

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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BREPOLS

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The present edition is based on Göрге K. Hasselhoff, 'Edition of *De Libro Krubot*', in *The Talmud in Dispute in the High Middle Ages*, ed. by Alexander Fidora and Göрге 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}–71^{ra}; *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

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

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 <i>Articuli</i>	Sources quoted in the <i>Vikkuah</i> (per folia of MS BnF, Hébr. 712)	Over- lap
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 <i>Articuli</i>	Sources quoted in the <i>Vikkuah</i> (per folia of MS BnF, Hébr. 712)	Over- lap
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 <i>Articuli</i>	Sources quoted in the <i>Vikkuah</i> (per folia of MS BnF, Hébr. 712)	Over- lap
	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
‘Amidah 12 (<i>birkhat ha-minim</i>)	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 Cristia 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 *andete*, 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,

68 The two anthologies have been edited by Bobichon, *Controverse judéo-chrétienne en Ashkenaz (XIII 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 Görg 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

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 la Cruz Palma, ‘Beyond the Thirty-Five Articles: Nicholas Donin’s Latin Anthology of the Talmud’.

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 Inguimbertaine, lat. 153
 Z Paris, Bibliothèque Mazarine, lat. 1115

Later additions to manuscripts G and C are indicated with the sigla G² and C².

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 Gorge 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).

* * *

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, Görg K. Hasselhoff, Isaac
Lampurlanés Farré and Wout van Bekkum

De articulis litterarum papae

Edited by Piero Capelli

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

Prologus in secundam partem

1

Quoniam «in ore duorum vel trium testium stat omne verbum» (Deut. 19, 15; Matth. 18, 16), [C 68^{ra}] 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; 5 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 10 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 15 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 20 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 211^{va} (115)] et Parisius deductis, una die combusti sunt ad .xiii. quadrigatas, et sex in alia vice; praedictos itaque libet articulos imprimis hic scribere singulisque praeponere verba transcripti papalium litterarum 25 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 vixsibi] vixque G C 19 malitiam] milliciam G 22 eos] *om.* G C 24 .xiii. .xxiii. 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: 30
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 35
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 RabASSE: 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–”. 40

[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 45
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 31^{ra} (74)] Rby Leuy:

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^o P 45 scriptum est] Nu. xv P
47 art. 2] .ii^{us}. P

Orth.: 29 *cezer Mohed*] *cezemoched* 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*] *moysssem* 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

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] *dicat* 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* est³] *om. G C*
47 art. 2] *ego* De verbo] *a verbo C* 48 in²] *om. G*

[C 68^{rb}] 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 50 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 55 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”. 60

[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 65 cum Israel» (Ex. 34, 27). Istud quomodo? Sed hoc est: Verba quae sunt in scripto tu non [P 212^{ra} (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 70 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] .iii^{us}. P 63 Scriptum est] Exo. xxxiii P

Orth.: 51 Mysna] Myssna G 52 Historiographa] hystoriographa 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". 75 80

[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 inensum excedit textum Bibliae redegerunt".

[Git 60a] Hoc legitur in *cezer Nassym*, in *macecta Guitym*, in *perec Hanizakym*, 85 ubi dicitur: "Raua et Rab Joceb dicunt ambo: Iste liber de *Aftarta* –liber est lectionum sumptarum de Biblia, in quo legitur in [P 212th (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–. 90 Quare? Quia non est conveniens legere in eo. Quia Rby Johan et Relakys respiciunt in libro de *agaza*." –Agaza dicitur [C 68^{va}] 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» 95 (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. Loeb ex Git 60a

In marg.: 81 art. 4] .ivus. P

Orth.: 73 Jessuhot] Jessuot G, Jessua C Bauamecia] baua mecia G, buua mecia C
74 Illumecioz] illimecior G, illimecior 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 agaza¹] agazat G C Agaza²] 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 inensum] intensum G, in tensum 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-. 100

[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 212^{va} (116)] Amemar: Et sapiens melior est quam propheta”. 105

[art. 6] Et verba legis scriptae destruere potuerunt. 110

[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: 115

[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-”. 115

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

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

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 makrym*, 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 makrym] ymen makrym G, himen makrym 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] obliviscuntur 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 – makrym] lin. s.v. P 134 Quid] quod G C 134–135 vos¹
 – 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 et¹ – et²] 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 213^{ra} (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 31^{va} (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] .vii^{us}. P, magistri de talmud maiorem potestatem habent quam lex G 159 scriptum est] Deu. xvii^o 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

praecipunt tantum valet quantum si Dominus praeciperet–. Rab Naaman filius Ysaac 170
dicit quod «interroga patrem tuum et annuntiabit, senes et dicent tibi» (Deut.
32, 7)”. –Unde accidit quod super traditionem [P 213^b (117)] quam fecerunt de lotionem
manuum dicant ita: “Benedictus Deus Deus noster qui sanctificavit nos in praeceptis suis
et praecepit nobis super lotionem manuum”. Et sic faciunt in multis huiusmodi–.

[art. 8] Morique debet qui non servavit quae dixerunt. 175

[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– Raa: Quid est quod scriptum est: «hiis amplius, fili mi,
requiras faciendi plures libros nullus est finis» (Eccle. 12, 12)? Fili mi, esto velox 180
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 sapientum punitur in stercore bullienti”. 185

[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 69^{ra}] *hasahar*,
quod est ‘oratio matutina’, ubi dicitur: “Cum Rby Elyezer fuit infirmus, discipuli 190
eius intraverunt ad ipsum visitandum, et dixerunt ei: Magister, doce nos vias
vitae, verbum in quo luemur [P 213^{va} (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] .viii^{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
bulliente 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 195
genus 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 200
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); 205
et si de Israel, nonne scriptum est: «Omnes greges pergunt 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 *goyim* occide, melioris serpentum contere caput” – quasi dicatur, ex quo illi qui boni fuerunt et timuerunt verbum Dei tradiderunt animalia sua ad 210
persequendum populum Domini, optimus *goyim* 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: 215

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^a. 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

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.

220

[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”.

225

[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 dedit, gallice *abandona*– censum eorum Israeli. Rby Johan dicit: «resplenduit de monte Pharan» (Deut. 33, 2) de Pharan resplendit Dominus –id est dedit– [P 214^{ra} (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

230

235

In marg.: 216 dicitur] Deu. .xxxiii. P 219 art. 12] .xiius. 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 superse filiinoe G C 233 tenuerunt] torruerunt G C illa] om. G C dedit] 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 240
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, 245
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–”. 250

[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, 255
socium suum, excommunicamus eum”.

[art. 13] Et quicumque iuramento aliquo vult non
teneri [P 214th (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* 260
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, 265
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* in³ – arbauanezarim] *om. P*
263 protestationis] protestationis C 264 Et obicitur] *lin. s.v. P* Simemoretur] *om. C*
265 et¹] *om. C* 266–267 non – quod] *coni. Loeb ex Ned 23b, om. P G C*
267 in initio] inicio G, inccio *sic C*

quod spoponderit et nunc vovet; si memor sit in hora voti protestationis dicit: Sub priori animo facio votum meum, non est in eo –voto– tunc substantia; si non dixerit: Sub priori animo voveo, eradicavit pactum suum –protestationem–. 270
 –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. 275

[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 280
 214^{va} (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 69^{va}]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 285
 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 fuisset 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”. 290
 [Ned 22a] Dicit etiam Raua, in praedicto *perec Arbaia nezarim*, quod omnis

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

In marg.: 274 art. 14] .xiii^{us}. 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

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
 in¹] et G 274 art. 14] ego 274–275 Tres – iuramento] *lin. s.v. P* 275 absolvere
 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] confluerit 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 32^{ra} (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–. 295

[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 300 manuali –gallice: *menier*, id est uno magistro–”. Per hoc probant quod tres idiotae vel unus sapiens [P 214^{vb} (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: 310 Quid valor candela 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 315

296–302 Item – votis] cf. *tT* 6 [59]

In marg.: 303 art. 15] .xv^{us}. 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*] *illuterofof* 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. 320

[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 215^{ra} (119)] vocis –vocem Dei– dicentis: Gay –vhe– mihi quia iuravi [C 69^{vb}] –glosa: de subiectione Israel–, et modo quia iuravi quis absolvit 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 legitur 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

315 parvus] con. 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!] 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 340
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 345
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 350
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 scholarum et respondent:
Sit nomen eius magnum benedictum, Deus quatit caput suum dicens: Beatus 355
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 Abrahæ fuisse mentitum.

[Bm 87a] Hoc legitur in *Jessuhot*, in *macecta Baua mecyā*, in *perec Hathoker*,
ubi dicit Rby Ysmael: “Magnum quid pax quia Deus variavit in ipsa –id est 360

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 Abrahæ] abrae C 359 Jessuhot] iessuot G C mecyā] 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 et³] *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 et¹] *om. C*
351 combussi] combuxi G C 352 vitam] pervitam 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 in²] *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.

365

[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 215^{va} (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)”.

375

[art. 21] Et postquam templum deseruit ad mensuram .iiii^{or}. brachiorum certus sibi locus re[C 70^{ra}]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 .iiii^{or}. ulnae de *halaka* tantum modo locus” –id est quattuor brachiorum ubi studet in *halaka*, id est Talmut–.

380

[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^o. P 365 art. 20] blasphemia P, .xx^{us}. P
368 obsecro – tuorum] Ge. in fine P (sc. Gen. 50, 17) 374–375 in – est] Ge. .18. P
376 art. 21] blasphemia P, .xxi^{us}. P 382 art. 22] .xxii^{us}. 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

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 385
 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 *andete*–, 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 390
 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 395
 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 Myrtraton –magnus angelus– et si vis, dic quod utrumque faciebat Dominus
 simul” etc. quae in *macecta* *Auozazara* superius reperies magis plene, .xc.d. 400

[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 405

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 Leviathan] leuiatan *G C* 399 Myrtraton] mitraton *G C*
 401 misereri] missereri *C* 403 Rby Iohan] Raby iohanan *C* Rby²] Raby *C*

384–385 Hoc – dicitur] *lin. s.v. P* 384 de] *om. G C* 386 In²] et *G C* 387 mundum]
 saeculum *G C* 388 andete] *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 Leviathan²]
 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*, decedunt *C*
 396 docerentur] docentur *G C* 398 qui] quis *G C* tum] tunc *G C* 400 xc.d.] *coni. Loeb*
ex P fol. 186^m (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 32^{va} (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.

410

[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 216^{ra} (119bis)] et non receperunt ab ipso. Dixit eis: Si est sicut ego –dico–, 415
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 420
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 425
sicut ipse –dicit– in omni loco. Surrexitque Rby Jossua super pedes suos et
ait: «non est in coelis illa» (Deut. 30, 12) [C 70^{rb}] –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: Risi et dixit: vicerunt me filii 430
mei, vicerunt filii mei”.

In marg.: 410 art. 24] blasphemia (?) P, .xxiii^{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] preoccupant 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 disputatione 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] arbor ista arbor ista G C eradicata] erradicata C
arbor²] arbor G C a loco] om. G C rediit] reddit C 418 arbore] arbor G C
aquae] con. 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 216th (119bis)] 435 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 440 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 445 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 450 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 216^{va} (119bis)] populum pro nihilo”.

[art. 26] De Christo etiam dicere non verentur quod mater eius eum de 455

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 iudeorum contra dominum nostrum iesum 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 in²] 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 una¹] 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 Nocerī –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 70^{va}] 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 – Nocerī] *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*, 480
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 485
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*, 490
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 Avozazara*, in primo *perec*, quod 495
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, *Arbamyto* 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, *kezesoz* 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 *nebuta*] *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
digniore assertunt ministris ecclesiae regibus et
aliis omnibus ipsis Iudaeis inimicantibus maledicunt.

500

[P 217^{ra} (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 interrompere etiam si serpens involveretur talo eius. Hanc dicunt
viri et mulieres ter ad minus cotidie viri in Hebraeo et mulieres in vulgari et
utrique submisce. Insuper sacerdos dicit eam bis in alto, et alii respondent:
“Amen”, ad quamlibet imprecationem.

505

[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 *Semonhecere*, quod est .x. et .viii., quamvis sint .xix. benedictiones.

510

515

[Ber 28b] Unde super hoc obicitur in *Mohed*, [G 33^{ra} (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 70^{vb}] Dei vivi–.”

520

[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*, .xxx^{us}. *P* **503** oratio] oratio iudeorum contra
christianos *G* art. 31] error *P*, .xxxi^{us}. *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 *G^{a.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 *C^{a.c.}*, xviii sunt tantum xix sicut *C^{p.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 *C^{a.c.}*, qui <docuit eos infideles pervertere verba *sup. l.*>
verba docuit eos infideles pervertere verba dei vivi *C^{p.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 525
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 530
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 535
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 540
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 545
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 217^{va} (120)] Nabath et socii sui descendunt in 550
infernus 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 555
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 560
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, 565
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 angustiauit se ipsum
a vino –abstinendo– et certe per leve et grave –per locum a maiori–. Et quid iste
qui non angustiauit se nisi a vino [C 71^{ra}] vocatur peccator, –multo magis– ille 570
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*, .xxxiii^{us}. P
563 art. 33] error P, .xxxiii^{us}. 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

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 G^{a.c.}, infern sic C^{a.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 33^{rb} (76)] legitur in libro *Nassym*, [P 217^{vb} (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 refigridatus 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. 580

[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. 585

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

In marg.: 573 .art. 34] xxxiii^{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 refigridatus] 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

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