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II. *The Biography of Joseph Caro*, according to the documents, by H. D. FRIEDBERG (Drobitsch, 1896).

III. A new monthly with the title of השלח, I, 1. Rather popular than learned; no new documents (Berlin).

IV. "The Jews in China," by M. NOROLLAH, in the *Jewish Missionary*, where the author tries to explain the Persian in their prayer-books (see *J. Q. R.*, VIII, 123 and 362).

A. NEUBAUER.

WIJNKOOP'S "HEBREW SYNTAX."

Manual of Hebrew Syntax, by the Rev. J. D. Wijnkoop, translated by the Rev. Dr. C. VAN DEN BIESEN. (London, 1897.)

WHETHER this Manual of Hebrew Syntax supplies a real want, as stated in the preface, or not, it has its merits, and will undoubtedly prove useful to all who will seek instruction at its hand. The author is devoted to the study of the Hebrew language with zeal and success. Of his several writings, I will only mention the learned and interesting treatise on the retrogression of the accent (דרכי הנסיגה). For the present Manual the author claims no originality, except with regard to the treatment of the infinitive and the participle of the verb. He adopted "a simpler theory, arising from their unique twofold character, of *verbum* and *nomen*." The treatment is, in fact, simple and comprehensive. The two forms of the infinitive, the absolute and the construct, are rightly treated together in one and the same chapter. As, however, the two forms are not quite identical, and a certain difference exists between them, there being cases in which only the one, and other cases in which only the second form can be used, a paragraph might have been introduced on the right use of either form of the infinitive. On the other hand, the rules might have been simplified, if they had been developed more systematically from the properties of the verbal noun. E. g. the use of the infinitive instead of the finite verb is treated in two separate paragraphs, viz. (a) when preceded, and (b) when not preceded, by a finite verb. Unless the author intended to give two different explanations, the division is purposeless. On p. 44, Rem. 1, the author explains the use of the עתיד without *vav* conversive, where a past tense is required, by assuming an extension of the force of a *vav* before another verb which precedes or follows. A similar explanation is therefore expected with regard to the use of the infinitive in the place of a finite verb. Here the force of the finite element in one verb may likewise be extended to other verbs. Such an explanation would apply to most of the instances

quoted by the author. Although the finite verb in Hebrew combines the idea of the root and that of the determining, finite elements in one word, the two ideas are separable in the mind of the speaker, and the finite part may serve also to determine other verbs. In this manner, the force of the sign for the third person in the singular, and the past tense of **וַיַּרְכֵּב** (Gen. xli. 43), "and he caused to ride," is extended to the infinitive **וַיָּתֵן** "and he set." The two infinitives **רָנוּם** (Num. xv. 35) and **נִשְׁלַחַח** (Esther iii. 13) belong to class *b*; in class *a* they are out of place.

The instances quoted from the Bible should have been translated literally, in accordance with the rule which they serve to illustrate. If this had been done, the author would not have quoted the sentence **וְגַם עֲנֹשׁ לְצַדִּיק לֹא-טוֹב** (Prov. xvii. 26), as an illustration of an infinitive employed "as a pure substantive without the grammatical character of the verb." It is possible that this mistake is the translator's fault, and not that of the author. It would rather seem that the latter had a special object in the selection of the examples; he probably desired at the same time to give his interpretation of difficult biblical passages. Thus he illustrates the use of the infinite Kal for emphasizing a verb of another conjugation, by the sentence **עָרְיָה תַעוֹר קִשְׁתָּהּ** (Hab. iii. 9). But if he adheres to the rendering of the A. V., he must discover in this instance a difference in the roots, in addition to that of the conjugation; **עָרְיָה** being infinitive Kal of **עָרָה**, and **תַעוֹר** future Niphal of **עוֹר**. The possibility of both forms being of the same conjugation (Kal) and of the same root (**עָרָה**) escaped him altogether. A few more instances of this kind: **הָאִשָּׁה** (Eccles. vii. 26) is quoted as an example of the use of the definite article in the sense of "all," although the determining relative sentence which follows clearly indicates that Koheleth only speaks of the wicked woman, and not of all women. The addition of a pleonastic pronoun in apposition to a noun is exemplified by the following sentence: **וְכֹל אֲשֶׁר יִקְרָא-לוֹ**; **הָאָדָם** (Gen. ii. 19); the pronoun **לוֹ**, though masculine, is assumed to be in apposition to **נֶפֶשׁ חַיָּה**, which is feminine; but as, according to ver. 7, **הָאָדָם** and **חַיָּה** are identical, it is but natural that the same should be assumed for ver. 19. **אִם**, as a rule, introduces the second part of a double question; but exceptionally it takes the place of **וְ**. Such an exception the author finds in Is. xxix. 16: **אִם-כְּפֹתֶיכֶם הַיּוֹצֵר יִחְשָׁב** "shall the potter be counted as clay?" This translation is not according to the Massoretic text, and besides, it is doubtful whether we have here a question at all (comp. A. V.), and if we have, it may be the second part of a double question.

The double negation in *מִבְּלִי אֲשֶׁר לֹא יִמְצָא* (Eccles. iii. 11) is by no means necessarily intended "to strengthen the negation," as the author believes; it may be equal to the Latin "feri non potest quin" (comp. *J. Q. R.*, I, p. 36, note 4).

The second chapter, for which the author claims originality, contains the rules concerning the use of the participle. Like the infinitive, the participle is considered as a noun, and is frequently placed by the side of the subject without the copula; the latter must be supplied, and its tense and person must be determined by the context. It is, however, not necessary that the same tense should be supplied which the preceding or following verb has. All possible cases are enumerated, and illustrated by numerous examples.

For the other chapters of the book no originality is claimed; they are in treatment and arrangement similar to the corresponding sections of the ordinary text-books of the Hebrew Grammar. One point may, however, be noticed. There is a peculiar wavering between the old and the new nomenclature of the tenses and the *vav* which modifies their meaning. The author seems to follow the rule recommended by Koheleth: *טוב שתאחז בזה וגם כמה אל תנה ירך*. Instead of the English terms, he has the Hebrew *עתידי* and *עבר*, translated in parenthesis by *actio perfecta* and *actio imperfecta*. The Latin agrees with the modern "perfect" and "imperfect"; the Hebrew with the old and more correct "past" and "future." The same wavering is noticed with regard to the *vav* before the finite verb; it is called *vav* conversive, but its force to effect a *change of the tense* is not openly admitted.

Notwithstanding these few criticisms I recommend the book to students of the Hebrew language; it testifies not only to the author's perfect mastery of the Hebrew Grammar, but also to his skill in explaining and teaching its peculiarities.

M. FRIEDLÄNDER.

ST. WILLIAM OF NORWICH.

"*The Life and Miracles of St. William of Norwich*," by Thomas of Monmouth. Edited by A. JESSOPP and M. R. JAMES. (Cambridge: Pitt Press.)

THIS admirably edited book is notwithstanding in some way a disappointment. This is in no sense due to the editors, who have performed their respective tasks with a skill and thoroughness which might have been anticipated from two such experts as Canon Jessopp and Dr. James. The text of the unique MS. discovered