VARIEDADES.

I.

ALFONSO DE ZAMORA.

Very little is to be found in bibliographical works concerning Alfonso, who was one of the chief contributors to the Polyglott Bible, called Complutensis, in the matter containing the Targum. Rodríguez de Castro (1) says that Alfonso was born in 1480 A.D., and embraced Christianity in 1492. We shall see, later on (2), that our author was born in 1474, and that there is no date mentioned concerning his conversion. As to his death, Le Long (3) mentions the year 1531, without indication of the source from which he derived it; we shall find later on (4) that Alfonso wrote as late as 1544, when he describes himself as old and unhappy. The same confusion will be found concerning Alfonso’s letter (5), addressed to the Jews at Rome, where he called himself the son of the wise (Rabbi) Juan de Zamora; from which we may conclude that Alfonso’s father also embraced Christianity, perhaps to escape the frequent massacres at Zamora. There were at Zamora many celebrated families, such as the ancestors of Isaac

(1) Biblioteca Española, t. i, p. 990.
(2) See below, No. xix.
(3) Bibliotheca Sacra (fol. 1623), t. ii, p. 604 σ.
(4) See below, No. xix.
(5) See below, p. 196.
Ibn Aramah (1), author of the Kitab al-Nuzul, and of those of Jacob Ibn Habib, author of the Kitab al-Itibar (2). Zamora had a special rite concerning its circumcision (3).

Alfonso, to judge from his pure Hebrew style, was educated in a Jewish school before he went to the University of Salamanca, as was the case with Pablo Coronel (4) and Alfonso de Alcala (5), who were his coadjutors for the Complutensian Bible, which appeared in 1515. Our Alfonso seemed to be in great favour with the Cardinal Ximenez de Cisneros, and later on with his successor as Archbishop of Toledo, Don Alfonso de Fonseca, to whom he dedicated his second edition (1526) of the Hebrew grammar in Latin. The first appeared at the end of the fifth volume of the Complutens.

The following is the dedication which is to be found in the second edition (fol. 8 b), from which we learn that Alfonso re-edited it in Alcalá de Henares, with the help of Professor Pedro Siruelo. It was set in type by Rodrigo de la Torre in the printing office of Michael de Eguia, under the supervision of Professor Don Juan de Pedraza.

(1) Kore Ha-dorot (ed. Cassel), fol. 30 a.
(2) Ibid, fol. 42 a.
(3) MS. Bodl. Hebrew d, fol. 48, n.
(4) F. Delitzsch, Studies on the Compl. Polyglott, 1872, p. 27.
On the last folio, after the **Symbolum**, come the following lines, from which we can see that Alfonso had many enemies, and felt himself unhappy, in spite of his successful career.
Between the Grammar and Dedication we find (on page BB) the famous Letter addressed to the Jews at Rome and the surrounding country for controversial purposes, written in Hebrew with an interlinear Latin translation. The book seems to be so rare, that the bibliographers have never seen it, and therefore a wrong description of it. Many have said that this Letter is to be found in the Complutensian Bible after the Grammar, which is not the case. Le Long, and many after him, confound Alfonso’s Letter with St. Paul’s Epistle to the Hebrews, which Alfonso translated into Latin. Castro and Maittaire give the right description of it. As far as our knowledge goes, copies of this Letter are to be found in the British Museum (two copies), in Paris and Berlin. Neither the Bodleian library, nor the University library of Cambridge possesses a copy of it. Being so rare, we believe we are justified in giving a description of it.

The title of the Letter is the following:

לאתותمسجد והמכתב המלאכות הפרד את היהודים אחר בקורת וררה
לפי בואות הגמモンם במשובטש

Anterior  Inicio  Siguiente
and it is divided into seven chapters. The first begins as follows:

and it is divided into seven chapters. The first begins as follows:

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The first chapter begins as follows:

The second chapter gives proofs from the Old Testament for the Trinity. They are the same which we find in all controversies. The chief passages are, (a) in Isaiah vi. 3, where we find three times "holy"; (b) in Zechariah xii. 10. Alfonso says:

The Codex Babylonicus has the variation of and . In fact, the Codex Babylonicus has the variation of and . We shall see, later on (2), that Alfonso was well versed in grammar as well as in Massorah. Finally, Alfonso quotes the famous passage in the Zohar, 1:

Chapter 3 has for subject the Hebrew grammar. The writer says that he has studied the grammatical works of Judah Hayyuj, of R. Jonah, of the Ben Ezras, but all of them are without method, and none of their disciples can write Hebrew. The following is the Hebrew text:


See page 198.
In the fourth chapter he says as follows:

In the fourth chapter he says as follows:
The sixth chapter has for subject the Talmud, of which Alfonso says the following:—
The seventh chapter treats of the Kabbalah, of which we give the following extract:—

We shall now enumerate, chronologically, Alfonso's literary productions original (which are few) as well as copies, with the complete Hebrew postscripts. We do not pretend to be exhaustive, for it is possible that some works of his exist in some provincial libraries in Spain. It is even possible that there are some of his MSS. in one or another of the Madrid libraries, as well as at the Escorial, which we have overlooked. We hope that our learned friend, D. Fidel Fita, will be able to supplement the lacunae. We shall see (1) that no work of Alfonso is recorded between 1500 and 1516, but we can scarcely believe that Alfonso remained inactive for fifteen years.

I., DATED 1500.

Targum on Prophets, with a Latin translation, to be found in the University Library of Madrid, without name, but probably by Alfonso de Zamora

Colophon:—

(1) See below, Nos. I. and II.
Made by the command of Cardinal Ximenez; finished the 27th July, 1500 A.D.

II., DATED 1516.

MS. at the University Library of Salamanca. This MS. contains: 1) "On Poetry", by Gabirol, attributed to Moses Qamhi (in the Latin translation written Camchi) in the edition; the real author is David Ibn Yahya (1); 2) "the Accents according to the Italian and Sephardic rites"; 3) "R. Meir ben Todros Abulafia's Masoretic treatise (מכורות)," finished the fifth of Elul, 4987 A.M. = 1227, at Toledo. Colophon: — נשלם כה — לשפר הוה ב', רכום להדות אוסבריה בשתת אלוף ו"ן ו"ן לולדה מrushטגיג ישות נשית "ו' אלונשר ו"י שאמורה תעב בכם ברומא אלולא רז ינ חוזר..." בחרות גזהל. Finished at Alcala de Henares, Monday, the sixth of October, 1516, under great difficulties. Alfonso claims to have taken this treatise from a copy made by Baruch Ibn Sahl (ransition), who transcribed it from the autograph, and there he saw the author's signature, R. Meir hal-Levi ben R. Todros. The date of composition, 4987, as well as the words ו"ענר רז התכית שבש also found in the Escorial MS., G. Plutno I., No. 5, which contains the commentaries on Psalms by D. Qamhi and M. Meiri, and those by Rashi and Levi b. Ger-shom on the five Megilloth, Ezra and Nehemiah, followed by

and the name of the copyist, Baruch, does not occur in it, as far as we have noticed it. 4) «D. Qamhi’s Dictionary», dedicated to Ximenes (היכים), and here Alfonso says that he is forty-two years old. He gives the title of these four treatises, which are translated into Latin, as (Genesis xxii. 2), in allusion to the numbers of the books found in it. There are some glosses on the last two treatises. At the end of the MS., by another hand, it is stated that the King Don Carlos, son of Doña Juana (דואה פייגה), daughter of Don Fernando and Isabella, went to Spain in the year 1518, when he was seventeen or eighteen years old, and brought with him a councillor, called (Cheves), who had put enormous taxes upon the people. This caused a revolution against the king, and he had to return to his country with great shame.

III., DATED 1517.

«Targum of Hagiographa», with a Latin translation (forming the second volume of No. 1). Colophon: — (נשולם בהום רבורייך שפומר ומטושט אברלוjenis אתל החמש פאום ויללליות מושונונים ויוושע משה עליעיצי לאפוננשיד כתביהו בכמאו ויי פראנסיפיק שחלוגיו שטumps ויטו בך ונמלשל interle保荐אלכלדה ויינו Trọng שבט לאל: Made at the wish of Cardinal Ximenez at Alcala de Henares, finished Wednesday, the 8th of April, 1517.

IV., DATED 1519.

In the Angelica at Rome, No. 21(1), «Grammar and Dictionary of Joseph Caspi (see Histoire littéraire de la France, t. xxxi, p. 499). Colophon: — (נשלמה ההמה יהב בית שב mmc"כ להסורה גולדו) שטת אתל המים בכמאו והשנה עשיללליות מושונונים והשנה התשובה על יד אליננשיד די סאמודה עבדב המח ואלכלדה די אינתישר. Copied at Alcala de Henares, finished on Saturday, the 23rd July, 1519.

(1) See the Catalogue, p. 94.
V., DATED 1519.

«Escorial Pluteo 2. c. 85. Moses Qamhi’s מגדילה, with Benjamin’s notes and a part of the מגדילה.» Written at Alcalá de Henares, finished in December, 1519.

VI., DATED 1520.

At the end of a Bible with the lesser Massorah, written Tebeth, 5242 = 1481, at Tarasona, by Yom Tob, son of Isaac Amarillo (see Archives des missions scientifiques, 2nd serie, vol. v., p. 424), followed by the text of the «Megillath Antiochos» (in Hebrew), we find the following colophon:—

In this postscript, dated the 1st of March, 1520, Alfonso complains of his friends who turned from him; he is unhappy and ill (see below, p. 211).

VII., DATED 1520.

Escorial Pluteo I., No. 4. «Genesis», with Spanish translation and marginal notes, has the following colophon:—

Finished Tuesday, the 26th June, 1520; at Alcalá de Henares for Siruelo (see above, p. 194).

VIII., DATED 1526.

National Library, Madrid, C. 33, No. 5. D. Qamhi, Dictionary without vowel points, except the word נקבה, probably by
Alfonso, dated Thursday, the 16th August, 1526, according to the end, where we read, "..." thereof the Hebrew seethe is the account, and the Hebrew seethe is the account, with the Hebrew account. At the end, there we read, "..." thereof the Hebrew seethe is the account, and the Hebrew account. At beginning we read:

Finished Thursday, 16th August, 1526. He mentions the Professor Antonio de la Fuente as being opposed to the establishing of an university at Alcalá de Henares. He mentions the priest Correa who reproached Sanchez that he could not read unpuncted Hebrew. We cannot elucidate the matter in dispute; nothing of it is mentioned in La Fuente's Historia de las Universidades en España.

IX., PROBABLY 1526.

The second edition of Alfonso's Hebrew Grammar and his letter addressed to the Jews at Rome, see above, p. 194.

X., DATED 1527

Univ. Libr. Madrid. A Latin translation of Genesis, with the following colophon: --

Finished Monday, the 14th of January, 1527, at Alcalá de Henares at the time of the corrector (?) Don Antonio de Cascante.

XI., DATED 1527.

MS. in the National Library of Paris, Hebrew No. 1229. David Qamhi's Grammar, text with Latin translation, has the
Written for Eduardo Leo, English Ambassador at the court of the Emperor Charles V., at the advice of Maestro Pablo Nuñez Coronel, finished Saturday, the 2nd of November, 1527.

This MS. also has No doubt that the Spanish Jews pronounced this name Camhi; indeed, the nickname of the Hebrew given to our David by the Provençal Rabbi can only be explained by the Arabic word Qamh, «wheat», and has no sense if pronounced Qimhi, from קמח, «flower.» There are now families in the East called Qamhi and Qimhi, of which the former is the Hispanico-Arabic pronunciation, and the latter that of the Franco-Germanic pronunciation, who only know the word קמח, and not the Arabic Qamh.

XII., DATED 1528.

MS. Bibl. Nac., No. 13, contains Exodus in Latin, with the following colophon: —
Written at Alcala de Henares for the use of such students as came to Alcala from another country; finished Friday, the 27th of November, 1528, by Alfonso, author of a Hebrew Grammar in Latin, which is printed. This MS. was written in the time of Professor Mosen Pascual, Officer of the University.

XIII. DATED 1530.


These three books were written at Alcala de Henares, finished on Saturday, the 15th of October, 1530.

XIV. DATED 1532.

Aramaic introduction to the Targum of Isaiah, begun at Salamanca, Tuesday the 28th of February, 1532, according to the following words in the Leiden MS. מזג כ"ה בהוביכי החותרים שלמה אלמנכת שינא לד. The name of Alfonso does not occur in the MS., but there can be no doubt that he is the author, for Alfonso alone had charge of the Targum for the Complutensis (1). Cardinal Ximenez has his full praise, as well as Coronel.

The following Introduction is to be found in the MS. Warner, 65 F: —

University Library, Madrid. "Commentary of D. Qamhi on Isaïe", written by Hayyim ben Samuel Ibn...
XVI., dated 1534.

MS. Madrid, Bibl. Nac. David Qamhi's Dictionary has the following colophon: רכז תэрוה 'א מ"בכלולא היה והאר הנכד על ע"ד אולאומגטש וי ספדוה בבחת אלכילסהל יד ארונוש לכלים והאר בחית הספורים אשר שתומגי בש"ה חכובים דחי והבר רז עלים הספורים דצ ימויים כ"ש ינקת והם בלד הלכלכל ויש בוות ב', ב' ימוי חסחפ וה厣ﳚיר. Completed at Alcalá de Henares, finished on Monday, the 2nd of October, 1534. To be kept in the Library at the disposal of students.

XVII., dated 1534.

«Targum Onqelos» (MS. Escorial), followed by אֶפֶר הָעָטָר הָהוֹרֵגוֹ הָוַי הָאָלָל (Gen. xxxviii. 25), וְצַלְמֶה אַלְמְלָה (Gen. xliv. 18), וִיתָה בָּשָׁלָה (Gen. xlix. 18), and אֶפֶר הָעָטָר הָהוֹרֵגוֹ הָוַי הָאָלָל (Exod. xiii. 17), followed by the words: «The other passages will be found in their places.»

Colophon: יִסְפוּר דָּוֹדָה הָיְהָבָה עֶלֶבָּה הָבִיס הָהוֹרֵגָה בַּסְפָּה הָהוֹרֵגָה. «The other passages will be found in their places.»

Completed at Alcalá de Henares finished in 1534.

XVIII., dated 1536.

MS. Nac. Library, containing the Pentateuch, completed by Alfonso, has the following colophon: — נהבּה הָעָטָר הָהוֹרֵגָה הָוַי הָאָלָל ידָוּדָוָדָה בַּסְפָּה הָהוֹרֵגָה אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָא אֲלָלָา. Completed at Alcalá de Henares, finished on Wednesday, the 11th October, 1536. MS. Leiden.
Letters addressed by Professor Zornoza, at the University of Alcalá de Henares, to Pope Paul III. and to Cardinal de Santa Balbina, asking protection in the name of all the Professors against D. Juan Tavera, who persecutes the University. We have no means of finding out what these persecutions were; it seems against Hebrew teaching. These letters were either translated into Hebrew, if not composed, by Alfonso. He says here that he is about seventy years old, and has not yet seen happiness. He has pointed these letters for the use of those who are not advanced Hebrew scholars. He adds that he alone remains now of the wise men of Spain who were exiled in the year 5252 (1492 a.d.).
Para el Cardenal de Santa Balvina (1).

Illustrissimo y Rever(end)issimo.

: 

Pedro Pablo Parisio (1539-1545).—F. F.
The first letter was finished on Monday, the 31st of March, 1544. Here Alfonso calls himself teacher of Hebrew at the University of Alcalá de Henares. The second letter was finished on Tuesday, the first of April, 1544.
Castro (1) mentions a MS. in the Escorial Library written on paper at Alcalá de Henares, finished in the year 1532, which contains a theologico-controversial treatise with the title of "Book of the Wisdom of God." At the end it is said that it was written by Alfonso de Zamora. It is probable, says Antonio, that this treatise is an amplification of the "Letter to the Jews of Rome" (see above, p. 196), and what makes it probable is, that a note in the MS. says that it was written at the desire of Don F. Juan de Toledo, Bishop of Córdova (1523-1537). The MS. is written in two columns, of which the one contains the Hebrew text and the other is left blank, probably intended for a Latin translation similar to the Letter addressed to the Jews of Rome. We have not seen this MS. in the Escorial Library.

XXI., WITHOUT DATES.

A. MS. No. 18 of the Bibl. Nac., contains D. Qamhi's with the following colophon: — אלפונס זא מאמרוות ת tabela נקבות רב מאמרוות תabela נקבות רב. All the pointing was by Alfonso.

B. MS. No. 19, contains the "Dictionary", of which a part is on vellum. Colophon injured: — נשלמה ננה...ילוחמ ב' א"ז יומ קיבעה.

Don Nicolas Antonio (2) mentions the following treatise of our author: "Compendium Alphonsi Zamorae Universorum Legis veteris præceptorum", in 4to. He says it was mentioned in a Catalogue of the Library at Soria. Whether it was a printed book or a MS., he cannot say.

Oxford, 26 v, 95.

A. Neubauer.

(1) Biblioteca Española. t. i, p. 400.
(2) Bibliothecas Hispana Nova, vol. i, fol. 56a.