

CHAPTERS ON JEWISH LITERATURE

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Chapters on Jewish Literature by Israel Abrahams

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BY

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PREFACE

THESE twenty-five short chapters on Jewish Literature open with the fall of Jerusalem in the year 70 of the current era, and end with the death of Moses Mendelssohn in 1786. Thus the period covered extends over more than seventeen centuries. Yet, long as this period is, it is too brief. To do justice to the literature of Judaism even in outline, it is clearly necessary to include the Bible, the Apocrypha, and the writings of Alexandrian Jews, such as Philo. Only by such an inclusion can the genius of the Hebrew people be traced from its early manifestations through its inspired prime to its brilliant after-glow in the centuries with which this little volume deals.

One special reason has induced me to limit this book to the scope indicated

above. The Bible has been treated in England and America in a variety of excellent text-books written by and for Jews and Jewesses. It seemed to me very doubtful whether the time is, or ever will be, ripe for dealing with the Scriptures from the purely literary stand-point in teaching young students. But this is the stand-point of this volume. Thus I have refrained from including the Bible, because, on the one hand, I felt that I could not deal with it as I have tried to deal with the rest of Hebrew literature, and because, on the other hand, there was no necessity for me to attempt to add to the books already in use. The sections to which I have restricted myself are only rarely taught to young students in a consecutive manner, except in so far as they fall within the range of lessons on Jewish History. It was strongly urged on me by a friend of great experience and knowledge, that a small text-book on later Jewish Literature

was likely to be found useful both for home and school use. Such a book might encourage the elementary study of Jewish literature in a wider circle than has hitherto been reached. Hence this book has been compiled with the definite aim of providing an elementary manual. It will be seen that both in the inclusions and exclusions the author has followed a line of his own, but he lays no claim to originality. The book is simply designed as a manual for those who may wish to master some of the leading characteristics of the subject, without burdening themselves with too many details and dates.

This consideration has in part determined also the method of the book. In presenting an outline of Jewish literature three plans are possible. One can divide the subject according to *Periods*. Starting with the Rabbinic Age and closing with the activity of the earlier Gaonim, or Persian Rabbis, the First Period would carry

us to the eighth or the ninth century. A well-marked Second Period is that of the Arabic-Spanish writers, a period which would extend from the ninth to the fifteenth century. From the sixteenth to the eighteenth century forms a Third Period with distinct characteristics. Finally, the career of Mendelssohn marks the definite beginning of the Modern Period. Such a grouping of the facts presents many advantages, but it somewhat obscures the varying conditions prevalent at one and the same time in different countries where the Jews were settled. Hence some writers have preferred to arrange the material under the different *Countries*. It is quite possible to draw a map of the world's civilization by merely marking the successive places in which Jewish literature has fixed its head-quarters. But, on the other hand, such a method of classification has the disadvantage that it leads to much overlapping. For long intervals together,