

While this is certainly an important addition to the bookshelf of French translations of works of medieval Jewish philosophy, it is regrettable that it does not fully comply with scholarly norms.

לוגיקה אריסטוטלית ומתודולוגיה תלמודית. יישומה של הלוגיקה של אבירם ראביטסקי, *האריסטוטלית בפירושים למידות שהתורה נדרשת בהם*. (Aristotelian Logic and Talmudic Methodology. The Application of Aristotelian Logic to the Interpretation of the Thirteen Hermeneutic Principles). Jerusalem: Magnes, 2009. 355 pp. Index.

The history of Aristotelian logic in the Middle Ages has been the subject of breakthrough studies, notably by Shalom Rosenberg (1974) and Charles H. Manekin. Aviram Ravitsky's book attends to an aspect of this history. He identifies several authors who applied Aristotelian logic to the study of the traditional thirteen hermeneutic principles and surveys their texts. The chapter on David Ibn Bilia (first half of the fourteenth century) illustrates the author's method. Ravitsky proceeds by quoting passage after passage of Ibn Bilia's text, supplemented by his own commentary that refers readers to the relevant medieval literature on logic. The commentary remains bound to the text, almost in a classroom mode. Here and there we encounter more general reflections, but they often are unconvincing (e.g. "the kabbalist method of interpretation has much in common with that of Ibn Bilia" [p. 145], a statement that is valid only if we understand "method of interpretation" so widely that almost all interpretive methods will have something "in common"). In general, Ravitsky proceeds on the assumption that the interpretation of the thirteen hermeneutic principles has always been one and the same, with no variations in time and space (p. 146).

Andreas Lehnardt and Judith Olszowy-Schlanger, eds., **New Discoveries in Old Book Bindings** (Studies in Jewish History and Culture 42; European Genizah Texts and Studies, vol. 2). Leiden: Brill, 2014. 342 pp. Indexes.