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Feb. 2915.

HEBREW LITERATURE.

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Handwritten text in Hebrew script, likely a library or collection stamp.

JERUSALEM AND TIBERIAS;

SORA AND CORDOVA;

A SURVEY OF THE RELIGIOUS AND SCHOLASTIC LEARNING
OF THE JEWS; DESIGNED AS AN INTRODUCTION
TO THE STUDY OF HEBREW LITERATURE.

Handwritten signature or initials.

BY J. W. ETHERIDGE, M.A.,
DOCTOR IN PHILOSOPHY.



LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS.
1856.

Inscribed

TO THE MEMORY

OF

ELIZA MIDDLETON ETHERIDGE,

MY BELOVED AND DEPARTED DAUGHTER,

FOR WHOSE INSTRUCTION SOME PORTIONS OF THIS WORK WERE
WRITTEN ; AND WHO, "FROM A CHILD," HAD LEARNED TO
READ AND LOVE THOSE INSPIRED HEBREW SCRIP-
TURES WHICH WERE ABLE TO MAKE HER
WISE UNTO SALVATION, THROUGH
FAITH IN THE REDEEMER
WHOM THEY REVEAL.



LONDON:
PRINTED BY WILLIAM NICHOLS,
22, LONDON WALL.

MEMORANDUM.

HAD we any thing of the kind already in the English language, or had I been sure that a more qualified man would undertake the task, I should not have presumed to write this book. As it is, I offer it as an humble contribution towards the advancement of an important, but too much neglected, subject of study.

Though our survey of Jewish literature extends over the whole of its area, I regret that it has not been in my power to render it as minute as could be wished, on account of the restricted limits prescribed to the volume by necessity. Publishing at my own charge, and aware, by experience, of the parsimonious encouragement which falls, in our country, to works of this description, I have not found myself at liberty to go to a greater length; and thus, with ample materials for a folio, have been constrained to content myself with the fabrication of a mere hand-book. I have taken care, however, to give notices, more or less extended, of the chief master-pieces of Hebrew learning, and of the times and circumstances of the men by

whom they were created. In short, the reader has here a bibliographic manual of the Hebrew classics.

Where, as in too many cases, I have not had the opportunity of inspecting works which required to be enumerated on the following pages, I have availed myself of the information furnished by Jewish and other authors. My authorities in these cases have been of the first order. Such names as Giulio Bartolocci, John Christopher Wolf, Jacob Gaffarelli, Leopold Zunz, Franz Delitzsch, and Julius Fürst, will be a sufficient guarantee that the statements thus given can be depended on.

For the sake of convenience to readers who may not, as yet, be well familiar with the Oriental characters, I have expressed all Hebrew and Arabic names and words in our common English letter, so making the book more readable to persons in general. The Hebrew words are given according to the most approved mode of pronunciation, though, in this matter, we may not expect to give uniform satisfaction. I have heard Hebrew read by many learned men, both Jews and Christians, but never found two of them exactly alike in their manner of pronouncing. The mode here employed is that which has long appeared to me to be the correct one, and which is followed by some of the most learned Jews of the day.

With regard to Hebrew names, I have not been rigorously exact in spelling them in their original forms, because the Jews themselves have departed from that principle in their ordinary practice. But it may be remarked in passing, that, in a translation of the Old-

Testament Scriptures, that principle should never be given up. It is a subject of regret that in our (in so many respects grandly true and unsurpassable) English translation, the proper names should have been so defectively represented. The patriarchs, prophets, saints, and kings who once bore them, would scarcely recognise their own names in our version of them: for example, Moses for Mushe, Enoch for Chanok, Eleazar for Elasar, Solomon for Shelomo, Rebecca for Rivkah, Nehemiah for Nechem'ya, (three syllables,) Zephaniah for Tsephan'ya, Zechariah for Zekar'ya, Ezekiel for Yechezekel, Isaiah for Yesháyah, Jeremiah for Yerem'ya. It is true that several of these metamorphoses are countenanced by the Septuagint, and even by the practice of the New-Testament writers who referred to it; but in making a professed literal translation of the Old Testament directly from the HEBREW documents, I submit that our translators were bound to follow the Hebrew orthoëpy. The same canon will hold good in the version of any Oriental document in which proper names are recited. What right have we to alter them?

While making these few explanations, a word may be proper upon the inscription of this volume to the memory of One departed. When the subject of the book is considered, such an inscription may appear to the reader as being somewhat out of place. Let me therefore be pardoned for adverting, so far as I can trust myself, to the circumstances which have occasioned it.

My daughter, who died in October, 1854, in her twentieth year, was my only surviving child. Bereaved