



École Pratique des Hautes Études

PSL   
RESEARCH UNIVERSITY PARIS

XIIe journée d'études doctorale et post-doctorale  
en paléographie et diplomatie hébraïques

## Shaar-Baab: entrée en matière dans les manuscrits hébraïques

ÉCOLE DOCTORALE



Lundi 7 Décembre 2020 de 9h00 à 17h00

En ligne, sur la plateforme **ZOOM**

Inscriptions: [jpaleo20@gmail.com](mailto:jpaleo20@gmail.com)

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## XIIe journée d'études doctorale et post-doctorale en paléographie et diplomatiques hébraïques

**7 décembre 2020, en ligne sur ZOOM, 9h-17h**

*Cette année, la journée d'études doctorale et post-doctorale en paléographie et diplomatiques hébraïques aura lieu en ligne sur la plateforme ZOOM. Afin de participer à cet événement, il est nécessaire d'installer le logiciel Zoom :*

<https://zoom.us/fr-fr/zoomrooms/software.html>

*Il est recommandé d'essayer de se connecter au ZOOM plusieurs jours à l'avance. Si vous rencontrez des problèmes lors de l'installation du programme, veuillez contacter Miruna Belea au plus tard à 9 h le jour même (email : [beleamiruna@gmail.com](mailto:beleamiruna@gmail.com), tel : 0033758543447)*

*Participer à la réunion Zoom*

<https://uni-hamburg.zoom.us/j/98514920151?pwd=cTdVNG5iMCtTSVdwdDZRNGpFNkxmdz09>

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### *Salles de petits groupes aléatoires*

Pendant *les pauses café*, similairement aux pauses café en présentiel, vous avez le choix de vous joindre aux petits groupes de discussion. Les participants seront divisé.e.s initialement de manière aléatoire.

Cependant, vous aurez le choix de changer des groupes en tant que modérateurs et modératrices, si vous souhaitez approcher un.e participant.e particulière.

Pour plusieurs informations veuillez accéder au site ZOOM :

<https://support.zoom.us/hc/fr/articles/206476093-Introduction-aux-Salles-de-petits-groupes>

### *Random ZOOM breakout rooms*

During *coffee breaks*, just as in face to face conferences, you have the opportunity to join a smaller group of discussion. While at first you will be assigned to a group randomly, you can always switch groups to speak to a participant of your choice, having a co-host status for the duration of the coffee break. More information on breakout rooms can be found here:

<https://support.zoom.us/hc/en-us/articles/115005769646-Participating-in-breakout-rooms>

## Shaar-Baab: entrée en matière dans les manuscrits hébraïques

*La XIIe journée d'étude doctorale en paléographie et diplomatique hébraïques s'intéresse à l'étude de la fonction, du rôle et de l'impact des entrées en matière dans les manuscrits hébraïques. Qu'ils soient didactiques ou juridiques, religieux ou scientifiques, sacrés ou profanes, destinés à la lecture publique ou privée, presque tous les types de textes écrits contiennent une partie introductory. L'exploration de cette dernière à partir des motifs à la fois textuels et codicologiques permet de mieux saisir l'environnement culturel dans lequel le manuscrit a été produit, son usage prévu, et le public cible. Voici quelques-unes des problématiques envisagées pour cette journée :*

- *Comment la mise en page et la mise en texte convergent-elles et dans quelle mesure se rapportent-elles à la structure introductory ?*
- *De quelle manière l'aspect visuel de l'entrée en matière est-il lié au contenu ou au genre de l'œuvre ?*
- *Que peuvent révéler les introductions sur les étapes de la production du manuscrit ?*

## Shaar-Baab: incipits in Hebrew manuscripts

*The 12th Doctoral Conference in Hebrew Palaeography and Diplomatics focuses on the function, role, and impact of incipits in Hebrew manuscripts. Whether didactic or juridical, religious or scientific, sacred or secular, intended for public or private reading, almost all types of written texts contain an introductory part. Exploring it from both textual and codicological perspectives can provide us with a better understanding of the cultural environment in which the manuscript was produced, its intended use, and the target audience. The following issues are of importance:*

- *How do the text and page layouts inform on each other and to what extent do they reflect the introductory structures?*
- *How does the visual aspect of the introduction relate to the content or genre of the work?*
- *What can the introductions reveal about the stages of production of the manuscript?*

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# PROGRAMME

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9h – 9h15	Accueil
9h15 – 9h30	Discours d'accueil et ouverture de la journée.  <i>Brigitte Mondrain, Directrice de l'Equipe SAPRAT, Ecole Pratique des Hautes Etudes</i>
9h30 – 10h45	1er panel  <i>Modération : Giacomo Corazzol (Institut de recherche et d'histoire des textes)</i>  <i>Jesús de Prado Plumé (Ecole Pratique des Hautes Etudes, Universidad Nacional Autónoma de México) A joyous entry? The institutionalization of Jewish disciplines in imperial Spain and the material texts of humanism</i>
	 <i>Mikolaj Wojciechowski (The University of Wroclaw, Taube Department of Jewish Studies) The Pinkas Code – Preliminary Observations</i>
10h45 – 11h15	Pause café  <i>Salles de petits groupes aléatoires – Random breakout rooms</i>
11h15 – 12h45	2e panel  <i>Modération : Zina Cohen (Ecole Pratique des Hautes Etudes)</i>  <i>Neri Ariel (The Bar Ilan Law School, Ben-Gurion University) Judeo-Arabic Paleography of Legal Manuscripts from the Cairo Genizah</i>
	 <i>Renate Smithuis (Hochschule für Jüdische Studien Heidelberg) Introducing Bible Books: The Use and Function of Masora Figurata in British Library, MS Or. 2091</i>
12h45 – 14h15	Pause déjeuner  <i>Salles de petits groupes aléatoires – Random breakout rooms</i>



14h15 – 15h15	<b>Conférence - Guest lecture</b> <i>Modération : Judith Schlanger (Ecole Pratique des Hautes Etudes, The University of Oxford)</i>  <b>Hanna Liss (Hochschule für Jüdische Studien Heidelberg, Universität Heidelberg)</b>  <i>What is hidden behind the door? Opening Pages with masora figurata in Ashkenazic manuscripts</i>
15h15 – 15h45	<b>Pause café</b> <i>Salles de petits groupes aléatoires - Random breakout rooms</i>
15h45 – 16h30	<b>TBA</b>  <i>Modération : Keren Ganor (Ecole Pratique des Hautes Etudes)</i>  <b>Zina Cohen and Wissem Gueddich (Ecole Pratique des Hautes Etudes)</b>
16h30 – 17h00	<b>Conclusion</b>

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# RÉSUMÉS/ ABSTRACTS

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Dr. Neri Y. Ariel (*The Bar Ilan Law School*)

## "Judeo-Arabic Paleography of Legal Manuscripts from the Cairo Genizah"

The Geonic Age spanned the seventh to eleventh centuries in Babylonia. Whereas the early Geonic corpus was composed of collective oral traditions, the successors of Se'adya Gaon (882–942) specialized in the composition of individual legal-halakhic codices. Known as "late monographic works," the *Adab al-Qādī* subgenre is the legal-jurisprudential climax of this monographic genre. Its earliest known treatise is *Kitāb lawāzim al-ḥukkām* ("Book of Judges' Duties."), by Rav Samuel Ben Ḥofni Gaon, Sura (c. 997–1013). Not only had this treatise nearly disappeared, leaving only rare hints of its existence, but as found in the Genizah and as cited by rishonim, even its title had different forms: *al-Āḥkam* (laws), *al-Ḥukkām* (judges), and a combined version: *al-Ḥukkām fi al-Āḥkam*. The complexed identification process of an unknown manuscript belongs to this introduction (T-S Ar. 46.156) was assisted by textual, codicological and paleographical considerations e.g. literary compatibility to a physical gap. This introduction of Samuel Ibn Ḥofni Gaon's treatise suggests a theological background not just for this jurisprudential treatise but for the genre as a whole. Following the practice of their Muslim contemporaries, whose meta-legal materials were preceded by introductory sections (*muqaddimat*), most geonic monographs had theological introductions. The introductions to monographs devoted to the duties of judges aimed to justify law theologically/ philosophically. Based on the belief in one God (*Tawḥīd*), Samuel Ibn Ḥofni Gaon grounds his justification for the authority of earthly judges (*dayyanim*) and the rabbinic court (*bet din*) in the divine judge's unlimited power and authority. In his eyes, even though as human judges are limited and capable of making mistakes, God grants them the authority to carry out justice.

Jesús de Prado Plumed (*École Pratique des Hautes Études, Universidad Nacional Autónoma de México*)

### “A joyous entry? The institutionalization of Jewish disciplines in imperial Spain and the material texts of humanism”

Alfonso de Zamora's long tenure as the main Hebrew professor at the university of Alcalá de Henares marks the institutionalization of the discipline of Hebrew studies in humanist Europe. By “institutionalization” I understand the full deployment of an academic discipline, along with professorial appointments, a corpus of canonical texts, students, textbooks and commentary literature. Appointed to his chair in 1512 by one of the leaders of early imperial Spain, Cardinal Francisco Jiménez de Cisneros, Zamora's university chair was the first fully functional and productive Hebrew professorship in Renaissance Europe—Salamanca, Bologna, Paris, Coimbra, Cambridge or Oxford were established or became truly operational years after Alcalá. Zamora vanishes from written records more than thirty years after first taking up his position, in 1545. In the meantime, he left some 3,000 manuscript pages and had authored four printed books besides working as one of the Hebrew and Aramaic editors of the monumental Complutensian Polyglot Bible (ca. 1502–1517) prior to his election to the chair.

Iberia represents a singular case in early modern Hebrew studies within Europe—it is the only territory where a pervasive ideology of ethnic cleansing (“limpieza de sangre” in Spanish, “limpeza de sangue” in Portuguese) against Jews, Muslims and their descendants flourished in all layers of society. Which were the institutional, cultural, and intellectual mechanisms that nonetheless allowed and contributed to the establishment of a flourishing new academic discipline, Hebrew studies, directly relying on suspected Jewish texts? By combining the conflicting material texts of Christian Hebrew humanism in post-Jewish Iberia as represented by Zamora, I shall aim at highlighting how prefaces are only one possible locus where authors convey and establishes their scholarly authority. I will focus on several texts by Alfonso de Zamora, who can be credited to be the founding father of the discipline in Spain—the Latin preface and the Hebrew postface of his printed Latinate Hebrew grammar (1526); two anti-Jewish polemical epistles, one included in the same 1526 grammar, the other left as a corrected manuscript draft from 1534; and finally a controversial anti-Inquisitorial diatribe, written in Hebrew among his personal notes left within a miscellaneous manuscript that passed among two generations of European Hebrew scholars, that can be dated around 1530.

Mikolaj Wojciechowski (*The University of Wrocław, Taube Department of Jewish Studies*)

## “The Pinkas Code – Preliminary Observations”

All scholars who deal with the history of Eastern European Jews in the early modern period are aware of the diversity of sources, which are of a great importance for the understanding of Jewish life back then. In the case of the Polish-Lithuanian Commonwealth, one of the most prominent and indispensable type of sources which must be considered for this purpose is the community register book called *pinkas*.

The *pinkasim* have already been studied by scholars who viewed them as witnesses to a forlorn national Jewish spirit – a place of the collective memory of “the Jewish antiquity”<sup>1</sup>. Historians such as Mayer Balaban, Simon Dubnow or Louis Lewin<sup>2</sup>, were the first of many to preserve the *pinkasim* and use them as historical sources. Many other scholars have presented the tremendous role of the *pinkasim* as legislative, literary, socioeconomic and historical sources, rich in data of the factual nature, but it should be kept in mind that *pinkasim* also reflected the traditional outlook of a Jewish life<sup>3</sup>.

I intend to present the *pinkas* from a different perspective – as a product of culture and its period. Those who composed and formulated them did it with accordance to the patterns of tradition which had been developed and adapted to the needs of those who lived by it. Polish Jewry lived in a political system and cultural context dominated by other religious and ethnic communities. If so, could we perceive the *pinkasim* as the mirror of Jewish-non-Jewish relations and the heritage of the early modern Poland-Lithuania? Or maybe rather the traditional Jewish values, social norms, and textual traditions prevented the *pinkasim* from being transformed by the influence of the surrounding non-Jewish culture?

The *pinkas* itself has a code. My intention is to present a visual typography and contextual meaning of the *pinkasim* produced by the Polish-Lithuanian Jews. Could we define what “the book culture of the *pinkasim*” was back then? How did the *pinkas* begin? Does every passage of a new entry of commandments (*takkanot*) begin in the same way? If so, can we reconstruct a formulaic matrix of *pinkasim*? What was the most common feature reflected through the *pinkasim*? Finally, is the term “the Polish” or “Polish-Lithuanian” *pinkasim* acceptable? My research has revealed some interesting aspects on this matter. Yet, the further research on this topic needs to be conducted with various methods and tools, e. g. paleography, codicology, tegumentology and so forth. Interdisciplinarity might be the key to understanding the *pinkasim* to the fullest.

<sup>1</sup> (Kraków, 1901), זבראים עתיקים מפנקסי הקהל בקרקוב לדורות ישראל בכל ובלניא בפרט, קראקא בערט, קראקא תיס"א [Najstarsze wypisy z krakowskich pinkasów], Kraków 1901.

<sup>2</sup> M. Balaban M., *Die Krakauer Judengemeinde-Ordnung von 1595 und ihre Nachträge*, „Jahrbuch der jüdisch-literarischen Gesellschaft, 10, 1912; S. Dubnow, ed., *Pinkas ha-medinah o pinkas Vaad ha-kehilot ha-rishiyot be-medinat Lita* [The Minute Books of the Lithuanian Council], Berlin 1925; L. Lewin, *Die Landessynode der grosspolnischen Judenschaft*, Frankfurt a. M. 1926.

<sup>3</sup> I. Bartal, *The Pinkas. From Communal Archive to Total History*, “Polin 29” (2017), s. 21–40; A. Rechtman, *Voz iz a pinkes?* [w:] *Yidische etnografye un folklor*, Buenos Aires, 1958, s. 195–241; M. Nadav, *Regional Aspects of the Autonomy of Polish Jews: The History of the Tykocin “Kehila” 1670–1782*, [w:] *The Jews in Old Poland 1000–1795*, red. A. Polonsky, J. Batista, A. Link-Lenczowski, London 1993, s. 166–173



Dr. Renate Smithuis (*Hochschule für Jüdische Studien Heidelberg*)

## “Introducing Bible Books: The Use and Function of Masora Figurata in British Library, MS Or. 2091”

In Ashkenazi Bible British Library, MS Or. 2091, containing Prophets and Writings without Targum, the opening pages of its thirty Bible books are very distinct from the rest of the Bible. These are the only pages in the Bible on which Masora Figurata occurs, in the form of exquisite geometrical and to some extent figurative designs. In this presentation I would like to show how the Masora Figurata was put on the page in this codex by various masranim organisationally, aesthetically and qua masoretic content.