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Universitat Autònoma de Barcelona

EXCERPTUM DE TALMUD
CRITICAL EDITION AND STUDY

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Introduction

The aim of this volume is to provide a critical edition as well as a study of the *Excerptum de Talmud*. The *Excerptum* is a medieval Latin work from the thirteenth century which contains numerous Latin excerpts drawn from the Latin Talmud translation, the *Extractiones de Talmud* (Paris, 1245-48), and subjected to reworking. This translation presents a complex history of composition and transmission: it has come down to us in the form of different versions, which are, in turn, included in a dossier containing further translations and documents connected with the Talmud inquiry promoted by the Christian ecclesiastical authorities in Paris during the 1240s. The present study will reveal the relationship between the *Excerptum* and the Talmud dossier, and will identify the source of the former as lying in the so-called thematic *Extractiones*, itself a thematic rearrangement (in accordance with various topics of anti-Talmudic polemic) of the material contained in the above dossier. In order to do so, our study will sketch out the history of the Church and of the Talmud, focusing in particular upon the events of the 1240s. It will then analyse the translations produced during this period and make manifest the steps which led to the composition of the thematic *Extractiones de Talmud*, a text whose principal features, both structural and linguistic, will be described. The foregoing will allow us to identify the thematic *Extractiones* as constituting the source of the *Excerptum*, which latter text will, in turn, be described and studied in depth, as regards equally its manuscript tradition, its structure, its novel features vis-à-vis its source text as well as its reception. Lastly, the text will be presented in its first critical edition, accompanied by an English translation.

The *Extractiones de Talmud* constituted the first major Latin translation of the Talmud as well as one of the most preeminent consequences of Christian-Jewish polemics. The text of the *Extractiones* itself underwent several reworkings, each of which reveals distinct phases of textuality and, most significantly, the various stances adopted by those who addressed the issue of the Talmud during the latter's "trial", stances which included the characterisation this Rabbinical text as a source of heresy and as a book containing much blasphemy. Finally, the reception of the *Excerptum* will show how this work itself, despite its polemical aim, was also considered an ethnographical source with respect to Jewish people.

The present study will be structured in the following manner:

The first chapter describes the historical background of the events in Paris during which the Talmud was condemned. It starts with an overview of the Talmudic knowledge present among Christian authors prior to the thirteenth-century Parisian trial. The chapter continues by treating the circumstances that gave rise to the Parisian campaign against the Talmud, as well as the sources wherein the latter was reported, revisiting recent scholarly views upon this topic. The foregoing will provide the reader with certain key historical elements and will guide him/her towards an understanding of the turning point which the Parisian inquiry and the *Extractiones de Talmud* both represented.

The second chapter focuses upon the *Extractiones de Talmud*. In this section, we introduce the particular features characterising this translation in their relation to previous ecclesiastical attitudes towards the Talmud. We shall list the manuscripts that contain the *Extractiones*, as well as the different *stemmata* which can be established

when one takes into consideration the reworkings the text underwent. The question of the authorship and date of the text are dealt with, moreover, in the light of recent studies. In this chapter, those features which are particularly relevant for an understanding of the connection between the *Excerptum* and the *Extractiones* are given due emphasis.

The third chapter of this study addresses the text of the *Excerptum de Talmud*. In this chapter, we deal with the manuscripts which contain this work and the textual elements that connect this rearrangement of the *Extractiones de Talmud* to the thematic version thereof, as well as with the innovations and differences this epitome yields. Moreover, it will be shown how, via the reworking carried out within the *Excerptum*, the pre-existing material acquired a novel, and more polemical, emphasis. Nevertheless, through the analysis of the manuscripts which contain the *Excerptum* and of the texts alongside which it was transmitted, we will describe the way in which, in terms of its reception and above and beyond its polemical content, the *Excerptum* was judged to be an ethnographical source concerning Jewry.

The second part of this volume provides the critical edition of the *Excerptum de Talmud*. The critical apparatus pertaining thereto contains the textual variants present within the manuscripts of the *Excerptum*, along with the principal readings found in the source texts, i.e. the *Extractiones de Talmud* and other materials. Along with this edited text, moreover, one finds an English translation thereof. Added thereafter is an Appendix, which presents the reader with edited texts pertaining to the fragments that served as the basis for the preparation of the epitome and is designed to assist the reader in locating the source text upon which the *Excerptum* relied.

Lastly, I include a section which offers a set of indices providing the location of pertinent items within the edition of the *Excerptum* as well as within the Appendix relevant to the source texts thereof. Here I list the references to Talmudic passages, Biblical quotations and other elements that are indicated in the *apparatus fontium* relating to the editions. Additional indices provide information with regard to Rabbinical names as well as to the Hebrew and French terms present within the work. Using a tool such as this, the reader will rapidly be able to find and identify the aforesaid items within the edited texts.

In what follows, I provide a list of the abbreviations used within this study, along with the respective meanings attached thereto. I first introduce those manuscripts quoted within this book which are of the greatest importance and which have received the highest degree of commentary:

- B* Berlin, Staatsbibliothek Preußischer Kulturbesitz, Ms. Theol. lat. fol. 30.
- C* Carpentras, Bibliothèque Inguimbertaine, Ms. 153.
- F* Florence, Biblioteca Nazionale Centrale, Magl. II.I 7-9.
- G* Girona, Arxiu Capítular, Ms. 19b.
- L* London, British Library, Add. 19952.
- M* Stuttgart, Hauptstaatsarchiv, SSG Maulbronner Fragment.

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- P* Paris, Bibliothèque nationale de France, Ms. lat. 16558.
S Schaffhausen, Stadtbibliothek, Ms. Min. 71.
W Wrocław, Biblioteka Uniwersytecka, Ms. I Q 134 a.
Y Munich, Bayerische Staatsbibliothek, clm 21259.
Z Paris, Bibliothèque Mazarine, Ms. lat. 1115.

Following this, I offer a list of the abbreviations relating to the different Orders and Tractates of the Talmud as these appear in the *Excerptum*:

	<i>Seder Neziqin</i> (סדר נזיקין)
<i>Seder Zera'im</i> (סדר זרעים)	[Bq] Baḥa Qamma (בבא קמא)
[Ber] Berakot (ברכות)	[Bm] Baḥa Meši'a (בבא מציעא)
<i>Seder Mo'ed</i> (סדר מועד)	[Bb] Baḥa Batra (בבא בתרא)
[Sab] Šabbat (שבת)	[San] Sanhedrin (סנהדרין)
[Er] 'Erubin (עירובין)	[Az] 'Aḥoda Zara (עבודה זרה)
[Pes] Pesahim (פסחים)	[Ab] 'Aḥot (אבות)
[Rh] Roš ha-Šana (ראש השנה)	[Hor] Horayot (הוריות)
[Meg] Megila (מגילה)	<i>Seder Qodašim</i> (סדר קודשים)
[Hag] Ḥagiga (חגיגה)	[Men] Menaḥot (מנחות)
<i>Seder Našim</i> (סדר נשים)	[Bek] Beḥorot (בכורות)
[Yeb] Yeḥamot (יבמות)	[Tam] Tamid (תמיד)
[Ket] Ketubbot (כתובות)	<i>Seder Tohorot</i> (סדר טהרות)
[Ned] Nedarim (נדרים)	[Nid] Nidda (נידה)
[Naz] Nazir (נזיר)	<i>Maseḥtot Qatanot</i> (מסכתות קטנות)
[Sot] Soṭa (סוטה)	[MS] Soferim (סופרים)
[Git] Giṭṭin (גיטין)	[MK] Kalla (כלה)
[Qid] Qiddušin (קידושין)	

The following list displays the abbreviations pertinent to Biblical quotations, which quotations follow the Vulgate edition:

INTRODUCTION

[Gn] Genesis	[Sap] Sapientia
[Ex] Exodus	[Sir] Iesus filius Sirach
[Lv] Leviticus	[Is] Isaias
[Nm] Numeri	[Ier] Hieremias
[Dt] Deuteronomium	[Lam] Lamentationes
[Ios] Iosue	[Bar] Baruch
[Idc] Iudices	[Ez] Hiezechiel
[I Sm] I Samuhelis	[Dn] Danihel
[II Sm] II Samuhelis	[Os] Osee
[III Rg] III Reges	[Ioel] Iohel
[IV Rg] IV Reges	[Am] Amos
[I Par] I Paralipomenon	[Abd] Abdias
[II Par] II Paralipomenon	[Ion] Iona
[I Esr] I Ezrae	[Mi] Micha
[II Esr] II Ezrae	[Na] Naum
[Tb] Tobiae	[Hab] Abacuc
[Idt] Iudith	[So] Sofonias
[Est] Hester	[Agg] Aggeus
[Iob] Iob	[Za] Zaccharias
[Ps] Psalmi	[Mal] Malachi
[Prv] Proverbia	[I Mcc] I Macchabei
[Ecl] Ecclesiastes	[II Mcc] II Macchabei
[Ct] Canticum Canticorum	

**FIRST PART:
EXCERPTUM DE TALMUD
STUDY**

CHAPTER ONE

THE PARIS TRIAL OF 1240: HOW IT UNFOLDED

Before Christian polemicists discovered the Talmud as an object of controversy in the thirteenth century, Jews had already attracted harsh criticism from the Church as well as from the Christian laity¹. Notwithstanding this, Jews were tolerated within European territories – and by Churchmen no less – because they were deemed to be witnesses to the Christian truth present within the Old Testament. Moreover, they were considered to be the descendants of the people referred to in the Bible as the Israelites, as well as to be those responsible for legitimising Christian teachings and the death of Jesus in such areas where Christianity was not present². In addition, Jewish familiarity with Hebrew, in contrast to the almost non-existent Christian knowledge thereof, led to a situation whereby Christians must have had recourse to rabbis in order to help them attain the original Hebrew sense as regards the several emendations the Christian Bible underwent during the Middle Ages³. Despite this fact, Christian polemicists alleged a certain blindness on the part of Jews when it came to theological matters. They pointed out that Jews failed to read Scripture correctly, for otherwise the latter would acknowledge that the Old Testament contained multiple Christological interpretations and thus endorsed the fact that Jesus was the Messiah⁴. This strategy towards controversy, which strategy used Biblical evidence and Christian sacred texts to convince the Jews that Christianity and the Gospel had rendered Judaism and the Old Covenant obsolete⁵, was enhanced and completed by a further such, namely, one which undermined Judaism, so to speak,

¹ Comments made and arguments presented in the name of the Church, in this instance as regards an anti-Jewish stance, clearly influenced the daily lives of the less-educated laity, as Beryl Smalley rightly observes: “[...] how deeply the spiritual interpretation will penetrate language, thought, politics and finally everyday life. The types are so real and so familiar that they may be used as arguments from authority, as well as for illustration. Their influence may be beneficent or sinister. The Synagogue is always opposed to the Church as darkness to light, and gradually this type becomes identified with the living Jew”. Beryl SMALLEY, *The Study of the Bible in the Middle Ages*, Basil Blackwell, Oxford, 1983, pp. 25-26. For the ways in which medieval persecution of the Jews underwent change, see: Robert Ian MOORE, *The Formation of a Persecuting Society. Power and Deviance in Western Europe, 950-1250*, Basil Blackwell, Oxford, 1987, pp. 27-45.

² The foregoing represents Saint Augustine’s conception of the Jewish people as being guardians of the Old Testament: Jeremy COHEN, “Scholarship and Intolerance in the Medieval Academy: The Study and Evaluation of Judaism in European Christendom”, *The American Historical Review*, 91/3 (June 1986), pp. 592-613 (esp. p. 607); David BERGER, “How, When, and to What Degree Was the Jewish-Christian Debate Transformed in the Twelfth and Thirteenth Centuries?”, *Jews and Christians in Thirteenth-Century France*, Elisheva Baumgarten, Judah D. Galinsky (eds.), Palgrave Macmillan, New York, 2015, pp. 123-137 (esp. p. 129).

³ Aryeh GRABOIS, “The Hebraica Veritas and Jewish-Christian Intellectual Relations in the Twelfth Century”, *Speculum*, 50/4 (October, 1975), pp. 613-634.

⁴ Cf. Amos FUNKENSTEIN, *Perceptions of Jewish History*, University of California Press, Berkeley-Los Angeles-Oxford, 1993, pp. 175-176: “The ‘blindness’ (*obcaecatio*) of the Jews expresses itself in the ‘obnoxious’ tenacity with which they hold to the simple, literal sense of the Scriptures, refusing to discern the hints in the Old Testament for the veracity of the new dispensation, refusing to recognize the fulfillment of prophecies and prefigurations in their own history, to recognize that, with the coming of the Messiah, the precepts of the law became obsolete because their aim was achieved by him.”

⁵ Such constitutes, according to Funkenstein, the traditional pattern of anti-Jewish polemic that began and was reiterated in accordance with the arguments of Tertullian, Cyprian and Augustine: Amos FUNKENSTEIN, “Basic Types of Christian Anti-Jewish Polemics in the later Middle Ages”, *Viator*, 2 (1972), pp. 373-382 (esp. pp. 374-377).

from within, by showing the absurdities contained in other Jewish sources beyond the Bible.

In the following, we shall offer a brief survey of the appearance of such para-Biblical Jewish sources in Latin Christian authors before the Paris trial of 1240, with a view to enabling the reader to appreciate not only those elements of the *Extractiones de Talmud* and the *Excerptum* which registered continuity with the preceding history of Christian-Jewish polemics, but also, and more importantly, how such works represented a turning point with respect to what had come before.

1.1. Before Paris: The earliest references to the Talmud in Christian polemical literature

The first and foremost para-Biblical source to have appeared in Christian-Jewish polemics was, without doubt, the Mishnah⁶. The earliest signs of any familiarity with this source on the part of Christian authors appear during the fourth century CE: on several occasions, Saints Jerome and Augustine make mention of a secondary Jewish Law, which they call *deuterosis*. Some scholars have identified this Greek term with the Mishnah⁷. As a matter of fact, one can see etymological connections between the Greek translation “οἱ σοφοὶ δευτεροῦσιν” contained in a letter by Jerome – explicated in Latin as “the Wise Ones teach the traditions”⁸ – and the verbal root of the Hebrew word Mishnah as well as the Aramaic verb *tana*⁹, which are both employed in the same sense of “teaching a tradition (by repetition)”⁹. Augustine, furthermore, describes such *deuterosis* as a law transmitted orally rather than in written form, as had originally been the case with the Mishnah¹⁰.

⁶ The Jewish “Oral Law”, which constitutes part of the Talmud. It consists of the oral traditions possessing legal status within Judaism, as developed by the *tannaim* (Rabbinic sages active between 10 and c. 220. CE) and compiled by Judah ha-Nasi (the Prince) at the end of the second/beginning of the third century CE.

⁷ Carlos DEL VALLE, “Los primeros contactos de la Iglesia con el Talmud. El significado de la *deuterosis*”, in Mauro Perani (ed.), “*The Words of a Wise Man’s Mouth are Gracious*” (*QOH 10, 12*). *Festschrift for Günter Stemberger on the Occasion of his 65th Birthday*, Mauro Perani (ed.), Walter de Gruyter, Berlin-New York, 2005, pp. 299-308, (esp. p. 300).

⁸ SAINT JÉRÔME, *Lettres*, Jérôme Labourt (ed. and trans.), Société d’édition «Les Belles Lettres», Paris, 1961, Tome VII, p. 54: (*Ad Algasiam*, CXXI. X) “Et si quando certis diebus traditiones suas exponunt discipulis suis, solent dicere οἱ σοφοὶ δευτεροῦσιν id est, ‘sapientes docent traditiones’”

⁹ The word Mishna, in fact, derives from the Hebrew root *š-n-y*, which corresponds to the Aramaic root *t-n-* and indicates the learning of a tradition by repetition. Both verbal roots are derived from a Proto-Semitic nominal root **tnī* “two” (in Hebrew *šnaym*), just as the Greek word *deuteros* means “second”. Consequently, the Greek verbal form *δευτεροῦσιν* would constitute a calque from the Aramaic. cf. Markus JASTROW, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*, The Judaica Press, New York, 1975, pp. 1605-1606.

¹⁰ (*Contra Adversarium* II. 1, 2) Nescit autem habere praeter scripturas legitimas et propheticas Iudaeos quasdam traditiones suas, quas non scriptas habent, sed memoriter tenent et alter in alterum loquendo transfundit, quas deuterosisin uocant... In: SANCTUS AURELIUS AUGUSTINUS, *Contra adversarium legis et prophetarum*, Klaus-D. Daur (ed.), Corpus Christianorum, Series Latina, XLIX, Brepols, Turnhout, 1985, pp. 87-88.

When these authors mentioned such *deuterosis*¹¹, they usually criticised the erroneousness and inappropriateness of its teachings. In his letter to Algasia, Saint Jerome manifestly attacks the oral and fictitious nature of these traditions, to the point that he compares them to old wives' tales, stating that the content thereof, being very lengthy and indecent, causes him to blush¹².

Saint Augustine also compares such Jewish "absurdities" to fictitious old wives' tales¹³ and asserts that in their *deuterosis* one also finds – quite apart from this Jewish doctrine – passages from Scripture¹⁴, as occurs in the Talmud to the present day.

The next Christian writer to report something with regard to the Talmud was Saint Isidore (560-636), in his *Etymologiae*. He depicts *deuterosis* as the instruction consisting of Jewish traditions and observances taught by the rabbis from the time of the Pharisees. Many medieval authors, like Saint Bede, Hrabanus Maurus and Saint Martin of Leon, followed Isidore's description almost exactly¹⁵.

No divergent allusion to Talmudic material would be found until the ninth century, when Agobard, bishop of Lyon¹⁶, seems to have taken note of Jewish para-Biblical references in his *De Iudaicis superstitionibus*. One of Agobard's particular topics consists in his criticism of Jewish antropomorphism concerning the Deity, which latter carries the claim that God is formed of a body possessing distinct limbs and that, like humans, He is able to hear and to see¹⁷. Many of these statements are contained in different sections of the Talmud, such as Beraḳot 6a¹⁸ or the Rabbinical treatise שיעור קומה, i.e. 'Measurement of Dimension'¹⁹. It is in this respect that Mauro Parente points to a potential oral source, possibly that of a convert, from which Agobard might have heard of this and other Rabbinical traditions²⁰.

Not long after this, Agobard's successor to the bishopric of Lyon, Amulo²¹, wrote a work called the *Epistola, seu liber contra Iudaeos ad Carolum regem*²², wherein certain

¹¹ For a complete list of the quotations in which ecclesiastical writers used this term, see: Humfredus HODIUS, *De bibliorum textibus originalibus, versionibus Graecis et Latina Vulgata: Libri IV*, E Theatro Sheldoniano, Oxford, 1705, pp. 238-240.

¹² HIERONYMUS, *Lettres...*, p. 53: (*Ad Algasiam*, CXXI. X) "Quantas traditiones Pharisaeorum sint, quas hodie δευτερωσεις uocant, et quam aniles fabulae, reuoluere nequeo. Neque enim libri patitur magnitudo, et pleraque tam turpia sunt, ut erubescam dicere".

¹³ SANCTUS AURELIUS AUGUSTINUS, *Contra aduersarium legis et prophetarum...*, pp. 88-89.

¹⁴ SANCTUS AURELIUS AUGUSTINUS, *Enarrationes in Psalmos CI - CL*, Eligius Dekkers, Iohannes Fraipont (eds.), Brepols, Turnhout, 1956, p. 1732.

¹⁵ Carlos DEL VALLE, "Los primeros contactos de la Iglesia con el Talmud...", p. 307.

¹⁶ Heinz SCHRECKENBERG, *Die christlichen Adversus-Judaeos-Texte und ihr literarisches und historisches Umfeld (1.-11. Jh.)*, Peter Lang, Frankfurt am Main, 1999, pp. 491-495.

¹⁷ AGOBARDUS LUGDUNENSIS, *De iudaicis superstitionibus et erroribus*, L. Van Acker (ed.), Brepols, Turnhout, 1981, pp. 205-206.

¹⁸ *Talmud Bavli. The Schottenstein edition*, Hersh Golwurm (dir.), Artscroll, New York, (1990-), Ber 6a: א"ר אבין בר רב אדא א"ר יצחק מנין שהקב"ה מניח תפילין שנאמר נשבע ה' בימינו ובזרוע עוון בימינו זו תורה שנאמר מימינו אש דת למו ובזרוע עוון אלו תפילין שנאמר ה' עוון לעמו יתן

¹⁹ Fausto M. PARENTE, *Les Juifs et l'Église romaine à l'époque moderne (XV^e - XVIII^e siècle)*, Honoré Champion Éditeur, Paris, 2007, p. 253; Amos FUNKENSTEIN, *Perceptions of Jewish History...*, p. 185.

²⁰ Fausto PARENTE, "La controversia tra ebrei e cristiani", *Gli ebrei nell'alto Medioevo: Settimane di Studio del Centro Italiano di Studi sull'Alto Medioevo*, Volume Two, Centro Italiano di Studi sull'alto Medioevo, Spoleto, pp. 530-639 (esp. pp. 585-587). For further identifications regarding Jewish allusions in Agobard's *De iudaicis superstitionibus*, see: *ibidem*, (pp. 584-591).

²¹ Heinz SCHRECKENBERG, *Die christlichen Adversus-Judaeos-Texte...*, pp. 503-504.

Jewish oral traditions are clearly present. Amulo's allusions principally assert that Jewish people recount tales which appear to Christians to constitute blasphemies²³, tales which convey numerous insults towards the Christian religion²⁴, as well as towards the figure of Jesus Christ, who is depicted as being fathered by a man called Pandera, not to mention towards the Virgin Mary, therein presented as being an adultress²⁵. Furthermore, Amulo also provides material which, according to a Christian viewpoint, lays bare the blasphemies of the Jews.

No evidence exists, however, to indicate that any Christian authors drew directly upon the above texts, as such authors fail to cite their sources and the textual content differs to some degree²⁶. This fact allows one to hypothesise that they must have quoted from oral sources or from compilations, now lost, of Rabbinical material (possibly in Latin translation)²⁷.

The Talmud and the material therein was explicitly quoted for the first time by a Latin work during the twelfth century. This was the century in which Christians started to refute other religions "from within", by attacking their very sources, such as the Quran and the Talmud.²⁸ The foregoing may have occurred for a variety of reasons: first, the flourishing idea of Crusade lent novel impetus to such refutations. Second, an interest in Mission already existed which led Christians to a fresher and more accurate approach towards the core writings of Judaism and Islam. Finally, one has to take account of the

²² AMULO EPISCOPUS LUGDUNENSIS, *Epistola, seu liber contra Iudaeos ad Carolum regem*, Jacques-Paul Migne (ed.), Jacques-Paul Migne editor, Paris, 1852, col. 141-184.

²³ Such is the case with the fragment from Amulo which relates to the meeting between Y^chošū'a ben Levi and the Messiah ben David (Ed. Migne, PL 116, col. 148), which meeting is likewise mentioned in: *Talmud Bavli...*, Sanhedrin 98a.

²⁴ E.g., Chapter 12 (Ed. Migne, PL 116, col.146), in which he explains how the Jews call the Gospel *Havongalion*, meaning "evil revelation", which is an echo of the Talmud tractate Šabbat, p. 116a. Interestingly enough, this passage underwent censorship and is not extant in the Vilna edition, though is still present in certain manuscripts. It can be found in: *Koren Talmud Bavli, The Noë edition. Šabbat. Part two*, Adin Steinsaltz, Tzvi Hersh Weinreb, Joshua Schreier, Hotsa'at Koren (eds.), Koren Publishers, Jerusalem, 2015, Sab 116a.

²⁵ Cf. AMULO EPISCOPUS LUGDUNENSIS, *Epistola, seu liber contra Iudaeos...*, col. 169. It would appear that these statements originate from the Jewish anti-Christian polemical work *Toledot Yeshu*, even if the same point was also made by Origen: cf. ORIGEN, *Contra Celsum*, Henry Chadwick (transl.), Cambridge University Press, Cambridge, 1953, p. 31. For the *Toledot Yeshu*, see: *Toledot Yeshu: The Life Story of Jesus: Volume II. Critical Edition*, Michael Meerson, Peter Schäfer (eds.), Mohr Siebeck, Tübingen, 2014.

²⁶ In this regard, Parente claims that neither Agobard nor Amulo had actually seen a copy of the Talmud, because the first example thereof in Europe is known to have appeared in the middle of the tenth century in Spain: Cf. Fausto PARENTE, "La Chiesa e il Talmud", *Storia d'Italia. Annali 11. Gli ebrei in Italia. Dall'alto Medioevo all'età dei ghetti*, Corrado Vivanti (ed.), Giulio Einaudi editore, Turin, 1996, pp. 521-634 (esp. p. 543).

²⁷ This hypothesis was brought to light with respect to Latin authors of the twelfth century, such as Petrus Alphonsi and Peter the Venerable, by Saul Lieberman, Yvonne Friedman and Jeremy Cohen. See, Saul LIEBERMAN, *Shkiin: A Few Words on Some Jewish Legends, Customs, and Literary Sources Found in Karaite and Christian Works* [Hebrew], Wahrman Books, Jerusalem, 1970, pp. 27-42; cf. PETRUS VENERABILIS, *Adversus Iudaeorum inveteratam duritiem*, Yvonne Friedman (ed.), Brepols, Turnhout, 1985, p. XVII.

²⁸ This new attitude is clearly seen in the Latin translation of the Quran by Robert of Ketton during the century in question. Cf. José MARTÍNEZ GÁZQUEZ, "Trois traductions médiévales latines du Coran: Pierre le Vénérable-Robert de Ketton, Marc de Tolède et Jean de Segobia", *Revue de études latines*, 80 (2002), pp. 223-236; *idem*, "Las traducciones latinas del Corán, arma antislámica en la cristiandad medieval", *Cuadernos del CEMyR*, 13 (2005), pp. 11-27; Ulisse CECINI, *Alcoranus latinus. Eine sprachliche und kulturwissenschaftliche Analyse der Koranübersetzungen von Robert von Ketton und Marcus von Toledo*, LIT Verlag, Berlin, 2012.

emerging rationalism employed in twelfth-century theological discussions²⁹, a rationalism which moved the polemicists in question to seek objective arguments gleaned directly from the sources of their opponents, rather than from legends or unverifiable traditions that circulated among Christians.

At the beginning of the twelfth century, Petrus Alphonsi, who converted from Judaism to Christianity at Huesca in 1106, was the first explicitly to name the Talmud as *doctrina* and to refer to one of its tractates, namely, Berakot, as *benedictiones* in his work *Dialogus contra Iudaeos*³⁰. In his comments on the Talmud, Petrus Alphonsi used rationalist arguments to bolster his conversion to Christianity, the latter, in his view, constituting the sole religion appropriate to philosophers³¹. In so doing, he also intended to attack those Talmudic passages which conveyed an anthropomorphic view of God³², as well as certain fables contained in the Talmud which seemed contrary to reason. Alphonsi was not, in fact, the first Christian to criticise the Talmud as being a source of absurdities and blasphemies, quoting some Haggadic passages³³ in the process, but his references and translations were the most accurate and precise theretofore produced. On such a basis, then, Petrus Alphonsi can be considered to be the first Christian writer to use Talmudic material which directly and explicitly refers back to its original source.

Not long after Petrus Alphonsi, Peter the Venerable, Abbot of Cluny, wrote an anti-Jewish work, namely, *Adversus Iudaeorum inveteratam duritiem* (ca 1140), wherein, for the first time in Latin literature, the word ‘Talmud’ appears³⁴. By doing so, he implies that he is quoting straight from the Talmud³⁵, although in the case of many passages the textual similarities to Alphonsi’s work suggest that he, in fact, was not. A large proportion of the passages employed by Peter the Venerable can clearly be traced back to Petrus Alphonsi³⁶, with whom he shared the aim of uncovering the absurd and

²⁹ For the origins and use of rationalism in such disputations, see: Alex J. NOVIKOFF, “Anselm, Dialogue, and the Rise of Scholastic Disputation”, *Speculum*, 86/2 (April 2011), pp. 387-418.

³⁰ PETRUS ALPHONSI, *Diálogo contra los judíos*, Klaus-Peter Mieth (ed.), Esperanza Ducay (transl.), introduction of John Tolan, María Jesús Lacarra (coord.), Instituto de Estudios Altoaragoneses, Huesca, 1996, p. 12. Cf. Ulisse CECINI, Óscar DE LA CRUZ, Eulàlia VERNET, “Observacions sobre la traducció llatina del Talmud (París, mitjan segle XIII)”, *Tamid*, 11 (2015), pp. 73-97 (esp. p. 81).

³¹ Amos FUNKENSTEIN, *Perceptions of Jewish History...*, p. 183; Jeremy COHEN, “Scholarship and Intolerance...”, p. 598. For the rationalist perspective of Alphonsi, see: Jeremy COHEN, *The Friars and the Jews. The Evolution of Medieval Anti-Judaism*, Cornell University Press, Ithaca-Londres, 1983, p. 27, n. 16; cf. Piero CAPELLI, “Jewish Converts in Jewish-Christian Intellectual Polemics in the Middle Ages”, *Intricate Interfaith Networks in the Middle Ages*, Ephraim Shoham-Steiner (ed.), Brepols, Turnhout, 2016, pp. 33-83 (esp. p. 41).

³² For instance, see: PETRUS ALPHONSI, *Diálogo contra los judíos...*, p. 13.

³³ The Haggadah, from the Aramaic תּוֹרַת הַחַיִּים, consists in a type of text found within Rabbinical literature (the Talmud included), which text enjoys no legal authority, explicating the Bible, as it does, through narratives aimed at moral edification. Among other things, it may include legends, anecdotes and practical advice. Indeed, Petrus Alphonsi solely commented upon and attacked the Haggadic material within the Talmud and, deliberately or otherwise, refrained from discussing such material therein as enjoyed legal status, i.e. the *h^alaqa*: cf. Jeremy COHEN, *The Friars and the Jews...*, p. 28.

³⁴ PETRUS VENERABILIS, *Adversus Iudaeorum inveteratam duritiem...*, pp. 125-126: “Produco igitur portentuosam bestiam de cubili suo, et eam in teatro totius mundi, in conspectu omnium populorum ridendam propono. Profero tibi coram universis, o Iudee, bestia, librum tuum, illum, inquam, librum tuum, illum Thalmuth tuum, illum egregiam doctrinam tuam, prophetis libris et cunctis sententiis authenticis praeferendam”.

³⁵ PETRUS VENERABILIS, *Adversus Iudaeorum inveteratam duritiem...*, p. XV.

³⁶ John TOLAN, *Petrus Alfonsi and His Medieval Readers*, University Press of Florida, Gainesville, 1993, pp. 116-117.

blasphemous tales (*sic*) contained within the Talmud³⁷. Nevertheless, Peter the Venerable's work contains additional Talmudic and Midrashic allusions not present in Alphonsi's *Dialogus*³⁸, a fact which leads one to surmise that he also drew upon original Hebrew sources or translated compendia³⁹. Saul Lieberman, Yvonne Friedman and Jeremy Cohen, on the other hand, have also indicated the possible existence of Latin anthological compilations which may have assembled in one place different versions of Haggadic material, from which compilations Peter the Venerable might have taken his additional Talmudic material.

The Abbot of Cluny also adheres to the rationalist stance adopted by Petrus Alphonsi in his *Dialogus*, but he does so in a more aggressive and bitter manner. If Petrus Alphonsi's rationalism was intended to justify his apostasy from Judaism to Christianity, Peter the Venerable's rendering of the same dehumanises Jewish people, by asserting that they behave like beasts, i.e. without displaying any signs of reason⁴⁰. For Peter the Venerable, the content of the Talmud which he lays bare constituted proof that Jewish people were still bound to old superstitions and errors resulting from human traditions, rather than that they followed God's Scripture, which from his viewpoint, ought to represent the sole norm for Judaism⁴¹.

At the end of the twelfth century, one encounters an example of what Funkenstein has called the fourth trend of the *Adversus Iudaeos* arguments, namely, "the attempt to demonstrate, with the help of the Talmud, that even postbiblical Jewish literature [...] contains explicit hints of the veracity of the Christian dogma."⁴² This example can be found in Alain de Lille's *De fide catholica contra haereticos*, an apologetical work

³⁷ PETRUS VENERABILIS, *Adversus Iudaeorum inveteratam duritiem...*, p. 159: "Superant enim Iudaicae fabulae omnes fabulas seculorum, quia quod a seculis auditum non fuerat, hoc Thalmuth Iudaicarum fabularum sacer textus enarrat".

³⁸ Peter the Venerable cites the story, for instance, of Y^hošu'a ben Levi, who deceived the Angel of Death and was able to remain alive while in Paradise (PETRUS VENERABILIS, *Adversus Iudaeorum inveteratam duritiem...*, pp. 163-166). His version differs from that extant in the *Dialogus* (PETRUS ALPHONSI, *Diálogo contra los judíos...*, p. 49), which corresponds more fully with the Talmudic version found in Ketubbot 77b. Concerning this controversial passage, see: PETRUS VENERABILIS, *Adversus Iudaeorum inveteratam duritiem...*, pp. XV-XVIII.

³⁹ Saul Lieberman has proposed that Peter the Venerable might have taken the additional material from an expanded French version of the *Alphabet of Ben Sira*, a satirical Hebrew work written between the eighth and the eleventh centuries, among other sources: Saul LIEBERMAN, *Shkiin...*, pp. 33-34. Also cf. PETRUS VENERABILIS, *Adversus Iudaeorum inveteratam duritiem...*, pp. XVII-XVIII; John TOLAN, *Petrus Alfonsi and His Medieval Readers*, University Press of Florida, Gainesville, 1993, p. 116. Jeremy Cohen states that Peter the Venerable was unversed in Hebrew and that he took the Talmudic passages not present in Petrus Alphonsi's text from a French rendition of the *Alphabet of Ben Sira*: Jeremy COHEN, *The Friars and the Jews...*, p. 30. For the *Alphabet of Ben Sira*, see: Israel LÉVI, "La nativité de Ben Sira", *Revue des Études Juives*, 29 (1889), pp. 197-205; *Encyclopaedia Judaica. Second edition*, Fred Skolnik, Michael Berenbaum (eds.), Thomas Gale, Detroit, 2007, pp. 375-376.

⁴⁰ For Peter the Venerable's stance toward Jews, see: Jean-Pierre TORRELL, "Les juifs dans l'oeuvre de Pierre le Vénéral", *Cahiers de civilisation médiévale*, 4 (October-December 1987), pp. 331-346 (esp. p. 337); Anna Sapir ABULAFIA, "Jewish-Christian Disputations and the Twelfth-Century Renaissance", *Journal of Medieval History*, 15/2 (June 1989), pp. 105-125 (esp. p. 106); David BERGER, "Mission to the Jews and Jewish-Christian Contacts in the Polemical Literature of the High Middle Ages", *The American Historical Review*, 91/3 (June 1986), pp. 576-591 (esp. p. 584); Jeremy COHEN, "Scholarship and Intolerance...", pp. 602-603; Gianfranco FIORAVANTI, "Anselmo, Gilbert Crispin e l'uso della *ratio* nella polemica contro gli ebrei", *Rivista di Storia della Filosofia* (1984-), 48/3 (1993), pp. 625-636 (esp. p. 635).

⁴¹ Amos FUNKENSTEIN, "Basic Types of Christian Anti-Jewish Polemics...", p. 380; Jeremy COHEN, *The Friars and the Jews...*, p. 29

⁴² Amos FUNKENSTEIN, "Basic Types of Christian Anti-Jewish Polemics...", p. 374.

against Cathars, Waldensians, Jews and Muslims⁴³. The anti-Jewish part therein chiefly consists of arguments from Gilbert Crispin's *Disputatio Iudei* and, it would appear, from a version thereof that Jacob ben Reuben, a twelfth-century Provençal Jewish polemicist, used when he wrote his anti-Christian work *Milhamot ha-Shem* ('Wars of the Lord')⁴⁴.

A passage occurs, however, wherein Alain presents a Jewish source, which he calls *Sehale*⁴⁵, a passage which imparts the notion that, according to Elias (Elijah), the world would last six thousand years. During the first two thousand years it would be idle, during the second two thousand it would pass its years under the Law and during the final two thousand, under the Messiah, a passage which aptly matches the content of the Talmudic tractate Sanhedrin 97a⁴⁶. By means of this quotation Alain backs up his assertion that the Law, conceived as Jewish worship, was outdated and that the Messiah anticipated by the Jews had already arrived. This kind of assessment, one based upon material drawn from the Talmud, foreshadowed the approach that would be developed by Paulus Christiani (in Catalan, Pau Cristià) during the Disputation of Barcelona (1263) and later continued by Raymundus Martini (in Catalan, Ramon Martí) in his *Pugio fidei* (1278), both of whom argued that the Talmud served to demonstrate central elements of Christian doctrine⁴⁷.

The *Extractiones de Talmud* and, as a consequence, the *Excerptum*, however, were not to share this attitude. They aimed towards the condemnation of the Talmud and had more in common with both the *adversus Iudaeos* tradition which predated the twelfth century and the rationalist spirit of Petrus Alphonsi and Peter the Venerable. On the one hand, they select passages containing fables and legends (Jerome's *aniles fabulae*) yet, on the other, they isolate a good number of passages that they mark as *stultitiae*. They too, like Peter the Venerable, underline apparent contradictions between the Talmud and

⁴³ Amos FUNKENSTEIN, "Basic Types of Christian Anti-Jewish Polemics...", pp. 381-382. For a biography of Alain de Lille see: ALAIN DE LILLE, *Textes inédits avec une introduction sur sa vie et ses oeuvres*. Marie-Thérèse d'Alverny (ed.), Librairie philosophique J. Vrin, Paris, 1965, pp. 11-183.

⁴⁴ David BERGER, "Gilbert Crispin, Alan of Lille, and Jacob Ben Reuben: A Study in the Transmission of Polemic", *Speculum*, 49/1 (January 1974), pp. 34-47; Jeremy COHEN, Jeremy COHEN, *Living Letters of the Law. Ideas of the Jew in Medieval Christianity*, University of California Press, Berkeley-Los Angeles-London, 1999, p. 308.

⁴⁵ An explanation of this term can be found in: Amos FUNKENSTEIN, "Basic Types of Christian Anti-Jewish Polemics...", p. 381, n. 16.

⁴⁶ ALANUS AB INSULIS, *De fide catholica libri contra hereticos sui temporis, praesertim albigenses, libri quattuor*, J. P. Migne (ed.), Jacques-Paul Migne editor, Paris, 1855, cols. 307-430 (esp. col. 410). The corresponding Hebrew version states:

Talmud Bavli..., San 97a:

תנא דבי אליהו ששת אלפים שנה הוי עלמא שני אלפים תורה שני אלפים ימות המשיח

⁴⁷ For the Disputation of Barcelona, see: Robert CHAZAN, *Barcelona and Beyond. The Disputation of 1263 and Its Aftermath*, University of California Press, Berkeley-Los Angeles, 1992; Alfonso TOSTADO, *La disputa de Barcelona de 1263. Controversia Judeocristiana*, Servicio de Publicaciones Universidad Pontificia de Salamanca, Salamanca, 2009. Concerning the *Pugio fidei* by Ramon Martí, see: Jeremy COHEN, *The Friars and the Jews...*, p. 137; Ryan SZPIECH, "Citas árabes en caracteres hebreos en el *Pugio fidei* del dominico Ramón Martí: entre la autenticidad y la autoridad", *Al-Qanṭara*, 32/1 (2011), pp. 71-107 (esp. 74; 76-80); Görg K. HASSELHOFF, "Towards an Edition of Ramon Martí's *Pugio fidei*", *Bulletin de Philosophie Médiévale*, 55 (2014), pp. 45-56; *idem*, "The Projected Edition of Ramon Martí's *Pugio fidei*: a Survey and a Stemma", *Ramon Martí's Pugio fidei Studies and Texts*, Görg K. Hasselhoff, Alexander Fidora (eds.), Obrador Edendum, Santa Coloma de Queralt, 2017, pp. 23-38. For an overview of the different approaches to the Talmud between the time of the *Pugio fidei* and that of the *Extractiones de Talmud*, see: Isaac LAMPURLANÉS, "El uso de pasajes mesiánicos talmúdicos como material de controversia antijudía en el siglo XIII", *Vegueta*, 17 (2017), pp. 141-160 (esp. pp. 151-155).

the Bible. However, they also contain novel arguments whereby to attack the Talmud, on the basis, for instance, of the latter's heretical potential, its lustful contents or its connections to sorcery. More important than all these things, however, is the fact that via the *Extractiones* and the proceedings against the Talmud during the 1240s in Paris, the latter text itself became the centre of polemics, rather than constituting one of the accessories within broader anti-Jewish lines of argument. We shall see in the following section how the historical circumstances of the thirteenth century promoted this change of focus, before an approach is made to the events of the Paris trial which produced the *Extractiones* and the *Excerptum*.

1.2. The thirteenth century: The Christian and Jewish milieux in France

The thirteenth century witnessed the clash between twelfth-century intellectual developments and European orthodoxy. In this respect, since the twelfth century, many Latin translations of Arabic or Hebrew scientific and philosophical works were arriving in Europe from Iberia through Occitania⁴⁸. In parallel, the dissemination of knowledge promoted the 'academisation' of certain disciplines, such as theology, and brought forward the emergence of universities⁴⁹. The foregoing, as a consequence, involved a momentous shift from monastic centres of learning to urban Schools⁵⁰.

The new currents of knowledge, as well as of faith, manifested a stronger presence in those areas where Churchmen enjoyed little authority, a fact which could entail a threat to the Church, as well as to its earthly authority and possessions⁵¹. Meanwhile, political struggles with certain Christian rulers, such as the conflict with Frederick II⁵² (1220-1250), led to a decline in the sense of stable authority the Church felt across the swathe of Europe, on account of which fact it must have endeavoured to restore and to enhance its power, in a political sense also, over the largest possible territory. In this light, Pope Innocent III (1198-1216) appointed himself the Vicar of Christ and gave rise to the first war, fashioned as a crusade, against the heretical Cathar movement, which had been

⁴⁸ Henry Charles LEAH, *A History of the Inquisition of the Middle Ages*, Volume One, The Harbor Press, New York, 1955, pp. 58-59.

⁴⁹ A brief overview concerning the reasons behind the birth of the universities can be found in: Walter RÜEGG, "Chapter 1: Themes", *A History of the University in Europe. Volume 1: Universities in the Middle Ages*, Hilde De Ridder-Symoens (ed.), Cambridge University Press, Cambridge, 1992, pp. 3-30 (esp. pp. 9-14).

⁵⁰ Jeremy COHEN, "Scholarship and Intolerance...", p. 592; pp. 604-605.

⁵¹ Cf. William Chester Jordan, *The French Monarchy and the Jews. From Philip Augustus to the Last Capetians*, University of Pennsylvania Press, Philadelphia, 1989, p. 111; Henry Charles LEAH, *A History of the Inquisition...* pp. 241-242; André TUILIER, "La condamnation du Talmud par les maîtres universitaires parisiens, ses causes et ses conséquences politiques et idéologiques", *Le brûlement du Talmud à Paris 1242-1244*, Gilbert Dahan, Élie Nicolas (eds.), Les Éditions du Cerf, Paris 1999, pp. 59-78 (esp. p. 71, n. 40).

⁵² For the strained relationship between Pope Gregory IX and Emperor Frederick II, a result, in particular, of the Crusade promoted by the latter, see: David ABULAFIA, *Frederick II. A Medieval Emperor*, Oxford University Press, New York-Oxford, 1988, pp. 132-163. Other surveys that treat Frederick II's attempts to overcome the increasing Church efforts to preserve its political predominance include: James M. POWELL, "Frederick II and the Church: A Revisionist View", *The Catholic Historical Review*, 48/4 (January, 1963), pp. 487-497; *idem*, "Church and Crusade: Frederick II and Louix IX", *The Catholic Historical Review*, 93/2 (April, 2007), pp. 251-264. According to Baer, Frederick II was considered by the Church to be a heretic. See: Yitzhak Fritz BAER, *A History of the Jews in Christian Spain. From the Age of Reconquest to the Fourteenth Century*, Volume One, The Jewish Publication Society of America, Philadelphia, 1961, p. 154.

flourishing in southern climes, i.e. in the modern-day region of Occitania⁵³. The emergence and proliferation of the Mendicant Orders, moreover, and eventually the Inquisition itself, had significant repercussions upon the role played by the Church, in respect of the more contested territories above all. The Church's victory over the various outbreaks of heresy afforded it a position of greater power vis-à-vis the European rulers who, in their endeavour to prosper, became supporters and executors of Church decisions⁵⁴ and, in turn, were answerable to its authority under peril of excommunication. The Church, in fact, assumed increasingly greater powers, powers which had previously been the preserve of courtly authorities⁵⁵. In parallel to the above, the Church took action concerning the universities with a view to promoting the latter's development, especially as regards the study of theology, since graduates of theology were deemed to be key players in the countering of heretical and unorthodox teachings⁵⁶.

In this process, any "others", who could not find a place within the new social structure, were to be relegated and excluded. The foregoing also had a bearing upon the position of Jewry within Christian society, since the Jews formed part of that "otherness" and lay outside the Church's governing orthodoxy⁵⁷. Jews, confined within their Jewries, were gradually forced to withdraw from daily activities, as the decrees of the Fourth Lateran Council (1215) reveal. French Jews were the first to experience the ways in which the monarchy would increasingly adapt itself to the will of the Church vis-à-vis the position of Jews, as a result of the French king's claims regarding expansion towards Occitania. Other European kings, however, still granted them a certain autonomy, offering royal protection as well as certain privileges to the Jewish inhabitants of their respective kingdoms⁵⁸.

⁵³ Regarding the Cathars and the events of the crusade against them, see: Henry Charles LEAH, *A History of the Inquisition...* pp. 89-203; Mark Gregory PEGG, *The Corruption of Angels. The great Inquisition of 1245-1246*, Princeton University Press, Princeton-Oxford, 2001; *idem*, *A Most Holy War: The Albigensian Crusade and the Battle for Christendom*, Oxford University Press, Oxford, 2008. In this regard, Malcolm Lambert claims that the crusaders played a significant role as bearers of Eastern heresies to Western Europe: Malcolm LAMBERT, *Medieval Heresy. Popular Movements from the Gregorian Reform to the Reformation*, Blackwell, Oxford-Cambridge, 1992, pp. 38-39.

⁵⁴ In this connection, Philip II Augustus, King of France, took action in the Albigensian (i.e. the Cathar) Crusade with the clear intention of enlarging his kingdom towards Provence. Christine Caldwell AMES, *Medieval Heresies: Christianity, Judaism, and Islam*, Cambridge University Press, Cambridge, 2015, p. 209.

⁵⁵ Such was the case with the questions of heresy initially dealt with by secular rulers, though such questions gradually and conclusively fell under the remit of the Dominican friars. Cf. Robert Ian MOORE, "Heresy as Politics and the Politics of Heresy, 1022-1180", *Law and the Illicit in Medieval Europe*, Ruth Mazo Karras, Joel Kaye, E. Ann Matter (eds.), University of Pennsylvania Press, Philadelphia, 2008, pp. 33-46 (esp. pp. 34-35).

⁵⁶ For the significance of theological studies at the University of Paris, see: William J. COURTENAY, "Learned Opinion and Royal Justice: The Role of Paris Masters of Theology During the Reign of Philip the Fair", *Law and the Illicit in Medieval Europe*, Ruth Mazo Karras, Joel Kaye, E. Ann Matter (eds.), University of Pennsylvania Press, Philadelphia, 2008, pp. 149-163 (esp. p. 150).

⁵⁷ Cf. Anna Sapir ABULAFIA, *Christian and Jews in the Twelfth-Century Renaissance*, Routledge, London-New York, 1995, p. 54.

⁵⁸ In the case of Castile and Aragon, Jews were considered to be the property of the Crown, as a result of which whoever harmed Jews acted against the king himself. The presence of Jews in very close proximity to kings was not without benefits to the latter, who, in their diplomatic relations with the southern Muslim realms, made use of those among the former who were well-versed in Arabic: cf. Yitzhak Fritz BAER, *A History of the Jews...*, p. 48. In this respect, certain Jews held important public office, e.g. Jafia ben David of Monzón and Bonafós ben Judah, who were employed as bailiffs in Lleida during the twelfth and thirteenth centuries: cf. Yitzhak Fritz BAER, *A History of the Jews...*, pp. 57-58; Flocel SABATÉ, *L'alta*

Occitan Jewish communities likewise underwent internal development during the thirteenth century. The advent of the new Aristotelian trends of thought, particularly under the sway of Maimonides's *Guide for the Perplexed*, provoked in Occitania a clash between the adherents and opponents of the former⁵⁹. In this matter, conservative-minded Jewry seems to have sought the assistance of the Dominican friars and the Inquisition, both of which parties had proved successful against the Cathar heresy⁶⁰. Consequently, according to the testimony of the pro-Maimonidean party, the *Guide* was publicly burned at Montpellier in 1232-1233⁶¹. Nevertheless, the new rationalist manner of thinking appealed to many Jews, who either abandoned (or were excommunicated from) their old religion and became converts to Christianity⁶². These new Christians provided their fellow believers with material from within Rabbinical Judaism, among which, of course, featured the Talmud itself⁶³. In this regard, scholastic theology, assisted by the novel rationalist approach and replete with the Rabbinical lore provided by the new converts, modified and expanded its methods of conducting anti-Jewish polemic⁶⁴. One such new convert was Nicholas Donin, who, by bringing to attention a list of accusations against the Talmud, triggered the Parisian events which, for the first time, challenged this text.

1.3. Nicholas Donin: The thirty-five articles against the Talmud

The chief *dramatis persona* of the Parisian events was a convert from Judaism called Nicholas Donin, about whom little is known⁶⁵. The Latin sources report that he

edat mitjana. Història de Lleida. L'alta edat mitjana. Lleida: Pagès Editors, 2003, p. 288; Prim BERTRAN, "Els jueus de la ciutat de Lleida: alguns aspectes", *Anuari de filologia*, 11 (Barcelona, 2002-2003), pp. 49-67 (esp. p. 52).

⁵⁹ In this respect, Occitania was a centre for the spread of the mystical and esoteric ideas of the Kabbalah. Accordingly, the groups called Kabbalists or traditionalists also opposed the innovators, here understood as being those who favoured the study of philosophy. Cf. Harvey James HAMES, *The Art of Conversion. Chirsitanity and Kabbalah in the Thirteenth Century*, Brill, Leiden-Boston-Cologne, 2000, pp. 32-33.

⁶⁰ Judah ROSENTHAL, "The Talmud on Trial: The Disputation at Paris in the Year 1240", *The Jewish Quarterly Review*, 47/1 (1956), pp. 58-76 (esp. p. 61). Cf. Jeremy COHEN, "Scholarship and Intolerance...", p. 607.

⁶¹ Jeremy COHEN, *The friars and the Jews...*, pp. 59-60; André TUILIER, "La condamnation du Talmud...", p. 61. Some scholars claim that the *Guide for the Perplexed* was burned in Paris instead: cf. Isaac HUSIK, *A History of Mediaeval Jewish Philosophy*, Meridian Books-The Jewish Publication Society of America, New York-Philadelphia, 1958, p. 308; Görgé K. HASSELHOFF, *Dicit Rabbi Moyses: Studien zum Bild von Moses Maimonides im lateinischen Westen vom 13. bis zum 15. Jahrhundert*, Königshausen und Neumann, Würzburg, 2004; Yossef SCHWARTZ, "Authority, Control, and Conflict in Thirteenth-Century Paris. Contextualizing the Talmud Trial", *Jews and Christians in Thirteenth-Century France*, Elisheva Baumgarten, Judah D. Galinsky (eds.), Palgrave Macmillan, New York, 2015, pp. 93-110 (esp. pp. 94-95)

⁶² Gilbert DAHAN, "Un dossier latin de textes de Rashi autour de la controverse de 1240", *Revue des Études Juives*, 151 (1992), pp. 321-336 (esp. pp. 326-327); Piero CAPELLI, "Conversion to Christianity and Anti-Talmudic Criticism", *Transcending Words. The Language of Religious Contact Between Buddhists, Christians, Jews and Muslims in Premodern Times*, Görgé K. Hasselhoff, Knut Martin Stünkel (eds.), Offprint, Bochum, 2015, pp. 89-102.

⁶³ Judah ROSENTHAL, "The Talmud on Trial"..., p. 62; David BEHRMAN, "'Volumina vilissima': A Sermon of Eudes de Châteauroux on the Jews and their Talmud", *Le brûlement du Talmud à Paris 1242-1244*, Gilbert Dahan, Élie Nicolas (eds.), Les Editions du Cerf, Paris, 1992, pp. 191-209 (esp. p. 194).

⁶⁴ Jeremy COHEN, "Scholarship and Intolerance...", p. 596.

⁶⁵ Judah ROSENTHAL, "The Talmud on Trial"..., p. 69; Robert CHAZAN, "The Condemnation of the Talmud Reconsidered (1239-1248)", *Proceedings of the American Academy for Jewish Research*, 55 (1988), pp. 11-30 (esp. pp. 14-15). As regards the surname Donin, it represents the diminutive of Dieudonné, in Northern France a common name for converts previously called Mattityahu, 'Gift of the

originated from La Rochelle, converted to Christianity in 1236 and prepared thirty-five articles of accusation, including content drawn from the Talmud, which he submitted to Pope Gregory IX in 1239⁶⁶. The Hebrew sources regarding the Paris Disputation report that he played the role of a prosecutor in the trial of 1240 and that he had been excommunicated and excluded from his Jewish community fifteen years previously (i.e. in 1225).

The thirty-five articles Donin submitted contained the most reliable and precise references to the Talmud, as well as the most faithful translation thereof, theretofore produced. He cites his sources in an exact manner, and makes reference to the Order, Book and Chapter of the Talmud, all of which indicates that he had recourse to the original Hebrew text.

Besides the foregoing, his most remarkable innovation in terms of anti-Jewish polemic was his novel approach to the Talmud. As Piero Capelli suggests, Donin's thirty-five articles can be divided into three topical domains⁶⁷:

- 1) Absurdities and profanities, i.e. passages which fail to correspond to the new standards of rationality within European culture and theology.
- 2) Passages which legitimise the doctrine of the "Dual Torah", Rabbinical tradition, and the authoritativeness thereof.
- 3) Anti-Christian passages which are blasphemous according to Christian norms.

Donin claimed that the Talmud was the "Second Law" of the Jews and that it enjoyed even more authority than the Bible, assertions which imply that Jews were neglecting Scripture⁶⁸. Furthermore, he also decried the fact that it contained numerous fables and, particularly, blasphemies against God, Jesus, the Virgin Mary, as well as insults

Lord'. cf. Henri GROSS, *Gallia Judaica. Dictionnaire géographique de la France d'après les sources rabbiniques*, Librairie Léopold Cerf, Paris, 1897, pp. 560-561. As far as Donin's ideology is concerned, certain scholars have suggested the possibility that he was a Karaite: Yitzhak Fritz BAER, *A History of the Jews...*, p. 151; Judah ROSENTHAL, "The Talmud on Trial...", p. 69; Shlomo SIMONSOHN, *The Apostolic See and the Jews. History*, Pontifical Institute of Mediaeval studies, Toronto, 1991, p. 279; Fausto Parente, "La Chiesa e il Talmud...", p. 540; Jeremy COHEN, *The Friars and the Jews...*, p. 61, n. 19; Daniel J. LASKER, "Karaism and the Jewish-Christian Debate", *The Frank Talmage Memorial Volume I*, Barry Walfish (ed.), Haifa University Press, Haifa, 1993, pp. 323-332.

⁶⁶ Alexander FIDORA, Ulisse CECINI, "Nicholas Donin's Thirty-Five Articles Against the Talmud", *Ex Oriente Lux. Translating Words, Scripts and Styles in Medieval Mediterranean Society*, Charles Burnett, Pedro Mantas-España (eds.), UCO Press, CNERU-The Warburg Institute, Córdoba, 2016, pp. 187-199 (esp. pp. 190-191).

⁶⁷ Piero CAPELLI, "Nicolas Donin, the Talmud Trial of 1240, and the Struggles Between Church and State in Medieval Europe", *Entangled Histories. Knowledge, Authority, and Jewish Culture in the Thirteenth Century*, Elisheva Baumgarten, Ruth Mazo Karras, Katelyn Mesler (eds.), University of Pennsylvania Press, Philadelphia, 2017, pp. 159-178 (esp. p. 168). Robert Chazan has previously classified Donin's thirty-five articles in terms of seven more general topics: Robert CHAZAN, "Trial, Condemnation, and Censorship: The Talmud in Medieval Europe", *The Trial of the Talmud Paris, 1240*, John Friedman, Jean Connell Hoff, Robert Chazan (eds.), Pontifical Institute of Mediaeval Studies, Toronto, 2012, pp. 1-91 (esp. p. 46)

⁶⁸ Robert CHAZAN, "The Condemnation of the Talmud...", p. 17; Jeremy COHEN, *The Friars and the Jews...*, p. 76.

directed towards Gentiles, tendentiously identified, in his translation, as Christians. Additionally, in certain articles, Donin also reverted to the argument that the Talmud depicted a God bearing human characteristics, just as had been the criticism of some of the aforementioned Christian writers⁶⁹.

Among the above themes, Donin seems to have focused upon those passages from which can be inferred the greater authoritativeness of the Talmud over the Bible, thus drawing Gregory IX's attention to this particular issue⁷⁰. Although the pope had issued a number of bulls and decrees in order to ensure that Jews were respected⁷¹, he was nevertheless highly concerned about heretical issues, both within and without Christianity⁷². As a result, Pope Gregory IX considered the Talmud to represent a 'heresy' within Judaism and, therefore, to constitute a matter he needed to address. The foregoing fact cast doubt upon the role the Jews played, according to Augustine's notion, as guardians of the Law and might also have entailed negative consequences for the Church and for Christianity⁷³.

After having taken note of Donin's articles, Pope Gregory IX initiated a campaign against the Talmud by sending a number of letters containing such articles to both the ecclesiastical authorities (9th June 1239) and the kings of Europe (20th June 1239)⁷⁴. These letters prompted the confiscation and examination of the Talmud and its content. For this task, the Pope asked William of Auvergne, the Bishop of Paris, to have his orders transmitted to the European archbishops and kings⁷⁵, and, in addition, commissioned him as well as the Dominicans and Franciscans to ensure that Jews handed over their books to the secular authorities⁷⁶. However, of the monarchs to whom the pope addressed his missives, only the King of France, Louis IX, participated in this campaign. In so doing, Louis IX confirmed the French monarchy's support for the Church – support which dated back to the previous century – in apparent pursuit of his

⁶⁹ In Donin's sixteenth article, for instance, as edited in Isidore LOEB, "La controverse de 1240 sur le Talmud", *Revue des Études Juives*, 3 (1882), pp. 39-57 (esp. p. 40), God is held to be repentant; in his nineteenth article, as edited in Isidore LOEB, "La controverse de 1240 sur le Talmud"..., pp. 42-43. He is held to tell falsehoods; while in the twenty-fifth such, as edited in Isidore LOEB, "La controverse de 1240 sur le Talmud"..., pp. 47-48, He is held to weep.

⁷⁰ Joel E. REMBAUM, "The Talmud and the Popes: Reflections on the Talmud Trials of the 1240s", *Vivator. Medieval and Renaissance Studies*, 13 (1982), pp. 203-223 (esp. pp. 205-210); cf. Jeremy COHEN, *Living Letters of the Law...*, p. 322.

⁷¹ Such was the case with the *Constitutio pro Iudaeis* which provided protection to Jews, reissued by Gregory IX after he became aware of the atrocities that Crusaders had been committing against Jews: Cf. Solomon GRAYZEL, *The Church and the Jews in the XIIIth Century: A Study of Their Relations During the Years 1198-1254, Based on the Papal Letters and the Conciliar Decrees of the Period*, Hermon Press, New York, 1966, pp. 78-79; cf. Cecil ROTH, "The Popes and the Jews", *Church Quarterly Review*, 123 (1936/7), pp. 75-92 (esp. pp. 80-81); Jacques LE GOFF, *Saint Louis*, Éditions Gallimard, Paris, 1996, p. 813; Rebecca RIST, *Popes and Jews, 1095-1291*, Oxford University Press, Oxford, 2016, p. 80.

⁷² Cf. Henri MAISONNEUVE, *Études sur les origines de l'Inquisition*, Librairie philosophique J. Vrin, Paris, 1960, pp. 243-286.

⁷³ Rembaum states the following: "I suggest that Gregory was concerned because the Jews were no longer performing their function for the sake of the Church as perceived by Christian tradition. For this reason, too, the Talmud became an adversary that had to be destroyed". Joel E. REMBAUM, "Talmud and the Popes"..., p. 212.

⁷⁴ Solomon GRAYZEL, *The Church and the Jews...*, pp. 240-243. Cf. also Jean Connell HOFF, "The Christian Evidence", *The Trial of the Talmud Paris, 1240*, John Friedman, Jean Connell Hoff, Robert Chazan (eds.), Pontifical Institute of Mediaeval Studies, Toronto, 2012, pp. 93-125 (esp. pp. 93-95).

⁷⁵ Noël VALOIS, *Guillaume d'Auvergne...*, p. 124; Solomon GRAYZEL, *The Church and the Jews...*, pp. 238; 240.

⁷⁶ Solomon GRAYZEL, *The Church and the Jews...*, p. 242.

own advantage on the European chessboard⁷⁷. From the foregoing alone, it makes sense that Paris should have become the scenario of the trial against the Talmud; however, according to Schwartz, the choice of location could also have been linked to the intellectual purges regarding heresy already carried out at the University of Paris⁷⁸.

The proceedings of the Disputation have been reported by two different sources: first, an account in Hebrew, known as the *Vikkuaḥ Rabbenu Yehi'el mi-Paris*⁷⁹; and, second, a Latin document containing the confessions of two rabbis, Rabbi Yehiel (*magister Vivo*) and Rabbi Judah (*magister Iuda*)⁸⁰. According to the Hebrew source (discussed below), the polemic against the Talmud turned into a public trial, which was held in 1240, at Paris. Its participants were Nicholas Donin, who played the role of the prosecutor, while Rabbis Yehiel of Paris, Judah ben David of Melun, Samuel ben Salomon and Moses of Coucy acted as advocates for the Talmud⁸¹. Ultimately, the Talmud was condemned and many copies seized were consigned to the flames at Paris, in 1241/1242⁸².

⁷⁷ Piero CAPELLI, “Nicolas Donin, The Talmud Trial”..., p. 171; p. 176.

⁷⁸ Yossef SCHWARTZ, “Authority, Control, and Conflict...”, p. 96. In this regard, according to Thijssen, Paris was the place where the thirteenth-century Masters of Theology strove most forcefully to invalidate and remove any unorthodox teachings that, from their perspective, were considered improper. cf. J.M.M. Hans THIJSSSEN, *Censure and Heresy at the University of Paris, 1200-1400*, University of Pennsylvania Press, Philadelphia, 1998, p. ix. The significance of the University of Paris as regards the issue of the Talmud is reflected, moreover, by the fact that many university masters were involved in the trial, numerous among whom were also signatories to the document whereby the Talmud was finally condemned, in May 1248. cf. Solomon GRAYZEL, *The Church and the Jews...*, p. 252; Yossef SCHWARTZ, “Authority, Control, and Conflict...”, pp. 100-101; Nathalie GOROCHOV, *Naissance de l'Université. Les écoles de Paris d'Innocent III à Thomas d'Aquin (v. 1200-v. 1245)*, Honoré Champion, Paris, 2012, p. 535; pp. 544-545.

⁷⁹ Samuel Grünbaum produced a 19th-century edition thereof based on Paris, Bibliothèque nationale de France, hebr. ms. 712, though his edition contains several omissions and errors of transcription. Reu'ven Margaliot subsequently published a further edition, dependent upon that of Grünbaum though containing certain corrections, albeit not itself without errors. Piero Capelli is currently bringing to publication a modern edition of the *Vikkuaḥ* based upon seven manuscript witnesses. The editions cited are: that of Grünbaum: JOSEPH BEN NATHAN, *Sefer wikkuaḥ Rabbenu Yehi'el mi-Paris* [Hebrew], Samuel Grünbaum (ed.), Dombrowski, Thorn, 1873; and that of Margaliot: JOSEPH BEN NATHAN, *Wikkuaḥ Rabbenu Yehi'el mi-Paris mi-ba 'ale ha-Tosafot* [Hebrew], Re'uvén Margaliot (ed.), (at the editor's expenses), Lwów, 1922; repr. Ateres, Brooklyn, 1977/1978. For the *Vikkuaḥ*, see: Yitzhak Fritz BAER, “Le-bikkoret ha-vikkuhim šel R. Yehi'el mi-Paris ve-šel R. Mosheh b. Naḥman”, *Tarbiz*, 2 (1931), pp. 172-177 [Hebrew]; Judah D. GALINSKY, “The Different Hebrew Versions of the ‘Talmud Trial’ of 1240 in Paris”, *New Perspectives on Jewish-Christian Relations*, Elisheva Carlebach, Jacob J. Schacter (eds.), Brill, Leiden-Boston, 2012, pp. 109-140; Piero CAPELLI, “Il processo di Parigi del 1240 contro il *Talmud*: verso un'edizione critica del testo ebraico”, *Materia giudaica*, 6 (2001), pp. 85-90 (es. pp. 88-89); *idem*, “Editing Thirteenth-Century Polemical Texts: Questions of Method and the Status Quaestionis in Three Polemical Works”, *Henoch*, 37 (2015), pp. 43-52 (esp. pp. 46-49); Ursula RAGACS, “Further Pieces of the Puzzle”... (forthcoming)

⁸⁰ Isidore LOEB, “La controverse de 1240 sur le Talmud”..., pp. 55-57; English translation in Jean Connell HOFF, “The Christian Evidence”..., pp. 122-125.

⁸¹ Isidore LOEB, “La controverse de 1240 sur le Talmud”, *Revue des Études Juives*, 1 (1880), pp. 247-261 (esp. p. 248).

⁸² Paul Lawrence ROSE, “When Was the Talmud Burnt at Paris? A Critical Examination of the Christian and Jewish Sources and a New Dating: June 1241”, *Journal of Jewish Studies*, 62/2 (2011), pp. 324-339 (esp. p. 338). The contemporary theologian, Thomas of Cantimpré (1201-1272) bears witness to the Paris events in his *Bonum universale de apibus*, Book One, Chapter Three: THOMAE CANTIPRATANI, *Bonum universale de apibus*, Georges Colvener (ed.), ex Typographia Baltazaris Bellerus, Douai, 1627, pp. 17-

1.4. The Disputation

In addition to the two reports relating to the Paris Disputation, Nicholas Donin's thirty-five articles should also be regarded as a further source which might have been used for the purpose of conducting the trial⁸³. Modern scholarship, nevertheless, does not consider these articles to be reliable in terms of their bearing witness to what actually occurred during the trial against the Talmud. It is this author's view, however, that, to a certain extent, they do provide information concerning what took place and which topics were discussed during the trial. The foregoing will emerge from the following comparison of the two reports with the thirty-five articles, as well as with other contemporary literary reference points which might support the latter's reliability.

1.4.1. The Hebrew *Vikkuaḥ*

The Hebrew account was written, probably during the second half of the thirteenth century, by Joseph ben Nathan, a pupil of the Disputation's protagonist, namely, Rabbi Yehiel of Paris⁸⁴. According to this text, Rabbi Yehiel, who oversaw the defence of the Talmud, countered each accusation that Donin, the prosecutor, levelled thereagainst in front of a panel of ecclesiastic judges and Queen Blanche of Castile, King Louis IX's mother.

Isidore Loeb has identified five general topics, which correspond, it would seem, to the order of the those dealt with in the thematic *Extractiones de Talmud*⁸⁵. However, the Talmudic content of the *Vikkuaḥ* and that of Donin's thirty-five articles do not always match each other, because the Hebrew account elaborates upon certain parts of the Talmud which were not discussed in the articles or which, in contrast, were treated differently within the latter. The foregoing can be seen in the following table, wherein I quote the headings used in Friedman's translation of the *Vikkuaḥ*⁸⁶, alongside the relevant Talmudic references such as these occur in both the *Vikkuaḥ* and Donin's articles, respectively:

18. Cf. Paul Lawrence ROSE, "When Was the Talmud Burnt at Paris"..., pp. 329-331; Robert CHAZAN, "Trial, Condemnation, and Censorship...", p. 22.

⁸³ Piero CAPELLI, "Nicolas Donin, The Talmud Trial...", p. 167.

⁸⁴ Hanne TRAUTNER-KROMANN, *Shield and Sword: Jewish Polemics against Christianity and the Christians in France and Spain from 1100-1500*, J. C. B. Mohr, Tübingen, 1993, p. 46. The dating of this text is still unclear; however, I follow the widespread hypothesis which dates the composition thereof to the second half of the 13th century or even later. Cf. Alexander KISCH, "Die Anklageartikel gegen den Talmud und ihre Vertheidigung durch Rabbi Jechiel ben Joseph vor Ludwig dem Heiligen in Paris", *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, 23 (1874), pp. 10-18, 62-75, 123-130, 155-163, 204-212 (esp. p. 66); Judah ROSENTHAL, "The Talmud on Trial...", p. 72, n. 53; Harvey J. HAMES, "Reconstructing Thirteenth-Century Jewish-Christian Polemic", *Medieval exegesis and religious difference*, R. Szpiech (ed.), Fordham University Press, New York, 2015, pp. 115-127 (esp. p. 120).

⁸⁵ Isidore LOEB, "La controverse de 1240 sur le Talmud"..., pp. 251-252. Cf. Judah ROSENTHAL, "The Talmud on Trial"..., p. 76; Joel E. REMBAUM, "Talmud and the Popes...", p. 205. For the thematic *Extractiones*, see, pp. 57-73, following chapter.

⁸⁶ John FRIEDMAN, "The Disputation of Rabbi Yehiel of Paris", *The Trial of the Talmud Paris, 1240*, John Friedman, Jean Connell Hoff, Robert Chazan (eds.), Pontifical Institute of Mediaeval Studies, Toronto, 2012, pp. 126-168.

THE PARIS TRIAL OF 1240: HOW IT UNFOLDED

Topics discussed in the <i>Vikkuaḥ</i>	References to Talmudic passages in the <i>Vikkuaḥ</i> ⁸⁷	References to Talmudic passages in Donin's articles ⁸⁸	Donin's Articles
About the authority of the Talmud and its importance in current Judaism.	Yeḇamot 21a	Šabbat 31a	Article I
		Yom'a 28b	
		Sanhedrin 99a-b	
		Beraḳot 5a	Article II
		Megila 19b	
		Giṭṭin 60b	Article III
		Baḅa Meši'a 33a	
		Giṭṭin 60a	Article IV
		Baḅa Batra 12a	Article V
		Yeḇamot 89b-90b	Article VI
		Sukka 41a; 44a-b	
		Roš ha-Šana 25a	
		Makkot 22b	
		Šabbat 23a	Article VII
		‘Ērubin 21b	Article VIII
Beraḳot 28b	Article IX		
Baḅa Meši'a 33a	Article XXXII		
Megila 28b			
Nidda 73a			
Yehiel's refusal to swear.	Šeḅu'ot 41b		
Talmud is absurd.	Sanhedrin 64b		
Talmudic passages against Jesus and Mary.	Giṭṭin 57a	Sanhedrin 67a	Article XXVI
	Sanhedrin 100a	Šabbat 104b	
	Sanhedrin 43b	Giṭṭin 56b-57a	Article XXVII
	Sanhedrin 67a		
	Ḥagiga 4b		
	Soṭa 46b		
	Šabbat 15a		
Sanhedrin 103a			
Talmudic excerpts that deal with oaths.	Baḅa Batra 73b-74a	Nedarim 23b	
	Nedarim 23b	Ḥagiga 10a	Article XIV
	Nedarim 21b	Nedarim 22a	
	Nedarim 65a	Nedarim 78a-b	
Alleged blasphemies against God.	Ḥullin 60b	Ḥullin 60b	Article XV
		Ḥagiga 10a	Article XVI
		Baḅa Batra 73b-74a	Article XVII
		Beraḳot 3a	Article XVIII
		Baḅa Meši'a 87a	Article XIX
		Yeḇamot 65b	Article XX
		Beraḳot 8a	Article XXI ⁸⁹
		‘Aḇoda Zara 3b	Article XXII
		Beraḳot 7a	Article XXIII
		Baḅa Meši'a 59b	Article XXIV ⁹⁰
Ḥagiga 5b	Article XXV		

⁸⁷ The identification of the Talmudic passages derives from the translation by John FRIEDMAN, which is quoted in this chapter in n. 86.

⁸⁸ The identification of the Talmudic passages within Donin's articles derives from Isidore LOEB, "La controverse de 1240 sur le Talmud", *Revue des Études Juives*, 2 (1881), pp. 248-270 (esp. pp. 253-270); Isidore LOEB, "La controverse de 1240 sur le Talmud"..., pp. 39-54.

⁸⁹ This passage is discussed further on in the *Vikkuaḥ*, when Donin and Yehiel discuss the narratives contained within the Talmud.

⁹⁰ Once more, this passage can be found further on in the *Vikkuaḥ*, under the topic of fables and preposterous and blasphemous tales.

CHAPTER ONE

Talmudic extracts against Christians.	Soferim 15, 10	Soferim 15, 10	Articles X
	Sanhedrin 57a/ 'Aḇoda Zara 24b	Sanhedrin 58b	Article XI
	Sanhedrin 79a	Baḇa Qamma 38a	Article XII
	Ketubbot 15a	Baḇa Qamma 113a-b	
	Sanhedrin 58b	Sanhedrin 63b	Article XXVIII
	Sanhedrîn 59a	Megila 25b	
	Baḇa Qamma 38a	'Aḇoda Zarâ 20a	Article XXIX
	Baḇa Qamma 37b	Beraḳot 28b	Article XXX
	'Aḇoda Zara 57a	Roš ha-Šana 17a	
	Megila 25b	'Eruḇin 19a	Article XXXI
	Baḇa Meši'a 25b	Roš ha-Šana 17a	
	'Aḇoda Zara 22a	Šabbat 33b	
	'Aḇoda Zara 26a		
	'Aḇoda Zara 20a		
	Sanhedrin 76b		
	Beraḳot 9		
	Giṭṭin 61a		
	Qiddušin 33a		
	'Aḇoda Zara 2a		
	Šabbat 33a		
	Yeḇamot 103b		
	Beraḳot 28b		
	Roš ha-Šana 17a		
Giṭṭin 16b-7a			
Talmudic material regarded as erroneous, stupid and absurd.	Beraḳot 8a	Ta'anit 11a	Article XXXIII
	Beraḳot 54b	Yeḇamot 63a	Article XXXIV
	Beraḳot 57b	Sanhedrin 70a	Article XXXV
	Nidda 24b	Sanhedrin 70a	Article XXXV
	Baḇa Meši'a 59b		
	Baḇa Batra 74b		
	Beraḳot 34b		
	Ketubbot 77b		
	'Eruḇin 18b		
	Ḥagiga 12a		
	Beraḳot 61a		
	Baḇa Meši'a 86b		
	Sanhedrin 98a		
	Sanhedrin 97a		
	Sanhedrin 14a		
	'Aḇoda Zara 18a		
	Qiddušin 74a		
	Beraḳot 34b		
	Baḇa Batra 75a		
	Beraḳot 61a		
'Aḇoda Zara 17b			

Even though the Hebrew account provides many passages also presented by Donin within his articles, the perspective according to which the Talmud is discussed in each differs. From the above table, one can see that the *Vikkuaḥ* lent greater attention to the alleged blasphemies against Jesus, Mary and Christians in general, as well as to the presumed inanities and errors the Talmud contained, which latter point is treated only briefly by Donin's articles. Donin, on the other hand, in the space of ten articles, focused upon the authority accorded to the Talmud and the sages therein, as well as upon the blasphemies it contained against God, to which eleven articles were devoted.

Clearly, however, the Disputation itself, coming one year after the submission of Donin's articles, was under no obligation to put forward the very same accusations and quotations as he had himself. Indeed, as previously mentioned, Donin's primary purpose appears to have been to capture the attention of the Pope by making clear to him that the Jews possessed another Holy Book more authoritative than the Bible. Once the Talmud had been brought to the attention of Christianity and the danger it represented had been revealed, the principle charge levelled against it within the Disputation must have been directed at that topic over which the ecclesiastic authorities held greatest competence, namely, the insults against Christianity involved in blaspheming Jesus and the Virgin Mary, and against Christians themselves, as were to be found within the Talmud⁹¹.

In contrast to the above, however, the Hebrew report has been considered a fictional account which fails to depict what actually occurred⁹². Many scholars have pointed out that Joseph ben Nathan wrote the *Vikkuaḥ* in order to teach Jewish readers how to refute Christian attacks against the Talmud in potential subsequent Disputations. For this reason, he makes excessive use of unrealistic literary language and rhetorical figures which disparage the Christian party, namely, Donin, and exalt the Jewish opponents, thus according scant objectivity to the *Vikkuaḥ*. In this regard, Harvey J. Hames has suggested that there is no historical evidence for a public Disputation in 1240⁹³ and that Yehiel of Paris's *Vikkuaḥ* is, in fact, a refashioning of Nahmanides's own account, namely, the Hebrew report of the Barcelona Disputation (1263), a refashioning which alters both the setting and the protagonists.

Joseph ben Nathan arguably wrote his *Vikkuaḥ* at the same time that Pau Cristià, formerly known as Saul of Montpellier and the person who oversaw the Barcelona Disputation in 1263, intended to hold another public Disputation in Paris. The awareness of the latter's impending arrival would have caused the northern French Jews to feel threatened⁹⁴, a fact which led Joseph ben Nathan to write his *Vikkuaḥ*⁹⁵,

⁹¹ In this regard, David Berger asserts that "the most dangerous argument of all was Donin's collection of Talmudic laws that discriminate against gentiles". David BERGER, "How, When, and to What Degree...", p. 129. In this respect, the Talmudic references against all Christians can be regarded as a threat which concerns the social order as well as the *raison d'être* of theologians.

⁹² Cf. Robert CHAZAN, "The Hebrew Report on the Trial of the Talmud. Information and Consolation", *Le brûlement du Talmud à Paris 1242-1244*, Gilbert Dahan, Élie Nicolas (eds.), Les Éditions du Cerf, Paris, 1999, pp. 79-93 (esp. p. 83).

⁹³ In this connection, the intellectual disputations that are depicted in earlier Christian *Adversus Iudaeos* texts also constitute fictitious stagings, although some unplanned and informal meetings between Jews and the lower clergy might have been held. Aryeh GRABOIS, "The Hebraica Veritas...", pp. 613-614; David BERGER, "Mission to the Jews...", p. 579; Gianfranco FIORAVANTI, "Anselmo, Gilbert Crispin e l'uso della *ratio*...", p. 627; Alex J. NOVIKOFF, "Anselm, Dialogue, and the Rise...", p. 409.

⁹⁴ Other anti-Christian polemical Jewish works had, in fact, existed before this point, above all in Provence, where this particular genre was widely established: Cf. Claire SOUSSEN, "La nouvelle polémique juive au XIII^e siècle", *Ritus infidelium. Miradas interconfesionales sobre las prácticas religiosas en la Edad Media*, José Martínez Gázquez, John Victor Tolan (eds.), Casa de Velázquez, Madrid, 2013, pp. 175-189. In this respect, it should be noted that the family of Joseph ben Nathan was originally from Narbonne (Provence). Cf. Harvey J. HAMES, "Urinating on the Cross. Christianity as Seen in the *Sefer Yoseph ha-Mekaneh* (ca. 1260) and in Light of Paris 1240", *Ritus infidelium. Miradas interconfesionales sobre las prácticas religiosas en la Edad Media*, José Martínez Gázquez, John Victor Tolan (eds.), Casa de Velázquez, Madrid, 2013, pp. 209-220 (esp. p. 209); *idem*. "Reconstructing Thirteenth-Century...", p. 119.

⁹⁵ Joseph ben Nathan, moreover, would also have written his other famous polemical work, *Joseph Hameqanne*, at this time, this being a text which likewise presents a fictitious scenario involving characters who can be identified with celebrated contemporary figures such as Pope Gregory, the king,

following the example of Nahmanides, in order to provide responses to the upcoming Christian assaults. Indeed, if one compares Nahmanides's and Joseph ben Nathan's accounts, one will find various differences as regards the respective manner and style in which each was written, as Robert Chazan states⁹⁶, although, according to Harvey J. Hames, the reason for this lies in the fact that both authors had distinct geographical, cultural and educational backgrounds, which taken together serve to explain the aforementioned differences⁹⁷. In contrast to Chazan, Hames highlights the similarities both reports share. Among these, Hames points to the following facts: a) both texts feature a Jewish defendant at the scene (Nahmanides in Barcelona, Rabbi Yehiel in Paris); b) the events recounted both take place in a Royal Court, in front of a royal panel (King James I's Court in Nahmanides's case, Queen Blanche of Castile's in that of Joseph); and c) in both texts we encounter a discussion concerning the Haggadah. One should note, therefore, that none of the above details is explicitly present either in the Latin account or in any other historical document concerning the Paris Disputation⁹⁸.

Baer⁹⁹ had already pointed out in this regard that the Latin confessions, presumably a more reliable source, depict the Paris Disputation as being an inquisitorial inquiry, a situation which, in his opinion, corresponds more closely with reality¹⁰⁰: the accuser (Donin) cannot be present at the trial and the indicted parties are only allowed to answer using a few words, as the Latin text shows. In the *Vikkuah*, in the other hand, Donin is present at the trial as a prosecutor, while Rabbi Yehiel delivers lengthy speeches to the Christian audience in response to Donin's accusations.

Judah Galinsky held that the different versions of the *Vikkuah*, as preserved in three selected manuscripts¹⁰¹, reveal that the Hebrew report underwent two rewritings. Accordingly, Galinsky established a timeline for the different versions, arguing that the Vatican manuscript presents the oldest witness, which renders the most accurate text, on the grounds that certain features thereof are close to the Latin report¹⁰². More recently,

and the queen's confessor (i.e. William of Auvergne). Cf. Harvey J. HAMES, "Reconstructing Thirteenth-Century...", pp. 119-120.

⁹⁶ Robert CHAZAN, "The Hebrew Report...", pp. 83-85. For an in-depth survey of the narrative features of Nahmanides's account, see: *idem*, *Barcelona and Beyond...*, pp. 100-141.

⁹⁷ Harvey J. HAMES, "Reconstructing Thirteenth-Century...", p. 120. For further Ashkenazi specificities, which should be conceived as being distinct from Sephardic such, see also: David BERGER, "How, When, and to What Degree" ..., pp. 127-129.

⁹⁸ In this connection, see present Chapter, p. 41, n. 129.

⁹⁹ Yitzhak Fritz BAER, "Le-bikkoret ha-vikkuhim...", pp. 172-177.

¹⁰⁰ Baer ultimately assumes that the Paris Disputation must have been an inquisitorial procedure: Yitzhak Fritz BAER, "Le-bikkoret ha-vikkuhim..." , pp. 172-174; Cf. Judah ROSENTHAL, "The Talmud on Trial...", pp. 68-74; Chenmelech MERCHAVIA, *The Church versus Talmudic and Midrashic literature (500-1248)*, Bialik Institute, Jerusalem, 1970, pp. 239-248 [Hebrew]; Joel E. REMBAUM, "The Talmud and the Popes...", p. 204. Certain subsequent scholars, however, have contested his claim, since actual inquisitorial procedures only arose at a later date; cf. William Chester JORDAN, "Marian Devotion and the Talmud Trial of 1240", *Religionsgespräche im Mittelalter*, Bernard Lewis, Friedrich Niewöhner (eds.), Otto Harrassowitz, Wiesbaden, 1992, pp. 61-76 (esp. p. 66, n. 22); Fausto M. PARENTE, "La Chiesa e il Talmud" ..., p. 549; Yossef SCHWARTZ, "Authority, Control, and Conflict...", pp. 95-96.

¹⁰¹ The manuscripts are the following: Paris, Bibliothèque nationale de France, hebr. ms. 712; Moscow, Russian State Library, ms. Günzburg 1390; and Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 324, fol. 278r. For further information concerning the Moscow manuscript see: Joseph SHATZMILLER, *Le deuxième controverse de Paris. Un chapitre dans la polémique entre chrétiens et juifs au Moyen Age*, Editions E. Peeters, Paris-Leuven, 1994.

¹⁰² Judah GALINSKY, "The Different Hebrew Versions...", pp. 109-140.

however, some scholars, namely, Capelli and particularly Ragacs¹⁰³, have criticised Galinsky's view concerning manuscript chronology and the reliability of the text contained in the Vatican manuscript, which latter would indeed consist in a short account of the *Vikkuah*. In the same connection, Ragacs provides textual evidence which assigns greater historical reliability to the Paris and Moscow texts. She establishes the fact that certain passages which appear solely in the latter manuscripts are echoed in the texts of contemporary Latin writers, as is the case with Odo of Châteauroux¹⁰⁴, who must have also been present at the Disputation in 1240.

In addition to Odo's possible reference to the Hebrew *Vikkuah*, the present author would like to propose another Latin text which ought to be taken into consideration, since it might itself, on account of its Talmudic material, derive from the public Disputation, a text which, in turn, would lend a certain reliability to the Hebrew account. The text in question is the *Errores Iudaeorum*¹⁰⁵ by Thibaud de Sézanne, a Dominican friar and Jewish convert, who was also a key player in the second condemnation of the Talmud which occurred in 1248¹⁰⁶.

The *Errores Iudaeorum* is a thirteenth-century work likewise devoted to anti-Jewish polemic by recourse to Talmudic material. However, even though Thibaud's origins lay within Judaism, his knowledge of Rabbinical literature, of which the Talmud, of course, forms part, seems questionable since certain passages found in the *Errores* can be traced back to Petrus Alphonsi's *Dialogus* as well as to Donin's articles¹⁰⁷. Moreover, this work likewise contains further Talmudic excerpts which cannot be attributed to any known Latin source, a fact which could be regarded as having resulted both from his own contributions as an erstwhile Jew and from his possible reliance upon certain statements put forward during the Paris Disputation.

The first point to highlight is that, at the beginning of the *Errores*, Thibaud presents the Talmud as constituting a doctrine which consists of four Orders, instead of the six that

¹⁰³ Piero CAPELLI, "Editing Thirteenth-Century Polemical Texts...", p. 47; Ursula RAGACS, "Further Pieces of the Puzzle"...., (forthcoming).

¹⁰⁴ Very little is known about this character, although he was important in the Paris events and the subsequent revision under Innocent IV. For biographical remarks about Odo of Châteauroux, see: Cf. Alexis CHARANSONNET, "L'évolution de la prédication du cardinal Eudes de Châteauroux (1190?-1273): Une approche statistique", *De l'homélie au sermon. Histoire de la prédication médiévale. Actes du Colloque international de Louvain-la-Neuve (9-11 juillet 1992)*, Jacqueline Hamesse, Xavier Hermand (eds.), Université Catholique de Louvain, Publications de l'Institut d'études médiévales, Louvain-la-Neuve, 1993, pp. 103-142 (esp. pp. 105-107); Fortunato IOZZELLI, *Odo da Châteauroux. Politica e religione nei sermoni inediti*, Aldo Ausilio, Padova, 1994.

¹⁰⁵ For the *Errores Iudaeorum*, and the manuscripts and author thereof, see: Heinz PFLAUM, *Die religiöse Disputation*, L. S. Olschki, Geneva, 1935, p. 79, n. 2; Thomas KAEPPPELI, Emilio PANELLA, *Scriptores Ordinis Praedicatorum Medii Aevi. Volumen IV T-Z*, Istituto Storico Domenicano, Rome, 1993, p. 292-295; Moisés ORFALI, "El 'Dialogus pro ecclesia contra synagoga': Un tratado anónimo de polémica antijudía", *Hispania*, 54/2 (1994), pp. 679-732; Carmen CARDELLE, "Drei Schriften mit dem Titel *Pharetra fidei*", *Aschkenas*, 11 (2001), pp. 327-349; *eadem*, "El *Dialogus pro ecclesia contra synagoga* impreso por Pablo Hurus: autoría, fecha y transmisión manuscrita", *Sefarad*, 62 (2002), pp. 3-19.

¹⁰⁶ Thibaud de Sézanne numbers among the *boni viri* who were signatories to the final decision against the Talmud as enacted by Odo de Châteauroux on the 14th May 1248: Heinrich DENIFLE, Emile CHATELAINE, *Chartularium Universitatis Parisiensis*, Volume One, Ex typis fratrum Delalain, Paris, 1889, pp. 209-211. Thibaud and his relations with the *Extractiones de Talmud* are treated at length in the following chapter.

¹⁰⁷ The dependence of the *Errores* upon Donin's work is proposed in: Alexander FIDORA, "The Latin Talmud and its translators: Thibaud de Sézanne vs. Nicholas Donin?", *Henoc* 37/1 (2015), pp. 17-28.

are currently recognised¹⁰⁸. However, in the Middle Ages there were, in fact, two Talmudic Orders which presented difficulties in terms of their detection, as the introduction to the *Extractiones de Talmud* (1244-1245) indicates¹⁰⁹. Furthermore, it is noteworthy that Thibaud was unaware that the Talmud consisted of six rather than four such Orders, even though he had previously been Jewish. And in the *Vikkuaḥ* likewise, when discussing the truthfulness of the Talmud, Donin refers to the latter as “these four”¹¹⁰, a description thereof which perfectly matches Thibaud’s own such.

The *Errores* also contain a number of Rabbinical references which bear no relation to any other contemporary Latin sources. One of the most intriguing of these consists in the passage which expresses the fact that Adam’s first wife was Lilith, and that, when he was separated from her for 130 years on account of his sin, he fathered demons¹¹¹. Lilith is neither explicitly mentioned nor is she made to bear any relation to the first man, on the other hand, in any of the Latin sources contemporary with Thibaud’s statement. The presence of the figure of Lilith within the relevant Hebrew literature, is much more apparent¹¹². In this respect, the Hebrew account of the Paris Disputation constitutes the sole source contemporary with Thibaud’s text, which account explicitly alludes to Lilith as Adam’s first spouse at that point where Yehiel answers Donin regarding the subject of Adam’s immaterial offspring¹¹³.

In the *Errores Iudaeorum*, moreover, one likewise encounters a tale concerning the daughter of a giant who urinates upon Moses’s twelve spies¹¹⁴. This story is not found in any source related to the Paris Disputation, though when Donin and Yehiel discuss the incidence of the giant Og within the Talmud, the Hebrew account explains that the spies in question were seen as grasshoppers in the eyes of the ‘Anaqim, namely, the Biblical giants descended from ‘Anaq¹¹⁵. Doubtless to say, the two accounts do not exactly coincide; however, but the allusion to and identification of Og as being one of the ‘Anaq’s descendants is made explicit solely in Thibaud’s work and in the Hebrew *Vikkuaḥ*. Hence, it can be relatively easily assumed that Thibaud might have attended the actual Disputation, where he could have become aware of such references and concepts, which are absent from the Latin literature.

A further aspect of the Hebrew report which lends support to the trustworthiness of its content, moreover, consists in the Talmudic references therein absent from

¹⁰⁸ Munich, Bayerische Staatsbibliothek: Rabbi Samuelis epistola, translata ab Alfonso Bonihominis. *Errores excerpti de Talmut*, clm 23923, f. 18ra.

¹⁰⁹ Paris, Bibliothèque nationale de France, lat. 16558 f. 97rb.

¹¹⁰ JOSEPH BEN NATHAN, *Sefer wikkuaḥ Rabbenu Yehi’el mi-Paris...* p. 2:

האתה מאמין בארבעה אלה?

¹¹¹ Munich, Bayerische Staatsbibliothek: Rabbi Samuelis epistola, translata ab Alfonso Bonihominis. *Errores excerpti de Talmut*, clm 23923, f. 19vb.

¹¹² In the Talmud one finds Lilith in ‘Eruḇin 18b, Šabbat 151b, Baḥa Batra 73a and Nidda 24b, although she is never connected with Adam. Furthermore, reference to the explicit idea that Lilith was Adam’s first wife occurs in the Midrashic Alphabet of Ben Sira. Cf. *Das Alphabet des Ben Sira*, Dagmar Börner-Klein (ed.), Marix Verlag GmbH, Wiesbaden, 2007, p. 75

¹¹³ JOSEPH BEN NATHAN, *Sefer wikkuaḥ Rabbenu Yehi’el mi-Paris...*, p. 15:

ע"כ באה לילית ושכבה עמו שלא בידיעתו כי לא ה' בה ממש שאין לה גוף וה' פולט בה הזרע והיא נבראת בבראשית וממנה יצאו אותן ווהין שדין ולילין וזהו שנא" ויחי אדם מאה ושלושים שנה ויולד בדמותו

¹¹⁴ Munich, Bayerische Staatsbibliothek, clm 14722, fol. 45v-46r.

¹¹⁵ JOSEPH BEN NATHAN, *Sefer wikkuaḥ Rabbenu Yehi’el mi-Paris...*, p. 14:

ועוד נוכל לפרש ועל קולית של מת אחד מן הענקים כתיב ונהי בעיניהם כהגבים המרגלים [שהיו גדולים] יותר מדאי היו כהגבים בעיני הענקים

contemporary Latin works. Such additional instances of Talmudic passages have been considered to serve as ‘filler material’, which, though not emerging at the actual trial, nevertheless provide evidence of the author’s literary licence. Joseph ben Nathan purported to uphold the legitimacy of the Talmud in writing his work. In this respect, the Talmudic passages which appear in his report are subjected to challenge by the Christian panel, whose objections he, as author, could in no way have shared. The foregoing makes it unlikely that he would have included passages from the Talmud that were not, in fact, questioned at the actual Disputation, since to have done so would have meant that he himself considered such Talmudic excerpts to have been susceptible of being challenged. Furthermore, these presumably new passages could have provided additional arguments in support of Christian accusations, had the work fallen into the wrong hands. For this reason, it is more logical to conclude that the entirety of the work’s Talmudic references must have formed part of the Parisian proceedings.

I should like to finish this section by considering certain ideas with respect to the chief topics discussed in the Hebrew account as compared with those put forward by Donin. In doing so, I am proposing the notion that the different emphases found both in the *Vikkuaḥ* and in the thirty-five articles correspond to the diverse stances adopted by the two popes involved in the Paris events.

As we have previously stated, the Hebrew account attributes less significance to the topic of Talmudic authority within Judaism than does Donin’s text, which discusses the matter at length. Robert Chazan claims that the neglectful attitude towards the authority of the Talmud as found in the *Vikkuaḥ* can be explained by the fact that, after the proceedings had begun, certain topics which received coverage in the articles were abandoned, whereas certain others, such as blasphemy and insults within the Talmud, came to form the core of the anti-Talmudic arguments proposed during the trial¹¹⁶. In this respect, Rembaum has put forward an interesting idea as regards the topics discussed within the *Vikkuaḥ* and the manner in which they are related to the change in papal stance adopted by Pope Innocent IV vis-à-vis that taken by Pope Gregory IX. The approach initially adopted by Pope Gregory IX towards the Talmud was to condemn this text on account of the negative impact he felt it to have upon Judaism itself and upon the role of the Jews as guarantors of the Law, because “not content with the Old Law [... they] affirm that God gave another Law which is called ‘Talmud’, that is ‘Teaching’, handed down to Moses orally”¹¹⁷. Gregory IX, in this regard, considered the Talmud to constitute a heresy, against which the Jews were capable of doing little, and he rapidly endeavoured to consign it to the flames. Nevertheless, when the Jews approached the new Pope Innocent IV with a view to securing the restitution of the Talmud, they appeared to respond to Gregory IX’s particular conception of the Talmud, stating implicitly that the Oral Law was not heretical but, rather, was completely essential if one wished correctly to understand the Bible¹¹⁸. Apparently, the request by the Jews caused the new Pope to reconsider the question of the Talmud, since he did

¹¹⁶ Robert CHAZAN, “The Condemnation of the Talmud...”, p. 21; p. 23.

¹¹⁷ Solomon GRAYZEL, *The Church and the Jews...*, p. 241.

¹¹⁸ Innocent IV wrote the following to Louis IX on the 12th August 1247: “Sane magistris Judeorum regni tui nuper proponentibus coram nobis et fratribus nostris quod sine illo libro qui hebraice Talmud dicitur, Bibliam et alia statuta sue legis secundum fidem ipsorum intelligere nequeunt...”. Solomon GRAYZEL, *The Church and the Jews...*, pp. 276, 278.

“not want to deprive them of their books if as a result we should be depriving them of their Law”¹¹⁹.

The Jews had thus managed to alter the status previously assigned to the Talmud and according to which it constituted ‘heresy’, by depicting it as being essential to the proper observance of the Bible¹²⁰. Moreover, the Pope’s final opinion with respect to the Talmud concerned a book wherein “are found blasphemies against God and His Christ, and obviously entangled fables about the Blessed Virgin, and [...] abusive errors, and unheard of follies”¹²¹. The foregoing statement, however, represents a stance at variance from the one adopted by Gregory IX. The difference lies in the fact that heresy must be prohibited, while blasphemies may be censured, though, once the controversial parts in question have been excised, the book itself may be permitted¹²², as was the case with the Aristotelian natural philosophical corpus in relation to the views expressed by the Masters of Arts at the University of Paris¹²³. Accordingly, in the same letter, sent on the 12th August 1247, Pope Innocent IV stated that certain Jewish books, among which featured the Talmud, were to be examined by a panel led by Odo of Châteauroux and that, if such books did not libel the Christian faith they were to be tolerated and handed back to the Jews¹²⁴. Eventually, despite Odo of Châteauroux’s efforts to repeat the verdict enacted by Gregory IX, the Talmud was apparently restituted to the Jews, a situation which can be gleaned from the fact that during the 1250s Dominican friars were still pursuing various Jewish books in France¹²⁵. Rembaum claims, therefore, that this novel conception represented a victory for the Jews, a victory vividly depicted in the *Vikkuaḥ*, where the topic of the Talmud as a book containing blasphemies is in greater evidence than are the heretical aspects of the text as emphasised by Donin. Rembaum has stated that the arguments used by Yehiel of Paris in the Disputation were the same ones that Jews, or perhaps Yehiel of Paris himself, laid before Pope Innocent IV and whereby they succeeded in having the Talmud restored to them. Indeed, the topics of the *Vikkuaḥ* bear a relatively close correspondence to the description *blasphemie in Deum et Christum eius, ac Beatam Virginem manifeste intricabiles fabule, abusiones erronee, ac stultitie inaudite* afforded to the Talmud by Pope Innocent IV¹²⁶. Nonetheless, I would suggest that the events occurred as follows: What is stated by Yehiel in the *Vikkuaḥ* is the consequence of Joseph’s own awareness of the topics that were more readily tolerated and had enjoyed greater success in terms of the defence of the Talmud. In his *Vikkuaḥ*, Joseph ben Nathan was bound to present those compelling arguments which had led to the restoration of the Talmud to the Jews. When Joseph ben Nathan wrote his *Vikkuaḥ*, after 1240, therefore, his principal focus lay upon

¹¹⁹ Solomon GRAYZEL, *The Church and the Jews...*, p 275.

¹²⁰ Joel E. REMBAUM, “Talmud and the Popes...”, p. 218.

¹²¹ Solomon GRAYZEL, *The Church and the Jews...*, p. 251

¹²² Joel E. REMBAUM, “Talmud and the Popes...”, p. 217.

¹²³ For the Aristotelian question at the University of Paris, see: Jacques VERGER, *Histoire des universités en France*, Bibliothèque historique Privat, Toulouse, 1986, pp. 60-62.

¹²⁴ Solomon GRAYZEL, *The Church and the Jews...*, p. 280: “Unde venerabili fratri nostro episcopo Tusculano (i.e. Odo of Châteauroux), Apostolice Sedis legato, direximus scripta nostra ut tam ipsum Talemum quam alios sibi faciens exhiberi libros, ac eos inspicere et inspiciens diligenter eosdem toleret in his in quibus secundum Deum sine fidei Christiane injuria viderit tolerandos, et magistris restituat supradictis, contradictores per censuram ecclesiasticam appellatione postposita compescendo”. English Translation in *ibidem*, p. 275, 277, 279.

¹²⁵ Léon BREMAN, *Histoire des juifs de France des origines à nos jours*, Librairie Lipschutz, Paris, 1937, p. 103; Henry Charles LEAH, *A History of the Inquisition...*, pp. 554-555; André TUILIER, “La condamnation du Talmud par les maîtres universitaires...”, pp. 75-76.

¹²⁶ Joel E. REMBAUM, “Talmud and the Popes...”, p. 219.

those aspects of the Paris events whereby the Jews had achieved the greatest impact upon such restoration, i.e. the aspects presented to Pope Innocent IV in Lyon in 1244. The foregoing explains why the topic of the Talmud's authoritativeness is as good as ignored within the Hebrew report, since this claim had constituted the main charge which had led to its being consigned to the flames under Pope Gregory IX, as is shown by Nicholas Donin's thirty-five articles.

1.4.2. The Latin report

The brief Latin account is usually regarded by scholars as being a more reliable and serious version of what was held to have occurred in 1240. The prologue thereof states that two rabbis, Rabbi Yehiel of Paris and Rabbi Judah ben David of Melun (in Latin *magister Vivo* and *magister Iudas*), were summoned to give testimony concerning the content of the Talmud. Even though Baer and, more recently, Galinsky have affirmed that this account was more trustworthy than its Hebrew counterpart, other scholars, such as Robert Chazan, have characterised it as constituting brief notes upon the trial¹²⁷. The account itself, however, lays bare certain interesting details regarding the trial, which details reveal a remarkable correspondence to certain features from the other text relating to the Paris Disputation. Isidore Loeb has put together a table showing the concordances between the thirty-five articles, the passages of the *Vikkuaḥ* that appear in the *Extractiones* and the Latin questions addressed to *magister Vivo* and *magister Iudas*¹²⁸. Inspired by the foregoing, I propose the following table, which places the questions and topics discussed within the Latin account alongside the Talmudic references present within each question and the relation of both, such as it exists, to Donin's articles.

The Questioning of Yehiel		
Questions posed to Yehiel	References alluding to the Talmud	Correspondences with Donin's articles
They asked Yehiel to swear an oath and he refused.		
Everything contained within the Talmud is true.		
The Talmudic Jesus is the Christian Jesus.	Sanhedrîn 67a	Article XXVI
	Giṭṭin 57a	Article XXVII
Whoever knows the Bible by heart is not called master unless he is familiar with the Talmud.	Baḥâ Meṣi'â 33a	Article III
Biblical commandments can be revoked.	Yeḥamot 90b	Article VI
The position of the gentiles, necessarily conceived as Christians, within the Talmud.	Yeḥamot 103b	
	'Aḥoda Zarâ 15b/ 'Aḥoda Zarâ 22a	
Adam had been fathering devils for 130 years after having been expelled from Eden.	'Ērubin 18b	
Moses received the Talmudic commandments in the Sinai along with the written Torah.	Beraḳot 5a	Article II

¹²⁷ Yitzhak Fritz BAER, "Le-bikkoret ha-vikkuhim"..., pp. 172-177; Judah GALINSKY, "The Different Hebrew versions...", pp. 109-140; Robert CHAZAN, "Trial, Condemnation, and Censorship"..., p. 17.

¹²⁸ Isidore LOEB, "La controverse de 1240 sur le Talmud...", pp. 253-254.

CHAPTER ONE

God repents and a rabbi is capable of redeeming Him.	Baḅâ Batrâ 74a	Article XVII
God also repents because He condemned the Jews to slavery and destroyed their temple.	Beraḳot 3a	Article XVIII
The Prophet Elijah was in the habit of attending Rabbinical schools.	Baḅâ Meši‘â 85b	
Jews will not be punished in the World to Come for more than twelve months.	‘Ēruḅin 19a	
The sinners of Israel, after twelve months in Hell, are turned to dust. Evil people, on the other hand, will be punished in perpetuity.	Roš ha-Šanâ 17a	Article XXXI
Three laymen or a rabbi can release anyone from an oath.	Nedarim 78a-b	Article XIV
Whoever says that his oaths are not valid at the beginning of the year is permitted to breach them.	Nedarim 23b	Article XIII
Each day God studies, teaches children and sits and plays with the Leviathan.	‘Aḅoda Zarâ 3b	Article XXII
The Questioning of Judah		
Questions posed to Judah	References alluding to the Talmud	Correspondences with Donin’s articles
The veracity of the references to Jesus in the Talmud.	Sanhedrîn 67a Sanhedrîn 43a	Article XXVI
Jesus is punished in boiling excrement in Hell.	Giṭṭin 57a	Article XXVII
God is defeated by the rabbis.	Baḅâ Meši‘â 59b	Article XXIV
Everything written in the Talmud is true.		
The authority of the Talmud is more important than the authority of the Bible.	Beraḳot 5a Beraḳot 4b/ Sanhedrîn 88b	Article II
Children are not allowed to study the Bible because it contains parts that are not readily comprehensible without the Talmud.	Beraḳot 28b	Article IX

According to the above table, the majority of the questions posed during the inquiry, as well as the Talmudic passages therein alluded to, coincide with those presented in Donin’s articles. There are even correspondences between the Latin confessions and Donin’s articles which are not included in the Hebrew work, correspondences such as ‘Ēruḅin 19a and ‘Aḅoda Zarâ 3b. Thus, it is significant that during the questioning, as well as in Donin’s second article, Beraḳot 5a and Yeḅamot 90b are discussed, whereas the Hebrew text fails to mention such. This fact provides further support for the idea that the topic of the Talmud’s authoritativeness must have been more important than the *Vikkuaḥ* cares to show. Items can be found, however, that are common to both the Latin inquiry and the Hebrew *Vikkuaḥ*, though which are absent from the thirty-five articles themselves. Such is the case with the passages from ‘Ēruḅin 18b and ‘Aḅoda Zarâ 22a, which belong with the topics that, according to the *Vikkuaḥ*, were discussed at greater length within the Disputation than in Donin’s initial submission. This fact makes one suspect that during the actual Disputation a number of Talmudic passages must have been discussed which had not previously been censured by Donin, a situation which should lend some degree of credibility to the Hebrew report. Furthermore, other interesting details are likewise present which are common only to the Hebrew text and the Latin account. In the latter, it is stated that *Vivo* refused to swear an oath, a fact which is also mentioned in the *Vikkuaḥ*. The confessions state, moreover, that both rabbis were questioned about the truthfulness of the Talmud, whilst in the *Vikkuaḥ* Yehiel says that he believes in every law contained within the Talmud but that the

Talmud in its entirety is not law and that, therefore, it includes parts which do not enjoy the same level of authority¹²⁹: most of the allegedly foolish, legendary or fabulous material in the Talmud that Donin had censured are, in fact, Haggadic passages which possess no legal authority¹³⁰.

1.5. Concluding remarks

The Christian interest in Rabbinical Jewish texts runs parallel to the evolution of the *Adversus Iudaeos* genre. The first Late-Antique and High-Medieval anti-Jewish manifestations relied upon an Augustinian understanding of the Jews: The latter have misread and misinterpreted the real meaning of Scripture, and have even slain the Christian saviour, though they possess the right to remain in the world until the end of times in order to bear witness to the prophecies, as well as to preserve the original Hebrew texts (*Hebraica veritas*). Apparently, and counterintuitively, the above genre was not directed towards proselytising Jews, but rather towards a Christian audience and, particularly, towards the urban clergy who might have found themselves having daily encounters with Jews in the marketplaces and might convincingly have had to defend the dogmas of the Christian faith against any Jewish responses during occasional debates. In the course of the time, this image of the Jew became further and further removed from the actual Jew, who was living and developing a Judaic faith grounded upon Rabbinical literature, which latter had received scant attention from the Ancient Christian polemicists. In their meetings with Jews, however, Christians progressively became aware of a tradition that did not belong to Holy Scripture. Saint Jerome's Vulgate had long been copied and disseminated in a form that involved a corruption of the original text. In order to emend it, they required the rabbis' aid, insofar as the latter alone were knowledgeable about the Hebrew Masoretic text needed to emend the corruptions present in its Latin counterpart. At the very moment they had recourse to such aid, Christian scholars were in a position to familiarise themselves with Rabbinical interpretations of Scripture¹³¹.

The subsequent political and social frameworks prevalent during the thirteenth century drove anti-Jewish debates to focus upon the Talmud. In the zeal that resulted from the

¹²⁹ Nahmanides states likewise when Pau Cristià presents a Talmudic passage wherein it is stated that the Messiah has already come. The similarities between Yehiel's argument in the *Vikkuaḥ* and that of Nahmanides is also one of the fulcrums upon which the aforementioned Hames hypothesis rests. Cf. Harvey J. HAMES, "Reconstructing Thirteenth-Century..." pp. 122-123. The second question from the Latin report, concerning the veracity of the Talmud, as posed to Yehiel, puts one in mind of the more highly elaborated issue of the Haggadic material as discussed within the *Vikkuaḥ*. Ragacs, on the other hand, states that the *Vikkuaḥ* omits discussion of the second question from the Latin report, as posed to Yehiel. Cf. Ursula RAGACS, "Further Pieces of the Puzzle"..., (forthcoming). It is my view, therefore, that, whether or not inspired by Nahmanides's work, the question of Haggadic veracity must also have been discussed during the inquiry/Disputation of 1240.

¹³⁰ Discussion with respect to the Haggadah recurs throughout the Disputations, especially in the Hebrew reports which endeavour to clarify the actual position of Haggadot within the Talmud and their significance within Judaism. The Christian polemicists, on the other hand, describe them as legal statements in their attacks upon the Talmud. For the approach to the Haggadah adopted by Yehiel in the *Vikkuaḥ*, see: John FRIEDMAN, "The Disputation of Rabbi Yehiel..." pp. 130-131.

¹³¹ One can infer that such was the case with the twelfth-century commentaries upon the Bible carried out at the Abbey of Saint Victor, for example. Cf. Aryeh GRABOIS, "The Hebraica Veritas...", p. 620; Montse LEYRA, *In hebreo. The Victorine Exegesis of the Bible in the Light of its Northern-French Jewish Sources*, Brepols, Turnhout, 2017.

outbreaks of heresy which had come to flourish within Europe, the Church labelled such Jewish literature heresy, since it even had the capacity to undermine Christianity itself. In laying bare the Rabbinical tradition in the Latin tongue, Donin's accusations thereagainst ignited the fuse which acquainted the Church with the threat posed by the Talmud and enabled it to initiate the Inquisitorial procedures it had devised for the purpose of combatting heresies in order to settle the matter. The foregoing all assumed material form in the so-called Paris Disputation of 1240, as well as in the ensuing condemnation and public burning of the Talmud of 1242, as the contemporary Thomas of Cantimpré relates in his *Bonum universale*.

As has been stated above, these events are reported by various sources, upon two of which scholarship has focused in the main, namely, Joseph ben Nathan's *Vikkuaḥ*, which gives the account of Rabbi Yehiel, and is known as the Hebrew report; and the Latin confessions of the Rabbis Yehiel and Judah, i.e. the Latin report.

Many scholars have discussed the reliability of the two sole sources to report the Paris events: the Hebrew *Vikkuaḥ* and the Latin confessions of the Rabbis Yehiel and Judah. Whether or not an actual Disputation, as reported in Joseph ben Nathan's work, took place is not the subject matter of this volume, albeit that Harvey J. Hames' skeptical view on this matter seems highly convincing. In this respect, even if most of the informal Jewish-Christian meetings depict a fictitious staging, they give a strong appearance of being actual theological Disputations between Jews and Christians¹³². Nonetheless, Ragacs' contribution raises the question of the reliability of the 'topics' discussed by Yehiel in the *Vikkuaḥ*. As Ragacs and myself have both shown, certain Latin polemicists reveal an awareness of details and topics found within the *Vikkuaḥ*, which details and topics in all probability are not derived from the later *Extractiones de Talmud*, as David Behrman and Alexander Fidora have contended¹³³. For the foregoing reasons, I believe it to be necessary, therefore, in the event of any comparison between the Hebrew text and its Latin equivalents, to take greater account of the former's content. Much evidence has been presented to the effect that the *Vikkuaḥ* depicts a fictitious setting of the Disputation for the sole purpose of providing responses to the Jewish readers for potential use against Christian polemicists; however, the Talmudic material found therein must be considered to represent content that was actually discussed during the proceedings at Paris. Moreover, the topics treated in Joseph's *Vikkuaḥ* reflect to a greater extent Donin's initial accusations – apart from the topic of the authoritativeness of the Talmud, which I have already mentioned above – than the ones debated at Barcelona, where a novel approach towards the Talmud was adopted. There is no doubt, therefore, that the topics debated and the Talmudic passages referred to within the *Vikkuaḥ* account of Rabbi Yehiel most definitely derive from those discussed during the Paris Disputation, of whatever nature the latter may have been.

Despite the burning of the Talmud in 1241/2, the Paris proceedings did not conclude until the second condemnation issued on May 15th 1248. Meanwhile, in a review of the

¹³² This view can be inferred, for instance, from the preface to Gilbert Crispin's *Disputatio Iudaei et Christiani*, where it is stated that the Jew with whom he was debating was 'practised in disputations against us (i.e. Christians)'. Cf. Anna Sapir ABULAFIA, G. R. EVANS, *The Works of Gilbert Crispin, Abbot of Westminster*, Oxford University Press, Oxford, 1986, p. 9.

¹³³ David BEHRMAN, "'Volumina vilissima'...", pp. 191-209; Alexander FIDORA, "The Influence of the *Extractiones de Talmud* in Anti-Jewish Sermons from the Thirteenth and Early Fourteenth Centuries", *The Talmud in Dispute during the High Middle Ages*, Alexander Fidora, Görge K. Hasselhoff (eds.), (forthcoming).

trial, commissioned by Pope Innocent IV and overseen by Odo of Châteauroux, the Christian party performed a systematic and literal translation into Latin of thousands of passages from the Talmud. This phenomenal task brought with it the emergence of the so-called *Extractiones de Talmud* in 1244/5, an achievement which inspired other near-contemporary Christians to avail themselves of the material found therein in subsequent polemical rearrangements thereof, a circumstance which shall be dealt with in the following chapter.

CHAPTER TWO

EXTRACTIONES DE TALMUD

The Paris events which impugned the Talmud triggered an enormous project involving translation into Latin, as well as a series of rearrangements of the material concerning the trial. Such documents gave rise to a large number of excerpts whose origins lay in the Talmud, Jewish liturgical prayers and Rashi's glosses upon the Bible. The abovementioned translation, and particularly the second arrangement thereof that classified its material into polemical chapters – hereafter referred to as thematic version – served as the basis of the work which forms the subject of this volume, namely, the *Excerptum de Talmud*.

2.1. After the Trial: The review of the Trial concerning the Talmud

The death of Pope Gregory IX on the 22nd August 1241 and the ensuing coronation of Innocent IV on the 25th June 1243 created a more tolerant atmosphere for Jews as regards the ban placed upon the Talmud¹³⁴. In this novel context, Jewish communities had requested the new pope to allow them to use the Talmud once more within their liturgy¹³⁵. Innocent IV commissioned Odo of Châteauroux, the Bishop of Tusculum and Legate of the Apostolic See, to undertake a review of the trial against the Talmud¹³⁶. As a result, Odo with a group of expert translators carried out the collation of nearly two thousand Talmudic passages¹³⁷, translated into Latin, that we know as the *Extractiones de Talmud*. This work ultimately served to condemn the Talmud a second time, an event which occurred on the 15th May 1248¹³⁸, the work itself subsequently being collated together with additional materials concerning the trial to form a dossier, the main textual body from which the thematic version derives its content.

2.2. The translation and the translators thereof

Even though the *Extractiones de Talmud* is quite similar to the first translation of the Talmud produced by Nicholas Donin and continues to portray certain Hebrew terms

¹³⁴ Robert CHAZAN, "Trial, Condemnation, and Censorship...", p. 24; Joel E. REMBAUM, "Talmud and the Popes...", p. 215.

¹³⁵ Loeb suggests precisely this in stating that, on the 29th November 1244, in Lyon, certain Jews approached Pope Innocent IV to ask him to revoke the condemnation of the Talmud. Isidore LOEB, "Bulles inédites des papes", *Revue des études juives*, 1 (1880), pp. 293-298 (esp. p. 294).

¹³⁶ Heinrich DENIFLE, Emile CHATELAINE, *Chartularium Universitatis Parisiensis...*, p. 201; Solomon GRAYZEL, *The Church and the Jews...*, p. 280.

¹³⁷ All such passages have their origin in the Babylonian Talmud (*Talmud Bavli*), as has been stated by Merchavia in identifying them: Chenmelech MERCHAVIA, *The Church Versus...*

¹³⁸ Noël VALOIS, *Guillaume d'Auvergne...*, p. 134. Heinrich DENIFLE, Emile CHATELAINE, *Chartularium Universitatis Parisiensis...* p. 209; Solomon GRAYZEL, *The Church and the Jews...*, pp. 278-279; Chenmelech MERCHAVIA, *The Church Versus Talmudic...*, p. 451.

according to a clear polemical agenda¹³⁹, it is, in fact, textually independent therefrom and was the work of different translators.

The translators of the *Extractiones*, as well as the method of translation, remain unknown, even though some scholars have made a number of approaches to this question. Gilbert Dahan has suggested that the convert Thibaud de Sézanne, the aforementioned author of the *Errores Iudaeorum*¹⁴⁰, was initially the compiler¹⁴¹ and ultimately one of the translators of the *Extractiones de Talmud*¹⁴². Dahan's thesis was based upon a textual comparison between the *Errores Iudaeorum* by Thibaud de Sézanne and the *Extractiones de Talmud*. Via such comparison, he has pointed to the fact that the exceptional textual similarities demonstrate Thibaud's authorship of both works. Many scholars have accepted his argument and depicted Thibaud de Sézanne as one of the writers/compilers of the *Extractiones*¹⁴³. Nonetheless, Alexander Fidora has recognised that the portions of the *Extractiones de Talmud* Dahan used in his studies were actually from the thematic version, which version includes material from Donin's articles. The similarities considered by Dahan, therefore, did not derive from the *Extractiones*, but rather from the articles, which indeed appear to be Thibaud's source¹⁴⁴. Thibaud de Sézanne, moreover, when incorporating passages not found within the *Extractiones* or in Donin's articles, fails to provide as accurate a translation as is present in the *Extractiones* itself or as Nicholas Donin himself¹⁴⁵ was wont to do.

Furthermore, Thibaud draws chiefly upon Latin sources in his work. On the one hand, he uses Nicholas' articles, as Fidora has stated, and, on the other, he makes frequent use of Petrus Alphonsi's *Dialogus*, as John Tolan has noted¹⁴⁶. If Thibaud de Sézanne had been well-versed in Hebrew and the Rabbinical tradition, he would not have needed to resort to Latin sources for the quotation of Talmudic passages, as opposed to proceeding directly to the Hebrew originals, which latter he would have done had he, in fact, translated the *Extractiones*. In this respect, Thibaud cannot have been one of the

¹³⁹ Such is the case with the term *goy* ('gentile', 'non-Jew'), which is systematically identified and glossed as meaning 'Christian', both in Donin and in the *Extractiones*. cf. Isidore LOEB, "La controverse de 1240 sur le Talmud"..., p. 256. The prologue to the *Extractiones* supports this interpretation by stating the following: "*Goy idem est quod gens, et goym quod gentes, sed ad christianos usus restringitur*" (*P* 97vb; cf. Chenmelech MERCHAVIA, *The Church Versus Talmudic*..., p. 456).

¹⁴⁰ See previous chapter, p. 33.

¹⁴¹ Gilbert DAHAN, "Un dossier latin de textes...", p. 325.

¹⁴² Gilbert DAHAN, "Les traductions latines de Thibaud de Sézanne", *Le brûlement du Talmud à Paris 1242-1244*, Gilbert Dahan, Élie Nicolas (eds.), Les Éditions du Cerf, Paris 1999, pp. 95-120 (esp. pp. 99-106); Gilbert DAHAN, *Les intellectuels chrétiens et les juifs au moyen âge*, Les Éditions du Cerf, 2007, Paris, p. 356.

¹⁴³ Robert CHAZAN, "Trial, Condemnation, and Censorship...", p. 17; Piero CAPELLI, "Rashi nella controversia parigina sul Talmud del 1240", *Ricerchare la sapienza di tutti gli antichi (Sir 39, 1). Miscellanea in onore di Gian Luigi Prato*, Marcello Milani, Marco Zappella (eds.), EDB, Bologna, 2013, pp. 441-448 (esp. p. 441); Harvey J. HAMES, "Stultitia et coecitas: Violència intel·lectual contra els jueus en el segle XIII", *Por política, terror social*, Flocel Sabaté (ed.), Pagès editors, Lleida, 2013, pp. 53-66 (esp. p. 58).

¹⁴⁴ Alexander FIDORA, "The Latin Talmud and its Translators...", pp. 17-28. Following the appearance of this article, Piero Capelli seems to have developed doubts concerning the authorship of the *Extractiones* attributed to Thibaud de Sézanne, as seen in: Piero CAPELLI, "Jewish Converts in Jewish-Christian...", p. 43.

¹⁴⁵ Gilbert Dahan, on the other hand, describes Thibaud de Sézanne as being a friar who possessed an "excellente connaissance de la littérature rabbinique", while he depicts Donin as "un personnage totalement ininteressant et peu cultivé": Gilbert DAHAN, "Les traductions latines...", p. 101.

¹⁴⁶ John TOLAN, *Petrus Alfonsi and His Medieval readers*... p. 118.

translators of the *Extractiones*, nor could he have known about this text prior to writing his own *Errores Iudaeorum*.

As regards the manner in which the translation was carried out, Dahan states that the *Extractiones* resulted from a translation of the Hebrew into the vernacular and therefrom into Latin¹⁴⁷, such occurring on two different occasions, a situation which would have facilitated a superior translation¹⁴⁸. By the foregoing, he means that two people proficient in Hebrew would have translated the *Extractiones* and that the consequent translation would have been compared with another such, thus verifying the quality and reliability thereof. Accordingly, there would have been two individuals translating from Hebrew into French and then from French into Latin (first translation), while a third individual was preparing a new translation (the second such) directly into Latin. The compiler would then ultimately have compared both translations. Fidora, however, has proposed an explanation different from the statement found in the prologue, an explanation that takes into account the second prologue, which latter precedes Donin's thirty-five articles in the so-called 'dossier'¹⁴⁹. On the basis of the foregoing, Fidora identifies the *alterius interpretis* mentioned in the second prologue – a fact which would itself imply the presence of a *prior interpretis* in the first prologue – as having been Nicholas Donin. In this regard, the first translation mentioned in the earlier prologue would consist in that of Donin's Articles, rather than of the *Extractiones*, which, in turn, would constitute the second translation. The comparison of both translations, along with the other materials of which the dossier was made up, would have constituted the rearrangement known as the thematic *Extractiones de Talmud*, namely, the second version thereof. Furthermore, by dint of this second prologue, Fidora has also brought to light significant information concerning several events, namely, Donin's conversion in the year of 1236, the submission of the articles to Pope Gregory IX in 1238/9, and the compilation of the *Extractiones de Talmud* in the year 1245 (*translata quinque vel sex annis prius*)¹⁵⁰.

2.3. The translation process

The entire content of the *Extractiones de Talmud* is dependent upon the Babylonian Talmud, for the reason that no excerpt from its Jerusalem counterpart has been found¹⁵¹.

¹⁴⁷ Such was the *modus operandi* employed in the so-called school of translators at Toledo in order to produce translations from Arabic into Latin during the twelfth century: cf. Marie-Thérèse D'ALVERNY, "Translations and Translators", *Renaissance and Renewal in the Twelfth Century*, R. L. Benson, G. Constable (eds.), Harvard University Press, Cambridge, M.A., 1982, pp. 421-462 (esp. p. 428); Charles BURNETT, "The Coherence of the Arabic-Latin Translation Program in Toledo in the Twelfth Century", *Science in Context*, 14 1/2 (2001), pp. 249-288 (esp. p. 252).

¹⁴⁸ Gilbert DAHAN, "Les traductions latines...", pp. 99-100.

¹⁴⁹ P 211rb. This passage is also transcribed and translated in Alexander FIDORA, Ulisse CECINI, "Nicholas Donin's Thirty-Five Articles...", p. 190.

¹⁵⁰ Alexander FIDORA, Ulisse CECINI, "Nicholas Donin's Thirty-Five Articles...", pp. 189-191.

¹⁵¹ Two different versions of the Talmud (in plural *Talmudim*) exist according to the Gemara pertaining thereto: A first version, which arose in the Land of Israel and is called the Yerushalmi or Palestinian Talmud, and a second version that emerged among the exiled Jews in Babylon, i.e. the Babylonian Talmud. In current Judaism, the latter of these is regarded as carrying the greatest authority. Although it remains a matter of debate, the Babylonian Talmud must have arrived in Europe from Al-Andalus during the eighth or ninth centuries. For the foregoing, see: Eliyahu ASHTOR, *The Jews of Moslem Spain*, Volume One, Jewish Publication Society of America, Philadelphia, 1973, pp. 120-122; Norman A. STILLMAN, "Aspects of Jewish Life in Islamic Spain", *Aspects of Jewish Culture in the Middle Ages*, Paul

Annabel González¹⁵² has shown that the Latin translation follows a miscellaneous tradition which reflects features of the Hebrew manuscripts from both Florence¹⁵³ and Munich¹⁵⁴.

Besides its uncovering of Talmudic material, the *Extractiones de Talmud* offers the most accurate Latin translation of the Talmud theretofore produced¹⁵⁵. Indeed, the translators of this text, being highly skilled in Hebrew, were the first to achieve a methodological and systematic translation of broad excerpts from the Talmud. Nevertheless, respect towards the Hebrew text of the Talmud is not always shown, particularly as regards the Biblical quotations found therein. In this connection, the translators preferred to reproduce Saint Jerome's Vulgate¹⁵⁶. Having said this, the Christian translators provided a translation of the Bible based upon the Hebrew text whenever a Talmudic statement served to explicate Scripture. In cases such as these, Saint Jerome's text would not have been applicable to the passage in question¹⁵⁷.

In addition to providing the text of the Talmud, the compilers of the *Extractiones* also furnished their translation with explanations and glosses which do not feature within the Talmud itself. These commentaries are seemingly aimed at elucidating certain untranslatable Hebrew terms or idioms of the Latin text, as well as at enhancing the polemical reading of Talmudic content. Among such, one finds glosses by the writers themselves and, what is most interesting, ones by Rashi, a highly prominent French twelfth-century commentator upon the Talmud¹⁵⁸.

When one compares the content of the *Extractiones de Talmud* found in the various manuscripts, moreover, one recognises that, even though they might have been prepared

E. Szarmach (ed.), University of New York Press, Albany, pp. 51-84; Talya FISHMANN, *Becoming the People of the Talmud: Oral Torah as Written Tradition in Medieval Jewish Cultures*, University of Pennsylvania Press, Philadelphia, 2011; Moulie VIDAS, *Tradition and the Formation of the Talmud*, Princeton University Press, Princeton (New Jersey), 2014, pp. 115-149.

¹⁵² Annabel GONZÁLEZ Flores, "The Latin Talmud Translation: The Hebrew Sources", *Studies on the Latin Talmud*, Ulisse Cecini, Eulàlia Vernet (eds.), Bellaterra, 2017, pp. 77-91. Cf. Ulisse CECINI, Óscar DE LA CRUZ, Eulàlia VERNET, "Observacions sobre la traducció llatina...", p. 76; Ulisse CECINI, "The *Extractiones de Talmud* and Their Relationship to the Hebrew Talmud Manuscripts of the Biblioteca Nazionale Centrale of Florence (MS Magl. coll. II.I.7, 8 and 9)", *Sefarad*, 77/1 (2017), pp. 91-115.

¹⁵³ Florence, Biblioteca Nazionale Centrale, Magliabechi Collection, Magl. Coll. II.I.7, 8 and 9. For a reproduction of this manuscript, see: David ROSENTHAL, *Babylonian Talmud Codex Florence: Florence National Library II.I.7-9: the Earliest Dated Talmud Manuscript*, Makor, Jerusalem, 1972. This manuscript will be further discussed (see below) for the reason that it also presents marginal Latin glosses which can be traced back to the text of the *Extractiones*.

¹⁵⁴ Munich, Bayerische Staatsbibliothek, BSB Cod. hebr. 95. For a reproduction of this manuscript, see: *Babylonian Talmud, Codex Munich 95: The Only Manuscript in Existence Containing the Complete Text of the Talmud*, Sefer Publishing, Jerusalem, 1971 (repr. of *Talmud Babylonicum Codicis Hebraici Monacensis 95. Der Babylonische Talmud nach der Münchener Handschrift Cod. Hebr. 95*, Hermann Leberecht Strack (ed.), A. W. Sijthoff, Leiden, 1912).

¹⁵⁵ cf. Chenmelech MERCHAVIA, *The Church Versus Talmudic...*, pp. 457-458; Ulisse CECINI, Óscar DE LA CRUZ, Eulàlia VERNET, "Observacions sobre la traducció llatina...", pp. 78-79.

¹⁵⁶ This Latin translation relied upon a Hebrew text which predated that of the standard thirteenth-century Hebrew Scriptures, which were indebted to the eighth-century Masoretic task of determining the text of the Bible, and thus contained substantial differences with respect to the Biblical quotations which occur within the Talmud itself.

¹⁵⁷ An example of such can be found in: Ulisse CECINI, Óscar DE LA CRUZ, Eulàlia VERNET, "Observacions sobre la traducció llatina...", pp. 93-94.

¹⁵⁸ Avraham GROSSMAN, *Rashi*, Joel Linsider (transl.), The Littman Library of Jewish Civilization, Oxford-Portland, 2012.

over a short interval of time¹⁵⁹, the text as rendered in the two versions thereof displays certain differences: The first such arranges the Latin Talmudic passages according to the Orders (סְדֵרִים) and Tractates (מְסֻכּוֹת) of the Talmud, in a version hereafter called the sequential *Extractiones*; the second, on the other hand, organises the foregoing passages, along with other material concerning the Disputation, according to polemical topics there present, in a version hereafter called the thematic *Extractiones*. Furthermore, the text of both versions also underwent several phases during which they were reworked and emended, as the various manuscripts reveal¹⁶⁰.

2.4. The manuscripts and the two versions

The *Extractiones de Talmud*, in both their sequential and their thematic versions, are nowadays preserved in eight manuscripts¹⁶¹, which consist in the following:

Thirteenth-century manuscripts:

- P* Paris, Bibliothèque nationale de France, Ms. lat. 16558, 238 ff.
W Wrocław, Biblioteka Uniwersytecka, Ms. I Q 134 a, 2 ff. (fragmentary)¹⁶².
S Schaffhausen, Stadtbibliothek, Ms. Min. 71, ff. 60-153¹⁶³.

Thirteenth/fourteenth-century manuscript:

- M* Stuttgart, Hauptstaatsarchiv, SSG Maulbronner Fragment, f. 1 (fragmentary)¹⁶⁴.

Fourteenth-century manuscripts:

- G* Girona, Arxiu Capitular, Ms. 19b, 81 ff. (incomplete)¹⁶⁵.

¹⁵⁹ Such is the case with Ms. Paris, Bibliothèque nationale de France, Ms. lat. 16558, a witness which, albeit the most ancient, nevertheless presents the most well-developed text of the *Extractiones de Talmud*. cf. Óscar DE LA CRUZ, “El estadio textual de las *Extractiones de Talmud* en el BnF ms. lat 16558”, *Studies on the Latin Talmud*, Ulisse Cecini, Eulàlia Vernet (eds.), Bellaterra, 2017, pp. 23-42.

¹⁶⁰ These aspects are discussed within this chapter at the point where focus is directed towards the text of the *Extractiones de Talmud* as contained within the various manuscripts.

¹⁶¹ Alexander FIDORA, “Textual Rearrangement and Thwarted Intentions. The Two Versions of the Latin Talmud”, *Journal of Transcultural Medieval Studies*, 2/1 (2015), pp. 63-78 (esp. pp. 66-67); Ulisse CECINI, Óscar DE LA CRUZ, Eulàlia VERNET, “Observacions sobre la traducció llatina...”, p. 84.

¹⁶² Edited by Klapper: Joseph KLAPPER, “Ein Florilegium Talmudicum des 13. Jahrhunderts”, *Literaturwissenschaftliches Jahrbuch der Görres-Gesellschaft* 1 (1926), pp. 3-23.

¹⁶³ Rudolf GAMPER, Gaby KNOCH-MUND, Marlis STÄHLI, *Katalog der mittelalterlichen Handschriften der Ministerialbibliothek Schaffhausen*, Urs Graf Verlag GmbH, Dietikon-Zürich, 1994, pp. 176-177.

¹⁶⁴ Edited by Hasselhoff and De la Cruz: Görg K. HASSELHOFF, Óscar DE LA CRUZ PALMA, “Ein Maulbronner Fragment der lateinischen Talmudübertragung des 13. Jahrhunderts (mit Edition)”, *Zeitschrift für Württembergische Landesgeschichte*, 74 (2015), pp. 331-344.

¹⁶⁵ This Ms. lacks some folios containing the beginning of the work. It commences in the middle of the passage from Beraḳot 15a: [*G* 1ra (44)] “munditia quia rab Hydda maledicebat illi qui quaerebat aquam in tempora legendi Synay”. cf. Ulisse CECINI, Óscar DE LA CRUZ PALMA, Eulàlia VERNET I PONS, “Observacions sobre la traducció llatina...”, p. 87, n. 41. For Ms. *G* see also: Josep Maria MILLÀS VALLICROSA, “Extractos del Talmud y alusiones polémicas en un manuscrito de la Biblioteca Catedral de Gerona”, *Sefarad*, 20 (1960), pp. 17-49; Alexander FIDORA, “Die Handschrift 19b des Arxiu Capitular de

C Carpentras, Bibliothèque Inguimbertaine, Ms. 153, 142 ff.¹⁶⁶.

Fifteenth-century manuscript:

B Berlin, Staatsbibliothek Preußischer Kulturbesitz, Ms. Theol. lat. fol. 306, 209 ff. (incomplete)¹⁶⁷.

Seventeenth-century manuscript:

Z Paris, Bibliothèque Mazarine, Ms. 1115, 437 ff.¹⁶⁸.

The *Extractiones de Talmud* are also present in the aforesaid three-volume Florentine manuscript which contains the Hebrew Talmud¹⁶⁹. This witness has the Latin text (dated to the thirteenth-fourteenth century¹⁷⁰) in its margins.

The manuscripts containing the sequential version are *P*, *W*, *G*, *C*, *B*, *Z*, as well as the marginal Latin text of *F*, whereas the ones containing the thematic version are *P*, *S*, *M* and *Z*.

The text of the sequential *Extractiones* is located at the beginning the final dossier¹⁷¹ of the trial, which dossier, in a number of these manuscripts, contains several significant

Girona. Ein Beitrag zur Überlieferungsgeschichte des lateinischen Talmud”, *Zwischen Rom und Santiago: Festschrift für Klaus Herbers zum 65. Geburtstag*, Hans-Christian Lehner (ed.), Winkler, Bochum, 2016, pp. 49-56.

¹⁶⁶ This manuscript is probably a *descriptus* of *G*. Cf. Ulisse CECINI, Óscar DE LA CRUZ PALMA, Eulàlia VERNET I PONS, “Observacions sobre la traducció llatina...”, p. 87.

¹⁶⁷ In the Berlin manuscript, the *Extractiones de Talmud* finish with the following passage from Sanhedrin 97a: “Ita rby Iohan: In tempore in quo veniet Messias minorabuntur sapientes, magistri et remanentium finient oculi in tristitia et suspirio et angustiae magna” (*B* 136va). Ulisse CECINI, Óscar DE LA CRUZ PALMA, Eulàlia VERNET I PONS, “Observacions sobre la traducció llatina...”, p. 87.

¹⁶⁸ A direct copy of *P*. Cf. Alexander FIDORA, “Textual Rearrangement...”, p. 66; Görg K. HASSELHOFF, “Rashi and the Dominican Friars”, *Ex Oriente Lux. Translating Words, Scripts and Styles in Medieval Mediterranean Society*, Charles Burnett, Pedro Mantas-España (eds.), UCO Press, CNERU-The Warburg Institute, Córdoba, 2016, pp. 201-215 (esp. p. 211).

¹⁶⁹ *F*, Florence, Biblioteca Nazionale Centrale, Magl. II.I 7, 8 and 9. The three volumes are: *F*₇ (12th century, dated 1174, Hebrew text), *F*₈ (c. 13th-century, Hebrew text) and *F*₉ (c. 13th-century, Hebrew text). For this manuscript and its relation to the *Extractiones*, see: Moritz STEINSCHNEIDER, “Handschriften des Talmud’s mit Rücksicht auf Lebrecht’s Abhandl. von M. St. (und nach Mitth. v. Prof. Lasinio)”, *Hebraeische Bibliographie. Blätter für neuere und ältere Literatur des Judenthums*, Moritz Steinschneider (ed.), VI (1863), pp. 39-42; Raphael Nathan RABINOWITZ, *Sefer Diqdûqê Sof^rîm*, part IX, Hôša’at Ôr ha-Ĥokmā, Mainz, 1878, pp. 4-5 [Hebrew]; Chenmelech MERCHAVIA, “Latin Translations of the Talmud in the Margins of ms. Florence and ms. Paris 16558”, *Kiryat Sefer* 41 (1965-1966), pp. 543-556 [Hebrew]; Chenmelech MERCHAVIA, *The Church Versus Talmudic...*; David ROSENTHAL, *Babylonian Talmud. Codex Florence...*; Colette SIRAT, “Les manuscrits du Talmud en France du Nord au XIIIe siècle”, *Le brûlement du Talmud à Paris 1242-1244*, Gilbert Dahan, Élie Nicolas (eds.), Les Éditions du Cerf, Paris 1999, pp. 121-139; Malachi BEIT-ARIÉ, Colette SIRAT, Mordechai GLATZER, *Codices hebraicis litteris exarati quo tempore scripti fuerunt exhibentes: De 1114 à 1200*, Volume Four, Brepols, Turnhout, 2006, pp. 46-49 [French and Hebrew]; Ulisse CECINI, Óscar DE LA CRUZ PALMA, Eulàlia VERNET I PONS, “Observacions sobre la traducció llatina...”, p. 88; Ulisse CECINI, “The *Extractiones de Talmud* and Their Relationship...”, pp. 91-115.

¹⁷⁰ Malachi BEIT-ARIÉ, Colette SIRAT, Mordechai GLATZER, *Codices hebraicis...*, p. 49; Alexander FIDORA, “Textual Rearrangement...”, p. 67, n. 16.

¹⁷¹ The dossier is only contained in the manuscripts *G*, *C*, *P* and *Z*. The dossier must therefore have been compiled as is shown by the textual tradition pertaining to *G*.

documents relating to the Disputation. The additional material that goes to form the dossier, along with the *Extractiones*, consists in the following:

- Liber Krubot¹⁷².
- A second prologue which introduces the reader to the Talmudic texts that follow¹⁷³.
- Nicholas Donin's thirty-five articles¹⁷⁴.
- Further Talmudic passages, henceforth called 'Anthology'¹⁷⁵.
- Rashi's glosses upon the Bible¹⁷⁶.
- The confessions of Rabbi Yehiel (*Vivus*) and Rabbi Judah (*Iudas*) in the Paris Disputation¹⁷⁷.
- A list of the rabbis appearing in the Latin Talmud¹⁷⁸.
- The letters concerning the condemnation of the Talmud¹⁷⁹.

¹⁷² A compilation of Jewish prayers and liturgical material. For more information concerning the *Liber Krubot* extant in *P* and for the possible sources thereof, see: Wout VAN BEKKUM, "The Latin Talmud and Liber Krubot: The Religious Hymns of Benjamin bar Samuel in MS Paris BNF Lat. 16558", *The Talmud in Dispute during the High Middle Ages*, Alexander Fidora, Görge K. Hasselhoff (eds.), (forthcoming); cf. Isidore LOEB, "La controverse de 1240 sur le Talmud"..., pp. 249-250; Gilbert DAHAN, "Les traductions latines..." , p. 96, n. 13; Found in *P* 206ra-211rb; *G* 71vb-73vb; *C* 65va-67vb; *Z* 383r-390v.

¹⁷³ *P* 211rb-211va; *G* 30vb; *C* 67vb-68ra; *Z* 390v-391r.

¹⁷⁴ *P* 211va-217vb; *G* 30vb-33rb; *C* 68ra-71ra; *Z* 391r-401r. Edited in: Isidore LOEB, "La controverse de 1240 sur le Talmud"..., pp. 253-270; Isidore LOEB, "La controverse de 1240 sur le Talmud"..., pp. 39-54.

¹⁷⁵ *P* 217vb-224va; *G* 33rb-36ra; *C* 71ra-74ra; *Z* 401v-412r. Óscar de la Cruz proposes the argument that this translation corresponds to the material that was not put to use in the exemplification and illustration of the thirty-five accusations submitted by Donin on account of the great similarities between both translations: cf. Óscar DE LA CRUZ, "El estadio textual de las *Extractiones*..." , pp. 29-30.

¹⁷⁶ *P* 224va-230rb; *G* 36ra-38rb; *C* 74r-76va; *Z* 412r-421r; all of them have been already edited. Latin Rashi upon Genesis in: Gilbert DAHAN, "Rashi, sujet de la controverse de 1240. Edition partielle du ms. Paris, BN lat. 16558", *Archives Juives*, 3 (1978), pp. 43-54; upon Exodus in: Görge K. HASSELHOFF, "Der Talmudprozess von 1240 und seine Folgen", *Ich bin nicht gekommen, Frieden zu bringen, sondern das Schwert*, Jochen Flebbe, Görge K. Hasselhoff (eds.), V & R unipress, Göttingen, 2017, pp. 160-166; upon Leviticus, Numbers and Deuteronomy in: Görge K. HASSELHOFF, "Rashi for Latin Readers: The Translations of Paris, 1240 with an Edition of the Excerpts from Leviticus, Numbers and Deuteronomy", *Transcending Words: The Language of Religious Contact Between Buddhists, Christians, Jews, and Muslims in Premodern Times*, Görge K. Hasselhoff, K. Martin Stünkel (eds.), Verlag Dr. Dieter Winkler, Bochum, 2015, pp. 103-111; upon Joshua, I Kings, Job, Psalms, Ecclesiastes, Song of Songs, Lamentations, Jonah, Micah, Obadiah, Habakkuk and Zechariah: Görge K. HASSELHOFF, "The Parisian Talmud Trials and the Translation of Rashi's Bible Commentaries", *Henoch*, 37/1 (2015), pp. 29-42 (esp. pp. 37-41); upon Judges, I Samuel, II Samuel and Daniel in: Görge K. HASSELHOFF, "Rashi and the Dominican Friars"..., pp. 211-215; upon Proverbs in: Gilbert DAHAN, "Un dossier latin de textes..." , pp. 335-336; and upon Isaiah: Görge K. HASSELHOFF, "Rashi's Glosses on Isaiah in Bibliothèque nationale de France, Ms. lat. 16558", *Studies on the Latin Talmud*, Ulisse Cecini, Eulàlia Vernet i Pons (eds.), Universitat Autònoma de Barcelona, Servei de Publicacions, Bellaterra, 2017, pp. 111-128.

¹⁷⁷ *P* 230va-231va; *G* 38va-38vb; *C* 76vb-77ra; *Z* 421v-423r. Edited in: Isidore LOEB, "La controverse de 1240 sur le Talmud"..., pp. 55-57.

¹⁷⁸ Found in *P* 231va-232va; *G* 38vb (incomplete); *C* 77ra-77rb; *Z* 423r-424v.

Among all the manuscripts, *P* has been considered the best witness (*codex optimus*) of the dossier¹⁸⁰: it is the only one to contain all the aforesaid parts, as does *Z*, which is a direct copy thereof, and, furthermore, contains the thematic version of the *Extractiones*, even though this latter is a subsequent addition to an initial codex¹⁸¹. It lacks, however, passages contained in *F* and *B*.

In what follows, I shall survey the different versions of the *Extractiones de Talmud* while taking into consideration the particular features thereof. The various wordings and textual natures of which both rearrangements consist are accordingly discussed by way of an examination of the various witnesses that contain the *Extractiones*.

2.4.1. The sequential *Extractiones*

The sequential version was composed before its thematic counterpart, since it was fashioned by translating the Talmud in accordance with the order followed by the Hebrew original. The thematic version, in contrast, was produced using the sequential version, as well as the other materials contained within the dossier¹⁸².

The following table shows how the translators of the sequential *Extractiones de Talmud* arranged the selected passages and reveals the latter's correspondence to the sequence found in the Hebrew Talmud. In the footnotes, moreover, I indicate where each Talmudic tractate occurs within each manuscript of the *Extractiones*:

Orders	Tractates	Translated Passages (From-To)
Mo'ed (Festival) מועד	Berakot (ברכות) ¹⁸³	3a-64a ¹⁸⁴
	Šabbat (שבת)	2a-55b ¹⁸⁵

¹⁷⁹ Found in *P* 232va-234va; *C* 77rb-78rb; *Z* 425r-429v.

¹⁸⁰ Most scholars have based their studies of the *Extractiones* upon this manuscript: Isidore LOEB, “La controverse de 1240 sur le Talmud”..., pp. 247-261; *idem*, “La controverse de 1240 sur le Talmud”..., pp. 248-270; *idem*, *La controverse de 1240 sur le Talmud*..., pp. 39-57; Chenmelech MERCHAVIA, “Latin Translations of the Talmud...”, pp. 543-556; *idem*, *The Church Versus...*; Gilbert DAHAN, “Rashi, sujet de la controverse...”, pp. 43-54; *idem*, “Les traductions latines”..., pp. 95-120; Óscar DE LA CRUZ, “El estadio textual de las *Extractiones*”..., pp. 23-42.

¹⁸¹ Isidore LOEB, “La controverse de 1240 sur le Talmud”..., p. 249. After having inspected the manuscript *in situ*, Fidora agrees with Loeb in stating that the thematic *Extractiones* and the dossier initially constituted different manuscripts: Alexander FIDORA, “The Latin Talmud and its Translators...”, p. 19, n. 10; Cf. Óscar DE LA CRUZ, “El estadio textual de las *Extractiones*...”, pp. 25-26.

¹⁸² Óscar DE LA CRUZ, “El estadio textual de las *Extractiones*...”, p. 27: “Sin embargo, hay varias pruebas que demuestran que las *Extractiones de Talmud* [...] son una traducción secuencial del Talmud, en base a la cual (y a otros documentos de los que hablaremos) se elaboró la citada edición organizada por temas” [“There are various proofs, however, which go to show that the *Extractiones de Talmud* [...] constitute a sequential translation of the Talmud, on the basis of which translation (and of other documents to be discussed) the aforementioned thematic edition was worked up”].

¹⁸³ This tractate should have been considered to occur within the Order Zera'im (סדר זרעים), as it is in the Vilna Talmud. This notwithstanding, the *Extractiones de Talmud* place it in the order Mo'ed. Cf. the prologue to the *Extractiones de Talmud* in which it is stated that: [*P* 99rb] ...“*macecta Brakot, quae est prima pars libri Mohed*”.

¹⁸⁴ *P* 99rb-124ra; *G* 1ra-6 va; *C* 14ra-26vb; *B* 48va-76rb; *Z* 213r-249v.

¹⁸⁵ *P* 124rb-132rb; *G* 6va-8va; *C* 26vb-30rb; *B* 76rb-87rb; *Z* 249v-261v.

Yešū'ot ¹⁸⁶ (Salvations) ישועות	Baba Qamma (בבא קמא)	16a-117a ¹⁸⁷
	Baba Meši'a (בבא מציעא)	21a-114a ¹⁸⁸
	Baba Batra (בבא בתרא)	2b-145b ¹⁸⁹
	Sanhedrin (סנהדרין)	4b-111a ¹⁹⁰
	Makkot (מכות)	6b-24a ¹⁹¹
	Šebu'ot (שבועות)	6b-35b ¹⁹²
	'Aḇoda Zara (עבודה זרה)	2a-55a ¹⁹³
	'Eduyyot (עדייות)	Mishna 8, 7 ¹⁹⁴
Našim ¹⁹⁸ (Women) נשים	Horayot (הוריות)	10a-13b ¹⁹⁵
	Kalla (כלה) ¹⁹⁶	24-5 ¹⁹⁷
	Nidda (נידה) ¹⁹⁹	71a-13a ²⁰⁰
	Nedarim (נדריים)	78a-7b ²⁰¹
	Nazir (נזיר)	39b-23a ²⁰²
	Soṭa (סוטה)	49b-13b ²⁰³
	Yeḅamot (יבמות)	24b-106b ²⁰⁴
	Qiddušin (קידושין)	29b-81a ²⁰⁵
	Ketubbot (כתובות)	10b-111b ²⁰⁶

¹⁸⁶ This Order corresponds to the current Seder Neziqîn (סדר נזיקין) in the Vilna Talmud. The name of Yešū'ot often appears in ancient and medieval Rabbinical sources: cf. Isidore LOEB, "La controverse de 1240 sur le Talmud"..., p. 259, n. 4; "Gilbert DAHAN, "Les traductions latines..."", p. 96; Ulisse CECINI, Óscar DE LA CRUZ PALMA, Eulàlia VERNET I PONS, "Observacions sobre la traducció llatina..."", p. 79, n. 19.

¹⁸⁷ P 132rb-134rb; G 8va-9rb; C 30va-31va; B 87rb-90rb; Z 261v-264v.

¹⁸⁸ P 134rb-137va; G 9rb-10va; C 31va-33rb; B 90rb-95rb; Z 264v-269r.

¹⁸⁹ P 138r-146va; G 10va-10vb (to Bb 15b); C 33rb-38ra; B 90rb-106ra; Z 269r-283r.

¹⁹⁰ P 146va-182va; W 1r (from Mish. San X, 2)-1vb (to San 94b); G 11ra (from San 29a)-22rb; C 38ra-54vb; B 106ra-136va (to San 97a); Z 283r-344r

¹⁹¹ P 182va-183va; G 22rb-22vb; C 54vb-55rb; Z 344r-345v.

¹⁹² P 183va-184va; G 22vb-23ra; C 55rb-55va; Z 345v-347v

¹⁹³ P 184-193va; G 23ra-24vb (to Az 17a); C 55va-59vb; Z 347-362r.

¹⁹⁴ P 193va; C 59vb; Z 362r.

¹⁹⁵ P 193va-194va; C 59vb-60rb; Z 362r-364v.

¹⁹⁶ This is a minor tractate that does not belong to the present Talmudic canon. However, in some medieval Talmud copies it can be found to follow the final tractates of the canonical Talmud under the rubric of minor tractates (מסכתות קטנות), as occurs with the Munich manuscript. If the Latin translators had used a manuscript wherein the final Order and the beginning of the minor tractates (Kallâ used to be the first such) were gathered together, they might have considered all of them to form a whole. Cf. Annabel GONZÁLEZ Flores, "The Latin Talmud Translation: The Hebrew..."", p. 83.

¹⁹⁷ P 194va-194vb; C 60rb; Z 363v-364r.

¹⁹⁸ Attention should be drawn to the sequence of the passages in the tractates from this Order. Such passages appear to be reversed as far as Yeḅamot. The scribe must have started the compilation by reading the manuscript as if it were a Latin text (i.e. from left to right), disregarding the proper order of Hebrew script (i.e. from right to left). When he noticed his mistake, in Soṭâ 13a, he added the translations of the other tractates theretofore not included, i.e. Yeḅamot, Qiddušin, Ketubbot, Giṭṭin, following the Hebrew order as far as Soṭâ 13a. The foregoing explains why Soṭâ appears in two different places.

¹⁹⁹ This tractate belongs to the Order Toḥ^arot (סדר טהרות) within the Vilna Talmud; it might have been included within the Order Našim in certain medieval manuscripts, such as Ms. Munich, however, as a result of its principle subject-matter, this being menstruation, which, thematically speaking, fits in better with the Order concerning women. Cf. Annabel GONZÁLEZ Flores, "The Latin Talmud Translation: The Hebrew..."", p. 83.

²⁰⁰ P 194vb-195va; W 2va (from Nid 17a); C 60rb-60va; Z 364r-365v.

²⁰¹ P 195va-196ra; W 2va-2vb; C 60va-60vb; Z 365v-366v.

²⁰² P 196ra; W 2vb; C 60vb; Z 366v.

²⁰³ P 196ra-196vb; W 2ra (from Sot 36b) and 2vb (from 49b to 36b); C -61rb; Z 367r-368r.

²⁰⁴ P 196vb-197rb; W 2ra (from Yeb 49b)-2rb (to Yeb 103b); G 25ra (from Yeb 63a); C 61rb-61va; Z 368r-368v.

²⁰⁵ P 197rb-198ra; W 2rb (to Qid 31a); G 25ra-25rb; C 61va-61vb; Z 368v-369v.

²⁰⁶ P 198ra-199rb; G 25rb-25vb; C 61vb-62rb; Z 369v-371v.

CHAPTER TWO

	Giṭṭin (גיטין)	56b-90b ²⁰⁷
	Soṭa (סוטה)	2a-13a ²⁰⁸
Qōdašim (Holies) קדשים	Zebahim (זבחים)	20b-116b ²⁰⁹
	Menahot (מנחות)	29a-110a ²¹⁰
	Bekorot (בכורות)	3a-57b ²¹¹
	‘Arakin (ערכין)	7a-16b ²¹²
	Temura (תמורה)	14b-16a ²¹³
	Keritot (כריתות)	5b-28a ²¹⁴
	Tamid (תמיד)	27b-29a ²¹⁵
	Hullin (חולין)	7b-91b ²¹⁶

The text of the sequential *Extractiones* is not identical in all the witnesses, even if one disregards the common corruptions introduced by the copyists. In this respect, Óscar de la Cruz²¹⁷ has stated that the text has undergone a process of development and has been corrected as far as the text of *P*, which presents the most recent text, even though it is the oldest manuscript²¹⁸. During the above process, certain passages, which undoubtedly featured in the initial redaction of the *Extractiones*, have been removed as a result of the successive corrections thereto.

<i>Extractiones de Talmud</i> [Bm 85a]	Vilna Talmud [Bm 85a]
[F ₈ 266a; B 93vb] [692] Omnibus annis quibus rby Eleazar fuit in dolore, non fuit homo mortuus ante tempus suum; et in omnibus diebus quibus Rabi recepit dolores super se, non indigit mundus pluvia. Quia dicit Raba: Gravis est dies pluviae, sicut dies iudicii. Dicit Amemar: Nisi hoc esset quod creaturae indigent, rogarent Deum quod numquam plueret. Et cum hoc quod non pluit per illos tredecim annos ²¹⁹ , quando evolvebatur herba, inveniebatur fovea plena aquae.	Throughout all the years of R’ Elazar [the son of R’ Shimon]’s suffering, no man died before his time. Throughout all the years of Rabbi’s suffering, the world never required rain, which was a blessing, for Rabbah the son of Rav Shila said: A rainy day is as troublesome as a court day. And Ameimar said, also in this vein: If not for the fact that rain is a necessity for the world, the Rabbis would pray for mercy concerning it and have it eliminated, because it inconveniences people and prevents them from going to and fro. Notwithstanding the lack of rain in Rabbi’s time, the ground was so

²⁰⁷ P 199rb-201rb; G 25vb-26vb; C 62rb-63rb; Z 371v-374v.

²⁰⁸ P 201rb-202va; W 2vb G 26vb-27rb; C 63rb-63vb; Z 374v-377r.

²⁰⁹ P 202va-203ra; G 27rb-27va; C 63vb-64ra; Z 377r-377v.

²¹⁰ P 203ra-203va; G 27va-27vb; C 64ra-64rb; Z 377v-379r.

²¹¹ P 203va-203vb; G 27vb; C 64rb; Z 379r.

²¹² P 203vb-204rb; G 27vb-28ra; C 64rb-64va; Z 379r-379v.

²¹³ P 204rb; G 28ra; C 64va; Z 379v-380r.

²¹⁴ P 204rb-204vb; G 28ra-28rb; C 64va-64vb; Z 380r-380v.

²¹⁵ P 204vb-205ra; G 28rb; C 64vb-65ra; Z 380v-381r.

²¹⁶ P 205ra-206rb; G 28rb-28vb; C 65ra-65va; Z 381r-383r.

²¹⁷ In the same vein, see: Ulisse CECINI, “The *Extractiones de Talmud* and Their Relationship...”, pp. 91-115.

²¹⁸ See n. 159, this chapter.

²¹⁹ The thirteen years of El‘azar’s suffering are previously recounted in the very same Bm 85a: [F₈ 266a; B 93va] “Dicit Rabi: Amabiles sunt dolores. Rabi recepit eos super se tredecim annis”.

	saturated with moisture that when [people] would pluck a radish from a bed, the hole thus formed would stand brimming with water. ²²⁰
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As with many other texts, the passage above is found solely in *F* and *B*, though not in *P*, *G*, *C* or *Z*. In this respect, the Florence manuscript should be considered to contain the oldest Latin text, since this witness contains a greater number of Latin Talmudic excerpts than are present in *B*, whereas *P*, in lacking passages extant in *F* and *B*, would constitute the final stage.

As far as *G*, and its possible copy *C*, are concerned, these should be considered intermediate witnesses between *B* and *P*. Although they lack passages extant in *B*, as also occurs with *P*, they nevertheless show textual readings which correspond to *B*, as is the case with the following passage from Ber 18b²²¹:

<i>Extractiones in G/C</i>	<i>Extractiones in B</i>	<i>Extractiones in P</i>
[G 1ra-rb; C 17va]	[B 56ra-rb]	[P 107ra]
[121] Dicit etiam raby Isaac: Durus est vermis mortuo, sicut acus carni vivi. Dolorem suum bene scivit, sed aliorum <u>dolorem</u> non.	[121] Dicit etiam rby Isaac: Durus est vermis mortuo sicut acus carni vivi. Dolorem suum, sed aliorum <u>dolorem</u> non.	[121] Dicit etiam rby Isaac: Durus est vermis mortuo, sicut acus carni vivi. Dolorem suum bene scivit, sed aliorum non.

In the example cited above, *G*, *C* and *B* all share the reading *aliorum dolorem*, while *P* omits the word *dolorem*, which word derives from the Hebrew text:

and R' Yitzchak said in explanation of this verse: The worm is as painful to the dead as a needle to living flesh [...] They said: They know of their own suffering, but they are not necessarily aware of the pain of others²²².

The Hebrew text from the Vilna Talmud twice includes the term 'pain' (צערָא), as is shown in the texts from *G*, *C* and *B*, though the term is lacking in *P*, thus showing that a later proofreader considered the second *dolorem* to be repetitious and, so, omitted it.

²²⁰ *Talmud Bavli...*, Bm 85a:

כולהו שני יסורי דר' אלעזר לא שכיב איניש בלא זמניה כולהו שני יסורי דרבי לא איצטריך עלמא למיטרא דאמר רבה בר רב שילא קשי יומא דמיטרא דדינא ואמר אמימר אי לאו צריך לעלמא בעו רבנן רחמי עליה ומבטלי ליה אפילו הכי כי הוו עקרי פוגלא ממשרא הוה קיימא בירא מליא מיא

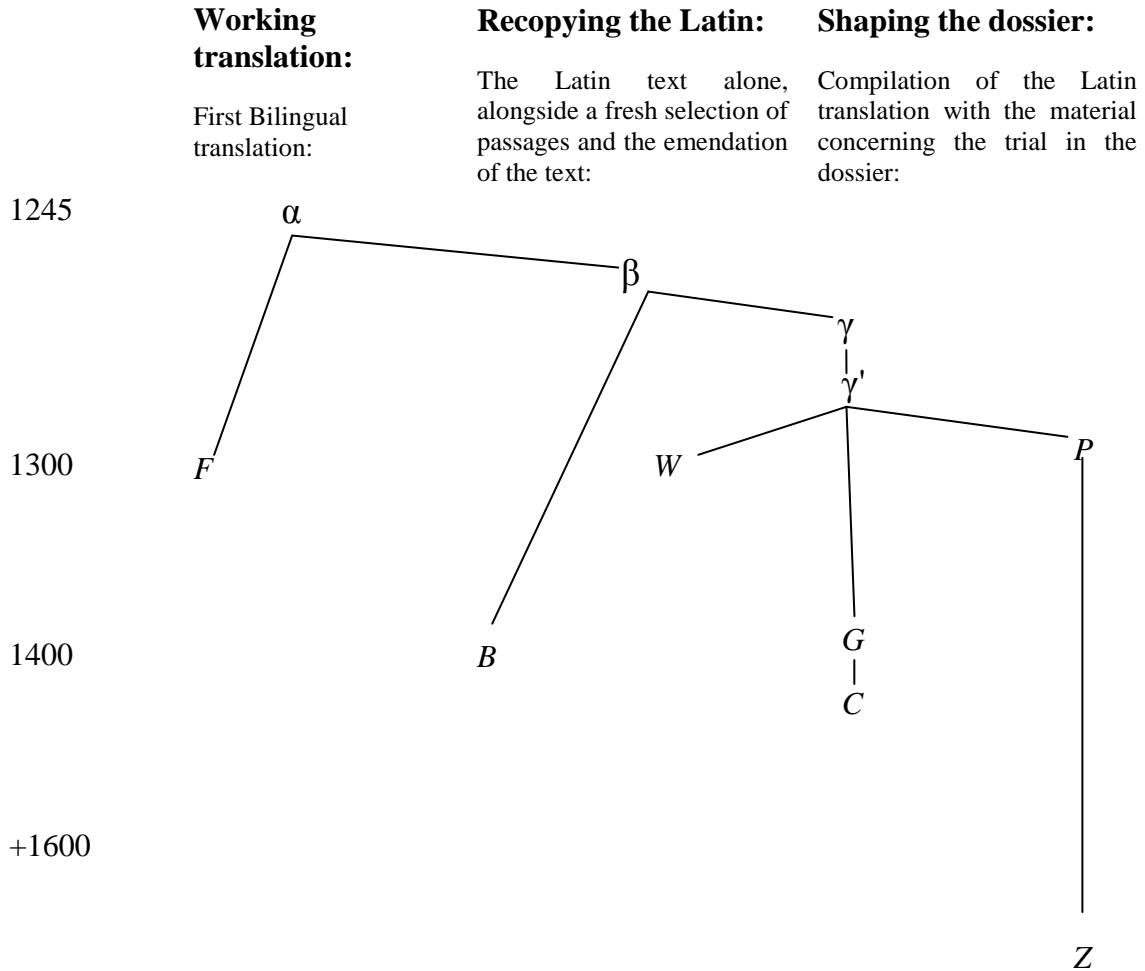
²²¹ Henceforth, the underlined words are mine unless otherwise indicated.

²²² *Talmud Bavli...*, Ber 18b:

ואמר רבי יצחק קשה רמה למת כמחט בבשר החי אמרי בצערָא דידהו ידעי בצערָא דאהרינא לא ידעי

In sum, *P* can be regarded as a kind of “edition” of the *Extractiones* which shows the text in a form that is replete with the final emendations thereto. *F* and *B*, on the other hand, show a text that is closer to the initial translation. *G* and *C* should be placed at the midpoint of this textual process.

Given all that has been said, one can establish the following *stemma codicum*²²³:



In looking at the *stemma* above, one becomes aware that there exists a group of manuscripts containing the sequential *Extractiones* (*W*, *G*, *C*, *P* and *Z*) that derive from archetype γ , which group represents the compilation found within the dossier, i.e. the sequential Latin Talmud along with other texts that had also been composed and which bore relevance to the Paris events. However, it is not possible for such manuscripts to have derived directly from archetype γ , but rather from the subarchetype γ' , for the reason that they exhibit a more heavily emended phase of the dossier wherein many readings from β and α have been removed. Certain among these older variants from β and α would have been extant within archetype γ , since they persist in the thematic *Extractiones de Talmud* (represented as subarchetype δ , as will be shown later), which

²²³ I have Óscar de la Cruz to thank for having devised this *stemma*. The foregoing *stemma* will appear in the forthcoming edition of the *Extractiones de Talmud* (Working Title), Ulisse Cecini, Óscar de la Cruz (eds.), Brepols, Turnhout, 2019 (forthcoming).

must have originated from and been subsequent to the dossier itself, as will be argued in the following section.

2.4.2. The thematic *Extractiones*²²⁴

Not long after the sequential *Extractiones* and the compilation of the dossier, the material therein was rearranged according to polemical topics. This rearrangement adheres to the aggressive stance adopted by Odo, along the same lines as that of Pope Gregory IX²²⁵, a stance which aimed to condemn the Talmud using every means available²²⁶.

This version likewise contained its own prologue, one which exhibits minor, though significant, differences in relation to that of the sequential *Extractiones* and is only preserved by manuscript *S*²²⁷. For certain reasons, this version chiefly circulated outside of and independently from the dossier itself, these reasons being that: there exists a distinct prologue for this work; only *P* contains the thematic version and the dossier all together, albeit that they originally formed part of independent manuscripts²²⁸; and there exists an epitome thereof, namely, the very object of this study (*Excerptum de Talmud*), which solely contains passages deriving from the thematic *Extractiones*.

Although it contains its own variants, at times the thematic *Extractiones* offers a more reliable text in relation to its original Hebrew counterpart than does the one present within the sequential version itself, from which latter the thematic *Extractiones* drew its text, though from an early stage thereof which has not been preserved. The thematic version of the *Extractiones de Talmud*, therefore, cannot have been included in the dossier, as a result of which the version in question failed to undergo the final emendations or the review that are found in *P*.

The following excerpt, extant both in the thematic and in the sequential *Extractiones*, concerns the subject of the prophecies uttered by the prophets. Both versions present wordings which differ as a consequence of the emendations undergone by *P*. The thematic version presents a more faithful redaction in relation to the original Hebrew.

Thematic <i>Extractiones</i>	Sequential <i>Extractiones</i>	Vilna Talmud
[<i>P</i> 44va; <i>S</i> 107r; <i>Z</i> 106v-107r]	[<i>P</i> 111vb]	[<i>Ber</i> 34b] And R' Chiya bar Abba said in the name of
[<i>Ber</i> 34b] Dicit rby Hyia:	[<i>Ber</i> 34b] Dicit rby Hyia:	

²²⁴ Óscar de la Cruz and Isaac Lampurlanés are currently undertaking the edition of this version of the *Extractiones de Talmud*.

²²⁵ Cf. THOMAS DE CANTIMPRÉ, *Les exemples du livre des abeilles*, Henri Platelle (transl.), Brepols, Turnhout, 1997, p. 46.

²²⁶ Alexander FIDORA, “The Latin Talmud and its Place in Medieval Anti-Jewish Polemic”, *Studies on the Latin Talmud*, Ulisse Cecini, Eulàlia Vernet i Pons (eds.), Universitat Autònoma de Barcelona, Servei de Publicacions, Bellaterra, 2017, pp. 13-21 (esp. pp. 19-20).

²²⁷ Certain of these differing textual features are discussed in: Isaac LAMPURLANÉS, “The Latin Talmud Translation: The Epitome”, *Studies on the Latin Talmud*, Ulisse Cecini, Eulàlia Vernet (eds.), Bellaterra, 2017, pp. 93-110.

²²⁸ As regards the two different versions of the *Extractiones de Talmud* found in *P*, that part of *P* which includes the thematic version is called *P*₂ in the stemma.

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<p>Omnes prophetae non prophetaverunt nisi <u>de</u> diebus Messiae, sed de futuro saeculo nullus unquam scivit nisi Deus, quia «oculus non vidit Deus absque te⁸» [Is 64, 4] etc.</p>	<p>Omnes prophetae non prophetaverunt nisi <u>in</u> diebus Messiae, sed de alio saeculo nemo unquam scivit nisi Deus, quia «oculus non vidit» etc. [Is 64, 4].</p>	<p>R' Yochanan: All the prophets prophesied only about the Messianic era; but as for the World to Come: <i>No eye except Yours, O God, has seen.</i>²²⁹</p>
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By way of an example, the above excerpts reveal that the text of the thematic version shows *de diebus Messiae* while that of its sequential counterpart has *in diebus Messiae*. In terms of meaning, the thematic text, therefore, produces the correct reading in relation to the original Hebrew.

When one compares the thematic *Extractiones* to the witnesses that contain the dossier (all of the latter belonging to the subarchetype γ'), one detects certain clues that lead one to think that the way the thematic *Extractiones* is fashioned approximates more to the textual tradition of *G* than it does to the other such traditions. One of the most weighty pieces of evidence in this regard consists in the fact that manuscript *C*, and in all probability *G* likewise²³⁰, provides an index of key words referring to Latin Talmudic passages, an index which appears to constitute a useful tool in the process of facilitating the thematic arrangement itself. Additionally, and most importantly, textual features are present which cause the thematic *Extractiones* to approximate more greatly to the text of *G/C* than to the tradition of *P*.

Thematic <i>Extractiones</i>	Sequential <i>Extractiones G</i>	Sequential <i>Extractiones P</i>
<p>[P 18rb; S 75v; Z 34v]</p> <p>[Ber 16b] Non est benedictio de mortuis <u>dicenda</u> pro servo –alienigena– mortuo vel ancilla neque consolatio adhibenda plus quam pro bove mortuo vel vacca.</p>	<p>[G 1ra]</p> <p>[Ber 16b] Non est benedictio de mortuis <u>dicenda</u> pro servo mortuo vel ancilla nec consolatio adhibenda plus quam pro bove mortuo vel vacca.</p>	<p>[P 106rb]</p> <p>[Ber 16b] Non est benedictio de mortuis <u>danda</u> pro servo mortuo vel ancilla, nec consolatio adhibenda plus quam pro bove mortuo vel vacca.</p>

Both the thematic *Extractiones*, in all manuscripts thereof, and its sequential counterpart from *G* contain *dicenda*, a term which corresponds to the Hebrew participle אומרים (“saying”), while *P*, by means of a stylistic emendation or misreading, yields *danda*.

²²⁹ *Talmud Bavli...*, Ber 34b:

ואמר רבי חייא בר אבא אמר רבי יוחנן כל הנביאים כולן לא נתנבאו אלא לימות המשיח אבל לעולם הבא עין לא ראתה אלהים זולתך

²³⁰ In fact, *G* must likewise have contained a thematic glossary; unfortunately, however, at the beginning of this manuscript many folios are lacking. Cf. Oscar DE LA CRUZ, “El estadio textual de las *Extractiones...*”, pp. 31-32.

Furthermore, the thematic version also includes the gloss *alienigena*, qualifying the previous term, a gloss which is absent from the sequential *Extractiones*.

That said, archetype γ compiled the Latin Talmud alongside further material concerning the Disputation, a process which undoubtedly triggered a loss of information and the alteration of words in terms of the previous archetypes (i.e. α and β). In this respect, the subarchetype of γ , namely γ' , is characterised by a further level of emendation in respect of the dossier, which emendation entailed the removal or alteration of certain readings which γ ought to have preserved from the older textual traditions, a fact to which the following example bears witness:

Thematic <i>Extractiones</i>	Sequential <i>Extractiones B</i>	Sequential <i>Extractiones P</i>
[P 66vb-67ra; 131v; Z 167r] [Ber 24b] Dicit rby Iohan: Qui transit per vicos inmundos, ponat super os manum suam et tunc poterit dicere lectionem "Audi Israhel". Alii dicunt quod peccat, unde scriptum est: «dedi eis praecepta non bona» etc. [Ez. 20, 25]. Et in Isaia: «vae qui trahitis iniquitatem in funiculis vanitatum» etc. [Is 5, 18]. Et alibi: «verbum Domini contempsit» etc. [Nm 15, 31]. Si interrumpat eam in loco inmundo, quam mercedem <u>habebit</u> ? Illa quae in ipsa promissa est «ut prolongentur dies tui» [Dt 6, 2]?	[B 58va] [Ber 24b] Dicit rby Iohan: Quod transit per vicos inmundos, ponat super os manum suam et poterit dicere lectionem "Audi Israhel". Alii dicunt contrarium, scilicet quod peccat, unde scriptum est: «dedi eis praecepta non bona» etc. [Ez 20, 25]. Et «vae qui trahitis iniquitatem in funiculis vanitatis» etc. [Is 5, 18]. Et «verbum Domini contempsit» etc. [Nm 15, 31]. Si interrumpat eam in loco inmundo, quam mercedem <u>habebit</u> ? Quae in illa est promissa, scilicet «ut prolongentur dies tui» [Dt 6, 2]?	[P 108vb-190ra] [Ber 24b] Dicit rby Iohan: Qui transit per vicos inmundos, ponat super os manum suam et poterit dicere lectionem "Audi Israhel". Alii dicunt contrarium, scilicet quod peccat, unde scriptum est: «dedi eis praecepta non bona» etc. [Ez 20, 25]. Et «vae qui trahitis iniquitatem in funiculis vanitatum» etc. [Is 5, 18]. Et «verbum Domini contempsit» etc. [Nm 15, 31]. Si interrumpat eam in loco inmundo, quam mercedem <u>habet</u> ? Quae in illa est promissa, scilicet «ut prolongentur dies tui» [Dt 6, 2]?

In the example given above, the first column and the second one, which is the sole representative of the archetype β , have in common a textual variant different from that found in *P*, which itself belongs to the subarchetype γ' . The thematic *Extractiones* and sequential text of *B* both show the reading *habebit*, in fact, while the text of *P* yields *habet*, as the underlined words show.

In this regard, there are even textual connections, albeit scant, between the thematic arrangement (subarchetype δ) and the oldest archetype α , whose representative consists in manuscript *F*₉, as the next example is able to show:

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Thematic <i>Extractiones</i>	Sequential <i>Extractiones F</i>	Sequential <i>Extractiones P</i>
<p>[P 66vb-67ra; 131v; Z 167r]</p> <p>[San 105] «Qui novit doctrinam Altissimi» [Nm 24, 16]. Doctrinam asinae suae nesciebat, et quomodo noverat doctrinam Altissimi? Dixit ei asina: Quare non equitas equum? Serviebamne tibi nisi de oneribus tuis ferendis. Et adhuc amplius, quia facio tibi de nocte opus coniugii, sicut scriptum est: «dic quid simile feci tibi <u>–hebraeus:</u> si calefaciens calefeci»→» [Nm 22, 30] et super David scriptum est: «fuit calefactrix» [III Rg 1, 2 –s. hebr.–]. Sicut ibi ponitur «calefactrix» propter hoc quod David concubuit cum ipsa, ita hic «calefaciens» propter hoc quod Balaam cognoscebat asinam suam.</p>	<p>[F₉ 269a]</p> <p>[San 105] «Qui novit doctrinam Altissimi» [Nm 24, 16]. Doctrina asinae suae nesciebat, et quomodo noverat doctrina Altissimi? Dixit ei asina: Quare non equitas equum? Numquam serviebam tibi, nisi de oneribus tuis ferendis. Et adhuc plus, quia facio tibi de nocte opus coniugii, sicut scriptum est: «dic quid simile feci tibi? <u>–hebraeus:</u> «si calefaciens calefeci»→» [Nm 22, 30] et de David –secundum hebraeum– scriptum est: «et fuit calefactrix» [III Rg 1, 2 –s. hebr.–]. Sicut ibi ponitur «calefactrix» propter hoc quod David concubuit cum ipsa, ita hic «calefaciens» quia Balaam cognoscebat asinam suam.</p>	<p>[P 179vb]</p> <p>[San 105] «Qui novit doctrinam Altissimi» [Nm 24, 16]. Doctrina asinae suae nesciebat, et quomodo noverat doctrina Altissimi? Dixit ei asina: Quare non equitas equum? Numquid serviebam tibi, nisi de oneribus tuis ferendis. Et adhuc amplius, quia facio tibi de nocte opus coniugii, sicut scriptum est: «dic quid simile feci tibi? <u>–in hebraeo:</u> «si calefaciens calefeci»→» [Nm 22, 30] et de David scriptum est: «et fuit calefactrix» [III Rg 1, 2 –s. hebr.–]. Sicut ibi ponitur «calefactrix» propter hoc quod David concubuit cum ipsa, ita hic «calefaciens» propter hoc quod Balaam cognoscebat asinam suam.</p>

In the Latin Talmudic passage cited above, the words underlined in the three columns reveal that archetypes α and δ , represented by manuscript F_9 and the thematic arrangement, have the word *hebraeus* in common, whereas the sequential text yields *in hebreo*.

It can be said, therefore, that the thematic *Extractiones* derive from the textual phase represented by archetype γ , as has been shown by the previous table. From the foregoing, the following stemma of the thematic version can be inferred:

The dossier:

- *Extractiones de Talmud* (sequential)
- Donin’s articles
- Additional Talmudic compilation
- Rashi’s Latin glosses
- Additional material concerning the trial

Thematic *Extractiones*

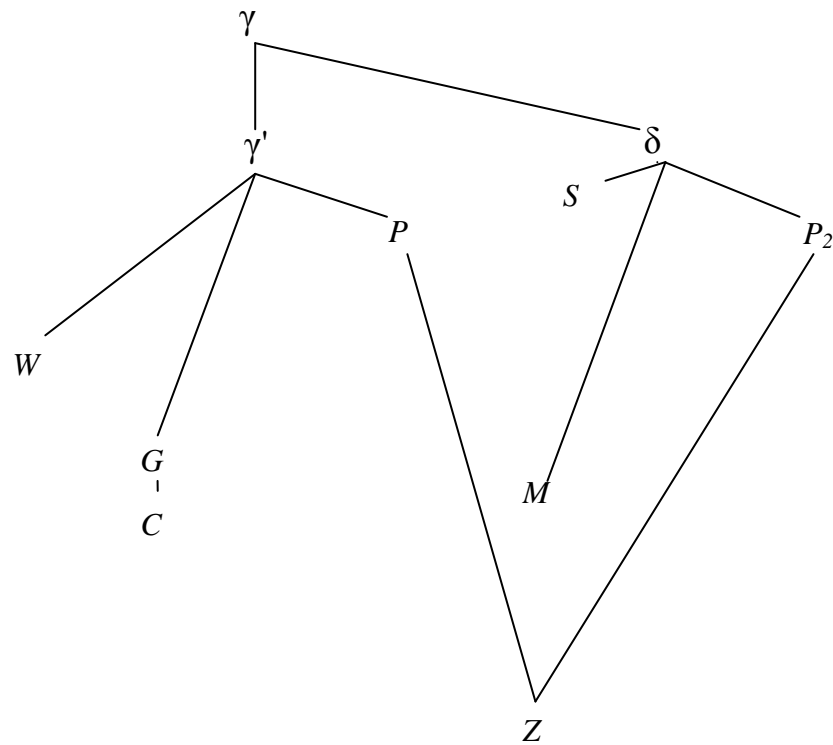
Reworking of the dossier divided into polemical chapters.

1245

1300

1400

+1600



As the *stemma* shows and for the previously stated reasons, the thematic version relied upon the archetype which gave rise to the dossier. The thematic *Extractiones*, whose archetype I have called δ, is preserved within four manuscripts, namely, the aforementioned *M*, *S*, *P* and *Z*.

As has already been mentioned, this version still preserves specific features which had been removed or emended during the editing process in the case of other manuscripts which contained the sequential *Extractiones*. Certain among the readings of the thematic version, however, are erroneous when compared to the Hebrew original, whereas the translators of the sequential *Extractiones* would have emended such errors during some phases of the proofreading process.

Thematic <i>Extractiones</i>	Sequential <i>Extractiones</i>	Vilna Talmud
[P 27ra; 85v; Z 58v] [San 38b] Dicit <u>rby Huza</u> : In hora qua Deus voluit creare mundum, creavit societatem angelorum ministerii...	[F ₉ 160a; B 113rb; G 54vb; C 41va; P 153ra; Z 168v] [San 38b] Dicit <u>rab Iuda</u> : In hora qua Sanctus, benedictus sit ipse, voluit creare mundum, creavit societatem angelorum ministerii...	[San 38b] <u>Rav Yehudah</u> said in the name of Rav: When the Holy One, Blessed is He, sought to create man, He created a group of ministering angels... ²³¹

In the example given above, one observes that all the manuscripts containing the thematic *Extractiones* show the name of the rabbi as *rby Huza*, whereas the sequential *Extractiones* has *rab Iuda*, which latter is closer to the Talmudic רב יהודה. The unusual *rby Huza*, as found in the thematic version, may be considered a phonetic transcription of the Hebrew: the translators must have read רבי הוזה (*rby huza*), attaching the yod to the previous *rab* and writing the dalet (ד) with a z, since it must have been pronounced thus when in an intervocalic position²³². This error would have been corrected (*rab Iuda*) at a very early stage in the process of emending the sequential *Extractiones*, since no manuscript of this version preserves such wording, though it would have remained in the thematic transmission of the text.

2.4.2.1. The prologue to the thematic *Extractiones*

The differences between both versions are not simply textual, nor do they concern exclusively the subject-matter or arrangement thereof. As has been suggested when arguing that each version circulated independently, the compiler of the thematic version composed a new prologue thereto. Furthermore, this singular fact will prove essential in determining which version the writer of the *Excerptum* used when preparing his work.

In comparing the prologue to the sequential *Extractiones* with that which accompanies the thematic version, solely present in *S*, we find that there are several textual differences. The prologue to the latter version presents variants in relation to the sequential prologue which are not the result of copyist's errors, but are, rather, conscious choices on the part of the author. Such variants may show a stage of the text prior to that of the sequential prologue, a stage of the text, that is, *ante correctionem*, correction which archetype γ' , as *P* attests, has, in fact, undergone²³³.

²³¹ *Talmud Bavli...*, San 38b:

אמר רב יהודה אמר רב בשעה שבקש הקדוש ברוך הוא לבראות את האדם ברא כת אחת של מלאכי השרת

²³² For the variants of the proper names within the sequential *Extractiones de Talmud*, see: Eulàlia VERNET, "On the Latin Transcription of Hebrew and Aramaic Proper Names in the Latin Talmud (Tractate Sanhedrin). Phonetic Features of the Translation", *Journal of Transcultural Medieval Studies*, 2/2 (2015), pp. 197-219.

²³³ Some examples of the foregoing can be found in: Isaac LAMPURLANÉS, "The Latin Talmud Translation...", p. 108.

In certain passages, however, the content of the thematic prologue also differs, for the very reason that, by definition, it accompanied the thematic version²³⁴. The text was refashioned, therefore, by introducing new passages as well as stylistic changes which resulted from a fresh reading of those passages contained within both prologues.

2.4.2.2. The chapters of the thematic *Extractiones*

A further, if not the foremost, feature of this version lies in the arrangement of its entire content into chapters which compiled the passages therein according to their various topics, as we shall also subsequently see in the case of the *Excerptum*. The chapters of the thematic *Extractiones* are as follows²³⁵:

1. De auctoritate Talmud²³⁶.
2. De sapientibus et magistris²³⁷.
3. De blasphemiiis contra Christum et beatam Virginem²³⁸.
4. De blasphemiiis contra Deum²³⁹.
5. De malis quae dicunt de *goyim*, id est christianis²⁴⁰.
 - 5.1. De imprecationibus contra *goyim*²⁴¹.
6. De erroribus²⁴².
7. De sortilegiis²⁴³.
8. De somniis²⁴⁴.
9. De futuro saeculo²⁴⁵.

²³⁴ The prologue to manuscript *S* ends by listing the polemical chapters of which the thematic *Extractiones* consists, a situation which does not occur in the case of the prologue to its sequential counterpart. Both prologues are edited in: *Extractiones de Talmud*, Ulisse Cecini, Óscar de la Cruz (eds.), Brepols, Turnhout, 2019 (forthcoming).

²³⁵ cf. Judah ROSENTHAL, "The Talmud on Trial...", pp. 75-76.

²³⁶ *P* 5ra-9ra; *S* 60r-66r; *Z* 8r-15v.

²³⁷ *P* 9ra-12va; *S* 66r-70r; *Z* 15v-23r.

²³⁸ *P* 12vb-14vb; *S* 70r-72r; *Z* 23r-27r.

²³⁹ *P* 14vb-18rb; *S* 72r-75v; *Z* 27v-34v.

²⁴⁰ *P* 18rb-24rb; *S* 75v-82v; *Z* 34v-50v.

²⁴¹ This is a sub-chapter which provides statements against Christians using material drawn from the *Krubot* and, ultimately, from Donin's thirtieth article. Previous scholars have apparently not taken account thereof when describing the list itemising the parts contained within the thematic *Extractiones*: cf. Alexander FIDORA, "Textual Rearrangement...", p. 68; Isaac LAMPURLANÉS, "The Latin Talmud Translation...", p. 102. The title, in fact, appears only in the body of the text. The content thereof is found in: *P* 21va-22va; *S* 79v-80v; *Z* 42v-50v.

²⁴² *P* 24rb-33va; *S* 82v-94r; *Z* 50v-81r

²⁴³ *P* 33vb-37rb; *S* 94r-98r; *Z* 81r-90r.

²⁴⁴ *P* 37rb-41va; *S* 98r-103r; *Z* 90r-99v.

²⁴⁵ *P* 41va-44rb; *S* 103r-107r; *Z* 99v-106v.

10. De Messia²⁴⁶.
11. De stultitiis²⁴⁷.
12. De turpitudinibus et immunditiis²⁴⁸.
13. De fabulis²⁴⁹.

In terms of how they are conceived, the above chapters also feature in some of the manuscripts which contain the sequential *Extractiones*. The titles of the thematic *Extractiones*, in fact, match the various categories found within the margins of manuscripts *P* and *Z*. One can infer from the foregoing just how the thematic version was put together: While the initial translators were composing the sequential *Extractiones*, they tagged passages by means of marginal glosses, which were to be used for the purpose of classifying the former within the thematic chapters. Óscar de la Cruz, however, states that the marginal tags present in *P* and *Z* were added to the sequential *Extractiones* only once the thematic version had been compiled, for the reason that a number of those passages tagged with categories are not included in the chapters of the thematic version to which reference is made or even feature within entirely different chapters instead²⁵⁰.

As far as the purpose of classifying the materials within the dossier goes, it would seem to have been the result of a reaction against the tolerant attitude adopted by Pope Innocent IV. Odo de Châteauroux may possibly have acted to promote this particular version, given that he felt greater sympathy towards the previous Pope, who had expressed his antipathy to the Talmud. Indeed, the chapters of the thematic *Extractiones* seem to refer back to the topics discussed in the Hebrew *Vikkuah*²⁵¹ as well as to Donin's articles²⁵², which texts had both contributed to the aggressive atmosphere characterising the events in Paris initiated by Gregory IX:

Donin's thirty-five articles	Content	Related chapters within the thematic <i>Extractiones</i>
1st-9th	The authority of the Talmud and of the rabbis therein	De auctoritate Talmud De sapientibus et magistris
10th-12th	Teachings regarding anti-Christian conduct	De malis quae dicunt de <i>goym</i> , id est christianis
13th-14th	Errors concerning oaths	De erroribus

²⁴⁶ *P* 44rb-46rb; *S* 107r-109v; *Z* 106v-112r.

²⁴⁷ *P* 46rb-66va; *S* 109v-131r; *M* 1r-1v (fragmentary); *Z* 112r-165v.

²⁴⁸ *P* 66va-70va; *S* 131r-134v; *Z* 165v-175r.

²⁴⁹ *P* 70va-96ra; *S* 134v-153v; *Z* 175r-208v.

²⁵⁰ In this respect, De la Cruz has suggested that the marginal notes were undertaken for the purpose of expanding the existing chapters into a potential third rearrangement. Cf. Óscar DE LA CRUZ, "El estadio textual de las *Extractiones*...", p. 32.

²⁵¹ Isidore LOEB, "La controverse de 1240 sur le Talmud"..., pp. 251-252.

²⁵² Robert CHAZAN, "Trial, Condemnation, and Censorship...", p. 46; Alexander FIDORA, "Textual Rearrangement...", pp. 67-68. For the classification of the topics treated by Donin, see previous chapter, p. 25.

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15th-25th	Blasphemies against God	De blasphemiiis contra Deum
26th-27th	Blasphemies against Jesus and Mary	De blasphemiiis contra Christum et beatam Virginem
28th-31st	Blasphemies against Christianity	De malis quae dicunt de <i>goyim</i> , id est christianis
32nd	Study of the Talmud affords salvation in the afterlife	De auctoritate Talmud
33rd	Whoever fasts commits a sin	De erroribus
34th-35th	Blasphemies concerning Biblical figures	De turpitudinibus et inmunditiis

The Talmudic passages classified as folly, error or blasphemy constitute the principal and most extensive chapters within the thematic version. This notwithstanding, as a result of the first *Extractiones*, the compiler took into account additional Talmudic materials that were absent from the principal topics covered by the Disputation at the time of Donin’s initial attempt, materials whereby fresh polemical topics arose. The Talmudic texts concerning Messianic expectations, for instance, were compiled under the heading of *De Messia*²⁵³; those relating to foul and disgusting behaviour among Jews under that of *De turpitudinibus et inmunditiis*; while various examples of the performance of magic within the Talmud are found in the chapter entitled *De sortilegiis*, and so on²⁵⁴.

As stated in the previous section, the thematic *Extractiones* derives principally from the text of its sequential counterpart; detectable also, however, is the influence of other sources from within the dossier, sources such as Donin’s articles themselves²⁵⁵:

Sequential <i>Extractiones</i> [Sab 23a]	Thematic <i>Extractiones</i>	Donin’s thirty-five articles ²⁵⁶
[B 79vb; G 7rb; C 28rb; P 126vb; Z 253v] [550] Dicit rab Hyia: Qui accendit candelam de <i>hanuka</i> oportet quod benedicat: “Benedictus Deus Dominus noster, rex	[P 12rb; S 69v; Z 21v-22r] Credi debet sapientibus si sinistram dicant dexteram sive dexteram sinistram. Quoniam scriptum est: «non declinabis neque ad dexteram neque ad	VII ^{us} . ET CREDI DEBET EISDEM SI SINISTRAM DEXTRAM DICERENT VEL E CONTRARIO DEXTRAM VERTERENT IN SINISTRAM. Hoc scriptum est: «non declinabis neque ad dextram neque ad

²⁵³ For a study of this particular section of the thematic version, see: Isaac LAMPURLANÉS, “El uso de pasajes mesiánicos talmúdicos...”, pp. 141-160.

²⁵⁴ For a description and analysis of the categories of *errores*, *stultitiae* and *fabulae* within the thematic *Extractiones*, see: V.G. DOLGOPOLOV, “The Classification of Talmudical Statements by a Medieval Christian Writer in his «Extracts from the Talmud» (Ms BNF 16558): Errores, Stultitiae, Fabulae”, *Indo-European Linguistics and Classical Philology -XIX. Proceedings of the 19th Conference in Memory of Professor Joseph M. Tronsky*, Nikolai N. Kazansky (ed.), Nauka, Saint Petersburg, 2015, pp. 213-222 [Russian].

²⁵⁵ Cf. Alexander FIDORA, “Textual Rearrangement...”, pp. 68-70.

²⁵⁶ Edited in Isidore LOEB, “La controverse de 1240 sur le Talmud”..., p. 261.

CHAPTER TWO

<p>saeculi, qui praecepit nobis accendere candelam <i>hanuka</i>”. Et ubi praeceptum fuit? Dicit rab Aveya: Quoniam scriptum est: «sequeris sententiam eorum, non declinabis neque ad dextram neque ad sinistram» [Dt 17, 11]...</p>	<p>sinistram» [Dt 17, 11] –Glossa Salomonis: Etiam si dicunt tibi super dextra quod sit sinistra et super sinistra quod sit dextra—. [Sab 23a] Ad idem in libro <i>Mohed</i>, in <i>Sabat</i>, in capitulo <i>Bama Mazliquim</i> super hoc quod sapientes statuerunt accendere candelas cereas octo diebus in festo <i>Hanuka</i> et quando accendunt eas faciunt benedictionem et dicunt: Quid benedicitur? Benedictus Deus, qui sanctificavit nos in praeceptis suis et praecepit nobis accendere candelas in festo <i>Hanuka</i>. Ubi praecepit nobis? Dicit rab Aveya: ‘<i>mi «lo chatur</i>²⁵⁷’ –id est de «non declinabit» [Dt 17, 11]– –glossa: Accensio candelarum non est ex lege, sed ex praecepto sapientium, verumtamen per hoc quod scriptum est: «non declinabit» [Dt 17, 11] etc.—...</p>	<p>sinistram» [Dt 17, 11] –glossa Salomonis: Etiam si dicant tibi super dextra quod sit sinistra et super dextra quod sit sinistra—. Ad idem in <i>cezer Mohed</i> in macecta <i>Sabat</i> in pereg <i>Bama malykym</i>, super hoc quod statuerunt accendere candelas cereas octo diebus in festo <i>Hanuka</i> pro victoria Iudith et quando accendunt eas, faciunt benedictionem et dicunt: [Sab 23a] Quid benedicitur? Benedictus qui sacrificavit nos in praeceptis suis et praecepit nobis accendere candelas in festo <i>Hanuka</i>. Ubi praecepit nobis? Dicit Rab Aveya de «non declinabit» [Dt 17, 11] –glossa: <u>Accensio candelarum non est ex lege, sed a praecepto scribarum, verum tamen per hoc quod supra scriptum est «non declinabis» [Dt 17, 11] etc.—...</u></p>
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In the example given above, the passage from the thematic *Extractiones* clearly derives from Donin’s text rather than from the sequential *Extractiones*. This claim can be supported on a number of grounds: the passage includes the same title for the seventh article, a similar description of the passage itself (*in libro Mohed, in Sabat, in capitulo Bama Mazliquim*), as well as Rashi’s gloss upon Deuteronomy 17, 11, none of which is present in the sequential version. The compiler, however, never disregards the sequential material that is also susceptible of inclusion and of combination with portions of Donin’s text, as the following example shows:

Sequential <i>Extractiones</i>	Thematic <i>Extractiones</i>	Donin’s thirty-five articles ²⁵⁸
<p>[B 59rb; G 2ra; C 18vb-19ra; P 109vb; Z 228r]</p> <p>[Ber 28b] Discipuli rby <u>Eleazar</u> venerunt ad eum et</p>	<p>[P 5rb; S 62r; Z 8r-8v]</p> <p>[Ber 28b] Quando rby <u>Eliezer</u> –seu <u>Eleazar</u>–</p>	<p>VIII^{us} QUI PROHIBENT NE INFANTES BIBLIA UTANTUR, QUIA NON MODUS, UT DICUNT, DISCENDUM EA,</p>

²⁵⁷ The text should state: *Mi lo tassur*, as in Z 22r in *margin*: [Dt 17, 11] «לֹא תִסָּוֶר» (‘‘from [the verse], You shall not deviate’’).

²⁵⁸ Isidor LOEB, ‘‘La controverse de 1240 sur le Talmud’’..., pp. 262-263.

<p>dixerunt: Rby, doce nos consuetudinem vitae per quam veniamus ad futurum saeculum –vitam aeternam–. Qui dixit eis: Honorate socios vestros et <u>avertite</u> filios vestros a studio legis, quia abstrahit cor ad infidelitatem.</p>	<p>infirmabatur intraverunt discipuli eius ad ipsum visitandum et dixerunt ei: Magister, doce nos vias vitae, verbum in quo lucremur vias futuri saeculi. Dixit eis: Estote veloces in honorem sociorum vestrorum et <u>prohibete</u> filios vestros et <u>avertite</u> a studio legis –Glossa Salomonis: Non adsuefaciatis eos <i>Mikara</i> –Biblia– quia nimis abstrahit ad aliam doctrinam –infidelitatem– et facite eos sedere inter genua sapientium –qui docent Talmud– et per hoc lucrarni vitam futuri saeculi–.</p>	<p>SED DOCTRINAM TALMUD PRAEFERENTES, QUAEDAM EDIDERUNT PRO SUA VOLUNTATE MANDATA. Hoc legitur in macecta <i>Brakot</i>, in perec <i>Thephilat hasahar</i> –quod est oratio matutina–, ubi dicitur: [Ber 28b] Quando rby <u>Eliezer</u> fuit infirmus, discipuli eius intraverunt ad ipsum visitandum et dixerunt ei: Magister, doce nos vias vitae, verbum in quo lucremur vias futuri saeculi. Dixit eis: Estote veloces in honorem sociorum vestrorum et <u>prohibete</u> filios vestros a studio legis –Glossa Salomonis: Non adsuefaciatis eos <i>Mikara</i> –Biblia– quia nimis abstrahit ad aliam doctrinam –infidelitatem–. Et iterum ait: Facite eos sedere inter genua sapientium –qui docent Talmud– et per hoc lucrarni vitam futuri saeculi–.</p>
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A glance at the examples shown above reveals that the thematic *Extractiones* chiefly derive their text from Donin's articles. First of all, there are many textual correspondences between the two that bear witness to this fact, in view of the different wording employed in the sequential *Extractiones*: the latter contains the verb *venerunt* instead of the *intraverunt* given by the thematic version as well as Donin's text; in the latter one also finds *consuetudinem vitae*, whereas the other two have *vias vitae*; and the *honorate* of the sequential text is replaced in its thematic counterpart and in Donin's articles by *estote veloces in honorem*. The most significant feature, moreover, consists in the fact that both the thematic *Extractiones* and Donin's ninth article conclude this particular passage with a quotation by Rashi which is lacking in the sequential *Extractiones*. The thematic version, nevertheless, contains wordings which neither derive from Donin's text nor do they seem to constitute an original contribution. The underlined words *Eleazar* and *avertite* tally with those present in the sequential text. In this particular case, it is noteworthy that the writer of the thematic arrangement does not make a textual choice which disregards one of the alternatives but, rather, he includes both. As regards the name of the rabbi to whom reference is made, Donin offers the form *Eliezer*, while the sequential *Extractiones* gives *Eleazar*. And although the text of the thematic *Extractiones* relies on Donin's wording, it also presents the sequential reading in the form of the gloss *seu Eleazar*, as *P* shows by its use of underlining. A similar situation occurs, though in the absence of a gloss, with the form *avertite*, present both in the sequential version and in its thematic counterpart. In the sequential text, the

verb *avertite* seems to correspond to the *prohibete* from Donin’s article; however, the writer of the thematic *Extractiones* has arranged the text in such a way as to enable both variants to be present.

The compilers of the thematic version, therefore, did not solely select one or other passage (or wording) from the entire dossier, but even combined the different translations when the selected Talmudic passage was translated in two ways, thus giving rise to a more complete text. Accordingly, while the compilers of the thematic version based their text upon one or other Latin translation, they nevertheless filled the gaps within their own basic text by means of supplementary material from the other.

Sequential <i>Extractiones</i> [San 67a]	Thematic <i>Extractiones</i> [San 67a]
<p>[F₉ 207b; B 122ra-122va; G 21rb-21va; C 44vb-45ra; P 160vb-161ra; Z 306r-306v]</p> <p>[1134] Omnes addicti morti qui scripti sunt in lege non observantur, praeterquam incitator –omnibus aliis oportet praecedere testium prohibitionem, sed iste arte decipi debet–. Quid fiet ei? Accendetur candela intra domum et ponentur ei testes in ostio exterius, ut eum videant et audiant vocem ipsius et ipse non videbit eos. Et hoc fiet ut videant eum, quia, nisi viderent, non possent ferre testimonium contra ipsum ad mortem, licet audirent vocem eius, quia ipse posset dicere: “Ego non fui ille”. Et dicet qui intus est incitatori: “Modo dic quod dicebas mihi pridie”. Et ipse dicet ei, et ille debet respondere. Quomodo relinquimus Deum nostrum qui in caelis est et ibimus ut serviamus diis alienis? Si dicat “paenitet me”, immunis est. Si autem dicat “iterum dico quod bonum est servire <i>avoza zara</i>”, testes qui de foris eum audiunt accipient ipsum et adducent ad iudices lapidabuntque eum. Et ita fecerunt filio Thatada in Loz –glossa Salomonis: Iesu <i>Noceri</i>, id est Nazareno– et suspenderunt eum in vigilia Paschae. ‘Filio Thatada’ fuit filius Pandera. Dicit Rab: Scis quid est dictum? Maritus matris eius dictus est Thatada et ille qui genuit vocatus est Pandera. Maritus matris eius, nonne fuit Papo filius Iuda? Sed sic dices: Mater eius dicta est Thatada. Thatada? Nonne fuit filius Mirian –Mariae– comptricis –seu stibiatricis, quae ornabat mulieres et fardabat–? Verum est, sicut dicunt in Pomezitha:</p>	<p>[P 13ra-rb; S 70r-70v; Z 23v-24r]</p> <p>[<i>th. iesu.</i> 4] Omnes addicti morti qui scripti sunt in lege non observantur, praeterquam incitator. Quid fiet ei? Accendetur candela intra domum et ponentur illi testes in ostio exterius, ut videant et audiant vocem eius et ipse non videbit eos. Quia, nisi viderent, non possent ferre testimonium contra ipsum ad mortem, licet audirent vocem eius, quia posset dicere: “Ego non fui ille”. Dicitque qui intus est incitatori. “Modo dic quod pridie dicebas mihi”. Et ipse dicet ei, et ille respondebit. Quomodo relinquemus Deum nostrum qui in caelis est et ibimus ut serviamus diis alienis? Si dicat “penitet me”, immunis est. Si autem dicat “iterum dico tibi quod bonum est servire <i>avozazara</i> –id est servitio peregrino–, testes qui de foris ipsum audiunt accipient eum et adducent ad iudices lapidabuntque eum. Et ita fecerunt filio Thatada in Lod –glossa Salomonis: Iesu Nazareno– et suspenderunt eum in vigilia Paschae –<u>obicit et respondet</u>–. ‘Filio Thatada’ fuit filius Pandera. Dicit Rab: Maritus fuit Thatada, adulter Pander. <u>Contra</u>: Maritus nonne fuit Papoz filius Iudae? Sed dic: Mater eius fuit Thatada. Thatada nonne fuit filius Miriam –Mariae–, comptricis et stibiatricis –quae scilicet ornabat et fardabat mulieres–? Hoc est, sicut dicunt in Pomezitha: Declinavit haec a viro suo –id est adulterata est– –glossa Salomonis: Verum est quod fuit filius Mariae, sed vocata est Thatada, quia declinavit a marito suo. Dicit iterum filius Thatada est Iesus Nazareno–. –<u>Haec eadem</u></p>

<p>Oberravit haec a viro suo —id est adulterata est— —glossa Salomonis: verum est quod erat filius Mirian, sed vocata est Thatada, quia adulterata est a viro suo—.</p>	<p><u>verba sunt in libro <i>Mohed</i> in capitulo <i>Arbone</i>, ubi additur quod sequitur—: Dicit rby Eliezer sapientibus: Filius Thatada adtulit sortilegia de Aegypto in incisura carnis suae. Et responderunt: Stultus erat nec debent exempla stultorum refferri —glossa Salomonis: Licet esset spurius, nomine tamen mariti appellatus est—.</u></p>
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Both of the above versions appear to reveal a close textual correspondence, in spite of certain differences which can be explained either by stylistic choices or by modifications introduced during the original text’s compilation²⁵⁹. However, the thematic text contains elements which can only with difficulty be identified as resulting from the writer’s own intervention, but point, rather, to the use of another source, as the underlined text suggests. The clearest example of the foregoing is the final quotation and reference to an extract from Šabbat 104b which holds that the son of Stada, here identified as Jesus, had learned sorcery in Egypt and in that place had had incantations inscribed onto his body.

The above Talmudic passage, namely, Sanhedrin 67a, also appears in one of Donin’s articles, and there one can also find features which correspond to the thematic version though which, in contrast, are absent from the sequential *Extractiones*:

<p>Donin’s thirty-five articles²⁶⁰</p> <p>XXVI^{us}. DE XRISTO ECIAM DICERE NON VERENTUR QUOD MATER EIUS EUM DE ADULTERIO CONCEPIT EX QUODAM QUI AB EIS PANDERA VULGARITER APPELLATUR. Hoc legitur in <i>Iessuhot</i>, in macecta <i>Cenhezeryn</i>, in perec <i>Arba Mitoz</i>, ubi dicitur: Et ita fecerunt filio Catada in Loz et suspenderunt eum in vespere Pasche. <u>Obicitur</u>: Filius Chatada! Fuit filius Pandera? Dixit Rab: Maritus fuit Chatada, adulter Pandera. <u>Obicitur</u>: Maritus fuit Papod filius Iuda? Solvunt: Scilicet dic mater eius Chatada. <u>Obicitur</u>: mater eius fuit Myriam (Maria) stibiatrix et comptrix²⁶¹ mulierum? Solvunt: Hoc est sicut dicitur in Pumbezitha: Declinavit hec (adulterando) a viro suo. Super hoc dicit glosa: Filius Chatada est Ihesus noceri (nazareus). <u>Hec eadem verba sunt in <i>Mohed</i>, in macecta <i>Sabba</i>, in perec <i>Abone</i>, in fine.</u></p>
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Indeed, as one sees above, the same quotation from Shabbat 104b is present at the end of the twenty-sixth of Donin’s articles. Moreover, the expressions *obicit* and *contra* found in the thematic version recall Donin’s own use of *obicitur*.

²⁵⁹ Examples of such variants are: the omission of the gloss *omnibus aliis oportet praecedere testium prohibitionem, sed iste arte decipi debet* and of the sentence *Et hoc fiet ut videant eum* in the thematic *Extractiones*; the changes and hesitancy in the use of pronouns such as *ipsius/eius*, and of syntactic structures such as *debet respondere/respondebit*, etc.

²⁶⁰ Edited in Isidore LOEB, “La controverse de 1240 sur le Talmud”..., p. 48.

²⁶¹ Here I have corrected Loeb, who reads “comparatrix”.

Donin's text, however, merely cites the passage from Šabbat, though fails to provide the text thereof, a text which appears, on the other hand, in the thematic *Extractiones*. The section in question seemingly derives from a passage extant in the sequential *Extractiones*.

Sequential *Extractiones* [San 43a]

[F₉ 170a; B 116ra-rb; G 12va-vb (55); C 42rb-va; P 155rb-va; Z 297r-v]

[1014] Dicit Talmud in Misna: QUANDO ALIQUIS DUCEBATUR UT LAPIDARETUR PRAECO IBAT ANTE EUM DICENS: "TALIS HOMO DUCITUR UT LAPIDETUR PROPTER TALE PECCATUM. SI QUIS EST QUI SCIAT QUARE DEBEAT LIBERARI, VENIAT ET DICAT ANTE EUM". Verum est quod proclamabatur, sed prius non. Et nonne legimus in *barraitha*: In vespere sabbati et in vespere Paschae suspenderunt Iesu *ha Noceri* –Nazarenus– et praeco praeconizabat per quadraginta dies: Iesu *ha Noceri* exit ut lapidetur propter hoc quod sortilegiavit et incitavit et impegit Israhel. Quicumque scit aliquam rationem propter quam debeat liberari veniat et dicat. Non invenerunt aliquem qui veniret vel qui causam posset invenire pro qua deberet liberari. Suspenderunt itaque eum vespere sabbati et vespere Paschae. Dicit Hula: Intelligitisne quod Iesus *ha Noceri* esset talis quod deberet pro eo invenire aliqua bona ratio? Nonne erat incitator? Et lex dicit: «non parcat ei oculus tuus ut miserearis et occultes eum» [Dt 13, 8]. Sed hoc factum est de Iesu *ha Noceri* quia consanguineus erat regni. –Haec eadem verba sunt in libro *Mohed*, in *Sabbat in perec arbone* ubi additur:– Dixit rby Eliezer sapientibus: Filius Thatada adtulit sortilegia de Aegypto in scissura carnis suae. Et responderunt: Stultus erat nec exempla stultorum debent referri –glossa Salomonis: licet esset spurius, nomine tamen mariti appellatus est, filius Thatada scilicet–.

The underlined section corresponds to the final excerpt from the thematic *Extractiones* referring to Sanhedrin 67a. Both in the sequential text here presented and in the aforesaid section of the thematic version, one encounters a cross-reference to the text from Šabbat 104b. Nonetheless, the Talmudic passages that precede this citation are not the same: In the thematic *Extractiones*, this reference follows – in the form of a gloss – a passage taken from Sanhedrin 67a, as also occurs in Donin's twenty-sixth article, whereas in the sequential text it serves to conclude a passage taken from Sanhedrin 43a.

For the above reason, it seems probable that, in this particular case, the thematic *Extractiones* drew their basic text from the sequential version, which provides the entire passage from Sanhedrin 67a and the text from Šabbat 104b, but following the structure of Donin's twenty-sixth article. Donin's article, in fact, combines the passage from Sanhedrin 67a with a reference to Šabbat 104b, although he does not quote the text itself, which, in turn, is taken from the sequential *Extractiones* where it appears as a gloss upon the Talmudic passage Sanhedrin 43a. There is clearly a significant reliance upon Donin's text, therefore, as far as the composition of this thematic passage is concerned.

In this regard, the process of interweaving various source materials here described involved the use of additional texts contained within the dossier besides that of the *Extractiones* themselves and of Donin's articles. The writer of the thematic version also included supplementary glosses which did not feature among the original Latin sources,

but rather derived from the Latin glosses carried out by Rashi, glosses themselves likewise present within the dossier:

Sequential <i>Extractiones</i>	Thematic <i>Extractiones</i>	Donin's thirty-five articles ²⁶²
<p>[W 2vb; G 25r (68); C 61rb; P 197ra; Z 368r]</p> <p>[Yeb 63a] Dicit rby Eleazar: Quid est hoc quod scriptum est: «hoc nunc os ex ossibus meis et caro de carne mea»? [Gn 2, 23] Per hoc potestis discere quod Adam coit cum omnibus animalibus domesticis et silvestribus et non refriguit animus eius donec Eva fuit ei data. –Infra est–.</p>	<p>[P 70ra; S 134v; Z 174r-174v]</p> <p>[Yeb 63a] Dicit rby Eleazar: Quid est «hoc nunc os ex ossibus meis et caro de carne mea» [Gn 2, 23]? Docet quod venit super omne animal –domesticum– et feram –id est coit cum illis– nec refriguit animus eius donec Eva fuit ei parata –Glossa Salomonis: «Hoc nunc» [Gn 2, 23] ergo aliis vicibus servivit –id est coit– et non ascenderunt in animum eius–. Item Glossa Salomonis super Genesim: «hoc nunc os» [Gn 2, 23] etc. Ex hoc docetur quod Adam coit cum omnibus animalibus.</p>	<p>XXXIV^{us} DICENTES ADAM CUM OMNIBUS BRUTIS ET SERPENTEM CUM EVA COISSE. De Adam legitur in libro <i>Nassym</i>, in macecta <i>Ievamot</i>, ibi dicit Rby Eleazar: [Yeb 63a] Quid est «Hoc nunc os ex ossibus meis et caro de carne mea» [Gn 2, 23]? Docet quod venit super omne animal et feram, nec fuit refrigidatus eius animus donec fuit ei parata Eva. –Glossa Salomonis: «Hoc nunc» ergo aliis vicibus servivit –id est <u>coit</u>– et non ascenderunt in animum eius –id est non placuerunt ei–.</p>

Here one can observe the way in which a thematic passage is fundamentally reliant upon Donin's text, for the reason that one notes the presence of *Docet quod* instead of the sequential *Per hoc potestis discere*; the compiler, however, does not omit to consider the sequential text itself in his inclusion of a number of underlined words in the form of glosses: *domesticum, id est coit cum illis*.

A further glance at the same abovementioned example shows that the thematic version presents another gloss by Rashi which fails to feature either in its sequential counterpart or in Donin's articles, a gloss which seems to repeat the previous such²⁶³. This gloss constitutes a fresh addition to the thematic *Extractiones* and derives from Rashi's Latin glosses upon the Bible as extant within the dossier. Indeed, the compiler draws material from the dossier as a whole, incorporating it in line with thematic criteria. In the aforementioned case, the compiler appears to repeat the same sentence; however, he is, in fact, relating Donin's article wherein the passage from Gn 2, 23 is quoted to Rashi's own gloss thereupon. One can find this kind of gloss by Rashi upon any Latin Talmudic passage; the thematic *Extractiones*, however, also reserves a special place for all such at the end of each chapter. The glosses there included correspond to the topic under discussion within any particular chapter. At times, these glosses are introduced by the

²⁶² Edited in: Isidore LOEB, "La controverse de 1240 sur le Talmud"..., p. 54.

²⁶³ The gloss in question consists in the following: "Item Glossa Salomonis super Genesi: Hoc nunc os etc. Ex hoc docetur quod Adam coit cum omnibus animalibus."

phrase *Quae sequuntur sunt de glossis Salomonis super Vetus Testamentum*²⁶⁴ or are indicated in the margins using the words *De glossis Salomonis*²⁶⁵.

As well as availing itself of material drawn from the sequential *Extractiones*, Donin's articles and Rashi's glosses, the thematic version also contains passages taken from the Anthology present within the dossier. The foregoing supports the assumption that the thematic version, in effect, had need of the dossier for its completion. In this respect, the thematic *Extractiones* generally follows a likewise sequential order, for the reason that, when fashioning it, the compilers thereof adhered to the sequence of occurrence found within the dossier itself: 1) the sequential *Extractiones*; 2) the *Krubot*; 3) Donin's articles; 4) the Rabbinical Anthology; and 5) Rashi's glosses upon the Bible.

It is possible to detect, moreover, further internal relations between the passages as well as connections between the content therein than those found in the sequential *Extractiones*. The foregoing is probably due to the fact that the translators had become more knowledgeable about the content of the Talmud by the time they were compiling the thematic version than they had been when they began sequentially to translate that Hebrew text.

Thematic <i>Extractiones de Talmud</i>
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[P 33vb-34ra; S 94v; Z 81r-81v]

[Ber 20a] Rby Iohan dicebat mulieribus revertentibus ab immersione: Respicite me et habebitis semen pulchrum sicut ego sum. Dixerunt ei magistri: Numquid non times malum oculum —id est fascinationem—? Respondit: Non quia sum de semine Ioseph in quo malus oculus non habet potestatem, sicut scriptum est: «filius ad crescens Ioseph super oculum» [Gn 49, 22] —ad idem in <i>Bava Metia</i> : [Bm 84a] Rby Iohan sedebat in porta domus in qua mulieres se immergebant. Quando autem filiae Israhel revertebantur de immersione iuxta praeceptum Domini, dicebat illis: “Respicite in me et habebitis semen ita pulchrum sicut ego sum. Dixeruntque ei magistri: Nonne times tibi Domine a malo oculo —a fascinatione—?” Respondit eis: Ego descendi de semine Ioseph in quo malus oculus non habet potestatem. Sicut scriptum est: «filius ad crescens Ioseph filius ad crescens super oculum» [Gn 49, 22]. Dicit rby Avehu: Non dices super oculum, sed superans oculum. Dicit rby Ioce: Probatur per illud: «crescant in multitudine super terram» —«pisciculabunt ad incrementum super terram»— [Gn 48, 16 —s. hebr.—] sicut aqua operit pisces ita quod oculus in eis non habet potestatem, sic in semine Ioseph non habet potestatem—.

The example cited above, a thematic extract from the chapter entitled *De sortilegiis*, shows how the compiler linked two passages, in this case Berakot 20a and Babâ Meši'â 84a. Both excerpts belong to the sequential text and show marked similarities, although they disrupt the logical sequence attaching to the composition of the thematic *Extractiones* itself.

In this connection, one should take into consideration the 'thematic' glossary present in the first twelve folios that precede the dossier within manuscript C. This manuscript provides a table of contents containing indexed items which refer to the Talmudic

²⁶⁴ P 8rb, at the end of the chapter entitled *De auctoritate de Talmud*, and also in P 32vb, in the chapter entitled *De erroribus*, among others.

²⁶⁵ For instance, at the end of the chapter entitled *Contra christianos*, in P 23ra, and in the chapter entitled *De stultitiis*, in P 65ra.

passages contained within the dossier. Besides its having been the principal tool used in the organisation of the thematic version, this index establishes the internal connections existing between a variety of Latin Talmudic passages, connections which could have facilitated the aforementioned kinds of interrelationship.

2.5. In summary

In 1245, Pope Innocent IV undertook a review of the trial conducted against the Talmud and of the latter's consequent condemnation as enacted by the previous pope, Gregory IX, in 1241/2. This review, performed by Odo de Châteauroux, involved the first methodical and systematic translation of almost two thousand excerpts from the Babylonian Talmud into Latin, that is to say, the so-called *Extractiones de Talmud*.

Preserved in nine medieval manuscripts, this translation is rendered according to two different systems of arrangement: One presents the Talmudic passages according to the order of the Hebrew original, in a version known as the sequential *Extractiones*; the other compiles the Talmudic excerpts into content-based chapters, in a version known as the thematic *Extractiones*.

The sequential *Extractiones* exhibits particular wordings within each manuscript tradition, wordings which indicate precisely how the process of editing progressed. First, the group of translators in question wrote down the Latin text within the margins of the Hebrew Talmud, as shown by manuscript *F*. Subsequently, they compiled the marginal glosses into an orderly text and, in the process, selected the passages they were interested in. This phase is rendered in manuscript *B*. And lastly, the *Extractiones de Talmud* came to form a substantial part of a corpus of material concerning the trial which we call the 'dossier'.

This dossier constitutes the textual basis for the thematic Latin Talmud, the compilation of whose material is divided into chapters which correspond to the various accusations levelled against the Talmud: chapters lent form by passages concerning the Coming of the Messiah, blasphemies against God, Christ and the Virgin Mary, errors, foul matters, etc. Accordingly, the compilers devoted a specific prologue to this rearrangement, a prologue that conveys the polemical purpose and the utility of the thematic *Extractiones de Talmud* themselves. Textually speaking, this new version exhibits different wordings from those found in its sequential counterpart. At times, the thematic arrangement derives from a version found in manuscripts older than *P*, such as that present in *G* or even in *B* and *F*. Yet although the selected Talmudic passages do not respect the order encountered in the sequential *Extractiones*, the thematic version maintains the sequence of occurrence of such excerpts as present in the dossier: 1) the sequential *Extractiones*; 2) the *Krubot*; 3) Donin's thirty-five articles; 4) the Rabbinical Anthology; and 5) Rashi's glosses upon the Bible. Despite the foregoing, the compilers sometimes disrupted this sequence by connecting certain passages which were present in different sections of the dossier, but which were thematically related to each other.

This polemical version was not the final reworking of the thirteenth-century Latin Talmud. Not long after the Paris events that gave rise to the two different arrangements of the *Extractiones*, an anonymous author produced a brief version of the second rearrangement thereof. This third version is known, in the two manuscripts which preserve this work, as the *Excerptum de Talmud* and exhibits particular features which

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exceed what one would expect from an epitome. In the following chapter, an in-depth survey of the *Excerptum de Talmud* is provided in terms of the manuscript context, wording and content thereof.

CHAPTER THREE

THE *EXCERPTUM DE TALMUD*

3.1. The transmission of the *Extractiones de Talmud*

The vast Latin translation of the Talmud of which the *Extractiones* consists did not receive a great deal of attention from later Christian polemicists, who, albeit directing their focus towards the Talmud, for the most part revisited the original Hebrew sources. Twenty-three years after the Paris trial, Pau Cristià initiated a fresh attack upon the Talmud that resulted in a public Disputation at Barcelona (1263), where he faced the most prominent rabbi of his time, namely, Nahmanides of Girona. Pau Cristià's argument essentially consisted in the assertion that the Christian truth was present within the Talmud. This claim was subsequently used as the main theme in Ramon Martí's well-known *Pugio fidei*²⁶⁶ (Dagger of Faith), a polemical work (1278) which includes many Talmudic references that, textually speaking, fail to correspond, however, to the text of the *Extractiones*. The same situation arose in the case of Jerónimo de Santa Fe's work *De iudaicis erroribus ex Talmud*²⁶⁷ (Concerning Jewish Errors from the Talmud), which also relied upon original Hebrew sources and was itself a result of the public Disputation held at Tortosa in 1412/3. Even the encyclopedic fifteenth-century *Fortalitiū fidei*²⁶⁸ (Fortress of Faith) by Alfonso de Espina disregards the text of the *Extractiones de Talmud*, while including lengthy passages from other Latin works that contain Talmudic references, works such as the *Pugio fidei* and Thibaud de Sézanne's *Errores Iudaeorum*.

Recent scholars, such as Nicole Bériou and Oriol Catalán²⁶⁹, have noted, however, that the *Extractiones de Talmud* aroused the interest of certain preachers on the occasion of their composing sermons²⁷⁰. Nicole Bériou has identified Talmudic references within the sermons of Berthold of Regensburg, a thirteenth-century preacher prone to

²⁶⁶ A modern edition of this work is still a *desideratum*. There exists a seventeenth-century edition, however, also available online, by Joseph of Voisin: RAYMUNDUS MARTINUS, *Pugio fidei*, Josephus de Voisin (ed.), Lanckish, Leipzig, 1687.

²⁶⁷ HIERONYMUS DE SANCTA FIDE. *De Iudaicis Erroribus ex Talmud. Tratado apologético de Jerónimo de Santa Fe*, Moisés Orfali (ed.), Consejo Superior de Investigaciones Científicas, Madrid, 1983.

²⁶⁸ Again, an updated edition of this work is a *desideratum*. Several fifteenth and sixteenth century editions, both from Lyon and from Nuremberg, however, are available online: ALFONSUS DE ESPINA, *Fortalitiū fidei*, Gulielmus Balsarin (ed.), Lyon, 1487.

²⁶⁹ From this enumeration of authors I have omitted the name of David Behrman, who, in his article, claims that Odo of Châteauroux presented Talmudic references drawn from the *Extractiones* within his sermons, since, in the first chapter of the present introduction, I have shown that Odo's knowledge of the Talmud may have derived from his involvement in the Paris events: See above, pp. 32-33; p. 40; Cf. David BEHRMAN, "Volumina vilissima'...", pp. 191-209; Ursula RAGACS, "Further Pieces of the Puzzle"..., (forthcoming).

²⁷⁰ Alexander Fidora has also stated that, outside this particular arena, Albert the Great, one of the *virī boni* who were signatories to the final condemnation of the Talmud in 1248, quoted the *Extractiones de Talmud* within his wide-ranging oeuvre: Alexander FIDORA, "Albert the Great and the Latin Talmud", *Appropriation, Interpretation and Criticism: Philosophical and Theological Exchanges Between the Arabic, Hebrew and Latin Intellectual Traditions*, Alexander Fidora, Nicola Polloni (eds.), Fédération International des Instituts d'Études Médiévales, Textes et Études du Moyen Âge, Barcelona-Rome, 2017, pp. 121-136.

expressing strong anti-Jewish sentiments, and has gone on to suggest that such references could have had their origin in the Parisian Latin translation²⁷¹. In a painstaking study of the Latin sources, Alexander Fidora has concluded that whereas some of these references undoubtedly echo the text of the *Extractiones*, others, in contrast, rely upon Donin's articles, for which reason Fidora claims that Berthold must have had access to a copy of the dossier itself²⁷². Oriol Catalán has brought to light the interesting figure of Bernat de Déu, a fourteenth-century Franciscan friar active in the Catalan convents of Lleida and Cervera, who, within his anti-Jewish sermons, included excerpts from the *Extractiones de Talmud* and the *Pugio fidei*²⁷³. This text is also discussed in the aforementioned study by Fidora, who confirms Catalán's assessment, though adds that Bernat de Déu also had recourse to certain of Donin's articles²⁷⁴.

As do the sermons themselves, the *Excerptum de Talmud* provides yet another example of the reworking and reception of the *Extractiones*. The former work is an anonymous epitome, that is to say, a rearrangement of the thematic version of the *Extractiones* in summarised form, an epitome also consisting of chapters that focus upon polemical topics, and which, as will later be discussed in depth, reveals a closer textual relationship with the thematic *Extractiones* than with the sequential version thereof.

Unfortunately, the manuscripts fail to provide any hints as to the work's author or to its date of composition. The nature of the *Excerptum*, this text consisting of a selection of Talmudic passages drawn from the corpus of the *Extractiones*, locates it within the tradition of medieval florilegia which were assembled, for the most part, by unknown compilers²⁷⁵. The fact that preachers alone seem to have used the *Extractiones*, and particularly the dossier, leads one to think, moreover, that the *Excerptum* could not have been produced long after the Paris proceedings. However, as will be seen, the corrupted and at times erroneous wording found therein renders it unlikely that any member of the highly proficient group which prepared the *Extractiones* could have compiled this work.

In what follows, I shall analyse the various features of this epitome in relation to its source, i.e. the *Extractiones de Talmud*, the thematic version thereof in particular, in order to shed light upon the nature and author of the epitome, as well as upon the Talmudic excerpts in which that author showed greatest interest. First, I shall discuss the manuscripts which contain the *Excerptum*, in order that the *stemma codicum* may be established via scrutiny of the textual variants present therein and likewise in relation to the source text. Furthermore, the type of manuscript in which the *Excerptum* is found and the surrounding works which therein accompany the text provide valuable information regarding the reception of the epitome of the Latin Talmud.

²⁷¹ Nicole BÉRIOU, "Entre sottises et blasphèmes. Échos de la dénonciation du Talmud dans quelques sermons du XIII^e siècle", *Le brûlement du Talmud à Paris 1242-1244*, Gilbert Dahan, Élie Nicolas (eds.), Les Editions du Cerf, Paris, 1992, pp. 211-234.

²⁷² Alexander FIDORA, "The Influence of the *Extractiones de Talmud*...", (forthcoming).

²⁷³ Oriol CATALÁN, "Los sermones de Bernat de Déu, O.F.M. en el contexto de la predicación antijudía medieval", *Archivo Ibero-americano*, 75 (2015), pp. 417-470.

²⁷⁴ Alexander FIDORA, "The Influence of the *Extractiones de Talmud*...", (forthcoming).

²⁷⁵ Birger Munk OLSEN, "Les classiques latins dans les florilèges médiévaux antérieurs au XIII^e siècle", *Revue d'histoire des textes*, 9 (1979), pp. 47-121 (esp. p. 53); Ann M. BLAIR, *Too Much to Know. Managing Scholarly Information Before the Modern Age*, Yale University Press, New Haven-London, 2010, p. 176.

3.2. The manuscripts of the *Excerptum* and its *stemma codicum*

The two following manuscripts are known to preserve the *Excerptum*:

- Munich, Bayerische Staatsbibliothek, clm 21259 (henceforth *Y*)
- London, British Library, Add. 19952 (henceforth *L*)

Manuscript *Y*²⁷⁶ is composed of four originally separate parts that date from the thirteenth to the fourteenth century and show evidence of various scripts. It is made of parchment and measures 35 x 22 cm, containing 278 folios. The *Excerptum de Talmud* occurs in the first part of this miscellaneous manuscript, which is written in black lettering using two columns and probably dates from the middle of the fourteenth century. In what follows, I shall specify the different parts of each manuscript, noting the works contained therein, as well as the incipits and explicits found in the latter.

The first part (from folio 1ra to 40v) dates from the middle of the fourteenth century and is written by a single hand in Gothic script. It contains the following four works:

1) William of Tripoli. *Notitia de Machometo* (1ra-12vb):

Incipit: Incipit notitia de Machometo et de libro legis qui dicitur Alcoranum et de continentia eius et quid dicat de fide Domini nostri Iesu Christi rubrica primo de prologo et infra.

Explicit: Item omnes praedicant prophetant et expectant sarracenos dividendos in tres partes quorum pars prima ad christianos fugiet; secunda pars peribit sub gladio et tertia pars peribit in deserto. Amen.

2) Odoric of Pordenone. *Itinerarium* (13ra-27va).

Incipit: Nomine patris et filii et spiritus sancti. Amen. Multa et varia scribuntur a diversis maxime qui terras ignotas perambulaverunt, maria navigaverunt propter quod et ego frater Odoricus de ordine minorum volo et ego ea quae vidi in scriptis redigere ad plurimum consolationem.

Explicit: Supradictus autem frater Odoricus post anno domini millesimo ccc° xxxi° ianuarii die xiii^a migravit ad dominum in conventu fratrum minorum Utini in Foro Iulii cuius vitam statim in funere et usque nunc claris miraculis providentia divina approbat et comendat. Explicit A.M.E.N.

3) Pseudo-Beda. *De septem mirabilibus mundi* (27va-28rb)

Incipit: Septem sunt mirabilia mundi sicut narrat Beda Venerabilis presbiter.

Explicit: In sexto duple ad illas, id est xxviii° et c. Sicque tandem edificium consumatum est mirabile istud usque in xxviii° et c. columnis. Explicit.

²⁷⁶ For the description of this manuscript, see: Karl HALM, Georg von LAUBMANN, Wilhelm MEYER, *Catalogus codicum latinorum Bibliothecae Regiae Monacensis. Tomi II Pars III. Codices num. 15121-21313 complectens*, Bayerische Staatsbibliothek, Munich, 1878, p. 303; Ludwig Schmugge, "Zur Überlieferung der Historia Ecclesiastica nova des Tholomeus von Lucca, *Deutsches Archiv für Erforschung des Mittelalters*, 32 (1976), pp. 495-545 (esp. p. 503); GUILIELMUS TRIPOLITANUS, *Notitia de Machometo. De statu Sarracenorum*, Peter Engels (ed. and transl.), Echter, Würzburg-Altenberge, 1992, pp. 113-114. I chiefly follow the description given in the latter.

4) *Excerptum de Talmud* (28va-39va).

Incipit: Incipit Excerptum de Talmud.

Explicit: Explicit Talmud sive heresis iudaeorum.

The second part (from folio 41ra to 56vb) dates from the second half of the fourteenth century and is written by a single hand, in cursive script. This section contains only one work:

1) Honorius Augustodunensis. *Elucidarium* (41ra-56vb)

Incipit: Incipit elucidarium cuiusdam. Prologus.

Explicit: Anima dum unificat corpus, anima est. Dum vult, animus est. Dum scit, mens est. Dum recolit, memoria est. Dum rectum iudicat, ratio est. Dum spirat, spiritus est. Dum aliquod sentit, sensus est.

The third part of the manuscript (from folio 57ra to 232vb) has the main text written in early Gothic minuscule dated to the thirteenth century. In addition, this section has marginal glosses by a later hand. Here one finds three works:

1) Godfrey of Viterbo. *Pantheon* (57ra-228va):

Incipit: Incipit liber Pantheon Gotfrith Viterbiensis de mundi principio, de universo veteri et de novo testamento, de omnibus aetatibus et temporibus saeculorum, de omnibus mundi regnis et regibus et gestis eorum, de omnibus romanis pontificibus et imperatoribus romanorum assignando nomina et acta et annos et dies eorum ab initio mundi usque ad tempora domini Urbani, tertii Papae et usque ad dominum imperatorem Fridericum primum et filium eius regem Henricum sextum. Incipit prohemium ad dominum Papam Urbanum.

Explicit: Fridericus imperator primus regnat annos xxxvii Anastasius papa sedit annos i. d. v. vivente etiam Eugenio supradicto. Fridericus annis in regnavit Adrianus Papa se ante iiii. .m. ix. Iste unxit Fridericum imperatorem. Alexander Papa sedit annos xxii. imperatore Friderico et regnante cum patre filio eius Henrico vi. Lucius Papa imperante Friderico et filio eius Henrico vi regnante se annos iii. Urbanus Papa iii^{us} similiter imperante Friderico et regnante filio eius Henrico sedit.

2) *De ortu Pilati* (228vb-231vb)

Incipit: Regibus olim liberalibus eruditis martibus accidit regem Titum nomine Maguntinensem natione de quodam opido videlicet appellatione peregrina Berlech nuncupata in partibus Babenbergensium venari.

Explicit: Quibus tertici denuo fugierunt sed tercio quidem reversi vapore ignis de terra prodeuntis penitus sunt exulti. Ad ultimum iudei qui residui fuerant in loco ubi crucifixus erat Iesus calvarie videlicet reedificaverunt Hierusalem quae a duobus suis conditoribus iebus (*sic*) et salem, aliquando vocabatur Hierusalem.

3) *De ortu Iudae Scariothis* (231vb-232rb)

Incipit: Fuit in diebus Herodis regis Pylato praeside vir in Iudaea Ruben nomine ex tribu Iuda qui noctis intempestate legalibus uxoris suae cyborec alligabat amplexibus.

Explicit: Hic autem adnon dilibegatur praeceteris donec consilium ivit cum iudaeis et .xxx. dominum vendidit argenteis. Videas autem quia innocentem condemnaverat

proiecto in templo sanguinis praecio laques se suspendit et medius crepuit. Explicit iste liber²⁷⁷.

The fourth part (from folio 243ra to 296rb) contains two works and dates from the end of the fourteenth century. Peter Engels has identified at least three different hands. The body of the text reveals a cursive script that is very accurate at the outset but later becomes increasingly more careless.

1) Tholomeus of Lucca, *Historia Ecclesiastica*²⁷⁸ (243ra-265ra)

Incipit: ...rentiam furiosus ex hiis quae acciderant sibi praecedentibus annis partem Guelfani de Florentia expulsam insequitur ut gesta tustorum referunt...

Explicit: In festo sancti Galli et eo mortuo ponitur in loco in quo fuit reclusus frater Thomas ordinis praedicatorum pro quaestione visionis.

2) Henry of Diessenhofen, *Chronicon* (265ra-296rb)

Incipit: Hic incipit liber xxv. conscriptus a Domino Henrico dapiferi de Diessenhoven doctore decretorum canonico Constantiense ac capellano papae Iohannis XXII.

Explicit: Et in nativitate sanctae Mariae virginis in castro Achal praedicto comedit et in Rutlinga moram traxit et illuc vocavit ad se dominum Hainricum episcopum Constantiensem.

The other manuscript, namely *L*, is more recent, and dates to the middle of the fifteenth century. It belonged to Nicholas of Cusa²⁷⁹ and, after Nicholas's death, to his colleague Dietrich of Xanten²⁸⁰. It is made of paper and measures 21 x 15 cm, containing 113 folios²⁸¹. Two different parts of this manuscript can be distinguished when comparing the two hands that wrote the book: A first part, from folio 1r to 84v, which contains the Latin translation *De condicionibus et consuetudinibus orientalium regionum* of Marco Polo's Franco-Italian original by Franciscus Pipinus of Bologna²⁸², and a second part, from folio 85r to 111r, containing William of Tripolis's *Notitia de Machometo* (fols. 85r-98v) and the *Excerptum de Talmud* (fols. 99r-111r). Below are the incipits and explicits of the works in question:

²⁷⁷ Under this *explicit* there is an additional text, written by a different hand, that reproduces a short excerpt from the *De nativitate infantium libellus* by Pseudo-Beda Venerabilis, as noted by Peter Engels (cf. Peter ENGELS, *Notitia de Machometo...*, p. 115). The entire gloss, however, does not derive solely from the *De nativitate infantium libellus*, but rather is a summary which combines a sentence from the latter with certain parts of the *De minutione sanguinis, sive de phlebotomia*, a work also attributed to the Pseudo-Bede (cf. BEDA VENERABILIS, *Opera omnia. Tomus Primus*, Jacques-Paul Migne (ed.), Jacques-Paul Migne editor, Paris, 1850, col. 959-961).

²⁷⁸ The beginning of this work is missing.

²⁷⁹ *L*, 1r: "Iste liber est domini Nicolai de Cusa dyocesis treverensis qui postea factus est cardinalis tituli sancti Petri vincula Romae".

²⁸⁰ *L*, 1v: "Liber magistri Theoderici de Xanctis canonici Leodinensis". For further information regarding Dietrich of Xanten, see: Erich MEUTHEN, *Die letzten Jahre des Nikolaus von Kues. Biographische Untersuchungen nach neuen Quellen*, Westdeutscher Verlag, Cologne-Opladen, 1958, p. 324.

²⁸¹ For a description of this manuscript, see: Herrad SPILLING, "Cod. Harl. 3934, 3992 und Cod. Add. 19952", *Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft*, 12 (1977), pp. 59-71 (esp. 62-63); GUILIELMUS TRIPOLITANUS, *Notitia de Machometo...*, pp. 118-119.

²⁸² cf. MARCO POLO, *Libro de las maravillas del mundo*, Manuel Carrera Díaz (ed. and transl.), Ediciones Cátedra, Madrid, 2008, p. 51.

- 1) Franciscus Pipinus of Bologna, *De condicionibus et consuetudinibus orientalium regionum* (1r-84v)

Incipit: Librum prudentis honorabilis ac fidelis viri domini Marchi Pauli de Venetiis.

Explicit: Finitum per me Iohannem de Cusa anno 1445, ipso die Silvestri quae est ultima decembris hora vesperarum v Confluentiae.

- 2) Guilielmus Tripolitanus. *Notitia de Machometo et de libro legis Sarracenorum* (85r-98v)

Incipit: Incipit notitia de Machometo et de libro legis Sarracenorum qui dicitur Alcoran et de continentia eius et quid dicat de fide Domini nostri Iesu Christi.

Explicit: Item omnes prophetizant et expectant sarracenos dividendos in tres partes quorum pars prima ad christianos confugiet, secunda pars peribit sub gladio et tertia pars peribit in deserto. Amen.

- 3) *Excerptum de Talmud* (99r-111r)

Incipit: Iudaei duas leges dicunt Dominum Moysi tradidisse, scilicet: legem scriptam et legem super os vel in ore.

Explicit: Explicit Talmud sive haeresis iudaeorum.

At the end of the first part of the manuscript, as one can see from the explicit of *De condicionibus et consuetudinibus*, there is a subscription which gives its date of composition as being *anno 1445*²⁸³. It is likely that Nicholas of Cusa was in a position to have known and read the *Excerptum* – although he never quoted either the latter or the Talmud²⁸⁴ – for the reason that the *Notitia de Machometo* features glosses and symbols written in his own hand²⁸⁵.

As far as the codices and their content are concerned, it is worth noting that the manuscript tradition in which the *Excerptum* occurs reveals a marked interest in compiling works which provide reports of foreign, and especially Eastern, nations and their cultures. Manuscript *Y*, and in particular the first part thereof, which contains the *Excerptum*, also includes the *Itinerarium*, which relates to the Tartars, as well as the *De miraculis septem mundi*, which compiles information regarding impressive buildings located outside the so-called West. Similarly, manuscript *L* begins with the Latin translation of Marco Polo's assemblage of information concerning the lands of the East he had visited, especially China. Furthermore, both manuscripts contain a tractate that deals with Muslim customs and the life of Muhammad. In this respect, it is not unreasonable to think that the *Excerptum de Talmud* might have been regarded as a monograph on Jewish behaviour and customs that would sit well within these manuscripts, since the latter were probably conceived as databases on foreign cultures. In this author's opinion, therefore, the *Excerptum's fortuna* within the manuscript

²⁸³ The relevant catalogue, however, dates the manuscript to the year 1472. Cf. Berthold L. ULLMAN, "Manuscripts of Nicholas of Cusa", *Speculum*, 13/2 (1938), pp. 194-197 (esp. pp. 195-196).

²⁸⁴ Cf. Görgo K. HASSELHOFF, "The Image of Judaism in Nicholas of Cusa's Writings", *Medievalia & Humanistica*, 40 (2014), pp. 25-36.

²⁸⁵ James E. BIECHLER, "Three Manuscripts on Islam from the Library of Nicholas of Cusa", *Manuscripta*, 27/2 (1983), pp. 91-100 (esp. 98-99).

transmission differed slightly from the original purpose assigned thereto, namely, the polemical aim that lay behind the Paris dossier²⁸⁶.

In a previous article²⁸⁷, I followed Peter Engels, who claimed that, judging by the textual features of the *Notitia de Machometo* and the *Excerptum de Talmud*, as extant in the second part of *L*, these two texts were copies of those extant in manuscript *Y*²⁸⁸. It is true that *Y* and *L* share many conjunctive readings which, when compared to the wording of the original *Extractiones*, certainly cause both manuscripts to be very close to each other. Most of the similarities between both manuscripts, moreover, result from the corruption of Hebrew transliterations:

<i>Excerptum de Talmud</i>	Thematic <i>Extractiones</i>	Sequential <i>Extractiones</i>
[Y f. 32va-vb; L f. 103v] [VII.21.] Item. Dicunt magistri: <i>malachinau</i> –id est angelus mortis– plenus est oculis et in hora qua infirmus decedit, stat ad caput eius et evaginatus gladius in manu eius et gutta amaritudinis dependit in illo. Quam cito infirmus videt illam, contremiscit et aperit os eius et ille proicit eam in os eius et per illam moritur, per illam fetet, per illam viridescit facies eius.	[P 29ra; S 88v; Z 65v] [th. error. 14] Dicunt magistri: <i>malaach mavet</i> –angelus mortis– plenus est oculis et in hora qua infirmus decedit stat ad caput eius et evaginatus gladius in manu ipsius et gutta amaritudinis dependet in illo. Quam cito infirmus videt illam, contremiscit et aperit os et ille proicit eam in os eius. Per illam moritur, per illam fetet, per illam viridescit facies eius.	[P 190rb; C 58rb; Z 357r] [1556] Dicunt magistri: <i>malaac mavez</i> –angelus mortis– plenus est oculis, et in hora qua infirmus decedit, stat ad caput eius, et evaginatus gladius qui manu ipsius et gutta amaritudinis dependet in illo, quam cito infirmus videt illam, contremiscit et aperit os, et ille proicit eam in os ipsius: per illa moritur, per illam fetet, per illam virescit facies illius.
[Y fol. 39rb, L fol. 110v] [XIV.20.] Item. Quadam vice cecidit ovum <i>barvica</i> et submersit sexaginta castra et contrivit trecentas quercus.	[P 92rb; S 150v; Z 204r] [th. fabul. 23] Quadam vice cecidit ovum <i>Bariucaner</i> –id est volantis– et submersit sexaginta castra et contrivit trecentas quercus.	[P 203vb; G 70vb; C 64rb; Z 379r] [1879] Quadam vice cecidit ovum <i>Bariukanen</i> et submersit sexaginta castra et contrivit trecentas quaecus.

²⁸⁶ Óscar de la Cruz seems to point in the same direction when describing an epitome of the tale of Barlaam and Josaphat extant in codex 9783 from the Biblioteca Nacional de España, a codex which contains further texts, which provide reports of India: Óscar DE LA CRUZ, “Vita beatorum Barlaam et Iosaphat. BHL 979 epitome *f. Ms. 9783 BNE”, *Barlaam und Josaphat. Neue Perspektiven auf ein europäisches Phänomen*, C. Cordoni, M. Meyer (eds.), De Gruyter, Berlin-Munich-Boston, 2015, pp. 441-523, (esp. pp. 460-461).

²⁸⁷ Isaac LAMPURLANÉS, “The Latin Talmud Translation...”, pp. 93-110.

²⁸⁸ GUILIELMUS TRIPOLITANUS, *Notitia de Machometo...*, p. 123.

As the example above shows, the epitome presents the readings *malachinau* and *barvica*, readings, in fact, which should be regarded as misreadings of *malaach mavet* (Hebrew *mal'ak ha-mawet*, מַלְאָךְ הַמָּוֶת) and *Bariucaner*²⁸⁹ (Hebrew *Bar Yokani*, בַּר יוֹכָנִי). These errors must have been caused by the writer's lack of knowledge regarding Hebrew, which writer failed correctly to divide the Hebrew words²⁹⁰. This fact supports Engels's claim that both manuscripts must be closely linked. Furthermore, manuscript *L* presents certain written corruptions which can be considered to be misreadings of the wordings found in *Y*, which latter approximate more closely to the text given by the thematic *Extractiones*. All of the foregoing, as well as the aforementioned conjunctive errors and the age of the manuscripts, would seem to suggest that *L* is a copy of *Y*. In the following table are presented certain examples of passages from the *Excerptum* and from the thematic *Extractiones* that show that *L* presents words which have undergone corruption in relation to the original thematic version as well as to *Y*:

<i>Excerptum in L</i>	<i>Excerptum in Y</i>	Thematic <i>Extractiones</i>
[L 99r] [I.1.] Dicit rabi Levi: Quid est quod scriptum est: «et dabo tibi tabulas lapideas et legem et praeceptum quod scripsi ad docendum eos» [Ex 24, 12]? Hic est Talmud, quod quia nullum documentum potest fieri nisi per Talmud et ille qui docet per <i>Mysua</i> vocatur – id est “ <u>sumens</u> saeculum”–.	[Y 28va] [I.1.] Dicit rabi Levi: Quid est quod scriptum est: «et dabo tibi tabulas lapideas et legem et praeceptum quod scripsi ad docendum eos» [Ex 24, 12]? Hoc est Talmud, quod quia nullum documentum potest fieri nisi per Talmud et ille qui docet per <i>Mysua</i> vocatur –id est “ <u>finiens</u> saeculum”–.	[P 5ra; S 62r; Z 8r] [<i>th. auct.</i> 1] Dicit rby Levi: Quid est quod scriptum est: «et dabo tibi tabulas lapideas et legem et praeceptum quod scripsi ad docendum eos» [Ex 24, 12]? «Ad docendum eos», hoc est Talmud –docet quod nullum documentum potest fieri nisi per Talmud et qui docet per <i>Mysna</i> vocatur “ <u>finiens</u> saeculum”–. Per hoc potestis discere quod omnia ista fuerunt <i>halaka</i> –id est lectio– Moysi in Sina.
[L 99r] [I.7.] Item. Tempore quo filius David –id est Messias– veniet, totus mundus convertetur ad infidelitatem de Talmud, dicit rabi Naharet.	[Y 28va] [I.7.] Item. Tempore quo filius David –id est Messias– veniet, totus mundus convertetur ad infidelitatem de Talmud – <u>quia nullus credit in Talmud</u> –, dicit rabi Nacharot.	[P 6vb; S 63v; Z 11r] [<i>th. auct.</i> 7] Dicit rby Nahorar: Tempore quo filius David –Messias– veniet, totus mundus convertetur ad infidelitatem de Talmud – <u>quia nullus credit in Talmud</u> –, sicut scriptum est: «teneri lepra mundissima iudicabit eo

²⁸⁹ The sequential *Bariukanen* corresponds better to the original Hebrew and the *Bariucaner* of the thematic version is, in fact, a corruption of the wording found in its sequential counterpart.

²⁹⁰ In this regard, one notes that *C* offers the reading *Malachi nanet*, which reminds one of the wording present in the epitome. In this respect and as will be seen in this chapter, one also should consider the misreadings – or variants – found in the *Excerptum* to be possible variants already extant within the manuscript source thereof.

		quod omnis in candorem versa sit» [Lv 13, 13] –hoc est quando nullus credet in Talmud tunc mundabuntur per Messiam–.
[L f. 101v] [iv.10.] Item. QUI BLASPHEMAT <u>NISI DEUM</u> NON EST REUS NISI NOMINET EXPRESSE NOMEN DOMINI –Adonay–.	[Y f. 30va] [iv.10.] Item. QUI BLASPHEMAT <u>NOMEN</u> <u>DOMINI</u> NON EST REUS NISI NOMINET EXPRESSE NOMEN DOMINI –Adonay–.	[P 16va; S 74r; Z 31r] [th. deum. 9] QUI BLASPHEMAT NOMEN DOMINI NON EST REUS NISI NOMINET EXPRESSE <u>NOMEN</u> <u>DOMINI</u> –Adonay– et nisi maledicat Deum, sicut scriptum est: «homo homo qui blasphemaverit nomen Domini morte morietur» [Lv 24, 15 –s. hebr.–].

The first example shows that *L* has *sumens* where *Y* and its source text have *finiens*, a fact which can be explained as a misreading in the latter manuscript of the long *s* as an *f* and of the following *-um-* as *-ini-*. The second instance provides an example of a homoioteleuton or *saut du même au même* by the copyist of *L*, who after having written *ad infidelitatem de Talmud* continued his work of copying only after the second occurrence of the term *Talmud*, thus skipping the text in between. The third variant contained in *L* should be considered a misreading of the abbreviation for *nomen* and *Domini*, which in the hands of the copyist of *L* became *nisi* and *Deum*.

Notwithstanding all the aforesaid examples, it is possible to advance other textual evidence which shows, in fact, that *L* is unlikely to be a copy of *Y*.

<i>Excerptum in Y</i>	<i>Excerptum in L</i>
[Y 30vb-31ra] [v.1.] Non est benedictio de mortuis dicendum pro servo alienigena mortuo vel ancilla –id est christiano–.	[L 101v] [v.1.] Non est benedictio de mortuis pro servo alienigena mortuo vel ancilla –id est christiano– <u>plusquam pro ove vel pro vacca.</u>

In the above-given example, the text of *L* ends the quotation of Beraḳot 16b with the additional sentence *plusquam pro ove vel pro vacca*, which is absent from *Y*. This phenomenon could be considered to constitute a later addition on the part of the copyist himself; however, such a conjecture becomes unlikely if one compares the former text with the source thereof, namely, the thematic *Extractiones*:

Thematic *Extractiones de Talmud*

[P 18rb; S 75v; Z 34v]

[*th. chris.* 1] Non est benedictio de mortuis dicenda pro servo –alienigena– mortuo vel ancilla neque consolatio adhibenda plus quam pro bove mortuo vel vacca.

The extract present in *L* alone derives from the original *plus quam pro bove mortuo vel vacca* found in the *Extractiones*, which is why it cannot be a later addition on the part of *L*'s copyist; the lack of this section in *Y*, therefore, renders it improbable that *L* is a copy of the former. It is unlikely that *L*'s copyist used two manuscripts when copying the *Excerptum*, for the reason that, in this kind of miscellaneous work, it is uncommon for the copyist thereof to avail himself of more than one manuscript in order to write a work, for which reason Peter Engels's conclusion would seem to be erroneous. While in the edition of the *Notitia de Machometo* there are other cases where the readings found in *L* and *Y* differ, most such differences are of an orthographical nature and do not provide sufficient grounds to reach a conclusion contrary to that of Peter Engels²⁹¹. In the case of the *Excerptum de Talmud*, however, the fact that both *L* and the source thereof have a sentence in common, which sentence is absent from *Y*, renders Engels's claim untenable.

At this point, I suggest that there would have existed a previous manuscript containing both the *Excerptum* and, most probably, the *Notitia de Machometo*, from which manuscript the copyists of *Y* and *L* drew their text. This fact has a determining effect upon the editing of the *Excerptum*, since one is obliged to consider variants of *L* which, were one simply to follow the *stemma* proposed by Engels, one would have neglected as constituting mere copyist's errors. The table presented below bears out the foregoing:

<i>Excerptum de Talmud</i> in <i>Y</i>	<i>Excerptum de Talmud</i> in <i>L</i>
[Y 35va]	[L 106v]
[XI.24.] Item. Dicit rabi Iohan: Gabrihel debet pugnare cum Leviathan et <u>nihil</u> posset contra eum, nisi Deus iuaret eum.	[XI.24.] Item. Dicit rabi Iohan: Gabrihel debet pugnare cum Leviathan et <u>non</u> posset contra eum, nisi Deus iuaret eum.

It might seem as if the above example reveals a further misreading on the part of *L* vis-à-vis the abbreviation present in *Y*; however, a comparison of both texts with that made available by the thematic *Extractiones* itself, makes it clear that it is, in fact, *Y* that has misread the source text:

²⁹¹ In view of what has just been stated, I have been able to identify certain differences of reading between *Y* and *L*, which differences are worthy of further consideration: GUILIELMUS TRIPOLITANUS, *Notitia de Machometo*..., pp. 194, 200, 228, 242, 246, 248, 252, 260.

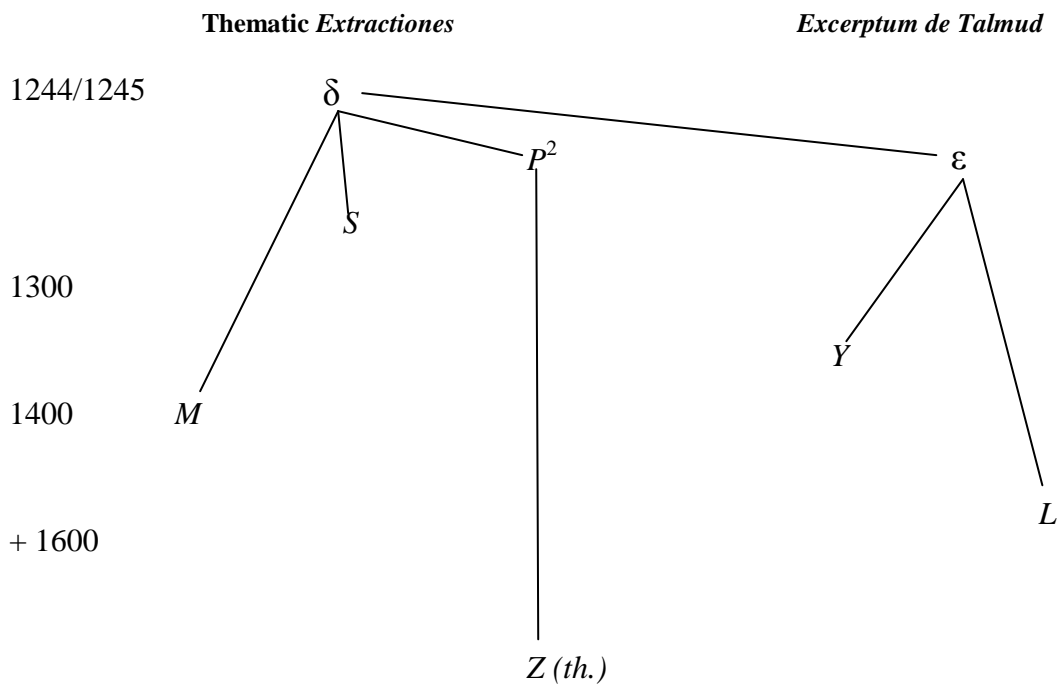
Thematic *Extractiones de Talmud*

[P 53rb; S 118r; Z 131r]

[*th. stult.* 27] Dicit rby Iohan: Gabrihel debet proeliari cum Leviathan secundum quod scriptum est: «en extrahere poteris Leviathan hamo» [Iob 40, 20]. Et nisi hoc esset quod Deus iuvabit eum, non posset contra ipsum, unde sequitur: «qui fecit illum adplicabit gladium suum» [Iob 40, 14].

All the manuscripts containing the thematic *Extractiones*, as well as *L*, in fact, have *non posset* instead of the *nihil posset* present in *Y*, which is why, in this case, when editing the *Excerptum*, one has to follow the reading of *L*, which is more faithful to its source.

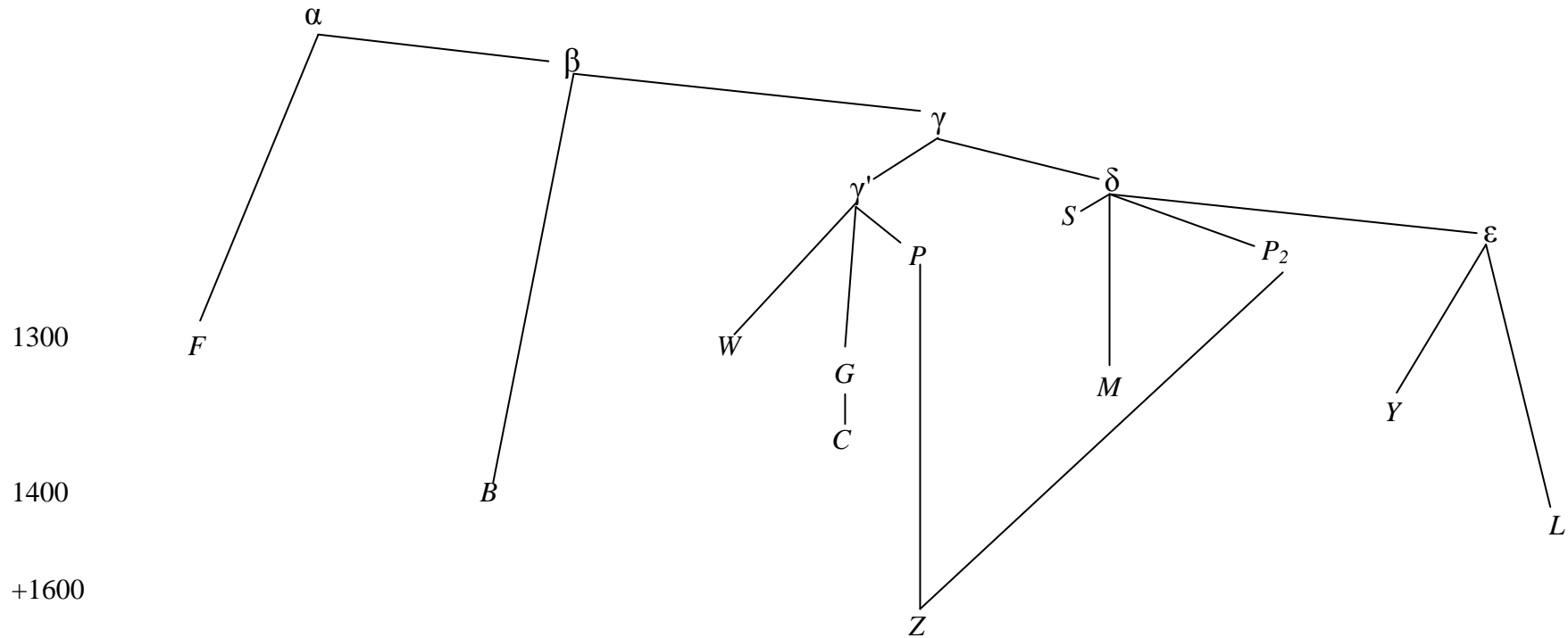
Given all the above, I suggest the following *stemma*, which takes account of the source text of the *Excerptum*, namely, the thematic *Extractiones*, whose connections with our own text are discussed here below.



The above *stemma* also makes it possible to propose a much larger *stemma* which embraces the entire tradition of the *Extractiones de Talmud* and incorporates the three different versions thereof:

Working translation (α):	Recopying the Latin (β):	Shaping the dossier (γ), and the emendations thereto (γ'):	Thematic <i>Extractiones</i> (δ)	<i>Excerptum de Talmud</i> (ϵ)
First bilingual translation	The Latin text of the sequential <i>Extractiones</i> alone including a new selection of passages and emendation of the text:	Compilation of the Latin translation with the material concerning the trial:	The reworking of the dossier (γ), divided into polemical chapters:	A summarised compilation of excerpts drawn from the thematic <i>Extractiones</i>

1244/1245



3.3. The source of the *Excerptum*: the thematic *Extractiones*

As previously mentioned, the *Excerptum de Talmud*, in fact, constitutes a rearrangement of the thematic *Extractiones de Talmud*, and presents a sort of summary thereof. As occurs in the case of the thematic version, the passages contained within the *Excerptum* are organised into fourteen chapters which discuss polemical topics.

<i>Excerptum de Talmud</i>	Thematic <i>Extractiones</i> ²⁹²
<De auctoritate Talmud> ²⁹³	De auctoritate Talmud
De magistris Talmud	De sapientibus et magistris Talmud
Blasphemiae contra Christum	De blasphemiiis contra Christum et beatam Virginem
Blasphemiae contra Deum, creatorem omnium	De blasphemiiis contra Deum
Contra christianos et ecclesiam Dei sunt ista quae sequuntur	De malis quae dicunt de goym, id est christianis
Oratio contra Christianos	De imprecationibus contra <i>goyim</i> ²⁹⁴
De stultitiis et execratione iudaeorum	De erroribus
De sortilegiis iudaeorum et de infidelitate ipsorum	De sortilegiis
Fictio iudaeorum de futuro saeculo	De somniis
De adventu Messiae	De futuro saeculo et statu post mortem
De stultitiis iudaeorum	De Messia
De inmunditiis iudaeorum	De stultitiis
De somnis seu visionibus nocturnis iudaeorum	De turpitudinibus et inmunditiis
De fabulis iudaeorum	De fabulis

One is able to note that the chapter headings in both works are similar and also that, on examination, the passages that constitute each section of both works bear correspondence to one another, albeit that the *Excerptum*, since it constitutes an epitome, contains fewer such passages. The *Excerptum*, nevertheless, also introduces certain innovations as regards the thematic *Extractiones*, innovations such as the alteration of some of the chapter headings, as can be seen, for instance, in the case of the *Excerptum*, with the chapter entitled *Fictio iudaeorum de futuro saeculo*, which is slightly different from the thematic *De futuro saeculo et statu post mortem*; one also notes the occurrence of displacement in the case of certain chapters, such as that of *De somniis* in relation to its original position within the *Extractiones*. The foregoing, along with other features of the work to which discussion shall be devoted in due course, shows that the epitomist intended to rewrite the *Extractiones* in line with his own particular agenda, which agenda, in terms of the chapter headings and the positioning thereof, corresponds to certain stylistic criteria.

²⁹² The titles of the thematic *Extractiones de Talmud* shown in this table derive from the various chapter headings found in manuscripts *P* and *Z*.

²⁹³ None of the manuscripts assign a title to the first part of the *Excerptum*. The passages this part comprises, however, clearly match those contained within the *De auctoritate de Talmud* chapter from the thematic version, a chapter which deals with the Talmud and the authority thereof within Judaism. This fact, in part, explains why Herrad Spilling mentioned but twelve points of anti-Jewish polemic instead of fourteen, when describing manuscript Add. 19952: Herrad SPILLING, "Cod. Harl. 3934...", p. 66.

²⁹⁴ As has been stated in the previous chapter, this section constitutes a form of sub-chapter in relation to the previous one, which treats of blasphemies against Christians. See the current volume, p. 63, n. 241.

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Another key point that supports the dependence of the *Excerptum* upon the thematic *Extractiones* lies in the fact that there are passages in the *Excerptum* which do not feature in the sequential *Extractiones*, though are present in the thematic version, for the reason that, as previously mentioned, the thematic rearrangement consists of material taken from the dossier. In this respect, one sees that the *Excerptum* contains Rashi's Latin glosses upon the Bible, material from the *Liber Krubot* as well as Talmudic passages drawn from Donin's thirty-five articles or from the Anthology, all of which are also extant in the thematic *Extractiones*. In the following table are present a small number of examples illustrating the above (of which more are provided in the Appendix to this study).

<i>Excerptum de Talmud</i>	Thematic <i>Extractiones de Talmud</i>
[Y 29ra; L 99v] [I.17.] Item. «hiis amplius fili mi ne requiras» [Eccl 12, 12]. Glossa: Plusquam verba legis scriptae custodias verba sapientum –id est Talmud–.	[P 8vb; S 65v; Z 15r] [th. auct. 18] «Hiis amplius fili mi requiras» [Eccl 12, 12]. Glossa: Plusquam verba legis scriptae custodias verba sapientum –id est Talmud–. Si dicas: Quare non fuerunt scripta, si necessaria sunt? Quia faciendi plures libros nullus est finis, si vellemus scribere non possemus consummare.
[Y 29ra-29rb; L 99v] [I.18.] Hanc orationem dicunt iudaei in mane: Pater noster, pater pietatis, miserans miserere nostri et da in corde nostro advertere et intelligere audire et discere docere et custodire facere et docere omnia verba Talmud.	[P 8ra; S 64v; Z 13v] [th. auct. 13] Pater noster, pater pietatis, miserans miserere nostri et da in corde nostro advertere et intelligere, audire et discere, docere et custodire, facere et tenere omnia verba Talmud, legis tuae, in amore. Hanc orationem dicunt mane cotidie et sequentem in vespere.
[Y 28vb; L 99r] [Meg 28b] Item. Qui studet in <i>halakot</i> –id est in sententiis Talmud– adsecuratum est ei quod erit filius futuri saeculi.	[P 5vb; S 62v; Z 9r] [Meg 28b] Dictum est de domo Heliae: Omnis qui studet in <i>halakot</i> –sententiis Talmud– adsecuratum est ei quod erit filius futuri saeculi –Eadem verba sunt in libro <i>Nassyam</i> in macecta <i>Nyda</i> in fine–.

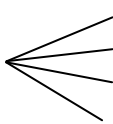
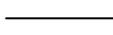
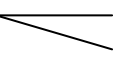
None of the above passages feature in the sequential *Extractiones*, but rather form part of the dossier itself. The first example presents a gloss by Rashi upon the Bible [Rashi in Eccl 12, 12], a gloss which, apart from being present in the *Excerptum* and the thematic *Extractiones*, is found only in that part of the dossier entitled *De glossis Salomonis*. The second example is a passage from the compilation of liturgical material contained in the *Liber Krubot* [Krubot 51], which latter, in the dossier, follows the sequential *Extractiones*. The third is a Talmudic passage that one can find in the thirty-

second of Donin's articles. All of the foregoing are also included within the thematic *Extractiones*, from which the writer of the *Excerptum* must have drawn them.

There is one item in the *Excerptum*, however, that is not extant in the body of the text of the thematic *Extractiones*. This item consists in a sentence referring to the freedom that a Jew may enjoy if s/he kills a Christian; it features within the chapter which contains Talmudic material to the detriment of Christians:

<i>Excerptum de Talmud</i>
[Y 31va, L 102r] Item. <i>Goy</i> –id est christianus– arte qualibet potest occidi.

It is indeed reasonable to ask oneself to which source the writer in question had recourse for such an item. It would be a stretch of the imagination to think that he might have availed himself of yet another text in his attempt to make a summary of the *Extractiones*. However, two manuscripts in which the thematic *Extractiones* features include an additional marginal text which appears to consist in a set of notes the work's compilers were to have used when writing the thematic version.

Thematic <i>Extractiones de Talmud</i>	
[th. chris. 20]	
.c. 199	 <ul style="list-style-type: none"> Optimum christianorum occide <i>Goy</i> qui quiescit debet occidi. <i>Goy</i> qui studet in lege debitor est mortis <i>Goy</i> arte qualibet potest decipi.
.b. 198	 <ul style="list-style-type: none"> Ad haec dicunt etc.
.c.	 <ul style="list-style-type: none"> Et utuntur etc. In singulis diebus etc.

This text, with its arrows which connect the various sentences to a number or letter, in the form of references, is only present in manuscripts *P* and *S*, wherein it is found, in both instances, in the margins. *Z*, as a *codex descriptus* of *P*, disregarded the surrounding text. The text, as given above, however, derives from certain titles attaching to Donin's articles,²⁹⁵ which titles are compiled within this note according to the topic each addresses: the first four concern interactions with non-Jews; the fifth relates to the Hebrew insults whereby Jews refer to the Virgin Mary and the Eucharist; the sixth corresponds to the article which deals with further insults aimed at Christian institutions; and, lastly, the seventh reproduces a prayer against the heretics, here

²⁹⁵ As far as their order is concerned, such titles correspond to the tenth, eleventh (the second and third sentence), twelfth, twenty-eighth, twenty-ninth and thirtieth chapters.

designating Christians, according to Donin. From this set of notes, one sees that the fourth sentence is highly similar to one present in the *Excerptum*, namely, “Anyone can deceive a non-Jew by any means”. In truth, they are not identical statements, though this circumstance might be explained by the fact that the *Excerptum* could have altered the sentence’s basic content for the purpose of giving it a more polemical edge or, on the other hand, we might also be witnessing a further instance of a corrupted reading.

It is also possible to surmise, however, that perhaps the epitomist might have used the dossier instead of the thematic *Extractiones*, since all the abovementioned additional materials that are not present within the sequential *Extractiones* are compiled within the dossier itself. A single key element exists, however, that only the *Excerptum de Talmud* and the thematic *Extractiones de Talmud* share, namely, the wording of their respective prologues²⁹⁶. The *Excerptum*, in fact, contains a short initial paragraph which corresponds to the introduction to the *Extractiones de Talmud*:

Prologue to the *Excerptum de Talmud*

Iudaei duas leges dicunt Dominum Moysi tradidisse, scilicet: legem scriptam et legem super os vel in ore. Haec lex dici solum poterat et eam scribere non licebat. Hanc legem dicunt iudaei Talmud –id est documentum vel doctrinam– anthonomastice. Haec lex continet sex libros, scilicet: *Zeraym* –id est ‘Semina’–, et *Tearoht* –id est ‘Munditiae’–, *Mohet* –id est ‘Terminus’–, *Iessuhot* –id est ‘Salvationes’–, *Nassim* –id est ‘Mulieres’–, *Kadassyim* –id est ‘Sanctuaria’–.

Certainly, this is a brief example of what can, in fact, be found within the two different prologues with which the different versions of the *Extractiones* open²⁹⁷; however, it suffices, if one’s aim is to discover significant links between the prologue to the *Excerptum* and that of the thematic *Extractiones*²⁹⁸, links which are absent from that of the latter’s sequential counterpart:

Prologue to the sequential <i>Extractiones</i> in <i>P</i>	Prologue to the thematic <i>Extractiones</i> in <i>S</i>
[P 97ra-97rb]	[S 60r]
Ut autem quae translata sunt melius intellegi possint sciendum quod iudaei dicunt duas leges in monte Synai Dominum Moysi tradidisse: una est lex in scripto et alia est lex super os vel in ore, sicut patebit inferius. Porro legem in ore Talmud, id est ‘documentum’ seu ‘doctrinam’, anthonomastice vocant.	Ut autem is (<i>sic</i>) translata sunt facilius et melius intellegi possunt, sciendum quod iudaei dicunt duas leges in monte Syna Dominum Moysi tradidisse: una vocatur lex in scripto, alia lex super os vel in ore, quia <u>dici solum poterat et eam scribere non licebat</u> , sicut patebit inferius. Porro legem super os Talmud, id est

²⁹⁶ Cf Isaac LAMPURLANÉS, “The Latin Talmud Translation...”, p. 108.

²⁹⁷ This matter is discussed in the previous chapter, pp. 60-61.

²⁹⁸ As has previously been stated, the prologue to the thematic *Extractiones* is extant in manuscript *S* alone, a manuscript which, in turn, contains a very corrupted text.

<p>Continet autem sex libros quorum duo non habentur a multis: Unus dicitur <i>Zeraym</i>, id est ‘<u>Seminum</u>’; alius <i>Tearod</i>, id est ‘<u>Munditiarum</u>’; unus quattuor aliorum appellatur <i>Mohed</i>, id est ‘Terminus’; <u>alius</u> <i>Iessuhoz</i>, id est ‘Salvationes’; <u>tertius est</u> <i>Nassym</i>, id est ‘Mulieres’; <u>et quartus</u> <i>Kazassim</i>, id est ‘Sanctuarium’.</p>	<p>‘documentum’ seu ‘doctrinam’, anthonomastice vocant, sicut nam infra scriptum est: “nullum documentum potest fieri nisi per Talmud” [cf. Ber 5a]. Continet autem sex libros, quorum duo non habentur in usu, videlicet <i>Zeraym</i>, id est ‘<u>Semina</u>’, et <i>Tearot</i>, id est ‘<u>Munditiae</u>’; aliorum quattuor nomina sunt ista: <i>Motheo</i>, id est ‘Terminus’; <i>Iessuhod</i>, id est ‘Salvationes’; <i>Nassym</i>, id est ‘Mulieres’; <i>Kadassim</i>, id est ‘Sanctuarium’.</p>
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If one looks at the words underlined above, one will notice the differences between the text of the *Excerptum* and that of the sequential version and, in turn, the connections between the former and the thematic version: First of all, both the *Excerptum* and the thematic prologues contain a sentence – slightly reworded in the *Excerptum* – which is absent from the sequential prologue: *dici solum poterat et eam scribere non licebat*. This fact alone would suffice conclusively to determine the dependence of the *Excerptum* upon the thematic prologue; however, further textual details are present which also serve to establish a close relation therebetween: In their translated form, all the names of the books pertaining to the Talmud appear in the nominative case, whereas, in the sequential *Extractiones*, the first two are given in the genitive, i.e. *Seminum* and *munditiarum*; the sequential prologue, moreover, possesses features, such as *alius*, *tertius est* and *et quartus*, absent from both the *Excerptum* and the thematic prologue. Accordingly, the epitomist did not use the dossier to write the *Excerptum*: first, because the dossier did not originally contain the thematic version; and, second, because, as *S* shows, the thematic *Extractiones de Talmud* circulated independently and had its own prologue, which latter was all that the epitomist required and, in fact, availed himself of in writing the epitome²⁹⁹.

One should bear in mind, moreover, that the Talmudic passages found in the *Excerptum* share a greater number of textual correspondences with the thematic text than they do with its sequential counterpart.

<i>Excerptum de Talmud</i>	Thematic <i>Extractiones</i>	Sequential <i>Extractiones</i>
[Y 39ra, L 110v]	[P 83vb; S 146r; Z 193v]	[F ₉ 246a; B 134vb; G 61ra; C 49rb; P 170vb; Z 323v]
[XIV.16.] Item. Legimus quod longitudo exercitus Sennacherib erat quadringentorum leucarum et <u>longitudo</u> colli equorum quadraginta leucarum.	[<i>th. fabul.</i> 16] ...Legimus quod longitudo exercitus Sennacherib erat quadringentorum leucarum et <u>longitudo</u> colli equorum quadraginta leucarum....	[1292] ...Legimus quod longitudo exercitus Sennacherib erat quadringentorum leucarum et <u>latitudo</u> colli equorum quadraginta leucarum...

²⁹⁹ Cf. Isaac LAMPURLANÉS, “The Latin Talmud Translation...”, p. 110.

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<p>[Y 29rb; L 100r]</p> <p>[II.1.] <u>Dicit</u> rabi Iosua: Quicumque <u>obloquitur</u> sapientibus Talmud <u>cadet retro</u> in infernum, quia scriptum est: «declinantem <u>autem</u> in obligationes adducet Dominus cum operantibus iniquitatem <u>etiam</u> si pax est super Israhel» [Ps 124, 5].</p>	<p>[P 9ra; S 66r; Z 15v]</p> <p>[th. sapi. 1] <u>Dicit</u> rby Iosua: Quicumque <u>obloquitur</u> de sapientibus <u>cadit retro</u> in infernum, quia scriptum est: «declinantes <u>autem</u> in obligationes adducet Dominus cum operantibus iniquitatem <u>etiam</u> quando pax est super Israhel» [Ps 124, 5].</p>	<p>[B 57ra; G 1va; C 17vb; P 108ra; Z 225r]</p> <p>[126] Rby Iosua <u>dicit</u>: Quicumque <u>male refert</u> de sapientibus <u>retro cadit</u> in infernum, quia scriptum est: «declinantes in obligationes adducet Dominus cum operantibus iniquitatem; pax super Israhel» [Ps 124, 5].</p>
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As has been discussed in the previous chapter, the thematic and sequential texts present different wordings, both lexically speaking and in terms of word order, on account of the different courses of development their respective texts took. On the foregoing grounds does a comparative analysis of the written form adopted by the *Excerptum* reveal the source text thereof. In this instance, the *Excerptum* chiefly follows the wording of the thematic version: the first example shows that the epitome, as well as the thematic *Extractiones*, have *longitudo* while the sequential version yields *latitudo*; the second passage also presents textual features that reveal proximity between the thematic arrangement and its epitome, features such as the positioning of the first *dicit* and the word order of *cadit retro* in contrast to the sequential reading that yields *retro cadit*, among others. It goes without saying, however, that one finds the epitome yielding certain readings that are in common neither with the thematic nor with the sequential *Extractiones*, a fact which can be explained by the personal stylistic and lexical choices that the epitomist himself must have made in writing the work, as well as by the customary copyist's errors.

As regards the various manuscripts containing the thematic *Extractiones*, the further question arises as to from which specific textual tradition of the thematic version the *Excerptum* derives. From the outset, one should dismiss manuscripts *M* – this being too fragmentary for one to establish any kind of textual relationship at all – and *Z*, which is a *codex descriptus* of *P*. If one takes account of manuscripts *P* and *S*, on the other hand, the fact that the *Excerptum* follows the thematic prologue extant in *S* alone might lead one to conclude that the former constitutes a summary of *S*. There are, it is true, certain textual correspondences between *S* and the *Excerptum* which point towards the latter's at least partial reliance on the tradition of *S*:

<i>Excerptum de Talmud</i>	Thematic <i>Extractiones</i> in <i>P</i>	Thematic <i>Extractiones</i> in <i>S</i>
<p>[Y 34rb; L 105r]</p> <p>[X.5.] Item. <u>Dicit</u> rabi <u>Alacocudre</u>: Si reges ex toto corde convertantur, Messias veniet cum nubibus². Sin autem, «ascendet super asinam»</p>	<p>[P 45rb]</p> <p>[th. mess. 4] <u>Dicit</u> rby <u>Alaccendre</u>: Scriptum est: «ecce cum nubibus quasi filius hominis veniebat» [Dn 7, 13]; et iterum scriptum est: «ecce rex</p>	<p>[S fol. 108v]</p> <p>[th. mess. 4] <u>Dicit</u> rby <u>Allacocudre</u>: Scriptum est: «ecce cum nubibus caeli quasi filius hominis veniebat» [Dn 7, 13]; et iterum scriptum est: «ecce</p>

[Za 9, 9].	tuus veniet tibi iustus et salvator ipse pauper et ascendens super asinam» [Za 9, 9]. Si reges ex toto corde convertantur, veniet cum nubibus. Sin autem, «ascendet super asinam».	rex tuus veniet tibi iustus et salvator ipse pauper et ascendens super asinam» [Za 9, 9]. Si reges ex toto corde convertantur, veni et cum nubibus. Sin autem, «ascendet super asinam».
[Y 31vb, L 102v] [VII.4.] Item. Dicit rabi Asse: Non sunt in oratione <u>denudanda</u> peccata, quia scriptum est: «Beati quorum remissae <u>sunt peccata</u> » [Ps 31, 1] etc.	[P 25ra] [th. error. 5] Dicit rab Asse: Non sunt in oratione <u>demandata</u> peccata, quia scriptum est: «Beati quorum remissae sunt iniquitates et quorum tecta» [Ps 31, 1] et cetera.	[S 83v] [th. error. 5] Dicit rab Asse: Non sunt in oratione <u>denudanda</u> peccata, quia scriptum est: «Beati quorum remissae sunt iniquitates et quorum tecta <u>sunt peccata</u> » [Ps 31, 1].

The words underlined in the examples given above show how the text of the *Excerptum* appears to be closer to the textual tradition of *S*, rather than to follow the text yielded by *P*. In the first fragment, the *Excerptum* and the text given in *S* have *Alacocudre*, which certainly is a corrupted reading from the more accurate *Alaccendre* of *P* (in Hebrew אֶלְכַסְנֶדְרִי, i.e. Aleksandri).

The second case, in contrast, shows how the textual tradition of *P* yields the form *demandata*, which neither corresponds to the sequential nor to the thematic tradition of *S*, which fact can be explained by a misreading of *denudanda*. Additionally, *P* skips the last part of the Biblical quotation *sunt peccata* that the *Excerptum* and the thematic *S* have, although *L* also omits it³⁰⁰; this reading is witnessed by the sequential version:

Sequential <i>Extractiones de Talmud</i>
[B 61vb; G 2vb-3ra; C 20ra; P 112ra; Z 231v] [222] Dicit rab Asse: Non sunt in oratione <u>denudanda</u> peccata, quia scriptum est: «beati quorum remissae iniquitates et quorum tecta <u>sunt peccata</u> » [Ps 31, 1].

However, in other cases, the *Excerptum* follows the wording of *P*:

³⁰⁰ However, *L* yields the reading *remissae*, whereas *Y* has *remissa*, which must have been a copyist's correction in order to lend consistency to the sentence. Here I have chosen the variant of *L* on the grounds that it derives from the *Extractiones* itself, although the *Excerptum* has skipped *sunt iniquitates et quorum tecta*, which phrase would lend meaning to the form *remissae*.

<i>Excerptum de Talmud</i>	Thematic <i>Extractiones</i> in <i>P</i>	Thematic <i>Extractiones</i> in <i>S</i>
[Y 28vb, L 99r] [I.6.] Dicit rabi Symeon: Quicumque impedit <i>halaka</i> ab ore sapientis, magistri <u>etiam</u> pueri in uteris matrum maledicunt <u>ei</u> , sicut scriptum est «qui abscondit frumenta maledicetur in populis» [Prov 11, 26].	[P fol. 6va] [<i>th. auct.</i> 6] Dicit rbi Symeon: Quicumque impedit <i>halaka</i> ab ore sapientis magistri <u>etiam</u> pueri in uteris matrum maledicunt <u>ei</u> , sicut scriptum est: «qui abscondit frumenta maledicetur in populis» [Prov 11, 26].	[S fol. 63r-63v] [<i>th. auct.</i> 6] Dicit rbi Symeon: Quicumque impedit <i>halaka</i> ab ore sapientis magistri <u>cum</u> pueri in uteris matrum maledicunt <u>eis</u> , sicut scriptum est: «qui abscondit frumenta maledicetur in populis» [Prov 11, 26].
[Y 28vb, L 99r-99v] [I.9.] Quid est «meliora sunt ubera tua vino» [Ct 1, 1]? Dicit rabi Dymi: Hoc modo dixit synagoga coram Deo: Domine, saeculi, dulciora sunt mihi verba amicorum tuorum –magistrorum in Talmud– quam fundamenta legis <u>scriptae</u> .	[P fol. 7rb] [<i>th. auct.</i> 9] Quid est «meliora sunt ubera tua vino» [Ct 1, 1]? Dicit rbi Dymi: Hoc modo dixit synagoga coram Deo: Domine saeculi, dulciora sunt mihi verba amicorum tuorum –magistrorum in Talmud– quam fundamenta legis <u>scriptae</u> .	[S fol. 64r] [<i>th. auct.</i> 9] Quid est «meliora sunt ubera tua vino» [Ct 1, 1]? Dicit rab Dymi: Hoc modo dixit synagoga coram Deo: Domine saeculi, dulciora sunt mihi verba amicorum tuorum –magistrorum in Talmud– quam fundamenta legis <u>scripturae</u> .

The words underlined above show that *S* yields certain readings that do not match those of the *Excerptum de Talmud*, which latter, instead, correspond to those found in *P*. In this respect, it is important to note that the text of *S* offers many corruptions of the thematic *Extractiones* and, as the examples above show, a large number of these differences are attributable to misreadings of the abbreviations present (e.g. *etiam/cum*; *scriptae/scripturae*) or to copyist's errors. We can safely say, therefore, that *S* is not the source of the texts that contain the *Excerptum*; added to this is the fact that the source manuscript of the epitome should also contain the *Notitia de Machometo*, as I have argued above, which *S* does not contain. Nevertheless, *S*'s tradition is very close to what the epitomist must have used: Manuscript *S* bears witness to the fact that the thematic *Extractiones* circulated independently, as likewise suggested by the *Excerptum* itself; it has its own prologue, also reflected by the *Excerptum*; and *S*, along with the *Excerptum*, contain certain readings which derive from a textual stage prior to that present in *P*, which is closer to the readings of *G/C*, as has been stated in the previous chapter³⁰¹.

Once the reliance of the *Excerptum* upon the thematic *Extractiones* has been demonstrated, I shall discuss the the textual features of the *Excerptum*. Here below I shall compare a number of passages from the epitome with its source text; doing so will assist us in better understanding the writing process which lay behind the *Excerptum*, as well as certain features characterising the writer himself, such as, for instance, his

³⁰¹ Cf. Isaac LAMPURLANÉS, "The Latin Talmud Translation...", p. 109.

degree of familiarity with Hebrew and with the Talmud itself, and how his polemical purpose shines through in the way the epitome is written.

3.4. The content of the *Excerptum de Talmud*

Being a summary of the thematic *Extractiones*, by definition the *Excerptum* contains fewer Talmudic passages – passages which, moreover, have been abridged in relation to the source text – than does the former:

<i>Excerptum de Talmud</i>	Thematic <i>Extractiones de Talmud</i>
<p>[Y 28vb; L 99r]</p> <p>[I.8.] Dicit rabi Huna: Quicumque tantum studet in lege et non in Talmud est quasi non haberet Deum.</p>	<p>[P 7ra; S 64r; Z 11v]</p> <p>[<i>th. auct.</i> 8] Dicit rby Huna: Quicumque studet tantummodo in lege –et non in Talmud– quasi non haberet Deum, <u>secundum quod scriptum est «transibunt dies multi in Israhel absque Deo vero et absque sacerdote et absque lege» [II Par 15, 3]. Quid est «sine Deo vero»? Quia quicumque studet tantummodo in lege est quasi non haberet Deum.</u></p>
<p>[Y 29rb; L 100r]</p> <p>[II.3.] Dicit rabi Eleazar: Prohibete filios vestros a studio legis et facite eos sedere inter genua sapientum –scilicet, Talmud– per hoc lucrabimini vitam aeternam.</p>	<p>[P 9rb; S 66r-66v; Z 16r]</p> <p>[<i>th. sapi.</i> 3] <u>Quando rby Eleazar infirmabatur, discipuli eius ingressi sunt ad visitandum eum et dixerunt ei: Magister, doce nos viam vitae verbum per quod lucratur futurum saeculum. Et ait eis: Estote veloces in honorem sociorum vestrorum et prohibete filios vestros a studio legis. Et iterum dixit: Facite filios vestros sedere inter genua sapientum et per hoc lucrabimini vitam futuri saeculi.</u></p>
<p>[Y 39ra; L 110r]</p> <p>[XIV.17.] Item. Og propter suam longitudinem evasit diluvium. Noe enim quando aperuit arcam, ipse inmisit caput suum.</p>	<p>[P 89va; Z 200v-201r]</p> <p>[<i>th. fabul.</i> 17] <u>«et ecce unus qui evaserat» [Gn 14, 13] etc. Dicit rby Iohan: Iste fuit Og qui evasit de diluvio –glossa: Quia Noe aperuit fenestram arcae et Og inmisit caput suum– –Quaeritur in libro <i>Kadassym</i>: Ozyla Diama Maris et Og rex Basan quare non fuerunt excaldati –in aquis diluviis quae bulliebant–? Deus enim fecit eis miraculum; nam latera arcae non senserunt calorem– –Hic est fabula qualiter exploratores videbantur esse quasi formicae filiis <i>Enachym</i>–.</u></p>

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The examples given above show how the writer selected the fragments of the passages which best matched his polemical purpose. The first example omits the Talmudic proof-text from Scripture, thus emphasising the heretical character of the Talmud from the Christian perspective. The second such shows how the writer intended to focus upon Rabbi Eleazar's shocking statement which suggests that children must abandon the study of the Bible, since the compiler strips the former of its more circumstantial details³⁰². The *Excerptum*, moreover, highlights that to which *genua sapientum* refers, by including an explanation thereof (e.g. *scilicet, Talmud*), an explanation absent from the thematic *Extractiones*. In the third case, the writer reports only the Rabbinical interpretation of the Biblical quotation, which latter, however, along with the rabbi's name, he omits to mention. He then goes on to provide the gloss that explains how the giant Og survived the Flood by placing his head in the Ark. This particular compiler's text, however, disregards the further references to Og found within other Talmudic passages which the compilers of the *Extractiones* added thereto on account of such references' thematic connection³⁰³.

In other instances, as has been seen above, instead of omitting circumstantial details from the text, the writer of the *Excerptum* reformulates the thematic section to provide a new and abridged text.

<i>Excerptum de Talmud</i>	<i>Thematic Extractiones de Talmud</i>
[Y 38ra; L 109r] [XIV.7.] Item Dicit Rava: Quadam vice ivimus in navi et navis nostra intravit inter pennulam capitis et pennulam caudae unius piscis. Tribus diebus et tribus noctibus navigavimus nec dum potuimus adtingere ad pennulam quae erat a parte caudae. <u>Et piscis tamen ibat contra nos et nos contra caudam ipsius, ibamus citius quam sagitta.</u>	[P 77ra; S 140v; Z 184v] [<i>th. fabul.</i> 6] Dicit Rava: Quadam vice ibamus in navi et nostra navis intravit inter pennulam capitis et pennulam caudae unius piscis. Tribus diebus et tribus noctibus navigavimus nec potuimus adtingere ad pennulam ex parte caudae. Piscis tamen ibat contra nos et nos cum vento. Si autem dicitis quod navis non ibat cito, quaerite a rab Dymi qui dicit quod in tanta hora in quanta posset aqua calefieri. <u>Ibamus sexaginta leucas et quando veniebamus prope terram videbamus milites qui trahebant sagittas in terra et navis nostra citius currebat.</u> Dicit rab Asse: Hic est parvus piscis de piscibus maris qui habet duas pennulas; alii non habent nisi unam.

³⁰² In this regard, Munk Olsen has affirmed that medieval compilers of classical Latin works often skipped the portions of their source text that were too highly specific in order to render their texts more general and independent from the original contexts thereof. Birger MUNK OLSEN, "Les classiques latins...", p. 52.

³⁰³ Cf. Isaac LAMPURLANÉS, "The Latin Talmud Translation...", pp. 97-98.

Apart from the fact that the epitome does not include some text extant in the thematic version, the underlined sections, however, which correspond to each other in terms of their sense, exhibit textual differences. The thematic text, as well as the *Excerptum*, convey the sense that the ship was faster than the fish that was pursuing it on account of the fact that the former was assisted by the wind. By way of an example of the ship's great speed, the Talmud asserts that the ship sailed faster than the arrows shot by the soldiers standing on the bank. In this case, however, the author of the *Excerptum* focuses solely upon the fact that the ship sailed faster than an arrow when escaping from the giant fish. By doing so, the resulting text omits the episode of the soldiers near the river and the fact that the wind assisted the ship in its escape.

Furthermore, when removing large portions of the thematic text, the resultant text of the *Excerptum* is also prone to exhibiting significant alterations of sense in relation to the thematic *Extractiones*, a situation which at times leads to misunderstandings of the Talmudic passage in question:

<i>Excerptum de Talmud</i>	<i>Thematic Extractiones de Talmud</i>
<p>[Y 29rb; L 100r]</p> <p>[II.4.] Dicit rabi Heli: Omnis qui docet <i>halaka</i> –id est legem– coram magistro suo meretur mortem.</p>	<p>[P 9rb-9va; S 66v; Z 16r-16v]</p> <p>[<i>th. sapi.</i> 4] «Pro puero isto oravi» [I Sm 1, 27]. Dicit rby Eleazar: Per hoc potestis scire quod Samuhel docebat <i>halaka</i> –Talmud– coram magistro suo, quia scriptum est: «inmulaverunt vitulum et obtulerunt puerum Heli» [I Sm 1, 25]. Quando ducebant vitulum ad sacerdotem ad immolandum, redarguit eos Samuhel dicens: Quare ducitis? Ita potest alius immolare. Non enim loquitur lex de sacerdote, ubi dicit: «inmolabitque vitulum coram Domino» [Lv 1, 5]. Et <u>dixit Heli</u>: Verum dixisti, sed meruisti mortem, quia doces <i>halaka</i> coram magistro tuo. <u>Omnis enim qui docet <i>halaka</i> coram magistro suo meretur mortem</u>. Et cum mater eius fleret, dixit ei Heli: Dimitte me occidere eum et rogabimus Deum et dabit tibi alium meliorem isto. Quae dixit: pro isto oravi et exaudita sum; nolo alium.</p>
<p>[Y 38ra-rb; L 109r-109v]</p> <p>[XIV.9.] Item. Dicit Rava: Quadam vice ivimus per desertum et vidimus anseres quibus alae prae pinguedine cadebant et fluebant de eis torrentes sanguinis. Ego autem dixi illis: Habebo ne partem in vobis in futuro saeculo? Cumque hoc dixissem, unus eorum levavit alam et alius crus. Quando autem veni ante rabi</p>	<p>[P 77rb; S 140v; Z 185r]</p> <p>[<i>th. fabul.</i> 8] Dicit Rava: Quadam vice ibamus per desertum et vidimus anseres quibus alae prae pinguedine cadebant et defluebant de eis torrentes sanguinis. Ego autem dixi illis: Habebo partem in vobis in futuro saeculo? Unus eorum elevavit alam et alius elevavit crus. Quando veni coram rby Eleazar, narraui hoc ei et dixit mihi: Israhel sunt</p>

<p>Eleazar, narraui ei ista et dixit mihi: Israhel sunt expectantes quod <u>dentur eis isti anseres propter hoc super ipsos iudicium</u> –Glossa Salomonis: Propter peccata Israhel moratur Messias et anseres habent penam et angustiam portandi tamdiu pondus pinguedinis suae. Non enim comedentur donec veniat Messias–.</p>	<p>expectantes quod <u>detur propter hoc super ipsos iudicium</u> –glossa Salomonis: propter peccata Israhel moratur Messias et anseres habent penam et angustiam portandi tamdiu pondus pinguedinis suae. Non enim comedentur donec veniat Messias–.</p>
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In the first example shown above, one can see that the epitomist understood Eli to have been the name of a rabbi who had stated that everyone who taught the *h^alaka* in the presence of his master deserved to die. There is no Rabbi Eli in the Talmudic passage quoted, however. The Talmud certainly discusses the Biblical character Eli and, by their use of Biblical quotations, the rabbis indeed made reference to this fact. In summarising the thematic passage, therefore, the writer of the *Excerptum* misunderstood the figure of Eli and considered him to be a rabbi from amidst the pages of the Talmud.

In the second example, one also finds that the underlined sentence from the *Excerptum* bears a sense which differs from that of the *Extractiones*. Indeed, the *Excerptum* states that ‘they may be handed these geese because of the sentence upon them’, while the *Extractiones*, in accordance with what the Hebrew Talmud states, has that ‘they may be handed a sentence upon them because of this’. In my view, the proper explanation of this change is that the epitomist read *dentur* instead of *detur*, which is why he must have rearranged the sentence by including *isti anseres* in order to lend it meaning, since there was certainly no plural subject that matched the verb *dentur* in the original text of the *Extractiones*.

Despite such misunderstandings, the writer of the epitome was aware of the content of his source for a variety of reasons. The first such is that, in writing the *Excerptum*, which involved an abridgment of the original text and, therefore, a forfeit of certain information and meaning, the author steps in to ensure that the resultant wording still maintains a degree of consistency.

<i>Excerptum de Talmud</i>	Thematic <i>Extractiones de Talmud</i>
<p>[Y 29vb; L 100v]</p> <p>[San 67a] Item. Nonne <u>Iesus Nazarenus</u> fuit filius <i>Miriam</i> –id est Mariae–, comptricis et stibiaticis –quae scilicet ornabat mulieres–? Haec declinavit a viro suo –id est adultera est–.</p>	<p>[P 13ra-rb; S 70r-70v; Z 23v-24r]</p> <p>[San 67a] Omnes addicti morti qui scripti sunt in lege non observantur praeter quam incitator. Quid fiet ei? Accendetur candela intra domum et ponentur illi testes in ostio exterius ut videant et audiant vocem eius et ipse non videbit eos. Quia nisi viderent non possent ferre testimonium contra ipsum ad mortem, licet audirent vocem eius, quia posset dicere: Ego non fui ille. Dicitque qui intus est incitatori. Modo dic quod pridie dicebas mihi. Et ipse dicet ei. Et ille respondebit: Quomodo relinquemus Deum nostrum qui in caelis est et ibimus ut serviamus diis alienis? Si dicat ‘penitet me’, immunis est. Si autem dicat iterum:</p>

	<p>Dico tibi quod bonum est servire <i>avozazara</i> –id est servitio peregrino– testes qui deforis ipsum audiunt. Accipient eum et adducent ad iudices. Lapidabuntque eum et ita fecerunt filio Thatada in Lod –glossa Salomonis: Iesu Nazareno–. Et suspenderunt eum in vigilia Paschae –obicit et respondet– filio Thatada? Fuit filius Pandera. Dicit Rab: Maritus fuit Thatada, adulter Pander. Contra: Maritus nonne fuit Papoz filius Iudae? Sed dic: Mater eius fuit Thatada. <u>Thatada</u> nonne fuit filius Miriam –Mariae–, comptricis et stibiaticis –quae scilicet ornabat et fardabat mulieres–? Hoc est sicut dicunt in Pomezitha: Declinavit haec a viro suo –id est adulterata est– –Glossa Salomonis: Verum est quod fuit filius Mariae, sed vocata est Thatada, quia declinavit a marito suo. Dicit iterum filius Thatada est Iesus Nazarenu–.</p>
<p>[Y 30ra; L 100v]</p> <p>[III.7.] Iudicium <u>Iesu</u> in quo erit? Respondit: In stercore bullenti, quia omnis irridens super verbis sapientum iudicatur in stercore.</p>	<p>[P 13vb-14ra; S 71r; Z 25r-25v]</p> <p>[<i>th. iesu.</i> 6] Enkelot, filius sororis Titot –Titi–, fuit et voluit fieri iudaeus.–et infra:– Abiit et fecit ascendere Iesum in phytonia dixitque ei: Quis valens in alio saeculo –id est qui meliores–? Respondit Iesus: Israhel. Quid est adiungi eis? Dixit ei: Bonum eorum quaero, malum suum non quaero, quia qui tangit eos quasi tangens in pupilla oculi sui. Et ait illi Enkelot: Iudicium <u>hominis illius</u> in quo –Iesu, scilicet–? Respondit: In stercore bullenti, quia omnis irridens super verbis sapientum iudicatur in stercore bullenti –In libro <i>Nassym</i>, in capitulo <i>Hannizakim</i>, dicit glossa Salomonis Trecensis: Praevaricatores Israhel sicut Iesus Nazarenu–.</p>

The examples given above show how the writer of the *Excerptum* readjusted the text that resulted from the loss of references which occurred when summarising his source. In the first case, the *Excerptum* yields *Iesus Nazarenu*, while the source text has *Thatada* and, in the second such, the term *Iesu* appears in the place where the *Extractiones* show *hominis illius*. Both of the terms *Thatada* and *hominis illius*, as found in the *Extractiones*, correspond to each other, in fact, since both allude to Jesus, as is demonstrated by the context of the entire passage from the thematic *Extractiones*. In this respect, the passage drawn from San 67a indicates that the connections between *Thatada* and *Iesus Nazarenu* are established in a gloss by Rashi which appears prior to the section selected by the author of the *Excerptum*. Moreover, in the second passage, the allusion to Jesus in terms of *hominis illius* is found in the gloss which follows immediately upon the one in question. The writer of the *Excerptum*, therefore, must have, in fact, thoroughly perused and understood the text before he selected a portion thereof and aptly replaced certain words with other, related, such.

In a similar regard, in such cases as various passages from the *Extractiones de Talmud* contain statements which are related to each other, the author of the *Excerptum* works up a decisive rearrangement thereof, a rearrangement which may even involve a précis of two thematic passages in one:

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<i>Excerptum de Talmud</i>	<i>Thematic Extractiones de Talmud</i>
<p>[Y 28vb-29ra; L 99v]</p> <p>[I.10.] Item. <u>Septem sunt qui</u> reducunt Talmud ad memoriam, scilicet: qui panem comedit de frumento, qui comedit panem calidum, qui comedit ova assata sine sale, et qui consuetus est comedere oleum olivarum, et qui bibit aquam de residuo pastae, et qui madefacit digitum suum medium in sale et comedit et qui frequentat vina et pingua.</p>	<p>[P 7rb; S 64r; Z 12r]</p> <p>[<i>th. auct.</i> 10] <u>Quinque sunt quae</u> reducunt Talmud ad memoriam: Qui comedit panem calidum, qui comedit panem de frumento, qui comedit ova assata sine sale et qui assuetus est comedere oleum olivarum et qui bibit aquam de residuo pastae, et qui madefacit digitum suum in sale et comedit et qui frequentat vinum et pingua. Hoc enim dicit Rava: Vinum et pingua aperiunt intellectum; qui assuetus est oleo olivarum, quia hoc dicit rby Iohan, sicut oliva facit oblisci Talmud septuaginta annorum, ita oleum olivarum facit reminisci Talmud septuaginta annorum. Qui madefacit digitum suum in sale, verum est de uno, sed de duobus nihil valet et oportet quod sit digitus medicus.</p>
<p>[Y 35va; L 106v]</p> <p>[XI.23.] Item. Magistri dicunt: In septem hominibus non habuit <i>malachinau</i> potestatem, scilicet: Abraham, Isaac et Iacob, Moysi, Aaron et Maria, Benjamin et David. De tribus primis dicitur transiit. De aliis tribus ex ore Dei mortuus est. De septimo «amantissimus Domini habitabat confidenter» [Deu 33, 12]. De octavo dicit: «caro mea requiescet in spe» [Ps 15, 9].</p>	<p>[P 53ra; S 118r; Z 130v]</p> <p>[<i>th. stult.</i> 26] Magistri dicunt quod in sex hominibus non habuit <i>malaach mavet</i> –angelus mortis– potestatem: In Abraham, Isaac, et Iacob, Moyse, Aaron et Maria. De tribus enim primis dicitur transiit; de aliis tribus ex ore Dei mortuus est.</p> <p>[Bb 17a] Magistri dicunt quod septem fuerunt in quibus angelus mortis non habuit potestatem, scilicet: in sex predictis et septimus est Benjamin, quia scriptum est: «amantissimus Domini habitabit confidenter in eo» [Dt 33, 12]. Aliqui dicunt quod nec in David, sicut scriptum est: «caro mea requiescet in spe» [Ps 15, 9] etc.</p>

In the first example, one can see that the *Excerptum* begins the Talmudic passage by stating that there are seven things which cause the Talmud to be remembered, whereas the thematic *Extractiones* states at the outset that there are five such things, to which it subsequently adds a further two. In this case, the writer must have read the passage prior to copying it and must have realised that there were seven things altogether, which fact led him to change the initial *quinque*. The second example shows two Talmudic

passages in the Latin *Extractiones* that relate to the same topic, namely, the people who escaped the Angel of Death. The first passage states that there were six such people, while the second adds a further individual to that list. When reading both, the author must have decided that he could combine both passages and simply write one such. Consequently, the resulting text conveys the fact that there were seven people altogether who remained untouched by the Angel of Death.

Similarly, we come across a case where the writer adapted a passage from the *Extractiones* and used it to elucidate a different one:

<i>Excerptum de Talmud</i>	Thematic <i>Extractiones de Talmud</i>
<p>[Y 36va; L 107v]</p> <p>[XII.8.] Item. Dicit rabi Akiva: Non adsellandum contra orientem vel occidentem, sed versus aquilonem vel austrum. Homo etiam non debet discooperire se donec assideat nec debet tergere dextera manu <u>—cum per eam lex fuerit data—</u>, sed sinistra.</p>	<p>[P 67vb; S 132r; Z 169r]</p> <p>[<i>th. turpi.</i> 8] Dicit rby Akiva: Intravi quadam vice post rby Iosua in locum adsellationis et didici tria: Didici quod non est adsellandum contra orientem vel contra occidentem, sed versus aquilonem vel austrum; iterum didici quod homo non debet discooperire se donec adsideat et quod non debet tergere se dextera manu, sed sinistra —Idem dicit rby Iuda et per eadem verba—.</p> <p><...></p> <p>[<i>th. turpi.</i> 9] Quare non est dorsum tergendum cum manu dextera? <u>Quia lex data est in illa</u>, sicut scriptum est: <in dextera eius ignea lex> [Dt 33, 2].</p>

The above text shows that the writer of the *Excerptum* drew his material from the first passage of Beraḳot 62a from the thematic *Extractiones*. The underlined sentence of the *Excerptum*, however, is rendered in the form of a gloss explaining the reason why a person's right hand is not permitted to be used under the circumstances in question. The foregoing explanation, in contrast, is absent from the relevant passage of the source text. Nonetheless, shortly after the text just quoted, the thematic *Extractiones* contains a further passage, which expresses the idea that the right hand must not be used to clean one's back (i.e. backside), because it was into the right hand that the Torah was received. This idea corresponds to the elucidation given in the *Excerptum* and is likely to be the source thereof.

Furthermore, such summarised passages also present innovations and additional elements which we can surmise to have been carried out by the writer himself. Certain among them, however, might have resulted from the epitomist's misreading of his source text:

<i>Excerptum de Talmud</i>	<i>Thematic Extractions de Talmud</i>
[Y 31ra; L 101v] [v.4.] Item. Dicit rabi Symeon: Omnes gentes convertendae sunt ad <u>Messiam</u> .	[P 18va; S 76r; Z 35r] [<i>th. chris.</i> 4] –infra eodem:– Qui videt locum a quo <i>avoza zara</i> eradicata est debet dicere: Benedictus Deus, qui eradicavit <i>avoza zara</i> de terris nostris et sicut inde eradicata est, sic eradicetur de omnibus locis Israhel et convertantur corda eorum qui ei serviunt ad serviendum tibi, Domine. Extra terram Israhel non oportet hoc modo dicere. Et rby Symeon dicit quod immo, quia omnes gentes convertendae sunt ad <u>iudaismum</u> , sicut scriptum est: «reddam populis labium electum ut invocent omnes in nomine Domini et serviant ei umero uno» [So 3, 9].
[Y 33vb; L 104v] [ix.4.] Item. Dicit rabi Yessa: Quicumque docet legem in hoc saeculo docebit etiam eam in <u>inferno</u> .	[P 43va-43vb; S 106r; Z 104v] [<i>th. futur.</i> 6] Dicit rab Sesa: Quicumque docet legem in hoc saeculo docebit eam in <u>futuro</u> .

In the examples given above, the *Excerptum* presents variants – perhaps caused by a misreading – which thoroughly alter the sense of the original Latin Talmudic text. In the first such case, the *Excerptum* holds that the Talmud makes a statement to the effect that all people will be converted to the Messiah, while the thematic version, in fact, states that they will be converted to Judaism, which is a completely distinct assertion. Indeed, the text from the *Excerptum* bears certain pro-Christian connotations, which were probably added by the epitomist himself and might bear relation to the subsequent approach to the Talmud that Ramon Martí adopted in his work³⁰⁴. One cannot dismiss the possibility, however, that a misreading of *iudaismum* may have led the writer to understand *Messiam* instead.

In the second example, the writer lends greater elements of heresy to the Talmudic passage by writing that whoever teaches the Law in this world will teach it in Hell, a statement which is utterly at variance with what the thematic *Extractiones* actually states, namely, that whoever teaches the Law in this world will teach it in the World to Come, which assertion bears no negative connotations whatsoever. In this case, it is more evident that a paleographical confusion between *futuro* and *inferno* might have occurred.

One likewise finds other textual variants present within the *Excerptum*, variants which bring about changes in the original sense of the *Extractiones* and clearly derive from a misreading of the source text:

³⁰⁴ Cf. Jeremy COHEN, *The Friars and the Jews...*, pp. 132-133.

<i>Excerptum de Talmud</i>	<i>Thematic Extractions de Talmud</i>
[Y 36vb; L 108r] [XII.13.] Item. Tria coierunt in arca cum feminis suis –scilicet canis, corvus et Ham– et omnes puniti sunt. Canis quia colligatur cum femina sua; corvus, quia spuit et spuendo <u>canit</u> ; Ham, quia propter hoc maledictus fuit.	[P 69rb; S 133v; Z 173r] [<i>th. turpi.</i> 14] Dicunt magistri tres coierunt in arca cum feminis suis: Canis, corvus et Ham et omnes puniti fuerunt. Canis, quia colligatur cum femina sua –quando coit–; corvus spuit –spuendo <u>coit</u> –; Ham, quia propter hoc maledictus fuit.

As the text given above shows, the *Excerptum* states that the raven's punishment for having had sexual intercourse in the Ark was to spit whilst singing. In contrast, the *Extractiones* states, along the same lines as the other cases to which the passage makes reference, that the raven's punishment is to spit whilst having sexual intercourse, a claim which corresponds much better to the Hebrew Talmudic text³⁰⁵. In this particular case, the epitomist certainly misread the original *coit*, and exchanged it for *canit*, which neither corresponds to the context of the passage nor to the topic of the chapter wherein this chapter is included, namely, *De inmunditiis iudaeorum*, for the reason that *coit* would be more indecent (*inmunditia*) than would *canit*.

Nevertheless, one finds other examples of variants in the *Excerptum* that do not appear to be caused by misreadings on the part of its writer, but rather seem to be his own additions, additions which, in some cases, enhance the apparently ludicrous features of the Talmudic passage, as can be seen in the following examples:

<i>Excerptum de Talmud</i>	<i>Thematic Extractions de Talmud</i>
[Y 33va; L 104v] [IX.1.] Rabi Bannaa: Inveni Eliezer, servum Abrahae, stantem in porta et dixi ei: Quid facit Abraham pater noster? Respondit Eliezer: Dormit in gremio Sarae et ipsa quaerit ei <u>pediculos</u> in capite.	[<i>th. futur.</i> 1] Rby Benaah signabat sepulcrorum speluncas. Quando venit ad speluncam Abraham patris nostri. Invenit Elyezer servum Abraham stantem in porta et ait illi: Quid facit Abraham pater noster? Respondit Elyezer: Dormit in gremio Sarae et ipsa quaerit ei in capite. Et ait illi: Vade et dic ei quod Benaah est in porta. Nuntiavit illi responditque Abraham: Permite illum venire quia bene scit quod malus animus non est in hoc saeculo etc. –Infra habes inter fabulas–.
[Y 34va; L 105r-105v] [X.8.] Item. Dixit rabi Iuda: Filius David non veniet donec regnum malitiae –id est Romanorum– <u>exterminatum sit</u> extensum sit	[P 45va; S 108v; Z 110r] [<i>th. mess.</i> 7] Dicit rab Iuda: Filius David non veniet donec regnum nequitiae –Romanum– extensum sit super totum

³⁰⁵ *Talmud Bavli...*, San 108b:

תנו רבנן שלשה שמשו בתיבה וכולם לקו כלב ועורב וחם כלב נקשר עורב רק חם לקה בעורו

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super totum mundum novem mensibus.	mundum novem mensibus sicut scriptum est: «dabis eos usque ad tempus in quo parturiens pariet» [Mi 5, 3] –hoc est tempus novem mensium–.
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In the first example, one notes that, even though, in comparison with the thematic passage, the *Excerptum* contains a summarised version thereof, the writer has added *pediculos*, i.e. lice, to the text, which addition adds a further degree of absurdity and blasphemy thereto: Sarah is looking for lice in Abraham's head, a scenario which is present neither in the Latin *Extractiones* nor the Hebrew original. In the second text, the *Excerptum* adds a feature absent from the *Extractiones* by using the expression *exterminatus sit*, an expression which might elucidate what *extensus sit* signified according to the epitomist's exegesis of the Latin *Extractiones*. This feature, however, might also constitute a dubious reading within the source text itself, which reading could have made the epitomist hesitate as to whether it should read *extensus* or *exterminatus*, and thus explain why, in the final instance, the epitomist included both solutions.

In the following case, the writer of the *Excerptum*, moreover, adds his own text to the selected excerpt in order to clarify and summarise the passage concerning the male and female of the various species:

<i>Excerptum de Talmud</i>	<i>Thematic Extractiones de Talmud</i>
[Y 38rb-38va; L 109v-110r]	[P 78rb-78va; S 141v; Z 186v]
[XIV.10.] Item. Dicit rabi Iuda: Quicquid Deus creavit in saeculo masculum et feminam creavit. Leviathan ergo masculum et feminam creavit. Si autem masculus cum femina coirent, totus mundus periret. Et quid fecit Deus? Castravit masculum et occidit feminam et salitam servavit eam pro iustis in futuro saeculo, secundum quod scriptum est: «et occidit cetum qui in mari est» [Is 27, 1]. Similiter bovem qui singulis diebus depascit mille montes, masculum et feminam creavit, secundum quod scriptum: «meae sunt omnes bestiae silvarum» [Ps 49, 10]. Isti duo si coirent destruerent totum mundum. Ideo castravit Deus masculum et infigidavit feminam, unde scriptum est: «fortitudo eius in lumbis eius et virtus eius in umbilico ventris eius» [Iob 40, 11]. Fortitudo eius – hoc est masculi– et virtus eius –hoc est feminae–. De piscibus autem quare occidit	[<i>th. fabul.</i> 13] «creavit Deus cete grandia» [Gn 1, 21] etc. –hebraeus «dracones magnos»–. Rby Iohan dicit quod est Leviathan serpens de quo scriptum est: «in die illa visitabit Dominus super Leviathan serpentem vectem» [Is 27, 1] etc. Dicit rab Iuda: Rab dicit quicquid Deus creavit in saeculo suo masculum et feminam creavit eum et Leviathan masculum et feminam creavit eum. Et si coirent simul destruerent totum mundum. Et quid fecit Deus? Castravit masculum et occidit feminam et saliit eam pro iustis in futuro saeculo, secundum quod scriptum est: «et occidet cetum qui in mari est» [Is 27, 1]. Similiter bovem qui singulis diebus depascit mille montes, masculum et feminam creavit, de quo scriptum est: «meae sunt omnes ferae silvarum <i>Beemoth</i> in montibus milium» [Ps 49, 10]. Et si coirent simul destruerent totum mundum. Ideo castravit Deus masculum et

<p>feminam et non infrigidavit potius? Quia pisces nimis fructificant nec prodesset infrigidatio. Et quare tunc non potius interfecit masculum? Quia scriptum est: «draco iste quem formasti ad inludendum ei» [Ps 103, 26]. Non enim esset decens quod luderet cum femina. Vel dic quod femina salita melior est quam masculus. Feminam vero bovis quare infrigidavit potius quam occidit? Quia piscis salitus bonus est, carnes vero salitae non valent. <u>Ut ergo daret nobis carnes recentes et pisces salitos. Feminam bovis infrigidavit et non occidit. Et feminam piscis occidit et salitam servavit.</u></p>	<p>infrigidavit feminam, unde scriptum est: «fortitudo eius in lumbis eius et virtus eius in umbilico ventris eius» [Iob 40, 11]. «fortitudo eius» hoc est masculi et «virtus eius» hoc est feminae. De piscibus, quare occidit feminam et non potius infrigidavit eam? Pisces enim nimis fructificant –nec prodesset infrigidatio–. Et quare non interfecit masculum et feminam reservavit? Quoniam scriptum est: «draco iste quem formasti ad ludendum in eo» [Ps 103, 26 –s. heb.–] Nec esset decens quod luderet cum femina. Vel dic si vis quod femina salita melior est quam masculus. Et feminam bovis quare infrigidavit? Quare non occidit illam ut servaret eam iustis in futuro saeculo? Quia piscis salitus bonus est, sed carnes salitae non valent.</p>
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In the text quoted above, the writer has likewise included an additional final sentence that sums up the principal idea of the long passage from *Baba Batra* 74b: “Thus, in order to provide us with fresh meat and salted fish, [God] kept the cow cool and refrained from killing her, whereas [He] killed the female fish and kept it salted”.

One also finds further differences with respect to the original thematic version, differences which reflect the epitomist’s personal style and result in the novel wording of certain expressions:

<i>Excerptum de Talmud</i>	<i>Thematic Extractions de Talmud</i>
<p>[Y 38va; L 110r]</p> <p>[XIV.12.] Item. Dicit rabi Iuda: Adam comedebat in horto paradisi et angeli ministri assabant ei carnes et <u>refrigerabant</u> ei vinum. Serpens vero hoc vidit et invidit.</p>	<p>[P 81ra-81rb; S 143v-144r; Z 190r-190v]</p> <p>[<i>th. fabul.</i> 15] Dicit rby Iuda: Adam primus comedebat in orto paradisi et angeli ministerii assabant ei carnes et <u>refrigidabant</u> vinum. Serpens vidit et invidit, ergo Adam comedit carnes! Verum est, sed fuerunt carnes quae descenderunt de caelo –quasi diceret has potuit comedere, non alias–. Et numquid carnes sunt quae descendunt de caelo? Etiam vere sicut accidit quod rby Simeon ibat per viam et obviaverunt ei duo leones. Quando venerunt, rugierunt coram eo et ait rby Simeon: Leones rugiunt ad praedam et ad escam. Tunc descenderunt duo crura animalis de caelo. Unum comederunt et aliud dimiserunt.</p>

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	Accepitque illud rbi Simeon et detulit et venit coram magistris et interrogavit eos: Est hoc pollutum vel mundum? Et dixerunt: Nihil pollutum descendit de caelo. Et ait rby Zera: Et si similitudo asini descenderet de caelo, essetne pollutum? Qui dixerunt: Stulte quaeris quod non potest esse! Nonne iam diximus quod nihil pollutum descendit de caelo?
[Y 36ra; L 107r]	[P 46rb; S 109v; Z 112r]
[XI.30.] Item. Tres custodiae nocte sunt et in qualibet Deus sedet et clamat ut leo sicut scriptum est: «Deus de excelso rugiet» [Ier 25, 30]: in prima custodia rudit asinus, in secunda latrant canes, in tertia <u>sugit</u> infans ubera matris suae et mulier loquitur cum viro suo.	[<i>th. stult.</i> 1] Tres custodiae sunt in nocte et in qualibet Deus sedet et clamat ut leo, sicut scriptum est: «Dominus de excelso rugiet» [Ier 25, 30]: In prima custodia rudit asinus, in secunda latrant canes, in tertia <u>lactet</u> infans ubera matris suae et mulier loquitur cum viro suo.

As can be seen from the underlined words, the epitomist altered certain expressions from within the source text that, in his view, were not appropriate. The epitomist, therefore, subjects the text to review and emends it, providing different vocabulary better suited to the resultant text of the *Excerptum*. The first example shows how the writer swapped the thematic *refrigidabant* for *refrigerabant*, which latter is apparently more correct in his opinion. In the second example, however, the change of lexicon between *sugit/lactet* seems to correspond to his own stylistic criteria³⁰⁶.

Furthermore, the author homogenised the different forms of *rby* and *rab* extant in the *Extractiones* by using the form *rabi*³⁰⁷. The following examples bear witness to this fact.

<i>Excerptum de Talmud</i>	Thematic <i>Extractiones de Talmud</i>
[Y 29va; L 100r]	[P 9va; S 66v; Z 16v]
[II.11.] Item. <u>Rabi</u> Avehu tantum comedebat, quod muscae cadebant de fronte ipsius prae pinguedine. <u>Rabi</u> Ace et <u>rabi</u> Ame similiter comedebant, quod capilli cadebant eis et Relakos tantum, quod fere sensum admiserat —ex dictis talium sanctorum compositus est Talmud—.	[<i>th. sapi.</i> 5] Rby Avehu tantum comedebat, quod muscae cadebant de fronte ipsius prae pinguedine. <u>Rab</u> Ace et <u>rab</u> Amme tantum similiter comedebant, quod capilli cadebant eis et Relakos tantum quod fere amittebat sensum —ex dictis talium sanctorum compositus est Talmud—.
[Y 31rb; L 102r]	[P 19ra; S 76v; Z 36v]

³⁰⁶ Isaac LAMPURLANÉS, “The Latin Talmud Translation...”, p. 107.

³⁰⁷ The copyist of Z likewise standardised the form *rabbi* even though the source thereof, namely P, contains both of the forms *rby* and *rab*.

<p>[v.15.] Item. Dicit <u>rabi Levi</u>: Si <i>goy</i> –id est christianus– traditus est in manu tua –id est potestate illius–, rapina eius etiam admissio concessa sunt tibi –hoc est, potes ei auferre sua et res inventas retinere–.</p>	<p>[<i>th. chris.</i> 9] Dicit <u>rab Bivi</u>: Si <i>goy</i> traditus est in manu tua –id est in potestate–, rapina eius et admissio concessae sunt tibi –hoc est, potes ei auferre et inventa retinere–.</p>
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In both of these examples one sees that the writer renders *rby* and *rab* alike by means of the form *rabi*. With regard to the second example, both manuscripts of the *Excerptum* give the name of the rabbi as *Levi*, while the thematic *Extractiones* have *rab Bivi*, which latter corresponds better to the original Hebrew רב ביבי בר גידל (*rab Bibi bar Giddal*). Due to the unusual nature of the name *Bivi*, the author of the *Excerptum* seems to have thought that this name was not the correct one, but rather a textual mistake on the part of his source text, for which reason he decided to emend it and considered that the original name of this rabbi must have been *Levi*, itself a more common name among Jews. The writer, therefore, also performed the role of a corrector or proofreader with respect to the thematic *Extractiones*, and thus, using his own particular linguistic criteria, attempted to improve upon the base text he had at his disposal.

In addition, the epitomist insisted upon the identification of the Hebrew term *goy* with Christians by means of the gloss *id est christianus* to a greater extent than did his source, which source, even though it sometimes also included this gloss, contains passages wherein the word *goy* is not followed thereby:

<i>Excerptum de Talmud</i>	<i>Thematic Extractiones de Talmud</i>
<p>[Y 32ra; L 102r]</p> <p>[v.7.] Item. dicit rabi Hyna: <i>Goy</i> –<u>id est christianus</u>– potest contrahere cum filia sua.</p>	<p>[P 19va; S 77v; Z 38r]</p> <p>[<i>th. chris.</i> 10] Dicit rab Huna: <i>Goy</i> bene potest contrahere cum filia sua.</p>
<p>[Y 32ra; L 102r]</p> <p>[v.8.] Item. <i>Goy</i> –<u>id est christianus</u>– qui coit cum uxore proximi sui contra naturam non est occidendus, quia scriptum est: «adherebit uxori suae» [Gn 2, 24] et non uxori proximi sui.</p>	<p>[P 19va-vb; S 77v; Z 38r]</p> <p>[<i>th. chris.</i> 11] <i>Goy</i> qui coit cum uxore sua contra naturam debet occidi, quia scriptum est: «adherebit uxori suae» [Gn 2, 24], sed non innaturaliter. Dicit Rava: <i>Goy</i> qui coit cum uxore proximi sui contra naturam non est occidendus, quia scriptum est: «adherebit uxori suae» [Gn 2, 24], sed non uxori proximi sui.</p>
<p>[Y 32ra; L 102r]</p> <p>[v.9.] Item. <i>Goy</i> –<u>id est christianus</u>– qui percussit iudaeum debet occidi.</p>	<p>[P 19vb; S 77v; Z 38r]</p> <p>[<i>th. chris.</i> 12] <i>Goy</i> qui percussit iudaeum debet occidi, quia scriptum est: «cumque circumspeisset huc atque illuc et nullum adesse vidisset percussum Aegyptium abscondit sabulo» [Ex 2, 12] –et hoc quia percusserat iudaeum–.</p>

As can be seen from the examples provided above, the glosses of the *Excerptum* do not derive from the source text and, therefore, constitute additions on the part of the epitomist himself in his efforts to standardise the description of the Hebrew term. By doing so, he emphasised the wickedness of the Jews, who in their Talmud established injurious laws against the gentiles, which latter must, in the author's view, always be identified as Christians. This stance would itself seem to derive from the thematic *Extractiones de Talmud*, especially to a statement present in the chapter entitled *Contra Christianos*, wherein it is stated:

Thematic <i>Extractiones de Talmud</i>
[P 18rb; S 75v; Z 34v]
Sequitur de malis quae dicunt de <i>goyim</i> –id est christianis– <u>quod autem <i>goyim</i> dicantur christiani patet ex glossa super <i>Kruba</i>: <i>Goyim</i> ait credunt in Iesu Nazareno et quamvis <i>goy</i> sit idem quod gens³, usus tamen ad christianos restringit.</u>
[P 22rb; S 80r; Z 44v]
<i>Goyim</i> corpus abominatum acceleratio sceleris eorum –Glossa: <i>Goyim</i> credunt in Iesu Nazareno, qui est corpus abominatum et proiectum de fovea sua– <u>–hic habes quod <i>goyim</i> dicuntur christiani–.</u>

At this point, one should bear in mind the different attitudes that can be identified within the various arrangements according to which the *Extractiones* were fashioned. The sequential version was first of all produced within an environment of tolerance, under Pope Innocent IV, who instigated the compilation of a large number of Talmudic passages in Latin for the purpose of re-examining the initial judgement. The second rearrangement, namely, the thematic version, corresponds to the disapproval felt by the supervisor of this assignment, namely, Odo de Châteauroux, who, being an adherent of Pope Gregory IX's stance concerning the Talmud, condemned this Jewish text once more in 1248. The third rearrangement, namely, the epitome known as the *Excerptum de Talmud*, even exceeds its immediate forerunner by focusing upon and emphasising the most polemical parts of the thematic version, and supplementing such by means of its own additions designed to highlight the polemic itself.

The writer of the *Excerptum* showed a particular interest in certain of the glosses that feature among the *Extractiones*. The author considered that the majority of Rashi's glosses were consistent with his goal of exposing the heresies of the Talmud³⁰⁸. In many locations within the *Excerptum*, one finds that the text which has been selected from the Latin Talmudic passages consists exclusively of Rashi's commentaries upon the Talmud, which commentaries are sometimes preceded by the phrases *Glossa Salomonis*, *Glossa* or even by nothing which indicates that the text quoted derives from Rashi rather than from the Talmud.

³⁰⁸ Cf. Isaac LAMPURLANÉS, "The Latin Talmud Translation...", pp. 98-100.

<i>Excerptum de Talmud</i>	<i>Thematic Extractions de Talmud</i>
[Y 28va-vb; L 99r] [I.3.] Glossa Salomonis: Non adsuefaciatis filios vestros in <i>Mikara</i> –id est Biblia–, quia nimis abstrahit ad aliam doctrinam, et facite eos sedere inter genua sapientum –qui docent Talmud–.	[P 5rb; S 62r; Z 8r-v] [<i>th. auct.</i> 3] Quando rby Eliezer –seu Eleazar– infirmabatur intraverunt discipuli eius ad ipsum visitandum et dixerunt ei: Magister, doce nos vias vitae, verbum in quo lucremur vias futuri saeculi. Dixit eis: Estote veloces in honorem sociorum vestrorum et prohibete filios vestros et avertite a studio legis – <u>Glossa Salomonis: Non adsuefaciatis eos Mikara –Biblia–, quia nimis abstrahit ad aliam doctrinam –infidelitatem–, et facite eos sedere inter genua sapientum –qui docent Talmud– et per hoc lucramini vitam futuri saeculi–.</u>
[Y 33va; L 104v] [VIII.13.] Item. Qui bibit bis postquam surrexerit de mensa, daemones habent potestatem nocendi ei.	[P 34rb; S 95r; Z 82r-82v] [<i>th. sorti.</i> 2] Non benedices super scyphum infortunii. Quid est scyphus infortunii? Hic est secundus scyphus – <u>glossa Salomonis: qui enim bibit bis postquam surrexit de mensa daemones habent potestatem nocendi ei–.</u> Similiter legimus: Qui bibit bis inmediate non debet benedicere. Quare? Quoniam scriptum est: «praeparare in occursum Dei tui Israhel» [Am 4, 12] –quasi diceret non contra daemones quod facis quando bibis bis–.

As one sees above, on occasion the *Excerptum* exclusively selected a number of Rashi's glosses from among the extensive array of Talmudic passages present within the thematic *Extractions*, which fact suggests that, at times, the epitomist considered Rashi's text to be of greater interest than the Talmud itself, as well as to be better suited to his own polemical purpose. The first example shows Rashi to state that study of the Bible leads to idolatry, while the second passage concerns Jewish superstitions regarding devils, which superstitions, from a Christian perspective, could be viewed as folly if not blasphemy³⁰⁹.

As previously stated, the passages in question are labelled as *Glossa Salomonis*, *Glossa* or even fail to bear any heading at all which identifies Rashi as being their source. This fact assists one in gaining a fuller appreciation of the transmission of the Latin Talmud as well as of the surrounding Rabbinical literature compiled alongside the Talmudic text itself, which literature, in this case, is that of Rashi. The *fortuna* of Rashi's transmission to a Latin audience is bound up with the various attacks upon the Talmud that postdated

³⁰⁹ A further, connected, example is that of the passage v.5. in the *Excerptum* and of the thematic *th. chris.* 6, both present in this volume, examples which illustrate the way in which the writer of the epitome selected Rashi's statement alone with regard to Sab 18b, and thus neglected the lengthy Talmudic passage in question.

the discovery of this Jewish tradition by Nicholas Donin: Donin was the first person to attempt to shed light upon the heresies present within the Talmud, as well as upon Rashi's commentaries, for the purpose of criticising Rabbinical teachings. The subsequent compilers of the *Extractiones de Talmud* brought together Rashi's glosses which served to complete and elucidate the Talmudic text and, after only a short delay, proceeded to focus likewise upon Rashi's work concerning the Bible, work which similarly lent support to their primary polemical purpose. Nicholas Donin's articles and the first two arrangements of the *Extractiones* alike reveal full awareness of the fact that Rashi's work did not form part of the Talmudic text proper, even though his writings were concerned with the latter. In this respect, the *Excerptum* contributed to a blurring of the lines that originally existed between the Talmud itself and Rashi's literature. The failure to indicate, in a work entitled *Excerptum de Talmud*, that Rashi's glosses were, in fact, interpolations, might have led the medieval reader to assume that the *Excerptum's* entire content was, in effect, Talmudic. The fact remains, however, that, even if the *Excerptum* is supposed to have been written at around the time of the Paris trial, this third rearrangement was produced by a person unfamiliar with Hebrew and Talmudic teachings: the writer's misspellings in Hebrew and, above all, his ignorance of what the Talmud was and what it was not, bear witness to the foregoing. For this reason, namely, as a result of the writer's own ignorance, Rashi belongs to the Talmudic corpus and, therefore, subsequent readers, among whom probably numbered Nicholas of Cusa, were able to think of him as a Talmudic author.

3.5. Notes in summary

The arrangement of the *Excerptum* into polemical chapters provides evidence that its writer drew upon the thematic *Extractiones de Talmud*. The identical wording found in the majority of passages in the *Excerptum* as well as in the material from which it derived also support this dependence. The epitome, however, contains misspellings of Hebrew transliterations, as well as errors, both of which indicate that its writer could not have belonged to the highly proficient group that succeeded in compiling the thematic *Extractiones*. The *Excerptum* could not have been prepared long after the Paris trial, since later polemicists, who were near-contemporaries, such as Ramon Martí and his *Pugio fidei* (1278), had recourse once more to the Hebrew Talmud and chose to ignore the Paris translation. The *Excerptum*, therefore, must have been written between the time that the thematic *Extractiones* was compiled (1245-1248) and the Barcelona Disputation (1263).

Furthermore, the content of the epitome offers us hints that this abridged version was not a mere summary of the second rearrangement, but rather a diligent and novel work forged in line with the author's rewordings and rephrasings, both of which should be considered active contributions on the part of the writer of the *Excerptum* himself. Most such, moreover, appear to emphasise the original polemical purpose of the thematic *Extractiones*. Indeed, the author's aim in writing the epitome seems to have been to intensify the anti-Talmudic polemic that Odo de Châteaurox had initiated in preparing the thematic version of the Latin Talmud itself. The *Excerptum de Talmud* allows us to see how the Talmud was regarded by people who were unfamiliar with Rabbinical matters and in which particular passages of the *Extractiones* their interest lay. Judging by the content of the epitome, one can see that Rashi's glosses play a prominent role in the anti-Jewish Christian polemics put forward, since, in numerous sections, the writer

selected Rashi's text alone, thus removing it from its Talmudic context. By doing so, the author leads his potential readers to consider Rashi's commentaries as forming part of the Talmud, whereas the *Extractiones* had distinguished between Rashi's text and the Talmud by means of specific headings which, in the main, the *Excerptum* does not replicate.

This work, nonetheless, appears not to have garnered the attention of later polemicists in virtue of its polemical nature. Rather, the *Excerptum*'s manuscript transmission shows that, in terms of its reception, the text was considered to be an ethnographic depiction of Jewish traditions. The only two manuscripts to preserve the *Excerptum* are devoted to the compilation of works relating to Eastern cultures and customs, such as treatises on the subject of China, Islam or, in the case of the *Excerptum*, Judaism.

Scholars have paid scant attention to the *Excerptum* for the reason that their interest has been directed, in particular, towards the Paris Disputation and the aftermath thereof, namely, the *Extractiones de Talmud* and Donin's articles. Its significance within the development and the reception of the Latin Talmud, however, is undeniable. The *Excerptum* is the sole witness to show a direct use of the *Extractiones de Talmud*, moreover, on the part of certain preachers, who included within their homiletic texts a number of passages from the abovementioned dossier, as is shown by the sermons of both Berthold of Regensburg and Bernat de Déu. For this reason, the epitome constitutes an excellent source whereby to analyse the genuine concerns of the Latin polemicists who engaged with the Talmud prior to the time the Christian approach underwent a change of direction as a result of Pau Cristià and the Barcelona Disputation (1263). In this respect, therefore, the *Excerptum* stands as the final stage of the several rewordings to which the *Extractiones de Talmud* was subject.

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The *Excerptum de Talmud* constitutes the final stage in a long process of engagement with the Talmud, during the thirteenth century, by means of the latter's translation into Latin. The current study is the first to shed light upon this work in a systematic manner, offering new information and discoveries pertaining to its textual tradition, its *fortuna* and the role it played in the history of the text known as the *Extractiones de Talmud*. Through analysis of the the *Excerptum*, a more complete view of the background to and development of the *Extractiones* can be provided, especially in respect of the independent tradition of the latter's so-called sequential and thematic versions. This study is completed by the first critical edition and English translation of the *Excerptum*, wherein the reader can verify all the statements put forward within this introduction, statements, all, whose basis lies in painstaking philological endeavour.

The study within this volume has been divided into three general sections. In the first such, the reader has been introduced to the earlier Christian writers who alluded to Rabbinical material within their works, and to the occurrences in Paris which gave rise to the composition of the *Extractiones de Talmud*, as well as to the reliability of the two reports regarding such events. The second chapter has been devoted to presenting an overview of the production of the Latin translation of the Talmud during the thirteenth century at Paris and of the two principal versions thereof, namely, the sequential and the thematic such, and contributes in a novel manner to an improved understanding of the latter version. The third chapter considers the *Excerptum*, its manuscript tradition and its contents in relation to its source, namely, the thematic *Extractiones*. The *Excerptum* can thus be considered to be the third and final phase of the process of rewriting undergone by the *Extractiones de Talmud*.

The production of the thirteenth-century Latin translation of the Talmud cannot be explained unless one takes into account Donin's submission to Pope Gregory IX of the thirty-five articles against the Talmud and the campaign directed thereagainst by the Church at Paris in 1240, which occurrence was reported in two different sources. These sources consist in: a Hebrew account known as the *Vikkuaḥ Rabbenu Yehi'el mi-Paris*, which account portrays the events of 1240 as a public Disputation in which Yehiel and Donin feature as the protagonists; and a Latin report that represents a summary of an inquiry – involving the Rabbis Judah and Yehiel of Paris (*Iuda* and *Vivus* in Latin) – into the content of the Talmud. Many scholars have challenged the reliability of these two accounts, particularly that of the Hebrew *Vikkuaḥ*, while others have contributed fresh details which bring both reports into closer correlation and thus lend greater historical credibility to the *Vikkuaḥ*. As regards the foregoing dilemma, I propose a conciliatory thesis, one, moreover, which provides further evidence in support of the veracity of the *Vikkuaḥ*. Even though it has been shown that this work is simply a refashioning of Nahmanides's report on the Barcelona Disputation (1263), which latter had been intended as a guide for Jews whereby to enable them to give the proper responses to those challenging them, it still remains historically valid as regards the trial of 1240. In fact, some Latin writers contemporary with the Disputation in 1240 made reference to Talmudic content that might derive from the very content of the *Vikkuaḥ*, rather than from Donin's articles or from the *Extractiones*.

When discussing the composition of the *Extractiones de Talmud*, my principal focus in this introduction has been directed towards the two different versions thereof, versions

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which must have been redacted almost simultaneously. The first such, here called the sequential *Extractiones* (as represented by the archetypes α , β and γ), presents the Latin passages according to the order of their occurrence within the Talmud, whereas the second such, here called the thematic *Extractiones* (the subarchetype of γ , δ), arranges the material according to polemical topics.

As Óscar de la Cruz has aptly asserted, the various manuscripts which contain the sequential *Extractiones* reveal features which bear witness to the various phases of its textual development. The translators first of all included the Latin text within the margins of a Hebrew Talmud manuscript and subsequently compiled the passages within entirely Latin manuscripts, while carrying out further processes of selection and reworking of the materials therein. The material concerning the Paris events was organised into a dossier, which included: the *Extractiones de Talmud*; a compilation of Jewish liturgical material bearing the title *Liber de Krubot*; the thirty-five articles by Nicholas Donin; an anthology of additional Talmudic excerpts likewise prepared by Donin; the Latin translation of Rashi's glosses upon the Old Testament; and, lastly, the Latin report of the trial of 1240.

In the thematic *Extractiones*, material drawn from the entirety of the aforementioned dossier was organised into polemical chapters. When undertaking this task, the text's compilers once more consulted the Talmud in the original Hebrew, a fact for which there exists internal evidence in the form of the varying orthography of Rabbinical names between the sequential and the thematic versions. The compilers, moreover, established connections between various Latin passages according to the content thereof.

As far as its textual development is concerned, two different versions of the thematic *Extractiones* can be distinguished. Manuscript *S* contains the earliest phase of the text, in spite of its numerous copyist's errors. The text of manuscripts *P* and *Z*, on the other hand, show signs of subsequent emendation and reworking. Irrespective of what is revealed by manuscripts *P* and *Z*, this newly arranged version of the text must have circulated independently from the dossier as well as from the sequential *Extractiones* itself. Some evidence, indeed, particularly evidence available in *S*, points to precisely that fact: the thematic *Extractiones* have their own prologue, which differs from that found in its sequential counterpart; only manuscript *P* (and, as a consequence, its *descriptus* *Z*), compiles the thematic version alongside the dossier, although even in this manuscript the inclusion of the former is clearly the result of a later codicological addition. A further and decisive piece of evidence for the independence of the tradition pertaining to the thematic *Extractiones* is provided by the existence of the work which forms the subject of this volume, namely, the *Excerptum de Talmud*, itself a summary which exclusively contains passages from the thematic *Extractiones*.

As has been shown in the third part of this study, within the bounds established by the transmission and evolution of the texts which constitute the *Extractiones de Talmud*, the epitome can be considered the final rearrangement thereof, a rearrangement which, in essence, consists in a summary of the thematic *Extractiones*. The analysis provided in this particular section of our study has led to a fresh assessment of the manuscript witnesses and the textual transmission. The work in question is preserved in two manuscripts, namely, *Y* and *L*. In contrast to Peter Engel's view that manuscript *L* might

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have been a copy of *Y*, it has been shown here that both manuscripts must descend from a common archetype, here called ϵ , on the basis of certain clear textual evidence³¹⁰.

The study of the manuscripts carried out above also sheds light upon the *fortuna* of this epitome, an epitome which came to be considered as an ethnographic treatise concerning Jewish culture, even though the initial purpose behind its composition had been to provide an abridged version of the thematic *Extractiones*. Both manuscripts containing the *Excerptum* also present a work which has a strong bearing upon the Muslim tradition, namely, William of Tripoli's *Notitia de Machometo*, which must likewise have been present in the source manuscript of *Y* and *L*. Furthermore, each manuscript contains further treatises that give reports upon Eastern countries. In this particular regard, each arrangement the *Extractiones de Talmud* underwent reveals the various approaches in accordance with which each such version was fashioned: the sequential *Extractiones*, for instance, consist in the translation that resulted from Pope Innocent IV's intention to review the condemnation of the Talmud and the tolerant position he adopted towards the latter; the thematic *Extractiones*, on the other hand, exhibit a more aggressive approach towards the issues militating against the Talmud, an approach exemplified by Odo de Châteauroux, who agreed with the previous Pope Gregory IX's concerns about heresy and disapproved of Innocent IV's review; and, lastly, even though it may have been produced for polemical purposes, the summary of the second arrangement came to be regarded as a cultural depiction of the Jewish people.

The textual evidence provided by the *Excerptum de Talmud* shows that it must have been composed by an anonymous writer who could not possibly have belonged to the team of translators that worked on the *Extractiones*: the misspellings pertaining to and the misunderstanding of the Hebrew transliterations and Rabbinical names found in the selected Latin passages prove that the writer of the epitome was unfamiliar with the language in question.

The polemical intentions underlying the *Excerptum* are clear: This third version consists of a number of selected thematic passages, whose further abridgement sometimes entailed a forfeiture of its original source's fundamental meaning. On the other hand, the selection of certain sections from the passages in question shows which such sections of the Latin Talmud were of greater interest in terms of anti-Jewish polemic. In this respect, the way in which the writer of the *Excerptum* treated Rashi's glosses as present within the *Extractiones* is intriguing. If one examines the content of the epitome, one sees that many passages of the *Excerptum* simply present Rashi's text while disregarding the primary Talmudic material. This fact also provides additional evidence for the conclusion that the *Excerptum*'s writer neither formed part of the group who translated the *Extractiones* nor was he familiar with the Rabbinical literature, for the reason that a work which had been intended to constitute a brief depiction of the Talmud, instead shone greater light upon Rashi's glosses than it did upon the Talmud itself.

In textual terms, it is difficult to discern precisely which tradition the *Excerptum* follows, namely, that of *S* or that of *P* and *Z*. However, in line with the numerous features already made evident, it is possible to suggest that the text of the epitome shows greater reliance upon the text of *S* than it does upon that of *P*, even if *S* yields a great number of copyist's corruptions. It is to be noted, nevertheless, that the

³¹⁰ See this volume, pp. 79-83.

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Excerptum's writer was not simply a mere compiler of passages, but rather that he changed, combined, corrected and reformulated the original source, to the point that he also added further text thereto. In this same respect, the writer also renamed the chapters and shifted them, as well as creating new such from subchapters within the source text.

To conclude, on page 84 the present author has provided the thus far most complete and definitive *stemma codicum* regarding all the rearrangements and processes of writing undergone by the *Extractiones de Talmud*, which *stemma* provides an overview of the evolution to which the thirteenth-century Latin translation of the Talmud was subject. This translation was initiated by the marginal Latin translation of a large number of selected Talmudic passages within a Hebrew manuscript, as is shown by archetype α . These excerpts were all subsequently gathered together within a later compilation which also brought further processes of selection and emendation into play and is represented by archetype β . After only a short delay, this Latin Talmud was compiled alongside other documentation concerning the Disputation, which all of a piece is known as the dossier, here represented by archetype γ . From γ , two subarchetypes arose: a) a fresh emendation of the dossier, namely, subarchetype γ' ; and b) the thematic rearrangement represented by subarchetype δ . This compilation served as the basis for the *Excerptum de Talmud*, itself a summary of the thematic *Extractiones de Talmud*.

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**SECOND PART:
EXCERPTUM DE TALMUD
CRITICAL EDITION AND TRANSLATION**

EDITOR'S PREFACE

The edited text one will find in what follows is that known as and entitled the *Excerptum de Talmud*, already discussed in the preceding study. In addition, certain excerpts from the thematic *Extractiones de Talmud* are also present within this volume (see Appendix). All particulars defined within this section are applicable to both the edited text of the *Excerptum* and the passages from the Appendix.

As has previously been stated, the edition of the *Excerptum de Talmud* is based upon the collation of two manuscripts:

- *Y*: Munich, Bayerische Staatsbibliothek, clm 21259 (fols. 28va-39va).
- *L*: London, British Library, Add. 19952 (fols. 99r-111r).

This edition, moreover, takes into account the fundamental source of the *Excerptum*, namely, the thematic *Extractiones de Talmud*, whose connection with the epitome has already received explanation. For this reason, the critical apparatus also provides the most significant textual variants as present within the thematic passages relating to those of the *Excerptum*. The manuscripts and editions that contain the thematic text used in this instance are as follows:

- *th.*: The edited passages of the thematic *Extractiones de Talmud* (as included within the Appendix to this volume).
 - *th.^P*: Paris, Bibliothèque nationale de France, Ms. lat. 16558 (fols. 5ra-96ra).
 - *th.^S*: Schaffhausen, Stadtbibliothek, Ms. Min. 71 (fols. 60r-153v).
 - *th.^Z*: Paris, Bibliothèque Mazarine, Ms. lat. 1115 (fols. 8r-208v)
 - *th.^{Z2}*: The subsequent second hand that wrote scholarly notes in *th.^Z*, these principally consisting in Talmudic references and Hebrew terms.
 - *th.^M*: Stuttgart, Hauptstaatsarchiv, SSG Maulbronn (fol. 1)³¹¹.
- *se.*: The edition of the sequential *Extractiones de Talmud*³¹².

As regards the formatting of the text, the reader will notice that, in addition to the standard letter size (12) used in the main text, different fonts have been employed in a large number of passages. The foregoing accords with the diverse nature of the text as present within the original Hebrew source:

- The Roman alphabet (font size 12) is used for the Gemara and for Rashi's glosses upon the Bible, whenever the latter are considered to constitute the body of the text.
- Small capital letters indicate text drawn from the Mishna.
- Smaller letters (font size 10) are used to denote glosses within the Talmudic text itself. This also applies to internal glosses by Rashi within a longer Talmudic passage, which glosses served to explain a concept or statement from the main text.

³¹¹ In particular, the edition by Hasselhoff and De la Cruz in: Görge Knut HASSELHOFF, Óscar DE LA CRUZ PALMA, "Ein Maulbronner Fragment...", pp. 331-344.

³¹² *Extractiones de Talmud...* (forthcoming).

As far as the orthographical criteria employed in this work are concerned, they chiefly correspond to those used in Weber's edition of the Latin Vulgate. One will find readings such as *inpingunt* [III.2.], *inposuit* [XI.16.], *adsellatione* [XII.2.], *Isaac* [XIV.14.], among other similar such, therefore, instead of *impingunt*, *imposuit*, *assellatione* and *Ysaac*, which latter constitute the readings found in the *Excerptum*'s manuscripts. The choice of the foregoing criteria corresponds with the very nature of this work and particularly with the nature of its source, the *Extractiones de Talmud*, this latter being a Latin translation of a Sacred Text, which text likewise contains many Biblical quotations. Such references to the Old Testament, both those that are equivalent to the Latin Vulgate and those that differ, have led me to take account of the Vulgate's orthography with respect to the majority of the *Excerptum*'s text. The Vulgate, moreover, is used for the purpose of emending the Biblical quotations found in the *Excerptum*, this latter being a text which presents a considerable number of copyist's corruptions devoid of any sense³¹³. When such occurs, I offer the variant from the Vulgate, which variant is indicated by *Vg.* Manuscript *lacunae* which have been restored by means of the thematic text³¹⁴ are marked in the *Excerptum* by angular brackets (<>).

As regards the orthography of features absent from the Vulgate, such as Rabbinical names or Hebrew transliterations, I follow the criteria employed in the edition of the *Extractiones de Talmud* (forthcoming), paying special attention to the readings of the thematic *Extractiones*, where these differ. A significant case of the foregoing, for instance, occurs in the case of the Rabbinical name Alacocudre [X.5.], a name which corresponds to the Latin *Alaccendre* (thematic version) and *Alexandre* (sequential version). The form Alacocudre is only presented by *Y*, among the manuscripts which contain the *Excerptum*; however, among those which contain the thematic *Extractiones*, manuscript *S* provides the very similar reading, Allacocudre. For this reason, I have preferred to retain the corrupted readings within the edition when these indicate a possible textual tradition held in common with any other manuscript reading. In this respect, I have retained the reading *malachinau*, a corrupted form which corresponds to the thematic *malaach mavet*, in Hebrew מלאך המות, namely, the Angel of Death, for the reason that it constitutes a corruption akin to that present in certain manuscripts of the sequential *Extractiones*, as is, at times, true of *C*³¹⁵.

Being an abridged version of the thematic *Extractiones* – although an independent one which presents readings that bear witness to variance between the texts as found in manuscript sources, as well as to its writer's lack of familiarity with Hebrew, a lack which sets him apart from the highly proficient group that prepared the *Extractiones* itself – the uniqueness of the epitome has prompted me to retain readings which differ from those of both versions of the *Extractiones*, provided that the passage in question is intelligible. Such is the case with the form *rabi*, here used in place of the 'rby' customarily found in the *Extractiones*, and with corruptions of Rabbinical names, such as 'rabi Levi' [V.15.], here again used in place of the 'rab Bivi' found in the *Extractiones*, which latter corresponds better to the original Hebrew, among other such examples.

The current edition features an apparatus which can be divided into two sections: The section just presented provides information concerning the various sources contained

³¹³ For examples of such cases, see the present edition of the *Excerptum* [XL34.] and [XL36.].

³¹⁴ For the foregoing, see in the present edition of the *Excerptum* [I] (i.e. the title of the chapter) and [VII.16.].

³¹⁵ For the foregoing, see Chapter 3, p. 82, n. 290, of the present volume.

EDITOR'S PREFACE

within the passages of the *Excerptum*, while the section to follow presents the textual variants. The most important source from which the *Excerptum* derived its text was the thematic *Extractiones*, any passages relating to the epitome from which have been compiled within the subsequent section of the current volume (see Appendix). The manner in and the abbreviations according to which I have cited any thematic excerpts can be explained as follows:

- The first element to feature is *th.*, an abbreviation that indicates the fact that the version upon which the *Excerptum* has relied is that of the thematic *Extractiones* rather than its sequential counterpart.
- The second element indicates the chapter of the thematic *Extractiones* from which the *Excerptum* has derived its material. The abbreviations in this respect have been devised as follows:

<i>auct.</i>	De auctoritate Talmud
<i>sapi.</i>	De sapientibus et magistris Talmud
<i>iesu.</i>	De blasphemiiis contra Christum et beatam Virginem
<i>deum.</i>	De blasphemiiis contra Deum
<i>chris.</i>	Contra Christianos
<i>impre.</i>	De imprecationibus contra <i>goyim</i>
<i>error.</i>	De erroribus
<i>sorti.</i>	De sortilegiis
<i>somni.</i>	De somniis
<i>futur.</i>	De futuro saeculo et statu post mortem
<i>mess.</i>	De Messia
<i>stult.</i>	De stultitiis
<i>turpi.</i>	De turpitudinibus et inmunditiis
<i>fabul.</i>	De fabulis

Furthermore, should the thematic text have relied upon a section of the dossier which differs from that of the sequential *Extractiones de Talmud*, I indicate the part from which it derives:

Krubot (along with the numbering of the passages according to the edition by Göрге K. Hasselhoff ³¹⁶)	<i>Liber Krubot</i>
Donin art. (along with the article's number ³¹⁷)	Donin's articles

³¹⁶ Göрге K. HASSELHOFF, "Edition of the *Liber Krubot*" (Working Title), *The Talmud in Dispute in the High Middle Ages*, Alexander Fidora, Göрге K. Hasselhoff (eds.), Brepols, Turnhout, 2018 (forthcoming).

EDITOR'S PREFACE

Anthologia (along with the numbering of the passages according to the edition by Ulisse Cecini and Óscar de la Cruz) ³¹⁸	A compilation of further Talmudic excerpts
Rashi in (along with the Biblical quotation to which reference is made)	Rashi's commentaries upon the Bible

With the exception of a good number of passages occurring within the *Liber Krubot*, passages whose source remains unknown, I also identify any Talmudic references and quote them here according to the Vilna Edition and its system of page numbering. The abbreviations applicable to the various Talmudic tractates appear within the present volume as follows:

Seder Zera'im (סדר זרעים) [Ber] Beraḳot (ברכות)	[Sot] Soṭa (סוטה) [Git] Giṭṭin (גיטין) [Qid] Qiddušin (קידושין)	[Bek] Beḳorot (בכורות) [Tam] Tamid (תמיד)
Seder Mo'ed (סדר מועד) [Sab] Šabbat (שבת) [Er] 'Érubin (עירובין) [Pes] Pesahim (פסחים) [Rh] Roš ha-Šana (ראש השנה) [Meg] Megila (מגילה) [Hag] Hagiga (הגיגה)	Seder Neziqin (סדר נזיקין) [Bq] Baḳa Qamma (בבא קמא) [Bm] Baḳa Meši'a (בבא מציעא) [Bb] Baḳa Batrâ (בבא בתרא) [San] Sanhedrin (סנהדרין) [Az] 'Aḳoda Zarâ (עבודה זרה) [Ab] 'Aḳot (אבות) [Hor] Horayot (הוריות)	Seder Ṭohorot (סדר טהרות) [Nid] Nidda (נידה) Maseḳtot Qatanot (מסכתות קטנות) [MS] Soferim (סופרים) [MK] Kalla (כלה)
Seder Našim (סדר נשים) [Yeb] Yeḅamot (יבמות) [Ket] Ketubbot (כתובות) [Ned] Nedarim (נדרים) [Naz] Nazir (נזיר)	Seder Qodašim (סדר קודשים) [Men] Menaḳhot (מנחות) [Hul] Ḥullin (חולין)	

The text of the *Excerptum*, moreover, yields multiple quotations whose origins lie within the Bible, quotations marked in the text by double angular brackets («»), the Biblical provenance of which is indicated in the *apparatus fontium* in accordance with the abbreviations used in the Stuttgart edition of the *Biblia Sacra Vulgata*.

In addition to the foregoing, I have been able to identify two extra-Talmudic and extra-Biblical sources included as glosses within the Latin translation (and here found in two passages from the selected excerpts placed in the Appendix, more precisely in *th. deum.* 6 and *th. fabul.* 16), glosses wherein one encounters references to the Midrashic Vayikra

³¹⁷ For editions of the articles, see: Isidore LOEB, "La controverse de 1240 sur le Talmud"... (1881), pp. 248-270; *idem.*, "La controverse de 1240 sur le Talmud"... (1882), pp. 39-57; Piero CAPELLI, "Edition of Thirty-Five Articles against the Talmud" (Working Title), *The Talmud in Dispute in the High Middle Ages*, Alexander Fidora, Gorge K. Hasselhoff (eds.), Brepols, Turnhout, 2018 (forthcoming).

³¹⁸ Ulisse CECINI, Óscar DE LA CRUZ, "The first Anthology of the Latin Talmud" (Working Title), *The Talmud in Dispute during the High Middle Ages*, Alexander Fidora, Gorge K. Hasselhoff (eds.), (forthcoming).

EDITOR'S PREFACE

Rabbah and the Pseudo-Jonathan Targum on Isaiah. As these rare references occur but twice in the entire text, I consider there to be no need to provide a specific index for the two aforementioned sources, although reference is made thereto in the present edition as follows:

Vayikra Rabba = LevR³¹⁹

Pseudo-Jonathan Targum = PsJon³²⁰

The second section of the apparatus consists in the part devoted to textual variants. In addition to the different readings found in both manuscripts, I indicate the source of each passage within the *Excerptum* and add to the critical apparatus the readings present in the thematic *Extractiones de Talmud* (for edited excerpts of which, see Appendix) in cases where the latter reveal significant differences. By doing so, I enable the reader to take note of the particular features that the author of the *Excerptum* included, altered or omitted in relation to his source text.

Lastly, I list the editorial symbols and abbreviations that appear in the apparatus to both the *Excerptum* and the Appendix and give the expanded sense thereof:

<i>abest</i>	<i>praem. (praemittit)</i>
<i>add. (addidit)</i>	<i>pos. ante (posuit ante)</i>
<i>coni. (conieci)</i>	<i>pos. post (posuit post)</i>
<i>et</i>	<i>sc. (scilicet)</i>
<i>ex</i>	<i>sed</i>
<i>fort. (fortasse)</i>	<i>seclusi ego</i>
<i>intellege</i>	<i>sic</i>
<i>iter. (iteravit)</i>	<i>supra</i>
<i>lin. (linea sub verbo)</i>	<i>tr. (transposuit)</i>
<i>mg. (margine)</i>	<i>Vg. (Vulgata)</i>
<i>om. (omissit)</i>	

³¹⁹ As per the quotation used in Günter STEMBERGER, *Einleitung in Talmud und Midrasch*, C.H. Beck, Munich, 1982.

³²⁰ As per the quotation used in *Targum de Qohelet. Edición Príncipe del Ms. Villa-Amil n.º 5 de Alfonso de Zamora*, Luís Díez Merino (ed.), Consejo Superior de Investigaciones Científicas, Madrid, 1987.

CORRESPONDENCES

The following table shows the correspondences that exist between the passages of the *Excerptum* and those of the thematic *Extractiones* (included within the Appendix) as well as the folios of the manuscripts in which they appear. The first two left-hand columns show the relevant passage from the *Excerptum*:

Edition - Appendix		<i>Excerptum de Talmud</i>		<i>thematicae Extractiones de Talmud</i>			
		<i>Y</i>	<i>L</i>	<i>P</i>	<i>S</i>	<i>M</i>	<i>Z</i>
		<Sine titulo>		Prologus			
		<i>Y 28va</i>	<i>L 99r</i>		<i>S 60r-61v</i>		
		<De auctoritate Talmud>		De auctoritate Talmud			
		<i>Y 28va-29rb</i>	<i>L 99r-100r</i>	<i>P 5ra-9ra</i>	<i>S 61v-66r</i>		<i>Z 8r-15v</i>
I.1.	<i>th. auct. 1</i>	<i>Y 28va</i>	<i>L 99r</i>	<i>P 5ra</i>	<i>S 62r</i>		<i>Z 8r</i>
I.2.	<i>th. auct. 2</i>	<i>Y 28va</i>	<i>L 99r</i>	<i>P 5ra-5rb</i>	<i>S 62r</i>		<i>Z 8r</i>
I.3.	<i>th. auct. 3</i>	<i>Y 28va-28vb</i>	<i>L 99r</i>	<i>P 5rb</i>	<i>S 62r</i>		<i>Z 8r-8v</i>
I.4.	<i>th. auct. 4</i>	<i>Y 28vb</i>	<i>L 99r</i>	<i>P 5rb</i>	<i>S 62r</i>		<i>Z 8v</i>
I.5.	<i>th. auct. 5</i>	<i>Y 28vb</i>	<i>L 99r</i>	<i>P 5vb</i>	<i>S 62v</i>		<i>Z 9r</i>
I.6.	<i>th. auct. 6</i>	<i>Y 28vb</i>	<i>L 99r</i>	<i>P 6va</i>	<i>S 63r-63v</i>		<i>Z 10v</i>
I.7.	<i>th. auct. 7</i>	<i>Y 28vb</i>	<i>L 99r</i>	<i>P 6vb</i>	<i>S 63v</i>		<i>Z 11r</i>
I.8.	<i>th. auct. 8</i>	<i>Y 28vb</i>	<i>L 99r</i>	<i>P 7ra</i>	<i>S 64r</i>		<i>Z 11v</i>
I.9.	<i>th. auct. 9</i>	<i>Y 28vb</i>	<i>L 99r-99v</i>	<i>P 7rb</i>	<i>S 64r</i>		<i>Z 12r</i>
I.10.	<i>th. auct. 10</i>	<i>Y 28vb-29ra</i>	<i>L 99v</i>	<i>P 7rb</i>	<i>S 64r</i>		<i>Z 12r</i>
I.11.	<i>th. auct. 11</i>	<i>Y 29ra</i>	<i>L 99v</i>	<i>P 7va</i>	<i>S 64v</i>		<i>Z 12v</i>
I.12.	<i>th. auct. 12</i>	<i>Y 29ra</i>	<i>L 99v</i>	<i>P 7va-7vb</i>	<i>S 64v</i>		<i>Z 12v</i>
I.13.	<i>th. auct. 15</i>	<i>Y 29ra</i>	<i>L 99v</i>	<i>P 8rb</i>	<i>S 65r</i>		<i>Z 13v</i>
I.14.	<i>th. auct. 16</i>	<i>Y 29ra</i>	<i>L 99v</i>	<i>P 8rb</i>	<i>S 65r</i>		<i>Z 13v</i>
I.15.	<i>th. auct. 17</i>	<i>Y 29ra</i>	<i>L 99v</i>	<i>P 8vb</i>	<i>S 65v</i>		<i>Z 15r</i>
I.16.	<i>th. auct. 19</i>	<i>Y 29ra</i>	<i>L 99v</i>	<i>P 9ra</i>	<i>S 66r</i>		<i>Z 15r</i>
I.17.	<i>th. auct. 18</i>	<i>Y 29ra</i>	<i>L 99v</i>	<i>P 8vb</i>	<i>S 65v</i>		<i>Z 15r</i>
I.18.	<i>th. auct. 13</i>	<i>Y 29ra-29rb</i>	<i>L 99v</i>	<i>P 8ra</i>	<i>S 64v</i>		<i>Z 13v</i>

CORRESPONDENCES

I.19.	<i>th. auct.</i> 14	Y 29rb	L 99v-100r	P 8ra	S 64v-65r		Z 13v
		De magistris Talmud		De sapientibus et magistris Talmud			
		Y 29rb-29va	L 100r	P 9ra-12va	S 66r-70r		Z 15v-23r
II.1.	<i>th. sapi.</i> 1	Y 29rb	L 100r	P 9ra	S 66r		Z 15v
II.2.	<i>th. sapi.</i> 2	Y 29rb	L 100r	P 9rb	S 66r		Z 16r
II.3.	<i>th. sapi.</i> 3	Y 29rb	L 100r	P 9rb	S 66r-66v		Z 16r
II.4.	<i>th. sapi.</i> 4	Y 29rb	L 100r	P 9rb-9va	S 66v		Z 16r-16v
II.5.	<i>th. sapi.</i> 6	Y 29rb-29va	L 100r	P 9vb	S 66v		Z 17r
II.6.	<i>th. sapi.</i> 7	Y 29va	L 100r	P 11rb	S 68v		Z 20r
II.7.	<i>th. sapi.</i> 9	Y 29va	L 100r	P 12ra-12rb	S 69r-69v		Z 21v-22r
II.8.	<i>th. sapi.</i> 10	Y 29va	L 100r	P 12rb	S 69v		Z 22r
II.9.	<i>th. sapi.</i> 11	Y 29va	L 100r	P 12va	S 69v		Z 22v
II.10.	<i>th. sapi.</i> 8	Y 29va	L 100r	P 11rb	S 68v		Z 20r
II.11.	<i>th. sapi.</i> 5	Y 29va	L 100r	P 9va	S 66v		Z 16v
		Blasphemiae contra Christum		De blasphemis contra Christum et beatam Virginem			
		Y 29va-30rb	L 100r-101r	P 12vb-14vb	S 70r-72r		Z 23r-27r
III.1.	<i>th. iesu.</i> 1	Y 29va	L 100r	P 12vb	S 70r		Z 23r
III.2.	<i>th. iesu.</i> 2	Y 29va-29vb	L 100r	P 12vb	S 70r		Z 23v
III.3.	<i>th. iesu.</i> 3	Y 29vb	L 100r-100v	P 12vb-13ra	S 70r		Z 23v
III.4.	<i>th. iesu.</i> 3	Y 29vb	L 100v	P 12vb-13ra	S 70r		Z 23v
III.5.	<i>th. iesu.</i> 4	Y 29vb	L 100v	P 13ra-13rb	S 70r-70v		Z 23v-24r
III.6.	<i>th. iesu.</i> 5	Y 29vb-30ra	L 100v	P 13rb-13va	S 70v-71r		Z 24v-25r
III.7.	<i>th. iesu.</i> 6	Y 30ra	L 100v	P 13vb-14ra	S 71r		Z 25r-25v
III.8.	<i>th. iesu.</i> 7	Y 30ra	L 100v	P 14vb	S 72r		Z 27r
III.9.	<i>th. iesu.</i> 8	Y 30ra-30rb	L 100v-101r	P 14vb	S 72r		Z 27r
		Blasphemiae contra Deum, creatorem omnium		De blasphemis contra Deum			
		Y 30rb-30vb	L 101r-101v	P 14vb-18rb	S 72r-75v		Z 27v-34v
IV.1.	<i>th. deum.</i> 1	Y 30rb	L 101r	P 15ra-15rb	S 72v		Z 28r
IV.2.	<i>th. deum.</i> 2	Y 30rb	L 101r	P 15rb	S 72v		Z 28r

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IV.3.	<i>th. deum. 3</i>	Y 30rb	L 101r	P 15va	S 73r		Z 29r
IV.4.	<i>th. deum. 4</i>	Y 30rb	L 101r	P 15va-15vb	S 73r		Z 29r
IV.5.	<i>th. deum. 4</i>	Y 30rb	L 101r	P 15vb	S 73r		Z 29r
IV.6.	<i>th. deum. 5</i>	Y 30rb-30va	L 101r	P 15vb-16ra	S 73r		Z 29v
IV.7.	<i>th. deum. 6</i>	Y 30va	L 101r	P 16ra	S 73v		Z 30r
IV.8.	<i>th. deum. 8</i>	Y 30va	L 101r-101v	P 16va-16vb	S 74r		Z 31r-31v
IV.9.	<i>th. deum. 7</i>	Y 30va	L 101v	P 16rb-16va	S 73v		Z 30r-30v
IV.10.	<i>th. deum. 9</i>	Y 30va	L 101v	P 16va	S 74r		Z 31r
IV.11.	<i>th. deum. 10</i>	Y 30va	L 101v	P 17ra	S 74v		Z 32r
IV.12.	<i>th. deum. 11</i>	Y 30va-30vb	L 101v	P 17ra	S 74v		Z 32r
IV.13.	<i>th. deum. 12</i>	Y 30vb	L 101v	P 17ra	S 74v		Z 32r
IV.14.	<i>th. deum. 13</i>	Y 30vb	L 101v	P 17rb-17va	S 74v-75r		Z 32v-33r
IV.15.	<i>th. deum. 13</i>	Y 30vb	L 101v	P 17rb-17va	S 74v-75r		Z 32v-33r
IV.16.	<i>th. deum. 14</i>	Y 30vb	L 101v	P 17vb	S 75r-75v		Z 33v
IV.17.	<i>th. deum. 15</i>	Y 30vb	L 101v	P 17vb-18ra	S 75v		Z 33v-34r
IV.18.	<i>th. deum. 17</i>	Y 30vb	L 101v	P 18ra-18rb	S 75v		Z -34v
IV.19.	<i>th. deum. 16</i>	Y 30vb	L 101v	P 18ra	S 75v		Z 34r
		Contra christianos et ecclesiam Dei		Contra christianos			
		Y 30vb-31va	L 101v-102v	P 18rb-24rb	S 75v-82v		Z 34v-50v
V.1.	<i>th. chris. 1</i>	Y 30vb-31ra	L 101v	P 18rb	S 76r		Z 34v
V.2.	<i>th. chris. 2</i>	Y 31ra	L 101v	P 18rb	S 76r		Z 34v-35r
V.3.	<i>th. chris. 3</i>	Y 31ra	L 101v	P 18va	S 76r		Z 35r
V.4.	<i>th. chris. 4</i>	Y 31ra	L 101v	P 18va	S 76r		Z 35r
V.5.	<i>th. chris. 6</i>	Y 31ra	L 101v-102r	P 18va	S 76r		Z 35r
V.6.	<i>th. chris. 7</i>	Y 31ra	L 102r	P 18vb-19ra	S 76v		Z 36r-36v
V.7.	<i>th. chris. 10</i>	Y 31ra	L 102r	P 19va	S 77v		Z 38r
V.8.	<i>th. chris. 11</i>	Y 31ra	L 102r	P 19va-vb	S 77v		Z 38r
V.9.	<i>th. chris. 12</i>	Y 31ra	L 102r	P 19vb	S 77v		Z 38r
V.10.	<i>th. chris. 16</i>	Y 31ra-31rb	L 102r	P 20ra	S 77v-78r		Z 39r

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V.11.	<i>th. chris.</i> 18	Y 31rb	L 102r	P 21ra	S 79r		Z 41v
V.12.	<i>th. chris.</i> 19	Y 31rb	L 102r	P 21va	S 79v		Z 42v
V.13.	<i>th. chris.</i> 5	Y 31rb	L 102r	P 18va	S 76r		Z 35r
V.14.	<i>th. chris.</i> 8	Y 31rb	L 102r	P 19ra	S 76v		Z 36v
V.15.	<i>th. chris.</i> 9	Y 31rb	L 102r	P 19ra	S 76v		Z 36v
V.16.	<i>th. chris.</i> 13	Y 31rb	L 102r	P 19vb	S 77v		Z 38r
V.17.	<i>th. chris.</i> 14	Y 31rb	L 102r	P 19vb	S 77v		Z 38r
V.18.	<i>th. chris.</i> 15	Y 31rb-31va	L 102r	P 19vb	S 77v		Z 38r
V.19.	<i>th. chris.</i> 17	Y 31va	L 102r	P 20vb	S 78v		Z 41r
V.20.	<i>th. chris.</i> 20	Y 31va	L 102r	P 22v	S 81r		<i>vacat</i>
	<i>th. chris.</i> 21			P 23ra	S 81r		Z 46v-47r
V.21.	<i>th. chris.</i> 20	Y 31va	L 102r	P 22v	S 81r		<i>vacat</i>
V.22.	<i>th. chris.</i> 22	Y 31va	L 102r	P 23va	S 81v		Z 48r
V.23.	<i>th. impre.</i> 3	Y 31va	L 102r	P 22rb	S 80r		Z 44v
V.24.	<i>th. impre.</i> 3	Y 31va	L 102r-102v	P 22rb	S 80r		Z 44v
V.25.	<i>th. impre.</i> 3	Y 31va	L 102v	P 22rb	S 80r		Z 44v
V.26.	<i>th. impre.</i> 3	Y 31va	L 102v	P 22rb	S 80r		Z 44v
		Oratio contra christianos		De imprecationibus contra goym			
		Y 31va-31vb	L 102v	P 21va-22va	S 79v-80v	<i>vacat</i>	Z 42v-50v
VI.1.	<i>th. impre.</i> 1	Y 31va	L 102v	P 21va-21vb	S 79v		Z 43r
	<i>th. impre.</i> 2	Y 31va-31vb	L 102v	P 21vb	S 79v		Z 43v
	<i>th. impre.</i> 4	Y 31vb	L 102v	P 22rb-22va	S 80r-80v		Z 44v-45r
	<i>th. impre.</i> 5	Y 31vb	L 102v	P 22va	S 80v		Z 45r-45v
		De stultitiis et execratione iudaeorum		De erroribus			
		Y 31vb-32vb	L 102v-103v	P 24rb-33va	S 82v-94r		Z 50v-81r
VII.1.	<i>th. error.</i> 2	Y 31vb-32ra	L 102v	P 24va	S 83r		Z 51r
VII.2.	<i>th. stult.</i> 31	Y 32ra	L 102v	P 55va	S 120v		Z 137v
VII.3.	<i>th. error.</i> 4	Y 32ra	L 102v	P 24vb	S 83r-83v		Z 52r
VII.4.	<i>th. error.</i> 5	Y 32ra	L 102v	P 25ra	S 83v		Z 52r-52v
VII.5.	<i>th. error.</i> 9	Y 32ra	L 102v-103r	P 27rb	S 86r		Z 59r-59v
VII.6.	<i>th. error.</i> 13	Y 32ra	L 103r	P 28ra	S 87r		Z 62r
VII.7.	<i>th. error.</i> 15	Y 32ra	L 103r	P 29rb-29va	S 89r		Z 66v

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VII.8.	<i>th. error. 1</i>	Y 32ra-32rb	L 103r	P 24rb	S 82v		Z 50v
VII.9.	<i>th. error. 3</i>	Y 32ra-32rb	L 103r	P 24va	S 83r		Z 51r
VII.10.	<i>th. error. 6</i>	Y 32rb	L 103r	P 25ra	S 83v		Z 52v
VII.11.	<i>th. error. 7</i>	Y 32rb	L 103r	P 26ra-26rb	S 85r		Z 55v-56r
VII.12.	<i>th. error. 21</i>	Y 32rb	L 103r	P 30ra	S 90r		Z 68v-69r
VII.13.	<i>th. error. 22</i>	Y 32rb	L 103r	P 30rb	S 90r		Z 69r
VII.14.	<i>th. error. 24</i>	Y 32rb	L 103r	P 30vb	S 90v		Z 71r-71v
VII.15.	<i>th. error. 27</i>	Y 32rb-32va	L 103r	P 33va	S 94r		Z 80r
VII.16.	<i>th. error. 8</i>	Y 32va	L 103r	P 26va	S 85r		Z 57r
VII.17.	<i>th. error. 10</i>	Y 32va	L 103r	P 27va-27vb	S 86v		Z 60v
VII.18.	<i>th. error. 11</i>	Y 32va	L 103r-103v	P 27vb	S 87r		Z 61r-61v
VII.19.	<i>th. error. 20</i>	Y 32va	L 103v	P 30ra	S 89v		Z 68v
VII.20.	<i>th. error. 12</i>	Y 32va	L 103v	P 28ra	S 87r		Z 61v
VII.21.	<i>th. error. 14</i>	Y 32va-32vb	L 103v	P 29ra	S 88v		Z 65v
VII.22.	<i>th. error. 19</i>	Y 32vb	L 103v	P 29va	S 89r		Z 67r
VII.23.	<i>th. error. 16</i>	Y 32vb	L 103v	P 29va	S 89r		Z 67r
VII.24.	<i>th. error. 17</i>	Y 32vb	L 103v	P 29va	S 89r		Z 67r
VII.25.	<i>th. error. 18</i>	Y 32vb	L 103v	P 29va	S 89r		Z 67r
VII.26.	<i>th. error. 23</i>	Y 32vb	L 103v	P 30rb	S 90r		Z 69v
VII.27.	<i>th. error. 25</i>	Y 32vb	L 103v	P 31rb	S 91r		Z 72v
VII.28.	<i>th. error. 26</i>	Y 32vb	L 103v	P 31va-31vb	S 91v		Z 74r
		De sortilegiis iudaeorum et de infidelitate ipsorum		De sortilegiis			
		Y 32vb-33va	L 103v-104v	P 33vb-37rb	S 94r-98r		Z 81r-90r
VIII.1.	<i>th. sorti. 1</i>	Y 33ra	L 103v	P 33vb	S 94r		Z 81r
VIII.2.	<i>th. sorti. 3</i>	Y 33ra	L 103v-104r	P 34rb	S 95r		Z 82v-83r
VIII.3.	<i>th. sorti. 4</i>	Y 33ra	L 104r	P 34rb-34va	S 95r		Z 83r
	<i>th. sorti. 5</i>			P 34va	S 95r		Z 83r-83v
VIII.4.	<i>th. sorti. 6</i>	Y 33ra	L 104r	P 35rb	S 96r		Z 85v
VIII.5.	<i>th. sorti. 8</i>	Y 33ra-33rb	L 104r	P 36ra	S 96v-97r		Z 87v
VIII.6.	<i>th. sorti. 9</i>	Y 33rb	L 104r	P 36ra	S 97r		Z 87v

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VIII.7.	<i>th. sorti.</i> 10	Y 33rb	L 104r	P 36ra	S 97r		Z 87v
VIII.8.	<i>th. sorti.</i> 11	Y 33rb	L 104r	P 36rb	S 97r		Z 88r
VIII.9.	<i>th. sorti.</i> 12	Y 33rb	L 104r	P 36rb	S 97r		Z 88r
VIII.10.	<i>th. sorti.</i> 12	Y 33rb	L 104r	P 36va	S 97r		Z 88r
VIII.11.	<i>th. sorti.</i> 13	Y 33rb-33va	L 104r	P 36va	S 97v		Z 88v
VIII.12.	<i>th. sorti.</i> 7	Y 33va	L 104r-104v	P 35vb-36ra	S 96v		Z 87r-87v
VIII.13.	<i>th. sorti.</i> 2	Y 33va	L 104v	P 34rb	S 95r		Z 82r-82v
VIII.14.	<i>th. sorti.</i> 11	Y 33va	L 104v	P 36rb	S 97r		Z 88r
		Fictio iudaeorum de futuro saeculo		De futuro saeculo et statu post mortem			
		Y 33va-34ra	L 104v-105r	P 41va-44rb	S 103r-107r		Z 99v-106v
IX.1.	<i>th. futur.</i> 1	Y 33va	L 104v	P 42va	S 104v		Z 101v-102r
IX.2.	<i>th. futur.</i> 2	Y 33va	L 104v	P 43ra	S 105r		Z 103r
IX.3.	<i>th. futur.</i> 3	Y 33va-33vb	L 104v	P 43ra	S 105v		Z 103v
IX.4.	<i>th. futur.</i> 6	Y 33vb	L 104v	P 43va-43vb	S 106r		Z 104v
IX.5.	<i>th. futur.</i> 4	Y 33vb	L 104v	P 43rb	S 105v		Z 104r
IX.6.	<i>th. futur.</i> 5	Y 33vb	L 104v	P 43va	S 105v		Z 104r
IX.7.	<i>th. futur.</i> 7	Y 33vb	L 104v	P 44rb	S 106v		Z 106r
IX.8.	<i>th. futur.</i> 8	Y 33vb-34ra	L 104v	P 44rb	S 106v		Z 106r-106v
IX.9.	<i>th. futur.</i> 9	Y 34ra	L 104v-105r	P 44rb	S 106v		Z 106v
IX.10.	<i>th. futur.</i> 10	Y 34ra	L 105r	P 44rb	S 106v-107r		Z 106v
		De adventu Messiae		De Messia			
		Y 34ra-34va	L 105r-105v	P 44rb-46rb	S 107r-109v		Z 106v-112r
X.1.	<i>th. mess.</i> 2	Y 34ra	L 105r	P 45rb	S 108r		Z 109r-109v
X.2.	<i>th. mess.</i> 3	Y 34ra	L 105r	P 45rb	S 108r		Z 109v
X.3.	<i>th. mess.</i> 10	Y 34ra-34rb	L 105r	P 46ra-46rb	S 109r-109v		Z 111v-112r
X.4.	<i>th. mess.</i> 1	Y 34rb	L 105r	P 45ra	S 107v		Z 108v
X.5.	<i>th. mess.</i> 4	Y 34rb	L 105r	P 45rb	S 108v		Z 109v
X.6.	<i>th. mess.</i> 5	Y 34rb	L 105r	P 45va	S 108v		Z 109v-110r
X.7.	<i>th. mess.</i> 6	Y 34rb-34va	L 105r	P 45va	S 108v		Z 110r

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X.8.	<i>th. mess. 7</i>	Y 34va	L 105r-105v	P 45vb	S 108v		Z 110v
X.9.	<i>th. mess. 8</i>	Y 34va	L 105v	P 45vb	S 108v		Z 110v
X.10.	<i>th. mess. 9</i>	Y 34va	L 105v	P 45vb	S 109r		Z 110v-111r
		De stultitiis iudaeorum		De stultitiis			
		Y 34va-36va	L 105v-107v	P 46rb-66va	S 109v-131r	1r-1v	Z 112r-165v
XI.1.	<i>th. stult. 2</i>	Y 34va	L 105v	P 46vb	S 110r		Z 113r-113v
XI.2.	<i>th. stult. 3</i>	Y 34va	L 105v	P 46vb	S 110r		Z 113v
XI.3.	<i>th. stult. 9</i>	Y 34va	L 105v	P 48va	S 112r-112v		Z 118v
XI.4.	<i>th. stult. 8</i>	Y 34va	L 105v	P 48va	S 112r		Z 118v
XI.5.	<i>th. stult. 10</i>	Y 34va	L 105v	P 48va	S 112v		Z 118v
XI.6.	<i>th. stult. 4</i>	Y 34va-34vb	L 105v	P 47rb	S 110v		Z 114v
XI.7.	<i>th. stult. 5</i>	Y 34vb	L 105v	P 47rb	S 111r		Z 115r
XI.8.	<i>th. stult. 6</i>	Y 34vb	L 105v	P 47vb	S 111r-111v		Z 116r
XI.9.	<i>th. stult. 7</i>	Y 34vb	L 105v	P 48ra	S 111v		Z 117r
XI.10.	<i>th. stult. 11</i>	Y 34vb	L 105v	P 48vb	S 112v		Z 119r
XI.11.	<i>th. stult. 12</i>	Y 34vb-35ra	L 105v-106r	P 49ra	S 113r		Z 120r
XI.12.	<i>th. stult. 14</i>	Y 35ra	L 106r	P 49vb	S 113v		Z 121v
XI.13.	<i>th. stult. 17</i>	Y 35ra	L 106r	P 50ra	S 114r		Z 122v
XI.14.	<i>th. stult. 18</i>	Y 35ra	L 106r	P 50ra	S 114r		Z 122v
XI.15.	<i>th. stult. 29</i>	Y 35ra	L 106r	P 54va	S 119v	M 1va	Z 135r
XI.16.	<i>th. stult. 30</i>	Y 35ra-35rb	L 106r	P 55ra	S 120r		Z 136r-136v
XI.17.	<i>th. stult. 32</i>	Y 35rb	L 106r	P 56rb	S 121v		Z 139v
XI.18.	<i>th. stult. 34</i>	Y 35rb	L 106r	P 61va	S 126v		Z 154r
XI.19.	<i>th. stult. 36</i>	Y 35rb	L 106r	P 61vb	S 127r		Z 155r
XI.20.	<i>th. stult. 37</i>	Y 35rb-35va	L 106v	P 61vb	S 127r		Z 155r
XI.21.	<i>th. stult. 38</i>	Y 35va	L 106v	P 61vb-62ra	S 127r		Z 155r
XI.22.	<i>th. stult. 24</i>	Y 35va	L 106v	P 53ra	S 117v-118r		Z 130v
XI.23.	<i>th. stult. 25</i>	Y 35va	L 106v	P 53ra	S 118r		Z 130v
	<i>th. stult. 26</i>			P 53ra	S 118r		Z 130v
XI.24.	<i>th. stult. 27</i>	Y 35va-35vb	L 106v	P 53rb	S 118r		Z 131r

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XI.25.	<i>th. stult.</i> 41	Y 35vb	L 106v	P 64rb	S 129r		Z 162v
XI.26.	<i>th. stult.</i> 42	Y 35vb	L 106v	P 65va	S 130r		Z <i>vacat</i>
XI.27.	<i>th. stult.</i> 20	Y 35vb	L 106v-107r	P 51va	S 116r		Z 126v-127r
XI.28.	<i>th. stult.</i> 21	Y 35vb-36ra	L 107r	P 51vb-52r	S 116v		Z 127v
XI.29.	<i>th. stult.</i> 19	Y 36ra	L 107r	P 50rb	S 114v		Z 123r
XI.30.	<i>th. stult.</i> 1	Y 36ra	L 107r	P 46rb	S 109v		Z 112r
XI.31.	<i>th. stult.</i> 13	Y 36ra	L 107r	P 49rb-49va	S 113v		Z 120v-121r
XI.32.	<i>th. stult.</i> 15	Y 36ra	L 107r	P 49vb	S 113v		Z 121v
XI.33.	<i>th. stult.</i> 16	Y 36ra	L 107r	P 50ra	S 114r		Z 122r-122v
XI.34.	<i>th. stult.</i> 22	Y 36ra-36rb	L 107r	P 52ra	S 116v		Z 128r
XI.35.	<i>th. stult.</i> 23	Y 36rb	L 107r	P 52ra-52rb	S 116v		Z 128r
XI.36.	<i>th. stult.</i> 28	Y 36rb	L 107r-107v	P 53rb	S 118r		Z 131r-131v
XI.37.	<i>th. stult.</i> 28	Y 36rb	L 107v	P 53rb	S 118r		Z 131r-131v
XI.38.	<i>th. stult.</i> 33	Y 36rb	L 107v	P 58vb	S 124r		Z 146r
XI.39.	<i>th. stult.</i> 35	Y 36rb	L 107v	P 61va	S 126v		Z 154r
XI.40.	<i>th. stult.</i> 39	Y 36rb	L 107v	P 62ra	S 127r		Z 155v
XI.41.	<i>th. stult.</i> 40	Y 36rb-36va	L 107v	P 62ra	S 127r		Z 155v
		De inmunditiis iudaeorum		De turpitudinibus et inmunditiis			
		Y 36va-37rb	L 107v-108r	P 66va-70va	S 131r-134v		Z 165v-175r
XII.1.	<i>th. turpi.</i> 1	Y 36va	L 107v	P 66va	S 131r		Z 165v-166r
XII.2.	<i>th. turpi.</i> 2	Y 36va	L 107v	P 66va	S 131r		Z 166r
XII.3.	<i>th. turpi.</i> 3	Y 36va	L 107v	P 66vb	S 131r		Z 166v
XII.4.	<i>th. turpi.</i> 5	Y 36va	L 107v	P 67rb	S 132r		Z 168r-168v
XII.5.	<i>th. turpi.</i> 12	Y 36va	L 107v	P 68rb	S 132v		Z 170v
XII.6.	<i>th. turpi.</i> 11	Y 36va	L 107v	P 68ra	S 132v		Z 170r
XII.7.	<i>th. turpi.</i> 13	Y 36va	L 107v	P 68rb	S 132v		Z 170v-171r
XII.8.	<i>th. turpi.</i> 8	Y 36va	L 107v	P 67vb	S 132r		Z 169r
	<i>th. turpi.</i> 9			P 67vb	S 132r		Z 169v
XII.9.	<i>th. turpi.</i> 7	Y 36va-36vb	L 107v	P 67va-67vb	S 132r		Z 169r
XII.10.	<i>th. turpi.</i> 4	Y 36vb	L 107v-108r	P 66vb	S 131v		Z 166v-167r

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XII.11.	<i>th. turpi. 6</i>	Y 36vb	L 108r	P 67rb-67va	S 132r		Z 168v
XII.12.	<i>th. turpi. 10</i>	Y 36vb	L 108r	P 67vb-68ra	S 132v		Z 169v
XII.13.	<i>th. turpi. 14</i>	Y 36vb	L 108r	P 69rb	S 133v		Z 173r
XII.14.	<i>th. turpi. 15</i>	Y 36vb-37ra	L 108r	P 69vb	S 134r		Z 173v
XII.15.	<i>th. turpi. 16</i>	Y 37ra	L 108r	P 69vb	S 134r		Z 173v
XII.16.	<i>th. turpi. 17</i>	Y 37ra	L 108r	P 69vb	S 134r		Z 173v
XII.17.	<i>th. turpi. 18</i>	Y 37ra	L 108r	P 69vb	S 134r		Z 173v-174r
XII.18.	<i>th. turpi. 19</i>	Y 37ra	L 108r	P 70ra	S 134r		Z 174r
XII.19.	<i>th. turpi. 22</i>	Y 37ra	L 108r	P 70va	S 134v		Z 174v
XII.20.	<i>th. turpi. 21</i>	Y 37ra	L 108r	P 70rb-70va	S 134v		Z 174v
XII.21.	<i>th. turpi. 20</i>	Y 37ra-37rb	L 108r	P 70rb	S 134v		Z 174v
		De somniis seu visionibus nocturnis iudaeorum		De somniis			
		Y 37rb-37va	L 108r-108v	P 37rb-41va	S 98r-103r		Z 90r-99v
XIII.1.	<i>th. somni. 1</i>	Y 37rb	L 108r	P 37rb	S 98r		Z 90r
XIII.2.	<i>th. somni. 2</i>	Y 37rb	L 108r-108v	P 37rb	S 98r		Z 90r-90v
XIII.3.	<i>th. somni. 3</i>	Y 37rb	L 108v	P 39va	S 101r		Z 95r
XIII.4.	<i>th. somni. 4</i>	Y 37rb	L 108v	P 39vb	S 101v		Z 95v
XIII.5.	<i>th. somni. 5</i>	Y 37rb	L 108v	P 40ra	S 101v		Z 95v
XIII.6.	<i>th. somni. 6</i>	Y 37rb	L 108v	P 40ra	S 101v		Z 96r
XIII.7.	<i>th. somni. 7</i>	Y 37rb	L 108v	P 40ra	S 101v		Z 96r
XIII.8.	<i>th. somni. 8</i>	Y 37rb	L 108v	P 40ra	S 101v		Z 96r
XIII.9.	<i>th. somni. 9</i>	Y 37rb	L 108v	P 40ra	S 101v		Z 96r
XIII.10.	<i>th. somni. 10</i>	Y 37rb	L 108v	P 40ra	S 101v		Z 96r
XIII.11.	<i>th. somni. 11</i>	Y 37rb	L 108v	P 40rb	S 101v-102r		Z 96r
XIII.12.	<i>th. somni. 12</i>	Y 37rb-37va	L 108v	P 40va	S 102r		Z 97r
		De fabulis iudaeorum		De fabulis			
		Y 37va-39va	L 108v-111r	P 70va-96ra	S 134v-153v		Z 175r-208v
XIV.1.	<i>th. fabul. 1</i>	Y 37va	L 108v	P 71ra-71rb	S 135r		Z 176r
XIV.2.	<i>th. fabul. 2</i>	Y 37va	L 108v	P 71rb	S 135r		Z 176r

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XIV.3.	<i>th. fabul. 3</i>	Y 37va	L 108v	P 71va-72ra	S 135v-136r		Z 176v-177r
XIV.4.	<i>th. fabul. 12</i>	Y 37va-37vb	L 108v-109r	P 78ra	S 141r		Z 186r
XIV.5.	<i>th. fabul. 4</i>	Y 37vb	L 109r	P 76ra-76rb	S 139v		Z 183v
XIV.6.	<i>th. fabul. 5</i>	Y 37vb-38ra	L 109r	P 76vb	S 140r		Z 184v
XIV.7.	<i>th. fabul. 6</i>	Y 38ra	L 109r	P 77ra	S 140v		Z 184v
XIV.8.	<i>th. fabul. 7</i>	Y 38ra-38rb	L 109r-109v	P 77ra-77rb	S 140v		Z 184v-185r
XIV.9.	<i>th. fabul. 8</i>	Y 38rb-38va	L 109v-110r	P 78rb	S 140v		Z 185r
XIV.10.	<i>th. fabul. 13</i>	Y 38va	L 110r	P 78rb-78va	S 141v		Z 186v
XIV.11.	<i>th. fabul. 11</i>	Y 38va	L 110r	P 77vb-78ra	S 141r		Z 185v-186r
XIV.12.	<i>th. fabul. 15</i>	Y 38va-38vb	L 110r	P 81ra-81rb	S 143v-144r		Z 190r-190v
XIV.13.	<i>th. fabul. 19</i>	Y 38vb-39ra	L 110r-110v	P 92va-92vb	S 151r		Z 204v
XIV.14.	<i>th. fabul. 20</i>	Y 39ra	L 110v	P 94va-94vb	S 152v		Z 206v-207r
XIV.15.	<i>th. fabul. 14</i>	Y 39ra	L 110v	P 78vb-79ra	S 142r		Z 187r
XIV.16.	<i>th. fabul. 16</i>	Y 39ra-39rb	L 110v	P 83vb-84ra	S 146r		Z 193v-194r
XIV.17.	<i>th. fabul. 17</i>	Y 39rb	L 110v	P 89va	<i>S vacat</i>		Z 200v-201r
XIV.18.	<i>th. fabul. 10</i>	Y 39rb	L 110v	P 77vb	S 141r		Z 185v
XIV.19.	<i>th. fabul. 9</i>	Y 39rb	L 110v	P 77va	S 140v-141r		Z 185r-185v
XIV.20.	<i>th. fabul. 18</i>	Y 39rb-39va	L 110v-111r	P 92rb	S 150v		Z 204r
XIV.21.	<i>th. fabul. 23</i>	Y 39va	L 110v-111r	P 95vb-96ra	S 153v		Z 208r
XIV.22.	<i>th. fabul. 21</i>	Y 39va	L 111r	P 95ra	S 153r		Z 207r
XIV.23.	<i>th. fabul. 22</i>	Y 39va	L 111r	P 95ra-95rb	S 153r		Z 207r-207v

EXCERPTUM DE TALMUD
THE TEXT

| Incipit EXCERPTUM DE TALMUD

Y 28va; L 99r

[*prol.*] Iudaei duas leges dicunt Dominum Moysi tradidisse, scilicet: legem scriptam et legem super os vel in ore. Haec lex dici solum poterat et eam scribere non licebat. Hanc legem dicunt iudaei Talmud –id est Documentum vel
 5 Doctrinam– anthonomastice. Haec lex continet sex libros, scilicet: *Zeraym* –id est Semina–, et *Tearoht* –id est Munditiae–, *Mohet* –id est Terminus–, *Iessuhot* –id est Salvationes–, *Nassim* –id est Mulieres–, *Kadassyim* –id est Sanctuaria–.

I. <DE AUCTORITATE TALMUD>

10 I.1. Dicit rabi Levi: Quid est quod scriptum est: «et dabo tibi tabulas lapideas et legem et praeceptum quod scripsi ad docendum eos»? Hoc est Talmud –quod nullum documentum potest fieri nisi per Talmud et ille qui docet per Misna vocatur [id est] finiens saeculum–.

15 I.2. Dicit rabi Hydda: Quid est: «diliget Dominus portas Sion super omnia tabernacula Iacob»? Quia plus diligit loca in quibus legitur *halaka* –id est Talmud– quam loca in quibus oratur vel in quibus leguntur libri Moysi.

App. font. 2-7 partim *th. prol.* || I.1.] *th. auct.* 1 [Ber 5a] *add.* vide pagina 5a Berakod tomo primo *mg. th.*^{Z2} • **9-10** et dabo - eos] [Ex 24, 12 –s. hebr.–] *add.* .xxiii°. secundum hebraeum *mg. th.*^P, *add.* 24° secundum hebraeum *th.*^Z || I.2.] *th. auct.* 2 [Ber 8a] *add.* vide in pagina 8a Berakod tomo primus n° 8 *mg. th.*^{Z2} • **13-14** diligit - Iacob] [Ps 86, 2]

1 Incipit - Talmud] *add. mg. Y, om. L* || **3** poterat] poterat *sic L* || **5** anthonomastice *th.*] ancho *sic YL* • *Zeraym* (*sc.* זרעים) *th.*^S] *Gerasim sic YL* || **7** *Kadassyim* (*sc.* קדשים) *kadaslyim sic L* || **8** De auctoritate Talmud *th.*] *abest YL* || **9-12** I.1.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || **9** rabi] *rby th.*^{PS}, *rabbi th.*^Z • Levi] *Levita th.*^S • et] *cum th.*^S || **10** Hoc] *Hic L* • est] *om. th.*^S • Talmud] *add.* תלמוד *mg. th.*^{Z2}, *add.* docet *th.* || **11** quod *th.*] quod quia *YL* • ille] *abest th.* • Misna *th.*] *mysua YL* || **12** id est *seclusi ego*] *abest th.* • finiens] *sumens L*, *finitus th.*^S || **13-15** I.2.] *add.* Nota *mg. th.*^P || **13** rabi] *rby th.*^{PS}, *rabbi th.*^Z • Hydda] *add.* רבי יודה *mg. th.*^{Z2} • Sion] *add.* ציון *mg. th.*^{Z2} • super *th.*] *scilicet YL* || **14** Iacob] *add.* יעקב *mg. th.*^{Z2} • *halaka*] *add.* הלכה *mg. th.*^{Z2} • id est] *abest th.*^{PS} || **15** Talmud] *lin. th.*^P • Moysi] *add.* משה *mg. th.*^{Z2}

EXCERPTUM DE TALMUD

[*Prol.*] The Jews say that the Lord gave Moses two laws, namely: the Written Law and the Law that is 'on or in the mouth'. The latter Law could only be transmitted orally and it was not permitted to be set down in written
5 form. The Jews call this Law the Talmud –i.e. the Teaching or Doctrine– par excellence. This Law contains six books, namely: *Z^era'im* –i.e. Seeds–, *Ṭohorot* –i.e. Purities–, *Mo'ed* –i.e. Appointed Time–, *Y^ešu'ot* –i.e. Salvations–, *Našim* –which means Women– and *Qodašim* –which means Sacred Matters–.

I. <ON THE AUTHORITY OF THE TALMUD>

10 I.1. Rabbi Levi says: What is [the meaning] of that which was written [in the Bible in the following way]: «And I shall give you tablets of stone, and the Law and the commandment which I have written; so that you may teach
15 them»? This is the Talmud –because no teaching can be imparted except by means of the Talmud, and he who teaches by means of the *Mishnah* is called the one who leads the world towards its end–.

I.2. Rabbi Ḥisda says: What is [the meaning of]: «The Lord loves the gates of Zion more than all the tents of Jacob»? [It is so], because He has greater love for the places where the *halakā* –i.e. the Talmud– is read than He does for the places where prayers are said or the books of Moses read.

I.3. Glossa Salomonis: Non adsuefaciatis filios vestros in *Mikara* –id est Biblia–, quia nimis abstrahit ad aliam doctrinam, et facite eos sedere inter genua sapientum –qui docent Talmud–.

Y 28vb

5 I.4. Item. Quando aliquis recedit a socio suo, ultima verba debent esse de Talmud. Per hoc enim erit memor ipsius.

I.5. Item. Qui studet in *halakot* –id est in sententiis Talmud– adsecuratum est ei quod erit filius futuri saeculi.

10 I.6. Dicit rabi Symeon: Quicumque impedit *halaka* ab ore sapientis magistri, etiam pueri in uteris matrum maledicunt ei, sicut scriptum est: «qui abscondit frumenta maledicetur in populis».

I.7. Item. Tempore quo filius David –id est Messias– veniet, totus mundus convertetur ad infidelitatem de Talmud –quia nullus credit in Talmud–, dicit rabi Nahoray.

15 I.8. Dicit rabi Huna: Quicumque tantum studet in Lege et non in Talmud quasi non haberet Deum.

App. font.: I.3.] *th. auct.* 3 [Donin art. 9: Ber 28b] *add.* vide pagina 29a Berakod tomus primus *mg. th.*^Z || I.4.] *th. auct.* 4 [Ber 31a] *add.* vide in pagina 31a Berakod tomo primo *mg. th.*^Z || I.5.] *th. auct.* 5 [Donin art. 32: Meg 28b] || I.6.] *th. auct.* 6 [San 91b-92a] • **9-10** qui - populis] [Prv 11, 26] *add.* prover. .xv. *mg. th.*^P, *add.* prov. 15° *mg. th.*^Z || I.7.] *th. auct.* 7 [San 97a] *add.* vide in pagina 97a Sanhedrin tomo .ix. *mg. th.*^Z || I.8.] *th. auct.* 8 [Az 17b]

1 filios vestros in] eos *th.*^{PZ}, *abest th.*^S • id est] *abest th.* || **2** Biblia] *lin. th.*^P • aliam] *add.* forte alienam *mg. th.*^Z • doctrinam] *add.* infidelitatem *th.*^{PSZ} *sed lin. th.*^P || **3** qui docent Talmud] *lin. th.*^P || **5** hoc] haec *th.*^Z • memor] memoria *L* || **6-7** I.5.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || **6** halakot] *haiakot th.*^S • id est in] *abest th.* • sententiis Talmud] *lin. th.* || **8** rabi] *rby th.*^{PS}, *rabbi th.*^Z || **9** etiam] cum *th.*^S • ei] *eis th.*^S || **11** id est] *abest th.* • Messias veniet] *lin. th.*^P || **12** credit] *credet th.* • quia - Talmud] *om. L, lin. th.*^P • rabi] *rby th.*^{PS}, *rabbi th.*^Z || **13** Nahoray (sc. נהוראי *coni. ex se.*) Nacharot Y, Naharet L, Nahoray *th.*^P, Naharor *th.*^S, Nahozar *th.*^Z || **12-13** dicit - Nahoray] *pos. ante* Tempore *th.* || **14-15** I.8.] *add.* Nota *mg. th.*^P || **14** rabi] *rby th.*^{PS}, *rabbi th.*^Z • tantum] *om. L, tantummodo th.* • studet] *pos. post* Quicumque *th.* • Lege] *add.* est *L* • et non in Talmud] *lin. th.*^P

- 5 I.3. Rashi's gloss³²¹: Do not allow your sons to accustom themselves to [the study of] the *Miqra* –i.e., the Bible–, because it very much leads one to divert towards a different doctrine. Let them sit, [rather], upon the knees of the wise men –i.e. those, who teach the Talmud–.
- I.4. When someone takes leave of his companion, his parting words must concern the Talmud. For this reason, [his companion] will remember him.
- I.5. Whoever studies the *h^alakot* –i.e., the statements of the Talmud–, will assuredly be a son of the World to Come.
- 10 I.6. Rabbi Šim'on says: Whoever prevents a *h^alaka* from issuing from the mouth of a wise rabbi, is cursed even by foetuses in their mothers' wombs, for it is written: «He who withholds grain will be cursed among the people».
- 15 I.7. When the Son of David –i.e. the Messiah– comes, the entire world will be converted to unfaithfulness towards the Talmud –because nobody will believe in it–. [The foregoing is what] Rabbi Nahoray says.
- I.8. Rabbi Huna says: Whoever studies the Torah alone without the Talmud is akin to one who has no God.

³²¹ Lit. Solomon's gloss. It refers to the famous commentator R. Shlomo Yitzhaqi (Lat. Salomon Isaacides), also known as Rashi (1040-1105).

- I.9. Quid est «meliora sunt ubera tua vino»? Dicit rabi Dymi: Hoc modo dixit synagoga | coram Deo: Domine saeculi, dulciora sunt mihi ubera amicorum tuorum –magistrorum in Talmud– quam fundamenta Legis scriptae. L 99v
- 5 I.10. Item. Septem sunt qui reducunt Talmud ad memoriam, scilicet: qui panem comedit de frumento, qui comedit panem calidum, qui comedit ova assata sine sale, et qui consuetus est comedere oleum olivarum, et qui bibit | aquam de residuo pastae, et qui madefacit digitum suum medium in sale et comedit, et qui frequentat vina et pingua. Y 29ra
- I.11. Magistri dicunt: Maius est studere in Talmud quam facere bona opera.
- 10 I.12. Item. Quicumque obliviscitur unius verbi in Talmud transgreditur praeceptum.
- I.13. Glossa Salomonis: Tantum punitur qui ignoranter transgreditur verba Talmud quam si scienter transgrederetur verba Legis.
- 15 I.14. Item. GLADIUS ADVENIET IN SAECULO SUPER DOCENTES IN LEGE ET NON SECUNDUM HALAKA –id est Talmud–.

App. font.: I.9.] *th. auct.* 9 [Az 35a] • **1** meliora - vino] [Ct 1, 1] || I.10.] *th. auct.* 10 [Hor 13b] || I.11.] *th. auct.* 11 [Qid 40b] *add.* vide in pagina 41a Kedossim tom. V *mg. th.*²² || I.12.] *th. auct.* 12 [Men 99b] || I.13.] *th. auct.* 15 [Bm 33b] || I.14.] *th. auct.* 16 [Ab 5, 8]

1 rabi] rab *th.*^S, rbi *th.*^P, rabbi *th.*^Z || **2** ubera] verbera *L*, verba *th.* || **3** magistrorum - Talmud] *lin. th.*^P • in] id est *L* • scriptae] scripturae *th.*^S || **4** Septem] Quinque *th.* • reducunt] reddunt *L* • scilicet] *abest th.* • qui²] quod *L* || **4-5** qui comedit panem calidum qui panem comedit de frumento] *tr. th.* || **6** consuetus] adsuetus *th.* || **7** digitum] lignum *th.*^P • medium] *abest th.* || **8** frequentat] frequentant *th.*^S • vina] vinum *th.* || **9** I.11.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z, *add.* 36 *mg. th.*²² • dicunt] *add.* quod *L*, dixerunt *th.* || **10** verbi in] verbi sui *th.*^{PS}, verbo suo *th.*^Z || **12-13** I.13.] *add.* Nota *mg. th.*^P || **12** Glossa Salomonis] *lin. th.*^P • transgreditur ignoranter] *tr. th.* || **13** quam] quantum *th.* • transgrederetur scienter] *tr. L* || **14-15** I.14.] *add.* Nota *mg. th.*^P || **14** adveniet] advenit *th.* || **15** id est] *abest th.*

I.9. What is [the meaning of] «your breasts are finer than wine»? Rabbi Dimi says: In this way did the synagogue say in the presence of God: Master of the Universe, the breasts of your friends –i.e. the rabbis of the Talmud– are sweeter to me than are the fundamental principles of the Written Law.

5 I.10. There are seven things that cause the Talmud to be remembered, namely, whenever one eats wheat bread; whenever one eats warm bread; whenever one eats roasted eggs without salt; whenever one is in the habit of consuming olive oil; whenever one drinks the water left over from dough; whenever one dips one's middle finger into salt and eats it; and whenever
10 one frequently consumes wine and fatty foods.

I.11. The rabbis say: Studying the Talmud is of greater value than performing good deeds.

I.12. Whoever forgets a single word from the Talmud is [already] violating a precept.

15 I.13. Rashi's gloss: one who unconsciously violates the words of the Talmud is punished as severely as he would be if he were consciously to violate the words of the Torah.

I.14. THE SWORD WILL COME TO THE WORLD [AND WILL FALL] UPON THOSE WHO TEACH ACCORDING TO THE TORAH [ALONE] RATHER THAN TO THE
20 *H^ALAQA* –i.e. the Talmud– [AS WELL].

- I.15. Item. «virum unum de mille repperi». Glossa: Consuetudo mundi talis est: Si mille ponantur ad *Mikara* –id est Bibliam– non erunt apti ad Misna plusquam centum. Et de illis centum positus ad Misna non erunt apti ad Talmud nisi decem. Et de illis decem positus ad Talmud non erit perfectus in
5 Talmud nisi unus.
- I.16. Item. «adpenderunt mercedem meam triginta argenteis». Glossa: Hii sunt viginti quattuor libri Legis et sex *Sezarim* –id est sex libri Talmud–.
- I.17. Item. «hiis amplius fili mi ne requiras». Glossa: Plusquam verba Legis scriptae custodias verba sapientum –id est Talmud–.
- 10 I.18. Hanc orationem dicunt iudaei in mane: Pater noster, pater pietatis, miserans miserere nostri et da in corde nostro advertere et intelligere, audire et discere, docere et custodire, facere et docere omnia verba Talmud. Y 29rb
- I.19. Hanc dicunt in vespere: Amator saeculi, domum Israhel dilexisti; Legem, mandata et consuetudines nos docuisti. Ideo quod Domine Deus
15 accubando et surgendo loquimur in consuetudinibus tuis; gaudebimus et exultabimus in verbis Talmud, legis tuae, et in man|datis tuis in aeternum et L 100r

App. font.: I.15.] *th. auct.* 17 [Rashi in Ecl 7, 29] • 1 virum - repperi] [Ecl 7, 29] *add.* septimo *th.*^{PZ} || I.16.] *th. auct.* 19 [Rashi in Za 11, 12] • 6 adpenderunt - argenteis] [Za 11, 12] *add.* Zacharia undecimo *mg. th.*^P || I.17.] *th. auct.* 18 [Rashi in Ecl 12, 12] • 8 hiis - requiras] [Ecl 12, 12] || I.18.] *th. auct.* 13 [Krubot 51] || I.19.] *th. auct.* 14 [Krubot 51]

|| 1-5 I.15.] *add.* Nota *mg. th.*^{PZ} || 1 de mille unum] *tr. th.* • Glossa] *lin. th.*^P || 2 est¹] *add.* quod *th.* • ad Mikara] ad mille Bykara *th.*^S • id est] *abest th.* • Bibliam] *lin. th.*^P • erunt] erit *L* • Misna] Misua *Y*, Mysua *L* || 3 positus] ponitis *th.*^Z • Misna] Mysua *YL* || 4 nisi] plusquam *th.* • illis] *abest th.* • positus] ponitis *th.*^Z • plusquam - Talmud] *om. th.*^S • in] *add.* scientia *th.* || 5 nisi] plusquam *th.* || 6 Item] *Is Y* • adpenderunt] et adpenderunt *th.* || 7 Sezarim (*sc.* סְזָרִים) Cezarim *th.* || 8-9 I.17.] *add.* Nota *mg. th.*^P *add.* Notabile *mg. th.*^Z || 8 ne] *om. th.* || 9 custodias] *add.* et *th.*^Z • sapientum] sapientium *th.*^{SZ} • id est Talmud] *lin. th.*^P || 10-12 I.18.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 10 iudaei in] *abest th.* • Hanc - mane] *pos. post* Talmud *th.* || 11 intellegere] *add.* et *th.*^S || 12 discere] *add.* et *th.*^S • custodire] *add.* et *th.*^S • docere²] tenere *th.* || 13-16 I.19.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 13 Hanc - vespere] et sequentem in vespere *th.* • Amator] Amor *th.* • domum] Dominum *th.*^Z • Israhel] *add.* gentis tuae *th.* || 14 Ideo quod] *abest th.* || 15 accubando] accumbando *th.*^{PZ} • tuis] *add.* et *th.*

I.15. «One man among a thousand have I found». Gloss: This is what customarily occurs in this world: If a thousand begin studying the *Miqra* –i.e. the Bible–, only a hundred thereof will succeed in being suited to [the study of] the *Mishnah*. And among these hundred men dedicated to the *Mishnah*, only ten will emerge who are suited to the study of the Talmud. And among these ten dedicated to [the study of] the Talmud, only one will be perfectly proficient therein.

I.16. «So they weighed out thirty pieces of silver for my wages». Gloss: These are the twenty-four books of the Law and the six *S^edarim*³²² –i.e. the six books of the Talmud–.

I.17. «Do not request more things from them, my son». Gloss: Heed the words of the wise men –i.e. the Talmud– more than those of the Written Law.

I.18. The Jews recite the following prayer in the morning: Our Father, Father of compassion, with mercy, take pity on us and make our hearts attend to and understand, listen to and learn, teach and preserve, and fulfil and make manifest every word of the Talmud.

I.19. They recite this [prayer] in the evening: Lover of the world, You preferred the House of Israel; You taught us the Law, the Commandments and the traditions. Thus, Lord, our God, we speak according to your traditions when we go to sleep and when we wake up. We shall enjoy and exalt the words of the Talmud, Your Law, and Your Commandments for

³²² Lit. ‘Orders’

ultra, quia ista sunt vita aeterna et prolongatio dierum nostrorum et in illis meditabimur die ac nocte.

II. DE MAGISTRIS TALMUD

5 II.1. Dicit rabi Iosua: Quicumque obloquitur sapientibus Talmud cadet retro in infernum, quia scriptum est: «declinantem autem in obligationes adducet Dominus cum operantibus iniquitatem etiam si pax est super Israhel».

II.2. Item. Propter honorem magistrorum potest homo transgredi preceptum Dei.

10 II.3. Dicit rabi Eleazar: Prohibete filios vestros a studio Legis et facite eos sedere inter genua sapientum –scilicet, Talmud–. Per hoc lucrabimini vitam aeternam.

II.4. Dicit rabi Heli: Omnis qui docet *halaka* –id est legem– coram magistro suo meretur mortem.

15 II.5. Item. Omnis qui | comedit in convivio in quo sapiens comedit, parum deest acsi videret faciem Dei.

Y 29va

App. font.: II.1.] *th. sapi.* 1 [Ber 19a] *add.* vide in pagina 19 Berakod hebraeo ברכות n° 18 tom. 1 *mg. th.*^{Z2} || 5-6 declinantem - Israhel] [Ps 124, 5] || II.2.] *th. sapi.* 2 [Ber 19b] || II.3.] *th. sapi.* 3 [Ber 28b] *add.* n° 10 *mg. th.*^Z, *add.* vide in pagina 29a Berakod tomo 1. idem vide in pagina 89 n° 10 *mg. th.*^{Z2} || II.4.] *th. sapi.* 4 [Ber 31b] *add.* vide in pagina 32 Berakod hebraeo ברכות n° 98 *mg. th.*^{Z2} || II.5.] *th. sapi.* 6 [Ber 64a]

1 quia] quoniam *th.* || 4 rabi] rby *th.*^S, rabbi *th.*^Z • obloquitur] *add.* de *th.* • Talmud] *abest th.* • cadet] cadit *th.* || 5 declinantem] declinantes *th.* • obligationes] obligatione *th.*^S || 5-6 adducet Dominus] adducuntur *Y* || 6 etiam] et *th.*^S • si] quando *th.* || 7-8 II.2.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 7 transgredi] *add.* traditionem eorum et propter honorem magistri potest omitti *th.* • praeceptum] mandatum *th.* || 9-11 II.3.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 9 rabi] rby *th.*^{PS}, rabbi *th.*^Z • Eleazar rabi] *tr. th.*^S • Prohibete] Prohibite *L* • et] *add.* iterum dixit *th.* • eos] filios vestros *th.* || 10 scilicet, Talmud] et *th.* || 11 aeternam] futuri saeculi *th.* || 12-13 II.4.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 12 Dicit rabi] dixit *th.* • Omnis] *add.* enim *th.* • id est legem] *abest th.* || 14-15 II.5.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z, *add.* vide in pagina 228 istius libri n. 3 *mg. th.*^{Z2} || 14 comedit¹] communicat *th.* || 15 videret] viderem *L*

eternity and beyond, because these things constitute life eternal and the lengthening of our days: we shall meditate upon them day and night.

II. ON THE RABBIS OF THE TALMUD

- 5 II.1. Rabbi Y^chošū‘a says: Whoever speaks ill of the wise men of the Talmud will fall back into Hell, for it is written: «He who deviates from his duties shall be led away by the Lord alongside the workers of iniquity, even if peace lies over Israel».
- 10 II.2. A man may violate one of God’s Commandments for the sake of the rabbis’ honour.
- 10 II.3. Rabbi El‘azar says: Forbid your sons from studying the Law and make them sit upon the knees of the wise men –i.e. the Talmud. By doing so, you will achieve eternal life.
- 15 II.4. Rabbi ‘Eli says: Whoever teaches the *h^alaḳa* –i.e. the Law– in the presence of his rabbi deserves death.
- 15 II.5. It is almost as if every man who eats at a feast whereat a wise man [also] eats, gazes upon the face of God.

- II.6. Item. Dicit rabi Aha: Absolutio votorum fit per virum mirabilem –id est sapientem– vel, si non invenitur, potest fieri per tres idiotas.
- II.7. Item. Omnis qui deridet verba sapientum punitur in stercore bulliente.
- II.8. Item. «non dedi ad dexteram vel sinistram». Glossa Salomonis: Credi debet sapientibus etiam si sinistram dicunt dexteram et dexteram sinistram.
- 5
- II.9. Item. Glossa Salomonis: Verba Dei vivi sunt quantorum contradicant sic sapientes.
- II.10. Item. Duo magistri sapientes qui vadunt per viam, si non sint inter eos verba Legis, digni sunt combustione.
- 10
- II.11. Item. Rabi Avehu tantum comedebat, quod muscae cadebant de fronte ipsius prae pinguedine. Rabi Ace et rabi Ame similiter comedebant, quod capilli cadebant eis et Relakos tantum, quod fere sensum admiserat –ex dictis talium sanctorum compositus est Talmud–.

App. font.: II.6.] *th. sapi.* 7 [Donin art. 14: Bb 120b; Rashi in Nm 30, 2] || II.7.] *th. sapi.* 9 [Donin art. 8: Er 21b] || II.8.] *th. sapi.* 10 [Donin art. 7: Rashi in Dt 17, 11] • 8 non - sinistram] [Dt 17, 11] *add.* Deut. .xvii. *mg. th.^P*, *add.* Deuter. 17 *mg. th.^Z* || II.9.] *th. sapi.* 11 [Rashi in Dt 17, 11] || II.10.] *th. sapi.* 8 [Sot 49a] || II.11.] *th. sapi.* 5 [Ber 44a]

|| 1-2 II.6.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || 1 rabi] *rab th.^{PS}*, *rabbi th.^Z* • virum mirabilem] unum manualementem *th.* || 1-2 id est sapientem] *lin.th.^P* || 3 II.7.] *add.* Nota *mg. th.^P*, *add.* vide ut supra n° 45 *mg. th.^Z* • deridet] irridet *th.* • bulliente] pulliente *Y* || 4-5 II.8.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* • dedi] declinabis neque *th.^{PS}*, declinabitis neque *th.^Z*, declinabis *Vg.* • vel] neque *th.^{PZ}*, nec ad *th.^S* • Glossa Salomonis] *lin. th.^P* || 5 etiam] *abest th.* • dicunt] dicant *th.* • et] sive *th.* || 4-5 Credi - sinistram²] *lin. th.^P* || 6-7 II.9.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || 6 Glossa Salomonis] *lin. th.^P* • quantorum] quantumcumque *th.* • contradicant] *om. th.^S* • sic] sibi *th.* || 8 si non] ideo *th.^S* || 9 verba] verbum *th.* || 10-13 II.11.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z*, *add.* vide in pagina 45 secundi libri n. 44 *mg. th.^{Z2}* || 10 Rabi] *rby th.^S*, *rabbi th.^Z* • Avehu (*sc.* אבהו)] *Evehii th.^S*, *lin. et add.* אבהו *mg. th.^{Z2}* • muscae] multe *L* || 11 Rabi¹] *rab th.^{PS}*, *rabbi th.^Z* • Ace (*sc.* אסי *th.^{PS}*) Ate *Y*, Atret *L*, Asse *th.^Z* • rabi²] *rab th.^{PS}*, *abest th.^Z* • Ame (*sc.* אמאי)] *Amme th.* || 12 Relakos (*sc.* רבי שמעון בן לקיש)] *lin. th.^Z* • sensum admiserat] *amittebat sensum th.* || 13 sanctorum] lectorum *L* || 12-13 ex dictis - Talmud] *lin. th.^P*

II.6. Rabbi Aḥa says: The annulment of vows is accomplished by an eminent man –i.e. a sage– or, if one cannot be found, this [act] can be performed by three laymen.

II.7. Anyone who mocks the words of the wise is punished in boiling faeces.

5 II.8. «I did not give to the right or to the left». Rashi's gloss: One must believe the wise even if they say that left is right and right is left.

II.9. Rashi's gloss: The words of the living God belong to those who contradict the wise in this manner.

10 II.10. If two wise rabbis travel along a road together and the words of the Law are not present between them³²³, they deserve to be burned.

II.11. Rabbi Abbahu ate so much that the flies slipped off his forehead on account of his fatness. Rabbi Assi and Rabbi Ami likewise ate so much that their hair fell out. Reš Laqīš ate so much that he was on the point of losing his wits –of the sayings of such holy men does the Talmud consist–.

³²³ I.e. the rabbis make no mention of any word pertaining to the Law.

III. BLASPHEMIAE CONTRA CHRISTUM

III.1. *Hasana*, primo capitulo, dicitur: *Mynim* sunt discipuli Iesu Nazareni qui subvertunt verba Dei vivi in malum.

5 III.2. Item. Glossa Salomonis: Magistri | sortilegiorum ad cogendum
sortilegos qui inducunt et inpingunt homines in sortilegia sunt sicut Iesus Nazarenus. Y 29vb

10 III.3. Item. Dicit | Talmud in Misna: In vespere Paschae suspenderunt Iesum Nazarenum et praeco clamabat per quadraginta dies: Iesus Nazarenus exiit ut lapidaretur propter hoc, quod sortilegiavit et inpegit in Israhel. L 100v
Quicumque scit aliquam rationem propter quam debeat liberari, veniat et dicat. Non invenerunt aliquem qui veniret vel qui causam posset invenire per quam deberet liberari. Suspendunt eum.

15 III.4. Dicit rabi Hula: Intellegisne quod Iesus Nazarenus esset talis quod aliqua bona deberent pro eo inveniri? Nonne erat incitator? Et Lex dicit: «non parcas ut miserearis et occultes eum».

App. font.: III.1.] *th. iesu.* 1 [Donin art. 30: Rh 17a] || III.2.] *th. iesu.* 2 [San 17a] *add.* In Cenhezerim *mg. th.^P*, *add.* In Cenhezrim *mg. th.^Z* || III.3.] *th. iesu.* 3 [San 43a] *add.* vide in pagina 43a sanedrin hebraeo סנהדרין n° 85 tomo .ix. *mg. th.^{Z2}* || III.4.] *th. iesu.* 3 [San 43a] • **15** non parcas - eum] [Dt 13, 8]

2 Hasana] *praem.* In Ros *th.* • primo] *praem.* in *th.* • Hasana - dicitur] *lin. th.^P* || **3** subvertunt] subverterunt *th.* || **4** sortilegiorum] sortilegorum *L* • cogendum] detegendum *th.* || **5** inpingunt] inpingant *L* • sunt] sua *th.* || **7** Misna] Mysua *YLth.^S* || **8** exiit] exit *th.* || **9** sortilegiavit] *add.* et incitavit *th.* || **11** dicat] dicant *th.^S* || **12** per quam] pro qua *th.* • **12** Suspendunt] suspenduntque *th.* || **13** rabi] *abest th.* • Intellegisne] intellegitisne *th.* || **14** bona] *add.* ratio *th.* • deberent] deberet *th.* • incitator] incitatore *Y* || **15** parcas] parcat *et add.* ei oculus tuus *th.*

III. BLASPHEMIES AGAINST JESUS CHRIST

III.1. In the first chapter [of the tractate *Ro'š*] *ha-Šana*, it is stated: The *minim* are the disciples of Jesus the Nazarene, which disciples turn the words of the living God into evil.

5 III.2. Rashi's gloss: The masters [who have become expert] in sorcery so as to suppress the sorcerers who lead and coerce people into sorcery are like Jesus the Nazarene.

10 III.3. The Talmud says in the Mishnah: on the eve of the Passover, Jesus the Nazarene was hanged and a herald proclaimed for forty days: Jesus the Nazarene went out so that he might be stoned for the fact that he performed sorcery and coerced people within Israel. Whoever knows any reason why he should be set free, let him come forward and speak. They found nobody who came forward or who could discover a reason why he should be set free. Therefore, they hanged him.

15 III.4. Rabbi 'Ulla says: Do you think that Jesus the Nazarene would be the kind of person for whom one might find a good reason [to set him free]? Was he not an inciter? And the Law says: «Do not spare him so that you pity and conceal him».

III.5. Item. Nonne Iesus Nazarenus fuit filius *Miriam* —id est Mariae—, comptricis et stibiatricis —quae scilicet ornabat mulieres—? Haec declinavit a viro suo —id est adultera est—.

5 III.6. Item. Quando Iosua venit de Alexandria, hospitatus est apud quamdam hospitissam et fecerunt ei bonum vultum. Qui ait: Quam decens est ista hospitissa! Respondit Iesus Nazarenus: Oculos habet varios. Dixitque ei Iosua: | Impie! Intromittis te de talibus? Fecit adferri quadringenta tubas et excommunicavit eum. Venit Iesus bis coram eo et ait illi: Rabi, recipe me ad paenitentiam. Ipse vero non curavit de eo. Quadam die, dicebat Iosua
10 lectionem “Audi Israhel”. Venit iterum Iesus et dixit: Rabi, recipe me. Et innuit illi cum manu. Cogitavitque illum recipere et ipse contradixit, quia primo repulit eum. Abiit itaque Iesus et erexit laterem et adoravit eum. Dixitque illi rabi Iosua: Revertere in te! Respondit Iesus: Teneo a te quod ille qui peccat et peccare facit plures non ducit ad veram paenitentiam.

Y 30ra

15 III.7. Iudicium Iesu in quo erit? Respondit: In stercore bullienti, quia omnis irridens super verbis sapientum iudicatur in stercore.

III.8. Item. Omnis blasphemia vetita est praeter blasphemiam servitii peregrini —id est ecclesiae—.

App. font.: III.5.] *th. iesu.* 4 [San 67a] || III.6.] *th. iesu.* 5 [San 107b] *add.* vide in pagina 108a Sanedrin hebraeo סנהדרין n° 85 tom. ix *mg. th.*^{Z2} || III.7.] *th. iesu.* 6 [Git 57a] *add.* in libro Nassym *mg. th.*^{PZ} || III.8.] *th. iesu.* 7 [Donin art. 28: San 63b/Meg 25b] *add.* בספר בסקר נזיקים בפרק ארבע מיתות ובספר מועד בפרק הקורא *mg. th.*^{Z2}

1 Iesus Nazarenus] *abest th.* • *Miriam th.*] *Mriam sic YL, Mariam th.*^S • id est] *abest th.* • *Mariae] lin. th.*^P || **2** comptricis *th.*] *coptricis YL* • ornabat] *add. et fardabat th.* • Declinavit haec] *tr. th.* || **3** adultera] *adulterata th.* • id est adultera] *lin. th.*^P || **4** Iosua venit de Alexandria] *rby Iossua revertebatur th.*^{PS}, *rabbi Iossua revertebatur et add. רבי יהושע mg. th.*^{Z2} || **5** hospitissam] *hospitam th.*^{PZ} || **6** Nazarenus] *abest th.* • ei] *rby th.*^{PS}, *rabbi th.*^Z || **7** quadringenta] *quadringentas th.* • tubas] *add. gallice corz th. sed lin. th.*^P || **8** excommunicavit] *excomitavit th.*^Z • eum] *illum th.* • Iesus] *add. ישו th.*^{Z2} • eo] *illo th.*^S • illi] *om. th.*^S • Rabi] *Rby th.*^{PS}, *Rabbi th.*^Z || **8-9** ad paenitentiam] *lin. th.*^P || **9** Iosua] *rby Iossua th.*^{PS}, *rabbi Iossua th.*^Z, *add. רבי יהושע mg. th.*^{Z2} || **10** Audi Israhel] *add. שמע ישראל mg. th.*^{Z2} • iterum] *enim L* • Iesus] *add. ישו mg. th.*^{Z2} • et dixit] *coram ipso et ait th.* • Rabi] *Rby th.*^{PS}, *Rabbi th.*^Z || **11** cum] *de th.* • Cogitavitque] *cogitavit enim L* • illum] *ipsum th.* • contradixit] *credidit th.* • quia] *quod th.* || **12** primo repulit] *repelleret th.* • itaque] *igitur th.*^{PS}, *ergo th.*^Z • Iesus] *add. ישו mg. th.*^{Z2} • erexit] *exit L* || **13** Dixitque illi] *Dixit ei th.* • rabi Iosua] *rby Iossua th.*^{PS}, *rabbi Iossua th.*^Z, *add. רבי יהושע mg. th.*^{Z2} • Iesus] *add. ישו mg. th.*^{Z2} || **14** ille] *add. quod ille Y* • ducit] *adducitur th.* || **15** Iesu] *hominis illius th.* • erit] *Iesu scilicet th. et lin. th.*^P *et add. ישו mg. th.*^{Z2} || **16** irridens] *qui irridet L* • stercore] *add. bullienti th.* || **18** id est ecclesiae] *hoc est ecclesiae th. sed lin. th.*^P

III.5. Was not Jesus the Nazarene the son of Miriam –i.e. Mary–, a hair-dresser and eye-painter³²⁴ –i.e. a woman who applies cosmetics to women–? She strayed from her husband –which means that she committed adultery–.

5 III.6. When Y^ehošu‘a came from Alexandria, he lodged at an inn belonging to a certain female innkeeper and they treated him with great honour. He said: How beautiful is this innkeeper! Jesus the Nazarene retorted: She has mottled eyes. And Y^ehošu‘a answered him: Wicked one! Do you meddle in such matters? He summoned four-hundred trumpets and excommunicated him. Jesus came twice into his presence and said to him: Master, receive me
10 into penance. The rabbi, however, took no notice of him. One day, Y^ehošu‘a was reciting the reading “Hear, [O] Israel”³²⁵ and Jesus came to him once more and said: Master, receive me. And the master beckoned him with his hand. By doing so, Y^ehošu‘a meant to receive him, but Jesus misunderstood him because at first [Y^ehošu‘a] had rebuffed him. Then Jesus went out and
15 stood a brick upright and started to worship it. Rabbi Y^ehošu‘a said to him: Repent³²⁶! And Jesus retorted: I have it from you that whoever sins and causes others to sin does not attain true penance.

20 III.7. Where will Jesus’ sentence be carried out? In boiling faeces, because every person who mocks the words of the wise is sentenced to [boiling] faeces.

III.8. All blasphemies are prohibited except for those concerning foreign worship –i.e. [concerning the] Church–.

³²⁴ Lit. ‘an antimony-woman’. Compounds of antimony (Lat. *stibium*) or kohl were used in the manufacture of eye-salves and cosmetics.

³²⁵ I.e. the Hebrew prayer *Šema’ Yisra’el*.

³²⁶ Lit. ‘to come to oneself’.

- III.9. Item. Iudaei beatam Virginem *temea* –id est pollutam– et *kezesa* –id est meretricem– appellant. Sacramentum altaris *zeva tame* –id est sacrificium pollutum– vocant. Sanctos *kesezim* –id est fornicatores– sanctasque *kesezas* –id est meretrices– appellant. Ecclesiam *beth mossab* seu *beth hakice*, quod | est domus sedis –id est latrinam–, vocant. Aquam benedictam *meym temeym* –id est aquas pollutas–, benedictio *kelala* –id est maledictionem–, praedicationem *nybuah* –quod est latratus– nominant.

L 101r
Y 30rb

IV. BLASPHEMIAE CONTRA DEUM, CREATOREM OMNIUM

- IV.1. Dicunt magistri: Deus irascitur cotidie, secundum quod scriptum est: «numquid irasceris per singulos dies». Et quando irascetur? In tribus primis horis, quando crista galli albescit.
- IV.2. Dicit rabi Hylia: A die qua destructa fuit domus sanctuarii non sunt Deo nisi quattuor ulnae de *halaka* –id est locus quattuor ulnarum in quo studet in Talmud–.
- IV.3. Item. In qua hora Deus memorat iustorum suorum et filii sui sunt inter gentes saeculi, sedet et plorat, et lacrimae descendunt et faciunt magnum

App. font.: III.9.] *th. iesu.* 8 [Donin art. 28: San 63b/Meg25b] || IV.1.] *th. deum.* 1 [Ber 7a] *add.* vide ut supra n° 28 *mg. th.*^Z || 10 numquid - dies] [Ps 7, 12] || IV.2.] *th. deum.* 2 [Ber 8a] *add.* vide in pagina 8a Berakod hebraeo ברכות n° 50 tom. I *mg. th.*^{Z2} || IV.3.] *th. deum.* 3 [Ber 59a] *add.* In brakot *mg. th.*^{PZ}, *add.* vide pagina 59a n° 50 *mg. th.*^{Z2}

1 Iudaei] Et ex hoc habent in usu quod *th.* • *temea* (*sc.* טמאה) *th.* • *kezesa* (*sc.* קדשה) *lin.* *kezesa et add. lin.* *kedesa et קדשה mg. th.*^{Z2} || 2 appellant] appellam *L* • *zeva tame* (*sc.* זבח טמא) *zenatame Y, add.* זבח טמא *mg. th.*^{Z2} • id est] *om. th.*^S || 2-3 vocant id est sacrificium] *tr. th.* || 3 *kesezim* (*sc.* קדשים) *kezesym th.*^{PS}, *kezesim th.*^Z, *lin. et add. lin.* *kedesim mg. th.*^{Z2}, *add.* קדשים *mg. th.*^{Z2} • *kesezas* (*sc.* קדשות) *kesesas L, kezeshot th., add. lin.* *kedesod mg. et add.* קדשות *mg. th.*^{Z2} || 4 Ecclesiam] *add. autem th.* • *beth mossab* (*sc.* בית מושב) *th.*] *beth massam YL* • *beth hakice* (*sc.* בית הכסא) *th.*] *beht akyce YL add.* בית הכסא *mg. th.*^{Z2} || 5 latrinam] *lacrimam L* • *meym temeym* (*sc.* מים טמאים) *maym temeym th., add.* מים טמאים *mg. th.*^{Z2} || 6 benedictio] *benedictionem th.* • *kelala* (*sc.* קללה) *th.*] *halala Y, halaka L, add.* קללה *mg. th.*^{Z2} • *praedicationem*] *add. nostram th.* || 7 *nybuah* (*sc.* ניבוה) *mybuah sic th.*^S, *add.* ניבוה *mg. th.*^{Z2} • *latratus*] *latratio Y* || 8 Deum] *om. Y* • *Blasphemiae - omnium*] *add. Blasphemiae contra Deum creatorem mg. Y* || 9-11 IV.1.] *add. Nota mg. th.*^P, *add. Notabile mg. th.*^Z || 9 enim] *abest th.* • *secundum quod*] *sicut th.* || 9-10 cotidie - irasceris] *om. th.*^S || 10 irasceris] *irascitur th. Vg.* || 12-14 IV.2.] *add. Nota mg. th.*^P || 12 rabi] *rby th.*^{PS}, *rabbi th.*^Z • *Hylia*] *Hya th., add. lin.* *Iochanan in nomine Rabi Simon filius Iochai supra Hyia th.*^{Z2} || 13 *halaka con.*] *hakka codd.* || 13-14 id est - Talmud] *lin. th.*^P || 15-16 IV.3.] *add. Nota mg. th.*^P, *add. Notabile mg. th.*^Z || 15 memorat] *memoratur th.* • *sunt*] *add. in tribulatione th.* || 16 lacrimae] *praem. duae th.* • *faciunt*] *profundant in th.*

- III.9. The Jews call the blessed Virgin *šme'a* –i.e. unclean– and *q^edeša* –i.e. prostitute–. They call the Eucharist *zəbaḥ tame'* –i.e. unclean sacrifice–. They call male saints *q^edešim* –i.e. fornicators–, and female saints *q^edešot* –which means prostitutes–. The Church is called *bet mošaḥ* or *bet Ha-kisse* –which is the house of the seat, i.e., the privy–. Also, they call holy water *mayim šma'im* –which means unclean waters–, the act of blessing *q^elala* –which means a curse– and preaching *nibbuah* –which means barking–.
- 5

IV. BLASPHEMIES AGAINST GOD, CREATOR OF ALL THINGS

- IV.1. The rabbis say: God becomes angry every day, in accordance with what is written: «You become angry every day». And when does He become angry? During the first three hours, when the comb of the cockerel whitens.
- 10

- IV.2. Rabbi Hiyya says: From the day the Temple was destroyed onwards, God has had at his disposal but four cubits of *h^alaqa* –i.e. a place measuring four cubits where He studies the Talmud–.
- 15

- IV.3. At the time when God remembers His righteous people and His sons are amidst the nations of the world, He sits and cries, and the tears fall and

mare et vox eius diffundetur ab uno capite mundi usque ad aliud, et inde fit tonitruum.

IV.4. Rabi Iohan dicit quod tonitruum fit ex eo quod Deus suspirat.

- 5 IV.5. Magistri dicunt quod tonitruum fit ex eo quod Deus recalcitrat in caelo.
Rabi Aha dicit quod tonitruum fit ex eo quod Deus stringit pedes suos sub sede maiestatis et extendit eos usque ad terram.

IV.6. Item. Rabi Nathan dicit: Elemosyna | est mentiri propter pacem.

Y 30va

IV.7. Item. Glossa Salomonis: Angeli de caelo absolvunt Deum a iuramento.

- 10 IV.8. Item. Dicit rabi Iuda: Duodecim sunt horae diei: In primis tribus sedet Deus et studet in Lege; in tribus secundis sedet et iudicat totum mundum. Et quando videt quod mundus totus reus est, surgit a sede iudicii et sedet super sedem misericordiae; in tribus aliis sedet et pascit vel regit totum mundum a cornibus bubalorum usque ad ova pediculorum; in tribus ultimis sedet et ludit cum Leviathan, secundum quod scriptum est: «draco iste quem formasti ad inludendum ei». Sed, quid faciet de nocte? Aliqui dicunt quod sedet | et
15 audit cantum animalium quae sustentant thronum, sicut scriptum est: «in die mandavit Dominus misericordiam» etc.

L 101v

App. font.: IV.4.] *th. deum.* 4 [Ber 59a] *add.* vide ut supra n° 500 *mg. th.^Z* || IV.5.] *th. deum.* 4 [Ber 59a] || IV.6.] *th. deum.* 5 [Donin art. 20: Yeb 65b] *add.* ad idem vide in pagina 66 Iobamod in capitulo [*lin.* Abaal Iebamto] hebraeo יבמתו הַבְּאֵעַל n° 73 tom. v *mg. th.^{Z2}* || IV.7.] *th. deum.* 6 [San 38a] *add.* ad idem in cenhezerim *mg. th.^P*, *add.* ad idem vide in cenhezerim pagina 38 n° 4 *mg. th.^{Z2}* || IV.8.] *th. deum.* 8 [Donin art. 22: Az 3b] *add.* in avozazara primo capitulo *mg. th.^{PZ}*, *add.* vide in pagina 4a Avodazara hebraeo עבודה זרה n° 2000 tom. ix *mg. th.^{Z2}* || **14-15** draco - ei] [Ps 103, 26] || **16-17** in die - misericordiam] [Ps 41, 9]

1 diffundetur] diffundem *Y*, diffunditur *th.* || **1-2** et inde - tonitruum] *lin. th.^P* || **3** Rabi Iohan] Rby Iohan *th.^{PS}*, Rabbi Iohanan *th.^Z* • eo] hoc *th.* || **4** tonitruum] *abest th.* • eo] hoc *th.* || **5** Rabi] Rby *th.^{PS}*, rabbi *th.^Z* • Aha] Hala *L* • quod¹] *abest th.* • eo] hoc *th.* || **6** maiestatis] magestatis *th.^S* || **7** Rabi] rby *th.^{PS}*, rabbi *th.^Z* • dicit] *praem. rabi th.* • mentiri - pacem] mentiri scilicet pro pace *th. sed lin. th.^P* || **8** absolvunt] absolverunt *th.* || **9-17** IV.8.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **9** rabi] rby *th.^{PS}*, rabbi *th.^Z* • horae sunt] *tr. th.* • tribus primis] *tr. th.* || **11** totus mundus] *tr. th.* • reust est] *add. gallice audecot th. sed lin. th.^P* • sedet] residet *th.* || **12** vel regit] *lin. th.^P*, et regit *th.^S* || **13** pediculorum] *add.* vel a rinocerote (rinocinoti *sic th.^S*) usque ad pulices *th. sed lin. th.^P* || **14** secundum quod] sicut *th.* • formasti] creasti *th.* || **15** inludendum ei] ludendum in eo *th.* • quid - nocte] de nocte quid facit *th.* • sedet] *add.* in nocte *th.* || **16** quae - thronum] *lin. th.^P* || **17** etc.] suam et nocte canticum eius *th.*

combine to form a vast sea; and His voice spreads from one end of the world to the other; and then a bolt of thunder strikes.

IV.4. Rabbi Yoḥanan says that the thunder is caused by the fact that God utters a deep sigh.

- 5 IV.5. The rabbis say that the thunder arises when God kicks out at the sky. Rabbi Aḥa says that the thunder arises when God pushes His feet under the Throne of Majesty and stretches them down to earth.

IV.6. Rabbi Nathan says: To give alms is to utter falsehoods for the sake of peace.

- 10 IV.7. Rashi's gloss: The angels of Heaven [are able to] release God from his oath.

- IV.8. Rabbi Y^chuda says: There are twelve hours in a day: During the first three, God sits and studies the Law; during the second three, He sits and judges the entire world. Once He sees that the whole world is guilty, He stands up from the Throne of Judgement and sits upon the Throne of Mercy; during the third period of three-hours' length, He sits and feeds, that is to say, governs the entire world, from the horns of wild oxen to the eggs of lice; in the final three hours, He sits and plays with the Leviathan, for it is written: «that serpent You have fashioned to play with him». But what will He do at night? Some say that He sits and listens to the song of the animals that hold up the Throne, for it is written: «The Lord will command His loving kindness in the daytime», etc.
- 15
- 20

IV.9. Item. Rabi Iohan dicit: Deus nihil facit nisi accipiat consilium ab agminibus angelorum.

IV.10. Item. QUI BLASPHEMAT NOMEN DOMINI NON EST REUS NISI NOMINET EXPRESSE NOMEN DOMINI ADONAY.

5 IV.11. Item. Deus sedet et computat guttas, semen Israhel, et dicit: Quando veniet illa ex qua creabitur iustus?

IV.12. Angelus vero qui praeest guttae, accipit illam et defert coram | Deo et Deus praedestinat utrum erit pauper vel dives, sapiens vel stultus, fortis vel debilis.

Y 30vb

10 IV.13. Item. Fuerunt quinque creati ad similitudinem Dei et omnes puniti sunt: Samson in fortitudine; Saul in pulchritudine colli; Absalom in capillis; Sedechias in oculis; Asa in pedibus.

IV.14. Item. dicit rabi Samuhel: Locus est Domino in quo plorat et abscondit nomen eius —scilicet, loci—.

App. font.: IV.9.] *th. deum.* 7 [San 38b] *add.* In cenhezerim *mg. th.*^{PZ}, *add.* vide in p. 39a Sanedrin n° *lin.* 80 *mg. th.*^{ZZ} || IV.10.] *th. deum.* 9 [San 55b] *add.* vide in p. 46 Sanedrin hebraeo סנהדרין n° 54 tom. ix *mg. th.*^{ZZ} || IV.11.] *th. deum.* 10 [Nid 31a] *add.* In Nassym *mg. th.*^{PZ} || IV.12.] *th. deum.* 11 [Nid 16b] || IV.13.] *th. deum.* 12 [Sot 10a] || IV.14.] *th. deum.* 13 [Donin art. 25: Hag 5b] *add.* vide in p. 6a Chaguiga hebraeo הגיגה n° 400 tom. III *mg. th.*^{ZZ}

1-2 IV.9.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || **1** Rabi Iohan] Rabi Ihoan *L*, rby Iohan *th.*^{PS}, rabbi Iohanan *th.*^Z • dicit] qui dicit quod *th.* • nisi] super quo non *th.* || **3** Domini] nisi deum *L* • nominet] nominetur *th.*^S || **5-6** IV.11.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || **5** sedet] *om. L* • guttas *coni.*] guttat *sic Y*, gittat *sic L*, guttas *th.* || **6** creabitur] creabit *L* || **7** vero] *abest th.* • illam] dictam guttam *th.* || **8** praedestinat] pretestinat *sic L* • vel¹] aut *th.* • vel²] aut *th.* • vel³] aut *th.* || **10** Quinque fuerunt] *tr. th.* • similitudinem] formam similitudinis *th.* • omnes] *add.* in hoc ipso *th.* || **11** Samson] Sanson *L* • Absalom Vg.] Absolon *Y*, Absalon *L* || **12** Asa] Asala *L* || **13-14** IV.14.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || **13** rabi] rab *th.*^{PS}, rabbi *th.*^Z • plorat *th.*] ploret *YL* • abscondit] abscondita *th.*^{PS}, absconditum est *th.*^Z || **14** scilicet] *abest th.* • loci] *lin. th.*^P

IV.9. Rabbi Yoḥanan says: God does not do anything unless He consults the Court of Angels.

IV.10. WHOEVER CURSES THE NAME OF THE LORD IS NOT GUILTY UNLESS HE EXPRESSLY UTTERS THE NAME OF THE LORD *ADONAY*.

5 IV.11. God sits and counts the drops, the semen of Israel, and says: When will the drop arrive from which a righteous man will be created?

IV.12. The angel who oversees the drop takes it and sets it before God and God decides if it will be poor or wealthy, wise or foolish, mighty or weak.

10 IV.13. There were five people who were created with an aspect similar to God, and they were all punished: Samson in his strength³²⁷; Saul in the beauty of his neck³²⁸, Absalom in his hair³²⁹, Zedekiah in his eyes and Asa in his feet.

IV.14. Rabbi Š^emu'el says: There is a place for God to weep and He conceals the name thereof –i.e., the name of the place–.

³²⁷ cf. Idc 14, 6-19.

³²⁸ cf. I Rg 10, 23.

³²⁹ cf. II Rg 14, 25-26.

- IV.15. Item. Dicunt magistri: Super tres plorat Dominus, scilicet: super illum qui potest studere in Lege et non studet; et super illum qui studere non potest et studet; et super rectorem qui superbit super populum pro nihilo.
- IV.16. Item. Dicit rabi Iohan: Deus sedendo est canus; bellando, niger.
- 5 IV.17. Item. Deus quando voluit creare mundum accepit licentiam a Lege et retexit ei omnia occulta.
- IV.18. Item. «non declinabit ad dextram vel sinistram». Ibi dicit Glossa quod Deus et angeli disputabant super quodam verbo de Talmud et dixerunt: Quis determinabitur? Et fuit eis, respondit rabi filius Nahamanni.
- 10 IV.19. Item. Glossa dicit Dominum Abrahae mentitum fuisse.

App. font.: IV.15.] *th. deum.* 13 [Donin art. 25: Hag 5b] || IV.16.] *th. deum.* 14 [Anthologia v: Hag 14a] || IV. 17.] *th. deum.* 15 [Krubot 17] *add.* in Krubot *mg. th.*^{PZ} || IV.18.] *th. deum.* 17 [Rashi in Dt 17, 11] || 7 non -sinistram] [Dt 17, 11] *add.* Deu. .xxvii. *mg. th.*^P, *add.* Deuter. 27 *mg. th.*^Z || IV.19.] *th. deum.* 16 [Rashi in Gn 18, 13] *add.* super genesi *mg. th.*^{PZ}

1-3 IV.15.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || **1** Magistri dicunt] *tr. th.* • Dominus] Deus *th.* • scilicet] *abest th.* || **2** non studere] *tr. L* || **3** studet] *add.* supra simile *th.*^S || **4** rabi Iohan] *rby th.*^{PS}, *rabbi th.*^Z • Deus] quasi diceret *th.* • canus est] *tr. th.* • bellando] *praem.* et *th.*^{PZ} • niger] *magnus th.*^Z • Deus - niger] *lin. th.*^P || **5** licentiam] *lacuna th.*^Z || **6** retexit ei] *detexit illi th.* || **7-9** IV.18.] *add.* Nota *mg. th.*^P || **7** declinabit] *declinabis th.* • vel] *sive th.* || **8** angeli] *societates angelorum th.* • quodam] *om. th.*^S || **9** Et - respondit] *abest th.* • rabi] *Raba th.*^{PZ}, *Rava th.*^S || **10** Dicit glossa] *tr. th.* • fuisse mentitum] *tr. th.*

IV.15. The rabbis say: The Lord weeps over three [kinds of people], namely: Over one who is able to study the Law, yet does not do so; over one who is unsuited to studying the Law, yet does so; and over a leader who lords it over a community [as if the latter counted] for nothing.

5 IV.16. Rabbi Yoḥanan says: God is white when sitting and black when fighting.

IV.17. When God wished to create the world, He asked the Law for permission and revealed to the Law all His secret plans.

10 IV.18. «He shall not deviate to the right or to the left». Here the gloss says that God and the angels were discussing [the meaning of] a certain word from the Talmud and they said: Who will give us an answer? And the rabbi [who was the] son of Naḥmani went to them and answered.

IV.19. The gloss says that God had lied to Abraham.

V. CONTRA CHRISTIANOS ET ECCLESIAM DEI sunt ista quae sequuntur:

V.1. Non est benedictio de mortuis dicendum pro servo alienigena | mortuo vel ancilla –id est christiano– plusquam pro ove vel pro vacca.

Y 31ra

5 V.2. Item. Coram *goym* –id est christiano– non est dicenda lectio “Audi Israhel”, quia scriptum est: «quorum carnes sunt ut carnes asinorum» –quasi diceret sicut licet coram asino, ita coram *goy*, id est christiano–.

V.3. Item. SI INVENIATUR ECCLESIA DIRUTA BENEDICENDUM EST ET DICENDUM EST: BENEDICTUS DEUS, QUI ERADICAVIT AVOZA ZARA DE TERRIS NOSTRIS.

10 V.4. Item. Dicit rabi Symeon: Omnes gentes convertendae sunt ad Messiam.

V.5. Item. Glossa: *Goy* –id est christianus– | est sicut canis.

L 102r

V.6. Item. BOS ISRAHEL QUI PERCUTIT BOVEM CHRISTIANI INMUNIS EST. Et bos *goy* –id est christiani– qui percusserit bovem Israhel, sive simplex fuerit –id est mansuetus– sive cornupeta, reddet damnum –dominus bovis– ex integro.

App. font.: v.1.] *th. chris.* 1 [Ber 16b] *add.* vide in pagina 27 secundi libri n° 42 *mg. th.*^{Z2} || v.2.] *th. chris.* 2 [Ber 25b] *add.* vide in pagina 36 secundi libri n° 58 *mg. th.*^{Z2} || 5 quorum - asinorum] [Ez 23, 20] *add.* Eze. .xxiii. *mg. th.*^P, *add.* Ezechiel 23 *mg. th.*^Z || v.3.] *th. chris.* 3 [Ber 54a] *add.* vide in pagina 54a berakod hebraeo ברכות n° 20 tom. primo *mg. th.*^{Z2} || v.4.] *th. chris.* 4 [Ber 57b] *add.* vide in pagina 55a berakod n° 22 *mg. th.*^{Z2} || v.5.] *th. chris.* 6 [Sab 18b] *add.* In Sabat *mg. th.*^{PZ} || v.6.] *th. chris.* 7 [Donin art. 12: Bq 38a] *add.* vide in pagina 36 Bava Kama hebraeo בבא קמא n° 8 tom. 7 vide idem et reliqua quod sequitur in eadem pagina *mg. th.*^{Z2}

1 quae sequuntur] *om. L* || 2 dicendum] *om. L*, dicenda *th.* • alienigena] *lin. th.*^P || 3 id est christiano] neque (nec *th.*^Z) consolatio adhibenda *th.* • plusquam - vacca] *om. Y* || 4 Item - goym] *om. Y* • id est christiano] nudo *th.* || 5-6 quasi - goy] *lin. th.*^P || 6 id est christiano] *abest th.* || 7 benedicendum] benedicenda *L* • est] *om. th.*^Z || 8 dicendum est] dicendi *L* • Avoza zara *th.*] anozazar *YL* || 10 Dicit] *pos. post* Simeon *th.* • rabi] *rby th.*^{PS}, *rabbi th.*^Z • Simeon] *add.* quod immo, quia *th.* • convertendae] convertente *L*, convertendo *th.*^S • Messiam] iudaismum *th.* || 11 v.5.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z • Glossa] Glossa Salomonis *th.*^{PZ} *sed lin. th.*^P • goy] *praem.* Et *th.* • id - christianus] *abest th.* || 12-14 v.6.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 12 percutit] percussit *Lth.*^Z • christiani] *xristianis Y*, *goy th.* || 13 id est christiani] *abest th.* • percusserit] percussit *th.*^{PZ} • simplex] *add.* תם *th.*^{Z2} || 14 id est mansuetus] *lin. th.*^P • cornupeta] *add.* מועד *th.*^{Z2} • reddet] reddat *th.*^S • dominus bovis] domino bovis *L*, *lin. th.*^P

v. These the following are the BLASPHEMIES AGAINST CHRISTIANS AND THE CHURCH OF GOD:

v.1. A dead slave or maid who is a foreigner –i.e. a Christian– does not deserve a prayer distinct from that [one would offer] for a sheep or a cow.

5 v.2. The prayer “Hear, [O] Israel” shall not be recited in the presence of a *goy* –i.e. a Christian–, because it is written: «whose flesh is like the flesh of donkeys» –which means that one must act before a *goy*, i.e. a Christian, as one would before a donkey–.

10 v.3. IF ONE FINDS THAT A CHURCH HAS BEEN DESTROYED, ONE SHOULD UTTER BLESSINGS AND SAY: BLESSED BE GOD, WHO ERADICATED ‘*ABODA ZARA* FROM OUR LAND.

v.4. Rabbi Šim‘on says: All the people should be converted to the Messiah.

v.5. Gloss: A *goy* –i.e. a Christian– is akin to a dog.

15 v.6. THE OX OF A JEW THAT GORES THE OX OF A CHRISTIAN IS WITHOUT FAULT. But [in a case where] the ox of a *goy* –i.e. of a Christian– has gored the ox of a Jew, regardless of whether it is a simple ox –i.e. is tame– or an aggressive such, –the owner of the ox– shall pay the full damages.

- v.7. Item. dicit rabi Hyna: *Goy* –id est christianus– potest contrahere cum filia sua.
- v.8. Item. *Goy* –id est christianus– qui coit cum uxore proximi sui contra naturam non est occidendus, quia scriptum est: «adherebit uxori suae», et non uxori proximi sui.
- v.9. Item. *Goy* –id est christianus– qui percussit iudaeum debet occidi.
- v.10. Item. *Goy* –id est christiani– non habent matrimonium.
- v.11. Item. Dicit rabi Iuda: Vidi *goym* emere anserem in foro et | coivit cum illo, strangulavit eum, assavit et comedit. Y 31rb
- 10 v.12. Item. Qui vendit aliquod animal *goy* –id est christiano– debet damnificare ipsum in centuplo quam valeat.
- v.13. Item. Magistri dicunt: Qui videt sepulchra *goym* –id est christianorum– debet dicere: «confusa est mater vestra nimis et adaequata pulveri quae genuit vos».

App. font.: v.7.] *th. chris.* 10 [San 58b] *add.* vide in pagina 57 Sanedrin n° 20 tom. ix *mg. th.*^Z || v.8.] *th. chris.* 11 [San 58b] *add.* vide ut hic supra n° 26 *mg. th.*^Z || 4 adherebit - suae] [Gn 2, 24] || v.9.] *th. chris.* 12 [San 58b] *add.* vide ut supra n° 22 *mg. th.*^Z || v.10.] *th. chris.* 16 [San 82a] *add.* vide ut supra n° 9 *mg. th.*^Z || v.11.] *th. chris.* 18 [Az 22b] || v.12.] *th. chris.* 19 [Bek 3a] *add.* In kazasim *mg. th.*^{PZ} || v.13.] *th. chris.* 5 [Ber 58b] *add.* vide in pagina 68 secundi libri n° 6 *mg. th.*^Z || 13-14 confusa - vos] [Ier 50, 12] *add.* Iere. .l. .c. *mg. th.*^P, *add.* Ierem. 50 .c. *mg. th.*^Z

1-2 v.7.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 1 rabi] rab *th.*^{PS}, rabbi *th.*^Z • Hyna] Huna (*sc.* הוּנָא *th.*^{PS} • id - christianus] bene *th.* || 3-4 v.8.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 3 id -christianus] *abest th.* || 4 et] sed *th.* || 5 uxori] uxor *th.*^P || 6 v.9.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z • percussit] percutit *th.* || 7 v.10.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z • Goy] *goym th.* • id - christiani] *abest th.* || 8-9 v.11.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 8 rabi] rab *th.*^{PS}, rabbi *th.*^Z • *goym*] *goy th.* • emere] qui emit *th.* • et coivit] coiit *th.* || 9 strangulavit] transgulavit *th.*^{PZ} • assavit et] assavitque *th.* || 10-11 v.12.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 10 id - christiano] *abest th.* || 12 Dicunt magistri] *tr. th.* • id - christianorum] *abest th.*

- v.7. Rabbi Huna says: A *goy* –i.e. a Christian– can marry his own daughter.
- v.8. The *goy* –i.e. the Christian– who has intercourse with his neighbour’s wife in a way that contravenes nature must not be executed, because it is written: «he shall be joined to his wife», yet not to his neighbour’s wife.
- 5 v.9. The *goy* –i.e. the Christian– who has struck a Jew must be killed.
- v.10. The *goy[im]* –i.e. the Christians– do not get married.
- v.11. Rabbi Y^chuda says: I saw a *goy* buying a goose in the market and then having intercourse with it, strangling it, roasting it and eating it.
- 10 v.12. If a person sells an animal to a *goy* –i.e. to a Christian–, he must penalise the latter by up to a hundred times the animal’s value.
- v.13. The rabbis say: If a person sees the graves of the *goyim* –i.e. of the Christians– that person must say: «Your mother was greatly dispersed; she who bore you was rendered like dust».

- v.14. Item. Dicit rabi Ismahel: *Goy* –id est christianus– et Israhel qui veniunt coram te in iudicio, si potes facere Israhelitam innocentem per iudicia Israhel, fac et dic: Ita est ius nostrum. Si vero non potes nisi per iudicia *goy* –id est christianorum–, dices: Sic est iudicium vestrum.
- 5 v.15. Item. Dicit rabi Levi: Si *goy* –id est christianus– traditus est in manu tua –id est potestate illius–, rapina eius, etiam amissio, concessa sunt tibi –hoc est, potes ei auferre sua et res inventas retinere–.
- v.16. Item. Omnis qui vulnerat maxillam iudaei quasi vulneraret maxillam Dei.
- 10 v.17. Dicit rabi Relekas: *Goy* –id est christianus– qui quiescit debet occidi.
- v.18. Item. Dicit rabi Iohanna: *Goy* –id est christianus– qui studet in Lege debet occidi.
- v.19. Item. Non sunt ponenda animalia in habitaculis *goym* –id est christianorum–, quia suspecti sunt de coeundo cum eis.
- 15 v.20. Item. Optimum christianorum occide.

Y 31va

App. font.: v.14.] *th. chris.* 8 [Donin art. 12: Bq 113a] *add. lin.* eodem in capitulo hagorel *mg. th.^{PZ}*, *add.* agozel umachil hebraeo ומאכיל הגוזל ומאכיל *mg. th.^{ZZ}* || v.15.] *th. chris.* 9 [Bq 113b] *add.* vide in pagina 114 n° 4 Bava Kama hebraeo בבא קמא tom. 7 *mg. th.^{ZZ}* || v.16.] *th. chris.* 13 [San 58b] *add.* vide ut supra n° 22 *mg. th.^{ZZ}* || v.17.] *th. chris.* 14 [San 58b] *add.* vide ut supra n° 24 *mg. th.^{ZZ}* || v.18.] *th. chris.* 15 [San 59a] || v.19.] *th. chris.* 17 [Az 15b] *add.* vide in pagina 15 Avodazara n° 26 in Glossa *mg. th.^{ZZ}* || v.20.] *th. chris.* 20, *th. chris.* 21 [Donin art. 10: MS 15, 10]

1-4 v.14.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **1** Item] *om.* Y • rabi] rby *th.^{PS}*, rabbi *th.^Z* • Ismahel] Hymael *sic L* • id - christianus] *abest th.* || **3** goy] goym *th.* || **4** id - christianorum] *abest th.* • dices] dicas *th.* || **5-7** *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **5** rabi] rab *th.^{PS}*, rabbi *th.^Z* • Levi] Bivi (*sc.* ביבי) *th.* • id - christianus] *abest th.* || **6** illius] *abest th.* • id - illius] *lin. th.^P* • etiam] et *th.* • concessa] concessae *th.* • est] enim *th.^Z* || **6-7** hoc - retinere] *lin. th.^P* || **7** sua] *abest th.* • res inventas] inventa *th.* || **8-9** v.16.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **8** qui] *om.* L • quasi] *add.* qui *th.^{PZ}* || **10** v.17.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* • rabi] *abest th.* • Relekas] Relakis (*sc.* ריש לקיש) *th. et add.* Relakis hebraeo ריש לקיש *mg. th.^{ZZ}* • Dicit -Relekas] *lin. th.^Z* • id - christianus] *abest th.* || **10** rabi Iohanna] rby Iohan *th.^{PS}*, rabbi Iohanan *th.^Z* • id - christianus] *abest th.* || **13-14** v.19.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* • id - christianorum] *abest th.* || **14** eis] illis *th.* || **15** v.20.] *add.* Nota *mg. th.^P*

- 5 v.14. Rabbi Yišma‘el says: When a *goy* –i.e. a Christian– and a Jew appear before you in a court of law, if it is possible to find the Jew not guilty by recourse to Jewish law, you must do so and say: This is our law. However, if it is not possible to do so except by recourse to the law of the *goy[im]* –i.e. of Christians–, you will say: This is your law.
- v.15. Rabbi Levi says: If a *goy* –i.e. a Christian– is delivered into your hands –i.e. into your power–, you are allowed to rob him and to deprive him of his possessions –which means that you can steal his possessions and retain whatever you find that belonged to him–.
- 10 v.16. Every person who wounds the jaw of a Jew, it is as if he had wounded God’s jaw.
- v.17. Rabbi Reš Laqiš says: The *goy* –i.e. the Christian– who takes repose must be slain.
- 15 v.18. Rabbi Yoḥanan says: The *goy* –i.e. the Christian– who studies the Law must be slain.
- v.19. Animals shall not be stabled at inns belonging to the *goyim* –i.e. belonging to Christians– because they are suspected of engaging in sexual intercourse with them.
- v.20. Slay the best of the Christians.

- v.21. Item. *Goy* –id est christianus– arte qualibet potest occidi.
- v.22. Item. Melius esset occurrere urso vastanti omnia quam uni christianorum qui invitat homines ad eundem ad ecclesiam.
- 5 v.23. Item. *Goyim* –id est christiani– portant super humeros suos cavillam suspensi sui –cruce–.
- v.24. Item. *Goyim* –id est christiani– foramina putrefacti faciunt Deum.
- v.25. Item. *Goyim* –id est christiani– credunt in Iesu Nazareno, qui est | corpus abominatum. L 102v
- v.26. Item. *Goyim* –id est christiani– inclinant illi qui salvare non potest.

10 VI. ORATIO CONTRA CHRISTIANOS

VI.1. Deus, manutene nos et da malis *goyim* –id est christianis–. Fac oblivisci nominis delicatae –id est ecclesiae– de omni loco et de omni angulo. Sigilla cartas eorum suae damnationis –scilicet in die angustiae–, omnibus adflictionibus congregatis. Fac cadere super eos timorem et pavorem.

App. font.: v.21.] *th. chris.* 20 [Donin art. 12: Bq 113a] || v.22.] *th. chris.* 22 [Rashi in Prv 17, 12] || v.23.] *th. impre.* 3 [Krubot 42] || v.24.] *th. impre.* 3 [Krubot 44] || v.25.] *th. impre.* 3 [Krubot 45] || v.26.] *th. impre.* 3 [Krubot 46] || **11-13** Deus - angustiae] *th. impre.* 1 [Krubot 6, Krubot 7] || **13-14** omnibus - pavorem] *th. impre.* 2 [Krubot 15]

1 v.21.] *add.* .c. 199 *th.^P* • id - christianus] *abest th.* • occidi] *decipi th.* || **3** invitat] *invitant th.* || **4-5** v.23.] *add.* Nota ista sunt supra *mg. th.^P*, *add.* Notabile ista sunt supra *mg. th.^Z* || **4** id est] hoc est *L* • id - christiani] *abest th.* • portant] *imponunt th.* || **5** cruce] *lin. th.^P* || **6** id - christiani] *abest th.* • foramina] *formam th.^{PZ}*, *forsitan th.^S* • Deum] *Deo th.^S* || **7** id - christiani] *abest th.* || **9** id - christiani] *abest th.* • potest] *add. nec valere th.* || **11-14** VI.1.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **11** id - christianis] *abest th.* || **12** id - ecclesiae] *lin. th.^P* • de²] *abest th.* || **13** suae damnationis] *lin. th.^P* • scilicet] *abest th.* || **14** adflictionibus] *add. nostris th.*

V.21. One can slay a *goy* –i.e. a Christian– by any means whatsoever.

V.22. It is better to run into a rampaging bear than into one of the Christians inviting people to gain admission into their Church.

5 V.23. *Goyim* –i.e. Christians– wear over their shoulders an insult to their hanged man –i.e. the Cross–.

V.24. *Goyim* –i.e. Christians– make the orifices of the rotting man their God.

V.25. *Goyim* –i.e. Christians– believe in Jesus the Nazarene, whose body is an abomination.

10 V.26. *Goyim* –i.e. Christians– kneel before the one who is incapable of granting salvation.

VI. PRAYER AGAINST CHRISTIANS

15 VI.1. God, sustain us and heap misfortune upon the *goyim* –i.e. the Christians–. Eradicate the memory of the name of the wanton one –i.e. the Church– from every place and every corner. Seal the documents pertaining to their damnation –namely, on the day of anguish– once all their torments have been compiled. Bring fear and dread down upon them. Prepare the cup of your

Scyphum irae tuae misce inter eos, vertigo discretionis in cordibus suis, timor et consumatio in lumbis ipsorum; concussio et paralysis in omnibus membris ipsorum. Et corruant in se ipsis | et a se ipsis. Dolor super dolorem veniat super ipsos, muti sedeant in locis suis, tot repleantur doloribus quod non possint curari. Comminue eos et percutite. Offende eos et destrue, dirue domos, discinde pulchritudinem. Vilifac regnum eorum. Offensam praebe in eos; effunde furorem tuum super ipsos. Irruat super eos formido et pavor. Conversis non sit spes et omnes *mynim* –id est christianis infidelibus– in hora repente dispergendo. Ista maledictio dicitur stando et iunctis pedibus nec ullo modo loquendum est de aliquo donec facta sit, nec interrumpenda est etiam si serpens involveret se circa pedes dicentis. Hanc dicunt viri et mulieres ter ad minus cotidie.

VII. DE STULTITIIS ET EXECRATIONE IUDAEORUM

VII.1. Dicit rabi Rava: Quilibet homo habet mille daemones a sinistris et decem milia a dextris, iuxta illud: «cadent a latere tuo milia et decem milia a dextris tuis». Et quando praedicamus in sabbatis et sumus ita compressi, ideo est quia sunt inter nos; et comprimunt nos; et quod dolemus genua, hoc

App. font.: 1-5 Scyphum - curari] *th. impre.* 2 [Krubot 15] || 5-7 Conminue - pavor] *th. impre.* 4 [Krubot 48] || 7-12 Conversis - cotidie] *th. impre.* 5 [Donin art. 30] || VII.1.] *th. error.* 2 [Ber 6a] || 15-16 cadent - tuis] [Ps 90, 7]

1 vertigo] vertigo *sic L* || 2 lumbis] lumbis *sed p.c. liminibus L* || 3 ipsorum] suis *th.* • se¹] semet *th.^S* || 4 ipsos] eos *th.* || 5 curari *th.*] creari *YL* • Offende] ostende *th.^Z* • destrue] *add. eos th.* || 6 domos] demos *th.^S*, *add. goym th.* • pulchritudinem] *add. goym th.* • Vilifac] Vilifica *th.* • eorum] goym *th.* || 7 eos¹] goym *th.* ipsos] eos *L*, goym *th.* • eos²] goym *th.* • pavor] pavorum *th.^S* • id - christianis] *abest th.* • infidelibus] infideles *th. sed lin. th.^P* || 9 repente] *lin. th.^P* • dispergendo] disperdantur *th.^{PZ}*, disperdatur *th.^S* • maledictio] *add. est in Talmud et th.* • et] *om. th.^Z* || 10 aliquo] alio *th.* • facta] finita *th.^{PS}* • est²] *abest th.* || 11 involveret se] involveretur *th.* • pedes] pedem *th.* || 14-17 VII.1. || 14 rabi] *abest th.* • Dicit - Rava] *lin. th.^Z*, *add. lin.* Dicit Rab et Una hebraeo אמר רב הונא *mg. th.^{Z2}* • homo] *abest th.* || 15 milia²] mille *th.* || 15-16 et decem - tuis] etc. *th.* || 16 quando] *add. nos th.* || 17 genua *th.*] ieiunia *YL*

wrath among them. Let their minds' discernment become befuddled. Place
fear and exhaustion upon their loins, and shaking as well as paralysis upon
all their limbs. May their insides crumple and may they be torn asunder.
May pain upon pain befall them and may they sit silently in their seats and
5 may they be pervaded by so many pains that they cannot be cured. [God],
crush them and strike them. Smite them and destroy them. Let their houses
collapse. Rend their beauty. Undermine their kingdom. Expose them to
insults. Spread your rage upon them. May they be seized by dread and fear.
10 No hope should exist among the converts and all the *minim* –i.e. infidel
Christians– should be dispersed without warning. This curse is to be uttered
while standing, with one's feet together, and there should be no talking
about anything in any respect until it is completed, nor should the curse be
interrupted, even if a snake were to wind itself around the feet of the person
uttering it. Both men and women recite this prayer at least three times a day.

15 VII. ON FOLLIES AND JEWISH IMPRECATIONS

VII.1. Rabbi Raḅa says: Each person has a thousand demons to his left and
ten thousand to his right, as the following [verse states]: «A thousand will
fall at your side, and ten thousand at your right hand». And when we pray
on the Šabbat and we are so greatly squeezed together, this is due to the fact
20 that these demons are among us and that they squeeze us. And when one's

est propter eos; et quod vestes magistrorum conteruntur, hoc est ex ipsorum
confricatione.

Y 32ra

VII.2. Item. Dicit rabi Iosua: Homo non debet alium salutare de nocte. Debet
enim timere ne sit diabolus.

5 VII.3. Item. Quicumque ieiunat in sabbato, si tota vita eius esset iudicata in
malum, verteretur ipsi in bonum.

VII.4. Item. Dicit rabi Asse: Non sunt in oratione denudanda peccata, quia
scriptum est: «Beati quorum remissae sunt peccata» etc.

10 VII.5. Item. Dicit rabi Iuda: Adam primo fuit *myn* –id est haereticus–, | sicut
scriptum est: «Adam ubi es». Hoc est: Quo versum est cor tuum? –glossa
Salomonis: quia cor ipsius versum fuit ad idolatriam–.

L 103r

VII.6. Item. QUI PERCUTIT MATREM AUT PATREM NON EST REUS NISI FACIAT
VULNUS.

15 VII.7. Item. Dicit rabi Cenlai: Qualiter est puer in utero matris? –Et infra:–
Candela accensa est super caput eius et intuetur ab uno capite mundi usque
ad aliud et docet eum tota Lex. Quando vero egreditur de utero, angelus

App. font.: VII.2.] *th. stult.* 31 [San 44a] || VII.3.] *th. error.* 4 [Ber 31b] *add.* vide in pagina
32 Berakod n° 12 *mg. th.*^{Z2} || VII.4.] *th. error.* 5 [Ber 34b] *add.* a. .iii. *mg. th.*^P, *add.* a. 3°
mg. th.^Z, *add.* vide in pagina 44 secundi libri n° 73 *mg. th.*^{Z2}, *add.* Ad n° 73 *mg. th.*^{Z2} || **8**
Beati - peccata] [Ps 31, 1] || VII.5.] *th. error.* 9 [San 38b] *add.* vide in pagina 39 Sanedrin
n° 12 *mg. th.*^{Z2} || **10** Adam - est] [Gn 3, 9] || VII.6.] *th. error.* 13 [San 85b] || VII.7.] *th. error.*
15 [Anthologia lxxii: Nid 30b]

1 conteruntur] adteruntur *th.* • ipsorum] eorum *th.* || **3-4** VII.2.] *add.* Nota *mg. th.*^P, *add.*
Notabile *mg. th.*^Z || **3** rabi] rby *th.*^{PS}, rabbi *th.*^Z • Iosua] *add.* filius Levi *th.*^{PZ}, *add.* filius
Beny sic *th.*^S • Homo] *praem.* quod *th.*^{PZ}, quodmodo *th.*^S || **3-4** Debet enim] quia debet *th.*
|| **5** iudicata esset] *tr. th.*^S || **7** rabi] rab *th.*^{PS}, rabbi *th.*^Z • denudanda] demandata *th.*^{PZ} || **8**
remissae] *add.* sunt iniquitates et quorum tecta *th.* • sunt peccata] *om. th.*^{PZ} || **9-11** VII.5.]
add. Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || **9** rabi] rab *th.*^{PS}, rabbi *th.*^Z • primo] primus *th.*
• id est] *abest th.* • haereticus] *lin. th.*^P || **10-11** glossa Salomonis] *lin. th.*^P || **11** ad] *om. L* ||
12 aut] et *th.*^S || **14** rabi] rby *th.*^{PS}, rabbi *th.*^Z • Cenlai (sc. שמלאי *th.*) Ceulay *YL* • et infra]
lin. th.^P || **15** eius] illius *th.*^{PZ}, alius *th.*^S || **16** docet] docetur *th.* • eum - Lex] *add.* Solechus
in leges grammaticae sic autem reponendum docetur is totam legem *mg. th.*^{Z2} • de] ex *th.*

knees become numb with pain this is on account of them. And when the rabbis' clothes wear out this is as a result of the rubbing of said demons.

VII.2. Rabbi Y^ehošu'a says: A person should not greet another person at night, for he should fear him to be a demon.

5 VII.3. Whoever fasts on the Šabbat, even if his entire life has been adjudged to be evil, will [have that life] transformed into good.

VII.4. Rabbi Ašši says: Sins are not to be revealed during prayer, for it is written: «Blessed are those whose sins are forgiven», etc.

10 VII.5. Rabbi Y^ehuda says: At the beginning, Adam was a *min* –i.e. a heretic–, for it is written: «Adam, where are you»? This means: Towards what has your heart turned? –Rashi's gloss: Because his heart had been turned towards idolatry–.

VII.6. A PERSON WHO STRIKES HIS MOTHER OR FATHER IS BLAMELESS UNLESS HE INFLECTS A WOUND UPON THEM.

15 VII.7. Rabbi Simlay says: What does a boy child look like while he is in the womb of his mother? –And below [it says]:– A candle is lit above his head and he sees from one end of the world to the other and he is taught the entire Law. But when that child emerges from the womb, an angel

percutit eum super buccam et faciet eum oblivisci totius Legis, ut scriptum est: «statim in foribus peccatum aderit»; nec egredietur donec iuraverit quod fiat probus homo, unde scriptum est: «mihi curvabitur omne genu et confitebitur omnis lingua».

- 5 VII.8. Item. | Qui ter in die dicit psalmum «Exaltabo te Deus» filius erit alterius saeculi –id est salvabitur–. Y 32rb

VII.9. Item. Qui vult scire si daemones veniant ad eum accipiat cinerem cribratum et spargat circa lectum suum et in mane videbit quod passus galli –quia daemones pedes habent galli–.

- 10 VII.10. Item. Homo non debet de nocte ire solus, sed cum candela possunt ire duo, ad lunam tres; uni apparet diabolus et facit ei damnum. Tribus non apparet nec damnum facit.

- VII.11. Item. Dicit rabi Iohan: Melius esset homini quod cognosceret mulierem de qua nesciret utrum esset coniugata vel non, quam quod faceret albescere faciem socii sui coram pluribus.
- 15

VII.12. Item. Qui accipit uxorem quae non decet eum, Heliseus inclinat eum et Deus verberat. Heliseus scribit et Deus sigillat: Vae, illi qui deteriorat

App. font.: 2 statim - aderit] [Gn 4, 7] *add.* Genesi quarto *mg. th.*^{PZ} || 3-4 mihi - lingua] [Is 45, 23] *add.* Ys. .lxv. .g. *mg. th.*^P, *add.* Isay. .65. .g. *mg. th.*^Z || VII.8.] *th. error.* 1 [Ber 4b] *add.* vide in pagina 5 berakod hebraeo ברכות n° 4 tom. .i. *mg. th.*^{ZZ} || 5 Exaltabo - Deus] [Ps 144, 1] || VII.9.] *th. error.* 3 [Ber 6a] || VII.10.] *th. error.* 6 [Ber 43b] vide in pagina 44 Berachod et in pagina 45 secundi libri n° 80 *mg. th.*^{ZZ} || VII.11.] *th. error.* 7 [Bm 58b-59a] *add.* vide in pagina 59 Bava Massia n° 10 sequitur in pagina sequenti *mg. th.*^{ZZ} || VII.12.] *th. error.* 21 [Qid 70a]

1 faciet] facit *th.* • ut] sicut *th.* || 2 egredietur] egreditur *th.* || 2-3 quod - homo] *lin. th.*^P || 3 fiat] erit *th.* || 5 Deus] *add.* meus rex *th.* || 6 saeculi] *add.* securus sit *th.* • id - salvabitur] *lin. th.*^P || 7-9 VII.9.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 7 Qui] Quis *th.*^S • veniant] venient *th.*^{PZ}, veniet *th.*^S || 8 spargat] spargant *th.*^S • quod] quasi *th.* || 9 daemones] *abest th.* • quia - galli] *lin. th.*^P || 10 de] *om. L* • ire solus de nocte] *tr. th.* || 11 non] nec *th.* || 12 damnum facit] facit eis dampnum *L*, facit damnum *th.* || 13-15 VII.11.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 13 rabi] rby *th.*^{PS}, rabbi *th.*^Z • Iohan] Iohanah *th.*^Z

- an angel smites him upon the mouth and, in so doing, shall cause him to forget the entire Law, for it is written: «sin shall immediately appear at the door». The child will not leave [the womb] until he swears he will become a righteous person, for it is written: «to me every knee shall bow; and [to me] every tongue shall confess».
- 5
- VII.8. If a person recites the Psalm «I will extol You, my God» three times a day, that person will be a son of the other World –i.e., he will be saved–.
- VII.9. If a person wishes to know whether he is visited by demons, he should take sifted ashes and spread them around his bed. In the morning he will see [what appear to be] the footprints of a cockerel –because demons have cockerel’s feet–.
- 10
- VII.10. A person should not walk alone at night. Two people may walk with a candle; three people may walk by the light of the moon; a demon may appear in front of a person who walks alone and may harm him. A demon neither appears in front of three people nor does he harm them.
- 15
- VII.11. Rabbi Yoḥanan says: It is better for a man to have sexual intercourse with a woman in whose regard he is ignorant of whether she is married than it is for him to cause his companion’s face to turn pale in public.
- VII.12. If someone marries a woman who does not befit him, Elishah causes him to bend over and God whips him. Elishah writes and God signs: Woe unto him who lets his seed become impaired and who cheapens his progeny
- 20

semen suum et vilificat progeniem suam et accipit uxorem quae non decet eum!

VII.13. Item. Quicumque manet extra terram Israhel quasi serviat idolis.

VII.14. Item. Lex, sapientes et prophetae locuti sunt impossibilia.

5 VII.15. Item. Daemones sunt filii Adam, quoniam centum triginta annis quibus separavit se ab uxore sua conceperunt de ipso spiritus et pepererunt.

Y 32va

VII.16. Item. Dicit rabi Levi: Maius est peccatum <falsa mensura> quam aliquod peccatum carnis cum quacumque muliere.

10 VII.17. Item. Dicit Rava: Si iusti vellent, crearent mundum sicut Deus, quia scriptum est: «peccata vestra dimittuntur inter vos et Deum» –quasi diceret si peccata non essent, essetis similes Deo–.

VII.18. Item. Omnia mandata | Legis potest homo transgredi timore mortis praeter tria, scilicet: Idolatriae, revelationis turpitudinum et effusionis sanguinis.

L 103v

App. font.: VII.13.] *th. error.* 22 [Ket 110b] || VII.14.] *th. error.* 24 [Tam 29a] || VII.15.] *th. error.* 27 [Rashi in II Sm 7, 14] || VII.16.] *th. error.* 8 [Bb 88b] || VII.17.] *th. error.* 10 [San 65b] *add.* vide in pagina 66 n. 18 *mg. th.*^{Z2}, *add.* Sanedrin *mg. th.*^{Z3} || **10** peccata - Deum] [Is 59, 2] || VII.18.] *th. error.* 11 [San 74a] *add.* vide in pagina 74 sanedrin hebraeo סנהדרין n° 24 tom. .ix. *mg. th.*^{Z2}

3 serviat] serviret *th.*^{PZ}, serviet *th.*^S • idolis] idolatriae *th.*^Z || **5** Daemones] *praem.* Et *th.* • filii] alii *th.*^S • daemones filii Adam sunt] *tr. th.* • centum] in *th.*^S || **7-8** VII.16.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || **7** rabi] rby *th.*^{PS}, rabbi *th.*^Z • peccatum est] *tranps. th.* • falsa mensura *coni.*] *lacuna YL, praem.* de *th.* || **9-11** VII.17.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || **9** vellent] *vollent sic th.*^S || **10** peccata] *speccata sic L, iniquitates th.* • vestra] *vestrae th.* • dimittuntur] *diviserunt th.* • Deum] *add.* *vestrum th.* || **10-11** quasi - Deo] *lin. th.*^P || **12-14** VII.18.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || **12** mandata] *praecepta L* || **13** scilicet] *abest th.* || **13-14** Idolatriae - sanguinis *th.*] Idolatriae revelationis turpitudinem et effusionis sanguinem *YL*

and who takes a wife that does not befit him!

VII.13. Whoever remains outside of the Land of Israel is as one who worships idols.

5 VII.14. The Law, the wise men and the prophets have spoken about impossible things.

VII.15. Demons are the sons of Adam, because during the hundred and thirty years in which Adam was separated from his wife, spirits conceived and begat from him.

10 VII.16. Rabbi Levi says: The sin of false measurement is worse than any carnal sin with no matter which woman.

VII.17. Raba says: If the righteous wished, they could create a world in the same manner as God, for it is written: «Your sins have separated you from God» –this is akin to saying that were it not for [your] sins, you would be like unto God–.

15 VII.18. A person may transgress all the commandments of the Law for fear of death, apart from three, namely: idolatry, illicit sexual behaviour³³⁰ and the shedding of blood.

³³⁰ Lat. *revelationis turpitudinum*, i.e. the “exposure of one’s genitals”; Hebr. גילוי עריות. This phrase refers to proscribed intimate relationships as listed in Leviticus 18.

VII.19. Item. Usque ad viginti annos sedet Deus et considerat hominem quando velit accipere uxorem, et ex quo transeunt viginti anni quod non accipit, Deus dicit: Confundantur ossa ipsius! Qui infra viginti annos non accipit uxorem cunctis diebus vitae suae erit in peccato.

- 5 VII.20. Item. Dicit rabi Rava: Qui occidit hominem qui non potest vivere per annum immunis est –Glossa Salomonis: Quia occidit quasi mortuum–.

VII.21. Item. Dicunt magistri: *malachinau* –id est angelus mortis– plenus est oculis, et in hora qua infirmus decedit, stat ad caput eius, et evaginatus gladius in manu eius et gutta amaritudinis dependit in illo. Quam cito infirmus videt illam, contremiscit et aperit os eius, et ille proicit eam in os eius. Et per illam moritur, per illam fetet, per illam viridescit facies eius.

Y 32vb

VII.22. Item. SEPTEM SUNT CREATA ANTE MUNDUM, SCILICET: LEX, PAENITENTIA, HORTUS VOLUPTATIS, INFERNUS, SEDES HONORIS, TEMPLUM ET NOMEN MESSIAE.

- 15 VII.23. Item. Quicumque visitat liberatur a iudicio inferni.

VII.24. Item. Visitans infirmum defert secum septuagesimam partem infirmitatis suae.

App. font.: VII.19.] *th. error.* 20 [Qid 29b] || VII.20.] *th. error.* 12 [San 78a] || VII.21.] *th. error.* 14 [Az 20b] *add.* vide in pagina 21 Avodazara n° 7 *mg. th.*^Z || VII.22.] *th. error.* 19 [Ned 39b] || VII.23.] *th. error.* 16 [Ned 40a] || VII.24.] *th. error.* 17 [Ned 39b]

2 velit accipere] accipiet *th.* || 3 dicit] dicis *th.*^S || 4 erit] est *th.* || 5-6 VII.20.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z • qui - annum] *lin. th.*^P || 5 hominem] *add.* terepha (*sc.* טריפה) *th.*^{PZ}, *add.* derepha *sic th.*^S || 6 Glossa Salomonis] *lin. th.*^P || 7 malachinau] malaach mavet (*sc.* מלאך המות) *th.* • id est] *abest th.* • angelus] agelus *sic L* • angelus mortis] *lin. th.*^P || 9 eius] ipsius *th.* • dependit] dependet *th.* • cito] scito *th.*^S || 10 eius] *abest th.* • et²] *om. L* || 11 et] *abest th.* • eius] illius *th.*^S || 12 sunt creata] creata fuerunt *th.* • ante] antequam *th.* • scilicet] *abest th.* || 15 visitat] *add.* infirmum *th.* || 16 Visitans] Quicumque visitat • secum] se *th.*^S • septuagesimam] sexagesimam *th.*^{PZ}, lx. iiii. *th.*^S || 17 infirmitatis suae] illius infirmitatis *th.*^{PS}, infirmitatis illius *th.*^Z

VII.19. Until a man has reached the age of twenty, God sits and considers him when he wishes to take a wife. And if that man has not yet married once those twenty years have passed, God says: Let his bones be destroyed! Whoever has not taken a wife before reaching the age of twenty will abide in sin every day of his life.
5

VII.20. Rabbi Raḅa says: Whoever kills a person that is unable to live for a year is blameless –Rashi’s gloss: Because he kills a person who is almost dead–.

VII.21. The rabbis say: *Mal’ak ha-mawet* –i.e. the Angel of Death– is full of eyes and at the point when a sick person is due to die, this angel stands above his head, [holding] his sword unsheathed in his hand, and a drop of poison hangs down from it. As soon as the sick person sees that drop, he shudders and opens his mouth, and the Angel of Death lets that drop of poison fall into the former’s mouth. Because of this droplet, the person dies; because of this droplet, he rots; and because of this droplet, his face turns green.
10

VII.22. SEVEN THINGS WERE CREATED BEFORE THE WORLD, NAMELY: THE LAW, PENANCE, THE GARDEN OF DELIGHT³³¹, HELL, THE THRONE OF HONOUR, THE TEMPLE AND THE MESSIAH’S NAME.
15

VII.23. Whoever visits [a sick person] is spared from the judgment of Hell.

VII.24. Whoever visits a sick person bears away with him the seventieth part of that person’s ailment.
20

³³¹ I.e. The Garden of Eden.

VII.25. Item. Qui non visitat infirmum quasi effunderet sanguinem.

VII.26. Item. Qui comedit panem absque ablutione manuum parum deest acsi cognosceret meretricem.

5 VII.27. Item. DECEM CREATA FUERUNT IN VESPERE SABBATI, SCILICET: OS PUTEI, OS TERRAE, OS ASINAE, IRIS, MANNA, BACULUS MOYSI, SAMYR —lapis in quo caesi sunt lapides templi—, SCEPTRUM, ET SCRIPTURA ET TABULAE. ET ALIQUI DICUNT QUOD ETIAM DAEMONES ET SEPULCHRUM MOYSI ET ARTES ABRAHAM.

10 VII.28. Item. Qui non vult quod teneant vota sua toto anno stet in capite omnium et dicat: Omne votum quod expecto vovere per totum annum inpediatur.

Y 33ra

VIII. DE SORTILEGIIS IUDAEORUM ET DE INFIDELITATE IPSORUM |

VIII.1. Quicumque ponit lectum suum inter aquilonem et austrum habebit pueros masculos.

App. font.: VII.25.] *th. error.* 18 [Ned 40a] || VII.26.] *th. error.* 23 [Sot 4b] || VII.27.] *th. error.* 25 [Krubot 20, Ab 5, 8] || VII.28.] *th. error.* 26 [Donin art. 13: Ned 23b] *add.* vide in pagina 24 Nedarim hebraeo נדרים n° 7 tom. .vi. *mg. th.*^{Z2} || VIII.1.] *th. sorti.* 1 [Ber 5b] *add.* In brakot *th.*^{PZ}, *add.* vide hebraeo ברכות n° 12 p. 62 *mg. th.*^{Z2}

1 Qui] Quicumque *th.* • quasi] acsi *th.* • effunderet] effuderet *sic L*, effundet *th.*^S • parum] perinde *th.*^{PZ} • deest] est *th.* || 5 Moysi] *lin. th.*^P • lapis - templi] *lin. th.*^P || 6 caesi] celi *L* • sunt] fuerunt *th.*^{PZ} • sceptrum] ceptum *sic L*, scriptum *th.*^Z || 7 sepulchrum] sepulorum *sic th.*^S || 8 Abraham] Abrahan *L* || 9-11 VII.28.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 9 non] *pos. post* quod *th.* || 10 omnium] anni *th.* || 12 ipsorum] *om. L* || 13 habebit] habet *th.*

VII.25. Whoever does not visit the sick, it is as if he sheds blood.

VII.26. Anyone who eats bread without having washed his hands is as wanting in his duties as if he had had sexual intercourse with a prostitute.

5 VII.27. TEN THINGS WERE CREATED ON THE EVE OF THE ŠABBAT, NAMELY:
THE MOUTH OF THE WELL, THE MOUTH OF THE EARTH, THE MOUTH OF THE
SHE-DONKEY, THE RAINBOW, MANNA, THE STAFF OF MOSES, THE ŠAMIR –the
rock from which the stones of the temple were cut–, THE SCEPTRE, THE INSCRIPTIONS
AND THE TABLETS. AND SOME ALSO SAY: THE DEMONS, MOSES’S GRAVE AND
ABRAHAM’S SKILLS.

10 VII.28. Whoever does not wish his oaths to hold good all year long must rise
on the Head of All Things³³² and say: Any oath that I anticipate swearing
throughout the entire year shall be contravened.

VIII. ON THE SORCERY AND FAITHLESSNESS OF THE JEWS

15 VIII.1. Whoever positions his bed pointing north to south will have male
offspring.

³³² I.e. *Ro š Ha-šana* (lit. ‘Head of the Year’).

- VIII.2. Item. Homo debet surgere mane et ire ad cameras antequam faciat quicquam. Qui enim prius sedet quam vadat ad adsellandum, si fierent sortilegia etiam in Hispania, omnia venirent super eum. L 104r
- VIII.3. Item. Quando mortalitas est in villa, sta in domo. Homo enim non debet ire per medium viarum propter hoc: Quod *malachinau* vadit per medium earum. Ex quo enim habet licentiam occidendi, vadit aperte. Si vero sit pax in villa, non vadat homo per latera viarum, quia *malachinau* per illa vadit. Ex quo enim non habet licentiam, vadit latitando. 5
- VIII.4. Item. Quicumque terretur, licet nihil videat, omen suum videt. Et quid faciet? Amoveat se loco suo ad quattuor ulnas longe vel legat lectionem "Audi Israhel". Et si stat in loco inmundo, dicat hoc modo: Capra de domo carnificis est pinguior quam ego sum. 10
- VIII.5. Item. Qui vult scire si debeat prosperari in negotio suo emat primum gallum quem invenerit ad vendendum. Si pinguis et bonus est, scire potest quod prosperabitur | Si autem non est pinguis et bonus non prosperabitur. 15 Y 33rb

App. font.: VIII.2.] *th. sorti.* 3 [Ber 62a] *add.* vide in p. 32 n. 42 primi libri *mg. th.*^{Z2} || VIII.3.] *th. sorti.* 4, *th. sorti.* 5 [Bq 60a-60b] *add.* In Bava Kama *mg. th.*^{PZ} || VIII.4.] *th. sorti.* 6 [San 94a] *add.* vide in p. 94 Sanedrin n° 23 *mg. th.*^{Z2} || VIII.5.] *th. sorti.* 8 [Hor 12a]

1-3 VIII.2.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 1-2 Homo - adsellandum] *om. th.*^S || 1 antequam] ante *Y* • faciat] sedeat *th.* || 2 quicquam] quoquam *th.* • fierent *th.*] fieret *YL* || 3 eum] illum *th.* || 4-8 VIII.3.] *add.* Nota *mg. th.*^P, *add.* Notabile *mgl. th.*^Z || 4 est mortalitas] *tr. th.* • sta - domo] *lin. th.*^P, *praem.* collige podos tuos *th.* || 4-5 enim - ire] non ibit *th.* || 5 malachinau] Malaach mavet (*sc.* מלאך המות) angelus mortis *th. sed lin.* angelus mortis *th.*^P || 6 occidendi] nocendi *th. et lin. th.*^P • vadit *th.*] vade *YL* • vero] *abest th.* || 7 in villa] *om. th.*^S • vadat] vadit in villa *th.*^S • malachinau] Malaach mavet (*sc.* מלאך המות) *th.* • illa] illam *L* || 7-8 vadit per illa] *tr. th.* || 8 non] *om. th.*^S • licentiam] *add.* occidendi *L* || 9-12 VIII.4.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 9 Quicumque] quique *th.*^S • videat] viderat *th.*^S || 10 Amoveat] moveat *Y* • loco] *praem.* a *th.* • legat] negat *th.*^S || 11 inmundo] immunditiae *th.* || 12 ego sum] sim ego *Y*, ego *th.* || 13 debeat prosperari] prosperabitur *th.*^{SZ}, prospabitur *sic th.*^P • negotio suo] negotiatione sua *th.* || 14 invenerit] invenit *th.*^S • est] *pos. post* pinguis *th.* || 15 quod] *add.* ei *th.*^S • Si autem - prosperabitur] Si melioratur (meliorabitur *th.*^S) et pinguescit, scire poterit quod prosperabitur; si non, non *th. et lin. th.*^P

VIII.2. One should rise in the morning and visit the privy before doing anything else. If a person sits before going to the privy, were spells also cast in Spain, all such would rain down upon him.

5 VIII.3. When there is a plague within the city, stay at home. One should not walk in the middle of the road because *mal'ak ha-mawet* walks in the middle of the road. Since the Angel, therefore, has permission to slaughter, he walks in the open. If peace prevails within the city, on the other hand, a person must not walk at the side of the road, because there walks *mal'ak ha-mawet*. Since the Angel, therefore, lacks permission to slaughter, hiddenly
10 he slinks along.

VIII.4. Whoever takes fright, though he has seen nothing, sees his own omen. And what will he do? He should jump four cubits from the place where he stands or should recite the reading "Hear, [O] Israel". And if he is standing in an indecent place³³³, he should say the following: The goat in the
15 slaughterhouse is stouter than I.

VIII.5. If a person wishes to know whether he will prosper in his business affairs, let him buy the first cockerel he finds for sale. If the cockerel is plump and wholesome, he is in a position to know that he will indeed prosper. If, on the other hand, it is neither plump nor wholesome, he shall
20 not prosper.

³³³ This phrase translates the Hebrew מקום הטנפות (lit. 'place of filth', i.e. a place soiled by excrement or other bodily secretions).

VIII.6. Item. Qui vult scire aliquam viam et si scire vult utrum redire debeat vel non, surgat et respiciat in aquam hydriae. Si videat intus umbram suam ad umbram umbrae eius, revertetur; alioquin, non.

5 VIII.7. Item. Quinque sunt quae faciunt oblivisci Talmud, scilicet: qui comedit de hoc quod mus corrosit; et qui comedit cor animalis; et qui consuetus est comedere olivas; et qui bibit aquam de residuo balnei; et qui lavat pedes suos unum cum alio. Et etiam aliqui dicunt quod ille qui ponit camisiam suam sub capite suo.

VIII.8. Item. Qui respicit talum mulieris generat pueros claudos et caecos.

10 VIII.9. Item. Quinque sunt quae qui facit occidit se, scilicet: qui comedit allia, ova vel caepe quae fuerunt per unam noctem anteparata. Malignus enim spiritus dominatur super illa.

15 VIII.10. Item. Qui bibit aquas nocturnas, qui iacet in cimiterio vel dormit, qui ungues suos proicit in stratam publicam. Mulier enim quae calcatur desuper patitur aborsum.

App. font.: VIII.6.] *th. sorti.* 9 [Hor 12a] || VIII.7.] *th. sorti.* 10 [Hor 13b] || VIII.8.] *th. sorti.* 11 [MK 8] || VIII.9.] *th. sorti.* 12 [Nid 17a] || VIII.10.] *th. sorti.* 12 [Nid 17a]

1 scire] *facere th.* • si] *abest th.* • vult²] *abest th.* • redire debeat] *revertetur th.* || 2 vel] *an th.* • hydriae] *add. et th.^{PZ}* • suam] *add. suam Y* || 3 alioquin] *aliquin sin th.^P* || 4 Quinque] *quique th.^S* • scilicet] *abest th.* || 5 mus] *add. vel murilegus th.* || 6 consuetus] *adsuetus th.^{PZ}, suetus th.^S* || 7 lavat] *lavit sic L* • etiam] *pos. post quod th.* • quod] *etiam th.^S* || 9 claudos] *caudos sic L* • claudos - caecos] *caecos (add. et th.^S) claudos et mutos th.* || 10 scilicet] *abest th.* || 11 allia] *alia L, add. vel th.* • quae] *qui th.^S* || 13 iacet] *latet th.^S* • vel dormit] *abest th.* || 14 quae] *quod th.^S*

VIII.6. Should a person wish to know which road he should take and should he wish to know whether or not he should return, let him stand up and take a look at the water in the hydria³³⁴. Should he catch sight of a shadow duplicated within his own shadow, he shall return; otherwise, he shall not.

5 VIII.7. There are five things that cause one to forget the Talmud, namely: If one eats from that which a mouse has nibbled; if one consumes the heart of an animal; if one is in the habit of eating olives; if one drinks the water that remains after one has had a bath; if one washes one's feet one by means of the other. And some also say: the person who places his clothes beneath his
10 head.

VIII.8. The person who glances at a woman's ankle fathers crippled and blind children.

VIII.9. There are five things that, in the doing of which, one is killing oneself, namely: Whoever eats garlic, eggs or onions that were peeled the
15 night before, for the reason that an evil spirit holds sway over such things.

VIII.10. And a person who drinks night waters³³⁵, or whoever lies or sleeps in a cemetery and whoever trims his nails and casts them into a public street, for the reason that a pregnant woman who treads on them will suffer a miscarriage.

³³⁴ A type of portable water-vessel.

³³⁵ I.e. beverages prepared for drinking, which had been left unconsumed during the entire night.

- VIII.11. Item. Qui vadit de latrina non debet cognoscere uxorem suam usque post dimidiam horam, quia daemon latrinarum conducit eum. Et si cognosceret eam, haberent pueros epilepticos. Y 33va
- 5 VIII.12. Item. Qui vult scire utrum | vivere debeat per annum accendat candelam unam in decem diebus qui sunt inter initium anni et diem expiationis in domo in qua non possit ingredi ventus. Si semper ardeat, vivet; si extinguatur, moritur. L 104v
- VIII.13. Item. Qui bibit bis postquam surrexerit de mensa, daemones habent potestatem nocendi ei.
- 10 VIII.14. Item. Qui dormit in oriente grangiae suae, sanguis eius erit super caput eius.

App. font.: VIII.11.] *th. sorti.* 13 [Git 70a] || VIII.12.] *th. sorti.* 7 [Hor 12a] *add.* in Kazassim similiter et duo sequentia *mg. th.^Z* || VIII.13.] *th. sorti.* 2 [Ber 51b] || VIII.14.] *th. sorti.* 11 [MK 13] *add.* supra est *mg. th.^P*

1 vadit] rediit *th.* || 2 dimidiam] mediam *L* • horam] leucam *th.* • quia] quod *th.^S* • daemon] demum *sic th.^S* • conducit] condivit *sic Y* || 3 cognosceret] cognoscat *th.* • haberent] habebit *th.* • epilepticos *coni.*] epylenticos *sic Yth.^S*, epyleticos *sic Lth.^P* || 4 utrum] si *th.* • vivere debeat] vivet *th.^{PZ}*, vivat *th.^S* • annum] *add.* an non *th.* || 5 unam] *om. th.^{PZ}* || 6 qua] quam *th.* || 7 Si] *om. th.^S* • moritur] morietur *th.* || 8-9 VIII.13.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || 8 Qui] *add.* enim *th.* • surrexerit] surrexit *th.* || 10-11 VIII.14.] *om. th.^S* || 10 erit] est *th.* • super] in *th.* || 11 eius] ipsius *th.*

VIII.11. A person who emerges from a privy must not have sexual intercourse with his wife until half an hour has passed, for the reason that he is in the service of the privy demon. And if he were to have sexual intercourse with her, they would have epileptic children.

5 VIII.12. Should a person wish to know whether or not he will live out the year, let him light a candle within a house into which no wind can enter during the ten-day period lasting from the beginning of the year to the Day of Atonement: If [its flame] burns continuously, he will live; if it is extinguished, he will die.

10 VIII.13. Demons have the capacity to harm whoever drinks twice after rising from the table.

VIII.14. If a person sleeps to the east of his gristmill, his blood shall be upon his head.

IX. FICTIO IUDAEORUM DE FUTURO SAECULO

IX.1. Rabi Bannaa: Inveni Eliezer, servum Abrahae, stantem in porta et dixi ei: Quid facit Abraham, pater noster? Respondit Eliezer: Dormit in gremio Sarae et ipsa quaerit ei pediculos in capite.

5 IX.2. Item. Dicit Rava: Deus faciet tentoria iustis de corio Leviathan.

IX.3. Item. Dicit rabi Iohan: Hierusalem elevabitur altius per tres leucas, unde scriptum est: «elevabitur et sedebit subter te». Et quomodo tu scis quod habeat tres leucas in altitudine? Dicit Rava: Quidam senex retulit mihi | quod prima Hierusalem erat trium leucarum in altitudine. Et si dicis quod
10 multum laborabunt in ascendendo? Non, volabant. Scriptum est enim: «qui sunt isti qui ut nubes volant»?

Y 33vb

IX.4. Item. Dicit rabi Yessa: Quicumque docet Legem in hoc saeculo docebit etiam eam in inferno.

15 IX.5. Item. Dicit Relakis: Deus debet addere super Hierusalem ducenta sexaginta novem miliarium viridariorum et ducenta decem milia turrium et

App. font.: IX.1.] *th. futur.* 1 [Bb 58a] *add.* in Bava Batera *mg. th.^P* || IX.2.] *th. futur.* 2 [Bb 75a] *add.* vide ut supra n° 140 *mg. th.^{ZZ}* || IX.3.] *th. futur.* 3 [Bb 75b] *add.* vide in pagina 76 Bava Badra n° 18 *mg. th.^{ZZ}* || 7 elevabitur - te] [Za 14, 10 -s. heb.-] *add.* Zach. ultimo secundum hebraeum *mg. th.^{PZ}* || 10-11 qui - volant] [Is 60, 8] *add.* Ys. .Ix. *mg. th.^P*, *add.* Isay. .60. *mg. th.^Z* || IX.4.] *th. futur.* 6 [San 92a] *add.* vide in pagina 92 Sanedrin n° 5 *mg. th.^{ZZ}* || IX.5.] *th. futur.* 4 [Bb 75b] *add.* vide in pagina 76 Baba Badra n° 20 *mg. th.^{ZZ}*

2-4 IX.1.] *add.* Nota *mg. th.^P* || 2 Rabi] Rby *th.^{PS}*, Rabbi *th.^Z* • Bannaa] Banaa *th.* • Inveni] Invenit *th.* • Eliezer] Eleazar *L* • Abrahae] Abraham *th.* • dixi] ait *th.* || 3 ei] illi *th.* || 4 ei pediculos] *abest th.* || 5 IX.2.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* • iustis] vistis *sic L* • Leviathan] Beniatha *sic th.^S* || 6 rabi] rby *th.^{PS}*, rabbi *th.^Z* • Iohan] Iohanan *th.^Z* • altius] alivis *sic L* || 7 elevabitur] exaltabitur *th.* • subter] super *L* • te] se *th.* • quomodo] quem *Y* • tu] *abest th.* || 8 habeat] habet *th.* • Dicit] Dixit *th.^Z* • senex] leve *L*, senes *th.^S* || 9 si] *add.* tu *th.* • quod] ergo *th.* || 10 multum] multi *Y* • ascendendo] *add.* illuc *th.* • volabant] volabunt *th.* • Scriptum] *praem. sicut th.* • enim] *pos. post* volabunt *th.* || 12-13 IX.4.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || 12 rabi] rab *th.^{PS}*, rabbi *th.^Z* • Yessa] Sesa *th.* || 14-15 ducenta - novem] clxxx *th.^S* || 14 ducenta] centum *th.* || 15 miliarum] milia *th.* • ducenta] *add.* et *th.* • decem] ix. *th.^P*, novem *th.^Z*

IX. JEWISH FICTITIOUS ASSUMPTIONS CONCERNING THE WORLD TO COME

- IX.1. Rabbi Banna'a [said]: I found Eliezer, Abraham's slave, standing at the gate and I said to him: What is our father Abraham doing? Eliezer answered: He is sleeping on Sarah's lap and she is looking for lice upon his head.
5
- IX.2. Raḅa says: God will make tents for those who are righteous from the hide of the Leviathan.
- IX.3. Rabbi Yoḥanan says: Jerusalem shall be raised three leagues high, hence it is written: «And [Jerusalem] shall be raised up and will dwell under thee». And how do you know that it will be three leagues high? Raḅa says: 10 A certain old man told me that the first Jerusalem was three leagues high. But if you say so, won't great pains have to be taken in order to ascend? No, [for] they were able to fly. It is written, in fact: «Who are these who fly like clouds?».
- 15 IX.4. Rabbi Šešet says: Whoever teaches the Law in this world will likewise teach it in Hell.
- IX.5. Reš Laqiš says: To Jerusalem God must add two-hundred and sixty-nine thousand gardens, two-hundred and ten thousand towers, one-hundred

centum quadraginta sex milia magnarum navium et trecenta milia parvarum bargarum et in qualibet erunt tot fora quod fuerunt in Tripoli quando erat in pace. Dicit rabi Ioce quod tunc habebat centum quadraginta milia fororum in quibus non erant nisi illi qui vendebant diversitates ciborum.

5 IX.6. Item. Dicit rabi Iohan: Aaron resurgere debet et Israhel dabit primitias.

IX.7. Item. Dicit rabi Ioseph: Iusti resurgent in vestibus suis.

IX.8. Item. Dicunt magistri: Futurum est ut frumentum crescat sicut dactyli in vertice montium nec erit in metendo labor. Deus enim «producit ventum de thesauro suo» et flabit in illis et faciet cadere similam ad partem.

10 Exhibitque homo in agrum suum et auferet inde plena | manu et ex illo vivet cum tota familia sua. Futurum est etiam quod granum frumenti sit ita magnum sicut duo renunculi bovis.

Y 34ra

IX.9. Item. Dicit rabi Symeon: In alio saeculo exhibit homo ad agros | et deferet unum racemum in curru suo vel navi. Ponetque in angulo

L 105r

App. font.: IX.6.] *th. futur.* 5 [San 90b] *add.* vide in Sanedrin pagina 91 n° 2 *mg. th.*^{Z2} || IX.7.] *th. futur.* 7 [Ket 111b] *add.* et in helec *mg. th.*^P, *add.* in Helec *mg. th.*^Z, *add.* vide in pagina 194 istius libri n° 4 *mg. th.*^{Z2} || IX.8.] *th. futur.* 8 [Ket 111b] || **10** producit - suo] [Ps 134, 7] • flabit - illis] [cf. Ps 147, 18] || IX.9.] *th. futur.* 9 [Ket 111b]

1 parvarum milia] *tr. th.*^S || **2** quod] quot *th.*^{PZ} || **3** rabi] rby *th.*^{PS}, rabbi *th.*^Z • quod tunc] *abest th.* • centum] *add.* et *Y* • quadraginta] octoginta *th.* || **5** rabi] rby *th.*^{PS}, rabbi *th.*^Z • Iohan] Iohanan *th.*^Z • resurgere] resurgeret *th.*^S || **6** rabi] rab *th.*^{PS}, rabbi *th.*^Z • Ioseph] Ioceph *th.*^P, *lin.* Ioseph *th.*^Z, *add.* Meir hebraeo גאיר *supra th.*^{Z2} || **7-12** IX.8.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || **7** dactyli *coni.*] tactili *YL* || **8** in vertice] *om. th.*^S • enim] *om. th.*^S • producit] producet *th.*^{PZ}, producent *th.*^Z • ventum] ventos *th.* || **9** thesauro suo] thesauris suis *th.* • flabit] flavit *sic th.*^S • illis] illo *th.* • similam] similiam *sic th.*^S || **10** in] ad *L* • auferet] adferet *th.* • plena manu] plenam manum *th.* || **11** etiam quod] ut *th.* || **12** sicut] ut *th.*^S || **13-14** IX.9.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || **13** rabi] rby *th.*^{PS}, rabbi *th.*^Z • saeculo] vero *th.* • exhibit] exivit *th.*^Z || **14** Ponetque *th.*] Ponet quod *YL*

and forty-six thousand great ships and three-hundred thousand small vessels, in each of which there shall be as many markets as there were in Tripoli when it was at peace. Rabbi Yose says that at that time Tripoli had one-hundred and forty thousand markets in which there were no people present other than those who sold every variety of food.

IX.6. Rabbi Yoḥanan says: Aaron must rise from the dead and Israel shall present the First Fruits.

IX.7. Rabbi Yosef says: The righteous shall rise from the dead clad in their clothes.

IX.8. The rabbis say: It shall come to pass that wheat will grow as high as palm trees on the top of the mountains, yet there won't be any effort spent in harvesting it, because God «brings a wind from his storehouse», and shall cause it to blow upon the wheat and shall cause its fine flour to fall to the side. And a person will go out into his field and will bring back a palmful, with which palmful he shall have sufficient to sustain himself and his entire family. It shall also come to pass that a grain of wheat will be as large as the two kidneys of an ox.

IX.9. Rabbi Šim'on says: In the Other World, a person will go out into the fields and will carry away a single bunch of grapes [either] in his wagon or

domus suae et bibit vinum illius et de ligno illius faciet ignem suum et in quolibet racemo erunt triginta modia vini.

IX.10. Item. Dicit Glossa: De omni genere rerum quas Deus creavit reservavit pro futuro saeculo iustis: De arboribus reservavit vitem in qua
5 vinum custoditur; de avibus reservabit *Zib*; de piscibus Leviathan; de pecoribus Behemot qui pascit mille montes in die et singulis diebus recrescit herba.

X. DE ADVENTU MESSIAE

X.1. Quando terra Israhel fructificabit sicut solebat antequam peccaret, tunc
10 scitur quod Messias veniet.

X.2. Item. Dicit rabi Hannina: Messias non veniet donec quaeratur piscis pro infirmo et non possit inveniri. Scriptum est enim «purissimas reddam aquas et flumina eorum quasi oleum reddam –in quo pisces non vivunt–».

App. font.: IX.10.] *th. futur.* 10 [Krubot 12] *add.* In krubot *mg. th.^{PZ}* || X.1.] *th. mess.* 2 [San 98a] *add.* vide ut supra n. 45 *mg. th.^{Z2}* || X.2.] *th. mess.* 3 [San 98a] *add.* vide in p. 98 Sanedrin n° 25 *mg. th.^{Z2}* || **12-13** purissimas - reddam] [Ez 32, 14] *add.* Eze. .xxxii°. .c. *mg. th.^P*, *add.* Ezech. 32° .c. *mg. th.^Z*

1 illius²] eius *th.* || **2** modia] modum *Y* modii *th.* || **3-7** IX.10.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **3** Glossa] *lin. th.^P* || **5** Leviathan] Leviatha *sic Y*, laviathan *sic th.^S* || **6** pecoribus] pectoribus *L* • pascit] depascit *th.* || **9-10** X.1.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **9** peccaret] peccarent *th.* || **10** scitur] scietur *th.* • veniet] veniat *th.^S* || **11-13** X.2.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **11** rabi] rby *th.^{PS}*, rabbi *th.^Z* • piscis] *praem. parvus th.^{PZ}*, *praem. parvulus th.^S* || **12** inveniri] invenire *th.^S* • purissimas] *praem. tunc th. • aquas] add. eorum th.* || **13** reddam] adducam *th.* • in quo - vivunt] *lin. th.^P*

in a ship. And he will place it in the corner of his house and shall drink the wine produced thereby and from its wood shall he build his fire and each bunch of grapes will yield thirty barrels of wine.

5 IX.10. The gloss says: From every kind of thing that God created, He retained [a portion] for the righteous in the World to Come. From the trees, He retained a vine, in which the wine is preserved; from the birds, He will retain the *Ziz*; from the fishes, the Leviathan; from the cattle, the Behemoth who daily grazes upon a thousand mountainsides, whose grass grows back every day.

10 X. ON THE COMING OF THE MESSIAH

X.1. When the Land of Israel bears as much fruit as it used to before there was sin, then shall it be known that the Messiah is coming.

15 X.2. Rabbi H^anina says: the Messiah shall not come until a fish is sought for a sick person and is not found. In fact, it is written: «Then shall I make their waters very clear and their rivers run like oil –which is uninhabitable by fish–».

- x.3. Item. Dicit rabi | Ace: Filius David non veniet donec omnes animae quae sunt in *gupf* finiantur –*gupf* est locus in quo omnes animae creatae ab initio mundi, quae incorporandae erant, repositae sunt secundum haeresim iudaeorum–. Y 34rb
- x.4. Item. Didicimus a domo Heliae prophetae quod sex milibus annorum durabit mundus: duobus milibus in vanitate –id est sine Lege–, duobus milibus sub Lege et duobus milibus in diebus Messiae. 5
- x.5. Item. Dicit rabi Alacocudre: Si reges ex toto corde convertantur, Messias veniet «cum nubibus». Sin autem, «ascendet super asinam».
- x.6. Item. Dicit Samir rex ad Samuhel: Si Messias veniet super asinum, mittam ei equum album quem habeo! Et ait illi Samuhel: Estne filius equi albi qui habebat varium colorem –quasi diceret super alium non ascendet–? 10
- x.7. Item. Rabi Iosua dixit ad rabi Simeon: Quando veniet Messias? Et dixit: Vade et quaere ab eo. Et dixit: Ubi est? Et dixerunt: In porta Romae. Et dixit: In quo cognoscam eum? Et responderunt: Sedet inter patientes infirmitatem –Glossa Salomonis: Id est inter leprosos: Ipse enim leprosus est, secundum quod scriptum est: | «et nos reputamus eum leprosum»–. 15 Y 34va

App. font.: x.3.] *th. mess.* 10 [Az 5a] *add.* avoza zara *mg. th.*^{PZ} || x.4.] *th. mess.* 1 [San 97a] *add.* vide in p. 97 Sanedrin n^o. 20 *mg. th.*^{ZZ} || x.5.] *th. mess.* 4 [San 98a] *add.* vide ut supra n^o 27 *mg. th.*^{ZZ} || 8 cum nubibus] [Dn 7, 13] • ascendet - asinam] [Za 9, 9] || x.6.] *th. mess.* 5 [San 98a] *add.* in Helec *mg. th.*^{PZ}, *add.* vide ut supra n^o 28 *mg. th.*^{ZZ} || x.7.] *th. mess.* 6 [San 98a] *add.* vide in p. 98 Sanedrin n^o 29 *mg. th.*^{ZZ} || 16 et nos - leprosum] [Is 53, 4] *add.* Ys. .liiii^o. .b. *mg. th.*^P *add.* Isay. 53^o. .b. *mg. th.*^Z

1 rabi] rby *th.*^{PS}, rabbi *th.*^Z || 2 *gupf*¹⁻²] *guph th.* || 4-6 x.4.] *add.* notat hoc *mg. Y, add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 4 Didicimus] *Discimus th.* • milibus] millibus *th.*^Z || 5 milibus¹] millibus *th.*^Z • id est] *abest th.* • sine Lege] *lin. th.*^P • milibus²] millibus *th.*^Z || 6 milibus] millibus *th.*^Z || 7 rabi] rby *th.*^{PS}, rabbi *th.*^Z • Alacocudre] Alacondir *L*, Alaccendre *th.*^{PZ}, Allacocudre *th.*^S *sed lin. et add.* Alexandri אלכסנדרי *mg. th.*^{ZZ} || 8 Messias] *abest th.* • nubibus] milibus *L* || 9 Dicit] Dixit *th.*^S • Samir] *lin. et add.* Sevur שבור *mg. th.*^{ZZ} • Si] Dicitis (Dicas *th.*^S) quod *th.* || 8 habebat] habeat *th.* • varium colorem] centum colores *th.* • quasi diceret] quod *th.*^S • quasi - ascendet] *lin. th.*^P || 12-16 x.7.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 12 Rabi] Rby *th.*^{PS}, Rabbi *th.*^Z • ad rabi Simeon] eis *th.* • veniet] veniat *th.*^S • dixit²] dixerunt *th.* || 13 et¹] *om. Y* • Et dixit] *abest th.* • Ubi] *praem.* Et *th.* • Et dixerunt] *abest th.* || 13-14 Et dixit] *abest th.* || 14 cognoscam] cognosco *th.*^S • Et responderunt] *abest th.* • inter] *add.* homines *th.* • patientes] facientes *th.*^S || 15 Ipse enim] Et ipsemet *th.*^{PS}, Et ipse nonne *th.*^Z || 16 secundum quod] sicut *th.* • reputamus] reputavimus *th.* || 15-16 Glossa - leprosum] *lin. th.*^P

- x.3. Rabbi Assi says: The Son of David shall not come until all the souls present within the *guf* have been exhausted –according to the heresy of the Jews, *guf* is the location in which are contained all the souls that have been created since the beginning of the world, which souls are destined to become embodied–.
- 5 x.4. We learn from the academy of the prophet Elias that the world will endure for six thousand years: Two thousand consisting of emptiness –i.e., without the Law–, two thousand under the Law and two thousand during the time of the Messiah.
- 10 x.5. Rabi Alacocudre³³⁶ says: If the kings undergo wholehearted conversion, the Messiah shall come «with the clouds». If not, «he shall be mounted upon an ass».
- 15 x.6. King Šaḅur³³⁷ said to Samuel: If the Messiah comes mounted upon an ass, I shall send him a white horse that is in my possession! Samuel replied to him: Is this the son of the white horse that was piebald –as if he had meant that [the Messiah] shall be mounted upon no other–?
- 20 x.7. Rabbi Y^ehošu‘a said to Rabbi Šim‘on: When will the Messiah come? The latter answered: Go and ask him³³⁸. [Y^ehošu‘a] said: Where is he? And they said: At the gates of Rome. So he said: How can I recognise him? And they answered: He is sitting among people who are suffering from ailments –Rashi’s gloss: namely, among lepers. As a matter of fact, He is himself a leper, according to what is written: «Yet we considered Him a leper»–.

³³⁶ *scil.* Rabi Aleksand^eri.

³³⁷ Although the Latin tradition yields *Samir rex*, the Hebrew Talmud presents him as being Šaḅur *melek* (Hebr. שָׁבוּר מֶלֶךְ), namely, King Šaḅur I, King of Persia (241-272 BC).

³³⁸ I.e. the Messiah.

X.8. Item. Dixit rabi Iuda: Filius David non veniet donec regnum | malitiae
–id est Romanorum– –exterminatum sit– extensum sit super totum mundum
novem mensibus.

5 X.9. Item. Dicit rabi Ioseph: Veniat Messias et det mihi Deus quod dignus
sim videre eum et possim sedere in umbra fumi asini sui!

X.10. Item. Dicunt magistri: Messias vocabatur *Hyuara* –istud est nomen
leprosi–.

XI. DE STULTITIIS IUDAEORUM

10 XI.1. Dicit Raveni: Qui consuevit ire ad scolam et deest una die Deus quaerit
eum.

XI.2. Item. Dicit rabi Isaac: Quando Deus venit ad scolam et non invenit
decem orantes, offenditur.

XI.3. Sollemnis enim oratio exigit decem homines, quod si non fuerint nisi
novem computabitur scrinium pro decimo.

App. font.: X.8.] *th. mess.* 7 [San 98b] *add.* vide in p. 99 Sanedrin n° 31 tom. IX *mg. th.*^Z || X.9.] *th. mess.* 8 [San 98b] *add.* vide ut hic supra n° 32 *mg. th.*^Z || X.10.] *th. mess.* 9 [San 98b] *add.* vide ut supra n. 34 *mg. th.*^Z || XI.1.] *th. stult.* 2 [Ber 6b] *add.* vide in pagina 7 Berachod n° 12 *mg. th.*^Z || XI.2.] *th. stult.* 3 [Ber 6b] *add.* vide in pagina 7 Berakod n° 13 *mg. th.*^Z || XI.3.] *th. stult.* 9 [Ber 47b] *add.* vide ut hic supra n° 64 *mg. th.*^Z

1 Dicit] Dixit *th.* • rabi] rab *th.*^{PS}, rabbi *th.*^Z *sed add.* rab *mg. th.*^Z • Iuda] *lin. th.*^Z • malitiae] nequitiae *th.* || 2 id est] *abest th.* • Romanorum] Romanum *th. et lin. th.*^P • exterminatum sit] *abest th.* || 3 novem] *add.* 9 *mg. Y* || 4-5 X.9.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 4 rabi] rab *th.*^{PS}, rabbi *th.*^Z • Messias] *abest th.* • Deus] Dominus *th.*^Z || 5 et] *add.* quod *th.* • fumi] fimi *th.*^{PZ}, fini *sic th.*^S || 6-7 X.10.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 6 Magistri dicunt] *tr. th.* • Messias vocabatur] Nomen ipsius *th.* • Hyuara] Hunara *L, add.* Hivurta חיוורתא *mg. th.*^Z • istud est] sicut *th.* || 9 Raveni] Ravein *th.*^{PZ}, Revein *th.*^S • Qui] Si quis *th.* • ire] venire *th.* • deest] adest *th.*^S || 11 rabi] rby *th.*^{PS}, rabbi *th.*^Z • Deus] Dominus *th.* || 12 decem] *add. lin.* 10 *mg. Y* || 13 enim] *abest th.* || 14 computabitur] computabunt *th.* • decimo] christo *th.*^S

X.8. Rabbi Y^chuda says: The Son of David shall not come until the kingdom of wickedness —i.e. of the Romans— —has been destroyed— has spread itself across the entire world for [a period of] nine months.

5 X.9. Rabbi Yosef says: May the Messiah come and may God grant me the honour of being worthy enough to gaze upon Him and may I sit in the shadow of the dung from his donkey!

X.10. The rabbis say: The Messiah was called *Hiw^era* —this is the name of a leper—.

XI. ON THE FOLLIES OF THE JEWS

10 XI.1. Rabīn says: If a person is in the habit of attending the synagogue yet on a particular day fails to do so, God inquires about him.

XI.2. Rabbi Yiṣḥaq says: When God attends the synagogue yet fails to find ten people at prayer, He takes offence.

15 XI.3. Solemn prayer requires [the presence of] ten people. Should there be no more than nine people, the Ark shall be counted as the tenth.

XI.4. Item. Homo debet mane surgere et ire ad scholas ita quod possit esse decimus et tunc tantum habet meriti quantum centum si postmodum venirent.

5 XI.5. Item. Unde habes quod pueri in uteris matrum cantaverunt Domino in mari Rubro? Quoniam scriptum est: «in ecclesiis benedicam Domino de fontibus Israel».

XI.6. Item. Dicit rabi Ioce: | Non est orandum alte, sed submisse, quia scriptum est: «De profundis clamavi» etc.

Y 34vb

10 XI.7. Item. Qui integre vult habere saeculum futurum primo debet adsellare, postea lavare manus, postea adponere phylacteria, postea dicere lectionem 'Audi Israel' et tandem orare. Si non invenit aquam, debet fricare manus in pulvere vel in terra.

15 XI.8. Item. Qui facit audire vocem suam in oratione parvae fidei est. Qui clamat alte, de pseudoprophetis. Qui eructat vel oscitat superbus est. Qui sputat in oratione quasi spueret ante regem.

App. font.: XI.4.] *th. stult.* 8 [Ber 47a] *add.* vide in pagina 48 Berachod n° 63 *mg. th.*^{Z2} || XI.5.] *th. stult.* 10 [Ber 50a] *add.* vide in pagina 50 Berachod n° 18 *mg. th.*^{Z2} || 5-6 in ecclesiis - Israel] [Ps 67, 27] || XI.6.] *th. stult.* 4 [Ber 10b] || 8 De profundis clamavi] [Ps 129, 1] || XI.7.] *th. stult.* 5 [Ber 14b-15a] *add.* vide in pagina 15 Berachod n° 33 *mg. th.*^{Z2} || XI.8.] *th. stult.* 6 [Ber 24b] *add.* vide in pagina 25 Berachod n° 42 *mg. th.*^{Z2}

1 mane - ire] manicare *th.* || 2 tantum] tantumdem • habet] habebit *th.*^{PS} • *th.* centum] *add. lin.* 100 *mg. Y* • postmodum] postinendum *sic th.*^S || 5 benedicam] benedicite *th.*^S || 7 rabi] rby *th.*^{PS}, *add.* rabbi *th.*^Z || 8 clamavi] *add.* ad te Domine *th.* || 10 dicere] discere *th.*^S || 11 invenit] inveniat *th.*^{PZ}, inveniet *th.*^S || 12 in²] *abest th.* || 14 pseudoprophetis] pseudis *sic prophetis L*, *add.* est *th. sed lin.* pseudo *et add.* falsis *sic mg. th.*^{Z2} • eructat] erutat *sic L* • oscitat *coni.*] ossitat *sic YL* || 15 spueret] spuereret *sic L*

XI.4. A person should rise early and attend the synagogues, so that he may be counted amongst the first ten [people]. In that case, he shall enjoy the same merit as a hundred people, should these arrive afterwards.

5 XI.5. Whence have you acquired the knowledge that, while in their mothers' wombs, the babies sang to God on the Red Sea? For it is stated: «I shall bless God in the congregations, from the fountains of Israel».

XI.6. Rabbi Yose says: A person should not pray while standing tall, but rather while stooping in a high place, but, for it is written: «Out the depths I have cried» etc.

10 XI.7. A person who wishes fully to enjoy the World to Come should first of all void his bowels, then wash his hands, then don the phylacteries, and then recite the reading "Hear, [O] Israel" and, lastly, pray. If that person does not find water, he must rub his hands in dust or soil.

15 XI.8. Whoever allows his voice to be heard during prayer is of little faith. Whoever shouts loudly is numbered among the false prophets. Whoever belches or yawns is haughty. Whoever spits during prayer, it as if he has spat in front of a king.

XI.9. Item. Qui videt bovem debet interrumpere orationem. Dicit enim rabi Iossaia: Elongandum est a bove pacifico quinquaginta ulnis. Quod si sit cornupeta? Quam longe videri potest.

5 XI.10. Item. Tria sunt petenda cotidie, scilicet: Bonus annus, bonus rex et bonum somnum.

10 XI.11. Item. In hora qua Deus induxit diluvium super terram, amovit duas stellas de *Kymas* –id est Pliadibus– et adduxit illud. Quando vero voluit obstruere, accepit duas de *As* –id est Arcturo– et obstruxit. Quare non obstruxit cum illis quas amoverat? Quoniam puteus non repletur gleba sua. Creasset ergo duas novas? | Non debuit, quia «nihil novum sub sole»; et quod ascendit | *Kymas* –id est Arcturus post Pliades–? Propter hoc est quia dicit ei: Redde mihi duas filias meas.

Y 35ra
L 106r

XI.12. Item. Quicumque de synagoga vadit ad scholas dignus est videre faciem Dei, secundum quod scriptum est: «ibunt de virtute in virtutem».

15 XI.13. Item. Qui visitat infirmum non debet sedere super lectum, nec super sedem, nec super sellam, sed involvet se et sedebit ante eum, quia Deus est ad caput infirmi.

App. font.: XI.9.] *th. stult.* 7 [Ber 33a] *add.* vide ut supra n° 51 *mg. th.*^Z || XI.10.] *th. stult.* 11 [Ber 55a] *add.* vide in pagina 55 istius libri n° 7 *mg. th.*^Z || XI.11.] *th. stult.* 12 [Ber 59a] *add.* vide in pagina 59 Berachod hebraeo ברכות n° 74 tom. .i. *mg. th.*^Z || 10 nihil - sole] [Ecl 1, 10] || XI.12.] *th. stult.* 14 [Ber 64a] *add.* vide in pagina 64 Berachod n° 4 *mg. th.*^Z || 14 ibunt - virtutem] [Ps 83, 8] *add.* in psalmo *mg. th.*^P, *add.* in psalterio *mg. th.*^Z || XI.13.] *th. stult.* 17 [Sab 12b]

1 bovem] boves *th.* • rabi] rby *th.*^{PS}, rabbi *th.*^Z || 2 Iossaia (*sc.* אִוְשַׁיָּא *th.*) Iossa .xi. *et add.* *lin.* 11 *mg. Y*, Iossa 11 *L* • quinquaginta] *add.* *lin.* 50 *mg. Y*, 40 • Quod] Quid *th.* || 3 Quam longe] quasi longi *th.*^S || 4 scilicet] *abest th.* || 5 somnum] somnium *th.* || 6-12 XI.11.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 6 induxit Deus] *tr. th.*^S • super terram] in mundum *th.* || 7 *Kymas*] *Kyma th.* • id est] *de th.* • Pliadibus] *Phyadibus sic L, lin. th.*^P • Quando vero] Et quando *th.* || 8 id est] *abest th.* • Arcturo *th.*] acturo *sic YL, lin. th.*^P • obstruxit] obturavit *th.* • Quare] Cur *th.*^Z || 9 cum illis] eisdem *th.* • puteus] potens *th.*^{PS} • repletur] replebitur *th.*^S • Creasset] Crearet *th.* || 10 Non debuit quia] sed *th.* • sub sole novum] *tr. L* • quod] quid *th.*^Z || 11 ascendit] *As vadit th.* • *Kymas*] post *Kyma th.* • id est] *abest th.* • Arcturus *th.*] *Acturas sic YL* • post] plus *Y* • Arcturus - Pliades] *lin. th.*^P • Propter hoc] Hoc ideo est (*tr. est ideo th.*^S) *th.* • quia] qui *th.*^S || 12 Redde] Trade *th.* • duas - meas] duos filios meos *th.* || 14 ibunt] *add.* de exercitu in exercitum *th.* || 15-17 XI.13.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 15 visitat] vadit ut visitet *th.* || 16 sedebit] sedebat *th.*^S • quia] quoniam *th.* || 17 infirmi] *add.* illius *th.*^S

XI.9. If a person sees an ox, he must interrupt his prayer. In this respect, Rabbi Oša'ya says: He must withdraw [to a distance of] fifty cubits from a placid ox. But what if the ox is fierce? [He must withdraw to a distance at which] the ox can be viewed [only] from afar.

- 5 XI.10. Three things must be besought every day, namely: A good year, a good king and good sleep.

10 XI.11. When God brought a flood upon the earth, He removed two stars from the *Kima* –i.e., from the Pleiades– and thus brought on the flood. When He [God] wished to bring an end to it, He removed two stars from 'Aš –i.e., from Arcturus– and brought it to an end. Why did God not bring it to an end by means of the same stars whereby He brought it on? Because one does not refill a pit with the earth that came therefrom. Should God, therefore, have created two new stars? He should not have done so, because «there is nothing new under the sun». Then, why did *Kima* ascend –i.e. Arcturus
15 [follows] the Pleiades–? For the reason that He says to him: Render unto me my two daughters.

XI.12. Whoever leaves the synagogue in order to attend the [Rabbinical] school is worthy of gazing upon the face of God, according to what is written: «They will go from strength to strength».

- 20 XI.13. Whoever visits a sick person shall not sit upon the bed nor upon a chair, nor upon a stool, but rather should cover himself up and sit in front of [the sick person], because God remains by the sick person's head.

XI.14. Item. Dicit rabi Parnach: Qui tenet librum Legis nudae sepeliatur nudus.

5 XI.15. Item. Qui dat usuram et qui accipit uterque repellitur a testimonio. Et quando erit eorum paenitentia? Quando destruunt cartas suas et vere paenitebunt, ita quod etiam *goyim* –id est christianis– non dabunt ad usuram.

10 XI.16. Item. Dicit rabi Aha: Duodecim horae diei: In prima fuit pulvis Adae congregatus; in secunda fuit factus modulus ad inprimendum formam; in tertia fuerunt distenta membra; in quarta infudit Deus animam; in quinta stetit super pedes suos; in sexta inposuit nomen omnibus creaturis; in septima facta fuit Eva et adducta ad Adam; in octava ascendunt | ipsi duo in lectum et descenderunt quattuor –glossa Salomonis super genesim: Cain et soror eius generati sunt in paradiso–; in nona fuit prohibitum ne comederent de ligno vitae; in decima peccavit; in undecima fuit nudatus; in duodecima expulsus fuit de paradiso.

Y 35rb

15 XI.17. Item. Tornoceropot impius quaesivit a rabi Akiva et dixit: Quis scit si modo est sabbatum? Et respondit: Sepulchrum patris tui hoc ostendet, quia per totam ebdomadam exiit inde fumus, quando iudicatur et comburitur. Omnes enim peccatores in sabbato in inferno quiescunt.

App. font.: XI.14.] *th. stult.* 18 [Sab 14a] || XI.15.] *th. stult.* 29 [San 25b] || XI.16.] *th. stult.* 30 [San 38b] || **11-12** Cain - paradiso] [Rashi in Gn 4, 1] || XI.17.] *th. stult.* 32 [San 65b]

1-2 XI.14.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **1** rabi] *rby th.^{PS}* • Parnach (*sc.* פּרנך *th.*) Parvaht *sic Y*, *lacuna L* • Qui tenet] Quicumque *L* • librum tenet] *tr. th.^S* • nudae] nudum *th.^{PS}*, nudus *th.^Z* • sepeliatur] sepelia *sic L* || **3-5** XI.15.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **3** accipit] recipit *th.^S* • uterque] utrumque *L* || **4** destruunt] destruent *th.* || **5** etiam] in *Y* • christianis] xristiani *L*, *lin. th.^P* || **6-14** XI.16.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **6** rabi] *rby th.^{PS}*, *rabbi th.^Z* • horae] *add. sunt th.* || **7** ad inprimendum formam] *lin. th.^P* || **10** facta] *om. th.^S* • ascendunt] ascenderunt *th.* • ipsi] *abest th.* || **11** lectum] *add. unum th.* || **11-12** glossa - paradiso] *lin. th.^P* || **12** sunt] fuerunt *th. sed add.* et nati *th.^{PZ}* • comederent] comederet *th.^{PS}* • ligno vitae] fructu ligni scientiae *th.* || **13** nudatus] iudicatus *th.* • fuit²] *abest th.* || **15-18** XI.17.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **15** Tornoceropot (*sc.* טורנוסרופוט *th.^{PZ}*) Cornaseropot *Y*, Cornacropot *L*, Vozneceropot *th.^S* • a] *abest th.* • rabi] *rby th.^{PS}*, *rabbi th.^Z* • Akiva *th.*] Akova *YL* • et dixit] *abest th.* || **16** Et] Qui *th.* • tui *L*] *thur Yth.^{PSZ}* • quia] quod *th.^S* || **17** exiit] exit *th.* • inde] in *sic L* • quando] quoniam *th.* || **18** enim] *abest th.* • in sabbato omnes peccatores] *tr. th.*

XI.14. Rabbi Parnaḳ says: Whoever holds an uncovered book of the Law, should be buried uncovered.

5 XI.15. Both the usurer and the borrower are unfit to act as witnesses. And when shall their repentance commence? When they tear up their documents and genuinely repent, with the result that they will not even lend to *goyim* –i.e. Christians–.

10 XI.16. Rabbi Aḥa says: There are twelve hours in a day: During the first such, Adam's dust was gathered. During the second such, a mold was fashioned to imprint [his] form. During the third such, his limbs were stretched out. During the fourth, God imparted a soul to him. During the
15 fifth, [Adam] stood upon his own feet. During the sixth, he named all the living beings. During the seventh, Eve was created and was brought into Adam's presence. During the eighth, the two of them climb onto their bed and four climb down –Rashi's gloss on Genesis: Cain and his sister were generated in Paradise–. During the ninth they were forbidden to eat from the Tree of Life. During the tenth hour, [Adam] sinned. During the eleventh, he was laid bare. During the twelfth, he was cast out of Paradise.

20 XI.17. Turnus Rufus, the ungodly one, made an inquiry of Rabbi 'Aqiba and said: Who knows if today is the Šabbat? And ['Aqiba] answered: Your father's grave offers proof thereof, because during the entire week smoke emerged therefrom, while he faces judgement and is consumed by flames. All sinners, in fact, rest in Hell during the Šabbat.

XI.18. Item. Omnes camelarii sunt impii, omnes nautae sunt iusti, asinarii aliqui sunt iusti, aliqui impii.

XI.19. Item. Multa mirabilia acciderunt filiis Israhel in die qua transierunt Iordanem. Venerunt enim ad montes Ebal qui distabant plus quam per
5 sexaginta leucas et quicquid ante eos erat moriebatur pro timore.

XI.20. Aquae etiam Iordanis elevatae sunt plus quam per trecentas leucas in altitudines donec omnes reges orientis et occidentis viderent eas. |

L 106v

XI.21. Item. QUI DOCET FILIAM SUAM LEGEM DOCET EAM LECACITATEM. MAGIS ENIM | MULIER DILIGIT UNUM CABUM LECACITATIS QUAM NOVEM
10 CONTINENTIAE.

Y 35va

XI.22. Item. Dicit rabi Iohan: Quinque mala fecit Esau: Concubuit cum coniugata, sicut scriptum est: «cum venisset Esau de agro»; et alibi scriptum est: «sola erat in agro»; et ipse venit de agro, ergo adulteraverat. Occidit hominem, quia venit de agro «lassus». Negavit resurrectionem, quia dixit:
15 «en morior». Negavit Deum, quia dixit: «ad quid mihi ista progenitura»?

XI.23. Item. Magistri dicunt: In septem hominibus non habuit *malachinau* potestatem, scilicet: Abraham, Isaac et Iacob, Moysi, Aaron et Maria, Benjamin et David. De tribus primis dicitur «transiit»; de aliis tribus ex ore

App. font.: XI.18.] *th. stult.* 34 [Nid 14a] || XI.19.] *th. stult.* 36 [Sot 36a] || XI.20.] *th. stult.* 37 [Sot 34a] || XI.21.] *th. stult.* 38 [Sot 20a] || XI.22.] *th. stult.* 24 [Bb 16b] || **12** cum - agro] [Gn 25, 29] || **13** sola - agro¹] [Dt 22, 27] || **14** lassus] [Gn 25, 29] || **15** en morior] [Gn 25, 32] • ad quid - progenitura] [Gn 25, 32 –s. hebr.–] || XI.23.] *th. stult.* 25, *th. stult.* 26 [Bb 17a] || **18** transiit] [cf. Gn 25, 8; cf. Gn 35, 29; cf. Gn 49, 32].

1-2 XI.18.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **3-5** XI.19.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **5** sexaginta] xl. *sed add.* 60 *mg. Y* • erat] erant *th.^S* • pro] prae *th.* || **6-7** XI.20.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **6** quam] *add.* per *th.^S* • in] om. *th.^S* || **7** altitudines] altitudine *th.* || **8-9** XI.21.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **9** diligit mulier] *tr. th.* • novem] decem *L* || **10-14** XI.22.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || **10** rabi] rby *th.^{PS}*, rabbi *th.^Z* • Iohan] Iohanan *th.^Z* • Esau] ille *th.* || **12-13** scriptum est] *abest th.* || **13** ipse] iste *th.* || **14** Negavit] rogavit *L* || **15** quid] quem *th.^S* || **16** dicunt] *add.* quod *th.* • septem] sex *th.* • Malachinau] Malaach Mavet (*sc.* מלאך מוֹת) *th.* || **17** scilicet] *abest th.* • Moysi] Moyse *th.* || **18** Benjamin - David] *abest th.* • tribus] *add.* enim *th.* • primis tribus] *tr. L* • dicitur] deus *th.^S* • de tribus aliis] *tr. th.^Z*

XI.18. Camel riders are all ungodly men. Sailors are all righteous men. When it comes to donkey riders, some are ungodly, some righteous.

5 XI.19. Many miracles befell the sons of Israel on that day when they crossed the River Jordan. They reached Mount Ebal, which had lain more than sixty leagues away, and whatever had stood before them died of fear.

XI.20. Likewise, the waters of the River Jordan were raised up to a height of more than three-hundred leagues until all the kings of the East and the West saw them.

10 XI.21. WHOEVER TEACHES HIS DAUGHTER THE LAW TEACHES HER LICENTIOUSNESS. A WOMAN PREFERS A SINGLE *QAB*³³⁹ OF LUST TO NINE [*QABIM*] OF ABSTINENCE.

15 XI.22. Rabbi Yoḥanan says: Esau committed five sins: He had sexual intercourse with a betrothed woman, for it is written: «When Esau came in from the field»; and elsewhere it is written: «She was alone in the field»; and he came in from the field, therefore he had an adulterous relationship. [Esau] murdered someone, because he came in «weary» from the field. [Esau] denied the resurrection, because he said: «I am about to die». [Esau] denied God, because he said: «What is this birthright to me» ?

20 XI.23. The rabbis say: *Mal'aḳ ha-mawet* had no power over seven people, namely: Abraham, Isaac and Jacob, Moses, Aaron and Miriam, Benjamin and David. As regards the first three, it is said [that each one] «passed over»³⁴⁰; as regards the second three, through the mouth of God each

³³⁹ A *qab* (קב) is a measurement of volume corresponding to 1.2 litres.

³⁴⁰ In other words, they did not die at the hands of the Angel.

Dei «mortuus est»; de septimo «amantissimus Domini habitabat confidenter»; de octavo dicit: «caro mea requiescet in spe».

XI.24. Item. Dicit rabi Iohan: Gabrihel debet pugnare cum Leviathan et non posset contra eum, nisi Deus iuaret eum.

- 5 XI.25. Item. Iacob «vidit in somnis scalam super | terram et cacumen eius tangebatur caelum». Ista scala habuit in altitudine octo milia leucarum, quia scriptum est: «angeli Dei ascendebant et descendebant»; per eam enim duo angeli ascendebant et duo descendebant. Quando ergo sibi obviaverunt, fuerunt quattuor. De angelo autem scriptum est: «et corpus eius quasi Tharsis» –nos habemus «quasi chrysolitus»–; et habemus pro vero quod Tharsis habet duo milia leucarum –quattuor ergo simul habebant spatium octo milia leucarum–.
- 10
- Y 35vb

XI.26. Item. Tres sunt quibus peccata remittuntur, scilicet: illi qui convertitur, et illi qui ascendit ad dignitatem et illi qui accipit uxorem.

- 15 XI.27. Item. Dicit rabi Iosua: Quicumque vadit post consilium uxoris suae cadet in infernum. Istud verum est de hiis quae pertinent ad Deum –glossa: quia nunquam exit bonum consilium de ipsa eum–.

App. font.: 1 mortuus est] [cf. Dt 34, 5; cf. Nm 33, 38; cf. Nm 20, 1] || 1-2 amantissimus - confidenter] [Dt 33, 12] *add.* Deu. penultimo *mg. th.^P*, *add.* Deuter. *mg. th.^Z* || 2 caro - spe] [Ps 15, 9] || XI.24.] *th. stult.* 27 [Bb 74b-75a] || XI.25.] *th. stult.* 41 [Hul 91b] || 5-6 vidit - caelum] [Gn 28, 12] || 7 angeli - descendebant] [Gn 28, 12] || 9-10 et corpus - Tharsis] [Dn 10, 6 –s. hebr.–] *add.* Dan. x^o Y, Dan. x^{us} L, *add.* Da. .x. secundum hebraeum *mg. th.^{PZ}* || XI.26.] *th. stult.* 42 [Rashi in Gn 36, 2-3] *add.* xxxvi. *mg. th.^P* || XI.27.] *th. stult.* 20 [Bm 59a] *add.* In Bava Mecya *mg. th.^{PZ}*

1 de septimo] septimo est Benjamin *th.* • habitabat] habitabit *th.^{PS}* • confidenter] *add.* in eo *th.* || 2 de octavo dicit] in David *th.* || 3 rabi] rby *th.^{PS}*, rabbi *th.^Z* • Iohan] Iohanana *th.^Z* • pugnare] proeliari *th.* • et] *abest th.* • non] nihil Y || 4 eum¹] ipsum *th.* • iuaret] iuvabit *th.^{PZ}*, iuvabat *th.^S* • nisi - eum²] *pos. ante* posset *th.* || 5-12 XI.25.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || 5 Iacob] *abest th.* • vidit] Viditque *th.* • scalam] *add.* stantem *th.* || 6 tangebatur] tangens *th.* • Ista - altitudine] Quantum habebat scala latitudinis *th.* • altitudine YL] *intellege* latitudine • quia] sicut *th.^S* || 7 ascendebant] descendentes *th.* • descendebant] ascendentes *th.* • per eam enim] *abest th.* || 8 angeli] *abest th.* • Quando] *praem.* et *th.* • ergo] *abest th.* || 9 De] *praem.* et *th.* • autem] *abest th.* • corpus Vg.] chorus YL || 10 nos - chrysolitus] *lin. th.^P* • quod] *add.* terra *th.* || 11 duo milia] *add.* 2000 *mg. Y* • habebant] tenebant *th.* • milia²] milium *th.* || 11-12 quattuor - leucarum] *lin. th.^P* || 13 Tres] *add.* enim *th.* • scilicet] *abest th.* || 14 illi qui²] ille *th.^S* || 15 rabi Iosua] Rab *th.^{PS}*, rabbi *th.^Z* || 16 cadet] cadit *th.* • Istud] hoc *th.* • hiis] re vero *th.* • pertinent] pertinet *th.* || 16-17 Glossa - eum] *lin. th.^P* || 17 de] ab *th.* • eum] Deum *th.*

one «died». As regards the seventh, [it is said]: «The beloved of the Lord dwelt in safety». As regards the eighth, it is said: «My flesh will rest in hope».

5 XI.24. Rabbi Yoḥanan says: Gabriel should fight against the Leviathan, but he would not be able [to overcome] it unless God were to come to his aid.

10 XI.25. Jacob «saw in dreams a ladder set up on the earth and its top reached to heaven». This ladder had a width of eight thousand leagues, for it is written: «the angels of God were ascending and descending»; two angels were ascending it while two [others] were descending. When they met each other, there were four. However, as regards the angel, it is written: «and his body was like Tarshish» –we [, in contrast,] have «like beryl»–; and we know for a fact that Tarshish³⁴¹ is two thousand leagues wide –Four angels, therefore, had a width of eight thousand leagues–.

15 XI.26. Sins are forgiven [in respect of] three kinds of people, namely: all who undergo conversion; all who ascend to a lofty social position; and all who take a wife.

XI.27. Rabbi Y^chošu‘a says: Whoever is led by his wife’s counsel shall fall into Hell. This is true in matters relating to God –gloss: because a woman can never give good counsel about matters concerning God–.

³⁴¹ Tarshish (in Hebrew *Taršiš*, תַּרְשִׁיֶשׁ) can be identified as a kind of gemstone, given that Jerome translated it as *chrysolitus*. However, in this Talmudic passage, as well as in some Hebrew Biblical verses, it constitutes a toponym regarding whose location there is considerable uncertainty. For other Biblical passages in which Tarshish appears as a toponym, see: Jon 1, 3; Jon 4, 2; Ps 72, 10; Is 66, 19.

- XI.28. Item. Dicit rabi Bannina: Mortem generat frigus et calor. Omnia enim sunt in manu Dei praeter frigus et calorem, secundum quod scriptum est |: L 107r
 «frigus et calor in via perversi».
- XI.29. Item. Dicit rabi Aveneyn: Accendere lucernam sabbati debitum est. Y 36ra
 5 Lavare manus | et pedes aqua calida vespere praeceptum est.
- XI.30. Item. Tres custodiae nocte sunt et in qualibet Deus sedet et clamat ut leo, sicut scriptum est: «Deus de excelso rugiet». In prima custodia rudit asinus; in secunda latrant canes; in tertia sugit infans ubera matris suae et mulier loquitur cum viro suo.
- 10 XI.31. Item. Primis diebus tribus quibus mulier est cum viro suo debet orare quod semen suum non feteat. A primis usque ad quadraginta, quod fiat masculus; a quadraginta usque ad sex menses, quod non fiat abortivum. Et exinde debet petere quod exeat cum pace. Item: Dicit rabi Isaac: Si mulier prius seminaverit, habebit masculum, sed si vir prius, habebit feminam.
- 15 XI.32. Item. Glossa Salomonis: Qui occidit pediculos in sabbato quasi occiderit camelum.

App. font.: XI.28.] *th. stult.* 21 [Bm 107b] *add.* Bava Mecya *mg. P* || 3 frigus - perversi] [Prv 22, 5 –s. hebr.–] *add.* prover .xiii. .b. secundum hebraeum *mg. th. P*, *add.* Proverb. .22. secundum hebraeos *mg. th. Z* || XI.29.] *th. stult.* 19 [Sab 25b] || XI.30.] *th. stult.* 1 [Ber 3a] *add.* In Brakot *mg. th. PZ*, *add.* vide in pagina 5 istius libri n° .i. *mg. th. Z* || 7 Deus - rugiet] [Ier 25, 30] *add.* Iere. .xxv. .f. *mg. th. P*, *add.* Ierem. .25. .f. *mg. th. Z* || XI.31.] *th. stult.* 13 [Ber 60a] *add.* vide in pagina 60 Berachod n° 85 *mg. th. Z*, *add.* vide ut dicit supra n° 86 *mg. th. Z* || XI.32.] *th. stult.* 15 [Sab 11a] *add.* in sabbat *mg. th. P*

1 rabi] Rby *th. PS*, rabbi *th. Z* • Bannina] Hannina (*sc.* חנינא *th.* • Mortem generat] hoc faciunt • calor et frigus] *tranps. L* • *th.* • enim] *abest th.* || 2 calorem] calor *Y* • secundum] *om. L* || 4-5 XI.29.] *add.* Nota *mg. th. P*, *add.* Notabile *mg. th. Z* || 4 rabi] rab *th. PS*, rabbi *th. Z* • Aveneyn] Avein (*sc.* א״ב״׳ *th. S*, Avuein *th. PZ* • Accendere *th.*] Accende *YL* || 6 nocte sunt] sunt in nocte *th.* • et¹] *om. th. S* || 7 Deus] Dominus *th.* • de] Deus *th. S* • rudit] rugit *th. S* || 8 sugit] lactet *th.* || 10-14 XI.31.] *add.* Nota *mg. th. P*, *add.* Notabile *mg. th. Z* || 10 Tribus primis diebus] *tr. th.* • mulier] vir *th.* • viro suo] uxore sua *th.* • debet] debent *th. S* || 11 feteat *th.*] seceat *sic YL* • primis] tribus *th.* • fiat] sit *th.* || 12 menses] *abest th.* • fiat] sit *th.* • abortivum] abortium *sic Y*, abortuum *th. S* || 13 exinde] inde *th. PZ* • cum] in *th.* • Item] *abest th.* • rabi] rby *th. PS*, rabbi *th. Z* || 14 sed] *abest th.* • prius²] *add.* seminaverit *th.* || 15 Glossa Salomonis] *lin. th. P* • Qui] *praem.* quia *th.*

XI.28. Rabbi Ḥ^anina says: Cold and heat cause death. In fact, everything is in the hands of God except cold and heat, according to what is written: «Cold and heat lie along the route of the perverse».

5 XI.29. Rabbi Abbayye says: Lighting the Šabbat lamp is an obligation. Washing one's hands and feet with warm water on the eve of the [Šabbat] is a rule [of conduct].

10 XI.30. There are three watches during the night and at each watch God sits and roars like a lion, for it is written: «God will roar from on high». During the first watch, a donkey brays; during the second such, dogs howl; during the third such, the infant suckles at its mother's breast and the woman talks to her husband.

15 XI.31. In the first three days after a woman has been with her husband, he should pray that his semen does not rot. Between three and forty days afterwards, [he should pray] that the embryo develops into a male child. Between forty days and six months afterwards, [he should pray] that a miscarriage does not occur. And thenceforth he should ask for the baby to emerge safely. Rabbi Yišḥaq says: If the woman has first emitted her seed, she will bear a male, but if the man has first emitted his seed, she will bear a female.

20 XI.32. Rashi's gloss: Whoever kills lice on the Šabbat, it is as if he had killed a camel.

XI.33. Item. Dicit rabi Iuda: Numquam debet homo petere necessitatem suam in aliena lingua. Angelus enim ministerii nescit illam.

5 XI.34. Item. Dicit rabi Barnach: Item Danihel fuit positus in lacum leonum? Quia dedit consilium Nabuchodonosor impio: «peccata sua elemosynis redime».

XI.35. Item. Maior est qui facit elemosynam in abscondito Moyse, magistro | nostro. Y 36rb

10 XI.36. Item. Dicit rabi Dymi: In hora qua Leviathan esurit, emittit anhelitum ex ore suo et calefacit omnes aquas maris, secundum quod scriptum est: «fervescere faciet quasi ollam profundum maris». Et nisi hoc esset quod caput suum ponit in caelum, nulla creatura posset durare propter bonum odorem illius. Propter hoc sequitur: et «ponet quasi cum unguenta bulliunt». Quando vero sitit, tunc in mari facit quasi sulcos, et postquam bibit facit lucidam semitam maris. Propter hoc sequitur: «post eum lucebit semitam»
15 –glossa: quia non ita cito redit mare ad pristinum robur propter abundantiam aquae quam bibit–.

App. font.: XI.33.] *th. stult.* 16 [Sab 12b] || XI.34.] *th. stult.* 22 [Bb 4a] *add.* In bava batera *mg. th.^{PZ}* || 4-5 peccata - redime] [Dn 4, 24] *add.* Dan. .iiii. *mg. th.^P*, *add.* Dan. .4. *mg. th.^Z* || XI.35.] *th. stult.* 23 [Bb 9b] || XI.36.] *th. stult.* 28 [Bb 75a] || 10 fervescere - maris] [Iob 41, 22] || 12 ponet - bulliunt] [Iob 41, 22] || 14 post - semitam] [Iob 41, 23]

1-2 XI.33.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || 1 rabi] rab *th.^{PS}*, rabbi *th.^Z* || 2 in] ne *th.^S* • Angelus] Angeli *th.^S* • ministerii] ministerum *sic L* • nescit] nesciunt *th.* || 3-5 XI.34.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || 3 rabi] rab *th.^{PS}*, rabbi *th.^Z* • Barnach] Iuda (*sc. יהודה*) *th.* • Item²] Quare *th.^{PS}*, Cur *th.^Z* • fuit Danihel] *tr. th.* • lacum] lacu *th.* • positus - leonum] *lin. th.^P* || 4 sua] tua *th.^{PZ}* || 5 redime Vg.] redimere *YL* || 6 est] *add.* de illo *th.* • in abscondito] *pos. ante* facit *th.* • Moyse] *praem.* quam de *th.^{PZ}*, quam Moysi *th.^S* || 8-16 XI.36.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || 8 rabi] rab *th.^{PS}*, rabbi *th.^Z* || 9 aquas] *add.* profunditatis *th.* • secundum quod] sicut *th.* || 10 quasi] sicut *th.^Z* • ollam] olla *th.^P* • fervescere - Et] fervet *th.^S* || 11 ponit] *pos. ante* caput *th.* • caelum] caelo *th.* || 12 illius] ipsius *th.^Z* • Propter hoc] Et hoc est quod *th.* • ponet] ponit *Y* • cum unguenta Vg.] unguenta *sic YL* • bulliunt Vg.] pulverem *YL* || 13 vero] *abest th.* • sitit] sicut *L* • tunc] *abest th.* • facit in mari] *tr. th.* || 14 Propter - sequitur] et hoc est *th.* || 15 glossa] *lin. th.^P*

XI.33. Rabbi Y^chuda says: A person should never ask for that which he needs using a foreign language, because the ministering angel does not understand such.

5 XI.34. Rabbi Barnach³⁴² says: Similarly, why was Daniel placed in the lions' den? Because he gave counsel to the ungodly Nebuchadnezzar: «Redeem his³⁴³ sins with alms».

XI.35. Whoever performs charitable acts in secret is greater than Moses, our teacher.

10 XI.36. Rabbi Dimi says: At the moment the Leviathan feels hunger, it exhales from its mouth and heats up all the waters of the sea, according to what is written: «He shall make the depths of the sea boil like a pot». And were it not for the fact that it inserts its head into Heaven, no creature would be able to withstand the wholesome smell thereof: In support of the
15 aforementioned, [Scripture] goes on to say: «He shall make [the sea boil] like [a pot of] ointment». And at the moment the [Leviathan] feels thirst, then does it make furrows in the sea, as it were, and after it has drunk, it leaves shining troughs therein. In support of the aforementioned, [the Bible] goes on to say: «He shall leave a shining wake behind him» –gloss: Because
20 the sea does not resume its former shape quickly enough, on account of the large amount of water [the Leviathan] has drunk—.

³⁴² The name Barnach, which appears in the textual tradition of the *Excerptum*, corresponds to the Iuda (Y^chuda) given in the Latin *Extractiones* as well as the attested Talmudic manuscripts.

³⁴³ I.e. Nebuchadnezzar's.

XI.37. Item. Dicit rabi Aha: Mare ad pristinum robur suum non redit usque ad septuaginta annos | postquam Leviathan bibit.

L 107v

XI.38. Item. Omnis qui plorat de nocte, stellae et planetae plorant cum eo.

5 XI.39. Item. QUI REMOVET PILOS ASCELLARUM VEL PECTINIS meretur triginta novem ictus Legis.

XI.40. Item. Qui uxorem non habet non est homo, quia scriptum est: «masculum et femellam creavit eos».

XI.41. Item. Qui non habet terram non est homo, quia scriptum est: «terra dedit fructum suum» | etc.

Y 36va

10 XII. DE INMUNDITIIS IUDAEORUM

XII.1. «Pro hoc orabit ad te omnis sanctus» –id est haereticus–. In tempore inveniendi bonam uxorem.

XII.2. Qui indiget adsellatione non debet orare et, si orat, eius oratio est abominatio.

App. font.: XI.37.] *th. stult.* 28 [Bb 75a] || XI.38.] *th. stult.* 33 [San 104b] || XI.39.] *th. stult.* 35 [Naz 58b] || XI.40.] *th. stult.* 39 [Yeb 63a] || 7 masculum - eos] [Gn 5, 2] *add.* Ge. .v. .a. *mg. th.^P*, *add.* Genes. .5. .a. *mg. th.^Z* || XI.41.] *th. stult.* 40 [Yeb 63a] || 8-9 terra -suum] [Ps 66, 7] || XII.1.] *th. turpi.* 1 [Ber 8a] *add.* in Brakot *mg.th.^{PZ}*, *add.* vide in pagina 213 istius libri n° 20 *mg. th.^{ZZ}* || 11 Pro hoc - sanctus] [Ps 31, 6 –s. hebr.–] || XII.2.] *th. turpi.* 2 [Ber 23a] *add.* vide in pagina 23 Berachod n° 3 *mg. th.^{ZZ}*

1 Dicit] *pos. post* Aha *th.* • rabi] Rab *th.^{PS}*, Rabbi *th.^Z* • Aha (*sc.* אַחָא) Haha L, Acha *th.^S* • Mare] *praem. quod th.* • pristinum] *abest th.* • non redit] *pos. post* mare *th.* || 3 XI.38.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* • Omnis] *abest th.* || 4-5 XI.39.] *add.* Nota *mg. th.^P*, *add.* Notabile *mg. th.^Z* || 4 ascellarum *th.*] ascellarum *YLth.^{SZ}* || 4-5 triginta novem] *add.* 39. *mg. Y* || 7 femellam] feminam *th.* || 8-9 terra - suum] terram autem dedit filiis hominum (*sc.* Ps 113, 24) *th.* || 10 De inmunditiis iudaeorum] *add.* inmunditiis iudaeorum *mg. Y* || 11 hoc] hac *th.* • id est] *abest th.* • haereticus] hebraeus *th.^{PZ}* *sed lin. th.^P*, heremus *sic th.^S*

XI.37. Rabbi Aḥa says: The sea does not return to its earlier strength until seventy years after the Leviathan has drunk.

XI.38. [For] every person who weeps at night, the stars and the planets weep with him.

5 XI.39. WHOEVER REMOVES HAIR FROM HIS ARMPITS OR PUBIC AREA deserves thirty-nine strokes of the Law.

XI.40. Whoever does not have a wife is not a man, for it is written: «He created them male and female».

10 XI.41. Whoever does not possess land is not a man, for it is written: «the earth yielded its fruit».

XII. ON THE INDECENCY OF THE JEWS

XII.1. «For this reason every saintly person –i.e., a heretic– shall pray to You». At the time of his finding a good wife.

15 XII.2. Whoever needs to void his bowels shall not pray and, should he pray, his prayer is considered an abomination.

- XII.3. Item. Si aliquis vadit in die ad adsellandum, debet tenere philacteria sua in manu dextera circa cor. In nocte, debet ea ponere in bursam.
- XII.4. Item. Tria prolongant hominis vitam, scilicet: mensae prolongatio, proluxa oratio, frequens adsellatio.
- 5 XII.5. Item. Dicunt magistri: Quis vocatur dives? Dicit rabi Ioseph: Omnis qui habet cameram privatam iuxta mensam suam.
- XII.6. Item. Quis vocatur simplex in viis suis? Ille, scilicet, qui vadit ad adsellandum de nocte ut adsellavit de die.
- 10 XII.7. Item. Omnis qui tenet membrum suum et facit urinam quasi induceret diluvium super terram.
- XII.8. Item. Dicit rabi Akiva: Non adsellandum contra orientem vel occidentem, sed versus aquilonem vel austrum. Homo etiam non debet discooperire se donec adsideat nec debet tergere dextera manu —cum per eam Lex fuerit data—, sed sinistra.
- 15 XII.9. Item. Qui ingreditur in cameras privatas debet dicere: Sint honorati, honorati, beati, qui servitis Altissimo, date honorem Domino Israhel, Y 36vb

App. font.: XII.3.] *th. turpi.* 3 [Ber 23a] *add.* vide ut supra n° 8 *mg. th.*^Z || XII.4.] *th. turpi.* 5 [Ber 54b] *add.* vide ut supra n. 27 *mg. th.*^Z || XII.5.] *th. turpi.* 12 [Sab 25b] *add.* In sabat *mg. th.*^P || XII.6.] *th. turpi.* 11 [Ber 62a] *add.* vide ut supra n. 39 *mg. th.*^Z || XII.7.] *th. turpi.* 13 [Sab 41a] || XII.8.] *th. turpi.* 8 [Ber 62a] *add.* vide in pagina 62 Berachod n° 32 *mg. th.*^Z || 13-14 cum - data] *th. turpi.* 9 [Ber 62a] *add.* vide ut supra n. 34 *mg. th.*^Z || XII.9.] *th. turpi.* 7 [Ber 60b] *add.* vide in pagina 60 Berachod n° 300 *mg. th.*^Z

1 Si] Quando *th.* • in] de *th.* || 2 circa] contra *th.* • debet - ponere] ponet *th.* || 3-4 XII.4.] *add.* Notabile *mg. th.*^Z || 3 scilicet] *abest th.* • mensa prolongatio] quando prolongat super mensam suam *th.* || 4 proluxa oratio] et quando prolongat orationem suam *th.* • frequens adsellatio] et quando prolongat adsellationem *th.* || 5-6 XII.5.] *add.* Nota *mg. th.*^P || 5 rabi] *rby th.*^{PS}, *rabbi th.*^Z || 6 qui] *om. th.*^S || 7 scilicet] est *th.* || 8 adsellandum] sellam *th.* • ut] ubi *th.* || 9-10 XII.7.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 11-14 XII.8.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 11 rabi] *rby th.*^{PS}, *rabbi th.*^Z • Akiva (*sc. עקיבא*) *th.*] Ahyna *sic YL* • adsellandum] *praem.* est *th.* || 12 occidentem] *praem.* contra *th.* • etiam] *abest th.* || 13 se] sed *L* • nec] et quod non *th.* • tergere] *add.* se *th.* || 13-14 cum - data] quia Lex data est in illa *th.* || 15-16 XII.9.] *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 15 in] ad *th.* || 16 beati] sancti • Domino] Deo *th.*

XII.3. If someone voids his bowels during the day, he should hold his phylacteries in his right hand close to his heart. During the night, he should place them in a pouch.

5 XII.4. Three things make a person's life longer, namely: eating slowly³⁴⁴, a prolix prayer, and the regular voiding of one's bowels.

XII.5. The rabbis say: Who is called wealthy? Rabbi Yosef says: Anyone who has a privy close to his table.

XII.6. Who is considered pure in his manners? The person who voids his bowels during the night just as he has done during the day.

10 XII.7. Whoever holds his member while urinating, it is as if he is bringing the Flood upon the world.

15 XII.8. Rabbi 'Aqiba says: A person shall not void his bowels while facing east or west, but rather while facing north or south. Moreover, a person shall not expose himself until he is properly seated and shall not wipe himself with his right hand –because the Law was given therewith–, but rather with his left.

XII.9. A person who enters the privy should say: Be ennobled, O noble ones, O blessed ones, you who serve the Almighty, render honour unto the Lord

³⁴⁴ Lit. 'the prolongation of one's meals'.

custodite me, custodite me, adiuuate me, adiuuate me, fulcite me, fulcite me, expectate me, expectate me donec intrem et exeam, quia haec est consuetudo hominum. Quando vero exhibit, dicet: Benedictus Deus, qui creavit homini sapientiam et creavit in eo foramina concava.

5 XII.10. Item. Si quis orans vult habere ventositates, elongabit se a loco orationis per quattuor ulnas donec fecerit eam. Postea dicet: Domine saeculi, tu in me creasti foramina foramina concava concava, | nostrum obprobrium et nostra confusio in vita nostra, quia finis noster pulvis et vermis.

L 108r

10 XII.11. Item. Si aliquis tergat se aliquo in quo ignis habet potestatem, dentes ei cadunt.

XII.12. Item. Quicumque humiliter vadit ad adsellandum custoditur a tribus, scilicet: a colubris, serpentibus et daemonibus.

15 XII.13. Item. Tria coierunt in arca cum feminis suis —scilicet canis, corvus et Ham— et omnes puniti sunt. Canis, quia colligatur cum femina sua; corvus quia sputat et spuendo canit; Ham, quia propter hoc maledictus fuit.

App. font.: XII.10.] *th. turpi.* 4 [Ber 24b] *add.* vide ut super n. 12 *mg. th.*^{Z2} || XII.11.] *th. turpi.* 6 [Hul 16b] || XII.12.] *th. turpi.* 10 [Ber 62a] *add.* vide ut supra n. 35 *mg. th.*^{Z2} || XII.13.] *th. turpi.* 14 [San 108b] *add.* In helec *mg. th.*^Z

1 custodite¹ - me²] *om. th.*^Z || **2** haec] hoc *th.* || **3** consuetudo] *add.* filiorum *th.* • vero] *abest th.* • exhibit *th.*] exit *Y*, exiet *sic L* || **4** creavit] creatis *th.*^S • homini sapientiam] hominem sapientia *th.* • foramina] *add.* foramina *th.* || **5** orans] *om. Lth.*^S • habere] facere *th.* • ventositates] ventositatem *th.* || **6** eam] *add.* et *th.* || **7** in] *abest th.* • foramina²] *om. L* • nostrum] nostra *th.*^S || **9** aliquis] quis *th.*^Z • ignis] *add.* non *YL* • habet] habeat *th.* || **11** vadit humiliter] *tr. th.* • ad adsellandum] ad sellandum *Y*, ad sellam *th.* || **12** scilicet] *abest th.* • serpentibus] *praem.* et a *th.* • daemonibus] *praem.* a *th.* || **13** scilicet] *abest th.* • corvus] *praem.* et *th.* || **14** omnes] *om. th.*^S • sunt] fuerunt *th.* • quia] quod *th.*^S • sua] *add.* quando coit *th. et lin. th.*^{PZ} || **15** quia¹] *abest th.* • et] *abest th.* • spuendo canit] spuendo coit *th. et lin. th.*^{PZ}

of Israel. Watch over me, watch over me; help me, help me; assist me, assist me; wait for me, wait for me until after I have entered and exited, for such is the way of people. When he emerges, he shall say: Blessed God who created wisdom for the sake of man and fashioned orifices and cavities within him.

5 XII.10. If a person who is praying wishes to pass wind, he shall withdraw to a distance of four cubits from the place of prayer until he has passed such. Afterwards, he shall say: Master of the Universe, you formed orifice [upon] orifice, [and] cavity [upon] cavity within me, our shame and embarrassment in life, because our end lies in dust and worms.

10 XII.11. If someone wipes himself with something over which fire holds sway, his teeth fall out.

XII.12. Whoever is modest in the privy is protected from three things, namely: from snakes, serpents and demons.

15 XII.13. Three [species] had sexual intercourse with their wives within the Ark —namely, the dog, the raven and Ham— and all of them were punished on that account: The dog, [whose punishment was] to be bound together with his female; the raven, [whose punishment was] to spit and to squawk when spitting; and Ham, [whose punishment was] to be cursed on this account.

- XII.14. Item. Tres manus | sunt amputandae, scilicet: quae ponitur ad membrum virile, quae ponitur ad oculum et quae ponitur ad vulvam mulieris.
- 5 XII.15. Item. Qui cognoscit uxorem suam cum luce candelae generabit pueros epilepticos.
- XII.16. Item. Qui cognoscit uxorem suam quando vadit de cameris privatis generabit pueros epilepticos. XII.17. Item. Dicit rabi Iohan: Quattuor dixerunt mihi angeli: Homines generant pueros claudos, quia contra naturam coeunt; caecos, quia respiciunt vulvam mulierum; surdos, quia loquuntur quando cognoscunt eas; mutos, quia osculantur vulvas earum.
- 10 XII.18. Item. Quattuor odit Deus, scilicet: Illum qui subito intrat domum suam, et qui tenet membrum suum quando mingit, et qui proicit urinam nudus ante lectum suum et qui coram quocumque animali cognoscit uxorem suam. Dicit rabi Abaie: Et coram muribus.
- 15 XII.19. Item. Noe «emisit corvum». Glossa: Corvus invite exivit de arca quia suspectum habebat Noe de femina sua.

App. font.: XII.14.] *th. turpi.* 15 [MK 19] || XII.15.] *th. turpi.* 16 [MK 14] || XII.16.] *th. turpi.* 17 [MK 11] || XII.17.] *th. turpi.* 18 [MK 9] || XII.18.] *th. turpi.* 19 [Nid 16b-17a] || XII.19.] *th. turpi.* 22 [Rashi in Gn 8, 7] || 16 emisit corvum] [Gn 8, 6] *add. Ge. .viii. .b. mg. th.^P, add. Gen. 8 mg. th.^Z*

1 scilicet] *abest th.* || 2 virile] *add. et th. • ponitur] abest th.^{PS} || 3 mulieres] add. etc. th.^S || 4-5 XII.15.] *add. notat mg. Y • generabit] generat th. || 7 generabit] habet th. || 8-11 XII.17.] add. Nota mg. th.^P || 8 rabi] rby *th. • mihi dixerunt] tr. th.^Z • angeli] add. ministerii th. || 12 scilicet] abest th. • Illum] om. L • subito intrat] ingreditur subito *th. || 13 et¹] abest th. • mingit] facit urinam th. • proicit urinam] mingit *th. || 14 quocumque animali] re viva th. || 15 rabi] abest th. • Et] Etiam *th. || 16-17 XII.19.] add. Nota mg. th.^P || 16 Noe] om. Y, abest th. • Glossa] lin. *th.^{PZ} • exivit] esequabatur nuntium th. • de arca] abest th. || 17 sua] abest th.*******

XII.14. There are three hands that are to be amputated, namely: the hand that is placed upon the male member; the hand that is placed upon the eye and the hand that is placed upon a woman's vulva.

5 XII.15. Whoever has sexual intercourse with his wife in candlelight will have epileptic children.

XII.16. Whoever has sexual intercourse with his wife on emerging from the privy will have epileptic children.

10 XII.17. Rabbi Yohanan says: Angels told me four things: People have lame children when they have sexual intercourse that contravenes nature; blind children when they gaze upon a women's vulva; deaf children when they speak while having sexual intercourse with their wives and mute children when they kiss the former's vulvas.

15 XII.18. God hates four kinds of people, namely: Whoever enters his home suddenly; whoever holds his member while urinating; whoever urinates while [standing] naked in front of his bed; and whoever has sexual intercourse with his wife in the presence of any animal. Rabbi Abbaye says: And likewise in the presence of mice.

20 XII.19. Noah «sent out a raven». Gloss: The raven emerged from the Ark unwillingly because he suspected that Noah intended to have sexual intercourse with its wife.

XII.20. Item. «clausumque Samson in carcere molere fecerunt». Dicit rabi Iohan: ‘Molere’ ibi pro ‘fornicari’ accipitur. Et propter hoc potest dici quod quilibet adducebat uxorem suam ut de ipso conciperet.

5 XII.21. Item. OTIOSI DEBENT UXORES SUAS COTIDIE COGNOSCERE; | OPERARII BIS IN EBDOMADA; ASINARII SEMEL IN MENSE; CAMELARIUS SEMEL IN SEX MENSIBUS.

Y 37rb

XIII. DE SOMNIIS SEU VISIONIBUS NOCTURNIS IUDAEORUM

XIII.1. Quicumque transit septem diebus quod non somniat, dicit rabi Iona, vocatur impius.

10 XIII.2. Item. Dicit rabi Hydda |: Pravum somnum melius valet quam bonum. –glossa Salomonis: quia per malum somnum homo redit ad paenitentiam–.

L 108v

XIII.3. Item. Qui videt calamum in somno speret sapientiam. Si multos videat, spem habeat prudentiae.

15 XIII.4. Item. Qui videt camelum in somno, mors erat praedestinata et liberabitur ab ea.

App. font.: XII.20.] *th. turpi.* 21 [Sot 10a] || **1** clausumque - fecerunt] [Idc 16, 21] || XII.21.] *th. turpi.* 20 [Ket 61b] *add.* in Nassym *th.*^P || XIII.1.] *th. somni.* 1 [Ber 14a] *add.* In brakot *mg. th.*^{PZ}, *add.* hebraeo ברכות n° 200 pagina 56 tom. .i. *mg. th.*^{ZZ} || XIII.2.] *th. somni.* 2 [Ber 55a] *add.* vide ut supra n° 6 *mg. th.*^{ZZ} || XIII.3.] *th. somni.* 3 [Ber 56b] *add.* vide ut supra n° 43 *mg. th.*^{ZZ} || XIII.4.] *th. somni.* 4 [Ber 56b] *add.* Ad numerum 48 *mg. th.*^{ZZ}

1-3 XII.20.] *add.* Nota *mg. th.*^{PZ} || **1** clausumque] clarisumque *sic L* • Samson] *abest th.* • carcere] carcerem *th.*^P • rabi] *rby th.* || **2** hoc] ea *Y* • potest dici] potestis discere *th.* • quod] *om. th.*^S || **3** de] ab *th.* || **4** cotidie cognoscere uxores suas] *tr. th.* • cotidie *th.*] coctidie *sic YL* || **5** ebdomada] *add.* et *th.* • asinarii] assinarii *sic L* • semel] *add.* camelarii (camerarii *th.*^S) semel *th.* • camelarius] nautae *th.* || **8** diebus] dies *th.* • somniat] somniet *th.* • rabi] *rby th.*^{PS}, rabbi *th.*^Z • dicit - Iona] *pos. ante* Quicumque *th.*^{PZ} || **10** rabi] rab *th.*^{PS}, rabbi *th.*^Z • Dicit - Hydda] *add.* Dicit rab Chasda hebraeo אמר רב חסדא *mg. th.*^{ZZ} • somnum] somnium *th.* || **11** Glossa Salomonis] *lin. th.*^P • Quia] quod *th.*^S • somnum] somnium *th.* • redit homo] *tr. th.* || **12** somno] somnio *th.* • speret sapientiam] habeat spem sapientiae *th.* || **13** spem] spiritus *L* • prudentiae] prudentiam *L* || **14** in somno] *om. Y*, in somnio *th.* • erat] erit ei *th.* • praedestinata] *add.* de caelo *th.*

XII.20. «They put Samson in prison [and] made [him] grind». Rabbi Yoḥanan says: The word ‘to grind’ is here understood as ‘to fornicate’. And on account of the foregoing, it may be said that every man brought his wife [to Samson] so that she might conceive from him.

- 5 XII.21. IDLE MEN MUST HAVE INTERCOURSE WITH THEIR WIVES EVERY DAY; LABOURERS TWICE A WEEK; DONKEY DRIVERS ONCE A MONTH; CAMEL DRIVERS ONCE IN SIX MONTHS.

XIII. ON THE DREAMS OR NIGHTLY VISIONS OF THE JEWS

- 10 XIII.1. According to Rabbi Yona, whoever spends seven days without having a dream is called wicked.

XIII.2. Rabbi Ḥisda says: A wicked dream is better than a wholesome one—Rashi’s gloss: Because an improper dream leads a person to repentance—.

XIII.3. Whoever sees a reed in a dream should anticipate acquiring wisdom. If a person sees several reeds, he should anticipate attaining understanding.

- 15 XIII.4. Whoever sees a camel in a dream, his death has been decreed and he has been spared therefrom.

- XIII.5. Qui vero elephantem videt in somno mirabilia fient ei.
- XIII.6. Item. Qui cognoscit matrem suam in somno speret prudentiam.
- XIII.7. Qui mulierem desponsatam spem habeat in scientia Legis.
- XIII.8. Qui sororem suam spem habeat in sapientia.
- 5 XIII.9. Item. Qui videt frumentum in somno, signum est pacis.
- XIII.10. Qui ordeum, peccata illius tolluntur.
- XIII.11. Item. Qui videt mala granata in somno securus est quod erit filius futuri saeculi, quia scriptum est: «dabo tibi poculum de vino conditum mustum malorum granatorum».
- 10 XIII.12. Item. Qui somniat quod adsellet bonum signum est, ita tamen quod non tergat se. |

Y 37va

App. font.: XIII.5.] *th. somni.* 5 [Ber 56b] *add.* Ad numerum 49 *mg. th.*^{Z2} || XIII.6.] *th. somni.* 6 [Ber 57a] *add.* Ad numerum 52 *mg. th.*^{Z2} || XIII.7.] *th. somni.* 7 [Ber 57a] *add.* vide ut ut *sic* supra n° 53 *mg. th.*^{Z2} || XIII.8.] *th. somni.* 8 [Ber 57a] *add.* vide ut supra n° 54 *mg. th.*^{Z2} || XIII.9.] *th. somni.* 9 [Ber 57a] *add.* vide ut supra n° 56 *mg. th.*^{Z2} || XIII.10.] *th. somni.* 10 [Ber 57a] *add.* Ad numerum 56 *mg. th.*^{Z2} || XIII.11.] *th. somni.* 11 [Ber 57a] || 8-9 dabo - granatorum] [Ct 8, 2] *add.* can. .viii. *mg. th.*^P || XIII.12.] *th. somni.* 12 [Ber 57a] *add.* vide ut supra n. 63 *mg. th.*^{Z2}

1 vero] *abest th.* • videt elephantem] *tr. th.* • somno] *somnio th.* • mirabilia] *miracula th.* || 2 somno] *somnio th.* • prudentiam] *in prudentia th.* || 3 Qui] *add.* cognoscit in somnio *th.* || 4 Qui] *add.* cognoscit *th.* • sororem] *uxorem th.*^S *et add.* in somnio *th.* • spem habeat] *speret th.* || 5 somno] *somnio th.* || 6 Qui] *add.* videt *th.* • ordeum] *add.* in somnio *th.* • illius] *eius th.* || 7-9 *add.* Nota *mg. th.*^P, *add.* Notabile *mg. th.*^Z || 7 mala granata] *malogranatum th.*^{PS}, *malogranata th.*^Z • somno] *somnio th.* • est] *sit th.* || 8 futuri] *alterius th.* • quia] *quod th.*^S • conditum *th.*] cum *YL*, *condito th.*^S || 9 mustum] *musto th.*^{PZ} • malorum granatorum] *malogranatorum th.*^{PZ}, *malegranatorum sic th.*^S || 10-11 XIII.12.] *add.* Nota *mg. tu.*^P, *add.* Notabile *mg. th.*^Z || 10 Qui somniat] *sompnia L* • tamen] *tantum th.*^P, *inde th.*^S

XIII.5. Whoever sees an elephant in a dream, however, shall have wonders performed for him.

XIII.6. Whoever has sexual intercourse with his mother in a dream can anticipate attaining understanding.

5 XIII.7. Whoever [has intercourse] with a betrothed woman can anticipate attaining knowledge of the Law.

XIII.8. Whoever [has intercourse] with his sister can anticipate acquiring wisdom.

XIII.9. If one sees wheat in a dream, this is a sign of peace.

10 XIII.10. Whoever [sees] barley, has had his sins removed³⁴⁵.

XIII.11. Whoever sees pomegranates in a dream may rest assured that he will be a son of the World to Come, for it is written: «I will give thee a cup of spiced wine, the wort of pomegranates».

15 XIII.12. Whoever dreams that he is voiding his bowels [has received] a favorable sign, though this only [applies] in the event that he refrains from wiping himself.

³⁴⁵ I.e. has had his sins remitted.

XIV. DE FABULIS IUDAEORUM

XIV.1. Og ita magnus fuit quod accepit magnum montem super caput suum. Deus autem misit formicas et perforaverunt montem. Descenditque usque ad collum illius et voluit proicere illum de se, sed dentes creverunt ei hinc et
5 inde et non potuit ab eo liberari.

XIV.2. Item. Moyses quam magnus erat? Decem ulnarum et saliit in altum per decem ulnas. Percussitque Og in cavillam pedis et occidit eum.

XIV.3. Item. Omnibus diebus sabbatorum studebat David in Talmud. Venit autem *malachinau* in quodam sabbato quo debuit mori coram ipso et nihil
10 potuit adversus eum. Erant autem arbores retro domum David. Venitque *malachinau* et concussit eas et fecit fragorem magnum. Et ait David: Egrediar et videbo quis sit strepitus iste. Surrexit ut iret. Ascenditque gradus et corruerunt sub ipso. Tunc interrupit lectionem et continuo occidit eum.

XIV.4. Item. Dicit rabi Iuda: Vidi lapidem pretiosum quem draco circumdabat. Descendit illuc inmersor | ad adferendum | illum. Venit autem
15 draco et voluit deglutire illum, sed corvus venit et amputavit ei caput et

L 109r, Y 37vb

App. font.: XIV.1.] *th. fabul.* 1 [Ber 54b] || XIV.2.] *th. fabul.* 2 [Ber 54b] || XIV.3.] *th. fabul.* 3 [Sab 30b] || XIV.4.] *th. fabul.* 12 [Bb 74b]

1 De fabulis iudaeorum] *add* fabulis iudeorum *mg. Y* || **2-5** XIV.1.] *add.* Nota *mg. th.^P* || **2** Og] Gog *Y*, Gort *L* *sed add.* Og h. *mg. Y* • ita magnus - montem] *abest th.* || **3** misit] inmisit *th.* • et] qui *th.^Z* || **4** illius] ipsius *th.* • de se] *abest th.* • sed] *om. L* • creverunt] creaverunt *L* || **5** ab eo liberari] *abest th.* || **6-7** XIV.2.] *add.* Nota *mg. th.^P* || **6** quam] quia *th.^Z* • ulnarum] *add.* supra ostenditur *th. et lin. th.^{PZ}* || **7** Og *th.*] Gog *Y*, Gogm *sic L* • cavillam] cavilla *th.* • eum] illum *th.^S* || **8-13** XIV.3.] *add.* Nota *mg. th.^{PZ}* || **8** Omnibus] *add.* itaque *th.* • studebat David] sedebat David et studebat *th.* || **9** autem] *abest th.* • malachinau] malaach mavet (*om. mavet th.^S*) (*sc.* מלאך מות) *et add.* angelus mortis (*lin. th.^P*) *th.* • quodam] *abest th.* • mori] *add.* mori Malaach Mavet *th.* || **10** retro] *praem.* de *th.* • Venitque] venit *th.* || **11** malachinau] malaach mavet (*sc.* מלאך מות) *th.* || **12** iste] ille *th.^Z* || **13** interrupit lectionem] *lin. th.^{PZ}* • occidit eum] requievit anima ipsius *th.* || **14-16** XIV.4.] *add.* Nota *mg. th.^{PZ}* || **14** rabi] rab *th.* || **15** adferendum] afferendum *sed p. c.* aufferendum *sic Y* || **16** illum] navem *th.*

XIV. ON THE TALES OF THE JEWS

XIV.1. Og was so large that he carried a vast mountain upon his head. God, however, placed ants therein and they bored a hole through the mountain and it fell around his neck. He wished to remove it from himself, but his
5 teeth extended on both sides and he was unable to set himself free from it.

XIV.2. What was Moses's height? [He was] ten cubits tall and he jumped ten cubits higher. [By doing so,] he hit Og's heel and killed him.

XIV.3. Every Šabbat David studied the Talmud. However, on the Šabbat when David was due to die, the *mal'aḳ ha-mawet* came into his presence
10 and [David] could do nothing against him. Certain trees stood behind David's house. *Mal'aḳ ha-mawet* went there and shook them, thus making a great noise. Then David said: I shall go out and see what that noise was. He stood up in order to go. He was in the process of climbing the stairs when, suddenly, they collapsed underneath him. At that moment, he stopped
15 reciting [the reading] and without further ado [the Angel] killed him.

XIV.4. Raḅ Y^chuda says: I saw a precious stone around which a sea-monster was curled. A diver went down to retrieve it. The sea-monster approached, however, and wished to swallow him, but a raven arrived and severed

conversae sunt aquae in sanguinem. Venit alius draco et suspendit lapidem ad collum draconis mortui et revixit. Iterumque reversus voluit deglutire navem. Venit corvus et iterum amputavit ei caput. Iterum accepit inmersor lapidem et proiecit in navem. Et erant autem aves salsae in navi.
5 Accepimusque lapidem et suspendimus ad colla eorum et resuscitatae sunt et avolaverunt cum lapide.

XIV.5. Item. Dicit rabi Simeon: Abraham habebat lapidem pretiosum ad collum suum, cuius virtute omnes infirmi qui eum videbant curabantur ab omnibus infirmitatibus suis. Quando autem Abraham decessit ab hoc
10 saeculo, tunc Deus accepit illum lapidem et suspendit eum in sole.

XIV.6. Item. Dicit Rava: Vidi ranam quae ita magna erat sicut villa Akara quae habebat quadraginta domus. Venitque draco et deglutivit ranam. Venitque corvus et deglutivit draconem. Avolavitque corvus et sedit super ramum cuiusdam arboris sicut aliae aves. Ecce quantae | fortitudinis erat
15 arbor illa! Dicit rabi Papa de isto: Si non fuisset ibi, non credidissem.

Y 38ra

XIV.7. Item. Dicit Rava: Quadam vice ivimus in navi et navis nostra intravit inter pennulam capitis et pennulam caudae unius piscis. Tribus diebus et tribus noctibus navigavimus nec dum potuimus adtingere ad pennulam quae

App. font.: XIV.5.] *th. fabul.* 4 [Bb 16b] || 9-10 Quando - saeculo] [cf. Gn 25, 8] || XIV.6.] *th. fabul.* 5 [Bb 73b] || XIV.7.] *th. fabul.* 6 [Bb 73b]

2 draconis mortui] illius *th.* • Iterumque] Iterum *th.*^S || 3 Iterum²] interim *th.*^S || 4 navem] navim *sic* Y • Et²] *om.* Y • autem] ante L • salsae] false L || 5 Accepimusque] Accepimus *th.* • eorum] earum *th.*^Z || 6 avolaverunt] avolavunt *sic* *th.*^S || 7-10 XIV.5.] *add.* Nota *mg. th.*^P || 7 rabi] rby *th.* || 9 Abraham decessit] Abraham discessit (*discessis sic th.*^P) *th.*, *sed tr. th.*^S || 10 tunc] *abest th.* || 11-15 XIV.6.] *add.* Nota *mg. th.*^P || 11 ita] *om. th.*^S || quae habebat] in qua erant *th.* • quadraginta] sexaginta *th.* • Venitque] venit *th.*^S || 13 Venitque] Venit *th.* • corvus²] *abest th.* • sedit] resedit *th.* || 14 cuiusdam] unius *th.* || 15 illa] *abest th.* • rabi] rab *th.* • de isto] *pos. post illa L, abest th.* || 16-18 XIV.6.] *add.* Nota *mg. th.*^{PZ} || 16 Rava dicit] *tr. Y* • ivimus] ibamus *th.* • nostra navis] *tr. th.* || 18 dum] *abest th.* • quae] *abest th.*

the monster's head and the water turned to blood. Another sea-monster approached and hung the stone around the neck of the deceased sea-monster, which came back to life. It returned and wished to swallow the ship. The raven arrived once more and severed its head. Thereupon, the
5 diver seized the stone and threw it onto the ship. Some salted birds were on the ship. We grasped the stone and hung it around their necks and they all came back to life and flew off bearing the stone.

XIV.5. Rabbi Šim'on says: Abraham wore a precious stone around his neck, by the power of which all the sick people who set eyes upon it were healed
10 from all their ailments. However, when Abraham passed from this world, God took that stone and hung it upon the sun.

XIV.6. Raḅa says: I saw a frog which was as large as the city of Akra, which numbered forty houses. Then a serpent arrived and swallowed the frog. Then a raven came and swallowed the serpent. After this, the raven flew
15 away and sat on the branch of a certain tree just like the other birds. Behold how strong was that tree! On this matter, Rabbi Pappa says: Had I not been there, I would never have believed it.

XIV.7. Raḅa says: Once, we were travelling on board a ship and our ship sailed between the headfin and the tailfin of one and the same fish. For three
20 days and three nights we sailed and [still] we could not reach the tailfin.

erat a parte caudae. Et piscis tamen ibat contra nos et nos contra caudam ipsius ibamus citius quam sagitta.

XIV.8. Item. Dicit Rava: Quadam vice ivimus et vidimus avem quae usque ad genua erat in aqua et caput illius adtingebat ad caelum.

- 5 XIV.9. Item. Dicit | Rava: Quadam vice ivimus per desertum et vidimus anseres quibus alae prae pinguedine cadebant et fluebant de eis torrentes sanguinis. Ego autem dixi illis: Habebone partem in vobis in futuro saeculo? Cumque hoc dixissem, unus eorum levavit alam et alius crus. Quando autem
10 veni ante rabi Eleazar, narraui ei ista et dixit mihi: Israhel sunt expectantes quod dentur eis isti anseres propter hoc super ipsos iudicium –Glossa Salomonis: | Propter peccata Israhel moratur Messias et anseres habent penam et angustiam portandi tamdiu pondus pinguedinis suae. Non enim comedentur donec veniat Messias–. L 109v Y 38rb

- 15 XIV.10. Item. Dicit rabi Iuda: Quicquid Deus creavit in saeculo masculum et feminam creavit. Leviathan ergo masculum et feminam creavit. Si autem masculus cum femina coirent, totus mundus periret. Et quid fecit Deus? Castravit masculum et occidit feminam et salitam servavit eam pro iustis in futuro saeculo, secundum quod scriptum est: «et occidit cetum qui in mari est». Similiter bovem qui singulis diebus depascit mille montes, masculum

App. font.: XIV.8.] *th. fabul.* 7 [Bb 73b] *add.* In Bava batera *mg. th.*^Z || XIV.9.] *th. fabul.* 8 [Bb 73b] *add.* supra est *th.*^{PZ} || XIV.10.] *th. fabul.* 13 [Bb 74b] || **17-18** et occidit - est] [Is 27, 1]

1 erat] *abest th.* • a] *ex th.* • Et] *abest th.* || **1-2** contra caudam ipsius] *cum vento th.*^{PZ}, *convento sic th.*^S || **2** ibamus - sagitta] *Ibamus sexaginta leucas et quando veniebamus prope terram videbamus milites qui traebant sagittas in terra et navis nostra citius currebat th.* || **3-4** XIV.8.] *add.* Nota *mg. th.*^P || **3** ivimus] *navigabamus th.*^{PS}, *enavigabamus sic th.*^S || **4** adtingebat] *tangebatur th.*^S || **5** ivimus] *ibamus th.* || **6** fluebant] *defluebant th.* || **7** Habebone] *habeone L, Habebo th.* • in¹] *om. th.*^S || **8** Cumque - dixissem] *abest th.* • levavit] *elevavit th.* • alius] *illius th.*^S • crus] *praem. elevavit th.* • autem] *abest th.* || **9** ante] *coram th.* • rabi] *rby th.* • narraui] *add. hoc th.* • ista] *abes th.* || **10** dentur] *detur th.* • eis isti] *abest th.* • propter - ipsos] *super hoc ipsis th.*^S || **10-11** Glossa Salomonis] *lin. th.*^{PZ} || **11** penam] *pennam th.*^S || **13-18** XIV.10.] *add.* Nota *mg. th.*^{PZ} || **13** rabi] *rab th.* • creavit Deus] *tr. th.*^S • saeculo] *add. suo th.* || **14** creavit¹] *add. eum th.*^{PZ} • Leviathan] *praem. et th.*^{PS} • ergo] *abest th.* • creavit²] *add. eum th.* • Si autem] *Sic quod L, Et si th.* || **15** masculus - femina] *abest th.* • coirent] *coieret sic th.*^S *sed add. simul th.* • totus - periret] *destruerent totum mundum th.* || **16** salitam] *salicam L • salitam servavit] salit th.*

And the fish was swimming in the opposite direction to us and we were moving towards its tail faster than an arrow.

XIV.8. Raba says: Once, we were travelling and saw a bird which was standing up to its ankles in water and its head reached the sky.

5 XIV.9. Raba says: Once, we were travelling in the desert and we saw geese whose wings fell off on account of their fatness and streams of blood were flowing from them. I said to them: Shall I have a portion of you in the World to Come? When I said that, one of them raised its wing while another raised its leg. When I came into the presence of Rabbi El'azar, I told him
10 these things and he said to me: Israel is waiting for these geese to be handed to them because of the sentence upon them –Rashi's gloss: On account of Israel's sins, the [coming of the] Messiah is delayed and the geese undergo pain and anguish in carrying so much weight as a result of their fatness. They cannot, in fact, be eaten until the Messiah has come–.

15 XIV.10. Rabbi Y'huda says: Every creature that God created in the world was created male and female. Therefore, the Leviathan was created male and female. If the male were to mate with the female, the entire world would be destroyed. What did God do? He castrated the male and killed the female and kept her salted for the righteous in the World to Come, according to
20 what is written: «And He slew the whale that lives in the sea». Likewise, God created the ox, which daily grazes upon thousand mountainsides, both

- et feminam creavit, secundum quod scriptum: «meae sunt omnes bestiae silvarum». Isti duo, si coirent, destruerent totum mundum. Ideo castravit Deus masculum et infrigidavit feminam, unde scriptum est: «fortitudo eius in lumbis eius et virtus eius in umbilico ventris eius». «Fortitudo eius», hoc est masculi, et «virtus eius», hoc est feminae. De piscibus autem, quare occidit feminam et non infrigidavit potius? Quia | pisces nimis fructificant nec prodesset infrigidatio. Et quare tunc non potius interfecit masculum? Quia scriptum est: «draco iste quem formasti ad inludendum ei». Non enim esset decens | quod luderet cum femina. Vel dic quod femina salita melior est quam masculus. Feminam vero bovis quare infrigidavit potius quam occidit? Quia piscis salitus bonus est, carnes vero salitae non valent. Ut ergo daret nobis carnes recentes et pisces sallitos. Feminam bovis infrigidavit et non occidit. Et feminam piscis occidit et salitam servavit.
- 5
10
15
- XIV.11. Item. Dicit rabi Kaphaza: Vidi piscem qui habebat cornu, super quod scriptum erat: Ego sum una de parvis creaturis maris et habeo tres leucas in longitudine et ingredior in os Leviathan.
- Y 38va
L 110r

App. font.: 1-2 meae sunt - silvarum] [Ps 49, 10-s. hebr.-] *add.* secundum hebraeum et psalmo *mg. th.^P*, *add.* secundum hebraeum *mg. th.^Z* || 3-4 fortitudo - ventris eius] [Iob 40, 11] || 8 draco - ei] [Ps 103, 26] *add.* secundum hebraeum *mg. th.^{PZ}* || XIV.11.] *th. fabul.* 11 [Bb 74a] *add.* In bava batera *mg. th.^{PZ}*

1 secundum quod] de quo *th.* • bestiae] omnes ferae *th.* || 2 Isti duo] Et *th.* • coirent] *add.* simul *th.* || 5 autem] *abest th.* || 6 feminam] femina *th.^S* • infrigidavit] *add.* eam *th.* • potius] *pos. ante* infrigidavit *th.* • Quia] *abest th.* • pisces] *add.* enim *th.* • nimis] minus *th.^Z* || 7 nec - infrigidatio] *lin. th.^{PZ}* • tunc] *abest th.* • potius] *abest th.* • masculum] *add.* et feminam reservavit *th.* || 8 Quia] Quoniam *th.* • formasti] formavit *L* • inludendum ei] ludendum in eo *th.* • Non enim] nec *th.* || 9 esset] et *L* • luderet] luceret *th.^S* • dic] *om. th.^S* *sed add.* si vis *th.* || 10 Feminam] *praem. et th.* • vero] *abest th.* || 10-11 potius - occidit] Quare non occidit illam ut (et *th.^S*) servaret eam iustis in futuro saeculo *th.* || 11 carnes] *praem. sed th.* • vero] *abest th.* • salitae] *pos. post* valent *th.^S* || 11-13 Ut ergo - servavit] *abest th.* || 13 servavit] reservavit *L* || 14 rabi Kaphaza] rab Kaphara (sc. רב ספרא) *th.* • *th.* habebat] *add.* unum *th.* • cornu] cornum *L*

male and female, according to what is written: «Every beast of the forest is mine». If these two were to mate, they would destroy the whole world. Consequently, God castrated the male and kept the female cool, for it is written: «His strength lies in his loins and her power in the navel of her belly». «His strength» relates to the male and «her power» relates to the female. However, as regards fish, why did He kill the female rather than keeping her cool? Because fish are highly fertile and do not benefit from being made cool. Then, why did God not kill the male? Because it is written: «That serpent You have fashioned to play with him». It is not fitting to play with the female. Or you must say that a salted female is better than a salted male. Nonetheless, why did God keep the female of the ox cool instead of killing her? Because salt fish are palatable, whereas salted meat is not. Thus, in order to provide us with fresh meat and salted fish, He kept the cow cool, and refrained from killing her, whereas He killed the female fish and kept it salted.

XIV.11. Rabbi Safra says: I saw a fish which had a horn, upon which was engraved: I am unique among the small creatures of the sea and I am three leagues long and swim into the mouth of the Leviathan.

XIV.12. Item. Dicit rabi Iuda: Adam comedebat in horto paradisi et angeli ministri assabant ei carnes et refrigerabant ei vinum. Serpens vero hoc vidit et invidit.

5 XIV.13. Item. Dicit rabi Ioseph: Leo de nemore Hylay habet sexdecim ulnas
inter unam aurem et | aliam. Dixit Caesar ad rabi Iosua: Deus vester Y 38vb
adsimulatur leoni, secundum quod scriptum est: «leo rugiet». Et quae
probitas? Unus enim miles occidit leonem! Respondit rabi Iosua: Non est
ille cui comparatur, sed leoni de nemore Hylay. Et ait Caesar: Volo eum
10 videre. Tunc Iosua imploravit auxilium Dei et fecit illum egredi de loco suo.
Quando autem venit prope Romam per trecentas leucas, rugiit et omnes
mulieres de Roma inpraegnantes fecerunt aborsum et muri corruerunt.
Quando vero prope fuit ad ducentas leucas, iterum rugiit et dentes omnium
habitantium in Roma ceciderunt et ipse Caesar corruit de solio suo super
15 terram. Dixitque ad rabi Iosua: Pete misericordiam Dei et fac eum redire ad
locum suum. Et ita fecit.

XIV.14. Item. | Dixit rabi Avyra: Deus faciet convivium magnum in die qua
reddet retributionem semini Isaac. Postquam comederint et biberint,
porrigent scyphum Abrahae ad benedicendum et dicent ei: Accipe et L 110v

App. font.: XIV.12.] *th. fabul.* 15 [San 59b] || XIV.13.] *th. fabul.* 19 [Hul 59b] || 6 leo rugiet] [Am 3, 8] || XIV.14.] *th. fabul.* 20 [Anthologia xix: Pes 119b]

1-3 XIV.12.] *add. Nota mg. th.^P* || 1 rabi] *rby th.* • Adam] *add. primus th.* || 2 ministri] *ministerii th.* • refrigerabant] *refrigidabant th.* • ei²] *abest th.* • vero hoc] *abest th.* || 3 invidit] *vidit th.* || 4-15 XIV.13.] *add. Nota mg. th.^{PZ}* || 4 rabi] *rby th.* • Rby Ioseph dicit] *tr. et add. quod th.* • Leo - Hylay] *abest th.* || 4-5 ulnas - aliam] *abest th.* || 5 rabi] *rby th.* || 6 secundum quod] *sicut th.* • rugiet] *add. quis non timebit th.* • Et] *abest th.* || 7 probitas] *plicas L, add. est hoc th.* • enim] *abest th.* • occidit] *interficit th.* • leonem] *praem. unum th.* • Respondit] *praem. et th.* • rabi] *rby th.* || 8 ait] *add. illi th.* • Volo] *add. quod facias me th.* || 9 Iosua] *praem. rby th.* • auxilium] *misericordiam th.* || 10 autem] *abest th.* • trecentas] *add. 300 mg. Y* || 11 inpraegnantes] *praegnantes th.^{PZ}, pugnantes th.^S* • aborsum] *absorsum L, ob orsum sic th.^S* || 12 vero] *abest th.* • ducentas] *add. 20 mg. Y* • et] *tunc th.* || 14 rabi] *rby th.* || 16-18 XIV.14.] *add. Nota mg. th.^P* || 16 Dixit] *Dicit th.* • rabi] *rby th.* • Avyra (*sc. עירא th.*) Anya *sic YL* • magnum] *add. fort. magistri supra L, iustis in futuro saeculo th.* || 17 semini] *semine th.^S*

XIV.12. Rabbi Y^chuda says: Adam ate in the Garden of Eden and the ministering angels roasted meat for him and chilled the wine for him. The serpent saw this and became jealous.

5 XIV.13. Rabbi Yosef says: The Lion of the woods of I'lay measures sixteen cubits from ear to ear. Caesar said to Rabbi Y^chošu'a: Your God is likened unto a lion, according to what is written: «A lion shall roar». And where is the greatness in this? A single warrior is capable of killing a lion! Rabbi Y^chošu'a replied: He is not such [a lion] as this one, but rather He is likened
10 [this lion]. [Rabbi] Y^chošu'a consequently called for God's help and caused the lion to emerge from its den. When it was three hundred leagues away from Rome, [the lion] roared and all the pregnant women [in that city] suffered a miscarriage and the walls of the city crumbled. When it was at a distance of two hundred leagues [therefrom], [the lion] roared again and the
15 teeth of all the inhabitants of Rome fell out and Cesar himself likewise tumbled to the ground from his throne. He said to Rabbi Y^chošu'a: Implore the mercy of God and make [the lion] return to its lair. So he did.

20 XIV.14. Rabbi 'Awira said: God shall hold a great feast on the day that He delivers retribution upon the seed of Isaac. After they have eaten and drunk, they shall give a cup to Abraham so that he may recite a blessing and they

- benedic! Ille autem respondebit eis: Non benedicam, quoniam Ismahel de me egressus | est. Tunc dicent ad Isaac: Accipe et benedic! Ille autem respondebit eis: Non benedicam, quoniam Esau de me exivit. Dicent ergo ad Iacob: Accipe et benedic! Non benedicam, quoniam duxi simul duas sorores quod Lex erat prohibitura. Tunc dicent ad Moysen: Accipe et benedic! Et respondit: Non benedicam, quoniam non fui dignus intrare terram promissionis, nec in morte nec in vita. Tunc dicent ad Iosue: Accipe et benedic! Et respondebit: Non benedicam, quia non habui filium. Tunc dicent ad David. Accipe et benedic! Et respondebit: Ego benedicam. Mihi enim competit benedicere, secundum quod scriptum est: «calicem salutaris accipiam et nomen Domini invocabo».
- 5
- 10
- Y 39ra
- XIV.15. Item. Quidam vidit angelos iuxta mare qui sedebant et dolabant lapides pretiosos et sculpebant. Et ait eis: Isti lapides ad quid? Et responderunt: Deus positurus est eos in portis Hierusalem.
- 15
- XIV.16. Item. Legimus quod longitudo exercitus Sennacherib erat quadringentarum leucarum et longitudo colli equorum quadraginta leucarum.

App. font.: 10-11 calicem - invocabo] [Ps 115, 13] || XIV.15.] *th. fabul.* 14 [Bb 75a] || XIV.16.] *th. fabul.* 16 [San 95b]

2 Tunc] *abest th.* • ad] *abest th.* • Ille autem] *Et th.* || 3 eis] *abest th.* || 3-4 Dicent - benedic] *Iacob respondebit th.* || 5 prohibitura *th.*] *prohibitura sic Y, prohibitam L* • Tunc - benedic] *abest th.* • Et²] *Moyses th.* || 6 respondit] *respondebit th.* • quoniam] *quia th.* • fui] *sum th.^s* • intrare] *ingredi th.* || 7-8 Tunc - benedic] *abest th.* || 8 Et] *Iosue th.* || 8-9 Tunc - benedic] *abest th.* || 9 Et respondebit] *David dicet th.* || 10 secundum quod] *sicut th.* || 12 Quidam] *abest th.* • vidit] *viditque th.* • angeli] *add. ministerii* • iuxta mare] *abest th.* • dolabant] *dobabant sic L, add. smaragdus et th.* || 13 eis] *illis th.* • Et³] *abest th.* || 14 responderunt] *respondit L* || 16 quadringentarum] *add. 40000 mg. Y, 4000 L, quadragintarum th.^s* • quadraginta] *add. 40 mg. Y*

will say to him: Take [this cup] and recite the blessing! He, on the other hand, will reply to them: I shan't recite the blessing, for Ishmael departed from me. Therefore, they will say to Isaac: Take [the cup] and recite the blessing! However, he will reply to them: I shan't recite the blessing, for Esau was issued from me. Then they will say to Jacob: Take [the cup] and recite the blessing! [Jacob will say:] I shan't recite the blessing, for I married two sisters at once, which the Law was destined to forbid. Then they will say to Moses: Take [the cup] and recite the blessing! And he will answer: I shan't recite the blessing, for I was not worthy of entering the Promised Land, either at my death or during my lifetime. Next, they will say to Joshua: Take [the cup] and recite the blessing! He will answer: I shan't recite the blessing, for I did not have a son. After this they will say to David: Take [the cup] and recite the blessing! And he will respond: I shall recite the blessing, for it is my responsibility to do so, according to what is written: «I shall take up the cup of salvation, and call upon the name of the Lord».

XIV.15. A certain person saw angels seated at the seashore while they hewed and carved precious stones. So he said to them: What are the purpose of these stones? They replied: God shall place them at the gates of Jerusalem.

XIV.16. We read that Sennacherib's army was four-hundred leagues long and that the necks of his horses were forty leagues long.

- XIV.17. Item. Og propter suam longitudinem evasit diluvium. Noe enim quando aperuit arcam, ipse inmisit caput suum. | Y 39rb
- XIV.18. Item. Dicit rabi Iohan: Vidi piscem qui extraxit caput suum de aqua et duo oculi sui erant sicut duae lunae. Emittebatque aquam de duobus naribus suis sicut duo flumina. 5
- XIV.19. Item. Dicit Rava: Vidi in monte Sina bufones ita magnos sicut albi muli.
- XIV.20. Item. Quadam vice cecidit ovum *barvica* et submersit sexaginta castra et contrivit trecentas quercus!
- 10 XIV.21 Item. Dicit rabi | Iosua: Quando Moyses descendit de Domino, diabolus accessit ad eum et dicit ei: Domine saeculi, ubi est Lex? Respondit ei Deus: Investiga terram. Accessit ad mare et quaesivit. Respondit: Non est mecum. Tunc ivit ad abyssum et quaesivit. Qui respondit: Non est in me, secundum quod scriptum est: «abyssus dicit non est in me et mare non est mecum»; «perditio et mors dixerunt auribus nostris audivimus famam eius», 15 scilicet quod Deus dedit eam Moysi. Perrexitque diabolus ad Moysen et ait illi: Ubi est Lex? Et respondit. Nescio. Et reversus est diabolus ad Deum et
- L 111r

App. font.: XIV.17.] *th. fabul.* 17 [Nid 61a; cf. Rashi in Gn 14, 13] *add.* In Nassym *mg. th.*^{PZ} || XIV.18.] *th. fabul.* 10 [Bb 74a] || XIV.19.] *th. fabul.* 9 [Bb 74a] *add.* supra est *mg. th.*^{PZ} || XIV.20.] *th. fabul.* 18 [Bek 57b] || XIV.21.] *th. fabul.* 23 [Anthologia lxx: Sab 89a] || **14-15** abyssus - mecum] [Iob 28, 14] *add.* Iob *mg. th.*^{PZ} || **15** perditio - eius] [Iob 28, 22]

1 propter - longitudinem] qui *th.* • Noe] *praem.* quia *th.* • enim] *abest th.* || **2** quando] *abest th.* • arcam] finestram arcae *th.* • ipse] et Og *th.* || **3** rabi] rby *th.* || **4** sui] ipsius *th.* • erant] *abest th.* • Emittebatque] emittebat *th.*^S || **5** flumina] *add.* de Coza (chora *sic th.*^S) *th.* || **6** monte] mote *sic L* • in - Sina] quod in circuitu erant *th.* • bufones] busones *sic th.*^S • magnos] magni *th.* || **8** vice] die *th.*^{PZ} • barvica *YL*] bariucaner (*sc.* בר יוכני) *th.*^P, bar iucavenri *sic th.*^S, bariucaneri *sic th.*^Z *et add.* id est (*om. th.*^{SZ}) volantis (*lin. th.*^Z) *th. et lin. th.*^P • sexaginta] xl *sed add.* 60 *mg. Y* || **10** rabi] rby *th.* • de] a *th.* || **11** eum] ipsum *th.* • dicit] dixit *th.* • et dicit ei] *om. L* • Lex] log *sic L* || **12** ei] *om. th.*^Z • Accessit] ascendit *th.*^S • quaesivit respondit] ipsum respondit *th.* || **13** Tunc] *abest th.* • quaesivit - respondit] respondit *th.* || **14** secundum quod] sicut *th.* || **16** scilicet] secundum *Y* • eam] *add.* filio Amram *th.* • Moysi] *lin. th.*^{PZ} • Perrexitque] Perrexit *th.* • diabolus] *abest th.* • Moysen] Moysen *th.*^Z || **17** Ubi est Lex] Lex quam dedit tibi Deus ubi est *th.* • respondit] *praem.* ille *th.* • diabolus] *abest th.* • Deum] Dominum *th.*

XIV.17. Og escaped the Flood as a result of his height³⁴⁶. When Noah opened the Ark, [Og] was able to insert his head.

5 XIV.18. Rabbi Yoḥanan says: I saw a fish which thrust its head out of the water and its eyes were like two moons. Also, from both nostrils it emitted water akin to two rivers.

XIV.19. Rabba says: In the Sinai, I saw toads as large as white mules.

XIV.20. On one occasion, the egg of a *Bar Yoḳani* fell down and swamped sixty cities and destroyed three hundred oak-trees!

10 XIV.21. Rabbi Y^ehošu‘a says: When Moses departed from the Lord and came down [from Mount Sinai], the Devil approached God and said: Master of the Universe, where is the Law? God answered him [by saying]: Conduct your inquiries on earth. [The devil] approached the sea and asked [about the Law]. [The sea] answered: It is not with me. Then he approached the depths and asked [about the Law]. The depths answered: It is not in me, according
15 to what is written: «The depths say, ‘It is not in me’; and the sea [says], ‘It is not with me’»; «Destruction and Death said, ‘We have heard a rumour of it with our ears’», i.e. that God gave it to Moses. Consequently, the Devil approached Moses and asked him: Where is the Law? [And Moses] replied: I do not know. The Devil returned to God and said to Him:

³⁴⁶ Lat. *longitudinem*.

- dixit ei: Circuivi terram et non inveni Legem. Dixitque ei Deus: Iuxta Moysen est. Et venit ad eum et ait illi: Lex quam dedit tibi Deus ubi est? Ille respondit: Quis ego sum cui | dedit Deus Legem? Et dixit Dominus ad Moysen: Nonne mendax es? Respondit ei Moyses: Desiderabili quia apud eum est repositum cum quo ludebas cotidie. Usurpare debeo mihi gloriam? Tunc dicit ei Deus: Ex quo humiliasti te, vocabitur tibi nomen, secundum quod scriptum est: «mementote legis Mosi servi mei».
- 5
- XIV.22. Item. Dicit Abaie: Cur non sedetur sub stillicidio? Hoc est quia daemones ibi frequentant.
- 10 XIV.23. Item. Helias propheta frequentabat scolas Hely. Quadam die tardavit nimis et ait illi Hely: Quare tantum tardasti? Respondit: Quia levo Abraham de lecto et do ei aquam ad manus. Et orat et facio eum iterum recumbere. Postmodum Isaac et deinde Iacob. Et dixit Hely: Quare non facis eos resurgere simul? Respondit: Quia ipsi tantum abbreviarent horam orando, quod Messias veniret ante tempus ipsius.
- 15

Explicit Talmud sive haeresis iudaeorum.

App. font.: 7 mementote - mei] [Mal 4, 4] *add.* Malach. in fine *mg.* *th.*^{PZ} || XIV.22.] *th. fabul.* 21 [Anthologia xxxiii: Hul 105b] || XIV.23.] *th. fabul.* 22 [Anthologia lxviii: Bm 85b]

1 ei¹] *abest th.* • Circuivi] *circuivit th.*^S • Legem] *lin. th.*^{PZ} • Dixitque] *Dixit th.* || 2 Moysen] *filium Amram th.* • Ille] *praem. et th.* || 3 Quis] *add. ergo th.* • dedit Deus] *Deus dederit th.* || 4 Moysen] *Moysem th.*^Z • Moyses] *add. Respondit ei Moyses th.*^Z • quia] *quae th., qua th.*^Z || 5 eum] *te th.* • est repositum] *reposita est th.* • quo] *qua th.* • Usurpare debeo] *Usurparem th.* || 6 Tunc] *abest th.* • dicit] *dixit th.* • tibi nomen] *nomine tuo th.* • || 6-7 secundum quod] *sicut th.* || 1-7 terram - mei] *Amen th.*^S || 8-9 XIV.22.] *add. Nota mg. th.*^Z || 8 Cur] *quod th.* || 10-15 XIV.23.] *add. Nota mg. th.*^{PZ} || 10 Hely] *Rby th.* || 11 Hely] *Rby th. sed om. th.*^S || 13 Et dixit Hely] *abest th.* • Quare] *praem. et th.* || 14 resurgere] *surgere th.* • Quia] *abest th.* • orando] *orandi th.*^Z

I searched the entire earth but I did not find the Law. God said to him: It lies with Moses. The Devil went to him and said to him: The Law that God gave you, where is it? He answered: Who am I that God should have given the Law to me? The Lord said to Moses: Are you not a liar? Moses answered him: [Only] with regard to a desirable thing, because, in [the Devil's] view, that in which you once took daily delight has been forsaken. Should I claim for myself such glory? God then says to him: Since you have humbled yourself, the Law shall bear your name, for it is written: «Remember the Law of Moses, my servant».

5

10

XIV.22. Abbaye says: Why should no person sit beneath a drainpipe? Because they are the haunts of demons.

15

XIV.23. Elias the Prophet would frequent the schools of Hely³⁴⁷. One day, he arrived very late and Hely said to him: Why are you so late? He answered: Because I take Abraham from his bed and give him water for his hands. Then Abraham prays and [when he is finished] I lay him back to rest. After [I have ministered to him, I do the same with] Isaac and then with Jacob. Hely said [to him]: Why do you not let them leave their beds all at once? [Hely] answered: Because, by means of their prayers, they would so greatly shorten the [waiting] period, that the Messiah would arrive before his appointed time.

20

Here ends the Talmud, namely, the heresy of the Jews

³⁴⁷ In this passage, wherever the *Excerptum* shows the name Hely, the Babylonian Talmud and the thematic version show the term Rabbi.

APPENDIX: THE THEMATIC SOURCE

DE AUCTORITATE TALMUD

[*th. auct.* 1] Dicit rby Levi: Quid est quod scriptum est: «et dabo tibi tabulas lapideas et legem et praeceptum quod scripsi ad docendum eos»? «Ad docendum eos», hoc est Talmud –docet quod nullum documentum potest fieri nisi per Talmud, et qui docet per Misna vocatur “finiens saeculum”–. Per hoc potestis discere quod omnia ista fuerunt *halaka* –id est lectio– Moysi in Sina.

[*th. auct.* 2] Dicit rby Hydda: Quid est: «diliget Dominus portas Sion super omnia tabernacula Iacob»? Hoc est quia plus diligit loca in quibus legitur *halaka* –Talmud– quam loca in quibus oratur vel in quibus leguntur libri Moysi.

[*th. auct.* 3] Quando rby Eliezer –seu Eleazar– infirmabatur intraverunt discipuli eius ad ipsum visitandum et dixerunt ei: Magister, doce nos vias vitae, verbum in quo lucremur vias futuri saeculi. Dixit eis: Estote veloces in honorem sociorum vestrorum et prohibete filios vestros et avertite a studio Legis –Glossa Salomonis: Non adsuefaciatis eos *Mikara* –Biblia– quia nimis abstrahit ad aliam doctrinam –infidelitatem– et facite eos sedere inter genua sapientium –qui docent Talmud– et per hoc lucrmini vitam futuri saeculi–.

App. font.: *th. auct.* 1] [Ber 5a] *add.* In Brakot *mg. PZ, add.* vide pagina 5a Berakod tomo primo *mg. Z²* || 2-3 et dabo - eos] [Ex 24, 12 –s. hebr.–] *add.* .xxiiii. secundum hebraeum *mg. P, add.* 24^o secundum hebraeum *mg. Z* || *th. auct.* 2] [Ber 8a] *add.* Vide in pagina 8a Berakod tomo primus *mg. Z²* || 7-8 diligit - Iacob] [Ps 86, 2] || *th. auct.* 3] [Donin art. 9: Ber 28b] *add.* Vide pagina 29a Berakod tomo primus *mg. Z²*

2-6 *th. auct.* 1] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 2 rby] rabbi Z • Levi] Levita *S*, רבי לוי *mg. Z²* • et] cum *S* || 4 eos] *om. S* • est] *om. S* • Talmud] *add.* תלמוד *mg. Z²* || 5 finiens] finitus *S* || 6 *halaka* fuerunt] *transp. S* • *halaka*] *add.* הלכה *mg. Z²* • id est lectio] *lin. P* || 7-10 *th. auct.* 2] *add.* Nota *mg. P* || 7 rby] rabbi Z • Hydda] *add.* רבי יודא *mg. Z²* • Sion] *add.* ציון *mg. Z²* || 8 Iacob] *add.* יעקב *mg. Z²* • Talmud] *lin. P, praem.* id est *Z* || 10 Moysi] *add.* משה *mg. Z²* || 11-14 *th. auct.* 3] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 11 rby] rabbi Z • seu Eleazar] *lin. P* || 15 Glossa Salomonis] *lin. P* • Non] Nunc *S* • eos] *om. S* • Biblia] *lin. P* || 16-17 qui docent Talmud] *lin. P* || 16 aliam] *add.* forta alienam *mg. Z* • infidelitatem] *lin. P* || 17 lucrmini] lucrabimur *PZ* • vitam] vitis *S*

[*th. auct.* 4] Quando aliquis recedit a socio suo, ultima verba debent esse de Talmud. Per hoc enim erit memor ipsius.

[*th. auct.* 5] Dictum est de domo Heliae: Omnis qui studet in *halakot* –sententiis Talmud– adsecuratum est ei quod erit filius futuri saeculi –Eadem verba sunt in libro *Nassym* in macecta *Nyda* in fine–.

[*th. auct.* 6] Dicit rby Symeon: Quicumque impedit *halaka* ab ore sapientis magistri etiam pueri in uteris matrum maledicunt ei, sicut scriptum est: «qui abscondit frumenta maledicetur in populis». Hula dicit quod perforabitur quasi cribrum. Alius dicit quod sicut calathus fullonum. Et si faciat legere *halaka*, quae merces? Dicit rby Sesa: Habebit tot benedictiones quot Ioseph, quia scriptum est: «benedictio super caput vendentium». Et hic fuit Ioseph, de quo scriptum est: «ad eius nutum frumenta populis vendebantur».

[*th. auct.* 7] Dicit rby Nahoray: Tempore quo filius David –Messias– veniet, totus mundus convertetur ad infidelitatem de Talmud –quia nullus credet in Talmud–, sicut scriptum est: «teneri lepra mundissima iudicabit eo quod omnis in candorem versa sit» –hoc est: quando nullus credet in Talmud, tunc mundabuntur per Messiam–.

App. font.: *th. auct.* 4] [Ber 31a] *add.* Vide in pagina 31a Berakod tomo primo *mg.* Z² || *th. auct.* 5] [Donin art. 32: Meg 28b] || 4-5 Eadem - fine] cf. Nid 73a || *th. auct.* 6] [San 91b-San 92a] *add.* vide ut supra 23 *mg.* Z² || 7-8 qui - populis] [Prov 11, 26] *add.* proverbiorum .xv. *mg.* P, *add.* Proverbiorum 15 *mg.* Z || 11 benedictio - vendentium] [Prv 11, 26] || 12 ad eius - vendebantur] [Gn 42, 6] || *th. auct.* 7] [San 97a] *add.* 30 *mg.* Z², *add.* vide in pagina 97a Sanhedrin tomo .ix. *mg.* Z² || 15-16 teneri - versa sit] [Lv 13, 13] *add.* Leviticus .xiii. *mg.* P, *add.* Leviticus .13. .b. *mg.* Z

2 hoc] haec Z || 3-5 *th. auct.* 5] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 3 halakot] haiakot sic S || 3-4 sententiis Talmud] *lin.* P || 4-5 Eadem - Nyda] *lin.* P || 5 in fine] *pos. post* saeculi PZ || 7 etiam] cum S • ei] eis S || 8 Hula] Hala S || 10 quae - Dicit] *om.* Z • rby] rabbi Z • quot] quod S || 11 vendentium] vendentis Z || 13-17 *th. auct.* 7] *add.* Nota *mg.* P, *add.* .c. contrarium *mg.* P, *add.* c. 93 *mg.* Z || 13 Nahoray (sc. נהוראי *coni. ex se.*) Nahorar P, Naharor S, Nahozar Z • Tempore] tempus Z • Messias veniet] *lin.* P || 14-15 quia - Talmud] *lin.* P

[*th. auct.* 8] Dicit rby Huna: Quicumque studet tantummodo in Lege –et non in Talmud– quasi non haberet Deum, secundum quod scriptum est «transibunt dies multi in Israhel absque Deo vero et absque sacerdote et absque lege». Quid est «sine Deo vero»? Quia quicumque studet tantummodo in lege est quasi non haberet Deum.

[*th. auct.* 9] Quid est «meliora sunt ubera tua vino»? Dicit rab Dymi: Hoc modo dixit synagoga coram Deo: Domine saeculi, dulciora sunt mihi verba amicorum tuorum –magistrorum in Talmud– quam fundamenta Legis scriptae.

[*th. auct.* 10] Quinque sunt quae reducant Talmud ad memoriam: qui comedit panem calidum; qui comedit panem de frumento; qui comedit ova assata sine sale; et qui adsuetus est comedere oleum olivarum; et qui bibit aquam de residuo pastae; et qui madefacit digitum suum in sale et comedit; et qui frequentat vinum et pingua. Hoc enim dicit Rava: Vinum et pingua aperiunt intellectum. Qui adsuetus est oleo olivarum, quia hoc dicit rby Iohan: Sicut oliva facit oblivisci Talmud septuaginta annorum, ita oleum olivarum facit reminisci Talmud septuaginta annorum. Qui madefacit digitum suum in sale, verum est de uno, sed de duobus nihil valet et oportet quod sit digitus medicus.

App. font.: *th. auct.* 8] [Az 17b] *add.* 34 *mg.* Z², *add.* Vide in pagina 18a Avodazara tomo .ix. *mg.* Z² || 2-3 transibunt - absque lege] [II Par 15, 3] *add.* .ii. Paralipomenon .xv. .a. *mg.* PZ || *th. auct.* 9 [Az 35a] *add.* 35 *mg.* Z², *add.* Vide in pagina 35a Avodazara tomo .ix. *mg.* Z² || 6 meliora - vino] [Ct 1, 1] || *th. auct.* 10] [Hor 13b]

1-5 *th. auct.* 8] *add.* Nota *mg.* P || 1-2 et non in Talmud] *lin.* P || 6-8 *th. auct.* 9] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 6 rab] rbi P, rabbi Z || 8 magistrorum - Talmud] *lin.* P • scriptae] scripture S || 12 digitum] lignum S || 13 frequentat] frequentant S || 14 hoc] hic Z || 14-15 rby Iohan] rabbi Iohanan Z || 17 digitum] lignum S • valet] valent S || 18 medicus] medius S

[*th. auct.* 11] Magistri dixerunt: Maius est studere in Talmud quam facere bona opera, quoniam Talmud adducit ad bona opera.

5 [*th. auct.* 12] Quicumque obliviscitur unius verbi sui Talmud transgreditur praeceptum Dei, sicut scriptum est: «custodi temet ipsum et animam tuam et sollicite ne obliviscaris verborum» etc.

[*th. auct.* 13] Pater noster, pater pietatis, miserans miserere nostri et da in corde nostro advertere et intellegere, audire et discere, docere et custodire, facere et tenere omnia verba Talmud, legis tuae, in amore. Hanc orationem dicunt mane cotidie et sequentem in vespere.

10 [*th. auct.* 14] Amor saeculi, domum Israhel gentis tuae dilexisti; Legem, mandata et consuetudines nos docuisti. Ideoque, Domine Deus noster accumbando et surgendo loquimur in consuetudinibus tuis et gaudebimus et exultabimus in verbis Talmud, legis tuae, et in mandatis tuis in aeternum et ultra, quoniam ista sunt vita aeterna et prolongatio dierum nostrorum et in
15 illis meditabimur die ac nocte.

App. font.: *th. auct.* 11] [Qid 40b] *add.* 36 *mg.* Z², *add.* Vide in pagina 41a Kedossim tom. .v. *mg.* Z² || *th. auct.* 12] [Men 99b] *add.* In Kazassim *mg.* PZ, *add.* Vide in pagina 100a Menacha perek Seté a sechem (*sc.* שתי הלחם) tomo .xi. *mg.* Z² || 4-5 custodi - verborum] [Dt 4, 9] || *th. auct.* 13] [Krubot 51] || *th. auct.* 14] [Krubot 51]

1-2 *th. auct.* 11] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 3-5 *th. auct.* 12] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 3 verbi sui] verbo suo Z || 4 et²] *om.* Z || 6-9 *th. auct.* 13] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 7 intellegere] *add.* et S • discere] *add.* et S • custodire] *add.* et S || 8-9 Hanc - vespere] *lin.* P || 10-15 *th. auct.* 14] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 10 domum] dominum Z || 12 accumbando] accubando S

[*th. auct.* 15] Esto promptus in Talmud, quoniam ignorantia illius aequiparatur iniquitati –Glossa Salomonis: Tantum punitur qui transgreditur ignoranter verba Talmud quantum si scienter transgrederetur verba Legis–.

5 [*th. auct.* 16] GLADIUS ADVENTIT SAECULO SUPER DOCENTES IN LEGE ET NON SECUNDUM HALAKA –Talmud–.

10 [*th. auct.* 17] «virum de mille unum repperi». Glossa: Consuetudo mundi talis est quod si mille ponantur ad *Mikara* –Bibliam– non erunt apti ad Misna plusquam centum. Et de illis centum positus ad Misna non erunt apti ad Talmud plusquam decem. Et de decem positus ad Talmud non erit perfectus in scientia Talmud plusquam unus.

[*th. auct.* 18] «Hiis amplius fili mi requiras». Glossa: Plusquam verba Legis scriptae custodias verba sapientium –id est Talmud–. Si dicas: Quare non fuerunt scripta, si necessaria sunt? Quia faciendi plures libros nullus est finis, si vellemus scribere non possemus consummare.

15 [*th. auct.* 19] «et adpenderunt mercedem meam triginta argenteis». Glossa: Hii sunt viginti quattuor libri Legis et sex *Cezarim* –id est sex libri de Talmud–.

App. font.: *th. auct.* 15] [Bm 33b] *add.* In quodam pereg *mg.* *PZ* || *th. auct.* 16] [Ab 5, 9] || *th. auct.* 17] [Rashi in Ecl 7, 29] || 6 virum - repperi] Ecl 7, 29 *add.* .vii. *mg.* *P*, *add.* 7^o *mg.* *Z* || *th. auct.* 18] [Rashi in Ecl 12, 12] || 11 Hiis - requiras] Ecl 12, 12 *add.* eodem secundum hebraeo *mg.* *PZ* || *th. auct.* 19] [Rashi in Za 11, 12] || 15 et adpenderunt - argenteis] [Za 11, 12] *add.* Zacharia .xi. *mg.* *P*, *add.* Zacharia 11^o *mg.* *Z*

1-3 *th. auct.* 15] *add.* Nota *mg.* *P*, *add.* Notabile *mg.* *Z* || 2 Glossa Salomonis] *lin.* *P* || 4-5 *th. auct.* 16] *add.* Nota *mg.* *P* || 6-10 *th. auct.* 17] *add.* Nota *mg.* *PZ* || 6 Glossa] *lin.* *P* || 7 ad¹] *add.* mille *S* • Mikara] Bykara *sic* *S* • Bibliam] *lin.* *P* || 8 positus] ponitis *Z* || 9 positus] ponitis *Z* • plusquam - Talmud] *om.* *S* || 11-14 *th. auct.* 18] *add.* Nota *mg.* *P*, *add.* Notabile *mg.* *Z* || 12 custodias] *add.* et *Z* • sapientium] sapientium *P* • id est Talmud] *lin.* *P* • Quare] Cur *Z* || 15 Quia] Quod *Z* || 14 vellemus] nollemus *S* || 1-2 *th. auct.* 19] *add.* Nota *mg.* *P*, *add.* Notabile *mg.* *Z* || 1 Glossa] *lin.* *P* || 2 id est - Talmud] *lin.* *P*

DE SAPIENTIBUS ET MAGISTRIS TALMUD

- [*th. sapi.* 1] Dicit rby Iosua: Quicumque obloquitur de sapientibus cadit retro in infernum, quia scriptum est: «declinantes autem in obligationes adducet Dominus cum operantibus iniquitatem etiam quando pax est super Israhel».
- 5 [*th. sapi.* 2] Propter honorem magistrorum potest homo transgredi traditionem eorum, et propter honorem magistri potest omitti mandatum Dei, sicut scriptum est illud: «si inveneris rem proximi tui non negligas quasi alienam» etc. —Glossa Salomonis: Si discipulus inveniatur lapidem quem magister describit ad tergendum posteriora, non debet ei reddere nec philacteria similiter—.
- 10 [*th. sapi.* 3] Quando rby Eleazar infirmabatur, discipuli eius ingressi sunt ad visitandum eum et dixerunt ei: Magister, doce nos viam vitae verbum per quod lucratur futurum saeculum. Et ait eis: Estote veloces in honorem sociorum vestrorum et prohibete filios vestros a studio Legis. Et iterum dixit: Facite filios vestros sedere inter genua sapientium et per hoc
- 15 lucrabimini vitam futuri saeculi.

App. font.: *th. sapi.* 1] [Ber 19a] *add.* vide in pagina 19 Berakod, hebraeo ברכות n° 18 tom. 1 *mg.* Z² || 3-4 declinantes - Israhel] [Ps 124, 5] || *th. sapi.* 2] [Ber 19b] *add.* vide ut supra n° 10. idem vide in pagina 88 istius libri n° 10 *mg.* Z² || 7 si inveneris - alienam] [Dt 22, 3] *add.* Deut. .xxi. *mg.* P *add.* Deut. 21 *mg.* Z || *th. sapi.* 3] [Ber 28b] *add.* n° 10 *mg.* Z *add.* vide in pagina 29a Berakod tomo 1. idem vide in pagina 89 n° 10 *mg.* Z²

2 rby] rabi P, rabbi Z • Iosua] *lin. et add.* behac sic hebraeo בהק Z² || 3 obligationes] obligatione S || 4 etiam] et S || 5-9 *th. sapi.* 2] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 7 scriptum] *om.* S || 8 Glossa Salomonis] *lin.* P • lapidem] laudem S || 10-15 *th. sapi.* 3] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 10 rby] rabbi Z • Eleazar rby] *transp.* S || 12 honorem] honore S

[*th. sapi.* 4] «Pro puero isto oravi». Dicit rby Eleazar: Per hoc potestis scire quod Samuhel docebat *halaka* –Talmud– coram magistro suo, quia scriptum est: «inmolaverunt vitulum et obtulerunt puerum Heli». Quando ducebant vitulum ad sacerdotem ad inmolandum, redarguit eos Samuhel dicens:
 5 Quare ducitis? Ita potest alius inmolare. Non enim loquitur Lex de sacerdote ubi dicit: «inmolabitque vitulum coram Domino». Et dixit Heli: Verum dixisti, sed meruisti mortem, quia doces *halaka* coram magistro tuo. Omnis enim qui docet *halaka* coram magistro suo meretur mortem. Et cum mater eius fleret, dixit ei Heli: Dimitte me occidere eum et rogabimus Deum et
 10 dabit tibi alium meliorem isto. Quae dixit: Pro isto oravi et exaudita sum; nolo alium.

[*th. sapi.* 5] Rby Avehu tantum comedebat, quod muscae cadebant de fronte ipsius prae pinguedine. Rab Ace et rab Amme tantum similiter comedebant, quod capilli cadebant eis; et Relakos tantum quod fere amittebat sensum –ex
 15 dictis talium sanctorum compositus est Talmud–.

[*th. sapi.* 6] Omnis qui communicat in convivio in quo sapiens comedit parum deest acsi videret faciem Dei, secundum quod scriptum est: «veneruntque Aaron et omnes seniores Israhel ut comederent cum eo panem coram Domino».

App. font.: *th. sapi.* 4] [Ber 31b] *add.* Vide in pagina 32 Berakod, hebraeo ברכות n° 98 *mg.* Z² || 1 Pro puero - oravi] [I Sm 1, 27] *add.* Regum primo *mg.* PZ || 3 inmolaverunt - Heli] [I Sm 1, 25] || 6 inmolabitque - Domino] [Lv 1, 5] *add.* levitico primo *mg.* PZ || *th. sapi.* 5] [Ber 44a] *add.* n. 44 vide in pagina 45 secundi libri *mg.* Z² || *th. sapi.* 6] [Ber 64a] *add.* vide in pagina 228 istius libri n. 3 *mg.* Z² || 17-19 veneruntque - Domino] [Ex 18, 12]

1-11 *th. sapi.* 4] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 1 rby] rabbi Z || 2 Talmud] *lin.* P || 5 Quare] cur Z • ducitis] ducis S • potest] peccatum S || 6 Et] *om.* S || 8-9 eius mater] *transp.* S || 9 Deum] Dominum Z || 10 alium] *om.* PZ • Quae] qui S • oravi] coram S || 12-15 *th. sapi.* 5] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 12 rby] rabi P, rabbi Z • Avehu] Evehii S, *lin.* et *add.* אבהו *mg.* Z² || 13 Rab Ace] rabbi Asse Z • rab²] *om.* Z || 14 Relakos] *lin.* Z || 14-15 ex dictis - Talmud] *lin.* P || 16-19 *th. sapi.* 6] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z

[*th. sapi. 7*] Unus sapiens potest absolvere a voto et tres idiotae –Hoc habes plene in titulo ‘De erroribus’. Ibi dicit rab Aha et super illud «locutus est Dominus ad principes tribuum Israhel», dicit Glossa Salomonis: Quid vidit quando dixit hoc? Docuit quod absolutio votorum fit per unum manuaem, id est sapientem, vel, si non invenitur, potest fieri per tres idiotas–.

[*th. sapi. 8*] Duo magistri sapientes qui vadunt per viam, si non sint inter eos verbum Legis, digni sunt combustione. Viginta quatuor millia discipulorum habebat rby Akyva et omnes mortui fuerunt inter unum Pascha et Pentecosten quia non deferebant sibi invicem.

10 [*th. sapi. 9*] Probatur etiam quod mori debet qui non servat quae sapientes dixerunt, unde dicitur in *Brakot*, ut supra dictum est: Omnis qui transgreditur verba sapientium debitor est mortis. Item legitur in libro *Mohed*, in capitulo *Ocym pacym* –id est ‘facientes palos’–: Dicit Rava: Quid est quod scriptum est: «hiis amplius fili mi requiras» etc. «fili mi» esto velox in
 15 verbis scribarum magis quam in verbis Legis. In verbis enim Legis est fac et non fac –sine morte transgredientis–, sed qui transgreditur verba sapientium debitor est mortis. Et si tu dicas si est in eis substantia –veritas–, quare non sunt scripta? «faciendi plures libros nullus est finis frequensque meditatio carnis adflictio». Dicit rab Papa: Docet quod omnis qui irridet verba
 20 sapientium punitur in stercore bulliente.

App. font.: *th. sapi. 7*] [Donin art. 14: Ned 78a-78b; Bb 120b; Rashi in Num 30, 2] || **2-3** locutus - Israhel] [Nm 30, 2] *add.* Numeri .xxx. *mg. P, add.* Numeri 25 *mg. Z* || *th. sapi. 8* [Sot 49a; Yeb 62b] || *th. sapi. 9* [Ber 4b; Donin art. 8: Er 21b] *add.* v^o folio *mg. P, add.* Vide in pagina 22a Iruvin n^o 45, tom. II *mg. Z*² || **14** hiis - requiras] [Ecl 12, 12] *add.* Koelet *mg. Z*² || **18-19** faciendi - adflictio] [Ecl 12, 12] || **19-20** Dicit - bulliente] *add.* vide ut supra n^o 45 *mg. Z*²

|| **1-5** *th. sapi. 7*] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **5** Unus] Omnis *S* • potest] habet *S* • plene] *om. S* || **2** rab] rabbi *Z* • illud] *om. S* || **1-3** Hoc habes - Salomonis] *lin. P* || **4** id est sapientem] *lin. P* || **6** si non] ideo *S* || **8** rby Akyva] rabbi Akiva *Z* || **10-20** *th. sapi. 9*] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **10-11** Probatur - dictum est] *lin. P* || **13** Ocym (sc. עושין) ceym *S* • palos] pales *S* || **12-13** Item - palos] *lin. P* || **16** sine - transgredientis] *lin. P* • sapientium] sapientum *PZ* || **17** veritas] *lin. P* • quare] quur *sic Z* || **19** carnis] *add.* est *S* || **19-20** Dicit - bulliente] *add.* Nota *mg. P*

- [*th. sapi.* 10] Credi debet sapientibus si sinistram dicant dexteram sive dexteram sinistram. Quoniam scriptum est: «non declinabis neque ad dexteram neque ad sinistram» –Glossa Salomonis: Etiam si dicunt tibi super dextera quod sit sinistra et super sinistra quod sit dextera–. Ad idem in libro *Mohed*, in **5** *Sabat*, in capitulo *Bama Mazliquim*, super hoc quod sapientes statuerunt accendere candelas cereas octo diebus in festo *hanuka* et quando accendunt eas faciunt benedictionem et dicunt: Quid benedicitur? Benedictus Deus, qui sanctificavit nos in praeceptis suis et praecepit nobis accendere candelas in festo *hanuka*. Ubi praecepit nobis? Dicit rab Aveya: ‘*mi «lo chatur»*’ –id est de «non declinabit»– –glossa: Accensio candelarum non est ex Lege, sed ex praecepto sapientium, verumtamen per hoc quod scriptum est: «non declinabit» etc. –. Intendit rab Aveya probare quod illud quod praecipunt tantum valet quantum si Dominus praeciperet. Dicit rab Naaman filius Isaac: Habetur ex illo: «interroga patrem tuum et adnuntiabit tibi seniores tuos et dicent tibi».
- 10**
- 15** [*th. sapi.* 11] «non declinabis ad dexteram neque ad sinistram». Glossa Salomonis: Etiam si sapientes dicant dexteram sinistram et si dexteram; alia Glossa Salomonis: Verba Dei vivi sunt quantumcumque contradicant sibi sapientes et opiniones ipsorum fuerunt *halaka* Mosse –lectio Moysi– in monte Sina.

App. font.: *th. sapi.* 10] [Donin art. 7: Rashi in Dt 17, 11; Sab 23a] *add.* vide in pagina 23a *Sabat* n° 32 *mg. Z* || **2-3** non declinabis - sinistram] [Dt 17, 11] *add.* Deut. .xvii. *mg. P* *add.* Deuter. 17 *mg. Z* || **13 - 14** Dicit - tibi] *add.* vide ut supra numero 32 *mg. Z*² || **14** interroga - tibi] [Dt 32, 7] *add.* deuter. .xxxii. *mg. P* *add.* Deuter 32 *mg. Z* || *th. sapi.* 11] [Rashi in Dt 17, 11 || **15** non declinabis - sinistram] [Dt 17, 11] *add.* Deuter. .xvii. *mg. P* *add.* Deuter. 17 *mg. Z*

1-14 *th. sapi.* 10] *add.* Nota *mg. P*, *add.* Notabile *mg. Z* || **1-2** Credi - sinistram] *lin. P* || **2** declinabis] declinabit] *Z* || **3** neque] nec *S* • Glossa Salomonis] *lin. P* • dicunt] dicitur *S* || **5** Bama (*sc.* במה) Bana *PZ*, *lin.* Bana *Z*² • Mazliquim (*sc.* מדליקין) Mzliquim *S* *lin. et add.* Bame Madlikin *mg. Z*² || **11** Hanuka] haurika *sic S* || **4-7** Ad idem - dicunt] *lin. P* || **8** nobis] *om. S* || **9** Hanuka] haurika *sic S* • rab] rabbi *Z* • mi lo chatur (*sc.* מן לא תסור) myochathur *sic S*, *lin. et add.* milo tassur *mg. Z*² || **9-10** id est - declinabit] *lin. P* || **10** declinabit] declinabit] *Z* • glossa] *lin. P* || **11** rab] rabbi *Z* || **12** Aveya] Avoya *sic S* || **13** Naaman] *lin. et add.* Nachamia *mg. Z*² • filius] filio *S* || **15-19** *th. sapi.* 11] *add.* Nota *mg. P*, *add.* Notabile *mg. Z* || **15** neque] sive *S* || **15-16** Glossa Salomonis] *lin. P* || **16** Etiam] Et *Z* • si²] *om. S* || **17** Glossa Salomonis] *lin. P* • contradicant] *om. S* || **18** Mosse] Messe *PZ* • lectio Moysi] *lin. P*

DE BLASPHEMIIS CONTRA CHRISTUM ET BEATAM VIRGINEM

[*th. iesu.* 1] Istae benedictiones numquid sunt tantum octodecim, sunt novemdecim? Dicit rby Levi: Benedictionem *mynim* –haeticorum– in Iamne
 5 statuerunt eam –nonam decimam– –scilicet glossa Salomonis Trecensis: Longo tempore post alias prope haeresim Iesu Nazareni, qui docuit eos pervertere verba Dei vivi–. –In *Ros Hasana*, in primo capitulo, dicitur–: *Mynim* sunt discipuli Iesu Nazareni, qui subverterunt verba Dei vivi in malum.

[*th. iesu.* 2] Dicit rby Iohan: Non statuebantur *cenhezerim* –septuaginta iudices– nisi essent domini scientiae et nisi scirent septuaginta *lingatgia* et nisi essent magistri sortilegiorum –Glossa Salomonis: Magistri sortilegiorum ad detegendum sortilegos qui inducunt et impingunt homines in sortilegia sua, sicut Iesus Nazareus–
 10 –Idem est in libro *Kazassym*–.

[*th. iesu.* 3] –Dicit Talmud in Misna–: QUANDO ALIQUIS DUCEBATUR UT LAPIDARETUR, PRAECO PRAECEDEBAT DICENS: “TALIS HOMO DUCITUR UT LAPIDETUR PROPTER TALE PECCATUM. SI QUIS EST QUI SCIAT QUARE DEBEAT LIBERARI, VENIAT ET DICAT ANTE EUM”. Verum est quod praeconizabatur,
 15

App. font.: *th. iesu.* 1] [Donin art. 30: Ber 28b, Rh 17a] || *th. iesu.* 2] [San 17a] *add.* in *cenhezerim mg. P, add.* in *cenhezrim sic mg. Z* || **13** Idem est - *Kazassym*] [cf. Men 93a] || *th. iesu.* 3] [San 43a] *add.* vide in pagina 43a sanedrin hebraeo סנהדרין n° 85 tomo .ix. *mg. Z*²

3 Istae] Idem *ste sic S* • octodecim] decem octo *Z* || **4** rby] *add.* est in *helec S*, *rabbi Z* • haeticorum] *lin. P* • Iamne] *iavne S*, *inane Z* || **5** nonam decimam] *lin. P*, novemdecimam *Z* • scilicet - Trecensis] *lin. P* || **7** In Ros - dicitur] *lin. P* || **9** rby Iohan] *rabbi Iohanan Z* • septuaginta iudices] *lin. P* || **10** *lingatgia*] *linguagia SZ* || **11** Glossa Salomonis] *lin. P* || **13** Idem est - *Kazassym*] *lin. P* || **14** Misna] *Mysua S* || **16** propter] *per PZ* || **17** et] *quo S*

sed prius non. Et nonne legimus in *barraita*: In vespere sabbati et in vespere Paschae suspenderunt Iesum Nazarenum et praeco clamabat per quadraginta dies: “Iesus Nazarenus exit ut lapidetur propter hoc, quod sortilegiavit et incitavit et inpegit Israhel. Quicumque scit aliquam rationem propter quam debeat liberari, veniat et dicat”. Non invenerunt aliquem qui veniret vel qui causam posset invenire pro qua deberet liberari. Suspenderuntque eum vespere sabbati et vespere Paschae? Dicit Hula: Intellegitisne quod Iesus Nazarenus esset talis quod aliqua bona ratio deberet pro eo inveniri? Nonne erat incitator? Et Lex dicit: «non parcat ei oculus tuus ut miserearis et occultes eum». Sed hoc factum fuit de Iesu Nazareno quia consanguineus erat regni.

[*th. iesu. 4*] Omnes addicti morti qui scripti sunt in Lege non observantur, praeterquam incitator. Quid fiet ei? Accendetur candela intra domum et ponentur illi testes in ostio exterius, ut videant et audiant vocem eius et ipse non videbit eos. Quia, nisi viderent, non possent ferre testimonium contra ipsum ad mortem, licet audirent vocem eius, quia posset dicere: “Ego non fui ille”. Dicitque qui intus est incitatori. “Modo dic quod pridie dicebas mihi”. Et ipse dicet ei, et ille respondebit. Quomodo relinquemus Deum nostrum qui in caelis est et ibimus ut serviamus diis alienis? Si dicat “penitet me”, immunis est. Si autem dicat “iterum dico tibi quod bonum est servire *avozazara* –id est servitio peregrino–, testes qui de foris ipsum audiunt accipient

App. font.: 9-10 non parcat - eum] [Dt 13, 8] || *th. iesu. 4*] [San 67a]

1 barraita] baraita SZ || **5** dicat] dicant S || **14** ponentur] poneretur S || **17** qui] quia S || **20** iterum] verum S || **21** avozazara] *lin. et add. lin. Avodazara mg. Z² • id est - peregrino*] *lin. P*

- eum et adducent ad iudices lapidabuntque eum. Et ita fecerunt filio Thatada in Lod –glossa Salomonis: Iesu Nazareno– et suspenderunt eum in vigilia Paschae –obicit et respondet–. ‘Filio Thatada’ fuit filius Pandera. Dicit Rab: Maritus fuit Thatada, adulter Pander. Contra: Maritus nonne fuit Papoz filius Iudae?
- 5 Sed dic: Mater eius fuit Thatada. Thatada nonne fuit filius Miriam –Mariae–, comptricis et stibiaticis –quae scilicet ornabat et fardabat mulieres–? Hoc est, sicut dicunt in Pomezitha: Declinavit haec a viro suo –id est adulterata est– –glossa Salomonis: Verum est quod fuit filius Mariae, sed vocata est Thatada, quia declinavit a marito suo. Dicit iterum filius Thatada est Iesus Nazareno–. –Haec eadem verba sunt in
- 10 libro *Mohed* in capitulo *Arbone*, ubi additur quod sequitur–: Dicit rby Eliezer sapientibus: Filius Thatada adtulit sortilegia de Aegypto in incissura carnis suae. Et responderunt: Stultus erat nec debent exempla stultorum refferri –glossa Salomonis: Licet esset spurius, nomine tamen mariti appellatus est–.
- [*th. iesu.* 5] Dicunt magistri: Semper debet homo sinistra inpellere peccatorem et dextera adtrahere. Non sicut Heliseus, qui duabus manibus inpullit Gyezi neque sicut Iosua filius Parahya, qui Iesum impulit duabus manibus. De Iosua filio Parahya quid fuit? Quando Iannai occidi magistros –sicut legitur in libro *Nassym*–, rby Iosua filius Parahya perrexit in Alexandriam Aegypti. Et quando facta fuit pax, scripsit rby Symeon filius Sathai: “Et parte
- 20 Hierusalem, civitate sanctuarii, tibi, Alexandria de Aegypto. Dominus meus manet in te et ego sedeo vastata”. Quando rby Iosua revertebatur, hospitatus

App. font.: 9-13 Haec eadem - appellatus est] [Sab 104b] *add.* vide in pagina 105 Sabat n° 82 tom. II *mg.* Z² || *th. iesu.* 5] [San 107b] *add.* vide in pagina 108a Sanedrin hebraeo n° 85 tom. ix *mg.* Z² || 17-18 sicut legitur - Nassym] [cf. Qid 66a; Sot 47a] *add.* et id quod hic sequitur vide in pagina 47a Sota hebraeo סוטה n° 65 tom. vi *mg.* Z², *add.* sequitur idem in eadem pagina et in eadem n° 85 *mg.* Z²

1 Thatada] *lin. et add. lin.* Sateda *mg. et add.* hebraeo סטָדָה *mg.* Z² || 2 glossa - Nazareno] *lin. P* || 3 obicit - respondet] *lin. P* • Thatada] *lin. et add. lin.* Sateda *mg.* Z² • Pandera] *lin. et add. lin.* Pandera *mg. et add.* hebraeo פַּנְדֵּרָה *mg.* Z² • Rab] *rb sic P, rabbi Z* || 4 Thatada] *lin. et add. lin.* Sateda *mg. et add.* hebraeo סטָדָה *mg.* Z² • Pander] Pandera *Z, add.* Pandira *supra Z² • Iudae] Iuda S* || 5 Thatada¹] *lin. et add.* Sateda *mg. et add.* hebraeo סטָדָה *mg.* Z² • Thatada²] *om. Z* • Miriam] Mariam *S* • Mariae] *lin. P* || 7 Pomezitha] *add.* pumbeditha *mg. Z, add.* Pumdida hebraeo פּוּמְדִיתָה *mg.* Z² || 8 Thatada] *lin. et add. lin.* Sateda *mg. et add.* hebraeo סטָדָה *mg.* Z² || 9 Thatada] *lin. et add. lin.* Sateda *mg. et add.* hebraeo סטָדָה *mg.* Z² || 7-10 id est - sequitur] *lin. P* || 10 Mohed] Moehd *sic P* • Arbone] *lin. et add. lin.* Abone *mg. et add.* hebraeo הַבּוֹנָה *mg.* Z² • rby] rabbi *Z* || 11 Thatada] *lin. et add. lin.* Sateda *mg. et add.* hebraeo סטָדָה *mg.* Z² • in] *om. S* || 13 mariti] *add.* matris sui *Z* • glossa - est] *lin. P* || 14 inpellere] implere *S* • peccatorem] *lin. P* || 15 Heliseus] Helizeus *Z* || 16 neque] nec *Z* • Parahya] Parahya *sic Z* || 17-18 sicut - Nassym] *lin. P* || 18 rby] rabbi *Z* || 19 rby] rabbi *Z* • Sathai] *add.* Saccaus *mg.* Z² *add.* שמעון שכאי *mg.* Z² • Et parte] *add.* Ex parte vel et parce *mg.* Z² || 21 rby] rabbi *Z* • Iosua] *add.* רבי יהושע *mg.* Z²

est apud quandam hospitissam et fecerunt ei bonum vultum. Qui ait: Quam decens est ista hospitissa! Respondit Iesus: Oculos habet varios. Dixitque rby Iosua: Impie, intromittis te de talibus? Fecit adferri quadringentas tubas –gallice *corz*– et excommunicavit illum. Venit Iesus bis coram eo et ait illi:
 5 Rby, recipe me ad paenitentiam. Ipse vero non curavit de eo. Quadam die dicebat rby Iosua lectionem “Audi Israhel”, venit iterum Iesus coram ipso et ait: Rby, recipe me. Et innuit illi de manu, cogitavitque ipsum recipere et ipse credidit quod repelleret eum. Abiit igitur Iesus et erexit laterem et adoravit eum. Dixit ei rby Iosua: Revertere in te! Respondit Iesus: Teneo a
 10 te quod ille qui peccat et peccare facit plures non adducitur ad veram paenitentiam. Et hoc dicit dominus meus –Talmud–: Iesus Nazarenus sortilegiavit et incitavit et inepigit Israhel –omnia ista verba similiter sunt in *Nassym*–.

[*th. iesu.* 6] Enkelot filius sororis Titot –Titi– fuit et voluit fieri iudaeus. –Et
 15 infra– Abiit et fecit ascendere Iesum in phytonia dixitque ei: Quis valens in alio saeculo –id est, qui meliores–? Respondit Iesus: Israhel. Quid est adiungi eis? Dixit ei: Bonum eorum quaero, malum suum non quaero, quia qui tangit eos quasi tangens in pupilla oculi sui. Et ait illi Enkelot: Iudicium hominis illius in quo –Iesu, scilicet–? Respondit: In stercore bullienti, quia
 20 omnis irridens super verbis sapientium iudicatur in stercore bullienti

App. font.: 12-13 omnia ista - *Nassym*] [cf. *Sot* 47a; cf. *San* 43a] || *th. iesu.* 6] [*Git* 56b-57a] *add.* in libro *Nassym mg. PZ* || 17-18 qui tangit - oculi sui] [cf. *Za* 2, 8]

1 hospitissam] hospitam *PZ* || 2 Iesus] *add.* ישו *mg. Z²* || 3 rby] rabbi *Z* || 4 gallice *corz*] *lin. P* • excommunicavit] excomitavit *sic Z* • Iesus] *add.* ישו *mg. Z²* • eo] illo *S* • illi] *om. S* || 5 Rby] rabbi *Z* • ad paenitentiam] *lin. P* || 6 rby] rabbi *Z* • Iosua] *add.* רבי יהשע *mg. Z²* • Audi Israhel] *add.* שמע ישראל *mg. Z²* • Iesus] *add.* ישו *mg. Z²* || 7 Rby] rabbi *Z* || 8 igitur] ergo *Z* • Iesus] *add.* ישו *mg. Z²* || 9 rby] rabbi *Z* • Iosua] *add.* רבי יהשע *mg. Z²* • Iesus] *add.* ישו *mg. Z²* || 11 Talmud] *lin. P, add.* תלמוד *mg. Z²* • Iesus] *add.* ישו *mg. Z²* • Nazarenus] *add.* נוצרי *mg. Z²* || 12-13 omnia - *Nassym*] *lin. P* || 12 sunt similiter] *transp. S* || 14 Enkelot] Enkeloth *S, add.* Onkelos *mg. Z²* • Titi] *lin. P, om. S, add.* Titos *mg. Z²* || 14-15 Et infra] *lin. P* • Iesum] *add.* ישו *mg. Z²* || 16 id est - meliores] *lin. P* • Iesus Israhel] *add.* ישו ישראל *mg. Z²* || 17 eis] ei *S* || 18 Enkelot] Enkeloth *S* || 19 Iesu] *add.* ישו *mg. Z²* • Iesu scilicet] *lin. P*

APPENDIX: THE THEMATIC SOURCE

—In libro *Nassym*, in capitulo *Hannizakim*, dicit glossa Salomonis Trecensis: Praevaricatores Israhel sicut Iesus Nazarenus—.

5 [th. iesu. 7] Scriptum est autem in libro *Iessuhot*, in capitulo *Arbamithot*, et in libro *Mohed*, similiter, in capitulo *Hacore* quod omnis blasphemia vetita est praeter blasphemiam servitii peregrini —hoc est ecclesiae—. Ideo praedictas et alias audacius evomet blasphemias in hoc arbitantes se obsequium praestare Deo.

10 [th. iesu. 8] Et ex hoc habent in usu quod beatam Virginem *themia* —id est pollutam— et *kezesa* —id est meretricem— appellant. Sacramentum altaris *zeva tame* vocant —id est sacrificium pollutum—, et sanctos *kezesym* —id est fornicatores—, sanctasque *kezesot* —id est meretrices— appellant. Ecclesiam autem *beth mossab* seu *beth hakice* —quod est domus sedis, id est latrina—, vocant. Aquam benedictam *maym temeym* —id est aquas pollutas—, benedictionem *kelala* —id est maledictionem—, praedicationem nostram *nybuah* —quod est latratus—, nominant.
15 Omnibus etiam festis nostris imponunt nomina blasphemiae.

App. font.: *th. iesu. 7*] [Donin art. 28: San 63b; Meg 25b] || *th. iesu. 8*] [Donin art. 28: San 63b; Meg 25b] *add.* vide in pagina 58a Sanedrin, hebraeo סנהדרין, n° 28 tom. ix *mg. Z²*

1 In libro - Hannizakim] *add.* בספר נשים בפרק הניזקים *mg. Z²* • Glossa Salomonis] *lin. P* • Trecensis] *crederes S* || **2** Israhel] *add.* ישראל *mg. Z²* • Iesus Nazarenus] *add.* ישו נוצרי *mg. Z²* || **3** libro] *add.* הקורא מועד בפרק הקורא *mg. Z²* • et] *om. S* || **4** Mohed (sc. מועד)] *mohet S* • Hacore (sc. הקורא)] *hatere sic S* || **5** hoc - ecclesiae] *lin. P* || **6** audacius] *audactius sic S* || **8** themea] *add.* תמאה *mg. Z²* || **9** kezesa] *lin. kezesa et add. lin. kedesa mg. et add. קדשה mg. Z²* || **9-10** zeva tame] *add.* זבח זמא *mg. Z²* || **10** id est¹] *om. S* • kezesym] *lin. kezesim et add. lin. kedesim mg. et add. קדשים mg. Z²* || **11** kezesot] *lin. kezesot et add. lin. kedesod mg. et add. קדשות mg. Z²* || **12** beth hakice] *add.* בית הכסא *mg. Z²* || **13** maym temeym] *add.* מים תמאהים *mg. Z²* • kelala] *add.* קללה *mg. Z²* || **14** nybuah] *nybuah] mybuah sic S, add. ניבוה mg. Z²*

DE BLASPHEMIIS CONTRA DEUM

- [*th. deum.* 1] Dicit rby Iohan: Unde habemus quod, quando homo irascitur, non debet eum aliquis placare in impetu irae suae? Ex hoc quod scriptum est: «dixitque Deus facies mea praecedet te et requiem dabo tibi». Dixit
- 5 Deus Moysi: Expecta me, donec irae meae transierint et dabo tibi requiem. Irasciturne Deus? Etiam. Dicunt enim magistri: Deus irascitur cotidie, sicut scriptum est: «numquid irascitur per singulos dies». Et quantum durat ira eius? Quantum *regai* –id est momentum–. Et quantum durat *regai*? Una pars est horae divisae in quinquaginta octo milia partium et octoginta octo. Et
- 10 nullus unquam novit horam illam, nisi Balaam, sicut scriptum est: «qui novit doctrinam Altissimi». –Et infra:– Et quando irascitur? In tribus primis horis, quando crista galli albescit. Et nonne in qualibet hora albescit? Etiam. Sed in qualibet hora habet maculas rubeas, praeter quam in illa –idem in *Helec* et sequens similiter–.
- 15 [*th. deum.* 2] Dicit rby Hyia: A die qua destructa fuit domus sanctuari, non sunt Deo nisi quattuor ulnae de *hakka* –id est locus quattuor ulnarum in quo studet in Talmud–.

App. font.: *th. deum.* 1] [Ber 7a] *add.* vide ut supra n° 28 *mg.* Z² || 4 dixitque - tibi] [Ex 33, 14] *add.* Exo. .xxxiii. *mg.* P, *add.* Exod. 33. *mg.* Z || 7 numquid - dies] [Ps 7, 12] || 10-11 qui novit - Altissimi] [Nm 24, 16] *add.* Nu. .xxiii. *mg.* P, *add.* Numer. 24 *mg.* Z || 13-14 Idem - similiter] [cf. San 105b] || *th. deum.* 2] *add.* vide in pagina 8a Berakod hebraeo ברכות n° 50 tom. I *mg.* Z

2-14 *th. deum.* 1] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 1 rby Iohan] rabbi Iohanan Z || 3 in impetu] *om.* S || 4 Deus] Dominus Z || 6-7 cotidie - irascitur] *om.* S || 8 id est momentum] *lin.* P, id est momento Z || 11 et infra] *lin.* P || 12 Etiam] *lin.* P || 13 hora] *om.* PZ || 13-14 Idem - similiter] *lin.* P || 15-17 *th. deum.* 2] *add.* Nota *mg.* P || 15 rby] rabbi Z • Hyia] *add.* *lin.* Iochanan in nomine Rabi Simon filius Iochai *supra* Hyia Z² || 16-17 id est - Talmud] *lin.* P

[*th. deum.* 3] In hora in qua Deus memoratur iustorum suorum et filii sui sunt in tribulatione inter gentes saeculi, sedet et plorat et duae lacrimae descendunt et profundant in magnum mare et vox eius diffunditur ab uno capite mundi usque ad aliud –et inde fit tonitruum–. Rab Katina dicit quod
 5 Deus concutit manus suas, ut scriptum est: «quin et ego plaudam manum ad manum».

[*th. deum.* 4] Rby Iohan dicit quod tonitruum fit ex hoc quod Deus suspirat, ut scriptum est: «suspirabo indignationem meam» –littera nostra «implebo»–. Magistri dicunt quod fit ex hoc quod Deus recalcitrat in caelo, sicut
 10 scriptum est: «celeuma quasi calcantium concinetur adversus habitatores terrae». Rby Aha dicit: Tonitruum fit ex hoc quod Deus stringit pedes suos sub sede maiestatis et extendit eos usque ad terram, quia ipsa est scabillum pedum suorum: «terra autem scabillum pedum meorum».

[*th. deum.* 5] Legitur in libro *Nassym*, in perec –id est capitulo– *Habaal*, in fine: Solutum est –id est concessum– mentiri in te pacis, ut dicitur: «pater tuus
 15 praecepit nobis antequam moreretur ut hoc tibi diceremus obsecro ut obliviscaris sceleris fratrum tuorum» –et mentiebantur–. Dicit rby Nathan: Elemosyna est mentiri scilicet pro pace, sicut scriptum est: «et ait Samuhel quomodo vadam –et infra– et dices ad inmolandum Domino veni». In domo
 20 rby Ismahel dictum est: Magnum est pax, quia Deus variavit verbum suum

App. font.: *th. deum.* 3] [Ber 59a] *add.* In brakot *mg.* *PZ*, *add.* vide pagina 59a n° 50 *mg.* *Z*² || 5-6 quin - manum] [Ez 21, 17] *add.* Eze. .xxi. *mg.* *P*, *add.* Exod. 21 *mg.* *Z* || *th. deum.* 4] [Ber 59a] *add.* vide ut supra n° 500 *mg.* *Z*² || 8 suspirabo - meam] [Ez 21, 17 –s. hebr.–] *add.* Eze. .xxi. *mg.* *P*, *add.* Eze. 21 *mg.* *Z* || 10-11 celeuma - terrae] [Ier 25, 30] *add.* Iere. xxv *mg.* *P*, *add.* Levit. 25 *mg.* *Z* || 13 terra - meorum] [Is 66, 1] *add.* Ysa. ultimo *mg.* *P* *add.* Ysayae ultimo *mg.* *Z* || *th. deum.* 5] [Donin art. 20: Yeb 65b] *add.* Ad idem *mg.* *PZ*, *add.* vide in pagina 66 Iobamod in capitulo *lin.* Aba al Iebamto hebraeo הבאעל יבמתו n° 73 tom. v *mg.* *Z*² || 15-17 pater - tuorum] [Gn 50, 16-17] *add.* Gen. in fine *mg.* *PZ* || 18-19 et ait - veni] [I Sm 16, 2]

1-6 *th. deum.* 3] *add.* Nota *mg.* *P*, *add.* Notabile *mg.* *Z* || 4 et inde - tonitruum] *lin.* *P* • Rab] rabbi *Z* • Katina] *add.* רבי קטינא *mg.* *Z*² || 5 est] *om.* *S* || 7 Rby Iohan] rabbi Iohan Z || 11 Rby] rabbi *Z* || 12 maiestatis] magestatis *sic* *S* • scabillum] scabillum || 13 pedum] *om.* *S* || 14 id est capitulo] *lin.* *P* • Habaal] *lin.* *Z*² || 15 id est concessum] *lin.* *P* • pacis] pascis *PZ* || 17 et mentiebantur] *lin.* *P* • rby] rabbi *Z* || 18 mentiri - pace] *lin.* *P* || 19 et infra] *lin.* *P* • Domino] ducum *sic* *S* || 20 rby] rabbi *Z*

—id est mentitus est— in ea; primo enim scriptum est: «et dominus meus vetulus est», et in fine: «et ego anus».

[*th. deum.* 6] Salathihel quare sic vocatus est? Aliqui dicunt Salathihel idem est quod “solutum Deo”. Deus enim fecit solvi iuramentum suum. Iuraverat enim quod Iechonias non haberet ultra filios —glossa Salomonis: Angeli de caelo absolverunt Deum a iuramento illo, sicut legitur in *Agaza de Vagikara raba* super illud verbum: «scribe virum istum sterilem»—.

[*th. deum.* 7] DICIT RBY ELIEZER: ESTO VELOX AD ADDISCENDUM LEGEM, ITA QUOD SCIAS RESPONDERE *EPHYCOROT* —infideli—. Dicit rby Iohan: Verum est de *ephycorot goy* —christiano—, sed *ephycorot* Israhel, quanto plus respondebis plus credet. Dicit rby Iohan: Ubi cumque *mynim* —haeretici— interrogant, responsio iuxta posita est. Dicunt: Scriptum est: «faciamus hominem ad imaginem et similitudinem nostram» et statim subditur: «et creavit Deus hominem» etc. Iterum dicunt: Scriptum est: «venite descendamus et confundamus ibi linguam» et parum ante scriptum est: «descendit autem Deus ut videret civitatem». Iterum dicunt: Scriptum est: «ibi apparuerunt ei dii cum fugeret fratrem suum». Et supra eodem: «ascendamus in Bethel et faciamus ibi altare Deo qui exaudivit me in die tribulationis meae». Iterum dicunt: Scriptum est: «nec est alia natio tam grandis quae habeat Deos adpropinquantes sibi», sed statim sequitur: «sicut Deus noster adest cunctis

App. font.: 1-2 et dominus - est] [Gn 18, 12] || 2 et ego anus] [Gn 18, 13] || *th. deum.* 6] [San 38a] *add.* ad idem in cenhezerim *mg. PZ*, *add.* *add.* vide pagina 38 n° 4 *mg. Z* || 6-7 sicut legitur - sterilem] [LevR 10, 5] || 7 scribe - sterilem] [Ier 22, 30] || *th. deum.* 7] [San 38b] *add.* vide in p. 39a Sanedrin n° *lin.* 80 *mg. Z* || 12-13 faciamus - nostram] [Gn 1, 26] *add.* Ge. .iii. *mg. P*, *add.* Gen. 3 *mg. Z* || 13-14 et creavit - hominem] [Gn 1, 27] || 14-15 venite - linguam] [Gn 11, 7] *add.* Ge. .xi. *mg. P*, *add.* genes. .xi. *mg. Z* || 15-16 descendit - civitatem] [Gn 11, 5] || 16-17 ibi apparuerunt - fratrem suum] [Gn 35, 7 —s. hebr.—] *add.* .xxv. secundum hebraeum *mg. P*, *add.* 25 secundum hebraeum *mg. Z* || 17-18 ascendamus - tribulationis meae] [Gn 35, 3] || 19-20 nec est - sibi] [Dt 4, 7] || 20 sicut - cunctis] [Dt 4, 7]

1 id est mentitus est] *lin. P* || 3-7 *th. deum.* 6] *add.* Nota *mg. P*, *add.* Notabile *mg. Z* || 3 quare] cur *Z* || 5 glossa Salomonis] *lin. P* || 6 illud] istud *S* || 8-20 *th. deum.* 7] *add.* Nota *mg. P*, *add.* Notabile *mg. Z*, *add.* (*lin. P*) contra auctoritates quae ostendunt pluralitatem personarum tamen pro nobis est *mg. PZ* || 8 rby] rabbi *Z* || 9 ephycorot] *lin. et add.* Aphicoros *supra Z* • infideli] *lin. P* • rby Iohan] rabbi Iohan *Z* || 10 ephycorot¹] *lin. et add.* Aphicoros *supra Z* • christiano] *lin. P* • ephycorot²] *lin. et add.* Aphicoros *supra Z* • respondebis] respondebit *S* || 11 rby Iohan] rabbi Iohan *Z* • haeretici] *lin. P* || 14 dicunt] *om. S* • descendamus venite] *transp. S* || 16 est] *om. S* || 17 dii] *om. S* • eodem] *lin. P*

obsecrationibus nostris». Iterum dicunt *goyim* –christiani– scriptum est: «quae est gens ut populus tuus in terra propter quam ierunt dii», sed adtendant quod sequitur: «ut redimeret eam sibi». Iterum dicunt: Scriptum est: «aspiciebam donec throni positi sunt», sed sequitur: «et senex dierum sedit». Ad quid omnia ista? Propter verbum *rby* Iohan, qui dicit quod Deus nihil facit super quo non accipiat consilium ab agminibus angelorum, sicut scriptum est: «in sententia vigilum –angelorum– decretum est et sermo sanctorum et petitio».

[*th. deum.* 8] Dicit *rby* Iuda: Duodecim horae sunt diei. In tribus primis sedet Deus et studet in Lege; in tribus secundis sedet et iudicat totum mundum et quando videt quod totus mundus reus est –gallice *audecot*– surgit a sede iudicii et residet super sedem misericordiae; in tribus aliis sedet et pascit –vel regit– totum mundum a cornibus bubalorum usque ad ova pediculorum –vel a rinocerote usque ad pulices–; in tribus ultimis sedet et ludit cum Leviathan sicut scriptum est: «draco iste quem creasti ad ludendum in eo». Quaerit *rby* Aha a rab Naaman: A tempore destructionis domus sanctuarii a quo non fuit risus coram Deo, sicut scriptum est: «et vocavit Dominus Deus exercituum in die illa ad fletum et ad planctum» etc. Quid facit in tribus quartis horis? Sedet et docet pueros de domo magistri –id est qui decesserunt dum adhuc docerentur pueri–, sicut scriptum est: «quem docebit scientiam et quam intelligere faciet auditum ablactatos a lacte avulsos ab uberibus». Et ante,

App. font.: 1 obsecrationibus nostris] [Dt 4, 7] || 1-2 quae est - ierunt dii] [II Sm 7, 23 –s. hebr.–] *add.* .ii. regum .vii. *mg.* *P*, *add.* 2 Regum 7 *mg.* *Z* || 3 ut - sibi] [II Sm 7, 23] || 4 aspiciebam - sunt] [Dn 7, 9] *add.* Daniel .vii. .c. *mg.* *P*, *add.* Daniel 7 .c. *mg.* *Z* || 4-5 et senex - sedit] [Dn 7, 9] || 7-8 in sententia - petitio] [Dn 4, 14] *add.* Daniel .iiii. *mg.* *P*, *add.* Daniel 4 *mg.* *Z* || *th. deum.* 8] [Donin art. 22: Az 3b] *add.* in avozazara primo capitulo *mg.* *PZ*, *add.* vide in pagina 4a Avodazara hebraeo עבודה זרה n° 2000 tom. ix *mg.* *Z*² || 15 draco - in eo] [Ps 103, 26] || 17-18 et vocabit - planctum] [Is 22, 12] *add.* Isaia xxii *mg.* *P*, *add.* Isaia 22 *mg.* *Z* || 20-21 quem docebit - uberibus] [Is 28, 9] *add.* Isaia xxviii *mg.* *P*, *add.* Isaia 28 *mg.* *Z*

1 christiani] *lin.* *P* || 2 sed] *add.* sed *Z* || 3 quod] quae *S* || 5 *rby* Iohan] rabbi Iohanan *Z* || 7 angelorum] *lin.* *P* • est²] *om.* *Z* || 9-21 *th. deum.* 8] *add.* Nota *mg.* *P*, *add.* Notabile *mg.* *Z* || 9 *rby*] rabbi *Z* || 11 gallice *audecot*] *lin.* *P* || 12 vel] et *S* • vel regit] *lin.* *P* || 13-14 vel a rinocerote - pulices] *lin.* *P* || 14 rinocerote] rinocinote *sic* *S* || 15 Quaerit] *add.* numero 2000 in eodem pagina *mg.* *Z*² • *rby*] rabbi *Z* || 16 rab Naaman] rabbi Nahaman *Z* || 17 vocabit] vocant *S* || 19 pueros] *add.* vide in eodem p. n° 2000 sub *mg.* *Z*² • domo] *add.* vide ut supra n° 2000 *mg.* *Z*² || 19-20 id est - pueri] *lin.* *P*

5 quis docebat eos –tunc enim ludebat cum Leviathan–? Aliqui dicunt quod Mytatron –magnus angelus– et, si vultis, utrumque faciebat Deus. Bene dixisti mihi quid Deus facit de die, sed de nocte, quid facit? Aliqui dicunt quod idem quod de die; et aliqui quod equitat super levem Cherub quem habet et volat et stat in octodecim milibus saeculorum sicut scriptum est: «currus Dei decem millibus multiplex» etc. Aliqui dicunt quod sedet in nocte et audit cantum animalium –quae sustentant thronum–, sicut scriptum est: «in die mandavit Dominus misericordiam suam et nocte canticum eius».

10 [th. deum. 9] QUI BLASPHEMAT NOMEN DOMINI NON EST REUS NISI NOMINET EXPRESSE NOMEN DOMINI –Adonay– et nisi maledicat Deum, sicut scriptum est: «homo homo qui blasphemaverit nomen Domini morte morietur»

[th. deum. 10] Deus sedet et computat guttas seminum Israhel et dicit: Quando veniet illa gutta ex qua creabitur iustus?

15 [th. deum. 11] Angelus qui praeest guttae generationis vocatur Laila –id est nox–. Ille accipit dictam guttam et defert coram Deo, et Deus praedestinat utrum erit pauper aut dives, sapiens aut stultus, fortis aut debilis.

App. font.: 5-6 currus - multiplex] [Ps 67, 18] || 7-8 in die - canticum eius] [Ps 41, 9] || th. deum. 9] [San 55b] add. vide in p. 46 Sanedrin hebraeo סנהדרין n° 54 tom. ix mg. Z² || 11 homo¹ - morietur] [Lv 24, 15 –s. hebr.–] || th. deum. 10] [Nid 31a] add. In Nassym mg. PZ || th. deum. 11] [Nid 16b]

1 quis] ceris sic S • tunc - Leviathan] lin. P || 2 Mytatron] add. Metatron hebraeo מיטטרון mg. Z² • magnus angelus] lin. P || 4 Cherub] add. כרוב mg. Z² || 5 in] iii sic S • milibus] add. multiplex S || 6 Aliqui] om. S || 7 animalium] alitum Z • quae - thronum] lin. P || 9 nominet] nominetur S || 11 homo¹] om. S || 12-13 th. deum. 10] add. Nota mg. P, add. Notabile mg. Z || 14-16 th. deum. 11] add. Nota mg. P, add. Notabile mg. Z || 14-15 id est nox] lin. P

[*th. deum.* 12] Quinque fuerunt creati ad formam similitudinis Dei et omnes in hoc ipso puniti sunt: Samson in fortitudine, Saul in pulchritudine colli, Absalom in capillis, Sedechias in oculis, Asa in pedibus.

- 5 [*th. deum.* 13] Legitur in libro *Mohed* in *Aguiga*, in primo pereg –id est capitulo–: «si non audieritis in absconditis plorabit anima mea propter superbiam». Quid est «in absconditis»? Dicit rab Samuhel filius Yla in nomine Rab: Locus est Domino in quo plorat et abscondita nomen eius –loci–. Quid est «propter superbiam»? Dicit rab Samuhel filius rab Isaac: Propter superbiam Israhel quae ablata est ab eis et data gentibus saeculi.
- 10 Dicit rab Samuhel filius Naaman: Propter superbiam regalitatis caelorum. Et estne fletus coram Deo? Nonne dicit rab Papa: Non est ira coram Deo, sicut scriptum est: «confessio et pulchritudo coram illo fortitudo et gaudium in loco suo»? Hoc non gravat, istud est in domibus intrinsicis et illud in extrinsicis –quasi diceret in istis plorat et in illis gaudet–. Et nonne scriptum est:
- 15 «vocavit Dominus Deus exercituum in die illa ad fletum et planctum» etc.? Responsio: Variata est destructio domus sanctuarii, quia etiam angeli fleverunt, sicut scriptum est: «angeli pacis amare flebunt»; et iterum: «plorans plorabit anima mea et descendet de oculo meo lacrima quia captivatus est grex Domini». Dixit rby Eleazar: Tres istae lacrimae ad quid
- 20 –«plorans plorabit lacrima»–? Una super primum sanctuarium, et una super secundum et una super Israhel, quia sunt captivati. Et aliqui dicunt: Una

App. font.: *th. deum.* 12] [Sot 10a] || *th. deum.* 13] [Donin art. 25: Hag 5b] *add.* vide in p. 6a Chaghiga hebraeo חגיגה n° 400 tom. IIII *mg.* Z² || 5-6 si non - superbiam] [Ier 13, 17 –s. hebr.–] *add.* Ieremias .xiii. .c. *mg.* P, *add.* Ieremias 13 *mg.* Z || 12-13 confessio - loco suo] [Ps 95, 6 –s. hebr.–] *add.* secundum hebraeum *mg.* PZ || 15 vocavit - planctum] [Is 22, 12] *add.* Isaias .xxii. *mg.* P, *add.* Isaias Isaias 22 *mg.* Z || 17 angeli - flebunt] [Is 33, 7] *add.* Isaias .xxxiii. secundum hebraeum *mg.* P, *add.* Isaias 33 secundum hebraeum *mg.* Z || 18-19 plorans - Domini] [Ier 13, 17 –s. hebr.–]

4-21 *th. deum.* 13] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 4 Aguiga] *lin.* et *add.* Aghiga hebraeo חגיגה *supra* Z² || 4-5 id est capitulo] *lin.* P || 6 rab] rabbi Z • Yla] *lin.* et *add.* Inia hebraeo איניא *mg.* Z² || 7 Rab] rabbi Z • abscondita] absconditum est Z || 8 loci] *lin.* P • rab¹] rabbi Z • rab²] rabbi Z || 10 rab] rabbi Z || 11 rab] rabbi Z || 13 non] enim Z • gravat] *add.* solutio *mg.* P, *add.* *supra mg.* Z || 14 quasi diceret] quid P, quid est Z • quasi - gaudet] *lin.* P || 16 Responsio] *lin.* P • etiam] et Z || 19 rby] rabi P, rabbi Z || 20 plorans - lacrima] *lin.* P

super impedimentis Legis. –Et infra:– Magistri dicunt: Super tres plorat Deus: Super illum qui potest studere in Lege et non studet, et super illum qui studere non potest et studet et super rectorem qui superbit super populum pro nihilo.

- 5 [th. deum. 14] Scriptum est: «capilli capitis eius quasi lana munda» et scriptum est: «comae eius nigrae sicut corvus». –Solutio:– Istud sedendo illud bellando, sicut dicit rby: Nullus ita pulcher sedendo sicut senex, nullus bellando sicut iuvenis –quasi diceret sedendo canus est et bellando niger–.

- 10 [th. deum. 15] Deus quando voluit creare mundum accepit licentiam a Lege et detexit illi omnia occulta et ait illi: Si bonum est in oculis tuis, ego creabo mundum, quia per hoc diffundetur honor tuus in saeculum et ad lumen tuum ambulabunt omnes venientes in mundum. Quis enim laudaret pulchritudinem tuam nisi esset mundus? Respondit Lex: «magnificetur fortitudo tua». Quod tibi placet, Domine, fac quis dicet tibi: Quid est quod facis? Et si retraherem te ab opere isto quomodo invenirem gratiam coram te? Quando audivit hoc, lusit cum verbis Legis quae duobus milibus annorum fuerat occultata cum ipso.

App. font.: th. deum. 14] [Anthologia v: Hag 14a] || 5 capilli - munda] [Dn 7, 9] add. Daniel .vii. mg. P, add. Daniel 7 mg. Z || 6 comae - corvus] [Ct 5, 11] add. canticum .v. mg. P, add. canticum 5 mg. Z || th. deum. 15] [Krubot 17] add. in Krubot mg. PZ || 13-14 magnificetur - tua] [Nm 14, 17]

1 Et infra] lin. P || 1-4 Magistri - nihilo] add. Nota mg. P, add. Notabile mg. Z || 3 studet] add. supra simile S || 5 lana munda] munda landa S || 6 nigrae] magna Z • Solutio] lin. P || 7 rby] rabbi Z || 8 et] om. S • niger] magnus Z • quasi - niger] lin. P || 9 licentiam] lacuna Z || 11 hoc] hunc Z || 12 ambulabunt] ambillabunt sic S

[*th. deum.* 16] Super illud: «num vere paritura sum anus». Dicit glossa Dominum Abrahae fuisse mentitum.

- 5 [*th. deum.* 17] «non declinabis ad dextera sive ad sinistram». Ibi dicit Glossa quod Deus et societates angelorum disputabant super quodam verbo de Talmud et dixerunt: Quis determinabit? Raba filius Nahamanni –multa ad hoc pertinentia possunt in ceteris rubricis reperiri–.

CONTRA CHRISTIANOS

- 10 [*th. chris.* 1] Non est benedictio de mortuis dicenda pro servo –alienigena– mortuo vel, ancilla neque consolatio adhibenda plusquam pro bove mortuo vel vacca.

[*th. chris.* 2] Coram *goy* nudo non est dicenda lectio “Audi Israhel”. Dicit Talmud: Si rab Iuda non dixisset hoc, credidissem contrarium, quia scriptum est: «quorum carnes sunt ut carnes asinorum» –quasi diceret: sicut licet coram asino, ita coram *goy*–.

App. font.: *th. deum.* 16] [Rashi in Gn 18, 13] *add.* super ge. *mg. P, add.* super genes. *mg. Z* || **1** num - anus] [Gn 18, 13] || *th. deum.* 17] [Rashi in Dt 17, 11] || **3** non declinabis - sinistram] [Dt 17, 11] *add.* Deu. .xxvii. *mg. P, add.* Deuter. 27 *mg. Z* || **4-5** quod Deus - Nahamanni] [cf. Bm 86a] || *th. chris.* 1] [Ber 16b] *add.* vide in pagina 27 secundi libri n. 42 *mg. Z*² || *th. chris.* 2] [Ber 25b] *add.* vide in pagina 36 secundi libri n. 58 *mg. Z*², *add.* ad n. 58 *mg. Z*² || **13** quorum - asinorum] [Ez 23, 20] *add.* Eze. .xxiii. *mg. P, add.* Ezechiel 23 *mg. Z*

1-2 *th. deum.* 16] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **3-6** *th. deum.* 17] *add.* Nota *mg. P* || **4** quodam] *om. S* || **5** Raba] Rava *sic S* || **6** rubricis] responsis *Z* || **5-6** Multa - reperiri] *lin. P* || **8** alienigena] *lin. P* || **9** neque] nec *Z* || **12** rab] rabbi *Z* || **13-14** quasi - goy] *lin. P*

[*th. chris.* 3] SI INVENIATUR ECCLESIA DIRUTA, BENEDICENDUM EST ET DICENDUM: "BENEDICTUS DEUS, QUI ERADICAVIT AVOZA ZARA DE TERRIS NOSTRIS".

5 [5] [*th. chris.* 4] –Infra eodem:– Qui videt locum a quo *avoza zara* eradicata est debet dicere: "Benedictus Deus, qui eradicavit *avoza zara* de terris nostris et sicut inde eradicata est, sic eradicetur de omnibus locis Israhel et convertantur corda eorum qui ei serviunt ad serviendum tibi, Domine". Extra terram Israhel non oportet hoc modo dicere. Et rby Symeon dicit quod
10 immo, quia omnes gentes convertendae sunt ad iudaismum, sicut scriptum est: «reddam populis labium electum ut invocent omnes in nomine Domini et serviant ei umero uno».

[*th. chris.* 5] Dicunt magistri: Qui videt sepulchra *goym* debet dicere: «confusa est mater vestra nimis et adaequata pulveri quae genuit vos».

15 [*th. chris.* 6] Dicit Betsamas: Non debet vendi panis fermentatus *goy* nec accommodari nec dari, nisi certum sit quod totus comedi debeat ante Pascha. Dicunt magistri: Dabitur cani cibus in platea et, si egrediatur et deferat, qui dat non est reus. Similiter dico: Dari potest cibus *goy* in curia et, si exeat et portet, non est reus qui dat. Hoc bene sciebam. Nonne idem est de

App. font.: *th. chris.* 3] [Ber 54a] *add.* vide in pagina 54a berakod hebraeo ברכות n° 20 tom. primo *mg. Z*² || *th. chris.* 4] [Ber 57b] *add.* vide in pagina 55a berakod n° 22 *mg. Z*² || 10-11 reddam - uno] [So 3, 9] *add.* Soph. .ii. *mg. P, add.* Sophon. 2 *mg. Z* || *th. chris.* 5] [Ber 58b] *add.* vide in pagina 68 secundi libri n. 6 *mg. Z*² || 12-13 confusa - vos] [Ier 50, 12] *add.* Iere. .I. .c. *mg. P, add.* Ierem. 50 .c. *mg. Z* || *th. chris.* 6] [Sab 18b] *add.* In Sabat *mg. PZ*

1 est] *om. Z* || 2 infra eodem] *lin. P* || 8 rby] *rabbi Z* || 9 convertendae] *convertendo S* || 14-18 *th. chris.* 6] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 14 Betsamas] *Bersamas S, Bethsamas Z* || 16 cani cibus] *canibus S* || 18 idem] *ideo S*

cane et *goy*? –Simile est in glossa Salomonis super Exodo: «carnem quae a bestiis fuerit praegustata non comedetis sed proicietis canibus». Glossa Salomonis: Et *goy* est sicut canis. Aut non dicit hoc, nisi de canibus proprie? Istud potestis discere per illud quod de morticino dicitur: «quicquid morticinum est ne vescamini ex eo peregrino qui intra portas tuas est da ut comedat». Glossa Salomonis: Per «peregrinum» intellegitur *goy* per leve et grave, id est per locum a maiori, si morticinum quod excluditur ab omni utilitate, usu, conceditur *goym* multo magis caro rapta a bestiis cuius usus conceditur ad aliquam utilitatem. Quare ergo dicitur «proicietis canibus»? Docet te quod honorabilior est canis quam *goy*, quia morticinum datur *goy* et caro rapta, quae melior est, datur cani. In hoc etiam docet te quod Deus non retinet mercedem alicuius creaturae, unde solvit in hoc cani mercedem, quia non latravit apud filios Israhel, sicut legitur: «apud omnes filios Israhel non muttiet canis»–.

[*th. chris.* 7] BOS ISRAHEL QUI PERCUTIT BOVEM GOY INMUNIS EST, et bos *goy* qui percusserit bovem Israhel sive simplex fuerit –id est mansuetus– sive cornupeta reddet damnum –dominus bovis– ex integro. Dicit rab Avehu: Ita dicit *pathuc* –auctoritas–: «stetit et mensus est terram aspexit et solvit *goym*». Quid vidit? Vidit septem praecepta quae receperunt super se filii Noe –*goym*– et non tenuerunt illa. stetit et solvit –id est exposuit, gallice *abandonacensum* eorum Israheli. Dicit rby Iohan: «resplenduit de monte Pharan». De Pharan resplenduit Dominus –id est exposuit– censum *goym* Israhel. –Et infra:– Dicunt magistri: Olim misit regnum nequitiae duos nuntios ad sapientes Israhel et dixerunt eis: Doceatis nos Legem vestram. In hora recessus sui dixerunt ad eos: Nos punctavimus in Lege vestra et ipsa verax est, praeter

App. font.: 1-11 carnem - muttiet canis] [Rashi in Ex 22, 31] || 1-2 carnem - canibus] [Ex 22, 31] *add.* Exo. *mg.* P, *add.* Exodo *mg.* Z || 4-5 quicquid - comedat] [Dt 14, 21] *add.* Deu. .xiii. *mg.* P, Deuter. 14 *mg.* Z || 11 apud omnes - canis] [Ex 11, 7] *add.* Ex. .xi. *mg.* P *add.* Exod. .xi. *mg.* Z || *th. chris.* 7] [Donin art. 12: Bq 38a] *add.* vide in pagina 36 Bava Kama hebraeo בבה קמא n° 8 tom. 7 *mg.* et *add.* vide idem et reliqua quod sequitur in eadem pagina *mg.* Z², *add.* vide ut supra n° 8 *mg.* Z² || 15 stetit - goym] [Hab 3, 6] || 18 resplenduit - Pharan] [Dt 33, 2]

1-8 Simile - proicietis canis] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 1 Simile - Exodo] *lin.* P • quae] quem S • fuerit] fuerut sic S || 2 Salomonis] *om.* S • glossa Salomonis] *lin.* P || 4 vescamini] vescaverim Z || 5 Salomonis] *om.* S • glossa Salomonis] *lin.* P • Per¹] *om.* S • et] *om.* S || 6 id est - maiori] *lin.* P • maiori] moiori sic S • excluditur] concluditur S • usu] *lin.* P || 8-9 Docet - cani] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 8 Quare] cur Z || 9-12 In hoc - muttiet canis] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 9 quae melior est] *lin.* P || 11 legitur] *pos. post* Israhel² S || 13 percutit] percussit Z || 14 percusserit] percussit PZ • *add.* hebraeo תם *mg.* Z² • id est mansuetus] *lin.* P || 15 cornupeta] *add.* hebraeo מועד *mg.* Z² • reddet] reddat S • dominus bovis] *lin.* P • rab] rabbi Z • Avehu] Avehii S, *add.* רבי אבהו *mg.* Z² || 16 auctoritas] *lin.* P || 18 goym] *lin.* P • id est] et Z • abandona] abandonna Z, *lin.* Z² • id est - abandona] *lin.* P || 19 censum eorum] *add.* ממנון *mg.* Z² • rby Iohan] rabbi Iohanen Z, *add.* אמר רבי יוחנן *mg.* Z² || 19-20 De Pharan resplenduit] *om.* S || 20 Pharan] *add.* melius מפארן vel מפרן *mg.* Z² • id est] et Z • Et infra] *lin.* P

hoc verbum quod dicitis BOS ISRAHEL QUI PERCUTIT BOVEM GOY INMUNIS EST et bos *goy* si percusserit bovem Israhel sive simplex sit sive cornupeta reddet damnum ex integro et hoc verbo nuntiabimus regno.

5 [th. chris. 8] Dicit rby Ismahel: *Goy* et Israhel qui veniunt coram te ad iudicium si potes facere israhelitam innocentem per iudicia Israhel, fac et dic: Ita est ius nostrum. Si vero non potes nisi per iudicia *goym*, dicas: Sic est iudicium vestrum. Sin autem venietur contra eum in omni genere fraudis –glossa Salomonis: ad ferendum ei ius suum–.

10 [th. chris. 9] Dicit rab Bivi: Si *goy* traditus est in manu tua –id est in potestate–, rapina eius et amissio concessae sunt tibi –hoc est, potes ei auferre et inventa retinere–.

[th. chris. 10] Dicit rab Huna: *Goy* bene potest contrahere cum filia sua.

15 [th. chris. 11] *Goy* qui coit cum uxore sua contra naturam debet occidi, quia scriptum est: «adherebit uxori suae», sed non innaturaliter. Dicit Rava: *Goy* qui coit cum uxore proximi sui contra naturam non est occidendus, quia scriptum est: «adherebit uxori suae», sed non uxori proximi sui.

App. font.: th. chris. 8] [Donin art. 12: Bq 113a] *add.* eodem in capitulo hagorel (*lin. P*) *mg. PZ, lin. hagorel et add. agozel umachil* hebraeo הגורל ומאכיל *mg. Z* || th. chris. 9] [Bq 113b] *add.* vide in pagina 114 n° 4 Bava Kama hebraeo בבה קמא tom. 7 *mg. Z* || th. chris. 10] [San 58b] *add.* vide in pagina 57 Sanedrin n° 20 tom. ix *mg. Z* || th. chris. 11] [San 58b] *add.* vide ut hic supra n° 26 *mg. Z* || **14, 16** adherebit uxori suae] [Gn 2, 24]

4-7 Dicit - vestrum] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **4** rby] rabbi *Z* || **7-8** Sin autem - ius suum] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **8** ad ferendum] auferendum *S* • glossa - suum] *lin. P* || **9-11** th. chris. 9] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **9** rab] rabbi *Z* • id est - potestate] *lin. P* || **10** hoc est] enim *Z* || **10-11** hoc est - retinere] *lin. P* || **12** th. chris. 10] *add.* Nota *mg. P, add.* Notabile *mg. Z* • rab] rabbi *Z* • Huna] Hyna *Z* || **13-16** th. chris. 11] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **16** uxori²] uxor *P*

[*th. chris.* 12] *Goy* qui percutit iudaeum debet occidi, quia scriptum est: «cumque circumspexisset huc atque illuc et nullum adesse vidisset percussum Aegyptium abscondit sabulo» –et hoc quia percusserat iudaeum–.

5 [*th. chris.* 13] Omnis qui vulnerat maxillam iudaei quasi vulneraret maxillam Dei, quia scriptum est: «ruina est hominis devorare sanctos» –secundum hebraeum: «qui offendiculum ponit homini contemnit sanctum»– –Glossa Salomonis: Homo hic est Israhel, sicut scriptum est: «vos autem greges mei greges pascuae meae homines estis»; vos estis homines, sed *goyim* non sunt homines–.

10 [*th. chris.* 14] Dicit Relakis: *Goy* qui quiescit debet occidi, quia scriptum est: «nox et dies non requiescent». Dicit Relakis: Etiam si die lunae.

[*th. chris.* 15] Dicit rby Iohan: *Goy* qui studet in Lege debet occidi, quia scriptum est: «legem praecepit nobis Moses hereditatem multitudinis Iacob». «nobis», non ipsis.

15 [*th. chris.* 16] Dicit rby Hya: Quicumque coit cum *goya* fit gener *avoza zara* –id est servitii peregrini–, sicut scriptum est: «habuerunt filiam dei alieni». Qui coit cum *goya* obligatur quattuor peccatis: pro polluta –glossa Salomonis: quamvis sanguis *goya* sit quasi sanguis bestiae, abominatio tamen est ibi et contemptus

App. font.: *th. chris.* 12] [San 58b] *add.* vide ut supra n° 22 *mg. Z*² || 2-3 cumque - sabulo] [Ex 2, 12] || *th. chris.* 13] [San 58b] *add.* vide ut supra n° 23 *mg. Z*² || 5 ruina - sanctos] [Prv 20, 25] || 6 qui offendiculum - sanctum] [Prv 20, 25 –s. hebr.–] || 7-8 vos autem - estis] [Ez 34, 31] *add.* Eze. .xxxiiii. .g. *mg. P, add.* Ezech. 34 *mg. Z* || *th. chris.* 14] [San 58b] *add.* vide ut supra n° 24 *mg. Z*² || 10 nox - requiescent] [Gn 8, 22 –s. hebr.–] *add.* Ge. .viii. *mg. P, add.* genes. .8. .g. *mg. Z* || *th. chris.* 15] [San 59a] || 12-13 legem - Iacob] [Dt 33, 4] || *th. chris.* 16] [San 82a] *add.* vide ut supra n° 9 *mg. Z*² || 15 habuerunt - alieni] [Mal 2, 11]

1-3 *th. chris.* 12] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 4-8 *th. chris.* 13] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 4 vulneraret] *praem.* qui *PZ* || 5 devorare] devocare *P, de nocte S* • secundum] pro *S* || 6 Glossa Salomonis] *lin. P* || 9-10 *th. chris.* 14] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 9 Dicit Relakis] *lin. et add.* Relakis hebraeo ריש לקיש *mg. Z*² || 10 Relakis] *lin. et add. lin.* Ravena *mg. et add.* hebraeo *mg. et add. lin.* רבינא *mg. Z*² || 11 rby Iohan] rabbi Iohanen *Z* || 12 legem] in lege *S* • nobis praecepit] *transp.* *S* || 14 rby] rabbi *Z* • Hya] *yya sic S* || 15 id est - peregrini] *lin. P* || 16 *goya*] *add.* גויה *mg. Z*² || 17 quamvis] *add.* n° 9 *mg. Z*² || 16-17 glossa Salomonis - contemptus] *lin. P*

sanctuarii–, pro ancilla et pro *goya* et pro meretrice. Sed non pro adultera, quia *goym* non habent matrimonium.

5 [th. chris. 17] Non sunt ponenda animalia in habitaculis *goym*, quia suspecti sunt de coeundo cum illis –glossa Salomonis: quia transgrederetur praeceptum «coram caeco non pones offendiculum»–.

[th. chris. 18] Quaesitum est a magistris: De avibus quid? Veni et audi: dicit rab Iuda: Vidi *goy* qui emit anserem in foro, coiit cum illo, strangulavit eum assavitque et comedit.

10 [th. chris. 19] Qui vendit aliquod animal *goy* debet damnificare ipsum in centuplo quam valeat.

App. font.: *th. chris. 17*] [Az 15b] *add.* vide in pagina 15 Avodazara n° 26 in Glossa *mg. Z*² || 5 coram - offendiculum] [Lv 19, 14] || *th. chris. 18*] [Az 22b] *add.* vide ut supra n° 31 *mg. Z*² || *th. chris. 19*] [Bek 3a] *add.* In kazasim *mg. PZ*

1 sanctuarii] *lin. P* || 2 quia] quod *S* || 1-2 pro ancilla - matrimonium] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 3-5 *th. chris. 17*] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 4 Glossa Salomonis] *lin. P* || 6-8 *th. chris. 18*] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 7 rab] rabbi *Z* • strangulavit] transgulavit *PZ* || 9-10 *th. chris. 19*] *add.* Nota *mg. P, add.* Notabile *mg. Z*

DE IMPRECATIONIBUS CONTRA *GOYM*

[*th. impre. 1*] Deus, manutene nos et da malum *goym* pro animabus nostris. Exalta gentem tuam, quia tempus miserendi eius, fac oblivisci nominis delicatae –id est ecclesiae– de omni loco et omni angulo et reverti facias regnum ad dominium suum –Israhel scilicet–. Memor esto, Domine, filiorum Edom, qui destruxerunt domum tuam, angustiatorum qui eradicaverunt muros et usque ad fundamentum eruerunt. Non sit coram te traditum oblivioni offensae eorum. Non obliviscaris in saeculum, quia nescierunt facere veritatem. Sigilla cartas eorum –suae damnationis–, in die angustiae, in die qua venies ad disceptandum cum ipsis.

[*th. impre. 2*] Omnibus adfflictoribus nostris congregatis. Fac cadere super eos timorem et pavorem ad conmovendum corda eorum. Scyphum irae tuae misce inter eos, timor et angustia veniant in eos, vertigo discretionis in cordibus suis, timor et consummatio in lumbis ipsorum, concussio et paralysis in omnibus membris suis. Et corruant in se ipsis et a se ipsis. Dolor super dolorem veniat super eos, muti sedeant in locis suis, tot repleantur doloribus quod non possint curari, donec filii tui transeant ad metas suas in terram quam iurasti dare patribus eorum.

App. font.: *th. impre. 1: 2-5* Deus - scilicet] [Krubot 6] || **5-10** Memor - cum ipsis] [Krubot 7] || *th. impre. 2*] [Krubot 15]

2-4 Deus - scilicet] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **3** eius] *add.* et *S* || **4** id est ecclesiae] *lin. P* || **5** dominium] dominum *Z* • Israhel scilicet] *lin. P* • Domine] *om. PZ* || **8** oblivioni] oblivione *S* || **9** suae damnationis] *lin. P* || **5-10** Memor - cum ipsis] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **11-18** Omnibus - eorum] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **12** conmovendum] comedendum *S* || **15** se] semet *S*

[*th. impre. 3*] Polluti qui dicunt hereditatem tuam dissipandam, gloriam tuam conmutandam et post stultitiam eorum errandum. –Et infra:– Excelse et elevate in fatua consilium eorum et impedi cogitationes magnam consummationem proiice inter illos et angelum peregrinum inpellentem et inpingentem. *Goym* imponunt super humeros suos cavillam suspensi sui –crucem–. *Goym* cognominant sanctitatem tuam infanti de adulterio. *Goym* formam putrefacti faciunt Deum. *Goym* corpus abominatum adceleratio sceleris eorum –Glossa: *Goym* credunt in Iesu Nazareno, qui est corpus abominatum et proiectum de fovea sua. Hic habes quod *goym* dicuntur christiani–. *Goym* inclinant illi qui salvare non potest nec valere.

[*th. impre. 4*] *Goym emym zamzumim cedar edomym*, absorbe eos, fundibula eos, conculca eos et fac obmutescere *goym*, Gomer, Magog, *Aschanat* –Hispanos–, *Romym* –Romanos–. Comminue eos et percute. Offende eos et destrue illos. Dirue domos *goym*, discinde pulchritudinem *goym*. Calca torcular inter *goym*, exalteris iudex super superbos et dicent Deus est rex *goym*. Vilifica regnum *goym*, scopa et destrue *goym*. Vide autem magnalia tua et confundantur *goym*. Comminue, destrue *goym* proeliare contra reges *goym* dominator regnum tuum. Manifesta super *goym* dissipa in ira tua omnes *goym*. Conculca Seyr et omnes *goym*. Fac ultionem in *goym*. Effunde iram tuam super *goym*. Discinde ossa *goym*, fundibula congregationes *goym*. Offensam praebe in *goym*; effunde furorem tuum super *goym*. Inruat super

App. font.: *th. impre. 3*: **1-5** Polluti - inpingentem] [Krubot 36] || **5-6** Goym - crucem] [Krubot 42] *add.* ista sunt supra *mg. PZ* || **6** Goym¹ - adulterio] [Krubot 43] || **6-7** Goym² - Deum] [Krubot 44] || **7-9** Goym - christiani] [Krubot 45] || **9-10** Goym² - valere] [Krubot 46] || *th. impre. 4*] [Krubot 48]

1-5 Polluti - inpingentem] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **2** Et infra] *lin. P* || **5-6** Goym - crucem] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **6** crucem] *lin. P* || **7** formam] forsitan *S* • Deum] Deo *S* || **8** Glossa] *lin. P* || **8-9** et proiectum - christiani] *om. S* || **9** Hic habes - christiani] *lin. P* || **11-21** *th. impre. 4*] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **11** zamzumim] zamzumicu *S*, zanzumim *Z* || **13** Hispanos] *lin. P* • Romanos] *lin. P* • Offende] ostende *Z* || **14** domos] demos *sic S* || **16** Vide autem] vide sint *S*, videant *Z, add.* est male vide autem *mg. Z*² || **17** Conminue - goym] *om. S*

goyim formido et pavor. Congrega dispersos Israhel. Redime Deus Israhel. Gloria induet Israhel, da vindictam tuam in Edom per manum Israhel. Vere tu es salvator Israhel, calca torcular adfligentibus Israhel. Detege regnum Israhel, benedictus Deus Israhel.

- 5 [th. *impre.* 5] Conversis non sit spes et omnes *mynim* –infideles– in hora –repente– disperdantur et omnes inimici gentis tuae Israhel discidantur. Et regnum nequitiae –ecclesiae– eradices et confringas et conteras et declines omnes inimicos nostros velociter in diebus nostris. Benedictus tu Deus frangens inimicos et declinans impios. Ista maledictio vocatur benedictio
- 10 *mynim*. De hac dicit rby Levi supra in *Brakot*. Benedictionem *mynim* in Iamne statuerunt eam –glossa Salomonis: Longo tempore post alias prope haeresim Iesu Nazareni qui docuit eos pervertere verba Dei vivi–. Ista maledictio est in Talmud et dicitur stando et iunctis pedibus nec ullo modo loquendum est de alio donec finita sit, nec interrompanda etiam si serpens involveretur circa
- 15 pedem dicentis. Hanc dicunt viri et mulieres ter ad minus cotidie, viri in hebraeo et mulieres in vulgari et utriusque submisit insuper sacerdos dicit eam bis in alto et alii respondent amen ad quamlibet imprecationis clausulam.

App. font.: th. *impre.* 5] [Donin art. 30: Ber 28b]

1 pavor] pavorum S || **5** infideles] lin. P || **6** repente] lin. P • disperdantur] disperdatur S || **7** ecclesiae] lin. P || **9-10** Ista maledictio - Brakot] lin. P || **10** rby] rabbi Z || **11** Iamne] inane Z • glossa Salomonis] lin. P || **12-15** Ista maledictio - clausulam] lin. P || **12** pervertere eos] *transp.* P || **13** et²] om. Z || **14** finita] facta Z

CONTRA CHRISTIANOS

[*th. chris.* 20]

5 .c. Optimum christianorum occide
 199 Goy qui quiescit debet occidi.
 Goy qui studet in Lege debitor est mortis
 Goy arte qualibet potest decipi.

.b.
 198 ——— Ad haec dicunt etc.

10 .c. Et utuntur etc.
 In singulis diebus etc.

[*th. chris.* 21] «tulit sescentos currus electos quicquid curruum in Aegypto fuit» etc. Super hoc dicit glossa Salomonis: Unde fuerunt illa animalia? Si Aegyptiorum, nonne scriptum est quod «morta sunt omnia animalia eorum»? Et si de Israhel, nonne scriptum est: «omnes greges pergunt nobiscum non remanebit ex eis ungula»? Unde ergo fuerunt? Non nisi de hoc quod qui timuit verbum Domini de servis Pharaonis. Fecit confugere servos suos et iumenta in domos. Per hoc dicebat rby Symeon: Optimum

App. font.: *th. chris.* 20] [Donin art. 10; Donin art. 11; Donin art. 12; Donin art. 28; Donin art. 29; Donin art. 30] || *th. chris.* 21] [Donin art. 10; Rashi in Ex 14, 7; MS 15, 10] || **11-12** tulit - fuit] [Ex 14, 7] *add.* Exo. .xiii. .h. *mg. P, add.* Exod. 24 *mg. Z* || **13-14** mortua - eorum] [Ex 9, 6] || **14-15** omnes - ungula] [Ex 10, 26]

3-10 *th. chris.* 20] *vacat Z* || **3** Nota] *om. S* || **4** .c.] *add.* Nota *P, om. S* • Goy] Goy *S* • debet] dilexit *S* || **5** 199] *om. S* • Goy] Goy *S* || **7** .b.] *om. S* || **8** 198] *om. S* || **9** .c.] *om. S* || **10** etc.] *om. S* || **11-17** *th. chris.* 21] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **12** Super hoc - Salomonis] *lin. P* || **17** rby] rabbi *Z*

goyim occide, melioris serpentum contere caput, quasi diceret ex quo illi qui boni fuerunt et timuerunt verbum Domini tradiderunt animalia sua ad persequendum populum Dei; optimus *goyim* tanquam malus occidi potest.

- 5 [th. chris. 22] «expedit magis occurrere ursae raptis fetibus quam stulto confidenti in stultitia sua». Glossa: Melius esset occurrere urso vastanti omnia quam uni christianorum qui invitant homines ad eundem ad ecclesiam.

DE ERRORIBUS

- 10 [th. error. 1] Qui ter in die dicit psalmum «Exaltabo te Deus meus rex» filius erit alterius saeculi, securus sit –id est salvabitur–.

[th. error. 2] Dicit Rava: Quilibet habet mille daemones a sinistris et decem milia a dextris, iuxta illud: «cadent a latere tuo mille» etc. Et quando nos praedicamus in sabbatis et sumus ita compressi, ideo est quia sunt inter nos

App. font.: th. chris. 22] [Rashi in Prv 17, 12] || 4-5 expedit - sua] [Prv 17, 12] add. .xviii. mg. P, add. 17 mg. Z || th. error. 1] add. vide in pagina 5 berakod hebraeo ברכות n° 4 tom. i. mg. Z² || 9 Exaltabo - rex] [Ps 144, 1] || th. error. 2] [Ber 6a] || 12 cadent - mille] [Ps 90, 7]

2 Domini] add. et S || 5 Glossa] lin. P || 10 id est salvabitur] lin. P || || 11-13 th. error. 2] add. Nota mg. P, add. Notabile mg. Z || 11 Dicit Rava] lin. et add. lin. Dicit Rab mg. et add. Una hebraeo אמר רב הונא mg. Z²

et comprimunt nos. Et quod dolemus genua hoc est propter eos; et quod vestes magistrorum adteruntur, hoc est ex eorum confricatione.

5 [th. error. 3] Qui vult scire si daemones venient ad eum, accipiat cinerem cribratum et spargat circa lectum suum et in mane videbit quasi passus galli —quia pedes habent galli, sicut legitur in *Nassym*—.

[th. error. 4] Quicumque ieiunat in sabbato, si tota vita eius esset iudicata in malum, vertetur ipsi in bonum. Rab Naaman dicit quod punietur, quia dimisit delicias sabbati. Quid ergo faciet? Ieiunabit in crastino ut indulgeatur ei peccatum de hoc quod ieiunavit.

10 [th. error. 5] Dicit rab Asse: Non sunt in oratione denudanda peccata, quia scriptum est: «Beati quorum remissae sunt iniquitates et quorum tecta sunt peccata».

15 [th. error. 6] Homo non debet ire solus de nocte, sed cum candela possunt ire duo; ad lunam, tres; uni apparet diabolus et facit ei damnum, duobus apparet sed non facit damnum, tribus nec apparet nec facit damnum.

App. font.: th. error. 3] [Ber 6a] || 5 quia pedes - Nassym] [Git 68b] || th. error. 4] [Ber 31b] add. vide in pagina 32 Berakod n° 12 mg. Z² || th. error. 5] [Ber 34b] add. a .iii. mg. P, add. a. 3. mg. Z, add. vide in pagina 44 secundi libri n° 73 mg. Z², add. Ad n° 73 mg. Z² || 11-12 Beati - peccata] [Ps 31, 1] || th. error. 6] [Ber 43b] add. vide in pagina 44 Berachod et in pagina 45 secundi libri n° 80 mg. Z²

3-5 th. error. 3] add. Nota mg. P, add. Notabile mg. Z || 3 Qui] Quis S • venient] veniet S || 4 spargat] spargant S || 5 quia pedes - Nassym] lin. P || 6 iudicata esset] transp. S || 7 Rab] Rabbi Z || 8 indulgeatur] indulgentur S || 10 rab] rabbi Z • denudanda] demandata PZ || 11-12 sunt peccata] etc. PZ

- [*th. error.* 7] Dicit rby Iohan: Melius esset homini quod cognosceret mulierem de qua nesciret utrum esset coniugata vel non quam quod faceret albescere faciem socii sui coram pluribus. Sicut dicit Rava: Quid est quod scriptum est: «in costa mea laetati sunt et convenerunt et congregata sunt super me flagella et ignoravi diruperunt me nec sanguinare fecerunt» –glossa Salomonis: Propter hoc quod peccaveram in uxore mea, quae vocatur «costa», «laetati sunt» etc.–? Dixit David coram Deo: Domine saeculi, detectum est et scitum coram te quod, si dirumperent carnem meam, non stillaret de ea sanguis super terram; et adhuc amplius: In hora enim qua sedebant et studebant in capitulo leprarum et pollutionum mortuorum et quattuor mortium iudicum, dicebant mihi: David, qui cognoscit uxorem socii sui, qua morte puniendus est? Et hoc ad confundendum me, et respondebam: Mors eius est strangulatio et habebit partem in futuro saeculo; sed ille qui facit albescere faciem suam non habebit partem.
- 5
- 10
- 15 [*th. error.* 8] Dicit rby Levi: Maius peccatum est de falsa mensura quam aliquod peccatum carnis cum quacumque muliere.
- [*th. error.* 9] Dicit rab Iuda: Adam primus fuit *myn* –haereticus–, sicut scriptum est: «Adam ubi es». Hoc est: Quo verum est cor tuum? –glossa Salomonis: quia cor ipsius verum fuit ad idolatriam–. Dicit rby Isaac: Adam trahebat praepitium suum –glossa Salomonis: in contemptum praecepti Dei–, sicut scriptum
- 20

App. font.: *th. error.* 7] [Bm 58b-59a] *add.* vide in pagina 59 Bava Massia n° 10 sequitur in pagina sequenti *mg. Z²*, *add.* vide in pagina 59 Bava Messia n° 10 ut supra *mg. Z²*, *add.* idem vide in pagina 107 Sanedrin hebraeo סנהדרין n° tom. .ix. *mg. Z²* || 4-5 in costa - fecerunt] [Ps 34, 15 –s. hebr.–] *add.* Ps. .xxxiii. secundum hebraeum *mg. P*, *add.* Psal. .34. secundum hebraeum *mg. Z* || *th. error.* 8] [Bb 88b] || *th. error* 9] [San 38b] *add.* vide in pagina 39 Sanedrin n° 12 *mg. Z²* || 18 Adam ubi es] [Gn 3, 9]

1-14 *th. error.* 7] *add.* Nota *mg. P*, *add.* Notabile *mg. Z* || 1 rby Iohan] rabbi Iohan Z || 4 et²] *om. S* || 5 ignoravi] ignis *Z* • diruperunt] dirupuerunt *sic S* • sanguinare] sanguinante *S* || 5-6 glossa Salomonis] *lin. P* || 7 David] alius *S* • scitum] sertum *S* || 10 mortium] mortuum *Z* • iudicum mortium] *transp. S* || 11 dicebant] dicebat *S* || 12 Et hoc - respondebam] *lin. P* || 13 strangulatio] transgulatio *PZ* || 15-16 *th. error.* 8] *add.* Nota *mg. P*, *add.* Notabile *mg. Z* || 15 rby] rabbi *Z* || 17 rab] rabbi *Z* • haereticus] *lin. P* || 18 glossa Salomonis] *lin. P* || 19 idolatriam] *add.* attinet ad illud quod supra in n° 12 *mg. Z²* • rby] rabbi *Z* || 20 glossa Salomonis] *lin. P*

est: «ipsi autem sicut Adam transgressi sunt pactum» et videmus quod circumcisio alibi dicitur “pactum”. Scriptum est enim: «masculus cuius praeputii caro circumcisa non fuerit peribit anima illa de populo suo quia pactum Domini irritum fecit».

- 5 [th. error. 10] Dicit Rava: Si iusti vellent, crearent mundum sicut Deus, quia scriptum est: «iniquitates vestrae diviserunt inter vos et Deum vestrum» –quasi diceret si peccata non essent, essetis similes Deo–.

- [th. error. 11] Omnia mandata Legis potest homo transgredi timore mortis, praeter tria: Idolatriae, revelationis turpitudinum et effusionis sanguinis.
- 10 Numquid pro idolatria debet permittere se occidi? Nonne legimus quod rby Symeon dicit quod potius debet servire idolatriae quam permittat se occidi. Scriptum est enim: «quae faciens homo vivet in eis», sed non dicit “moriatur in eis”. Dicamne etiam in manifesto? Non, quia scriptum est: «ne polluatis nomen sanctum meum».

- 15 [th. error. 12] Dicit Rava: Omnes concedunt quod qui occidit hominem *terepha* –qui non potest vivere per annum– immunis est –glossa Salomonis: quia occidit quasi mortuum–.

App. font.: 1 ipsi autem - pactum] [Os 6, 7] *add.* Osee .vi. *mg.* *P*, *add.* Osee .6. *mg.* *Z* || 2-4 masculus - irritum fecit] [Gn 17, 14] *add.* Ge. .xvii. *mg.* *P*, *add.* Genes. 17 *mg.* *Z* || *th. error.* 10] *add.* vide in pagina 66 n. 18 *mg.* *Z*², *add.* Sanedrin *mg.* *Z*³ || 6 iniquitates - vestrum] [Is 59, 2] *Z* || *th. error.* 11] [San 74a] *add.* vide in pagina 74 sanedrin hebraeo סנהדרין n° 24 tom. .ix. *mg.* *Z*² || 12 quae faciens - eis] [Lv 18, 5] *add.* Lev. .xviii. *mg.* *P* || 13-14 ne polluatis - sanctum meum] [Lv 22, 32] || *th. error.* 12] [San 78a]

2 masculus enim] *transp.* *S* || 5-7 *th. error.* 10] *add.* Nota *mg.* *P*, *add.* Notabile *mg.* *Z* || 5 vellent] *vollent sic S* || est] *om. S* || 7 quasi - Deo] *lin. P* || 8-14 *th. error.* 11] *add.* Nota *mg.* *P*, *add.* Notabile *mg.* *Z* || 9 turpitudinum] turpitudinis *Z* || 10 se permittere] *transp.* *S* || 11 occidi] occidere *S* || 12 sed] si *S* || 15-17 *th. error.* 12] *add.* Nota *mg.* *P*, *add.* Notabile *mg.* *Z* || 16 terepha (*sc.* טריפה)] derepha *sic S* • qui non - annum] *lin. P* • glossa Salomonis] *lin. P*

[*th. error.* 13] QUI PERCUTIT PATREM AUT MATREM NON EST REUS NISI FACIAT VULNUS. GRAVIUS EST ERGO MALEDICERE QUAM PERCUTERE. ILLE ENIM QUI MALEDICIT PATRI ETIAM POST MORTEM OBLIGATUS EST, ET QUI PERCUTIT POST MORTEM INMUNIS EST.

- 5 [*th. error.* 14] Dicunt magistri: *malaach mavet* –angelus mortis– plenus est oculis, et in hora qua infirmus decedit, stat ad caput eius, et evaginatus gladius in manu ipsius et gutta amaritudinis dependet in illo, quam cito infirmus videt illam, contremiscit et aperit os, et ille proicit eam in os eius: per illam moritur, per illam fetet, per illam viridescit facies eius.
- 10 [*th. error.* 15] Dicit rby Cenlai: Qualiter est puer in utero matris? –Et infra:– Candela accensa est super caput illius et intuetur ab uno capite mundi usque ad aliud, sicut scriptum est: «quando lucebat lucerna eius super caput meum» nec super hoc mireris. Homo enim dormit et per somnium videt in Hispania –et infra:– et docetur eum tota Lex. Quando vero egreditur ex utero,
- 15 angelus percutit eum super buccam et facit eum oblivisci totius Legis, sicut scriptum est: «statim in foribus peccatum aderit», nec egreditur donec iuraverit quod erit probus homo, unde scriptum est: «mihi curvabitur omne genu et confitebitur omnis lingua».

App. font.: *th. error.* 13] [San 85b] || *th. error.* 14] [Az 20b] *add.* vide in pagina 21 Avodazara n° 7 *mg. Z* || *th. error.* 15] [Anthologia lxii: Nid 30b] || **12-13** quando lucebat - caput meum] [Iob 29, 3] *add.* Iob .xxix. *mg. P, add.* Iob 29 *mg. Z* || **16** statim - aderit] [Gn 4, 7] *add.* Ge. .iiii. *mg. P, add.* gen. .4. *mg. Z* || **17-18** mihi curvabitur - lingua] [Is 45, 23] *add.* Y. .lxv. .g. *mg. P, add.* Isai. 65 .g. *mg. Z*

1 aut] et *S* || **4** inmundus est] *posuit ante* post mortem *PZ* || **5** angelus mortis] *lin. P* || **7** cito] scito *S* || **9** eius] illius *S* || **10** rby] rabbi *Z* • Et infra] *lin. P* || **11** illius] alius *S* || **12** lucebat] *om. S* || **14** et infra] *lin. P* • docetur - Lex] *add.* Solechus in leges grammaticae sic autem reponendum docetur is totam legem *mg. Z* || **17** quod erit - homo] *lin. P*

[*th. error.* 16] Quicumque visitat infirmum liberatur a iudicio inferni.

[*th. error.* 17] Quicumque visitat infirmum defert secum sexagesimam partem illius infirmitatis.

[*th. error.* 18] Quicumque non visitat infirmum, acsi effunderet sanguinem.

5 [*th. error.* 19] Septem creata fuerunt antequam mundus: Lex, paenitentia, hortus voluptatis, infernus, sedes honoris, templum et nomen Messiae –simile est infra in *Krubot*–.

[*th. error.* 20] Usque ad viginti annos sedet Deus et considerat hominem
 10 quando accipiet uxorem, et ex quo transeunt viginti anni quod non accipit,
 Deus dicit: Confundantur ossa ipsius. Qui infra viginti annos non accipit
 uxorem cunctis diebus vitae suae est in peccato. Dicit rab Hydda: Melius
 valeo quam omnes socii mei, quia accepi uxorem ad sexdecim annos; et si
 15 accepissem ad quattuordecim, dicerem diabolo: Sagitta in oculo ipsius. Si
 homo videt quod compellatur animus eius –temptatione–, vadat ad locum in
 quo non cognoscitur et operiat se nigris pannis et faciat quod cor eius volet.

App. font.: *th. error.* 16] [Ned 40a] || *th. error.* 17] [Ned 39b] || *th. error.* 18] [Ned 40a] ||
th. error. 19] [Ned 39b] || **6-7** simile - *Krubot*] [cf. *Krubot* 18] || *th. error.* 20] [Qid 29b;
 Qid 40a]

1 liberatur] liberabitur Z || **2** secum] se S • sexagesimam] .lx. .iiii. S || **3** infirmitatis illius]
transp. Z || **6-7** simile - *Krubot*] *lin.* P || **7** infra] ita S || **10** dicit] dicis S || **11** rab] rabbi Z ||
12 valeo] valet S || **14** quod] *add.* homo PZ • compellatur] appellatur S • temptatione] *lin.*
 P || **15** faciat] faciet S

[*th. error.* 21] Qui accipit uxorem quae non decet eum, Heliseus inclinat eum et Deus verberat. Heliseus scribit et Deus sigillat: Vae illi qui deteriorat semen suum et vilificat progeniem suam et accipit uxorem quae non decet eum!

5 [*th. error.* 22] Quicumque manet extra terram Israhel, quasi serviret idolis.

[*th. error.* 23] Qui comedit panem absque ablutione manuum perinde est acsi cognosceret meretricem.

[*th. error.* 24] Lex et sapientes et prophetae locuti sunt impossibilia. Lex dicit: «urbes magnae et ad caelum usque muratae». Sapientes dicunt quod hostia
 10 inmolanda prius adaquabatur cum scypho aureo. Et iterum dicunt quod ante domum sanctuarii erat vinea de auro super porticas et quicumque promittebant Deo adligaturam racemorum suspendebant eam ibi. Dicit rby Eleazar: Accidit quod oportuit esse trecentos episcopos ad tollendum adligaturas. Prophetae similiter impossibilia dixerunt, sicut scriptum est:
 15 «fissa est terra a clamore ipsorum» –hoc idem ponitur iterum parum infra in Talmud–.

App. font.: *th. error.* 21] [Qid 70a] || *th. error.* 22] [Ket 110b] || *th. error.* 23] [Sot 4b] || *th. error.* 24] [Tam 29a] || **9** urbes - muratae] [Dt 1, 28] *add.* Deu. primo .e. *mg.* *P*, *add.* Deuter. primo .e. *mg.* *Z* || **15** fissa - ipsorum] [III Rg 1, 40 –s. hebr.–]

5 serviret] serviet *S* • idolis] idolatriae *Z* || **6** perinde] parum *S* || **9** muratae] murade *sic S* || **10** adaquabatur] aquabantur *S* || **11** porticas] perticas *Z* || **12** rby] rabbi *Z* || **14** adligaturas] alligatas *S* || **15** fissa] cissa *S* • **15** parum] *om. S* || **15-16** hoc idem - Talmud] *lin. P*

[*th. error.* 25] Decem creata fuerunt in vespere sabbati: Os putei, os terrae, os asinae, Iris, manna, baculus Moysi, samyr –lapis in quo caesi sunt lapides templi–, sceptrum et scriptura et tabulae. Et aliqui dicunt quod etiam daemones et sepulchrum Moysi et artes Abraham.

- 5 [*th. error.* 26] Ad idem legitur in libro *Nassym*, in capitulo *Arbaia Nezerim*, id est quattuor vota. Ibi dicitur: Qui vult quod non teneant vota sua toto anno stet in capite anni et dicat: Omne votum quod expecto vovere per totum annum impediatur et tali modo quod memoretur –protestationis– in hora voti. –Obicitur:– Si memoretur in hora voti, eradicavit pactum suum
- 10 –protestationem– et confirmavit votum suum. Et dixit Abaie: Dicit tali modo quod protestatus est in initio anni et in hora voti nescivit quod fuisset protestatus et nunc vovet; si memor sit in hora voti protestationis, dicit: Sub priori animo facio votum meum –ut stet protestatio–. Tunc non est in voto substantia –id est non valet– et si non dicat sub priori animo facio, eradicavit
- 15 protestationem –glossa Salomonis: Ambo concordant in hoc quod protestatio facta in initio anni irritet vota illius anni, sed Abaie vult quod non sit memor protestationis in hora voti et Rava vult quod sit memor illius–.

- [*th. error.* 27] «arguam eum in virga virorum et in plagis filiorum Adam». Glossa: Hoc est de Asmodeo, qui proiecit Salomonem extra regnum suum
- 20 per quadringentas leucas. Et daemones filii Adam sunt quoniam centum

App. font.: *th. error.* 25] [Krubot 20: Ab 5, 8] || *th. error.* 26] [Donin art. 13: Ned 23b] *add.* vide in pagina 24 Nedarim hebraeo נדרים 7 tom. .vi. *mg.* Z² || *th. error.* 27] [Rashi in II Sm 7, 14] || **18** arguam - Adam] [IISm 7, 14]

2 Moysi] *lin.* P • sunt] fuerunt PZ • lapis - templi] *lin.* P || **3** sceptrum] scriptum Z || **4** sepulchrum] sepulorum *sic* S || **5-17** *th. error.* 26] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || **5** Arbaia] Arabaia PZ • Arbaia Nezerim] *add.* Arbaa Nedarim hebraeo ארבעה נדרים *mg.* Z² || **5-6** Ad idem - dicitur] *lin.* P || **8** protestationis] *lin.* P || **9** Obicitur] *lin.* P • Si] *om.* S || **10** protestationem] *lin.* P, potestatem Z || **11** est] *om.* Z || **13** ut stet protestatio] *lin.* P, ut est protestus *sic* S • voto] voce S || **14** id est - valet] *lin.* P • dicat] dicit S || **15** protestationem] potestatem Z • glossa Salomonis] *lin.* P || **16** irritet] irritat Z || **18-20** *th. error.* 27] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || **19** Glossa] *lin.* P || **20** quadringentas] ecclesiasticas S • filii] alii S • centum] in S

triginta annis quibus separavit se ab uxore sua post mortem Abel
conceperunt de ipso spiritus et pepererunt.

DE SORTILEGIIS

5 [th. sorti. 1] Quicumque ponit lectum suum inter aquilonem et austrum habet
pueros masculos. Rab Naaman dicit quod uxor illius qui sic ponit lectum
suum non patitur aborsum.

10 [th. sorti. 2] Non benedices super scyphum infortunii. Quid est scyphus
infortunii? Hic est secundus scyphus –glossa Salomonis: qui enim bibit bis
postquam surrexit de mensa, daemones habent potestatem nocendi ei–. Similiter
legimus alibi: Qui bibit bis immediate non debet benedicere. Quare?
Quoniam scriptum est: «praeparare in occursum Dei tui Israhel» –quasi diceret
non contra daemones quod facis quando bibis bis–.

[th. sorti. 3] Homo debet surgere mane et ire ad cameras antequam sedeat
quoquam. Qui enim prius sedet quam vadat ad adsellandum, si fierent

App. font.: th. sorti. 1] [Ber 5b] add. In brakot mg PZ, add. vide hebraeo ברכות n° 12 p. 62
mg. Z² || th. sorti. 2] [Ber 51b] || 11 praeparare - Israhel] [Am 4, 12] || th. sorti. 3] [Ber 62a]
add. vide in p. 32 n. 42 primi libri mg. Z²

5 Rab] rabbi Z • ponit] ponum sic S || 7-12 th. sorti. 2] add. Nota mg. P, add. Notabile mg.
Z || 7 infortunii] infortunis S || 8 glossa Salomonis] lin. P || 10 alibi] om. PZ || 11 tui] id est
S || 11-12 quasi - bis] lin. P || 13-14 th. sorti. 3] add. Nota mg. P, add. Notabile mg. Z •
Homo - adsellandum] om. S

sortilegia, etiam in Hispania, omnia venirent super illum. Si vero
 obliviscatur et prius sedeat postea vadat ad sellam, quid –quod remedium–?
 Quando surget dicet: *Hudtha, Thula, Tatym* –nomina daemonum–, non illi, non
 mihi, non hii et non qui ab hiis; non sortilegium sortilegi; non sortilegium
 5 sortilegae –supple: noceant mihi–.

[*th. sorti. 4*] Quando est mortalitas in villa, collige pedes tuos –sta in domo–,
 quoniam scriptum est: «nullus vestrum egrediatur domum suam usque
 mane». Si dicas: Verum est de nocte sed non de die, ostendam tibi quod
 inmo. Scriptum est: «vade popule meus intra in cubicula tua abscondere
 10 modicum ad momentum donec pertranseat indignatio mea»[*th. sorti. 5*] Si
 fuerit mortalitas in villa, homo non ibit per medium viarum propter hoc
 quod *malaach mavet* –angelus mortis– vadit per medium earum; ex quo enim
 habet licentiam –nocendi–, vadit aperte. Si sit pax in villa, non vadat homo
 per latera viarum, quia *malaach mavet* vadit per illa; ex quo enim non habet
 15 licentiam, vadit latitando. Dicunt magistri: Pestilentia existente in villa,
 homo non ingredietur solus in domum scolae, quoniam *malaach mavet*

20

App. font.: *th. sorti. 4*] [Bq 60a-60b] *add.* In Bava Kama *mg. PZ* || 7-8 nullus - mane] [Ex 12, 22] *add.* Exo. .xii. *mg. PZ* || 9-10 vade - mea] [Is 26, 20] *add.* Ys. .xxvi. *mg. P, add.* Isay. .26. *mg. Z* || *th. sorti. 5*] [Bq 60b]

2 obliviscatur] obliviscetur *S* • sedeat] sedebat *S* • quod remedium] *lin. P, add.* Ad n. 42 *mg. Z*² || Hudtha] hucha *Z* • nomina daemonum] *lin. P* • illi] *add.* et *S* || 5 supple - mihi] *lin. P* • noceant] noceat *PZ* || 6 sta in domo] *lin. P* || 7 egrediatur] *add.* a *S* || 9 abscondere] absconde *S* || 10 modicum] modio *S* • ad] de *S* • mea] *om. Z* || 11-20 *th. sorti. 5*] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 12 angelus mortis] *lin. P* || 13 nocendi] *lin. P* • in villa] *pos. post* vadat *S* || 14 quia] quod *S* || 15 non] *om. S* || 16 ingredietur] ingrediat *S* || 17 arma] *lin. PZ* • et] *add.* non *S* || 19 ludunt] ludicum *S*

- [*th. sorti. 6*] «vidi ego Danihel solus visionem porro viri qui erant mecum non viderunt sed terror nimius inruit super eos». Qui fuerunt illi? Dicit rby Hieremia: Hii fuerunt Aggeus, Zaccharias et Malachias, ex quo non viderunt. De quo territi sunt? Dicit Ravena: Per hoc potestis discere quod quicumque terretur, licet nihil videat, omen suum videt. Et quid faciet? Amoveat se a loco suo per quattuor ulnas longe vel legat lectionem “Audi Israhel”; et si stat in loco inmunditiae, dicat hoc modo: Capra de domo carnificis est pinguior quam ego.
- 5
- [*th. sorti. 7*] Dixit rab Mesarassia filiis suis: Quando voletis repetere lectiones vestras, eatis super fontes aquarum. Nam sicut aqua eorum semper oritur, ita Talmud vester semper adfluet vobis. Dicit Abaie: Qui vult scire si vivet per annum an non accendat candelam unam in decem diebus qui sunt inter initium anni et diem expiationis in domo in quam non possit ingredi ventus: si semper ardeat, viviet; si extingatur, morietur.
- 10
- [*th. sorti. 8*] Qui vult scire si prosperabitur in negotiatione sua emat primum gallum quem invenerit ad vendendum: si pinguis est et bonus, scire potest quod prosperabitur; sin autem, minime. —glossa Salomonis dicit quod nutrit gallinam in nomine illius negotiationis: si melioratur et pinguescit, scire poterit quod prosperabitur; si non, non—.
- 15

App. font.: *th. sorti. 6*] [San 93b-94a] *add.* vide in p. 94 Sanedrin n° 23 *mg. Z*² || 1-2 vidi - eos] [Dn 10, 7] *add.* Da. .x. .b. *mg. PZ* || *th. sorti. 7*] [Hor 12a] *add.* in Kazassim similiter et duo sequentia *mg. PZ* || *th. sorti. 8*] [Hor 12a]

1-8 *th. sorti. 6*] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 2 sed] *iter. P* • rby] rabbi *Z* || 3 Hieremia Hii] Ieremiahu *Z* • Malachias *coni.*] Malachiel *PZ, Malach S, add.* הגי זכרייה ומלאכי *mg. Z*² || 4 quod] *om. S* || 5 quicumque] quique *S* • videat] viderat *S* • omen] omnem *Z* || 6 legat] negat *S* || 9 rab] rabbi *Z* • repetere] repere *S* || 10 vestras] vias *S* || 11 semper] *om. S* • adfluet] affliet *sic S* • vivet] vivat *S* || 12 unam] *om. PZ* || 14 si²] *om. S* || 15 prosperabitur] prospabitur *sic P* || 16 invenerit] invenit *S* || 17-19 glossa - non²] *lin. P* || 17 quod¹] *add.* ei *S* • minime] future *S^{a.c}* • dicit] dicit *S* • melioratur] meliorabitur *S*

APPENDIX: THE THEMATIC SOURCE

[*th. sorti.* 9] Qui vult facere aliquam viam et scire utrum revertetur an non, surgat et respiciat in aqua hydriae et si videat intus umbram suam ad umbram umbrae eius revertetur; alioquin, non.

5 [*th. sorti.* 10] Quinque sunt quae faciunt oblivisci Talmud: qui comedit de hoc quod mus vel murilegus corrosit, et qui comedit cor animalis, et qui adsuetus est comedere olivas, et qui bibit aquam de residuo balnei et qui lavat pedes suos unum cum alio. Et aliqui dicunt quod etiam ille qui ponit camisiam suam sub capite suo.

10 [*th. sorti.* 11] Qui dormit in oriente grangiae suae sanguis eius est in caput ipsius. Qui respicit talum mulieris generat pueros caecos, claudos et mutos.

15 [*th. sorti.* 12] Quinque sunt quae qui facit occidit se: qui comedit allia vel ova vel caepe quae fuerunt per unam noctem anteparata. Malignus enim spiritus dominatur super illa. Item qui bibit aquas nocturnas, qui iacet in cimiterio, qui ungues suos proicit in stratam publicam. Mulier enim quae calcatur desuper patitur aborsum, ita tamen quod nihil postmodum inciderit.

App. font.: *th. sorti.* 9] [Hor 12a] || *th. sorti.* 10] [Hor 13b] || *th. sorti.* 11] [MK 13] *add.* supra est *mg. P* [cf. Ber 40a]; [MK 8] || *th. sorti.* 12] [Nid 17a]

2 et²] *om. S* || 3 alioquin] aliquin *sic P* || 4 Quinque] quique *S* || 6 adsuetus] suetus *S* || 7 quod] et *S* || 9-10 Qui - ipsius] *om. S* || 10 caecos] *add. et S* || 12 quae] qui *S* || 13 iacet] latet *S* || 14 quae] quod *S* || 15 inciderit] incidit *S*

[*th. sorti.* 13] Qui rediit de latrina non debet cognoscere uxorem suam usque post dimidiam leucam, quia daemon latrinarum conducit eum. Et si cognoscat eam, habebit pueros epilepticos.

DE SOMNIIS

5 [*th. somni.* 1] Dicit rby Iona: Quicumque transit septem dies quod non somniet vocatur impius, sicut scriptum est: «in plenitudine saturatus conmorabitur absque visitatione pessimi». Non dicas «saturatus», sed “septem”, quia si septem diebus fueris absque visitatione somnii impius eris –supple–.

10 [*th. somni.* 2] Dicit rab Hydda: Pravum somnium melius valet quam bonum –glossa Salomonis: quia per malum somnium redit homo ad paenitentiam–.

[*th. somni.* 3] Qui videt calamum in somnio, habeat spem sapientiae. Si multos videat, spem habeat prudentiae, quia scriptum est: «eme sapientiam eme prudentiam» –in hebraeo est «*canne*» quod est equivocus ad ‘calamum’ et ad «eme»–.

App. font.: *th. sorti.* 13] [Git 70a] || *th. somni.* 1] [Ber 14a] *add.* In brakot *mg. PZ, add.* hebraeo ברכות n° 200 pagina 56 tom. .i. *mg. Z*² || 6-7 in - pessimi] [Prv 19, 23 –s. hebr.–] *add.* prover. .xix. secundum hebraeum *mg. P, add.* proverb. .19°. secundum hebreos *mg. Z* || *th. somni.* 2] [Ber 55a] *add.* vide ut supra n° 6 *mg. Z*² || *th. somni.* 3] [Ber 56b] *add.* vide ut supra n° 43 *mg. Z*² || 12-13 eme - prudentiam] [Prv 4, 5 –s. hebr.–]

2 quia] quod *S* • daemon] demum *sic S* || 3 epilepticos] epyleticos *sic P*, epylenticos *sic S* || 5 dicit - Iona] *pos. post* non somniet *S* • rby] rabbi *Z* || 6 saturatus] saturatis *P* || 7 quia] quod *S* || 8 eris supple] *lin. P* || 9 Dicit - Hydda] *add.* Dicit rab Chasda hebraeo אמר רב חסדא *mg. Z*² • rab] rabbi *Z* || 10 glossa Salomonis] *lin. P* • quia] quod *S* || 12 eme sapientiam] *om. S* || 13 in - eme] *lin. P* • canne] canne] eme *S* creave *Z*

[*th. somni.* 4] Qui videt camelum in somnio, mors erit ei praedestinata de caelo et liberabitur ab ea. Dicit rab Hama: Qua auctoritate? Quia scriptum est: «descendam tecum in Aegyptum et inde adducam te revertentem» –litterae de *gamal*, id est ‘camelus’, et de *gamalo* quod est ‘revertens’, eundem faciunt numerum–.

5 [*th. somni.* 5] Qui videt elefantem in somnio, miracula fient ei; et nonne legimus quod omne animal bonum est in somnio, praeter elefantem et simiam? Sed hoc non est quaestio: hoc est verum quando habent sellam super dorsum, et illud quando non habent.

10 [*th. somni.* 6] Qui cognoscit matrem suam in somnio, speret in prudentia, quoniam scriptum est: «si enim sapientiam invocaveris» –*ym* in hebraeo significat ‘si’ et ‘matrem’: si pro matre sensus erit: «matrem sapientiam invocabis»–.

15 [*th. somni.* 7] Qui cognoscit in somnio mulierem desponsatam, spem habeat in scientia Legis. Scriptum est enim: «legem praecepit nobis Moses hereditatem multitudinis Iacob»: non dices *morossa* –id est ‘hereditatem’–, sed *metoaka* –id est ‘desponsatam’–.

[*th. somni.* 8] Qui cognoscit sororem suam in somnio, speret in sapientia, quia scriptum est: «dic sapientiae soror mea es».

App. font.: *th. somni.* 4] [Ber 56b] *add.* Ad numerum 48 *mg.* Z² || 3 descendam - revertentem] [Gn 46, 4] *add.* Ge. .xlvi. *mg.* P, *add.* Genes. .46. *mg.* Z || *th. somni.* 5] [Ber 56b] *add.* Ad numerum 49 *mg.* Z² || *th. somni.* 6] [Ber 57a] *add.* Ad numerum 52 *mg.* Z² || 10 si - invocaveris] [Prv 2, 3] *add.* prover. secundo *mg.* P, *add.* proverb. .2. *mg.* Z || *th. somni.* 7] [Ber 57a] *add.* vide ut ut supra n° 53 *mg.* Z² || 13-14 legem - Iacob] [Dt 33, 4] *add.* Deu. .xxxiii. .a. *mg.* P, *add.* Deut. .33. .a. *mg.* Z || *th. somni.* 8] [Ber 57a] || 17 dic - es] [Prv 7, 4] *add.* prover. .vii. *mg.* P, *add.* proverb. .7. *mg.* Z

2 rab] rabbi Z || 3-4 littera - numerum] *lin.* P || 3 litterae] littera S || 4 eundem - numerum] *om.* Z || 6 in] *om.* S || 10 invocaveris] innoveris S || 10-11 ym - invocabis] *lin.* P || 11 si² - matrem²] *om.* S • invocabis] invocabit S || 16 sororem] uxorem S || 16 sapientiae] sapientia S

[*th. somni.* 9] Qui videt frumentum in somnio, signum est pacis, quia scriptum est: «qui posuit fines tuos pacem et adipe frumenti satiat te».

[*th. somni.* 10] Qui videt ordeum in somnio, peccata eius tolluntur, sicut scriptum est: «auferetur iniquitas tua et peccatum tuum mundabitur».

- 5 [*th. somni.* 11] Qui videt malogranatum in somnio, securus sit quod erit filius alterius saeculi, quia scriptum est: «dabo tibi poculum ex vino conditum musto malogranatorum meorum».

[*th. somni.* 12] Qui somniat quod adsellet, bonum signum est ita tamen quod non tergat se.

10 DE FUTURO SAECULO ET STATU POST MORTEM

[*th. futur.* 1] Rby Bena signabat sepulcrorum speluncas. Quando venit ad speluncam Abraham patris nostri, invenit Eliezer servuum Abraham stantem

App. font.: *th. somni.* 9] [Ber 57a] *add.* vide ut supra n° 56 *mg.* Z² || 2 qui - te] [Ps 147, 14] || *th. somni.* 10] [Ber 57a] *add.* Ad numerum 56 *mg.* Z² || 4 auferetur - mundabitur] [Is 6, 7] *add.* Ys. .vi. *mg.* P *add.* Isa. .6. *mg.* Z || *th. somni.* 11] [Ber 57a] || 6-7 dabo - meorum] [Ct 8, 2] *add.* can. .viii. *mg.* P, *add.* cant. .7. *mg.* Z || *th. somni.* 12] [Ber 57a] *add.* vide ut supra n. 64 *mg.* Z² || *th. futur.* 1] [Bb 58a] *add.* in Bava Batera *mg.* PZ

1 quia] quod S || **2** satiat] satiavit Z || **3** sicut] *om.* S || **5-7** *th. somni.* 11] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || **5** malogranatum] malogranata Z || **6** quia] quod S • conditum] condito S || **7** musto] mustum S • malogranatorum] malegranatorum *sic* S || **8-9** *th. somni.* 12] *add.* Nota *mg.* P || **8** tamen] inde S || **11-12** *th. futur.* 1] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || **11** Rby] Rabbi Z

in porta et ait illi: Quid facit Abraham pater noster? Respondit Eliezer: Dormit in gremio Sarae et ipsa quaerit ei in capite. Et ait illi: Vade et dic ei quod Benaah est in porta. Nuntiavit illi responditque Abraham: Permite illum venire, quia bene scit quod malus animus non est in hoc saeculo etc.
5 –Infra habes inter ‘Fabulas’–.

[*th. futur.* 2] Dicit Rava: Deus faciet tentoria iustis de corio Leviathan, secundum quod scriptum est: «numquid implebis tentoria pelle eius». Si multa bona quis fecerit, fiet ei tentorium; si non, fiet ei torques, sicut scriptum est: «ut addatur gratia capiti tuo et torques collo tuo». Si vero non
10 tantum meruit, fiet ei aliquod gaudiolum –seu iocellum–, unde scriptum est: «et alligabit eum ancillis tuis». Residuum extendet super muros Hierusalem et claritas eius diffundetur ab uno capite mundi usque ad aliud, sicut scriptum est: «et ambulabunt gentes in lumine tuo» etc.

[*th. futur.* 3] Dicit rby Iohan: Hierusalem elevabitur altius per tres leucas, unde
15 scriptum est: «exaltabitur et sedebit subter se», non dices «subter se», sed «quasi subter se». Et quomodo scis quod habet tres leucas in altitudine? Dicit Rava: Quidam senex retulit mihi quod prima Hierusalem erat trium leucarum in altitudine; et si tu dices quod ergo multum laborabunt in ascendendo illuc? Non. Volabunt enim, sicut scriptum est: «qui sunt isti qui
20 ut nubes volant»? Dicit rab Papa: Per hoc potestis scire quod nubes habent tres leucas altitudinis.

App. font.: *th. futur.* 2] [Bb 75a] *add.* vide ut supra n° 140 *mg.* Z² || 7 numquid - eius] [Iob 40, 26] *add.* Iob .xl. *mg.* P, *add.* Iob .40. *mg.* Z || 9 ut - tuo²] [Prv 1, 9] *add.* Prover. primo P, *add.* Prov. .10. *mg.* Z || 11 et - tuis] [Iob, 40, 24] || 13 et - tuo] [Is 60, 3] || *th. futur.* 3] [Bb 75b] *add.* vide in pagina 76 Bava Badra n° 18 *mg.* Z² || 15 exaltabitur - se] [Za 14, 10 –s. heb.–] *add.* Zach. ultimo secundum hebraeum *mg.* PZ || 19-20 qui¹ -volant] [Is 60, 8] *add.* Ys. .lx. *mg.* P, *add.* Isay. .60. *mg.* Z

2 illi] ei || Z 3 responditque] respondit S || 5 Infra - Fabulas] *lin.* P || 6-13 *th. futur.* 2] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 6 Leviathan] beniatha *sic* S || 9 Si] Sed S || 10 seu iocellum] *lin.* P || 11 et] quod S || 12 et claritas] *om.* S || 14-19 *th. futur.* 3] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 14 rby Iohan] rabbi Iohanan Z || 17 Dicit] dixit Z • senex] senes S || 20 rab] rabbi Z

[*th. futur.* 4] Dicit Relakis: Deus debet addere super Hierusalem centum sexaginta novem milia viridariorum et ducenta et decem milia turrium, et centum quadranginta sex milia magnarum navium et trecenta milia parvarum bargarum, et in qualibet erunt tot fora quod fuerunt in Tripoli quando erat in pace. Dicit rby Ioce: Vidi Tripolim quando erat in pace et habebat centum octoginta milia fororum, in quibus non erant nisi illi qui vendebant diversitates ciborum.

[*th. futur.* 5] Dicit rby Iohan: Unde habetur quod mortui resurgent? Quoniam scriptum est: «offerte primitias Domino et offerte Aaron sacerdoti». Et numquid Aaron semper vivet, ut semper dentur ei primitiae? Sed per hoc potestis discere quod Aaron resurgere debet et Israhel dabit ei primitias. Per hoc trahimus ex Lege resurrectionem mortuorum.

[*th. futur.* 6] Dicit rab Sesa: Quicumque docet Legem in hoc saeculo docebit eam in futuro.

[*th. futur.* 7] Dicit rab Ioceph: Iusti resurgent in vestibus suis per leve et grave frumenti –id est, per locum a minori: si frumentum resurgit cum palea sua, et multo magis homo cum veste sua–.

App. font.: 1 ut - volant] [Is 60, 8] *add.* Ys. .lx. *mg.* P, *add.* Isay. .60. *mg.* Z || *th. futur.* 4] [Bb 75b] *add.* vide in pagina 76 Baba Badra n° 20 *mg.* Z² || *th. futur.* 5] [San 90b] *add.* vide in Sanedrin pagina 91 n° 2 *mg.* Z² || 11 offerte - sacerdoti] [Nm 18, 28] || *th. futur.* 6] [San 92a] *add.* vide in pagina 92 Sanedrin n° 5 *mg.* Z² || *th. futur.* 7] [Ket 111b] *add.* et in Helec *mg.* PZ, *add.* vide in pagina 194 istius libri n° 4 *mg.* Z²

|| 1-2 centum - novem] .clxxx. S • decem] .ix. P, novem Z || 3-4 parvarum milia] *transp.* S || 4 quod] quot PZ || rby] rabi P, rabbi Z || 8-12 *th. futur.* 5] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 8 rby Iohan] rabbi Iohanan Z || 10 vivet] veniet S || 11 resurgere] resurgeret S || 13-14 *th. futur.* 6] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 13 rab] rabbi Z || 15 rab] rabbi Z • Ioceph] Ioseph SZ, *lin.* et *add.* Meir hebraeo מאיר *supra* Z² • per leve] *om.* S || 16-17 id - sua] *lin.* P || 16 minori] maiori Z • si] sed S || 17 sua] *add.* et *supra mg.* P ||

[*th. futur.* 8] Dicunt magistri: Futurum est ut frumentum crescat sicut dactili in vertice montium nec erit in metendo labor. Deus enim «producet ventos de thesauris suis» et flabit in illo et faciet cadere similam ad partem. Exhibitque homo in agrum suum et adferet inde plenam manum et ex illo vivet cum tota familia sua. Futurum est ut granum frumenti: sit ita magnum sicut duo renunculi bovis.

[*th. futur.* 9] Dicit rby Symeon: Saeculum venturum non erit sicut istud: in isto enim labor est vindemiare et calcare; in alio vero exhibit homo ad agros et deferet unum racemum in curru suo vel navi. Ponetque in angulo domus suae et bibet vinum illius et de ligno eius faciet ignem suum et in quolibet racemo erunt triginta modii vini.

[*th. futur.* 10] Vinum custoditum in racemis suis creavit ex ipsis Deus ad reservandum –glossa: De omni genere rerum quas Deus creavit reservavit pro futuro saeculo iustis: de arboribus reservavit vitem in qua vinum custoditur in racemis suis a sex primis diebus; de avibus reservavit Zib, sicut scriptum est: «*Zib sadai* mecum est»

App. font.: || *th. futur.* 8] [Ket 111b] || 2-3 producet - suis] [Ps 134, 7] || 3 et - illo] [cf. Ps 147, 18] || *th. futur.* 9] [Ket 111b] || *th. futur.* 10] [Krubot 12] *add.* In krubot *mg.* PZ || 15 Zib² - est] [Ps 49, 11 –s. hebr.–]

1-6 *th. futur.* 8] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 2 in vertice] *om.* S • enim] *om.* S • producet] producent S || 4 et¹] ut S || 6 flabit] flavit S • similam] similiam *sic* S || 5-6 Futurum - bovis] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 5 sicut] ut S || 7-11 *th. futur.* 9] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 10 rby] rabbi Z || 8 calcare] calarre *sic* S • exhibit] exivit Z || 12-15 *th. futur.* 10] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 12 custoditum] custodivi S || 13 glossa] *lin.* P || 14 racemis] ramis S || 15 Zib^{1,2}] zub S • mecum] meum S

—«pulchritudo agri mecum est»—; de piscibus Leviathan; de pecoribus Behemot qui depascit mille montes in die et singulis diebus recrescit herba—.

DE MESSIA

5 [th. mess. 1] Discimus a domo Heliae prophetae quod sex milibus annorum durabit mundus: duobus milibus in vanitate —sine Lege—, duobus milibus sub Lege et duobus milibus in diebus Messiae; et propter peccata nostra quae multiplicata sunt exiit de eis quod exiit —quod scilicet Messias non venit—.

10 [th. mess. 2] Dicit Rava: Non invenitur terminus adventus Messiae ita manifestus sicut ille: «vos autem montes Israhel ramos vestros germinetis et fructum vestrum adferatis populo meo Israhel prope est enim ut veniat» —glossa Salomonis: quando terra Israhel fructificabit sicut solebat antequam peccarent, tunc scietur quod Messias veniet—.

15 [th. mess. 3] Dicit rby Hannina: Messias non veniet donec quaeratur parvus piscis pro infirmo et non possit inveniri. Scriptum est enim: «tunc purissimas reddam aquas eorum et flumina eorum quasi oleum adducam —in quo pisces non vivunt—».

17

App. font.: 1 pulchritudo - est] [Ps 49, 11] *add.* psalmo *mg.* *PZ* || *th. mess.* 1] [San 97a-97b] *add.* vide in p. 97 Sanedrin n^o. 20 *mg.* *Z*² || *th. mess.* 2] [San 98a] *add.* vide ut supra n. 45 *mg.* *Z*² || 9-10 vos - veniat] [Ez 36, 8] *add.* Eze. .xxxvi^o. .b. *mg.* *P*, *add.* Ezech. .36^o. .b. *mg.* *Z* || *th. mess.* 3] [San 98a] *add.* vide in p. 98 Sanedrin n^o 25 *mg.* *Z*² || 14 tunc - adducam] [Ez 32, 14] *add.* Eze. .xxxii^o. .c. *mg.* *P*, *add.* Ezech. 32^o. .c. *mg.* *Z*

1 pulchritudo - est] *lin.* *P* • Leviathan] laviathan *S* || 4-7 *add.* Nota *mg.* *P*, *add.* Notabile *mg.* *Z* || 4 milibus] millibus *Z* || 5 milibus¹] millibus *Z* • sine Lege] *lin.* *P* • milibus²] millibus *Z* || 6 milibus] millibus *Z* || 7 quod² - venit] *lin.* *P* || 8-12 *th. mess.* 2] *add.* Nota *mg.* *P*, *add.* Notabile *mg.* *Z* || 8 terminus] tertius *S* || 10 vestrum adferatis] afferatis nostrum *S* || 11 glossa Salomonis] *lin.* *P* || 12 veniet] veniat *S* || 13-14 *th. mess.* 3] *add.* Nota *mg.* *P*, *add.* Notabile *mg.* *Z* || 13 rby] rabbi *Z* • parvus] parvulus *S* || 14 inveniri] invenire *S* || 15-16 in - vivunt] *lin.* *P*

[*th. mess.* 4] Dicit rby Alaccendre: Scriptum est: «ecce cum nubibus caeli quasi filius hominis veniebat» et iterum scriptum est: «ecce rex tuus veniet tibi iustus et salvator ipse pauper et ascendens super asinam». Si reges ex toto corde convertantur, veniet «cum nubibus». Sin autem, «ascendet super asinam».

[*th. mess.* 5] Dicit Samir rex ad Samuhel: Dicitis quod Messias veniet super asinum? Mittam ei equum album quem habeo! Et ait illi Samuhel: Estne filius equi albi qui habeat centum colores –quasi diceret: super alium non ascenderet–?

10 [*th. mess.* 6] Rby Iosua filius Levi invenit Heliam prophetam et rby Symeon ad ostium paradisi et ait illis: Veniam ego ad saeculum venturum? Responderunt: Si ille homo vult. Dicit rby Iosua: Vidi duos et audivi vocem trium. Dixit eis: Quando veniet Messias? Et dixerunt: Vade et quaere ab eo. Et ubi est? In porta Romae. In quo cognoscam eum? Sedet inter homines
15 patientes infirmitatem –glossa Salomonis: id est, inter leprosos; et ipsemet leprosus est, sicut scriptum est: «et nos reputavimus eum leprosum»–. Omnes alii deligant omnes lepras suas simul et tergunt et religant, sed ille deligat unam per se et religat et tergit et postea aliam –glossa Salomonis: quia timet ne terminus redemptionis
20 Israhel veniat et nollet tantum morari quod ligasset omnes simul–. Ivit itaque ad eum et ait illi: Pax super te. Et respondit Messias: Pax super te, fili

App. font.: *th. mess.* 4] [San 98a] *add.* vide ut supra n° 27 *mg.* Z² || 1-2 ecce - veniebat] [Dn 7, 13] *add.* dan. .vii. .g. *mg.* P, *add.* Dan. 7 .g. Z || 2-3 ecce - asinam] [Za 9, 9] || *th. mess.* 5] [San 98a] *add.* vide ut supra n° 28 *mg.* Z² || *th. mess.* 6] [San 98a] *add.* vide in p. 98 Sanedrin n° 29 *mg.* Z² || 16 et - leprosum] [Is 53, 4] *add.* Isa. .liii°. .b. *mg.* P, *add.* Isay. 53°. .b. *mg.* Z

1-5 *th. mess.* 4] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 1 rby] rabbi Z • Alaccendre] Allacocudre sic S *lin. et add.* Alexandri אלכסנדרי *mg.* Z² • caeli] *om.* PZ || 8 Dicit] Dixit S • Samir] *lin. et add.* Sevir שבור *mg.* Z² • Dicitis] Dicas S || 8-9 quasi - asinam] *lin.* P || 8 quasi diceret] quod S || 10-20 *th. mess.* 6] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 10 Rby¹] Rabbi Z • rby²] rabbi Z || 11 illis] illi Z || 12 homo] *om.* S, hoc Z • rby] rabbi Z || 13 veniet] veniat S || 14 cognoscam] cognosco S || 15-16 glossa - leprosum] *lin.* P || 15 ipsemet] ipse nonne Z || 17 deligat] diligit S || 18-19 glossa - simul] *lin.* P || 18 et tergit] *om.* PZ • quia] quod • terminus] tertius S, tempus Z || 19 nollet] vellet S || 20 ait] dixit Z

Levi. Dixitque rby Iosua: Quando venies, Domine? Qui respondit: Hodie. Rediit rby Iosua ad Heliam et ait illi: Mentiens mentitus est mihi. Respondit enim mihi “hodie”. Et ait Helias: Verum dixit, quoniam scriptum est: «hodie si vocem eius audieritis» et quid dixit tibi? Qui ait: Respondit mihi “pax super te, fili Levi”. Et ait Helias: Adsecuravit te et patrem tuum ad saeculum futurum –glossa Salomonis: nisi enim essetis iusti, non dixisset pax tibi nec rememoratus fuisset nomen patris tui–.

[*th. mess.* 7] Dicit rab Iuda: Filius David non veniet donec regnum nequitiae –Romanum– extensum sit super totum mundum novem mensibus, sicut scriptum est: «dabis eos usque ad tempus in quo parturiens pariet» –hoc est tempus novem mensium–.

[*th. mess.* 8] Dicit Hula: Veniat Messias et numquam videam ipsum! Et similiter dixit Rava. Dicit rab Ioseph: Veniat et det mihi Deus quod dignus sim videre eum et quod possim sedere in umbra fimi asini sui.

[*th. mess.* 9] Dicit Rab: Saeculum nunquam fuit creatum nisi propter merita David. Samuhel dicit: Propter Moysen. Rby Iohan dicit: Propter Messiam. Et quod erit nomen eius? Dicit rby Sela: Vocabitur Silo, sicut scriptum est: «non auferetur sceptrum de Iuda et dux de femoribus eius donec veniat *Silo*». Rby Avai dicit: Vocabitur Gynon. Rby Hannina dicit: Vocabitur Hannina. Rby Manahem dicit: Vocabitur Manahem filius Ezechiae, sicut

App. font.: 4 hodie - audieritis] [Ps 94, 8] || *th. mess.* 7] [San 98b] *add.* vide in p. 99 Sanedrin n° 31 tom. .ix. *mg.* Z² || 10 dabis - pariet] [Mi 5, 3] *add.* Micha. .v. *mg.* P, *add.* Mich. 5° *mg.* Z || *th. mess.* 8] [San 98b] *add.* vide ut hic supra n° 32 *mg.* Z² || *th. mess.* 9] [San 98b] *add.* vide ut supra n. 34 *mg.* Z² || 18-19 non - Silo] [Gn 49, 10]

1 rby] rabbi Z || 2 rby] rabbi Z || 5 Et ait] Respondit Z || 6-7 glossa - tui] *lin.* P || 6 futurum] venturum S || 7 tui] sui P^{ac.} || 8-11 *th. mess.* 7] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 8 rab] rbi S, rabbi Z • Iuda] *lin.* et *add.* Rab *mg.* Z² || 9 Romanum] *lin.* P || 10-11 hoc - mensium] *lin.* P || 10 dabis] dabit S || 11 novem] undecim S || 12-14 *th. mess.* 8] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 12 Dicit] Dixit S • Hula] husa S • Veniat] veniet S || 13 rab] rabbi Z • Deus] Dominus Z • 14 fimi] fini S || 15-19 *th. mess.* 9] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 15 Rab] rabbi Z || 16 Rby Iohan] rabbi Iohanan Z || 17 Silo] *add.* שִׁילָה *mg.* Z² || 18 femoribus] femore Z || 19-20 Vocabitur - Manahem¹] *om.* S || 19 Rby¹] rabbi Z • Avai] *lin.* et *add.* Ianai ינאי *mg.* Z² • Gynon] *add.* Inon hebraeo יגון *mg.* Z² • Rby²] rabbi Z || 20 Rby Manahem] rbi Manathem P, rabbi Manathem Z, *lin.* et *add.* aliqui dicunt אומרים שׁי *mg.* Z² • Manahem²] Manathem PZ, *lin.* et *add.* Menachem מנחם *mg.* Z² • Ezechiae] Ezechiae S

scriptum est: «longe factus est a me –manahem– consolator». Magistri dicunt: Nomen ipsius *Hyuara* –sicut nomen leprosi– de domo Rby, sicut scriptum est: «reputavimus eum leprosum».

- 5 [th. mess. 10] Dicit rby Ace: Filius David non veniet donec omnes animae quae sunt in *guph* finiantur secundum quod scriptum est: «spiritus a facie mea egredietur et flatus ego feci» –*guph* est locus in quo omnes animae creatae ab initio mundi, quae incorporandae erant, repositae sunt. Secundum haeresim iudaeorum in libro *Nassym* est threnum, ubi dicit glossa «spiritus a facie mea egredietur»: id est Messias: «spiritus oris nostri christus Dei»–.

10 DE STULTITIIS

[th. stult. 1] Tres custodiae sunt in nocte, et in qualibet Deus sedet et clamat ut leo, sicut scriptum est: «Dominus de excelso rugiet»: In prima custodia rudit asinus. In secunda latrant canes. In tertia lactet infans ubera matris suae et mulier loquitur cum viro suo.

App. font.: 1 longe - consolator] [Lam 1, 16] *add.* Threni primo *mg. P*, *add.* Thren. .1°. *mg. Z* || 3 reputavimus - leprosum] [Is 53, 4] *add.* Ys. .liii. b *mg. P*, *add.* Isay. .53°. b *mg. Z* || th. mess. 10] [Az 5a] *add.* in avoza zara *mg. PZ* || 5-6 spiritus - feci] [Is 57, 16] *add.* Ys. .lvii. f *mg. P*, *add.* || 7-8 Secundum - Dei] [cf. Yeb 63b] || 9 spiritus - Dei] [Lam 4, 20] *add.* Threnum *mg. P*, *add.* Threnorum *mg. Z* || th. stult. 1] [Ber 3a] *add.* In Brakot *mg. PZ*, *add.* vide in pagina 5 istius libri n°. i. *mg. Z* || 12 Dominus - rugiet] [Ier 25, 30] *add.* Iere. .xxv. .f. *mg. P*, *add.* Ierem. .25. .f. *mg. Z*

1 manahem] *lin.* Manathem *PZ* || 2 Hyuara] *lin. et add.* Hivurta הוורטה *mg. Z* • sicut - Rby] *add.* Glossa Salomonis *mg. Z* || 4 rby] rabbi *Z* || 6-8 guph - Dei] *lin. P* || 8 ubi] nisi *S* • a] in *P* • id est] in *S* || 11 et¹] *om. S* || 12 de] Deus *S* • rudit] rugit *S*

[*th. stult.* 2] Dicit Ravein: Si quis consuevit venire ad scolam et deest una die, Deus quaerit eum, ut scriptum est: «quis ex vobis timens Deum audiens vocem servi sui». Ille est qui cotidie vadit ad scolam ad orandum.

5 [*th. stult.* 3] Dicit rby Isaac: Quando Dominus venit ad scolam et non invenit decem orantes, offenditur, quia scriptum est: «intuitus sum et ecce non erat homo».

[*th. stult.* 4] Dicit rby Ioce: Non est orandum alte, sed submisse, quia scriptum est: «De profundis clamavi ad te Domine».

10 [*th. stult.* 5] Qui integre vult habere saeculum futurum primo debet adsellare; postea lavare manus; postea adponere philacteria; postea dicere lectionem “Audi Israhel”; et tandem orare, quoniam scriptum est: «lavabo inter innocentes manus meas». Si non inveniat aquam, debet fricare manus in pulvere vel terra. Non enim dicit “in aqua”, sed “lavabo in munditia”. Quia
15 rab Hydda maledicebat illi qui quaerebat aquam in tempore dicendi lectionem “Audi Israhel”.

[*th. stult.* 6] Qui facit audire vocem suam in oratione parvae fidei est. Qui clamat alte, de pseudoprophetis est. Qui eructat vel oscitat superbus est. Qui

App. font.: *th. stult.* 2] [Ber 6b] *add.* vide in pagina 7 Berachod n° 12 *mg.* Z² || 2-3 quis - sui] [Is 50, 10] *add.* Ys. .1. .g. *mg.* P, *add.* Isay. .50. .g. *mg.* Z || *th. stult.* 3] [Ber 6b] *add.* vide in pagina 7 Berakod n° 13 *mg.* Z² || 5-6 intuitus - homo] [Ier 4, 25] *add.* Iere. .iiii. .e. *mg.* P, *add.* Ierem. .4. .e. *mg.* Z || *th. stult.* 4] [Ber 10b] || 8 De - Domine] [Ps 129, 1] || *th. stult.* 5] [Ber 14b-Ber 15a] *add.* vide in pagina 15 Berachod n° 33 *mg.* Z² || *th. stult.* 6] [Ber 24b] *add.* vide in pagina 25 Berachod n° 42 *mg.* Z²

1 Ravein] Revein S • deest] adest S || 3 est] *om.* S || 4 rby] rabbi Z || 7 rby] rabbi Z • quia] quod S || 10 dicere] discere S || 12 inveniat] inveniet S || 14 rab] rabbi Z || 17 pseudoprophetis] *lin.* pseudo *et add* falsis *mg.* Z²

sternutat, signum est mali hominis. Qui spuit in oratione quasi spueret ante regem. Dicit rby Zera: Hoc quod dictum est intelligitur de inferiori sternutatione; illa enim bonum signum est. Nam sicut fit ei suavitas spiritus hic inferius, sic fit ei superius.

- 5 [th. stult. 7] Qui videt boves debet interrumpere orationem. Dicit enim rby Iossaia: Elongandum est a bove pacifico quinquaginta ulnis. Quid si sit cornupeta? Elongandum est ab eo quam longe videri potest.

[th. stult. 8] Homo debet manicare ad scolam ita quod possit esse decimus et tunc tantumdem habebit meriti quantum centum si postmodum venient.

- 10 [th. stult. 9] Sollemnis oratio exigit decem homines, quod, si non fuerint nisi novem, computabunt scrinium pro decimo. Quid numquid est homo? Loquitur de novem qui videntur esse decem, quoniam sunt simul. Alius dicit quod melius est quod sint sparsi. Bene dicis dum modo sint macilenti; sed si sint pingues, melius est quod sint simul, quia magis apparebit quod sint decem.
- 15

[th. stult. 10] Magistri dicunt quod de puro vino potest homo lavare manus, sed si sit in eo aqua non potest. Unde habes quod pueri in uteris matrum cantaverunt Domino in mari Rubro? Quoniam scriptum est: «in ecclesiis benedicam Domino de fontibus Israhel».

App. font.: th. stult. 7] [Ber 33a] add. vide ut supra n° 51 mg. Z² || th. stult. 8] [Ber 47a] add. vide in pagina 48 Berachod n° 63 mg. Z² || th. stult. 9] [Ber 47b] add. vide ut hic supra n° 64 mg. Z² || th. stult. 10] [Ber 50a] add. vide in pagina 51 n° 65 Berachod mg. Z² || **17-19** Unde - Israhel] add. vide in pagina 50 Berachod n° 18 mg. Z² || **18-19** in² - Israhel] [Ps 67, 27]

1 sternutat] sternuat S || **2** rby] rabbi Z || **3** signum] om. S || **5** rby] rabbi Z || **7** quam longe] quasi longi S || **9** habebit] habet Z • postmodum] postinendum sic S || **11** decimo] christo S || **14** quia] quod S || **19** benedicam] benedicite S

[*th. stult.* 11] Tria sunt petenda cotidie: Bonus animus, et bonus rex et bonum somnium.

5 [*th. stult.* 12] In hora qua Deus induxit diluvium in mundum, amovit duas
 10 stellas de Kyma –de Pliadibus– et adduxit illud. Et quando voluit obstruere,
 accepit duas de As –Arcturo– et obturavit. Quare non obstruxit eisdem quas
 amoverat? Quoniam puteus non repletur gleba sua. Crearet ergo duas novas,
 sed «nihil novuum sub sole»; et quod As vadit post Kyma –Arcturus post
 Pliades–. Hoc ideo est quia dicit ei: Trade mihi duos filios meos. Dicit rab
 Naaman: Deus restitutus est ei, sicut scriptum est: «et vesperum –hebraeus
 As– super filios consurgere facies».

15 [*th. stult.* 13] Tribus primis diebus quibus vir est cum uxore sua debet orare
 quod semen suum non feteat; a tribus usque ad quadraginta quod sit
 masculus; a quadraginta usque ad tres menses quod non sit sotularis; a tribus
 mensibus usque ad sex quod non sit abortivum; et exinde debet petere quod
 exeat in pace. Dicit rby Isaac: Et nonne dicimus quod si mulier prius
 seminaverit habebit masculum, si vir prius seminaverit habebit feminam?
 Scriptum est enim: «mulier si suscepto semine pepererit masculum». Sed
 hoc intellegitur quando simul emittit semen.

App. font.: *th. stult.* 11] [Ber 55a] *add.* vide in pagina 55 istius libri n° 7 *mg. Z*² || *th. stult.* 12] [Ber 59a] *add.* vide in pagina 59 Berachod hebraeo ברכות n° 74 tom. .i. *mg. Z*², *add.* vide ut supra n° 75 *mg. Z*² || 7 nihil - sole] [Ecl 1, 10] || 9-10 et - facies] [Iob 38, 32] *add.* Iob .xxxviii. *mg. P, add.* Iob .38°. *mg. Z* || *th. stult.* 13] [Ber 60a] *add.* vide in pagina 60 Berachod n° 85 *mg. Z*², *add.* vide ut dicit supra n° 86 *mg. Z*², *add.* n° 86 *mg. Z*² || 17 mulier - masculum] [Lv 12, 2] *add.* Nu. .xii. *mg. P, add.* Numer. 12 *mg. Z*

3-10 *th. stult.* 12] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 3 induxit Deus] *transp. S* || 4 de Pliadibus] *lin. P* || 5 Arcturo] *lin. P* • Quare] cur *Z* || 6 puteus] potens *PZ* • repletur] replebitur *S* || 7-8 Arcturus - Pliades] *lin. P* || 7 quod] quid *Z* || 8 est ideo] *transp. S* • quia] qui *S* • rby] rabbi *Z* || 9-10 hebraeus As] *lin. P* || 11-18 *th. stult.* 13] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 11 debet] debent *S* || 14 abortivum] abortuum *S* • exinde] inde *PZ* || 15 rby] rabbi *Z* || 18 emittit] emittunt *S*

[*th. stult.* 14] Quicumque de synagoga vadit ad scholas dignus est videre faciem Dei, secundum quod scriptum est: «ibunt de exercitu in exercitum de virtute in virtutem».

5 [*th. stult.* 15] CONSUTOR NON DEBET EXIRE CUM ACU SUA PROPE VESPERAM SABBATI, NE FORTE OBLIVISCATUR ET DEFFERAT EAM IN SABBATO. SIMILITER NEC SCRIPTOR CUM PENNA SUA. NEC EXPEDICULARE SE DEBET HOMINI SABBATO –glossa Salomonis: quia qui occidit pediculos in sabbato, quasi occiderit camelum–.

10 [*th. stult.* 16] Dicit rab Iuda: Numquam debet homo petere necessitatem suam in aliena lingua. Angeli enim ministerii nesciunt illam. Hoc verum est de infirmo, quia Deus est cum illo. Hoc enim dicit Rab: Unde habes quod Deus sustentat infirmum? Quoniam scriptum est: «Dominus opem ferat illi super lectum doloris eius».

15 [*th. stult.* 17] Legimus quod qui vadit ut visitet infirmum non debet sedere super lectum, nec super sedem nec super sellam, sed involvet se et sedebit ante eum, quoniam Deus est ad caput infirmi.

App. font.: *th. stult.* 14] [Ber 64a] *add.* vide in pagina 64 Berachod n° 4 *mg. Z* || 2-3 ibunt - virtutem] [Ps 83, 8] *add.* in psalmo *mg. P*, *add.* in psalterio *mg. Z* || *th. stult.* 15] [Sab 11a] *add.* in sabbat *PZ* || *th. stult.* 16] [Sab 12b] || 11-12 Dominus - eius] [Ps 40, 4] || *th. stult.* 17] [Sab 12b]

7 glossa Salomonis] *lin. P* || 9-13 *th. stult.* 16] *add.* Nota *mg. P*, *add.* Notabile *mg. Z* || 9 rab] rabbi *Z* || in] ne *S* || 11 Rab] rabbi *Z* || 14-16 *th. stult.* 17] *add.* Nota *mg. P*, *add.* Notabile *mg. Z* || 15 sedebit] sedebat *S* || 16 infirmi] *add.* illius *S*

[*th. stult.* 18] Dicit rby Parnach: Qui tenet librum Legis nudum sepelietur nudus.

[*th. stult.* 19] Dicit rab Avein: Accendere lucernam sabbati debitum est. Lavare manus et pedes aqua calida vespere praeceptum est.

- 5 [*th. stult.* 20] Dicit Rab: Quicumque vadit post consilium uxoris suae cadit in infernum. Dixit rab Papa ad Rab: Parva est uxor tua; demitte te et consiliare cum illa. Sed hoc verum est de re temporali; de re vero quae pertinet ad Deum, quicumque vadit iuxta consilium uxoris suae cadit in infernum –glossa: quia numquam exit bonum consilium ab ipsa erga Deum–.
- 10 [*th. stult.* 21] «Auferet a te Dominus omnem languorem et omnes infirmitates». Dicit Rab: Hoc est malus oculus –Et infra:– Samuhel dicit quod hoc fuit ventus. Dicit enim quod omnes moriuntur per ventum. Rby Iocē dicit quod hoc faciunt sordes nasi et aurium. Rby Hannina dicit quod hoc faciunt frigus et calor. Dicit enim quod omnia sunt in manu Dei praeter frigus et calorem, secundum quod scriptum est: «frigus et calor in via perversi custos autem animae suae longe recedet ab eis». Dicit rby Eleazar: Hoc est fel hominis, quia octoginta tres infirmitates dependent ab illo, et
- 15

App. font.: *th. stult.* 18] [Sab 14a] || *th. stult.* 19] [Sab 25b] || *th. stult.* 20] [Bm 59a] *add.* In Bava Mecya *mg. PZ* || *th. stult.* 21] [Bm 107b] || **10-11** Auferet - infirmitates] [Dt 7, 15] *add.* Deu. .vii. .d. *mg. P, add.* Deuter. .7. .d. *mg. Z* || **15-16** frigus² - eis] [Prv 22, 5 –s. hebr.–] *add.* prover .xiii. .b. secundum hebraeum *mg. P² add.* Proverb. .22. secundum hebraeos *mg. Z*

1-2 *th. stult.* 18] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **1** rby] rabbi Z • librum tenet] *transp.* S • nudum] nudus Z || **3-4** *th. stult.* 19] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **3** rab] rabbi Z • Avein] Avuein *PZ* || **5** Rab] rabbi Z || **6** rab¹] rabbi Z • Rab²] rabbi Z || **9** glossa - Deum] *lin. P* || **10-17** *th. stult.* 21] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **10** Auferet] auferat S || **11** Rab] rabbi Z • Et infra] *lin. P* || **12** ventus] *iter.* S • Rby] rabbi Z || **13** hoc] *pos. post* sordes S • aurium] aurem S • Rby] rabbi Z || **16** rby] *om.* S, rabbi Z || **17** tres] *om.* Z • illo] eo Z

omnes illas impedit panis cum sale et vas aquae in mane –glossa: dummodo non habeatur vinum–.

5 [th. stult. 22] Dicit rab Iuda: Quare fuit Danihel damnificatus –id est, positus «in lacu leonum»–? Quia dedit consilium Nabuchodonosor impio: «peccata tua elemosynis redime» etc.

10 [th. stult. 23] Maius est de illo qui in abscondito facit elemosynam quam de Moyse magistro nostro. De Moyse enim scriptum est: «timui indignationem et iram illius». Et de elemosyna scriptum est: «munus absconditum extinguit iras et donum in sinu indignationem maximam». Dicit rby Isaac: Elemosyna «extinguit iras», sed non «indignationem maximam». Quid est ergo «et donum in sinu indignationem maximam»? Hoc est quia, cum hoc quod donum est in sinu, remanet indignatio maxima.

15 [th. stult. 24] Dicit rby Iohan: Quinque peccata fecit ille nequam illa die: concubuit cum coniugata, sicut scriptum est: «cum venisset Esau de agro»; et alibi: «sola erat in agro». Hoc est de nupta, et iste venit de agro, ergo adulteraverat; occidit hominem, quia venit de agro «lassus» et in Hieremia dicitur: «vae mihi quia lassata est anima mea super interfectos»; negavit resurrectionem, quia dixit «en morior»; negavit Deum, quia dixit «ad quid mihi ista progenitura?» et alibi dicitur: «iste Deus meus et glorificabo eum»

App. font.: th. stult. 22] [Bb 4] add. In bava batera mg. PZ || 3-4 in - leonum] [cf. Dn 6, 7; 6, 12; 6, 16] || 4-5 peccata - redime] [Dn 4, 24] add. Dan. .iiii. mg. P, add. Dan. .4. mg. Z || th. stult. 23] [Bb 9b] || 7-8 timui - illius] [Dt 9, 19] add. Deu. .ix. mg. P, add. Deuter. .9. mg. Z || 8-9 munus - maximam] [Prv 21, 14] add. Prover. .xxi. mg. P, add. Prov. .21. mg. Z || th. stult. 24] [Bb 16b] || 14 cum² - agro] [Gn 25, 29] || 15 sola - agro¹] [Dt 22, 27] || 16 lassus] [Gn 25, 29] || 17 vae - interfectos] [Ier 4, 31 –s. hebr.–] add. .iiii. .g. mg. P, add. .4. .g. mg. Z || 18 en morior] [Gn 25, 32] || 18-19 ad - progenitura] [Gn 25, 32 –s. hebr.–] || 19 iste - eum] [Ex 15, 2] add. Exo. .xv. mg. P, add. Exod. 15 mg. Z

1-2 glossa - vinum] lin. P || 3-5 th. stult. 22] add. Nota mg. P, add. Notabile mg. Z || 3-4 id est - leonum] lin. P || 3 rab] rabbi Z • Quare] cur Z || 4 tua] sua S || 6-7 de Moyse] Moysi S || 8 de] om. S • munus] minus S, nummus Z • absconditum] absconditus Z || 9 rby] rabbi Z || 11 quia] quod S || 13-19 th. stult. 24] add. Nota mg. P, add. Notabile mg. Z || 13 rby Iohan] rabbi Iohanan Z || 17 quia] quod S || 18 quid] quem S

—voluit ergo dicere: «quid mihi proderit Deus»—; contempsit progenituram: «et abiit parvipendens quod primogenita vendidisset».

[*th. stult.* 25] Magistri dicunt quod in sex hominibus non habuit *malaach mavet* —angelus mortis— potestatem: in Abraham, Isaac et Iacob, Moyse, Aaron
5 et Maria. De tribus enim primis dicitur, «transiit»; de aliis tribus ex ore Dei «mortuus est».

[*th. stult.* 26] Magistri dicunt quod septem fuerunt in quibus angelus mortis non habuit potestatem, scilicet: in sex predictis et septimus est Benjamin, quia scriptum est: «amantissimus Domini habitabit confidenter in eo».
10 Aliqui dicunt quod nec in David, sicut scriptum est: «caro mea requiescet in spe» etc.

[*th. stult.* 27] Dicit rby Iohan: Gabrihel debet proeliari cum Leviathan secundum quod scriptum est: «en extrahere poteris Leviathan hamo». Et nisi hoc esset quod Deus iuvabit eum, non posset contra ipsum, unde sequitur:
15 «qui fecit illum adplicabit gladium suum».

[*th. stult.* 28] Dicit rab Dymi: In hora qua Leviathan esurit, emittit anhelitum ex ore suo et calefacit omnes aquas profunditatis maris, sicut scriptum est:

App. font.: 1-2 et - vendidisset] [Gn 25, 34] || 1 quid - Deus] [Gn 25, 32] || *th. stult.* 25] [Bb 17a] || 5 transiit] [cf. Gn 25, 8; cf. Gn 35, 29; cf. Gn 49, 32] || 6 mortuus est] [cf. Dt 34, 5; cf. Num 33, 38; cf. Num 20, 1] || *th. stult.* 26] [Bb 17a] || 9 amantissimus - eo] [Dt 33, 12] || 10-11 [caro - spe] [Ps 15, 9] || *th. stult.* 27] [Bb 74b-75a] || 13 en - hamo] [Iob 40, 20] *add.* Iob .xl. *mg.* P, *add.* Iob .40. *mg.* Z || 15 qui - suum] [Iob 40, 14] || *th. stult.* 28] [Bb 75a]

1 voluit - Deus] *lin.* P • dicere] discere S || 2 parvipendens] pervipedes S • primogenita] primogenituram Z || 4 angelus mortis] *lin.* P, *om.* Z || 5 dicitur] deus S • tribus aliis] *transp.* Z || 8 in] *add.* hoc S || 9 quia] quod S • habitabit] habitabat Z || 10 sicut] secundum quod S || 11 etc] *om.* Z || 12 rby Iohan] rabbi Iohan Z || 13 poteris] poterit S || 14 iuvabit] iuvabat S || 16-17 *th. stult.* 28] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || 16 rab] rabbi Z

- «fervescere faciet quasi ollam profundum maris». Et nisi hoc esset quod ponit caput suum in caelo, nulla creatura posset durare propter bonum odorem illius, et hoc est quod sequitur: et «ponet quasi cum unguenta bulliunt». Quando sitit, facit in mari quasi sulcos; et postquam bibit, facit lucidam semitam maris, et hoc est: «post eum lucebit semita» –glossa: quia non ita cito redit mare ad pristinum robur propter abundantiam aquae quam bibit–. Rab Aha dicit quod mare non redit ad robur suum usque ad septuaginta annos postquam Leviathan bibit, unde scriptum est: «aestimabit abyssum quasi senescentem» et senectus non est ante septuaginta annos.
- 5
- 10 [th. stult. 29] Qui dat ad usuram et qui accipit uterque repellitur a testimonio. Et quando erit eorum paenitentia? Quando destruent cartas suas et vere paenitebunt, ita quod etiam *goyim* –christianis– non dabunt ad usuram.
- 15 [th. stult. 30] Dicit rby Aha: Duodecim horae sunt diei: In prima fuit pulvis Adae congregatus; In secunda fuit factus modulus –ad imprimendum formam–. In tertia fuerunt distenta membra. In quarta infudit Deus animam. In quinta stetit supra pedes suos. In sexta inposuit nomina omnibus creaturis. In septima facta fuit Eva et adducta ad Adam. In octava ascenderunt duo in lectum unum et descenderunt quattuor –glossa Salomonis super Genesim: Cain et soror eius generati fuerunt et nati in paradiso–. In nona fuit prohibitum ne comederet de fructu ligni scientiae. In decima peccavit. In undecima fuit
- 20

App. font.: 1 fervere - maris] [Iob 41, 22] || 3-4 ponet - bulliunt] [Iob 41, 22] || 5 post - semita] [Iob 41, 23] || 8-9 aestimabit - senescentem] [Iob 41, 23] || th. stult. 29] [San 25b] || th. stult. 30] [San 38b] 18-19 Cain - paradiso] [Rashi in Gn 4, 1]

1 fervere - Et] fervet S • quasi] sicut Z • ollam] olla P || 3 illius] ipsius Z || 5 glossa] lin. P || 6 Rab] rabbi Z || 7 Aha] Acha S || 8 aestimabit] eminabit sic S || 10-12 th. stult. 29] add. Nota mg. P, add. Notabile mg. Z || 10 accipit] recipit S || 12 christianis] lin. P || 13-20 th. stult. 30] add. Nota mg. P, add. Notabile mg. Z || 13 rby] rabbi Z || 14 ad - formam] lin. P || 17 facta] om. S || 18-19 glossa - paradiso] lin. P || 19 et nati] om. S || 20 comederet] comederent Z

iudicatus. In duodecima expulsus de paradiso, unde scriptum est: «Adam cum in honore esset non est hospitatus» –Immo statim expulsus–. «comparatus est iumentis insipientibus» etc. Dicit Rame: Nulla bestia potestatem habet in homine, nisi fuerit similis bestiae.

- 5 [th. stult. 31] «noster es an adversariorum» etc. Quomodo loquebatur Iosue cum angelo? Nonne dicit rby Iosua filius Levi quod homo non debet alium salutare de nocte, quia debet timere ne sit diabolus? Sed non debebat timere. Dixerat enim «sum princeps exercitus Domini»! Et forte mentiebatur! Non. Legimus enim quod diabolus non accipit nomen Domini in mendacium.
- 10 [th. stult. 32] Tornoceropot impius quaesivit rby Akiva: Quis scit si modo est sabbatum? Forte alia dies est! Qui respondit: Tabatyon bene ostendet –glossa Salomonis: fluvius est sabuli et lapidum qui in sabbato non fluit–. Item magister phytoniae ostendet: in sabbatis enim non habet potestatem suscitandi. Item sepulchrum patris tui hoc ostendet, quia per totam ebdomadam exit inde
- 15 fumus, quoniam iudicatur et comburitur, et in sabbato omnes peccatores in inferno quiescunt.

[th. stult. 33] «Plorans ploravit in nocte» etc. Omnis qui plorat de nocte, vox illius exauditur. Aliqui dicunt quod, qui plorat de nocte, stellae et planetae

App. font.: 1-2 Adam - hospitatus] [Ps 48, 13 –s. hebr.–] *add.* in psalmo secundum hebraeo *mg. P, add.* in psalterio secundum hebraeum *mg. Z* || 2-3 comparatus - insipientibus] [Ps 48, 13] || *th. stult.* 31] [San 44a] || 5 noster - adversariorum] [Ios 5, 13] || 8 sum - Domini] [Ios 5, 14] || *th. stult.* 32] [San 65b] || *th. stult.* 33] [San 104b] || 17 Plorans - nocte¹] [Lam 1, 2] *add.* Tren. primo *mg. PZ*

1 est] *om. P* || 3 Rame] rabbi Ame *Z* || 5-9 *th. stult.* 31] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 5 loquebatur] sequebatur *S* || 6 rby] rabbi *Z* • Levi] Beny *sic S* • quod] quomodo *S* • homo] *pos. post* debet *S* || 7-9 Sed - diabolus] *om. S* || 9 nomen Domini] deum *S* || 10-16 *th. stult.* 32] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 10 Tornoceropot] Vozneceropot *S* • rby] rabbi *Z* || 11-12 glossa Salomonis] *lin. P* || 11 Tabatyon] Tarabatyon *Z* • ostendet *coni.*] offendet *PSZ* || 12 fluit] fuit *S* || 13 ostendet] ostendat *S* || 14 tui *coni.*] thur *PSZ* • quia] quod *S* || 17-18 *th. stult.* 33] *add.* Nota *mg. P, add.* Notabile *mg. Z* || 17 etc.] *om. S*

5 plorant cum eo. Alii dicunt quod, qui plorat de nocte, omnes qui audiunt vocem eius flent cum eo, unde accidit quod filius vicinae Raban Gamalihel mortuus fuit et ipsa plorabat eum nocte et Gamalihel audiebat et plorabat cum ea, donec palpebrae oculorum eius ceciderunt. In crastino viderunt hoc famuli ipsius et amoverunt mulierem a vicinitate sua.

[*th. stult.* 34] Omnes camelarii sunt impii; omnes nautae sunt iusti; asinarii aliqui iusti aliqui impii.

[*th. stult.* 35] QUI REMOVET PILOS ASCELLARUM VEL PECTINIS meretur triginta novem ictus Legis.

10 [*th. stult.* 36] Multa miracula acciderunt filiis Israhel in die qua transierunt Iordanem. Venerunt enim ad montes Ebal qui distabant plus quam per sexaginta leucas, et quicquid ante eos erat moriebatur prae timore, unde scriptum est: «terrorem mittam in praecursum tuum».

15 [*th. stult.* 37] Aquae Iordanis elevatae sunt plus quam trecentas per leucas in altitudine, donec omnes reges orientis et occidentis viderunt eas, unde scriptum est: «postquam ergo audierunt omnes reges» etc.

App. font.: *th. stult.* 34] [Nid 14a] || *th. stult.* 35] [Naz 58b] || *th. stult.* 36] [Sot 36a] || **13** terrorem - tuum] [Ex 23, 27] *add.* Exo .xxiii. *mg. P, add.* Exod. 23 *mg. Z* || *th. stult.* 37] [Sot 34a] || **16** postquam - reges] [Ios 5, 1]

2 flent] plorant *S* || **3** Gamalihel] Gamalies *sic P* || **6-7** *th. stult.* 34] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **8-9** *th. stult.* 35] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **8** ascellarum] assellarum *SZ* || **10-13** *th. stult.* 36] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **12** erat] erant *S* || **14-16** *th. stult.* 37] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **14** per] *om. PZ* • in] *om. S*

[*th. stult.* 38] QUI DOCET FILIAM SUAM LEGEM DOCET EAM LECACITATEM. MAGIS ENIM DILIGIT MULIER UNUM CABUM LECACITATIS QUAM NOVEM CONTINENTIAE.

5 [*th. stult.* 39] Qui uxorem non habet non est homo, quia scriptum est: «masculum et feminam creavit eos et vocavit nomen eorum Adam».

[*th. stult.* 40] Qui non habet terram non est homo, quia scriptum est: «terram autem dedit filiis hominum».

10 [*th. stult.* 41] Viditque in somnis scalam stantem super terram et cacumen eius tangens caelum. Legimus: Quantum habebat scala latitudinis? Octo milia leucarum, quia scriptum est: «angelos Dei descendentes et ascendentes»: duo ascendebant et duo descendebant. Et quando sibi obviaverunt, fuerunt quattuor. Et de angelo scriptum est: «et corpus eius quasi Tharsis» –nos habemos «chrysolitus»–; et habemus pro vero quod terra Tharsis habet duo milia leucarum –quattuor ergo simul tenebant spatium octo milium leucarum–.

15 Ascendebant et respiciebant in similitudinem Dei; et descendebant et respiciebant in similitudinem Iacob. Volueruntque ipsum occidere et ecce Deus stans super eum. Dicit Relakis: Si hoc non fuisset scriptum, non posset dici quod Deus esset quasi homo qui custodit filium suum.

App. font.: *th. stult.* 38] [Sot 20a] || *th. stult.* 39] [Yeb 63a] || **4** masculum - Adam] [Gn 5, 2] *add.* Ge. .v. .a. *mg.* P, *add.* Genes. .5. .a. *mg.* Z || *th. stult.* 40] [Yeb 63a] || **6-7** terram - hominum] [Ps 113, 24] || *th. stult.* 41] [Hul 91b] || **10** angelos - ascendentes] [Gn 28, 12] || **12** et² - Tharsis] [Dn 10, 6 –s. hebr.–] *add.* Da. .x^o. secundum hebraeum *mg.* PZ

1-3 *th. stult.* 38] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || **8-18** *th. stult.* 41] *add.* Nota *mg.* P, *add.* Notabile *mg.* Z || **10** quia] sicut S || **12-13** nos - chrysolitus] *lin.* P || **14** quattuor - leucarum²] *lin.* P || **17** Deus] tres S

- [*th. stult.* 42] «Esau accepit uxorem» –et infra:– «Basemath filiam Ismahel». Glossa: Et supra vocat eam Maeleth. Quare? Tres enim sunt quibus peccata remittuntur: Illi qui convertitur, et illi qui ascendit ad dignitatem et illi qui accipit uxorem et ideo vocata est Maeleth, quoniam tunc dimissa fuerunt
5 Esau peccata sua.

DE TURPITUDINIBUS ET INMUNDITIIS

- [*th. turpi.* 1] «pro hac orabit ad te omnis sanctus –hebraeus– in tempore inveniendi». Hoc est in tempore inveniendi bonam uxorem. Orandum est enim ut inveniatur bona uxor, quia «qui invenit mulierem bonam invenit
10 bonum». Alius dicit quod orandum est quod inveniatur Lex, quia «qui me invenerit inveniet vitam». Rby Naaman dicit quod orandum est ut inveniatur bona mors. Nongentae enim et tres species mortis inventae sunt in saeculo, quarum levior omnium vocatur transitus –glossa Salomonis: alia vocatur gallice
15 *maus malauz*–. Alius dicit quod orandum est ut inveniatur sepulchrum, quia scriptum est: «gaudentque vehementer cum invenerint sepulchrum». Mor

App. font.: *th. stult.* 42] [Rashi in Gn 36, 2-3] *add.* xxxvi. *mg.* P || **1** Esau - uxorem] [Gn 36, 2] || **2** Basemath - Ismahel] [Gn 36, 3] || *th. turpi.* 1] [Ber 8a] *add.* in brakot *mg.* PZ, *add.* vide in pagina 213 istius libri n° 20 *mg.* Z², *add.* vide ut supra n° 21 *mg.* Z², *add.* vide in pagina 213 istius libri n° 23 *mg.* Z² || **7-8** pro - inveniendi¹] [Ps 31, 6 –s. hebr.–] || **9-10** qui - bonum] [Prv 18, 22] *add.* pro. .xviii. *mg.* P, *add.* proverb. .18. *mg.* Z || **10-11** qui - vitam] [Prv 8, 35] *add.* pro. .viii. *mg.* P, *add.* proverb. .8. *mg.* Z || **15** gaudentque - sepulchrum] [Iob 3, 22] *add.* iob .iii. *mg.* P, *add.* iob .3. *mg.* Z

1-5 *th. stult.* 42] *vacat* Z || **1** et infra] *lin.* P • Basemath Vg.] Betsameth PS || **2** Glossa] *lin.* P • Et] ut S • Maeleth Vg.] Meleth PS || **3** illi qui³] ille S || **4** Maeleth Vg.] Meleth PS || **5** Esau] Aseu S || **7** hebraeus] *lin.* P, heremus *sic* S || **9** quia] *om.* S || **11** inveniet] inveniat S • Rby] rabbi Z || **12** Nongentae] nongentae S • species] presens S || **13-14** glossa - malauz] *lin.* P || **13** omnium] quoniam S || **14** malauz] malairi *sic* S || **15** gaudentque] gaudent quod S • Mor] Mors S

Zotra dicit quod orandum est ut semper inveniatur locus paratus ad adsellationem. Dicunt illi de Maarna quod iste melius dicit quam omnes alii.

5 [th. turpi. 2] Qui indiget adsellatione non debet orare; et si orat, eius oratio est abominatio. Rby Zera dicit quod si possit abstinere per unam leucam, oratio ipsius valet.

[th. turpi. 3] Quando aliquis vadit de die ad adsellandum, debet tenere philacteria sua in manu dextra contra cor; in nocte ponet in bursa; et etiam in die, si tempus habeat ponendi et tollendi.

10 [th. turpi. 4] Si quis orans vult facere ventositatem, elongabit se a loco orationis per quattuor ulnas, donec fecerit eam, et postea dicit: Domine saeculi, tu me creasti foramina foramina, concava concava, nostrum obprobrium et nostra confusio in vita nostra, quia finis noster est pulvis et vermis.

15 [th. turpi. 5] Dicit rby Hyzia: Tria prolongant hominis vitam: Longa oratio; diu sedere ad mensam; et diu sedere ad adsellationem –Infra sic repetitur: Tria prolongant hominis vitam: quando prolongat super mensam suam; et quando prolongat orationem suam et quando prolongat adsellationem–.

App. font.: th. turpi. 2] [Ber 23a] add. vide in pagina 23 Berachod n° 3 mg. Z² || th. turpi. 3] [Ber 23a] add. vide ut supra n° 8 mg. Z² || th. turpi. 4] [Ber 24b] add. vide ut super n. 12 mg. Z² || th. turpi. 5] [Ber 32b] add. vide in p. 55 Berachod hebraeo ברכות 26 et 27 mg. Z² || **15-17** Tria - adsellationem] [Ber 54b] add. vide ut supra n. 27 mg. Z², add. ad numerum 27 mg. Z²

1 quod] om. P • semper] pos. post inveniatur Z || 4 Rby] rabbi Z • Zera] lin. et add. Zaved hebraeo זביד mg. Z • si] om. S || 9 orans] om. S • a] ab PZ || 11 nostrum] nostra S || **14-17** th. turpi. 5] add. Nota mg. P, add. Notabile mg. Z || 14 Hyzia: huzia S

[*th. turpi. 6*] Decem nocent infirmitati ani: palmites; vineae pampini; volviculae –palmitum–; omentum animalis sine sale; feces vini; et spina piscis –si comedatur–; et piscis salsus male coctus; et si quis tergat se post adsellationem lapide quo alius ante se terserat seu de calce vel testa; et si aliquis stet plus debito super genua sua. –Alibi legitur: si aliquis tergat se aliquo in quo ignis habeat potestatem, dentes ei cadunt–.

[*th. turpi. 7*] Qui ingreditur ad cameras privatas debet dicere: Sint honorati honorati sancti qui servitis Altissimo, date honorem Deo Israhel. Custodite me, custodite me; adiuvate me, adiuvate me; fulcite me, fulcite me; expectate me, expectate me donec intrem et exeam, quia haec est consuetudo filiorum hominum. Quando exhibit dicit: Benedictus Deus qui creavit hominem sapientia et creavit in eo foramina foramina concava concava, detectum est et scitum coram sede gloriae tuae; si unum foramen esset apertum vel unum obturatum, non posset homo stare coram te nec durare una hora.

[*th. turpi. 8*] Dicit rby Akiva: Intravi quadam vice post rby Iosua in locum adsellationis et didici tria: Didici quod non est adsellandum contra orientem vel contra occidentem, sed versus aquilonem vel austrum; iterum didici quod homo non debet discooperire se donec adsideat; et quod non debet tergere se dextra manu sed sinistra –Idem dicit rby Iuda et per eadem verba–.

App. font.: *th. turpi. 6*] [Ber 55a] *add.* vide in pagina 55 Berachod n° 28 *mg. Z*² || **5-6** si - cadunt] [cf. Hul. 16b] || *th. turpi. 7*] [Ber 60b] *add.* vide in pagina 60 Berachod n° 300 *mg. Z*² || *th. turpi. 8*] [Ber 62a] *add.* vide in pagina 62 Berachod n° 32 *mg. Z*²

1-6 *th. turpi. 6*] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **1** pampini] palpini *S* || **2** palmitum] *lin. P*, palmit *sic Z* || **3** si comedatur] *lin. P* || **5** Alibi legitur] *lin. P* • aliquis] quis *Z* || **7-15** *th. turpi. 8*] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **8-9** Custodite - me²] *om. Z* || **10** haec] hoc *S* || **12** creavit] creatis *S* || **15** hora] hona *sic P*, hena *sic S* || **16-20** *th. turpi. 8*] *add.* Nota *mg. P, add.* Notabile *mg. Z* || **16** rby¹] rabbi *Z* • rby²] raby *P*, rabbi *Z* || **20** Idem - verba] *lin. P* • rby Iuda] rabbi Iuda *Z, lin. et add.* filius Aazai בן עזאי *mg. Z*²

[*th. turpi. 9*] Quare non est dorsum tergendum cum manu dextera? Quia Lex data est in illa, sicut scriptum est: «in dextera eius ignea lex».

[*th. turpi. 10*] Quicumque vadit humiliter ad sellam custoditur a tribus: a colubris, et a serpentibus, et a daemonibus.

5 [*th. turpi. 11*] Quis vocatur simplex in viis suis? Ille est qui vadit ad sellam de nocte ubi adsellavit de die. Et nonne ibat Rava ad sellam de die longe per unum miliare et de nocte dicebat famulo suo: Para mihi locum in villa? Et similiter dicebat rby Zera famulo suo: Vade et vide si aliquis est retro domum sociorum, quia volo ire ad sellam.

10 [*th. turpi. 12*] Dicunt magistri: Quis vocatur dives? Dicit rby Ioceph: Omnis qui habet cameram privatam iuxta mensam suam.

[*th. turpi. 13*] Dicit rby Zera: Vidi rby Avehu qui posuit manum suam contra membrum suum, sed nescio utrum tetigit an non. Bene scio quod non tetigit. Legimus enim in *baraitha*: Omnis qui tenet membrum suum et facit urinam quasi induceret diluvium super terram. Rby Avehu ex quo timebat non habebat cogitationem luxuriae. Et de quo timebat? Ne submergeretur et propter hoc timebat. Nonne dicit rab Huna quod qui ponit manum suam ad

15

App. font.: *th. turpi. 9*] [Ber 62a] *add.* vide ut supra n. 34 *mg. Z*² || 2 in dextera - lex] [Dt 33, 2] || *th. turpi. 10*] [Ber 62a] *add.* vide ut supra n. 35 *mg. Z*² || *th. turpi. 11*] [Ber 62a] || *th. turpi. 12*] [Sab 25b] *add.* In sabat *mg. P* || *th. turpi. 13*] [Sab 41a]

1-2 *th. turpi. 9*] *add.* Nota *mg. P* || 1 Quare] Cur *Z* • est - tergendum] tergendum est *S* || 8 rby] rabbi *Z* || 9 volo] nolo *P*, nolo *Z*, *lin. et add.* vellem hebraeo בעינא *mg. Z*² || 10-11 *th. turpi. 12*] *add.* Nota *mg. P* || 10 rby] rabbi *Z* || 11 qui] *om. S* || 12-17 *th. turpi. 13*] *add.* Nota *mg. P*, *add.* Notabile *mg. Z* || 12 rby¹] rabbi *Z* • rby²] rabbi *Z* || 14 *baraitha*] barriach sic *S* || 15 rby] rabbi *Z* • Avehu] Evehu *S* || 16-17 Ne - timebat] *om. S* || 17 rab] rabbi *Z*

5 membrum suum tantum valet acsi negaret pactum Abraham patris nostri –id est, circumcisionem–. Sed hoc non est quaestio; hoc enim est quando intrabat balnea et aliud quando exibat –glossa: quia tunc habebat faciem ad homines et poterat regere propter verecundiam–. Rab incurvabat se et rby Zera erigebat se –glossa: ut appareret quod non tangebatur membrum suum, ne suspectus esset quod negasset pactum Abraham patris nostri–.

10 [th. turpi. 14] Dicunt magistri: Tres coierunt in arca cum feminis suis: canis, corvus et Ham, et omnes puniti fuerunt. Canis, quia colligatur cum femina sua –quando coit–; corvus spuit –spuendo coit–; Ham, quia propter hoc maledictus fuit.

[th. turpi. 15] Tres manus sunt amputandae: quae ponitur ad membrum virile, et quae ponitur ad oculum, et quae ad vulvam mulieris.

[th. turpi. 16] Qui cognoscit uxorem suam cum luce candela generat pueros epilepticos.

15 [th. turpi. 17] Qui cognoscit uxorem suam quando exit de cameris privatis habet pueros epilepticos.

App. font.: th. turpi. 14] [San 108b] add. in helec mg. Z || th. turpi. 15] [MK 19] || th. turpi. 16] [MK 14] || th. turpi. 17] [MK 11]

1-2 id - circumcisionem] lin. P || 3 glossa] lin. P • et²] om. S || 4 regere] tegere PZ • Rab] rabbi Z • rby] rabbi Z • glossa] lin. P || 6 nostri] sancti S || 8 omnes] om. S • quia] quod S || 9 quando coit] lin. PZ • spuendo coit] lin. PZ || quae²] add. ponitur Z • mulieris] add. etc. S

[*th. turpi.* 18] Dicit rby Iohan: Quattuor dixerunt mihi angeli ministerii: Homines generant pueros claudos, quia contra naturam coeunt; caecos, quia respiciunt vulvam mulierum; surdos, quia loquuntur quando cognoscunt eas; mutos, quia osculantur vulvas earum.

5 [*th. turpi.* 19] Quattuor odit Deus: Illum qui ingreditur subito domum suam; qui tenet membrum suum quando facit urinam; et qui mingit nudus ante lectum suum; et qui coram quacumque re viva cognoscit uxorem suam. Dicit Abaie: Etiam, coram muribus. Rava pulsabat campanam et Abaie fugabat muscas.

10 [*th. turpi.* 20] OTIOSI DEBENT COTIDIE COGNOSCERE UXORES SUAS; OPERARI BIS IN EBDOMADA; ET ASINARI SEMEL; CAMELARI SEMEL IN MENSE; NAUTAE SEMEL IN SEX MENSIBUS.

15 [*th. turpi.* 21] «Crevit puer et benedixit ei Deus». In quo «benedixit ei»? Dicit rab Huza: Benedixit membrum eius, quia fuit sicut membra aliorum hominum, et semen illius quasi fluvius decurrens. «clausumque in carcere molere fecerunt». Dicit rby Iohan: «molere», ibi pro fornicari accipitur, et per hoc potestis discere quod quilibet adducebat ei uxorem suam ut ab ipso conciperet.

App. font.: *th. turpi.* 18] [MK 9] || *th. turpi.* 19] [Nid 16b-17a] || *th. turpi.* 20] [Ket 61b] || *th. turpi.* 21] [Sot 10a] || **13** Crevit - Deus] [Idc 13, 24] || **15-16** clausumque - fecerunt] [Idc 16, 21]

1-4 *th. turpi.* 18] *add.* Nota *mg. P* || **1** Dicit] Dixit *Z* • mihi dixerunt] *transp. Z* || **11** camelarii] camerarii *S* || **13-18** *th. turpi.* 21] *add.* Nota *mg. PZ* || **15** carcere] carcerem *P* || **17** quod] *om. S*

[*th. turpi. 22*] De glossa Salomonis Trecensis super Genesim: «emisit corvum». Glossa: Corvus invite exequabatur nuntium, quia suspectum habebat Noe de femina –supra habes plenius–.

DE FABULIS

- 5 [*th. fabul. 1*] Dixit Og: Quantus est grex Israhel? Et dictum est ei: Trium leucarum. Tunc eradicavit montem trium leucarum ad proiciendum super eos et occidendum. Et posuit illum super caput suum. Deus autem inmisit formicas et perforaverunt montem. Descenditque usque ad collum ipsius et voluit proicere illum, sed dentes creverunt ei hinc et inde et non potuit. Et
10 hoc est quod David dicit: «dentes peccatorum contrivisti»: non dices *sybarata*, id est «contrivisti», sed *syribta*, id est ‘adcrevisti’.

[*th. fabul. 2*] Moyses, quam magnus erat? Decem ulnarum –supra ostenditur– et securis illius decem ulnarum et saliit in altum per decem ulnas. Percussitque Og in cavilla pedis et occidit eum.

App. font.: *th. turpi. 22*] [Rashi in Gn 8, 7] || **1-2** emisit corvum] [Gn 8, 6] *add.* Ge. .viii. .b. *mg. P, add. Gen. .8. mg. Z* || **3** supra - plenius] [cf. San 108b] || *th. fabul. 1*] [Ber 54b] || **10** dentes - contrivisti] [Ps 3, 8] || *th. fabul. 2*] [Ber 54b]

1-3 *th. turpi. 22*] *add.* Nota *mg. P* || **1** De - Genesim] *lin. P* • De] dicit *Z* • super Genesim] supra est *Z* || **2** Glossa] *lin. PZ* || **3** supra - plenius] *lin. PZ* || **5-11** *th. fabul. 1*] *add.* Nota *mg. P* || **6** leucarum²] laucarum *sic S* || **7** suum] eius *S* || **8** et¹] qui *Z* || **9** sed] sedet *S* • ei] *om. S* || **11** sybarata] sibirata *Z* • syribta] sirribita *Z* • id est²] *lin. Z* || **12-14** *th. fabul. 2*] *add.* Nota *mg. P* || **12** quam] quia *Z* • supra ostenditur] *lin. PZ* || **14** eum] illum *S*

[*th. fabul.* 3] Illud quod Salomon dicit: «melior est canis vivus leone mortuo» est sicut dicit rab Iuda: Quid est «notum fac mihi Domine finem meum» etc? Dixit David coram Deo: Domine saeculi, fac me scire finem meum. Et dixit Deus: Praedestinatum est coram me quod non notificatur homini finis
 5 suus nec numerus dierum illius et sciam quid desit mihi. Dixit David coram Deo: Domine saeculi, fac me scire quando moriar. Respondit ei Deus: In sabbato morieris. Domine saeculi, immo in crastino? Respondit ei Deus: Regnum Salomonis filii tui venit et nullum regnum coniungitur alii etiam ad quantitatem unius capilli. Et ait David: Et ego moriar in vigilia sabbati.
 10 Respondit Deus: «melior est dies una in atris tuis super milia», hoc est: melior est una dies, qua studes in Lege coram me, quam mille hostiae Salomonis filii tui quas oblaturus est super altare coram me. Omnibus itaque diebus sabbatorum sedebat David et studebat in Talmud. Venit *malaach mavet* –angelus mortis– nec praevaluit contra eum, quia os ipsius non cessabat
 15 a legendo ne dominaretur super ipsum –glossa: quia studium Legis defendit ab angelo mortis–. In sabbato quo debuit mori, venit *malaach mavet* coram ipso et nihil potuit adversus eum. Erant autem arbores de retro domum David. Venit *malaach mavet* et concussit eas et fecit fragorem magnum, et ait David: Egrediar et videbo quis sit strepitus iste. Surrexit ut iret. Ascenditque
 20 gradus et corruerunt sub ipso. Tunc tacuit –interruptit lectionem– et continuo requievit anima ipsius. Misitque Salomon ad scholas dicens: Pater meus mortuus est et iacet in solo et canes eius sunt famelici. Quid faciam –quasi diceret: tollamne eum in sabbato–? Et magistri remandaverunt: Discinde aliquod

App. font.: *th. fabul.* 3] [Sab 30a-30b] || 1 melior - mortuo] [Ecl 9, 4] || 2 notum - meum] [Ps 38, 5] || 10 melior - milia] [Ps 83, 11]

1-23 *th. fabul.* 3] *add.* Nota *mg.* *PZ* || 1 melior est] meliorem *S* || est¹] et *PZ* • notum] notam *Z* || 3 etc.] *om.* *Z* || 4 quod] quia *S* || 10 Deus] respondit *Z* || 14 mavet] *om.* *S* • angelus mortis] *lin.* *P* • quia] quod *S* • cessabat] cessavit *S* || 15-16 glossa - mortis] *lin.* *PZ* || 18 concussit] concessit *S* || 19 iste] ille *Z* • iret] audiret *S* || 20 interruptit lectionem] *lin.* *PZ* || 22-23 quasi - sabbato] *lin.* *PZ* || 22 solo] sole *SZ* || 23 Discinde] descende *Z* • aliquod] ad *Z*

5 morticinum et pone coram canibus, et super patrem tuum pone panem aut puerum et amove ipsum. Super hoc dicit Salomon: «melior est canis vivus leone mortuo» –glossa Salomonis: magistri concesserunt tangere morticinum ut daretur cibus cani vivo et leonem mortuum, id est David, prohibuerunt tangi nisi cum pane vel puero–.

10 [th. fabul. 4] Dicit rby Simeon: Abraham habebat lapidem pretiosum ad collum suum, cuius virtute omnes infirmi qui eum videbant curabantur ab omnibus infirmitatibus suis. Quando autem Abraham discessit ab hoc saeculo, Deus accepit illum lapidem et suspendit eum in sole, et ex hoc est quod homines dicunt: Elevatus est sol et adleviatae sunt infirmitates.

15 [th. fabul. 5] Dicit Rava: Vidi ranam quae ita magna erat sicut villa Akara in qua erant sexaginta domus. Venitque draco et deglutivit ranam. Venit corvus et deglutivit draconem. Avolavitque et resedit super ramum unius arboris sicut aliae aves. Ecce quantae fortitudinis erat arbor! Dicit rab Papa: Si non fuisset ibi, non credidisset.

[th. fabul. 6] Dicit Rava: Quadam vice ibamus in navi et nostra navis intravit inter pennulam capitis et pennulam caudae unius piscis. Tribus diebus et tribus noctibus navigavimus nec potuimus adtingere ad pennulam ex parte

App. font.: 2-3 melior - mortuo] [Ecl 9, 4] || th. fabul. 4] [Bb 16b] || 8-9 Quando - saeculo] [cf. Gn 25, 8] || th. fabul. 5] [Bb 73b] || th. fabul. 6] [Bb 73b]

|| 1 morticinum] morti sui S || 3 glossa Salomonis] lin. PZ || 4 vel] aut Z || 6-10 th. fabul. 4] add. Nota mg. P || 8 discessit Abraham] transp. S • discessit] discessis P || 11-15 th. fabul. 5] add. Nota mg. Z || 11 ita] om. S || 12 Venitque] venit S || 14 Papa] propterea Z || 16-18 th. fabul. 6] add. Nota mg. PZ || 17 caudae] tante S

5 caudae. Piscis tamen ibat contra nos et nos cum vento. Si autem dicitis quod
navis non ibat cito, quaerite a rab Dymi, qui dicit quod in tanta hora in
quanta posset aqua calefieri ibamus sexaginta leucas. Et quando veniebamus
prope terram, videbamus milites qui trahebant sagittas in terra et navis
nostra citius currebat. Dicit rab Asse: Hic est parvus piscis de piscibus
maris, qui habet duas pennulas; alii non habent nisi unam.

10 [th. fabul. 7] Dicit Rava: Quadam vice navigabamus et vidimus avem quae
usque ad genua erat in aqua et caput illius adtingebat ad caelum. Nos autem
credidimus quod ibi esset modicum de aqua et voluimus illic descendere.
Venitque filia vocis –vox Dei– et dixit: Ne descendatis illuc, quia securis
carpentarii cecidit ibi nec potuit per septem annos pervenire ad fundum.
Dicit rab Huna quod avis illa appellatur *Zyb*.

15 [th. fabul. 8] Dicit Rava: Quadam vice ibamus per desertum et vidimus
anseris quibus alae prae pinguedine cadebant et defluebant de eis torrentes
sanguinis. Ego autem dixi illis: Habebo partem in vobis in futuro saeculo?
Unus eorum elevavit alam et alius elevavit crus. Quando veni coram rby
Eleazar, narraui hoc ei et dixit mihi: Israhel sunt expectantes quod detur
propter hoc super ipsos iudicium –glossa Salomonis: propter peccata Israhel moratur
Messias et anseres habent penam et angustiam portandi tamdiu pondus pinguedinis suae.
20 Non enim comedentur donec veniat Messias–.

App. font.: th. fabul. 7] [Bb 73b] || th. fabul. 8] [Bb 73b] add. supra est mg. PZ

1 cum vento] convento sic S || 2 dicit] dicunt S || 7-12 th. fabul. 7] add. Nota mg. P || 7
navigabamus] enavigabamus sic S • avem] aven sic S || 8 adtingebat] tangebatur S • Nos]
vos S || 10 vox Dei] lin. PZ || 11 pervenire] venire S || 12 quod] quia Z || 15 in¹] om. S || 16
alius] illius S || 18 propter - ipsos] super hoc ipsis S • glossa Salomonis] lin. PZ || 19
penam] pennam S

- [*th. fabul.* 9] Dicit Rava: Dixit mihi mercator: Veni, ostendam tibi montem Sina. Et vidi quod in circuitu erant bufones ita magni sicut albi muli, et audivi filiam vocis –vocem Dei– quae dicebat: “Vae mihi, quia iuravi! Et modo, quod iuravi, quis absolvet me?”. Quando veni ante magistros et retuli eis, dixerunt mihi: Omnis Rava est asinus et omnis filius Ana –nomen patris eius– stultus. Erat tibi dicendum: *muthar lach, muthar lach* –id est ‘solutum tibi, solutum tibi’, hoc est: ‘absolvo te, absolvo te’–. Et dixi eis: Credebam quod hoc esset de iuramento diluvii –a quo vellet absolvi ut submergeret iterum totum mundum– et ideo nolui ipsum absolvere.
- 5
- 10 [*th. fabul.* 10] Dicit rby Iohan: Quadam vice navigabamus et vidi piscem qui extraxit caput suum de aqua et duo oculi ipsius sicut duae lunae. Emittebatque aquam de duabus naribus suis sicut duo flumina de Coza.
- [*th. fabul.* 11] Dicit rab Kaphara: Quadam vice navigabamus et vidi piscem qui extrahebat caput suum de aqua, et habebat unum cornu super quod scriptum erat: Ego sum una de parvis creaturis maris et habeo tres leucas in longitudine et ingredior in os Leviathan. Dicit rab Asse: Haec est capra maris, quae macra est et habet unum cornu –glossa: quod figit in terra ad quaerendum cibum–.
- 15

App. font.: *th. fabul.* 9] [Bb 74a] || *th. fabul.* 10] [Bb 74a] || *th. fabul.* 11] [Bb 74a]

1-9 *th. fabul.* 9] *add.* Nota *mg.* *PZ* || 1 tibi] *om.* *S* || 3 vocem Dei] *lin.* *P*, vox dei *S* || 4 quod] quo *Z* || 5-6 nomen - eius] *lin.* *PZ* || 6-7 id est - te] *lin.* *P* || 6 mutharlach¹] mitharlach *S* || 7 solutum] solutem *sic S* • absolvo¹] *add.* te *Z* || 8-9 a - mundum] *lin.* *P* || 12 Emittebatque] emittebat *S* || 12 Coza] chora *S* || 17 glossa] *lin.* *P* • quod] quia *S*

- [*th. fabul.* 12] Dicit rab Iuda: Quadam vice navigabamus et vidi lapidem pretiosum quem draco circumdabat. Descendit illuc inmersor ad adferendum illum. Venit autem draco et voluit deglutire navem, sed corvus venit et amputavit ei caput et conversae sunt aquae in sanguinem. Venit alius draco
 5 et suspendit lapidem ad collum illius et revixit; iterumque reversus, voluit deglutire navem. Venit corvus et iterum amputavit ei caput. Iterum accepit inmersor lapidem et proiecit in navem. Erant autem aves salsae in navi: accepimus lapidem et suspendimus ad colla eorum et resuscitatae sunt et advolaverunt cum lapide.
- 10 [*th. fabul.* 13] «creavit Deus cete grandia» etc. –hebraeus: «dracones magnos»–. Rby Iohan dicit quod est Leviathan serpens, de quo scriptum est: «in die illa visitabit Dominus super Leviathan serpentem vectem» etc. Dicit rab Iuda: Rab dicit: Quicquid Deus creavit in saeculo suo masculum et feminam creavit eum, et Leviathan masculum et feminam creavit eum. Et si coirent
 15 simul, destruerent totum mundum. Et quid fecit Deus? Castravit masculum et occidit feminam et saliit eam pro iustis in futuro saeculo, secundum quod scriptum est: «et occidet cetum qui in mari est». Similiter bovem, qui singulis diebus depascit mille montes, masculum et feminam creavit, de quo scriptum est: «meae sunt omnes ferae silvarum *beemoth* in montibus
 20 milium». Et si coirent simul, destruerent totum mundum. Ideo castravit Deus masculum et infrigidavit feminam, unde scriptum est: «fortitudo eius in lumbis eius et virtus eius in umbilico ventris eius». «fortitudo eius», hoc

App. font.: *th. fabul.* 12] [Bb 74b] || *th. fabul.* 13] [Bb 74b] || **10** creavit - grandia] [Gn 1, 21] || **11-12** in - vectem] [Is 27, 1] *add.* Y. .xxxvii. .a. mg. P, *add.* Isaiae .37. .a. mg. Z || **17** et - est²] [Is 27, 1] || **19-20** meae - milium] [Ps 49, 10 –s. hebr.–] *add.* secundum hebraeum et psalmo mg. P, *add.* secundum hebraeum mg. Z || **21-22** fortitudo - eius³] [Iob 40, 11]

1-9 *th. fabul.* 12] *add.* Nota mg. PZ || **2** adferendum] affendum *sic* P || **4** ei] sibi S || **5** iterumque] iterum S || **6** ei] sibi S • Iterum²] interim S || **9** advolaverunt] advolavut *sic* S || **10-22** *th. fabul.* 13] *add.* Nota mg. PZ || **10** etc.] *om.* S • hebraeus - magnos] *lin.* P • hebraeus] habemus S || **14** eum¹] *om.* S • et¹] *om.* Z • coirent] coieret *sic* S

est masculi, et «virtus eius», hoc est feminae. De piscibus, quare occidit feminam et non potius infrigidavit eam? Pisces enim nimis fructificant –nec prodesset infrigidatio–. Et quare non interfecit masculum et feminam reservavit? Quoniam scriptum est: «draco iste quem formasti ad ludendum in eo». Nec esset decens quod luderet cum femina. Vel dic si vis quod femina salita melior est quam masculus. Et feminam bovis, quare infrigidavit? Quare non occidit illam ut reservaret eam iustis in futuro saeculo? Quia piscis salitus bonus est, sed carnes salitae non valent.

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[*th. fabul.* 14] «ponam iaspidem propugnacula tua et portas tuas in lapides sculptos». Dicit rby Samuhel: Super hoc contendunt duo angeli in caelo et in terra duo magistri: duo angeli Michahel et Gabrihel; duo magistri Hyzkyia et Iuda. Unus dicit quod onycha, alius quod iaspis. Dixit eis Deus: Utrumque erit. Quid est «et portas tuas in lapides sculptos»? Rby Iohan sedebat et glossabat: Deus debet adferre in Hierusalem lapides pretiosos et smaragdos triginta ulnarum longitudinis et triginta latitudinis et viginti altitudinis. Et sculpet illos decem ulnis latitudinis et viginti altitudinis et faciet ex eis portas Hierusalem. Derisit eum quidam discipulus: Quomodo, inquit, invenientur tanti lapides? Etiam ad grossitiem unius ovi non invenimus modo! Paulo post abiit discipulus ille per mare et navis ipsius deviavit, viditque angelos ministerii qui sedebant et dolabant smaragdos et lapides pretiosos et sculpebant eos intus decem ulnis latitudinis et viginti

App. font.: 4-5 draco - eo] [Ps 103, 26 –s. heb. –] *add.* secundum hebraeum *mg.* PZ || *th. fabul.* 14] [Bb 75a] || 9-10 ponam - sculptos] [Is 54, 12]

2-3 nec - infrigidatio] *lin.* PZ || 2 feminam] femina S • nimis] minus Z || 5 luderet] luceret S • dic] *om.* S || 7 ut] et S || 8 salitae] *pos. post* valent S || 10 sculptos] stultos S || 13 sculptos] stultos S || 14 adferre] afferri S • pretiosos] pretiosus S || 15 triginta¹] tertiorum *P^{a.c.}, lacuna* Z • ulnarum] ulnaris S • triginta²] .iii. S || 16 altitudinis¹] altitudini S • sculpet illos] super illud S • decem] .xi. S || 17 discipulus] discipulis S || 18 inquit] inquit *sic* S • grossitiem] grossitione *sic* S • ovi] cui S || 19 invenimus] inveniemus *sic* S || 21 sculpebant] stupebant S • intus eos] *tr.* S • viginti] .x. S

altitudinis, et ait illis: Isti lapides ad quid? Responderunt et dixerunt: Deus
 positurus est eos in portis Hierusalem. Venit ante rby Iohan et ait illi:
 Magister, *darsa* –id est glossa–. Decet enim te! Sicut dixisti, vidi. Tunc dixit
 ei rby Iohan: Impie, si non vidisses, non credidisses! Iniecit autem oculos in
 5 eum et fecit ipsum cumulum ossium.

[*th. fabul.* 15] Dicit rby Iuda: Adam primus comedebat in horto paradisi et
 angeli ministerii assabant ei carnes et refrigidabant vinum. Serpens vidit et
 invidit, ergo Adam comedit carnes! Verum est, sed fuerunt carnes quae
 10 descenderunt de caelo –quasi diceret: has potuit comedere, non alias–. Et numquid
 carnes sunt quae descendunt de caelo? Etiam vere, sicut accidit quod rby
 Symeon ibat per viam et obviaverunt ei duo leones. Quando venerunt,
 rugierunt coram eo et ait rby Symeon: Leones rugiunt ad praedam et ad
 escam. Tunc descenderunt duo crura animalis de caelo: unum comederunt et
 aliud dimiserunt. Accepitque illud rby Symeon et detulit et venit coram
 15 magistris et interrogavit eos: Est hoc pollutum vel mundum? Et dixerunt:
 Nihil pollutum descendit de caelo. Et ait rby Zera: Et si similitudo asini
 descenderet de caelo, essetne pollutum? Qui dixerunt: Stulte, quaeris quod
 non potest esse! Nonne iam diximus quod nihil pollutum descendit de
 caelo?

App. font.: *th. fabul.* 15] [San 59b]

2 ante] autem Z || 3 id - glossa] *lin.* P || 5 ipsum] eum S || 6-19 *th. fabul.* 15] *add.* Nota mg.
 P || 8 invidit] vidit S || 9 quasi - alias] *lin.* PZ || 10 quod] *om.* S || 12 eo] ipso S || 17
 descenderet] descederet *sic* S

- [*th. fabul.* 16] Dicit rab Iuda: Venit super eos –Hierusalem– Sennacherib impius cum quadraginta quinque milibus filiorum regum sedentium in cathedris aureis et cum eis reginae et concubinae et octoginta milia vestitorum loriceis et sexaginta milia tenentium scuta et gladios qui currebant ante eum absque
5 aliis militibus et totidem venerunt super Abraham in vallem –silvestrem–. Legimus quod longitudo exercitus Sennacherib erat quadringentarum leucarum et longitudo colli equorum quadraginta leucarum. Iste est numerus exercitus: ducentis sexaginta millenis vicibus decem milia uno minus. Dicit
10 Abaie: Quid est uno minus? Vultne dicere uno millenario minus vel uno centenario vel uno homine? *Tecu* –quasi diceret: quaestio est insolubilis; in lectione quae legitur in die Paschae in Chaldeo sunt omnia ista super illo verbo: «adhuc dies est ut in Nob stetur». Et additur quod Sennacherib adduxit quadringenta milia filiorum regum portantium coronam et ducenta milia tenentium gladios et lanceas et centum milia currentium ante eum–.
- 15 [*th. fabul.* 17] «et ecce unus qui evaserat» etc. Dicit rby Iohan: Iste fuit Og, qui evasit de diluvio –glossa: quia Noe aperuit fenestram arcae et Og inmisit caput suum– –Quaeritur in libro *Kadassym*: Ozyla Diama Maris et Og rex Basan, quare non fuerunt excaudati –in aquis diluviis quae bulliebant–? Deus enim fecit eis miraculum; nam latera arcae non senserunt calorem–.

App. font.: *th. fabul.* 16] [San 95b] || **11-12** adhuc - stetur] [Is 10, 32] || **12-14** Sennacherib - eum] [PsJon in Is 10, 32] || *th. fabul.* 17] [Nid 61a] *add.* In Nassym *mg.* PZ || **15** et - evaserat] [Gn 14, 13] || **17-19** Ozyla - calorem] [cf. Zeb 113b] || **19-20** exploratores - Enachym] [cf. Nm 13, 34]

1-14 *th. fabul.* 16] *add.* Nota *mg.* P || **1** Hierusalem] *lin.* P || **2** quadraginta quinque] .xlii. S || **5** silvestre] *lin.* P || **6** quadringentarum] quadringentarum S || **8** sexaginta] .xl. S • millenis *coni.*] milleninis *sic* PSZ || **10-14** quasi - eum] *lin.* P || **11-14** super - eum] *lin.* Z || **12** Nob] Nobe Z • quadringenta] quadraginta Z || tenentium] tenentia Z || **16** glossa] *lin.* PZ || **17** Quaeritur - Kadassym] *lin.* PZ || **18** in - bulliebant] *lin.* PZ • miraculum] *add.* est Z

[*th. fabul.* 18] Quadam vice cecidit ovum *Bariucaneri* –volantis– et submersit sexaginta castra et contrivit trecentas quercus.

[*th. fabul.* 19] Leo de nemore Hylay habet novem ulnas inter unam aurem et aliam. Rby Ioseph dicit quod habet sedecim. Dixit Caesar ad rby Iosua:
 5 Deus vester adsimilatur leoni, sicut scriptum est: «leo rugiet quis non timebit». Quae probitas est hoc? Unus miles interficit unum leonem. Et respondit rby Iosua: Non est ille cui comparatur, sed leoni de nemore Hylay. Et ait illi Caesar: Volo quod facias me videre eum. Et respondit: Non posses eum videre. Et ille dixit: Vere volo eum videre. Tunc rby Iosua imploravit
 10 misericordiam Dei et fecit illum egredi de loco suo. Quando venit prope Romam per trecentas leucas, rugiit et omnes mulieres de Roma praegnantes fecerunt aborsum et muri corruerunt. Quando prope fuit ad ducentas leucas, iterum rugiit. Tunc dentes omnium habitantium in Roma ceciderunt, et ipse Caesar corruit de solio suo super terram. Dixitque ad rby Iosua: Pete
 15 misericordiam Dei et fac eum redire ad locum suum. Et ita fecit.

[*th. fabul.* 20] Dicit rby Avyra: Quid est: «crevit puer et ablactatus est» Deus faciet convivium iustis in futuro saeculo in die qua reddet retributionem semini Isaac. Postquam comederint et biberint, porrigent scyphum Abrahae ad benedicendum et dicent ei: Accipe et benedic. Ille autem respondebit eis:
 20 Non benedicam, quoniam Ismahel de me egressus est. Dicent Isaac: Accipe

App. font.: *th. fabul.* 18] [Bek 57b] || *th. fabul.* 19] [Hul 59b] || 5-6 leo - timebit] [Am 3, 8] || *th. fabul.* 20] [Anthologia xix: Pes 119b] || 17 crevit - est²] [Gn 21, 8]

1 vice] die *PZ* • Bariucaneri] bar iucavenri *sic S*, bariucaneri *sic Z* • volantis] *lin. P* • volantis] celatis *sic S lin. Z* || 3-15 *th. fabul.* 19] *add.* Nota *mg. PZ* || 11 praegnantes] pugnantes *S* • aborsum] ob orsum *sic S* || 16-20 *th. fabul.* 20] *add.* Nota *mg. P* || 16 crevit] creavit *S* • ablactatus] ablatu *S* || 18 semini] semine *S*

et benedic. Et respondebit: Non benedicam, quoniam Esau de me exivit. Iacob respondebit: Non benedicam, quoniam duxi simul duas sorores quod Lex erat prohibitura. Moyses respondebit: Non benedicam, quia non fui dignus ingredi terram promissionis, nec in morte nec in vita. Iosue respondebit: Non benedicam, quia non habui filium: «Nun filius eius Iosue filius eius». David dicit: Ego benedicam. Mihi enim competit benedicere, sicut scriptum est: «calicem salutaris accipiam et nomen Domini invocabo».

[*th. fabul.* 21] Dicit Abaie: Solebam dicere quod non sedetur sub stillicidio, hoc est propter guttas cadentes. Dixit autem mihi Mor: Hoc est quia daemones ibi frequentant. Fuerunt portatores qui ferebant unum dolium vini et, volentes quiescere, posuerunt dolium subter stillicidium et crepuit. Veneruntque coram Mor filio rab Asse. Ille autem accepit cornua –*corz*, id est tubas– et excommunicavit daemonem. Venitque daemon coram ipso. Dixit ei Mor: Quare hoc fecisti? Et respondit: Quid inde potui? Posuerant dolium super aurem meam! Dixit ei Mor: Quid ad te de veniendo ad locum quem multi frequentant? Peccasti! Vade et restitue. Et ille respondit: Adsigna mihi terminum ut restituere possim. Et adsignavit ei Mor; et tamen non restituit in termino. Postmodum venit et ait illi Mor: Quare non venisti ad terminum tibi positum? Et respondit: Nos non habemus potestatem accipiendi aliquid ligatum vel sigillatum vel mensuratum vel numeratum. Propter hoc oportuit

App. font.: 5-6 Nun - eius] [I Par 7, 27 –s. hebr.–] || 7 calicem - invocabo] [Ps 115, 13] || *th. fabul.* 21] [Anthologia xxxiii: Hul 105b]

3 erat] *om.* S •fui] sum S || 7 accipiam] accipiet S • invocabo] ne. S || 8-20 *th. fabul.* 21] *add.* Nota *mg.* P || 9 mihi autem] *tr.* S || 10 portatores] portitores *sic* P || 11 subter] subtus Z || 12 *corz*] *coez sic* S || 12-13 *corz* - tubas] *lin.* PZ || 15 veniendo]

me expectare donec invenirem aliquid expositum –Has tres fabulas praecedentes habes in rubrica ‘De sortilegiis’–.

[*th. fabul.* 22] Helias propheta frequentabat scholas Rabi. Quadam die tardavit nimis et ait illi Rabi: Quare tantum tardasti? Respondit: Quia levo Abraham
 5 de lecto et do ei aquam ad manus et orat, et facio eum iterum recumbere. Postmodum Isaac et deinde Iacob. Et quare non facis eos surgere simul? Respondit: Ipsi tantum abbreviarent horam orando quod Messias veniret ante tempus ipsius. Dixit ei Rabi: Habentne aliquem sibi similem in hac
 10 vita? Et respondit: Etiam rby Hyia et filios eius, et ille facit eos esse coram se et orant. Et quando dicunt in oratione «faciens flare ventos», flat ventus; et quando dicunt “qui facit descendere pluviam”, pluvia descendit; et quando ventum est ad locum orationis ubi dicitur “qui facit resuscitare mortuos”, tunc dixerunt in caelo: Quis revelavit istud? Et responderunt:
 15 Helias. Fecerunt igitur venire Heliam et verberaverunt eum sexaginta virgis de igne et licentiaverunt eum. Tunc venit inter ipsos in scholam –synagogam– in similitudinem ursi et turbavit eos et fugerunt, et ita non fecerunt omnes mortuos resurgere.

[*th. fabul.* 23] Dicit rby Iosua filius Levi: Quando Moyses descendit a Domino, diabolus accessit ad ipsum et dixit ei: Domine saeculi, ubi est Lex?
 20 Respondit ei Deus: Investiga terram. Accessit ad mare, et ipsum respondit:

App. font.: *th. fabul.* 22] [Anthologia Iviii: Bm 85b] || 10 faciens - ventos] [Ex 10, 19] || *th. fabul.* 23] [Anthologia Ix: Sab 89a]

1-2 has - sortilegiis] *lin. PZ* || 3-17 *th. fabul.* 22] *add. Nota mg. PZ* || 3 Rabi] rby *PSZ* || 4 Rabi] Rby *PZ, om. S* || 7 abbreviarent] abremanent *S* • orando] orandi *S* || 9 rby] rab *S* || 14 sexaginta] .xx. *S* || 15 *synagogam*] *lin. PZ* || 20 ei] *om. Z* • Accessit] ascendit *S*

Non est mecum. Ivit ad abyssum et respondit: Non est in me, sicut scriptum est: «abyssus dicit non est in me et mare non est mecum»; «perditio et mors dixerunt auribus nostris audivimus famam eius», scilicet quod Deus dedit eam filio Amram –Moysi–. Perrexit ad Moysen et ait illi: Ubi est Lex? 5 Respondit: Nescio. Et reversus est ad Dominum et dixit: Circuivi terram et non inveni –Legem–. Dixit ei Deus: Iuxta filium Amram est. Et venit ad eum et ait illi: Lex quam dedit tibi Deus, ubi est? Et ille respondit: Quis ergo ego sum cui Deus dederit Legem? Et dixit Dominus ad Moysen: Nonne mendax es? Respondit ei Moyses: Desiderabili, quae apud te reposita est cum qua 10 ludebas cotidie. Usurparem mihi gloriam? Dixit ei Deus: Ex quo humiliasti te, vocabitur nomine tuo, sicut scriptum est: «mementote legis Mosi servi mei».

App. font.: || 2-3 perditio - eius] [Iob 28, 22] 2 abyssus - mecum] [Iob 28, 14] *add.* Iob *mg.* PZ || 11-12 mementote - mei] [Mal 4, 4] *add.* Malach. in fine *mg.* PZ

4 Moysi] *lin.* PZ • Moysen] Moysen Z || 5 Circuivi] circuivit || 5-12 terram - mei] Amen S S || 6 legem] *lin.* PZ || 8 Moysen] Moysen Z || 9 Respondit - Moyses] *iter.* Z • quae] qua Z

INDICES

In this part of the volume, the reader will find various indices whereby he or she may locate specific items (i.e. sources, names or words) being sought within the edition of the *Excerptum* and within the Appendix containing the excerpts from the thematic *Extractiones de Talmud*. The aforesaid indices consist in the following:

- Index locorum Talmud
- Index locorum sacrae Scripturae
- Index locorum libri de Krubot
- Index locorum Articulorum Donin
- Index locorum Anthologiae
- Index glossarum Salomonis Trecensis in Vetus Testamentum
- Index aliarum fontium iudaicarum
- Index magistrorum Talmud
- Index verborum hebraicorum
- Index verborum gallicorum

Most of the above indices refer to the Biblical and Rabbinical sources of the edited text; however, the latter three compile respectively the Rabbinical names, Hebrew loanwords and Gallicisms found within the work. Furthermore, as far as the indices of Rabbinical names and of Hebraisms are concerned, the original Hebrew form is added, in the majority of cases according to that which is present within the Vilna text. When a different Hebrew manuscript contains readings upon which the Latin text might have relied, this fact is also indicated.

The following indices are based on those which feature in the forthcoming edition of the sequential *Extractiones de Talmud*. Since the present volume is aimed specifically at the study of the *Excerptum de Talmud*, the various entries follow the orthography given therein, even when this has been corrupted or is subject to misspelling. Since there are Biblical quotations, Hebrew and French terms and Rabbinical names which appear solely within the excerpts found in the Appendix, such entries correspond to the readings of this latter. Each entry indicates the various wordings used with regard to any term by means of square brackets ([]) and the abbreviation *var.*

All references to passages from within both the *Excerptum* and the thematic *Extractiones* correspond to the identification assigned thereto at the beginning of each paragraph of the two works in question (e.g.: V.15. for the *Excerptum*; and *th. error. 3* for the thematic *Extractiones*). When a passage from the *Excerptum* is reliant upon

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another such from the thematic *Extractiones*, these passages will be juxtaposed by means of a comma (e.g.: Yeb 63a: XI.40., *th. stult.* 39). If an index entry compiles two or more passages from the very same page of the Talmud, these will be separated by a semicolon (e.g.: Yeb 63a: XI.40., *th. stult.* 39; XI.41., *th. stult.* 40).

INDEX LOCORUM TALMUD

This index provides identification of the Talmudic references (in accordance with the Vilna Talmud and the sequence thereof) as contained in the various passages of both the *Excerptum* and the Appendix pertaining to the thematic *Extractiones de Talmud*. Such references are cited according to the manner explained in the Editor's preface (in page 136) and in the Introduction (in page 13).

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These quotations, as has been said in the Editor's Preface (p. 136) and in the Introduction (p. 14), are enclosed with angular brackets («») in the text of the works.

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I Sm 16, 2: *th. deum.* 5

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II Sm 7, 23: *th. deum.* 7
II Sm 7, 23 –s. hebr.: *th. deum.* 7

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Iob 40, 11: XIV.10., *th. fabul.* 13
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Ps 31, 1: VII.4., *th. error.* 5
Ps 31, 6 –s. hebr.: XII.1., *th. turpi.* 1
Ps 34, 15 –s. hebr.: *th. error.* 7
Ps 38, 5: *th. fabul.* 3
Ps 40, 4: *th. stult.* 16
Ps 41, 9: IV.8., *th. deum.* 8
Ps 48, 13: *th. stult.* 30
Ps 48, 13 –s. hebr.: *th. stult.* 30
Ps 49, 10 –s. hebr.: *th. fabul.* 13
Ps 49, 11: *th. futur.* 10
Ps 49, 11 –s. hebr.: *th. futur.* 10
Ps 66, 7: XI.41.
Ps 67, 18: *th. deum.* 8
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Ps 83, 11: *th. fabul.* 3
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Ps 90, 7: VII.1., *th. error.* 2
Ps 94, 8: *th. mess.* 6
Ps 95, 6 –s. hebr.: *th. deum.* 13
Ps 103, 26: IV.8., *th. deum.* 8; XIV.10., *th. fabul.* 13
Ps 113, 24: *th. stult.* 40
Ps 115, 13: XIV.14., *th. fabul.* 20
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Ps 129, 1: XI.6., *th. stult.* 4
Ps 134, 7: IX.8., *th. futur.* 8
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Prv 8, 35: *th. turpi.* 1
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Prv 11, 26: I.6., *th. auct.* 6
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Prv 19, 23 –s. hebr.: *th. somni.* 1
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Is 28, 9: *th. deum.* 8
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Is 59, 2: VII.17., *th. error.* 10
Is 60, 3: *th. futur.* 2
Is 60, 8: IX.3., *th. futur.* 3
Is 66, 1: *th. deum.* 4

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Ier 13, 17 –s. hebr.–: *th. deum.* 13
Ier 13, 17 –s. hebr.–: *th. deum.* 13
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Osee

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Am 3, 8: XIV.13., *th. fabul.* 19
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INDEX LOCORUM LIBRI DE KRUBOT

This index provides the passages from within the *Excerptum*, as well as from within the underlying thematic excerpts, which are drawn from the *Liber de Krubot*, itself also present within the *dossier*. The identification and numbering of such correspond to the edition of this latter work undertaken by Gorge K. Hasselhoff (see Editor's preface (p. 135)).

Krubot 6: VI.1., *th. impre.* 1

Krubot 7: VI.1., *th. impre.* 1

Krubot 12: IX.10., *th. futur.* 10

Krubot 15: VI.1., *th. impre.* 1, *th. impre.* 2

Krubot 17: IV.17., *th. deum.* 15

Krubot 20: VII.27., *th. error.* 25

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Krubot 41: I.19., *th. auct.* 14

Krubot 42: V.23., *th. impre.* 3

Krubot 43: *th. impre.* 3

Krubot 44: V.24., *th. impre.* 3

Krubot 45: V.25., *th. impre.* 3

Krubot 46: V.26., *th. impre.* 3

Krubot 48: VI.1., *th. impre.* 4

Krubot 51: I.18., *th. auct.* 13; I.19., *th. auct.* 14

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This index shows the location of various articles by Donin within the edited text of the *Excerptum* and within the Appendix. The numbering of the articles derives from that employed in manuscripts *P* and *Z*, as well as in the editions by Loeb and Capelli (see Editor's preface (p. 135)).

Donin art. 7: II.8., *th. sapi.* 10

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Donin art. 9: I.3., *th. auct.* 3

Donin art. 10: V.20., *th. chris.* 20, *th. chris.* 21

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Donin art. 12: V.6., *th. chris.* 7; V.14., *th. chris.* 8; V.21., *th. chris.* 20

Donin art. 13: VII.28., *th. error.* 26

Donin art. 14: II.6., *th. sapi.* 7

Donin art. 20: IV.6., *th. deum.* 5

Donin art. 22: IV.8., *th. deum.* 8

Donin art. 25: IV.14., IV.15., *th. deum.* 13

Donin art. 28: III.8., *th. iesu.* 7; III.9., *th. iesu.* 8; *th. chris.* 20

Donin art. 29: *th. chris.* 20

Donin art. 30: III.1., *th. iesu.* 1; VI.1., *th. impre.* 5; *th. chris.* 20

Donin art. 32: I.5., *th. auct.* 5

INDEX LOCORUM ANTHOLOGIAE

This index provides the locations of the passages from within the *Excerptum*, as well as from within the underlying thematic excerpts, which are drawn from the Anthologia contained within the *dossier*. The numbering thereof matches that employed in the edition by Cecini and De la Cruz (see Editor's preface (p. 136)).

Anthologia v: IV.16., *th. deum.* 14

Anthologia xix: XIV.14., *th. fabul.* 20

Anthologia xxxiii: XIV.22., *th. fabul.* 21

Anthologia lxxviii: XIV.23., *th. fabul.* 22

Anthologia lxx: XIV.21., *th. fabul.* 23

Anthologia lxxii: VII.7., *th. error.* 15

INDEX GLOSSARUM SALOMONIS TRECENSIS IN VETUS TESTAMENTUM

This section indexes the various commentaries upon the Bible by Rashi which are included within the *Excerptum* and the Appendix. The manner of citation specifies the author and the Biblical verse to which reference is made. All Biblical references follow the abbreviations of the *Vulgata*.

Genesis

- Rashi in Gn 4, 1:** *th. stult.* 30
Rashi in Gn 8, 7: XII.19., *th. turpi.* 22
Rashi in Gn 14, 13: XIV.17., *th. fabul.* 17
Rashi in Gn 18, 13: IV.19., *th. deum.* 16
Rashi in Gn 36, 2-3: XI.26., *th. stult.* 42

Exodus

- Rashi in Ex 22, 31:** *th. chris.* 6

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- Rashi in Nm 30, 2:** II.6., *th. sapi.* 7

Deuteronomium

- Rashi in Dt 17, 11:** II.8., *th. sapi.* 10; II.9., *th. sapi.* 11; IV.18., *th. deum.* 17

II Samuhel

- Rashi in II Sm 7, 14:** VII.15., *th. error.* 27

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- Rashi in Prv 17, 12:** V.22., *th. chris.* 22

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- Rashi in Ecl 7, 29:** I.15., *th. auct.* 17
Rashi in Ecl 12, 12: I.17., *th. auct.* 18

Zaccharias

- Rashi in Za 11, 12:** I.16., *th. auct.* 19

INDEX ALIARUM FONTIUM IUDAICARUM

This short index lists two glosses (identified as extra-Talmudic Rabbinical references) which occur in two passages of the Appendix. These glosses have been classified as *Targum* and *Midraš* in accordance with their nature and their origins in Rabbinical literature (see Editor's preface (pp. 136-137)).

Targum

- PsJon in Is 10, 32:** *th. fabul.* 17

Midraš

- LevR 10, 5:** *th. deum.* 6

INDEX MAGISTRORUM TALMUD

This section deals with the identification of every rabbi mentioned in both the *Excerptum* and the Appendix. The respective entries provide the original Hebrew form of the Rabbinical names and the scholarly transliteration thereof, in accordance with the index provided in the edition of the *Extractiones de Talmud* undertaken by Eulàlia Vernet. Where the Latin text fails to correspond to the Vilna edition, Hebrew manuscripts have been consulted with respect to the relevant Hebrew forms, namely:

Florence, Biblioteca Nazionale Centrale, Magl. Coll. II.I.7-9 (hereafter *F*)

Munich, Bayerische Staatsbibliothek, BSB Cod. hebr. 96 (hereafter *M*).

Abaie, rabi (Abbaye, אַבַּיִי): *th. error.* 26; *th. sorti.* 7; XII.18., *th. turpi.* 19; *th. fabul.* 16; XIV.22., *th. fabul.* 21

Ace¹, rabi (rab̄ Assi, אָסִי) [*var.* Ate, Atret, Asse]: II.11., *th. sapi.* 5; *th. fabul.* 6; *th. fabul.* 11

Ace², rabi (rabbi Assi, אָסִי): X.3., *th. mess.* 10

Aha¹, rabi (rab̄ Aḥa, אָחָא): II.6., *th. sapi.* 7; XI.37., *th. stult.* 28

Aha², rabi (rabbi Aḥa, אָחָא): IV.5., *th. deum.* 4; *th. deum.* 8; XI.16., *th. stult.* 30

Akiva, rabi (rabbi ‘Aqiba, אֶקִיבָא) [*var.* Akova, Akyva]: *th. sapi.* 8; XI.17., *th. stult.* 32; XII.8., *th. turpi.* 8

Alacocudre, rabi (rabbi Aleksand^{ri}, אֶלְכְסַנְדְרִי) [*var.* Alacondir, Alaccendre, Allacocudre]: X.5., *th. mess.* 4

Ame, rabi (rab̄ Ami, אָמִי) [*var.* Amme]: II.11., *th. sapi.* 5

Asse, rabi (rab̄ Ašši, אָשִׁי): VII.4., *th. error.* 5

Avai, rby (rabbi Yannay, יַנַּאי): *th. mess.* 9

Avehu, rabi (rabbi Abbahu, אַבְהוּ) [*var.* Evehii, Evehu]: II.11., *th. sapi.* 5; *th. chris.* 7; *th. turpi.* 13

Aveneyn, rabi (rab̄ Abbayye, אַבַּיִי) [*var.* Avein, Avuein]: XI.29., *th. stult.* 19

Aveya, rab (rab̄ Awya, אָוִיא): *th. sapi.* 10

Avyra, rabi (rab̄ ‘Awira, אַוִירָא) [*var.* Anya]: XIV.14., *th. fabul.* 20

Bannaa, rabi (rabbi Banna’a, בַּנְאָא) [*var.* Benaai]: IX.1., *th. futur.* 1

Bannina, rabi (rabbi H^anina bar Pappa, בַּר פַּפָּא) [*var.* Hannina]: *th. mess.* 3; *th. mess.* 9; XI.28., *th. stult.* 21

Barnach, rabi: *vide* Iuda, rabi²

Betsamas (Bet-Sammay, בֵּית־שַׁמַּי) [*var.* Bersamas, Bethsamas]: *th. chris.* 6

Cenlai, rabi (rabbi Simlay, שִׁמְלַאי) [*var.* Ceulay]: VII.7., *th. error.* 15

Dymi, rabi (rab̄ Dimi, דִּימִי): I.9., *th. auct.* 9; XI.36., *th. stult.* 28; *th. fabul.* 6

Eleazar, rabi (rabbi El‘azar, אֶלְעָזָר) [*var.* Eliezer]: *th. auct.* 3; II.3., *th. sapi.* 3; *th. deum.* 13; *th. error.* 24; *th. stult.* 21; XIV.9., *th. fabul.* 8

Eliezer, rby (rabbi Eli‘ezer, אֶלִיעֶזֶר): *th. deum.* 7

Gamalihel, raban (rabban Gamli‘el, גַּמְלִיאֵל) [*var.* Gamalies]: *th. stult.* 33

Gyezi (Geh^azi, גֵּיחִזִי): *th. iesu.* 5

Hama, rab (rab̄ Ḥama, חָמָא): *th. somni.* 4

Hannina, rabi (rabbi H^anina, חַנִּינָא): X.2., *th. mess.* 3

Heli, rabi (‘Eli, עֲלִי ‘the Biblical figure’) [*var.* Eli]: II.4., *th. sapi.* 4

Hely (Rabbi רַבִּי) [*var.* Rby, Rabi]: XIV.23., *th. fabul.* 22

Hieremia, rby (rabbi Yirmeya, יִרְמְיָהוּ) [*var.* Ieremiahu]: *th. sorti.* 6

Hyia: *vide* Hylia

Hylia, rabi (rabbi Hiyya, חֵיָא) [*var.* Hyia, Hya, Yya]: IV.2., *th. deum.* 2; *th. chris.* 6; *th. fabul.* 22

Hula, rabi (‘Ulla, עוּלָא) [*var.* Hala, Husa]: *th. auct.* 6; III.4., *th. iesu.* 3; *th. mess.* 8

Huna, rabi (rab̄ Huna, חֻנָא) [*var.* Hyna]: I.8., *th. auct.* 8; V.7., *th. chris.* 10; *th. turpi.* 13

Hydda, rabi (rab̄ Hisda, חִסְדָּא) [*var.* Hysda]: I.2., *th. auct.* 2; *th. error.* 20; XIII.2., *th. somni.* 2; *th. stult.* 5

Hyzia, rby (ms. *M*: r. Hiyya bar Aba, יוֹחַנָן, but Vilna: rabbi H^anina, חַנִּינָא): *th. turpi.* 5

Hyzkya (Hizqiyya, חִזְקִיָּיָא): *th. fabul.* 14

Hyna, rabi: *vide* Huna, rabi

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- Iohan, rabi (rabbi Yoḥanan, רַבִּי יוֹחָנָן) [*var.* Iohanān, Iohanna]: *th. auct.* 10; *th. iesu.* 2; *th. deum.* 1; IV.4., *th. deum.* 4; IV.9., *th. deum.* 7; IV.16., *th. deum.* 14; *th. chris.* 7; V.18., *th. chris.* 15; VII.11., *th. error.* 7; IX.3., *th. futur.* 3; IX.6., *th. futur.* 5; *th. mess.* 9; XI.22., *th. stult.* 24; XI.24., *th. stult.* 27; XII.17., *th. turpi.* 18; XII.20., *th. turpi.* 21; XIV.18., *th. fabul.* 10; *th. fabul.* 14
- Iohanna: *vide.* Iohan, rabi
- Iona, rby (rabbi Yona, רַבִּי יוֹנָה): *th. somni.* 1
- Ioseph, rabi (rab Yosef, רַב יוֹסֵף) [*var.* Ioceph]: IX.7., *th. futur.* 7; X.9., *th. mess.* 8; XII.5., *th. turpi.* 12; XIV.13., *th. fabul.* 19
- Iossaia, rabi (rab Oša'ya, רַב אוֹשַׁעְיָה) [*var.* Iossa .xi., Iossa 11]: xi.9., *th. stult.* 7
- Iosua (Y^ehošu'a bar Paraya, יהושע בר פרחיה) [*var.* Iossua, Iossua filius Parahya, Iossua filius Parahya]: III.6., *th. iesu.* 5
- Iosua¹, rabi (rabbi Y^ehošu'a, רַבִּי יְהוֹשֻׁעַ): II.1., *th. sapi.* 1; *th. turpi.* 8
- Iosua², rabi (rabbi Y^ehošu'a ben Levi, רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי) [*var.* Iosua filius Levi, Iosua filius Beny]: VII.2., *th. stult.* 31; X.7., *th. mess.* 6; *th. stult.* 31 XIV.21., *th. fabul.* 23
- Iosua³, rabi (Rab, רַב) [*var.* rb, rabbi, Rab]: *th. iesu.* 4; *th. deum.* 13; *th. mess.* 9; *th. stult.* 16; XI.27., *th. stult.* 20; *th. stult.* 21; *th. fabul.* 13
- Iosua⁴, rabi (rabbi Y^ehošu'a ben H^anan^eya, רַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָהּ): XIV.13., *th. fabul.* 19
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- Ismahel, rabi (rabbi Yišma'el, רַבִּי יִשְׁמָעֵאל) [*var.* Hymael, Simeon]: *th. deum.* 5; V.14., *th. chris.* 8; *th. error.* 11
- Iuda¹, rabi (rabbi Y^ehuda, רַבִּי יְהוּדָה): IV.8., *th. deum.* 8; *th. turpi.* 8
- Iuda², rabi (rab Y^ehuda, רַב יְהוּדָה) [*var.* Barnach]: *th. chris.* 2; V.11., *th. chris.* 18; VII.5., *th. error.* 9; X.8., *th. mess.* 7; XI.33., *th. stult.* 16; XI.34., *th. stult.* 22; *th. fabul.* 3; XIV.4., *th. fabul.* 12; XIV.10., *th. fabul.* 13; *th. fabul.* 14; XIV.12., *th. fabul.* 15; *th. fabul.* 16
- Kaphaza, rabi (rab Saфра, רַב סַפְרָא) [*var.* Kaphara]: XIV.11., *th. fabul.* 11
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- Levi¹, rabi (rabbi Levi, רַבִּי לֵוִי) [*var.* Levita]: I.1., *th. auct.* 1; *th. iesu.* 1; *th. impre.* 5; VII.16., *th. error.* 8
- Levi², rabi (rab Biḥi, רַב בִּיבִי) [*var.* Bivi]: V.15., *th. chris.* 9
- Manahem, rby (ms. F: rabbi M^enahem, רַבִּי מְנַחֵם; but Vilna ed: bet M^enahem, בֵּית מְנַחֵם) [*var.* Manathem]: *th. mess.* 9
- Mesarassia, rab (rab M^ešaršiyya, רַב מְשַׁרְשִׁיבָא): *th. sorti.* 7
- Mor filius rab Asse (Mar bar rab Ašši, מַר בַּר רַב אֲשִׁי) [*var.* Mor]: *th. fabul.* 21
- Mor Zotra (Mar Zotra, מַר זוֹטְרָא) [*var.* Mors Zotra]: *th. turpi.* 1
- Naaman¹, rby (rabbi Nahman, רַבִּי נַחֲמָן): *th. turpi.* 1
- Naaman² filius Isaac, rab (rab Nahman bar Yiṣḥaq, רַב נַחֲמָן בַּר יִצְחָק) [*var.* Nahaman]: *th. sapi.* 10; *th. deum.* 8; *th. error.* 4; *th. sorti.* 1; *th. stult.* 12
- Nahamanni, rabi filius (Rabba bar Nahmani, רַבָּה בַּר נַחֲמָנִי) [*var.* Raba filius Nahamanni, rava filius Nahamanni]: IV.18., *th. deum.* 17
- Nahoray, rabi (rabbi N^ehoray, רַבִּי נְהוֹרָאִי) [*var.* Nacharot, Naharet, Nahorar, Naharor, Nahozar]: I.7., *th. auct.* 7
- Nathan, rabi (rabbi Natan, רַבִּי נָתָן): IV.6., *th. deum.* 5
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- Raba filius Nahamanni: *vide* Nahamanni, rabi filius
- Rabi: *vide* Hely.
- Rame (Rami, רַמִּי) [*var.* rabbi Ame]: *th. stult.* 30
- Rava¹ (Rabba bar bar Hana, רַבָּה בַּר בַּר חֲנָנָה): XIV.19.; *th. fabul.* 9
- Rava, rabi - Rava² (Raḥa, רַבָּא): *th. auct.* 10; *th. sapi.* 9; *th. chris.* 11; VII.1., *th. error.* 2; *th. error.* 7; VII.17., *th. error.* 10; VII.20., *th. error.* 12; *th. error.* 26; IX.2., *th. futur.* 2; IX.3., *th. futur.* 3; *th. mess.* 2; *th. mess.* 8; *th. turpi.* 11; *th. turpi.* 19; XIV.6., *th. fabul.* 5; XIV.7., *th. fabul.* 6; XIV.8., *th. fabul.* 7; XIV.9., *th. fabul.* 8
- Ravena (Raḥina, רַבִּינָא): *th. sorti.* 6
- Raveni (Raḥin, רַבִּינִין) [*var.* Ravein, Revein]: XI.1., *th. stult.* 2
- Relakis (Reš Laqiš, רֵישׁ לַקִּישׁ) [*var.* Relakos, Relekas, Relakis]: II.11, *th. sapi.* 5; V.17., *th. chris.* 14; IX.5., *th. futur.* 4; *th. stult.* 41
- Relakos: *vide.* Relakis
- Relekas: *vide.* Relakis
- Samuhel¹ (Š^emu'el, שְׁמוּאֵל): *th. stult.* 21

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- Samuhel², rabi (rab Š^emu'el bar 'In^eya, רב שמואל בר אינא, [var. rab Samuhel filius Yla]: IV.14., *th. deum.* 13
 Samuhel filius Naaman, rab (rabbi Š^emu'el bar Nah^amani, רבי שמואל בר נחמני, *th. deum.* 13; *th. fabul.* 14
 Samuhel filius rab Isaac, rab (rab Š^emu'el bar Yiš^haq יצחק בר שמואל): *th. deum.* 13
 Sela, rby (rab Šila, רב שילא, *th. mess.* 9
 Sesa, rab: *vide.* Yessa, rabi.
 Symeon, rabi (rabbi Šim'on, רבי שמעון): I.6., *th. auct.* 6; v.4., *th. chris.* 4; *th. chris.* 21; IX.9., *th. futur.* 9;
 x.7., *th. mess.* 6; XIV.5., *th. fabul.* 4; *th. fabul.* 15
 Symeon filius Sathai, rby (Šim'on ben Šatah, שמעון בן שטח): *th. iesu.* 5
 Yessa, rabi (rab Šešet, רב ששת, this seems to be an abbreviated noun: cfr Munich ms. רב שש) [var. Sesa]: *th. auct.* 6; IX.4., *th. futur.* 6
 Zera, rby (rabbi Zera, רבי זרא, *th. stult.* 6; *th. turpi.* 2; *th. turpi.* 11; *th. turpi.* 13; *th. fabul.* 15

INDEX VERBORUM HEBRAICORUM

This index contains all the Latin transcriptions of Hebrew words that occur within the edition of the *Excerptum* as well as in the Appendix. As has been the case with the index of Rabbinical names, the original Hebrew terms, the phonetical transcriptions thereof and the Latin variants all follow Eulàlia Vernet's index of Hebrew loanwords pertaining to the *Extractiones de Talmud*. Moreover, an English translation of the Hebrew term is provided, followed by a Latin explanation of the word, if extant.

This index does not make reference to the toponyms or anthroponyms contained in either the *Extractiones* or the *Excerptum*, the sole exception to this rule occurring with respect to the term 'Hyuara' (Hebr. הַיּוּרָא), which the text regards as a name, though it derives from the Hebrew adjective signifying 'white; leprous'.

- Adonay** [Hebr. *Adonay*, אֲדוֹנָי, 'My Lord' ('nomen Domini')]: IV.10., *th. deum.* 9
agaza [Aram. *'aggada*, אַגְגָּדָא, 'tale, story; class of Rabbinical literature which explicates the Bible homiletically']: *th. deum.* 6
Aguiga [Hebr. *H^ggiga*, הַגִּיגָה, 'celebration; name of a treatise of the Talmud'] *th. deum.* 13
Arbaia Nezerim [Hebr. *'Arba 'a n^edarim*, אַרְבַּע נְדָרִים, 'four oaths' ('quattuor vota')]: *th. error.* 26
Arbamithot [Hebr. *'Arba 'mitot*, אַרְבַּע מִתּוֹת, 'four (methods) of execution']: *th. iesu.* 7
Arbone [Hebr. *Ha-bone*, הַבּוֹנֵה, 'one who builds']: *th. iesu.* 4
As [Hebr. *'Aš, אֲש*, 'the constellation of the Great Bear' ('Arcturus')]: XI.11, *th. stult.* 12
Aschanat [Hebr. *'Aškⁿnaz*, אֲשְׁכַנְזוּ, 'after the Jewish Diaspora, the name given to Germany and Northern France, a name deriving from the Biblical Aschenaz, great-grandson of Noah' ('Hispani')]: *th. impre.* 4
avoza zara [Hebr. *'Aboda Zara*, עֲבוֹדַת זָרָה, 'foreign worship; idolatry; name of a treatise of the Talmud' ('servitium peregrinum')]: *th. iesu.* 4; v.3., *th. chris.* 3; *th. chris.* 4; *th. chris.* 16
bama mazliqum [Hebr. *Bamme madliqim*, בְּמָה מְדַלְקִים, 'with what (may we) kindle']: *th. sapi.* 10
barraitha [Aram. *barayta*, בְּרִיתָא, 'external' or 'outside'] [var. *barraitha, barriach*]: *th. iesu.* 3; *th. turpi.* 13
barvica [Hebr. *Bar Yoḵani*, בַּר יוֹכָנִי, 'name of a fabulous bird' ('volantis')] [var. *bariucaneri, bar iucavenri, bariucaneri*]: XIV.20., *th. fabul.* 18
behemot [Hebr. *b^ehemot*, בְּהֵמוֹת, 'a legendary animal'] [var. *beemoth*]: IX.10., *th. futur.* 10
beth hakice [Hebr. *bet Ha-kisse*, בֵּית הַכִּסֵּא lit. 'house of the throne' ('domus sedis')] [var. *beht akyce*]: III.9., *th. iesu.* 8
beth mossab [Hebr. *bet mošab*, בֵּית מוֹשֵׁב, 'house for sitting', i.e. privy or latrine ('domus sedis')] [var. *beht massam*]: III.9., *th. iesu.* 8
brakot [Hebr. *b^eraḳot*, בְּרָכוֹת, 'blessings; the name of a tractate of the Talmud']: *th. sapi.* 9; *th. impre.* 5
cabum [Hebr. and Aram. *qab*, קַב, 'a measure of capacity']: XI.21., *th. stult.* 38
canne [Hebr. *q^ene*, קָנָה, imperative masculine singular from the verb קָנָה, 'to buy'('eme')]: *th. somni.* 3
cedar [Hebr. *qedar*, קֶדָר, 'the second son of Ismael according to Gn 25, 13; the name of a nomadic tribe that dwelt in Arabia'] *th. impre.* 4
cenhezerim [Hebr. *Sanhedrin*, סְנֵהֶדְרִין < Gr. συνέδριον, 'Sanhedrin' (the supreme council of the Jews) ('septuaginta iudices')]: *th. iesu.* 2

- darsa** [Hebr. imperative form *darša*, דַּרְשָׁה, from the verb *daraš*, דָּרַשׁ, ‘to examine, question’ (‘glossa’): *th. fabul.* 14
- edomym** [Hebr. ‘*edomim* pl., אֶדְוּמִים, ‘Edomites, Idumeans’]: *th. impre.* 4
- emym** [Hebr. pl. ‘*emim*, אֶמִים, ‘Emites; the Moabite name for the Rephaites’]: *th. impre.* 4
- ephycorot** [Hebr. Lehnw. ‘*appiqoros*, אֶפִיקוֹרוֹס, ‘heretic’ < Gr. Ἐπικούροσ ‘Epicurean’ (‘infideli’): *th. deum.* 7
- gamal** [Hebr. *gamal*, גָּמַל, ‘camel’ (‘camelus’): *th. somni.* 4
- gamalo** [Hebr. *gam-‘alo*, גַּם-עֲלֶה, ‘I shall also bring (you) up’; cf. Gn 46, 4 (‘revertens’): *th. somni.* 4
- goy**, pl. **goym**, fem. **goya** [Hebr. *goy*, גּוֹי, ‘people, nation; gentile, idolater’, pl. msc. *goyim*, גּוֹיִם, ‘gentiles’, fem. sg. *goya*, גּוֹיָה, ‘gentile female’ (‘christianus’): *th. deum.* 7; VI.2., *th. chris.* 2, V.5., *th. chris.* 6; V.6., *th. chris.* 7; V.7., *th. chris.* 10; V.8., *th. chris.* 11; V.9., *th. chris.* 12, V.10., *th. chris.* 16; V.11., *th. chris.* 18; V.12., *th. chris.* 19; V.13., *th. chris.* 5; V.14., *th. chris.* 8; V.15., *th. chris.* 9; V.17., *th. chris.* 14; V.18., *th. chris.* 15; V.19., *th. chris.* 17; V.23., V.24, V.25., V.26., *th. impre.* 3; *th. impre.* 4; V.21., *th. chris.* 20; XI.15., *th. stult.* 29
- gupf** [Hebr. *gupf*, גּוּפּ, ‘body’ (the name of the chamber in Heaven that contains the souls created during the six days of Creation) (‘locus in quo omnes animae creatae ab initio mundi, quae incorporandae erant, repositae sunt’)] [*var. guph*]: X.3., *th. mess.* 10
- habaal** [Hebr. *Ha-ba* ‘*al*, הֵבֵא עִל, ‘One who cohabits with’]: *th. deum.* 5
- hacore** [Hebr. *Ha-qore*, הַקּוֹרֵא, ‘One who reads’] [*var. hatere*]: *th. iesu.* 7
- halaka**, pl. **halakot** [Hebr. *h^alaḳa*, הִלְכָה; pl. *h^alaḳot*, הִלְכוֹת, ‘practice, adopted opinion, rule’ (‘lectio’ ‘Talmud’ ‘sententiae Talmud’)] [*var. haiakot, hakka*]: *th. auct.* 1; I.2., *th. auct.* 2; I.5., *th. auct.* 5; I.6., *th. auct.* 6; I.14., *th. auct.* 16; II.4., *th. sapi.* 4; *th. sapi.* 11
- hannizakim** [Hebr. *Ha-nizzaqim*, הַנִּזְזָקִים, ‘Those damaged’]: *th. iesu.* 6
- hanuka** [Hebr. *h^anuka*, הַנּוֹכָחַ, ‘inauguration, (festival of) dedication; the eight-day-long feast commemorating the rededication of the Temple after its desecration under Antioch Epiphanes’] [*var. haurika*]: *th. sapi.* 10
- hasana** [Hebr. *Ro’s Ha-šana*, רֹאשׁ הַשָּׁנָה, ‘head (also begining) of the year’] [*var. Ros hasana*]: III.1, *th. iesu.* 1
- helec** [Hebr. *heleq*, הֵלֵק, ‘lot, share, portion’]: *th. deum.* 1
- hyuara** [Hebr. *hiw^era*, הִיּוֹרָא, lit. ‘white; leprous’ (‘nomen leprosi’)] [*var. Hunara*]: X.10., *th. mess.* 9
- Iessuhot** [Hebr. (*seder*) *Y^ešu’ot*, יְשׁוּעוֹת (סֵדֶר), ‘(Order of) Salvation’ (‘Salvationes’): *prol.*; *th. iesu.* 7
- Kadassyim** [Hebr. (*seder*) *Qodašim*, קְדוּשִׁים (סֵדֶר), ‘(Order of) Sacred Matters’ (‘Sanctuaria’)] [*var. kadaslyim L*]: *prol.*; *th. fabul.* 17
- kelala** [Hebr. *q^elala*, קִלְלָה, ‘curse’ (‘maledictio’)] [*var. halala, halaka*]: III.9., *th. iesu.* 8
- kezezim** pl. [Hebr. *k^edešim*, קְדוּשִׁים, ‘sodomites’ (‘fornicadores’)] [*var. kezesym, kezesim*]: III.9., *th. iesu.* 8
- kezesa**, pl. **kezesot** [Hebr. *k^edeša*, קְדוּשָׁה; pl. *k^edešot*, קְדוּשׁוֹת, ‘prostitute’ (‘meretrix’)] III.9., *th. iesu.* 8
- krubot** [Hebr. (*Sefer*) *Q^rrubot*, סֵפֶר קְרוּבוֹת, ‘(Book) of Qrubot’]: *th. error.* 19
- Kymas** [Hebr. *kima*, כִּימָה, ‘a constellation, probably *Draco* rather than the Pleiades’ (‘Pliades’)] [*var. Kyma*]: XI.11., *th. stult.* 12
- laila** [Hebr. *layla*, לַיְלָה, ‘night’ (‘nox’): *th. deum.* 11
- macecta**: [Aram. det. *masseḳta*, מַסְכְּתָא, ‘tractate’]: *th. auct.* 5
- malaach mavet**: *vide malachinau.*
- malachinau** [Hebr. *mal’ak ha-mawet*, מַלְאָךְ הַמָּוֶת, ‘Angel of Death’ (‘angelus mortis’)] [*var. malachinau*]: VII.21., *th. error.* 14; VIII.3., *th. sorti.* 4, *th. sorti.* 5; XIV.3., *th. fabul.* 3
- manahem** [Hebr. *m^enaḥem*, מְנַחֵם, ‘consoler, one who comforts’ (‘consolator’)] [*var. manathem*]: *th. mess.* 9
- metoaka** [Hebr. *moraša*, מוֹרְשָׁה, ‘a betrothed maiden’ (‘desponsata’): *th. somni.* 7
- meym temeym** [Hebr. *mayim f^eme’im*, מַיִם טְמֵאִים, ‘contaminated water’ (‘aquae pollutae’)] [*var. maym temeym*]: III.9., *th. iesu.* 8
- Mikara** [Hebr. *Miqra*, מִקְרָא lit. ‘that which is read’ (=Hebrew Bible) (‘Biblia’)] [*var. Bykara*]: I.3., *th. auct.* 3; I.15., *th. auct.* 17
- Misna** [Hebr. *Mišna*, מִשְׁנָה, ‘repetition, verbal teaching by repeated recitation; traditional law’] [*var. Misua, Mysua*]: *th. auct.* 1; I.15., *th. auct.* 17; III.3., *th. iesu.* 3
- mi lo chatur** [Hebr. *mi lo’ tasur*, מִן לֹא תִסוּר, ‘from [the verse] «You shall not deviate»’ (‘non declinabit’)] [*var. myochathur*]: *th. sapi.* 10
- Mohet** [Hebr. (*sederk*) *Mo’ed*, מוֹעֵד (סֵדֶר), ‘(Order of) Festivals’ (‘Terminus’)] [*var. Mohed*]: *prol.*; *th. sapi.* 9; *th. sapi.* 10; *th. iesu.* 4; *th. iesu.* 7; *th. deum.* 13
- morossa** [Hebr. fem. sg. abs. *moraša*, מוֹרְשָׁה, ‘a possession’ (‘hereditas’): *th. somni.* 7
- muthar lach** [Hebr. *mufar laḳ*, מוּפָר לָךְ, lit. ‘it is annulled for you’ (a paraphrase of the formula that is pronounced when annulling someone’s oath) (‘solutum tibi, absolvo te’)] *th. fabul.* 9

INDICES

- myn**, pl. **mynim** [Hebr. *min*, מִין; pl. *minim*, מִינִים, ‘sectarian, unbeliever’ (‘christianus infidelis’ ‘haereticus’): III.1, *th. iesu.* 1; *th. deum.* 7; VI.1.; *th. impre.* 5; VII.5., *th. error.* 9]
- Mytatron** [Hebr. *Maṭṭatron*, מַטְטָרוֹן, ‘highest of the angels’ (‘magnus angelus’): *th. deum.* 8]
- Nassim** [Hebr. *seder Našim*, סֵדֶר נָשִׁים, ‘Order of Women’ (‘Mulieres’)] [*var.* Nassym]: *prol.*; *th. auct.* 5; *th. iesu.* 5; *th. iesu.* 6; *th. deum.* 5; *th. error.* 3; *th. error.* 26; *th. mess.* 10]
- nybuah** [Hebr. *nibbuah*, נִבְּוּחַ, ‘bark’ (‘latratus’, ‘latratio’)] [*var.* mybuah]: *th. iesu.* 5; III.9., *th. iesu.* 8]
- Nyda** [Hebr. *nidda*, נִדָּה, ‘menstruation; name of a treatise (Nidda) of the Talmud’]: *th. auct.* 5]
- ocym pacym** [Hebr. ‘*osim passim*, עוֹשִׂים פָּסִים, (‘we may) erect stakes’ (‘facientes palos’): *th. sapi.* 9]
- pathuc** [Hebr. *pasuq*, פְּסוּק, ‘divisions, intervals, Biblical verses’ (‘auctoritas’): *th. chris.* 7]
- perec** [Hebr. *perek*, פֶּרֶק, ‘chapter’ (‘capitulum’): *th. deum.* 4; *th. deum.* 13]
- regai** [Hebr. *rega*, רֵגַע, ‘moment’ (‘momentum’): *th. deum.* 1]
- romym** [Hebr. *romiyim*, רוֹמִיִּים, ‘Romans’ (‘Romani’): *th. impre.* 4]
- ros hasana**: *vide* hasana]
- Sabat** [Hebr. *Šabbat*, שַׁבָּת, ‘Sabbath, day of rest; name of a treatise of the Talmud’]: *th. sapi.* 5]
- samyr** [Hebr. *šamir*, שָׁמִיר, ‘thorn, flint; diamond’ (‘lapis in quo caesi sunt lapides templi’)] VII.27., *th. error.* 25]
- Sezarim** [Hebr. pl. *sedarim*, סְדָרִים, ‘orders’ or ‘sequences’ (pl. ‘libri’)] [*var.* Cezarim]: I.16., *th. auct.* 19]
- sybarata** [Hebr. *šibbarta*, שִׁבְרָתָ, ‘you have broken’ (‘contrivisti’)] [*var.* sibirata]: *th. fabul.* 1]
- syrribta** [Hebr. *širbābtā*, שִׁרְבַבְתָּ, ‘you have enlarged’ (‘adcrevisti’)] [*var.* sirribita]: *th. fabul.* 1]
- Tearoht** [Hebr. *seder Toh^arot*, סֵדֶר טְהוֹרוֹת, ‘Order of Purities’ (‘Munditia’): *prol.*]
- tecu** [Hebr. *tequ*, תִּיקוּ, lit. ‘let (these questions) stand’ (‘est responsio ad insolubiles quaestiones’): *th. fabul.* 16]
- temea** [Hebr. *šme’a*, טְמֵאָה, ‘unclean, impure, contaminated’ (‘polluta’)] [*var.* themea]: III.9., *th. iesu.* 8]
- terepha** [Hebr. *šrefa*, טְרֵפָה, ‘a person (or animal) suffering from a fatal organic disease which will cause his/her or its death’ (‘qui non potest vivere per annum’)] [*var.* derepha]: *th. error.* 12]
- vagecra raba** [Hebr. *Wayyiqra rabba*, וַיִּקְרָא רַבָּה, ‘an homiletic Midrash to the biblical book of Leviticus, composed in Palestine (5th c.)’]: *th. deum.* 6]
- ym¹** [Hebr. *‘ima*, אִמָּא, ‘mother’ (‘mater’): *th. somni.* 6]
- ym²** [Hebr. *‘im*, אִם, ‘if, when’ (‘si’): *th. somni.* 6]
- zamzumim** [Hebr. *zamzummim*, זַמְזוּמִים, ‘a type of giant, related to the Rephaites according to the Ammonites in Dt 2, 20’]: *th. impre.* 4]
- Zeraym**: [Hebr. *seder Z’ra’im*, סֵדֶר זְרָעִים, ‘Order of Seeds’ (‘Semina’)] [*var.* Gerasim YL]: *prol.*]
- zeva tame** [Hebr. *zebah tame*, זֶבַח טָמֵא, lit. ‘unclean sacrifice’ (‘sacrificium pollutum’)] [*var.* zenatame]: III.9., *th. iesu.* 8]
- Zib** [Hebr. *ziz*, זִיז, ‘moving thing’ (name of a bird)] [*var.* Zyb] IX.10., *th. futur.* 10; *th. fabul.* 7]

INDEX VERBORUM GALLICORUM

This index serves to compile the Old French loanwords found within the edited text. As is also the case with the index of Hebrew terms in the present volume, and as likewise occurs in Eulàlia Vernet’s own index pertaining to the edition of the *Extractiones de Talmud*, the terms appearing below present the original form in which these appear, an English translation thereof and its Latin explanation, if extant. The textual variants of the manuscripts are likewise given.

- audecot** [corrupted form of the Old-French *endetté*, ‘indebted’ (‘reus’): *th. deum.* 8]
- corz** [from the Old-French *cors*, masc. plur. ‘horns’ (‘tubae’): *th. iesu.* 5; *th. fabul.* 21]
- lingatgia** [related to the Old-French *languaige*, -age, ‘language’] [*var.* linguagia]: *th. iesu.* 2]

