

Errata to HOB dissertation

Various mistakes have been brought to my notice in my article on the use of Hebrew in the Antwerp Polyglot Bible which appeared in issue No. 16 of the *Journal of the Printing Historical Society* in 2010. I would also like to note these points in relation to the original text, my MA dissertation. I would like to thank Dr. Theodor Dunkelgrün for his kindness in pointing these out and to take this opportunity to call attention to his PhD thesis *The Multiplicity of Scripture: The Confluence of Textual Traditions in the Making of the Antwerp Polyglot Bible (1568-1573)*, The University of Chicago, 2012, and his article on the Hebrew manuscripts once kept in Plantin's house. See 'De Hebreeuwse Handschriften van het Museum Plantin-Moretus', *De Gulden Passer* 86 (2008), 7-28.

p. 11: The word *Targum* (plural *Targumin*) comes from the Hebrew root *letirgem* meaning to translate or be interpreted. It is chiefly an Aramaic translation of the Bible, however, it is used in rabbinical literature almost exclusively for Aramaic translations of the original Hebrew and the parts originally in Aramaic. See the *Encyclopedia Judaica* (2007), article on Targum and a longer discussion in <http://www.jewishencyclopedia.com/articles/14248-targum>.

p. 14: Re the use of the Masorah Parva in the *mise en page* of the Complutensian Polyglot see Spottorno, 'The Textual Significance of Spanish Polyglot Bibles', *Sefarad* 62 (2002) p. 380 'The roots of some Hebrew words - mainly verbs- are presented in a Masora Parva style in the margins, bearing their referential small letter'.

p. 16: The printing of the Complutensian Polyglot was begun in about 1514 and completed by 1517, however the delay in obtaining the Papal approval until March 1520 put off its official publication until the early 1520s. (See Pelikan *The reformation of the Bible/The Bible of the Reformation*, (New Haven and London: Yale University Press, 1996), pp. 109-110.

p. 33: The citation to Robert J. Wilkinson, *Orientalism, Aramaic and Kabbalah in the Catholic Reformation* (Boston and Leiden: Brill, 2007) p. 67 should refer to his other work, *The Kabbalistic Scholars of the Antwerp Polyglot Bible* (Boston and Leiden: Brill, 2007) p. 67. The letter quoted there is from Guillaume Postel to Andreas Masius, not to Plantin.

p. 34: The five investors in the 'Compagnie' were Cornelis van Bomberghen, his cousin Karel van Bomberghen, Lord of Haren, Johannes Goropius Becanus, physician, Jacob de Schotti, Cornelius' brother-in-law, and Christophe Plantin. Fernando de Bernuy was initially not a signatory in 1563, but only became a partner later in February 1566. Johannes Goropius Becanus (1519-1573) was not a staunch Calvinist. Voet says that he, as well as Jacob de Schotti 'were relatively neutral in their religious opinions and there less of a danger to Plantin'. Voet is however of the opinion that 'Goropius Becanus must have belonged to the same heterodox sect as Plantin'. See Voet, *The Golden Compasses*, Vol I, pp. 44-50 (The period of the Compagnie 1563-1567).

p. 39: The reference to André Wechel was incorrectly printed as Wechsel.

p. 40, n. 156: The citation is from Amram who was citing Perles. The mention of Bomberg as the 'Aldo in Hebrew books' referred to a letter from Andreas Masius in February 1554. See Joseph Perles, *Beiträge zur Geschichte der hebräischen und aramäischen Studien*, München, 1884, p. 226) 'Ein Aldus auf hebräischem Gebiete'

p. 40: The partnership with the Bombergs began in 1563, not 1553.

p. 40: Daniel Bomberg was active in Venice from ca. 1515, when his first dated edition was printed. There is some debate as to whether he left Venice in 1538/1539 or at a later date. However it is known that he died in Antwerp in December 1553. See Fernand van Ortroy, 'Les van Bomberghen d'Anvers: Imprimeurs, Libraires et Editeurs', *De Gulden Passer* (1924), 133 and David Werner Amram, *The makers of Hebrew books in Italy: being chapters in the history of the Hebrew printing press* (London: Holland Press, 1963), p. 199. See also Avraham Habermann, *HaMadpis Daniel Bombergi veReshimat Sefri Beit Defuso* (The Printer Daniel Bomberg and a list of books published by his press) (Zefat: Museum of Printing Art in Zefat, 1978), p. 20 and the entry on Bomberg in the *Dizionario Biografico degli Italiani*, Vol. 11, 1669, pp. 382-387.

p. 42: For *complutus*, read *computus*.

p. 43: Plantin's 1566 Hebrew bibles were probably meant for *both* a Jewish and Christian audience and was not a new edition of the 1524/5 *Biblia Rabbinica*. The Bomberg *Biblia Rabbinica* is a complex edition with numerous rabbinic commentaries to all books, in addition to the targumim and three different Masoretic apparatus (Masorah Magna, Masorah Parva and Masorah Finalis, none of which appear in Plantin's Hebrew Bible).

p. 45: The date November 1659 on line 37 should read November 1569.

p. 49 Plantin left Antwerp for Paris in January 1562 and returned in June 1563. The reasons for his departure are not clear, but probably had to do with heretical books having been printed at his press with or without his knowledge. See Colin Clair, *Christopher Plantin*, Cassell: London, 1960, p. 27).

p. 50: The dagesh point is used in Hebrew to indicate the 'soft' pronunciation or doubling of a letter and is not technically a vowel point. See James D Martin, *Davidson's Introductory Hebrew Grammar*. 27th edition (London and New York: Continuum/T & T Clark Ltd, 2006) pp. 20-21.

p. 95: For *Chumsei Torah*, read *Chumshei Torah*.

p. 109: The English version of B. Reker's *Benito Arias Montano* is a translation from the original Dutch version, not from a manuscript.

p. 110: The correct bibliographical details for Spottorno should read Victoria Spottorno, 'The Textural Significance of Spanish Polyglot Bibles', *Sefarad*, 62 (2002), 375-92.