



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Geschichte der Juden in Rom von der ältesten Zeit bis zur Gegenwart (2,050 Jahre). Von Dr. A. BERLINER. Frankfurt am Main, 1893. Two vols. (History of the Jews at Rome from the earliest time to the present, comprising 2,050 years.)

NOBODY could have been better prepared for writing the later history of the Jews at Rome than Dr. Berliner, who has paid so many visits to Rome, not only to investigate the Hebrew MSS. in the Vatican Library, but also the Municipal documents concerning the Jews. As forerunners he has already published two important pamphlets, viz., *Aus den letzten Tagen des römischen Ghetto* (1886), and *Censur und Confiscation hebräischer Bücher im Kirchenstaate* (1891), as well as articles which appeared in his *Magazin für die Wissenschaft des Judenthums*, and elsewhere.

The work is divided into two volumes. Vol. I. has for its object the history of the Jews in heathen Rome, viz., from 160 B.C. to 315 A.D. Here we cannot expect many new facts, after Mommsen's *History of Rome*, and P. Manfrin's *Gli Ebrei sotto la dominazione romana*. Still, the complete *aperçu* of this epoch is useful, and more especially the translation of the inscriptions in the catacombs.

The second volume has for its object the history of the Jews in Christian Rome (viz., from 315 A.D. to 1885), which is divided into two parts: (1) From the beginning of the Christian domination (315) to the exile into the Ghetto (1555); (2) From 1555 to 1885. The first mention of a Jewish community at Rome is under Pope Gregory the Great; but it is most likely that the Jews had remained in Rome through all vicissitudes. Dr. Berliner discusses the synagogues which are reported at Rome, of which he mentions the Portaleone, Bozocco, and Gallichi; others remain doubtful.

Here follows a chapter which will be new for those who read, for instance, M. Rodocanachi's book on the Ghetto; it treats of the literary occupation of the Jews at Rome. The first place is given to the famous liturgist, Eleazar Qalir, who, according to an hypothesis, lived in the eighth century at Portus, near Rome. It is not the place here to discuss this hypothesis. Dr. Harkavy, who believes, and perhaps rightly, that Qalir lived in Palestine (Tiberias), promises to bring forward his arguments, which we await with curiosity. The first literary Jew who may be said to belong to Rome with certainty was Meshullam ben Qalonymos, of Lucca. The Talmud scholars at Rome were, according to Haya Gaon (1032), not very important. Dr. Berliner mentions family names in Hebrew which were found at Rome, such as הארוימים (*de Rossi*), התפוחים (*de Ponis*), הנערים (*Giouvani*), and others. There were many physicians and artisans. The pride of

Jewish learning at Rome was the famous Nathau, son of Jehiel, author of the *Aruch*. The father, as well as the two brothers, Abraham and Daniel, are also known; they are quoted as the *גאונים בית ר' יהיאל*. The words of Benjamin of Tudela concerning his visit to Rome are then given (in German translation). The classical epoch finishes with the poet Immanuel ben Solomon, the friend of Dante, and the sons of Abraham, *צעיר*, Benjamin, and the more celebrated Zedekia.

Next comes a chapter on the last Pope at Rome before the transfer to Avignon. It was Bonifacius VIII., one who could not bear opposition, and naturally the Jews were the first to feel his hand. Still, he favoured the Jewish physician, Angelo Manuel, whom he styled "familiaris." In a following chapter we find the names of Isaac Zarphati, Bonet de Lates, Jacob Mantino, Obadja Sforno, Elia Bachur, and others, concluding with the famous David Reubeni and Solomon Molkho. This carries us on to the sixteenth century, when we find at Rome seven synagogues, used by the Jews who immigrated from various countries, such as Italy, Catalonia, Castile, Sicily, besides the German and French Jewish colony, who had no special synagogue. Many of these synagogues had to be given up when the Jews were relegated to the Ghetto. This chapter is full of interest for the interior history of the Jews at Rome, being taken from documents in the Jewish archives. In these portions Dr. Berliner's book is original, and very instructive. And with this ends Part I. of the second volume, which is followed by learned notes concerning the literary names mentioned.

We come now to the second part, which begins with Cardinal Carraffa, later on Pope Paul IV. (1555), who cut all the threads of life of the Jews by forbidding them to exist except in the Ghetto. This part is indeed, on the whole, the most interesting of Dr. Berliner's book, and here are original documents in abundance. In the fourth chapter is given still more of the interior history of the Jews in Rome. The indexes which follow each volume greatly facilitate the finding of facts and literary matters. The last is completely ignored in M. Rodocanachi's excellent book on the Ghetto. This second part does not lack notes concerning the documents used by the author.

Dr. Berliner has done well to dedicate the first volume to F. D. Mocatta, Esq., an English Mæcenas for Jewish literature, and the second to the memory of Samuel Alatri and Isidore Loeb. He also acknowledges his thanks to the keepers of various archives at Rome, and more especially to Signor Tranquillo Ascarelli, and his colleague, Signor Crescenzo Alatri, who put their knowledge of the Jewish archives at Dr. Berliner's disposal.