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une liste complète, qui supervisaient l'administration du temple dont la Bible nous fournit aussi probablement la liste complète des grands prêtres. L'exemple de Néhémie, n'hésitant pas à s’opposer aux autorités locales, y compris aux prêtres, nous révèle l'étendue du pouvoir du gouverneur tant du point de vue civil (corvée, taxes...), en collaboration avec les juges nommés directement par le pouvoir central. C'est du point de vue civil (corvée, taxes...) que du point de vue civil (corvée, taxes...) en collaboration avec les juges nommés directement par le pouvoir central. C'est d'ailleurs dans ce contexte que l'auteur interprète la mission d'Ésdras ayant pour but de nommer des juges royaux qui devaient juger non selon un code de lois écrites mais en tenant compte des décrets royaux et satrapiques. Elle en conclut : "the model of Achaemenid rule proposed by Eisend-}

Même si le point de départ d'une étude à partir de modèles "a priori" peut être dangereux et s'il paraît discutable que la théorie de l'autorisation impériale soit une variante de celle de la « Self-Governance », le texte est en tête de la documentation disponible et la replaçant dans son contexte et constitue un intéressant essai sur le fonctionnement de l'Empire Persé. Le Grand Roy semble bien avoir pratiqué une politique pragmatique soutenue par les seigneurs qui se ralliaient à lui mais réprimant ceux qui s'y opposaient. L'analyse de la documentation disponible est généralement sérieuse, argumentant dans le détail la position prise dans les sujets discutés comme l'autorisation de la lettre d'Esdra à Gadatas ou la signification de la trilingue de Xiyat. Cependant cette position paraît parfois plus conjecturale (comme l'hypothèse d'une inscription bilingue pour la construction du temple de Jérusalem) ou retenir irréaliste lorsqu'elle qualifie Néhémie de frateraka (p. 199), ou semble dénier toute information aux codes de lois antiques alors qu'elle servaient, au moins, à la formation des futurs juges. D'une manière plus générale, il aurait fallu davantage développer un modèle de l'autorisation de Sauyâd ibn Dannan ca. (1420-1505), des deux titres peuvent être traduits comme 'The necessity knowledge of the grammar of the Hebrew language'.

Chapter 1 is a general introduction related to the Jews during the Nasrid reign of Grenade. Chapter 2 deals with the life and work of Sauyâd ibn Dannan; his linguistic oeuvre and grammatical doctrine is dealt with in Chapters 3 and 4. Chapter 1 starts with a detailed picture of the rise of the Almohad dynasty (1148-1232) which was a catastrophe for the Jewish communities. For instance, Abraham ibn Da'ûd (1110-1180) had to leave Cordoba to escape persecution; he wrote his Sefer ha-Qabbala ('Book of the Rabbinic Tradition') in Toledo in 1169 and mentioned the Almohad disaster. Other chronicles — such as that of Abraham Zacuto (d. 1516) — speak about the intrusion of the Almohad leader ibn Tumart into the Arab world in 1142.

Del Valle also quotes other Jewish historians, such as Solomon ibn Verga (15th century), David Ganz (1511-1613), Yosef ha-Kohen (1496-1577), Abrahim ibn Ezra (d. 1167) and Isaac Israel (14th century). After the death of Abraham ibn Da'ûd, many disasters overcame al-Andalus, and literacy among the Jews disappeared completely. In the first decades of the 13th century, there were no longer any synagogues in al-Andalus. Samuel Cohen (1148) wrote from Fustat (Old Cairo, Egypt) that the Jews living under the yoke of the Almohads could not profess their Jewishness openly. However, many adhered to the Jewish faith while pretending to be Muslim, a possibility noticed by Maimonides in his treatise Qaddush ha-Shem ('Sanctification of the Name').

Judaico-Arabic culture continued in exile, in both Christian Spain and in Provence. The knowledge of Arabic among the Jews of Christian Spain was still conspicuous. Signs of the better treatment of Jews under Muslim rule are noticeable following the rise of the Nasrid dynasty, starting with Muḥammad ibn al-Ąmjar (1232-1273). Their former legal position as dhimmis was apparently restored. Del Valle gives some examples of the convivencia (coexistence) in al-Andalus of Hebrew Prosody and Rhetoric with special reference to Arabic origins, pp. 238-253. In both the Arabic and the Hebrew tradition, metres and prosody are regarded as 'gram-
that period, while in Castile Jewish families were forced to convert to Christianity. Many of them emigrated to Granada. In one of his responsa in 1480, Sa’adya ibn Dannán confirms that many Jews in the Christian territories were forced to convert to Christianity.

Del Valle provides some details about daily life in Granada, namely about the distinctive marks Jews wore upon their clothing, about their economic activities and their trade with Genoa, and about the revival of Jewish learning after three hundred years of silence. For example, Rabbi Juda ben Solomon ibn Kalas left Castile, settled in Granada in 1477 and made a supercommentary on Rashi entitled Meshiah illemim (‘Making the Mute Speak’). At that time there were no Jewish academies in Granada. Yosef ben Moshe Alascar and Abraham bar Yaqob Gabishon were other learned men of the period. There were also many professionals of medicine. The convivencia was fragile in the 1470s, which was a time of pogroms reminiscent of the riots in Granada in 1066. The rights of the Jews under the Christians were laid down in capitulations.

Then on 2 January 1492, the Christian kings entered Granada. Although they too were welcomed by the Jews, in the same year the latter were expelled from the whole of Castile by the Inquisition. After this section, there are several appendices containing fragments of historical sources translated into Spanish (pp. 59-76).

Chapter 2 is devoted to the life and work of Sa’adya ibn Dannán (ca. 1440-1493), the son of Maymún, whose family had been in Granada since ca. 1300. After the 1492 expulsion, the family settled in the Maghreb; Sa’adya died of pestilence in Oran in 1493. His intellect was multifaceted: he dealt with grammar, lexicography and philosophic speculation. He was the director of a Jewish seminar, Rabbi of Granada, a Halachist (student of Jewish law) and a surgeon. Del Valle lists 13 publications by Sa’adyah, who also copied a lot of works, such as Maimonides’s Guide, the Book of Elements and modern, but is the result of a contamination between ancient and modern, and makes a supercommentary on Rashi entitled Meshiah illemim (‘Making the Mute Speak’), which was ready to be copied in 1480 (Bodleian 612; Neubauer 1492). Ibn Dannán defines his work as a compendium and excuses himself for the short chapter on the letters HWY, because it would demand a larger comment. He purposely does not deal in more detail with the verbal paradigm because it has been discussed extensively by David Qimhi (1120-1195).

The greatest difference between the Arabic and the Hebrew version are the poems that serve as examples of the metres. In the Hebrew version, they are wisdom and religious poems, while in the Arabic version they are love poems, and passionate and mundane poems. Only one poem appears in both versions. The Hebrew version has some lacuna at the beginning. The unique manuscript contains 237 fol. and could be an autograph. It is all in Hebrew characters. Del Valle is the first to publish the manuscript in Arabic characters. According to him, nowadays a text edition of Judaeo-Arabic should be in Arabic characters. The part on metrics was previously edited by A. Neubauer in Melekhet ha-shir; Hebræische Verskunst (Frankfurt 1885), as well as by del Valle (1988), Sáenz Badillos (1987) and Mosheh Cohen (2000).

Speaking about the dictionary of biblical Hebrew (Kitâb al-Usûl, mentioned above), del Valle counts 2138 roots in the 22 sections of the Hebrew letters. He gives a frequency list of quoted authors (mainly grammarians) such as Yona ibn Janâh (77 x), Sa’adya Gaon (24 x), David Qimhi (18 x), Abraham ibn Ezra (10 x) and Hayyûyû and Maimonides (each 8 x) and others (p. 96). Regarding the ‘Middle Arabic’ of the Judaic-Arabic text, del Valle rightly affirms that the term is not meant as the chronological intermediary between ancient and modern, but is the result of a contamination between Classical Arabic and Arabic dialect or colloquial, differentiating from Classical Arabic in some cases spread over the whole linguistic spectrum: phonology, lexicon, morphology and syntax.

As far as the sources of Al-Đarûrî are concerned, he must have been acquainted with Sefer Yesîra (Book of Creation), which is attributed to the patriarch Abraham. He seems to have known Masoretes and Qaraîtes. He quotes a lot of medieval grammarians and Hebrew poets.

Chapter 4 deals with the grammatical doctrine of Sa’adyah ibn Dannán about language in general and Hebrew language in particular. A language system can be dâkkîl (internal/conceptual) or khârij (external/physical). Language, despite having its origin in God, is compatible with the conventional origin of language. God distinguished mankind from animals by Reason: in the same way he distinguished Hebrew from the other languages. Hebrew is the gate of the Torah. Hebrew is the perfect convention.

Grammar is based on predominant linguistic features without taking into account irregularities. There are three fundamental vowels in Hebrew, as there are in every other language. For the consonants he distinguishes five groups of articulations, namely gutturals [’h, h,’], palatals [gykq], linguals [dtnt], dentals [zd, sh, s, r, s] and labials [bwmp], in
conformity with the classification of the *Sefer Yesirah* (7th century).

There are three fundamental vowels according to the three basic movements of the universe (from the centre, towards the centre and around the centre). The subdivision he makes is taken from Yosef Qimhi (c. 1105 — c. 1170). Ibn Dannán distinguishes within the three groups of vowels the categories of rough, fine and finer.

Most words (nouns and verbs) have three consonants, but there are also words with four, five, six or seven letters or consonants. Of 22 letters (consonants), 11 are always radicals, while 11 can also be servants because they can also have the function as indicators of morphologic, syntactical and other categories. Sa'adya uses mnemotechnic phrases; for instance, the sentence "'ani ha-koteh la-shem" contains all servile letters. There are three kinds of words: nouns, verbs and particles. He has a questionary which every reader has to go through in order to analyse words grammatically.

He discusses verbs with the usual categories of sound, defective, geminate, contracted and soft, referring to the combinations of radicals. The traditional eight conjugations (or stems) are reduced by ibn Danan to four. This category of particles contains not only one letter prepositions but also elements of verbs and nouns, such as the verbal suffixes -ta, -ti and -tem for the perfect tense and prepositions combined with personal suffixes.

Ibn Dannán discusses how particles are described with mnemotechnic devices such as the word 'etan' ['ytn] comprising the consonants for the formation of prefixes of the future tense, 'yah tam' ['yht] for verbal stems, etc.

At the end of the grammatical work, Hebrew prosody (based upon Arabic) is dealt with. His predecessor Yehudah ha-Levi (1085-1141) published the first metrical treatise. Sa'adya ibn Dannán recognizes 16 metres with only 12 main metres. He is the first to use Hebrew terminology as a translation of the Arab terms.

All the subjects discussed by del Valle derive from the texts that appear in the subsequent pages of his volume: the edition of the Hebrew text *Ha-Kelal ha-hekrahi be-diqduq ha-lashon ha-'ibrit*, and the Arabic text *Al-Darārî fi 'l-lugha-l-'ibrdniyyah*. The edition is bilingual, which allows us to read del Valle's interpretation of the Hebrew and Arabic texts. Both works are followed by a Hebrew and an Arabic grammatical lexicon, respectively.

This edition and publication is a valuable work. In his introductory chapters, del Valle sheds light upon the Hebrew Andalusian grammatical tradition. In this, he uses the existing studies (both historical and linguistic) effectively, and builds on the most pertinent ones. The volume contains many interesting data and remarks, and a comprehensive bibliography. Moreover, despite the book's specialist nature it is accessible to Arabists, Hebrewists, Semitists and general linguists, as well as to those who are interested in Hebrew and Arabic poetry and metrics. In addition to being of interest to linguists, it is interesting to historians, especially those who focus on the relationship between Muslims, Jews and Christians, and the different situations of the Jews under Christian and under Muslim rule.

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