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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 Néchémie, 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...) que du point de vue militaire (fortifications, garnison) que du 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 cérètes mais en tenant compte des décrets royaux et satrapiques. Elle en conclut : « the model of Achaemenid rule proposed by Eisens- tadt is a better description of Persian Yehud than the model of self-governance or its variant, the model of imperial au­ thorization of local norms » (p. 233).

Même si le point de départ d'une étude à partir de modèles a priori peut être dangereux et s'il parait discutable que la théorie de l'autorisation impériale soit une variante de celle de la «Self-Governance», ce livre essaie de tenir compte de la documentation disponible en la replaçant dans son contexte et constitue un intéressant essai sur le fonctionnement de l'Empire Perse. Le Grand Roi semble bien avoir pratiqué une politique pragmatique en se penchant sur les sujets disputés comme l'authenticité de la lettre de Darius à Gadatas ou la signification de la stèle de Xanthos. Cependant cette position paraît partout plus conjecturale (comme l'hypothèse d'une inscription bilingue pour la construction du temple de Jérusalem) ou même irréaliste lorsqu'il qualifie Néchémie de frateralka (p. 199), ou semble dénier toute importance aux codes de lois antiques alors qu'ils seraient, au moins, à la formation des futurs juges. D'une manière plus générale, il aurait fallu probablement davantage souligner que, à la diffé­rence de la Babylone, de l'Égypte et de l'Asie Mineure, l'analyse de la situation en Judée ne se situait pas au niveau «satrapique» mais au niveau provincial et où il est quelque peu étonnant que les parallèles de l'administration provinciale de la Samarie et de l'Idumée n'aient pas été évoqués avec la documentation des papyri de Samarie et celles des ostraca araméens d'Idumée.

Malgré ces quelques aspects discutables, ce livre clair et bien présenté constitue une thèse généralement bien argu­ mentée qui devrait aider à mieux comprendre le fonction­nement de l'Empire Perse pendant plus de deux siècles.
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'adây 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 by Yosef ben Yehoshuah ha-Lorqi, and many others. He also was the director of a Jewish seminar, Rabbi of Granada, a Halachist (student of Jewish law) and a surgeon. Del Valle mentioned above can be found in a unique manuscript, 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; Hebraische Verskunst (Frankfurt 1885), as well as by del Valle (1988), Saenz Badillos (1987) and Moshe Cohen (2000).

Speaking about the dictionary of biblical Hebrew (Kitâb al-Uṣāl, 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’adây 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 Judaeo-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-Þarûri are concerned, he must have been acquainted with Sefer Yesîrin (‘Book of Creation’), which is attributed to the patriarch Abraham. He seems to have known Masoretic and Qaraite. He quotes a lot of medieval grammarians and Hebrew poets.

Chapter 4 deals with the grammatical doctrine of Sa’adây ibn Dannán about language in general and Hebrew language in particular. A language system can be dâkkîh (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 [z, sh, s, r] and labials [bwmp], in

\[1\] In fact already in the famous pre-Islamic Arabic first hemistic of the Mu'allaqay by Imru' al-Qays (d. 550): qifâ nabi mà dhikrâ babbin wa-manzâlih. The female beloved was indicated with a ‘male’ word (habîb). A.S.
conformity with the classification of the Sefer Yeṣira (7th century).

There are three fundamental vowels according to the three basic movements of the universe (from the centre, around the centre). The subdivision he makes is taken from Yosef Qimhi (c. 1105 — c. 1170). Ibn Dannān 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. Ša’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 Dannān 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’ [yhtm] 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. Ša’adya ibn Dannān 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-diḏuq ha-lashon ha-’ibrit, and the Arabic text Al-Darārī fi ‘l-lughah-l-’ibrāniyyah. The edition is bilingual, which allows us to read del Valle’s introduction to 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, Hebraists, 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.