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Preface

According to the sayings of the wise, reaching sixty-five is not much of an issue; at that stage in life one hasn't even attained the age of שיבה, 'grey hair'.[1] In present-day academic life, however, sixty-five seems to be a turning point in one's scholarly career. More often than not the scholar in question is asked to retreat from his position at the university and is relieved from the burden of academic administration and teaching.

The fact that Albert van der Heide will reach the age of sixty-five in July 2007 and, as a consequence, will leave Leiden University and the Vrije Universiteit, provides his colleagues from various academic institutions with an excellent opportunity to honour him with a *Liber Amicorum* in the true sense of the word. And for someone who signs himself in Hebrew as אוד״ה (AvdH), what other title could such a volume carry than אודה לאוד״ה, 'Ode to Albert'?

As those who know him will readily acknowledge, Albert takes an unusually broad interest in numerous aspects of Hebrew, Aramaic and Jewish studies, as well as other sides of human culture; his own scholarly development clearly attests to this fact.

Whereas Albert's MA thesis was concerned with the use of *lamed* with infinitive construct in Biblical Hebrew, his dissertation explored quite another field: the textual transmission of the Yemenite *Targum of Lamentations*. But long before, Albert had kept his end up in codicology by publishing a thoroughly revised and updated catalogued description of Hebrew manuscripts from the Leiden University Library. The nature of Rabbinic *midrash* as well as medieval exegesis, in all its ramifications, including lexicography, would take pride of place during much of Albert's career, while figures such as Rashi, Maimonides and Moses Hayyim Luzzatto enjoyed his special interest and still continue to do so. The history of Hebrew scholarship in the Netherlands, including Hebrew printing, did not pass unnoticed to Albert, while he also feels at home in Modern Hebrew literature, the novels

1. *m. Abot* 5:21.

and stories of Samuel Yosef Agnon possibly being his all-time favourite. In addition to all this, Albert cherishes an active passion for music (his collection of flutes is impressive), typography and the classic and old-fashioned printing press.

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The editors hope that the present volume offered to Albert van der Heide will contain much to his liking. Indeed, most of his fields of interest—what book could actually encompass all of them?—are represented in this volume.

To begin with, several contributions deal with various aspects of rabbinic studies. Harry Sysling (Amersfoort) opted for a comprehensive study of rabbinic 'Laments at the departure of a sage', a fitting title for a contribution to a volume such as this, even though, fortunately, Albert's departure is of a rather different kind. Pieter W. van der Horst (Utrecht University) traces the vicissitudes of early rabbinic traditions concerning 'The site of Adam's tomb' in Jerome. Alberdina Houtman (Protestant Theological University, Kampen) explores 'The Targumic versions of the martyrdom of Isaiah', a story inserted in the *Tosefta Targum* on Isaiah 66.

Studies in medieval Judaism are conspicuously present in this volume, for obvious reasons. Angel Sáenz-Badillos (Real Colegio Complutense, Madrid and Harvard University) places the exegetical concerns of the well-known polymath Abraham ibn Ezra firmly within a broader cultural context in his 'Abraham ibn Ezra and the twelfth-century European renaissance'. Wout van Bekkum (State University of Groningen) presents us with '"The Emperor of Poets": Immanuel of Rome (1261–1332)', an introduction to this Hebrew poet from the time of Dante. Colette Sirat (Centre National de la Recherche Scientifique, Paris) emphasises the need for making new catalogues of medieval Hebrew manuscripts: 'New catalogues for medieval Hebrew manuscripts?'. Nicholas de Lange (University of Cambridge) discusses in detail 'An early Hebrew-Greek Bible glossary from the Cairo Genizah and its significance for the study of Jewish Bible translations into Greek'. Mauro Zonta (University of Rome, La Sapienza) presents his remarkable discovery of some Hebrew passages of Ibn Rushd not preserved in Arabic: 'A note about two newly-discovered Hebrew quotations of Averroes' works lost in their original Arabic texts'. Steven Harvey (Bar-Ilan University) re-examines our view of medie-

val Jewish philosophy by discussing 'The value of Julius Guttmann's *Die Philosophie des Judentums* for understanding medieval Jewish philosophy today'.

A specimen of early modern Hebrew studies is presented in the contribution of Johannes Tromp (Leiden University), who offers us a translation, annotation and introduction to 'The treatise on the Patriarch Henoch by Johannes Drusius (1550–1616)'.

Quite a few articles in this volume are concerned with Judaism in the eighteenth century. Adri Offenberg (Bibliotheca Rosenthaliana, Amsterdam) sets out on an enigmatic journey in order to solve 'The riddle of the baskets of 1726: a glimpse of Jewish book production at Amsterdam in the first half of the eighteenth century'. Joëlle Hansel (The Hebrew University of Jerusalem) explores the twilight zone between philosophy and mysticism in 'Philosophy and Kabbalah in the eighteenth century: Moses Hayyim Luzzatto, commentator of Maimonides'. Margaretha Folmer (Leiden University and Vrije Universiteit) studies in detail the structure and phraseology of 'A Jewish childbirth amulet for a girl' from the collection of the Bibliotheca Rosenthaliana. Irene Zwiep (University of Amsterdam) discusses some major concepts of Jewish exegesis in 'From *perush* to *be'ur*: authenticity and authority in eighteenth-century Jewish interpretation'. Resianne Fontaine (University of Amsterdam) presents a comprehensive Jewish treatise on the concept of neighbourly love: 'Love of one's neighbour in Pinḥas Hurwitz's *Sefer ha-Berit*'. Reinier Munk (Leiden University and Vrije Universiteit) offers a discussion of 'Moses Mendelssohn's conception of Judaism'.

Two articles are concerned with Hebrew linguistics: Martin Baasten (Leiden University) discusses the grammatical structure of the first three biblical verses in 'First things first: the syntax of Gen 1:1–3 revisited', whereas Holger Gzella (Leiden University) examines some 'Unusual verbal forms in the Book of Proverbs and semantic disambiguation'. Finally, Modern Hebrew literature receives attention in Hannah Neudecker's (Leiden University) essay on the motif of 'Buildings in the Love Poems by Yehuda Amichai'.

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As much as the contributors to the present volume have jointly endeavoured to do justice to Albert van der Heide's many fields of interest and to further scholarly research in every respect, they have no

intention to deny that an additional reason to bring these studies together was the wish to praise and celebrate Albert's human kindness and his inspiring congeniality as a colleague and a friend.

Mindful of the Sayings of the Wise, we, as his friends and colleagues, hereby urge Albert not to consider the age of sixty-five as a turning point of any kind. Instead, dear Albert, simply keep going and, of course, עד מאה ועשרים!

MARTIN F.J. BAASTEN & REINIER MUNK

ℭ *Abraham ibn Ezra and the Twelfth-Century European Renaissance*

ANGEL SÁENZ-BADILLOS

A BETTER ACCESS to some of the works of Abraham ibn Ezra and new light on concrete aspects of his extensive literary and scientific production have attracted the attention of scholars in past years.[1] Most of them have focused on Ibn Ezra's life, and especially on his relation with the Jewish communities that he visited in his travels through Europe,[2] his significance in the history of Jewish scientific thought,[3] in Hebrew poetry,[4] grammar[5] and exegesis,[6] or on his con-

1. As an example of this interest, see the collections of articles in F. DÍAZ ESTEBAN, *Abraham Ibn Ezra y su tiempo / Abraham ibn Ezra and His Age* (Madrid 1990); see also I. TWERSKY & J.M. HARRIS (eds.), *Rabbi Abraham ibn Ezra: Studies in the Writings of a Twelfth-Century Jewish Polymath* (Cambridge, MA/London 1993) and P.J. TOMSON (ed.), *Abraham ibn Ezra savant universel* (Bruxelles 2000). Volume 6 of *Aleph* (2006), edited by G. FREUDENTHAL, is also almost exclusively devoted to Abraham ibn Ezra.

2. See J. GENOT, 'La estancia decisiva de Abraham ibn Ezra en Roma y la constitución de un público hebreófono profano y cultivado', in DÍAZ ESTEBAN (ed.), *Abraham Ibn Ezra y su tiempo*, 109–120. The studies of N. GOLB (*The Jews in Medieval Normandy. A Social and Intellectual History* [Cambridge 1998] etc.) are doubtless illuminating, but at the same time they contain highly personal interpretations. I do not discuss any of his conclusions here, since they are not relevant to my topic.

3. See, for instance, the excellent article of Y.Tz. LANGERMANN, 'Some Astrological Themes in the Thought of Abraham ibn Ezra', in TWERSKY & HARRIS (eds.), *Rabbi Abraham ibn Ezra*, 28–50; G. FREUDENTHAL, 'Les sciences dans les communautés juives médiévales de Provence: leur appropriation, leur role', *RÉJ* 152/1–2 (1993) 29–136; *Id.*, *Science in the Medieval Hebrew and Arabic Traditions* (Aldershot 2005); Sh. SELA, *Abraham ibn Ezra and the Rise of Medieval Hebrew Science* (Leiden 2003).

4. See I. LEVIN, *אברהם אבן עזרא, חייו ושירתו* (*Abraham Ibn Ezra: His Life and Poetry*) (Tel Aviv 1969); L.J. WEINBERGER, *Twilight of a Golden Age: Selected Poems of Abraham Ibn Ezra* (Tuscalossa 1997).

5. L. CHARLAP (לובה חרל״פ) (*תורת הלשון של רבי אברהם אבן עזרא: מסורת וחידוש* [*Rabbi Abraham ibn-Ezra's Linguistic System. Tradition and Innovation*] [Beer Sheva 1999]) has offered a general perspective on Ibn Ezra's linguistic system; I studied some more detailed aspects of this system in 'Aportaciones literarias, filosóficas y científicas de los judíos a la renovación intelectual del Occidente europeo en el siglo

nection with Arabic writings.[7] Thanks to a recently published, excellent chronological list of all his scholarly works written in Italy, France and England between 1140 and 1160,[8] we are now able to follow his intellectual evolution with precision. All of these approaches have helped to see the profile of this Jewish author in a fully new light. But it could also be interesting for European scholars to contemplate Ibn Ezra not as a merely Jewish character, whose work was intended for Italian, French or English Jews, but as an intellectual who lived among other (non-Jewish) intellectuals in twelfth-century Europe. For that reason, I will try to focus on some aspects of his work from the more general perspective of his epoch, presenting him as one of the first Jews that became a European scholar.[9] I would like to under-

xxi', in *Renovación intelectual del Occidente europeo (siglo xii). xiv Semana de Estudios Medievales, Estella: 14–18 julio* 1997 (Pamplona 1998) 315–348 and 'על כמה עמדות דקדוקיות של אברהם אבן עזרא' ('On some grammatical views of Abraham ibn Ezra'), *Meḥqerei Lashon* 8 (2001) 229–251. Besides the already known editions of three linguistic works of Abraham ibn Ezra, *Sefer Ṣaḥot* (ed. C. del Valle; Salamanca 1977), *Yesod Diqduq* (ed. N. Allony; Jerusalem 1984) and *Sefer Haganah 'al R. Sa'adyah Gaon* (ed. I. Osri; Ramat Gan 1988), two of his grammatical works have appeared recently in critical editions: *Moznayim* (ed. L. Jiménez Patón & A. Sáenz-Badillos; Córdoba 2002) and *Safah Berurah* (ed. E. Ruiz & A. Sáenz-Badillos; Córdoba 2004).

6. See, for example, I. Lancaster, *Deconstructing the Bible. Abraham ibn Ezra's Introduction to the Torah* (London 2003). D. Rottzoll has also published some biblical commentaries with German translation: *Abraham Ibn Esras Kommentar zu den Büchern Kohelet, Ester und Rut* (Berlin/New York 1999); *Abraham Ibn Esras langer Kommentar zum Buch Exodus* (Berlin/New York 2000).

7. See B.R. Goldstein, 'Astronomy and Astrology in the Works of Abraham ibn Ezra', *Arabic Sciences and Philosophy* 6 (1996) 9–21.

8. Sh. Sela & G. Freudenthal, 'Abraham Ibn Ezra's Scholarly Writings: A Chronological Listing', *Aleph* 6 (2006) 13–55.

9. The present article, being unconventional from many points of view, could be misunderstood by some traditional readers. Without forgetting the recent studies on Abraham ibn Ezra, on his biography, his stay in the Jewish communities of Italy, France or England, the article does not discuss any of these typical topics or well-known ideas. It tries simply to consider the person and the work of Abraham ibn Ezra from the perspective of the European background, not just from a Jewish point of view. Since it does not try to show real historical connections, it will not offer undisputable proofs or exact parallels. After having dedicated years to the study of the primary sources, the works of Abraham ibn Ezra, I now ask myself if it is possible to understand his work better by considering him as an European intellectual who lived in the middle of the cultural atmosphere of his epoch, which in my opinion has not been duly emphasised in most Ibn Ezra studies. I am aware that some of my ideas are

score that Ibn Ezra not only made important contributions to medieval Europe thanks to his own Arabic and Jewish legacy, but that at the same time he was living in Europe, completely immersed in its cultural trends. He experienced the same problems as other intellectuals of his time and faced the same challenges, since all of them shared a common cultural atmosphere. In my opinion, this is an aspect of Ibn Ezra's personality and work that deserves more attention.

Living during the two last thirds of twelfth-century Europe was a fascinating experience. A radical change had taken place in the educational institutions, with the creation of cathedral schools and the birth of the oldest medieval universities.[10] Even if the development of these institutions was not directly significant for the Jews, the level of education and knowledge of their neighbors increased in a way that could not but affect the Jewish communities themselves. The old Latin tradition had been deeply enriched due to the recovery of many classical and oriental texts on science and philosophy. Many scholars were traveling to other countries searching for new sources of knowledge. Experimental science and technology were also increasing in their importance. No wonder that C.H. Haskins and his followers described this climate as a true renaissance,[11] as a complete renewal of both knowledge and sensibilities.[12]

As is well known, Ibn Ezra lived his first fifty years in the Iberian Peninsula. In 1140, he left Sefarad and spent the rest of his life in Italy,

just a beginning and will need further development by specialists in the different areas.

10. See V.L. Bullough, *Universities, Medicine and Science in the Medieval West* (Aldershot 2004); A. Grabois, 'Écoles et structures sociales des communautées juives dans l'Occident aux ix-xii siècles', in *Gli Ebrei nell'alto medioevo: 30 marzo–5 aprile 1978* (Spoleto 1980) II, 937–962.

11. C.H. Haskins, *The Renaissance of the Twelfth Century* (Cambridge, ma 1927; repr. 1979). The European renaissance of the twelfth century has not been ignored by Jewish scholars since S. Baron, *A Social and Religious History of the Jews* (New York 1937) (see I. Marcus, 'The Dynamics of Jewish Renaissance and Renewal in the Twelfth Century', in M.A. Signer & J. Van Engen [eds.] *Jews and Christians in Twelfth-Century Europe* [Notre Dame, in 2001] 27–46), but has often been obscured by a particular interest in the tensions and polemics of the time.

12. J.A. García de Cortázar, 'El Renacimiento del siglo xii en Europa: Los comienzos de una renovación de saberes y sensibilidades', in *Renovación intelectual del Occidente europeo. xxiv Semana de Estudios Medievales. Estella, 24–28 julio 1997* (Pamplona 1998) 29–62. Cf. Sáenz-Badillos , 'Aportaciones literarias, filosóficas y científicas'. See also A. Sapir Abulafia, *Christians and Jews in the Twelfth-Century Renaissance* (London/New York 1995).

Provence, North Western France and England. Were they two completely separate worlds: the Jewish-Muslim world on the one hand and the Christian European countries on the other? It is true that the Peninsula, with its Islamic South and Christian North was a phenomenon peculiar to this time, but in spite of all its peculiarities it was not completely estranged from other European countries. It was more a place of encounter. Distinguished European intellectuals came to Spain in search of manuscripts and translations, and much of the impulse for the European renaissance of the twelfth century was due to this fruitful encounter of East and West, of antiquity and modernity that took place—in a very particular way—in the Iberian Peninsula.[13]

Many pages have been written about the personal reasons that Ibn Ezra had for leaving Sefarad[14] in search of a new life in different European countries. As some scholars maintain, it may have been a consequence of his personal problems, or of his vision of the development of the historical events in his native land, or both. The fact is that in doing so he embedded himself into the cultural life of some European countries that were deeply involved in the new trends of the twelfth century. Although the Jewish communities of Sefarad were living in their own world and could seem, in some ways, isolated from the general European tendencies of the time, their most brilliant members, and among them Abraham ibn Ezra, felt the influence of the cultural movements of their epoch, became part of these movements, and contributed, in a positive way, to their success. Ibn Ezra adapted his knowledge in scientific, linguistic and exegetical fields to the Western European Jewish communities and to these new cultural circumstances.

The Jewish communities of Italy, Southern France, and the Angevin territories, including England, had of course deep social and cul-

13. See J. Samsó, 'The Exact Sciences in al-Andalus', in S.K. Jayyusi (ed.) *The Legacy of Muslim Spain* (Leiden/Boston/Köln 1993) II, 952-973; J. Vernet, 'Natural and Technical Sciences in al-Andalus', *Ibid.*, II, 937–951; Ch. Burnett, 'The Translating Activity in Medieval Spain', *Ibid.*, II, 1036–1058.

14. Many scholars have debated about the meaning of Abraham ibn Ezra's words: 'with pains like a woman that brings forth her first child', *Sefer Moznayim* (ed. Jiménez Patón & Sáenz-Badillos) 1*. He describes himself a few years later as 'a wandering bird that has abandoned its nest', *Sefer Ṣaḥot* (ed. C. del Valle) 1.