THE CONTROVERSY SURROUNDING THE TALMUD

CONTACT AND TRANSMISSION
INTERCULTURAL ENCOUNTERS FROM
LATE ANTIQUITY TO THE EARLY MODERN PERIOD

VOLUME 6

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The Controversy Surrounding the Talmud

Texts from the Parisian Dossier (1238–1248)

Edited by
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Table of Contents

Contributors 7

The Latin Talmud Dossier: An Introduction
1. The Historical Background 9
2. The Latin Talmud Dossier 14
3. The Texts of the Dossier 18
4. The Manuscript Tradition 55
5. Editorial Criteria and *mise-en-page* 60
6. Abbreviations 62
7. Sigla of Manuscripts, the Edited Texts and Further Editions 65

CRITICAL EDITIONS

De libro krubot
Edited by Görge K. Hasselhoff 71

De articulis litterarum papae
Edited by Piero Capelli 93

Anthologia de Talmud
Edited by Ulisse Cecini and Óscar de la Cruz Palma 119

De glossis Salomonis Trecensis
Edited by Görge K. Hasselhoff 143

Depositiones magistri Vivo et magistri Iudas
Edited by Alexander Fidora 169

Litterae super condemnatione Talmud
Edited by Isaac Lampurlanés Farré 175

Sententia definitiva
Edited by Isaac Lampurlanés Farré 181

Bibliography 183

Index of Holy Scriptures 191

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The Latin Talmud Dossier

An Introduction

1. The Historical Background

There is no consensus as to when the Talmud, originally orally transmitted and also referred to as the Oral Torah, was introduced as a binding educational and legal text in the Jewish communities of Europe. However, it can be assumed that at the turn of the eleventh and twelfth centuries it enjoyed considerable authority.[1] At the same time, Christian scholars began an intensive engagement with the Talmud and Rabbinic Judaism, a process which redefined their attitude towards Judaism and had a lasting impact on Christian-Jewish relations.

The first explicit Latin quotations from the Talmud can be found in the *Dialogus contra iudaeos* by the Jewish convert Petrus Alfonsi, also known as Moses Sephardi, who flourished between 1106 and 1126. Like many later Christian polemicists, he focused his criticism on the aggadic sections of the Talmud, i.e. those portions which, in contrast to the halakha, do not deal with legal regulations but address exegetical questions that are developed in a narrative and sometimes rather associative form. Petrus Alfonsi's criticism was directed primarily against the purportedly irrational character of the Talmud, which he referred to in his dialogue as 'doctrina vestra', i.e. the teaching of the Jews. In particular, he denounced the anthropomorphic depictions of God, drawing on several Talmudic treatises, such as 'Benedictiones', that is, Berakhot.[2]

Only a few decades later, Petrus Venerabilis (*c.* 1092–1156) would put forward very similar arguments. The influential Abbot of Cluny did not only commission the first Latin translation of the Qur'an;[3] he was also the first Christian author to mention the 'Thalmuth' by name.[4] In chapter V of his work *Adversus iudaeorum inveteratam duritiem*, Petrus Venerabilis attacked the irrationality and carnality of Judaism, which he saw epitomized in the Talmud. Even though the two Petri, that is, Petrus Alfonsi and Petrus

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1 Fishman, *Becoming the People of the Talmud*, esp. pp. 121–54.

2 Petrus Alfonsi criticized the corporeal representation of God in Berakhot 6a: 'Si nosse cupis ubi scriptum sit: in prima parte vestrae doctrinae est cuius vocabulum Benedictiones. Si igitur vis scire quomodo dixerunt Deum habere caput et brachia' (Petrus Alfonsi, *Dialogus*, I, ed. by Cardelle de Hartmann, Senekovic and Ziegler, German transl. Stotz, p. 20). For a discussion of Petrus Alfonsi's familiarity with the Talmud, see Hasselhoff, 'Petrus Alfonsis Judentum vor dem Hintergrund seiner Zeit'.

3 See the recent edition of the Latin Qur'ān translation commissioned from Robert of Ketton by Petrus Venerabilis: *Alchoran siue lex Saracenorum*, ed. by Martínez Gázquez and González Muñoz.

4 On Peter as the first Latin author to use the title 'Talmud', see Resnick, 'Peter the Venerable on the Talmud, the Jews, and Islam'.

Venerabilis, pursued very similar strategies, the exact relationship between their polemics has not yet been clarified. The fact that several of the Talmud passages quoted by the Abbot of Cluny also appear in Petrus Alfonsi suggests a direct influence; but they could also have relied on a common *Vorlage*. Petrus Venerabilis used additional sources, such as the *Alphabet of Ben Sira*, to support his criticism of the Talmud and its alarming authority among the Jews.[5] The abbot was particularly dismayed that the Talmud, this 'monstrous beast', threatened 'to debunk the books of the prophets and authentic teachings among the Jews'.[6] This criticism not only confirms the fundamental role played by the Talmud in the mid-twelfth century, but it anticipates, at the same time, a Christian argument against the Talmud that would become central to the anti-Talmudic polemic of the thirteenth century: namely, its position vis-à-vis the Hebrew Bible. Petrus Venerabilis rejected the Talmud because of its carnality and irrationality, but also because he considered that it would lead Jews away from the Hebrew Bible.

In the thirteenth century, when the Talmud established itself definitively among the Jewish communities of Europe as a normative source, the anti-Rabbinic controversy became more intense.[7] Crucial for the comprehensive Christian attack on the Talmud was another Jewish convert: Nicholas Donin from La Rochelle. His list of suspicious passages from the Babylonian Talmud is at the origin of the trial of the Talmud that was staged in Paris in the 1240s. Little is known about Donin's life, and what has come down to us has not always been interpreted accurately. Thus, the statement that Donin was called to faith by the 'Father of Mercy' in 1236 has sometimes been taken to mean that this was the year when he handed over his list of translated passages to Pope Gregory IX.[8] However, 1236 indicates the year of Nicholas' conversion, when the 'Father of Mercy' from II Cor. 1, 3, that is, God and not the pope, 'called him to faith'. Subsequently, Nicholas Donin must have entered one of the mendicant orders in Paris, joining either the Dominican monastery of Saint-Jacques or the Franciscan monastery of the Cordeliers.[9] In the following years, he worked on his list of Talmudic passages, which he presented to the pope in the 'twelfth year

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5 See Yvonne Friedman's introduction in Petrus Venerabilis, *Adversus iudaeorum inveteratam duritiem*, ed. by Friedman, p. xvii. Also see Friedman, 'Anti-Talmudic Invective from Peter the Venerable to Nicholas Donin (1144–1244)'.

6 See the infamous passage in Petrus Venerabilis, *Adversus iudaeorum inveteratam duritiem*, 5, pp. 125–26: 'Produco igitur portentuosam bestiam de cubili suo, et eam in theatro totius mundi, in conspectu omnium populorum ridendam propono. Profero tibi coram universis, iudaee, bestia, librum tuum, illum, inquam, librum tuum, illum Thalmuth tuum, illam egregiam doctrinam tuam, propheticis libris et cunctis sententiis authenticis praeferendam.'

7 See, among others, Yuval, *Two Nations in Your Womb*, pp. 274–84.

8 For the year 1236, see 'Prologus in secundam partem', edited in this volume by Piero Capelli together with Donin's thirty-five articles; for its (mis)interpretation, see Cohen, *The Friars and the Jews*, p. 60, and, more recently, Novikoff, *The Medieval Culture of Disputation*, p. 191.

9 While it seems more likely that Donin joined the Dominicans, André Tuilier sees strong

of Gregory's pontificate', that is 1238/39.[10] This list of translated Talmud passages survives in the form of a document which groups the suspicious Talmudic passages according to thirty-five points of accusation, the titles of which go back (at least in part) to Pope Gregory IX's correspondence pertaining to the Talmud affair: therefore, Donin's thirty-five articles are called in the manuscripts *Articuli litterarum papae*. The thirty-five articles or accusations, each of which is illustrated by means of a selection of carefully translated Talmudic proof texts, can be grouped as follows:[11]

1–9	Jewish claims concerning the authority of the Talmud
10–14	Teachings condoning or even inciting anti-Christian behaviour
15–25	Blasphemous teachings concerning God
26–27	Blasphemous teachings concerning Jesus and Mary
28–30	Blasphemous teachings concerning the Church
31–33	Teachings which promise blessings to Jews and the contrary to Christians in the world to come
34–35	Foolish matters concerning Biblical figures

Articles 1 to 9 clearly set the stage for the following accusations by emphasizing the authoritative status of the Talmud, which Petrus Venerabilis had already denounced. According to this accusation, the Jews placed the Talmud as the Oral Law above the written one, i.e. the Pentateuch. The charges that follow address more specific issues, with particular attention paid to blasphemies against God, Jesus, the Virgin Mary and the Church in general. The irrationality of the Talmud, which was central in the twelfth century, only appears towards the end of the list of errors.

In recent years, it has been shown that Donin did not write the thirty-five articles without help; it is actually unlikely that a Jew who had only recently converted to Christianity and lacked a classical training in Latin would work out such a translation single-handedly. A strong indication of collaboration with a Latinist is the fact that the *Articuli litterarum papae* show traces of a vernacular, more precisely Old French, intermediary translation.[12] In all likelihood, this was a translation *à quatre mains*, in the process of which Donin orally translated the Talmudic passages he had selected into the vernacular and a Latinist gave them their final literary shape in Latin.

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affinities with the Franciscans. See Tuilier, 'La condamnation du Talmud par les maîtres universitaires parisiens', p. 61.

10 Ugolino dei Conti di Segni was crowned pope Gregory IX on March 19, 1227; accordingly, the 'twelfth year of his pontificate', alluded to in the afore-mentioned 'Prologus in secundam partem', refers to the year 1238/39.

11 This division was first suggested by Chazan, 'Trial, Condemnation, and Censorship', p. 46.

12 See Fidora and Cecini, 'Nicholas Donin's Thirty-Five Articles Against the Talmud'.

There are, in fact, good reasons to suggest that this Parisian Latinist was the Dominican Henry of Cologne.[13]

Donin's thirty-five articles against the Talmud were to have far-reaching consequences for Christian-Jewish polemics. In 1239, Pope Gregory IX wrote to the bishops and kings throughout Europe and called on them to confiscate and examine, on March 3 of the following year, all Talmudic manuscripts in their territories. The threat that the pope perceived in the Talmud is expressed *in nuce* in the bull *Si vera sunt* which he sent to the archbishops of France on June 9, 1239:

> If the things that are asserted about the Jews residing in the Kingdom of France and other provinces are true, there would be no adequate or fitting punishment for them. For not content, as we have heard [from Nicholas Donin], with the Old Law, which the Lord gave in writing through Moses, indeed completely neglecting the same, they maintain that the Lord also proclaimed another law, which is called Talmud, i.e. teaching; and they falsely claim that it was passed on orally to Moses.[14]

The pope's main concern in his letter does not refer to the specific content of the Talmud, but rather to its alleged status of being another law.[15] The Talmud was neither *lex vetus* nor *lex nova*, but a *lex alia* that appeared to compete with the Old Testament and was therefore considered a heretical doctrine of the Jews that led them away from their faith. The particular relevance of this accusation lies in the fact that it called into question the traditional Augustinian paradigm of the Jews as witnesses of the *hebraica veritas* of Holy Scripture who, for that very reason, enjoyed the Church's

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13 Henry of Cologne had enlisted for some time in the Fifth Crusade before joining the recently established Dominican monastery of Saint-Jacques in Paris (1218) and becoming one of the first German Dominicans. From 1225 to 1231, he was sent to the Holy Land as Dominican provincial, from where he returned to Paris, becoming highly acclaimed as a preacher among scholars and laypeople. Finally, in August 1248, Henry left with King Louis IX for the Seventh Crusade, passing away on his way back to France in 1254. On Henry of Cologne as Donin's possible collaborator, see Cecini, De la Cruz Palma and Fidora, 'Origen, versiones y autoría de la traducción latina del Talmud (ca. 1245)', pp. 352–58.

14 Translated by Hoff, 'The Christian Evidence', pp. 93–94. Original text: 'Si vera sunt, quae de iudaeis in regno Franciae et aliis provinciis commorantibus asseruntur, nulla de ipsis esset poena sufficiens sive digna; ipsi enim sicut accepimus, lege veteri, quam Dominus per Moysen in scriptis edidit, non contenti, immo penitus praetermittentes eadem, affirmant legem aliam, quae Talmut, id est Doctrina, dicitur, Dominum edidisse ac verbo Moysi traditam; et insertam eorum mentibus mentiuntur tamdiu sine scriptis servatam, donec quidam venerunt, quos sapientes et scribas appellant, qui eam, ne per oblivionem a mentibus hominum laberetur, in scriptum, cuius volumen per immensum excedit textum Bibliae, redegerunt' (Grayzel, *The Church and the Jews in the XIIIth Century. Vol. I*, p. 240).

15 See Rembaum, 'The Talmud and the Popes. Reflections on the Talmud Trials of the 1240s', pp. 205–06, who also notices that the pope's point is not directly raised in Nicholas Donin's thirty-five articles against the Talmud, though it can be inferred from them. See also Cohen, *Living Letters of the Law*, pp. 317–30.

protection; now, by allegedly departing from the Old Law, the Jews not only lost their condition of witnesses but at the same time became subject to Church jurisdiction as heretics.[16]

The immediate – and apparently also the only – response to the pope's request came from the French King Louis IX, who staged a trial against the Talmud known as the Disputation of Paris. The procedure as such is difficult to reconstruct because the Latin and Hebrew sources differ significantly. A short Latin report records the statements of rabbis Yehiel ben Joseph of Paris, also known as Vivo of Meaux, and Judah ben David of Melun. According to this document, the rabbis declared before a commission of inquiry consisting of Odo of Châteauroux, who was then chancellor of the university, William of Auvergne, that is, the bishop of Paris, the archbishop of Sens, the bishop of Senlis and the *magister regens* of the Dominicans, Geoffrey of Bléneau. The much longer Hebrew protocol of Rabbi Joseph ben Nathan from the well-known Official family, on the other hand, speaks of a public disputation at the royal court in the presence of the queen mother Blanche of Castile.[17] On June 25 and 26, 1240, Nicholas Donin argued with Rabbi Yehiel ben Joseph and on June 27 with Rabbi Judah ben David; in addition, Rabbi Samuel ben Solomon of Falaise and Rabbi Moses ben Jacob of Coucy are mentioned. As a result of this trial, the Talmud was consigned to the flames at the Place de Grève in 1241/42.[18] Over the following years, however, the controversy concerning the Talmud continued.

After the burning of the Talmud at the Place de Grève in Paris – today the Place de l'Hôtel-de-Ville next to the Seine – and the death of Pope Gregory IX in 1241, the French Jews took advantage of the new pope's sojourn in Lyon to persuade Innocent IV to revise the ruling against their Talmud.[19] More specifically, they argued that without the Talmud they could not read and understand their Holy Scripture, the Torah, and therefore could no longer practice their religion. Accordingly, a new examination of the Talmud was arranged, which Innocent IV commissioned from Odo of Châteauroux, who had in the meantime become papal legate in France. In the context of

16 For the Augustinian paradigm, see Cohen, '*Slay Them Not*: Augustine and the Jews', and, in more detail, Fredriksen, *Augustine and the Jews*, esp. pp. 290–352. For its suppression and for the extension of papal jurisdiction, see Fidora, 'The Latin Talmud and the Extension of Papal Jurisdiction over Jews'.

17 The Hebrew report was published by Grünbaum, *Sefer Vikkuah Rabbenu Yehiel mi-Paris*, yet we still lack a critical edition of the text. On its transmission, see Capelli, 'Editing Thirteenth-Century Polemical Texts', pp. 46–49. An English translation is provided in Friedman, 'The Disputation of Rabbi Yehiel of Paris'.

18 The exact date of its burning is disputed: see Rose, 'When Was the Talmud Burnt in Paris?'. The number of Talmud copies that were burned is also controversial. As Colette Sirat has shown, it is inconceivable that either twenty or twenty-four cartloads of books were burned, as the Latin and Hebrew sources would have it (see the 'Prologus in secundam partem', edited below). See Sirat, 'Les manuscrits du Talmud en France du Nord au XIII^{e} siècle'.

19 As suggested in Loeb, 'Bulles inédites des papes', p. 294.

this revision, 1922 passages from the Babylonian Talmud were translated in 1245 – a monumental work that was entitled *Extractiones de Talmud*.

2. The Latin Talmud Dossier

The texts surrounding the Paris trial of the 1240s have survived in several manuscripts, the most complete of which – though not the original one – is MS Paris, Bibliothèque nationale de France, lat. 16558. This manuscript offers a comprehensive 'dossier' of the Talmud affair: its first part contains the *Extractiones de Talmud*, while the second part includes Nicholas Donin's thirty-five articles against the Talmud, that is, the *Articuli litterarum papae*, along with further materials that will all be presented and edited in this volume.[20] Although for almost a century and a half[21] scholars such as Isidore Loeb, Chenmelech Merchavia and Gilbert Dahan have studied the dossier, until very recently reliable editions and interpretations of the various texts it contains did not exist. An important step towards the study of this seminal chapter in the history of Christian-Jewish polemic was made by the ERC-Consolidator project 'The Latin Talmud and its Influence on Christian-Jewish Polemic' (FP7/2007–2013, 613694), conducted at the Autonomous University of Barcelona during the years 2014 to 2019. After identifying all extant manuscripts of the Latin Talmud Dossier, the members of the project were able to prepare the *editio princeps* of the *Extractiones de Talmud* for the 'Corpus Christianorum Continuatio Mediaevalis', which was published by Ulisse Cecini and Óscar de la Cruz Palma in the year 2018 as number 291 of the series.[22]

As the team discovered during the process of editing the *Extractiones de Talmud*, three manuscripts contain a markedly different redaction from the one we published. While the *Extractiones de Talmud* edited in CCCM 291 closely follow the order of the Talmudic treatises, a slightly later version, prepared by the same group of translators, rearranged the materials of the *Extractiones de Talmud* along with other polemical texts. The first version, which we call the sequential *Extractiones de Talmud* (= *sT*), offered a near-to unbiased translation of the Talmudic passages, whereas the second one, which may be called the thematic Talmud translation (= *tT*), organized these texts along with other materials according to thirteen topical chapters, e.g. 'On blasphemies against Christ and the Holy Virgin', 'On blasphemies against God', 'On what is said against the Christians'. This second version was most likely the basis for the final condemnation of the Talmud in 1248 by

20 For a thorough appraisal of this manuscript and the texts it transmits, see De la Cruz Palma, 'El estadio textual de las *Extractiones de Talmud* en el BnF ms. lat 16558'.

21 See the pioneering contributions by Loeb, 'La controverse de 1240 sur le Talmud', Merchavia, *The Church versus Talmudic and Midrashic Literature (500–1248)* (Hebrew), and Dahan and Nicolas (eds), *Le brûlement du Talmud à Paris 1242–1244*.

22 *Extractiones de Talmud per ordinem sequentialem*, ed. by Cecini and De la Cruz Palma.

Odo of Châteauroux and several high-ranking ecclesiastics and professors of canon law and theology, including Albert the Great.[23] Over recent years, this text, which due to its overt polemical intention is even more significant for understanding the history of Christian-Jewish relations during the Middle Ages than the sequential Talmud translation, has been at the centre of our team's research. Thanks to a project financed by the Spanish Ministry of Science, Innovation and Universities (PID 2020–112592GB–I00), in 2021 we published the critical edition of the thematic version of the *Extractiones de Talmud*, which appeared as volume 291A of the 'Corpus Christianorum Continuatio Mediaevalis'.[24]

After the publication of the sequential and thematic versions of the *Extractiones*, we are now in a position to provide accurate editions of the remaining materials of the Latin Talmud Dossier. Thus, supported by the Spanish Ministry of Science and Innovation and the research project 'The Polemic against the Talmud in Latin Europe between 1240 and 1415' (PID2024–155482NB–I00/AEI), the present volume will complete the edition of the Latin Talmud Dossier by offering the critically edited texts of its remaining parts. The most prominent among them are undoubtedly Nicholas Donin's thirty-five articles against the Talmud, yet other documents in the collection were no less significant for the history of Christian-Jewish relations during the Middle Ages and beyond. In total, seven (anti-) Rabbinic documents accompany the sequential version of the *Extractiones de Talmud* in the manuscripts. The structure of this dossier, which was put together between 1245 and 1248 by an anonymous compiler – who may be the aforementioned Henry of Cologne – can be summarized as follows:[25]

Part One:

- Praefatio
- Extractiones de Talmud [per ordinem sequentialem]
- De libro krubot (1)

Part Two:

- Prologus in secundam partem
- <De articulis litterarum papae> (2)
- Sequitur de quibusdam de diversis libris collectis librorum et locorum ordine non servato (3)

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23 On Albert the Great and the Talmud, see Fidora, *Albertus Magnus und der Talmud*.

24 *Extractiones de Talmud per ordinem thematicum*, ed. by Cecini, De la Cruz Palma, Fidora and Lampurlanés Farré.

25 On the date of the dossier as well as Henry of Cologne as its possible compiler, see again Cecini, De la Cruz Palma and Fidora, 'Origen, versiones y autoría de la traducción latina del Talmud (ca. 1245)', pp. 352–58.

– De glossis Salomonis Trecensis

<Glossae Salomonis in Genesim, Exodum, Leviticum, Numeros, Deuteronomium, Iosue, Iudices, I Regum, II Regum, III Regum, Iob, Psalmos, Proverbia, Ecclesiastes, Canticum Canticorum, Isaiam, Threnos, Danihelem, Ionas, Micha, Abdiam, Habacuc, Zacchariam> (4)

– <Epilogus cum confessionibus magistri Vivo Meldensis et magistri Iudas>

<Confessio magistri Vivo Meldensis>

<Confessio magistri Iudas> (5)

– <Litterae super condemnatione Talmud>

<Epistula Odonis Tusculanensis ad Innocentium IV Papam> [August 12, 1247] [Containing excerpts from the following letters by Gregory IX:]

<Epistula Gregorii papae ad regni Franciae archiepiscopos> [Lateran-Rome, June 9, 1239].

<Epistula Gregorii papae ad Portugalliae regem> [Lateran, June 20, 1239].

<Epistula Gregorii papae ad Parisiensem episcopum> [Lateran, June 9, 1239].

<Epistula Gregorii papae ad episcopum et priorem Praedicatorum et ministrum Minorum fratrum Parisius> [Lateran, June 20, 1239] (6)

– <Sententia definitiva> [May 15, 1248] (7)

Following upon the sequential *Extractiones* (*sT*) we thus find: 1) *De libro krubot*, a selection of religious poems (*piyyutim*) which are part of Jewish liturgy, edited in this volume by Görge K. Hasselhoff; 2) the *Articuli litterarum papae*, that is, Nicholas Donin's thirty-five articles against the Talmud, edited by Piero Capelli; as well as 3) further fragments from the Babylonian Talmud under the title 'Sequitur de quibusdam de diversis libris collectis librorum et locorum ordine non servato', edited by Ulisse Cecini and Óscar de la Cruz Palma. These latter, which we call the 'Talmudic Anthology', can be shown to be a collection of passages translated by Donin at the time of the composition of the thirty-five articles, but which ultimately were omitted therefrom – the 'leftovers', as it were, of the 'working translation' of the accusations produced by Donin and Henry of Cologne (?).[26] To these materials of the Latin Talmud Dossier one must add: 4) *De glossis Salomonis Trecensis*, i.e. the translation of a series of glosses on the Old Testament by the renowned eleventh-century commentator Rabbi Shlomo Yitzhaqi, *aka* Rashi, edited by Görge K. Hasselhoff; 5) the depositions of rabbis Yehiel ben Joseph of Paris and Judah ben David of Melun during the Paris trial of 1240, edited by Alexander Fidora; 6) Odo of Châteauroux's correspondence with Innocent IV – which in turn reproduces previous letters by Gregory IX –, edited by Isaac Lampurlanés Farré; and finally 7) Odo's final condemnation (*sententia definitiva*) of the Talmud, from 1248, likewise edited by Lampurlanés Farré.

26 See below, pp. 29–36.

These seven texts accompany the sequential *Extractiones* (*sT*) as integral parts of the Latin Talmud Dossier. In addition, substantial sections thereof were also transmitted in the slightly later thematic version of the *Extractiones* (*tT*), which combined material from the sequential *Extractiones* (*sT*) with texts from its dossier.[27] Concerning the nature of the dossier, it should be noted that the texts which we edit should not be considered independent textual units, as they have usually been dealt with in previous scholarship; rather, they form an organic whole, both with regard to the sequential *Extractiones* (*sT*) and with regard to each other. This is evident from the frequent cross-references within the texts which point back to the sequential *Extractiones* (*sT*) as well as to other parts of the dossier. Donin's articles, for example, do not only use expressions taken from the papal letters but also feature explicit references to the sequential *Extractiones* (*sT*), including a possible reference to a specific folio of *sT*;[28] the same occurs within the rabbis' depositions, in which references such as 'supra est' or 'habes supra' can be found. Likewise, Rashi's glosses seem to refer back to the sequential *Extractiones* (*sT*) and also to Donin's articles and anthology.[29] Finally, the letter by Odo to Innocent IV reproduces earlier papal correspondence verbatim.[30] While we have published preliminary versions of the seven texts from the dossier,[31] this intertextuality requires us to put our final editions together in print in a dedicated volume in the same publishing context as the sequential and thematic *Extractiones*. Accordingly, the editors of the single texts in this volume have tried to do justice to the nature of the dossier and its particular relation to the thematic *Extractiones* by identifying all cross-references and parallel texts in an *apparatus locorum parallelorum*. This apparatus provides exhaustive information on the potential sources of the seven texts as well as signalling their use in the thematic *Extractiones* (*tT*).

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27 For a detailed study of the composition of the thematic *Extractiones*, with particular attention to their combination of various source materials, see the introduction to *Extractiones de Talmud per ordinem thematicum*, ed. Cecini, De la Cruz Palma, Fidora and Lampurlanés Farré, pp. xv–xxxviii.

28 See article 22 (edited in this volume): 'quae in *macecta Auozazara* superius reperies magis plene, .xc.d.'

29 See for instance nos [1] and [4] of Görge K. Hasselhoff's edition in this volume.

30 More specifically, the titles of the first five accusations of Donin's articles against the Talmud can be traced back to Gregory's letters: '[Art. 1] Asserunt Iudaei legem quae Talmut dicitur Dominum edidisse. [art. 2] De verbo Domini dicunt traditam. [art. 3] Et insertam eorum mentibus mentiuntur. [art. 4] Dicunt etiam eam tamdiu sine scriptis servatam, donec quidam venerunt, quos sapientes et scribas appellant, qui eam, ne per oblivionem a mentibus hominum laberetur, in scripturam cuius volumen in inmensum excedit textum Bibliae redegerunt. [art. 5] In qua inter cetera inania continetur'; for more details, see Piero Capelli's edition in this volume.

31 The bibliographical references of these editions are provided in section 3 of this introduction, at the end of the individual descriptions of each of the seven texts we edit.

Acknowledging the organic nature of the dossier is an imperative of philological accurateness. At the same time, however, it is also an indispensable hermeneutic key to understanding the status and value of the texts of the dossier within the anti-Talmudic controversy of the thirteenth century. The rabbis' depositions, for instance, can no longer be read as a stenographic report of the 1240 trial against the Talmud, once we take into account that they refer to and incorporate information from the sequential *Extractiones* (*sT*): that is, from the year 1245. The same is true for Donin's thirty-five articles from the year 1238/39, which likewise point to the sequential *Extractiones* (*sT*). The high degree of intertextuality of the documents at issue should alert the reader to the possibility of multilayered and bidirectional contaminations among the texts. In the course of these contaminations, texts that have their origin in earlier events may have influenced the redaction of texts that were the result of later ones. Conversely, and more challengingly for our understanding of the history of the polemic against the Talmud, texts originating in later events can have shaped – 'hysteron proteron' – the redaction of texts associated with earlier procedures, as in the case of the sequential *Extractiones* (*sT*) being referred to in the thirty-five articles or the depositions.

3. The Texts of the Dossier

In this section of the introduction, each of the editors of the seven texts contained in this volume provides a brief outline of their text's contents, together with remarks on specific aspects of their edition. For the general editorial criteria, see p. 60 below.

1. *De libro krubot*, by Görge K. Hasselhoff and Wout van Bekkum

In his prologue to the sequential *Extractiones de Talmud* (*sT*), the anonymous compiler refers to a collection of prayers and liturgical poems (general term *piyyut*, pl. *piyyutim*). He calls this collection 'De libro krubot'.[32] It contains 54 texts that in the translation appear to stem from different genres, of varying lengths ranging from one to 59 lines in the current edition. Some of the texts are supplemented by commentaries from Rashi or glosses by the translator.

As for the term 'krubot': the designation 'kruba', or in its plural rendering 'krubot', appears several times within the translation (see below *k* [41], [51], [52], [53], [54]). The term clearly refers to the Hebrew word *qerovah*, derived from the verbal stem ק-ר-ב, meaning 'to offer in prayer'. The term is usually used for prayers and liturgical poetry on Shabbat, especially on Yom Kippur. In the European, i.e. Ashkenazic, tradition it seems to have superseded the earlier term *qedushta*. The *qedushta* is a definition for the

32 See *Extractiones de Talmud per ordinem sequentialem*, ed. by Cecini and De la Cruz, Praef. [45], p. 9.

piyyutim that were inserted into the *Prayer of the Eighteen Benedictions* (תפילת שמונה-עשרה or עמידה) containing the *qedushah* text, the nucleus of which is the threefold sanctification of Is. 6, 3 ('Holy, holy, holy').[33] The term *shiv'ata* is also used for this type of composition in relation to the seven benedictions on *shabbat*.[34]

It is unclear when and why the noun *qerovah* started to appear alongside the term *qedushta*. Ancient evidence for the term *qerovah* can be found in Rabbinic literature: the Aramaic verbal form *qerav* (with several connotations: 'to come or bring close', 'to offer', 'to sacrifice', 'to present') is understood as a reference to prayer, and therefore the cantor or leader of the congregation is denoted as a *qerova'*, with an aleph, the presenter of a *qerovah*, a poetic prayer.[35] In the course of time, the knowledge and the meaning of the term *qerovah* have been spread in the scholarly Jewish world.[36] It is quite likely that by the beginning of the thirteenth century, in northern France, a collection existed that bore the title 'qerovot' or 'krubot'. That collection included poetry and prayer for several *shabbatot* and festivals, essentially, it was a *Mahzor* similar to the one known as the 'Rashi Siddur' or 'Mahzor Vitri'.[37] This northern French, nowadays lost *Mahzor* might have served as the basis for the *Liber krubot*, which in two of the surviving manuscripts (*P Z*) bears that title.

With regard to the book's structure: *De libro krubot* differs from most of the other translated texts of the dossier. Its pieces do not belong to a single genre as the other collections do, but rather it puts together poetic texts, prosaic texts and even in five instances commentaries (or glosses) attributed to Rashi.[38] The collection is structured as follows:

[1]–[2] are poetic texts including Biblical verses which praise God.

[3] is a single verse – perhaps part of a longer piece – which connects 'Mytatron' with the Biblical tradition of the city of Hebron.

[4]–[5] are poetic texts on Israel and the law.

[6]–[8] are poetic prayers directed to God.

[9] is a rather prosaic text which resembles the *red heifer*.

[10]–[11] are poetic texts.

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33 See van Bekkum, 'The Latin Talmud and *Liber Krubot*', pp. 172–73.

34 See van Bekkum, 'Hebrew Poetry from Medieval France and Provence'.

35 See van Bekkum, 'The Latin Talmud and *Liber Krubot*', p. 173. See also van Bekkum, 'Hebrew Poetry from Medieval France and Provence'; Dahan, 'La prière juive', pp. 446–47; Capelli, 'Manuforte of Trani: An Assessment', p. 245.

36 See van Bekkum, 'The Latin Talmud and *Liber Krubot*', pp. 173–75.

37 See Lehnardt, '"Siddur Raschi" und die Halakha-Kompendien aus der Schule Rashis'; Isserles, '*Mahzor Vitry*'.

38 On Rashi, see below, pp. 36–42.

[12]–[14] are prosaic texts on the creation.

[15] is a poetic text.

[16]–[17] are prosaic texts, perhaps pieces of Midrashim.

[18] is a list of the seven things that preceded the creation of the world.

[19] is a comment on a verse from Exodus.

[20] is a list of ten things created on the eve of the first *shabbat*.

[21]–[26] are prosaic texts on God's appearance on Mount Sinai.

[27]–[40] are poetic texts on various subjects.

[41] is a prosaic text ending in a quotation from Ps. 93 although it is introduced as a piece from the 'kruba magni sabbati'.

[42]–[48] is a series of poetic texts on 'goym'.

[49] is a poetic text on 'nationes Seir'.

[50] is a prosaic text.

[51] are two poetic prayers.

[52] is a prosaic text.

[53] is a poetic text on earth and sea.

[54] is a prosaic text on the *red heifer*.

Regarding sources: within the scheme we find texts that today are transmitted in different collections. Whether the translator (or translators) had several collections or one single collection at hand remains uncertain.

To date, we still have not been able to trace back all *piyyutim* and further texts translated. However, Chenmelech Merchavia in several publications suggested different sources for the translations. In one article he presented his discoveries with regard to the use of *piyyutim* by Benjamin bar Shmuel, an eleventh-century French poet,[39] while in another article he showed that the translators employed a collection of the *Shamta* texts, i.e. curse texts, on Yom Kippur.[40] The excerpts from Benjamin bar Shmuel form the basis of [19], [21]–[25], and perhaps [54].[41]

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39 See Merchavia, 'Some Poems of Rabbi Benjamin bar Samuel' (Hebrew); see also Zunz, *Literaturgeschichte der synagogalen Poesie*, pp. 115–20; van Bekkum, 'The Latin Talmud and *Liber Krubot*', p. 177.

40 See Merchavia, 'The Caustic Poetic Rebuke (*Shamta*) in Medieval Christian Polemic Literature' (Hebrew).

41 See Merchavia, 'Some Poems of Rabbi Benjamin bar Samuel' (Hebrew); van Bekkum, 'The Latin Talmud and *Liber Krubot*', pp. 177–79. Concerning the last reference ([54]), it is quite difficult to trace the reference. The text includes a quotation from Mish Para I, 1, and motives that are used in the Babylonian Talmud Sab 89a, but there is no congruency at all.

Pieces from the *Shamta* tradition are rendered into Latin in [42]–[48].[42] In addition, Merchavia supplied his magnificent monograph *The Church versus Talmudic and Midrashic Literature* with a kind of index in which he gave the beginnings of 35 Hebrew texts that he connected with various folios of *P*.[43] For most of these texts we actually could identify the original texts Merchavia had in mind, but their inclusion in our critical edition did not always make sense. Therefore, we indicate those sources where the attribution is plausible, namely a *Piyyut Zulat Sukkot* ([39])[44] and a Latin rendering of the *Kol Nidrei* which today is the opening prayer on the eve of Yom Kippur ([40]). Furthermore, Merchavia referred to several *selichot* (penitential poems) that were first mentioned by Leopold Zunz[45] and have been edited by Daniel Goldschmidt and others,[46] for which we cannot give an exact place in the edition.[47] Further texts Merchavia mentioned are, among others, from *Piyyut Shabbat ha-Chodesh*,[48] *Piyyut* (i.e. *Yotzer*) *Shekalim*,[49] *Piyyut* (*Yotzer*) *Shabbat ha-Gadol*[50] and several *qerovah*-texts from *Qerovah parashat Shekalim Kalir*,[51] *Qerovah Shabbat Para Aduma Kalir*,[52] *Qerovah parashat Zakhor Azkir Selah Kalir*,[53] *Qerovah Ototeykha ra'inu*[54] and *Qerovah Eymat Nor'oteykha*.[55]

Additional texts that we have been able to identify seem to have a Mishnaic ([9], [20], [54]), Talmudic ([51], [54]) or Midrashic ([16], [17]) origin. Some texts seem to stem from Eleazar birabbi Kalir ([18]),[56] Moses

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42 See Merchavia, 'The Caustic Poetic Rebuke (*Shamta*) in Medieval Christian Polemic Literature' (Hebrew); van Bekkum, 'Hebrew Poetry from Medieval France and Provence'.

43 See Merchavia, *The Church versus Talmudic and Midrashic Literature* (Hebrew), p. 420.

44 See *Piyyut Zulat Sukkot*: כבקרת רועה (Ez. 34, 12): *Mahzor Sukkot*, ed. by Goldschmidt, pp. 93–94. *Zulat* starts with: אנא תרב עליצותיך.

45 See Zunz, *Literaturgeschichte der synagogalen Poesie*, pp. 223, 235, 239, 240, 261, 263, 303, 347.

46 See *Mahzor Yom Kippur*, ed. by Goldschmidt, pp. 631–32 (alphabetical acrostics, anonymous); 638–39 and 698–701 (*paytan* [poet]: Moses bar Samuel). Furthermore: Salomo ha-Bavli (northern Italy), in: Fleischer (ed.), *The Poems of Shelomo ha-Bavli*, pp. 310–12; Rabbenu Gershom ben Judah Me'or ha-Golah, double alphabetical acrostics, known in Ashkenazi rite; see Rabbenu Gershom ben Judah, *Selichot u-Pizmonim*, ed. by Haberman, p. 30.

47 Merchavia gives the folios *P*, fol. 209^{rb}; 209va (3x); 209^{vb}; 210ra (3x).

48 *P*, fol. 207ra.

49 *P*, fol. 206va.

50 *P*, fol. 207ra; 210va.

51 *P*, fol. 206va. See Elizur, 'Ahat Shaalti' (Hebrew); Elizur, 'The Early Scope of Parashat Shekalim' (Hebrew); Fleischer, 'Studies in the Prosodic Character'; van Bekkum, 'The Latin Talmud and *Liber Krubot*', p. 172, n. 5. On the second part of that Kalir text, see additionally Urbach, 'A Commentary' (Hebrew).

52 *P*, fol. 206^{vb}.

53 *P*, fol. 206^{vb}. – That *qerovah* is still unpublished.

54 *P*, fol. 207^{rb}.

55 *P*, fol. 207^{rb}.

56 See van Bekkum, 'The Latin Talmud and *Liber Krubot*', p. 181, and the *qerovah* texts that we could not identify yet.

ben Kalonymos ([15]),[57] or from anonymous collections that have been preserved ([12], [48]).[58]

It is also not clear whether the *Vorlage* contained the Rashi glosses that are inserted into the translation. To date, we still have not been able to identify these glosses in other texts by the sage of Troyes. Although we have fragmentary medieval manuscripts of Biblical texts with comments by Rashi[59] as well as of the Talmud,[60] we do not possess any evidence of a *piyyut* collection with his commentaries. Nonetheless, the insertion of these glosses into the translation points to an original insertion into the *Vorlage* as their introduction is similar to the insertions into the Talmud translation.

Shorter glosses are provided by the translator in [2], [3], [6], [7], [17], [19], [20], [25], [27], [29], [33]–[37], [40]–[42], [48]–[54]. In manuscripts *P Z* these glosses are usually underlined. Often these glosses contain only one word (e.g.: 'Moses', 'Christ'). The gloss in [52] appears only in *G C*.

On the edition: as with the other texts transmitted in the dossier, *P* (and its direct copy *Z*) and *G C* represent two different traditions. There exist certain discrepancies such as the representation with marginalia and underlining which is mainly found in *P Z*, differences in spelling (especially of names), or changes without much difference in the sense (e.g., [2] dixit (*P Z*) – dicit (*G C*)), or omissions of single words like 'et'. Apart from these, the following major differences should be singled out:

Book title: *P Z* indicate the title of the collection whereas *G C* leave it out.

[17] Omission of a passage in *G C*: 'et confidebat – misericordia';

[17] Omission of a passage in *P Z*: 'et cantabimus';

[19] Omission of a half verse of a Biblical quotation in *P Z*;

[20] Omission of the beginning in *G C*;

[25] *G C* abbreviate 'et osculatum – osculo' to 'et in osculo';

[45] the Rashi gloss is shorter in *G C*;

[51] the texts in *P Z* and *G C* differ from each other significantly;

[52] *G C* add a gloss at the end.

The edition generally follows *P*, but in few cases the text of *G C* seems to be superior.

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57 See van Bekkum, 'The Latin Talmud and *Liber Kruboț*', p. 180.

58 See van Bekkum, 'The Latin Talmud and *Liber Kruboț*', pp. 180–81.

59 See e.g. the fragment Sächsische Landesbibliothek – Staats- und Universitätsbibliothek Dresden, Mscr.Dresd.R.52.0 (Joshua text with Rashi's comments).

60 See Lehnardt, 'Das Radolfzeller Talmud-Fragment'; Perani and Sagradini, *Talmudic and Midrashic Fragments from the Italian Genizah*, pp. 252, 299.

The present edition is based on Görge K. Hasselhoff, 'Edition of *De Libro Krubot*', in *The Talmud in Dispute in the High Middle Ages*, ed. by Alexander Fidora and Görge K. Hasselhoff (Bellaterra: Servei de Publicacions de la Universitat Autònoma de Barcelona, 2019), pp. 203–18.

2. *Nicholas Donin's Articuli litterarum papae*, by Piero Capelli

Nicholas Donin, a former Jew who converted to Christianity in 1236, presented to Pope Gregory IX 'in the twelfth year of his pontificate', i.e. in 1238/39, a list of charges against the Talmud. These charges were accompanied by the translations into Latin of relevant proof texts of various lengths, taken from the Talmud itself as well as from other parts of Rabbinic literature. These accusations triggered the papal bull *Si vera sunt*, of 9 and 20 June, 1239, by which the pope requested that the archbishops who were incardinated in the Kingdom of France and the Dominican and Franciscan priors in Paris call for the requisition of the books of the Jews in their jurisdictions, 'by resorting to the secular arm', and to set on fire those in which the presence of the *errores* evidenced by Donin could be verified. The recipients of the bull were instructed to forward it to the rulers of the Christian kingdoms of Western Europe (France, England, Aragon, Navarre, Castile, León, Portugal). Only King Louis IX of France followed up on the pope's appeal by having the 1240 Paris Talmud trial instructed (the trial itself and its evolution and aftermath are too well known to repeat here again).[61]

The text of Donin's thirty-five charges is found in manuscripts *P*, *G* and *C* (and in *Z*, a *descriptus* of *P*) in the following folia: *P*, fols 211^{rb} (115)–217^{vb} (120); *G*, fols 30^{vb} (73)–33^{rb} (76); *C*, fols 67^{vb}–71ra; *Z*, fols 390^{v} (362)–401^{r} (383). The title *De articulis litterarum papae* ('The Charges Referred to in the Papal Bull') appears only in *P* as the running header in the upper margins of the folia containing the text. The *Articuli* are preceded by a 'Prologus in secundam partem' ('Prologue to the Second Part' of the Latin Talmud Dossier) recapitulating the presentation of the charges to the pope and the execution of the burning of the Talmud that followed the trial. The subdivision of the *Articuli* by types of accusation suggested in 2012 by Robert Chazan is taken up above.[62] As has already been noted in this introduction, the texts of the Latin Talmud Dossier in their present condition show a high degree of intertextuality: in the final editing of the material as a whole, texts originating in later events have in some cases shaped the redaction of texts associated with earlier procedures, as in the case of the sequential *Extractiones* (*sT*) being referred to in the thirty-five articles or the depositions.[63]

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61 See for instance Chazan, 'Trial, Condemnation, and Censorship'; Soussen, '1242. Le "brûlement" du Talmud à Paris'.

62 Chazan, 'Trial, Condemnation, and Censorship', p. 46. See above, p. 11.

63 See above, pp. 17–18.

However, the *Articuli* were submitted to Gregory IX in 1238/39, whereas the sequential *Extractiones* date in all likelihood from 1244/45.[64] We can therefore still assume that in the *Articuli*, and in the Talmudic Anthology (*a*) that follows them in the dossier and includes the sources that Donin chose not to include in the *Articuli*, Donin's anti-Talmudic critique had found the thematic setting that was from then on essentially maintained through the entire dossier. This setting can be conveniently represented by the following three general categories of translated sources:[65]

1. Absurdities or profanities, i.e., passages that fail to conform to the rationalistic standards that were becoming established in European culture and theology.
2. Passages legitimating the doctrine of the dual Torah, Rabbinic tradition and their authoritativeness – and therefore Rabbinic hegemony within Judaism.
3. Anti-Christian materials that are blasphemous according to Christian standards.

In the absence of a critical edition of the Hebrew report of the Paris trial (*Vikkuah Rabbenu Yehiel*) accounting for the considerable differences between its surviving manuscripts, any assessment of the relationship between the Talmudic texts translated by Donin in the *Articuli* and those discussed in the Hebrew report must necessarily be considered as merely preliminary. However, the following may be observed:

– the Rabbinic texts translated in the *Articuli* are 54 in number: 50 from the Talmud Bavli (of which 16 with Rashi's gloss), one from *Massekhet Soferim* (from the so-called Minor Tractates), one from the *'Amidah*, and 2 from Rashi's commentary to the Hebrew Bible;

– the Rabbinic texts quoted in the Hebrew report according to MS Paris, Bibliothèque nationale de France, Hébr. 712 (the most ancient – though not necessarily the 'best' – witness to the text) are 51 in number: 44 from the Talmud Bavli (of which one has Rashi's gloss), one from *Massekhet Soferim*, one from the *'Amidah*, and 5 from the Mishnah.

In the following table we compare (according to the alphabetical order of the titles of the Talmudic tractates) the proof texts quoted in the *Articuli* with the passages discussed in the Hebrew account of the Paris trial according to MS Hébr. 712:[66]

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64 See Fidora and Cecini, 'Nicholas Donin's Thirty-Five Articles Against the Talmud', p. 191; Cecini and De la Cruz Palma, 'Beyond the Thirty-Five Articles: Nicholas Donin's Anthology of the Talmud', p. 64.

65 The thematic correspondences between the various sections of the dossier are indicated in this volume at pp. 30–36 (*Articuli*, thematic *Extractiones*, Talmudic Anthology) and pp. 45–46 (*Articuli* and depositions; depositions and Hebrew report).

66 See (except for some minor differences) the useful table of correspondences between the

Sources quoted in the *Articuli*	**Sources quoted in the *Vikkuah* (per folia of MS BnF, Hébr. 712)**	**Overlap**
Az 3b (XXII)		
	Az 4a (53^{r})	
	Az 8b (53^{v}–56^{r})	
Az 20a (XXIX)	50^{r}	1
	Az 26b (49^{v})	
	Az 57a (50^{r})	
Bb 12a (V)		
Bb 73b–74a + Rashi (XVII)	48^{r}	2
	Bb 73b (55^{v})	
	Bb 74b (53^{v})	
	Bek 57b (53^{v})	
Ber 3a (XVIII)	53^{r}	3
Ber 5a (II)		
Ber 7a (XXIII)		
Ber 8a (XXI)	53^{r}	4
Ber 28b + Rashi (IX)		
Ber 28b + Rashi (XXX)		
	Ber 34b (53^{v})	
	Ber 61a (53^{v})	
Bm 33a + Rashi (III)		
Bm 33a (IX)		
Bm 59b (XXIV)	53^{v}	5
Bm 87a (XIX)		
	Bm 86b (53^{v})	
Bq 38a (XII)	50^{r}	6
Bq 113a (XII)		
Bq 113b (XII)		
	Er 18b (53^{v}–55^{v})	
Er 19a (XXXI)		
Er 21b (VIII)		
Git 56b (XXVII)		

passages quoted in the Hebrew account and in the *Articuli* in Lampurlanés Farré, *Excerptum de Talmud*, pp. 29–31.

Sources quoted in the *Articuli*	**Sources quoted in the *Vikkuah* (per folia of MS BnF, Hébr. 712)**	**Overlap**
Git 60a + Rashi (IV)		
Git 60b (III)		
	Git 61a (51^{r})	
	Hag 4b (46^{v})	
Hag 5b (XXV)		
Hag 10a + Rashi (XIV) (XVI)		
	Hag 12a (53^{v}–55^{v})	
	Hag 13b (53^{v})	
Hul 60b (V)	48^{v}–49^{r}	7
	Ket 15a (49^{v})	
	Ket 77b (53^{v})	
Mak 22b + Rashi (VI)		
Meg 19b (II)		
Meg 25b (XXVIII)	50^{r}–51^{r}	8
Meg 28b // Nid 73a (XXXII)		
Ned 22a (XIV)		
Ned 23b + Rashi (XIII)	48^{r}	9
Ned 78a (XIV)	48^{r}	10
	Nid 24b (53^{v})	
	Nid 34b (50^{r})	
Rh 17a // Ber 12b (XXX)	51^{v}–52^{r} + Rashi	11
Rh 17a (XXXI)	52^{v}	12
Rh 25a (1st passage) + Rashi (VI)		
Rh 25a (2nd passage) + Rashi (VI)		
	San 43b (46^{rv})	
	San 57a (49^{v}–50^{r})	
San 58b (XI)	50^{r}	13
San 63b (XXVIII)		
	San 64b (45^{v})	
	San 76b (50^{r})	
San 67a + Rashi // Sab 104b (XXVI)	46^{v}	14
San 70a (XXXV)		
	San 98a (53^{v})	
San 99a–b (I)		

Sources quoted in the *Articuli*	**Sources quoted in the *Vikkuah* (per folia of MS BnF, Hébr. 712)**	**Overlap**
	San 103a (47^{v})	
	San 107b (47^{r})	
	Sab 15a (47^{r})	
Sab 23a + Rashi (VII)		
Sab 31a (I)		
Sab 33b (XXXI)		
	Sot 49b [// San 97a] (53^{v})	
Suk 42b sqq. + Rashi (VI)		
Tan 11a (XXXIII)		
Yeb 63a + Rashi (XXXIV)	53^{v}	15
Yeb 65b (XX)		
Yeb 89b–90b + Rashi (VI)	53^{v} [// San 90a; Git 83a]	16
Yom 28b + Rashi (I)		
Rashi to Deut. 17, 11 (VII)		
Rashi to Ex. 14, 7 (X)		
	Mish Az I, 1 (51^{r})	
	Mish Az II, 1 (51^{r})	
	Mish Bq IV, 3 (50^{r})	
	Mish Git V, 9 (51^{r})	
	Mish Qid V, 8 (51^{r})	
Massekhet Soferim 15, 10 + Rashi (X)	49^{v}–50^{r}	17
ʿAmidah 12 (*birkhat ha-minim*)	51^{v}	18

The overlap between the Rabbinical passages translated in the *Articuli* and those discussed in the Hebrew report according to MS Hébr. 712 is only 18 units, or about one third of the passages discussed in each of the two texts. The reason for this significant discrepancy can be found in the nature of the two types of documentation, the Latin and the Hebrew. The Latin Talmud Dossier certainly cannot be identified *tout court* with a chancery document;[67] however, it is still compiled with the precision required for textual evidence to be used in a trial that in its time was already almost inquisitorial in nature. On the other hand, the Hebrew report is a literary reworking of an apologetic nature, linked to the literary genre of theological disputations, and to be used as a repertoire of topics and a basis for argument by representatives of

67 See pp. 47–48 below, about the *Depositiones*.

the Jewish side in subsequent disputes. In fact, MS Hébr. 712 of the Hebrew account also contains the *Sefer Yosef ha-Meqanne'* ('The Book of Yosef, the Zealous Supporter of Faith', another classic of late medieval Jewish anti-Christian apologetics) and two anthologies of Biblical texts (mainly from the Christian Scriptures) translated into Latin (often differing from the Vulgate) and transcribed into the Hebrew alphabet, with Tiberian vowel punctuation and an interlinear translation in Hebrew.[68] All this strongly supports Joseph Shatzmiller's contention that the entire MS Hébr. 712 is a *plaidoyer* compiled in preparation for the so-called second Paris disputation, held in 1269 between the famous convert Pau Cristià and an otherwise unknown Rabbi Abraham.[69]

In the text of the *Articuli* all three manuscripts share the following indicative errors, which are useful to the reconstruction of the higher levels of the *stemma codicum* of the whole dossier:[70]

1. Article 6: all three manuscripts read *scribere*, rightly emended by Loeb to *scribae*.[71]
2. Article 14: I think that the diffraction represented by the readings *tributum* (*P*), *tribuit* (*G*) and *tribus* (*C*) can be conjecturally emended to *tribuum*.[72]
3. Article 22: the readings *audecoz* (*P*) and *audeser* (*G* and *C*) are errors due to the misunderstanding of Old French *andetee*, restored by Cecini and Fidora on the basis of the Latin translation of Rashi's gloss to Daniel 7, 23 in the related section of the dossier (*g* [145]).[73]
4. Article 18: all three manuscripts read *est custodia*, rightly emended by Loeb to *et custodiam*.[74]

These errors allow us to establish that, at least as far as the *Articuli* are concerned, all surviving manuscripts were based on an archetype distinct from an original that did not contain such errors. Also, *audeser* in *G* and *C* at article 22 is a conjunctive error that – along with some others – shows that two distinct branches can be identified within the tradition of the *Articuli*, one represented by *P* (and its *codex descriptus*), the other by *G* and *C*; both *G* and *C* stemmed from a common subarchetype. More generally,

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68 The two anthologies have been edited by Bobichon, *Controverse judéo-chrétienne en Ashkenaz (XIII^e s.)*.

69 Shatzmiller, *La deuxième controverse de Paris*, pp. 21–22.

70 See section 4 in this introduction, at p. 60.

71 Loeb, 'La controverse de 1240 sur le Talmud', 2, p. 258.

72 For a definition of 'textual diffraction' see Contini, *Breviario di ecdotica*, p. 26.

73 Fidora and Cecini, 'Nicholas Donin's Thirty-Five Articles Against the Talmud', p. 196 n. 29. See the discussion by Hasselhoff here, p. 41.

74 Loeb, 'La controverse de 1240 sur le Talmud', p. 41.

Ulisse Cecini and Óscar de la Cruz Palma also reached by other means the conclusion that *P*, despite being the oldest textual witness of the entire dossier of the Latin Talmud, can by no means be identified with its original, but should rather be acknowledged as its 'most mature version', at the end of a long process of ideating and editing that we have just started to fathom.[75]

The present edition is based on Piero Capelli, '*De articulis litterarum Papae*: A Critical Edition', in *The Talmud in Dispute in the High Middle Ages*, ed. by Alexander Fidora and Görge K. Hasselhoff (Bellaterra: Servei de Publicacions de la Universitat Autònoma de Barcelona, 2019), pp. 29–57. Thanks are due to Giulia Ammannati, Ulisse Cecini and Isaac Lampurlanés Farré for their valuable paleographical advice.

3. *Nicholas Donin's Talmudic Anthology*, by Ulisse Cecini and Óscar de la Cruz Palma

After *De articulis litterarum papae*, one finds in the dossier another collection of 76 Talmudic passages translated into Latin, this time without any titles or captions explaining their content or relating them to a specific topic of polemic. The sequence in which these passages appear in this collection does not follow the order of the Talmudic tractates from which they are excerpted. This is why the compiler of the dossier gave this collection the generic title of *De quibusdam de diversis libris collectis librorum et locorum ordine non servato*, i.e. 'About certain matters collected from different books [of the Talmud] without maintaining the order of the books [in the sequence of the Talmudic tractates] or of the passages [inside a specific book, i.e. tractate]'.

While the dossier does not give any hint about the authorship or the chronology of this collection, which we call 'Anthologia de Talmud' or the Talmudic Anthology for sake of simplicity, we were able to attribute it to Nicholas Donin and to date it to the same moment at which he translated the articles that precede the anthology in the dossier. In other words, the passages that make up the thirty-five articles and the ones that are present in the Talmudic Anthology were translated together by Donin building a unique textual repository from which he chose the passages which he submitted to Pope Gregory IX. The texts that were not selected for the thirty-five articles make up the Talmudic Anthology. This conclusion was reached by observing the Anthology (*a*) in its style, its structure and its content and by comparing it on the one hand to Donin's thirty-five articles (*d*) and on the other hand to the sequential *Extractiones de Talmud* (*sT*).[76]

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75 Cecini and De la Cruz Palma, 'Beyond the Thirty-Five Articles: Nicholas Donin's Latin Anthology of the Talmud', p. 63 and n. 15 there.

76 The detailed argumentation of what is summarized here is found in Cecini and De de la Cruz Palma, 'Beyond the Thirty-Five Articles: Nicholas Donin's Latin Anthology of the Talmud'.

Thus one can see that in both *a* and *d* the same way of quoting and systematically localizing the Talmudic passages according to their tractate and chapter was used, differently from *sT*. At the same time, one can appreciate how the selected passages hardly ever overlap in *d* and *a*, strongly suggesting that the two collections are complementary. As a matter of fact, there is only one single passage that is repeated in both collections, Az 3b (*a* [3] and *d* art. 22); however, one must note that the repetition is only apparent, the textuality and the reasoning being different in both collections. In *a* the passage offers a solution for a seeming contradiction between a Biblical statement and a Rabbinical norm, while in *d* the passage quoted is longer and does not concern the contradiction with the Biblical verse, which is not mentioned, but another part of the Rabbinical discussion found on the same Talmudic page. In contrast, in *sT* we do find passages overlapping both with *d* and *a*, although their quotation style and wording clearly reveal that *sT* was the work of a different translator, as one can gather from the following two examples:

***d* art. 1**	***sT* [575]**
[...] [Sab 31a] In *cezer Mohed*, in *macecta Sabaz*, in *perec Bama madlikym*, quod interpretatur 'in quo illuminantes', dicitur sic–: *Miaudent* –id est dicunt– magistri: Accidit in quodam *goy* –gentili– quod venit coram Samay dixitque ei: Quot leges vobis? Respondit: Duae, una in scripto, alia in ore.	[Sab 31a] Magistri dicunt: Accidit de quodam *goy* quod venit ante Samay et ait illi: Quot leges vobis? Respondit: Duae: una in scripto et alia in ore.

***a* [4]**	***sT* [623]**
[Sab 55a] –In *perec bama behema*:– Dicit rby Aha: Numquam exivit de ore Dei verbum quod postea converteret in malum, nisi istud: [...]	[Sab 55a] Dicit rby Aha: Numquam exivit ab ore Sancti, benedictus sit ipse, verbum quod rediret ad malum, nisi istud: [...]

For the sake of clarity, we provide here a table that displays the complete comparison:

a	*d*	*sT*
	Ber 3a (art. 18)	Ber 3a
	Ber 5a (art. 2)	Ber 5a
	Ber 7a (art. 23)	Ber 7a
	Ber 8a (art. 21)	Ber 8a
	Ber 28b (art. 9)	Ber 28b
	Ber 28b (art. 30)	
[67] Ber 64a		Ber 64a
	Sab 23a (art. 7)	Sab 23a

a	*d*	*sT*
	Sab 31a (art. 1)	
[4] Sab 55a		Sab 55a
[36] Sab 55b		
[37] Sab 55b–56a		
[38] Sab 56a		
[39] Sab 56b		
[69] Sab 88b–89a		
[70–71] Sab 89a		
[12] Sab 116a		
[13] Sab 116a–116b		
[75] Sab 118a		
[16] Sab 119b		
[17] Pes 113b		
[18] Pes 118b		
[19] Pes 119b		
[40] Meg 12a		
	Meg 19b (art. 2)	
	Meg 25b (art. 28)	
	Meg 28b (art. 32)	
	Hag 5b (art. 25)	
	Hag 10a (art. 14)	
	Hag 10a (art. 16)	
[20–22] Hag 13b		
[5] Hag 14a		
[23] Hag 14a		
[24] Hag 16a		
	Er 19a (art. 31)	
	Er 21b (art. 8)	
	Yom 28b (art. 1)	
	Rh 17a (art. 30)	
	Rh 17a (art. 31)	
	Rh 25a (art. 6) (1)	
	Rh 25a (art. 6) (1)	
	Tan 11a (art. 33)	
	Yeb 63a (art. 34)	Yeb 63a

a	*d*	*sT*
	Yeb 65b (art. 20)	Yeb 65b
	Yeb 89b–90a (art. 6)	
	Ned 22a (art. 14)	
	Ned 23b (art. 13)	
	Ned 78a (art. 14)	Ned 78a
	Git 56b (art. 27)	Git 56b
[76] Git 57a		
	Git 60a (art. 4)	
	Git 60b (art. 3)	
	Bq 38a (art. 11)	Bq 38a
[42] Bq 84a		
[43] Bq 86b–87a		
[41] Bq 87a		
	Bq 113a–b (art. 11)	Bq 113a–b
	Bm 33a (art. 3) – (art. 9)	Bm 33a
	Bm 59b (art. 24)	Bm 59b
[68] Bm 85b		Bm 85b
	Bm 87a (art. 19)	Bm 87a
	Bb 12a (art. 5)	Bb 12a
	Bb 12a (art. 5)	Bb 12a
	Bb 73b–74a (art. 17)	Bb 73b–74a
[44] Bb 109a–b		
[45] Bb 126b; Bb133b		
[46] San 9b		
[47] San 9b–10a		
[48] San 27b		
[49] San 32a		
[2] San 39b		San 39b
[50] San 40b		
[51] San 41a		
[1] San 46a		
	San 58b (art. 11)	
	San 63b (art. 28)	
	San 67a (art. 26)	San 67a
	San 70a (art. 35)	San 70a

a	*d*	*sT*
[7] San 82a		San 82a
[15] San 92a–b		San 92a
	San 99a (art. 1)	
[6] San 103a		San 103a
[35] San 110a		
[53] Mak 5a–b		
[52, 54–55] Mak 5b		
[56] Mak 6b		
[57–58] Mak 7a		
[59] Mak 7b		
	Mak 22b (art. 6)	
[60] Seb 25a		
[61] Seb 27a		
[62] Seb 38b; Seb 42b		
[64] Seb 41b		
[63] Seb 42b		
[65] Seb 43b		
[66] Seb 44b; Seb 45b		
[8–9] Az 2a		Az 2a
[3] Az 3b	Az 3b (art. 22)	Az 3a–b
[10] Az 7b		Az 7b
[14] Az 8b		
	Az 20a (art. 29)	Az 20a
[11] Az 54b–55a		Az 55a
[73] Ab 4,13		
[74] Ab 5,8		
	Hul 60b (art. 15)	Hul 60b
[27–33] Hul 105b		
[34] Hul 105b–106a		
[25] Nid 17a		
[72] Nid 30b		Nid 30b
	Nid 73a (art. 32)	

A question that remains to be considered is the inner coherence of *a*, in order to see whether it is really a random collection of passages, as suggested by its title, or whether one can find a rationale behind the selection. To do this, we shall assign a topic to each passage of *a*, using as *tertium comparationis* the

chapter titles of the thematic version of the *Extractiones de Talmud* (*tT*) to which most of Donin's articles can also be related. As a matter of fact, many passages from *a* were included in *tT*, and hence one may start by seeing in which thematic chapters they appear, while assigning in parallel Donin's thirty-five articles to a topic from *tT* whenever possible:

d	**Tractates and subdivisions of thematic *Extractiones***	**Passages of the Anthology**[77]
Art. 1–3	1. *De auctoritate Talmud*	73–74 (1 [64–65])
Art. 4–10	2. *De sapientibus et magistris*	67 (2 [82])
Art. 26–27	3. *De blasphemiis humanitatis Christi*	6; 76 (3 [16])
Art. 15–18	4. *De blasphemiis contra Deum*	3 (4 [53]); 4 (4 [49)]; 5 (4 [50]); 71 (4 [48])
Art. 28–33?	5. *Contra christianos* 5.1. *De imprecationibus contra* goym	7 (5 [109]); 8 (5 [52]); 9 (5 [51]); 11 (5 [111]); 12 (5 [110]); 50 (5 [112])
	6. *De erroribus*	16 (6 [197]); 20–24 (6 [198–202]); 36–40 (6 [203–07]); 4 (6 [42]); 43 (6 [43], [208]); 50–51 (6 [209–10]); 56–57 (6 [211–12]); 72 (6 [127]); 75 (6 [213])
	7. *De sortilegiis*	25–26 (7 [54–55]); 27–29 (7 [66–68]); 31 (7 [69]); 33–34 (7 [70–71])
	8. *De somniis*	
	9. *De futuro saeculo*	15 (9 [52]); 75
	10. *De Messia*	
Art. 11–14?	11. *De quibusdam levioribus erroribus sive stultitiis*	2 (11 [472]; 11 [227]); 17 (11 [473]); 30 (11 [474]); 32 (11 [475]); 35 (11 [476]); 56 (11 [477])
Art. 19–24?	12. *De turpitudinibus et inmunditiis*	
Art. 34–35?	13. *De fabulis*	13 (13 [145]); 18 (13 [139]); 19 (13 [146]); 68–70 (13 [150–52])

Not all passages from *a* have been included in *tT*. A few of them were not inserted because there existed an alternative translation of the same passage in *sT* that was preferred. This is the case for *a* [6], [10], [14]. For other

77 The passage of *tT* in which they are found is given in parentheses.

passages, however, we can see that they were not included because they refer to a topic that does not fall under the thematic criteria of *tT*. This is the case for a bulk of passages located in the middle of *a*, to wit: [41], [44–49], [52–55], [58–66]. These are all passages that are concerned with questions related to trials, e.g. the validity of witnesses and the necessity or not of pronouncing an oath in legal matters and disputes. In manuscript *P* and *Z* the folios where these passages are found have a *titre courant*, namely, *De iudiciis*. This suggests that, at the beginning of his selection process, Donin had additional thematic criteria in mind for translating passages of the Talmud that he considered relevant for his argumentation, like 'trials' here. Later, however, he discarded such topics for his thirty-five articles, and, in the case of 'trials', they were also discarded by the redactor of *tT*.

In contrast, other groups of passages that seem to share a common topic and were not selected by Donin for his thirty-five articles have been included in *tT*. This is the case for *a* [20–34]. These passages can be found in *tT*, even though they have been distributed into the more generic chapters about errors (*tT* 6, where *a* [20–24] have been placed) and stupidities (*tT* 11, where *a* [30] and *a* [32] can be found) or into the chapter dedicated to sorcery (*tT* 7, which includes *a* [25–29], [31] and [33–34]). However, all these passages, which follow one another in *a*, seem to have a central topic related to either angels or demons. Apparently, the redactor of *tT* did not always follow the logic that guided the grouping of the passages in *a*. This can also be observed in other passages that have been selected for *De erroribus* (*tT* 6), though they seem more related to the question of the Talmud contradicting the Bible (*tT* 1) or focus on authoritative figures (*tT* 2), such as the patriarchs in their faultiness or fragility (35–43). In this respect, they resemble *d*'s topic of the existence of two laws, the Written Law (i.e. the Torah) and the Oral Law (i.e. the Talmud), the latter of which purportedly supersedes the former.

An attempt to present a comprehensive account of the passages of *a* in their original order and to classify them thematically yields the following table:

Topic	**Passage in *a***
Blasphemies against God, represented as corporeal, mutable and subject to passions	1–5
Blasphemies against Jesus	6
Against Christians	7–12
Anecdotes about Rabbis	13–14
About the hereafter and the forgiving of sins	15–16
Importance of the Talmud	17
Stories about God keeping His promises and the banquet in heaven (sometimes related to the hereafter)	18–19
Angels and demons	20–34

Topic	Passage in *a*
The Bible: Contradictions with it; some of the patriarchs apparently presented in their faultiness	35–43
On legal matters, trials and oaths (occasionally against Christians)	44–66
On Rabbis and their relationships to law, angels and God	67–71
On the authority of the Talmud	72–75
Blasphemy against Jesus	76

From this table one can see an inner coherence, even though sometimes it is not completely rigorous. One can also see how some topics overlap with the topics of *d*, while others do not. This complies with the hypothesis of *d* and *a* constituting together a larger selection based on wider criteria. Some passages of *a* were not selected for *d* even though they relate to the same topics; others pertained to different topics and were dismissed in their entirety by *d*. Some of these were later included in *tT*: not, however, according to their original topics, but redistributed according to the topics chosen for the thematic version. Most of them ended up in generic chapters such as *De erroribus*, *De stultitiis* or *De fabulis*.

The present edition is based on Ulisse Cecini and Óscar de la Cruz Palma, 'Beyond the Thirty-Five Articles: Nicholas Donin's Latin Anthology of the Talmud (With a Critical Edition)', in *The Talmud in Dispute in the High Middle Ages*, ed. by Alexander Fidora and Görge K. Hasselhoff (Bellaterra: Servei de Publicacions de la Universitat Autònoma de Barcelona, 2019), pp. 59–99.

4. *De glossis Salomonis Trecensis*, by Görge K. Hasselhoff

For one of the collections of translations within the dossier the name of the original author is mentioned. It is the collection of comments on Biblical verses by Salomon of Troyes. That Salomon is better known by the acronym of his Hebrew name Rabbenu Shlomo bar Yitzhaq: Rashi.

Rashi was born around 1040 in Troyes (Champagne).[78] He studied Talmud and Bible in the legendary academies of the Rhineland. After his return to Troyes, he founded his own school (Beit Midrash). Throughout his lifetime until his death in 1105 he commented on most books of the Hebrew Bible as well as on most parts of the Talmud.[79] Rashi is usually associated with his new method of commenting on the Bible. His comments were taken from older Rabbinic writings and combined them in order to clarify and expound on the literal meaning of Biblical passages (*peshat*). Every

78 For his biography see Grossman, *Rashi*, pp. 12–51.

79 It remains an open question whether the comments on the *Liber krubot* are also his. See the introductory remarks p. 22, above on the *Liber krubot* and Grossman, *Rashi*, pp. 160–61, who emphasises that no such commentaries are known.

now and then he introduces personal comments.[80] After Rashi's death, his students continued his commenting activities, meaning that it is sometimes not clear whether he himself is the author of a specific comment. Since no autographs are preserved, the extent to which his comments are indeed his own remains an open question.[81] Indeed, in later years his comments were altered, such that in several cases the translations within the dossier as well as in Ramon Martí's *Pugio fidei* give insight into earlier traditions.[82]

Within the dossier, about 153 excerpts are preserved.[83] In addition, throughout the Talmud translation as well as in the excerpts *De libro krubot* we find further comments by Rashi.[84]

Whoever the translator was, he seems to have had access to a huge number of Rashi's comments, since he translated and paraphrased comments on all parts of the Hebrew Bible. There are nonetheless some peculiarities when we look at the distribution of the comments on different parts of the Bible and the Biblical books themselves. Concerning the Torah (91 excerpts altogether), most excerpts relate to the first two books, Genesis (43)[85] and Exodus (30),[86] whereas only 18 excerpts are taken from Leviticus (3), Numbers (7) and Deuteronomy (8). From the prophetical books (including most of the 'historical' books of the Christian Bible) 35 excerpts are taken. Most of these excerpts stem from Isaiah (10), whereas only a few are taken from Joshua (1), Judges (5), I Samuel (4), II Samuel (6), I Kings (1), II Kings (1), Obadiah (2), Jonah (1), Habakkuk (1) and Zechariah (3). Regarding the *Ketuvim* some similarities to the prophetical books are striking: Whereas most excerpts stem from Proverbs (12)[87] and Ecclesiastes (or Qohelet, 6), only few are taken from Psalms (2), Iob (1), Song of Songs (2), Lamentations (1) and Daniel (3).

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80 Roughly 1000 passages throughout Rashi's works are introduced by the – topical – phrase 'but I explain', which are not translated in the excerpts.

81 See recently Lederer-Brüchner, 'Rashi's Commentary on the Book of Ruth Updated'; Penkower, 'Corrections and Additions to Rashi's Commentary'.

82 See Hasselhoff, 'Die Rashi-Texte'.

83 The number differs from the count of earlier editions. While revising the older editions, we discovered that texts might be ordered differently.

84 For an overview of the comments within the Talmud translation, see Dal Bo, 'Appendix Glossarum', pp. 601–710.

85 They were first edited by Dahan, 'Rashi, sujet de la controverse de 1240', pp. 46–54. In 2018/19 Jana Mellado Sánchez provided an unpublished BA thesis (*Glosae Salomonis in Genesim*. Edició crítica i traducció de la versió llatina de les glosses de Raixí al Gènesi, Treball de Fi de Grau, curs 2018–2019, Universitat Autònoma de Barcelona) with these excerpts. The text below is newly established.

86 Laura Fortea Marín provided an unpublished BA thesis (*Glossae Salomonis in Exodum*. Edición crítica y traducción de la versión latina de las Glosas de Rashí al Éxodo, Treball de Fi de Grau, curs 2018–2019, Universitat Autònoma de Barcelona) with these excerpts. The text below follows Hasselhoff, 'Der Talmudprozess von 1240', but is newly established.

87 They were first edited in Dahan, 'Un dossier', pp. 335–36. The text below is newly established.

Within the Rashi translation, the excerpts are generally ordered according to the Christian tradition, i.e. the texts from the Torah are followed by comments on historical books and on excerpts from further writings. The collection concludes with translations of comments on prophetical texts including Daniel. Within the prophetical books, an excerpt from II Kings is listed as a Micah text and the order does not correspond to the canonical order insofar as Jonah (and Micah, i.e. II Kings) precedes Obadiah. The order of excerpts is as follows:

Genesis: [3]–[45]

Exodus: [46]–[75]

Leviticus: [76]–[78]

Numbers: [79]–[85]

Deuteronomy: [86]–[93]

Joshua: [94]

Judges: [95]–[99]

I Samuel: [100]–[103]

II Samuel: [104]–[109]

I Kings: [110]

Job: [111]

Psalms: [112]–[113]

Proverbs: [114]–[125]

Ecclesiastes: [126]–[131]

Song of Songs: [132]–[133]

Isaiah: [134]–[143]

Lamentations: [144]

Daniel: [145]–[147]

Jonah: [148]

II Kings: [149]

Obadiah: [150]–[151]

Habakkuk: [152]

Zechariah: [153]–[155]

Furthermore, the translation of the comments on Proverbs opens with a kind of heading giving a summarising remark on the content of that book [114].

Neither from the excerpts nor from the introduction [1] do we receive information as to why the translator translated these particular texts.

The introduction to the excerpts nonetheless gives some information about the author and acknowledges his high reputation among contemporary Jews in France. Additionally, in an abbreviated and slightly misleading way, the translator informs his readers that Rashi's method in commenting on the Bible has recourse to Talmudic (and further Rabbinic) texts:

> It follows the Glosses by Salomon of Troyes, the greatest commentator among the Hebrews on both the Old Testament and the Talmud. And as already has been said, although he expounded on the Old Testament in a way that left nothing uncorrupted, here are yet a few from the large amount of his errors. Because I do not have the opportunity to translate a wider selection and because above, among other texts from the Talmud, many [of Salomon's glosses] were inserted whose frequent repetition could generate disgust in readers, these few excerpts shall suffice to verify the accusation against him and his followers, particularly since the rest contains nothing but what could be found in the following. But they [i.e. Rashi's comments] are taken from the Talmud, because it is written in the chapter *Heleq* that he who uncovers the face of the Law, that is, expounds the Law, and does not do so according to the *halakha*, that is, through the Talmud, even though he has the Law and good works in his hand, will not have part in the world to come. To the same above next to: 'Sword etc.' [Avot 5, 8][88]

In nuance, a different tone was set in the prologue to the sequential version of the *Extractiones de Talmud (sT)* where the compiler states that he translated nearly nothing from Rashi's comments because they were full of strange ideas (*mirabilia*):

> But I have translated almost nothing from Salomon of Troyes's glosses on the Old Testament, although there are infinite strange ideas (*mirabilia*) there, and they contain a large part of Talmudic explanations (*de Talmud*). And although he glossed the entire Old Testament in such a way that he leaves nothing there uncorrupted, so that he abandons both literal and spiritual understanding or meaning and perverts everything and turns it into fables, the Jews nevertheless consider whatever he said to be authoritative, as if it had been spoken to them from the mouth of the Lord. His glosses on the Talmud are frequently found inserted in the following passages. His body was buried with great honours in Troyes, and his soul in the outmost hell (*infernus novissimus*).[89]

It seems from these two prefaces that the translator could not pass over Rashi because he was too important and influential in contemporary Judaism.

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88 My translation; for the Latin text see below in the edition [1].

89 *Extractiones de Talmud per ordinem sequentialem*, ed. by Cecini and De la Cruz, Praef. [46–47], p. 10. See also Hasselhoff, 'Rashi's Glosses on Isaiah', p. 112.

The translations themselves may be categorised into several types. A first group is formed by explanations that go back to Talmudic or Midrashic explanations. A good example might be the story of Sisera. In Judges 5 it is told that Sisera fought against Israel. In v. 20 it is mentioned that the stars also fought against Sisera. Rashi now employs an explanation from the Babylonian Talmud, Pes 94b, to explain the thickness of the firmament in relation to the distance between heaven and earth.[90] That explanation is translated more or less verbatim into Latin; no significant changes can be discovered:

> The stars remain in their order and their course and fought against Sisera. Gloss: One edge of the star, which fought, was in heaven and the other [edge] was on earth. From this the sages have said that the thickness of the heaven was equivalent to the [distance] between heaven and earth. And that star was fixed in heaven like a bolt in a door, and so it is as long as the heaven is thick.[91]

Rashi goes on to comment on one further sentence which is not translated. He then turns to verse 21, where a brook (*nahal*) is mentioned three times: twice the brook Kishon and once an undetermined – and difficult to translate and explain – 'brook of antiquities' (*nahal qadumim*). Rashi again explains that word with a sentence from Pesachim (118b) which says that that brook is a guarantor to the sea in sweeping away the enemies since the days of Egypt. Again, we find a rather literal translation with one exception: '*qadumim*' is translated neither in the Bible verse nor in the comment, but transcribed, and only in second place is a translation given. The translator gives an explanation of the short translation of the comment; in some manuscripts these explanations are underlined:

> The brook Kyson [i.e. Kishon] has carried away their dead bodies, the brook Cadumyn. Gloss: *cadumyn* is translated with antiquities, that is the brook which was a guarantor of the sea from the days of Egypt. Above you have this fully.[92]

The Latin translation edited below offers further explanations which follow the same scheme. The translation of Rashi's comment on I Kings 18, 37 and on Daniel 7, 23 might be added here. For the latter, in today's standard editions no parallel can be found.[93] But it is remarkable that in BT Az and in Rashi's comment on that passage similar ideas are expressed. The translation which in addition bears another typical feature of Rashi's manner of commenting reads as follows:

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90 The full text is printed in all standard editions.
91 My translation. For the Latin text, see in the edition [95].
92 My translation. For the Latin text, see in the edition [96].
93 See also Dahan, 'Un dossier', p. 333.

> And it will devour the whole earth and crush it and shatter it. Gloss: That is Rome who bound the debts because her money went away. The whole world calls her *debitrix*, in Gallican: *andetee*, because she must be treasured. There was namely in her plague and leprosy in mankind and in the animals and in everything and when a man says to his companion: take Rome for one *pictavina*, for a *quadrans*, he will not be the one who cures from her.[94]

Rashi quite often gives a French equivalent to an Aramaic or Hebrew word (the so-called *laʿazim*[95]). So does the anonymous translator who gives *andetee*[96] as an explanation of *debitrix*. We find a similar translation in the rendering of the explanation of I Samuel 14, 34 where *dentatus* is explained with *achiez* (or *ochier*).[97]

A second group of comments is formed by short continuations of the Biblical text in Rashi's own words. A good example is the translation of his comment on I Samuel 14, 45:

> Therefore, the people have liberated Jonathan so that he did not have to die. Gloss: Because they released Saul from his oath.[98]

A third group are the explanations of single words that are not quotations from Rabbinic texts but explanations by Rashi himself. Good examples are the explanations of II Samuel 15, 1 (*omnes illi*) and Daniel 11, 14 (*hic est*). In some cases, the explanation is grounded in a different Biblical quotation (e.g. II Samuel 20, 19 which is based on Numbers 26, 46).

In several cases of the Latin translation we do not have a *Vorlage* in Rashi's still extant commentaries. Since the Latin translations in general are close to the original texts by Rashi, we may conclude that the other translations are also close to a text that was written by Rashi or was regarded as written by him. The loss of these texts might have been caused by censorship, by a simple loss of the original text or by disinterest in that specific explanation on the part of Rashi's copyists.[99]

As with the other texts transmitted in the dossier, *P* (and its direct copy *Z*) and *G C* represent two different traditions.

Apart from the representation with marginalia and underlining, mainly found in *P Z*, and minor differences in spelling (especially of names), or

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94 My translation. For the Latin text, see in the edition [145].

95 See Hagège, 'Les gloses de Rachi'.

96 Merchavia, 'Talmudic Terms', p. 200, and Dahan, 'Un dossier', p. 333, follow the reading of *P* and read *audecoz*.

97 Also mentioned in Merchavia, 'Talmudic Terms', p. 200, and Dahan, 'Un dossier', p. 333. It has to be noted that Rashi's 'original' comment is no longer extant in the later tradition.

98 My translation. For the Latin text see in the edition [102].

99 For further examples see Hasselhoff, 'Rashi for Latin Readers', pp. 105–07; Hasselhoff, 'The Parisian Talmud Trials', pp. 32–35; Hasselhoff, 'Rashi's Glosses on Isaiah', pp. 114–25; and Hasselhoff, 'Der Talmudprozess von 1240', p. 161.

changes without much difference in sense (e.g., [12] quod (*P Z*) – quid (*G C*)), or omissions of single words like 'et', the following major differences should be singled out:

The heading: *G C* add the title after the preface [2].

[15] *G C* add 'supra est';

[18] *G C* add the Bible quotation;

[52] *G C* reduce the Bible quotation (skipping one line of the exemplar?);

[53] G C add the beginning of Bible quotation;

[126] *G C* have a different reading of the last word;

[145]–[146] *G C* read [146] [145];

[152] *G C* add an explanation after 'absoluit'.

The edition generally follows *P*, but in a few cases of Biblical quotations the text of *G C* seems to be superior.

The present edition is based on:

Görge K. Hasselhoff, 'Rashi for Latin Readers: The Translations of Paris, 1240. With an Edition of the Excerpts from Leviticus, Numbers, and Deuteronomy', in *Transcending Words: The Language of Religious Contacts between Buddhists, Christians, Jews, and Muslims in Premodern Times*, ed. by Görge K. Hasselhoff an K. Martin Stünkel (Bochum: Winkler, 2015), pp. 103–10 [= in Leviticum, in Numeros and in Deuteronomium].

Görge K. Hasselhoff, 'The Parisian Talmud Trials and the Translation of Rashi's Bible Commentaries', *Henoch*, 37/1 (2015), pp. 29–42 [= in Iosue, in III Regum, in Iob, in Psalmos, in Ecclesiastes, in Canticum Canticorum, in Threnos, in Ionam, in Micham, in Abdiam, in Habacuc and in Zacchariam].

Görge K. Hasselhoff, 'Rashi and the Dominican Friars', in *'Ex oriente lux'. Translating Words, Scripts and Styles in Medieval Mediterranean Society. Selected Papers*, ed. by Charles Burnett and Pedro Mantas España (Córdoba/London: UCOPress-CNERU/ The Warburg Institute, 2016), pp. 201–15 [= in Iudices, in I Regum, in II Regum and in Danihelem].

Görge K. Hasselhoff, 'Der Talmudprozess von 1240 und seine Folgen', in *Ich bin nicht gekommen, Frieden zu bringen, sondern das Schwert. Aspekte des Verhältnisses von Religion und Gewalt*, ed. by Jochen Flebbe and Görge K. Hasselhoff (Göttingen: V&R unipress, 2017), pp. 155–69 [= in Exodum].

Görge K. Hasselhoff, 'Rashi's Glosses on Isaiah in Bibliothèque nationale de France, MS lat. 16558', in *Studies on the Latin Talmud*, ed. by Ulisse Cecini and Eulàlia Vernet i Pons (Bellaterra: Servei de Publicacions de la Universitat Autònoma de Barcelona, 2017), pp. 111–28 [= in Isaiam].

5. *The Depositions of Yehiel ben Joseph of Paris and Judah ben David*, by Alexander Fidora

As a direct result of Nicholas Donin's accusations, King Louis IX of France staged the process against the Talmud. The exact nature of this trial, which was held in the summer of the year 1240, is difficult to determine. As mentioned above, two accounts of the events have come down to us. A Christian report, which has sometimes been called *Confessiones*, but which we prefer to call *Depositiones*, following the way it is called in the manuscripts, and a Hebrew account, known as the *Vikkuah Rabbenu Yehiel* (Disputation of our Master Yehiel), which was drafted by Rabbi Joseph ben Nathan from the Official family.

The Christian report, which is edited in this volume, consists of a brief Latin document which summarizes the responses (not the 'confessions') to the charges levelled against Rabbi Yehiel ben Joseph of Paris, also known as Vivo of Meaux, and Rabbi Judah ben David of Melun. According to the introduction to the *Depositiones*, the commission was composed of Odo of Châteauroux, then Chancellor of the University of Paris, as well as the archbishop of Sens and the bishop of Senlis.[100] Odo of Châteauroux's letter from 12 August 1247 suggests that to these one should add the bishop of Paris, William of Auvergne, and the *magister regens* of the Dominicans Geoffrey of Bléneau.[101] The *Depositiones* depict a quasi-inquisitorial ecclesiastical procedure, based to a large extent on Nicholas Donin's accusations in the *Articuli litterarum papae*, while Donin himself is conspicuously absent from the account.

The Hebrew account provides much more information on the trial, yet its representation of the events is sometimes difficult to reconcile with the *Depositiones*. According to the *Vikkuah Rabbenu Yehiel*, King Louis IX's mother, Blanche of Castile, presided over the events that took place at the royal court. In stark contrast to the *Depositiones*, the *Vikkuah* describes the trial as a public disputation, in which Nicholas Donin was pitted against four distinguished Rabbis. On June 25 and 26, 1240 Donin engaged with Rabbi Yehiel ben Joseph, and on the 27 with Rabbi Judah ben David; no detailed report is given of the further disputation with two additional Rabbis that are said to have been summoned to that same court: Rabbi Samuel ben Solomon of Falaise and Rabbi Moses ben Jacob of Coucy. While there are overlaps between several of the accusations present within both the Christian and the Jewish accounts – as is also reflected in the notes to the edition given below –, the general setting and the *dramatis personae* of the two documents clearly differ: to wit, an ecclesiastical inquiry behind closed doors vs. a public disputation led by Donin.

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100 See the 'Epilogus', edited in this volume together with the *Depositiones*.

101 See below the edition of the *Litterae super condemnatione Talmud*, *l* [6].

In light of the two accounts and their significant differences, it seems that one should assume the existence of two sets of proceedings against the Talmud, which are referred to, respectively, in the Christian and the Jewish accounts. This solution had already been advanced by Jeremy Cohen in *The Friars and the Jews*. Cohen claimed that 'according to the Latin manuscript describing the whole judgment against the Talmud, two types of proceedings took place. The first probably comprised the famous disputation between Nicholas Donin and Rabbi Yehiel ben Joseph of Paris, held under royal auspices […] The second kind of proceeding may have consisted of a more formal inquisitorial interrogation conducted before a panel of distinguished judges'.[102] Cohen's hypothesis is strongly supported by the introductory remarks to the *Depositiones* that one finds in the 'Epilogus'. Jean Connell Hoff's English translation of this passage, which is also edited in this volume, reads:

> although the case for burning the books of the Talmud, which contain the strange things mentioned above and others like them, had for some time been disputed before our most Christian king, Louis, he finally gave us other judges, namely the archbishop of Sens, the bishop of Senlis, and the chancellor of Paris (now the bishop of Tusculum and the legate of the Apostolic See in the Holy Land). And so, on the appointed day, when we had been summoned and the more experienced masters of the Jews had been called before them, they began to inquire into the truth of what has been set forth above. And the most experienced among them, and the most famous throughout all of Jewry, Vivo of Meaux by name, was brought in first.[103]

This passage confirms that there were two sets of proceedings against the Talmud: first, one that took place in the presence of Louis IX, that is, at the royal court, stretching over a certain period of time; and, shortly afterwards, a second one, held not in the king's presence, but rather in front of a select group of clergymen (some, if not all, of whom had also attended the initial set of proceedings).[104] It seems rather safe to assume that these distinct procedures correspond to those described respectively by the Christian and the Jewish accounts: one set of proceedings held at the royal court in the presence of the king and his mother and led by Nicholas Donin and a second set of proceedings consisting of an ecclesiastical inquiry at which only the clergymen and the Rabbis were in attendance, the result of this latter being the *Depositiones* which we have edited.

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102 See Cohen, *The Friars and the Jews*, pp. 62–63. See also Cohen, *Living Letters of the Law*, p. 323.

103 English translation by Hoff, 'The Christian Evidence', p. 122 (slightly modified). For the original text, see the 'Epilogus' edited below together with the *Depositiones*.

104 According to the *Vikkuah*, translated by Friedman, 'The Disputation of Rabbi Yehiel of Paris', p. 167, the public disputation took place in the presence of the bishops of Sens, Senlis and Paris.

Although Nicholas Donin is only associated with the public disputation and not with the second procedure, that is, the ecclesiastical inquiry, his articles undoubtedly represent the principal source for the specific charges that are levelled in the *Depositiones*. In the case of Yehiel's depositions, at least 14 of its 24 paragraphs have parallels in Donin: [III], [IV], [V], [VI], [X], [XII], [XIII], [XV], [XVI], [XVII], [XVIII], [XXII], [XXIII] and [XXIV]; in the case of Judah's depositions, five out of six: [I], [II], [III], [V] and [VI]. Most of these passages refer to those sections in Donin's articles that deal with the authority of the Talmud and blasphemous teachings concerning God. Given that Donin's work triggered the whole procedure against the Talmud, such a strong influence on the ecclesiastical procedure and the *Depositiones* is not surprising. Yet Donin's polemical work was not the only source for the interrogation of the Rabbis. Thus, on several occasions, charges in the *Depositiones*, or parts thereof, cannot be traced back to the *Articuli litterarum papae*. In these cases, other possible sources can be identified: first and foremost, the public disputation, as reflected in the *Vikkuah*. As mentioned before, at least some of the clergymen participating in the ecclesiastical inquiry had previously attended the public disputation. In Yehiel's depositions one finds parallels with the *Vikkuah*'s account of this disputation in paragraphs [I], [II], [VII], [IX], [XI], [XIX] and [XX]; and concerning Judah's depositions, paragraph [IV] can be connected to the Hebrew report. Most of the parallels consist of coincidences regarding Talmudic doctrines, whereas some reflect the common defensive strategy of the Rabbis during the two procedures. Altogether, it can be shown that the *Depositiones* rely heavily on Donin's articles and the public Talmud disputation at the king's court which preceded the ecclesiastical procedure.

There remain passages, however, which can be traced neither to Donin's articles nor to the public disputation, as reflected by the *Vikkuah*. One such passage is Yehiel's deposition [XV], according to which Elijah frequented the schools of the Rabbis. Closer examination of the passage shows that it consists of a literal quotation from Donin's Talmudic Anthology [68]: that is, his translations of Talmudic fragments that were eventually not included in the *Articuli litterarum papae*.[105] Chronologically, this poses no major problems, since the anthology was written together with his articles and therefore precedes the composition of the *Depositiones*. More unsettling are several passages that bear resemblance and/or make reference to the sequential version of the *Extractiones* (*sT*). One such passage is Yehiel's deposition [XX], a passage that serves as an illustration of the deposition that immediately precedes it, i.e. [XIX], the latter being concerned with the conditions under which an oath may be abrogated. More specifically, deposition [XX] expands on deposition [XIX] by explaining that the

105 See the edition of the Talmudic Anthology by Ulisse Cecini and Óscar de la Cruz Palma in this volume.

punishment of Zedekiah by King Nebuchadnezzar (Jer. 29, 22–23 and 51, 1–11) should be understood as a consequence of the unjustified abrogation of an oath pledged. Since this explanation is absent from Donin's thirty-five articles as well as from his anthology, it would appear to derive from the *Vikkuah*, in which text it is indeed present.[106] However, to the Biblical example adduced in deposition [XX], the text of the *Depositiones* adds the reference 'supra est', thereby referring the reader back to earlier parts of the Latin Talmud Dossier (of which the *Vikkuah* is not part): apparently the reference is to *sT* [1273], the latter being the only other text within the dossier to contain the story of Zedekiah and Nebuchadnezzar.

What makes this reference so interesting is the fact that the sequential *Extractiones* (*sT*) postdate the two procedures against and the burning of the Talmud, insofar as the *sT* were drafted in the year 1245. The most obvious – and probably the only – explanation for this apparent anomaly is that 'supra est' was not part of the original redaction of the *Depositiones*, but that this and other cross-references which appear in the text[107] were introduced by the dossier's compiler at the point when the original draft of the *Depositiones* was incorporated into the Talmud dossier. The same situation probably also obtains in the case of certain judgmental assertions one finds within the *Depositiones*, such as [III] (Yehiel): 'mentiebatur' or [IX] (Yehiel) 'mentitus est', etc., both of which are very likely to be additions by the compiler.[108] This observation leads to a further question: namely, if the compiler was so familiar with the dossier as to add cross-references and value judgments, do we have to reckon with the possibility that he further modified the text of the *Depositiones* he was copying, also with regard to its contents?

Some expressions and phrases present in the *Depositiones* do indeed call to mind very similar texts in the sequential *Extractiones* (*sT*). One example which illustrates this point is deposition [I] by Rabbi Judah. The corresponding charge unfolds by way of three short units: that (1) Jesus was the son of 'Thatada' (or Stada) and Mary; that (2) he was hanged on the eve of Passover and Shabbat; and that (3) he deserved this punishment on account of his being a sorcerer and an agitator of the people of Israel. Units (1) and (2) of this charge seem to correspond to the Talmudic passages San 67a (plus a gloss) and Sab 104b, references to which can be found in Donin's thirty-five articles. However, Unit (2) is slightly less developed in Donin's article 26, which omits the reference to the 'eve of Shabbat'. The expression 'on the eve of Shabbat' distinguishes the account of the *Depositiones* not only from that found in Donin but also from that present in the *Vikkuah*, as the following table shows:

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106 See the English translation by Hoff, 'The Christian Evidence', p. 142. For the original text, see the edition of the *Depositiones* below in this volume.

107 See below in the edition deposition [XXIV] (Yehiel) and [III] (Judah, in the apparatus).

108 In some manuscripts such passages are underlined, which indicates that they are glosses or comments.

Deposition [I] (Judah)	**Donin's article 26**	***Vikkuah***
Fuit suspensus in vespere paschae in vigilia sabbati.[109]	Suspenderunt eum in vespere paschae.[110]	They hanged him on the eve of Passover.[111]

What we have just observed may well be a detail alone, but it is nonetheless an important one, since the expression 'on the eve of Shabbat' is no random addition on the part of the author of the *Depositiones*, but rather a distinctive reading found in the Hebrew manuscript tradition of the Talmud. As Peter Schäfer has noted, at San 43a (a passage very similar to San 67a quoted in Donin as well as in the *Vikkuah*) the famous Florence manuscript of the Hebrew Talmud adds 'on the eve of Shabbat'.[112] This manuscript, in turn, has been shown to bear extremely close resemblance to the Hebrew *Vorlage* employed by the translators of the sequential *Extractiones* (*sT*);[113] and, indeed, the translation of San 43a found in *sT* [1014] presents us with the very reading we are seeking, namely: 'In vespere sabbati et in vespere paschae suspenderunt Iesu ha Noceri.'[114]

Hence, the expression 'on the eve of Shabbat' establishes a close connection between the *Depositiones* and the *Extractiones* (*sT*), as against other possible sources, a connection best explained in terms of the compiler's interventions while he was assembling the texts that make up the dossier. This hypothesis gains further support from Unit (3) of the deposition under scrutiny, in which the reasons for Jesus's execution are specified: namely, his being a sorcerer (*sortilegiabat*) and an agitator (*incitabat*). These charges continue to draw on San 43a; they are absent from Donin's articles, though they feature in the *Vikkuah*.[115] What grasps our attention at this precise point is the fact that the Latin verbs employed in the *Depositiones* to describe Jesus's transgressions correspond precisely to those found in the *sT* [1014]: 'sortilegiare' and 'incitare'.[116] This fact may well represent nothing but a coincidence; however, in the context of the foregoing analysis of Unit (2), it rather strongly suggests a lexical influence upon the text of the *Depositiones* on the part of the *Extractiones* (*sT*).

In light of the previous considerations on the *Depositiones*, Robert Chazan seems to be right in a way when he draws our attention to the danger of reading this document as 'stenographic records of the statements of these

109 See our edition below.
110 See the edition of Donin's articles by Piero Capelli in his volume.
111 Friedman, 'The Disputation of Rabbi Yehiel of Paris', p. 136.
112 Schäfer, *Jesus in the Talmud*, p. 139.
113 See 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)'.
114 *Extractiones de Talmud per ordinem sequentialem*, ed. Cecini and De la Cruz Palma, p. 270.
115 See Friedman, 'The Disputation of Rabbi Yehiel of Paris', p. 136.
116 See *Extractiones de Talmud per ordinem sequentialem*, ed. Cecini and De la Cruz Palma, p. 270: 'Lapidetur propter hoc quod sortilegiavit et incitavit [...].'

Rabbis'.[117] From a historical point of view there is no reason to categorically dismiss the trustworthiness of the *Depositiones*, as has sometimes been done because of their mismatch with the Hebrew account.[118] For, as we have tried to show, both accounts refer to different phases of the Talmud affair. Yet philological analysis shows that the *Depositiones* should be seen as forming part of the entire Talmudic dossier, and as such they have undergone considerable revision and adaptation in the manner noted. Thus, they clearly form an integral part of the complex narrative of the Latin Talmud Dossier rather than offering a simple transcript of the trial.

Regarding the edition of the *Depositiones* contained in the present volume, it should be noted that for the sake of problem-free cross-referencing, we have retained the numbering system that was introduced in Isidore Loeb's edition of the *Depositiones* – which was based on a single manuscript (= *P*) – albeit recognizing that this numbering system itself is not entirely unproblematic.[119]

The present edition is based on Alexander Fidora, 'The Trial of 1240 against the Talmud: A Reassessment of the Christian Account plus a New Edition', *Sefarad*, 82/1 (2022), pp. 7–29.

6. *Odo of Châteauroux's Letter to Innocent IV*, by Isaac Lampurlanés Farré

At the end of the Latin Talmud Dossier, one finds two documents by Odo of Châteauroux, the so-called *Litterae super condemnatione Talmud*. The first of these is an undated letter that the papal legate in France sent to pope Innocent IV, accepting the latter's request to review the condemnation of the Talmud from the year 1240.[120] A close reading of this letter reveals that it consists of six different items or textual units:

Item 1 is the introduction of the letter, from which one learns that Odo was commissioned by Innocent to examine the Talmud and other Jewish books and to determine whether they really contained statements against the Christian faith. In the case that no such statements were found, the pope requested that the Talmud was to be tolerated and accordingly restored to the Jews. In response to this mandate, Odo reminds Innocent IV of how Nicholas Donin approached Pope Gregory IX in 1238/39 with his thirty-five articles against the Talmud. Among Donin's charges against the Talmud, Odo makes special reference to the Jews' claim that God delivered another law to Moses, i.e. the

117 See Chazan, 'Trial, Condemnation, and Censorship', p. 17.

118 See Chazan, 'The Condemnation of the Talmud Reconsidered (1239–1248)', pp. 19–20.

119 See Loeb, 'La controverse de 1240 sur le Talmud', pp. 55–57 (*editiones minores* by Jacques Échard [1708], Charles du Plessis d'Argentré [1728], Alexander Kisch [1874] and Chenmelech Merchavia [1970]). For a complete English translation of the *Depositiones*, see Hoff, 'The Christian Evidence', pp. 122–25.

120 For an English translation of this letter (and its textual units), see Hoff, 'The Christian Evidence', pp. 99–100 and pp. 93–95.

Talmud, which was not allowed to be written down until the coming of the scribes who produced a corpus that was far more extensive than the Bible.

Subsequently, Odo describes how Pope Gregory IX reacted to Nicholas Donin's denunciation by setting up the so-called Paris trial against the Talmud of the 1240s. In support of his account of the Paris trial and to underscore its authority, Odo quotes several fragments from Gregory's letters concerning the Talmud affair which were sent to different authorities across Europe, both ecclesiastical and secular, urging them to participate in the pope's investigation and to confiscate the Talmud:

Item 2 is the copy of a letter that Gregory IX sent on June 9, 1239 to the French archbishops asking them to seize all volumes containing the Talmud from the French Jewish communities and to deliver them to the Dominican and Franciscan friars, who were to examine the content of these books in order to confirm Nicholas Donin's accusations.

Item 3 reproduces a letter that Gregory IX sent to the King of Portugal on June 20, 1239. In this document, Gregory IX again asked the king to assist him with the investigation of the Talmud and to promote the confiscation of Rabbinic books in Portugal.

Item 4 is a copy of Gregory IX's letter sent to William of Auvergne, bishop of Paris, on June 9, 1239, in which the pope asks William to transmit his letters to the European ecclesiastical and secular powers (that is items 2 and 3, etc.), along with the letters to the Prior of the Dominicans and the Minister of the Franciscans of Paris (i.e. item 5).

Item 5 is the last example of a letter by Gregory IX which was dispatched to the Dominicans and Franciscans of Paris on June 20, 1239. It instructs them to examine all the copies of the Talmud that have been gathered, once the orders the pope gave in items 2 (and 3) have been executed. In this letter, it is made explicit that if the friars find any errors in the Talmud, the latter should be put to the flames.

Item 6 provides the conclusion of the letter. Here it is again Odo who speaks, delivering a report on how the ensuing examination of the Jewish books in Paris was conducted and how it was resolved. According to Odo of Châteauroux, the Talmud was full of errors, and hence, after a diligent inquiry into it, it was justly condemned and burned in a bonfire in Paris. While confirming his acceptance of a review of the case, Odo warns that it would be shameful and offensive to the clergy and the Church if an official procedure such as the Disputation of Paris and its final sentence, which was the result of a fair and solemn investigation, were revoked. Therefore, the pope should not give in to the Jews who had asked to be given back their Talmud.[121]

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121 According to Isidore Loeb, the French Jews approached Innocent IV during the First Council of Lyon to revise the condemnation of the Talmud. See Loeb, 'Bulles inédites des papes', p. 294.

It is conspicuous that Odo of Châteauroux did not share the more lenient attitude regarding the Talmud that Innocent IV expressed; rather, he was supportive of the actions taken by Gregory IX against the Jewish Oral Law, even if he eventually ordered the Rabbinic texts to be reexamined and to be translated into Latin for the revision of the previous condemnation of the Talmud. Quoting Pope Gregory IX's letters in his response to Innocent IV was powerful evidence for his argument, because they were meant to prove the formal and legal accuracy of the procedure. Yet one may wonder whether these quotations were themselves accurate. To answer this question, a comparison between Odo's quotations from Gregory's letters and their originals seems to be needed. Such a comparison does indeed reveal some modifications and additions that were not present in the original letters, such as specific headings that introduce the letters or some endings that offer further information about additional recipients of the letters:

Headings of the letters
[Item 2. Copy of Gregory IX's letter sent to the archbishops of France on June 9, 1239] *His auditis placuit summo pontifici scribere universis archiepiscopis per regnum Franciae constitutis in hunc modum:*
[Item 3. Copy of Gregory IX's letter sent to the King of Portugal on June 20, 1239] *Direxit etiam scripta sua regi Portugalliae in haec verba:*
[Item 4. Copy of Gregory IX's letter sent to the bishop of Paris, William of Auvergne, on June 9, 1239] *Direxit etiam praedictus summus pontifex mandatum Parisiensi episcopo sub hac forma:*
[Item 5. Copy of Gregory IX's letter sent to the bishop of Paris, the Prior of the Dominicans and the Minister of the Franciscans in Paris on June 20, 1239] *Item dedit in mandatis episcopo et priori praedicatorum et ministro minorum fratrum Parisiensibus prout inferius continetur:*

Endings of the letters
[Item 2. Copy of Gregory IX's letter sent to the archbishops of France on June 9, 1239] *In consimili forma scribit universis archiepiscopis in regnis Angliae, Castellae et Legionum.*
[Item 3. Copy of Gregory IX's letter sent to the King of Portugal on June 20, 1239] *In eadem forma scripsit regibus Franciae, Angliae, Aragonum, Castellae, Legionum et Navarrae*

Moreover, in the text of the letters there are some indications that some parts of the content have been omitted, although this only happens when the same text (or a similar one) appears in another of the letters quoted. The omission is indicated by the formula *Et infra*:[122]

122 The italics are ours.

Item 2	**Item 3**
Si vera sunt quae de iudaeis in regno Franciae et aliis provinciis commorantibus adseruntur, nulla de ipsis *esset poena sufficiens sive digna. Ipsi enim, sicut accepimus, lege veteri quam Dominus per Moysen in scriptis eddidit non contenti, immo penitus praetermittentes eandem, adfirmant legem aliam, quae Talmud, id est doctrina, dicitur, Dominum edidisse ac verbo Moysi traditam et insertam eorum mentibus mentiuntur tamdiu sine scriptis servatam, donec quidam venerunt, quos sapientes et scribas appellant, qui eam, ne per oblivionem a mentibus hominum laberetur, in scripturam cuius volumen in inmensum excedit textum Bibliae redegerunt, in qua tot abusiones et nefaria continentur quod pudori referentibus et audientibus sunt horrori.* Cum igitur […]	Si vera sunt quae de iudaeis in regno Portugaliae ac aliis provinciis commorantibus adseruntur, nulla de ipsis … *Et infra:* Cum igitur […]
Item 2	**Item 5**
Si vera sunt quae de iudaeis in regno Franciae *et aliis provinciis commorantibus adseruntur, nulla de ipsis esset poena sufficiens sive digna. Ipsi enim, sicut accepimus, lege veteri quam Dominus per Moysen in scriptis edidit non contenti, immo penitus praetermittentes eandem, adfirmant legem aliam, quae Talmud, id est doctrina, dicitur, Dominum edidisse ac verbo Moysi traditam et insertam eorum mentibus mentiuntur tamdiu sine scriptis servatam, donec quidam venerunt, quos sapientes et scribas appellant, qui eam, ne per oblivionem a mentibus hominum laberetur, in scripturam cuius volumen in inmensum excedit textum Bibliae redegerunt, in qua tot abusiones et nefaria continentur quod pudori referentibus et audientibus sunt horrori* […]	[…] Gregorius episcopus servus servorum Dei venerabili fratri episcopo et dilectis filiis priori praedicatorum et ministro minorum fratrum Parisiensibus salutem et apostolicam benedictionem. Si vera sunt quae de iudaeis in regno Franciae … *Et infra:* Discretioni vestrae per apostolica scripta praecipiendo […]

Now, when comparing the letters in Odo's compilation to the manuscripts that transmit the original letters sent by Gregory IX, it does not appear that Odo manipulated the texts in order to adjust them to his purpose of attacking the Talmud, i.e., he did not modify or exaggerate what Gregory IX wrote. As a matter of fact, the texts in Odo's compilation are very close to the original, and minor differences can be resolved easily when looking into the textual tradition: that is, the manuscripts that contain Odo's letter. To illustrate this point, we shall use the letter to the kings of Aragon, Portugal and Castile and León which is contained on folio 9^{r}–9^{v} of the eighteenth-century manuscript Madrid, Biblioteca Nacional de España, MS 13089 [hereafter *M*], a manuscript which contains the transcription of documents concerning the Jews and Muslims in the archbishopric of

Toledo.[123] As can be seen in the table below, only very minor differences occur between the texts as they appear in Odo's compilation and the original text of the letter as transmitted in *M*. And even these can be accounted for, since the comparison of the variants of items 1 and 2 (in those parts where they provide the same content) with the corresponding text in *M* indicates that manuscript *C* of the Latin Talmud Dossier, that is, the codex from Carpentras, is very close to the original letter, whilst manuscript *P* and its *descriptus Z* show later stylistic rearrangements:

Item 1	Item 2	Manuscript *M*
eandem praetermittentes *PZ* praetermittentes eandem *C*	praetermittentes eandem *CPZ*	praetermittentes eandem *M*
prorsus *PZ* pocius *C*	penitus *PZ* pocius *C*	prorsus *M*
et tot nefaria *CPZ*	et nefaria *PZ* et tot nefaria *C*	et tot nefaria *C*
retinet *CPZ*	tenet *PZ* retinet *C*	retinet *M*

As seen in the table above, the only manuscript containing the dossier which is fully consistent in the variants between items 1 and 2 is manuscript *C*, and those variants agree for the most part with the text of *M*. In contrast, in manuscripts *P* and *Z* the same passages can offer different readings, depending on the item in which they appear.

The present edition is based on Isaac Lampurlanés Farré, 'The Papal Correspondence in the Latin Talmud Dossier', in *Christian Readings of Rabbinic Sources in Medieval Polemic*, ed. by Alexander Fidora and Matthias Lutz-Bachmann (Tübingen: Mohr Siebeck, 2024), pp. 23–62.

7. *Odo of Châteauroux's Final Condemnation of the Talmud of 1248*, by Isaac Lampurlanés Farré

Under the title *Aliae litterae*, one finds another document written by Odo of Châteauroux on May 15, 1248, that is, after drafting the previous letter which he sent to Innocent IV accepting the task of reviewing the result of the Disputation of Paris.[124] After completing this revision, which resulted in the texts contained in the dossier, Odo had to resolve the question of whether the condemnation and burning of the Talmud in 1241/42 was well-founded and, if not, whether the Talmud should be returned to the Jews.

123 It goes by the title *Aljamas, padrones, arrendamientos y otros papeles pertenecientes a los moros y judíos de Castilla*. For a transcription of the letter, see Lampurlanés Farré, 'The Papal Correspondence in the Latin Talmud Dossier', pp. 57–58.

124 For an English translation of this document, see Hoff, 'The Christian Evidence', pp. 100–01.

In the present document, Odo concludes that, after careful examination of the materials, the Talmud was found to contain countless mistakes, blasphemies and unbearable and even horrifying affirmations: 'invenimus errores innumerabiles, abusiones, blasphemias et nefaria continere, quae pudori referentibus et audientibus sunt horrori.'[125] For all these reasons, he proceeded to condemn the Talmud once again, confirming that it could not be tolerated and could by no means be restored to the Jews. This final sentence against the Talmud was approved by a large number of experts, who can be divided into three groups: the Parisian ecclesiastical authorities, scholars from the University of Paris (both masters of theology and masters of law) and some 'good men':

Category	**Name**
Ecclesiastical authorities	Willelmus, Dei gratia Parisiensis episcopus[126]
	Acelinus, abbas Sancti Victoris
	Radulphus, quondam abbas eiusdem loci[127]
	Lucas, decanus Parisiensis
Masters of theology (*magistri theologiae*)	Magister Galterius, cancellarius Parisiensis
	Magister Aymericus de Veire, canonicus Parisiensis
	Magister Willelmus de Cramant
	Magister Petrus, dictus archiepiscopus
	Magister Radulfus de Montedesiderii
	Magister Stephanus, archidiaconus Meldensis
	Magister Rotbertus de Coton
	Frater Guillelmus de Melion, de ordine fratrum minorum
	Frater Iohannes Pungensasinum
	Frater Albertus Theutonicus[128]
	Frater Stephanus Antissiodorensis de ordine fratrum praedicatorum

125 See the edition below.
126 That is, William of Auvergne.
127 That is, the former abbot of Saint Victor.
128 That is, Albert the Great. On Albert the Great and the Talmud, see Fidora, *Albertus Magnus und der Talmud*.

Category	Name
Masters of law (*magistri decretorum*)	Magister Petrus Ligerii
	Magister Gaufridus, cantor Dautratensis
	Magister Iohannes, archidiaconus Trecensis
	Magister Philippus, archidiaconus Bituricensis
	Magister Matthaeus Guidonis de Atrebato
	Magister Guillelmus de Braio
	Magister Richardus de Tabulis
	Magister Girardus de Corion
	Magister Theobaldus de Divione
	Magister Henricus, canonicus Remensis
	Magister Stephanus de Lorriz
	Magister Petrus de Vireto
	Magister Iohannes de Sulhiaco
	Magister Nicolaus de Pondearche
Good men (*boni viri*)	Magister Nicolaus, archidiaconus ecclesiae Rothomagensis
	Magister Garinus, archidiaconus ecclesiae Beluacensis
	Magister Thomas, archidiaconus Baiocensis
	Magister Hugo, archidiaconus Baiocensis
	Magister scolarium Andegavensium
	Frater Iohannes de Montemirabili
	Frater Iohannes, gardianus fratrum minorum
	Frater Odo de Romato
	Frater Raginaldus Carnotensis
	Frater Henricus Teuthonicus[129]
	Frater Theobaldus de Saxannia[130]
	Frater Symon, minister Sancti Mathurini Parisiensis

129 This is Henry of Cologne, possibly the anonymous compiler of the Latin Talmud Dossier; see above.

130 Thibaud de Sézanne, who was a convert from Judaism and collaborated with the thirteenth-century *Correctorium* of the Bible. In many medieval manuscripts he is referred to as the author of the *Errores Iudaeorum*. See Kaeppelli and Panella, *Scriptores Ordinis Praedicatorum Medii Aevi. Volumen IV T-Z*, pp. 295–96; Cardelle de Hartmann, 'Drei Schriften mit dem Titel *Pharetra fidei*'; and Lampurlanés Farré, 'The *Errores Iudaeorum* by Thibaud de Sézanne, pp. 365–418.

The list of prominent signatories of the document clearly underscores the relevance of this condemnation of the Talmud, an event which must be considered the culmination of the anti-Talmudic campaign in Paris.[131]

The present edition is based on Isaac Lampurlanés Farré, 'The Papal Correspondence in the Latin Talmud Dossier', in *Christian Readings of Rabbinic Sources in Medieval Polemic*, ed. by Alexander Fidora and Matthias Lutz-Bachmann (Tübingen: Mohr Siebeck, 2024), pp. 23–62.

4. The Manuscript Tradition

The texts of the Latin Talmud Dossier are extant in four manuscripts.[132] These manuscripts, which also transmit the sequential *Extractiones de Talmud*, are the following:[133]

***P*$_1$–*P*$_2$–*P*:** Paris, Bibliothèque nationale de France, lat. 16558 (mid-thirteenth century), *Extractiones de Talmut*.

Parchment. 238 fols in double columns, 17 × 11.7 cm.

Three distinct manuscripts are bound together in this thirteenth-century volume that belonged to Peter of Limoges.[134] Each of these manuscripts exhibits a different quality of parchment. The three manuscripts were written by separate hands, though palaeographical features indicate that they were produced at very similar dates. A hand distinct from the original ones has consecutively numbered the folios on the right-hand side of the upper margin; consequently, there are folios which have been numbered twice, viz., in the manner just described, and as done originally. For this reason, we differentiate between three distinct sigla for the purpose of identifying the parts of which this manuscript consists:

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131 For further information on the theologians and canonists featuring in the list, see Gorochov, *Naissance de l'Université*, p. 535 and pp. 544–45.

132 At least one further manuscript can be traced to the pontifical library of Benedict XIII: 'Extraccio de Talmuto Judeorum facta per fratrem Nicolaum, ordinis Predicatorum'. From the details given in inventory Pb of Benedict's library ('incipit in primo colondello secondi folii *quorum sigilla*, et finit *armotani*'), it appears that this manuscript cannot be identified with any of the codices of the Latin Talmud Dossier known today. For the entry in inventory Pb, see Jullien de Pommerol and Monfrin, *La bibliothèque pontificale à Avignon et à Peñiscola pendant le Grand schisme d'Occident et sa dispersion*, vol. I, p. 488.

133 The following presentation is based on the detailed description of all manuscript witnesses pertaining to the sequential *Extractiones de Talmud* and their dossier in our edition of *sT*. For references to catalogues and further bibliographical refereces, see the introduction to *Extractiones de Talmud per ordinem sequentialem*, ed. Cecini and De la Cruz Palma, pp. lxiii–lxxix.

134 On Peter of Limoges as the (first?) owner of the volume, see De la Cruz Palma, 'El estadio textual de las *Extractiones de Talmud* en el BnF ms. lat 16558', pp. 26–27.

***P₁*:** fols 1ra–4^{vb}: contains the prologue and the opening passages of *sT* (pertaining to Ber 3a–3b and corresponding to the numbers 1–7 of *sT*, as far as 'singuli per sex horas').

***P₂*:** fols 5ra–96ra: contains *tT*. The numbers .2. on fol. 5^{r}; .3. on fol. 17^{r}; .4. on fol. 29^{r}; .5. on fol. 41^{r}; .6. on fol. 53^{r}; .7. on fol. 65^{r}; .8. – half-severed by the bookbinder – on fol. 77^{r}; and .9. on fol. 89^{r}, indicate remnants of the numbering system used within the original bindings in 12º format, the first such binding having disappeared on account of its having been replaced by that identified as *P₁*.

***P*:** fols 97ra (1)–238^{vb}:[135] again contains the prologue likewise transmitted in the opening folios of the manuscript [97ra (1)–99^{rb} (3)], *sT* [99^{rb} (3)–206^{rb} (110)] and the documents of the Latin Talmud Dossier, to wit:

1. fols 206^{rb} (110)–211^{rb} (115): *De libro krubot*.
2. fols 211^{rb} (115)–217^{vb} (120): Nicholas Donin's *Articuli litterarum papae*, preceded by the 'Prologus in secundam partem'.
3. fols 217^{vb} (120)–224va (127): Nicholas Donin's Talmudic Anthology.
4. fols 224va (127)–230^{rb} (133): *De glossis Salomonis Trecensis*.
5. fols 230^{rb} (133)–231va: Depositions of rabbis Yehiel and Judah, preceded by the <'Epilogus'>.
6. fols 232va–233^{vb}: Odo of Châteauroux's letter to Innocent IV.
7. fols 234ra–234va: Odo of Châteauroux's final condemnation of the Talmud.

***G*:** Girona, Arxiu Capitular, MS 19b [*olim*: ant 1 I–II–17] (fourteenth century), *Excerpta e Talmud*.[136]

On paper, though certain folios are on parchment [fols 5 (48); 6 (49); 17 (60); 18 (61); 31 (74) and 32 (75)], fragmentary.

38 fols in double columns, 40 × 29 cm.

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135 This part has its own system of numbering, expressed in Arabic numerals from page 1 to page 99 and in Roman numerals from page .c. onwards (on account of the binding, however, many of these numbers have vanished, as a result of which the final number to have been preserved is .cxxxiii. on fol. 230^{r}). This alternative system of numbering is indicated in brackets.

136 For the description of this manuscript, we have also taken into account the recent catalogue of the manuscripts kept in the Cathedral of Girona: De Puig, Martí and Varela, *Catàleg dels manuscrits de la Catedral de Girona, Volum I: Mss. 1–20*, pp. 427–34.

When José María Millás Vallicrosa undertook the description of this manuscript in 1960, it also contained, in acephalous form, parts of the *Dialogus inter magistrum et discipulum de imperatorum et pontificum potestatem* by William of Ockham [fol. 1ra inc. …non est paratus corrigi, quia quilibet errans contra fidem…].[137] This part is now preserved as a separate codex in the Cathedral of Girona known as MS 19a. In what follows, we only consider the second part, that is, MS 19b.
Double foliation: one of which is consecutive from fol. 1 as far as fol. 38; however, the manuscript, which seems to be of French origin, also retains an earlier numeration of the folios, inscribed prior to the loss of certain parts thereof, which stretches from fol. 44^{r} (1) to 81^{r} (38). In any case, both systems of numbering are late additions, for the reason that between fols 53 (10) and 54 (11) certain folios are missing, yet both such systems remain uninterrupted. Folios 1ra (44)–28^{vb} (71) transmit parts of *sT*. As for the texts published in the present volume, the manuscript contains:

1. fols 28^{vb} (71)–30^{vb} (73): *De libro krubot*.
2. fols 30^{vb} (73)–33^{rb} (76): Nicholas Donin's *Articuli litterarum papae*, preceded by the 'Prologus in secundam partem'.
3. fols 33^{rb} (76)–36ra (79): Nicholas Donin's Talmudic Anthology.
4. fols 36ra (79)–38^{rb} (81): *De glossis Salomonis Trecensis*.
5. fols 38^{rb} (81)–38^{vb} (81): Depositions of rabbis Yehiel and Judah, preceded by the <'Epilogus'>.

The manuscript does not contain Odo of Châteauroux's correspondence with Innocent IV nor his final condemnation of the Talmud.

C: Carpentras, Bibliothèque Inguimbertine, lat. 153 [*olim* L.158] (fourteenth century), *Confutatio Thalmudica & Judaicae perfidiae. Opera Reverendissimi domini Odonis Episcopi Tusculani & Apostolicae sedis Legati*.[138]

Paper with parchment binding. 143 fols, 39 × 29 cm.

The catalogue description indicates that Henri-Joseph Thomassin (1684–1743), mayor of Mazaugues (lying a few kilometres south of Carpentras), was the previous owner of the manuscript, which had originated, however, from the library of the Augustinian monastery in Aix-en-Provence.[139]

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137 See Millás Vallicrosa, 'Extractos del Talmud y alusiones polémicas en un manuscrito de la Biblioteca Catedral de Gerona'.

138 Such is the title appearing on the spine of the binding.

139 See the description by the eighteenth-century librarian of Carpentras: Lambert, *Catalogue descriptif et raisonné des manuscrits de la Bibliothèque de Carpentras*, vol. I, p. 85.

The paper reveals two watermarks spread throughout its folios, one of which consists of a bell with crown, upon whose yoke is written GALHAIRDON, which is the stamp of a paper mill bearing the name of the Gaillardon family (as it came to be spelled), a mill which had been set up in Malaucène, located slightly to the north of Carpentras, and which continued to be productive until at least the eighteenth century.
On the flyleaves, a modern hand has written a title: 'Odo episcopus Tusculanus sedisque apostolice Legatus. Confutatio Thalmudice et judaice perfidie'. On fol. 12^{va}, the title, now written as follows: 'Confutatio Thalmudica & Judaicae perfidiae. Opera Reverendissimi domini Odonis Episcopi Tusculani & Apostolicae sedis Legati. Ex Bibliotheca Augustiniana Aquensi' [in other words, originating from Aix-en-Provence]. After a (fragmentary) subject index on fols 1^{ra}–12^{va}, fols 13^{ra}–165^{va} contain *sT*. The manuscript includes the following texts from the Latin Talmud Dossier:

1. fols 65^{va}–67^{vb}: *De libro krubot*.
2. fols 67^{vb}–71^{ra}: Nicholas Donin's *Articuli litterarum papae*, preceded by the 'Prologus in secundam partem'.
3. fols 71^{ra}–74^{ra}: Nicholas Donin's Talmudic Anthology.
4. fols 74^{ra}–76^{va}: *De glossis Salomonis Trecensis*.
5. fols 76^{va}–77^{ra}: Depositions of rabbis Yehiel and Judah, preceded by the <'Epilogus'>.
6. fols 77^{rb}–78^{ra}: Odo of Châteauroux's letter to Innocent IV.
7. fols 78^{ra}–78^{rb}: Odo of Châteauroux's final condemnation of the Talmud.

Z: Paris, Bibliothèque Mazarine, lat. 1115 (*olim* 2102) (end of seventeenth century, 1684?), *Deliramenta rabbinorum*.

Paper. 433 fols, 31 × 21.2 cm.

Written by a single hand, although a second hand has annotated the text in the margin with detailed references to the Hebrew text while also pinpointing the location of the Biblical quotations. This manuscript can be considered a *codex descriptus* of manuscript P_1–P_2 –*P*. Thus, for example, the repetition of texts one encounters in P_1 also takes place in this witness *Z*, a fact which provides clear evidence linking both. The structural parallels are as follows:

P_1 = *Z* 2^{r}–6^{v}: contains the prologue and the opening passages [1–7] of *sT* [4^{r}–5^{v} and 7: blank].

P_2 = *Z* 8^{r} (1)–208^{v} (402): contains *tT* [209: blank].

P = *Z* 210^{r} (1)–433^{v}: contains *sT* and the remaining documents which make up the dossier.

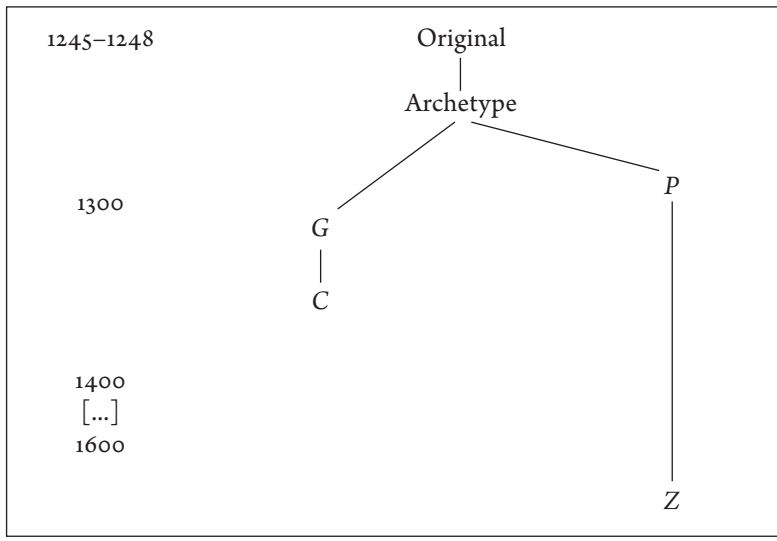
In manuscript *Z* the numeration of the folios is continuous. The parts that reproduce the exemplars P_2 and *P* (except the index of Biblical quotations) also contain a page-numbering system in addition to the folio-numbering. On fol. 433^{v} we find an *ex-libris* containing the following text: 'Ex libris MMSS Lud. Picques[140] doct. Sorb. et primarii perpetuique bibliothecae publico-mazarinaeae bibliothecarii. 1690.' The texts published in the present volume are distributed as follows within the manuscript:

1. fols 383^{r} (347)–390^{v} (362)–67^{vb}: *De libro krubot*.
2. fols 390^{v} (362)–401^{r} (383): Nicholas Donin's *Articuli litterarum papae*, preceded by the 'Prologus in secundam partem'.
3. fols 401^{v} (384)–412^{r} (405): Nicholas Donin's Talmudic Anthology.
4. fols 412^{r} (405)–421^{r} (423): *De glossis Salomonis Trecensis*.
5. fols 421^{r} (423)–423^{r} (427): Depositions of rabbis Yehiel and Judah, preceded by the <'Epilogus'>.
6. 425^{r} (431)–428^{r} (437): Odo of Châteauroux's letter to Innocent IV.
7. 428^{r} (437)–429^{r} (439): Odo of Châteauroux's final condemnation of the Talmud.

140 Ludovicus Piques was librarian of the Collège Mazarin between 1688 and 1695. See Franklin, *Histoire générale de Paris*, vol. I, p. 155.

Stemma of the Dossier

With regard to the stemma of *P*, *G*, *C* and *Z*, Cecini and De la Cruz Palma have shown in their edition of the sequential version of the *Extractiones de Talmud* (*sT*) that the above manuscripts *P* and *Z* represent the final stage pertaining to the transmission of *sT*, while *G* and *C* contain a text that reflects a slightly earlier stage of redaction, that is to say, prior to certain emendations having been introduced.[141] The present edition of the texts of the Latin Talmud Dossier confirms the bipartite *stemma*, since it shows that, in the case of the remaining materials as well, *Z* is a direct copy of *P*, and that *C* draws on the earlier textual tradition represented by *G*.



5. Editorial Criteria and *mise-en-page*

In general, we follow the editorial criteria laid out in our editions of *sT* and *tT*, while respecting individual editors' preferences whenever they are justified. This concerns, in particular, punctuation and the degree to which each of them has adapted the Latin orthography of the manuscripts to the classical standard.

Our editions employ four different apparatuses. Apart from the critical apparatus, three further apparatuses provide additional information. These apparatuses precede the critical one in this order: the *apparatus locorum parallelorum*, the *apparatus marginalium* and the *apparatus orthographicus*. The first of these, that is, the *apparatus locorum parallelorum*, gathers together

141 See introduction to *Extractiones de Talmud per ordinem sequentialem*, ed. Cecini and De la Cruz Palma, pp. lxxix–lxxxiv.

sources of the texts edited, while also tracing the frequent cross-references among the texts as well as signalling the latter's contemporaneous reception in the thematic *Extractiones de Talmud*. In addition to *sT* and *tT*, we use the following sigla in the *apparatus locorum parallelorum*: *a* = Donin's Talmudic Anthology; *d* = Donin's thirty-five articles against the Talmud; *k* = *De libro krubot*; *l* = Odo of Châteauroux's letter to Innocent IV, which includes partial transcriptions of letters by Gregory IX. The *apparatus marginalium* gathers together notes written in the margins of the manuscripts, e.g. Biblical references and qualifications of specific passages (*error*, *stultitia*, etc.), while the *apparatus orthographicus* serves to record varying spelling of (foreign) names and concepts.

Direct quotations from the Bible are identified within the body of our editions following the chapter and verse count of the Vulgate, while the *apparatus locorum parallelorum* points out implicit references to the Bible. Where the translators did not follow the Vulgate, but offered their own Latin rendering from the Hebrew Bible, we use the abbreviation *s. hebr.* (= *secundum hebraeum*). All direct Bible quotations are inserted into French quotation marks; double inverted commas are used to distinguish other quotations as well as instances of direct speech, and single inverted commas to highlight a particular term. Foreign, that is, non-Latin words usually appear in italics.

Likewise, direct translations of the Talmud, which abound in *a* and *d*, are identified within the main body of the editions; for all such Latin Talmud passages we provide the name of the Talmudic tractate to which they belong along with the respective folio number of the Vilna edition of the Talmud, i.e. the standard edition, this information being included in square brackets at the beginning of each Talmudic passage that was rendered into Latin. Regarding the different components of the Talmud, we distinguish between portions from the Mishnah and portions from the Gemara by printing the former in small capitals.

Every part of the text considered to be a gloss or a commentary, whether by Rashi or an intervention by the translators, is printed in a smaller font and inserted between dashes. This editorial decision was taken so as to provide a more elegant rendering of the kind of text which in the manuscripts has usually been underlined. Only occasionally, and in particular for the edition of Rashi's Old Testament glosses, have we deviated from this principle; yet in these cases, we continue to identify the underlined passages in the manuscripts by adding *lin. s.v.* (= *lineam duxit sub verbo*) in the critical apparatus.

6. Abbreviations

Mishnah and Talmud

BT *The Babylonian Talmud*, ed. and transl., patronized by Jerome Schottenstein, 73 vols (New York: Mesorah, 1990–2005).

Mish *Mišnâ* (in BT)

Ber *Beraḵôt* (ברכות)

Sab *Šabbat* (שבת)
Er *ʾÊruḇîn* (עירובין)
Pes *Pesaḥim* (פסחים)
Yom *Yômâ* (יומא)
Suk *Sukkâ* (סוכה)
Rh *Rōš ha-Šanâ* (ראש השנה)
Tan *Taʿanît* (תענית)
Meg *Megîllâ* (מגילה)
Hag *Ḥagigâ* (חגיגה)

Yeb *Yeḇamôt* (יבמות)
Ned *Nedarîm* (נדרים)
Sot *Sôṭâ* (סוטה)
Git *Gîṭṭîn* (גיטין)
Qid *Qîddûšîn* (קידושין)

Bq *Baḇâ Qammâ* (בבא קמא)
Bm *Baḇâ Meṣîʿâ* (בבא מציעא)
Bb *Baḇâ Batrâ* (בבא בתרא)
San *Sanhedrîn* (סנהדרין)
Mak *Makkôt* (מכות)
Seb *Šeḇûʿôt* (שבועות)
Az *ʾAḇôdâ Zarâ* (עבודה זרה)
Ab *ʾAḇôt* (אבות)

Hul *Ḥullîn* (חולין)
Bek *Beḵôrôt* (בכורות)
Ar *ʿAraḵîn* (ערכין)

Nid *Nîddâ* (נידה)

Bible (Hebrew Bible/Old and New Testament)

Gen.	Genesis
Ex.	Exodus
Lev.	Leviticus
Num.	Numeri
Deut.	Deuteronomium
Ios.	Iosue
Iud.	Iudicum
Ruth	Ruth
I Reg.	I Regum; I Samuhelis
II Reg.	II Regum; II Samuhelis
III Reg.	III Regum
I Par.	I Paralipomenon
Iob	Iob
Ps.	Psalmi
Prov.	Proverbia
Eccle.	Ecclesiastes
Cant.	Canticum Canticorum
Eccli.	Ecclesiasticus; Sirach
Is.	Isaias
Ier.	Ieremias
Thren.	Threni; Lamentationes
Ez.	Ezechiel
Dan.	Daniel
Abd.	Abdias
Ion.	Ionas
Mi.	Michaeas
Hab.	Habacuc
Mal.	Malachias
Zach.	Zacharias
Matth.	Matthaeus
Rom.	Ad Romanos
Hebr.	Ad Hebraeos

Further Abbreviations

a.c.	ante correctionem
add.	addidit
codd.	codices
coni. (ex)	conieci/t (ex)
corr. (ex)	correxi/t (ex)
del.	delevit
fort.	fortasse
(in) marg.	(in) margine
in ras.	in rasura
iter.	iteravit
iuxta LXX	iuxta septuaginta: *liber Psalmorum iuxta septuaginta emendatus ab b. Hieronymo*
lac.	lacuna
lin. s.v.	lineam duxit sub verbo
om.	omisit
p.c.	post correctionem
praem.	praemisit
s. hebr.	secundum hebraeum: *loci Biblici translatio ex hebraeo*
sc.	scilicet
sup. l.	supra lineam
tr.	transposuit
vulg.	Vulgata
<>	addidit post correctionem; addiderunt editores

7. Sigla of Manuscripts, the Edited Texts and Further Editions

Manuscripts

P Paris, Bibliothèque nationale de France, lat. 16558

G Girona, Arxiu Capitular, MS 19b

C Carpentras, Bibliothèque Inguimbertine, lat. 153

Z Paris, Bibliothèque Mazarine, lat. 1115

Later additions to manuscripts *G* and *C* are indicated with the sigla G^2 and C^2.

Texts edited in this volume referred to in the *apparatus locorum parallelorum*

a Talmudic Anthology edited by Ulisse Cecini and Óscar de la Cruz Palma

d Nicholas Donin's thirty-five articles edited by Piero Capelli

k *De libro krubot* edited by Görge K. Hasselhoff

l Letter of Odo of Châteauroux sent to Innocent IV edited by Isaac Lampurlanés Farré

Further edited texts used in our editions

Amidah *Shemoneh Esrei: The Amidah / The Eighteen Blessings*: *Inspirational Expositions and Interpretations of the Weekday Shemoneh Esrei*, ed. by Avrohom Chaim Feuer (New York: Mesorah, 1990).

Aug Augustinus, *Quaestiones evangeliorum. Quaestiones XVI in Matthaeum*, ed. by Almut Mutzenbecher, Corpus Christianorum Series Latina, 44B (Turnhout: Brepols, 1980).

B. bar Samuel Chenmelech Merchavia, 'Some Poems of Rabbi Benjamin bar Samuel in a Latin Translation', in *Hayyim (Jefim) Schirmann Jubilee Volume*, ed. by Shraga Abramson and Aaron Mirsky (Jerusalem: The Schocken Institute, 1970), pp. 195–212 (Hebrew).

Davidson Israel Davidson, *Thesaurus of Mediaeval Hebrew Poetry*, 4 vols (New York: Jewish Theological Seminary, 1924–1933; reprint New York: Ktav Publishing House, 1970).

E. birabbi Kalir Eleazar birabbi Kalir, *Sidrei Divrin*, in *Mahzor Shavuot*, ed. by Yonah Frankel (Jerusalem: Koren, 2000), pp. 190–221.

Fidora-Cecini Alexander Fidora and Ulisse Cecini, 'Nicholas Donin's Thirty-Five Articles Against the Talmud', in *Ex Oriente Lux. Translating Words, Scripts and Styles in Medieval Mediterranean Society*, ed. by Charles Burnett and Pedro Mantas-España (Córdoba/London: UCOPress-CNERU/The Warburg Institute, 2016), pp. 187–99.

Friedman John Friedman, 'The Disputation of Rabbi Yehiel of Paris', in *The Trial of the Talmud. Paris, 1240*, ed. and transl. by Robert Chazan, John Friedman and Jean Connell Hoff (Toronto: Pontifical Institute of Mediaeval Studies, 2012), pp. 126–69 [= English translation of the Hebrew report of the Paris Disputation].

Hier Hieronymus, *Commentariorum in Matheum libri IV*, ed. by David Hurst and Marcus Adriaen, Corpus Christianorum Series Latina, 77 (Turnhout: Brepols, 1969).

Hoff Jean Connell Hoff, 'The Christian Evidence', in *The Trial of the Talmud. Paris, 1240*, ed. and transl. by Robert Chazan, John Friedman and Jean Connell Hoff (Toronto: Pontifical Institute of Mediaeval Studies, 2012), pp. 93–125 [= English translation of Nicholas Donin's thirty-five articles, along with the papal letters and the rabbis' depositions].

Kalir Ezra Fleischer, 'Studies in the Prosodic Character of Several Components of the Qedushta', *Hasifrut*, 3 (1972), 572–78 (Hebrew).

Loeb Isidore Loeb, 'La controverse de 1240 sur le Talmud', *Revue des études juives*, 1 (1880), pp. 247–61; 2 (1880), pp. 248–70; 3 (1881), pp. 39–57.

M. ben Kalonymos Moses b. Kalonymos, *Qerovah le-Pesach*, in *Mahzor le-Pesach*, ed. by Yonah Frankel (Jerusalem: Koren, 1993), pp. 514–47.

Mahzor Sukkot *Mahzor Sukkot*, ed. by Daniel Goldschmidt (Jerusalem: Koren, 1981).

Mahzor Yom Kippur *Mahzor Yom Kippur*, ed. by Daniel Goldschmidt (Jerusalem: Koren, 1970).

Shamta Chenmelech Merchavia, 'The Caustic Poetic Rebuke (*Shamta*) in Medieval Christian Polemic Literature', *Tarbiz* 41 (1971), pp. 115–95 (Hebrew).

sT *Extractiones de Talmud per ordinem sequentialem*, ed. by Ulisse Cecini and Óscar de la Cruz Palma, Corpus Christianorum Continuatio Mediaevalis, 291 (Turnhout: Brepols, 2018).

tT *Extractiones de Talmud per ordinem thematicum*, ed. by Ulisse Cecini, Óscar de la Cruz Palma, Alexander Fidora and Isaac Lampurlanés Farré, Corpus Christianorum Continuatio Mediaevalis, 291A (Turnhout: Brepols, 2021).

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After publishing the two versions of the *Extractiones de Talmud*, we are pleased to now present to our readers the definitive editions of the remaining parts of the Latin Talmud Dossier of the thirteenth century. Together with the *Extractiones de Talmud*, the texts published in this volume set the tone for generations of Christian anti-Jewish polemicists between the thirteenth and the fifteenth century, including such prominent figures as Ramon Martí and his *Pugio fidei* (*c.* 1280), Abner of Burgos and his *Mostrador de justicia* (*c.* 1322) and Jerónimo de Santa Fe who led the Disputation of Tortosa that ended with the promulgation of Benedict XIII's bull *Etsi doctoris gentium* (1415). May the publication of the entire dossier serve as a starting point for the critical study of the *longue durée* of the arguments that were first brought up against Rabbinic Judaism in Paris.

Alexander Fidora, Piero Capelli, Ulisse Cecini,
Óscar de la Cruz Palma, Görge K. Hasselhoff, Isaac
Lampurlanés Farré and Wout van Bekkum

Critical Editions

De libro krubot

Edited by Görge K. Hasselhoff

inc. [*P* 206^{rb} (110)] [*G* 28^{vb} (71)] [*C* 65va] [*Z* 383^{r} (347)]

De libro krubot

[1] [*P* 206va (110)] Tu, Domine, es super omnes principes.

Tu elegisti hanc gentem super omnes alias.
Respice eam, Deus,
et fac dominari super omnes alias.
Illos qui abominantur illam
pone in commocionem capitis
et ipsius exalta caput.

[2] Dixit Deus patri prophetie
et ostendit ei quasi formam cunei ignei –glossa Salomonis: hic est Moyses, qui est pater in lege, pater in sciencia, pater in prophetia. Et in tribus fuit Moyses durus, quia non poterat aduertere donec Deus ostendit ei digito. Et que fuerunt illa? Candelabrum et siclus et nodus philacteriorum–
et dixit Deus Moysi:
Tale dabunt pro se –scilicet siclum–
et per hoc inuenient misericordiam coram me,
et angustiatores eorum macerabuntur.
Et gens mea per [*Z* 383^{v} (348)] hoc abundabit bonis
et erit digna uidere gloriam meam,
et hoc merito expellet multos.
–Et infra:–
Angustiatores eius minorentur
et deficiant
et super colla illorum corroborentur.

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2 Tu – principes] cf. I Par. 29, 11 [**2**] cf. *tT* 5 [86]; *tT* 11 [465] **10** ostendit – ignei] cf. Ex. 3, 2 **10–11** hic – prophetia] cf. Meg 13a **11** Et – durus] cf. Midrash Aggada Wayyiqra ad Lev. 11, 2 **11–13** Et – philacteriorum] cf. Midrash Tanhuma Beha'alotkha 3; Rashi ad Ex. 25, 31 **12** Deus – digito] cf. Pesikta de-Rab Kahana 5, 14 **16** invenient – me] cf. Ex. 33, 19 **19** erit – meam] cf. Ex. 9, 16

In marg.: [**1**] goy *P Z* [**2**] stultitia *P Z* **21** Et infra] nota goy *P Z*

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1 De – krubot] *om. G C* **6** illos] *om. Z* **10** glossa Salomonis] *lin. s.v. P Z* hic] hoc *G C* **11** quia] quod *G C* **12** fuerunt] fuit *P Z* illa] ei *G C* **13** siclus] seiclus *G*, stillus *C* **14** dixit] dicit *G C* **15** scilicet siclum] *lin. s.v. P* **16** hoc] hec *C* **17** et] *om. Z* **18** hoc] hec *C* **19** gloriam] faciem *Z*$^{a.c.}$ **23** deficiant] dafficient *sic C*

[3] Mytraton –Enoch– offert exenium solio excelso de semine sepultorum in Hebron –id est Abraham, Isaac [*G* 29ra (72)] et Iacob–.

[4] Labor oneris filiorum Israhel denunciatus fuit Moysi
ad sustinendum et ad loquendum pro eis iusticiam
et ad dandum aliis populis infernum in quo comburentur in eternum.

[5] Lex maior est toto mundo bis millesies quadringentesies,
et data est seculo pro sanitate et medicina:
longitudo dierum in dextera eius
et in sinistra illius diuicie et gloria.
Et fecit scire omnia uerba abscondita
et inposuit omnes thesauros
[*P* 206vb (110)] et inuestigauit numerum hominum
et numerum angelorum superiorum.
Et fecit nos scire quod unus ab alio in altitudine diuersificatur.
Aliqui sunt qui ita magni sunt,
sicut magnitudo maris mag[*C* 65vb]ni.
Et aliqui sunt qui ita magni sunt,
sicut totus mundus.
Et aliqui sunt qui duobus uolatibus transuolant mundum;
et aliqui qui uno uolatu –glossa Salomonis: sicut legimus in *Brakot* quod Michahel uno uolatu, Gabrihel duobus. Et inuenimus in *macecta Heguigua* quod Cendalfon altior est omnibus aliis quingentis annis itineris–.

[6] Deus, manutene nos
et da malum gentibus pro animabus nostris.
Exalta gentem tuam,
quia tempus miserendi eius,
quia uenit tempus.

[**4**] cf. *tT* 5 [87] [**5**] cf. *tT* 6 [185] **44** in Brakot] Ber 4b *apud sT* 13; *tT* 6 [4–5] **45** in macecta Heguigua] cf. Hag 13b [**6**] cf. *tT* 5 [88]

In marg.: [**3**] stultitia *P Z* [**4**] Nu. .xi., Num. .xi. v. 23 *Z* (cf. Num. 11, 17) [**5**] goy *P Z* **32–33** longitudo – gloria] Prov. .3. *P*, Prov. 3, 16 *Z* **39** Aliqui] de magnitudine angelorum G^2 [**6**] goy *P Z*

Orth.: 45 Heguigua] henguina *G C* Cendalfon] cendabbon *G C*

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25 Mytraton] Mitrator *C*, *intellege* Mytatron Enoch] *lin. s.v. P Z*, id est Hnoch *C* semine] scientia $Z^{a.c.}$ **26** id – Iacob] *lin. s.v. P* **27** oneris] omnis *Z* Israhel] *om. G C* **28** ad[2]] *om. P Z* **29** populis] *om. Z* comburentur] comburerentur *Z* **36** numerum] et numerorum *G*, et numerum *C* **37** et] *om. G C* **38** quod] et *G C* in altitudine] *om. Z* **39** ita – sunt] sunt ita magni *tr. G C* **44** glossa Salominis] *lin. s.v. P Z* **45–46** altior est] altiorem *G C* **47** nos] eos *G C* **48** nostris] vestris *C*

Fac obliuisci nominis delicate –id est Edom, id est Ecclesie–
de omni loco et omni angulo,
et reuerti facias regnum ad dominum suum –id est ad Israhel–.

[7] Memor esto, Domine, filiorum Edom
qui destruxerunt domum tuam;
angustiatorum
qui eradicauerunt muros [*Z* 384r (349)]
et usque ad fundamentum eruerunt.
Et non sit coram te traditum obliuioni offense eorum.
In seculum non obliuiscaris,
quia nescierunt facere ueritatem.
Sigilla cartas eorum –sue dampnacionis– in die angustie,
in die qua uenies ad disceptandum cum illis.

[8] Visita et memorare ad turbandum dolorem angustiatoris nostri
et ad obstruendum os eius,
ad commouendum ut ebrium.

[9] Quando Moyses intellexit Misna et Deum dicentem quod rby Eliezer dicit: "Vacca [*P* 207ra (111)] duorum annorum et uitula unius anni", tunc rogauit Deum quod ille magister de sua stirpe nasceretur. Deus docuit tunc Moysen illa *halakot*.

Et quando dixit ei quod homo mundus acciperet cineres combustionis et mitteret aquas uiuas super eos, et ex eis aspergeret inmundum die tercio et die septimo et sic mundaretur, miratus est Moyses dicens: Quid mundabitur a polluto? Cinis uitule rufe eciam mundum polluit; et quomodo tollet spiritum

[**7**] cf. *tT* 5 [89] [**8**] cf. *tT* 5 [90] [**9**] cf. *tT* 1 [59] **68–69** rby Eliezer – anni] Mish Para I, 1

In marg.: [**7**] goy *P Z* **55** Memor – Edom] Ps *P*, Psal. 137, 7 (Ps. 136, 7 –iuxta LXX–) [**8**] goy *P Z* [**9**] Talmud **75** Cinis – polluit] Num. 19 *Z*, Num. 19, 3 *Z* (*sc.* Num. 19, 2; cf. Hebr. 9, 13)

Orth.: **68** Misna] Mysna *codd.* Eliezer] Elyezer *P*, Elizer *G*, Eleazar *C* **70** Moysen] Moyses *Z*, Moysem *G* **71** halakot] halakod *P Z*

52 nominis] omnis *G*, omnes *C* delicate] delicatarum *Z* id – Ecclesie] *lin. s.v. P Z* **54** dominum] [deum] *add. C* id – Israhel] *lin. s.v. P Z* **59** eruerunt] errauerunt *G C* **60** traditum] traditorum *G C* **61** non] ne *Z* **62** nescierunt] nesciunt *C* ueritatem] ciuitatem $Z^{a.c.}$ **63** Sigilla] sigillas $G^{a.c.}$ *C* sue dampnacionis] *lin. s.v. P* **64** disceptandum] disputandum *P Z* **65** et] *iter. P* memorare] rememorare *P Z* **68** dicit] quod *add. P Z* **69** Vacca] vaca *P Z*, vasa $G^{a.c.}$, vasa *C* **72** acciperet] acciperat *Z* **75** etiam mundum] in mundum *C* spiritum] speciem *Z*

pollucionis? Respondit Deus: Legem statui; quid laboras scire? Profundior est inferno; quomodo scires? Veniet cinis uitule ad mundandum sordes uituli, ut sit mundacio Israhel qui uocatur «uacca lasciuiens» (Os. 4, 16), omnes uacce finientur et tua semper durabit.

[10] Deus, spirituum maior omni laude,
conuerte aurem tuam ad preces nostras,
adfligentes nos precipita in infernum
et anime nostre letabuntur.

[11] Adfligentes uitam meam angustia,
–afflige– relinquentes Deum ueritatis
ad dandum coronam mortuo –Iesu Xristo scilicet–.

[12] Vinum custoditum in racemis suis creauit ex ipsis Deus ad reseruandum –glossa Salomonis: de omni specie rerum quas Deus creauit reseruauit pro seculo futuro iustis: de arboribus reseruauit uitem in qua uinum conseruatur in racemis suis a sex primis diebus; de auibus reser[*Z* 384^{v} (350)]uauit *ziz*, sicut scriptum est: «et *ziz saday* mecum» –«pulcritudo agri mecum est» (Ps. 49, 11 –iuxta LXX)–; de piscibus Leuiathan; de animalibus *Behemot* qui depascit mille montes in die et singulis [*P* 207^{rb} (111)] diebus renascitur herba–.

[13] Deus quando creauit Solem et Lunam, fuerunt eiusdem claritatis. Aperuit Luna os [*G* 29^{rb} (72)] suum ad accusandum socium suum et ait: Non decet duos reges seruire in una corona. Et Sanctus, benedictus sit ipse, reddidit ei [*C* 66ra] mercedem suam et dixit illi: Vade, minora te ipsam! Et quando Deus uidit quod erat minorata, misertus est eius et fecit stellas in audiutorium illius et dixit quod iusti suo nomine uocarentur.

72–79 Et – durabit] cf. *tT* 11 [466] [**10**] cf. *tT* 5 [91] [**11**] cf. *tT* 5 [92] [**12**] cf. *tT* 9 [60], cf. *infra k* [14]; cf. *Davidson* I, 323 (7101ℵ) [**13**] cf. *sT* [1910]; cf. *tT* 4 [44], 6 [215]

In marg.: [**10**] goy *P Z* [**11**] nota blasphemia *P Z* **90–91** et – est] Psal. 49, 11 *Z* [**13**] in Kazassim *P Z* (*sc.* Hul 60b) **93** Deus – claritatis] Ge. 1 *P*, Gen. 1, 16

Orth.: **90** ziz[1]] zibz *P*, et azyz sadai *G*, et aziz sadai *C*, ziber *Z* ziz[2]] zyb *P*, zib *Z* saday] sadai *G C* **91** Behemot] behemoth *P Z* **99** Behemot] Behemoth *G C Z*

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77 Veniet *G C*] veniat *P Z* ut] et *C* **79** et] in *C* **80** spirituum] magis *add. G C* **81** converte] mitte *G C* nostras] meas *C* **84** Adfligentes – meam] *iter. C* Adfligentes – angustia] *iter. sed del. G* **85** adflige] *lin. s.v. P Z* relinquentes] *lin. s.v. Z* **86** Iesu – scilicet] *lin. s.v. codd.* **87** glossa] *lin. s.v. P* **87–88** glossa Salomonis] *lin. s.v. Z* **89** suis] eius *Z*$^{a.c.}$ **90** est] psalmo *add. G C* et] *om. G C* **90–91** et – est] *lin. s.v. Z* pulchritudo – est] *lin. s.v. P* **92** herba] herbam *G*$^{a.c.}$ **93** quando] *s.l. Z* **95** reddidit] respondit *C*$^{a.c.}$ **96** dixit] dixi *Z* Vade] et *add. P Z* **96–97** Deus uidit] *tr. Z* **97** et fecit] inferat *G C* in – illius] in auxilium eius *P Z*

[14] *Behemot*, qui depascit mille montes, statuit Deus uictum suum, posuit «serpentem uectem» (Is. 27, 1) in profundum maris, reseruatique sunt usque dum uidisset super eos qui loquitur iusticias «in gladio suo duro et forti» (Is. 27, 1) –glossa Salomonis: Sanctus, benedictus sit ipse, occidet illos–.

[15] Omnibus adflictionibus nostris congregatis
fac cadere super eos timorem et pauorem
ad commouendum corda eorum.
Scyphum ire tue misce inter eos,
timor et angustia ueniant in eos,
uertigo discrecionis in cordibus suis,
tremor et consummacio in lumbis eorum,
concussio et paralysis in omnibus membris suis.
Et corruant in se ipsis et a se ipsis.
Dolor super dolorem ueniat super eos,
muti sedeant in locis suis.
Tot repleantur angustiis
et non possint curari,
donec filii sui transeant ad metas suas in terram
quam iurasti dare patribus eorum.

[16] «Nisi quia Dominus erat in nobis» etc. (Ps. 123, 1 *et* 2). In omni ore deuorauerunt nos et iugum suum adgrauauerunt super nos, donec Dominus mittat Spiritum sanctum de atrio superno –id est, ad consolandum nos– et in Edom –Ecclesia– det uindictam suam per manus [*P* 207va (111)] nostras, quia festum Esau ueniet super eum. Quando uisitabit eum, consumet semen illius et uicinorum et amicorum suorum, [*Z* 385^{r} (351)] et fecibus calicis soporis potabit illos. Et si exaltauerit, ut aquila nidum suum, inde detrahet eum in peste et sanguine. Iudicabit eum sicut subuersionem Sodome et Gomorre. Vertet illum uindictam sanguinis

[**14**] cf. *tT* 11 [467], cf. *supra k* [12] **102** glossa – illos] cf. Rashi ad Isa. 27, 1 [**15**] cf. *tT* 5 [93]; cf. *M. ben Kalonymos* 536 [**16**] cf. *tT* 5 [94]

In marg.: [**14**] stulticia *P* **100** serpentem uectem] Is. 27 *P*, Isa. 27, 1 *Z* [**15**] goy nota *P Z* [**16**] goy nota *P Z* **118** Nisi – nobis] ps. *P*, Psal. 123, v.1 *Z*

99 montes] *om. P* **101** uidisset] uisitet *P Z* et] *s.l. P, om. Z* **102** glossa Salomonis] *lin. s.v. Z* glossa – illos] *lin. s.v. P* **103** adflictionibus *codd.*] *intellege* adflictoribus **104** fac] sit *Z*$^{a.c.}$ **107** ueniant] uenient *G C* **108** uertigo] ferigo *sic Z* suis] sint *C* **109** tremor] timor *Z* lumbiis] labiis *Z* **111** corruant] cor manet *G C* **112** ueniat] ueniet *C*$^{a.c.}$ **113** muti sedeant] commuti sedeant *G C*, muri scindant *Z* **115** et] quod *P Z* possint] possit *G C* curari] creari *Z* **116** sui] tui *P Z* **118** deuorauerunt] denotauerunt *P Z* **119–120** donec – est] *om. P Z* **120** atrio] altero *C* consolandum] confirmandum *Z* Edom] eadem *C* Edom Ecclesia] *lin. s.v. Z* Ecclesia] *lin. s.v. P G* **122** illius] ipsius *C* vicinorum] uxorum *Z*$^{a.c.}$ **125** sanguinis] eorum *add. G C*

seruorum suorum, dabit super *goym* coram oculis nostris. Et sicut audiuimus de Egypto, faciat nos audire de inimicis nostris Ismahel et Edom et omnibus adflictoribus nostris.

[17] Deus quando uoluit creare mundum, accepit licenciam a Lege et detexit ei omnia occulta, et ait illi: Si bonum est in oculis tuis, ego creabo mundum, quia per hoc diffundetur honor tuus in seculum et ad lumen tuum ibunt omnes uenientes in mundum. Quis enim laudaret pulchritudinem tuam nisi esset mundus?

Respondit Lex: «magnificetur fortitudo tua» (Num. 14, 17 –s. hebr.–); quod tibi placet, Domine, fac! Quis dicet tibi quid est quod facis? Et si retraherem te ab hoc opere, quomodo inuenirem graciam coram te?

Quando audiuit hoc, lusit cum uerbis Legis, que duobus milibus annorum fuerant occulta cum illo, et sperabat dicens: Quando ueniet dies in qua uerba Legis glossari debent in septuaginta linguis?

Iterum loqutus est Deus ita ad placandum eam: Tu es pulchra uisu nec est qui te uideat; tu es bone gracie et nullus te aduertit; tu es preceptis plena nec est cui imponam te; tu misericordia coronata es decens, ut sponsa pulchra et adulta super [*C* 66^{rb}] omnia decora nec est sponsus aut nupcie.

Dixitque illi qui creauit ipsos duos: [*P* 207^{vb} (111)] Fac tibi seruientes et ego ero in consilio ipsorum; custodient enim me pro toto posse suo.

Et respondit Deus: In te scriptum est: «ista est lex hominis» (Num. 19, 14), hic est qui «de terra creatus est» (Eccli. 33, 10) –quasi diceret: non debes tradi angelis, sed hominibus–.

Quando igitur Deus creauit Adam, fecit illum ad enarrandum laudem suam formauitque illum in imagine et similitudine sua, et in horto uoluptatis posuit illum. Et ait Legi: Isti dabo te. [*Z* 385^{v} (352)] Responditque Lex: Principium uerborum meorum impediuit et contempsit et transgressus est [*G* 29va (72)] «non furaberis et non concupisces»; eice eum hinc, quia nolo illum.

[**17**] cf. *tT* 13 [143] **129** Deus – mundum] cf. *tT* 6 [187] **150** imagine – sua] cf. Gen. 1, 27 **150–151** horto – illum] cf. Gen. 2, 8 **153** non concupisces] cf. Ex. 20, 15–17; Rom. 13, 9

In marg.: [**17**] fabula *P Z* **129** Deus] deus creauit mundum cum licencia legis moysi G^{2} **134** magnificetur – tua] Nu .xiiii°. *P*, Num. 14 v. 17 *Z* **146** ista – hominis] Nu. .xix. *P*, Num. 19 v. 14 *Z*

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126 goym] goy *G C* **127** Egypto] eis *add. G*, ogito eis *sic add. C* creare] curare *G C* **134** magnificetur] magnificentur $G^{a.c.}$ *C* tua] numeri .xvi. *add. G C* quod] quid *C Z* **135** retraherem te] retrahente *sic C* **138** fuerant] fuerunt *Z* occulta] occultata *P Z* et sperabat] quia se parabat *G C* (quia separabat *C*) **140** ita] cum ista *P Z* placandum] plantandum *C* **141** preceptis plena] *tr. G C* **143** super] *iter. C* **144** ipsos] illos $Z^{a.c.}$ **146** ista] ita *G C* hominis] num. .xix. *add. G C* **147–148** quasi – hominibus] *lin. s.v. P Z* **149** igitur] sibi *Z* Adam] hominem *G C* illum] eum *G C* **153** eice eum] Ecce est *Z*

Deinde in decima generacione fuit Noe iustus et rectus, et dixit Deus Legi: Iste inuenit graciam in oculis meis, et tu ipsa uocaris "additamentum gracie": bonum est quod gracia sit additamentum gracie. Dixit Lex coram Deo: Si inueni graciam in oculis tuis, non hoc mihi respondeas: "inebriauit se uino et redegit filium suum in seruitutem et ait: maledictus Chanaan". Non ero illi, nec ipse me recipiet.

In uigesima generacione fuit Abraham filius; trium annorum cognouit Deum excelsum et abominatus est idola, et comminuit et confregit. Et ait Deus Legi: Pro isto et filiis suis creaui ego te; tu es eorum pulchritudo et gloria; de isto uolo quod te suscipiat. Respondit Lex habitanti in excelso: Scio bene quod bonus sit et uie eius perfecte, sed de unigenito suo non rogauit ipse te; immo extendit manus suas, sicut homo peregrinus ad ipsius sanguinem effundendum, et [*P* 208ra (112)] hoc totum fecit ad faciendum uoluntatem tuam corde perfecto, et confidebat in hoc quod plenus es misericordia; deberet te rogasse de custodiendo unigenito suo ab igne carbonum.

Post Abraham uenit Isaac, et ait Deus Legi: Iste mansuetus est quasi agnus; iste libenter custodiet ritus tuos; consensit enim pergere ad ignem et exponere corpus suum propter me, et ambulauerunt corde perfecto pater et filius ad faciendum beneplacitum meum, et ita adpreciatur coram me quasi esset combustus. Respondit Lex: Nolo eum; tu enim odisti Esau, et ipse dilexit eum, quia dolus fuit in ore illius; magis dilexit eum quam fratrem suum et benedixit ei ut uiueret in gladio suo. Ideo nolo ei dari.

Surrexit Iacob simplex et dixit Dominus Legi: Iste accipiet uerba mea in tentorio suo ad docendum quia integer natus est in [*Z* 386r (353)] circumcisionis gladio, et in solio meo est ipsius figura sigillata; placet mihi, si uis, ut in dote tua sigilletur. Respondit Lex: Decepit patrem suum quando pellibus hedorum circumdedit manus; et hoc idem fecerunt ei filii sui, quia tunicam Ioseph tinxerunt in sanguine hedi.

Transierunt duo milia quadringenti quadraginta octo anni et uenit Moyses, et ait Lex habitanti in celo: Istum uolo qui mitissimus hominum est, et qui te

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154 Noe – rectus] cf. Gen. 6, 9 **155** Iste – meis] cf. Gen. 6, 8 **157–158** inebriauit – Chanaan] cf. Gen. 9, 24–25 **176** Iacob simplex] cf. Gen. 25, 27 **176–177** Iste – docendum] cf. Gen. 25, 27 **179–180** pellibus – manus] cf. Gen. 27, 16 **180–181** idem – hedi] cf. Gen. 37, 31 **183** mitissimus – est] cf. Num. 12, 3

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154 in] et *G C* Noe] Nohe *P Z* dixit Deus] *tr. G C* **155** et] *om. G C* **157** tuis] cuius *C* inebriauit] inebriatus $G^{a.c.}$ **158** Chanaan] filius trium annorum cognouit Deum excelsum, *sed clausit inter va-cat C* **161** et[2]] in $G^{a.c.}$ *C* **162** et[1]] pro *add. P* **163** gloria] gloriam *C* **164** bene] *om. Z* suo] *om. Z* **165** te] de $G^{a.c.}$ *C* sanguinem] ad *add. G C* **166** faciendum] faciendam *G C* **167** et confidebat – misericordia] *om. G C* es] est $Z^{a.c}$ misericordia] misericordie *Z* **172** ita] ei *G*, ita ei *C* adpretiatur] precipiatur $G^{a.c.}$ *C* **173** Lex] [Deus] Lex *C* Nolo] volo *C* **174** illius] ipsius *C* **178** placet] placuit *Z* **179** hedorum] eos $C^{a.c.}$, odorum *Z* **180** sui] *om. G C* quia] qui *Z* **181** in] *om. G C* **183** mitissimus] iustissimus *G C*

rogaturus [*C* 66va] est ut dimittas populo suo noxam suam aut deleas eum de libro tuo quem scripsisti. Tunc sumpsit Deus Moysen et [*P* 208rb (112)] eleuauit eum in celum et extendit super eum nubem suam et docuit eum precepta et cerimonias; et gauisus est gaudio magno. Deus et dixit Legi: Venit dies leticie tue. Inualuit leticia coram Deo et extendit celos et descendit, et dixerunt angeli: Quare diuariata est ista dies? Et respondit Deus: Ego do lasciuiam meam quam duobus milibus annorum custodiui; uenite ad eius leticiam, quia uenit dies eius et exultabimus et cantabimus ista die, quia super omnes dies desideraui hanc diem; tunc exultauit rex meus in sanctuario et resplenduit et uenit in decem milibus millenariis sanctorum et cum ipso angeli diuersi et currus millenariorum sanctorum et uenerunt in Sinai sancto ad dandum in hereditatem scripturam Legis.

[18] Septem fuerunt antequam terra fieret solium excelsum et eleuatum fuit ante celos:
solium Israhel fuit ante regna terre;
patres seculi anticipauerunt fundamenta terre;
nomen Messie fuit ante nomina que sunt in terra;
hortus uoluptatis fuit antequam simplices terre;
infernus anticipauit impios terre;
Israhel et penitencia anticipauerunt omnes habitatores terre;
lex autem ante omnia.

[19] «Sonitus buccine paulatim crescebat in maius. Moyses loquebatur et Dominus respondebat ei» (Ex. 19, 19). In uoce fortitudinis mirabilia facta sunt: exierunt de forulis –corporibus– anime amicorum; et Deus fecit [*Z* 386v (354)] pluere rorem uite super eos; et reuixerunt diuites ac pauperes.

[20] [*P* 208va (112)] Decem creata fuerunt in uespere sabbati in ipso crepusculo:
os putei,
os terre,

184–185 dimittas – scripsisti] cf. Ex. 32, 31–32 **186** nubem suam] cf. Ex. 34, 5 **186–187** docuit – cerimonias] cf. Lev. 26, 45 **194** Sinai sancto] cf. Ex. 19, 18 [**18**] cf. *tT* 6 [186]; cf. *E. birabbi Kalir* 192–93 [**19**] cf. *tT* 11 [468]; cf. *B. bar Samuel* 199 [**20**] cf. *tT* 6 [188]; cf. Ab 5, 6

In marg.: 184–185 dimittas – scripsisti] Exo. 32 *P*, Exo. 32 v. 32 *Z* **194** Sinai sancto] Exo 19 *P* [**18**] error *P Z* [**19**] stultitia **204–205** Moyses – ei] Exo. .xix. *P*, Exod. 19, 19 *Z* [**20**] error *P Z*

184 suo] tuo *Z* aut] an *C* eum] illum *Z* **185** sumpsit] scripsit *Z* **186** eum[1]] *om. G C* **188** leticia] leticiam *G*a.c. *C* **191** et cantabimus] *om. P Z* **192** meus] intus *Z* **193–194** et[2] – sanctorum] *om. C* **195** scripturam] *add. in marg. C* **197** Israhel] eleuatum *add. C* terre] terrena *G C* **199** nomen] nomine *C* nomina] omnia *C* **202** penitencia] premia *C Z*p.c. **204** Sonitus – maius] *om. P Z* Dominus] Deus *G C* **206** corporibus] *lin. s.v. P Z* fecit] Deus *add. Z* **207** uite] in te *C* **208** creata fuerunt] *tr. Z* Decem – uespere] *om. G C* **209** putei] et *add. C*

os asine,
iris,
manna,
baculus –Moysi–,
samir –lapis, de quo supra–
scriptum
et scriptura
et tabule.
Et aliqui dicunt quod eciam
demones
et sepulchrum Moysi
et aries Abraham patris nostri.

[21] Tabule lapidee habebant pondus quadraginta sextariorum.

[22] Angeli quinque steterunt [*G* 29^{vb} (72)] super Moysen quando –Moyses– ascendit in celum ad recipiendum legem, clamaueruntque ad eum: Quid tibi in ista habitacione? Putaueruntque eum comburere in anhelitu oris sui. Ipse autem fugit et adhesit sedi Dei. Omnes simul cucurrerunt ad offendendum ipsum. Quando uero non potuerunt eum uincere, fugerunt celeriter et laudauerunt saluatorem.

[23] Quando ascendit in montem Dei creare hominem, accepit sanguinem et aquam et decorauit similitudinem suam antequam insuflaret animam. In forma erat impressa similitudo ipsius. Laborauit inuestigare thalamos eius in lumine anime sue.

[24] Radices montis Sina eradicauit Deus de loco suo: celos sursum et deorsum inclinauit desuper; posuit super eum gloriam suam; in monte currus sui uiginti

215 de quo supra] cf. *sT* [1796] [**21**] cf. *tT* 11 [469]; cf. *B. bar Samuel* 199 **223** Tabule lapidee] cf. Ex. 24, 12; 31, 18; 32, 15 et al. [**22**] cf. *tT* 6 [189]; cf. *B. bar Samuel* 200 [**23**] cf. *tT* 6 [190]; cf. *B. bar Samuel* 202 **230** ascendit – hominem] cf. Gen. 2, 7 **232** forma – ipsius] cf. Gen. 1, 27 [**24**] cf. *tT* 6 [191]; cf. *B. bar Samuel* 203 **234–236** Radices – illum] cf. Ex. 19, 16–19

In marg.: [**21**] stulticia*PZ* [**22**] error*PZ* [**23**] error*PZ* **230** ascendit–hominem] Ge.2*P* [**24**] error *P Z* **234–236** Radices – illum] Exo. 19 *P*, Exod. 19, 17 *Z* [**24**] nota fabula *P Z*

Orth.: 234 Sina] Syna *P Z*, Sinay *G C*

214 Moysi] *lin. s.v. P Z* **215** lapis – supra] *lin. s.v. P Z* **216** scriptum] est *add. G C* **219** quod eciam] *tr. C* **222** aries] artes *P Z*, [lapides a] $G^{a.c.}$ patris nostri] *om. P Z* **224** angeli quinque] *tr. G C* super] supra *Z* Moyses^{2}] *lin. s.v. P Z, om. G C* **226** -que] *om. G C* eum] *om. G C* **227** offendendum ipsum] *tr. G C* **228** Quando] quomodo *G* **232** eius] *om. G C* **234** Deus] *om. Z* de] in *G C* **235** currus] cursus *G C*

duo milia curruum ardebant contra illum; angeli tremebant et celi uoluebantur coram eo et dicebant: Quid isti diei inter dies, ut commoueatur totus mundus in ipso? Respondit Deus: Volo detegere legem meam et exaltare populum meum, quia reseruaueram legem meam pro ipsis nongentis et septuaginta et quadraginta generacionibus.

[25] In sexta die iunii data fuerunt Israhel decem uerba post mille generaciones; et quando Deus [*P* 208^{vb} (112)] uoluit dare legem, inluxit [*C* 66^{vb}] et resplenduit Esau et Ismahel et Amon, et misit angelos ignis flammeos ad omnes creaturas, et renuerunt recipere legem. Tunc misit ad homines sanctos, et cum eis currus decem milium millenariorum angelorum [*Z* 387^{r} (355)] et uiginti duo milia curruum in igne inflammatorum et accensorum; et quilibet currus qualis ille quem uidit Ezechihel, descenderuntque ad destruendum totum mundum. Et intra concauitatem mundi uolabant sicut ciconia cum alis, et totus mundus non capiebat eos: quilibet eorum continebat terciam partem illius.

Et quando Deus descendit cum ipsis, commote sunt omnes creature et saxa fissa fuerunt et contremuerunt omnes reges terre et omnes generaciones. Et conuenerunt post Balaam impium de omnibus uillis et quesierunt ab eo: Est hoc diluuium aquarum quo Deus uult submergere omnes habitatores terre? Qui respondit: Stulti, Deus iurauit Noe quod ultra non induceret aquas diluuii super terram. Et dixerunt: Forte diluuium ignis uult adducere ad comburendum omnes. Et respondit: Nec est aque diluuium neque ignis, sed Deus uult dare populo suo uerba munda.

Quando dedit ea genti custodienti ueritatem, submisit celos desuper et celos deorsum et extendit super Sina, quasi homo qui extendit stramentum super lectum, aperuitque fenestram in celo et intrauit illuc montis cacumen; et caligo et tenebre operuerunt montem, et rex regum sedebat super solium honoris excelsum; et super caliginem passus pedum suorum subnixi.

Et a feria sexta [*P* 209ra (113)] stetit gens sancta per ordines uiri seorsum et

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[**25**] cf. *tT* 13 [144]; cf. *B. bar Samuel* 204–11 **246–247** currus – Ezechihel] cf. Eccli. 49, 10 **258–259** Quando – Sina] cf. Ex. 19, 18

In marg.: 248 uolabant – alis] error *P* **258–259** Quando – Sina] Exo. 19 *P*, Exod. 19, 18 *Z* **268** ego – Egypti] Exo. 20. *P*

Orth.: 247 Ezechihel] Ezechin *C*, Ezechias *Z*

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236 ardebant] ardebat *G* et] *om. G C* uoluebantur] uoluebant *G C* **237** commoueatur] comouaturus *sic G*, comonatus *sic C* **238** Deus] eos *s.l. C* **239–240** nongentis – generacionibus] nongentis generacionibus et .lxx. et .xl. *tr. G C* et^{1} – quadraginta] .lxxiiior. *in marg. P*, id est .lxxiiior. *in marg. Z* **241** data fuerunt] *tr. G C* **244** sanctos] *om. G C* **244–245** currus – decem] milium decem currus *tr. G C* **248** ciconia] cyconie *Z* **249** eorum] illorum *C* **251** fissa] fusa *G C* fuerunt] sunt *Z$^{a.c.}$* generaciones] gentes *Z* **254** Stulti] *add. in marg. G C* **255** diluuii] diluuium *G C* **256** neque ignis] nec ignis *C*, in igne *Z* **259** super Sina] *om. G C* **260** et] *om. G C* illuc] ad *add. G C*, illud *Z* **262** honoris] [illius] *praem. C*

mulieres seorsum, et omnium cor unum, consilium unum et uerbum unum; montes autem et ualles commoti sunt, quasi filii ouium uenit Thabor inter montes et Carmelus ex aduerso. Et dixit unus: Vocatus sum; et alius: Vocatus sum. Et quando audierunt uocem Domini conuersi sunt et fugerunt.

Exiuit uox prima: «ego Deus Deus tuus, qui eduxi te de terra Egypti» (Ex. 20, 2). Diuisa fuit uox in septem et de septem in septuaginta linguas. Illa die arbor non floruit, auis non ganniuit, bos non mugiit; quia omnia fuerunt in silencio; et commota sunt ab illo et fugerunt excelsa, et ualles et omnes [*Z* 387^{v} (356)] arbores excelsiores, et mortui Israhel resuscitati sunt et uiui mortui sunt.

Quando uero exiit uox secunda, reuixerunt et steterunt super pedes suos et dixerunt ad Moysen: Loquere tu nobis et audiemus. Et ait Deus: Bene omnia loquti sunt. Tunc misit Michahel et Gabrihel, duos principes exercituum pietatis, et acceperunt Moysen per duas manus et detulerunt eum ultra tres [*G* 30ra (73)] muros ante Deum –caliginem, nubem et tenebras–; per os eius audita fuerunt decem uerba sigillata in sanguine –circumcisionis scilicet–; sigillatos sanguine fecit intelligere ignem comburentem ignem.

In die qua lex data fuit, totum fuit ignis: ipsa lex fuit ignis et scriptura eius fuit de igne, rex excelsus et eleuatus et dextera eius ignea lex; et exercitus seruiencium ei flammantes ut [*P* 209^{rb} (113)] carbones; et ipsa eciam facies Moysi ignea fuit.

Et quando uerbum Domini debuit [*C* 67ra] prodire in ignem, preco preuenit et clamauit coram angelis: Ignis amouete uos, ne uos comburat ignis! Tunc substraxerunt se ad partem pre timore ignis, et uerbum uenit per se ad Israhel, et osculatum est eos osculo ignis. Considerate quomodo potuerunt recipere ignem per medium ignis, et uidete quod scriptum est: «uocem eius audiuimus de medio ignis» (Deut. 5, 24), quia hic est Deus tuus qui dedit tibi potestatem sustinendi flammam ignis. Ignem legis sue receperunt in amore, fecitque eos audire uocem suam auribus suis, et dedit eis arma ad perpetuam corroboracionem. Confixum fuit super eam nomen Dei et scriptum in manifesto. Omnibus diebus quibus fuit in manu nigre et formose non potuit *malaach mauet* –angelus mortis– adpropinquare ad corpora ipsorum, nec dominata est eorum gutta fedi humoris –in abominacionem–, et in uestibus suis non habuit uermis potestatem. Benedicti sint ipsi et benedicta sint eorum corpora in

In marg.: 288–289 vocem – ignis] Deut. .v. *P*, Deut. 5, 4 *sic Z*

Orth.: 294 mavet] mauez *P Z*

264 cor] et *add. C* **266** Carmelus] Carmelos *G*$^{a.c.}$ *C* **268** Deus^{1}] *om. Z* Deus^{2}] dominus *C* **270** ganniuit] garriuit *C* bos] os *Z* **272** excelsiores] excellenciores *P Z* **274** Et] *om. G C* **275** loquti] loquta *C* **277** caliginem] et *add. G* **278** sigillata] a sigillatis *C* cicumcisionis sciliciet] *lin. s.v. P Z* **280** ipsa] quia *Z* **281** et^{1}] in *G C* **284** in ignem] *om. C* **286** uerbum] deus *G*$^{p.c.}$ *C* **287** et – osculo] [et] in osculo *G*, et osculo *C* **288** per – ignis] *om. Z* est] Deu. .*v. add. G C* **290** Ignem] legem *G C* **292** Dei] domini *C*$^{a.c.}$ **293–294** malaach – mortis] *lin. s.v. Z* **294** angelus mortis] *lin. s.v. P* corpora] corpus *Z* **295** abominacionem] abonimacione *G C* **296** uermis] ulterius *Z*

presenti seculo et futuro.

[26] Quomodo scietur quod tu sis redemptor Israhel? Angustiator qui adfligit eos adgrauat super eos iugum suum. Sanctifica eos in die occisionis et congrega eos quasi gregem ad uictimam.

[27] [*Z* 388r (357)] Similes facti sumus onocrotalo solitudinis, quia adsimilatus est mortuus –Xristus– uiuo –Deo–. Et responsum est mihi uerbum «quid paleis ad triticum?» (Ier. 23, 28) [*P* 209va (113)] «triticum»:

quamdiu dilexi, dilexit me;
et quando elegi malum, reliquit me;
quando offendi eum, offendit me
–hoc dicitur propter illos qui de synagoga conuersi sunt ad Xristum–.

[28] Repleti sunt nequicia et consiliati sunt nomen meum delere.
Ad seruiendum mortuo a Deo uiuo tollere,
partem meam foderunt nobis foueas.
Quando audiui eorum blasphemias,
cilicium posui uestem meam.
Blasphemauerunt me inimici mei.
Domini possederunt nos absque te.
Dissipauerunt dissipaciones
ad mutandum gloriam suam in nihilum.

[29] Decorem legis tue –Talmud– combuxerunt.
Ve isti dolori!
Perfecti operibus non sunt nobis
ad curacionem huius plage!

[30] «In die tribulacionis mee clamaui ad te» (Ps. 85, 7).
Ne calumnientur me iniqui derelinquentes legem;
et ad retribuendum eis meritum suum
sede et inuestiga;

[**26**] cf. *tT* 5 [96] [**27**] cf. *tT* 3 [17] [**28**] cf. *tT* 3 [18] [**29**] cf. *tT* 1 [60] [**30**] cf. *tT* 3 [19], 5 [96]

In marg.: [**26**] goy *P Z* [**27**] blasphemia. Infra proximo [*sc. k* [28]] *P Z* **307** hoc – Xristum] nota de conuersis de iudaismo ad Xristum G^2 [**28**] blasphemia *P Z* [**29**] Talmud *P Z* [**30**] blasphemia *P Z*

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298 Quomodo] quando *C* eos] illos *G C* **302** mortuus] [est] *add. G*, est *add. C* Xristus] *lin. s.v. P Z* Deo] *lin. s.v. P Z*, *om. G C* paleis] paleam *G C* **303** triticum[2]] *om. Z C* **305** malum] in alium *Z* **307** hoc – Xristum] *lin. s.v. P* dicitur] dicit *P C Z* **310** foderunt] fodiunt *G C* **312** posui] posuisti $G^{a.c.}$ **317** Talmud] *lin. s.v. P Z* **318** Ve (Veh *P G C*)] Dohe *Z* **319** Perfecti] profecti $G^{a.c.}$, pansti *sic C*, presertim *Z* **323** retribuendum] tribuendum *C* **324** et] *om. G C*

iudicium impii totum ad plenum redde illis
    qui cogitant facere obliuisci tui sancti nominis et honorati
    et adsuefacere nomini pollucionis uilis et seruilis.
Iudicium malum induc super illos
    et condempna eos graui consumpcione;
partem calicis eorum compedes angustie
    fac pluere super eos;
redde eis in septuplum uindictam federis
    et consumma illos.

[31] Gentem tuam amabilem adfligit angustiator,
    qui distringit eos commutare spem suam in suspenso creato,
dentes eorum in puluerem contere;
erige desolatos et illos dissipa;
effunde sanguinem eorum ad conculcandum uitam.
Vsquequo in tribulacione inuocabo te?
Responde mihi in latitudine,
    quia non est adbreui[*P* 209^{vb} (113)]ata manus tua.
Si peccata mea diuiserunt inter me et te
    et si murus clausus est ante preces meas,
    creator, fac foramen in sede glorie tue,
    per quod clamor meus ad aures tuas perueniat.

[32] Effunde iram tuam super offenden[*C* 67^{rb}]tes te,
qui adsimilant corpus mortuum
    illi qui gloriose magnificatus est:
contriuerunt [*G* 30^{rb} (73)] in lacu uitam meam,
    in aqua fumi et immundicie –baptismo–;
[*Z* 388^{v} (358)] polluciones suas fecerunt me comedere loco mundi;
    dominos meos –magistros legis– occiderunt super sanctificacione fidei tue;
    honoratos meos traxerunt in lutum et immundiciam.

[**31**] cf. *tT* 3 [20], 5 [97] **336** dentes – contere] cf. Ps. 57, 7 [**32**] cf. *tT* 3 [21], 5 [98]

In marg.: [**31**] goy *P Z*, uide quanta nequicia iudeorum contra Xristum *G*^{2}
[**32**] blasphemia. nota goy *P Z*

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325 totum] cogum *sic G C* **328** induc] vidue *Z* illos] eos *G C* **329** eos] illos *G C* consumpcione] assumpcione *C* **330** partem calicis] partem calicem *G*, partis calicem *C* **331** fac] sue *Z* pluere] puluere *G C* **334** tuam] suam *G C* **335** creato] citato *C* **338** uitam] in terra *P Z* **339** Vsquequo] sic quoque *G C* **341** manus tua] *iter. G* **343** et] *om. G C* **344** foramen] foramina *P Z* **346** te] *om. G C* **349** in lacu] in lacum *C* **350** in aqua] in qua *C* fumi] funus *sic G*, fumus *C* baptismo] *lin. s.v. P Z* **351** loco] loca *P Z* **352** magistros legis] *lin. s.v. P Z* santificacione] sanctificacionem *C* fidei tue] *tr. G C* **353** lutum] luctum *C*

Defecit spiritus meus pro lege exaltata –Talmud–,
quam uidi dissipatam,
diruptam
et igne crematam.
Turbatum est gaudium cordis mei
et contritum pro ira magna clamat
et rugit hereditas tua misera.
Si sustinebis super hoc gentem istam pollutam,
faces tuas in uirtute tua tu proice super illam,
inebria sagittas tuas sanguine illius,
et gladium adipe illius,
et carnibus satura uulturem et miluum,
et populum tuum eleua super omnes gentes.

[33] Reliquias iugi regni tui adfligit inimicus
et dissipat et destruit ad dirumpendum iugum tuum desuper gentem tuam
et ad recipiendum formam despectam –id est uilem hominem– in Deum.

[34] Inimici populi tui uolunt aufferre sanctificacionem nominis tui
et relinquere uiuum pro mortuo –Xristo–.
Auerte a nobis, ne adsimilemur eis,
–uiuum scilicet et mortuum equiparemus–:
blasphemabimus super mortuum.
Eciam oculum habuit erutum.
Et hoc scriptum est in uerbo ueritatis.

[35] [*P* 210ra (114)] Calumniatores offendunt super palmite adulterii –Xristo–:
misceatur in eis spiritus uertiginis
et sint in derisionem.
Redime amicos tuos a finicione.
Protege eos ab angustiatore
et fac eos ualere.

354–357 Defecit – crematam] cf. *tT* 1 [61] **361–366** Si – gentes] cf. *tT* 5 [98] [**33**] cf. *tT* 3 [22] [**34**] cf. *tT* 3 [23] [**35**] cf. *tT* 5 [99] **377–379** Calumniatores – derisionem] cf. *tT* 3 [24]

In marg.: [**33**] blasphemia nota *P Z* [**34**] blasphemia *P Z* [**35**] blasphemia. goy *P Z*

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354 Talmud] *lin. s.v. P Z* **355** quam] quoniam *Z* **357** crematam] armatam *Z* **361** gentem] gructem *sic C* **362** tuas] meas *C* tu] *om. P Z* **363** inebria] inebrias *G C* **364** adipe illius] adhibe illi *G* **366** eleuas] eleua *G C* **369** despectam] desperatam *Z* id – hominem] *lin. s.v. P* id – Deum] in Deum id est vilem hominem *tr. G C, lin. s.v. Z* **370** uolunt] nolunt *P Z* **371** Xristo] *lin. s.v. P Z* **372** adsimilemur] assimilemus *G C* **373** uiuum – equiparemus] *lin. s.v. P Z* **375** Eciam] et *C* **377** Xristo] *lin. s.v. P Z* **378** spiritus] spiritum *Z* **379** derisionem] decisionem *P G C*

Precipe saluacionem sperantibus in te in prece.
Destrue in ira tua sperantes in suspenso.
Redde septuplum in sinu offendencium me.
Inebria sagittas tuas sanguine adfligencium me.

[36] Polluti qui dicunt hereditatem tuam dissipandam,
gloriam tuam commutandam et,
post stulticiam eorum errandam,
palmitem abominatum et putridum –Xristum–
habendum pro Deo,
et fidem tuam sanctam relinquendam
et deturpandam in amore tuo
et misericordia tua excelse.
Et eleuate in fatua consilium
et impedi cogitaciones ipsorum;
magnam consummacionem iace inter eos et angelum peregrinum impellentem
et impingentem.

[37] [*Z* 389^{r} (359)] Derelicti sumus gens tua parua inter spinas abominatas,
oculi nostri deficiunt,
nec inuenimus redempcionem,
confringentes populum tuum in mortuo –Xristo–,
sperantes mane et uespere prosperantur,
insurgunt contra nos
et loquntur cum ira:
Confracti, in quo speratis?
Habitans eternitatem et sancte,
respice in pudorem suspirancium
qui confidunt in misericordiis tuis magnis.

[38] Si exiuit fatum ad dissipandum habitantes in terra,
respice in facie Iacob
que confixa est in solio tuo,
et in arca
que sub te clausa est,

383–384 Precipe – suspenso] cf. *tT* 3 [25] [**36**] cf. *tT* 3 [26], 5 [100] [**37**] cf. *tT* 3 [27] [**38**] cf. *tT* 6 [192], 11 [470]

In marg.: [**36**] blasphemia. goy *P Z* [**37**] blasphemia *P Z* [**38**] blasphemia *P Z*

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387 dissipandam] dissipatam *P Z* **388** gloriam – commutandam] *in marg. P* **389** errandam] errandum *P Z* **390** Xristum] *lin. s.v. P Z* **391** Deo] domino *Z* **392** sanctam] *om. G C* **395** consilium] consicilium *sic G*, conficilium *sic C* **399** tua] *om. P Z* abominatas] habitatas *C* **402** confringentes] contingentes *P Z*, affligentes *C* Xristo] *lin. s.v. P Z* **403** sperantes] separantes *C* mane] magne *C* **414** est] *om. G*, est clausa *tr. C*

et in animabus iustorum
que sunt intra arcam,
et in corona
que est in capite [*P* 210^{rb} (114)] tuo
que roborata est
et circumdata similitudine sceptrorum Israhel.

[39] Sicut inuestigat pastor gregem suum
et facit transire oues sub uirga sua,
ita transire facias
et numeres animas omnium uiuorum
et disponas cibum omnibus creaturis tuis
et scribas predestinacionem iudicii sui.
In hac prima die anni scribetur et in ieiuniis expiacionis sigillabitur
quot transibunt et quot creabuntur:
quis uiuet et quis [*C* 67va] morietur,
quis est in fine suo et quis non in fine
quis in aqua et quis in igne
quis in gladio et quis in fame
quis in tonitruo et quis in peste
quis quiescet et quis commouebitur
quis erit in pace et quis in doloribus
quis exaltabitur et quis humiliabitur
quis ditabitur et quis depauperabitur.

[40] –In uespere expiacionis fit protestacio sequens, ut obligaciones tocius anni non ualeant–:
Omnes promissiones et obligaciones
et iuramenta et omnia uota
et omne domino consecratum et sanctificatum
que promittemus et iurabimus
et uouebimus et consecrabimus
et sanctificabimus et quibus obligabimus animas nostras ab ista die expiacionis
usque in diem expiacionis
que uenit super nos omnia ista de quibus penitebit nos,
sint nobis soluta, dimissa, impedita,

[**39**] cf. *tT* 6 [193]; cf. *Piyyut Zulat Sukkot* in *Mahzor Sukkot*, 93–94. **421** Sicut – suum] Ez. 34, 12 [**40**] cf. *Kol Nidrei*

In marg.: [**39**] oracio in ros hasana *P*, oracio in res hana *Z* **427** In – expiationis] Lev. 16 *Z*, Levit. 16, 30 *Z* [**40**] Levi. 16 *P*, Levit. ib. 30 (*sc.* Lev. 16, 30)

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415 in animabus] animabus *P*, animas *G C* **419** que – est] *om. Z* **424** uiuorum] illorum *G C* sigillabitur] salvabitur *Z*$^{a.c.}$ **430** quis] et *praem. G* **437** ditabitur] dictabitur *C* **438** In – ualeant] *lin. s.v. P Z* **440** et^2] *om. G* **442** que] quod *Z* **443** et^2] *om. G C*

non teneantur nec confirmentur.
Promissiones nostre non sint promissiones
nec obligaciones nostre obligaciones,
nec iuramenta nostra sint iuramenta
et reputentur quasi testa confracta [*P* 210va (114)] que reparari non poterit, [*Z* 389v (360)] sicut scriptum est: «dimittetur uniuerse plebi filiorum Israhel et aduenis qui peregrinantur inter eos, quoniam culpa est omnis populi propter ignoranciam» (Num. 15, 26).
[*G* 30va (73)] –Et ista ter debent dici–.

[41] –In *kruba magni sabbati* dicitur–:
Quando Deus posuit partem aquarum superius et partem inferius, inferiores fleuerunt quia Deus uilificauerat eas et ipse ad pacificandum illas concessit eis quod primo cantarent. Et hoc est quod scriptum est: «eleuauerunt flumina uocem suam» (Ps. 93, 3).

[42] *Goym* imponunt super humeros suos cauillam suspensi sui –crucem–; et qui te nouerunt, incuruantur tibi implicaturis iuncturarum suarum.

[43] *Goym* cognominant sanctitatem tuam infanti de adulterio, et eleuati abhorrent calefactum mulieris fornicarie.

[44] *Goym* formam similitudinis putrefacti faciunt Deum et populus tuus testificatur, quoniam tu es Deus deorum.

[45] *Goym* corpus abhominatum, adceleracio sceleris eorum –glossa Salomonis: ex hoc patet quod credunt xristianos esse *goy*: *Goym* credunt in Iesu *Noceri* –Nazareno–, qui est corpus abhominatum et proiectum de fouea sua–.

[**41**] cf. *tT* 6 [196] [**42**] cf. *tT* 3 [28], 5 [101]; cf. *Shamta* 99–100 [**43**] cf. *tT* 3 [29], 5 [102]; cf. *Shamta* 100 [**44**] cf. *tT* 3 [30], 5 [103]; cf. *Shamta* 100 [**45**] cf. *tT* 3 [31], 5 [104]; cf. *Shamta* 100; *Mahzor Yom Kippur* 187 [**46**] cf. *tT* 3 [32], 5 [105]; cf. *Shamta* 100

In marg.: 453–455 dimittetur – ignoranciam] Nu. .xi. *P*, Num. xv. v. 13 *Z* [**41**] error *P Z* **457** In – dicitur] uide oracionem iudeorum contra xristianos G^2 **458** partem[1] – inferius] Ge. 1 *P*, Gen. 1, 7 **460–461** eleuauerunt – suam] Ps. *P*, Psal. 92, v. 3 *Z* [**42**] nota blasphemia *P Z*, maledictio etiam C^2 [**43**] blasphemia *P Z* [**44**] blasphemia *P Z* [**45**] blasphemia *P Z*

446 que] qui *P C Z* **448** confirmentur] consumentur *Z* **449** nostre – promissiones] vestre non sint promissiones *add.* C^2 **451** nostra] vestra *add.* C^2 **451** sint iuramenta] *tr. G C* **452** poterit] potest *G C* **454** propter] pro *G*, per *C* **455** Et] *om. G C* ista – dici] *lin. s.v. G C* **457** In – dicitur] *lin. s.v. P Z* **459** quia Deus] *om. G C* uilificauerat] uiuificauerat *G C* illas] eas *Z* eis] illis *G C* **462** cavillam] [pedis] *add. P* crucem] *lin. s.v. P Z* **463** tibi] *om. Z* **464** cognominant] cognoverant *Z* infanti] in stanti *C* **466** similitudinis] pulchritudinis $P^{a.c.}$, est *add. G C* **468** glossa] *lin. s.v. P Z* Salomonis] *om. P Z* **468–469** ex – goy] *om. G C* **469** Nazareno] *lin. s.v. P Z*

[46] *Goym* inclinant illi qui saluare non potest nec ualere, et amici tui confidunt in te, qui doces eos ualere.

[47] *Goym* falsitas nec habent fidem, iusti ueritatem tuam in synagoga sua dicunt.

[48] *Goym emyn zanzumyn cedar edomyn* –xristianos– absorbe eos,
fundibula eos;
conculca eos
et fac obmutescere *goym*.
Gomer, Magog *aschanaz* –Hispanos– et *romym* –Romanos– comminue eos et percute,
offende eos
et destrue illos.
Dirue domos *goym*;
discinde pulchri[*P* 210^{vb} (114)]tudinem *goym*;
calca torcular inter *goym*.
Exalteris iudex super superbos et dicent: Deus est rex super *goym*;
uilifica regnum *goym*,
scopa et destrue *goym*,
uidebunt magnalia tua et confundentur *goym*.
Comminue,
destrue *goym*,
preliare contra reges *goym*.
Dominator, regnum tuum manifesta super *goym*,
dissipa in ira tua omnes *goym*,
conculca Seir et omnes *goym*,
fac ulcionem in *goym*,
effunde iram tuam super *goym*,
discinde ossa *goym*,
fundibula congregaciones *goym*,
offensam [*Z* 390^{r} (361)] prebe in *goym*,
[*C* 67^{vb}] effunde furorem tuum super *goym*,
irruat super *goym* formido et pauor.

[**47**] cf. *tT* 5 [106]; cf. *Shamta* 101 [**48**] cf. *tT* 5 [107] **474–475** Goym – eos] cf. *Shamta* 101–02; *Mahzor Yom Kippur* 380–81 **482–501** Dirue – pavor] cf. *Shamta* 103–04

In marg.: [**46**] blasphemia *P Z* [**46**] goy *P Z*

Orth.: 475 zanzumyn] zazumym *P*, zanmynym *C*, zazumin *Z* **478** aschanaz] aschanar *G*, asclanar *C*

472 valere] valet *Z* **473** falsitas] flantans *sic C* **474** xristianos] *lin. s.v. P Z* **475** fundibula eos] *in marg. P Z* **478** Hispanos] *lin. s.v. P Z* Romanos] *lin. s.v. P Z* **485** Exalteris iudex] ex alteris uide *G C* super[2]] *s.l. P*, et *Z* **486** goym] *om. Z* **497** discinde] diuide *P$^{a.c.}$* **500** effunde] [effunde iram tuam super goym discinde ossa goym] *iter. C*

Congrega dispersos Israhel,
redime Deus Israhel,
gloriam indue Israhel,
da uindictam tuam in Edom per manum Israhel.
Vere tu es saluator Israhel,
calca torcular adfligentibus Israhel.
Detege regnum Israhel.
Benedictus Deus Israhel.

[49] Nationes Seir –xristianorum– disperde quod ultra non sit in eis dominus cui seruiatur,
et restitue nobis regnum,
sicut facies quando restitues tabernaculum Dauid.

[50] Aliqui angeli sunt qui centum ulnas habent in altitudine, et aliqui ducentas et aliqui trecentas et aliqui nongentas, et aliqui sicut totus mundus; aliqui eorum reges sunt sedecim seculorum, aliqui trecentorum et decem; et aliqui sunt quorum missio est trecentorum et triginta sex seculorum. Et magna pax inter eos, nec odium est inter eos, nec contencio inter partes ipsorum, nec inuidia in tabernaculo suo, nec somnus est in accubitu eorum, nec in palpebris dormitacio, nec in cordibus mala uoluntas, nec malus oculus –fascinacio– in tabernaculo eorum.

[51] [*P* 211ra (115)] –In mane cotidie dicunt hanc *kruba*, id est oracionem–:
Pater noster, pater pietatis, miserans,
miserere nostri
et da in corde nostro aduertere
et intelligere
et audire
et discere
et docere
et custodire
et facere
et tenere omnia uerba Talmud legis tue in amore.

[**49**] cf. *tT* 5 [107] [**50**] cf. *tT* 7 [65] [**51**] cf. *tT* 1 [62]

In marg.: [**49**] goy *P Z* [**50**] error *P Z* [**51**] Talmud *P Z*

506 Vere – Israhel] *s.l. P* **510** Nationes] Ysrael *add. G C* xristianorum] *lin. s.v. P Z* dominus] *in marg. G* **513** sicut facies] quod sint tu facies *C* restitues] resuscitabis *P Z* **514** angeli] *iter. in marg. C* in altitudine] in altitudinem *G* **517** sunt] *om. G C* **518** nec[1] – eos] *om. Z* ipsorum] ipsarum *G C* **520** fascinatio] *lin. s.v. P Z* **521** tabernaculo] habitaculo *P Z* **522** In – oracionem] *lin. s.v. P Z* **523** miserans] insileris *sic G C* **524** nostri] nobis *G C* **528** discere] discernere *C* **530** et] *om. P Z* **531** et] *om. G C* **532** tue – amore] in amore tuo *G C*

–In uespere autem dicunt–:
Amor seculi, domum Israhel gentis tue dilexisti,
legem, mandata et consuetudines nos docuisti.
Ideoque, Domine Deus noster, accumbendo et surgendo loquimur in consuetudinibus tuis,
et gaudebimus et exultabimus in uerbis Talmud legis tue,
et in mandatis tuis in eternum et ultra,
quoniam ista sunt iura eterna,
et prolongacio dierum nostrorum et in eis meditabimur die ac nocte.

[52] –In *Krubot* eciam scriptum est:–
Qui uidet somnium et anima ipsius terretur, faciet illud bonum coram tribus et dicet [*Z* 390^{v} (362)] ter: "Somnium bonum uidi" etc. –quere supra plenius in *Krubot*–.

[53] –Item legitur in *Krubot*:–
«Extendisti manum tuam et deuorauit eos terra» (Ex. 15, 12).
Mare et Terra contendebant inuicem.
Mare dixit Terre: Recipe [*G* 30^{vb} (73)] filios tuos.
Terra dixit Mari: Recipe occisos tuos.
Nec Terra nec Mare recipere uoluerunt eos.
Terra timuit patrem suum de celis ne repeteret illos in futuro seculo,
et statim aperuit Terra os suum et deglutiuit eos.

[54] –In *kruba sabbati de uitula rufa* dicitur:–
In hora qua Moyses ascendit in excelsum, audiuit Dominum sedentem et studentem in *perec* –capitulo– de uitula rufa et dicentem:
Rby Eleazar dicit: Vitula unius anni et uacca duorum. Et ait Moyses: Domine seculi, superiores et inferiores in potestate tua, et tu sedes et dicis *halaka* –id est

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534 Amor seculi] cf. Ber 11b [**52**] cf. *tT* 8 [144] **544** etc. – Krubot] *intellege* Brakot?: cf. *sT* [289] Ber 55b; *tT* 8 [9] Ber 55b [**53**] cf. *tT* 11 [471] [**54**] cf. *tT* 1 [63] **553** de uitula rufa] cf. Num. 19, 2 **556** Rby – duorum] cf. Mish Para I, 1

In marg.: [**53**] stulticia *P Z* **546** Extendisti – terra] Exo. 14 *P* [**54**] blasphemia *P Z* **556** Vitula – duorum] Nu. 19 *P*

Orth.: **544** Krubot] Krubod *G C* **545** Krubot] Krubod *G C* **554** Moyses] Mosse *hic passim P G Z*

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533 In – dicunt] *lin. s.v. P Z* **535** nos docuisti] *tr. Z* **536** accumbendo] accelendo *sic G C* **539** et] *om. G C* tuis – ultra] tu es in eternum et non ultra *G C* **540** eterna] nostra *G C* **541** nostrorum] meorum *P Z* meditabimur] ditabimus *Z* **542** In – est] *lin. s.v. P* krubot] kruba *P Z*, krubet *C* **543** terretur] territur *Z* illud] id *C* **544** quere – Krubot] *om. P Z* **545** Item – Krubot] *lin. s.v. P Z* **548** dixit] dicit *Z* **549** occisos] occises *sic G C* **552** Terra] *om. P Z* **553** In – dicit] *lin. s.v. P Z* **555** capitulo] *lin. s.v. P Z* uitula rufa] uitulo rufo *G C* **557** dicis] dicit *G C* **557–558** id – Talmud] *lin. s.v. P Z*

Talmud– in nomine carnis et sanguinis? Et dixit ei Deus: Venturus est quidam iustus qui *darsabit* –glossabit– capitulum istud –rby [*P* 211^{rb} (115)] Eleazar scilicet–.

Orth.: 558 halaka] alaka *C*

558 in] et *G* ei] eis *G C* **559** iustus] in uis *G C* darsabit] darlatum *sic G C* glossabit] *lin. s.v. P Z* Eleazar] relazar *G* rby – scilicet] *lin. s.v. P* scilicet] *om. C*, Finis excerptorum de Krubot *add. Z*

De articulis litterarum papae

Edited by Piero Capelli

inc. [*P* 211rb (115)] [*G* 30vb (73)] [*C* 67vb] [*Z* 390v (362): *codex descriptus Z* has not been collated]

Prologus in secundam partem

Quoniam «in ore duorum vel trium testium stat omne verbum» (Deut. 19, 15; Matth. 18, 16), [*C* 68ra] ad maiorem praecedentium firmitatem et certitudinem quaedam repetere quaedam super addere utile iudicavi, quae ex ore alterius interpretis sunt translata .v. vel .vi. annis prius, licet hic ponantur posterius; sciendum autem in primis quod, cum nescio quo Dei occulto iudicio seu permissione Iudaicorum librorum quos Talmut –id est documentum– antonomastice vocant errores et haereses necnon Christi et beatae Mariae et sanctorum blasphemiae, christianitatis contemptus et reprobatio, sed et totius Veteris Testamenti incredibilis corruptio, catholicae fidei professores usque ad ista tempora latuerunt; tandem fosso pariete apparuit ostium unum, «et ecce omnis similitudo reptilium et animalium abhominatio, et universa idola domus Israel depicta per totum» (Ez. 8, 10). Anno enim ab incarnatione Domini .m°.cc°.xxxvi°. circiter pater misericordiarum Iudaeum quendam nomine Nicholaum Donin de Rupella vocavit ad fidem, in Hebraeo plurimum eruditum etiam secundum testimonium Iudaeorum ita ut in natura et grammatica sermonis Hebraici vix sibi similem inveniret. Hic accessit ad sedem apostolicam et bonae memoriae Gregorii papae pontificatus eius anno .xii°. praedictorum librorum nefandam detexit malitiam et quosdam specialiter expressit articulos super quibus ad reges Franciae, Angliae et Hispaniae litteras apostolicas impetravit ut, si in praefatis libris contingeret talia reperiri, igni facerent eos tradi. Collectis igitur auctoritate regia de toto regno Franciae cunctis libris Talmut [*P* 211va (115)] et Parisius deductis, una die combusti sunt ad .xiiii. quadrigatas, et sex in alia vice; praedictos itaque libet articulos imprimis hic scribere singulisque praeponere verba transcripti papalium litterarum quarum in fine huius operis transcripta reperies, verbi causa.

2 trium] triduum *G*a.c. testium] *om. G C* **3** firmitatem] veritatem *G*a.c. *C*a.c. **5** sunt] super *G C* ponantur] ponatur *C* **7** id – documentum] *lin. s.v. P* **10** incredibilis] incredulum *G C* **11** fosso pariete] fosse paritate *G C* ostium] ut ostium *G C* (hostium *C*) **12** reptilium – animalium] reptilia et alium *G C* **14** circiter] *sup. l. P*, vel circiter *G* **15** nomine – Rupella] *om. G C* **16** plurimum eruditum] plurimum *G*, populum *C* ita] idem *G C* **17** vix sibi] vixque *G C* **19** malitiam] milliciam *G* **22** eos] *om. G C* **24** .xiiii.] .xxiiii. *G C* libet] libros libet *P* **25** singulisque] singulum quod *G C*

<De articulis litterarum papae>

[art. 1] "Asserunt Iudaei legem quae Talmut dicitur Dominum edidisse".

[Sab 31a] In *cezer Mohed* in macecta Sabaz in *perec Bama madlikym*, quod interpretatur 'in quo illuminantes', dicitur sic: "*Miaudent* –id est dicunt– magistri: Accidit in quodam *goy* –gentili– quod venit coram Samay, dixitque ei: Quot leges vobis? Respondit: Duae, una in scripto alia in ore".

[Yom 28b] Ad idem in eodem libro in *macecta Ioma*, quod interpretatur 'dies', in perec Amarhem hamune, quod interpretatur 'dixit eis ballivus': "Dicit Rab: Affirmavit Abraham pater noster totam legem, sicut scriptum est: «quia audivit vocem meam et custodivit custodiam meam, consuetudines meas et leges meas» (Gen. 26, 5)". –Et infra–: "Dicit Rab Asse: Tenuit Abraham pater noster commixtiones coquinarum. –Glosa: Quae non erant dandae per Moysen in Syna, sed per scribas instituendae sicut dictum est: Leges meas, duas leges, unam de verbis legis, et unam de verbis –scribarum–".

[San 99a–b] Item in *cezer Jessuhot* in *macecta Cenezerim* in *perec Helech*: "Etiam si dicat: tota lex, de celo excepto –hoc puncto– hoc *caluahomer* –id est leve et grave, quod nos dicimus locum a maiori vel minori–, vel ista *gyeza sana* quod est 'de[*P* 211^{vb} (115)]cisio aequalis', –id est locus a simili–, hoc est: Sermo Domini contemptus est", quasi dicatur: "ille est de quo scriptum est: «verbum Domini contempsit et praeceptum eius fecit irritum, idcirco delebitur» etc. (Num. 15, 31).

[art. 2] "De verbo Domini dicunt traditam".

[Ber 5a] Hoc legitur in *Brakot*, in primo *perec*: "Dicit [*G* 31ra (74)] Rby Leuy:

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28 Asserunt – edidisse] *l* [1] *et* [2] **33–40** Ad – scribarum] cf. *tT* 1 [12] **47** De – traditam] *l* [1] *et* [2]

In marg.: 28 art. 1] .i^{us}. *P* **35** scriptum est] Ge. xxvi° *P* **45** scriptum est] Nu. xv *P* **47** art. 2] .ii^{us}. *P*

Orth.: 29 cezer Mohed] cezemohed *G C* Sabaz] sabat *G C* Bama madlikym] bama matlikym *G*, bamamatlikym *C* **30** Miaudent] Myaudent *G*, Miadent *C* **31** Samay] samy *C* **34** Amarhem hamune] Amahan hammune *G*, amaham hammune *C* **38** Moysen] moyssem *C* **41** Cenezerim] cenhezerim *G C* Helech] helec *G C* **43** gyeza sana] gzera saua *G*, guezra saua (sana?) *C* **48** Brakot] brakaod *G*, brakarod *C* Rby Leuy] Raby Leui *G C*

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28 art. 1] *ego* Asserunt – edidisse] *lin. s.v. P* legem] *sup. l. C* **30** id – dicunt] *lin. s.v. P* **31** gentili] *lin. s.v. P* **34** dixit] dicit *G* **37** Tenuit] tremuit *G C* **38–40** Glosa – scribarum] *non lin. s.v. P* **39** sed] *om. C* **39–40** unam – unam] una – una *G* **40** de] *om. G C* **41** Jessuhot – macecta] in Iessuod macecta *tr. G C* **43** leve] lege *C* minori] a minori *G C* **43–44** quod – aequalis] *om. G C* **44** id] hoc *G C* est^{3}] *om. G C* **47** art. 2] *ego* De verbo] a verbo *C* **48** in^{2}] *om. G*

[*C* 68rb] Quid est quod scriptum est: «et dabo tibi tabulas lapideas et legem ac mandata, quae scripsi ad docendum ea» (Ex. 24, 12): tabulas lapideas, id est legem; legem, id est *Mysna*; mandata, id est consuetudines et praecepta; quae, id est iudices; scripsi, id est *Mykara* –Historiographa et Prophetas–; ad docendum ea, id est Talmud docens quod omnia ista fuerunt *halaka* –lectio– Moysi in Syna".

[Meg 19b] Ad idem in *cezer Mohed* in *macecta Meguilla*, quod interpretatur 'rotulus', in *perec Hacore et hameguilla*: "Quid est quod scriptum est: «Dedit mihi Dominus duas tabulas lapideas et super eas sunt omnia verba quae locutus est vobis» etc. (Deut. 9, 10), docens quod Deus ostendit Mosse puncta legis et puncta scribarum et ea quae scribae erant expectantes ad renovandum" –puncta scribarum, id est traditiones, vocant legem super os, id est Talmut–.

[art. 3] "Et insertam eorum mentibus mentiuntur".

[Git 60b] Hoc legitur in *ceser Nassym* in *macecta Guytim*, quod interpretatur 'libelli repudii', in perec *Hanyzakym*, id est 'dampnati', ubi dicitur: "*Darsat*, id est glosat, Iudas filius Nahaman discipulus Relakys: Scriptum est: «scribe tibi verba haec, quia super os verborum istorum pepigi tecum pactum et cum Israel» (Ex. 34, 27). Istud quomodo? Sed hoc est: Verba quae sunt in scripto tu non [*P* 212ra (116)] potes dicere ore –id est verba Bibliae non potes dicere ore cordetenus nisi in libro–, verba super os –id est Talmud– non potes dicere in scripto. De domo Rby Hysmael dictum est: Ista tu scribens –verba Bibliae–, sed non scribes *Halakod* –id est Talmud–. Dicit Rby Johan: Non pepigit Deus foedus cum Israel nisi propter verba super os, id est Talmud, sicut scriptum est: «quia super os verborum istorum pepigi tibi pactum et cum Israel» (Ex. 34, 27 –s. hebr.–)".

54–59 Ad – Talmut] cf. *tT* 1 [2] **60** Et – mentiuntur] *l* [1] *et* [2] **61–71** Hoc – Israel] cf. *tT* 1 [3]

In marg.: 55 scriptum est] Deu. ix *P* **60** art. 3] .iiius. *P* **63** Scriptum est] Exo. xxxiiii *P*

Orth.: 51 Mysna] Myssna *G* **52** Historiographa] hystoriagrapha *G*, ystoria graffa *C* **53** Syna] Sina *C* **54** Mohed] mohez *C* **55** Hacore et hameguilla] haconzer ha meguilla *G*, hacorer et hameguilla *C* **59** Talmut] Talmud *G C* **61** ceser] cezer *G C* Guytim] guitym *G C* **62** Hanyzakym] hanykakym *C* **63** Relakys] relakis *C* **69** Rby Johan] Raby iohan *G*, Rby ioham *C*

50 ea] eam *G C* **51** et] i.e. *C* **52** id est] *om. C* **53** omnia ista] *tr. G* **55** Quid] quod *G* **56** sunt] sicut *Loeb* **56–57** locutus – vobis] vobis locutus est *tr. G*, vobis est locutus *tr. C* **58** expectantes] spectantes *C* renovandum] renovandam *C* **60** art. 3] *ego* Et – mentiuntur] *lin. s. v. P* **61–62** Hoc – dicitur] *lin. s.v. P* **64** pepigi] pepugi *C* **65** Sed] scilicet *Loeb* **66** id – dicere] *add. in marg. G* **67** ore] *om. G C* **68** domo Rby] domo Ysrael *C a.c.* Ista] *om. C* scribens] scribes *G C* **69** Talmud] verba Talmud *G C* **70** sicut] id est *C*

[Bm 33a] Ad idem in *cezer Jessuhot*, in *macecta Bauamecia*, id est 'Porta media' in *perec Illumecioz*, id est 'iste inventiones', in fine ubi dicitur: "*Miaudent* –id est dicunt– magistri: Qui studet in Mikara –Biblia–, modus est et non ille est modus . –Glosa–: Modus est quo ad quid sed non modus simpliciter, quia Mysna et Talmut meliores sunt quam *Michara* –Biblia–, quia non nisi cordetenus addiscuntur et oblivioni traduntur; in diebus enim ipsorum magistrorum non erat Talmus scriptus nec concessus ad scribendum, sed ex quo corda –ingenia– minorata sunt, coeperunt antecessores nostri scribere Talmud".

[art. 4] "Dicunt etiam eam tamdiu sine scriptis servatam, donec quidam venerunt, quos sapientes et scribas appellant, qui eam, ne per oblivionem a mentibus hominum laberetur, in scripturam cuius volumen in inmensum excedit textum Bibliae redegerunt".

[Git 60a] Hoc legitur in *cezer Nassym*, in *macecta Guitym*, in *perec Hanizakym*, ubi dicitur: "Raua et Rab Joceb dicunt ambo: Iste liber de *Aftarta* –liber est lectionum sumptarum de Biblia, in quo legitur in [*P* 212^{rb} (116)] synagoga–, vetitum est legere in ipso. Quare? Quia non fuit datus ad scribendum. –Glosa: Quia non fuit concessum scribere de Mykara Biblia minus quam librum integrum–. Mor filius Rab Asse dicit: Vetitum est accipere *menier* –id est manuale dictum legendarium–. Quare? Quia non est conveniens legere in eo. Quia Rby Johan et Relakys respiciunt in libro de *agaza*." –*Agaza* dicitur [*C* 68va] expositio verborum Bibliae per Talmud–. –Obicit–: "Et numquid datum est ad scribendum? Non, sed ex quo non potest esse –glosa: quin scribatur–, ex quo corda –ingenia– minorata sunt et lex oblivioni traditur: «tempus faciendi Domino dissipaverunt legem tuam» (Ps. 118, 126). –Glosa: Tempus est scribendi Domino ne tradatur oblivioni, propter hoc

81–84 Dicunt – redegerunt] *l* [1] *et* [2] **88–91** Quia – eo] 'Mais cela est faux, on peut y lire et on peut le porter le samedi' *add. Loeb ex* Git 60a .ולא היא שרי לטלטולי ושרי למיקרי ביה

In marg.: 81 art. 4] .iv^{us}. *P*

Orth.: 73 Jessuhot] Jessuot *G*, Jessua *C* Bauamecia] baua mecia *G*, buua mecia *C* **74** Illumecioz] illi mecior *G*, illi mecioz *C* Miaudent] myadent *C* **75** Mikara] Mykara *G* **77** Talmut] Talmud *G C* Michara] mykara i.e. *G*, mykara *C* **79** Talmus] talmud *G C* **85** Guitym] Guitim *G C* Hanizakym] hammyakym *G*, hamyakym *C* **86** Raua] Raba *G C* Joceb] ioseph *G C* Aftarta] alphaara *G*, alpha ara *C* **91** Johan] iohan *C* **92** agaza^1] agazat *G C* Agaza^2] agazat *C*

73–74 Ad – dicitur] *lin. s.v. P* **74** ubi] ibi *G C* **75** Biblia] in Biblia *G C* **76** quo] de quo *G C* sed] et *G C* **77** non nisi] non est nisi *G C* **80** minorata] memorata *C* **81** art. 4] *ego* **81–84** Dicunt – redegerunt] *lin. s. v. P* **81** eam] *sup. l. C* **82** qui] qua *G C* **84** in inmensum] intensum *G*, in tenssum *C* **85–86** Hoc – dicitur] *lin. s.v. P* **87** lectionum] electionum *G C* **92** per] *om. G C* **93** Non] *lin. s.v. P* **94** scribatur] excribatur *sic C$^{a.c.}$* minorata] memorata *C* **95** Domino] Domina (?) *G C* **96** Glosa – oblivioni] *lin. s.v. P* propter hoc] ipsi *G C*

«dissipaverunt legem tuam», quia scribunt eam licet prohibuisses. Similiter hic ex quo non potest aliud et aliter esse: «tempus faciendi Domino dissipaverunt legem tuam»"–. –Glosa: Sicut supradictum est de libro *Agaza*, quod potest scribi, quia aliter non potest esse sine oblivione, eadem ratione liber *Aftarta* scribi potest, quia quaelibet synagoga non potest habere Bibliam integram–.

[art. 5] "In qua inter cetera inania continetur" quod dicti sapientes et scribae melius valent quam prophetae.

[Bb 12a] Hoc legitur in *cezer Jessuot*, in *macecta Bauabatra*, quod interpretatur 'Porta ultima', in primo *perec*, id est [*G* 31^{rb} (74)] capitulo: "Dicit Rab Uuzim: A die qua domus sanctuarii fuit deserta, accepta est prophetia a prophetis et data est sapientibus". –Obicit–: "Sapiens nonne est propheta ipse? Etiam, sed quamvis assumpta fuerit a prophetis, a sapientibus non fuit accepta. Dicit [*P* 212va (116)] Amemar: Et sapiens melior est quam propheta".

[art. 6] Et verba legis scriptae destruere potuerunt.

[Yeb 89b] Hoc legitur in *cezer Nassym*, in *macecta Ieuamoz*, in *perec Haissa sehalach* quod interpretatur 'mulier quae ivit', ibi dicitur: "Nonne conveniunt ad eradicandum verbum legis".

Respondit et probat quod sic. Postea pluries quaerit et pluries probat; in fine dicit sic:

[Yeb 90a] "Sede et non facias, variatum est. –Glosa Salomonis: Quia de praeceptis faciendi, id est affirmativis, possunt scribae praecipere quod 'sedeat et non faciat', quia non est ibi eradicamentum faciendo sed obmittendo, per se enim eradicantur–".

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102 In – inania] *l partim* [1] *et* [2] **111–113** Hoc– legis] cf. *tT* 2 [73]

In marg.: 102 art. 5] .v^{us}. *P* **107–108** Sapiens – accepta] sapientes iudeorum meliores reputant se prophetis et dicunt quod potuerunt destruere verba legis *G* **110** art. 6] .vi^{us}. *P*

Orth.: 100 Aftarta] aphaara *G C* **104** Bauabatra] bauabacera *G*, Bauabazera *C* **105** Rab Uuzim] Raby mytym *G*, Rby mytym *C* **111** cezer] ceser *G*, cesser *C* Nassym] massym *G*, masym *C* Ieuamoz] iesmanor *G C* **112** sehalach] stalat *G C*

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98 aliud – esse *P*] et aliter *add. s.l. P*, aliter esse *G*, esse aliter *C* faciendi] faciendi fa *sic P* Domino] Domine *G C* **100** esse] omne *G C* **102** art. 5] *ego* inania] magna q *sic C*$^{a.c.}$, magna *C*$^{p.c.}$ quod] quia *C* **102–103** In qua – prophetae] *lin. s.v. P* **104–105** Hoc – capitulo] *lin. s.v. P* **107** Obicit] abicit *C*, *lin. s.v. P* Etiam] *om. G*, est *C* **110** art. 6] *ego* Et – potuerunt] *lin. s.v. P* scriptae] scripta *C* **111–112** Hoc – dicitur] *lin. s.v. P* **114** Respondit] respondet *G C* **114–115** Respondit – dicit] *lin. s.v. P* **116** variatum] narratum *C* Salomonis] Salomonis dicit *G C* Quia] quod *G* **117** faciendi – affirmativis] faciendum affinitatis *G C* scribae *coni. Loeb*] scribere *P G C* praecipere] praecipe *G C* quod] quae *G* faciat] faciet *C* **118** eradicantur] erradicatur *C*

[Yeb 90b] "Dixit ei: Volui tibi obicere .vii. modis, quorum unus est de lege qua praecipitur quod iubilent prima die .vii. mensis, et scribae prohibuerunt quod die sabbati non fiat hoc. Dicit enim Raua, quia fortassis obliviscerentur portare tubas in synagoga, et sic oporteret eas quaerere et deferre per vicos, quod esset grande peccatum, ut legitur in libro *Mohed* in *macecta Chuca* in perec *Iubal uaharaua* [Suk 42b sqq.]; alius modus est *mirelab* –id est palma– quam prohibet idem Raua accipere eadem ratione .xv^{a}. die mensis .vii., scilicet in festo tabernaculorum [Suk 43b] quod tamen praecipit lex (Lev. 23, 39–40). –Alii .vque. modi similiter sunt praeceptorum faciendi quae magistri fieri prohibuerunt–: Modo quod mihi respondisti «sede et non facias», eradicare non est? Omnia haec sunt «sede et non facias». –Glosa est: Ex quo respondisti mihi quod sapientes prohibere possunt praecepta faciendi, quoniam «sede et non facias» non est eradicare; omnia quae volebam tibi [*P* 212^{vb} (116)] obicere talia sunt, unde «sede et non facias» est in illis, propter quod non possum ista tibi obicere–".

[Rh 25a] Ad idem in *cezer Mohed* in *macecta Ros hasana*, id est 'Caput anni', in *perec Ymen makyrym*, ibi legitur: "Quid docet dicere: «vos, vos, vos» (Lev. 23, 2.3.7); «vos» etiam ignorantes; «vos» etiam scientes; «vos» etiam errantes. –Glosa: Super sollemnitatibus scriptum est: «hii sunt termini Dei quos vocabitis eos» (Lev. 23, 2 –s. hebr.–)–; –pro «eos» est in Hebraeo «*ocem*» ter, et fingunt de «*ocem*» «*atem*» quod est «vos»–. Dicitur autem ibi vos [*C* 68^{vb}] ter ad docendum nos quod scribae possunt mutare terminos festorum. Ignorantes, scientes, errantes: ignorantes, cum non possint invenire novilunium per quod vere possint cognoscere diem festi, et per talem ignorantiam alia die celebrant hoc datur intelligi per primum vos per secundum vos; etiam scientes, quod possunt festa mutare et scienter et voluntate propria et mandato; per tertium vos etiam errantes, datur intelligi quod si aliquorum decepti testimonio, crediderint fuisse novilunium quando non fuerit et tunc celebraverint festum,

119–132 Dixit – obicere] cf. *tT* 2 [73] **133–146** Ad – sua] cf. *tT* 2 [74]

In marg.: 126 praecipit lex] Leu. .xxiii. *P* **136** scriptum est] Leu. .xxiii. *P*

Orth.: 123 Chuca] Thuca *G C* **124** uaharaua] vahaiaua *G C* **125** Raua] Rava *G*, Raba *C* **133** hasana] assana *C* **134** Ymen makyrym] ymen makyrim *G*, himen makyrim *C* **137** ocem ter] ocemiter *G*, ocimiter *C* **138** atem] acem *G*

119 modis] modiis *C* **121** enim] *om. G* Raua] Rab *G C* obliviscerentur] obliviscentur *C* **122** portare tubas] *tr. G C* synagoga] synagogam *G* **123** libro] ezer *G*, cezer *C* **124** mirelab (?)] iubal *G C* id – palma] *lin. s.v. P* **125** accipere] recipere *C* **126–127** Alii – prohibuerunt] *lin. s.v. P* .vque. – similiter] similiter quinque modi *tr. G C* **127** praeceptorum] praecepta *G C* fieri] *om. C* **129–132** Glosa – obicere] *lin. s.v. P* **131** tibi] q tibi *sic G$^{a.c.}$* sunt unde] unde *G C* **132** in] *sup. l.* P ista tibi] *tr. C* **133–134** Ad – makyrym] *lin. s.v. P* **134** Quid] quod *G C* **134–135** vos^{1} – ignorantes] *om. C* **136–138** Glosa – vos] *lin. s.v. P* **137** quos] quod *G C* **140** possint] possunt *G C* **141** possint] possunt *G C* talem] tale *C* **141–142** celebrant hoc] celebratur hic *C* **142** secundum] istut *C* **143** et^{1} – et^{2}] etiam scienter quod *G C*

ratum est quod fecerunt". Unde per hunc modum mutaverunt omnia festa sua.

[Rh 25a] Ad idem in eodem loco: "Hii sunt termini Dei, quos vocabitis eos vocabulo, sanctuarii sive in terminis suis, sive sine terminis suis". –Glosa: Probat per hoc quod possunt sapientes facere festa sua et in terminis suis et extra terminos–.

[Mak 22b] Ad idem in *cezer Jessuhot* in *macecta Makoth*, in ultimo *perec*, id est capitulo: "Dicit Raua: Tam stulti sunt homines qui coram rotulo assurgunt [*P* 213ra (117)] et coram magno homine non assurgunt. At vero in libro scriptum est –in rotulo–: «.xl. percutiet illum» (Deut. 25, 3 –s. hebr.–), et venerunt magistri et diminuerunt unum. –Glosa: Propter hoc dicit Raua, quod magis assurgendum est magno homini –id est sapienti seu scribae vel magistro scientiae Talmut–, quam rotulo, cum maiorem habent potestatem quam ipsa lex–".

[art. 7] Et credi debet eisdem si sinistram dexteram dicerent vel e contrario dexteram verterent in sinistram.

Hoc scriptum est: «non declinabis neque ad dexteram neque ad sinistram» (Deut. 17, 11). –Glosa Salomonis: Etiam si dicant tibi super dextera quod sit sinistra et super sinistra quod sit dextera–.

[Sab 23a] Ad idem in *cezer Mohed* in macecta *Sabat* in *perec Bama malykym*, super hoc quod statuerunt accendere candelas cereas .viii. diebus in festo *hanuka* pro victoria Iudith, et quando accendunt eas, faciunt benedictionem et dicunt: "Quid benedicitur? Benedictus qui sanctificavit nos, in praeceptis suis, et praecepit nobis accendere candelas in festo *hanuka*. Ubi praecepit nobis? Dicit Rab Auoya de «non declinabis». –Glosa: Accensio candelarum non est ex lege sed a praecepto scribarum, verum[*G* 31va (74)]tamen per hoc quod supra scriptum est: «non declinabis» etc. intendit Rab Auoya probare quod illud quod

147–149 Ad – terminos] cf. *tT* 2 [75] **150–156** Ad – lex] cf. *tT* 2 [76] **157–158** Et – sinistram] cf. *tT* 2 [79] **159–161** Hoc – dextera] cf. Rashi in Deut. **162–174** Ad – huiusmodi] cf. *tT* 2 [80]

In marg.: 153 rotulo] Deu. xxvi *P* **157** art. 7] .viius. *P*, magistri de talmud maiorem potestatem habent quam lex *G* **159** scriptum est] Deu. xvii° *P*

Orth.: 150 Jessuhot] Jessuot *G C* Makoth] Makod *G C* **155** Talmut] talmud *G* **162** Sabat] Sabbat *C* malykym] mazlikym *G C* **164** hanuka] hamyka *G C* **166** hanuka] hamyka *G C* **169** Auoya] auohia *G*, auoyhya *C*

146 Unde – sua] *lin. s.v. P* **147** Ad – loco] *lin. s.v. P* idem] diem *G C* **148–149** Glosa – terminos] *lin. s.v. P* **149** et1] *om. C* **150–151** Ad – capitulo] *lin. s.v. P* **153** At] aut *G C* **154–156** Glosa – lex] *lin. s.v. P* **154** Propter] Super *G C* **154** est] *om. G C* **156** habent] habeant *G C* **157** art. 7] *ego* **157–158** Et – sinistram] *lin. s.v. P* **159** Hoc – est] *lin. s.v. P* neque] nec *C* **160–161** Glosa – dextera] *lin. s.v. P* **160** dextera] dexteram *G* sinistra] dextera *P*, sinistram *G* **161** dextera] sinistra *P* **162–165** Ad idem – dicunt] *lin. s.v. P* **167–170** Glosa – praeciperet] *lin. s.v. P* **168** quod] *om. C*

praecipiunt tantum valet quantum si Dominus praeciperet–. Rab Naaman filius Ysaac dicit quod «interroga patrem tuum et annuntiabit, senes et dicent tibi» (Deut. 32, 7)". –Unde accidit quod super traditionem [*P* 213^{rb} (117)] quam fecerunt de lotione manuum dicant ita: "Benedictus Deus Deus noster qui sanctificavit nos in praeceptis suis et praecepit nobis super lotione manuum". Et sic faciunt in multis huiusmodi–.

[art. 8] Morique debet qui non servavit quae dixerunt.

[Er 21b] Hoc legitur in *cezer Mohed* in *macecta Heruvim* quod interpretatur 'mixtiones', in *perec Ocym pacym* quod interpretatur 'facientes palos', ubi dicitur: "*Darsat* –id est glosat– Raua: Quid est quod scriptum est: «hiis amplius, fili mi, requiras faciendi plures libros nullus est finis» (Eccle. 12, 12)? Fili mi, esto velox in verbis scribarum magis quam in verbis legis, quia in verbis legis est Fac et non fac –supple sine morte–, et qui transgreditur verba scribarum debitor est mortis; et si tu dicas, si est in eis substantia –id est veritas–, quare non fuerunt scripta? «Faciendi plures libros nullus est finis frequensque meditatio carnis est afflictio» (Eccle. 12, 12), dicit Rab Papa: Docens quod omnis qui irridet verba sapientium punitur in stercore bullienti".

[art. 9] Qui prohibent ne infantes Biblia utantur, quia non est modus, ut dicunt, discendum ea, sed doctrinam Talmut praeferentes quaedam ediderunt pro sua voluntate mandata.

[Ber 28b] Hoc legitur in *macecta Brakot* in *perec Thephilat* [*C* 69ra] *hasahar*, quod est 'oratio matutina', ubi dicitur: "Cum Rby Elyezer fuit infirmus, discipuli eius intraverunt ad ipsum visitandum, et dixerunt ei: Magister, doce nos vias vitae, verbum in quo lucremur [*P* 213va (117)] vias futuri saeculi. Dixit eis: Estote

176–185 Hoc – bullienti] cf. *tT* 2 [78], 6 [2] **190–196** Cum – saeculi] cf. *tT* 1 [6], 2 [20], 6 [15]

In marg.: 171 dicit quod] Deu. 32 *P* **175** art. 8] .viii^{us}. *P*, qui transgreditur uerba scribarum reus est mortis *G* **178** scriptum est] Ecc. in fine *P* **186** art. 9] .viiii^{us}. *P*

Orth.: 176 Mohed] moed *G* **177** Ocym pacym] ocim pasim *G*, ociim pasim *C* **189** hasahar] halafar *G C* **190** Elyezer] heliezer *G C*

170 Naaman] aamari filius *G*, aamari filius dicit *C* Ysaac] *C* **171** quod] *C* senes] senes tuos *G C* **172–173** Unde–ita] *lin. s.v. P* **172** quod] *om. G C* **174** etsic–huiusmodi] *lin. s.v. P* **175** art. 8] *ego* Morique – dixerunt] *lin. s.v. P* servavit] reservaverit *G C* **176–177** Hoc – dicitur] *lin. s.v. P* **179** faciendi – finis] *om. C* nullus est finis] *G* **181** supple] supra *P* **182** id est] *G C* **184** est] *om. G* **185** bullienti] bulliente *G*, buliente *C* **186** art. 9] *ego* **186–188** Qui – mandata] *lin. s.v. P* **186** quia] quod *G* **187** discendum ea] discendi in ea *G C* **189–190** Hoc – dicitur] *lin. s.v. P* **190** oratio] ratio *G C* **191** magister doce] *tr. C* **191–192** vias vitae] vias viae vitae *G C* **192** vias] vitam *coni. Loeb*. futuri saeculi] *tr. G C*

veloces in honorem sociorum vestrorum, et prohibete filios vestros a studio legis. –Glosa Salomonis: Non assuefaciatis eos in *Mykara* –Biblia–, quia nimis abstrahit ad aliam doctrinam –infidelitatem–". Et iterum ait: "Facite filios vestros sedere inter genua sapientium discipulorum et per hoc lucrabimini vitam alterius saeculi".

[Bm 33a] Quod autem sequitur in articulo probatur per hoc quod legitur in *cezer Jessuot*, in *macecta Bauamecia*, in *perec Illumecioz*, id est inventiones, ubi dicitur: "Qui studet in Biblia, modus est qui non est modus; in Mysna et Talmud, modus est super quo datur praemium, sed in Talmut non est modus melior illo".

[art. 10] In quibus qui pro lege dixerunt: Optimum christianorum occide.

Hoc legitur in *Ellesemoz*: «Tulitque sexcentos currus electos quotcumque in Egypto curruum fuit» (Ex. 14, 7). –Glosa Salomonis: Unde erant illa animalia? Si Aegyptiorum, nonne scriptum est quod «mortua sunt omnia animalia eorum» (Ex. 9, 6); et si de Israel, nonne scriptum est: «Omnes greges pergent nobiscum. Non remanebit ex eis ungula» (Ex. 10, 26)? 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 *goym* occide, melioris serpentum contere caput"– –quasi dicatur, ex quo illi qui boni fuerunt et timuerunt verbum Dei tradiderunt animalia sua ad persequendum populum Domini, optimus *goym* tamquam malus occidi potest–.

[art. 11] Et christianus quiescens vel studens
[*P* 213^{vb} (117)] in lege poenae mortis subdatur.

[San 58b] Hoc legitur in *cezer Jessuot*, in *macecta Cenhezerin*, in *perec Arlamithoz*, ibi dicitur: "Dicit Relakys: *Goy* qui quiescit debet mori ut dicitur:

202–211 Hoc – potest] cf. Rashi in Ar 15a; Pes 118b; Rashi in Ex.; cf. *tT* 5 [113]

In marg.: 193 prohibete] prohibetur studere in biblia quia trahit ad infidelitatem *G* **202** art. 10] .x^{us}. *P*, goy *P* **203** legitur] exo. xiii°.b. *P* **211** occidi potest] nota terribile verbum *C* **212** art. 11] .xi^{us}. *P*

Orth.: 198 macecta] mactecta *C* Bauamecia] baua mecia *G C* Illumecioz] illumecyot *G*, illu meciot *C* **199** Mysna] Myssna *G C* **203** Ellesemoz] elessemoz *C* **209** Symeon] Simeon *G* **214** Cenhezerin] cenherezim *C* **215** Arlamithoz] arbamithoz *G*, arbamythoz *C*

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194 Glosa – Mykara] *lin. s.v. P* quia] quod *G C* **196** per hoc] hoc *G C* **197–199** Quod – dicitur] *lin. s.v. P* **198** inventiones] inventiones in fine *G C* **202** In – occide] *lin. s.v. P* **203** Hoc – Ellesemoz] *lin. s.v. P* Ellesemoz] exo *add. P*, exodi *add. G C* sexcentos] trecentos *G C* currus electos] lectos currus (*sic*) *G C* quotcumque] quotquot *G C* **204** Glosa Salomonis] *lin. s.v. P* **205** quod – sunt] *add. in marg. C* **206** scriptum] *om. C* **207** de hoc] hoc *G C* qui] *om. G C* **208** iumenta] invenit *G C* **209** melioris] meliorum *G C* **212** art. 11] *ego* **212–213** Et – subdatur] *lin. s.v. P* **214–215** Hoc – dicitur] *lin. s.v. P* **215** ibi – qui] *om. G C*

«die et nocte non requiescent» (Gen. 8, 22)". –Et infra–: "Dicit Rby Johan: *Goy* qui studet in lege debitor est mortis, ut dicitur: «legem praecepit nobis Mosse, hereditatem multitudini Iacob» (Deut. 33, 4), ipsa nobis et non eis".

[art. 12] Et christianorum quilibet arte qualibet vel ingenio potest decipi sine peccato.

[Mish Bq IV, 3] Hoc legitur in *cezer Jessuhot* in *macecta Bauakama*, id est 'Porta prima', in *perec Sorsenagai*, id est 'bos qui petiit', in Mysna, ubi dicitur: "Bos Israel qui cornupetierit bovem extranei immunis est, et bos extranei qui cornupetierit bovem Israel sive sit simplex sive cornupeta reddet damnum integrum".

[Bq 38a] Obicitur contra hoc in *macecta Guemara*: "Quis est animus tuus: «si socii sui» (Ex. 21, 35) –id est si bos petierit bovem socii sui–. Si socii sui proprie –sumitur–, extranei –bos– cum cornupeteret bovem Israel quiptetur; et si socii sui non proprie –sumitur–, etiam bos Israel qui cornupetit bovem extranei debitor sit?". –Responsio–: "Dicit Rby Abhu: Ita dicit *pathuc* –auctoritas–: «stetit et mensus est [*G* 31^{vb} (74)] terram, aspexit et solvit *goym* –gentibus–» (Hab. 3, 6). Quid vidit? Vidit .vii. praecepta quae receperunt filii Nohe super se, et non tenuerunt illa, stetit et solvit –id est dedidit, gallice *abandona*– censum eorum Israeli. Rby Johan dicit: «resplenduit de monte Pharan» (Deut. 33, 2) de Pharan resplendit Dominus –id est dedidit– [*P* 214ra (118)] censum *goym* Israeli". –Et infra–: "*Miaudent* –id est dicunt– ma[*C* 69^{rb}]gistri: Olim misit regnum nequitiae duos ballivos ad sapientes Israel, dixerunt eis: Docete nos legem vestram, legerunt, secundaverunt, tertiaverunt. In hora transitus eorum dixerunt ipsis: Nos punctavimus in lege vestra, et veritas ipsa praeter verbum

In marg.: 216 dicitur] Deu. .xxxiii. *P* **219** art. 12] .xii^{us}. *P*, goy *P* **230** dicit] Abac. .iii. *P* art. 13] .xiii^{us}. *P*

Orth.: 221 Jessuhot] iessuot *G C* Bauakama] baua *C* baua baua *G* **222** Sorsenagai] sorssenagai *C* **230** Abhu] auehu *G*, aueu *C* pathuc] panchuc *G C* **233** abandona] ab anduna *G*, abanduna *C* **234** Pharan] phaaron *G C*

216 et] *om. C* Et infra] *lin. s.v. P* **219** art. 12] *ego* **219–220** Et – peccato] *lin. s.v. P* **220** vel] *om. G C* sine peccato] ab eisdem *add. G C* **221–222** Hoc – dicitur] *lin. s.v. P* **222** petiit] periit *C* Bos] uos *C* **223** extranei] Israel *G C* et] *om. G C* **226** Obicitur – Guemara] *lin. s.v. P* **227** sui] tui *C* bos] uos *C* petierit] percusserit *G C* sui] tui *C* **228** bos] et bos *C* cornupeteret] cornupetet *G C* quiptetur] *intellege* quittetur *vel* quitetur, *sc. gallice* 'quitter' (cf. Du Cange, *s.v.*). **229** sui] *om. C* etiam] et *G C* **230** extranei *coni. Loeb ex* Bq 38a] Israel *P G C* **231** gentibus] cractibus *sic G C* **232–233** receperunt – se] ceperunt super se filii noe *G C* **233** tenuerunt] torruerunt *G C* illa] *om. G C* dedidit] dedit *G C* censum] *iter. C* **234** Israeli] Israel *G* **235** Pharan] phalari *G C* resplendit] splenduit *G C* **235–236** id – Israeli] et dedit goym ysraeli *G C* **236** Miaudent – est] mandavit *G C* **238** tertiaverunt] tertionaverunt *G C* **239–240** verbum illud] *tr. G C*

illud quod vos dicitis: BOS ISRAEL QUI CORNUPETIT BOVEM *GOY* INMUNIS EST etc. [Mish Bq IV, 3], et hoc verbum notificabimus regno".

Per hoc probant sapientes et dicunt Deum exposuisse Iudaeis res omnes gentium aliarum.

[Bq 113a] Ad idem in eadem *macecta*, in *perec Hagocel*, id est 'raptor', ibi dicit Rby Hysmael: "*Goy* –christianus– et Israel qui venerunt coram te ad iudicium, si potes facere quod Israel in iudicio obtineat, fac et dic ei: ita est iudicium nostrum. In iudicio *goym* –gentium saeculi– fac eum lucrari et dic ei –christiano–: sic est iudicium vestrum. Si non, venietur contra ipsum per astutias et fraudes". Et infra dicit Rby Symenon: "Rapina *goy* –christiani– vetita est, sed amissio rei suae absoluta est –i.e. concessa–".

[Bq 113b] Et infra: "Dicit Rby Samuel: Abnumeratio eius –id est deceptio in computatione– absoluta est".

Hoc probatur ibi multis exemplis magistrorum.

[Bq 113b] Item infra: "Fecit Raua praeconizari: Filius Israel qui scit testimonium *goy* –christiani– et testificatur pro eo in iudicio gentium super –contra– Israel, socium suum, excommunicamus eum".

[art. 13] Et quicumque iuramento aliquo vult non teneri [*P* 214^{rb} (118)] in anni principio protestetur quod vota et iuramenta eius non valeant quae facies illo anno.

[Ned 23b] Hoc legitur in *cezer Nassim* in *macecta Nezarim* in *perec Arbauanezarim*, id est '.iiii^{or}. vota', ibi dicitur: "Qui vult quod non teneantur vota sua toto anno stet in capite anni, et dicat: Omne votum quod ego expecto vovere toto anno impediatur et tali modo quod memoretur –protestationis– in hora voti". –Et obicitur–: "Si memoretur hora voti, eradicavit pactum suum –protestationem– et confirmavit votum suum. Et dixit Abaie: Dicit tali modo, quod <non memoretur in hora voti. Raua dicit: Nimirum sicut diximus ab initio, sed tali modo quod> pactus est in initio anni et in hora voti nescivit

260–273 Hoc – illius] cf. *tT* 6 [195]

Orth.: 244 Hagocel] hagozel *G C* **245** hysmael] Ysmael *G C* Goy] Goym *G* **249** Symenon] Symeon *G*, Simeon *C* **260** Nassim] Nassym *G C* **265** Abaie] Abbaye *G C*

240 goy] Israel *G C* **242** probant] probat *G* omnes] omnium *G C* **242–243** Per – aliarum] *lin. s.v. P* **244–245** Ad – Hysmael] *lin. s.v. P* **245** et Israel] *om. C* **248** Si – venietur] sinautem venietur *G*, sin autem veniet *C* **249** Et infra] *lin. s.v. P* Et – Symenon] *lin. s.v. P* **255** goy] ysrael *et add.* goy *marg. C* et testificatur] et venit et testificatur *G C* contra] *om. C* **257** art. 13] *ego* Et] *om. G C* **257–259** Et – anno] *lin. s.v. P* **259** quae facies] quaecumque facient *G C* **260–261** Hoc – dicitur] *lin. s.v. P* in^{3} – arbauanezarim] *om. P* **263** protestationis] protestestationis *C* **264** Et obicitur] *lin. s.v. P* Si memoretur] *om. C* **265** et^{1}] *om. C* **266–267** non – quod] *coni. Loeb ex* Ned 23b, *om. P G C* **267** in initio] inicio *G*, inncio *sic C*

quod spoponderit et nunc vovet; si memor sit in hora voti protestationis dicet: Sub priori animo facio votum meum, non est in eo –voto– tunc substantia; si non dixerit: Sub priori animo voveo, eradicavit pactum suum –protestationem–. –Glosa: Ambo concordant in hoc quod protestatio facta in principio anni irritet vota illius anni, sed Abaie vult quod non sit memor protestationis in hora voti, et Raua vult quod memor sit illius–".

[art. 14] Tres quoque Iudaei quicumque sint possunt absolvere quemcumque ab omni iuramento.

[Hag 10a] Hoc legitur in *Mohed*, in *macecta Aguiga*, id est 'festivitas', in primo *perec*, ubi dicitur: "Absolutio votorum volat in aere –id est non habet fulcimentum a Veteri Testamento–. Rby Elyezer dicit: Est eis –id est votis– super quo innitantur, prout dicitur: «cum admirabuntur» (Lev. 27, 2; Num. 6, 2) bis, in una admiratione ad obligationem, et in una admiratione ad absolutionem. [*P* 214va (118)] Rby Jossua dicit: Est eis –votis– super quod innitantur, prout dicitur: «quod iuravi in ira mea» (Ps. 94, 11) in ira mea iuravi et paenitet me. –Glosa: Per hoc ostenditur quod votum potest revocari, quando illum qui vovit pae[*C* 69va]nitet voti; probat etiam quod votum et iuramentum quantum ad hoc accipiuntur pro eodem, quoniam Rby Jossua confirmat absolutionem votorum per penitentiam iuramenti Dei–. Hoc etiam probat per illud: «si quis virorum votum Domino voverit aut se constrinxerit iuramento non faciet irritum verbum suum» (Num. 30, 3), unde Samuel dicit post praedicta verba Rby Jossua: Si fuissem ibi dixissem eis: Mea probatio melior est vestris, sicut scriptum est: «non facies irritum verbum suum» (Num. 30, 3), ille verbum suum non irritat, sed alii –qui absolvunt– irritant ei".

[Ned 22a] Dicit etiam Raua, in praedicto *perec Arbaia nezarim*, quod omnis

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276–290 Hoc – ei] cf. *tT* 6 [57] **291–295** Dicit – tenetur] cf. *tT* 6 [58]

In marg.: 274 art. 14] .xiiiius. *P* **281** dicitur] Ps. *P* **286** probat] Nu. .xxx.a. *P*

Orth.: 272 Abaie] abay *G C* Raua] rana *G* **276** Mohed] mohet *G C* Aguiga] guyga *G C* **278** Rby Elyezer] Rby elezer *G*, Raby helezer *C* **281** Jossua] iosua *G C* **285** Jossua] iosua *G C* **287** Samuel] vsamuel *G C* **288** Jossua] iosua *G C* **291** Raua] Rava *G C* Arbaia nezarim] arbaahanezerim *G C*

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268 spoponderit] spopondit *G*, respondit *C* **269** facio] serio *G C* **270** protestationem] potestate *G C* **271–273** Glosa – illius] *lin. s.v. P* **271** concordant] concordat *G C* in[1]] et *G* **274** art. 14] *ego* **274–275** Tres – iuramento] *lin. s.v. P* **275** absoluere quemcumque] *tr. G C* **276–277** Hoc – dicitur] *lin. s.v. P* **277** ubi] ibi *G C* **278** a] i.e. *G C* id – votis] votum *G C* **279** admirabuntur] admirabitur *G C* **280** admiratione] *om. G C* **281** votis] votum *G C* **282** iuravi] *iter. P* **282–285** Glosa – Dei] *lin. s.v. P* **283** vovit] votavit *P a.c.* **284** probat] patet *G C* **285** Dei. Hoc] de hoc *G C* **286** probat] patet *G C* constrinxerit] confluxerit in *G C* **287** faciet] faciat *C* **288** post] *om. G C* **289** facies] faciet *G C*

<qui facit votum, quasi> qui edificat *bama* –excelsum–; et qui sustinet [*G* 32ra (75)] illud –id est qui non facit se a voto absolvi–, quasi qui sanctificat –sacrificat– super excelsa. –Per hoc patet quod homo non solum potest se facere absolvi a voto, sed etiam tenetur–.

[Ned 78a] Item in *Nassim* in *macecta Nezarim* in *perec Naara hameoratha*, id est 'puella desponsata', legitur: "Absolutio votorum in tribus idiotis". –Obicitur–: "Nonne scriptum est: «capita tribuum ibi locutus est ad principes filiorum Israel. Si quis virorum votum Domino voverit» etc. (Num. 30, 2–3)? –ergo idiotae non debent absolvere sed magistri–. Dicit Rab sive Rby Johan: In uno manuali –gallice: *menier*, id est uno magistro–". Per hoc probant quod tres idiotae vel unus sapiens [*P* 214vb (118)] potest absolvere a votis.

[art. 15] Asserunt etiam Dominum peccasse.

[Hul 60b] Hoc legitur in *Kazassym*, in *macecta Sirassim*, in perec *Illuterefod*, id est 'istae raptae': "Scriptum est: «fecit Deus duo magna luminaria» (Gen. 1, 16), et scriptum est: «luminare magnum et luminare parvum» (Gen. 1, 16). Dixit luna coram Sancto, benedictus sit ipse –coram Deo–: Domine saeculi, est possibile duobus regibus quod serviant uni coronae? Dixit ei Deus: Vade et minora te ipsam. Dixit coram eo: Domine saeculi, quia dixi coram te verbum decens, minorabo me? Dixit ei Deus: Vade et praesis diei et nocti. Dixit ei: Quid valor candelae ad meridiem? Dixit ei Deus: Vade et Israel computent in te dies et annos. Et ait illa: Similiter per dies computabunt terminos suos sicut scriptum est: «et erunt ad signa et ad terminos et ad annos et ad dies» (Gen. 1, 14), dixitque ei Deus: Vade et iusti vocentur nomine tuo, Iacob parvus, Samuel <parvus> et David parvus. Vidit illam Deus quod non resederat animus

296–302 Item – votis] cf. *tT* 6 [59]

In marg.: **303** art. 15] .xvus. *P* **305** Scriptum est] Ge. .i. *P*

Orth.: **296** Nassim] massym *G C* Naara hameoratha] naarra hamenoratha *G C* **299** Israel] Ysrael *C* **300** Rby Johan] Raby iohan *C* **304** Illuterefod] illuterofod *G C*

292 qui – quasi] *coni. Loeb ex* Ned 22a, *om. P G C* excelsum] *om. G C* **293** sanctificat sacrificat] sanctificat *G*, sanctificat sanctificat *C* **294** excelsa] excelsum *G C* **294–295** Per – tenetur] *lin. s.v. P* **294** solum] *om. G C* **296–297** Item – legitur] *lin. s.v. P* **298** tribuum *coni. ego*] tributum *P*, tribuit *G*, tribus *C* votum domino] *tr. C* **300** Rab siue] Rby siue *del. C* **301** manuali] animali *G C* **302** potest] possunt *G C* **301–302** Per – votis] *lin. s.v. P* **303** art. 15] *ego* Asserunt] Asseruerunt *C* Asserunt – peccasse] *lin. s.v. P* **304–305** Hoc – raptae] *lin. s.v. P* **305** id – istae] in iste *G*, in isto *C* Deus] dominus *C* magna luminaria] *tr. G*, illuminaria magna *C* **307** coram2] id est coram *G C* **309** quia] *om. G C* **310** decens] dicens *G C* ei Deus] *tr. C* et1 – nocti] ut praesis diei nox *G C* **311** Quid] *add.* est *G C* **312** computabunt] computabit *G* terminos] suos sicut scriptum est *add. sed del. C* **314** Iacob parvus] *lin. s.v. P*

eius et ait Deus: Afferte super me indulgentiam quod minoravi lunam. Et hoc est quod dicit Relakys: Quare demutatus est haedulus principii mensis? Quoniam dicitur in eodem: «dixit Deus haedulus iste sit in indulgentiam» (Num. 28, 15 –s. hebr.–) super me, quod minoravi lunam".

[art. 16] Et paenituisse iuramenti quod fecit in ira.

[Hag 10a] Hoc legitur in *Mohed* in *macecta Aguiga*, in primo *perec*, ubi dicitur: "«Quod iuravi in ira mea» (Ps. 94, 11) in ira mea iuravi et paenitet me".

[art. 17] Et sibi maledixisse quia iuraverat et absolutionem exinde postulasse.

[Bb 73b–74a] Hoc legitur in *Jessuhot*, in *macecta Bavabatra*, in *perec Hamocher*, ubi dicitur: "Dixit Raua filius filii Anna: Dixit mihi quidam mercator: Veni ostendam tibi montem Syna. Et vidi quod circumdabant eum scorpiones et erant sicut aggeres albi. Et audivi filiam [*P* 215ra (119)] vocis –vocem Dei– dicentis: *Gay* –vhe– mihi quia iuravi [*C* 69vb] –glosa: de subiectione Israel–, et modo quia iuravi quis absolvet me? Cumque venissem coram magistris, dixerunt mihi: Omnis Raua asinus, omnis filius filii Ana inscius; erat tibi ad dicendum *mutharlach mutharlach* –id est 'solutum tibi, solutum tibi', hoc est 'absolvo te'–. Et ille putavit quod iuramentum de diluvio illud –esset– et magisteri –dixerunt–: Si ita est quid est vhe mihi?. –Glosa: Si de iuramento diluvii est quare dixit "vhe mihi" cum iuramentum esset bonum?; sed quia de iuramento subiectionis erat dicebat "vhe mihi" propter dolorem quem inde habebat, sicut scriptum est: «in omni tribulatione eorum est ei tribulatio» (Is. 63, 9)–. –Tamen ibi est LO per lameth et aleph scriptum, quod significat 'non'; et legunt LO per lameth et vahu, quod significat 'ei'–".

316–319 Et – lunam] cf. *tT* 4 [45] **321–322** Hoc – me] cf. *tT* 4 [27] **325–336** Dixit – tribulatio] cf. *tT* 4 [24]

In marg.: 314–315 Vade – parvus] blasphemia *P* **320** art. 16] .xvi^us^. *P* **335** scriptum est] Ys. .lxiii.c. *P*

Orth.: 321 macecta Aguiga] in macecta in anguigua *G*, maceta et auguigua *C* **324** Jessuhot] jessuod *G C* Bavabatra] baua batera *G C* **325** filius filii] filliua filli *C* **328** Gay (*sic*)] Goy *G C* **330** Raua] Rava *G C* **331** mutharlach mutharlach] mutalla<ch *sup. l.*> *P*, mutalla<ch *sup. l.*> *G*, mutavlach mutavlach *C*

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315 parvus] *coni. Loeb, om. P G C* et David parvus] *lin. s.v. P* resederat] recedebat *G C* **316** quod] et *et add.* quia *sup. l. G*, et *C* **317** demutatus] demittatus *P* **318** in indulgentiam] indulgentiam *G*, indulgentia *C* **320** art. 16] *ego* penituisse] penituit se *G C* Et – ira] *lin. s.v. P* **321** ubi] ibi *G C* **321–322** Hoc – dicitur] *lin. s.v. P* **323** art. 17] *ego, sed non legitur* .xvii^us^. *in marg.* Et – postulasse] *lin. s.v. P* **324–325** Hoc – dicitur] *lin. s.v. P* **326** Et[1]] *om. C* **327** dicentis] dicentem *G C* **330** ad dicendum] adiscendum *G C* **332** illud] id *G C* **333–334** Glosa – bonum] *lin. s.v. P* **335** eorum] *om. G C* **336** lo – aleph] io per samer et uau *G C* (*sed intellege* LA per lameth et aleph) **336–337** quod significat non] *om. G C*

[art. 18] Ac singulis noctibus sibi maledicere,
quia dimisit templum et Israel subdidit servituti.

[Ber 3a] Hoc legitur in *macecta Brakod*, quod interpretatur 'benedictiones', in primo *perec*, secundo folio, ubi dicitur: "Tres custodiae sunt in nocte, et supra quamlibet custodiam et custodiam sedens Deus et clamans sicut leo et dicens: Veh mihi quia destruxi domum meam, et combussi palatium meum et captivavi filios meos inter gentes saeculi. Dixit Rby Joce: Semel intravi desertum unum de parietinis Ierusalem ad orandum, venit Helyas rememoratus in bonum et custodivit mihi ostium et expectavit me donec explevi orationem. Exivi et dixit mihi Helyas: [*G* 32^{rb} (75)] Pax super te magister meus, et respondi: pax super te magister mi et domine". –Et infra–: "Et dixit mihi: [*P* 215^{rb} (119)] Fili, quam vocem audisti in isto deserto? Dixi ei: Filiam vocis rugientis –gallice: *bruient*– ut columba et dicentis: Veh mihi quia feci desertam domum meam et combussi palatium meum, et captivavi filios meos inter gentes saeculi. Et ait mihi –Helyas–: Per vitam tuam et vitam capitis tui, non hac hora solum dicit ita, immo in omni die et die dicit hoc modo, et non tantum, sed in termino in quo Israel intrant domos orationum et domos scolarum et respondent: Sit nomen eius magnum benedictum, Deus quatit caput suum dicens: Beatus rex qui laudatur in domo sua ita, vhe patri qui captivavit filios suos, et vhe ipsis filiis qui captivati sunt desuper mensam patris sui".

[art. 19] Item dicunt eum Abrahae fuisse mentitum.

[Bm 87a] Hoc legitur in *Jessuhot*, in *macecta Baua mecya*, in *perec Hathoker*, ubi dicit Rby Ysmael: "Magnum quid pax quia Deus variavit in ipsa –id est

341–344 Tres – saeculi] cf. *tT* 4 [1]

In marg.: 338 art. 18] .xviii^{us}. *P* **341** dicitur] blasphemia *P* **358** art. 19] blasphemia *P*, .xix^{us}. *P*

Orth.: 345 Helyas] helias *G C* **347** Helyas] helias *C* **352** Helyas] helias *G* **358** Abrahae] abrae *C* **359** Jessuhot] iessuot *G C* mecya] mecia *G C* Hathoker] vathoker *C* **361** Abraham] abram *C*

337 lo – vahu] lophamer et aleph *G C* (alehp *G*) **336–337** Tamen – ei] *lin. s.v. P* **338** art. 18] *ego* **338–339** Ac – servituti] *lin. s.v. P* **340–341** Hoc – dicitur] *lin. s.v. P* **341** folio] filo *G*, fillio *C* custodiae] custodes *G C* **342** quamlibet custodiam] quemlibet custodem *G C* et custodiam] *coni. Loeb*, est custodia *P G C* et^{3}] *om. G C* **343** combussi] combuxi *G C* **346** Exivi] exivit *G C* **348** Fili] fili mi *G*, filii mi *C* **349** audisti] audivisti *C* Dixi] dixit *G C* **350** bruient] virent *G C* et^{1}] *om. C* **351** combussi] combuxi *G C* **352** vitam] per vitam *G C* dicit] dixit *G C* **353** sed] sed etiam *G C* **354** intrant] intravit *G C* **355** magnum] magisteri *P* quatit] traxit *G C* **356** laudatur] taliter laudatur *G C* **357** sui] *om. G C* **358** art. 19] *ego* Item – mentitum] *lin. s.v. P* **359** in^{2}] *om. G C* **359–360** Hoc – dicit] *lin. s.v. P* **360** Rby Ysmael *sup. l. P*] *om. G C* pax] est pax *G C* quia] quod *G C* quare] quia *C* Sara] sera *G C*

mentitus est pro illa–, sicut scriptum est: «dixit Deus ad Abraham: quare risit Sara uxor tua, dicens: num vere paritura sum anus?» (Gen. 18, 13). Et non dixerat sic sed: «postquam consenui et dominus meus vetulus est» etc. (Gen. 18, 12), et Deus mutavit verba ne offenderetur Abraham quia ipse vetulum vocabat eum".

[art. 20] Et Samueli prophete mandasse mentiri.

[Yeb 65b] Hoc legitur in *Nassym*, in *macecta Jeuamoz*, in perec *Habahal jeuimor*, ultimo folio, ubi dicitur: "Solutum –concessum– mentiri in re pacis, ut dicitur: Pater tuus praecepit nobis antequam moreretur, ut hec tibi verba diceremus: obsecro ut obliviscaris sceleris [*P* 215va (119)] fratrum tuorum –et mentiebantur–. Dicit Rby Nathan: Eleemosina est –mentiri, scilicet pro pace–, sicut scriptum est: «et ait Samuel: quomodo vadam» etc. (I Reg. 16, 2)". –Et infra–: "«Et dices: Ad immolandum Domino veni» (I Reg. 16, 2). In domo Rby Hysmael dictum est: Magnum quid pax quia Deus mentitus est in ea, primo enim scriptum est: «et dominus meus vetulus» (Gen. 18, 12), et in fine scriptum est: «et ego anus» (Gen. 18, 13)".

[art. 21] Et postquam templum deseruit ad mensuram .iiiior. brachiorum certus sibi locus re[*C* 70ra]mansit, ubi studet in praefata doctrina.

[Ber 8a] Hoc legitur in *Mohed*, in *macecta Brakod*, quod interpretatur 'Benedictiones', in primo *perec*, ubi dicitur: "A die quo deserta fuit domus sanctuarii non sunt Deo nisi .iiiior. ulnae de *halaka* tantum modo locus" –id est quattuor brachiorum ubi studet in *halaka*, id est Talmut–.

[art. 22] Et cotidie exercet studium docendo pueros qui decedunt tali scientia non imbuti.

366–375 Hoc– anus] cf. *tT* 4 [23]

In marg.: 361 scriptum est] Ge. .xviii°. *P* **365** art. 20] blasphemia *P*, .xxus. *P* **368** obsecro – tuorum] Ge. in fine *P* (*sc*. Gen. 50, 17) **374–375** in – est] Ge. .18. *P* **376** art. 21] blasphemia *P*, .xxius. *P* **382** art. 22] .xxiius. *P*

Orth.: 366 Nassym] nasym *C* **366–367** Habahal jeuimor] habahal Jeminor *G*, abahal Jeminor *C* **370** Rby] Raby *C* **373** Rby Hysmael] Rby ysmael *G*, Raby ysmael *C* **378** Mohed] mohet *C* Brakod] brako *G C* **381** Talmut] talmud *G C*

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362 num vere] nonne *G C* anus] anno *C* **364** ipse vetulum] ipsa vetula *G C* vocabat] vocaverat *G C* **365** art. 20] *ego* mandasse] mandavit se *G C* Et – mentiri] *lin. s.v. P* **366–367** Hoc – dicitur] *lin. s.v. P* **367** folio] fillio *C* **368** moreretur] moriretur *G C* **372** In domo] de domo *G C* **375** est] *om. C* **376** art. 21] *ego* **376–377** Et – doctrina] *lin. s.v. P* **376** Et] Et quod *G C* **377** ubi] ut <ubi> *P* **378–379** Hoc – dicitur] *lin. s.v. P* **378** Hoc] lxx *G C* **380** Deo] domino *G C* nisi] ubi *G C* **380–381** tantum – ubi] tantum modo sibi *G*, tantummodo igitur (?) *C* **382** art. 22] *ego* **382–383** Et – imbuti] *lin. s.v. P* **383** decedunt] decedent *C*

[Az 3b] Hoc legitur in *Jessuhot*, in *macecta* de *Auozazara*, quod interpretatur 'servitium peregrinorum', in primo *perec*, ubi dicitur: ".xii. horae sunt diei, in tribus primis sedet Deus et *myaude* –id est studet– in lege. In tribus secundis sedet et iudicat totum mundum; quando videt quod totum seculum reum est –gallice *andetee*–, surgit a sede iustitiae, et sedet in sede misericordiae; in tertiis sedet et regit –id est pascit– totum saeculum a rinoceronte usque ad pulices. In quartis sedet et ludit cum Leviathan, sicut dicitur in psalmo: «Leviathan istum creasti ad ludendum in eo» (Ps. 103, 26). Quaerit Aha a Rab Nahamam: A tempore desertionis templi, a quo non fuit risus coram Domino. Sicut dicit Rby Ysaac: Sicut [*P* 215^{vb} (119)] scriptum est: «et vocavit Dominus Deus exercituum in die illa ad fletum et ad planctum» etc. (Is. 22, 12). In tribus quartis horis quid facit? Sedet et docet pueros de domo magistri –id est qui decedunt dum docerentur adhuc parvuli–, sicut scriptum est: «quem docebit scientiam et quem intelligere faciet auditum. Ablactatos a lacte et fortes ab uberibus» (Is. 28, 9) et ante qui docebat eos? –quasi dicatur tum ludebat cum Leviathan–. Si vis dic Mytraton –magnus angelus– et si vis, dic quod utrumque faciebat Dominus simul" etc. quae in *macecta Auozazara* superius reperies magis plene, .xc.d.

[art. 23] Rogat etiam super se ipsum ut Iudaeorum debeat misereri.

[Ber 7a] Hoc legitur in *Mohed* in *macecta Brakod*, in primo *perec*: "Dicit Rby Iohan in nomine Rby Ioce: Unde quod Deus orat? Quia scriptum est: «laetificabo eos in domo orationis meae» (Is. 56, 7), non dicitur «in domo orationis suae», sed «in domo orationis meae», inde quod Deus orat. Quid

391–399 Quaerit – Dominus] cf. *tT* 4 [35] **400** superius] Az 3b: *sT* 1507–1508 (*sc. in cod. P fol.* 90a = 186a)

In marg.: 390 psalmo] Ps. *P* **396** scriptum est] Ys. .28. *P* **401** art. 23] error *P*, .xxiii^{us}. *P* **403** orat] deus orat se ipsum ut misereatur iudeorum *G* scriptum est] Ys. .lvi. *P*

Orth.: 384 Jessuhot] Jessuot *G*, Jessuod *C* **386** myaude] miaude *G C* **390** Leviathan] Leviatan *G C* **391** Aha] acha *G C* Nahaman] Naamam *G C* **393** Rby Ysaac] Raby ysac *C* **398** Leuiathan] leuiatan *G C* **399** Mytraton] mitraton *G C* **401** misereri] missereri *C* **403** Rby Iohan] Raby iohanan *C* Rby^2] Raby *C*

384–385 Hoc – dicitur] *lin. s.v. P* **384** de] *om. G C* **386** In^2] et *G C* **387** mundum] saeculum *G C* **388** andetee] *coni. Fidora-Cecini*, audecoz *P*, audeser *G C* sedet] residet *G C* misericordiae] pietatis *G C* **389** id est] seu *G C* a rinoceronte] a cornibus bubalorum imoceotere *G*, a cornibus bubalorum imoceote *C* **390** Leviathan^2] scilicet (?) Leviatan *G C* **391** a] *om. G C* **392** desertionis] destructionis *G C* **393** Ysaac] *lin. s.v. P* Dominus] *om. G C* **395** decedunt] descendunt *G*, decendunt *C* **396** docerentur] docentur *G C* **398** qui] quis *G C* tum] tunc *G C* **400** xc.d.] *coni. Loeb ex P* fol. 186ra (*olim* 90a), .cx.d. *P*, *om. G C* **401** art. 23] *ego* Rogat – misereri] *lin. s.v. P* **402** Hoc – perec] *lin. s.v. P* **403** Unde] vnde est *G C* **404** orationis] *om. C* **405** inde] inde est *G C*

orat? Dicit Rab Papa: Sit voluntas coram me quod pie[*G* 32va (75)]tates meae praeoccupent iram meam, et volvantur pietates meae super modos meos, et deducam me cum filiis meis in modum pietatis, et quod intrarem cum eis in mensuram iudicii".

[art. 24] Ac respondit se ab eis victum in disputatione sua super eadem doctrina.

[Bm 59b] Hoc legitur in *Jessuhot* in *macecta Baua mecia*, id est 'Porta media', in *perec Zaha*, id est 'aurum', super quadam disputatione inter Rby Elyezer et sapientes discipulos. Ibi dicitur: "Respondit Rby Elyezer omnes responsiones seculi [*P* 216ra (119bis)] et non receperunt ab ipso. Dixit eis: Si est sicut ego –dico–, arbor ista probet, eradicata est arbor a loco et ivit quattuor ulnas, et rediit et stetit in loco suo; dixerunt ei: Non affert homo similitudinem –exemplum– de arbore. Dixit eis: Si est ut ego –dico–, rivus aquarum probet; redierunt aquae retro; dixerunt ei: Non affert homo exemplum de aquis. Dixit eis: Si est sicut ego, parietes domus scolae probent; inclinaverunt se parietes scolae ad cadendum, redarguit eos –parietes– Rby Jossua: Si discipuli sapientium vincant iste istum quid vobis ad casum? Non ceciderunt propter honorem Rby Jossua, et non erexerunt se propter honorem Rby Elyezer et adhuc stant inclinati. Dixit eis: Si est sicut ego –dico–, de coelis probent; exivit filia vocis –vox Dei– et dixit eis: Quid est vobis iuxta Rby Elyezer, verum enim est sicut ipse –dicit– in omni loco. Surrexitque Rby Jossua super pedes suos et ait: «non est in coelis illa» (Deut. 30, 12) [*C* 70rb] –lex scilicet–. Quid est: Non est in coelis illa? Iam data est nobis super montem Syna, et scriptum est in ea: «post plures declinabis» (Ex. 23, 2). Invenit Rby Nathan Helyam et dixit ei: Quid dixit Deus in illa hora? Respondit: Risit et dixit: vicerunt me filii mei, vicerunt filii mei".

In marg.: 410 art. 24] blasphemia (?) *P*, .xxiiii^us^. *P* **414** dicitur] baua mecia glo (?) *P*

Orth.: 412 Jessuhot] Jessuot *G*, iessuod *C* Baua mecia] bauamecia *G* **413** Zaha] Azaha *G*, Araha *C* Rby Elyezer] Rby helyer *G*, Raby helyer *C* **414** Rby Elyezer] rby eliezer *G*, Raby helyezer *C* **421** Rby Jossua] Rby iosua *G*, Raby iosua *C* **423** Rby Jossua] Raby iosua *G C* Elyezer] heliezer *G*, helezier *C* **425** Rby Elyezer] Rby heliezer *G*, Raby helezier *C* **426** Jossua] iosua *G C* **428** Syna] synay *C*

407 preoccupent] preocupant *G C* volvantur] uolliantur *G*, ynolliantur *C* <v *sup. l.*> **408** intrarem] iterum *G C* **410** art. 24] *ego* Ac – doctrina] *lin. s.v. P* **410–411** ab – doctrina] ab eis in disputacione sua super eadem doctrina superatum *G C* **412–414** Hoc – dicitur] *lin. s.v. P* **414** responsiones] sapientes *C*^a.c.^ *sed* responsiones *add. in marg. C* **416** arbor ista] arrob ista arrob ista *G C* eradicata] erradicata *C* arbor[2]] arrob *G C* a loco] *om. G C* rediit] reddit *C* **418** arbore] arrob *G C* aquae] *coni. Loeb ex* Bm 59b, *om. P G C* **419** Dixit] dicit *G C* **420** ego] ego dico *G C* **422** iste] *om. G C* **423** erexerunt] erexierunt *P*^a.c.^ **425** Dei] diei *G C* verum] vera *G C* **429** declinabis] declinandum *G C* Rby Nathan] in rby natham *G C* **430** Deus] *om. G C* in] *om. G*

[art. 25] Et ter die quolibet lacrimatur.

[Hag 5b] Hoc legitur in *Mohed*, in *macecta Aguigua*, in primo *perec*, ubi dicitur: "«Et si non audieritis eam, in absconditis plorabit anima mea propter superbiam» (Ier. 13, 17). Quid est: «In absconditis»? Dixit Rab [*P* 216^{rb} (119bis)] Samuel filius Yla in nomine Rab: Locus est Domino, ubi plorat in eo et abscondita nomen eius –loci scilicet–. Quid est: «propter superbiam»? Dixit Rab Samuel filius Rby Ysaac: Propter superbiam Israel quae ablata est ab eis et data gentibus saeculi, dicit Rab Samuel filius Naaman: Propter superbiam regalitatis celorum. Et estne fletus coram Deo? Et nonne dixit Rab Papa: Non est tristitia coram Deo sicut scriptum est: «confessio et pulchritudo coram eo, fortitudo et gaudium in loco suo» (Ps. 95, 6)". –Solvunt–: "Hoc non gravat. Istud est in domibus intrinsecis, illud in extrinsecis" –quasi dicatur in istis plorat in illis gaudet–. Et nonne scriptum est: «vocavit Dominus Deus exercituum in die illa ad fletum et planctum» etc. (Is. 22, 12)? –Solvunt–: "Variata est desertio domus sanctuarii quia etiam angeli fleverunt sicut scriptum est: «angeli pacis amare flebunt» (Is. 33, 7), et iterum: «plorans plorabit anima mea et descendet de oculo meo lacrima quia captivatus est grex Domini» (Ier. 13, 17). Dixit Rby Eleizar: Tres istae lacrimae ad quid? Plorans plorabit lacrima una super sanctuarium primum, et una super secundum, et una super Israel, quia sunt captivati. Et aliqui dicunt una super impedimentis legis". –Et infra–: "Dicunt magistri: super tres plorat Deus cotidie, super illum qui potest studere in lege et non studet, et super illum qui non potest studere et studet, et super rectorem qui superbit super [*P* 216va (119bis)] populum pro nihilo".

[art. 26] De Christo etiam dicere non verentur quod mater eius eum de

433–454 Hoc – nihilo] cf. *tT* 4 [47]

In marg.: **432** art. 25] .xxv^{us}. *P* **434** dicitur] Ie. .13. *P* **444** scriptum est] Ys. .xxii. *P* **446** scriptum est] Ys. .xxxiii. *P* **447** iterum] Jer. .xiii.e. *P* **455** art. 26] blasphemia *P*, .xxvi^{us}. *P*, nota nequiciam judeorum contra dominum nostrum jesum xpistum et beatissimam eius matrem *G*

Orth.: **433** Aguigua] auguiga *G*, auguigua *C* **436** Yla] Ylla *C* **436** Rab] Raby *G C* **438** Rby] Rab *G C* **449** Eleizar] eliezer *G C*

432 art. 25] *ego* Et – lacrimatur] *lin. s.v. P* **433** macecta] mactecta *C* **433–434** Hoc – dicitur] *lin. s.v. P* **434** absconditis] sconditis *C* **438** ablata] oblata *G C* **439** dicit – Naaman] Rab Samuel filius namaan dicit *G C* **440** dixit] dicit *C* **441** tristitia] *coni. Loeb* (Hag 5b), ita *P G C* **441–442** et – suo] et pulchritudo coram eo, fortitudo et gaudium in loco suo <in psalmo *marg.*> *P* in psalmo et pulchritudo coram eo fortitudo et gaudium in loco suo *C* **443** Istud] Istud enim *G C* dicatur (q. *P G*)] dicat *C* in^{2}] et in *C* **445** etc.] *add. in marg. C* Solvunt] solunt *G* desertio] discretio *G C* **446** sicut] *om. G C* **447** amare] et amare *G C* **449** Eleizar – lacrima] *lin. s.v. P* **450** una^{1}] unam *C* **451** dicunt] *om. G C* **455** art. 26] *ego* **455–456** De – appellatur] *lin. s.v. P* **455** de] *om. G* dicere] *om. C*

adulterio concepit ex quodam, qui ab eis Pandera vulgariter appellatur.

[San 67a] Hoc legitur in *Jessuhot* in *macecta Cenhezerym*, in *perec Arbamitoz*, ubi dicitur: "Et ita fecerunt filio Tatada in Loz, et suspenderunt eum in vespere Paschae". –Obicitur:– "Filius Thatada? Fuit filius Pandera. Dicit Rab: Maritus fuit Thatada, adulter Pandera". –Obicitur–: "Maritus [*G* 32^{vb} (75)] fuit Papod filius Iuda". –Solvunt–: "Scilicet dic: mater eius Thatada". –Obicitur–: "Mater eius fuit Myriam –Maria– stibiatrix et comptrix mulierum". –Solvunt–: "Hoc est sicut dicitur in Pumbezitha: declinavit haec –adulterando– a viro suo". –Super hoc dicit glosa: Filius Thatada est Iesus Noceri –Nazarenus––.

[Sab 104b] Haec eadem verba sunt in *Mohed* in *macecta Sabba*, in *perec Abone*, in fine.

[art. 27] Et quod idem Iesus in stercore calido patitur in inferno, quoniam irridebat verba sapientium praefatorum.

[Git 56b] Hoc legitur in *Nassym* in *macecta Guitim* in *perec Hanizakym*, ubi dicitur: "Encloz filius sororis Tythot –Titi– fuit, et voluit Iudaeus fieri". –et infra–: "Ivit et fecit ascendere Ihesum in phitonia –in caldeo dicitur *neguigua*, in hebreo *orif*– dixitque ei: Quis valens in alio saeculo? –id est qui meliores–. Dixit ei: Israel. Quid est ad[*C* 70va]iungi eis? Respondit: Bonum eorum quaero, malum suum non quaero, quia «omnis qui tangit eos, quasi tangeret in pupilla oculi sui» (Zach. 2, 8). Dixit ei: Iudicium illius hominis in quo? –id est Iesu–. Respondit ei: In stercore bullienti, quia omnis deridens super verba sapientium iudicatur in stercore bullienti" –quasi dicatur propter [*P* 216^{vb} (119bis)] hoc taliter sum punitus–.

465–466 Haec – fine] cf. *sT* 1014; cf. *tT* 3 [9]

In marg.: 467 art. 27] .xxvii^{us}. *P* **478** art. 28] goy *P*, .xxviii^{us}. *P*

Orth.: 457 Jessuhot] jessuod *G C* Cenhezerym] cenhererim *C* Arbamitoz] arba mythor *G*, arba mythoz *C* **458** Tatada] thatada *G C* in Loz] etloth *G*, et loch *C* **459** Paschae] pasce *C* **460** Papod] papos *G* **462** Myriam] miriam *G C* **463** Pumbezitha] puniberita *G*, pumbezita *C* **464** Thatada] tatada *G C* **465** macecta] mathecta *C* Sabba] saba *G C* **466** Abone] a bone *G* **469** Guitim] guytym *G C* **470** Encloz] Enclor *G C* Tythot Titi] tythottiti *G C* **471** phitonia] phytonia *G C* neguigua] neguiga *G C*

456 vulgariter] vulgaliter *G C* **457–458** Hoc – dicitur] *lin. s.v. P* **459** Obicitur] obitus *G C* **462** et] *om. G C* **464** glosa] glosa salomonis *G C* Filius – Noceri] *non lin. s.v. P* **465–466** Haec – fine] *lin. s.v. P* **467** art. 27] *ego* **467–468** Et – praefatorum] *lin. s.v. P* **469–470** Hoc – dicitur] *lin. s.v. P* **472** alio] illo *C* **473** Respondit] Respondit ei *G C* Bonum] bonorum *G C* **472–473** quaero – quaero] quaere – quaere *coni. Hoff* **473** suum] eorum *coni. Loeb* **474** qui] *om. G C* **475** ei] *om. G C* Iudicium] sic iudicium *G*, sic indultum *C*

[art. 28] Adhuc dicunt quod quaelibet verba polluta proferre peccatum est, exceptis quae in contemptum ecclesiae vergere dinoscuntur.

[San 63b] Hoc legitur in *Jessuhot*, in *macecta Cenhezerym*, in *perec Arbamithot*, ubi dicitur: "Omnis blasphemia vetita est, praeter blasphemiam *avozazara* –ecclesiae–".

[Meg 25b] Eadem verba sunt in *Mohed*, in *macecta Meguilla*, in *perec Hacore ezha meguilla*, unde habent in usu quod beatam virginem pollutam ac meretricem; et eucharistiam sacrificium pollutum appellant beatam, scilicet virginem *themea* quod est 'polluta'; et *kezeza*, quod est 'meretrix', vocant, eucharistiam *zeuatame*, quod est 'sacrificium pollutum'.

[art. 29] Et utuntur quibusdam vocabulis quibus romanum pontificem et Christianitatem dehonestant.

Vocant enim sanctos *kezessym*, quod est 'scortatores'; et sanctas *kezesoz*, quod est 'meretrices'; et ecclesiam *beth mossab* vel *beth kyce*, quod est 'latrina'.

Item crucem et ecclesiam *toheua*, quod est 'abominatio'; aquas benedictas *maym temeym*, id est 'aquas pollutas'; benedictionem *kelala*, quod est 'maledictio'; praedicationem *nebuta*, quod est 'latratus'.

[Az 20a] Item legitur in *Jessuhot*, in *macecta Auozazara*, in primo *perec*, quod vetitum est homini dicere: "Quam pulcher est iste *goy* –christianus–". Unde in usu habent pulchrum vocare *mekoar*, quod est 'turpe'; et turpe *mekoar maginas*, quod est 'turpe proprie'. Omnibus etiam festis nostris imponunt nomina blasphemiae.

480–482 Hoc – ecclesiae] cf. *tT* 3 [36] **483–487** Eadem – pollutum] cf. *tT* 3 [37] **490–494** Vocant – latratus] cf. *tT* 3 [38]

In marg.: 484 virginem] contra beatam Mariam virginem *G* **488** art. 29] error *P*, .xxix^{us}. *P*

Orth.: 480 Jessuhot] Jessuod *C G* Cenhezerym] cenhezerim *G* Arbamithot] Arba mythod *G*, Arba mytod *C* **483** Meguilla] meguiga *G*, meguigua *C* **484** Hacore] achore *C* ezha] hecha *C* meguilla] megula *G C*$^{a.c.}$, meguigua *C*$^{p.c.}$ **486** themea] temea *G C* kezeza] kezessa *G*, hezessa *C* **487** zeuatame] reuatame *C* **490** kezessym] kecesim *G C* kezesoz] kezesor *G*, kezessoz *C* **491** beth mossab] bethmossah *G C* beth kyce] beth ha kyce *G*, ueth ha kyce *C* **492** toheua] thoeua *G C* **493** maym] mahym *G C* kelala] kela *G C* **494** nebua] nyvua *G*, nyuua *C* **495** Jessuhot] Jessuod *G C* **498** maginas] megune *coni. Loeb*

478 art. 28] *ego* **478–479** Adhuc – dinoscuntur] *lin. s.v. P* **478** proferre] preffere *C* **479** vergere] verbigene *G C* dinoscuntur] dinostur *C* **480–481** Hoc – dicitur] *lin. s.v. P* **486** polluta] pollutam *G* meretrix] meretricem *G C* **488** art. 29] *ego* **488–489** Et – dehonestant] *lin. s.v. P* **489** dehonestant] anima veritate *C*$^{a.c.}$ **490** enim] eos *C* **491** latrina] domus sedis assolationis *G C* **492** Item] in *G* **493** benedictionem] benedictione *C* **497** pulchrum] pulchram *C*

[art. 30] In singulis diebus ter in oratione quam digniorem asserunt ministris ecclesiae regibus et aliis omnibus ipsis Iudaeis inimicantibus maledicunt.

[*P* 217ra (120)] Ista oratio est in Talmut et debet dici stando et iunctis pedibus nec ullo modo debet loqui de alio donec illam finierit qui eam dicit, nec eam interrumpere etiam si serpens involveretur talo eius. Hanc dicunt viri et mulieres ter ad minus cotidie viri in Hebraeo et mulieres in vulgari et utrique submisse. Insuper sacerdos dicit eam bis in alto, et alii respondent: "Amen", ad quamlibet imprecationem.

[Amidah 12] Capitulum autem orationis in qua maledicunt illis quos supra diximus tale est: "Conversis non sit spes; et omnes *mynym* –infideles– in hora –repente– disperdantur; et omnes inimici gentis tuae Israel discindantur. Et regnum nequitiae eradices et confringas et conteras, et declines omnes inimicos nostros velociter in diebus nostris. Benedictus tu Deus, frangens inimicos et declinans impios". Hoc capitulum vocatur "Benedictio *mynim*"; et tota oratio *Semonchecere*, quod est .x. et .viii., quamvis sint .xix. benedictiones.

[Ber 28b] Unde super hoc obicitur in *Mohed*, [*G* 33ra (76)] in *macecta Brakot*, in *perec Tefilaz hasalzyr*, id est 'oratio matutina', (iste numquid sunt tantum .xviii., .xix. sunt): "Dicit Rby Levy: Benedictionem *mynim* –infidelium– in Jaune statuerunt eam. –Glosa Salomonis: Longo tempore post alias, prope heresym Iesu *Noceri* –Nazareni– qui docuit eos infideles pervertere verba [*C* 70vb] Dei vivi–".

[Rh 17a] In libro enim *Mohed*, in *macecta Roshasana*, id est 'Caput anni',

509–514 Capitulum – impios] cf. *tT* 5 [108] **510–520** Conversis – vivi] cf. *tT* 3 [4], 5 [108] **521–523** In – malum] cf. *tT* 3 [5]

In marg.: 500 art. 30] goy *P*, .xxxus. *P* **503** oratio] oracio iudeorum contra christianos *G* art. 31] error *P*, .xxxius. *P*, nota errorem grandem *G*

Orth.: 503 Talmut] talmud *G C* **510** mynym] mynim *G C* **516** Brakot] brakod *G C* **517** Tefilaz hasalzyr] tefilarha salzir *G C* **518** Rby Levy] Rby leui *G*, Raby leui *C* **521** caput] capud *C*

500 art. 30] *ego* **500–502** In – maledicunt] *lin. s.v. P* **500** quam] in qua *G C* **502** inimicantibus] limitatibus *G C*, <dominantibus *marg.*> *G* **503–508** Ista – imprecationem] *lin. s. v. P* **503** dici stando] *tr. G C* et2] *om. G C* **504** dicit] dixit *Ga.c.* **505** involveretur] involvetur *C* **509–510** Capitulum – est] *lin. s.v. P* **511** discindantur] discidantur *C* **512** Et – nequitiae] regnum nequitiae Romanum *G*, in regnum nequitiae Romanum *C* conteras] convertas *C* declines] declinas *C* **513** nostros] in os *C* tu] *om. C* **514–515** Hoc – benedictiones] *lin. s.v. P* **514** vocatur] *iter. P* Benedictio mynim] *sc.* Birkat haMinim **516–517** Unde – matutina] *lin. s.v. P* **516** in1] que *G C* **517–518** sunt – sunt] xviii sunt tantum xix sicut *G*, dxviii sunt tantum xix sicut *Ca.c.*, xviii sunt tantum xix sicut *Cp.c.* **519** eam] illa in eam *G*, illam *C* **519–520** Glosa – vivi] *lin. s.v. P* **520** qui – viui] qui verba Subverterunt verba dei vivi docuit eos infideles pervertere dei vivi *Ca.c.*, qui <docuit eos infideles pervertere verba *sup. l.*> verba docuit eos infideles pervertere verba dei vivi *Cp.c.* **521–522** In – dicitur] *lin. s.v. P*

in primo *perec*, dicitur: "*Mynim* sunt discipuli Iesu *Noceri* qui subverterunt verba Dei vivi in malum".

[Ber 12b] Eadem verba sunt in eodem libro in *macecta Brakot*.

[art. 31] Continetur etiam in doctrina praefata quod Iudaei ultra .xii. menses poenam inferni minime patientur, nec ulterius potest eis poena gehenalis nocere.

[Er 19a] Hoc legitur in libro *Mo*[*P* 217^{rb} (120)]*ed*, in *macecta Helurym*, in *perec Ocym pacym*, ubi dicitur: "Peccatores Israel non habet ignis inferni potestatem in ipsis". –Et infra obicitur–: "Nonne scriptum est: «transeuntes in vallem plorationis» (Ps. 83,7) hoc dictum est super eis qui transgrediuntur voluntatem Dei, quod profundatur eis infernus et ibi plorant peccata sua". –Solvunt–: "Illud est de illis qui debent poenam unius horae in inferno et Abraham descendit et facit eos inde ascendere praeter illum qui coit cum *goya* –christiana–, quia praepucium eius extenditur et cognoscit eum Abraham", –quia circumcisio non apparet–.

[Rh 17a] Quod autem ultra .xii. menses poenam inferni minime patiantur probatur per illud quod legitur in primo *perec* de *Ros hasana*, ubi dicitur: "Peccatores Israel in corporibus suis –id est qui non ponunt filacteria in capitibus suis– et peccatores gentium saeculi in corporibus suis descendunt in infernum et iudicantur in eo .xii. mensibus. Post .xii. menses corpus eorum finitur et anima ipsorum comburitur et ventus dispergit ea –corpora– et fiunt pulvis sub planta pedum iustorum, sicut scriptum est: «et calcabitis impios cum fuerint cinis sub planta pedum vestrorum» (Mal. 4, 3); sed illi qui separati sunt a viis synagogae, sicut *mynim* –infideles– et *essicorczym* –qui spernunt verba sapientium– et *macoroz* –accusatores–, qui tradunt censum Israel in manibus *goym* –id est gentium– et *messumatym* –apostatae a fide–, et qui abnegaverunt legem, et qui abnegaverunt resurrectionem mortuorum, et illi qui dederunt

528–554 Hoc – finiunt] cf. *tT* 6 [37]

In marg.: 543 scriptum est] mal. in fi. *P*

Orth.: 524 Brakot] brakod *G C* **527** gehenalis] iehenalis *G*, jehenalis *C* **528** Moed] mohed *G C* Helurym in perec] *om. P*, Heluzym in perec *G* **529** Ocym] osym *G C* **545** essicorczym] effucrozim *G C* **546** macoroz] macozer *G C* **547** messumatym] messym matym *G*, mensym matym *C*

524 Eadem – Brakot] *lin. s.v. P* **525** art. 31] *ego* **525–527** Continetur – nocere] *lin. s.v. P* **527** ulterius] ullatenus *G*, nullatenus *C* **528–529** Hoc – dicitur] *lin. s.v. P* **530** Et – obicitur] *non lin. s.v. P* **532** plorant] plorans *C* **534** eos] illos *G C* **535** eius] ipsius *G C* extenditur] ostenditur *G C* **537** Quod – ultra] autem quod ultra *G*, autem quod *C* **537–538** Quod – dicitur] *lin. s.v. P* **538** legitur] agitur *C* **539** capitibus] corporibus *C*$^{a.c.}$ **541** iudicantur] iudicant *G C* Post] et post *G* menses] menssibus *C* **543** planta – vestrorum] pulvere pedum vestrorum *G C* **546** et] in *C* **547** et qui] *om. G C* **548** resurrectionem] nomine *C*

timorem suum in terra vitae –praesentis– et illi qui peccaverunt et alios fecerunt peccare, sicut Jeroboam filius [*P* 217va (120)] Nabath et socii sui descendunt in infernum et iudicantur in eo a generatione in generationem, sicut scriptum est: «egredientur et videbunt cadavera virorum qui praevaricati sunt in me, vermis eorum non morietur et ignis non extinguetur» (Is. 66, 24). Infernus finit, et ipsi non finiunt".

[Sab 33b] In libro etiam *Mohed*, in *macecta Sabad*, legitur quod Rby Symeon et filius eius dixerunt: "Iudicium impiorum in inferno xii mensium".

[art. 32] Ac securus est in futuro qui in doctrina praefata studuerit in praesenti.

[Meg 28b] Hoc legitur in libro *Mohed*, in *macecta Meguilla*, in *perec Benehair*: "Dictum est in domo Helye: Omnis qui studet in *halakod* –verbis Talmut– assecuratum est ei quod erit filius futuri saeculi".

[Nid 73a] Eadem verba sunt in libro *Nassim*, in macecta *Nydda*, in fine.

[art. 33] Et omnes ieiunantes reputant peccatores.

[Tan 11a] Hoc legitur in libro *Mohed*, in *macecta Tahniz*, in primo *perec*, ubi dicitur: "Dicit Rby Samuel: Omnis sedens in ieiunio vocatur peccator, sicut legitur de nazareo: «et ignoscetur ei, quia peccavit super anima» (Num. 6, 11). Et legimus Rby Eleazar Hakapar dicentem: Quid docet discere: «et ignoscetur ei» etc.; in qua anima peccavit iste? Sed quia angustiavit se ipsum a vino –abstinendo– et certe per leve et grave –per locum a maiori–. Et quid iste qui non angustiavit se nisi a vino [*C* 71ra] vocatur peccator, –multo magis– ille qui angustiat se ab omnibus super unam –rationem– tot et tot –id est non tantum una ratione, sed multis–".

559–562 Hoc – fine] cf. *tT* 1 [13] **564–572** Hoc – multis] cf. *tT* 6 [143]

In marg.: 551 scriptum] Ys. in fi. *P* **557** art. 32] error aut (?) nassym *P*, .xxxiius. *P* **563** art. 33] error *P*, .xxxiiius. *P*

Orth.: 555 Symeon] simeon *G C* **559** Meguilla] megulla *G C* **560** Benehair] keneair *G C* halakod] halakor *G*, halakoz *C* **561** Talmut] talmud *G C* **565** Rby] Raby *C* **566** nazareo] nacareo *G* **567** Rby] Raby *C* Hakapar] halapar *G C*

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553 ignis] igne *C* **554** finit] finis *C* **555** in2] *om. G C* Sabad] et sabad *G C* quod] et *G C* **557** art. 32] *ego* **557–558** Ac – praesenti] *lin. s.v. P* **557** Ac] hoc *G C* futuro] in inf. *sic Ga.c.*, infern *sic Ca.c.* **559–560** Hoc – Benehair] *lin. s.v. P* **562** Eadem – fine] *lin. s.v. P* **563** art. 33] *ego* Et – peccatores] *lin. s.v. P* **564** Tahniz] *om. G C* **564–565** Hoc – dicitur] *lin. s.v. P* **567** Quid] Qui *C* **568** qua anima] quo animo *G C* Sed] Scilicet *Loeb* **570** ille] *sup. l. C*

[art. 34] Dicentes Adam cum omnibus brutis et serpentem cum Eva coisse.

[Yeb 63a] De Adam [*G* 33rb (76)] legitur in libro *Nassym*, [*P* 217vb (120)] in *macecta Jevamot*, in *perec Habaal ievamot*, ibi dicit Rby Eleazar: "Quid est quod scriptum est: «hoc nunc os ex ossibus meis et caro de carne mea» (Gen. 2, 23)? Docet quod venit super omne animal et feram nec fuit refrigidatus eius animus donec fuit ei parata Eva. –Glosa Salomonis: Hoc nunc, ergo aliis vicibus servivit –coiit cum illis– et non ascenderunt in animum eius –id est non placuerunt ei–".

[art. 35] Et Cham Nohe patre suo fuisse abusum.

[San 70a] Hoc legitur in libro *Jessuhot*, in *macecta Cenhezerim*, ubi dicitur: "«Et vidit Cham pater Chanaan verenda patris sui» etc. (Gen. 9, 22). Rab et Samuel unus dicit: Castravit ipsum, alius dicit: Abusus est illo".

Supra est plenius in *macecta* praedicta.

Hii sunt articuli pro quibus praecepit papa Gregorius libros hoc continentes comburi.

575–577 dicit – eius] cf. *tT* 12 [99] **584** praedicta] cf. *sT* 1158 (San 70a)

In marg.: 573 .art. 34] xxxiiii^us. *P* **580** art. 35] .xxxv^us. *P*

Orth.: 575 Jevamot] ienamor *G*, ieuamor *C* Habaal ievamot] habaal ieuamor *G C* Rby] Raby *C* **580** Nohe] noe *G C* **581** Jessuhot] iessuod *G C* Cenhezerim] cenherim *C* **582** Chanaan] canaan *G C* **583** Abusus] abussus *C*

573 art. 34] *ego* Dicentes – coisse] *lin. s.v. P* serpentem] euam *C*$^{a.c.}$ **574–575** De – Eleazar] *lin. s.v. P* **575** in – ievamot] *om. P* **577** Docet] dicit *G C* nec] non *G C* refrigidatus] refrigeratus *G*, refiguratus *C* **577–578** eius animus] *tr. G C* **578** Hoc nunc] et ait non *G*, <et ait *sup. l.*> non *C* **578–580** Hoc – ei] *non lin. s.v. P, exceptis* coiit cum illis *et* id est non placuerunt ei *P* **580** art. 35] *ego* Et – abusum] *lin. s.v. P* **581** Hoc – dicitur] *lin. s.v. P* dicitur] dicit *G C* **583** est] fuit *C* **584** Supra – praedicta] *lin. s.v. P* **585–586** Hii – comburi] *lin. s.v. P* **585** praecepit] praecipit *C*

inc. [*P* 217^{vb} (120)] [*G* 33^{rb} (76)] [*C* 71ra] [*Z* 401^{v} (384)]

Sequitur de quibusdam de diversis libris collectis librorum et locorum ordine non servato:

[1] [San 46a] Dicit rby Mehyr: In hora qua homo dolet, dicit Deus: Doleo caput, doleo brachium –Hoc legitur in *perec nigmar haddyn* in Misna [Mish San VI, 5]–.

[2] [San 39b] Dicit rby Samuhel –in *perec eadine*–: Quid est quod scriptum est: «ita ut ad se invicem toto noctis tempore accedere non valerent» [Ex. 14, 20]? In illa hora voluerunt angeli ministerii cantare. Dixit eis Deus: Opera manuum mearum submerguntur in mari et vos cantabitis coram me?

[3] [Az 3b] –In *macecta Avoza zara* dicitur–: Scriptum est: «qui habitat in caelis inridebit eos» etc. [Ps. 2, 4] Dicit rby Isaac: Non est ludus coram Deo nisi illa die –iudicii– tantum. Nonne dicit rab Iuda: [*P* 218ra (121)] Duodecim horae sunt diei et in tribus ultimis ludit cum Leviathan, sicut scriptum est: «draco iste quem formasti ad ludendum in eo» [Ps. 103, 26]? –Solutio:– Dicit rab Naaman: Cum creaturis suis ludit, sed super peccatis creaturarum suarum non ludit, nisi illa die iudicii tantum.

[4] [Sab 55a] –In *perec Bama behema*:– Dicit rby Aha: Numquam exivit de ore Dei verbum quod postea converteret in malum, nisi istud: «transi per mediam civitatem in medio Hierusalem et signa *.thau.* super frontes virorum gementium et dolentium super cunctis abhominationibus quae fiunt in medio eius» [Ez. 9, 4]. Dixit Deus ad Gabrihel: Vade et signa super frontes iustorum *.thau.*

[**2**] cf. *sT* [1006], cf. *tT* 11 [472], 11 [227] [**3**] cf. *sT* [1504–1506], cf. *tT* 4 [53], cf. *d* art. 22 [**4**] cf. *sT* [623], cf. *tT* 4 [49]

In marg.: [**1**] error *P Z* [**2**] error *P Z* [**3**] error *P Z*

Orth.: **4** nigmar haddyn] in gynar had *G*, in guinarhad *C* Misna] Myssua *G C* **14** Naaman] Manaan *G C* **17** Bama] bava *G*, hama *Z*

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4 Hoc] *om. G C* **6** eadine] cadine *G C*, sadine *Z* **8** cantare] *om. Z* Dixit] *om. G C* **12** iudicii] *lin. s. v. P Z* **13** cum] in *Z* **14** Solutio] *lin. s. v. P Z* **16** nisi] in *G C* **17** Dicit – Aha] *om. Z* **18** converteret] converteretur *Z* **20** fiunt *P G Vulg.*] fuerunt *C Z* **21** .thau.] *om. C*

de incausto, ne angeli dissipationis possint eos dissipare, et super frontes impiorum *.thau*. de sanguine, ita quod angeli dissipationis potestatem habeant in eis. Et dixit Persona Iudicii coram Deo: Domine saeculi, in quo discernuntur isti ab illis? Respondit: Isti iustissimi sunt. Dixit Persona Iudicii: Potuissent malos cohibuisse a malo! Respondit Deus: Licet inhibuissent, non tamen credidissent. Dixit coram Deo: Domine saeculi, si tu scis hoc, ipsi tamen nescierunt. Et hoc est quod scriptum est: «senem, adulescentulum et virginem, parvulum et mulierem interficite. Omnem [*Z* 402r (385)] super quem videritis *.thau*. ne occidatis et a sanctuario meo incipite. Coeperunt ergo a viris senioribus qui erant ante faciem domus» [Ez. 9, 6]. Et dixit rab Ioceph: Ne legas «a templo meo», sed 'a sanctificatis meis': hii sunt homines qui custodiunt totam legem ab *.aleph*. [*P* 218rb (121)] usque *.thau*. –vult dicere quod hoc quod Deus dixit quod iusti [*C* 71rb] non punirentur, postea poenituit et retractavit–.

[5] [Hag 14a] Scriptum est: «capilli capitis eius quasi lana munda» [Dan. 7, 9]; et scriptum est: «comae eius nigrae sicut corvus» [Cant. 5, 11]. –Solvunt:– Istud sedendo, illud in bello. Sicut dicit Rabi: Nullus ita pulcher sedendo, sicut senex; nullus bellando, sicut iuvenis –quasi diceret: sedendo canus est, bellando niger–.

[6] [San 103a] –In *perec helec* dicitur:– «Et flagellum non adpropinquabit in tabernaculo tuo» [Ps. 90, 10]. Non erit tibi filius aut discipulus qui faciat adurere –gallice: *accurser*– cibum suum –doctrinam– coram multis –sicut Iesus *Noceri* –Nazarenus–.

[7] [San 82a] Dicit rby Hyia: Qui coit cum *goya* –christiana– idem est acsi esset gener *avoza zara* –idolatriae–, sicut dicitur: «habuerunt filiam dei alieni» [Mal. 2, 11]. Habet ergo deus alienus filiam? Sed hoc non est, nisi ille qui cognoscit *goya*.

[8] [Az 2a] –In *macecta Avoza zara* in principio– vocatur festum christianorum *ez* –id est perditio–, de quo scriptum est: «iuxta est dies [*G* 33va (76)] perditionis» etc. [Deut. 32, 35].

[**5**] cf. *tT* 4 [50] [**6**] cf. *sT* [1403] **42** accurser] cf. *sT* aorser *in* [114] Ber 17b (1) [*sc.* Engl. to burn] *et in* [1403] San 103a (4) [**7**] cf. *sT* [1186], cf. *tT* 5 [109], cf. *tT* 5 [44]

In marg.: [**5**] error *P Z* [**8**] goy *P Z*

Orth.: 31 Ioceph] Ioseph *G C*, Ioceb *P* **46** Avoza zara] Avozara *sic G C* ez] eze *G*, oze *C*

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24 coram] eorum *G* **25** Respondit] *om. C* sunt] super *G C* Persona] in *praem. P Z* **26** Potuissent] potuisset *P Z* **29** mulierem] mulieres *G C Vulg.* **30** Coeperunt] inceperunt *C* **30–31** a[2] – senioribus] auris se moribus *sic C* **33–34** vult – retractavit] *lin. s. v. P* **35** capitis eius] *tr. G C* **36** Solvunt] *lin. s. v. P* **38–39** quasi – niger] *lin. s. v. P* [**6**] *om. P Z* **41** adurere *conieci*] adulere *codd.* **43** rby] *om. G C* christiana] *lin. s. v. P* **44** idolatriae] *lin. s. v. P Z* **46–47** id – perditio] *lin. s. v. P Z* **47** perditio] praedictio *Z*[a.c.]

[9] [Az 2a] –Item ibidem legitur–: ANTE FESTUM *GOYM* –gentium– PROHIBITUM EST ALIQUEM CUM EIS HABERE CONTRACTUM. PROHIBITUM EST ETIAM ADCOMMODARE EIS, VEL MUTUUM ACCIPERE AB EIS, VEL ALIQUID REDDERE, VEL AB IPSIS SOLUTIONEM RECIPERE. DICIT RAB IUDA: BENE POTEST SOLUTIO RECIPI, QUIA IN HOC GRAVATUR. DIXERUNT EI SAPIENTES: LICET AD PRAESENS GRAVETUR, POSTEA LAETABITUR –quia liberatus sit a debito– [Mish Az I, 1].

[10] [Az 7b] RBY ISMAHEL DICIT: PER TRES DIES ANTE ET PER TRES DIES POST PROHIBITUM EST [Mish Az I, 2]. Dicit Samuhel: Secundum rby Ismahel, *noceri* –christiano– communicare negotiari semper prohibitum est –glossa Salomonis: *noceri* sunt illi qui morantur in errore Iesu, qui praecepit eis sollemnizare in die dominica–.

[11] [Az 54b] [*P* 218va (121)] –Legitur in *macecta Avoza zara*–: Quaesivit quidam philosophus a magistro nostro Gamalihele: Scriptum est in lege vestra: «Deus noster ignis consumens est» [Deut. 4, 24]. Quare ulciscitur se de illis qui serviunt ei et non de illis qui serviunt [*Z* 402v (386)] *avoza zara* –servitio peregrino–? Respondit ei: Dabo tibi exemplum huic simile: filius cuiusdam regis nutrivit canem unum et nomen patris sui inposuit ei. Rex hoc audiens, cui irascetur, filio vel cani? Pro certo, filio. Dixit ei: Canem vocas *avoza zara*? Nonne potestatem habet? Respondit: Qualem potestatem vidisti illud habere? Dixit ei: Semel fuit incendium in villa nostra et tota fuit combusta praeter domum *avoza zara* –ecclesiam–. Respondit ei: Dabo tibi exemplum huic simile: homines unius regionis rebellant contra dominum suum. Quando pugnabit, pugnabitne cum vivis vel cum mortuis? Pro certo, cum vivis. Dixit ei: Canem et mortuum vocas *avoza zara*? | [Az 55a] Dixit Zaneyn ad rby Akyva: Cor meum et cor tuum sciunt quod *avoza zara* –servitium peregrinum– nullius est potestatis. Quid est

[**8**] cf. *sT* [1503], cf. *tT* 5 [52] [**9**] cf. *sT* [1502], cf. *tT* 5 [51] [**11**] cf. *tT* 5 [111] **73** [Az 55a] cf. *sT* [1602] **75–76** Ista – plene] cf. *sT* [1602] Az 55a

In marg.: [**9**] goy *P Z* [**11**] goy *P Z*

Orth.: **49** goym] goy *C* **52** rab] rby *G C* **64** avoza zara] avozara *sic PC* **73** Zaneyn] Zonem *G C*, Zeneyn *Z*

49 Item – legitur] *lin. s. v. P* gentium] *lin. s. v. P Z* **50** cum – habere] habere cum eis *tr. G C* contractum] contractatum *P* **51** adcommodare] conmodare *G C* vel[1]] in *G*, *om. C* **54–55** quia – debito] *lin. s. v. P Z* **57** secundum] sed *Z* **58** christiano] *lin. s. v. P Z* **58–60** glossa – dominica] *lin. s. v. P Z* **60** dominica] dicta *Z* **61** Legitur – zara] *lin. s. v. P* **63** Quare] qui *C* **64** servitio peregrino] *lin. s. v. P* **65** Dabo – exemplum] exemplum dabo tibi *tr. G C* **66–67** cui – filio] irascitur filio *G C* **68** Respondit] et *praem. C* **70** ecclesiam] *om. P Z* Respondit] et *praem. C* **71** pugnabit] *om. C*, pugnabunt *Z* **74** servitium peregrinum] *lin. s. v. P*

ergo quod vadunt ad *avoza zara* confracti et redeunt integri? –Ista quaere supra, in *macecta Avoza zara* plene–.

[12] [Sab 116a] –Legitur in *perec Col kythve*:– Libri *mynim* –haereticorum– non debent ab incendio defendi. Rby Ioce dicit: In diebus ferialibus abscindentur nomina Dei quae sunt in illis libris et recludentur in perpetuum et residuum librorum comburetur. Dicit rby Tarphon: Dissecare possim libros meos, nisi comburerem ipsos et nomina –Dei– quae in eis sunt, si venirent ad manum meam. [*C* 71va] Si quis enim [*P* 218vb (121)] insequeretur me ad occidendum et serpens curreret post me ad mordendum, intrarem potius domum *avoza zara* –ecclesiam– quam domum apostatarum, quia ipsi cognoscunt et abnegant. Alii –infideles– abnegant, sed non cognoscunt. Dicit rby Symeon: Hinc potest ostendi per leve et grave –per locum a minori–: ad reformandum pacem inter virum et uxorem eius, dicit lex quod nomen Dei, quod sancte scriptum est, deleatur in aqua; multo magis pro illis qui ponunt odium et invidiam et indignationem inter Israhel et patrem eorum. De caelis et super eos –apostatas– dicit David: «nonne qui oderunt te, Domine, oderam» etc. [Ps. 138, 21]; et sicut non debent defendi ab igne, ita nec ab aliquo alio quod [*Z* 403r (384)] possit eos vertere ad perditionem. Rby Ioceb quaesivit a rby Abhu: Libri de domo Abzan –perditionis–, debentne defendi –ab igne– an non? –glossa: hii sunt libri quos clerici composuerunt ad disputandum contra Israhel–. Respondit: Quandoque sic, quandoque non. Rby Mehyr vocat eos *avenguylion* –id est, falsitas scripturae seu vanitatis rotulus–; et rby Iohannen *avonguilion* –id est, peccatum scripturae vel peccati rotulus– –glossa: propter hoc vocat sic libros *mynim*, quia ipsi vocant eos Evangelia–.

[13] [Sab 116a] Yma Sallym, uxor rby Eliezer, soror magistri nostri Gamalihel fuit,

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[**12**] cf. *tT* 5 [110] **87** lex] cf. Num. 5, 23 [**13**] cf. *tT* 13 [145]

In marg.: [**12**] goy *P Z* [**13**] fabula *P Z*

Orth.: **77** col kythve *conieci*] col kyeve *P Z*, col kechue *G*, alkechine *C* **92** Ioceb] Ioseph *G C*, Ioceph *Z* Abhu] Avehu *G C* (*sc.* Abāhû אבהו) **93** Abzan] Abizan *G*, Abiram *C* (*sc.* Aḇîḏān אבידן) **95** avenguylion] aven guilym *G C* **96** avonguilion] havoguilion *G*, hanoguilyon *C*, avonguylion *Z* **99** Yma Sallym] Ymassasym *G C* (*sc.* Îmmâ Shālôm אימא שלום)

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75 redeunt integri] redeant integre *C* **75–76** Ista – plene] *lin. s. v. P* **77** haereticorum] *lin. s. v. P Z* **78** ferialibus] finalibus *Z* **79** Dei quae] quae Dei *tr. G*, quae de hiis *C* libris] *om. P Z* **80** possim] possum *G C* **81** Dei] *lin. s. v. P* **84** ecclesiam] *lin. s. v. P Z* **85** infideles] *lin. s. v. P Z* **86** per – minori] *lin. s. v. P Z* minori] maiori *G C* **88** deleatur] deleretur *G*, deberetur *C* **89** et[1]] *om. G* **90** apostatas] *lin. s. v. P Z* **92** a] ab *Z* **93** perditionis] *lin. s. v. P Z* ab igne] *lin. s. v. P Z* **94** clerici] ecclesia *Za.c.*, concilia *Zp.c.* **95** Quandoque sic] *om. G C* **95–96** id – rotulus] *lin. s. v. P Z* **96** vanitatis] veritatis *Z* **96–97** id – rotulus] *lin. s. v. P* **97–98** glossa – Evangelia] *lin. s. v. P*

et erat philosophus in vicinia eorum | [Sab 116b] qui habuit famam quod non recipiebat munera. Voluerunt ei inludere: venit mulier illa et obtulit ei candelabrum aureum dicens: Volo habere portionem meam de rebus patris mei [*P* 219ra (122)] et matris meae. Dixit philosophus Gamaliheli: Redde ei portionem [*G* 33vb (76)] suam. Respondit: scriptum est: «ubi est filius, non debet filia hereditare» [cf. Num. 27, 8]. Dixit ei: A die qua captivavi, ducebamini de terra nostra; ablata fuit vobis lex Mose et data fuit vobis *avonguilion* et scriptum est in eo: «filius et filia pariter hereditabunt». In crastino reditus est Gamalihel et obtulit ei pulchrum asinum. Dixit ei philosophus: Vidi in fine *avonguilion*: «non veni solvere legem Mose» [cf. Matth. 5, 17], et in lege scriptum est: "ubi filius, filia non hereditabit". Dixit mulier: Clarifica lumen tuum, sicut candelae –glossa: innuebat ei quod mereretur candelabrum quod ipsa dederat–. Respondit Gamalihel: Venit asinus et deiecit candelam.

[14] [Az 8b] –Scriptum est in *macecta* de *Avoza zara*:– Semel statuit regnum nequitiae –apostasiam legis Talmud– super Israhel, ita quod quicumque inponeret manum occideretur –magistri fiebant per inpositionem manus– et similiter qui reciperet manus inpositionem; etiam villa in qua hoc fieret, destrueretur sive etiam terminum terrae illius. Quid fecit rby Iuda filius Bava? Perrexit et sedit inter duos montes magnos, inter duas valles magnas, inter duos terminos Ussar et Safraham, et inposuit ibi manum super quinque seniores, scilicet rby Meyr, rby Iuda, ⟨rby Ioce,⟩ rby Symeon, [*Z* 403v (388)] rby Eleazar filium Sannar (rby Avoya adiungit eis rby Neemya). Et quando inimici sciverunt hoc, dixit rby Iuda: Filii mei, currite –fugite–. Responderunt: Rby, etiam de te quid? Ait illis: Ego coram inimicis sicut lapis qui non potest volvi. Non recesserunt inimici donec fixerunt [*P* 219rb (122)] in eo trecenta iacula et perforaverunt eum quasi cribrum.

107 filius – hereditabunt] *loc. cit. non invenitur* [**14**] cf. *sT* [1528–1529]; cf. *sT* [869] San 13b–14a, cf. *tT* 13 [71]

In marg.: [**14**] fabula *P Z*

Orth.: 106 avonguilion] anon agallion *G*, anon agalion *C* **118–119** Ussar – Safraham] Ussa et Satraham *G C* (*sc.* Ûshâ אושא and Shefar'ām שפרעם) **120** Sannar] Sauuar *GZ*, Sammyar *C* (BT: R. El'āzār b. Shāmmûa' רבי אלעזר בן שמוע)

101 inludere] ludere *C* **104** Respondit] sicut *G C* **106** ablata] sublata *G C* Mose] iusse *sic G*, inse *sic C* **107** in eo] met *sic G C* reditus] reversus *G C* **108** pulchrum] pulcherrimum *G C* **111–112** glossa – dederat] *lin. s. v. P Z* **113** Scriptum – zara] *lin. s. v. P* **114** Talmud] *lin. s. v. P* **115** magistri – manus] *lin. s. v. P* fiebant] flebant *C* **116** inpositionem] inponere *C* **117** terminum] termini *C Z*, *et iter. Z* terrae] *om. C* **118** duos terminos] duas terminos *G C* **120** rby Ioce] *om. codd. conieci iuxta BT* rby[3] *om. G* rby[4] *om. G* **122** fugite] *lin. s. v. P Z* Etiam de te] et de te *G C* **125** cribrum] corbrum *sic C*

[15] [San 92a] –Scriptum est in *perec Helec*:– Discitur a scolis Heliae: Iusti quos Deus suscitabit, numquam in pulverem suum reverterentur. | [San 92b] Et si quaeris: in mille annis in quibus Deus reparabit mundum, sicut scriptum est: «exaltabitur Dominus solus in die illa» [Is. 2, 11], ubi erunt? Quid facient? Deus faciet eis alas sicut aquilarum et volabunt super superficiem aquarum, sicut dicitur: «propterea non timebimus, dum turbabitur terra» etc. [Ps. 45, 3] Et si dicis: habebunt angustias? Scriptum est: «qui sperant in Domino mutabunt fortitudinem, adsument pinnas sicut aquilae, current et non laborabunt, ambulabunt et non deficient» [Is. 40, 31].

[16] [Sab 119b] Dicit rby Iosua –in *perec Col kythve*–: Omnis qui respondet super omnes in tota virtute sua "amen, sit nomen eius magnum benedictum in saeculum et in saecula saeculorum", dissolvitur fatum mali eius –praesentia iudicii–. Dicit rby Hyia: Etiam si sit in eo peccatum idolatriae, dimittetur ei. Dicit Reis Lakis: Omnis qui respondet in tota virtu[*C* 71^{vb}]te sua "amen", aperiuntur illi portae paradisi. –Praedicta responsio fit ab omnibus ad orationem quae dicitur a sacerdote et vocatur *kadys*–.

[17] [Pes 113b] Octo sunt tamquam excommunicati a Deo: ille qui uxorem non habet; et qui uxorem habet et non habet ex illa filios; et qui filios habet et non erudit eos in Talmud; et qui philacteria non ponit in capite suo et in brachio suo; et fimbrias in vestimento suo; et *mezuza* in ostio suo –scriptura est quae iubetur scribi in ostiis–; et qui calciamenta non habet in pedibus.

[18] [Pes 118b] –Dicit rby Iohannen–: "Et veritas Dei manet in aeternum", pisces [*P* 219va (122)] maris hoc dixerunt, ut dicit rab [*Z* 404^{r} (389)] Hennina: Israhel illius temporis modicae fidei erant; sicut dicit Raba: Quid est quod scriptum est: «et inritaverunt ascendentes in mare, mare Rubrum» [Ps. 105, 7]? Docet quod Israhel inritavit Deum illa hora et dixit: Sicut ascendimus ex una parte, sic et

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[**15**] cf. *sT* [1263], cf. *tT* 9 [52] [**16**] cf. *tT* 6 [197] [**17**] cf. *tT* 11 [473] [**18**] cf. *tT* 13 [139] **147** Et – aeternum] cf. Ps. 60, 8; cf. Ps. 116, 2; cf. Eccli. 18, 22

In marg.: [**15**] error *P Z* [**16**] error *P Z* **147** Iohannen] in Kazassym *sic P Z* (*intellege* in Mohed)

Orth.: **135** in – kythve *lin. s. v. P Z*] in perec kythaie *G C* **138** Reis Lakis] Relakys *codd.* **141** kadys] kadis *G C* **148** rab] rby *P Z*

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126 Scriptum – helec] *lin. s. v. P Z* Deus] *om. C* **132** habebunt] habebis *C* mutabunt] in Domino *add. iter. C* **134** ambulabunt] iaam *sic G C* deficient] deficit *G C* **135** Dicit] dixit *C* **136** eius] ei *G C* **137** praesentia iudicii *lin. s. v. P*] per scientiam iudicii *lin. s. v. Z* **140–141** praedicta – kadys] *lin. s. v. P Z* **140** responsio] post *sic C* **142** Octo *sic codd.*] *lege* septem *sicut in* BT (שבעה מנודין לשמשים) excommunicati a Deo] excommunicata Deo *G C* **143** et[1]] *om. G C* **145** et[1]] *om. P Z* **145–146** scriptura – ostiis] *lin. s. v. P Z* **147** Dicit – Iohannen] *lin. s. v. P* **150** Docet] Dicit *Z*

Aegyptii ex alia. Dixit Deus principi maris: Proice illos –Aegyptios– ad aridam. Respondit: Domine saeculi, est aliquis servus cui dominus illius det donum et resumat ab ipso? Dixit ei Deus: Reddam tibi tantum et dimidium [*G* 34ra (77)] tanti. Respondit: Domine saeculi, numquid servus vocat dominum suum ad iudicium? Dixitque Deus: Torrens Cison fiudeiussor sit in isto. Statim proiecit eos ad siccum, et hoc est quod scriptum est: «et viderunt Aegyptios mortuos super litus maris» [Ex. 14, 31]. Unde habetis quod fuit ibi tantum et dimidium tanti? Videte, de Pharaone enim scriptum est: «tulitque sescentos electos currus» [Ex. 14, 7]; et de Sisara scriptum est quod: «nonagentos habebat falcatos currus» [Iud. 4, 3]. Dixit Deus torrenti Cison: Vade et comple fideiussionem tuam mari. Et statim traxit eos torrens Cison et proiecit illos in mari, sicut scriptum est: «torrens Cison traxit cadavera eorum torrens Cadumim» [Iud. 5, 21]. Quid est torrens Cadumin –mare antiquorum–? Torrens qui ab antiquitate fideiussor fuit. In illa hora dixerunt pisces: "Veritas Dei in aeternum".

[19] [Pes 119b] Dicit rby Avyra: Quid est: «crevit puer et ablactatus est» [Gen. 21, 8]? Sanctus, benedictus sit ipse, Deus, faciet in futuro iustis convivium in die qua reddet retributionem semini Isaac. [*P* 219vb (122)] Postquam comederint et biberint, porrigent scyphum Abrahae ad benedicendum et dicent ei: Accipe et benedic. At ille respondebit eis: Non benedicam, quoniam Ismahel ex me exivit. Dicent Isaac: Accipe et benedic. Qui respondebit: Non benedicam, quoniam Esau de me exivit. Iacob respondebit: Non benedicam, quoniam duxi simul duas sorores quod lex prohibitura erat. Moyses respondebit: Non benedicam, quia non fui dignus [*Z* 404v (390)] ingredi terram promissionis nec in morte nec in vita. Iosue respondebit: Non benedicam, quia non habui filium: «Nun filius eius, Iosue filius eius» [I Par. 7, 27 –s. hebr.–]. David dicet: Benedicam, mihi enim competit benedicere, sicut scriptum est: «calicem salutaris accipiam» etc. [Ps. 115, 13].

[20] [Hag 13b] Scriptum est quod unum animalium «faciem habebat bovis» [Ez. 1, 10] et alibi dicitur: «et facies una facies cherub» [Ez. 10, 14] et non connumerat bovem. Dicit Reis Lakis: Ezechihel oravit pro bove et mutatus est in cherub. Dixit: Domine saeculi, nocivus non potest esse adiutor –glossa: Domine, indigemus quod animalia rogent pro nobis; bos vero nocet, quia idolatriam vituli reducit ad memoriam–.

[**19**] cf. *tT* 13 [146] [**20**] cf. *tT* 6 [198]

In marg.: 165 Dei] manet *G* [**19**] fabula *P Z* [**20**] error *P Z*

Orth.: 166 Avyra] Anyra *CZ* (*sc.* R. ʿAwîrâ רב עוירא) **181** Reis Lakis] Relakys *codd.*

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152 Aegyptios] *lin. s. v. P Z* **155** Respondit] Et *G C* **159** tanti] *om. P Z* **162** in] *om. G C* **164** mare antiquorum] *lin. s. v. P Z* **166** est[1]] quod *add. C* **170** At] Et *P Z* **173** sorores] uxores $P^{a.c.}$ respondebit] *om. G C* **176** dicet] dicit *Z* **177** enim] *om. Z* **182–184** glossa – memoriam] *lin. s. v. P Z* **183** quod] ut *G*, in *C* idolatriam] idolatria *P Z*

[21] [Hag 13b] Scriptum est: «sex pinnae uni» [Is. 6, 2]. Iterum scriptum est: «quattuor pinnae uni» [Ez. 1, 6], sed hoc est quia post destructionem templi perdiderunt duas pinnas quae fuerunt ab eis amotae. Dicit Rab: Illae quae cantum dicebant. Et magistri dicunt quod illae quibus operiebant pedes suos.

[22] [Hag 13b] Scriptum est: «milia milium adsistebant ei» etc. [Dan. 7, 10]; et scriptum est: «numquid est numerus militum eius» [Iob 25, 3]. –Solutio:– Quia post destruc[*P* 220ra (123)]tionem templi sunt redacti ad numerum.

[23] [Hag 14a] Dicit rby Samuhel Ava filio Rab: Veni et dicam tibi bonum verbum quod pater tuus dicebat cotidie: creantur angeli ministerii de igneo fluvio et cantant et rediguntur ad nihilum, sicut scriptum est: «novi diluculis multa est fides tua» [Thren. 3, 23 –s. hebr.–].

[24] [Hag 16a] Dicunt magistri: Sex dicuntur de daemonibus: tria sicut angelorum, tria sicut hominum. Alas habent ut angeli, et volant a fine mundi usque ad finem eius sicut angeli, et audiunt futura sicut angeli; comedunt et bibunt sicut homines, multiplicantur et crescunt sicut homines, et moriuntur sicut homines.

[25] [Nid 17a] Dicit rby Symeon –in *perec Col haiaz*–: Quinque sunt quae qui facit damnatur in anima sua et sanguis eius super caput ipsius –et infra–: qui comedit allium et ova sero ante parata, etiam si essent in calato ligata [*Z* 405r (391)] et sigillata, quia malus spiritus requiescit super illa. Et hoc dicimus quando non remanent testa –ovorum– nec radix [*C* 72ra] –allii–; sed, si ista remanerent, non essent timendum. Item qui bibit aquas quae per noctem fuerunt in vase. Dicit rab Iuda: [*G* 34rb (77)] Hoc dicimus quando remanent in vase de metallo. Qui iacet in cimiterio. Item qui scindit ungues et proicit in vico, quia mulier praegnans, quae calcat super illos, abortit; et hoc dicimus quando non scindit cum forcipibus et quando non scindit simul ungues manuum et pedum. Et

[**21**] cf. *tT* 6 [199] [**22**] cf. *tT* 6 [200] [**23**] cf. *tT* 6 [201] [**24**] cf. *tT* 6 [202] [**25**] cf. *tT* 7 [54]

In marg.: [**21**] error *P Z* [**22**] error *P Z* [**23**] error *P Z* **194** novi diluculis] novi est nomen in Tren .iii. secundum hebraeum *P Z* [**24**] error *P Z*

Orth.: 192 Ava – Rab] Ana filio Rab *C* (*sc.* R. Ḥiyyâ b. Raḇ רב חייא בר רב) **201** Col haiaz] col haiar *G C*

187 Illae quae] illi qui *G*, ille qui *C* **188** illae] illi *G C* pedes suos] *tr. G C* **189** adsistebant] ministrabant *add. in marg. P Z* **190** Solutio] *lin. s. v. P* **193** fluvio] flumine *Z* **194** novi diluculis] non in diluuio *G C*, novae diluculo *Vulg.* **196** de] *om. G C* **198** et2] *om. G C* **201** quae] quod *Z* **202** ipsius] etc. *add. G C* et infra] *lin. s. v. P* **204** hoc] haec *C* **205** ovorum] *lin. s. v. P* allii] *lin. s. v. P* **207** Hoc] Haec *C* **208** Qui – cimiterio] *om. G C* **209** hoc] haec *C*

hoc –iterum– dicimus quoniam nihil postea scindit, sed, si postmodum scindat aliquid, non est curandum. Hoc tamen nihil est, [*P* 220^{rb} (123)] quia omnibus modis timendum est.

[26] [Nid 17a] Dicunt magistri: Tria dicuntur de unguibus: qui comburit eos misericors est; qui infodit eos in terra iustus est; qui proicit eos iniquus est.

[27] [Hul 105b] Dicit Abaie –in *perec Col habasar*:– Solebam dicere quod non dimittitur aqua ablutionis manuum cadere in terram. Hoc est propter inmunditiam. Dixit mihi Mor: Hoc est ideo, quia malignus spiritus requiescit super aquas illas.

[28] [Hul 105b] Dicit Abaie: solebam dicere quod hoc quod nihil accipitur de mensa dum homo sumit scyphum, ideo est ne aliquod infortunium accidat in mensa. Dixit mihi Mor quod hoc est quia nocet spiritui *ceradya*. Et hoc dicimus quando aliquid accipitur et non reponitur; sed, si accipiatur et reponatur, non est curandum.

[29] [Hul 105b] Dicit Abaie: Solebam dicere: Quod micae congregantur est propter munditiam. Dixit mihi Mor quod hoc ideo est quia, si permitterentur cadere, adducerent paupertatem. Fuit quidam homo cui daemon paupertatis multum insidiabatur ut depauperaret eum; nec poterat, quia cavebat sibi ne micae caderent in terram. Quadam die comedit panem in uno prato. Dixit daemon: Modo incidet in manus meas. Postquam vero comedit, adtulit ligonem et eradicavit omnes herbas [*Z* 405^{v} (392)] et proiecit in fluvium, audivitque daemonem dicentem: Vae mihi, quia homo ille eiecit me de domo sua!

[30] [Hul 105b] Dicit Abaie: Solebam dicere: Quod spuma non bibitur [*P* 220va (123)] propter abominationem est. Dixit mihi Mor: Hoc est quoniam inducit vertiginem et qui exsuflat illam infirmatur in capite; qui delet eam adducit paupertatem. Quomodo ergo removebitur? Faciat eam residere. Pro vertigine inducta per spumam vini, bibatur cervisia pro medicamento; pro vertigine

[**26**] cf. *tT* 7 [55] [**27**] cf. *tT* 7 [66] [**28**] cf. *tT* 7 [67] [**29**] cf. *tT* 7 [68] [**30**] cf. *tT* 11 [474]

In marg.: [**26**] sortilegium *P Z* [**28**] sortilegium *P Z* [**29**] sortilegium *P Z* [**30**] stultitia *P Z*

Orth.: 216 Col habasar] colhabassar *G*, colha basar *C*, colhabasor *Z*

211 iterum] *lin. s. v. P* quoniam] quod *Z* **211–212** sed – curandum] et postmodum *G C* **215** misericors est] iustissimus *G C* est[2]] *om. G C* **218** Hoc – ideo] Hoc ratio est *G*, ratio est *C* **221** ideo] ratio *G*, et ratio *C* infortunium] fortinium *sic C* **222** spiritui ceradya] *sc.* Aram. *Ṣardâ* צרדא, *i.e. spiritus qui causat vertiginem* et hoc] haec *C* **226** mihi] *om. C* hoc ideo] hoc *G*, haec ratio *C* **228** depauperaret] adportaret *P*$^{a.c.}$, appauperaret *G C* **233** Solebam] Solebant *C* **237** servisia] servigia *C*

inducta per spumam cervisiae, bibatur aqua; pro vertigine inducta per spumam aquae non est curatio. Dicit rab Papa: Hoc est quod dicunt: post pauperem sequitur paupertas –quasi diceret: pauperem per potum aquae sequitur paupertas curationis–.

[31] [Hul 105b] Dicit Abaie: Solebam dicere: Quod non comeditur herba qua hortolanus ligat fasciculum suum est quia videretur gulositas. Dixit mihi Mor: Hoc est quia, qui facit hoc, facilius incantatur. Rab Hydda et Rava ibant in una navi. Dixit eis quaedam *goya* –christiana–: Permittatis me esse vobiscum. Noluerunt. Dixit illa quoddam verbum et tenuit navem. Dixerunt et ipsi aliud verbum et solverunt illam. Dixit eis: Quid possum facere vobis? Cavetis enim ne tergatis posteriora vestra de testa et ne occidatis pediculum super vestes vestras nec comeditis herbam vinculi quo ligat hortolanus fasciculum suum!

[32] [Hul 105b] Dicit Abaie: Solebam dicere: Quod non comeditur illud [*C* 72^{rb}] quod cadit in terram de mensa propter abominationem est. Dixit mihi Mor: Hoc est quia facit malum anhelitum.

[33] [Hul 105b] Dixit Abaie: Solebam dicere: Quod non sedetur sub stillicidio, hoc est propter guttas [*P* 220^{vb} (123)] cadentes. Dixit mihi Mor: Hoc est quia daemones ibi frequentant. Fuerunt portatores qui ferebant dolium vini et, volentes [*Z* 406^{r} (393)] quiescere, posuerunt dolium subtus stillicidium et crepuit. Veneruntque coram Mor filio rab Asse; accepit ille cornua –tubas– et excommunicavit daemonem. Venit daemon coram ipso. Dixit ei Mor: Quare fecisti hoc? Respondit: Quid inde potui? Posuerunt dolium super aurem meam! Dixit ei Mor: Quid ad te venire ad locum ubi multi frequentant? Peccasti! Vade et restitue. Respondit: Adsigna mihi terminum ut possim restituere. Adsignavit ei Mor; nec tamen restituit in termino. Postmodum venit dixitque ei Mor: Quare non venisti ad terminum tibi praefixum? Respondit: Non habemus potestatem accipiendi aliquid ligatum vel [*G* 34va (77)] sigillatum vel mensuratum vel numeratum, propter quod oportuit me expectare donec invenirem aliquid expositum.

[**31**] cf. *tT* 7 [69] [**32**] cf. *tT* 11 [475] [**33**] cf. *tT* 7 [70]

In marg.: [**31**] sortilegium *P Z* **247** Dixit eis] turpitudo *P Z* [**32**] stultitia *P Z* [**33**] nota. error *P Z*

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238 servisiae] servigiae *C* inducta] adducta *G C* **239** Papa] propter *C* **240–241** quasi – curationis] *lin. s. v. P* **242** Solebam] Solebat *G C* **245** christiana] *lin. s. v. P Z* **246** tenuit] retinuit *G C* **248** pediculum] periculum *C* **249** herbam] herbas *G C* quo – hortolanus] quae ligat hortolanos *C* **250** comeditur] comedatur *C* **251** est] *om. C* **257** coram] quodam *C* tubas] cubas *et lin. s. v. P*, cavas *C*, *lin. s. v.* Z **258** Mor Quare] maior quae *G*, maiorque *C* **264** ligatum] diligatum *C* **266** invenirem] venirem *P Z* expositum] spiritum *C*

[34] [Hul 105b] Dixit Abaie: Solebam dicere: Quod proicitur parum aquae de vase quando bibendum est, antequam bibatur, hoc fit ut abiciantur sordes. Dixit mihi Mor: Hoc fit propter malas aquas. Quidam filius daemonis erat cum rab Papa. Ivit ad adferendum aquas fluminis et moratus est –deteriorando vel incantando eas–. Quando rediit, | [Hul 106a] vidit eos proicientes aquam de vase antequam biberent, et ait: Si scivissem quod ita frequenter faceretis, non fecissem moram.

[35] [San 110a] «Inritaverunt Mosen in castris» [Ps. 105, 16]. Dicit rab Samuhel: Ostendens quod quilibet concitatus erat contra Moysen [*P* 221ra (124)] spiritu zelotypiae de uxore sua, unde scriptum est: «Moses ergo tollens tabernaculum tetendit extra castra procul» [Ex. 33, 7] –propter suspitionem quam habebant de eo–.

[36] [Sab 55b] Dicit rby Samuhel –in *perec Bama behema*:– Quicumque dicit: "Filii Heli peccaverunt" errat, unde scriptum est: «erant autem ibi duo filii Heli, Ofni et Finees sacerdotes Domini» [I Reg. 1, 3]. Et ipse intellegit sicut Rab, qui dicit: "Finees non peccavit". Et quia numerantur simul, [*Z* 406v (394)] intellegitur quod qualis fuit unus, talis fuit alius. Quid est ergo quod scriptum est, quod «dormiebant cum mulieribus quae excubabant ad ostium tabernaculi» [I Reg. 2, 22]? Quia morabantur faciendo oblationem suam et per hoc tardabant venire ad lectos virorum suorum –reputat Scriptura acsi essent cognitae a sacerdotibus–. –Et infra:– Nonne scriptum est: «porro filii Heli, filii Belial, non cognoscentes Dominum» etc. [I Reg. 2, 12]? –Solutio:– Hoc quod Finees potuit cohibere Ofni ne peccaret et non fecit, imputat ei Deus pro peccato suo.

[37] [Sab 55b] Dicit rby Samuhel: Quicumque dicit: | [Sab 56a] "Filii Samuhel peccaverunt" errat, sicut legitur: «cum senuisset Samuhel, posuit filios suos iudices Israhel» [I Reg. 8, 1]. –Et infra:– «Non ambulaverunt filii eius in viis ipsius» etc. [I Reg. 8, 3]. In viis eius non ambulaverunt, non tamen

[**34**] cf. *tT* 7 [71] [**35**] cf. *tT* 11 [476] [**36**] cf. *tT* 6 [203]; cf. Yom 9a-b [**37**] cf. *tT* 6 [204]

In marg.: [**34**] stultitia *P* [**35**] stultitia *P* [**36**] error *P* **282** alius] quod duo filii Heli non peccaverunt scilicet Ofni et Finees sed contrarium est in sacra scriptura G^2 [**37**] error *P Z*

Orth.: 274 Mosen *Vulg.*] Moyses *codd.* **276** Moses *Vulg.*] Moyses *codd.* **278** Samuhel] Samuel *P Z* Bama behema] hama behema *P Z*, vama bahema *C* **279** Ofni *Vulg.*] Ofny *PG*, Hofny *C*, Ophni *Z* **280** Finees *Vulg.*] Phynees *P G*, Phynes *C*, Phinees *Z* **286** Belial] Helyal *G*, Elial *C*

270–271 deteriorando – eas] *lin. s. v. P Z* **275** Ostendens] Ostendit *G* **277** propter – eo] *lin. s. v. P* habebant] habebat *G* **278** in – behema] *non lin. s.v. codd.* Heli] raby *praem. C* **283** ostium] officium $C^{a.c.}$ **285** acsi] quasi *Z* **286** Et infra] *lin. s. v. P* **287** Solutio] *lin. s. v. P Z* Hoc quod] *tr. G C* **288** pro – suo] peccato *G C* **289** rby] *om. Z* **291** Et infra] *lin. s. v. P Z*

peccaverunt. Quid est ergo quod [*C* 72va] scriptum est: «declinaverunt post avaritiam acceperuntque munera et perverterunt iudicium» [I Reg. 8, 3]? Hoc est dictum: Non fecerunt secundum opera patris sui, quia Samuhel iudicavit Israhel in viis suis propriis, sicut scriptum est: «ibat Samuhel per singulos annos circui[*P* 221rb (124)]ens Bethel et Galgala» etc. [I Reg. 7, 16], et ipsi non fecerunt ita, immo iudicabant in domibus suis, ut sacerdotes eorum et scribae magis lucrarentur.

[38] [Sab 56a] Dicit rby Samuhel: Quicumque dicit quod "David peccavit" errat, sicut legitur: «in omnibus quoque viis suis David prudenter agebat et Dominus erat cum eo» [I Reg. 18, 14]. Non peccavit. Quid est ergo quod scriptum est: «quare contempsisti verbum Domini ut faceres mala in conspectu meo? Uriam Hettheum percussisti gladio» etc. [II Reg. 12, 9]? Voluit facere, sed non fecit. Dixit Rab: Rabi, qui venit de domo David, laborat *darsare* –glossare– pro David. Dicit enim Rabi: hoc «malum», quod scriptum est de David, diversum est ab aliis malis quae reperiuntur scripta in lege, quia de aliis malis scriptum est 'et [*Z* 407r (395)] fecit et fecerunt'; de hoc autem scriptum est 'ad faciendum', quia voluit facere et non fecit. «Uriam Hettheum percussisti gladio», quia debuisset produxisse ad iudicandum coram iudicibus et non produxit. «Et uxorem illius accepisti in uxorem» [II Reg. 12, 9], hoc est dictum: 'legitimus erit contractus'. Dicit enim rby Samuhel: Omnes euntes in exercitum David dabant uxoribus suis libellum repudii antequam profisciscerentur in expeditionem. «Et interfecisti eum gladio filiorum Amon» [II Reg. 12, 9] –quasi diceret–: 'sicut non es reus interficiendo filios Amon, sic nec interficiendo Uriam, quia rebellavit contra te'. Vocavit enim Ioab dominum suum, sicut scriptum est: «Dominus meus Ioab et servi domini mei» etc. [II Reg. 11, 11].

[39] [Sab 56b] Dicit rby Samuhel: Quicumque dicit: "Salomon peccavit" errat, sicut scriptum est: «nec [*P* 221va (124)] erat perfectum cor suum cum Domino Deo suo, sicut cor David patris eius» [III Reg. 11, 4]. Non «erat perfectum» «sicut cor David», non tamen peccavit. Et nonne scriptum est: «aedifi[*G* 34vb (77)]cavit Salomon fanum Chamos idolo Moab» etc. [III Reg. 11, 7]? –Solutio:– Voluit

[**38**] cf. *tT* 6 [205] [**39**] cf. *tT* 6 [206] [**39**] cf. *tT* 6 [207]

In marg.: [**38**] error *P Z* **300** errat] quod David non peccavit in homicidio Uriae G^2 **305** glossare] nota glossa rabinorum contra textum Scripturae sacrae G^2 [**39**] error *P Z* **318** errat] quod Salomon non peccavit idola colendo G^2

Orth.: 304 Hettheum *Vulg.*] Etheum *PGZ*, et Theum *C*

295 Non] nam *Z* **302** Non peccavit] ex quod Deus errat cum eo *praem. C* **305** darsare] darsere *G C* glossare] *lin. s. v. P Z* **310** ad iudicandum] *om. P* **312** legitimus] legimus *Z* **314–315** quasi diceret *lin. s. v. P Z*] quasi dicat *C* **315** sicut] sicuti *G C* non es] non est $P^{a.c.}$, non esset *G C*, non est *Z* **318** rby] *sup. l. P, om. G C* **322** Solutio *lin. s. v. P Z*] Salomon *G C*

aedificare, sed non aedificavit. Et nonne scriptum est: «fecitque Salomon malum in conspectu Domini» [III Reg. 11, 6 –s. hebr.–], –sed hoc dicitur– quia potuit cohibere uxores suas et non cohibuit. Ideo imputatum est ei acsi fecisset.

[40] [Meg 12a] Dicit Raba: Danihel etiam erravit in conputatione, sicut scriptum est: «anno uno regni eius ego Danihel intellexi in libris» etc. [Dan. 9, 2]. Ex quo dicit «intellexi», ergo erraverat.

[41] [Bq 87a] –Legitur in *perec Habonel*–: MALUM EST OCCURRERE SERVO ET MULIERI, QUIA, QUI VERBERARET EOS, OPORTERET EUM SATISFACERE; ET SI IPSI VERBERARENT ALIQUEM, NON SATISFACERENT –quia non habent proprium huiusmodi personae quo satisfaciant– [Mish Bq VIII, 4].

[42] [Bq 84a] Item. «Oculum pro oculo», id est pecuniam. –Et infra:– Dicitur in scolis Ezechihel: «Oculum pro oculo», sed non dicitur "oculum et animam pro oculo" –quasi diceret: redimi debet et non erui, quia per eruitionem oculi posset [*Z* 407^{v} (396)] homo mori–.

[43] [Bq 86b] Discimus aliud: rby Iuda dicit: Caeco non est confusio –quasi diceret: si quis iniurietur alicui videnti satisfaciat pro damno et verecundia, sed caeco pro verecundia non–. | [Bq 87a] Similiter dicit rby Iuda quod caecus non tenetur ad aliquid praeceptum legis.

[44] [Bb 109a] «Si autem nec patruos habuit, dabitur hereditas consanguinitati» [Num. 27, 11 –s. hebr.–] –uxoris eius, id est viro–. | [Bb 109b] Scriptum est enim: «et erunt duo in carne una» [Gen. 2, 24], ostendens quod maritus [*P* 221^{vb}] debet habere uxoris suae hereditatem –mobilium et immobilium– nec umquam ad parentelam uxoris revertetur hereditas ipsius.

[45] [Bb 126b] QUI DIVIDIT RES SUAS HEREDIBUS SUIS ET AUGET PORTIONEM UNIUS ET DIMINUIT ALTERIUS ET AUFERT PRIMOGENITO PROGENITURAM SUAM, ORDINATIO EIUS STABILIS EST; SI VERO DIVI[*C* 72^{vb}]DAT NOMINE

[**42**] cf. *tT* 6 [42] **333** Oculum – oculo] Ex. 21, 24; Lev. 24, 20; Deut. 19, 21 [**43**] cf. *tT* 6 [43], cf. *tT* 6 [208] **339–340** Similiter – legis] cf. Mish Bq VIII, 1

In marg.: [**40**] error *P Z* [**41**] stultitia *P Z* **339** Similiter] error *P Z* [**44**] stultitia *P Z* [**45**] stultitia *P Z*

324 sed – dicitur] *lin. s. v. P Z* **325** ei] ipsi *G C* acsi] ac *G C* **326** Raba] Rab *C* **327** anno] sermo *G C* **331–332** quia – satisfaciant] *lin. s. v. P Z* **333** Et infra] *lin. s. v. P Z* **334–335** sed – oculo] *in marg. P* **335–336** quasi – mori] *lin. s. v. P Z* **335** non] *om. G C* **337** Discimus] dicimus *C* dicit] dixit *G C* **338** satisfaciat] satisfacit *P Z* sed – verecundia] *om. G C* **340** legis] *in marg. C* **341** habuit] habuerit *Z* **342** uxoris – viro] *lin. s. v. P* id – viro] in viro *G C*, *lin. s. v. Z* **344** uxoris – hereditatem] hereditatem uxoris suae *tr. G C* mobilium – immobilium] *lin. s. v. P Z* **346** dividit] divident *G C* **347** et[2]] *om. G C* primogenito] *om. G C*

HEREDITATIS, NON EST STABILIS. SED SI SCRIBAT VEL IN PRINCIPIO VEL IN MEDIO VEL IN FINE DONATIONIS NOMINE, VERBA IPSIUS SUNT STABILIA. [Mish Bb VIII, 5] | [Bb 133b] ITEM QUI FACIT SCRIPTURAM DONATIONIS RERUM SUARUM ALIENIS ET NIHIL RELINQUIT FILIIS SUIS, FACTUM EIUS STABILE EST, SED NON PLACET SPIRITUI SAPIENTIUM. MAGISTER NOSTER, RABAN SYMEON FILIUS GAMALIHEL, DICIT: SI FILII IPSIUS NON SE HABENT SICUT DEBENT, MEMORIA EIUS SIT IN BENEDICTIONE. [Mish Bb VIII, 5]

[46] [San 9b] Dicit Rava: Si quis dicat quod aliquis coiit cum ipso violenter, ipse et alius adiungentur ad faciendum eum occidi –glossa: iste paticus potest esse testis contra coeuntem; unde, si alius testificetur pro ipso, coiens testimonio eorum occidetur–. Si vero dicat quod de adsensu suo sit, non est verum, et lex dicit: «ne recipias impium in testimonio» [cf. Ex. 23, 1 –s. hebr.–]. –Et infra:– Dixit Rava: Homo proximus est sibi ipsi, et ideo non potest facere se ipsum impium –glossa: homo non potest repelli a testimonio confessione oris sui, quia propinquus est sibi ipsi et lex repellit propinquos a testimonio proximi sui. Ergo isti patico non est credendum, modo hoc quod dicit se [*P* 222ra (125)] esse patitum quia proximus est sibi. Ideo coiens occidetur eius testimonio, quoniam super alio homine creditur ei, super se ipso non–.

[47] [San 9b] [*Z* 408^{r} (397)] Dicit Rava: | [San 10a] Si quis dicat "talis concubuit cum uxore mea", ipse et alius coniungentur ad faciendum eum occidi. Quid vobis ostendit in hoc? Nonne hoc est quod dixit nobis supra? –Solutio:– Licet ostenderit nobis quod non sit credendum homini contra se, quia propinquus est sibi, nihilominus tamen credidissem quod esset ei credendum contra uxorem suam. Et hic ostendit nobis quod non est ei credendum contra ipsam, quia propinquus est ei.

[48] [San 27b] ISTI SUNT PROPINQUI QUI A TESTIMONIO REPELLUNTUR –tam pro quam contra–: FRATER, ET FRATER PATRIS ET MATRIS, ET MARITUS SORORIS, ET MARITUS SORORIS PATRIS ET MATRIS, ET MARITUS MATRIS, ET SOCER, ET MARITUS SORORIS UXORIS; IPSI ET FILII EORUM, ET GENERI, ET PRIVIGNUS TANTUM ET NON FILII EIUS [Mish San III, 4].

In marg.: [**46**] error *P*, supra *Z* [**47**] error. stultitia *P*, supra *Z* [**48**] error *P*

Orth.: **354** Gamalihel] Gamalihelis *G C* **356** Rava] Raba *G C* **360** Rava] Raba *G C* **366** Rava] Raba *G C*

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354 filii] filiis *Z* **357** eum] ipsum *G C* eum occidi] *om. Z* glossa] *lin. s. v. G C* paticus] patiens *G C* **358** pro ipso] cum ipso *G C* **357–358** glossa – occidetur] *lin. s. v. P Z* **359** dicat] *om. Z* **360** Et infra] *lin. s. v. P Z* **361–365** glossa – non] *lin. s. v. P Z* **362** sui] eius *Z* **363** propinquos] propinquo *G C*, propinquus *Z* patico] parvo *sic G C* **365** homine] nomine *Z* **367** eum] illum *G C* **368** Solutio] *lin. s. v. P Z* **369** ostenderit] ostendit *G C* **373–374** tam – contra] *lin. s. v. P* **375** et^{1} – matris^{1}] *iter. G* **375–376** matris^{2} – maritus] *om. P* **377** eius] *om. P Z*

[49] [San 32a] –In *perec Hehadine* legitur–: In iudicio rerum, potest incipi ab adiudicatione; sed in iudicio sanguinis, semper incipiendum est ab absolutione et numquam a condemnatione. In iudicio rerum, standum est maiori parti in uno –iudicum– tam ad abiudicandum quam ad [*G* 35ra (78)] adiudicandum. In iudicio sanguinis, standum est parti –iudicum– maiori in uno ad absolvendum, sed ad condemnandum oportet quod maior pars excedat in duobus iudicibus. In iudicio rerum post definitivam sententiam, revocantur partes vel ad iudicandum vel ad abiudicandum. In iudicio sanguinis, revocatur iudicatus ad absolvendum, sed non ad condemnandum. In iudicio [*P* 222^{rb} (125)] rerum, possunt omnes dicere quaecumque sciunt, etiam discipuli, qui non sunt iudices. In iudicio sanguinis, omnes possunt dicere pro absolutione super condemnatione; sed pro condemnatione iudices tantum. In iudicio rerum, potest sententia retractari sive in absolvendo sive in condemnando; sed in iudicio sanguinis, potest retractari sententia condemnationis, sed non absolutionis [Mish San IV, 1].

[50] [San 40b] –Legitur in *perec Hayu bodkyn*, ubi loquitur de examinatione testium:– Dicunt magistri: Cognoscitis eum –reum, scilicet–? *Goy* –christianum– occidit vel Israhelitam? –quasi diceret: si occidit *goy*, non occidetur–. Prohibuistis eum? Recepit super [*Z* 408^{v} (398)] se prohibitionem? Exposuit se ipsum ad mortem? Occidit eum infra prohibitionem? –quasi diceret: nullus potest puniri morte pro aliquo crimine, nisi testes dixerunt ei antequam faceret: "ne facias; si enim feceris, poena mortis punieris"; et nisi responderit: "ideo faciam, ut puniar morte"; et nisi faciat illud, dum fieri prohibetur. Non enim puniri posset, si tanto tempore tardaret perpetrare crimen, in quanto potest discipulus salutare magistrum–. –Et infra:–

[51] [San 41a] Unde habemus quod oportet se ipsum exponere ad mortem? Dicit Rava: Scriptum est: «in ore duorum vel trium testium interficietur mortuus» etc. [Deut. 17, 6 –s. hebr.–] donec exponat se morti –non dicit "interficietur homo", sed «mortuus», nam in vita sua est quasi mortuus, quia se obtulit morti–.

[**50**] cf. *tT* 6 [209], cf. *tT* 5 [112] [**51**] cf. *tT* 6 [210]

In marg.: [**49**] error *P* [**50**] nota *P Z*

Orth.: 378 Hehadine] hehadme *P Z* **405** Rava] Raba *G C*

381 iudicum] *lin. s. v. P Z* abiudicandum] iudicandum *C* **382** ad *om. Z* adiudicandum] abiudicandum *C* **383** iudicum] *lin. s. v. P Z* sed] neque *G C* **386** ad] *om. Z* **390** super condemnatione] *om. P Z* sed] si *G C* **396** reum scilicet] *lin. s. v. P Z, lac. G* christianum] *lin. s. v. P Z* **397** quasi – occidetur] *lin. s. v. P Z* **399–403** quasi – magistrum] *lin. s. v. P Z* **400** nisi] nec *P Z* ei] *in marg. C* **401** responderit] illud *add. G C* **402** dum fieri] defieri *G C* **403** Et infra] *lin. s. v. P Z* **404** exponere – mortem] ad mortem exponere *tr. G C* **406–407** non – morti] *lin. s. v. P Z* **406** dicit] dicitur *Z*

[52] [Mak 5b] –In *macecta Makoz* in Misna primi *perec* [Mish Mak I, 7],– DICIT RBY SYMEON: SICUT DUO TESTES NON OCCIDUNTUR DONEC AMBO PROBENTUR OMNES FALSI ESSE, ITA ET TRES NON OCCIDUNTUR DONEC PROBENTUR OMNES ESSE FALSI. ET UNDE HABEMUS QUOD ETIAM CENTUM? [*P* 222va (215)] EX HOC SIMILITER QUOD SCRIPTUM EST "TESTIUM" –quasi diceret: nullum numerum excludit–. DICIT RBY AKYVA: [*C* 73ra] TERTIUS TESTIS NON VENIT NISI AD ADGRAVANDUM SUPER SE IPSUM ET AD FACIENDUM IUS SUUM SICUT ALIORUM –quasi diceret: si duo testes convincantur de falsitate et tertius non, nihilominus interficietur sicut alii duo convicti–. SI SCRIPTURA CONDEMNET ILLUM QUI SE CONIUNGIT PECCANTIBUS SICUT PECCANTES, QUANTO MAGIS REMUNERABITUR QUI SE ASSOCIAT IUSTIS! | [Mish Mak I, 8] ET SICUT SI UNUS –duorum– TESTIUM INVENIRETUR CONSANGUINEUS, SINE ALIQUA OCCASIONE REPULSUS ADNIHILARETUR EORUM TESTIMONIUM, ITA ETIAM SI UNUS TRIUM. UNDE HABEMUS QUOD ETIAM SI UNUS DE CENTUM? EX HOC QUOD SCRIPTUM EST "TESTIUM".

[53] [Mak 5a] –Dicitur in Misna–: TESTES NON CONVINCUNTUR DE FALSITATE, DONEC FALSITAS EGGREDIATUR AB IPSIS HOC MODO: "NOS TESTIFICAMUR QUOD TALIS OCCIDIT TALEM"; ET ALII TESTES DICUNT EIS: "QUOMODO HOC TESTIFICAMINI? NONNE OCCISUS VEL OCCISOR FUIT NOBISCUM ILLA DIE TALI LOCO?". PER HOC NON CONVINCUNTUR PRIMI DE FALSITATE, LICET TESTIMONIUM EORUM ADNIHILETUR. SED SI DIXERINT EIS: "QUOMODO HOC TESTIFICAMINI? NONNE NOBISCUM FUISTIS ILLA DIE TALI LOCO?", CONVINCUNTUR DE FALSITATE [*Z* 409r (399)] ET OCCIDUNTUR TESTIMONIO PRAETERITORUM TESTIUM [Mish Mak I, 4]. | [Mak 5b] –Discimus in *Gemara*:– Dicit Rabi: Si non occiduntur, occiderunt. "Non occiduntur" vult dicere: si convincuntur de falsitate priusquam ille contra quem testificantur occisus sit, tunc occiduntur. Si occisus sit ante, non occiduntur.

[54] [Mak 5b] –Legitur in Misna [Mish Mak I, 6]:– FALSI TESTES NON OCCIDENTUR NISI SENTENTIA LATA FUERIT AD EORUM TESTIMONIUM; SED *ZATHAKYM* –qui tradunt legem ad litteram [*P* 222vb (125)] nec credunt Talmud– DICUNT QUOD FALSI

In marg.: [**52**] error. *P*, supra *Z* [**54**] error *P*, supra *Z*

Orth.: **436** zathakym] zatholkym *G*, rathokym *C* (*sc.* saducei)

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408 In[1] – Symeon] *lin. s. v. P* primi] prima *G C* **410** falsi esse] *tr. G C* probentur omnes] *tr. G C* **411** unde] bene *C* **412** quod] quia *G C* quasi diceret] *lin. s. v. Z* **412–413** quasi – excludit] *lin. s. v. P* **416** convicti] *lin. s. v. P Z* Si] *om. G C* **419** duorum] *lin. s. v. P* **420** adnihilaretur] admitteretur *Z* **421** trium] de centum *add.P Z* **421–422** Unde – centum] *om. P Z* **429** quomodo] quando *C* **430** convincuntur] non *praem. P Z* **431** Discimus] Dicimus *G C* **432** Gemara] Gmara *PG*, Guyara *C*, Mmara *Z* occiduntur occiderunt] *tr. P Z* Non occiduntur[2]] *om. G* **433** priusquam] primo postquam *G C* **434** occiduntur[2]] occidentur *G C* **436–437** qui tradunt] *lin. s. v. P* **437** ad litteram] alteram *C* Talmud] *lin. s. v. P*

testes non occidentur nisi ad eorum testimonium occidatur reus, sicut scriptum [*G* 35^{rb} (78)] est: «animam pro anima» [Deut. 19, 21]. Dixerunt eis sapientes: Nonne scriptum est: «reddent ei sicut fratri suo facere cogitavit» [Deut. 19, 19] et adhuc est frater suus vivus! –Ex hoc– ergo quod dicitur «sicut fratri suo» etc. intellegitur quod frater eius sit –vivus–. Quid est ergo quod scriptum est «animam pro anima»? Nisi hoc esset scriptum, falsi testes interficerentur, licet ad eorum testimonium sententia non ferretur. Et ex hoc scimus quod, si sententia non sit lata, non occidentur.

[55] [Mak 5b] Dicit rby Iuda: Numquam videam consolationem nisi interfecerim unum –antequam– ad eius testimonium esset reus –occisus– ad amovendum de cordibus *zathokym*, qui dicunt quod falsi testes non debent interfici nisi reus ad eorum testimonium occidatur. Dixit ei rby Symeon filius Sathay: Numquam videam consolationem nisi effuderis sanguinem innoxium, quia dixerunt sapientes quod falsi testes non occiduntur nisi omnes de falsitate convincantur. Similiter non vapulabunt nisi omnes convincantur, nec restituunt damna nisi omnes convincantur. Continuo novit rby Iuda quod numquam ulterius doceret *halaka* –Talmud– nisi coram rby Symeon. Rby ergo Iuda omnibus diebus vitae suae extendebat se super sepulchrum occisi –testis– et clamabat, et audita voce eius credebant omnes quod esset vox defuncti. Et ait rby Iuda: Vox mea est et ex hoc scietis quod cras mortuus fuero. Non audietur ulterius.

[56] [Mak 6b] [*P* 223ra (126)] [*Z* 409^{v} (400)] –Discimus:– «nemo occidatur uno contra se dicente testimonium» [Deut. 17, 6]. Ex hoc habemus quod, si duo testes viderint reum, unus per unam fenestram et alius per aliam, nec tamen se mutuo viderunt, testimonium ipsorum nullum est [Mish Mak I, 9].

[**56**] cf. *tT* 6 [211], cf. *tT* 11 [477]

In marg.: [**56**] stultitia *P Z*

Orth.: 451 Symeon – Sathay] Symeon filius Zachay *Z* (*sc.* Shim'ôn b. Shāṭaḥ שמעון בן שטח)

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438 occidentur] occiduntur *G C* **440** reddent] respondent *C* **442** suus] eius *Z* Ex hoc] *lin. s. v. P* **443** vivus] *lin. s. v. P Z* **444** scriptum est] *tr. C* scriptum^{2}] quod *add. sed del. P*, quod *add. Z* **447** occidentur] occidetur *Z* **449** antequam] *lin. s. v. P Z* testimonium] restitutionem *P*$^{a.c.}$, restitutionem *lin. s. v. Z* occisus] *lin. s. v. P Z* ad amovendum] ad movendum *G C* **452** effuderis] effuderes *Z* quia] quae *G C* **454** vapulabunt] vapulantur *G C* **456** Talmud] *lin. s. v. P Z* **457** testis] *lin. s. v. P Z* **458** voce] vocem *C* omnes] homines *add. in marg. P Z*, homines *G*, omnes *C*$^{a.c.}$, homines *C*$^{p.c.}$ **459** quod] quia cum *G C* **461** Discimus] *om. P Z* **465** nullum est] *tr. G C*

[57] [Mak 7a] –Legitur in Misna:– Iudices qui interficiunt semel in ebdomada "dissipatores" vocantur. Rby Eleazar [*C* 73rb] dicit: Semel in septuaginta annis. Rby Tarphon et rby Akyva dicunt: Si nos essemus iudices, numquam interficeretur homo [Mish Mak I, 10].

[58] [Mak 7a] –Legitur in Gemara–: Quomodo faciebant hoc ex adnullatione testium? Rby Iohannen et rby Eleazar dicunt: Vidistis utrum occidit hominem laesum vel sanum corpore? –quasi dicat: aliter nihil est testimonium verum–. Dicit rab Ace: Si testificarentur eum sanum fuisse, dicebant iudices: "fortassis in loco in quo percussus est, erat prius plaga mortalis". Et de testibus super adulterio quos lex condemnat poena mortis, quid faciebant? Abaye et Rava dicunt: Interrogabant a testibus: "vidistis carnem in carne"? –quasi dicat: aliter non valet testimonium–.

[59] [Mak 7b] –Item dicit in Gemara:– Qui occidit descendendo, tenetur fugere ad civitatem refugii; si ascendendo, non tenetur [Mish Mak II, 1]. Unde habemus haec verba? Dicit Samuhel: Scriptum est: «et fecit cadere super eum et mortuus est» [Num. 35, 21 –s. hebr.–]. Oportet quod illud cadat super interfectum in ascensu interfectoris.

[60] [Seb 25a] –In *Sebuot* in Misna secundi *perec* dicit rby Ismahel:– Non condemnatur homo super re futura [Mish Seb III, 5].

[61] [Seb 27a] Si iuravit facere contra mandatum legis et non fecit, non condemnatur. Si etiam iuraverit facere praecepta legis, non tamen facit, non condemnatur, licet de iure debeat condemnari [Mish Seb III, 6].

[62] [Seb 38b] –Legitur in *perec Sebuat* –Iuramenti– *hadaranym* –iudiciorum– in Misna:– Quidam dicit socio suo "habeo in manu tua duos argenteos" et alius respondeat "non est tibi in manu mea nisi picta una", inmunis est. Similiter si dicat "centum solidi sunt mihi in manu tua" et ipse dicat "non sunt tibi nisi quinquaginta", debet iurare. Si autem dicat "centum solidi sunt patri meo in manu tua" et

[**57**] cf. *tT* 6 [212]

Orth.: 470 Gemara] Gamaza *G C* **471** Iohannen] Iohan *G C* **472** rab Ace] rby Ioce *C* (*sc.* R. Ashi אש) **477** Gemara] Gamara *G C* **482** Sebuot] Sebuor *G C* **488** Sebuat] Sebuhaz *P*, Sebuaz *G C*, Sebuhoz *Z* hadaranym] hadar amyn *G*, hedar amym *C*

[**58**] *tantummodo in G C* **470** Quomodo] Quando *C* **473** sanum] filium *C* [**59**] *tantummodo in G C* descendendo] defendendo *C* [**60**] *tantummodo in G C* [**61**] *tantummodo in G C* **488** Legitur – Misna] *lin. s. v. P Z* perec] gamara *P Z* Iuramenti] *lin. s. v. G* iudiciorum] *lin. s. v. G* **489** dicit] dicunt $P^{a.c.}$, dixit *G C Z* **490** picta una] una pacta *G C* **491** Similiter] quare *Z* dicat] dicit *Z* sunt] *om. G C* **492** dicat] dicit *Z*

ipse dicat "non nisi quinquaginta", inmunis est, quia ipse est tamquam homo qui restituit quod perditum est –quia de rebus patris nihil sciret, nisi ipse vellet– [Mish Seb VI, 1].

Si dicat "centum solidi sunt mihi in manu tua" et alius respondeat "etiam" et in crastino dicat "redde mihi" et ipse respondeat "reddidi tibi", inmunis est [Mish Seb VI, 2].

Si dicat "libra auri mihi in manu tua" et ipse respondeat "non nisi libra argenti", inmunis est. Quaerit frumentum et ipse confitetur [*G* 35va (78)] ordeum, inmunis est. Et Gamalihel magister noster dicit quod debet iurare. Quaerit cados olei a socio suo et ipse confitetur cananas. Dicit Azmuy: Ex quo confitetur de eodem genere de quo quaeritur, iurabit. Et sapientes dicunt: Non est confessio de eodem genere. Dicit magister noster Gamalihel: Iudici congruunt verba Azmuy. Quaerit ab eo mobilia et inmobilia: confitetur mobi[*P* 223rb (126)]lia et negat inmobilia aut e contrario, inmunis est; confitetur partem inmobilium, inmunis est; partem mobilium, iurabit [Mish Seb VI, 3].

Et non iuratur super petitione surdi, stulti et parvi [Mish Seb VI, 4].

[63] [Seb 42b] "Decem vites fructificantes tradidi tibi", respondet "non nisi quinque". Rby Mehir adiudicat iuramentum et sapientes non. Non [*Z* 410r (401)] iuratur, nisi super mensurato vel ponderato vel numerato. Dixit ei "domum tradidi tibi", respondit "nescio, sed si dimisisti, accipe", inmunis est. Iste dicit "plena fuit ad cavillam", alter "plena fuit usque ad fenestram", iurabit [Mish Seb VI, 6].

[64] [Seb 41b] Dicit rab Papa nomine Rava: Verum est quod qui comodat socio suo coram testibus oportet eum sol[*C* 73va]vere coram testibus. Et dicit rab Papa nomine Rava: Non oportet. Et si creditor dixerit ei "non reddas mihi nisi coram testibus", oportet eum reddere coram testibus; sed dicat ei debitor "reddidi tibi coram talibus qui transibant mane", inmunis est.

In marg.: [**64**] error *P*, supra *Z*

Orth.: 504 Azmuy] azmui *G C*, azuray *Z* **507** Azmuy] aznuy *G*, arnuy *C*, azuray *Z* **514** Mehir] Meyr *P Z*, Mehyr *G C* **520** rab] rby *G*, raby *C*

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494 dicat] dicit *Z* **494** ipse[2]] *sup. l. C* **495–496** quia – vellet] *lin. s. v. P Z* **497** dicat] dicit *Z* **498** respondeat] respondet *P Z* **503** noster] mihi *Z* **504** cananas] camatas *P Z* (cf. heb. *qanqannîm* קַנְקַנִּים) **509** partem] *in marg. C* **511** surdi] et *add. G C* **513** vites] vires *C* **514** adiudicat] adiudicavit *G C* **514–515** non Non] et non *G C* **522** dixerit] dixit *C*

[65] [Seb 43b] Dicit Samuhel: Qui comodat socio suo mille solidos super manubrium falcis, si perdit manubrium, perdit suos mille solidos; sed si comodat super duo manubria, non amittit. Rab Naaman dicit: Etiam, si super duo comodat et perdit unum, perdit quingentos solidos; et si perdit aliud, perdit alios quingentos solidos. Si super unum manubrium et unam laminam, si perdit unum eorum, non propter hoc perdit pecuniam. Homines de Naandya dicunt: Si etiam comodat super manubrium et laminam, si perdit laminam, perdit medietatem pecuniae; si perdit manubrium, perdit totum.

[66] [Seb 44b] –Legitur in Misna quod est iudicium conducti:– Dixit conductus conducenti: Da mihi mercedem meam quam mihi debes. Respondit: Dedi. Ipse dixit: Non accepi. [*P* 223va (126)] Iurabit et accipiet. Dicit rby Iuda: Non nisi recognosceret ei partem [Mish Seb VII, 1]. | [Seb 45b] Dicit rab Naaman: Non dicimus istud nisi quando conduxit eum coram testibus [cf. Deut. 19, 15]; sed si conduxit eum sine testibus, sicut posset dicere "numquam conduxi te", ita posset dicere "conduxi et solvi tibi". Dicit rby Isaac: Ita est verum. Et sic dicit rby Iohannen.

[67] [Ber 64a] Dicit rby Auvein: Quicumque comedit in mensa sapientium, acsi reficeretur claritate Dei, sicut scriptum est: «veneruntque Aaron et omnes sapientes Israhel ut comederent panem cum eo coram Deo» [Ex. 18, 12]. Comederunt ergo coram Deo? Comederunt coram Mose? –Solutio:– Sed ostendit scriptura quod, qui comedit in mensa sapientium, tantum valet acsi viveret de gloria Dei.

[68] [Bm 85b] [*Z* 410v (402)] Helias propheta frequentabat scolas Rabi. Quadam die tardavit nimis et ait illi: Quare tantum tardasti? Respondit: Quia levo Abraham de lecto et do ei aquam ad manus et orat, et iterum facio eum recumbere; deinde Isaac; et deinde Iacob. Et quare non facis eos simul surgere? Respondit: Ipsi tantum adbreviarent horam orando quod Messias veniret ante tempus ipsius.

[**67**] cf. *sT* [501]; cf. *tT* 2 [19], cf. *tT* 2 [82], cf. *tT* 11 [95] **545–546** scriptura – Dei] cf. *g* [55] [**68**] cf. *sT* [695] Bm 85b (2), cf. *tT* 13 [150]

In marg.: [**65**] stultitia. error *P*, stultitia. supra *Z* [**66**] stultitia *P Z* [**67**] sapientia *P Z* [**68**] fabula *P Z*

Orth.: **527** Naaman] Aaman *G C* **530** Naandya] Naandia *G*, Noandia *C* **541** Auvein] Avemanuem *G C*, Auveni *Z* (*sc.* R. Abîn אבין) Mose *C Vulg.*] Mosse *PG*, Mosses *Z*

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528 et[2]] *sup. l. P* perdit[4]] et *add. C* **529** laminam] baminam *C* **534** conducenti] *om. G C* **536** recognosceret] recognoscetur *Z* **539** Dicit] dixit *C* **542** reficeretur] confiteretur *G C* **543** sapientes] seniores *G C* senes *Vulg.* ut] *om. G C* **544** Comederunt[1]] comederent *G C* Solutio] *lin. s. v. PG* Sed] si *C* **545** quod] et *G C* **548** Respondit] *om. C* **550** Respondit] et *praem. G C*

Dixit ei Rabi: Habentne aliquem similem sibi in hac vita? Respondit: Etiam rby Hyia et filios eius, et facit eos esse coram se et orant; et quando dicunt in oratione «faciens flare ventum» [Ex. 10, 19], tunc flat ventus; et quando dicunt "qui facit descendere pluviam", tunc descendit pluvia; et quando veniunt ad locum orationis ubi dicitur quod "qui facit resuscitare mortuos", tunc dixerunt in coelo: Quis revelavit istud? Responderunt: Helias. [*P* 223^{vb} (126)] Fecerunt itaque venire Heliam et verberaverunt eum sexaginta virgis igneis et licentiaverunt eum. Tunc venit inter eos [*G* 35^{vb} (78)] in scolas in similitudine ursi et turbavit eos et fugerunt, et ita non fecerunt omnes mortuos resurgere.

[69] [Sab 88b] Dicit rby Iosua filius Levi: In hora qua Moses ascendit in caelum, dixerunt angeli ministerii coram Deo: Domine saeculi, quid facit inter nos natus de muliere? Dixit eis: Venit huc ad recipiendum legem meam. Iterum dixerunt: Domine saeculi, desiderabilem quae reposita est apud te per nongentas [*C* 73^{vb}] septuaginta quattuor generationes ante mundi creationem vis dare carni et sanguini? «Quid est homo quod memor es eius» etc. [Ps. 8, 5]. Scriptum est etiam: «Domine Dominus noster, quam admirabile est nomen tuum in universa terra, quoniam elevata est magnificentia tua super caelos!» [Ps. 8, 2]. Dixit Deus ad Mose: Responde eis. Et respondit Mose: Timeo ne flammae oris comburant me. Dixitque ei Deus: Adprehende thronum meum et responde eis. Scriptum est enim: «adprehendente eo faciem throni, extendit super eum manum suam» [Iob 26, 9 –s. hebr.–]. Unde dicit rby Nahu: Docet quod Deus extendit super ipsum claritatem deitatis suae. Dixit Mose coram Deo: [*Z* 411^{r} (403)] Domine saeculi, in lege quae mihi danda est, quid scriptum est? Respondit Deus: «ego sum Dominus Deus tuus, qui eduxi te de terra Aegypti de domo servitutis» etc. [Ex. 20, 2]. Dixit Mose angelis: Descendistis unquam in Aegyptum vel fuistis subiecti servituti Pharaonis? Quid ad vos de lege ista? Dixit iterum Deo: Quid amplius scriptum est in ea? Respondit Deus: «non habebis deos alienos [*P* 224ra (127)] coram me» [Ex. 20, 3]. Et ait angelis: Estisne | [Sab 89a] inter idolatras? Quid ad vos de lege? Quid amplius in ea scriptum est? «Non adsumes nomen Dei tui in vanum» [Ex. 20, 7]. Dixit eis: Numquid est contractus inter vos –propter quod oporteat vos iurare–? Quid amplius in ea scriptum est? «Memento ut diem sabbati sanctifices» [Ex. 20, 8].

[**69**] cf. *tT* 13 [151] **561** Moses – caelum] cf. Ex. 19, 3

In marg.: [**69**] error. fabula *P Z*, vide fabula de Moyse in lege *G*^{2}

Orth.: 561 rby] rab *P Z*, raby *C* Moses *Vulg.*] Moyses *codd.* **569** Mose$^{1, 2}$ *C Vulg.*] Mosse *P G Z* **572** Nahu] Tahu *Z*

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552 aliquem similem] aliquam similitudinem *G C* **559** Tunc] et *G C* **562** Deo] Domino *Z* **563** venit] veni *P* recipiendum] recipiendam *Z* **564** Domine] et *praem. G* **565** septuaginta] octoginta *C* **566** carni] eam *Z* **567** etiam] *om. G C* **569** Deus] Dominus *G C* **570** flammae – me] flamen oris eorum comburat me *G C* **573** extendit] ostendit *C* **579** alienos] *om. G C* **582** propter – iurare] *lin. s. v. P Z*

Dixit eis: Numquid est inter vos labor –propter quod oporteat vos quiescere–? Et quid ad vos de lege? Quid amplius in ea scriptum est? «Honora patrem tuum et matrem tuam» [Ex. 20, 12]. Dixit eis: Numquid patrem et matrem habetis? Quid ad vos de lege? Quid amplius in ea scriptum est? «Non occides» [Ex. 20, 13]; «non moechaberis» [Ex. 20, 14]; «non furtum facies» [Ex. 20, 15]; «non falsum testimonium dices» [Ex. 23, 1]. Dixit eis: Numquid homicidium, luxuria, furtum, invidia aut similes sunt inter vos? Quid amplius in ea scriptum est? «Non concupisces» [Ex. 20, 17]. Numquid aurum et argentum inter vos sunt? Quid ad vos de lege? Statim paenituerunt et concesserunt Domino, sicut dicit psalmus: «Domine Deus noster, quam admirabile est nomen tuum in universa terra»; et non est additum: «quoniam elevata est magnificentia tua super caelos» [Ps. 8, 2]. Continuo quilibet eorum factus est amicus Mose et singuli docuerunt eum aliquid, sicut scriptum est: «ascendisti in altum, cepisti captivitatem, accepisti dona in hominibus» [Ps. 67, 19], quia revocaverunt hominem ad memoriam –dicentes–: «quid est: homo quod memor es eius» etc. [Ps. 8, 5] –propter hoc– recepisti dona –dona scilicet verborum quae docuerunt eum in reconciliationem suam–. Angelus etiam mortis –*malach mavez*– docuit eum unum, sicut scriptum est: «obtulit thymiama» [Num. 16, 47] et «deprecatus est pro populo» [Num. 16, 48]. Si non docuisset hoc eum, quomodo scivisset?

[70] [Sab 89a] Dicit rby Iosua filius [*P* 224^{rb} (127)] Levi: Quando Mose descendit a Domino, accessit diabolus ad Dominum et dixit ei: Domine saeculi, ubi est [*Z* 411^{v} (404)] lex? Respondit ei: Investiga terram. Et accessit ad mare ipsum. Respondit: Non est mecum. Ivit ad abyssum. Dixit: Non est in me, sicut scriptum est: «abyssus dicit non est in me et mare non est meus» [Iob 28, 14]. «Perditio et mors dixerunt auribus nostris: Audivimus famam eius» [Iob 28, 22], scilicet quod Deus dedit eam filio Amram –Mosi–. Ivit ad Mose [*C* 74ra] et ait illi: Ubi est lex? Respondit: Nescio. Et reversus dixit ad Dominum: Circuivi terram et non repperi –legem–. Dixit ei Deus: Iuxta filium Amram est. Et accedens ad eum dixit: Lex quam dedit tibi Deus, ubi est? Qui respondit: Quis ego sum cui Deus dederit legem? Dixitque Dominus ad Mose: Numquid non

[**70**] cf. *tT* 13 [152]

In marg.: [**70**] error *P Z*

Orth.: 600 malach mavez *lin. s. v. P*] malach mavet *G C, om. Z* **609** Mosi *Vulg.*] Moysi *codd.*

584 propter – quiescere] *lin. s. v. P* **585** honora] non occides non moechaberis *praem. sed del. P Z* **587** Non] ne *C* **594** additum] auditum *G C* **595** amicus] cantus *Z, om. G C* **596** eum] coram *C* **598** dicentes] *lin. s. v. P Z* **599** propter hoc] *lin. s. v. P* dona^{2}] *om. G C* **599–600** dona^{2} – suam] *lin. s. v. P Z* **601** sicut] *om. G* deprecatus] depositus *Z* **602** hoc – quomodo] quomodo hoc eum *tr. G C* **607** meus] meritum *C* **608** scilicet] sed *C* Mosi] *lin. s. v. P Z* **610** dixit] dicit *P* **611** non] *sup. l. G*^{2}, *om. C* legem] *lin. s. v. P*

mendax es? [*G* 36ra (79)] Respondit ei: De desiderabili quae apud te reposita est, cum qua ludebas cotidie, usurparem gloriam mihi? Dixit ei Deus: Ex quo humiliasti te ipsum vocabitur nomine tuo, sicut scriptum est: «mementote legis Mosi servi mei» [Mal. 4, 4].

[71] [Sab 89a] Dicit rby Iosua: Quando Mose ascendit in caelum [cf. Ex. 19, 3], invenit Dominum sedentem et facientem coronas litteris. Dixit ei Deus: Numquid pax est in villa tua, quia non salutas me? Qui respondit: Numquid servus aliquis salutat Dominum suum? Dixit ei Deus: Saltem debes adiuvare me! Statim respondit Mose: «magnificetur fortitudo Domini» [Num. 14, 17].

[72] [Nid 30b] Dixit rby Cemlay: Qualiter est puer in utero matris? Plicatus est, et sedet quasi super tabulam, et duae manus eius super [*P* 224va (127)] tempora eius, et duae ascellae ipsius super genua illius, et duo talli eius sub duabus naribus ipsius, et caput inter crura eius, os illius clausum est, umbilicus apertus, de nutrimento matris vivit nec egerit, ne matrem suam occidat. Quando autem egreditur, clauditur quod apertum est et aperitur quod clausum est. Aliter enim non viveret. Et candela accensa super caput eius est, et videt et intuetur ab initio mundi usque ad finem, sicut scriptum est: «quando splendebat lucerna eius super caput meum» [Iob 29, 3]. Nec inde mireris; homo enim dormit et per somnium in Hispania videt. –Et infra:– Et docetur eum totam legem. Quando vero exit de utero, angelus eum percutit super buccam et facit eum oblivisci totius legis, sicut scriptum est: «statim in foribus [*Z* 412r (405)] peccatum aderit» [Gen. 4, 7], nec exit donec iuraverit –quod erit probus homo–, sicut scriptum est: «mihi curvabitur omne genu et confitebitur omnis lingua» [Is. 45, 23 –s. hebr.–].

[73] [Ab 4, 13] –Dicitur in *perec*:– Esto promptus in Talmud, quia ignorantia illius aequiparatur iniquitati –glossa: tantum punitur qui transgreditur ignoranter verba Talmud, quantum si scientur verba legis–.

[74] [Ab 5, 8] Gladius advenit saeculo super docentes in lege et non secundum *halaka* –Talmud–.

[**71**] cf. *tT* 4 [48] [**72**] cf. *sT* [1642]; cf. *tT* 6 [127] [**73**] cf. *tT* 1 [64] [**74**] cf. *tT* 1 [65]

In marg.: [**71**] error *P Z* [**73**] nota. error. Talmud *P Z* [**74**] Talmud. nota *P Z*

Orth.: 617 Mosi *Vulg.*] Mosse *codd.*

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614 De] *om. G C* mei] tui *G C* **620** quia – me] *om. P Z* Numquid] numquam *G C* **624** tempora] tympora *P*, timpora *G C* **626** et] *om. C* **627** autem] ergo *C* **632** videt] vadit *Z* Et infra] *lin. s. v. P Z* **632–633** Et3 – legem] *om. G C* **633** de] ex *C* **635–636** quod – homo] *lin. s. v. P* **638** Dicitur – perec] *lin. s. v. P* quia] et *G C* **639–640** glossa – legis] *lin. s. v. P Z* **641** secundum] scientium *Z*

[75] [Sab 118a] Qui manutenet tres comestiones in sabbato custoditur a tribus: ab angustiis Messiae, et a iudicio inferni, et a bello Gog et Magog.

[76] [Git 57a] –In libro *Nassym* in *perec Hanizakym* dicit glossa Salomonis–: Praevaricatores Israhel, sicut Iesus *Noceri* –Nazareus–. 645

[**75**] cf. *tT* 6 [213] [**76**] cf. *tT* 3 [16]

In marg.: [**75**] error *P Z* [**76**] nota *P Z*

Orth.: 645 Hanizakym] bannizalzym *G*, banizakym *C*

643 ab] *om. G C* **645** In[1] – Salomonis] *lin. s. v. P Z* **646** Nazareus] Nazarenus *G C Z*, *lin. s. v. P Z*

De glossis Salomonis Trecensis

Edited by Görge K. Hasselhoff

inc. [*P* 224va (127)] [*G* 36ra (79)] [*C* 74ra] [*Z* 412^{r} (405)]

De glosis Salomonis Trecensis

[1] Sequitur de glosis Salomonis Trecensis, summi secundum hebreos tam veteris [*P* 224^{vb} (127)] testamenti quam talmut expositoris. Et sicut iam dictum est, licet vetus testamentum taliter exposuerit quod nichil reliquerit non corruptum, tamen de magno suorum [*C* 74^{rb}] errorum volumine sunt hic pauca, tum quia facultatem non habui lacius transferendi tum quia superius inter alia de talmut plurima de illis sunt inserta, quorum frequens repeticio posset fastidium legentibus generare. Possunt nichilominus hec pauca sufficere ad execacionem ipsius et suorum sequacium comprobandam, precipue cum cetera nichil contineant nisi qualia potuerunt in sequentibus reperiri. Sunt autem sumpte de talmut quoniam scriptum est in capitulo *helec* quod qui detegit faciem in lege, id est exponit legem, et non secundum *halaka*, id est per *talmut*, quamuis habeat in manu sua legem et bona opera, non habebit partem in futuro seculo. Ad idem supra proximo: Gladius etc.

[2] De glosis Salomonis Trecensis

[3] Dicit Salomon in glosis suis quod deus creauit totum mundum in duabus litteris nominis sui, quod est *ia*.

[4] Super illud: «Fecit deus duo luminaria magna» etc. (Gen. 1, 16), dicit quod sol et luna fuerunt equales facti, sed luna minorata est quia accusauit solem; supra est.

3–5 licet – pauca] cf. *sT* Praef. [38], *tT* Praef. [32] **11–14** in – seculo] San 99a, cf. *sT* [1345], *tT* Praef. [38], *tT* 1 [32] **14** Ad – Gladius] Ab 5, 8, *a* [74] [**3**] cf. *tT* 6 [214] [**4**] cf. *tT* 6 [215] **20** supra est] cf. *d* art. 15, *sT* [1909–1910], *tT* 4 [43–44]

In marg.: 2 h. ij. ps. vij. *G C*, blas. *P* **16** ge. 1 *P* **17** יה *Z*

1 De – Trecensis] *lin. s.v. P*, Sequitur de glosis salomonis *G*, *om. C* Sequitur] equitur *cum spatio pro 'S' P G* **4** corruptum] corruptam *P*, corrutum *C* **5** magno] manu *C* hic] hec *G* **6** transferendi] trasferendi *C* **9** execacionem] execracionem *corr. ex* execacionem *G* sequacium] sequentium *Z* comprobandam] ad probandum *C* **10** nichil] *add.* ~~non~~ *G*, *add.* non *C* **11** sumpte] sumpta *Z* capitulo helec] c. elec *C* **12** id[1] – legem] *lin. s.v. P* exponit] sponit *C* **12–13** id[2] – talmut] *lin. s.v. P* **13** habebit] habebat *C* **15** De – Trecensis] *om. P Z* **16** Dicit] icit *cum spatio pro 'D' P G* **17** ia] ya *C Z*, Ja *G* **20** supra est] hoc habet supra *G*, hoc habes supra *C*

[5] [*Z* 412v (406)] Item dicit quod sol prima die factus est, sed quarta die fuit primo suspensus.

[6] Super illud: «creauit deus cete grandia» (Gen. 1, 21), hebreus: «drachones magnos», dicit quod hoc intelligendum est de leuiathan et femina eius et quod interfecit feminam et saliit eam pro cibo iustorum in futuro seculo ne forte si coirent et multiplicarentur destruerent totum mundum.

[7] Super illud: «Masculum et feminam creauit eos» (Gen. 1, 27), [*P* 225ra (128)] opponit postmodum scriptum est «tulit [*G* 36rb (79)] unam de costis eius» (Gen. 2, 21) et formauit inde mulierem. Soluit: primo creauit Adam in duplici facie postea ex vna earum cum costa formauit mulierem; supra est.

[8] Super illud: «Formauitque deus hominem de limo terre» (Gen. 2, 7), dicit quod deus tulit puluerem de quatuor partibus mundi et inde fecit Adam, ut terra eum ubique reciperet ad sepulturam.

[9] Super illud: «Hoc nunc os ex ossibus meis» (Gen. 2, 23), dicit: hinc docetur quod Adam coiit cum omnibus animalibus; supra est.

[10] Super illud: «dedit etiam viro suo» (Gen. 3, 6), dicit per hoc etiam innuitur quod cetera animalia comederunt de fructu.

[11] Super illud: «emisit coruum» (Gen. 8, 6), dicit quod coruus inuitus exequebatur nuncium quia suspectum habebat Nohe de femina sua.

[12] Super illud: «cognouit Nohe quod fecerat ei filius suus» (Gen. 9, 24), dicit quidam sapientes dicunt quod Cam castrauit patrem suum propter hoc quod viderat Caym occidisse Abel pro cupiditate terre habende et timebat ne propter

22 cf. Gen. 1, 14. [**6**] cf. *tT* 9 [62] [**7**] cf. *tT* 6 [216] **30** supra est] cf. *sT* [457], *sT* [989], *sT* [994], *sT* [997] [**8**] cf. *tT* 6 [217], *tT* 11 [479] [**9**] cf. *tT* 6 [218], *tT* 12 [100] **35** supra est] cf. *d* art. 34, *sT* [1718] [**10**] cf. *tT* 11 [478] [**11**] cf. *tT* 6 [219], *tT* 12 [110] [**12**] cf. *tT* 6 [220], *tT* 12 [111]

In marg.: **21** stul. *P Z* **22** er *P Z* **23** ge 1 *P*, Gen. 1 v. 21 *Z* h[ebraic]o [?] *P* **27** er No *P Z*, ge. 1 *P* **29** Gen. 5 v 2 *Z* **31** ge. 2 *P* **34** ge. 2 *P* turp. Gen. 2 v. 23 *Z* **36** stul. ge. 3 *P*, stult. Gen. 3. 6 *Z* **38** ge. 8 *P*, turp. Gen. 8.7 *Z* **40** ge. 9 *P*, turp. Gen. 9.24 *Z*

21 quarta] iiijta *P* **23** grandia] *add.* etc. *G C* hebreus] hebreos duos *G*, hebeos duos *C* **23–24** hebreus – magnos] *lin. s.v. P Z* **24** est] *om. G* leuiathan] leuiatanus *C* **25** quod] *om. G C* **26** si] *om. G C* destruerent] *add. in marg. G*, *om. C* mundum] *add.* supra est *G C* **27** feminam] fe. *P* eos] deus *C* **30** supra est] *lin. s.v. Z* **33** ubique] *add.* enim *C* **34** ossibus meis] os. m. *P* hinc] *om. G C* **35** coiit] cohit *C* supra est] *lin. s.v. Z* **37** animalia] *add.* etiam *Z* **39** sua] *add.* supra est *G C* **40** quod] quid *G C* **41** cam] cham *G Z*, chan *C* **42** caym] chaym *P*

hoc oriretur dissenssio similiter inter ipsos, precipue si plures filios generaret, sed alij dicunt quod coiit cum ipso. In talmut dicitur quod fecit utrumque.

[13] Item dicit quod secundum quosdam fecerunt filij Nohe turrem ut pu[*C* 74va] gnarent cum deo, secundum alios, ut fulcirent celos, ne caderent, si de cetero fieret dilluuium.

[14] «Flagellauit deus pharaonem» (Gen. 12, 17), ibi dicit quod angelus interficiebat illos quos Sara precipiebat occidi.

[15] «Est ecce vnus qui euaserat nunciauit Abraham» (Gen. 14, 13), ille fuit Og rex Basan qui evasit de diluuio.

[16] «Eduxit eum foras» (Gen. 15, 5), glosa: dixit ei deus [*P* 225^{rb} (128)] exi de astralabio tuo, tu enim vidisti in constellationibus quod non debes habere filium, Abram non habebit filium sed Abraham, Saray non pariet sed Sara; ego vocabo te nomine alio et omen tuum mutabitur.

[17] [*Z* 413^{r} (407)] «Post annos decem quam habitare ceperat in terra Chanaan dedit Sara Agar viro suo uxorem» (Gen. 16, 3), ibi dicit: post annos decem si uxor eius non conceperit debet unam aliam uxorem accipere.

[18] «Nec ultra vocaberis Saray sed Sara» (Gen. 17, 15), glosa: etiam *ioth*, quod erat in fine huius nominis Sarai, conquestum est de deo, donec posuit illud in principio nominis Osee et vocatus est Josue, supra est.

[19] Item ibidem: «Ut sim deus tuus» (Gen. 17, 7), glosa: sed ille qui manet extra terram promissionis est quasi sit sine deo.

[**13**] cf. *tT* 11 [480] [**14**] cf. *tT* 6 [221], *tT* 11 [481] [**15**] cf. *tT* 6 [222], *tT* 11 [482] [**17**] cf. *tT* 6 [223] [**18**] cf. *tT* 11 [483] **60–61** cf. Num. 13, 17 **61** supra est] cf. *sT* [101], *sT* [1437] [**19**] cf. *tT* 11 [484]

In marg.: 45 ge xi. *P*, Gen. 11 v. 1 *Z* **50** ge. 14 *P*, Gen 14 v. 13 *Z* **52** ge. 15 *P*, Gen 15 v. 5 *Z* constellationibus] conster nationibus *corr.* constellationibus *Z* **57** ge. 16 er No *P*, Gen 16.3 er No. *Z* **59** ge. 17. *P*, Gen 17.15. *Z*

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43 oriretur] veniretur *Z* **44** in – utrumque] *lin. s.v. P Z* **45** quosdam] quamdam *G C* **48** pharaonem] farahonem *C* **51** basan] basam *C* diluuio] *add.* supra est *G C* **53** astralabio] astrolabio *G* quod] quem *C* non] *om. C, add. sup. l. G* habere] habes *G*, haberet *C* **54** abram] abraham *P*, habraham *C*, Abra~~h~~am *Z* sed[1]] *om. C* **55** omen] nomen *G C* **56** ceperat] ~~in~~ceperat *C*, cepit *Z* chanaan] canaan *G*, canahanus *C* **57–58** si uxor] *tr. C* **58** unam] vn *G*, vir *C Z* **59** Nec] ne *C* sara] *add.* nomen tuum abraham etc. *G C* ioth] yoth *P*, ioth *G*, ioh *C*, Jod *Z* **61** supra est] *lin. s.v. Z* et – est[2]] *lin. s.v. P* **63** terram] *add.* ~~Israel~~ *P*, *add.* israel *Z*

[20] «Apparuit ei dominus» (Gen. 18, 1), glosa: ad querendum infirmum, scilicet Abraham egrotantem de circumcisione.

[21] Supra illud: «Num vere paritura sum anus» (Gen. 18, 13), dicit: dominum Abrahe fuisse mentitum.

[22] «Quia non potero facere quicquam» (Gen. 19, 22), glosa: hec fuit dampnacio angelorum et similiter quoniam dixerunt: «delebimus locum istum» (Gen. 19, 13) eo quod attribuebant illud sibi, tanquam esset in potestate ipsorum.

[23] «Exaudiuit autem uocem pueri» (Gen. 21, 17), angeli volebant nocere Ysmaeli dicentes: domine seculi ei qui interfecturus est filios tuos siti, facies ascendere puteum? Et vbi interfecit ipse israel siti? Quando Nabuchodonosor captiuauit eos sicut scriptum est: «Occurrentes sitienti ferte aquam» (Is. 21, 14), glosa: quando ducebant eos, iuxta Arabes rogauerant illos qui ipsos ducebant captiuos dicentes, [*P* 225va (128)] ducite nos iuxta filios Ismael, auunculi nostri et compacientur nobis, ipsi vero exierunt eis obuiam et attulerunt eis carnes salsas et vtres inflatos et crediderunt quod esset aqua et quando posuerunt eos ad ora sua ventus intrauit in corpora ipsorum et mortui sunt.

[24] «Viditque post tergum arietem» (Gen. 22, 13), glosa: a primis diebus seculi fuit ad hoc creatus.

[25] «Virgoque pulcherrima et incognita viro» (Gen. 24, 16), glosa: sicut solet uir mulierem cognoscere filie enim gencium custodiunt locum virginitatis sue et permittunt alio loco se cognosci.

[**21**] cf. *tT* 4 [54], *tT* 6 [224] [**22**] cf. *tT* 6 [225] [**23**] cf. *tT* 13 [153] [**24**] cf. *tT* 6 [226], *tT* 11 [485] [**25**] cf. *tT* 12 [112]

In marg.: 64 ge. 18. *P*, Gen. 18 v. 1 *Z* **68** er No *P Z*, ge. 19. *P*, Gen 19 22 *Z* **71** ge. 21 *P*, Gen. 21 v. 17 *Z* **73** stult *P Z* **74** ys. xij. *P*, Jsaia 21. v. 14. *Z* **80** ge. 22. *P*, Gen. 22. 13 *Z* **82** goy *P Z*, ge. 24. *P*, Gen 24 v. 16 *Z*

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64 glosa] *lin. s.v. P* **65** egrotantem] *corr. ex* erotantem *G*, erotantem *C* circumcisione] circums iosue *G C*, *corr.* ~~iosue~~ *in* circumcisione *G* **66** Num] non *G*, nonne *C* vere] ~~vere~~ *C* **67** mentitum] *add.* supra est *G C* **68** quicquam] quiquam *C*, quidquam *Z* hec fuit] fuit hoc *Z* dampnacio] danapcio *C*, damnatio *Z* **69** similiter] infra *G C* dixerunt] duxerunt *C* **70** illud] istud *G* **71** nocere] *corr. ex* vocem *G*, uocem *C* ysmaeli] hysmaeli *G*, hysmael *C*, Ismaeli *Z* **72** facies] facias *C* **73** vbi] nichil *C* ipse] *om. G C* nabuchodonosor] nabuch. *P*, nabucod. *C* **74** Occurrentes] *add.* sitientes *G C* glosa] *lin. s.v. P* **75** ducebant] duciebant *C* **76** ismael] ysmael *G C*, Jsmael *Z* **77** compacientur] conpascientur *C* exierunt] exirent *G C* **78** inflatos] inflactos *C* **79** ora] ova *G* **80** arietem] arietum *C* **82** et] *om. G C*

[26] «Veni hodie ad fontem» (Gen. 24, 42), glosa: hodie exiui et hodie veni, ex hoc potes intelligere quod terra propter eum contraxit se. Dixit rbi Aha: maior est sermo seruorum patrum nostrorum quam lex filiorum [*C* 74^{vb}] quia verbum Elyezer duplicatum est bis scriptum et multa corpora legum non sunt data nisi per signa.

[27] [*Z* 413^{v} (408)] «Filiis concubinarum largitus est munera» (Gen. 25, 6), glosa: magistri nostri glosauerunt quod nomen pollucionis dedit eis, i.e. docuit nigromanciam.

[28] «Collidebantur in utero eius paruuli» (Gen. 25, 22), [*G* 36va (79)] glosa: collidebantur et contendebant super hereditatem duorum seculorum presentis et futuri.

[29] «Eo quod obedierit Abraham voci mee» et infra «legesque seruauerit» (Gen. 26, 5) per leges meas innuit nobis duas leges legem scriptam et legem super os, id est talmut, que data fuit Mosse in monte Syna.

[30] «Sume arma tua» (Gen. 27, 3), hoc est acue bene cutellum tuum et occide recte, et ne facias me comedere morticinium, quod est secundum eos quando auis uel animal occiditur cutello dentato, [*P* 225^{vb} (128)] gallice *ochie*.

[31] «Tulit de lapidibus qui iacebant» (Gen. 28, 11), lapides contendebant unus cum alio quilibet eorum dicebat super me reponet iustus caput suum et deus coniunxit omnes in unum et hoc est quod scriptum est «tulit lapidem quem supposuerat capiti suo» (Gen. 28, 18).

[**26**] cf. *tT* 6 [227] [**27**] cf. *tT* 7 [72] [**28**] cf. *tT* 11 [486] [**29**] cf. *tT* 1 [66] [**30**] cf. *tT* 12 [487] [**31**] cf. *tT* 11 [488]

In marg.: 86 tal. *P Z* **90** sor. *P Z*, ge. 25. *P*, Gen. 25 v. 6 *Z* **93** er. *P Z*, Genesis 25 v. 22 *Z* **96** No ge. 26. *P*, No. Gen. 26 v. 5 *Z* **97** tal. *P Z*, Deus dedit duas leges moysi, scilicet legem scriptam et legem super os, i.e. talmud. *G* **99** stul. ge 27. *P*, stult. Gen. 27.3 *Z* **102** stul. ge. 28 *P*, stult. Gen 28.11. *Z*

85 Veni] *add.* ergo *G C* hodie^{2}] *add.* et *G C* **86** quod] *corr. ex* quia *G* Dixit] dicit *G C* rbi] Rby *G*, raby *C*, Rby *Z* Aha] haha *C* **87** seruorum] illorum *G C* **88** bis scriptum] *lin. s.v. P* **90** glosa] *lin. s.v. P Z* **91** i.e.] *lin. s.v. Z* **91–92** i.e. – nigromanciam] *lin. s.v. P* **94** hereditatem] hereditate *G* duorum] *add.* ~~sanctorum~~ *Z* **98** id est talmut] *lin. s.v. P* mosse] moise *G*, moysi *C* Syna] synay *G*, synah *C*, Sina *Z* **99** cutellum] cultellum *C* **100** quod est] *lin. s.v. Z* **100–101** quod est – ochie] *lin. s.v. P* secundum] super *Z* **101** occiditur] occiditur a *Z* ochie] ochiei *G C* gallice ochie] *lin. s.v. Z* **103** cum] contra *Z*

[32] «Jacuit in eodem loco» (Gen. 28, 11), glosa: hic iacuit sed omnibus quatuor decim annis quibus seruiuit Heber non iacuit in nocte quia studuit in lege, talmut scilicet.

[33] «Terram in quam dormis tibi dabo» (Gen. 28, 13), glosa: dominus plicuit totam terram promissionis sub ipso.

[34] «Non est aliud nisi domus dei» (Gen. 28, 17), glosa: propter hoc dico quod mons Moria eradicatus est et venit illuc et hic est saltus terre de quo dicitur in talmut quod templum venit contra Iacob, usque Bethel, et hoc est quod supra dicitur: «Cumque venisset ad quemdam locum» (Gen. 28, 11), in hebreo est: «et obuiauit loco». Ex quo videtur quod locus venit ad ipsum.

[35] «Post hec peperit filiam nomine Dynam» (Gen. 30, 21), Dyna interpretatur iudicans, glosa: Lya enim iudicauit filiam sibi ipsi dicens si iste fuerit masculus non erit Rachel par vni ancillarum ideo rogauit deum super illo, et conuersus est in feminam.

[36] «Vidi in sompnis mares ascendentes super feminas varios et masculosos» etc. (Gen. 31, 10), licet Laban eas separasset ne oues impregnarentur a consimilibus suis tamen angeli adducebant eas a caula que commissa fuerat filiis Laban ad caulam que erat in manu filiorum Iacob.

[37] [*Z* 414^{r} (409)] «Capras ducentas» (Gen. 32, 14), glosa: ex hoc scitur hora qua cognoscende sunt vxores sicut dicitur in lege talmut homines [*P* 226ra (129)] ociosi cotidie operarij bis in ebdomada, asinarij semel in septimana, camelarij semel in mense, naute semel in sex mensibus.

[**32**] cf. *tT* 1 [67] [**33**] cf. *tT* 11 [489] [**34**] cf. *tT* 11 [490] [**35**] cf. *tT* 11 [491] [**36**] cf. *tT* 11 [492] [**37**] cf. *tT* 12 [113]

In marg.: 106 tal. *P*, Tal. Gen. ibid. *Z* **109** stul. *P*, stult. Gen. 28.13. *Z* **111** stul. *P*, stult. Gen. 28.17. *Z* **116** stul. ge. 30. *P*, stult. Gen. 30. .21. *Z* **121** stul ge 31 *P*, stult. Gen. 31. v. 12. *Z* **124** ta ge. 32 *P*, turp. Gen 32 v. 14. *Z*

Orth.: 106–107 quatuor decim] xiiij *P G C Z*

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106 eodem] e. *C* **107** studuit] custodiuit *G C* lege] l. *C* **108** talmud scilicet] scilicet talmud *G C* talmud scilicet] *lin. s.v. P Z* **109** quam] qua *Z* **111** glosa] *lin. s.v. P* **114–115** in – ob-] *lin. s.v. Z* in – loco] *lin. s.v. P* **117** iudicans] *add.* ~~dyna~~ *C* Lya] dyna *G C* iudicauit] indicauit *P* filiam] *om. C* **118** deum] *om. Z* **120** sompnis] sopnis *C*, somnis *Z* **121** eas] eos *G* a] ad *C* **122** que] qui *Z* **124** glosa] *lin. s.v. P* qua] qua hora *G C* **125** talmut] *lin. s.v. P* **126** bis] vis *C*

[38] «Stringensque collum eius et osculatus fleuit» (Gen. 33, 4), glosa: Esau voluit scindere cum dentibus suis venas Iacob sicut patet ex hoc quod dicitur cecidit super collum eius, et facti fuerunt dentes illius cerei.

[39] «Transiuit in Salem» (Gen. 33, 18), hebreus: «integer», glosa: integer in lege sua, quia non est oblitus sui talmud in domo Laban.

[40] «Esau accepit uxorem» (Gen. 36,2) et infra «Bethsameth filiam Hysmael» (Gen. 36, 3), glosa: et supra vocat eam Melech, quare? Quia tres sunt quibus remittuntur peccata illi qui conuertitur et illi qui ascendit in dignitatem et illi qui accipit vxorem et ideo vocatur Melech quia dimissa fuerunt tunc Esau peccata sua.

[41] «Misit autem Iacob Iudam ante se ad Ioseph vt nunciaret ei» (Gen. 46, 28), hebreus: «ad docendum ante se», glosa: ad preparandum sibi domum ut studeret in talmut vt inde exiret doctrina.

[42] «Nunciatum est ei quod egrotaret pater eius» (Gen. 48, 1), glosa: Effraym frequentabat domum Iacob, ad addiscendum talmud, et quando Iacob infirmabatur in terra Gessen, Effraym pergebat ad fratres suos, in terram Egypti, et nunciabat eis.

[43] «Filius accrescens Ioseph» (Gen. 49, 22), «filius acrescens super oculum», secundum hebreum, glosa: quia malus oculus non potest fascinari semen ipsius, et eciam quando «Iacob benedixit Manasse et Effraym, benedixit eos sicut pisces» (Gen. 48, 16), secundum hebreum: «crescite et pisciculate ad incrementum», quia oculus non potest eos ledere. Non enim [*P* 226^{rb} (129)] possunt videri, hic docet talmut eos qui timent fascinari dicere, ego sum de semine Joseph, in quo malus oculus non habet potestatem.

[**38**] cf. *tT* 11 [493] [**39**] cf. *tT* 1 [68] [**40**] cf. *tT* 11 [494] [**41**] cf. *tT* 1 [69] [**42**] cf. *tT* 1 [70] [**43**] cf. *tT* 7 [73]

In marg.: 128 stul. ge. 33. *P*, stult. Gen. 33 v. 4 *Z* **131** tal. *P*, Tal. Gen. ibid. v. 18 *Z* **134** ge. 36. *P*, Gen. 36. v. 2. *Z* **135** er. No. *P* **138** tal. ge. 46. *P*, Tal. Gen. 46. v. 28 *Z* **141** tal No ge. 48. *P*, Tal. No. Gen. 48. v. 1 *Z* **145** sor. ge. 49. *P*, Sor. Gen. 49 v. 22 *Z*

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128 eius] ē *C* glosa] *lin. s.v. P* **129** venas] *add.* colli *G C* **131** hebreus – glosa] *lin. s.v. P* integer] in regnum *Z* **133** bethsameth] betsameth *G*, besameth *C* **134** glosa] *lin. s.v. P Z* Quia] *om. G C* **136** tunc] *om. G C* ter *Z* **139** hebreus – docendum] *lin. s.v. Z* hebreus – se] *lin. s.v. P* **141** glosa] *om. G C* **145** ioseph] ioseh *C* **146** secundum] *om. G C* secundum – glosa] *lin. s.v. P Z* fascinari] fascinare *G C* **147** quando] quomodo *C* **148** secundum] hoc secundum *G C* secundum hebreum] *lin. s.v. P Z*

[44] «Dissoluta sunt vincula brachiorum manuum illius» (Gen. 49, 24), glosa: quia semen coitus exiuit inter digitos, hoc fuit secundum talmud in temptacione [*C* 75^{r}] uxoris Futipharis.

[45] «Obiit appositusque est ad populum suum» (Gen. 49, 32), glosa: mors non est ibi scripta, propter hoc dixerunt magistri nostri quod Iacob non est mortus.

[46] [*G* 36^{vb} (79)] «Numquid occidere me tu dicis sicut occidisti Egypcium» (Ex. 2, 14), [*Z* 414^{v} (410)] glosa: ex hoc patet quod occidit eum per *semamphoras*, i.e. nomen explanatum, nomen dei scilicet quadraginta duarum litterarum.

[47] «Audiuitque pharao verbum hoc, et querebat occidere Mosse» (Ex. 2, 15), glosa: tradidit eum iusticie occidendum nec vnquam potuit gladius in eum intrare sicut alibi scriptum est: «deus enim patris mei adiutor meus et eruit me de gladio pharaonis» (Ex. 18, 4), et ibi dicit glosa: quod collum ipsius factum est marmoreum.

[48] «Inposuit eos super asinum» (Ex. 4, 20), glosa: iste asinus est ille super quem ascendit Abraham quando iuit ad immolandum Ysaac, et super istum asinum equitabit messyas, sicut scriptum est: «ecce rex tuus» et infra: «ascendens super asinum» (Zach. 9, 9).

[49] «Nec remansit una in cunctis finibus Egypci» (Ex. 10, 19), glosa: nec eciam locuste iam sallite quas sallierant ad comedendum.

[**44**] cf. *tT* 12 [114] [**45**] cf. *tT* 11 [495] [**46**] cf. *tT* 11 [496] [**47**] cf. *tT* 11 [497] [**48**] cf. *tT* 11 [498] [**49**] cf. *tT* 11 [499]

In marg.: 152 Gen. 49. v. 29. *Z* **155** er. *P*, er Gen. 49. 32 *Z* **158** ~~exo. ij. s. heb~~ *P*, Exodj 2 sec heb. 14. *Z* **160** stul. *P*, stult. Exodj 2. 15 *Z* **163** infra xviij *P*, Jnfr. 18. v. 4 *Z* **165** stul exo. 4. *P*, stult. Exodi 4 v. 20 *Z* **168** zach .ix. *P* **169** stul. exo. x. *P*, stult. Exodi. 10. v. 19 *Z*

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152 quia] qui *G C* **153** semen] *corr. ex* semel *C* hoc – secundem] *lin. s.v. Z* **153–154** hoc – futipharis] *lin. s.v. P* temptacione] tentatione *Z* **154** futipharis] putipharis *G C* **155–156** mors – mortus] *sub col. P* **156** ibi] sibi *G C* dixerunt] dixerant *Z* **157–158** Numquid – glosa] *sub col. P* **157** occidisti] occidisti heri *G C* (cf. Acta 7, 28) **158** glosa] *lin. s.v. P*, nota *G C* semamphoras] semethemforas *G C*, semanphoras *Z* **159** i.e. – litterarum] *lin. s.v. P* nomen] nomem *C* quadraginta duarum] xlij *P*, xiij *G*, xiiij *C* litterarum] horarum *C* **160** pharao] farao *C* **161** glosa] *lin. s.v. P Z* tradidit] tradit *G C* occidendum] *lin. s.v. P Z* vnquam] nunquam *G C* **161–162** in – intrare] intrare in eum *tr. G C* **162** mei] *corr. ex* nostri *Z* **163–164** et – marmoreum] *lin. s.v. P* **163** glosa] *lin. s.v. Z* collum] callum *P* ipsius] eius *G C* **165** glosa] *lin. s.v. P* **166** super] *om. G C* **167** tuus] tuus venit *Z* **169** glosa] *lin. s.v. P* **170** sallite] salsite *G*, falssite *C*

[50] Super illud: «tulit sexcentos currus» etc. (Ex. 14, 7), glosa: optimum *goym*, gencium, occide melioris serpentum contere caput.

[51] «Viderunt Egyptum mouentem post se» (Ex. 14, 10), glosa: uiderunt principem Egypciorum qui mouebat exibat de celis, ut adiuuaret Egypcios. Dicit talmud, quod angelus qui preest alicui populo [*P* 226va (129)] prius punitur quam ipse populus.

[52] «Dextera tua domine mag[nifice] in for[titudine] dextera» etc. (Ex. 15, 6), glosa: quare bis ponitur dextera? quia quando israel facit voluntatem dei sinistra eius fit dextera, ad adiuuandum eos.

[53] «Firmissimo habitaculo tuo quod operatus es domine sanctuarium tuum domine quod firmauerunt manus tue» (Ex. 15, 17), glosa: templum quod est inferius directe est contra sedem, que est superius in celo, et ex hoc patet quod magis dilectum est, a deo templum quam residuum mundi, fecit enim templum cum duabus manibus, et mundum cum vna, sicut scriptum est: «manus mea fundauit terram» (Is. 48, 13).

[54] «Cum operuisset superficiem terre» (Ex. 16, 14), glosa: quando sol radiabat ros qui erat super manna ascendebat per radium solis, et [*Z* 415r (411)] dicunt quod testa oui plena rore ascendit per radium solarem.

[55] «Ut comederent panem cum eo coram domino» (Ex. 18, 12), glosa: ex hoc discimus quod qui comedit in mensa in qua comedunt sapientes tantum valet quantum si viueret de gloria dei.

[**50**] cf. *tT* 5 [113] [**51**] cf. *tT* 11 [500] **175** talmud] Exodus Rabbah 21:5
[**52**] cf. *tT* 11 [501] [**53**] cf. *tT* 6 [228], *tT* 11 [502] [**54**] cf. *tT* 11 [503]

In marg.: 171 Goy exo. 14. *P*, Goy. Exod 14. v. 31 *Z* **173** er. *P* Z **175** No *P Z* **177** stul. exo 15 *P*, stult. Exodi 15 v. 6 *Z* **181** er. *P*, er Exodi 15.17. *Z* **185** ys. xliij *P*, Jsaia 48 v 13. *Z* **186** exo. 16. *P*, Exodi 16. v. 14. *Z* **189** er. exo. xviij. *P*, er. Exod. 18 v. 12. *Z*

171 glosa] *lin. s.v. P Z* **172** gencium] *lin. s.v. P Z* **173** mouentem] morientem *Z* mouentem – se] mouere posse *G C* **174** mouebat] moriebat *Z* exibat] exhibat *G C* exibat] *lin.s.v.P* **175** Dicit] dixit *G C* **176** punitur] ponitur *G* **177** Dextera[1]] destera *C* Tua – dextera] om. *G C* magnifice] magnificata *Z* **178** quare] quia *G C* bis] vis *G C* **179** dextera] destera *C* **180** Firmissimo – domine] *om. P Z* **181** domine] do. *G C* firmauerunt] fir. *G C* **183** dilectum est] est dilectum ~~est~~ *G*, est dilectum *C* **184** duabus] duobus *Z* **187** ros qui] res quae *Z* manna] magna *C* **190** discimus] dicimus *C Z*

[56] «Populum qui assistebat moysi a mane vsque ad uesperam» (Ex. 18, 13), glosa: hoc non potest ita intelligi, sed sic intelligendum quod quilibet iudex qui iuste iudicat tantum reputetur in scriptura quantum si fuisset socius dei in creacione mundi.

[57] «In die tercio descendit dominus coram omni plebe» (Ex. 19, 11), glosa: ex hoc apparet quod nullus erat cecus, quia erant omnes sanati.

[58] «Steterunt ad radicem montis» (Ex. 19, 17), in hebreo: «sub monte», glosa: ex hoc patet quod mons eradicatus fuit et aperuit eos, sicut cupa vna hominem vnum, et alibi scriptum est, quod deus dixit eis: Si vultis recipere legem bene; sin autem, hic erit sepulcrum uestrum.

[59] «Moyses loquebatur et dominus respondebat ei» (Ex. 19, 19), glosa: quia Moy[*P* 226^{vb} (129)]ses loquebatur eis verba, et non audierunt ab ore dei, nisi hec duo verba: «ego dominus deus tuus» etc. (Ex. 20, 2), «non habebis deos alienos coram me» etc. (Ex. 20, 3) et non alia.

[60] «Cunctus [C 75^{rb}] populus uidebat uoces» (Ex. 20, 18), glosa: ex hoc apparet quod nullus erat cecus, nec mutus sicut supra dicitur: «respondit omnis populus simul» (Ex. 19, 8), nec surdus sicut ibi dicitur «audiemus» (Ex. 20, 19).

[61] «De celo locutus sum vobis» (Ex. 20, 22), ex hoc patet quod deus inclinauit celos superiores et inferiores, et extendit eos super montem, sicut culcitam, super lectum et tunc demisit sedem super eos, et ex eis loqutus est ipsis.

[62] «Hec sunt iudicia que propones eis» (Ex. 21, 1), glosa: propones eis et non gentibus et si eciam scias ad iudicium quod gentes iudicant secundum Israel non agites iudicium in curia eorum, quia ille qui ducit iudicia Israel coram

[**56**] cf. *tT* 11 [504] [**57**] cf. *tT* 11 [505] [**58**] cf. *tT* 11 [506] **200–201** et – uestrum] Sab 88a [**60**] cf. *tT* 11 [507] [**61**] cf. *tT* 11 [508] [**62**] cf. *tT* 5 [114]

In marg.: 196 stul. exo 19. *P*, stult. Exodi 19 .16. *Z* **198** stul. *P*, stult. Exodi 19. 17. *Z* **199** No *P Z* **202** stul. *P*, stult. Exodi 19 v 19 *Z* **206** stul. exo. 20. No *P*, stult. Exodi 20 18. No *Z* **209** stul. *P*, stult. Exodi 20. v. 22. *Z* **212** goy No exo. 21. *P*, Goy Exod. 21. v. 1. *Z*

192 glosa] *lin. s.v. P Z* **193** intelligendum] intelligendum est *G C*, intelligitur *Z* **194** reputetur] reputatur *G C* **196** glosa] *lin. s.v. Z* ex] et *P Z* **198** steterunt] exteterunt *C* **198** in hebreo] *lin. s.v. Z* in – monte] *lin. s.v. P* sub] ~~mo(n)~~ sub *G* glosa] *lin. s.v. P* **199** aperuit] coperuit *G C* cupa] capa *G C* **202** glosa] *lin. s.v. P* **203** eis] eius *Z* audierunt] adierunt *C* **204** tuus] t. *G C* **206** videbat] *corr. ex* audiebat *Z* **208** simul] summus *G C* ibi] ibidem *G C* **210** culcitam] culcitram *G Z* **211** demisit] dimisit *G C* **212** Hec] Et hec *C* propones eis] *add. in marg. P* **213** scias] ~~scias~~ scias *C* ad] aliquis *G C* **214** curia] terra *Z*

gentibus vilificat nomen dei et exaltat nomen, *auozazara*, ecclesia, sicut dicitur: «Non enim est deus noster ut dij eorum et inimici nostri [*Z* 415^{v} (412)] sunt iudices» (Deut. 32, 31), glosa: quia inimici nostri sunt iudices, hoc est probatio fidei eorum.

[63] «Animam pro anima» (Ex. 21, 23), glosa: magistri nostri diuersa hic senciunt [*G* 37ra (80)] quidam enim dicunt quod occidetur alij quod multabitur pecunia, qui enim intendit occidere vnum hominem et occidit alium, reddet pro illo tantam pecuniam quanta pro eo haberetur in foro si venderetur.

[64] «Oculum pro oculo» (Ex. 21, 24), glosa: si eruit oculum socij sui, reddet ei tantam peccuniam in quanta precium eius minuitur, si deberet in foro vendi, et sic de ceteris membris, et non taliter intelligendum est quod auferantur ei membra.

[65] «Carnem que a bestiis fuerit pregustata, non comeditis sed prohicietis canibus» (Ex. 22, 31), glosa: et *goy* xristianus est sicut canis, aut non dicit hoc nisi de [*P* 227ra (130)] canibus proprie, istud potestis dicere per hoc quod de morticinio dicitur quicquid morticinum estne vescamen ex eo: «peregrino qui intra portas tuas est da ut comedat aut vende ei» (Deut. 14, 21), glosa: per peregrinum intelligitur *goy* xristianus et arguunt per leue et graue, i.e. per locum a minori, si morticinium quod excluditur ab omni vtilitate, vsu conceditur gentibus multo forcius caro rapta a bestiis, cuius vsus conceditur ad aliquam vtilitatem quare ergo dicitur prohicietis canibus? docens te quod honorabilior sit canis quam *goy* xristianus quia morticinium datur xristiano, et caro rapta, que melior est datur cani, et eciam docet te in hoc quod deus non retinet mercedem aliter creature vnde soluit in hoc cani mercedem quia non

[**63**] cf. *tT* 6 [229] [**64**] cf. *tT* 6 [230] [**65**] cf. *tT* 5 [11]

In marg.: 217 deu. xxxij *P* **219** er. *P*, er Exod. 21 v. 24. *Z* **223** er. No. *P*, er No. Ibid. v. 25. *Z* **228** goy exo. 23 *P*, Goy Exodi 22. v. 31 *Z* **231** deu xiiij *P G C*, Deut. 14 .21. *Z* **236** nota *G*

215 auozazara] auozassara *G C* ecclesia] lin. s.v. *P Z* **217** iudices] iudices ~~hoc est~~ *Z* glosa] *lin. s.v. P* glosa – iudices] *add. in marg. P* **219** glosa] *lin. s.v. P* diuersa] ~~dicunt~~ diuersa sunt *Z* **220** multabitur] mulctabitur *P Z* **221** reddet] reddit *G C* **223** glosa] *lin. s.v. P* **225** est] *om. G C* **227** pregustata] ~~grustata~~ pregustata *C* prohicietis] proicietis *G*, proiicietis *Z* **228** glosa] *lin. s.v. Z* goy] goym *G C* xristianus] *lin. s.v. P* **229** quod] *add.* scilicet *C* **230** quicquid] Quid *G* estne] est ne *P* vescamen] vescimini *Z* **231** glosa] *lin. s.v. P* **232** per] *om. G C* peregrinum] peregrinu *C* **232–233** xristianus – minori] *lin. s.v. P* **233** vsu] *lin. s.v. P* **234** conceditur] comeditur *G C* **235** prohicietis] *lin. s.v. P*, proiicietis *Z* docens] doces *C*, docent *Z* **236** sit] est *G C*, erit *Z* goy] *om. P Z* **237** caro] *corr. ex* faro *G* que] quod *G* que melior est] *lin. s.v. P* melior] molior *P* cani] carni *P* **238** aliter] alius *G C*, alienus *Z* cani] tam *C*

latrauit apud filios Israel, sicut legitur «apud omnes filios Israel non muciet canis» (Ex. 11, 7).

[66] «Et introducat ad locum quem paraui» (Ex. 23, 20), glosa: quod iam paraui contra ipsum et iste est vnus de multis versibus qui probant quod templum superius directe est contra templum inferius.

[67] «Dixitque dominus Moysi conpletis huiuscemodi sermonibus in monte Syna» (Ex. 31, 18), glosa: docet quod Moyses audiebat ex ore [*Z* 416r (413)] dei, et postea reuertebantur ambo simul, et repetebant suam *halaka*, leccionem de talmut.

[68] «Vade descende» (Ex. 32, 7), glosa: in illa hora fuit Mosse excommunicatus ex ore superiorum iudicum angelorum.

[69] «Moyses tollens tabernaculum, tetenderat extra castra procul» (Ex. 33, 7), glosa: a tempore peccati super vitulo et vltra separauit tabernaculum a castris, iustum est enim, ut qui excommunicatus est a superiori magistro habeatur pro excommunicato a discipulo.

[70] «Et omnis populus qui querebat deum egre[*P* 227rb (130)]diebatur ad tabernaculum federis extra castra» (Ex. 33, 7), glosa: eciam angeli qui seruiunt deo, quando querebant ad inuicem vbi est deus, respondebatur in tabernaculo Moysi est.

[71] «Loquebatur dominus ad Moysen, facie ad faciem» (Ex. 33, 11), dixit rby Ysaac: Dixit dominus ad Mosse putas ne quod ego et tu discamus omnes exposiciones de *halakod*, de sentenciis talmud sicut *darsaui* tibi exposui, ita *darsa* Israeli.

[**66**] cf. *tT* 11 [509] [**67**] cf. *tT* 1 [71] [**68**] cf. *tT* 6 [231], *tT* 11 [510] [**69**] cf. *tT* 6 [232] [**70**] cf. *tT* 6 [233] [**71**] cf. *tT* 1 [72], *tT* 4 [55]

In marg.: 240 exo. xi. *P G C*, Exod. 11. v. 7 *Z* **241** xxiiij *G C*, Exodi 23. .20. *Z* **243** sup. *Z* **245** exo. 31. *P*, Stult. Exodi 31. v. 18 *Z* **248** er. exo. 32. *P*, xxxij° *G* xxxij *C*, er. Exodi. 32. v. 7. *Z* **250** stul. exo. 33 *P*, xxxiij° *G*, xxxiij *C*, stult. Exodi. 33. v. 7. *Z* **255** er. *P*, No Err. Ibid. v. 4 *Z* **258** blas. *P*, blasph. Ibidem. 33. v. 11. *Z*

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239 omnes] omnes ~~ap(ud) o(mne)s~~ *C*, *om. Z* **241** glosa] *lin. s.v. P* **244** huiuscemodi] huiusmodi *Z* **245** glosa] *lin. s.v. P* **246** repetebant] repectebant *C* **246–247** leccionem – talmut] *lin. s.v. P Z* **248** glosa] *lin. s.v. P*, *om. Z* **249** angelorum] *lin. s.v. P* **250** tollens] tallens *P* tetenderat] tetendit *G C* **251** glosa] *lin. s.v. P Z* super vitulo] *lin. s.v. P* **252** enim ut] ut enim *G C* **253** discipulo] dicipulo *C* **255** glosa] *lin. s.v. P Z* qui] q(ui) quj *C* **258** Loquebatur] Et loquebatur *C* facie] fa. *P* dixit] Dicit *G C* rby] Raby *C* **260** de sentenciis talmud] *lin. s.v. P* exposui] lin. s.v. *P Z* **261** israeli] israel *G C*

[72] «Posteriora mea videbis» (Ex. 33, 23), glosa: ostendit ei nodum filacteriorum suorum hoc habes supra de talmud.

[73] «Nullus ascendat tecum» (Ex. 34, 3), glosa: quia prime tabule date fuerunt in tumultu, et vocibus et multitudine hominum ideo malus oculus habuit in eis potestatem ad fascinandum eos.

[74] «Scribe tibi verba hec» (Ex. 34, 27), glosa: sed non licet tibi scribere legem super os, id est talmud.

[75] «Venerunt ad eum eciam omnes filij Israel» (Ex. 34, 32), glosa: postquam docuit seniores, reuersus est, et docuit totum israel *halaka*, leccionem de talmud, dicunt magistri quomodo docuit eum *mysna*, materiam capitulorum de talmud? Mosse discebat ex ore dei, ingressus est Aaron et docuit eum Mosse suum *perec*, capitulum de talmud, tunc Aaron amouit se et sedit ad sinistram Mosse. Ingressi sunt filij sui et docuit eos Mosse suum *perec*, amouerunt illi se et sedit Eleazar, ad dexteram Mosse, et [*C* 75va] Ythamar sedit ad sinistram Aaron. Ingressi sunt seniores et docuit eos Mosse suum *perec*. Remouerunt se seniores, [*Z* 416^{v} (414)] et sederunt a lateribus hinc inde. Ingressus est omnis populus, et docuit eos Mosse suum *perec*. Populus igitur audiuit semel, seniores bis, filij Aaron ter, Aaron quater.

[76] [*P* 227va (130)] «Ad mulierem que patitur menstrua non accedes» (Lev. 18, 19), [*G* 37^{rb} (80)] glosa: deus prohibuit populo suo ne facerent sicut *goyim*, xristiani, qui miscentur uxoribus suis quando sunt menstruate; omnis enim qui accedit ad vxorem suam quando polluta est discindi debet, et ait dominus: omnes *goyim* descindi debent quia accedunt ad uxores suas quando sunt menstruate, sunt enim reptile et abhominacio, et similiter deus eorum.

[77] «Quod si non audieritis me» (Lev. 26, 14), glosa: ad laborandum in lege ad sciendum *mazaras* sapiencium, glosas super talmut.

[**72**] cf. *tT* 6 [234] **263** hoc – talmud] cf. Ber 7a, Men 35b, *sT* [52], *sT* [1857] [**73**] cf. *tT* 7 [74] [**74**] cf. *tT* 1 [73] [**75**] cf. *tT* 1 [74] [**76**] cf. *tT* 3 [33], *tT* 5 [115] [**77**] cf. *tT* 1 [75]

In marg.: 264 exo. 34. *P*, xxxiiij° *G*, xxxiiij *C* **267** tal. *P*, Ibid. v. 27. *Z* **280** leui xviji goy *P*, Leui 18. v. 19. Goy *Z* **283–284** nota contra xristum et xristianos *G* **286** tal. leui 26. *P*, xxvj° *G C*, Talm. Leuit 26. v 14. *Z*

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262 filacteriorum] filateriorum *G C*, phileuteriorum *Z* **263** hoc – talmud] lin. s.v. *P Z* **265** et^{2}] In *G C* **266** ad fascinandum eos] *lin. s.v. P* **267** sed] secundum *C* **268** id – talmud] *lin. s.v. P Z* talmud] *add.* supra est *G C* **269** eciam] et *P Z* **270–271** leccionem – talmud] *lin. s.v. P Z* **271** quomodo] quo *C* **271–272** materiam – talmud] *lin. s.v. P* capitulorum – talmud] *lin. s.v. Z* **272** discebat] dicebat *G C* **273** capitulum – talmud] *lin. s.v. P Z* **275** dexteram] desteram *C* **278** igitur] ergo *Z* **281** glosa] *lin. s.v. P* xristiani] *lin. s.v. P Z* **286** glosa] *lin. s.v. P* **287** mazatas] mecaras *G C* glosas – talmut] *lin. s.v. P Z*

[78] «Hec sunt precepta atque iudicia et leges» (Lev. 26, 46), glosa: vna de uerbis scriptis, alia de uerbis super os, ostendens quod ambe fuerunt *halaka*, id est edocte Moysi in monte Syna.

[79] «Inuocabunt nomen meum super filios Ysrael» (Num. 6, 27), glosa: benedicam eos, per *semhemphoras*, nomen dei quadraginta duarum litterarum.

[80] Super illud: «quibus conparati quasi locuste videbamur» (Num. 13, 34), dicit glosa: quod aliqui erant tante magnitudinis quod humeris suis impediebant magnitudinem solis.

[81] «Quomodo irascar et deus non est iratus» (Num. 23, 8), glosa: non habeo potestatem nisi ex hoc quod scio horam in qua deus irascitur singulis diebus semel irascitur deus sicut dictum est: «numquid irascitur per singulos dies» (Ps. 7, 12), et per totam illam diem qua venisti ad me, non fui iratus, et hoc est quod dicitur: «populus meus memento quid cogitauerit contra te Balach rex Moab et quid responderit ei, Balaam filius Beor de Sethim usque Galgalam ut iusticias dei cognosceres» (Mich. 6, 5).

[82] «De Jacob erit qui dominetur et perdat [*P* 227^{vb} (130)] reliquias ciuitatis» (Num. 24, 19), glosa: preciose ville *Edomym*, id est Rome, vocant *Edomym* xristianos.

[83] «Si autem nec patruos habuerit» (Num. 27, 11), glosa: vir debet habere hereditatem vxoris.

[84] [*Z* 417^{r} (415)] «Hircus quoque offeretur domino pro peccato in holocaustum sempiternum» (Num. 28, 15), glosa: hircus noue lune diuariatus est, ab alijs,

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[**78**] cf. *tT* 1 [76] [**79**] cf. *tT* 6 [235] [**80**] cf. *tT* 11 [511] [**81**] cf. *tT* 6 [236] [**82**] cf. *tT* 5 [116] [**84**] cf. *tT* 4 [46]

In marg.: 288 tal. *P*, Talm. Leuit. 26. 45 *Z* **291** Nu vi. er *P*, Nu vj° *G C*, Num 6 .24. er *Z* **292** etiam ii° .g. *G C* **293** stul. num. 13. *P*, xvij secundum hoc *G C*, stult. Num. 13. 34. *Z* **296** num. 23. *P*, Num. 23. 8. *Z* **302** mich. vi. *P*, Num. vi. *G C*, Mich. 6. 5. *Z* **304** goy. nu. 24. *P*, Goy. Num. 24. v. 19. *Z* **306** Num. 27 *P*, xxij° *G C*, Num. 27. 11. *Z* **309** Nu. 29. *P*, xxviij° *G C*, Num. 29. 5. *Z*

Orth.: 292 quadraginta duarum] xlij *P G C Z*

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288 glosa] *lin. s.v. P* **289–290** id – edocte] *lin. s.v. P* **290** syna] synay *C* **291–292** glosa – litterarum] *lin. s.v. P* **292** semhemphoras] semhanforas *G*, semaphoras *C* nomen – litterarum] *lin. s.v. G* **295** magnitudinem] cursum *G*, curssum *C* **296** glosa] *lin. s.v. P* **297** hoc] *om. G* **302** iusticias – cognosceres] cognosceres iusticias dei *tr. G C* **304** glosa] *lin. s.v. Z* id – rome] *lin. s.v. Z* **304–305** vocant – xristianos] *lin. s.v. P* **306** vir debet] *tr. G C* **309** glosa] *lin. s.v. P*

quia de alijs non dicitur domino sed de isto solo et infra legitur in *agaza*, id est exposicione auctoritatum biblie in talmud: Dixit deus afferte indulgenciam super me quod minorauj lunam, plenius habes hoc supra.

[85] «Loqutus est Moyses ad principes tribuum Israel» (Num. 30, 2), glosa: quid vidit quando dixit hoc? Docuit quod absolucio votorum fit per vnum manualem, sapientem, vel si non invenitur, talis potest fieri per tres ydiotas, supra est plene.

[86] «Mihique mandauit in illo tempore ut docerem» (Deut. 4, 14), glosa: hoc quod mandauit fuit lex super os, id est talmut.

[87] «Ex die quo creauit dominus deus tuus *adam*», id est «hominem secundum» hebreum, «a sumo celo usque ad sumum eius» (Deut. 4, 32), glosa: ostendit altitudinem Ade fuisse a terra vsque ad celos, eadam enim est mensura: a celo usque ad celum, quod est a terra usque ad celum.

[88] «Nec miseraberis eorum» (Deut. 7, 2), glosa: non attribues eis graciam vnde prohibetur dici, quod pulcher est iste xristianus.

[89] «Si enim custodieritis mandata» (Deut. 11, 22), in hebreo: «custodientes custodietis», inuitat enim ad plures custodias, ne tradatur talmut obliuioni.

[90] «Non declinabis ad dextram siue ad sinistram» (Deut. 17, 11), glosa: etiam si dicant sapientes in talmud dextram sinistram, et sinistram dextram [*P* 228ra (131)] credendum est eis, super hoc uerbo dicit glosa: verba domini sunt quantumcumque contradicant sibi sapientes, et oppiniones eorum fuerunt edocte Mosse in monte Syna, et etiam dicitur quod deus et societates

312 hoc supra] cf. *sT* [1909–1910], *tT* 4 [43–44], *tT* 6 [215] [**85**] cf. *tT* 6 [237] **315** supra – plene] cf. *sT* [855], *sT* [1655], *tT* 2 [59], *tT* 6 [56] [**86**] cf. *tT* 1 [77] [**87**] cf. *tT* 6 [238], *tT* 11 [512] [**88**] cf. *tT* 5 [117] [**89**] cf. *tT* 1 [78] [**90**] cf. *tT* 2 [83], *tT* 4 [56], *tT* 6 [239]

In marg.: 313 er. nu. 30. *P*, xxx° *G C*, er. Num. 30. v. 2. *Z* **316** deu iiij *P*, deu iiii° *G C*, Deut. 4 v. 14. *Z* **317** tal *P*, Tal. *Z* **319** er. *P* **322** goy deu 7 *P*, vii° *G C*, Goy Deut. 7 v. 2. *Z* **324** deu. xi. *P*, Deut. 11 v. 22. *Z* **326** deu. 17. sap *P*, Deut. 17. v. 11. Sap. *Z*

310–311 in – talmud] *lin. s.v. Z* id – talmud] *lin. s.v. P* **312** plenius – supra] *lin. s.v. Z* **314** vnum] vnum solum *G C* **315** sapientem] *lin. s.v. P* talis] *lin. s.v. P* supra – plene] *lin. s.v. P* **316** mihique manaduit] *lin. s.v. P* glosa] *lin. s.v. P* **317** id – talmut] *lin. s.v. P Z* **318** secundum] vel *G* **318–319** id – hebreum] *lin. s.v. P Z* **321** est] *om. G C* **324** Si enim] Sicut *G C* **324–325** in – custodietis] *lin. s.v. P G Z* **325** tradatur] tradatur ~~obliuioni~~ *C* **326** siue] neque *G*, nec *C* glosa] *lin. s.v. P* **327** sapientes – talmud] *lin. s.v. P* **328** credendum – glosa] *lin. s.v. P* domini] dei sui *G* **330** et] ibi *P*

angelorum disputabant super quodam verbo de talmud haberet et dixerunt quis determinabit Raba filius Nahamani.

[91] «Reddent ei sicut fratri suo facere cogitauit» (Deut. 19, 19), ex hoc dixerunt sapientes si occiderunt non occidentur, hoc est dictum, si aliquis occidatur per falsos testes antequam conuincantur de falsitate ipsi non occidentur, sed si ante conuincantur, occidentur.

[92] «Si deprehensus occisus fuerit homo furans fratrem suum» (Deut. 24, 7), glosa: oportet quod adhibeantur testes, et quod prohibicio precesserit, silicet quod testes prius dixerint ei, ne facias quod si feceris [*Z* 417^{v} (416)] morieris et quod ipse rendit propter hoc facio, de hac prohibicione facit glosa Salomonis in multis locis intencionem.

[93] «Uxorem accipias alius dormiat cum ea» (Deut. 28, 30), glosa: hic mutaverit scribe vnum verbum pro alio quia turpiter erat dictum.

[94] «Qui percusserit Cariatsepher» (Ios. 15, 16), glosa: *cariathsefer* interpretatur lectura libri, hec erant *halakod* lecciones de talmud, que obliuioni [*G* 37va (80)] tradite fuerant tempore quo lugebatur Mosse et Ethoniel acquisiuit eas per subtilitatem suam et superius dicit glosa: quod erant ibi tria millia *halakod*, et Jossua, Jossue, rogauit deum ut reduceret ei ad memoriam.

[95] «Stelle manentes in ordine et cursu suo adversus Sisaram pugnauerunt» (Iud. 5, 20), glosa: vna extremitas stelle, que pugnabat, erat in celo et alia erat in terra, ex hoc dixerunt sapientes quod tantum continet spissitudo celi

[**92**] cf. *tT* 6 [240] [**93**] cf. *tT* 2 [84] [**94**] cf. *tT* 1 [79] [**95**] cf. *tT* 11 [513]

In marg.: 331 blas. *P*, blasph. *Z* **333** er. deu. 19. *P*, xix *G C*, er. Deut. 19. v 19. *Z* **337** deu. 24. *P*, xxiiii secundum hebreum *G C*, Deut. 24 v. 7. *Z* **342** deu. xxviij. stul. *P*, xxviii° *G C*, Deut. xxviij. 30. stult. *Z* **344** jos. xv. tal. *P*, Jos. xv. *G*, josu xv. *C*, Josue 15 v. 16 stult. *Z* **349** iud v. *P*, Jud. 5 20. *Z*

331 haberet] baheret *P*, aberet *C* **332** raba – Nahamani] raua filius nahemi(m) am *P* **333** Reddent] Rendent *G*, rendet *C* Reddent – cogitauit] *lin. s.v. P* **334** hoc – dictum] *lin. s.v. P* **334–335** hoc – occidentur] *sub col. P, om. Z* **336** occidentur] occidentur hoc est dictum, si quis occidatur per falsos testes antequam conuincantur de falsitate ipsi non occidentur *Z* **337** occisus] *om. P Z*, ocissus *C* Si deprehensus – glosa] *lin. s.v. P* **340** de] ne *G C* salomonis] sal. *P G C* **340–341** de hac – intencionem] *lin. s.v. P Z* **342** alius] alter~~ius~~ *G*, alterius *C* **344** percusserit] percussit *P Z* cariatsepher] cariathesefer *G C*, Cariat Sepher *Z* glosa] *lin. s.v. P Z* cariathsefer] cariathesefer *G C*, Cariath Sepher *Z* **345** lecciones – talmud] *lin. s.v. P* **346** tradite] tradita *P Z* lugebatur] lugebant *G* Ethoniel] Othoniel *Z* **347** subtilitatem] sabulitatem *G C* dicit] dicitur *Z* ibi] in *G* **348** Jossue] *lin. s.v. P Z* reduceret] reducererit *C*, reducerentur *Z* **350** glosa] *lin. s.v. P Z* **351** ex] et *G C* tantum] tamen *G C* spissitudo] similitudo *G C*

quantum [*P* 228rb (131)] est inter celum et terram et fixa est stella in celo sicut cauilla in ostio et ita longa est sicut celum spissum est.

[96] «Torrens Kyson traxit cadauera eorum torrens Cadumyn» (Iud. 5, 21), glosa: *Cadumyn* interpretatur antiquitatum hic est torrens qui fuit fideiussor mari a diebus Egypciorum, hoc habes supra plene.

[97] «Maledicite terre Meroth» (Iud. 5, 23), glosa: Meroth fuit stella et erat proxima bello et non venit.

[98] «Maledicite habitatoribus eius» (Iud. 5, 23), glosa: Barach excommunicavit Meroth cum quadringetis cornibus, tubis concrepantibus et omnes habitantes prope infra quatuor cubitos ab ipsa Me[*C* 75vb]roth, hec est consuetudo Iudeorum quod prope ad quatuor cubitos ab excommunicatis non est habitandum.

[99] «Inuenteque sunt de Jabes Galaad quadringenta virgines» (Iud. 21, 12), glosa: examinauerunt eas super ora doliorum vini hanelitus corrupte redolebat vinum, hanelitus incorrupte non.

[100] «Puer autem Samuel ministrabat domino coram Hely» (I Reg. 3, 1), glosa: hinc ostenditur quod qui seruiunt sapientibus idem est, ac si seruirent deo.

[101] «Occidite cum isto et vescimini» (I Reg. 14, 34), glosa: Saul probauit cutellum [*Z* 418r (417)] vtrum esset dentatus, gallice *achiez*, et tradidit eis ad occidendum boues suos.

[102] «Liberauit ergo populus Jonathan vt non moreretur» (I Reg. 14, 45), glosa: quia absoluerunt Saul a iuramento suo.

[**96**] cf. *tT* 11 [514] **356** hoc – plene] cf. *sT* [1885] [**97**] cf. *tT* 11 [515] [**98**] cf. *tT* 11 [516] [**99**] cf. *tT* 11 [517] [**100**] cf. *tT* 6 [241] [**101**] cf. *tT* 11 [518] [**102**] cf. *tT* 11 [519]

In marg.: 354 No *P*, No. Jud. 5.21. *Z* **357** stul. *P*, stult. Jud. 5. 23 *Z* **359** No stul. *P*, No. stul. jbidem. *Z* **363** stul. iudic. 21 *P*, stult. Jud. 21 12. *Z* **366** i. rg. iij sap. *P*, 1 Reg. 3 v. 1. *Z* **368** stul .i. rg. 14 *P*, stult. 1 Reg. 14 v 34 *Z* **371** er. *P*, er. 1 Reg. 14. 44. *Z*

Orth.: 360 quadringentis] cccctis *P G C* **361** quatuor] iiijor *P G C Z* **362** quatuor] iiijor *P G C*

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352 et] *om. G C* **353** ostio] hostio *P* **355** hic] hoc *G C* **356** hoc] *om. G C* hoc – plene] *lin. s.v. P Z* **359** habitatoribus] habitantibus *G C* barach] baraach *G C* **360** tubis] *lin. s.v. P Z* **361** hec] hoc *G C* **361–362** hec – habitandum] *lin. s.v. P Z* **362** quatuor cubitos] cubitos iiiior *G C* **363** Inuenteque] Jnvenitque *G C* de Jabes] delabes *G C* quadringenta] cccc *P*, ccc*te G C* **363** glosa] *lin. s.v. P* **364** eas] eis *G C* **367** qui] *om. C* **368** cutellum] cultelum *C* **369** gallice achiez] lin. s.v. *P* achiez] ochier *G C*, ochie *Z* **371** moreretur] moriretur *G C* **372** quia] quoniam *G C*

[103] «Deos uidi ascendentes de terra» (I Reg. 28, 13), fuerunt duo Mosse et Samuel, Samuel enim tenebat sibi, ne duceretur ad iudicium [*P* 228va (131)] et propter hoc duxit secum Mosse ut testificaretur quod bene seruauerat legem.

[104] «Arguam eum in virga virorum et in plagis filiorum Adam» (II Reg. 7, 14), glosa: hoc est de Asmoday, Asmodeo, qui proiecit Salomon extra regnum suum, per quadringentas leucas et demones sunt filij Adam, quoniam centum triginta annis quibus seperauit se ab uxore sua post mortem Abel conceperunt de ipso spiritus et pepererunt.

[105] «Quin pocius loquere ad regem, et non negabit me tibi» (II Reg. 13, 13), glosa: quia bene possum contra here tecum, quare? Quia nata fuit de muliere capta in bello, antequam fieret Iudea, et filius qui nascitur Israelite de ancilla uel aliqua aliena, in nullo est filius suus, ideo non erat soror, Amon, secundum talmud.

[106] «Et quinquaginta viros qui eum precederent» (II Reg. 15, 1), glosa: omnes illi non habebant splenem et plantas pedum habebant concauatas, supra est plene.

[107] «Et illo suspenso inter celum et terram» (II Reg. 18, 9), glosa: dixerunt magistri nostri quod Absalom extraxit gladium ut abscinderet capillos suos, sed vidit infernum subter se patentem.

[108] «Fili mi Absalom» etc. (II Reg. 18, 33 et 19, 4]), octies dixit hoc secundum hebreum, septies quia eleuait eum per septem gradus inferni, et octaua uice posint eum in paradiso.

[**103**] cf. *tT* 11 [520] [**104**] cf. *tT* 6 [242] [**105**] cf. *tT* 6 [243] [**106**] cf. *tT* 11 [521] **387** supra est plene] cf. *sT* [1600] [**107**] cf. *tT* 11 [522] [**108**] cf. *tT* 11 [523]

Orth.: 378 quadringentas] cccctas *P G C* **378–379** centum triginta] cxxx *P G C*

In marg.: 373 stul. i. reg. 28 *P*, stult 1 Reg. 28 v. 13. *Z* **376** .2. reg. 7 *P*, Reg viij° *G C*, 2 Reg. 7. 14. *Z* **379** er. No *P*, er No. *Z* **381** .2. reg. 13. er. *P*, 2 Reg. 13. v. 13. *Z* **382** No *P* **386** .2. reg. 15. *P*, xv° *G C*, 2 Reg. 15. v 2 *Z* **388** stul. .2. reg. 18. *P*, xviij° *G C*, stult. 2 Reg. 18. v. 9. *Z* **391** Jbidem v. 23. *Z*

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374 samuel] et samuel *G C* tenebat sibi] timebat siue *G C* ne] *om. C* **377** glosa] *lin. s.v. P* **381** glosa] *lin. s.v. P Z* **384–385** ideo – talmud] *lin. s.v. P Z* **384** amon] amom *G* **386** quinquaginta] l *G C* precederent] rederent *C* **387** supra est plene] *lin. s.v. P* **389** absalom] absalon *P* **391** absalom] absalon *P* octies] et octies, *corr. ex* sexties *Z* **391–392** secundum hebreum] *lin. s.v. P Z* **392** eleuait] eleuauit *G C* ocatva] vij. *P G C Z* **393** posint] possint *C*

[109] «Nonne ego sum que respondeo ueritatem» (II Reg. 20, 19), illa fuit Sara filia Aser de qua legitur multum ergo vixerat.

[110] «Exaudi me domine, exaudi me domine» (III Reg. 18, 37), glosa: si non exaudis me, ego ipse abnego te, et dico quod tu peruertisti corda eorum iterum, similiter dixit Mosse, «si consueta hominum morte interierint» et infra «non misit me dominus» (Num. 16, 29), etiam ego nego [*Z* 418^{v} (418)] deum et dico quod non [*P* 228^{vb} (131)] misit me deus ad loquendum legem et precepta similiter «dixit Micheas si reuersus fueris in pace non est deus loqutus in me» (III Reg. 22, 28).

[111] «Et non reuertetur oculus meus» etc. (Iob 7, 7), glosa: per hoc uidemus quod negauit resurreccionem.

[112] «Deus repulisti nos» etc. (Ps. 59, 3), glosa: prouidit in spiritu quod Romani preesse debebant super Israel et quod multa mala erant eis inflicturi et orauit pro eis, et rogauit deum quod con[*G* 37^{vb} (80)]cederet ei uidere destruccionem Rome.

[113] «Virum sanguinum et dolosum abhominabitur dominus» (Ps. 5, 7), glosa, id est Esau et progeniem eius xristianos.

[114] Parabole Salamonis, comparat legem bone mulieri et ecclesiam meretrici.

[115] «Ut eruaris a via mala» etc. (Prov. 2, 12), glosa: ecclesia, «et ab homine qui peruersa loquitur» (Prov. 2, 12), glosa: hij sunt xristiani qui, concitant populum ad ecclesiam et vertunt legem ad malum.

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395 cf. Num. 26, 46 [**110**] cf. *tT* 6 [244] [**111**] cf. *tT* 6 [245] [**112**] cf. *tT* 5 [118] **405** cf. Ps. 59, 12; 107, 12. [**113**] cf. *tT* 5 [119] [**114**] cf. *tT* 5 [120] [**115**] cf. *tT* 5 [121]

In marg.: 394 .2. reg. 20. *P*, 2 Reg. 20. v 19 *Z* **395** Nu. xxvj. *P*, Num. 26. v. 46. *Z* **396** 3 reg. 18. *P*, Reg. xviij. *G C*, 2 Reg. 18 v. 37. *Z* **403** iob vij *P*, Iob. vii. *G C*, Job 7.7. *Z* **405** goy ps 5 *P*, Goy Psal. 59. v. 1 *Z* **409** goy ps. 58 *P*, Goy Psalm. 5 v. 7. *Z* **411** prouer. 1 goy *P*, vide multa contra ecclesiam *G*, Prou. 1. 1 Goy *Z* **414** No. *P Z*

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395 aser] asser *G* legitur] legitur num xxvi *G C* multum ergo vixerat] *lin. s.v. P* **396** glosa] *lin. s.v. P* **397** iterum] iterum ~~dixit mosse~~ *C* **398** interierint] morietur *Z* **401** deus] dominus *Z* **403** oculus meus] meus oculus *G C* glosa] *lin. s.v. P Z* **405** repulisti] repu. *P* **406** preesse] prehesse *C* et] *om. G* inflicturi] in futuro *G* **409** sanguinum] san. *P* dolosum] dolo. *P* abhominabitur] abho. *P* dominus] do. *G*, deo *C*, *om. Z* **410** esau] essau *G* et progeniem] in propagine *G C* progeniem] pierogeniem *P* xristianos] *lin. s.v. P G* **411** ecclesiam meretrici] *tr. G C* meretrici] *lin. s.v. P* **412** eruaris] eruarit *P* via] *om. G C* mala] malo *C* glosa] *lin. s.v. P Z*, *om. G C* qui] que *C*

[116] «Melior est acquisitio eius negociacione argenti et auri» etc. (Prov. 3, 14), glosa: hic est qui dicit socio suo doce me tuum *perec* capitulum de talmud et docebo te meum.

[117] «Et labores tui sint in domo aliena» (Prov. 5, 10), glosa: hoc est domus ecclesie.

[118] «Qui ingreditur ad mulierem proximi sui non erit mundus cum tetigerit eam» (Prov. 6, 29), glosa: uxor proximi est ecclesia que est appropriate xristianis.

[119] «Zelus et furor viri, non parcet in die vindicte» etc. (Prov. 6, 34), glosa: nunquam indulgebit pro aliquo precio illi qui abnegauit eum, et additus est ecclesie.

[120] «Per plateas iuxta angelum» (Prov. 7, 8), glosa: angelum ecclesie mulierem perfectam meretricem et fortem corde vnum xristianorum qui inuitant homines ad ecclesiam, et dicunt ecce vir non est in domo sua, quoniam deus abstulit gloriam suam et data est illis, qui seruiunt ecclesiis et lex clamat eis [*P* 229ra (132)] quod inde se custodiant.

[121] «Affligetur malo qui fidem facit pro extraneo» (Prov. 11, 15), glosa: iniquus conculcabitur, quia obligauit se ecclesie.

[122] «Qui autem odit affidatores securus erit» (Prov. 11, 15), glosa: id est illos qui [*Z* 419r (419)] dederunt fidem suam ecclesie.

[123] «Multi cibi in noualibus patrum et aliis congregantur absque iudicio» (Prov. 13, 23), in hebreo: «et est qui finitur absque iudicio», hic est nuncius *malach mauez*, angelus mortis, et mutat unum nomen pro alio et occidit illum cuius nondum venit dies.

[**116**] cf. *tT* 1 [80] [**117**] cf. *tT* 5 [122] [**118**] cf. *tT* 5 [123] [**119**] cf. *tT* 5 [124] [**120**] cf. *tT* 5 [125] [**121**] cf. *tT* 5 [126] [**122**] cf. *tT* 5 [126] [**123**] cf. *tT* 6 [246]

In marg.: 415 goy prouer 3 *P*, iij° *G C*, Goy Prou 3.14 *Z* **418** goy prouer 5. *P*, v° *G C*, Goy Prou. 5. 10 *Z* **420** prouer. 6. *P*, vi° *G C*, Prou. 6 29 *Z* **421** goy *P*, Goy Jbidem v. 24. *Z* **423** goy No prouer. 7. *P*, vij° *G C*, Goy No. prou. 7. 20. *Z* **428** prouer. xi. goy *P*, xi° *G C*, Prou. xi. 15 No. Goy. *Z* **430** goy No. *P*, Goy. No. *Z* **432** prouer. 13. *P*, xiij *G C*, Prou. 13 v. 23. **434** No. *P Z*

415 argenti et auri] auri et argenti *P Z* **416** glosa] *lin. s.v. P, om. Z* hic] hoc *G C* capitulum] *lin. s.v. Z* capitulum – talmud] *lin. s.v. P* **418** glosa] *lin. s.v. P* **420** glosa] *lin. s.v. P* **423** Per] super *Z* **424** fortem] forte *G C* **426** ecclesiis] Creaturis *Z* **428** qui] qui ~~fratrem~~ *Z* glosa] *lin. s.v. P Z* iniquus] iniquo *Z* **430** glosa] *lin. s.v. P* illos] alios *G C* **433** in hebreo] *lin. s.v. P G* hic] hoc *G C* **434** mauez] mauec *G*, mauent *C* angelus] angeli *G* angelus mortis] *lin. s.v. P* illum] illos *G C*

[124] «Est via que videtur [*C* 76ra] homini recta» (Prov. 14, 12), glosa: hoc est via ecclesie que recta est coram Esau et progenie sua, xristianis. Et infra: «Risus dolore miscebitur» (Prov. 14, 13), glosa: pro risu in quo deus ludit cum eis in hoc seculo cor eorum in dolore erit in futuro.

[125] «Expedit magis occurrere urse raptis fetibus quam fatuo confidenti in stulticia scilicet» (Prov. 17, 12), glosa: melius esset occurrere vrso vastanti omnia quam vni xristianorum quem inuitant homines ad eundum ad ecclesiam.

[126] «Insuper vniuerse terre rex imperat seruienti» (Eccle. 5, 8), ille qui est rex *mykara* biblie et *mysna*, materie capitulorum de talmut, habet necesse seruire domino, id est magistro, in talmut, quia ipse parat coram eo doctrinam illicitorum et licitorum pollucionis et mandacionis iudeorum.

[127] «Saturitas diuitis non sinit eum dormire» (Eccle. 5, 11), glosa: lecciones non permittunt sapientem in talmud dormire in sepulcro quia omnis sapiens cuius oris verba recitantur labia eius mouentur in sepulcro.

[128] «Virum de mille vnum repperi» (Eccle. 7, 29), consuetudo mundi talis est quod si mille ponantur ad *mykara*, bibliam, non erunt apti ad *mysna*, plusquam centum et de illis centum ponitis ad *mysna*, non erunt apti ad talmud plusquam decem et de illis decem ponitis ad talmud non erit perfectus in sciencia talmud nisi vnus.

[129] «Et ociose erunt molentes» (Eccle. 12, 3), glosa: Hec sunt [*P* 229rb (132)] magne *mysnaiod*, materie capitulorum talmud «et tenebrescent uidentes per foramina» (Eccle. 12, 3), glosa: talmud dabitur obliuioni cordibus.

[**124**] cf. *tT* 5 [127] [**125**] cf. *tT* 5 [128] [**126**] cf. *tT* 1 [81], *tT* 2 [85] [**127**] cf. *tT* 2 [86] [**128**] cf. *tT* 1 [82] [**129**] cf. *tT* 1 [83]

In marg.: 436 prouer. 14. *P*, prou. 14 v. 12. *Z* **441** No. prouer. 17. *P*, No. Prou. 17 v. 12. *Z* **443** eccles. 5. *P*, Eccle. 5. 8. *Z* **447** No. *P*, eodem *G C*, No. Ibidem. v. 11. *Z* **450** No. eccles. 7. *P*, vij° *G C*, Eccle. 7. 29. No. *Z* **454** No. *Z* **455** No. eccles. 12 *P*, per *G*, ~~No.~~ Eccles. 12 v. 3. *Z*

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436 glosa] *lin. s.v. P, om. Z* hoc] hec *G* **437** xristianis] *lin. s.v. P Z* Et infra] *lin. s.v. P* Risus] rissus *C* **438** glosa] *lin. s.v. P* **440** fatuo] fa. *P G* glosa] *lin. s.v. P*, Glosa. Glosa. *G C* vrso vastanti] urse vastante *Z* **442** quem inuitant] qui invitat *Z* ad eundum] *om. Z* **443** rex] in *G C* **444** biblie] *lin. s.v. P Z* materie – talmut] *lin. s.v. P Z* capitulorum] captiuorum *G C* **445** id – magistro] *lin. s.v. P Z* **446** iudeorum] et iudiciorum *G C* **447** glosa] *lin. s.v. P Z* **448** in talmud] *lin. s.v. P* **448–449** quia omnis – in sepulcro] *sub col. P* **451** bibliam] *lin. s.v. P Z* **452** ponitis] positis *G Z* **453** decem[1]] x *P G C* decem[2]] x *P G C* ponitis] positis *G Z* **455** ociose] otiosse *C* glosa] *lin s.v. P* magne] magna *G C* **456** materie capitulorum talmud] *lin. s.v. P* tenebrescent] tenescebrent *C* **457** glosa] *lin s.v. P Z* dabitur] dabitur dabitur *G C*

[130] «Verba sapientium quasi famuli» (Eccle. 12, 11) et infra: que «data sunt a pastore vno» (Eccle. 12, 11), glosa: omnia uerba sapiencium verba dei sunt que dixit Mosse et dedit ex ore dei.

[131] «Hiis amplius fili mi requiras» (Eccle. 12, 12), glosa: plusquam verba legis scripte custodias verba sapiencium si vero dicas [*Z* 419^{v} (420)] quare non fuerunt scripta si necessaria sunt, quia «faciendi plures libros non est finis» (Eccle. 12, 12), glosa: si vellemus scribere non possemus consummare.

[132] «Come eius sicut elate palmarum» etc. (Cant. 5, 11), glosa: super quelibet punctum legis sunt acerui de *halakod*, id est de uerbis talmud et infra: «oculi eius sicut columbe» (Cant. 5, 12), oculi, id est discipuli sa[*G* 38ra (81)]piencium quibus deus dedit oculos ad illuminandum. Item oculi sunt capitula legis et *mysnaiod* et *halakod*, id est materie talmut et sentencie.

[133] «Veni dilecte mi eggrediamur in agrum comemoremur in uillis» (Cant. 7, 12), glosa: non legatis in uillis sed in apostatis, hec sunt familie Esau, id est xristianorum, quibus habundare fecisti multa bona et abnegauerunt te, et infra «si flores fructus parturiunt» (Cant. 7, 12), hiis assimilantur domini magistri in *mysna*, «si floruerunt mala punica» (Cant. 7, 12), hiis assimilantur domini talmud qui sunt sciencia perfecti et digni docere.

[134] «Fortitudo et laus mea dominus» etc. (Is. 12, 2), glosa: nomen domini modo dimidiatum est, non enim est ibi pro *ezonay* nisi *ia*, sed ad ruinam Esau et generis sui, xristianorum, reintegrabitur.

[**130**] cf. *tT* 2 [87] [**131**] cf. *tT* 1 [84], *tT* 2 [88] [**132**] cf. *tT* 1 [85] [**133**] cf. *tT* 1 [86], *tT* 2 [89], *tT* 5 [129] [**134**] cf. *tT* 5 [130]

In marg.: 459 No. *P*, eodem *G C* No.[t]a *G* **461** No. *P*, s.[upr]a *G C*, Ibid. v. 12. *Z* **465** can. 5. *P*, can. vj.° *G C*, Cant. 5. 11. *Z* **470** canti. 7. *P*, vij.° *G C*, Cant. 7. 11 *Z* **476** ys. xij. *P*, ys. xiii *G C*, Jsaia 12 v. 2. *Z* **477** No *P*

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460 et] *om. G C* **461** fili] filij *C* **462** si] necessaria si *C* vero] *om. G C* **463** necessaria] *om. C* **464** glosa] *lin. s.v. P Z* **465** elate] clare *G C* palmarum] pal. *P G C* **465** glosa] *lin. s.v. P* quelibet] piolem *Z* **466** punctum] pulchram *Z* sunt] sicut *G C* acerui] dederint *G C* halakod] alakod *C* id est] *lin. s.v. Z* id – infra] *lin. s.v. P* **469** mysnaiod] mysnayod *G C* halakod] alakod *C* sentencie] finem *G C* id – sentencie] *lin. s.v. P* **470** dilecte] dulcem *C* **471** legatis] legaris *Z* id est] *om. P* **472** xristianorum] *lin. s.v. P Z* multa] om. *P Z*, ~~in~~ multa *G* et infra] *lin. s.v. P Z* **473** magistri] *lin. s.v. P Z* **476** Fortitudo] Fortitudo mea *G C* etc.] dicit *G C* glosa] *lin. s.v. P Z* **477** non – ia] *lin. s.v. P* ezonay] edonay *G*, eronay *C* ia] ya *Z* **478** xristianorum] *lin. s.v. P G Z* reintegrabitur] *corr. ex* retegrabitur *G*, retegrabitur *C*

[135] «Cum auditum fuerit de Egypto dolebunt cum audierint de Tyro» (Is. 23, 5), sicut auditum [*P* 229va (132)] fuit de Egypto quod percussi eos decem plagis et in fine submersi sunt in mari ita terrebuntur cum audierint decem plagas quas missurus sum super Tyrum, si Tyrus est Roma, sanguinem et ignem et uocem tumultus ville sicut fuit plaga ranarum et conuertentur torrentes eius in picem et sulphur.

[136] «Formido et fouea et laqueus super te qui habitator es terre» (Is. 24, 17), glosa: hoc est super te Esau qui modo dominaris, per Edom et Esau vbique in talmud significantur xristiani.

[137] «Et erit qui fugerit a facie formidinis cadet in foueam» (Is. 24, 18), glosa: qui euaserit gladium messie filij Ioseph incidet in gladium messye filij Dauid.

[138] «Et occidet cetum qui in mari est» (Is. 27, 1), glosa: hic est Tyrus qui est caput domus Esau et sedet in corde maris et Roma similiter sedet in corde maris et [*Z* 420r (421)] insule maris dicuntur Romani domus Esau.

[139] «Laxati sunt funiculi tui» (Is. 33, 23), glosa: funiculi tui Roma peccatrix, et infra: «claudi diripient rapinam» (Is. 33, 23), glosa: Israel qui sunt quasi claudi, diripient predam tuam, [*C* 76rb] per Romam intelligunt ecclesiam.

[140] «Inebriatus est in celo gladius meus» (Is. 34, 5), glosa: quia nulla gens punietur, hic inferius donec princeps eius, angelus qui ei preest, puniatur et postea populus sibi subditus punietur, et super destruccionem Edom et Bosre, ecclesie, «letabitur deserta inuia» etc. (Is. 35, 1) totum trigesimum quartum capitulum exponit de Roma.

[**135**] cf. *tT* 5 [131] [**136**] cf. *tT* 5 [132] [**137**] cf. *tT* 10 [42] [**138**] cf. *tT* 5 [135] [**139**] cf. *tT* 5 [134] [**140**] cf. *tT* 5 [135–36], *tT* 6 [247]

In marg.: 479 ys. 23. *P*, xxiij.° *G*, xxiij *C*, Jsa. 23 v. 5. *Z* **485** No ys. 24. *P*, xxiii. *G C*, No. Jsaia 24 v. 17. *Z* **488** eodem *G C* **490** No ys. 27 *P*, xxvij.° *G*, xxvij *C*, Jsaia 27. v. 1 No. *Z* **493** ys. 33. No *P*, xxxiii.° *G*, xxxiij *C*, Jsaia 33. 23 No. *Z* **496** No ys. 34. *P*, xxxiiij *G C*, No. Jsaia 34. 5. *Z*

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480 decem] x *P G C* plagis] plagiis *C* **481** decem] x *P G C* **482** tyrus] ty. *G C* **485** laqueus] laqus *C* **486** glosa] *lin. s.v. P Z* **486–487** per – xristiani] *lin. s.v. P Z* **488** glosa] *lin. s.v. P Z* **489** euaserit] euasit *Z* **490** cetum] *corr. ex* setum *G* glosa] *lin. s.v. P Z* hic] hoc *G C* qui] que *P* **491** et2 – et3] *om. P Z* **492** romani] roma *G C* **493** Laxati] lazari *G C* glosa] *lin. s.v. P Z* **493–494** etinfra] *lin. s.v. P* **494** glosa] *lin. s.v. P* **495** Romam – ecclesiam] *lin. s.v. P* **496** Inebriatus] Inobriatus *P* glosa] *lin. s.v. P* **497** angelus – preest] *lin. s.v. P* ei] enim *G C* **498** bosre] ~~bos~~ vosre *C* **499** ecclesie] *lin. s.v. P* inuia] et inuia *G C* trigesimum] *corr. ex* vigesimum *Z* trigesimum quartum] xxiiij *P*, xxxiiij *G C*

[141] «Quis est iste qui venit de Edom tinctis vestibus de Bosra» (Is. 63, 1), glosa: Israel querent hoc modo quia vestimenta dei tincta sanguine Edom et Bosre, [*P* 229^{vb} (132)] et princeps Rome, angelus ecclesie, errabit in tribus, credet enim quod Bosra sit Bosor in solitudine et in hoc errabit et eciam in hoc quod Bosor non tuetur homines qui scienter occiderunt sed ignoranter et populus eius scienter Israel interfecit, tercio in hoc errabit quod ciuitas illa ponita est in refugium non angelis sed hominibus.

[142] «Et vos qui dereliquistis dominum qui ponitis fortune mensam, et libatis super eam» (Is. 65, 11), hebreus: «qui implent domino mixturam», glosa: domino, id est monasterio, hoc est sancto quem sibi preposuerunt aut patronum fecerunt. Item alia glosa: qui inplent domino mixturam secundum numerum hominum nam secundum numerum religiosorum implent vasa eorum vino, sed subiungit penam «numerabo vos in gladio» etc. (Is. 65, 12).

[143] «Qui sanctificabant et mundos se putabant in ortis» etc. (Is. 66, 17), glosa: qui se preparant et dicunt ad inuicem ego et tu ibimus illa die ad illam ecclesiam que sic vocatur, et preparant se vt vna societas veniat post aliam «ego autem opera eorum et cogitaciones eorum venio ut congregem cum omnibus gentibus et linguis» (Is. 66, 18) dicit dominus «vermis eorum non morietur et ignis non extinguetur» (Is. 66, 24).

[144] «Gaude et letare filia Edom» (Thren. 4, 21), glosa: romani, sequitur: «ad te [*Z* 420^{v} (422)] quoque perueniet calix inebriaberis atque [*G* 38^{rb} (81)] nudaberis» (Thren. 4, 21).

[145] «Et deuorabit totam terram et conteret et comminuet eam» (Dan. 7, 23), glosa: hoc est Roma debitis obligata, quia moneta eius exiuit, per totum mundum

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[**141**] cf. *tT* 6 [248] [**142**] cf. *tT* 5 [137] [**143**] cf. *tT* 5 [138] [**144**] cf. *tT* 5 [139] [**145**] cf. *tT* 5 [141]

In marg.: 501 No .ys. 63 *P*, lxiij.° *G C*, No. Isaia 63 v. 1 *Z* **509** No ys. 65. *P*, No. Isai. 65. 11. *Z* **514** No ys. 66 *P*, lxvj.° *G C*, No. Jsai. 66, v. 17. *Z* **520** tre iiii No *P*, treni I. iiij.° *G C*, Thren. 4. v. 21. *Z* **523** da. vii. No *P*, No. Dan. 7. v 23 *Z*

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501 de] ad *G C* tinctis] cunctis *P* vestibus] ve. *P C*, ves. *G* bosra] bos. *P C*, *corr. ex* bos *G* glosa] *lin. s.v. P Z* **502** quia] quia ~~videbuntur~~ videbunt *G*, quia videbunt videbunt *C* angelus ecclesie] *lin. s.v. P* **507** non] nec *P* **508** dereliquistis] reliquistis *Z* libatis] bibitis *G C* **509** hebreus] *lin. s.v. P Z* implent] inpleu~~it~~ *P* glosa] *lin. s.v. P Z* **510** id est] in *Z* sancto] santo *C* **511** Item] in *G C* Item – glosa] *lin. s.v. P Z* alia] vasa *G C* inplent] implent *Z* mixturam] misturam *C* **512** vino] vasa vino *G C* **514** Qui] Quia *Z* sanctificabant] sanctificabantur *Z* putabant] deputabant *Z* ortis] hortis *Z* etc.] *om. C* glosa] *lin. s.v. P* qui] quasi *G C* **515** inuicem] inuicem et *G C* **516** autem] in *G C* **517** et] *om. G C* **518** dicit] Dixit *G* **519** ignis] ig. *P* extinguetur] extin. *P G C* **520** glosa romani] *lin. s.v. P Z* sequitur] *lin. s.v. Z* **523** comminuet] diminuet *G C* glosa] *lin. s.v. P*

appellatur debitrix, gallice *andetee*, quia debet extimari, [*P* 230ra (133)] erat enim in ea plaga et lepra in homine et in bestia et in omni re et si dicat homo socio suo tene Romam pro pictavina vna pro quadrante non erit qui curet de ea.

[146] «Filij preuaricatorum populi tui extollentur ut impleant visionem et corruant» (Dan. 11, 14), glosa: hic est Ihesu Nocri, Nazzarenus, et societas sua.

[147] «Et erit in templo abhominacio desolacionis» (Dan. 9, 27), glosa: hoc est quoddam tempore cognomen, *auozacara*, ecclesia, quia est quasi lapis qui obmutuit in quo non est potentia, et infra: «Et usque ad consummacionem et finem perseuerabit desolatio» (Dan. 9, 27), glosa: descendet finicio super ecclesiam et super eos qui seruiunt ei, per manum regis messye.

[148] «Qui custodiunt vanitates frustra misericordiam derelinqunt» (Ion. 2, 9), glosa: hij sunt qui sperant in saluacionem ecclesie.

[149] «Clamabunt et non erit qui saluet» (IV Reg. 22, 42), glosa: in futuro seculo quelibet gens inuocabit deum suum et non respondebit post modum inuocabunt deum et respondebit eis si me primo inuocassetis responderem modo vobis et nunc quoniam fecistis ecclesiam radicem et me additamentum non respondebo uobis.

[150] «Et hereditabunt hij qui ad austrum sunt montem Esau» (Abd. 19), glosa: Israel qui habitabant ad meridiem terre promissionis habitabant in monte Seyr et captiui huius populi, qui captiuati sunt de terra Chanaam in Franciam et exules de Ierusalem, qui captiuati sunt in Hyspaniam, hereditabunt montem Esau,

[**146**] cf. *tT* 3 [34], *tT* 5 [140] [**147**] cf. *tT* 5 [142] [**148**] cf. *tT* 5 [143] [**149**] cf. *tT* 5 [144] [**150**] cf. *tT* 5 [145–46]

In marg.: 529 da. xi. No *P*, Dan. 11. No. 14 *Z* **530** xj.° g *G C* **535** Jona .2. *P*, io. ij.° *G C*, Jon. 2. 9. *Z* **537** micha .3. *P*, Micha 3. 4. *Z* **540** No *P Z* **542** abd. *P*, Abd. v. 9 *Z*

525 gallice andetee] *lin. s.v. P* andetee] audecoz *P Z*, andetec *G* extimari] exteriari *P*, exterminari *Z* erat] orat *G*, horat *C* **526** ea] *om. G C* **527** pro[1]] populi *C* pictavina] picta *P*, pictamqua *C*, pieca *Z* pro[2]] et *G C* pro quadrante] *lin. s.v. P* quadrante] qua diversitate *Z* curet querat *G C* de] *om. G C* ea] eam *G C* **528–529** [146] *legitur ante* [145] *in G C* **528** tui] tu *P* extollentur] da ut extollentur *G C* ut] et *G C* **529** et] *om. C* glosa] *lin. s.v. P Z* hic est] om. *G C* nazzarenus] *lin. s.v. P Z* **530** glosa] *lin. s.v. P* **531** tempore] turpe *C* ecclesia] *lin. s.v. P* quia] que *G C* qui] quia *G C* **532** obmutuit] obnutuit *G C* et infra] *lin. s.v. P Z* **533** perseuerabit] perseuerauit *C* glosa] *lin. s.v. P* **534** messye] messie *corr. ex* messe *G*, mosse *C* **535** misericordiam] vnam *G C* **536** glosa] *lin. s.v. P*, *om. C* **537** Clamabunt] et clamabunt *C* **538** respondebit] rendebit *G* **540** et[1] – quoniam] quin *G C* **542** ad austrum] om. *G C* **543** et] om. *C* **545** captiuati] capcia(n)ti *P* hyspaniam] ispaniam *C*

ecclesiam et infra: «ascendent salvatores in montem Syon iudicare montem Esau», ecclesiam (Abd. 21), glosa: ad iudicandum malum quod fecerunt Israel.

[151] «Et erit [*P* 230^{rb} (133)] domino regnum» (Abd. 21), glosa: quia regnum eius non erit [*Z* 421^{r} (423)] integrum donec vindicatus fuerit de Esau, xristianis, et infra: «montem Esau» (Abd. 21), id est magnum castrum de Esau, id est Romam.

[152] «Aspexit et saluit gentes» (Hab. 3, 6), glosa: qui absoluit? [*C* 76va] absoluit exposuit sanguinem eorum, secundum alios absoluit reptilia quia gentes non erant ad vitam vnde prophetam et erunt gentes «conbustio ignis» (Is. 10, 16).

[153] «Et auferam sanguinem eius», id est Edom, xristianorum scilicet (Zach. 9, 7), glosa: hoc est domus altarium vbi faciunt sacrificia, sequitur: «et relinquetur etiam ipse deo nostro» (Zach. 9, 7), glosa: hec sunt magne domus et magne aule in quibus domini de Iuda debent discere legem in plena congregacione.

[154] «Et appenderunt mercedem meam triginta argenteos» (Zach. 11, 12), glosa: hij sunt viginti quatuor libri legis et sex *cezarym*, id est sex libri de talmud.

[155] «Percute pastorem et dispergantur oves gregis» (Zach. 13, 7), glosa: quis est pastor? rex Rome inique, sequitur: «Et conuertam manum meam super paruulos» etc. (Zach. 13, 7), id est super reges et principes qui sunt sub ipsa.

[**151**] cf. *tT* 5 [146] [**152**] cf. *tT* 5 [147] [**153**] cf. *tT* 5 [148] [**154**] cf. *tT* 1 [87] [**155**] cf. *tT* 5 [149]

In marg.: 549 infra *G C* **551** abacuc iij. secundum hebr. *P*, Abac 3. 6. Sec. heb. *Z* **554** za .ix. *P*, Zach. 9 v. 7. *Z* **558** zaca. xi. *P*, Zach. 11 v. 12. *Z* **560** No zaca. 13. *P*, No. Zach. 13. 7. *Z*

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546 ecclesiam] *lin. s.v. Z* ecclesiam – infra] *lin. s.v. P* **547** ecclesiam] *lin. s.v. P G Z* glosa] *lin. s.v. P Z* israel] ysrael *G C*, Jsraeli *Z* **548** domino] ante *G C* **549** xristianis et infra] *lin. s.v. P* et infra] *lin. s.v. Z* infra] *om. G C* **550** id est] *lin. s.v. Z* **551** saluit] absoluit *G C*, solvit *Z* qui] quis *C* absoluit[2]] ~~absoluit~~ *C* **552** exposuit] *om. G C* absoluit] absoluit i.e. exposuit dedit abandon(n) ua *G*, absoluit, i.e. sposuit, dedit auandouam *C* **553** prophetam] propheta *Z* **554** auferam] auferem *G*, auferens *C* id est] *om. G C* id – scilicet] *lin. s.v. P* scilicet] secundum *Z* **555** glosa] *lin. s.v. P*, glosam *Z* faciunt] fuerunt *Z* sequitur] *lin. s.v. P* et] *om. G C* relinquetur] reliquetur *Z* **556** nostro] meo *G C* glosa] *lin. s.v. P* hec sunt] exsunt *C* **556** domus – magne] *om. G C* **557** domini] deum *C* discere] d(ice)re *C* **558** triginta] xxx *P G C* **559** viginti quatuor] xxiiij^{or} *P G*, xxx^{iiij} iiij^{or} *C* **559** cezarym] cerarym *G*, cerrav.yn *C*, cezenym *Z* id est] *lin. s.v. Z* id – talmud] *lin. s.v. P* de talmud] *lin. s.v. Z* **560** dispergantur] dispergentur *Z* oves] o. *P G C* glosa] *lin. s.v. P Z* **561** inique] nunquit *G C*

Depositiones magistri Vivo et magistri Iudas

Edited by Alexander Fidora

inc. [*P* 230^{rb} (133)] [*G* 38^{rb} (81)] [*C* 76va] [*Z* 420^{r} (423)]

<Epilogus cum confessionibus magistri Vivo Meldensis et magistri Iudas>

Cogor opusculo semipleno finem inponere. Queror autem intra memetipsum et moveor, quia, sicut vellem, «non est qui consurgat mihi adversus malignantes» (Ps. 93, 16); quod, sic affecto sicque contra iudaeorum perfidiam concitato, deest desiderata facultas et oportunitas detegendi plenius multiplices errores et haereses et insanias falsas, quibus fidem catholicam toto studio totisque viribus nituntur evertere [*P* 230va (133)] mentesque fidelium mendaciter inducere in errorem. Insuper, unigenitum Dei filium, qui est «splendor gloriae et figura substantiae eius portansque omnia verbo virtutis suae» (Hebr. 1, 3), in nefandis ipsorum scripturis, in verbis et factis, privatim et publice, semper et ubique multipliciter blasphemant. Unde dicunt in libro *Krubot*: "Blasphemabimus semper mortuum". Et infra, in alia *kruba*: "Destrue in ira tua sperantes in suspenso". Et iterum, in alia: "*Goym* –christiani– imponunt in humeris suis cavillam –crucem– suspensi sui". "*Goym* cognominant 'sanctitatem tuam' infanti de adulterio; et [*Z* 421^{v} (424)] elevati [*G* 38va (81)] tui abhorrent calefactionem mulieris fornicariae". Haec exempli causa sufficiant; quae enim de Christo et beata Virgine et sanctis et fidelibus et Ecclesie sacramentis dogmatizent et teneant, ex praecedentibus, quamvis non ad plenum, intelligi poterit.

Quo abiit zelus noster, Christi fidei professores? «Magnificate Dominum mecum et exaltemus nomen eius in id ipsum» (Ps. 33, 4). «Inproperium eius portantes» (Hebr. 13, 13), non vos ulterius excusat ignorantia. Ecce nunc revelata est principalium Christi persecutorum malitia, denudata sunt verecundia eorum in facie sua; confunduntur et erubescunt vehementer, nec super his ausi sunt ad responsionem aliquatenus os aperire. Denique nolo vos in futurorum cautelam et maiorem certitudinem praecedentium hoc

12 Blasphemabimus – mortuum] *k* [34] **13** Destrue – suspenso] *k* [35] **14** Goym – sui] *k* [42] **15–16** Goym – fornicariae] *k* [43]

4 sic] sicut *C* **7** totisque] et totis *G* **8** fidelium] infidelium *P*$^{a.c.}$ mendaciter inducere] *tr. G C* **9** eius] *om. G C* **10** virtutis] veritatis *Z* **12** Krubot] Krubod *P G Z*, Krabod *C* Et infra] *lin. s.v. P Z* **15** infanti] infamant *G C* **19** ad plenum] ad impletum *G C* poterit] potest *G C* **20** Quo] quando *G C* **22** excusat] excuset *Z* **24** verecundia] verecundior *P*$^{a.c.}$, verecundiora *Z* **25** aliquatenus os] *tr. G* os] hos *C* nolo] volo *Z* **26** hoc] non *add. Z*

latere quod cum super combustione librorum Talmud praescripta mirabilia et his similia continentium coram christianissimo rege nostro Ludovico causa fuisset aliquamdiu ventilata [*P* 230^{vb}], tandem dedit nobis alios [*C* 76^{vb}] auditores, videlicet archiepiscopum Senonensem, episcopum Silvanectensem, cancellarium Parisiensem, nunc autem Tusculanum episcopum et apostolicae sedis legatum in Terra Sancta. Statuta itaque die, nobis vocatisque peritioribus iudaeorum magistris coram se citatis, coeperunt inquirere super praemissis veritatem. Et primum introductus est secundum eos peritissimus et per totum famosissimus iudaismum nomine Vivo Meldensis. Horum depositiones hic interserere non arbitror superfluum.

<Depositio magistri Vivo Meldensis>

[I] Praedictus magister Vivo nullo modo voluit iurare.

[II] Dixit quod liber Talmud numquam mentitus est.

[III] Dixit quod Iesus Noceri est Iesus Nazarenus, filius Mirian –Mariae–, qui fuit suspensus in vespere paschae, et de illo confessus est quod fuit de adulterio natus et quod punitur in inferno in stercore ferventi et quod fuit in tempore Titi. Dicit tamen quod alius fuit a nostro Iesu –sed nesciebat dicere quis ille fuisset, unde satis patet quod mentiebatur–.

[IV] Item dixit quod solemenius legunt in scolis de Talmud quam de Biblia, nec vocaretur magister qui sciret Bibliam etiam [*Z* 422^{r} (425)] cordetenus nisi sciret Talmud.

[V] Item dixit quod mandatum Dei de buccinando prima die mensis septimi

[VI] et de portando palmas in decima quinta die potuerunt revocare magistri, et revocaverint, si accideret in die sabbati, ne contingeret illa die portare per viam cornu vel palmam.

[**I**] cf. *Friedman* 133 [**II**] cf. *Friedman* 131 [**III**] cf. *d* art. 26 (San 67a, Sab 104b), cf. *d* art. 27 (Git 56b–57a) [**IV**] cf. *d* art. 3 (Bm 33a *cum glossa*), cf. art. 5 (Bb 12a) *et* 9 (Yeb 89b–90a) [**V**] cf. *d* art. 6 (Yeb 90b) [**VI**] cf. *d* art. 6 (Suk 42b–43b)

Orth.: **35** Vivo] Vino *P C Z* **37** Vivo] Vino *C* **56** Vivo] Vino *C*

27 his] haec *G C* **31** cancellarium] sc. Odonem *add. in marg. Z* **33** citatis] *om. Z* **34** est] quidam *add. G C* **43** Dicit] dixit *G C* tamen] *om. Z* **45** Item] *om. G C* scolis] suis *add. G C* **50** revocaverint] revocaverunt *G C Z* portare] portari *P*

[VII] Item dixit quod est scriptum in Talmud quod gentes quae non steterunt super montem Sina nec receperunt legem, pollutae sunt illa [*P* 231ra] inmunditia quam serpens proiecit in Evam quando coiit cum ea. [VIII] Et de talibus dicit Talmud quod non sunt bestiae dimittendae cum ipsis, quia magis amabiles sunt eis bestiae Israel quam propriae uxores; [IX] tamen magister Vivo dicit quod non intelligit hoc de christianis –credat ei qui voluerit, mentitus est–.

[X] Item concessit quod Adam coiit cum omnibus bestiis, et hoc in paradiso.

[XI] Item dixit, et est in Talmud, quod Adam, postquam peccavit, centum triginta annis antequam genuisset Seth, de semine suo, quod ventus proiciebat et rapiebat, genuit daemones qui habent corpora.

[XII] Item dixit quod totum Talmud quantum ad praecepta et iudicia et argumenta et expositiones datum fuit Moysi in monte Sina non scripto sed verbo in corde ipsius.

[XIII] Item concessit, et est in Talmud, quod Deus dicebat: "Vae mihi quod iuravi, et modo quia iuravi, quis absolvet me?" Et magistri dixerunt quod Raba erat asinus, quia non responderat voci Dei sic dicentis: "Solutum tibi, solutum tibi."

[XIV] Item dixit, et est in Talmud, Deum sibi singulis noctibus ter maledicere, quia dimisit templum et iudaeos subdidit servituti.

[XV] Item dixit quod est in Talmud quod Helias propheta frequentabat scolas rby etc.

[XVI] Item dixit quod nullus iudaeus poenam ignis inferni numquam sentiet et nullus de eis aliqua poena punietur in alio saeculo ultra duodecim menses.

[**VII**] cf. Az 22b *apud sT* [1564], cf. *Friedman* 152 (Yeb 103b) [**VIII**] cf. Az 22b *apud sT* [1563] [**IX**] cf. *Friedman* 152 [**X**] cf. *d* art. 34 (Yeb 63a) [**XI**] cf. Er 18b, cf. *Friedman* 165, *sed abest in d* [**XII**] cf. *d* art. 1 (Sab 31a, Yom 28b), cf. *d* art. 2 (Ber 5a, Meg 19b) [**XIII**] *d* art. 17 (Bb 74a) [**XIV**] cf. *d* art. 18 (Ber 3a) [**XV**] Bm 85b *apud a* [68], cf. Bm 85b *apud sT* [695] [**XVI**] cf. *d* art. 31 (Er 19a, Sab 33b)

In marg.: [**XII**] sunt in Talmud quattuor materiae (?): praecepta, iudicia, argumenta, expositiones] *C*

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52 quod[1]] *om. G C* quae] qui Z **54** proiecit] proiicit *Z* **56** eis] *om. P Z* Israel] *sup. l. P*, eis *add. P Z* **59** centum] et *add. G* **60** antequam] postquam *Z*a.c. **60–61** proiciebat – rapiebat] rapiebat et proiciebat *tr. Z* **66** quia] quo *Z* et – iuravi] *om. G C* **67** responderat] respondit *Z*

[*G* 38^{vb} (81)] [*Z* 422^{v} (426)] [XVII] Item dixit quod est in Talmud quod omnium malorum et corpora et animae redigentur in pulverem, nec aliam poenam habebunt post hoc praeter illos qui ita rebellaverunt contra Deum quod voluerunt [*P* 231^{rb}] esse Dii, et isti punientur in aeternum; infernus deficiet, sed infernus istorum numquam.

[XVIII] Item dixit quod tres idiotae vel unus magister, qui fuit in terra promissionis, possunt absolvere a voto et iuramento leviter facto, si poeniteat et non tangat alium, et etiam ex deliberatione facto. [XIX] Et si tangat alium, dummodo ille praesens sit. [XX] Et ponitur exemplum de Sedecia et Nabuchodonosor –supra est–. [XXI] Unde ipse Dominus praecepit Moysi quod iret et faceret se absolvi coram Iethro de iuramento quod ei fecerat quod habitaret cum ipso.

[XXII] Item dixit quod est in Talmud scriptum quod qui protestatur in principio anni quod iuramenta et promissiones suae non valeant illo anno, non obligabunt ipsum si memor est dictae protestationis quando facit votum vel iuramentum vel promissum. Dixit tamen quod hoc intelligit de votis vel iuramentis vel promissis factis ad seipsum et [*C* 77ra] non ad alium.

[XXIII] Item dixit quod est in Talmud quod Deus quotidie exercet studium docendo pueros et quod sedet et ludit cum Leviathan.

[XXIV] Item dixit quod rogat seipsum: "Sit voluntas coram me quod pietates meae vincant offensam meam" etc. –Hoc habes supra–.

[**XVII**] cf. *d* art. 31 (Rh 17a) [**XVIII**] cf. *d* art. 14 (Hag 10a *cum glossa*, Ned 78a) [**XIX**] cf. Ned 65a, cf. *Friedman* 142, *sed abest in d* [**XX**] cf. Ned 65a, cf. *Friedman* 142, *sed abest in d*, cf. San 93a *apud sT* [1273], cf. Ier. 29, 22–23 *et* 51, 1–11 [**XXI**] cf. Ex. 4, 18 [**XXII**] cf. *d* art. 13 (Ned 23b) [**XXIII**] cf. *d* art. 22 (Az 3b) [**XXIV**] cf. *d* art. 23 (Ber 7a), cf. Ber 7a *apud sT* [44]

75 omnium] omnia *Z* **77** qui ita] *add. in marg. G.* **77–78** contra Deum quod voluerunt] *om. C* **77** isti] hii *C* **82** non] *sup. l. C* **83** Et] etiam *G C* ponitur] ponit *Z* **90** Dixit] dicit Z tamen] *om. G C* hoc] *om. G C* **91** promissis] promissionibus *G C* **92** Deus] *om. G C*

<Depositio magistri Iudas>

[I] Magister Iudas confessus est quod scriptum est in Talmud quod filius Thatada est filius Mariae, qui fuit suspensus in vespere paschae in vigilia sabbati, quia ipse incitabat et sortilegiabat populum, et de ipso dicit glossa Salomonis Trecensis quod ille fuit Iesus Noceri –Nazarenus– et Iacob glossator eorum similiter dicit.

[II] Item dixit quod est in Talmud quod Iesus punitur in stercore ferventi in inferno, quia deridebat verba sapientium. Sed non intelligit hoc de nostro Iesu –mentitus est–, et tamen ille Iesus fuit iudaeus et fuit circa tempus Titi vel ante.

[*Z* 423^{r} (427)] [III] Item dixit quod scriptum est in Talmud quod rby Nathan invenit Heliam prophetam post disputationem rby Elieser contra alios, qui dixit ei quod Deus risit tempore disputationis illius, quia noluerunt credere voci de coelo, et dixit: "Vicerunt me pueri mei, vicerunt me pueri mei."

[IV] Item dixit quod credit esse verum quicquid est in Talmud, sed non facit vim nisi in his quae pertinent ad legem –mentitus est et contra Talmud–.

[V] Item dixit quod duae sunt leges et una non potuit fieri nisi per verba sapientium et illa est Talmud, et continetur in ea quod verba sapientium magis debent servari et maius peccatum est illa transgredi quam legem scriptam. In lege enim scriptum est "facere et non facere" et non meretur mortem in illis; qui autem transgreditur verba sapientium meretur mortem.

[VI] Item confessus est quod in Talmud est scriptum quod non dimitterent pueros suos studere in Biblia. Et Salomon Trecensis glossat quia studere in Biblia abstrahit ad aliam fidem, et iste dicit quod propter hoc est quia multa sunt ibi difficilia et obscura quae aliter intelligi non possent nisi per Talmud.

[**I**] cf. *d* art. 26 (San 67a *cum glossa*, Sab 104b), cf. San 43a *apud sT* [1014] **100** Jacob] *fort.* Jacob ben Meir [**II**] cf. *d* art. 27 (Git 56b–57a) [**III**] cf. *d* art. 24 (Bm 59b) [**IV**] cf. *Friedman* 130–31 [**V**] cf. *d* art. 1 (Sab 31a, Yom 28b), cf. art. 2 (Ber 5a, Meg 19b), cf. art. 8 (Er 21b) [**VI**] cf. *d* art. 9 (Ber 28b *cum glossa*)

98 Thatada] Therada *Z* **99** et^{1}] quod *G C* **103** quia] et quod *C* **106** rby] eli *add. C, sed del.* **107** Deus] rissus *add. C, sed. del.* noluerunt] voluerunt *C*, respondere *add. Z, sed del.* credere] cedere *Z* **108** vicerunt^{2} – mei^{2}] *sup. l. P* mei^{2}] Supra est plene *add. C* **109** dixit] dicit *G C* **110** his] iis *Z* quae] qui *Z* est] *om. G C* et] *om. Z* **116** dimitterent] dimitteretur *Z* **119** quae] quod *Z* possent] possunt *G C*

Litterae super condemnatione Talmud

Edited by Isaac Lampurlanés Farré

inc. [*P* 232va] [*C* 77^{rb}] [*Z* 425^{r} (431)]

Haec sunt transcripta litterarum super condemnatione Talmud editarum

[1] Sanctissimo patri ac domino Innocentio, Dei gratia summo pontifici, Odo, divina miseratione Tusculanensis episcopus, apostolicae sedis legatus devota pedum oscula beatorum. Sanctitati vestrae placuit mihi dare nuper in mandatis, ut mihi facerem exhiberi Talmud et alios libros iudaeorum, et ipsos inspici, et inspiciens diligenter eosdem tolerarem in hiis, in quibus secundum Deum sine fidei christianae iniuria viderem tolerandos, et magistris restituerem iudaeorum. Ut autem sanctitatem vestram non lateat processus quondam habitus contra libros praedictos, et ne contingat aliquatenus circumveniri in isto negotio astutia et mendaciis iudaeorum, noverit sanctitas vestra, quod tempore felicis recordationis domini Gregorii papae quidam conversus, Nicolaus nomine, dicto summo pontifici intimavit, quod iudaei lege veteri quam Dominus per Moysen in scriptis edidit non contenti, immo prorsus eandem praetermittentes, adfirmant legem aliam, quae Talmud, id est doctrina, dicitur, Dominum edidisse, ac verbo Moysi traditam et insertam eorum mentibus, dicunt tamdiu sine scriptis servatam, donec quidam venerunt, quos sapientes et scribas appellant, qui eam, ne per oblivionem a mentibus hominum laberetur, in scripturam cuius volumen in inmensum excedit textum Bibliae redegerunt, in qua tot abusiones et tot nefaria continentur, [*P* 232^{vb}] quod pudori referentibus [*Z* 425^{v} (432)] et audientibus sunt horrori, et hanc esse causam praecipuam quae iudaeos in sua perfidia retinet obstinatos.

14–15 adfirmant – edidisse] cf. *d* art. 1 **15** verbo – traditam] cf. *d* art. 2 **15–16** insertam – mentibus] cf. *d* art. 3 **16–19** dicunt – redegerunt] cf. *d* art. 3 **19** in qua – continentur] cf. *d* art. 5

Orth.: 2 Odo] Otho *Z*

1 editarum] *om.* *C* **6** diligenter eosdem] *tr.* *Z*$^{a.c.}$ **7** iniuria] iniuriam *C* **8–9** processus quondam habitus] *lin. s.v.* *Z* **9** contra] circa *C* contingat] contigat *sic* *C* aliquatenus] aliquit *C* **10** astutia] austucia *sic* *C* mendaciis] mendacis *C* noverit] nouit *Z* **12** Nicolaus] *lin. s.v.* *Z* iudaei] in *add.* *C* **13** prorsus] pocius *C* **14** eandem praetermittentes] *tr.* *C* **16** quidam] quidem *C* **18** laberetur] haberetur *C* textum] testum *C* **19** abusiones] abosiones *sic* *C* continentur] continetur *C*

[2] Hiis auditis placuit summo pontifici scribere universis archiepiscopis per regnum Franciae constitutis in hunc modum:

Gregorius episcopus, servus servorum Dei, venerabilibus fratribus archiepiscopis per regnum Franciae constitutis, ad quos istae litterae pervenerint, salutem et apostolicam benedictionem. Si vera sunt quae de iudaeis in regno Franciae et aliis provinciis commorantibus adseruntur, nulla de ipsis esset poena sufficiens sive digna. Ipsi enim, sicut accepimus, lege veteri quam Dominus per Moysen in scriptis edidit non contenti, immo penitus praetermittentes eandem, adfirmant legem aliam, quae Talmud, id est doctrina, dicitur, Dominum edidisse ac verbo Moysi traditam et insertam eorum mentibus mentiuntur tamdiu sine scriptis servatam, donec quidam venerunt, quos sapientes et scribas appellant, qui eam, ne per oblivionem a mentibus hominum laberetur, in scripturam cuius volumen in inmen[*C* 77va]sum excedit textum Bibliae redegerunt, in qua tot abusiones et nefaria continentur, quod pudori referentibus et audientibus sunt horrori. Cum igitur haec dicatur esse causa praecipua quae iudaeos in sua tenet perfidia obstinatos, Fraternitatem vestram monendam duximus et hortandam per apostolica vobis scripta praecipiendo mandantes, qua[*Z* 426^{r} (433)]tenus primo sabbato quadragesimae proximae venturae, [*P* 233ra] mane, quando iudaei in synagogis conveniunt, universos libros iudaeorum vestrae provinciae auctoritate nostra capi et apud fratres praedicatores vel minores faciatis fideliter conservari. Invocato ad hoc, si necesse fuerit, auxilio brachii saecularis, nihilominus in omnes tam clericos quam laicos vestrae iuridictioni subiectos, qui libros Hebraicos, si quos habent, per vos generaliter in ecclesiis vel specialiter moniti noluerint adsignare, excommunicationis sententiam promulgando. Datum Laterani quinto idus iunii pontificatus nostri anno decimotertio.

In consimili forma scribit universis archiepiscopis in regnis Angliae, Castellae et Legionum.

29–30 adfirmant – edidisse] cf. *d* art. 1 **30–31** verbo – traditam] cf. *d* art. 2 **31** insertam – mentiuntur] cf. *d* art. 3 **31–34** tamdiu – redegerunt] cf. *d* art. 4 **34–35** in qua – continentur] cf. *d* art. 5

Orth.: 46 Laterani] lateranensi *C*

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27 de – esset] esset de ipsis *tr. C* **29** penitus] pocius *C* **30** dicitur] legitur *P*$^{a.c.}$ **34** in^{1}] *om. C* **35** et^{1}] tot *add. C* **36** haec] hoc *C* **37** tenet] retinet *C* **38** hortandam] exortandam *C* **39** sabbato] sabbati *C* proximae] proximo *P* **40** synagogis] signagogiis *sic C* **41** apud] per *C* **46** Datum] dactum *sic C* **46–47** pontificatus – decimotertio] *lin. s.v. Z* **48** scribit] scripsit *C* regnis] regno *C* Angliae Castellae] *lin. s.v. Z* **49** Legionum] *lin. s.v. Z*

[3] Direxit etiam scripta sua regi Portugalliae in haec verba:

Gregorius episcopus, servus servorum Dei, carissimo in Christo filio inlustri regi Portugalliae salutem et apostolicam benedictionem. Si vera sunt quae de iudaeis in regno Portugalliae ac aliis provinciis commorantibus adseruntur nulla de ipsis … Et infra: Cum igitur haec dicatur esse causa praecipua quae iudaeos in sua perfidia retinet obstinatos, Serenitatem regiam monemus adtentius et hortamur, quatenus primo sabbato quadragesimae proximo venturae, mane, quando iudaei in synagogis conveniunt, universos libros iudaeorum regni tui tam tibi quam nobilibus regni [*Z* 426^{v} (434)] eiusdem tuis fidelibus subiectorum auctoritate nostra capi et apud dilectos filios fratres praedicatores seu minores faciatis conservari. Datum Laterani duodecimo kalendas iulii pontificatus nostri anno decimotertio. [*P* 233^{rb}]
In eadem forma scripsit regibus Franciae, Angliae, Aragonum, Castellae, Legionum et Navarrae.

[4] Direxit etiam praedictus summus pontifex mandatum Parisiensi episcopo sub hac forma:

Gregorius episcopus, servus servorum Dei, venerabili fratri Parisiensi episcopo salutem et apostolicam benedictionem. Fraternitati tuae praesentium auctoritate mandamus, quatenus litteras nostras ad negotium super libris iudaeorum tibi ac collegis tuis a nobis commissum spectantes tibi ex parte nostra per dilectum filium Nicolaum, quondam iudaeum, latorem praesentium, praesentandas devote recipiens, ipsas venerabilibus fratribus archiepiscopis et carissimis filiis nostris Franciae, Angliae, Aragoniae, Navarrae, Castellae ac Legionum et Portugalliae regibus inlustribus destinatas a nobis transmittas cum videris expedire. Datum Laterani quinto idus iunii pontificatus nostri anno decimotertio.

Orth.: 50 Portugalliae] portogalie *C* **60** Laterani] lateranensi *C* **62** Aragonum] aragoniae *Z* **63** Legionum] legionis *C*

50 Portugalliae] *lin. s.v. Z* **53** Portugalliae] et *add. C* **54** nulla] multa *C* esse causa] *tr. Z* **55** retinet] rectinet *sic C* **56** hortamur] exortamur *C* quatenus] quiquius *sic P, lac. et* quiquius fortiter quatenus *add. in marg. Z* proximo] proxime *C* **57** synagogis] signagogiis *sic C* **60** faciatis] facias *C* **64** etiam] quoque *C* **68** negotium] *lin. s.v. Z* **69** commissum] *lin. s.v. Z* **70** Nicolaum] *lin. s.v. Z* latorem] *lin. s.v. Z* **71** devote] de nocte $P^{a.c.}$ fratribus] *iter. Z*

[5] Item dedit in mandatis episcopo et priori praedicatorum et ministro mi[*C* 77^{vb}]norum fratrum Parisiensibus prout inferius continetur:

Gregorius episcopus, servus servorum Dei, venerabili [*Z* 427^{r} (435)] fratri episcopo et dilectis filiis priori praedicatorum et ministro minorum fratrum Parisiensibus salutem et apostolicam benedictionem. Si vera sunt quae de iudaeis in regno Franciae … Et infra: Discretioni vestrae per apostolica scripta praecipiendo mandamus, quatenus universos iudaeos in regno Franciae, Angliae, Aragoniae, Navarrae, Castellae, et Legionum ac Portugalliae commorantes ad exhibendos omnes libros suos facientes conpelli [*P* 233va] brachio saeculari. Illos quos inveneritis errores huiusmodi continere faciatis incendio concremari, contradictores per censuram ecclesiasticam appellatione postposita conpescendo. Nobis quidquid inde feceritis fideliter rescripturi. Quod si non omnes etc. Datum Laterani duodecimo kalendas iulii pontificatus nostri anno decimotertio.

[6] Omnia vero quae interclusa missa fuerunt sub bulla et singula et multo plura inventa fuerunt in praedictis libris in praesentia bonae memoriae Galteri archiepiscopi Senonensis et venerabilium patrum Parisiensium, Silvanectensium episcoporum et fratris Gaufridi de Blenello capellani vestri, tunc Parisiensis regentis, et aliorum magistrorum theologiae et etiam magistrorum iudaeorum, qui praedicta in libris suis contineri confessi sunt in praesentia praedictorum. Facta etiam postea diligenti examinatione inventum est quod dicti libri erroribus erant pleni et est velamen positum super corda ipsorum in tantum, ut non solum ab intellectu spirituali iudaeos avertant, [*Z* 427^{v} (436)] immo etiam a litterali, et ad fabulas et quaedam fictitia convertant. Unde manifestum est magistros iudaeorum regni Franciae nuper falsitatem sanctitati vestrae et venerabilibus patribus dominis cardinalibus suggessisse, dicentes quod sine illis libris, qui Hebraice Talmud dicuntur, Bibliam et alia instituta suae legis secundum fidem ipsorum intelligere nequeunt. Facta vero praedicta examinatione, omnium magistrorum theologiae et iuris canonici et aliorum

90–95 et singula – praedictorum] cf. *Friedman* 127–68; *Depositiones*, Epilogus
96 Facta – examinatione] cf. *Depositiones*

Orth.: 83 Legionum] Legionis *C* **88** Laterani] lateranoni *sic C* **92** Senonensis] senenensis *sic C* Silvanectensium] silvatensis *C*

79 episcopo] *lin. s.v. Z* priori] *lin. s.v. Z* ministro minorum] *lin. s.v. Z* **81** infra] uniuersos iudeos in regno F. *add. C*$^{a.c.}$ vestrae] mandamus *add. C* **82** regno] regnis *C* **83** Angliae] et *add. C* **86** incendio] *lin. s.v. Z* censuram ecclesiasticam] censuras ecclesiasticas *Z* appellatione] apostolica *Z* **87** postposita] potestate *Z* rescripturi] rescribatis *C* **91** Galteri] *lin. s.v. Z* **92** patrum] fratrum *P*$^{a.c.}$ **93** et] *om. C* de Blenello] *lin. s.v. Z* vestri] nostri [*lin. s.v. Z*] *P Z* Parisiensis] *om. C*, parisiis *Z* **95** qui praedicta – praedictorum] *in marg. P* **98** avertant] convertant *C* **99** litterali] litteris *P*$^{a.c.}$ **101** et] *om. C* suggessisse] subgessisse *C* **103** secundum] seu *Z*

multorum habito consilio, iuxta mandatum [*P* 233^{vb}] apostolicum omnes praedicti libri qui tunc haberi potuerunt incendio fuerunt tunc cremati. Et esset scandalum non minimum et sedis apostolicae sempiternum obprobrium si libri coram universitate scolarium, et clero et populo Parisiensi tam sollemniter et tam iuste concremati mandato apostolico tolerarentur vel etiam magistris iudaeorum redderentur. Haec enim tolerantia quaedam adprobatio videretur; dicit enim beatus Hieronymus loquens de leprosis quos Dominus curavit quod "nulla est adeo perversa doctrina quae aliqua vera non contineat"; similiter non inveniuntur haeretici qui de aliquo symboli articulo bene non sentiant. Quia tamen libri aliqui insertos errores habebant, quamvis multa bona et vera continerent, auctoritate tamen conciliorum sunt damnati, similiter diversi haeretici sunt damnati, licet in omnibus non errarent, sic quamvis praedicti libri aliqua bona contineant, licet rara, nihilominus sunt damnandi. [*Z* 428^{r} (437)] Haec doctrina est illa deuterosis, de qua facit beatus [*C* 78ra] Hieronymus super evangelium Matthaei mentionem quae «irritum facit mandatum Dei», ipso domino adtestante. Haec sanctitati vestrae praesentibus intimavi, ut ad plenum de libris praedictis sanctitati vestrae veritas innotescat. A magistris autem iudaeorum petii ut Talmud et omnes alios libros suos mihi exhiberent, qui tantum quinque mihi volumina vilissima exhibuerunt, quae iuxta formam mandati vestri facio inspici diligenter.

111–112 dicit – contineat] cf. *Aug* 97. **118–120** Haec – adtestante] cf. *Hier* 150 **119** irritum – Dei] cf. *Vulgata*, Matth. 15, 6

105 iuxta] iusta *C* **106** haberi] habuerunt *P*$^{a.c.}$ tunc cremati] concremati *Z* **107** et] *supra P* **108–109** libri – concremati] *lin. s.v. Z* **108** coram] eorum *C* et^{1}] ac *C* **110** videretur] videtur *C* **111** curavit] sanavit *C* **113** symboli] sinbuli *sic C* **114** errores – quamvis] *in ras. P* **115–116** similiter – damnati] *sup. l. P* **116** errarent] eraret *sic C* **119** quae] qua *Z* **123** quinque mihi] *tr. C Z*

Sententia definitiva

Edited by Isaac Lampurlanés Farré

inc. [*P* 233^{vb}] [*C* 78ra] [*Z* 428^{r} (438)]

Item aliae litterae [*P* 234ra]

Odo, miseratione divina Tusculanensis episcopus, apostolicae sedis legatus, universis praesentes litteras inspecturis salutem in Domino. Noverit universitas vestra quod nos Parisius anno Domino millesimo ducentesimo quadragesimo octavo idus maii super quibusdam libris iudaeorum, qui Talmud appellantur, praesentibus magistris iudaeorum et ad hoc vocatis definitivam sententiam protulimus in hunc modum. In nomine Patris, et Filii et Spiritus Sancti amen. Exhibitis nobis auctoritate apostolica a magistris iudaeorum regni Franciae quibusdam libris qui Talmud appellantur, quos inspeximus et per viros discretos et expertos in talibus, Deum timentes et zelum habentes fidei christianae, fecimus inspici diligenter. Quia eos invenimus errores innumerabiles, abusiones, blasphemias et nefaria continere, quae pudori referentibus et audientibus sunt horrori, in tantum quod praedicti libri secundum Deum sine fidei [*Z* 428^{v} (438)] christianae iniuria tolerari non possunt, de consilio bonorum, quos ad hoc specialiter duximus evocandos, pronuntiamus praedictos libros tolerandos non esse, nec magistris iudaeorum restitui debere et ipsos sententialiter condemnamus. De aliis vero libris nobis non exhibitis a magistris iudaeorum, licet a nobis super hoc pluries fuerint requisiti, vel etiam non inspectis plenius, cognoscemus loco et tempore et faciemus quod fuerit faciendum. Nomina autem illorum de quorum consilio praedicta sententia lata fuit sunt haec: venerabilis pater Willelmus Dei gratia Parisiensis episcopus, Acelinus abbas Sancti Victoris Parisiensis, Radulphus quondam [*P* 234^{rb}] abbas eiusdem loci Lucas decanus Parisiensis; et magistri theologiae, videlicet: Magister Galterius cancellarius Parisiensis, Magister Aymericus de Veire canonicus

Orth.: **2** Tusculanensis] tusculanus *C* **22** Willelmus] guillermus *C* **22** Acelinus] accelinus *C*, anselmus *Z* **23** Radulphus] Randulffus *C* **25** Galterius] galterus *Z* Aymericus] eniricus *C* Veire] ÿae *C*

2 miseratione divina] *tr. Z*$^{a.c.}$ **4** universitas vestra] *lin. s.v. Z* Parisius] *lac. Z* ducentesimo] *om. C* **5** quadragesimo] xliii^{o} *C* octavo] iii^{o} *C* **5–6** qui Talmud appellantur – iudaeorum] *om. Z* **7** definitivam] *lin. s.v. Z* **13** et] *om. Z* sunt] sicut *Z* in tantum] iterum *Z* **15** iniuria] iniuriam *in marg. C* hoc] hec *C* **17** sententialiter] similiter *C* **21** sunt haec] *tr. C Z* **22** Parisiensis episcopus] *tr. C*

Parisiensis, magister Willelmus de Cramant, magister Petrus dictus archiepiscopus, magister Radulfus de Montedesiderii, magister Stephanus archidiaconus Meldensis, magister Rotbertus de Coton, frater Guillelmus de Meliton de ordine fratrum minorum, frater Iohannes Pungensasinum, frater Albertus Theutonicus, frater Stephanus Antissiodorensis de ordine fratrum praedicatorum; et magistri decretorum, videlicet: magister Petrus Ligerii, magister Gaufridus cantor Dauratensis, magister Iohannes archidiaconus Trecenensis, magister Philippus archidiaconus Biturícensis, magister [*Z* 429^{r} (439)] Matthaeus Guidonis de Atrebato, magister Guillelmus de Braio, magister Richardus de Tabulis, magister Girardus de Corion, magister Theobaldus de Divione, magister Henricus canonicus Remensis, magister Stephanus de Lorriz, magister Petrus de Vireto, magister Iohannes de Sulhiaco, magister Nicolaus de Pondearche. Item alii boni viri: magister Nicolaus archidiaconus ecclesiae Rothomagensis, magister Garinus archidiaconus ecclesiae Beluacensis, magister Thomas archidiaconus Baiocensis, magister Hugo archidiaconus Baiocensis, magister scolarium Andegavensium, frater Iohannes de Montemirabili, frater Iohannes gardianus fratrum minorum, frater Odo de Romato, frater Raginaldus Carnotensis, [*P* 234va] frater Henricus Teuthonicus, frater Theobaldus de Saxannia, frater Symon minister sancti Mathurini Parisiensis, quorum sigilla adposita sunt praesentibus una cum nostro in testimonium huius rei. Datum anno Domini millesimo ducentesimo quadragesimo octavo mense maio.

Orth.: 26 Willelmus] guillermus *C* **27** Radulfus] randulphus *C*, radulphus *Z* Montedesiderii] monte desideri *C* **28** Rotbertus] robertus *C Z* Coton] caton *C* **30** Theutonicus] teuthonicus *C* Antissiodorensis] antigiodorensis *C* **31** Ligerii] ligeti *C* **32** Dauratensis] duratensis *C* **34** Guillelmus] guillermus *C*, gulielmus *Z* Braio] brayo *C* **35** Tabulis] tabul *Z* Girardus] giradus *C* Corion] curiol *C* **36** Henricus] enrriqus *C* Remensis] remenensis *C* **37** Lorriz] loriz *C* Vireto] misteto *C* Sulhiaco] hicsiaco *C* **40** Baiocensis] trajectensis *C* **42** Montemirabili] monte mitabili *sic C* gardianus] gardenarius *C* **43** Raginaldus] rimaldus *C*, Reginaldus *Z* Henricus] enrricus *C* **45** Mathurini] marturini *P*, martini *C*

26 magister[1]] *om. C* **30** Albertus Theutonicus] *lin. s.v. Z* Stephanus Antisiodorensis] *lin. s.v. Z* **31** Petrus Ligerii] *lin. s.v. Z* **35** magister Richardus de Tabulis] *om. C* **39** ecclesiae] *om. C* archidiaconus[2]] archiaconus *sic C* **40–41** magister Hugo – Baiocensis] *in marg. P* **41** magister scolarium] *om. C* **44–45** Symon minister sancti Mathurini] *lin. s.v. Z* **46** Domini] *om. C*

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Index of Holy Scriptures

Bible

Gen. 1, 14 105, 144
Gen. 1, 16 74, 105, 143
Gen. 1, 21 144
Gen. 1, 27 76, 79, 144
Gen. 2, 7 79, 144
Gen. 2, 8 76
Gen. 2, 21 144
Gen. 2, 23 117, 144
Gen. 3, 6 144
Gen. 6, 8 77
Gen. 6, 9 77
Gen. 8, 6 144
Gen. 8, 22 102
Gen. 9, 22 117
Gen. 9, 24 144
Gen. 9, 24–25 77
Gen. 11, 1 145
Gen. 12, 17 145
Gen. 14, 13 145
Gen. 15, 5 145
Gen. 16, 3 145
Gen. 17, 7 145
Gen. 17, 15 145
Gen. 18, 1 146
Gen. 18, 12 108
Gen. 18, 13 108, 146
Gen. 19, 13 146
Gen. 19, 22 146
Gen. 21, 17 146
Gen. 22, 13 146
Gen. 24, 16 146
Gen. 24, 42 147
Gen. 25, 6 147
Gen. 25, 22 147
Gen. 25, 27 77
Gen. 26, 5 94, 147
Gen. 27, 3 147
Gen. 27, 16 77
Gen. 28, 11 147
Gen. 28, 18 147
Gen. 28, 11 148
Gen. 28, 13 148
Gen. 28, 17 148
Gen. 28, 11 148
Gen. 30, 21 148
Gen. 31, 10 148
Gen. 31, 12 148
Gen. 32, 14 148
Gen. 33, 4 149
Gen. 33, 18 149
Gen. 36, 2 149
Gen. 37, 31 77
Gen. 46, 28 149
Gen. 48, 1 149
Gen. 48, 16 149
Gen. 49, 22 149
Gen. 49, 24 150
Gen. 49, 29 150
Gen. 49, 32 150

Ex. 2, 14 150
Ex. 2, 15 150
Ex. 3, 2 71
Ex. 4, 18 172
Ex. 9, 6 101
Ex. 9, 16 71
Ex. 10, 19 139, 150
Ex. 10, 26 101
Ex. 11, 7 154

Ex. 14, 7 101, 125, 151
Ex. 14, 10 151
Ex. 14, 20 119
Ex. 14, 31 125, 151
Ex. 15, 6 151
Ex. 15, 12 90
Ex. 15, 17 151
Ex. 16, 14 151
Ex. 18, 4 150
Ex. 18, 12 138, 151
Ex. 18, 13 152
Ex. 19, 3 139, 141
Ex. 19, 18 78, 80
Ex. 19, 19 78, 152
Ex. 20 80
Ex. 20, 2 81, 139, 152
Ex. 20, 3 139, 152
Ex. 20, 7 139
Ex. 20, 8 139
Ex. 20, 12 140
Ex. 20, 13 140
Ex. 20, 14 140
Ex. 20, 15 140
Ex. 20, 15–17 76
Ex. 20, 17 140
Ex. 20, 18 152
Ex. 20, 19 152
Ex. 20, 22 152
Ex. 21, 1 152
Ex. 21, 23 153
Ex. 21, 24 131, 153
Ex. 21, 35 102
Ex. 22, 31 153
Ex. 23, 1 132, 140
Ex. 23, 2 110
Ex. 23, 20 154
Ex. 24, 12 79, 95
Ex. 25, 31 71
Ex. 31, 18 79, 154
Ex. 32, 7 154
Ex. 32, 15 79
Ex. 32, 31–32 78
Ex. 33, 7 129, 154
Ex. 33, 11 154
Ex. 33, 19 71
Ex. 33, 23 155
Ex. 34, 3 155
Ex. 34, 5 78
Ex. 34, 27 95, 155
Ex. 34, 32 155

Lev. 11, 2 71
Lev. 16, 30 86
Lev. 18, 19 155
Lev. 23, 2 98
Lev. 23, 3 98
Lev. 23, 7 98
Lev. 23, 39–40 98
Lev. 24, 20 131
Lev. 26, 14 155
Lev. 26, 45 78, 156
Lev. 26, 46 156
Lev. 27, 2 104

Num. 6, 2 104
Num. 6, 11 116
Num. 6, 24 156
Num. 6, 27 156
Num. 11, 17 72
Num. 12, 3 77
Num. 13, 17 145
Num. 13, 34 156
Num. 14, 17 76, 141
Num. 15, 26 87
Num. 15, 31 94
Num. 16, 47 140
Num. 16, 48 140
Num. 19, 2 73, 90
Num. 19, 3 73
Num. 19, 14 76
Num. 23, 8 156
Num. 24, 19 156
Num. 26, 46 41, 161
Num. 27, 8 123

Num. 27, 11 131, 156
Num. 28, 15 106, 156
Num. 29, 5 156
Num. 30, 2 157
Num. 30, 2–3 105
Num. 30, 3 104
Num. 35, 21 136

Deut. 4, 14 157
Deut. 4, 24 121
Deut. 4, 32 157
Deut. 5, 4 81
Deut. 5, 24 81
Deut. 7, 2 157
Deut. 9, 10 95
Deut. 11, 22 157
Deut. 14, 21 153
Deut. 17, 6 133
Deut. 17, 11 99, 157
Deut. 19, 15 93, 138
Deut. 19, 19 135, 158
Deut. 19, 21 131, 135
Deut. 24, 7 158
Deut. 25, 3 99
Deut. 28, 30 158
Deut. 30, 12 110
Deut. 32, 7 100
Deut. 32, 25 120
Deut. 32, 31 153
Deut. 33, 2 102
Deut. 33, 4 102

Ios. 15, 16 158

Iud. 4, 3 125
Iud. 5, 20 40, 158
Iud. 5, 21 40, 125, 159
Iud. 5, 23 159
Iud. 21, 12 159

I Reg. 1, 3 129
I Reg. 2, 12 129
I Reg. 2, 22 129
I Reg. 3, 1 159
I Reg. 7, 16 130
I Reg. 8, 1 129
I Reg. 8, 3 129–130
I Reg. 14, 34 41, 159
I Reg. 14, 44 159
I Reg. 14, 45 41, 159
I Reg. 16, 2 108
I Reg. 18, 14 130
I Reg. 28, 13 160

II Reg. 7, 14 160
II Reg. 11, 11 130
II Reg. 12, 9 130
II Reg. 13, 13 160
II Reg. 15, 1 41, 160
II Reg. 15, 2 160
II Reg. 18, 9 160
II Reg. 18, 23 160
II Reg. 18, 33 160
II Reg. 19, 4 160
II Reg. 20, 19 41, 161

III Reg. 11, 4 130
III Reg. 11, 6 131
III Reg. 11, 7 130
III Reg. 18, 37 40, 161
III Reg. 22, 28 161

IV Reg. 22, 42 167

I Par. 7, 27 125
I Par. 29, 11 71

Iob 7, 7 161
Iob 25, 3 126
Iob 26, 9 139
Iob 28, 14 140
Iob 28, 22 140
Iob 29, 3 141

Ps. 2, 4 119
Ps. 5, 7 161
Ps. 7, 12 156
Ps. 8, 2 139–140
Ps. 8, 5 139–140
Ps. 33, 4 169
Ps. 45, 3 124
Ps. 49, 11 74
Ps. 57, 7 83
Ps. 59, 1 161
Ps. 59, 3 161
Ps. 59, 12 161
Ps. 60, 8 124
Ps. 67, 19 140
Ps. 83, 7 115
Ps. 85, 7 82
Ps. 90, 10 120
Ps. 93 20
Ps. 93, 3 87
Ps. 93, 16 169
Ps. 94, 11 104, 106
Ps. 95, 6 111
Ps. 103, 26 109, 119
Ps. 105, 7 124
Ps. 105, 16 129
Ps. 107, 12 161
Ps. 123, 1 75
Ps. 115, 13 125
Ps. 116, 2 124
Ps. 118, 126 96
Ps. 123, 2 75
Ps. 136, 7 73
Ps. 138, 21 122

Prov. 1, 1 161
Prov. 2, 12 161
Prov. 3, 14 162
Prov. 3, 16 72
Prov. 5, 10 162
Prov. 6, 24 162
Prov. 6, 29 162
Prov. 6, 34 162
Prov. 7, 8 162
Prov. 7, 20 162
Prov. 11, 15 162
Prov. 13, 23 162
Prov. 14, 12 163
Prov. 14, 13 163
Prov. 17, 12 163

Eccle. 5, 8 163
Eccle. 5, 11 163
Eccle. 7, 29 163
Eccle. 12, 3 163
Eccle. 12, 11 164
Eccle. 12, 12 100, 164

Cant. 5, 11 120, 164
Cant. 5, 12 164
Cant. 7, 11 164
Cant. 7, 12 164

Eccli. 18, 22 124
Eccli. 33, 10 76
Eccli. 49, 10 80

Is. 2, 11 124
Is. 6, 2 126
Is. 6, 3 19
Is. 10, 16 168
Is. 12, 2 164
Is. 21, 14 146
Is. 22, 12 109, 111
Is. 23, 5 165
Is. 24, 17 165
Is. 24, 18 165
Is. 27, 1 75, 165
Is. 28, 9 109
Is. 33, 7 111
Is. 33, 23 165
Is. 34, 5 165
Is. 35, 1 165
Is. 40, 31 124
Is. 45, 23 141

Is. 48, 13 151
Is. 56, 7 109
Is. 63, 1 166
Is. 65, 11 166
Is. 65, 12 166
Is. 66, 17 166
Is. 66, 18 166
Is. 66, 24 116, 166

Ier. 13, 17 111
Ier. 23, 28 82
Ier. 29, 22–23 46, 172
Ier. 51, 1–11 46, 172

Thren. 3, 23 126
Thren. 4, 21 166

Ez. 1, 6 126
Ez. 1, 10 125
Ez. 8, 10 93
Ez. 9, 4 119
Ez. 9, 6 120
Ez. 10, 14 125
Ez. 34, 12 20, 86

Dan. 7, 9 120
Dan. 7, 10 126
Dan. 7, 23 40, 166
Dan. 9, 2 131
Dan. 9, 27 167
Dan. 11, 14 41, 167

Os 4, 16 74

Abd. 9 167
Abd. 19 167
Abd. 21 168

Ion. 2, 9 167

Hab. 3, 6 102, 168

Mal. 2, 11 120
Mal. 4, 3 115
Mal. 4, 4 141

Zach. 2, 8 112
Zach. 9, 7 168
Zach. 9, 9 150
Zach. 11, 12 168
Zach. 13, 7 168

Matth. 5, 17 123
Matth. 15, 6 179
Matth. 18, 16 93

Rom. 13, 9 76

II Cor. 1, 3 10

Hebr. 1, 3 169
Hebr. 9, 13 73
Hebr. 13, 13 169

Mishnah

Mish Qid V, 8 27

Mish Git V, 9 27

Mish Bq IV, 3 27, 102, 103
Mish Bq VIII, 1 131
Mish Bq VIII, 4 131

Mish Bb VIII, 5 131–132

Mish San III, 4 132
Mish San IV, 1 133
Mish San VI, 5 119

Mish Mak I, 4 134
Mish Mak I, 6 134
Mish Mak I, 7 134
Mish Mak I, 8 134

Mish Mak I, 9 135
Mish Mak I, 10 136
Mish Mak II, 1 136

Mish Seb III, 5 136
Mish Seb III, 6 136
Mish Seb VI, 1 136
Mish Seb VI, 2 137
Mish Seb VI, 3 137
Mish Seb VI, 4 137
Mish Seb VI, 6 137
Mish Seb VII, 1 138

Mish Az I, 1 27, 121
Mish Az I, 2 121
Mish Az II, 1 27

Mish Ab, *see* Ab on p. 198, below

Mish Para I, 1 20, 73, 90

Babylonian Talmud

Ber 3a 25, 30, 56, 107, 171
Ber. 4b 72
Ber 5a 25, 30, 171, 173
Ber 6a 9
Ber 7a 25, 30, 109, 155, 172
Ber 8a 30, 108
Ber 11b 90
Ber 12b 26
Ber 28b 25, 30, 100, 114
Ber 34b 25
Ber 55b 90
Ber 61a 25
Ber 64a 30, 138

Sab 15a 27
Sab 23a 27, 30, 99
Sab 31a 27, 30, 94, 171, 173
Sab 33b 27, 116, 171
Sab 55a 30, 31, 119
Sab 55b 31, 129
Sab 56a 31, 129–130
Sab 56b 31, 130
Sab 88a 31, 152
Sab 88b 31, 139
Sab 89a 20, 31, 139–141
Sab 104b 26, 46, 112, 170, 173
Sab 116a 31, 122
Sab 116b 31, 123
Sab 118a 31, 142
Sab 119b 31, 124

Er 18b 25, 171
Er 19a 25, 31, 115, 171
Er 21b 25, 31, 100, 173

Pes 94b 40
Pes 113b 31, 124
Pes 118b 31, 40, 101, 124
Pes 119b 31, 125

Yom 9a-b 129
Yom 28b 27, 31, 94, 171, 173

Suk 42b 27, 98, 170
Suk 43b 98

Rh 17a 26, 31, 114, 115, 172
Rh 25a 26, 31, 98, 99

Tan 11a 27, 31, 116

Meg 12a 31, 131
Meg 19b 31, 95, 171, 173
Meg 25b 31
Meg 28b 31, 116

Hag 4b 26
Hag 5b 26, 31, 111
Hag 10a 26, 31, 104, 106, 172
Hag 12a 26
Hag 13b 26, 31, 72, 125–126

Hag 14a 31, 120, 126
Hag 16a 31, 126

Yeb 63a 27, 117, 171
Yeb 65a 31
Yeb 65b 27, 32, 108
Yeb 89b 97
Yeb 89b–90a 27, 32, 170
Yeb 90a 97
Yeb 90b 98, 170
Yeb 103b 171

Ket 15a 26
Ket 77b 26

Ned 22a 26, 104
Ned 23b 26, 32, 103, 172
Ned 65a 172
Ned 78a 26, 32, 105, 172

Sot 49b 27

Git 56b 25, 32, 112, 170, 173
Git 57a 32, 142, 170, 173
Git 60a 26, 32, 96
Git 60b 26, 32, 95
Git 61a 26
Git 83a 27

Bq 38a 25, 32, 102
Bq 84a 32, 131
Bq 86b 32, 131
Bq 87a 32, 131
Bq 113a 25, 32, 103
Bq 113b 25, 32, 103

Bm 33a 25, 32, 96, 101, 170
Bm 59b 25, 32, 110, 173
Bm 85b 32, 138, 171
Bm 86b 25
Bm 87a 25, 32, 107

Bb 12a 25, 32, 97, 170
Bb 73b 25, 32
Bb 73b–74a 106
Bb 74a 25, 32, 171
Bb 74b 25
Bb 109a 32, 131
Bb 109b 32, 131
Bb 126b 32, 131
Bb 133b 32, 132

San 9b 32, 132
San 10a 32, 132
San 27b 32, 132
San 32a 32, 133
San 39b 32, 119
San 40b 32, 133
San 41a 32, 133
San 43a 47, 173
San 43b 26
San 46a 32, 119
San 57a 26
San 58b 26, 32, 101
San 63b 26, 32, 113
San 64b 26
San 67a 26, 32, 46–47, 112, 170, 173
San 70a 26, 32, 117
San 76b 26
San 82a 32, 120
San 90a 27
San 92a 32, 124
San 92b 32, 124
San 97a 27
San 98a 26
San 99a 26, 32, 143
San 99a-b 94
San 99b 26
San 103a 27, 32, 120
San 107b 27
San 110a 32, 129

Mak 5a 33
Mak 5b 33
Mak 6b 33
Mak 7a 33
Mak 7b 33
Meg 19b 26
Mak 22b 26, 33, 99
Meg 25b 26, 113
Meg 28b 26

Seb 25a 33
Seb 27a 33
Seb 38b 33
Seb 41b 33
Seb 42b 33
Seb 43b 33
Seb 44b 33
Seb 45b 33

Az 2a 33
Az 3a 33
Az 3b 25, 30, 33, 109, 172
Az 4a 25
Az 7b 33
Az 8b 25, 33
Az 20a 25, 33, 113
Az 22b 171
Az 26b 25
Az 54b–55a 33
Az 57a 25

Ab 4, 13 33, 141
Ab 5, 6 78
Ab 5, 8 33, 39, 141, 143

Men 35b 155

Hul 60b 26, 33, 74, 105
Hul 105b 33, 127, 128, 129
Hul 106a 33, 129

Bek 57b 25

Ar 15a 101

Nid 17a 33, 126, 127
Nid 20b 141
Nid 24b 26
Nid 30b 33
Nid 34b 26
Nid 73a 26, 33, 116

Further Rabbinic Writings

'Amidah 24, 27, 114
Massekhet Soferim 24, 27
Midrash Aggada Wayyiqra 11, 2 71
Midrash Tanhuma Beha'alotkha 3 71
Pesikta de-Rab Kahana 5, 14 71
Sh'mot Rabbah 21:5 151

Piyyutim and Qerovot (including authors)

Benjamin bar Shmuel 20, 78, 79
Davidson I, 323 (7101א) 74
Kalir, Eleazar birabbi 21, 78
Kol Nidrei 21, 86
Mahzor Yom Kippur 87, 88
Moses ben Kalonymos 20–21, 75
Qerovah Eymat Nor'oteykha 21
Qerovah Ototeykha ra'inu 21
Qerovah parashat Shekalim Kalir 21
Qerovah parashat Zakhor Azkir Selah Kalir 21
Qerovah Shabbat Para Aduma Kalir 21
Shabbat ha-Chodesh 21
Shamta 20, 21, 87–88
Yotzer Shabbat ha-Gadol 21
Yotzer Shekalim 21
Zulat Sukkot 21, 86