From Jewish Lexicographers to Christian Hebraists: David Qimḥi's *Sefer ha-Shorashim*
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Who needs a dictionary? Literacy, lexicography, and the medieval Jewish knowledge order

A few years ago, I was asked to write two entries for Brill's *Encyclopaedia of Jewish Book Cultures*, one on Hebrew grammars, the other on Hebrew dictionaries. Once I started writing, I found it was impossible to separate the two. Some grammars were, or looked like, dictionaries (e.g., Menaḥem's early *Maḥberet*), some dictionaries seemed near-inseparable from 'their' grammars – think of Ibn Janāḥ's *Kitāb al-ʔUṣūl*, or Qimḥi's *Shorashim*. In the end, the editors allowed me to merge the two into a single lemma: 'Grammars (Hebrew), and Dictionaries.' The title is a clear case of iconicity: its lack of elegance neatly expresses its anachronistic inadequacy.

In my paper, I would like to pursue this recent experience by exploring the place of dictionaries, and of lexicography, in the medieval knowledge order. My first working hypothesis is that, while grammarians needed lexicography, their audiences did not always need a dictionary. My second premise is that the 'normative' Andalusian-Provençal tradition, with its formal linguistic dichotomy between morphology and semantics, represented an *Alleingang* in the long history of Jewish Hebraism.

By concentrating on the function (combined with the methods and contents) of medieval Hebrew dictionaries, I hope to further specify the place and role of grammar and lexicography in a period that was characterized by a shift from orality to *Schriftlichkeit*. In an age of what Paul Zumthor has called 'secondary orality,' what did lexicography add to Jewish literacy? What do its titles, formats, meta-languages, and tone tell us about its intended audiences and its place in the Jewish curriculum? How did they impact their users' conception of text and language and of reading and writing? To make a long story short: who needed a dictionary, and who did not, in medieval Jewish scholarship?

Aharon MAMAN, The academy of the Hebrew language
Radaq - Between scientific philology and popular exegesis

Archival material about Hebrew philology demonstrates that dictionary from its inception through the 19th century, R. David Qimḥi (Radaq)'s *Shorashim* (*Racines*) was the most popular Biblical Hebrew although, as is well known, Radaq's approach was not purely scientific like some of his predecessors, such as Ibn Janāḥ, upon whom he based his work. My discussion of this phenomenon draws on data and examples from the *Shorashim*. The paper focuses on entries in which Radaq employed older methods that characterized the pre-philological era, such as explanations of words according to the Talmudic *derash*, as well as esoteric methods of irregular letter exchanges (such as the אטב"ח exchanges). The key question is what caused Radaq's concessions and regression from the philological achievements of predecessors with whom he was certainly familiar. The goal of this talk is to attempt to answer this question.

Yosef OFER, Bar Ilan University
The development of Qimḥi's *Sefer ha-Shorashim* as reflected in its manuscripts
A comparative examination of the manuscripts of David Qimḥi's Biblical dictionary *Sefer ha-Shorashim* ("Book of Roots") reveals many differences between the manuscripts, including addition of verses or different interpretations to the same verse. In some cases, it seems that the source of the changes is the author himself and they represent different stages of development of his book. Some of the changes

were probably created during the compilation of his commentary on the Bible. In other cases, Qimḥi retracted a commentary he proposed in the first edition or proposed an additional commentary to the same verse. However, not every change between the manuscripts can be attributed with certainty to the author; it is possible that copyists changed the text and added various additions. In the lecture, different types of text changes will be discussed, representing different stages in the development of *Sefer ha-Shorashim.*

Elnatan CHEN, Hebrew University of Jerusalem
Radaq's *Shorashim* and Ibn Giqaṭilla's addenda in his translation of Ḥayyūj
A number of sources indicate that *Radaq* primarily used *Ḥayyūj*'s writings according to a translation by *Rabbi Moshe ha-Cohen ibn Giqaṭilla* (RMBG). The version of this translation consulted by Radaq clearly included RMBG's well-known addenda, which were scattered throughout the composition. Further, Radaq did not always distinguish between Ḥayyūj's original words and RMBG's addenda. Radaq also occasionally attributes an opinion to his father or another scholar, although it was in Ḥayyūj's composition as translated by RMBG. If Radaq had previously found these opinions in Ḥayyūj, why did he attribute them to scholars who lived later than Ḥayyūj or even than RMBG? Drawing on examples of quotes such as those in Radaq's *Sefer ha-Shorashim*, I will attempt to establish their relationship to RMBG's addenda in his translation to the Ḥayyūj's book.

Naomi GRUNHAUS, Yeshiva University New York
Vernacular glosses (*leʿazim*) in Radaq's biblical commentaries as compared to his linguistic *Shorashim*
Before turning to the full-fledged Biblical commentaries, David Qimḥi (Radaq) was known as an author of linguistic compendia. He typically used vernacular glosses to clarify the interpretation of Biblical words, but strikingly did so far more frequently in his *Sefer ha-Shorashim*, his dictionary, than in the commentaries. The reduced number of vernacular glosses in Radaq's exegetical works compared to his earlier linguistic works is understandable. First, a dictionary is obviously more focused on translation than a commentary, which could appear cluttered by excessive attention to translation. Further, students of the commentaries could have referred to glosses already present in his widely circulated *Shorashim*. Further translation might thus be considered redundant. Despite the frequency with which Radaq dispenses with vernacular glosses in his commentaries, however, there are instances in which he reiterates his earlier use of them, as well as a new vernacular glosses that were not present in the *Shorashim*. This paper analyzes these cases to explain his development and maturation as an exegete in the interval between writing these two major works.

Cyril ASLANOV, Aix Marseille Université / Institut Universitaire de France
Rhematocentrism in David Qimḥi's *Sefer ha-Shorashim*: An Andalusi legacy or a model for posterity?
In his *Sefer ha-Shorashim*, David Qimḥi examines Hebrew roots that he lists, beginning with verbal forms--provided they are attested in Biblical Hebrew. This tradition was inherited from his illustrious predecessor, Ibn Janāḥ, in *Kitāb al-ʾUṣūl*. The prioritization of the verb, rhematocentrism, is replaced by onomatocentrism in Joseph Kaspi's *Sharshot Kesef*, which gives priority to the noun. In his introduction to *Maʿaśeh ʾEfod*, Profiat Duran sheds light on the motivation of the shift from rhematocentrism to onomatocentrism by drawing a parallel between the noun (*shem ʿeṣem* "substantive") and the immutable substances (*ʿaṣamot/ʿaṣamim*). Verbs, on the other hand, correspond to the dimension of *tenuʿah* "movement," which, from the perspective of Aristotelian ontology, is imperfect. My study seeks to determine which of these two approaches--rhematocentrism or onomatocentrism--was determinant in the eventual development of Hebrew lexicography.

Judith KOGEL, Institut de recherche et d'histoire des textes, IRHT-CNRS
The posterity of Qimḥi's dictionary in *Sefer ha-Shoham*
Sefer ha-Shoham is one of two grammatical works written in England shortly before the expulsion of the Jews in 1290. The most important contribution to Hebrew grammar by an Ashkenazi scholar, this multi-source work begins with a grammatical introduction before continuing with a lexical section and concluding with a section that essentially discusses norms of vocalization and Masoretic elements. *Sefer*

ha-Shoham clearly combines three sources: Joseph Qimḥi's *Sefer Zikkaron*, which was written in Provence, Ibn Parhon's *Maḥberet*, written in Salerno in 1160, and *Darkhei ha-Niqqud we-ha-Neginot*, which was composed by Moses ben Yom Tov (d. 1268), Moses ben Isaac's master, in mid-thirteenth-century London. It has been said that the main source of the *Sefer ha-Shoham* was David Qimḥi's dictionary, *Sefer ha-Shorashim*, which is frequently referenced explicitly in the text and is often underlined in one of the two extant manuscripts. It is this argument that will be discussed in this paper.

Fabrizio LELLI, Sapienza University of Rome
The magical and mystical interpretation of Hebrew in 16th-century Europe
Grounding their assertions in theories that surround the much-circulated *Sefer Yetsirah* or *Book of Creation*, Christian humanists began conceiving of the letters of the Hebrew alphabet as powerful magical devices through which to influence nature. The merging of traditional Jewish interpretation (*Kabbalah* in its etymological meaning) with pseudo-Hermetic and neo-Pythagorean theories on the mystical interpretation of human and divine language enabled Christian scholars to not only associate the study of Hebrew grammar with the revival of Plato, but also to solve the key quandary of the Platonic understatement of art. Unsurprisingly, the Christian study of Hebrew grammar in 16th-century European centers of learning was often accompanied by profound mystical/Hermetic connotations. This attitude inspired such works as Egidio da Viterbo's *Libellus de Litteris Hebraicis*, or Jean Chéradame's *Alphabetum linguae sanctae: mystico intellectu refertum*, while also affecting the the more traditional Jewish interpretation of grammar, as manifested in Abraham De Balmes' *Sefer miqneh Avram*. This paper focuses on these and other works by 16th-century Jewish and Christian intellectuals who had significant impact on the esoteric understanding of the Hebrew language during the European Renaissance.

Eran SHUALI, Faculté de Théologie protestante – Université de Strasbourg
The *Sefer ha-Shorashim* in the work of Sebastian Münster (1488–1552)
This paper examines the influence of David Qimḥi's *Sefer ha-Shorashim* on the scholarship of Sebastian Münster, a Professor of Hebrew at the University of Basel and prolific author, as well as a major figure in the first generation of Protestant Hebraists. First, I will assess the scope of reliance on *Sefer ha-Shorashim* in Münster's lexicographical work—notably his *Dictionarium hebraicum* (1523), *Dictionarium chaldaicum* (1527), *Dictionarium trilingue* (1530), and *Vocabula hebraica irregularia* (1536). I will then explain the role of *Sefer ha-Shorashim* in Münster's interpretation of the Hebrew Bible by analyzing the use of the *Sefer ha-Shorashim* in Münster's edition of the Hebrew Bible (1534–1535), both in his explanatory footnotes and in his Latin translation of the Biblical text. Finally, I will show how *Sefer ha-Shorashim* helped shape Münster's own translation of the Gospel of Matthew into Hebrew (1537).

Paola MOLLO, Sapienza University of Rome
Motion and posture verbs describing human conduct in Psalms: A study of the Latin translation by Sante Pagnini
In the Hebrew Bible, verbs of motion and posture such as *hlk* ("walk"), *yšb* ("sit"), *ʿmd* ("stand"), *npl* ("fall"), and *qwm* ("stand up [again]") are sometimes used metaphorically to refer to the behavior or moral conduct of human beings, particularly in Psalms and Proverbs. Underlying these uses of verbs is the metaphor of life as a journey or way (*dereḵ*). According to this metaphor, human life is considered to be a coherent movement toward a goal that is either unconsciously and passively accepted ("course of life," "destiny") or consciously and actively achieved ("conduct," "behavior"). This paper explores how this ethical and metaphorical usage of bodily motion and attitudes is interpreted in the Latin translation of the Bible by Sante Pagnini (1527). This work, the second translation--after Jerome--of the entire Bible (OT and NT) into Latin, was widely appreciated among both Catholics and Protestants and represents a faithful translation from the Hebrew texts. As Sante Pagnini was a profound expert on Qimḥi's grammatical and lexicographical works, this paper will provide an opportunity to explore the influence and impact of Pagnini's teaching on European Christian Hebraists during the Renaissance.

Anamarija VARGOVIC, Institut de recherche et d'histoire des textes, IRHT-CNRS
Biblical variants in the manuscripts of Sefer ha-shorashim

This paper presents the results of research into Biblical variants in *Sefer ha-Shorashim* manuscripts that were used as the basis for our edition. It will discuss the frequency of variants and propose a classification system and visual representation of the data. I will recall the wider context of this research (spanning manuscripts not included in the present edition) and discuss comparisons between the selected manuscripts and to general tendencies observed in the corpus in terms of divergences from the Massoretic Text. Last, I will reconsider the questions explored in order to assess the scientific potential of the findings - their promises and limitations – and enhance our understanding of the textual transmission. I will conclude by suggesting further research into this aspect of the project.

Emmanuelle KUHRY, Institut de recherche et d'histoire des textes, IRHT-CNRS
The digital edition of the Sefer ha-Shorashim in TEI XML: Methodology, tools, perspectives
The critical digital edition of the *Sefer ha-Shorashim* in TEI XML has setting a complete workflow that integrates data modeling, creating an effective and user-friendly interface for the encoding tasks, and customizing a display tool to produce a synoptic digital edition that directly uses XML files. These tasks have posed significant challenges that have required collaboration and sharing experience, methodologies, and tools among researchers and engineers. New developments are presently taking shape that will include new manuscripts, the edition of glosses, and indexing terms, while also working in symbiosis with the development of shared and standardized methodologies and tools for digital scholarly editions.

Saverio CAMPANINI, Alma Mater Studiorum – University of Bologna
From battering rams to guns. Towards a comparative dictionary of early modern Hebrew-Latin translations
A point of departure of a comparative dictionary of Hebrew-Latin lexicography is certainly a complete collection of all the Hebrew-Latin dictionaries that have been printed from the 16th to the 20th centuries. This will not encompass every occurrence of a given lexical equivalence, since glossaries and versions must also be analyzed in relation to the production of dictionaries. Meanwhile, the study of the evolution of the meaning, etymology, and morphology of a single term, in this case, of the Hebrew *hapax legomenon* תותח, *totaḥ*, should be helpful in understanding the semantic spectrum of the varying interpretations of the word through the centuries and the problems confronted by comparative historical lexicography, while also illustrating possible solutions.

Guido BARTOLUCCI, Alma Mater Studiorum – University of Bologna
Pietro Galatino, the Sefer ha-Shorashim, and the transformations of Christian Hebraism.
In 1518, the well-known Jewish printer Gershom Soncino published the *Opus de Arcanis Catholicae Veritatis* by Pietro Galatino in Ortona a Mare. From the beginning, the work circulated widely throughout Europe, including eight editions in the succeeding a century and a half. At first glance, the twelve-volume work resembles many anti-Jewish treatises of earlier centuries, but it was also linked to the humanist debate about Jewish tradition and the legitimacy of reading Kabbalistic works and other post-Biblical Hebrew sources. Galatino's work can be seen as a transitional moment in the history of interest in Jewish tradition in the Catholic environment. In this sense, it enables us to trace the changes that it underwent in the first half of the sixteenth century. One example of this is the large number of quotations from the *Sefer ha-Shorashim* in Galatino's work. This paper examines these quotations, exploring Galatino's use of Qimḥi's work and the connections to his medieval and humanist sources.