

“*HIBBŪR HAQQŌNĪM*”
BY R. SHIMSHON HANNAQDĀN

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Whereas medieval Spanish Jewry was bilingual as far as writing was concerned (i.e., Hebrew and Arabic), in Ashkenaz (western Germany, eastern France and England) Hebrew served as the sole written language. The literary language of the surrounding culture was mainly Latin, though middle high German was also beginning to be used in writing for epic poetry, courtly lyrics and sermons (Goldenberg, 1971, p. 1636).

In the second half of the twelfth century the works of Jewish authors became more accessible to readers in Ashkenaz and Spain than they had been hitherto. Spanish exiles translated into Hebrew the most important works that had been written in Spain. Moses ha-Kohen Gikatilla had translated the works of Hayyuj as did Abraham Ibn Ezra, while Judah ibn Tibbon translated some of Ibn Janah's works. The Jewish intellectuals of Spain who were exiled to Italy and to southern France brought with them the works which had been written in Spain, and they disseminated their contents among intellectuals in their new lands. Ibn Ezra had done his best to disseminate the knowledge of Hebrew in various countries of Christian Europe.

Whereas in Spain Hebrew grammar was treated and developed mostly as a pure science (Hirschfeld, 1926, p. 91; Klar, 1947, pp. vi-vii), the study of grammar in Ashkenaz was pursued not merely as a theoretical matter but also for practical application in reading Holy Scripture.¹

The works of Ashkenazi grammarians can be divided into three categories (Eldar, 1979, p. 91):

A) Grammatical-Masoretic treatises such as *Hôrāyat haqqôrē* “The Instruction of the Reader” (Eldar, 1985, p. 233), i.e., reading Torah scrolls

1. Zunz (1919, p. 107) devotes a chapter to the vocalizers (*Naqdānīm*) and includes among them several of the older authorities on grammar beginning with Menachem. The Ashkenazi vocalizers were the bearers of masoretic studies during the thirteenth and part of the fourteenth centuries.

in the synagogue. This treatise is an anonymous treatise, known to us in many versions and editions, which contain many rules for the accents. Its Arabic version is known as *hidāyāt ʿalqārī*, "The Instruction of the Reader," and its translation and Hebrew adaptation are known by such names as "*Hôrāyat haqqôrē*," "*Taʿāmê hammiqrā*" and "*Tōken ʿEzrā*."

Another example of such a grammatical-masoretic treatise is "*Ein haqqôrē*" of Jekuthiel ben Judah ha-Kohen ha-Naqdan (known as "יהב"). This treatise is one of the most widely used grammatical-masoretic treatises among the Ashkenazi scholars of the Middle Ages. Other such treatises include a didactic poem of the rules of vocalization by R. Mordecai bar Hillel, didactic poems on *Taʿāmê kap ʿālep sepārīm*, "the accents on the twenty-one books," "*Taʿāmê ʿemet*," the accents on Job, Proverbs and Psalms, books by R. Joseph bar Kalonymus han-naqdān and more.

B) Comprehensive Hebrew grammatical treatises such as "*Sēper haššōham*" by R. Moses ben Isaac ha-Nessia,² and "*Ḥibbūr haqqônīm*" by R. Shimshom hannaqdan. These treatises also contain chapters on masoretic grammar which deal with practical application in reading holy scripture.

C) Grammatical treatises which deal with specific topics such as: "*dayyā-qūt*" by R. Samuel ben Meir (Rashbam), "*hakrāʿôt Rabbēnū Tam*," and "*mapīēah šel diqdūq*," probably by R. Mordecai Yaʿir, the medieval editor of "*Ḥibbūr haqqônīm*."

Scholars have not had much interest in such Ashkenazi treatises belonging to category B, and research was focused more on Spanish grammarians. The "*Sēper haššōham*" was first edited by the Hebraist G. W. Collins (1882). This edition did not get further than the first part of the treatise. A second edition was done by B. Klar (1947; Eldar, 1979, p. 100, n. 2a) and also includes a small portion of the treatise. "*Ḥibbūr haqqônīm*," on the other hand, has not yet been edited by scholars except for one part: "*Šaʿar hattēnūʿôt*" "The Chapter on the Vowels," which was edited by Eldar (1979). Apart from that, only short quotations have been printed in manuscript catalogs (Wolf, 1715-33, v. 1, p. 1152, v. iii, p. 1160, v. vi, p. 1003). "*Ḥibbūr haqqônīm*" has also been mentioned by scholars who have dealt with the history of Hebrew language and literature.

Despite the lesser importance of Ashkenazi Hebrew grammar compared to that of the Sepharadi grammar and the smaller number of

2. An English scholar of the second half of the thirteenth century. He was a pupil of Rabbi Moses ben Yomtoḥ ha-Naqdan of London who died about 1268 c.e.

Ashkenazi texts, a comprehensive history of the Hebrew language remains incomplete until account is taken of Ashkenazi contribution in this area. Therefore I have edited two further parts of “*Ḥibbūr haqqônīm*”: The Chapter on the Prenominal Suffixes and The Chapter on the Verb.³ The part on the Nouns and the grammatical-masoretic treatise still remains in manuscript form.

The author of “Ḥibbūr haqqônīm”

The author’s name is mentioned in the MSS. as follows (MS. B, p. 56b, MS. L, p. 72b; Porges, 1907; Eldar, 1979, p. 101):

1) “. . . ואני שמשון המחבר אמרתי על . . .” “and I, Shimshon the author, said concerning. . .”

2) By the medieval editor of “*Ḥibbūr haqqônīm*” (MS. B, p. 78a; MS. L, p. 94b):

“זה ספר שחבר איש אשר הדבר ורוח האלהים בקרבו . . .
ושם האיש ההוא זכור לטוב הח”ר שמשון הנקדן.”

“This is a book which written by a man in whom the gift of speech and the spirit of God dwells . . . and the name of that man, of blessed memory, is the scholar R. Shimshon hannaqdan.”

3) In MS. P at the end of the short grammatical treatise “*Maḥiṭṭāh šel diqdûq*” preceding “*ḥibbūr haqqônīm*” there is a note which attributes this short treatise to R. Shimshon:

“סליק מפתח הדקדוק מהח”ר שמשון ושיהיה לנו ששון חזק.”

“It is the end of “*maḥiṭṭāh šel diqdûq*” by the scholar R. Shimshon, and may it be a source of joy for us.”

There is also a gloss in MS. V (in the title page) in which only the title “Ashkenazi” appears:

“ספר הדקדוק מאשכנזי ולא נזכר שמו”

“This is a grammar book by an Ashkenazi whose name is not mentioned (i.e., known).”

3. The edition of these two chapters (with an apparatus and explanatory notes in Hebrew and also a full introduction in English) was submitted as a Ph.D. thesis to the Department of Near Eastern Languages and Literatures, UCLA, in Summer of 1987.

R. Shimshon's title "Naqdān" (vocalizer) is very common among grammarians from Ashkenaz, and appears in Zunz's list amongst the "Naqdānim" (Zunz, 1919, p. 113; Eisenstein, 1951, p. 104; Steinschneider, 1897, pp. 200–202; Klar, 1947, preface; Eldar, 1979, p. 102).

The Author's Identity and Period

There is a consensus among scholars, first expressed by Heidenheim (Lowenstein, 1837, pp. 37–38; Eldar, 1979, p. 103; Berliner, 1886, p. 5; Bacher, 1892, p. 91; Freiman, 1930, pp. 169–170; Hirschfeld, 1926, p. 91) that R. Shimshon was the grandfather of R. Joseph from Xanten (on Xanten see: Elbogen, Reimann, Tykocinski, 1934, pp. 497–499), the son of Kalonymus from Neuss (on Neuss see: Avneri, 1968, pp. 243–245). This consensus, based upon glosses which were written on a biblical MS. by R. Joseph, son of Kalonymus. In one of the glosses he writes (Loewenstein, 1837, pp. 37–38):

”אני יוסף מזנטא בר קלונימוס מנושא כתבתי ומסרתי אילו עשרים
וארבעה ספרים לקרובי ר' משה בר' יעקב וסיימתי ביום ב' בי"א
בחדש סיון שנת חמש אלפים וארבע וחמשים שנה לבריאת העולם.“

“I, Joseph from Xanten son of Kalonymus of Neuss wrote these twenty-four books for my relative R. Moses son of R. Jacob and also delivered it to him. I completed my writing on Monday, the eleventh of the month of Sivan, in the year 5754 of the creation of the world (i.e., 1294 C.E.).”

In another gloss, R. Joseph, son of Kalonymus mentions his grandfather R. Shimshon. This gloss appended to the book of Kings II 5:6, includes the following sentence: “. . . And also in a book which my grandfather R. Shimshon had vocalized. . . .”

Scholars such as Wickes (1881, preface), Bacher (1892, p. 90), Vollers (1906, p. 438), Waxman (1933, p. 12), Ginsburg (Levita, 1867, p. 257, n. 30), Freiman (Elbogen, Reimann, Tykocinsky, 1934, p. 499) and Tene (1971, pp. 1379–1390) therefore propose that R. Shimshon's period of activity was the middle of the thirteenth century.⁴

There are also some glosses in the “*Hibbûr haqqônîm*” by the editor of the treatise, which supply more information about the author's period and identity. In one of these glosses, the editor mentions his name, place and date (MS. B, p. 92a).⁵

4. But see Szejder (1927, p. XXIV) who dates R. Shimshon to the end of the twelfth century.

5. In MS. L, p. 106, he is mentioned by name only once:

”ר' מרדכי יאיר כלל הכללות זו, במצודות ג"ע יהי משגבר“

“ואני מרדכי יאיר הצעיר מכל בית אבי כמה שנים לא יכלתי לעמוד על הברור מאותם ו' מלות שהזכרתי לעיל עד שנת נ"ז לפר' ביו' חג הפסח שהייתי בבית הכנסת של ורידבערק והרהרתי בהן ומצאתי ועשיתי להן ג' סימנין הנז' לעיל כדי שלא אשכחם.”

“And I, Mordecai Ya'ir, the humblest person in my entire family, could not clarify the aforementioned six words for several years until the year 5057 (i.e., of the creation of the world which is 1297 C.E.) on Passover, while I was in synagogue in Friedberg (on this place see: Avineri, 1968, p. 263, n. 15). I was pondering these six words and finally found an answer. Then I made three 'signs' which are mentioned above, in order that I should not forget them.”

In another gloss R. Mordecai Ya'ir testifies to being one of R. Shimshon's disciples (MS. B, p. 92a; Margoliouth, 1899–1935, p. 295, right column):

“וגם אני כשכתבתי אותו לעצמי בהרבה מקומות הפעלים הפכתי לפי סכלות דעתי וגם הארכתי כפי רצוני ולפי סברתי שהייתי סובר, ולא שהייתי חולק עליו כי חלילה לי מעשות כי כל מה שידעתי לדקדק אינו כי אם השפות שנפלו מבין ידיו כאשר יצקו לו תלמידיו מים.”

“Furthermore, when I wrote it for myself, I changed the verbs according to my own foolish view and also expanded my explanation according to my own opinion. It is not that I disagree with him, for Heaven forbid that I should do so, for all that I learned concerning grammar is nothing more than the drops which fell down from his hands while his students poured water on them.”

R. Mordecai Ya'ir also indicates that he learned something from R. Shimshon's disciple (MS. B, p. 84b; MS. L, p. 16):

“כך שמעתי מפי הח"ר שלמה ששמע מפי הח"ר שמשון הנקדן ז"ל”

“So I learned from the scholar R. Salomon who had received it from the scholar R. Shimshon ha-Naqdan, of blessed memory.”

In other glosses in the treatise R. Mordecai again mentions his name and the title 'humble'.⁶ It seems that R. Mordecai Ya'ir, the editor of “*Ḥibbūr haqqōnīm*,” lived accordingly at Friedberg in 1297 C.E. and

6. See, for example, his name in MS. L, p. 29b and MS. V, p. 14b:

“עד כאן דן ר' מרדכי יאיר מלבו ומקובל בעין כל”
and the title “צעיר” in MS. B, p. 29b and MS. L, p. 46a:

“ואני הצעיר נפלאתי על שניהם”

acquired his knowledge of grammar from R. Shimshon's disciples. Eldar (1979, p. 105) concludes on the basis of this information that R. Shimshon was born circa 1230 C.E. and flourished in the middle of the thirteenth century.

The title of the treatise

Two names are derived from the treatise. The first one is "*Ḥibbûr haqqônîm*": as attested by the editor (MS. B, p. 78a; Wolf, 1715–33, v. 1, p. 1152; Delitzsch, 1838, p. 16):

“על כן קראתי לספר הזה חיבור הקונים כי קנו אותו הרבה זקנים”

“Therefore I called this book “*ḥibbûr haqqônîm*,” since it was acquired by many scholars.”

The second name is “*haššimsônî*,” as attested by the owner of MS. B (MS. B, p. 94b):

“שלי זה השמשוני. משה ב”ר יוסף ז”ל”

“This (i.e., the book) “*haššimsônî*”: is my book. I am Moses son of R. Joseph of blessed memory.”

A sixteenth century source uses both names (Levita, 1867, p. 257):

“וספר השמשוני הוא הספר הנקרא חיבור הקונים מתחיל . . .”

“Whereas the book “*haššimsônî*” is the book called “*ḥibbûr haqqônîm*,” beginning with. . . .”

Structure and content of the treatise

“*ḥibbûr haqqônîm*” contains two major components (Eldar, 1979):

- A) a grammatical treatise.
- B) a grammatical-masoretic treatise.

The grammatical treatise is divided into the following parts:

- 1) עשרת הקונים “The Pronominal Suffixes” (MS. B, p. 14b)⁷
- 2) שער הפעלים “The Chapter on Verbs” (MS. B, p. 16a)⁸

7. Beginning with the words:

“שער לדבר על עקרי הדברים”

8. Beginning with the words:

“אמרתי הנה באתי במגלת ספר”

3) שער השמות “The Chapter on Nouns” (MS. B, p. 44a)⁹

4) שער התנועות “The Chapter on Vowels” (MS. B, p. 44a)¹⁰

The grammatical-masoretic treatise is divided into the following parts:

1) שערי ניקוד “The Chapter on Vocalization” (MS. B, p. 46b)¹¹

2) שער יהו”א “The Chapter on the Letters Yhw” (MS. B, p. 66a)¹²

3) שער המתג “The Chapter on Meteg” (MS. B, p. 67a)¹³

4) שער למנצח בנגינות “The Chapter on the Biblical Accents” (MS. B, p. 68b)¹⁴

5) שער הדגש “The Chapter on the Dagesh” (MS. B, p. 77a)¹⁵

R. Shimshon's literary sources

The treatise's editor mentions some literary sources which were cited by R. Shimshon (MS. B, p. 78a; MS. L, p. 94a; Margoliouth, 1899–1935, p. 294; Porges, 1907, p. 57):

”זה ספר שחבר איש אשר הדבר ורוח אלהים בקרבו . . . ומאלה המעיינות שאב מי הבאר הזה: מספר ר' יהודה ב"ר דוד המכונה חיוג', ומספר ר' יונה אבן ג'נאח המכונה מרוון והוא היה מדקדק גדול בדורו, ומספר היסוד המכונה פרחון וגם הזכיר מספרי הר"ר אברהם אבן עזרא ומספר ארשת השפה ומספר היסוד וגם מספר ר' יוסף קמחי ומסתר בן פורת וגם הזכיר בו מר' שמואל הנגיד ומר' משה כהן הספרדי ומר' מרינוס ומר' יעקב קמחי ועוד הזכיר בו מדקדקים אחרים הרבה . . . ובנקוד הזכיר ספר מכלול הרבה פעמים.”

“This is a book which was written by a man in whom the gift of speech and the spirit of God dwell . . . and he drew water from the following

9. Beginning with the words:

”אוציא לאור תעלומות בשער השמות”

10. Beginning with the words:

”והנה התנועות אשר יבטא האדם הם עשרה”

11. Beginning with the words:

”השם יתן לי אמץ בבארי שער הקמץ סמן של מבטלי הק”ג”

12. Beginning with the words:

”שער יהו”א יען כי אותיות יהו”א הם אותיות הש'
לכן נמצאו נעלמות ברוב המקומות בסוף המילין”

13. Beginning with the words:

”שער המתג, כל חיבה שבה ג' מלכים והנגינה
במלך השלישי ולא נמצא לה דגש . . .”

14. Beginning with the words:

”למנצח בנגינות לי שכם על מכונות, איש על דגלו לחנות באותיו . . .”

15. Beginning with the words:

”שער הדגש בלי נוגש רעבי אותיות בגד כפת המה וישתנו בקריאת . . .”

wells: from the book of R. David, commonly known as Ḥayyuj, and from the book of R. Jonah Ibn Janah, commonly known as Merwan who was a great grammarian in his generation, and from the book of “*ḥayyēsôd*,” which is commonly known as Parḥon. He also cited Ibn Ezra’s works: the book “*Arešet haśśapā*,”¹⁶ the book “*ḥayyēsôd*,”¹⁷ and the book of R. Joseph Kimḥi, the book “*Ben-Pōrat*.”¹⁸ He further cited the names of R. Samuel ha-Nagid, R. Moses ha-Kohen the Spaniard, R. Marinus¹⁹ and R. Jacob Kimḥi²⁰ as well as many other grammarians . . . and in the section on vocalization he cited the book *Miklōl* many times.”

In the two parts which I recently edited (see above note 3), the following scholars are mentioned: R. Saadia Gaon; R. A. Ibn Ezra; Ḥayyuj (also: R. Judah, Judah Ben-David commonly known as Ḥayyuj); R. Jonah the grammarian (also Merwan); the Masorites (also the men of the masoret); R. Moses (also: R. Moses ha-Kohen the Spaniard); R. Samuel ha-Nagid; R. Joseph b. Kimḥi; Dunash b. Labrat; Parḥon; R. Jacob Kimḥi (?) (see above n. 20); R. Jacob ben Eleazar; R. Samuel ha-Dayqan²¹; Rashi; R. Moses Roti²²; Kimḥi (R. David); R. Judah ha-Levi (?)²³; the easterners (i.e., the Babylonian tradition); the westerners (i.e., the Palestinian tradition).

16. According to Delitzsch (1838, p. 253) and Ben Jacob (1880, p. 54) this book is:

“שפה ברורה”

17. This treatise was recently edited and published by N. Alloni (1984).

18. Zunz (1919, p. 113) assumes that Joseph b. Jehozadak, the author of בעל הלשון, may be the author of פרת בן פרת. However, we at the present time do not know of a book called בן פרת by R. Joseph Kimḥi. There is however a possibility that בן פרת is a secondary name for ס' זכרון by R. Joseph Kimḥi.

19. R. David Kimḥi in “*Miklōl*” (1862, p. 38a) indicates that Ibn-Janah is mentioned by some people as R. Marinus. See also Bacher (1931, p. 133).

20. Nothing is known about R. Jacob in the Kimḥi’s family. Elias Levita in *Masōret ha-Massōret* (1968, p. 258) mentions a grammarian by the name of Jacob “Naqdān”: “He is often quoted by the above mentioned R. Shimshon in his work but I do not know who he is.” Ginsburg (*ibid.*, n. 35) identifies this R. Jacob Naqdan as R. Jacob ben Eleazar, who flourished circa 1130 c.e. at Toledo. But it seems that the title “Naqdān” is more common among the Ashkenazi grammarians than the Sepharadi ones. It may appear that the name קמחי ר' יעקב קמחי is a scribal error and the author of “*Ḥibbūr haqqōnīm*” meant ר' יוסף קמחי.

21. The Rashbam, who wrote a grammatical treatise, דייקת which was published in: *Traditioner Rabbiner Verband* in der Salovakei Jahrbuch 1923 (1925/6) redigirt von Majer Stern.

22. A grammarian who flourished in the first half of the thirteenth century. See: Wilensky (1977, pp. 231–234).

23. It also seems like a scribal error in the treatise in place of R. Joseph Kimḥi, since the quotation mentioned on R. Judah ha-Levi’s name is found in ס' זכרון by R. Joseph Kimḥi.

R. Shimshon also mentions the following books: Spanish Codices,²⁴ “zikkārōn,” “seper Ben-Pōrat” (see above n. 18), “sēper hayyēsōd” (see above n. 17), “sēper yeruśalmī,”²⁵ “seper mōznayīm,” and “sēper ārešet haśśapá” (see above n. 16).

Some additional sources which are mentioned by Eldar (1971, pp. 108–109) in the unedited chapters are:

Correct (i.e., reliable) Codices,²⁶ “sēper ʿeben bōhan,”²⁷ R. Joseph Ḥazzan of Troyes,²⁸ “sēper sēmādār.”²⁹

*References to R. Shimshon’s treatise in other medieval sources:*³⁰

a) R. Shimshon is mentioned in a grammatical treatise from the second half of the thirteenth century by R. Shneur (Zunz, 1919, p. 119; Ben Jacob, 1880, p. 112; Renan, 1887, p. 487; Neubauer, 1886, p. 271): “כך מצאתי במכ’ הר’ שמשון הנקדן,” “. . . Thus I found in R. Shimshon ha-Naqdan’s work”

b) In a manuscript of an Ashkenazi Maḥzor from Worms, which was written circa 1270 C.E. (Geiger, 1844, p. 43), we find R. Shimshon’s name: “. . . מר’ שמשון נקדן,” “From R. Shimshon Naqdān. . .”

c) In a Biblical manuscript from 1489 C.E. we find a gloss appended to the book of Esther 5:2 (Eldar, 1979, p. 106, n. 41; Geiger, 1857, pp. 62–63; Mendelson, 1782, p. 24): “. . . החלשה קטנה . . .”, “*haššimsōnī* listed every ויהי which comes with the musical note telisha qetana. . .”

d) By Elias Levita, 1538 C.E. (Levita, 1867, p. 257).

The MSS. of “hibbūr haqqōnīm”

Margoliouth (1899–1935, p. 295), Wickes (1881, preface), and Ben-David (1958, p. 8) noted only three MSS. Adding MS. V which they neglected (Eldar, 1979, p. 108), we now know of four MSS.:

a) British Museum Or. 1016 (=MS. B) (Margoliouth, 1899–1935, No. 969).

24. Compare: Levita, 1867 (pp. 93, 260).

25. Compare: Levita, 1867 (p. 260).

26. Compare: Levita, 1867 (p. 93).

27. A grammatical treatise from 1143 C.E. Only five chapters (out of fifty) remain, all of which deal with the study of the roots of Hebrew verbs. Also see Bacher (1887, pp. 94–115).

28. Lived in the middle of the thirteenth century; wrote a grammatical treatise ידירות יס. See Zunz (1919, p. 84, 113); Poznanski (1913, p. XCVII).

29. Levita, 1867 (p. 122 and n. 80).

30. These sources are mentioned by Eldar (1979, pp. 105–106).

- b) Karl Marx University Or. 102a (=MS. L) (Vollers, 1906, No. 1107).
 c) Biblioteca Apostolica Vaticana Ebr. 401 (=MS. V) (Ben Jacob, 1880, p. 526; Steinschneider, 1878, p. 16).
 d) Biblioteca Palatina de Parma (=MS. P) (De Rossi, 1803, No. 389).

MS. B.

According to Margoliouth (*ibid.*) MS. B is written in a German rabbinic character of the thirteenth to fourteenth century. The MS. contains 94 leaves and includes the following:

1–14a—a short grammatical treatise “*māptēah šel diqdûq*” “A key to grammar”

14a–78b—“*ḥibbûr haqqônîm*”

78b–94—Some short grammatical-masoretic treatises by anonymous authors.

MS. B contains editor’s glosses, most of which appear in the margin, but some are written between the lines. Some of the glosses are marked by the word הגהה ‘gloss’,³¹ but not all.³²

MS. L.

According to Vollers, MS. L is written in a French rabbinic character of the thirteenth century (Vollers, 1906, p. 438).³³ MS. L contains 101

31. On p. 15a the word “הגהה” is written in the margin for the following gloss:

”ואולי כ’ תְּבַרְכֵנִי (בר’ כ”ז, י”ט) ושאתו אל-תְּבַעֲתֵנִי
 (א”י י”ג, כ”א) מפני שהיה ראוי להיות בצרי ונהפך לפתח.”

On p. 29a, the word “הגהה” appears between the lines:

הגהה. מן קם קמת ומן בן בנת לרעי מרחוק (תה’ קל”ט, ב’) מן שד: שדת אתם
 בשיד (דב’ כ”ז, ב’) וכן על שורפו עצמות מלך מואב לשיד (עמי ב’, א’).
 פעם אחת היה בנו של מלך אדום ביד מלך מואת בתערובות שלא יפשע בו
 וכאשר באו מלך ישראל ומלך אדם ומלך ארם על מואב למלחמה לקח
 בנו שך מלך אדום הבכור אשר ימלוך תחתיו ויעלה על החומה לעיני אביו ושרפו,
 ועל אותה שריפה אמ’ הקב”ה: לא אשיבנו (עמי ב’, א’) ע”כ.

32. On p. 26b, for example, there is a gloss which was probably written by the editor without marking the word “הגהה.” It also contains some dots on the letters of the words, as follows:

”כָּלֵל שֶׁל יִצְיָקָה שְׂכָחוּ מִשֵׁי כָּלֵם רְפוּיִים כָּמוֹ יִצְיָק שְׂמֹן
 עֵץ-רֵאשִׁי (בר’ כ”ח, י”ח) וְרֵינִים לְהִזֹּת דְּגוֹשִׁים”

For some more examples in the grammatical masoretic part of “*Hibbûr haqqônîm*” see Eldar (1979, pp. 107–108).

33. Porges (1907, p. 55); also: Ginsburger (1927, pp. 160–162) assumes a German rabbinic character of the fourteenth century.

leaves which include the following: 1–24a—“*maptēah šel diqdûq*”³⁴; 24a–94a—“*ḥibbūr haqqônîm*”³⁵; 94b–101a—Some short grammatical masoretic treatises by anonymous authors; 101b—A list of some books of the Bible and liturgical texts.

Although MS. L contains passages which are missing in MS. B, there are some missing passages in MS. L which appear in MS. B.³⁶ There is also a passage which is written twice, with some minor variations.³⁷

MS. V.

Steinschneider (1878, p. 16; also: Ben Jacob, 1880, p. 526) dates MS. V to the fourteenth century, but a difficult to read note at the end of the MS. seems to date it to 1446 C.E.³⁸ MS. V is also written in a rabbinic script. It contains 77 leaves which include the following:

1a—A title page with the note:

“ספר הדקדוק מאשכנזי ולא נזכר שמו”

“This is a grammar book by an Ashkenazi whose name is not mentioned (i.e., known).”

1b–12a—“*maptēah šel diqdûq*”; 12a–71a—“*ḥibbūr haqqônîm*”; 71a–76b—Some short grammatical-masoretic treatises; 77a—A list which includes names of biblical accents.

It should be noted that MS. V is written in a very neat script through p. 16b. From that point on the copyist becomes careless.

34. Concluding with the words:

“נשלם מפתח של דקדוק בכל תוצאותיו תעלותיו והרריו”

35. Concluding with the passage beginning with the words:

“זה ספר שחיבר איש אשר הדיבר ורוח האלהים בקרבו”

36. See for example, MS. L, p. 29b, line 16–30b; line 12 is missing in MS. B. MS. L, on the other hand, is missing a passage from 40b to 43a. See also an editor’s note on MS. L, p. 54a which indicates the missing pages:

“כאן חסר סוף נחי הקצוות והתחלת הכפולים ועולה כנגד דף וחצי”

37. See MS. L, pp. 35a–37b which is a repeated passage and indicated in my edition in the apparatus in L2.

38. The following note appears on p. 77:

“זכרון ערות שהיית לפנינו באחד בשבת שנת חמשת אלפי ומאת ושש”

MS. P.

Not much is known about MS. P. The first 8 leaves contain “*maptēah šel diqdūq*.”³⁹ “*hibbūr haqqônîm*” then follows but in a different and shorter style than MSS. B, L and V.⁴⁰ I judge the text of “*hibbūr haqqônîm*” to be a paraphrase of the original work. The possibility does remain, however, that the version in the other MSS. is a paraphrase and the original work is actually presented in MS. P. Since the condition of the version in MSS. B, L and V is superior and since MS. P appears to be the paraphrase, I have given my attention to the former.

39. Here “*maptēah šel diqdūq*” is attributed to R. Shimshon since the treatise concludes with the words:

“סליק מפתח הדקדוק מהח"ר שמשון ושיהיה לנו ששון. חזק.”

40. The following samples indicate some differences:

- | | |
|-----------------|--|
| a) MSS. B,L,V = | הג' הוא בנון הכבד הנוסף כ' הזכיר הפקיד וריעי |
| MS. P = | השלישי בניין הכבד הנוסף כמ' השליך השביע |
| b) MSS. B,L,V = | יש מלות הטעם שנקראו מלות הרבק שלא יקבלו |
| MS. P = | עשרת הקונים ומהם רבים כ' אולי, גם, רק, לא, אל, פן. . . .
יש מלו' הטעם שלא יקבלו את הקונים כמ' אולי,
לולא, גם, רק, לא, על כן. . . . |

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