ing to Catholicism, he became bishop of Lodève. He had several Hebrew teachers, among them, Leone da Modena, Solomon Ezobi of Carpentras, and Philippe d'Aquin.[73] His contribution to Hebrew lexicography was a Hebrew-Aramaic-Rabbinic dictionary of synonyms, entitled *Neta' ha-Gefen* [Plant of the Vineyard], *Planta vitis, seu Thesaurus synonymicus hebraeo-chaldaico-rabbinicus.* The work was published in Lodève by Colomeri in 1645. The dictionary, consisting of more than 1460 pages, was the first of a three-volume work by Plantavit. The other two parts, published around the same time in Lodève, consisted of a *Florilegium biblicum* [Biblical Anthology] and a *Florilegium rabbinicum* [Rabbinical Anthology]. The material in the latter, compiled mostly from Aboth and Ben Sira, was supplemented by a bibliography of Hebrew works, entitled *Biblitheca rabbinica,* a title first used by Buxtorf, the elder.[74]

As we have seen, Hebrew lexicography during the sixteenth and seventeenth centuries was the dominion of Christian Hebraists. Two major Hebrew dictionaries, however, produced during that period, one in Italy and one in France, seem to have been the exception. One was produced by a Jewish scholar, David de' Pomis; the other, by a Jewish convert to Christianity, Philippe d'Aquin.

David de' Pomis: Tsemah David

David de' Pomis, a scion of one of the oldest Jewish families in Italy, was born in Spoleto, Italy, in 1525 (he died in Venice in 1593). He received his early Jewish and secular education from his father and two uncles. He later studied at the University of Perugia and received his medical degree in 1551. He settled in Magliano as a physician and rabbi. In 1555 he was forced to leave following Pope Paul IV's prohibition of Jewish physicians from treating Christians. He wandered from town to town until he settled in 1569 in Venice, where he later received permission to renew his practice among Christians. There he published several works of a medical and Jewish interest. Among his Jewish works were an annotated Italian translation of Ecclesiastes, that was published in Venice in 1571, and a dictionary of rabbinic Hebrew.[75]

De' Pomis's dictionary, entitled *Tsemah David* [Offspring of David], was published in Venice by Giovanni di Gara in 1587. It was a massive work of biblical and rabbinic Hebrew, based largely on Nathan ben Jehiel's *'Arukh,* David Kimhi's *Sefer ha-Shorashim,* and Elijah Levita's *Tishbi* and *Meturgeman.* He arranged the entries into two columns: one for the Hebrew words and one for foreign words in rabbinic Hebrew, and he added to each entry definitions in Hebrew, Latin, and Italian. The text of the dictionary was preceded by indices of Latin and Italian words and was followed by a list of abbreviations. However, the wealth of material accumulated by the author was so overpowering that numerous errors crept into the text.[76] Still, the dictionary became popular among Christian Hebraists, and it seems to have been utilized by Buxtorf, the elder, in the preparation of his lexicographical works.

Philippe d'Aquin: Ma'arikh ha-Ma'arakhot

Philippe d'Aquin was born in Carpentras, France, in 1578 (he died in Paris in 1650). His original name was Judah Mordecai; when he moved from his birthplace to the city of Aquino and converted to Christianity, he adopted the name Philippe d'Aquin. At the age of thirty-two he was appointed professor of the Hebrew language at the University of Paris. He wrote several works on biblical and linguistic topics and prepared translations of Hebrew texts in French, Ital-

ian, and Latin. His works included a Latin translation with annotations of Aboth (published in Paris by Cramoisy in 1620) and a French translation with annotations of *Behinot 'Olam* [Examinations of the World] by Jedaiah Bedersi (circa 1270-1340).

Philippe d'Aquin's contribution to Hebrew lexicography consists of two works. The first included a list with explanations of Hebrew word-roots, entitled *Primigenae voces, seu Radices breves linguae sanctae*, published in Paris by Cramoisy in 1620.[77] The second was a major dictionary of rabbinic Hebrew, entitled *Ma'arikh ha-Ma'arakhot* [Assessor of Battlefields], *Dictionarium absolutissimum complectens alphabetico ordine*, that was published in Paris by Antonii Vitray in 1629. The work, consisting of more than 600 pages in folio size, was printed in Hebrew, except for the introductory material. It was an impressive work that explained and interpreted Hebrew words and rabbinic abbreviations. It included, however, numerous errors as well as plagiarized material from earlier lexicographers, especially from Menahem Lonzano's *Ma'arikh*.[78]

Buxtorf included in this dictionary material from a 13th-century manuscript of the 'Arukb ba-Katsar. See Perles, Beiträge, pp. 45–48; D. Kaufmann, "Buxtorf's Aruchhandschrift," MGWJ 34 (1885): 185–187. As mentioned in note 55, Münster also utilized a manuscript of 'Arukb ba-Katsar for his rabbinic dictionary without realizing that it was just a compendium. Buxtorf, however, was familiar with both the original 'Arukb and the compendium.

Buxtorf's anti-Jewish bias is also shown in this dictionary. As a rule, whenever he had to translate the rabbinic terms, עכו"ם, כותים, ארום, he translated them as "Christians," thus transforming rabbinic edicts against the Romans, Samaritans, and pagans into anti-Christian edicts.

For an analysis of Buxtorf's Lexicon, which shows large lacunae of medieval Hebrew terms, see Leopold Zunz, ZDMG 10 (1856): 501–512; reprinted in his Gesammelte Schriften, vol. 3 (Berlin: Gerschel, 1876), pp. [14]–30.

65.   The reprint edition included La philosophie Juive et la cabala by Wilhelm von Leibniz and Louis Alexandre Foucher de Careil, published originally in Paris by A. Durant in 1861.

66.   See Prijs, pp. 358–365 (no. 236).

67.   For a description of the controversy about the vowel-point in the Tanakh between Buxtorf, the younger, and Ludwig Capellus, see Ginsburg's preface to Levita's Masoret ha-Masoret, pp. 53–57.

68.   Pagnini's Latin translation of the Tanakh, entitled Utriusque instrumenti nova translatio, was published in Lyons in 1528.

69.   For detailed descriptions of the various editions of Pagnini's dictionaries, see Steinschneider, Bibliographisches Handbuch, pp. 107–108 (no. 1511). For additional data on Pagnini, see EJ 13: 13–14, where his death date is given as 1536.

70.   For additional data on that edition of the 'Arukb, and on Archivolti, see Chapter 2, note 16. On Modena's glossary, see Chapter 3, p. 41.

71.   For details on Marini's mutilating expurgation of the Basel edition of the Talmud, see Raphael Nathan Rabinowitz, Ma'amar 'al Hadpasat ba-Talmud. 2nd edition with additions by A. M. Habermann (Jerusalem: Mosad ha-Rav Kuk, 1952), pp. 76–79; William Popper, The Censorship of Hebrew Books (New York: Knickerbocker Press, 1899; 2nd edition, New York: Ktav Publishing House, 1969), pp. 56–61; Prijs, pp. 178–181. See also Steinschneider, "Christliche Hebraisten." ZjHB 3 (1899): 115 (no. 273).

72.   For additional data on Marini and his dictionary, see Ludwig Blau, Briefe und Schriftstücke Leo Modenas (Budapest: Alkalay & Sohn, 1905), pp. 70–72.

73.   Doubts raised by Steinschneider (in MGWJ 43 [1899]: 316; ZjHB 9 [1905]: 188, no. 83), whether Modena was one of Plantavit's Hebrew teachers, were settled by Ludwig Blau in the affirmative. See his "Plantavits Lehrer im Rabbinischen," ZjHB 10 (1906): 113–116. On the other teachers, see there, pp. 117–120.

74.   On Buxtorf's Bibliotheca rabbinica, see Brisman, History and Guide . . . Bibliography, pp. 3–6. Plantavit claimed that his bibliography was an independent work, compiled before Buxtorf's work was published. See Blau, "Plantavit's Lehrer," p. 117. According to Menahem Mendel Slatkine, Reshit Bikure ba-Bibliografyah (Tel-Aviv, 1958), p. 29, Plantavit did utilize Buxtorf's bibliographical work. See also Slatkine's Shemot ba-Sefarim ba-'Ivrim, vol. 2 (Tel-Aviv, 1954), pp. 8–21, about bibliographical errors in Plantavit's bibliography and in bibliographies of Hebrew works by other Christian bibliographers.

Critical remarks about Plantavit's Neta' ba-Gefen are found in a manuscript on Hebrew synonyms by a 17th to 18th centuries Jewish scholar. See E. Landau, "Eine hebr[äische] Synonymik aus dem Anfang des achtzenten Jahrhunderts," ZjHB 1 (1896/97): 179.

For a discussion of Tanakh dictionaries by Christian Hebraists during the 16th through 18th centuries, those that were published in Paris by Stephanus and those that were published in England, see De Witt Talmage Starnes, Robert Estiennne's Influence in Lexicography (Austin: University of Texas, 1963).

75.   For additional data on de' Pomis, and especially on his De medico hebraeo enarratio apologica (a defense of Jewish physicians), see his preface to the dictionary; see also Cecil Roth, The Jews in the Renaissance (Philadelphia: JPS, 1959), pp. 223–225; idem, History of the Jews in Venice (New York: Schocken Books, 1975), pp. 186–188; L. Fürst, "Beiträge zur Geschichte der jüdischen Aerzte in Italien," Jahrbuch für die Geschichte der Juden und des Judenthums 2 (1861): 358–369; H. Friedenwald, "Apologetic Works of Jewish Physicians," JQR n.s. 32 (1941/42): 227–255, 407–408; reprinted in his The Jews and Medicine, vol. 1 (Baltimore: Johns Hopkins Press, 1944; reprinted, New York: Ktav Publishing House, 1967), pp. 31–53; JE 10: 122–123; EJ 13: 844–845. For some bibliographical notes on De' Pomis, see Steinschneider, "Die italienische Literatur der Juden," MGWJ 43 (1899): 32–33.

76.   See Kohut's remarks in his Introduction to 'Arukb ba-Shalem, p. xlvi.

77.   For a description of this work, see Steinschneider, Bibliographisches Handbuch, p. 15 (no. 129).

78.   See L. Zunz, "Wünsche für ein Wörterbuch der hebräischen Sprache," ZDMG 10 (1865): reprinted in his Gesammelte Schriften, vol. 3 (Berlin: L. Gerschel, 1876), p. 19; Leeser Rosenthal, Yode'a Sefer (appendix to Catalog der Hebraica und Judaica [Amsterdam: Klausen, 1875; reprinted, Amsterdam: B. M. Israël. 1966]), pp. 227–228 (no. 1195); Kohut, Introduction to 'Arukb ba-Shalem, p. xlvi. For additional data on d'Aquin, see JE 2: 38. On Lonzano's Ma'arikb, see Chapter 2, pp. 17–18.

A copy of Ma'arikb ba-Ma'arakbot, with manuscript annotations by Wolf Heidenhein, was in the library of Heimann Joseph Michael. See the catalog of his library, Otsrot Hayim (Hamburg, 1848), p. 195 (no. 2681). The typographical error in the date is corrected in Cat. Bodl., p. 739 (no. 4425.1).