant work fifteen volumes, containing the following treatises, have already come out:—the whole *Seder Zera'im* (1867); *Besah, Hagigah, Mo'ed Katan* (1869); *Sukkah, Ta'anith* (1870); *Bosh Hasshanah, Yoma (1871); 'Erubin* (1873); *Pesahim* (1874) ; *Shabbath* (1875); *Megillah, Shekalim* (1877); *Synhedrin* (1878); *'Abodah Zarah, Makkoth, Shebu'oth, Horayoth, 'Eduyyoth* (1879); *Baba Bathra* (1881) ; *Baba Kamma* (1882); *Baba Mesi'a* (1883) ; *Zebahim* (1884) ; *Menahoth* (1886).4 All these were printed in 8vo aud at Munich, except vol. ix., which came out at Mainz.

*Influence of the Talmud.—*It must be admitted by every critical student of history that the Talmud has not merely been the means of keeping alive the religious idea among the Jews, but has formed their strongest bond of union. When, after the fall of the city of Jerusalem and its temple, and the expatriation of the Jews from Palestine, a goodly portion of the Mosaic law lost its application, the Talmud became the spirit which put fresh life into the letter which

Upon examination these books turn out to contain either a transla­tion only of Mishnic treatises with or without excerpta from, and with or without scholia on, *Gemara,* or disputations which introduce small pieces of *Gemara.* The utmost they contain is a chapter or two translated from *Gemara* itself (as, for example, “Edzard, Aboda Sara, ” &c., Hamburg, 1705-10, 4to, which contains *Gemara* of the first two *Perakim).*

2 The paging of this has been followed in all subsequent editions.

3 Nunc ab omnibus iis quæ contra religionem Christianam facie­bant recognitum, et juxta mentem Sacri concilii Tridentini expurga­tum et approbatum, ut non modo citra impietatem verum etiam cum fructu a nostris legi possit.

4 The notes in the first fourteen volumes go under the name of CIÖID.'131, whilst those of the fifteenth volume have the title of DΠ"□N7 TDT, in memory of the late Abraham Merzbacher, who not merely proved the Mæcenas of this publication during his lifetime, but left a considerable sum for its continuation and completion.