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Book Notices.

DALMAN'S ARAMAIC GRAMMAR AND READER.¹

The western branches of the Aramaic family have received less attention than any other Semitic languages of comparable importance. For the biblical Aramaic of Ezra and Daniel we have the grammars of Kautzsch, Marti, and Strack—each with excellences of its own—while the Old Testament lexicons register its vocabulary. But the grammar of the Jewish and Samaritan Targums is a field of lamentable confusion, due in part to the failure of writers on the subject to discriminate between works of different age, origin, and dialect; in part to the state in which the texts have been transmitted to us, especially in the matter of vowel-pointing. Most of the grammars of Targum Aramaic, indeed, are based upon the fictitious vocalization which Buxtorf introduced into his Rabbinical Bible. Only in the last years has the acquisition of manuscripts from southern Arabia with supra-linear vowels disclosed a consistent and relatively ancient tradition of pronunciation. The Aramaic of the Palestinian Christians has found few students among those whom it most concerns, though we have for it Nöldeke's grammatical sketch and Schwally's glossary. The inscriptions of western Syria are still scattered and hard to get at; indexes, glossaries, and comprehensive grammatical investigation remain for the future to bring forth.² The northern dialect, brought to light by the excavations at Sinjirli, which, from its age and position, may be expected to prove of great importance, is still imperfectly known. For the grammar of the Galilean Aramaic in the Palestinian Talmud and Midrash, with the exception of the fragmentary observations of Frankel and Schlesinger's monograph on the verb, nothing has hitherto been done. It is, therefore, with great satisfaction that we hail Dalman's grammar as the beginning of a new era in these studies. He has wisely chosen a limited portion of this wide field, the Jewish Aramaic dialects of Palestine, with the exclusion of biblical Aramaic; but these he has treated with a thoroughness which merits the highest commendation.

¹ GRAMMATIK DES JÜDISCH-PALÄSTINISCHEN ARAMÄISCH. Nach den Idiomen des Palästinischen Talmud und Midrasch, des Onkelostargum (cod. Socini 84) und der Jerusalemischen Targume zum Pentateuch. Von Gustaf Dalman. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1894. xii + 348 pp.; 8vo.

ARAMÄISCHE DIALEKTPROBEN. Lesestücke zur Grammatik des Jüdisch-Palästinischen Aramäisch, zumeist nach Handschriften des Britischen Museums. Mit Wörterverzeichnis. Von Gustaf Dalman. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1896. xii + 56 pp.; 8vo.

Price for both, M. 13; for "Dialektproben" alone, M. 1.80.

² Since this was written, *A Glossary of the Aramaic Inscriptions*, by Stanley A. Cook, B.A., has been published by the Cambridge University Press. New York: The Macmillan Co. viii + 127 pp.; 8vo. 7s. 6d.

In the introduction, after a couple of paragraphs on the various ancient names of these dialects, the author gives a conspectus of the extant remains of the different branches of Jewish Aramaic—Judean, Galilean, Babylonian, and the later artificial, mixed type—together with the modern literature on each. In the literature Gaster's edition of the Aramaic "Scroll of the Hasmonæans" (*Trans. London Oriental Congress*, 1892, II, pp. 3–32) has been overlooked; P. Cassel's edition of the Second Targum of Esther (1885) might also have been mentioned. In passing it may be noted that $\sigma\phi\alpha\rho$ (p. 6, n. 1) for Hebr. $\sigma\phi\rho$ is found in Euseb., *HE.*, VI, 25, 2, $\sigma\phi\alpha\rho\theta\epsilon\lambda\lambda\epsilon\iota\mu$. Particular attention should be called to Dalman's views on the difficult question of the relation of the so-called Jerusalem Targums (Pseudo-Jonathan and the Fragmentary Targums) to Onkelos (pp. 24 *sqq.*). The latter he believes to be of Palestinian, specifically Judean, origin. It first gained an official character in Babylonia, but contamination from the Babylonian idiom is not to be recognized in its grammatical features, and in the vocabulary, though intrinsically probable enough, cannot be certainly demonstrated (p. 9; *cf.* p. 33).

In the following sections the specific differences between the Judean and Galilean dialects are exhibited in parallel columns, with constant comparison of the Samaritan and the Christian Palestinian Aramaic. The latter is more nearly akin to the Galilean than to the Judean, while the Samaritan stands between the two.

Passing over to the grammar, the sections on "Schrift- und Lautlehre" put together clearly and succinctly what can be made out in regard to the pronunciation of Palestinian Aramaic. Numerous special investigations, including Kampfmeyer's thorough work on names of places in Palestine, have been utilized here; and the results are of importance also for the contemporary pronunciation of Hebrew. It appears, for instance, that during the period covered by our evidence, say from the time of the Greek translation of the Old Testament to that of Jerome and later, there is no trace of the twofold pronunciation of the stopped consonants (בגדכפ"ת) demanded by the Tiberian punctuation; that at least כ פ ת were in all situations *tenues aspiratae*, never either pure unaspirated *tenues* (Greek $\kappa \pi \tau$, English *k p t*, nearly) or spirant (German palatal *ch*, English *f*, surd *th*). In the case of ב ג ד the evidence is not so clear nor so consistent; the two former, at least, show a tendency to pass over into spirants; but here again there is no trace of a twofold pronunciation.³ The investigation of the sounds forms the basis of the following paragraphs on vowel and consonant changes (§§ 14, 15), in which every precaution is taken not to mistake transcriptional or typographical errors for phenomena of speech.

The morphology fills the rest of the volume (pp. 75–328): the forms and inflections of pronouns, numerals, nouns, particles, and verbs being successively exhibited. The disposition of the matter is orderly and

³ With this part of the work may be compared (with caution! see Fraenkel, *ZDMG.*, LII, pp. 290 *sqq.*) Krauss, *Griechische und Lateinische Lehnwörter im Talmud*, u. s. w., 1898, pp. 29 *sqq.*

clear; the examples from the different dialects are put in proximity, but kept distinct. The Galilean is, of course, without vowel-points, but the free use of vowel-letters in these texts greatly lessens, even for the beginner, the difficulty of reading them; for the Onkelos Targum a manuscript with supra-linear vowels, belonging to Professor Socin, has been used.⁴ Every form is attested by abundant examples, the sources of which are exactly given; in the case of anomalous forms the author enumerates all the instances which he has observed; *e. g.*, 211 sq. (impf. 3d sg. m. in ה). Thus the statements of the grammar rest on a broad basis of verifiable fact.

The particles are very fully treated, and these sections of the grammar well illustrate the variety and flexibility of the language in this particular. Appended is a select list of idiomatic and common phrases, and one of designations of days of the week and festival days (§§ 57, 58). The Greek loan-words in Palestinian Aramaic are discussed in § 37, with especial attention to the treatment of the Greek flexional endings. On the gender of these words Dalman does not touch; here Krauss' investigation (*op. cit.*, pp. 157 sqq.) may be used to supplement the work.

The paradigms in the Appendix (pp. 330 sqq.) are carefully constructed on the basis of the material presented in the grammar, the Galilean forms being exhibited in parallel columns with those of the Onkelos Targum. For typographical reasons the supra-linear punctuation is here translated into the common system. It is to be regretted that this change was thought necessary, for the resulting forms must be translated back by the student before they can be correctly read.

I will not close this notice without emphasizing the importance of Dalman's work, not only for Semitists, but for New Testament scholars. The dialect with which it chiefly deals is the mother-tongue of Jesus and his Galilean disciples, and though its literary monuments date from subsequent centuries, there is no reason to think that their language differs materially from that spoken in New Testament times. The more clearly it is recognized that back of the Greek gospels lies a vernacular gospel—written or oral; that the teachings of Jesus were conceived, uttered, and for a considerable time transmitted in his Galilean mother-tongue, the more essential a knowledge of this dialect must appear, not merely for the explanation of particular words and phrases, but for an intelligent and sympathetic understanding of the language of the gospels in its psychological as well as its linguistic peculiarities. Hitherto the lack of helps to the study of Jewish Aramaic has deterred many from undertaking it; but this grammar, with the accompanying chrestomathy, and the lexicon which Dalman has begun to publish have removed this difficulty.⁵

In the volume before us there is incidentally a great deal which is of immediate interest to the student of the New Testament. In the sections

⁴ On this codex see Kautzsch, *Mittheilung über eine alte Handschrift des Targum Onkelos*, 1893 (Halle'sches Osterprogramm).

⁵ *Aramäisch-neuhebräisches Wörterbuch zu Targum, Talmud und Midrasch*. Von Dr. Gustaf H. Dalman. Teil I. Frankfurt a. M.: J. Kauffmann, 1897.

on noun-formation many New Testament proper names are explained, frequently with references to the occurrence of the same or similar names in inscriptions. It is to be hoped that these notes, to which a special index is provided, may receive the attention they deserve. For the etymologies of Aramaic proper names in New Testament commentaries, Bible dictionaries, and the like, have come down in no small part from a pre-scientific period of philology, sometimes with accumulation of fresh errors in their descent. Not all the explanations adopted by Dalman are equally sound; that of Βεελζεβουλ (p. 105), *e. g.*, fails to account for the fact that this name belongs precisely to the ἄρχων τῶν δαιμονίων. The etymology of Βαρνάβας (p. 142) is hardly satisfactory, though it is possible—which is more than can be said of the current ברי נבואה. The remarks on pp. 77 *sq.* on substitutes for the pronouns of the first and second persons in the Galilean colloquial are also of interest to New Testament students, and in connection with this p. 90 may perhaps suggest a new hypothesis on the meaning of the phrase υἱὸς τοῦ ἀνθρώπου, so much discussed of late. The euphemism described on p. 78, ll. 21 *sqq.*, is of course not peculiar to this dialect; it is common in the Babylonian Talmud and in later Jewish writings, and has established itself in the Massoretic text of 1 Sam. 25:22, “God do so unto *the enemies of David*,” for “unto David” (LXX).

The printing of the book is excellent. The breaking of the supralinear vowels in the press, which makes the use of them so vexatious, is less frequent than might have been expected. Some misprints of a material kind are corrected in the “Nachträge.” A few others have escaped notice: *Israel* for *Ismael* (p. 23, l. 20), ܩܝ for ܩ (p. 45, l. 4 from below), נפטי for נפטי (p. 84, l. 3 from below).

To accompany his grammar Dalman has prepared a small reading book, containing specimens of Jewish Palestinian Aramaic in a text carefully revised upon manuscript authority and fully voweled, and provided with a glossary. Such a chrestomathy was indispensable, for the printed texts are scattered through the folios of the Jerusalem Talmud and the Midrash, and frequently swarm with scribal and typographical errors. The editor gives first a few ancient documents in this dialect, the Megillath Taanith, three short letters of Rabban Gamaliel, and formulas for a marriage contract and a bill of divorce. Next we have extracts from the Pentateuch Targums, so arranged as to facilitate comparison between the Onkelos and the Jerusalem Targums, and selections from the Targums on the Prophets and Hagiographa. After these come a number of well-chosen extracts from the Midrashim, especially from Echa Rabba, then from Bereshith and Wyyikra Rabba. The learner, especially if self-taught, will do well to begin with these rather than with the documents or the Targum. Finally a couple of passages are given from the Jerusalem Talmud, and, for comparison, one from the Babylonian Talmud.

The glossary is concise, but doubtless sufficient. In the places in which I have tested it I have noted but one omission, the verb ידב. The

brevity of the definitions is sometimes a little ambiguous; for example, "hinziehen" in עָנִי דָרִישׁ (p. 27, l. 2), "in seinem Gefolge" for בְּרֵגְלֵיהָ in p. 15, l. 9, etc. In some cases brief explanatory notes might have been added with advantage. Not every reader, for example, will at once divine that עַד דִּאֲנוּן יִהְיֶיךָ וְנִסְבֵּיךָ (p. 14, l. 2 from below) means "while they were talking back and forth." In p. 27, l. 4 (תְּהִיָּה אֲחֵתָהּ) a reference to the grammar, p. 78, ll. 1 *sqq.*, would have helped the learner over a difficulty. The author has given a somewhat extended critical apparatus beneath the text, and the necessary historical comment on Megilath Taanith, but no other notes.

In conclusion I wish to express my regret that unexpected hindrances have so long delayed the notice of this excellent grammar and chrestomathy.

GEORGE F. MOORE.

ANDOVER, MASS.,
September 22, 1898.

THE GREEK PHYSIOLOGUS AND ITS ORIENTAL TRANSLATIONS.¹

The history of certain books is often the history, in a nutshell, of the development of the human mind. Such books are not many in number; but a study of their transmission from people to people and from land to land gives us the general lines upon which the wisdom of the ancients has filtered down and has influenced peoples of later times. *Bidpai's Fables*, *Kalilah and Dimnah*, *Barlaam and Josaphat*, are, perhaps, among the best-known of such world-books. To these we must add the *Physiologus*. The little that monkish writers and their readers knew of zoölogy, in Europe as well as in the Coptic and Abyssinian Christian communities of Africa, and the Syriac church of western Asia, hardly went beyond what this book taught. Even Arabic writers—witness al-Damirî and al-Ḳazwîni—accepted in good faith the stories of the habits and peculiarities of certain animals which are to be found in the *Physiologus*.

In the form in which the work has come down to us it is a popular zoölogy in about fifty sections which has been turned into a set of Christian allegories. As such a set of allegories it very soon became a favorite religious reading book. It was translated by the monks into Ethiopic, Coptic(?), Syriac, Armenian, and Arabic. In Europe it was turned into Latin; and as a *Bestiary* it found its way into old German, middle High German, old French, Spanish, Anglo-Saxon, Icelandic, and Waldensian literature. From the Greek a middle Greek version was made, a Slavonic and a Roumanian. It was turned into poetry, and its influence can be followed in the popular songs of the whole Middle Ages, and in most of the Bible commentaries of that period. Its author has been stated to be Tatian, or Epiphanius, or Basil the Great, or John Chrysostom.

¹ DER GRIECHISCHE PHYSIOLOGUS UND SEINE ORIENTALISCHEN ÜBERSETZUNGEN. Von Prof. Dr. Emil Peters. Berlin: S. Calvary & Co., 1898. 6+106 pp.; 8vo. [Der Gesellschaft für deutsche Philologie in Berlin zum zweiundzwanzigsten Jahre ihres Bestehens. Der Festschriften fünfzehnte.]