

Hebrew Manuscripts in the Vatican Library

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STUDI E TESTI

438

**Hebrew Manuscripts
in the
Vatican Library
Catalogue**

Compiled by the Staff of the
Institute of Microfilmed Hebrew Manuscripts,
Jewish National and University Library, Jerusalem

Edited by

Benjamin Richler

Palaeographical and Codicological Descriptions

Malachi Beit-Arié
in collaboration with
Nurit Pasternak

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כתבי־היד העבריים
בספריית הוויטיקן
קטלוג

הוכן על ידי המכון לתצלומי כתבי־היד העבריים
בית הספרים הלאומי והאוניברסיטאי, ירושלים

ערך
בנימין ריצ'לר

תיאורים פליאוגרפיים וקודיקולוגיים
מלאכי בית־אריה
בהשתתפות
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Preface

Raffaele Cardinal Farina
Librarian of the Holy Roman Church

For the last two centuries at least, and probably since the very first years after its founding in 1451, the Vatican Library has preserved a certain number of Hebrew manuscripts, which are now known as the *Vaticani ebraici*.

This series has grown over time so that it now includes over 600 items. At the same time, the Library was enriched by the arrival of other Hebrew collections, which are lesser in number, though not in quality (the *Borgiani ebraici*, *Neofiti* and *Urbinate ebraici*).

After many attempts in the past to catalogue this material, ranging from the courageous undertaking of Giuseppe Assemani to Umberto Cassuto's prematurely interrupted project, the volume which I have the pleasure of presenting here represents the fulfillment of a long-cherished dream: that of a work which would thoroughly document the contents and codicological characteristics of all of the Library's Hebrew manuscripts, in accordance with modern cataloguing practices.

By a remarkable coincidence, however, it has come about that this work was rendered incomplete, so to speak, just as it was at the proofreading stage, by the Library's acquisition of 108 additional Hebrew manuscripts.

My most sincere thanks go to the authors of this catalogue and to all those who have made its publication possible.

At the same time, I wish to express the hope that the compilation of a supplement will be undertaken as soon as possible; and that someone will find the courage to undertake also the important and difficult task of identifying the many Hebrew glosses and fragments which are scattered in the Library's other collections.

Preface

Malachi Beit-Arié

During over five years of one-month missions to the Biblioteca Apostolica Vaticana I have examined, in collaboration with Nurit Pasternak, all the manuscripts included in this catalogue, in order to provide some elementary codicological data, such as the number of folios and flyleaves and their order, page dimensions and size of the written space, writing materials and quiring, as well as differentiation between hands that shared the production and between various codicological units artificially bound together within one codex. My main task was to identify the type of writing, localize the region of production, and the harder task of assessing the approximate date of a manuscript (frequently on the basis of watermarks in paper manuscripts, mainly identified by Nurit Pasternak). In localizing and dating I was assisted systematically by *SfarData*, the codicological database of the Hebrew Palaeography Project, sponsored by the Israel Academy of Sciences and Humanities, in which the codicological features and images of the dated Hebrew manuscripts worldwide are recorded and are retrievable by a wide variety of parameters.

Having been the only contributors to the catalogue who examined the manuscripts *in situ*, we were charged not only with the above responsibility, but also with the time-consuming task of verifying and amending all the Hebrew citations included in the entries and the references to the textual units made by the cataloguers in Jerusalem on the basis of microfilms.

Our work at the Vatican Library was a worthwhile experience indeed, thanks to the warm cooperation and kind assistance granted by many whom we like to extend heartfelt gratitude. First and foremost, Sua Eminenza Mons. Raffaele Farina, the Librarian, who encouraged the project and made our stay in the library so pleasant. His Deputy, Ambrogio M. Piazzoni, was always ready to attend to our requests. The Director of the the Manuscripts Department, Dr. Paolo Vian and his predecessor Mons. Louis Duval-Arnould, generously helped us in various matters; Luigina Orlandi, secretary to the director and presently head of the cataloguing department, was always ready to assist and lend advice. Last but not least, the remarkable staff of the manuscript reading room, headed by Antonio Schiavi, who took good care in providing hundreds of manuscripts to our desk and enabled us to study them in the best possible conditions.

Editor's Introduction

Benjamin Richler

The collection of Hebrew manuscripts in the Vatican Library is one of the most important in existence, even though it is not one of the largest. In this catalogue 813 manuscripts are described. Many of these manuscripts, especially those from the "Vaticani ebraici" collection, are volumes consisting of several MSS bound together or of fragments from different MSS bound together, so that the actual number of MSS in the library is far greater than the nominal number.

Almost all the subjects of Jewish intellectual activity are represented in the codices of the Vatican Library. Except for a few dozen items, all the manuscripts were written in the Middle Ages and the Renaissance from the 9th to the 16th centuries. The collection includes a manuscript that is probably the earliest Hebrew codex in existence, a copy of the Sifra written towards the end of the 9th century or in the first half of the 10th century (MS Vat. ebr. 66). In addition, the Vatican Library houses several other of the most ancient and most important codices of midrashic texts all written in southern Italy in the 11th century, among them another copy of the Sifra written in 1072/3 (MS Vat. ebr. 31), and copies of the Sifri and Leviticus Rabba (MS Vat. ebr. 32) and Genesis Rabba (MS Vat. ebr. 60). There are well over fifty codices of Bible texts, excluding small fragments, among them a copy of the entire Bible written around 1100 in Italy (MS Urb. ebr. 2). The unique copy of a Palestinian Targum of the Pentateuch known as the "Targum Neofiti" is found in the Library (MS Neof. 1). No other collection includes as many copies of tractates of the Talmud as the Vatican Library; over twenty codices in the Library include copies, multiple copies or fragments of almost all the thirty-six tractates of the Babylonian Talmud and MS Vat. ebr. 133 is one of only a few extant copies of tractates from the Jerusalem Talmud. In addition there are large numbers of volumes of texts in the fields of Biblical commentary, Halakhah, Kabbalah, Talmudic commentaries, liturgy and liturgical commentaries, philosophy, medicine, astronomy and other sciences as well as both Jewish and Christian polemical texts.

Previous to the publication of this catalogue no description of the Hebrew manuscripts in the Vatican Library was available in English or in any other European language. A number of handwritten inventories of Hebrew MSS were compiled in Latin in the seventeenth century by F. C. Borromeo, G. Bartolucci, J. B. Giona and G. Morosini. The first printed catalogue of the Hebrew MSS was also in Latin, *Bibliothecae Apostolicae Vaticanae Codicum Manuscriptorum Catalogus, Recensuerunt Steph. Evodius Assemani et Jos. Sim. Assemani*, I: *Codices Ebraicos et Samaritanos* (Rome 1756, facsimile reprint, Paris 1926). In the catalogue, 453 MSS in the "Vaticani ebraici" collection, 59 Urbinati MSS and two Samaritan MSS were described. Angelo Mai, in 'Appendix ad Catalogum

codicum hebraicorum Bibliothecae Vaticanae', in his *Scriptorum Veterum Nova Collectio e Vaticanis Codicibus*, IV, Rome 1831, pp. 83–93, described 78 additional MSS (Vat. ebr. 454–531). A supplement to these catalogues, containing descriptions of MSS Vat. ebr. 532–598, was prepared by Marianus Ugolini but has never been published. Umberto Cassuto was commissioned by the library to compile a full descriptive catalogue of the collection, but only the first part of this catalogue, containing very detailed descriptions in Latin of manuscripts Vat. ebr. 1–115 - *Bibliothecae Apostolicae Vaticanae Codices Manuscripti Recensiti, Codices Vaticani Hebraici, Codices 1–115*, Vatican 1956 - was published. Thirty-nine Hebrew MSS from the Neofiti collection were described in Italian by G. Sacerdote in *I Codici Ebraici della Pia Casa dei Neofiti in Roma* (Rome 1893). The illuminated MSS in the Rossiana collection acquired in 1921 were previously described by H. Tietze, *Die illuminierten Handschriften der Rossiana in Wien-Lainz* (Leipzig 1911), nos. 97, 98, 100, 160. A total of 801 Hebrew or Judaica MSS from all the collections in the Vatican Library were briefly described in Hebrew by N. Allony and D.S. Loewinger based on the microfilms of the manuscripts in the Institute of Microfilmed Hebrew Manuscripts in the Jewish National and University Library in Jerusalem in *Hebrew Manuscripts in the Vatican* (Jerusalem 1968). J. Ruyschaert published corrections of call-numbers and additions to this catalogue in *Miscellanea Bibliothecae Apostolicae Vaticanae*, III (1989), pp. 357–360. The Allony-Loewinger catalogue included a number of manuscripts in Latin that are no longer in the Hebrew collection (MSS Neofiti 38, 39, 49, 50 and 51). The present Catalogue includes a number of manuscripts that were not described by Allony-Loewinger: Vat. ebr. 614–617; Barb. Or. 155, Barb. Or. 161–164; Borg. ebr. 20–21; Urb. lat. 9.

Each of the previous catalogues has its own merits and shortcomings. The Assemani catalogue was an important bibliographical tool as long as it was the only source of information about the Hebrew manuscripts in the Vatican. However, the great advances in Hebrew bibliography, palaeography and codicology over the past two and a half centuries render it inadequate for modern scholarship. The fact that it was written in Latin, a language that many Judaica scholars no longer master, makes it inaccessible to most of its potential readers. Cassuto's catalogue is exemplary; it includes very detailed descriptions not only of the contents of the manuscript and its codicology and palaeography but also of its provenance recording even the most minute marking by a previous owner. Perhaps, due to the immense labour involved in preparing such detailed entries, Cassuto, was able to describe only a small fraction of the manuscripts in the collection. The fact that it, too, was composed in Latin is a drawback for many contemporary scholars. The Allony-Loewinger catalogue describes almost the entire collection, but it is a handlist or inventory rather than a proper catalogue. It lists the titles and authors of the works copied in the manuscripts but gives only meager palaeographical information and practically no codicological details. Only the total number of folios in each manuscript is provided – and more often than not the figure is inaccurate – and there is no indication of the number of folios for each title in the many manuscripts that are

collectanea and include more than one work. The collection of Hebrew manuscripts in the Vatican Library merits a comprehensive catalogue in a language that can be understood by most scholars and researchers and utilizes state-of-art palaeographical and codicological tools.

In compiling this catalogue we strove to strike a balance between comprehensive, all-inclusive descriptions such as those provided in Cassuto's catalogue and the handlist provided by Allony and Loewinger. We endeavoured to provide full identifications of the titles and authors of the texts copied in the manuscripts, comprehensive palaeographical and codicological descriptions as well as basic bibliographical information.

The catalogue includes the following information:

Shelfmark: The catalogue is arranged by current shelfmarks. The largest collection, MSS "Vaticani ebraici" including 617 manuscripts is described first and is followed by descriptions of the smaller collections in alphabetical order of their shelfmarks.

Physical description is provided in the first paragraph. The codicological and palaeographical details include number of folios or pages, material (paper or parchment or a combination of both), size of the volume in millimeters, size of the written area (in parentheses), composition of quires, place of production when it can be established, date or approximate date of copying, watermarks and type of script.

Description of contents includes titles in Hebrew (if the conventional Hebrew title is not written in the manuscript it is enclosed in square brackets) and in Latin character translation or transliteration, names of authors, and pertinent bibliographical information including place and date of the first edition if the text has been published. Poems and piyyutim are also listed, however in the descriptions of prayer books and collections of poems or piyyutim, only the less commonly found and unpublished poems are included. If the manuscript is a collectanea of various texts, each text is listed separately and assigned a serial number. If the manuscript consists of parts from several different manuscripts bound together, each unit (which may contain one or more texts) is assigned a Roman numeral but each entry is assigned a separate running serial number.

Colophons and provenance. Colophons and owners' entries are recorded in their original languages after the description of the contents. If these entries are in Hebrew they are translated in abbreviated form. Brief details about illuminations or decorations are provided in this section.

Bibliography. No references are provided for most of the previously published catalogues of collections of Vatican Hebrew manuscripts listed above. References are given to publications where individual manuscripts or small groups of manuscripts are described.

Indexes: Names, subjects, places, languages, illuminated manuscripts, Kennicott numbers, cited manuscripts and, in Hebrew, titles and poems.

Transliteration generally follows the simplified system used by the *Encyclopedia Judaica*. Biblical names are spelled according to the standard English usage, non-Biblical names are transliterated.

All the Hebrew manuscripts in the Vatican Library have been microfilmed for the Institute of Microfilmed Hebrew Manuscripts. Most were filmed in the early 1950s shortly after the Institute was established. Staff members of the Institute catalogued and recatalogued the manuscripts from the microfilms and the present catalogue is based, in part, upon these previous descriptions. In preparing this volume, all the manuscripts were re-examined and the descriptions were revised. Staff members of the Institute who participated in this project are Dr. Avraham David who described polemical, historical and some other works, Prof. Y. Tzvi Langermann of Bar Ilan University who was responsible for the scientific, philosophical and Arabic texts, Rachel Nisan who was responsible for the descriptions of the kabbalah texts with occasional assistance from Dr. Ronit Meroz of Tel Aviv University who identified the manuscripts of Zohar, Yael Okun who described magical and other texts and Dr. Nahum Weissenstern who catalogued the liturgical manuscripts. The physical description of the manuscripts including codicological and palaeographical data was prepared by Prof. M. Beit-Arié and Nurit Pasternak of the Hebrew Palaeography Project (see his preface on p. x). Nurit Pasternak proofread the text of this catalogue and offered many useful suggestions that were incorporated in the text.

The proposal to prepare a comprehensive catalogue of the Hebrew manuscripts in the Vatican Library was first broached in 1999 by the Foreign Ministry of Israel and the incumbent Israeli ambassador to the Vatican, Aharon Lopez. The former director of the Jewish National Library, Prof. Sara Japhet enthusiastically supported the proposal and secured a generous grant that made it possible to carry out and complete this ambitious project from Mr. Harvey Kruger of New Jersey, former chairman of the Hebrew University Board of Governors who has been following the progress of the cataloguing with keen interest. We extend our sincere gratitude to all those who helped to bring this project to completion.

Historical Introduction

Delio Vania Proverbio*

The earliest documents regarding the existence of a core of Hebrew manuscripts in the pontifical *Libreria segreta* date to the period immediately following the Sack of Rome in 1527, an event so traumatic that it is likely to have erased even the memory of any previous acquisitions on the part of the Popes. We find an explicit reference to Hebrew books in the *Bibliotheca magna secreta* in the *Index omnium librorum* of the Custodians Fausto Sabeo¹ and Niccolò Maiorano,² dated to September 1533, which gives a few details about four Hebrew books (including a triglot parchment Pentateuch), as well as mentioning *multi alii libri armeni Greci Arabi et hebraici in folio 4 et 8. libri n° 61*.³ However, Sabeo explains, at the end of this list, that [...] *suprascripti libri [...] non sunt nobis custodibus assignati quia sunt hebrei et caldej [...]*.⁴ In spite of this, the two Custodians, on 5th April 1549, received into the Library a *bibbia hebbrea in duj volumi in pergameno scritta a mano*,⁵ gift of a Cardinal styled *de Viseo*, i. e. of Alessandro Farnese the Younger (1520–1589); again, on 15th May of the same year, a *libro hebreo in pergameno scritto a mano*,⁶ gift of the then Cardinal of Santa Croce, Marcello Cervini (1501–1555);⁷ on *il dì ultimo di aprile MDLI* (30th April 1551), a book *chiamato Isaac ben Parlij [sic] de significationibus [...] scritto in hebreo*;⁸ another gift of Cervini, who, we are told, had received it from *Joannes card. Compostellanus*, i. e. Juan Álvarez de Toledo (1488–1557); and finally, on *il dì ultimo di aprile 1552* (30th April 1552), an *euangelio di san Mattheo in hebraico*.⁹ On 15th January 1555, the Custodians Fausto Sabeo and Guglielmo Sirleto¹⁰ received from Cardinal Cervini *un espositore in ebreo sopra alcuni luoghi della Bibia scritto in foglio [...]*;¹¹ and on 30th January 1556 they received from the Cardinal Librarian Roberto de'

* Translated by Timothy Janz.

¹ B. around 1475, d. 1559; in office from 1522 to 1558.

² (1491/1492-1584/1585); in office from 1532 to 1553, later Bishop of Molfetta (1553-1566).

³ 'Many other books in Armenian, Greek, Arabic and Hebrew: folio, quarto and octavo volumes, a total of 61 books' (*Vat. lat.* 3951, f. 70v).

⁴ '[...] the aforementioned books [...] are not assigned to us as custodians, since they are in Hebrew and Chaldean [...].'

⁵ A 'handwritten, parchment Hebrew Bible in two volumes' (*Arch. Bibl.* 11, f. 22r).

⁶ A 'handwritten, parchment Hebrew book' (*Arch. Bibl.* 11, f. 27r).

⁷ Cardinal Librarian from 1550; elected Pope Marcellus II in 1555.

⁸ A 'book entitled "Isaac ben Parlij [*legendum Parchi*], *De significationibus*" [...] written in Hebrew.' (*Arch. Bibl.* 11, f. 43r). Today this is the *Vat. ebr.* 177.

⁹ A 'Gospel of St. Matthew in Hebrew', now *Vat. ebr.* 101 (*Arch. Bibl.* 11, f. 46r; cf. *Vat. lat.* 3963, f. 8v, number. 214).

¹⁰ 1514-1585; Custodian from 1554 to 1556.

¹¹ A 'commentator, in Hebrew, on certain passages of the Bible, written in folio' (*Arch. Bibl.* 11, f. 62r).

Nobili¹² a *Biblia hebrōa in duobus tomis* and a *Biblia hebrōa cum annotationibus Rabinorum, in duobus tomis*.¹³ Around this time, the inventory drawn up sometime after 1552 in the hand of the *Scriptor Latinus* Federico Ranaldi¹⁴ includes 189 items in Hebrew¹⁵; however, it includes not only manuscripts but also at least 25 items which may be securely identified as printed books. It is impossible to state anything certain about the fate of the Hebrew manuscripts which had belonged to the library of Card. Guglielmo Sirleto: a report by the Roman bookseller Domenico Basa (d. 1596), mentions 96 `books in Hebrew, Chaldean and other languages;¹⁶ and a group of *libri scritti ad mano* from his library was in fact received into the Vatican Library by Federico Ranaldi on 20th January 1586.¹⁷

At the beginning of the seventeenth century, before the arrival of the Palatine and *Urbinas* collections (respectively in 1623 and 1657), Hebrew manuscripts were acquired only occasionally. The current mss. *Vat. ebr.* 79, 267 and 268, which once belonged to the convert Ottavio Franceschi (1543–1601), *alias* Alessandro Franceschi juniore,¹⁸ arrived in the Library in 1601, among the printed books which were appropriated from his estate.¹⁹ Among the books `appropriated by the express order' of Paul V (1605–1621) from the private library of Prospero Podiani of Perugia on 30th March 1616 and handed over to Ladislao d'Aquino, bishop of Venafrò and Governor General of Umbria,²⁰ there was a *libro in lingua hebraica manuscritto in bambagino*.²¹ The size of the collection of *libri hebrei manoscritti* [sic] *della Libreria Vaticana* at that time is indicated by the inventory²² drawn up by the neophyte Federico Carlo Borromeo, who was *Scriptor Hebraicus* from 1633 to 1646: it describes 173 manuscripts, and includes an index in Latin, signed and dated by Fioravante Martinelli.²³ These descriptions had been preceded by a draft of an analytical inventory relating to a much smaller

¹² 1541–1559; in office from 1555.

¹³ A `Hebrew Bible in two volumes' and a `Hebrew Bible with the commentaries of the Rabbis, in two volumes' (*Arch. Bibl.* 11, f. 67r).

¹⁴ D. 1590, known to have been present in the Vatican Library from 1547; *Scriptor* from 1553; Custodian from 1559.

¹⁵ *Vat. lat.* 8185, ff. 367r–378v.

¹⁶ *Arch. Bibl.* 11, ff. 140r, 147r.

¹⁷ See the note signed by his heirs Matteo, Tommaso, Giovandomenico and Scipione Sirleto, in *Arch. Bibl.* 11, f. 137r. An inventory of *libri hebrei scritti a penna* [...] *che furono del Cardinal Sirleto, hoggi del s. Cardinal Ascanio Colonna* (`Hebrew books written in pen [...] which once belonged to Card. Sirleto, and now belong to the holy Card. Ascanio Colonna [1560–1608]'), is found in *Vat. lat.* 6937, f. 92r–v (eight items, including a Hebrew–Latin bilingual one).

¹⁸ *Scriptor Hebraicus* from 1558/1559, appointed to the bishopric of Forlì in 1594. Cf. R. Mordenti, *Dizionario Biografico degli Italiani*, xlix (1997), pp. 603b–605b.

¹⁹ *Vat. lat.* 7123, ff. 195r–200r (*libri* [...] *ex spolio Reverendissimi D. Episcopi Forliviensis Domini Alexandri Francisci*): f. 199v: “*hi tres libri sunt repositi inter alio hebraicos* [...]”. Ms. *Vat. ebr.* 227 was written by his father, Nello Graziadio da Foligno.

²⁰ 1543–1621, later Cardinal, from September 1616.

²¹ A `handwritten book of bombycine in the Hebrew language' (*Arch. Bibl.* 11, ff. 231r, 239r).

²² *Vat. lat.* 13195.

²³ 1599–1667; *Scriptor Latinus* from 1635, but responsible also for describing the Hebrew manuscripts as of 1636.

group of 16 manuscripts²⁴, and by a sort of notebook, relating both to manuscripts and to printed books in Hebrew, which had been compiled by Borromeo *verso il 1620 circa, sino al 1640*.²⁵

The Hebrew manuscripts of the Palatine Library of Heidelberg, which arrived in the Vatican Library in 1623, were not kept separately (as was later to be the case of the *Urbinate*s), but were rather added to the *Vaticani* series. Among the Hebrew manuscripts from the Palatine Library, the main nucleus is the collection of the banker Ulrich Fugger (1526–1584), which arrived there after he had moved to Heidelberg in 1567;²⁶ to this core were later added the Hebrew volumes of the 'old' Palatine collection, as well as later accessions, for a total of 262 items.²⁷

In January 1654,²⁸ the Vatican Library purchased 69 Hebrew books, including 5 manuscripts, from Abraham Pesato, who later became a correspondent of the *Scriptor Hebraicus* Giovanni Pastrizio,²⁹ who was appointed in 1695 and was, moreover, also very active in purchasing Hebrew books for his own personal library.³⁰

In the mid-seventeenth century, all of the Hebrew manuscript collections in the Vatican Library were itemized in the *Index librorum omnium Hebraicorum, tam impressorum quam Mss., qui anno Jubilei MDCL in B(ibliotheca) V(aticana) extabant*,³¹ written by the Cistercian Giulio Bartolucci, *Scriptor Hebraicus* from 1650 onwards.³² It contains descriptions of 425 manuscripts.

In 1657 the collection of the Dukes of Urbino became part of the Vatican

²⁴ *Vat. lat.* 7139, ff. 21r-60v.

²⁵ 'Around 1620 or thereabouts, up until 1640' (*Vat. lat.* 13194, f. 90r).

²⁶ On Fugger's collection, see *inter alia* the inventory in *Pal. lat.* 1950, ff. 1r-55v, which lists 177 items.

²⁷ However, the *fuggeriani* 64 and 71 are currently bound together in the *Vat. ebr.* 123.

²⁸ Cf. *Arch. Bibl.* 15B, ff. 286r-287v.

²⁹ Also known as Ivan Paštrič (1636–1708): see *Borg. ebr.* 2, f. 204v-r; and cp. the *Libri ebraici che si mandano a R. Abram Pesato*, in *Borg. lat.* 500, f. 167r.

³⁰ See also *Borg. lat.* 500, ff. 140r, 141r (containing receipts made out by Sabbato Bonaventura to Pastrizio for the sale of Hebrew books: 15th Jan. 1682 [f. 140r], 1st March, 20th March [f. 141r]), ff. 142r-144r (list of 59 *libri ebraici che sono appresso a me se li volessi* ['Hebrew books which I have, should you want them']), and *passim*. On Pastrizio, see T. Mrkonjić OFM, 'Uvod u obradu korespondencije Ivana Paštrič in *Ivan Paštrič (1636–1708), život, djelo i suvremenici. Zbornik radova znanstvenog skupa o 350. obljetnici rođenja*, Split Crkva u Svijetu, 1988 (Izdanja Crkva u Svijetu, «Radovi» Library, 14), pp. 63-83; Id., *Il Teologo Ivan Paštrič (Giovanni Pastrizio) (1636-1708). Vita, Opere, Concezione della teologia, Cristologia*, Roma, Seraphicum, 1989 (Dissertationes ad Lauream, 75).

³¹ *Vat. lat.* 13196, ff. 7r-301v. The last item is the current *Vat. ebr.* 372, containing the famous *Necessarium chirurgiae* by the medical writer Samuel Esperial of Cordoba.

³² Basic bibliography: G. Garbini, 'Giulio Bartolucci', in *Dizionario Biografico degli Italiani* 6 (1964), pp. 669b-670b; Ch. M. Grafinger, 'Die Handschriften der Kardinalbibliothekars Luigi Capponi' *Nuovi Annali della scuola speciale per archivisti e bibliotecari* 7, 1993, pp. 325-340: p. 330 n. 22. See also: *Index Biographicum notorum hominum*, Pars C. *Corpus Alphabeticum*, 13, Osnabrück, Biblio Verlag, 1978, p. 3075b; B. Chiesa, 'Giulio Bartolucci' in *Lexicon für Theologie und Kirche*, 2 (1994), p. 47b; *Indice Biografico Italiano*, 1 (2002), p. 311b ('Bartolucci' [sic!]). Vd. C. Roth, 'Giulio Bartolucci', (reprinted) in *Encyclopaedia Judaica*, 2nd Ed., Detroit & New York, MacMillan Reference USA & Keter Publishing House, 2007, 3, pp. 180b-181a.

Library. Noteworthy among the treasures of this collection is a nucleus of Hebrew manuscripts, originating from a remarkable fifteenth-century library whose vicissitudes must now be related. On 18th June 1472, the city of Volterra was laid waste by the forces of Count Federico of Urbino. Among the victims of the indiscriminate pillaging which was inflicted upon the unarmed population was the wealthy merchant Menahem ben Aharon Volterra, whose precious collection of Hebrew manuscripts was secured by Federico himself as an ornament for his personal library. The *Indice vecchio*,³³ which is a topographical inventory of the Urbino library written between 1487 and 1498, included 82 items.³⁴ These were reduced to 70 in the inventory³⁵ drawn up sometime after 1543 under Guidubaldo II (1538–74), and were further reduced to a mere 57 by 1616, when another inventory was prepared by Vittorio Venturelli;³⁶ the number then remained stable in the inventory which was certified by the notary Francesco Scudacchi in 1632. Of the *Urbinales*, 32 contain Menahem Volterra's *ex libris*, or records of their purchase by him, namely the *Urb. ebr.* 4–6, 8, 10–15, 17, 19, 21–24, 26, 28–32, 37, 40, 48–50, 52, 55, 57. To these may be added at least one item which is not included among the current *Urbinas* shelf-mark series: the ms. Parma, Biblioteca Palatina, 3518,³⁷ which was one of the Hebrew books sold in 1816 by Salomon Stern and Mordecai Bisliches to Maria Luigia, Duchess of Parma, and which had previously belonged to Moses Benjamin Foa (1729–1922). As for the ms. Rome, BNCVE, Orientale 52 [Di Capua 7], which came from the Collegio Romano and contains at the bottom of f. 181v a note which is dated to '7 Shevat 5227' (=13th Jan. a. D. 1467) and which would seem to indicate that the manuscript was sold by one Menahem ben Menahem *ha-Rofé* to Menahem ben Aharon, it may also have been one of these early *Urbinales*, but this cannot be proven.

The *Urb. ebr.* 18, 39, 41–43 and 56 contain neither *ex libris* nor records of purchase, although such notes are explicitly mentioned by Giuseppe Assemani in his *Catalogus*.³⁸ However, for at least four of these manuscripts, there is reason to believe that that one or more flyleaves have been lost, since they include fragments of parchment, trimmed and glued onto the page, containing titles or brief tables of contents.³⁹ In addition, the *Urb. ebr.* 18 has no title at the beginning. It is not unlikely that the removal of flyleaves which we are supposing here might have taken place when the manuscripts were re-bound, that is, to judge from the coats of arms on the backs of the current bindings, in the time of Cardinal Librarian Angelo Mai (1782–1854; in office 1853–4).

³³ *Urb. lat.* 1761, ff. 101r–107r, of which the first part (up to f. 105r) was certainly written by the Duke's librarian Agapito himself.

³⁴ To which was added, on f. 107r, an *Evangelium Syrorum lingua et characteribus eorum*.

³⁵ *Urb. lat.* 1761, ff. 127r–145v: 139v–141r l. 6.

³⁶ *Vat. lat.* 10482.

³⁷ Number 15 in Agapito's *indice vecchio*.

³⁸ *Bibliothecae Apostolicae Vaticanae codicum manuscriptorum catalogus*, I/1, p. 420: 'Pertinuit olim ad Menachem filium Aaronis Volaterranum, ut sub initio adnotatur,' and *passim* on pp. 435–438, 448.

³⁹ *Urb. ebr.* 39, f. 1r; 41, f. [III]r; 42, f. 1r; 43, ff. [II]r and 56.

As for the so-called 'Volterra Bible' (*Urb. ebr.* 1), whose sumptuous morocco leather binding bears the arms of Gregory XVI (1831–1846), nothing is known for certain, apart from the fact that it came from Volterra. On the other hand, the *Urb. ebr.* 2, which once belonged to one Šmuel ben Yehiel of Orbetello, was sold by his son, together with three *siddurim*, to Aharon, son of Menahem Volterra, on 'Wednesday 29th August 5229 [1469 a. D.]'. Altogether, then, at least 40 manuscripts from what was the library of Menahem Volterra have survived. However, from the numbering system which seems to go back to Menahem himself, we may deduce that his collection included at least 211 items.

The Hebrew Urbinates were inventoried almost immediately: the index contained in the *Urb. lat.* 1771 on ff. 186r-204r, in the hand of Giovanni Battista Giona Galileo,⁴⁰ is only slightly more recent than the arrival of the manuscripts. The current *Urb. ebr.* 58⁴¹ and 59⁴² were only later added at the end of the series.

In 1661, a new general inventory of the Hebrew collections (*Vaticani, Palatini, Urbinates*) was completed. This was the *opus magnum* of the aforementioned Giulio Bartolucci, the 'Môre Maqôm' ('Guide to subjects').⁴³ This 'Guide' may be considered a *terminus ad quem* for events preceding the catalogue of Giuseppe Simonio Assemani (1687–1768). It is worth pausing to consider briefly the figure of this Maronite churchman who became a Custodian and played such an important role in the history of the Vatican Library in general and of its Hebrew collections in particular.⁴⁴ '[...] He was named *Scriptor* of the Syrian and Arabic languages in the Vatican Library on 10th March 1710. He was named Second Custodian of the same on 30th September 1736. He was named First Custodian of the same on 3rd January 1739. He was named beneficed cleric of the Vatican Basilica on 12th December 1713. He was named beneficed priest on 25th August 1719. He was named Canon on 18th December 1738. [...] He was named Historian of the King of Naples in [[June of]] the year 1751. He was naturalized as a Neapolitan, with privilege of the benefices of the Realm, on 13th September 1752. In 1759, on 24th September, he was named Datary. In 1761, on 27th January, he was named Sigillator. In 1766, on 1st September, he was declared Archbishop of Tyre [...].'⁴⁵ He died *idibus Januarii a. 1768* and was buried *in ecclesiam Maronitarum, in pariete*,⁴⁶ that is, in the church previously

⁴⁰ D. 1668, *Scriptor Hebraicus* from 1650.

⁴¹ Collations of the Targum *Urb. ebr.* 1 by Giona.

⁴² A copy of the preceding ms., dated to 1687, in the hand of Giulio Morosini (1612-1687), *Scriptor Hebraicus* from 1668.

⁴³ Transmitted in the *Vat. lat.* 13197-13199 with the title 'Index materiarum Authorum & titulorum librorum M.S. Ebraicorum Bibliothecae Vaticanae, Palatinae & Urbinatis [...]'.
⁴⁴ Basic bibliography: P. Raphaël, *Le rôle du Collège Maronite romain dans l'orientalisme aux XVII^e et XVIII^e Siècles*, Beyrouth, Université Saint Joseph de Beyrouth, 1950 (Publications du 75^e anniversaire), pp. 124-136; G. Levi Della Vida, 'Giuseppe Simonio Assemani,' in *Dizionario Biografico degli Italiani* 4 (1962), pp. 437b-440a; K. Rizk, in *Encyclopedie Maronite* I, Kaslik, Université Saint-Esprit de Kaslik, 1992, pp. 440a-444b.

⁴⁵ *Vat. Lat.* 8225, I, f. 221[a]r.

⁴⁶ He died, that is, on 13th Jan. 1768 and was buried 'in the wall of the Maronite Church' (*Borg. lat.* 393, f. 15r, 18r).

known as St John *della Ficozza* in via dei Maroniti, which also contains the tomb of the Maronite Andrea Scandar (d. 1748), as well as many others. Soon after his death, on 30th August of the same year, a large part of his personal library was destroyed in a terrible fire. Regarding Assemani's fame as a universal scholar, it is perhaps appropriate to recall here an anonymous 'memoria', which certainly dates to before 1757.⁴⁷ This 'memoria', which was addressed to Benedict XV, argues against the possibility, which had been raised in unofficial rumours, that the 'Illustrissimo Signor Commendatore Francesco Vettori (d. 1770)' might attempt to 'remove the supervision of this Museum [i. e., of the planned *Museo Sacro*] from the two Custodians of the Vatican Library [i. e., G. S. Assemani and Giovanni Bottari], to whom it ought naturally to belong.'⁴⁸ It pointed out that this could not occur 'without grave harm to the two current Custodians, since it would amount to a public declaration that they are either ignorant, or negligent, or infidels.'⁴⁹ This, however, was done, on 27th January 1757.

Nonetheless, it is difficult to overstate the historical importance of Assemani's great *Catalogus*, published in 1756 and containing descriptions of the current *Vat. ebr.* 1–453 (among the more recently acquired manuscripts, it included the current *Vat. ebr.* 447, which had belonged to Scandar). The main author of the descriptions was the *Scriptor Hebraicus* Giovanni Antonio Costanzi.⁵⁰ This in folio volume appeared to contemporary readers to include a considerable number of errors of transcription, identification and interpretation, and even forgeries. Its mediocre value was underscored in particular by Giovanni Giorgi, a converted Rabbi and *Scriptor Hebraicus*⁵¹ who had at his disposal the rich library of Bartolucci, since it was he who numbered and organized the many dozens of precious Hebrew printed books (now part of the shelf-mark series *R.G.Bibbia* and *R.G.Oriente*) *i quali furono comprati dalla Biblioteca stessa in tempo della s. m. di Pio VII, conosciuti sotto il nome di libri di S. Pudenziana*.⁵² Most of these books contain records of purchase written by 'Abbas Iulius' [Bartolucci]. In his 'Note critiche',⁵³ and also in the numerous glosses which he wrote in the margins of a printed copy of the *Catalogus*,⁵⁴ Giorgi severely criticized his predecessors. His note in the margin of p. 110 may serve as an example: *Per dettagliare, e chiosare minutamente questa farraggine di spropositi coacervati in questo articolo, troppa noja costerebbe a me, e agli altri; e prima d'ogni altro mi converrebbe crivellare con lunga catena di note gli errori assai grossolani in questo loco*

⁴⁷ Contained in the archive file *Arch. Bibl.* 11, ff. 463r-466v (= *Vat. lat.* 7947, ff. 91r-94v).

⁴⁸ *Ibid.*, f. 463v.

⁴⁹ *Ibid.*, f. 465r.

⁵⁰ Appointed 1765, d. 1786.

⁵¹ D. 1827; *Scriptor* from 1802 to 1817, though he subsequently returned to serve in the Library until 1825.

⁵² The books, that is, 'which were purchased by the Library itself at the time of H. M. Pius VII and which are known as the "books of St. Pudenziana"' (*Arch. Bibl.* 14, f. 466r, in a note which can be dated to the period 1838-1850 and attributed to Andrea Molza (1783-1851), *Scriptor Latinus* from 1821, Second Custodian from 1838, then First Custodian from 1850).

⁵³ *Vat. lat.* 13206, ff. 9r-200r.

⁵⁴ *Vat. lat.* 13205. These correspond to the fragments collected in *Arch. Bibl.* 219E.

*presi dal Bartolucci e dal Volf.*⁵⁵ In Giorgi's eyes, the authority of Assemani's catalogue was undermined by the untrustworthiness of his main source, namely Bartolucci himself: '[...] *Il dotto Giovanni Pastrizio, il quale fu Censore di tutta l'opera di Bartolucci, pare che non restò sodisfatto del suo metodo, ed ordine, particolarmente per i molti granchi e paradossi che vi trovò in detta opera [...]*'.⁵⁶

The first printed *auctarium* to Assemani's volume appeared in the first half of the nineteenth century. This *Appendix ad Catalogum*, published in 1831 by the then First Custodian Angelo Mai, actually comes from two different sources. The older one,⁵⁷ written perhaps in the hand of Vincenzo Alessandro Costanzi (d. 1800 or 1802),⁵⁸ with occasional marginal glosses which may be securely attributed to Giorgi, describes the *Vat. ebr.* 454–499 and was certainly written before 1801.⁵⁹ The second source,⁶⁰ which describes the *Vat. ebr.* 500–531, was written by Mai, except perhaps for the first three descriptions.⁶¹

Among the later acquisitions, the 'manuscripts from the Library of the late Monsignor Andrea Molza'⁶² deserve to be mentioned here. They were purchased by Second Custodian Pio Martinucci (d. 1884, in office 1850–1876) for 571.25 *scudi*.⁶³ Included in these, along with Arabic, Coptic, Latin, Syriac, and Turkish manuscripts which were respectively added to the relevant *Vaticani* shelf-mark series, there were also an unknown number of Hebrew manuscripts.⁶⁴

An *auctarium* of new acquisitions down to 1909, which was never printed,

⁵⁵ 'To set out and explain in detail the confused mass of ineptitudes in this article would be too much of a nuisance to me and to others; I should have to begin by sifting out, with a long series of notes, the gross errors which have here been taken over from Bartolucci and from Volf' (the reference is to Johann Christian Wolf, (1689-1770), author of the famous *Bibliotheca Hebraea*).

⁵⁶ 'The learned Giovanni Pastrizio, who was *Censore* of all of Bartolucci's works, seems not to have been satisfied with his method and order, particularly due to the many blunders and paradoxes which he found there' (*Vat. Lat.* 13206, f. 147v).

⁵⁷ *Vat. lat.* 13203, ff. 26r-38r.

⁵⁸ Son of Giovanni Antonio, whose deputy he had been from 1768; *Scriptor Hebraicus* from 1786.

⁵⁹ Date of the *Appendix secunda*, which describes a part of the Hebrew printed books in the Vatican Library, *Vat. lat.* 13203, ff. 73r-112v.

⁶⁰ *Vat. lat.* 13203, ff. 38v-40r.

⁶¹ A notice regarding the state of the inventory as of 1814 is found in *Arch. Bibl.* 60, f. 148r-v: *L'inventario dei Codici Palatini-Vaticani Ebraici termina al Numero 500, dopo seguono due codici di nuovo acquisto [...]* ('The inventory of the *Palatini-Vaticani Ebraici* ends with number 500; after which there are two recently acquired manuscripts').

⁶² *Ex scholis piis*, previously *Scriptor Latinus*; Second Custodian from 1838 and First Custodian from 1850 to 1851.

⁶³ *Arch. Bibl.* 13, f. 413r, note dated to 13th May 1852.

⁶⁴ One list, which covers 146 items, is found in *Arch. Bibl.* 13, ff. 404r-409r, and includes eleven notices concerning Hebrew manuscripts (numbers 99, 126-127, 131-135, 137, 140, 145); but number 134 refers generically to *XVIII vol. di Manoscritti ebraici di materie varie [...]* ('18 volumes of Hebrew manuscripts and various materials'); the current *Vat. Ebr.* 541 is included in a second list (entitled *Nota e perizia di alcuni Manoscritti della Biblioteca Molza [...]*, in *Arch. Bibl.* 13, f. 410r-v, specifically f. 410r: *Alphabetum Samaritanum [...]*); there is also a third list (entitled *Seconda Nota dei Codici spettanti all'Eredità di Monsignor Molza*, in *Arch. Bibl.* 13, ff. 411r-412v, with 64 items), which partially overlaps with the first one.

was prepared by Mariano Ugolini (1854–1932).⁶⁵ In more recent times, the accessions have continued at a rather modest pace. But alongside the incremental progress of the main series, the Vatican Library has been able to increase its overall collection of Hebrew manuscripts by acquiring important private libraries. The Hebrew manuscripts of the *Neofiti* collection (*Neofiti* 1–37, 40–48) were acquired for the Vatican Library between 1891 and 1896. In 1902, thanks to the efforts of the Prefect Franz Ehrle (1845–1934; in office 1895–1914), the Barberini Library and Archive were acquired from the Barberini family and transferred to the Vatican Library. There are 17 Hebrew manuscripts among the *Barberiniani*.⁶⁶ In the same year, the manuscript collections of the *Museo Borgiano di Propaganda Fide* entered the Library, including 21 Hebrew manuscripts. Somewhat later, in 1921, 37 more Hebrew manuscripts were acquired as part of the library of Giovanni Francesco De Rossi (1796–1854).

Excursus: The Vatican Library as a Place of Memory

The Vatican Library preserves the rich collection of papers of the Semitic Scholar Fausto Lasinio (1831–1914), who taught Indo-Germanic Linguistics (from 1859 to 1862), Arabic Language and Literature and Hebrew (from 1873 to 1876), and Comparative Semitic Linguistics (from 1873 onwards) at the *Regio Istituto di Studi Superiori* in Florence. Among his correspondents we find the greatest Jewish intellectuals of nineteenth-century Europe: the linguist Graziadio Isaia Ascoli; the philosopher Elia Benamozegh (1822–1900); Salomon Buber, Midrash scholar and grandfather of Martin Buber; the historian Achille Coen (1844–1921); the critic and writer Alessandro D'Ancona (1835–1915); Isaia Ghiron, who was Director of the Biblioteca Braidense of Milan; the orientalist Alexander Kohut (1842–1894); the philologist and historian Moisè Lattes (1846–1883); the scholar Benedetto Levi (1846–1880); members of the Luzzatto family (Beniamino, Samuele David, Giuseppe, Isaia, Leone, Ugo); the explorer of Malaysia Elio Modigliani (1860–1932); and of course the great Moritz Steinschneider.

The Library as a safe haven for scholars: Umberto Cassuto, Giorgio Levi Della Vida, Aaron Freimann, Anna Maria Enriques

During the first half of the twentieth century, which culminated in the terrible events of the World War and of the Holocaust, the Apostolic Library not only promoted the work and the studies of renowned Jewish scholars, but also offered them safe haven and protection. Noteworthy among other names are those of Umberto Cassuto (Moshe David Cassuto, 1883–1951), Rabbi and Pro-

⁶⁵ *Scriptor Hebraicus* from 1883, then Assistant Archivist from 1909; lastly Prefect of the Secret Archive, 1920–1929.

⁶⁶ Numbers 14, 18, 38, 44, 53, 82, 85, 88, 98, 101, 110, 119, 155, 161–164.

fessor at the University of Rome until 1938, collaborator of the Apostolic Library from 1933, who left the Vatican in 1939 to become Professor at the University of Jerusalem; the well-known orientalist Giorgio Levi Della Vida (1886–1967), who was removed from the University of Rome in 1931 as a result of the Race Laws and worked in the Library until 1939, when he was appointed to a professorship at the University of Pennsylvania in Philadelphia; the eminent bibliographer Aaron Freimann (1871–1948), who secretly emigrated to America, where he remained to the end of his life; the Florentine archivist Anna Maria Enriques (1907–1944), who died tragically at the hands of the Nazis and worked until 1943 at the Archivio di San Pietro.

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Abbreviations

b. = ben (son of)

Ben-Menahem, *Mi-Ginzei* = מאת יד, מאת של שלושים וחמשה כתבי יד, מאת נפתלי בן־מנחם ירושלים תשי"ד

BnF = Bibliothèque nationale de France

Briquet = Charles M. Briquet, *Les Filigranes: dictionnaire historique des marques du papier, dès leur apparition vers 1282 jusqu'en 1600*. A facsimile of the <Geneva> 1907 edition with supplementary material, ed. by A. Stevenson, 4 vols., Amsterdam 1968

BSB = Bayerische Staatsbibliothek

Cassuto, *Codices Vaticani Hebraici* = *Codices Vaticani hebraici: Codices 1–115*, ed. Umberto Cassuto, Vatican City 1956

Cassuto, *Firenze* = Umberto Cassuto, *Gli ebrei a Firenze nell'età del Rinascimento*, Florence 1918

Cassuto, *Palatini* = Umberto Cassuto, *I manoscritti Palatini ebraici della Biblioteca Apostolica Vaticana e la loro storia*, Vatican City 1935

Davidson, *Parody* = Israel Davidson, *Parody in Jewish Literature*, New York 1907

Davidson, *Thesaurus* = Israel Davidson, *Thesaurus of Medieval Hebrew Poetry*, New York 1925-1933

EJ = *Encyclopedia Judaica*, Jerusalem–New York 1971–72

Fraenkel, *Maḥzor Shaḥvot* = מחזור שבועות ... מוגה, מעובד ומבואר בידי יונה פרנקל, ירושלים תש"ח

Fraenkel, *Maḥzor Sukkot* = מחזור סוכות ... מוגה, מעובד ומבואר בידי יונה פרנקל, ירושלים תשנ"ג

From the Collections = מגנזי המכון לתצלומי כתבי היד העבריים, נכתב בידי עובדי המכון, הותקן לדפוס ... בידי אברהם דוד, ירושלים תשנ"ו

Goldschmidt, *Maḥzor i-ii* = מחזור לימים נוראים ... מוגה, מעובד ומבואר בידי דניאל ... גולדשמידט, הושלם בידי יונה פרנקל, ירושלים תשמ"א

Goldschmidt-Frankel, *Maḥzor Pesah* = מחזור פסח ... מוגה, מעובד ומבואר בידי יונה פרנקל, ירושלים תשנ"ג

Goldschmidt-Frankel, *Selihot* = לקט פיוטי סליחות מאת פיטני אשכנז וצרפת, אסף מכתבי יד דניאל גולדשמידט, הגיה, עיבד ובאר אברהם פרנקל, ירושלים תשנ"ג

Gottlieb, *Mehkarim* = אפרים גוטליב, מחקרים בספרות הקבלה, תל אביב תשל"ו

HB = *Hebraeische Bibliographie*, Blätter für neuere und ältere Literatur des Judenthums

HIM = Bezalel Narkiss, *Hebrew Illuminated Manuscripts*, Jerusalem 1969

HUCA = *Hebrew Union College Annual*

Kennicott = Benjamin Kennicott, *Dissertatio Generalis in Vetus Testamentum Hebraicum*, printed at the end of his *Vetus Testamentum Hebraicum*, Oxford 1780

JJS = *Journal of Jewish Studies*

JNUL = Jewish National and University Library

JQR = *Jewish Quarterly Review*

JTSA = Jewish Theological Seminary of America

KS = *Kiryat Sefer* קרית ספר, רבעון לביבליוגרפיה, כלי מבטאו של בית הספרים הלאומי והאוניברסיטאי בירושלם

Lebrecht, HSS = F. Lebrecht, *Handschriften und erste Ausgaben des Babylonischen Talmud*, Berlin 1862

Manuscrits médiévaux en caractères hébraïques = C. Sirat, M. Beit-Arié and M. Glatzer (vol. 3), notes by M. Beit-Arié, *Manuscrits médiévaux en caractères hébraïques portant des indications de date jusqu'à 1540*, I-III, Paris and Jerusalem 1972-1986

MGWJ = *Monatsschrift für Geschichte und die Wissenschaft des Judentum*

MS = manuscript

Munkacsy, *Miniat.* = *Miniaturművészet Itália könyvtáraitban: héber kódexek*, Budapest 1937

MWJ = *Magazin für die Wissenschaft des Judentums*

NLR = National Library of Russia

PAAJR = *Proceedings of the American Academy for Jewish Research*

Piccard, *Ochsenkopf* = G. Piccard, *Die Ochsenkopf Wasserzeichen*, II (Findbuch II.3 Der Wasserzeichen Piccard im Hauptstaatsarchiv Stuttgart, Stuttgart 1966), VII

Proverbio = Delio V. Proverbio, 'Manoscritti scientifici giudeo-arabi ("Praeter Lexica") nella serie dei codici vaticani ebraici: inventario analitico', in: *Miscellanea Bibliothecae Apostolicae Vaticanae*, VIII (2001), pp. 351-405

REJ = *Revue des Etudes Juives*

RISM = Israel Adler, *Hebrew writings concerning music in manuscripts and printed books from Geonic times up to 1800*, Munich 1975

RSL = Russian State Library

M. Steinschneider, *Hebr. Uebersetzungen* = Moritz Steinschneider, *Die hebraeischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher*, Berlin 1893

TB = Talmud Bavli = Babylonian Talmud

Tietze, *Rossiana* = Hans Tietze, *Die illuminierten Handschriften der Rossiana in Wien-Lainz* (Beschreibendes Verzeichnis der illuminierten Handschriften in Österreich, 5), Leipzig 1911

TY = Talmud Yerushalmi = Jerusalem Talmud

Visual Testimony = A Visual Testimony: Judaica from the Vatican Library, ed. Philip Hiat, Miami and New York 1987

Vogelstein-Rieger, *Rom* = Hermann Vogelstein and Paul Rieger, *Geschichte der Juden in Rom*, Berlin 1895-1896

ZfHB = Zeitschrift für hebraeische Bibliographie

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Codices Vaticani ebraici 1–617

Vat. ebr. 1

212 columns. Parchment (*gevil*). Height: 630–650 mm. 51–53 lines. <Middle East>, 12–13th century[?]. Oriental square script.

[ספר תורה] Torah scroll. With *tagin* on the letters שׁעטני״ז ג״ץ. Some looped letters. The letter *het* has an angular `roof'.

Assemani recorded the manuscript as *olim Palatinus*.

Vat. ebr. 2

218 columns (dismembered into 73 numbered sheets, each holding three columns). Parchment. Height: 730–750 mm. 56–59 lines. <Germany>, 14th century. Ashkenazic square script.

[ספר תורה] Torah scroll. With *tagin* on the letters שׁעטני״ז ג״ץ.

Kennicott 478.

Vat. ebr. 3

578 ff. (<1> + 1–402, 402^a–402^b, 403–575; (ff. 282v, 283r, 354v, 365r, 415r, 500v blank; ff. 574–575 flyleaves). Parchment. 380 × 262 (248 × 160) mm. Quaternions. Two columns. <France?>, last third of 13th century. Ashkenazic square script.

[תנ״ך] Bible. With vocalization and accents. Masorah Magna and Parva are supplied only for the Pentateuch, Prophets until I Kings v and the beginning of Psalms, Job and the Five Scrolls. Order of books: Pentateuch, Prophets, Psalms, Proverbs, Job, Ruth, Canticles, Ecclesiastes, Lamentations, Esther, Daniel, Ezra and Nehemiah, and Chronicles.

Some of the Masorah is displayed in decorative or zoomorphic patterns.

Copied by Isaac, who signed his name יצחק ואמץ חזק at the end of most of the books (ff. 69r, 91r, 122r, 282r, 313v, 354r, 414r, 453r, 466r, 528v and 573v) and also singled out his name in the text several times (ff. 14r, 20r, etc.). The name of the masorete, Abraham, is singled out in the Masorah (ff. 10v, 17r, 37v and 156r). At the end of the Pentateuch and Jeremiah the letters שב״א are written in a minute script.

Owners: On f. 573v three partly erased records of sale. Only the words בשמנה [שנ]ים are legible in the first record. The name Jacob and the date 506[?] = between 1299 and 1309 are legible in the second record ... שנת חמשת אלפים וששים ... מכר ... שרירא ... בשוקא .. בנפש חפצה ... שום אדם ... סלקו מעליו להחזיק ... מן הני״ר יעקב הני״ ... למקניא ביה. In the third document, a bill of sale dated Sivan 5189=1429, written in a

Sephardic script, only the names of the witnesses b. Gerondi, Judah and Solomon are legible בנינו אנו עדים ... לירח סיון משנת קפ"ט ... בן גירונדי עד, יהודה ... עד, אני שלמה. On f. 574r the owner Barukh b. Joseph Kohen of Viterbo signed his name ברוך כהן בכ"מ יוסף כהן ע"ה מיוויטבו followed by a note stating the ownership of his orphans זה עשרים וארבעה מן היתומים מברוך ע"ה הנז' On f. <1>r the signature of a Danish scholar who visited the Vatican: *Andrea Christiano Hwiid Danus, 1779.*

Kennicott 476. Assemani erroneously recorded the manuscript as *olim Palatinus* (cf. Cassuto, *Palatini*, p. 76).

Vat. ebr. 4

297 ff. (1–16, <1>, 17, <1>, 18–129, 160–170, 172–192, 192^{bis}, 193–283, 285–287, 289–300, 300^{bis}–326). Parchment. 317 × 229 (216 × 129) mm. Quaternions (first six quires quinions). Two columns. <Germany>, 14th century. Ashkenazic square script.

[תורה (בראשית - במדבר)] Pentateuch (Genesis – Numbers). The text was copied twice in parallel columns, in the right column with vowel points and accents and in the left column without the vowel points and accents. Apparently, the codex was used as a *tikkun* for practicing the reading of the Torah Scroll at prayer services. In the second volume of this manuscript, MS Vat. ebr. 5 (the continuation of the Pentateuch and the book of Esther) both texts read from unvocalized scrolls in the synagogue were copied twice, with and without vocalization, and the other books were copied only once. In the margins of this manuscript several semi-cursive hands added the commentary by Solomon b. Isaac (Rashi) until Numbers xxiii:10 (f. 294r). Many corrections in the margins. The initial words of the first three books are decorated.

The task of copying this manuscript was distributed among three different scribes as noted by Cassuto, each scribe copying complete quires. The name of the scribe Isaac, who copied ff. 2–8, 28–37, 58–65, 82–89, 114–199, is singled out in the text on ff. 29r, 32r, 32v, 33v and many more times. The scribe who copied ff. 200–326 is undoubtedly Jacob b. Moses who wrote the continuation of the text in MS Vat. ebr. 5, though ff. 289–326 display some scribal variations. Ff. 10–27, 39–57, 66–81 and 90–113 were copied by a third hand. The name of the masorete, Aaron, is mentioned in a short colophon at the end of Exodus (f. 184v) חזק אהרן הנקדון לא יוזק and is singled out in the text on ff. 88v and 89v. On f. 326r a late hand added a spurious colophon dating the manuscript to 24 Sivan 4600=840 נכתב בשנת ארבעת אלפים ושש מאות לחדש סיון בארבעה ועשרים יום לחדש בעזרת האל 4600=840. Similar spurious colophons bearing the same exact date are found at the end of MSS ebr. 5 and 6. Assemani and Kennicott considered all three manuscripts to be volumes or parts of a single codex. In fact, MS Vat. ebr. 5 is a continuation of MS Vat. ebr. 4, but MS Vat. ebr. 6 is not related to the other volumes.

Ff. 1 and 38 are later completions.

Owner (f. 262r): Mordecai Caló אַני מרדכי מלקלו.

Kennicott 226. Assemani recorded the manuscript as *olim Palatinus*. Cassuto, *Palatini*, p. 75, is dubious that the manuscript belonged to the Palatine collection.

Vat. ebr. 5

170 ff. (1-98, <1>, 99-110, 112-169 + 170; ff. 71v and 92v blank). Parchment. 317 × 227 (217 × 129) mm. Quaternions. Two columns. <Germany>, 14th century. Ashkenazic square script.

[תורה ודברים, מגילות והפטרות] Pentateuch (Deuteronomy), Five Scrolls and haftarat according to the Ashkenazic rite. Order of the books: Deuteronomy, Esther, haftarat for *Shabbat Rosh Ḥodesh* and *Maḥar Ḥodesh*, Ruth, Lamentations and Ecclesiastes. The texts of Deuteronomy and Esther were copied twice in parallel columns, in the right column with vowel points and accents and in the left column without the vowel points and accents. Apparently, the codex was used as a *tikkun* for practicing the reading of the Torah and Esther Scrolls at prayer services. Cf. the description of the first part of this manuscript in MS Vat. ebr. 4. The other texts are supplied with vowel points and accents. In the margins an owner added haftarat according to the Italian rite.

Decorations at the beginnings of some books. Some catchwords decorated with animal motifs.

Copied by Jacob b. Moses who also copied the last part of MS Vat. ebr. 4. Colophon (f. 71r): חזק ונתחזק יעקב ב"ר משה הסופר לא יזק, לא היום ולא לעולם, עד שיעלה חמור, ובסולם, ובאיזה סלם אשר יעקב חלם נכתב בשנת ארבעת 4600=840 24 Sivan. F. 170v is a later completion of the last folio by the same hand that copied ff. 1 and 38 in MS Vat. ebr. 4 and includes a spurious colophon dating the manuscript to 24 Sivan 4600=840. Similar spurious colophons bearing the same exact date are found at the end of MSS Vat. ebr. 4 and 6. Assemani and Kennicott considered all three manuscripts to be volumes or parts of a single codex. In fact, MS Vat. ebr. 5 is a continuation of MS Vat. ebr. 4, but MS Vat. ebr. 6 is not related to the other volumes.

Kennicott 226. Assemani recorded the manuscript as *olim Palatinus*.

Vat. ebr. 6

400 ff. (<1> + 1-397 + 398-399). Ff. 398-399 were added to the original manuscript which ends on f. 397. Parchment. 305 × 234 (182 × 142) mm. Quinions. Two columns. <Italy>, ca. 1400. Italian semi-cursive script.

[נביאים וכתובים] Hagiographa (ff. 1r-145r) and Prophets (ff. 149r-396v). With vowel points and accents. Order of Hagiographa: Psalms, Job, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, Esther, Daniel, Ezra and Nehemiah, and Chronicles. The haftarat according to Italian rite are marked. Psalms cxiv-cxv are written as one psalm. On ff. 397v-399v a later Italian hand added the *Maṣariv* service until the middle of the *Amidah* according to the Italian rite.

The name of the scribe, Moses, was singled out on ff. 18v, 84r, 231r, 292r, 385r and 396v. On f. 396v a late hand added a spurious colophon dating the manuscript to 24 Sivan 4600=840 נכתב בשנת ארבעת אלפים ושש מאות לחדש סיון בארבעה ועשרים יום לחדש בעזרת האל יתברך. Similar spurious colophons bearing the same exact date are found at the end of MSS Vat. ebr. 4 and 5. Assemani and Kennicott considered all three manuscripts to be volumes or parts of a single codex. MSS ebr. 4 and 5 are part of one manuscript or series of manuscripts, but this manuscript was written later, in a different area and in a different type and mode of script.

Owners: *questo libro è de Salmone e Arone de Scandriglia* (f. <1>v); Moses b. Joseph b. Judah שלי משה בכ"ר יוסף בכמהר"ר יהודה זקניני נ"ע (f. 399r). On f. <1>r the signature of a Danish scholar: *Andreas Christian Hwiid Hauniaie natus, Romae, 1779, mense martii*.

Kennicott 226. Assemani recorded the manuscript as *olim Palatinus*. Cassuto, *Palatini*, p. 75, is dubious that the manuscript belonged to the Palatine collection.

Vat. ebr. 7

467 ff. (1–361, 361^a, 362–389, 389^a–433, 433^a, 434–464). Parchment. 242 × 189 (146 × 115) mm. Quaternions. <Spain>, 14th century. Sephardic square script.

[תורה וכתובים] Pentateuch and Hagiographa. With vowel points and accents, Masorah Magna (for some of the Books) and Parva. Order of Hagiographa: Chronicles, Psalms, Proverbs, Job, Ruth, Canticles, Ecclesiastes, Lamentations, Esther, Daniel, Ezra and Nehemiah. The haftarot, mainly according to the Sephardic rite, are listed at the beginning of each pericope and are written in place of the Masorah Magna in the upper and lower margins of Psalms to Job (ff. 222v–373r).

There are masoretic treatises copied at the beginning and end of the manuscript: אלין פלוגות בן אשר ובן נפתלי i.e., lists of the masoretic differences on the Pentateuch between Ben Asher and Ben Naftali and מספר השני של ספרים at the beginning (ff. 1v–8v) and on ff. 457r–464v masoretic lists similar to those in the treatise *Okhlah ve-Okhlah* (cf. Frensdorff's edition, pp. 9–18). The order of the folios in this section should be 457–459, 461, 460, 463, 462 and 464.

Some of the incipits and endings of books are decorated in gold and coloured inks. The Masorah Magna is sometimes displayed in micrographic forms.

Owner (ff. 1v, 463v): Jacob b. Abraham Rossello רש"ל אברהם רש"ל who also owned MS Vat. ebr. 210 copied for Mordecai b. Jacob Rossello in 1550 in Ferrara.

Assemani wrote that this manuscript came from the Palatine collection, but Cassuto, *Palatini*, p. 56 maintains that the manuscripts belonging to the Rossellos were acquired by the Biblioteca Apostolica from another source. Cf. also MS Neof. 2. Kennicott 484.

Vat. ebr. 8

470 ff. (flyleaves a-b + c, 1-467; ff. 465v-466 blank). Parchment. 270 × 190 (180 × 126) mm. Senions. (ff. c-275) and quaternions (ff. 276-467). Two columns (mostly). <Spain>, 14th century. Sephardic square script.

[תנ"ך] Bible. With vocalization and accents. Order of books: Pentateuch, Prophets, Chronicles, Proverbs, Psalms, Job, Ruth, Canticles, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah. At the end of the Pentateuch (ff. 93r-94v) a list of the haftarot according to the Sephardic rite referring to the quire numbers in the manuscript where the texts of the haftarot are copied. In the upper and lower margins and on full pages (ff. c^v 387v-465r) the text of David Kimḥi's dictionary of biblical Hebrew ספר השרשים *Sefer ha-Shorashim* is copied. First edition Rome before 1480. On f. c^v verses on the order of the weekly pericopes beginning ראשית תולדות אברם.

Owners: Solomon b. Joseph Kohen [=Salamone di Bonaventura da Prato or Terracina] purchased the manuscript on Tuesday, 15 February 5194=1434 שלי שלמה כהן בכ"ר יוסף ישר"ץ קניתי לכבו' ה' אמן ט"ו בפריב' קצ"ד שהוא שבעה ימים לחדש אדר ית' ה' לזכר טוב יהיה לי שלמה כהן בכ"ר יוסף ישר"ץ כמו שבשעת ברכה יהיה (f. a verso); לעד אמן ואמן ולכבוד ה' ית' וית' לעד אמן קניתי זה הספר יום ג' בפריב' קצ"ד ממעותיי ממש ה' למען רחמי הרבים זכניי ולהגות בו לעד אמן ולכבו' שמו ית' לעד סלה (f. 465r) and sold it to the Florentine humanist Giannozzo Manetti (1396-1459) for 21 large florins (fiorini larghi) on 7 August 5203=1443 זה הספר 1443 זה הספר מניטי דפייריני זה הספר 1443 זה הספר בשם ה' מודה אני שלמה כהן בכ"ר יוסף ישר"ץ כמו שמכרתי לינוצו מניטי דפייריני זה הספר 1443 זה הספר דהיינו עשרים וארבעה בשכר מאה ליט' שהיו עשרים ואחד פרחי' רחבים וקבלתי המעות מידו ועלי לפצותו מכל טענה וערער וזה היה שבעה ימים בחודש אגוש' ר"ג הכל שריר וקיים והמעות הנז' היה עד ניקולא מרטולו דיאני בבית ינוצו הנז' (f. 465r). The witness to the transaction, Nicola di Bartolo, added his testimony in Italian: *Io Nichola di B[ar]tolo di Giovan[n]i di Nichola fu p[re]sente q[u]esto dì 7 d'aghosto 1443 dove Salamone di Bonaventura da P[ra]to recievete deto dì da Gianozo di B[e]rnardo Maneti il[n] chasa sua f[i]orini ventuno di n[ost]ro bancho, e quali sono p[er] q[u]esto l<i>bro cioè bibia che deto Gianozo a chonp[er]lata dal deto Salamone, e chosì vidi scrivere al deto Salamone di sua mano la deta soschrezione di sop[r]a, deto dì e an[n]o e mese.* On the owner, Solomon b. Joseph Kohen of Prato, cf. Cassuto, *Firenze*, pp. 125-130, 155, 197, 201; see also N. Pasternak, "Hebrew Hand-Written Books as Testimonies to Christian-Jewish Contacts in Quattrocento Florence." *L'interculturalità dell'ebraismo: Atti del convegno*, 26-28 maggio 2003, Bertinoro e Ravenna, ed. M. Perani, Ravenna 2004, pp. 161-171. On f. 467r, Manetti recorded that he began studying Hebrew with the Jew Emanuel in 1442: *1442, die d[omi]nica xi^a nove[m]bris cu[m] Emanuele heb[re]o in cepi hebraice.* A descendant of Manetti added his signature on f. b^r: *die 13 di agosto 1529, Iouannes Manettus Florentie.* The signature is followed by that of a Danish scholar: *Andreas Christian Hwiid Danus, 1779.*

Kennicott 477. Palatine collection, Fondo Fuggeriana ebr. 156.

Vat. ebr. 9

414 ff. (<1> + 1-154, 156-414). F. <1> blank except for decorations on the verso. Ff. 410v, 412, 414 blank; 411 and 413 added to the original manuscript. Parch-

ment. 322 × 243 (179 × 157) mm. Mainly quinions. Two columns. Rome, 1287. Italian square script.

[תנ"ך] Bible. With vocalization and accents. Some Masorah Parva and sporadic Masorah Magna. Order of books: Pentateuch, Prophets, Chronicles, Psalms (148 chapters), Job, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, Esther, Daniel, Ezra and Nehemiah. Haftarot according to the Italian rite are pointed out in the text. The blessings for the reading of the haftarot were copied in a later hand on f. 411, which was added to the original manuscript.

Copied in Rome and completed on 10 Tammuz 5047=1287. Colophon (f. 410r): נשלמה כל המלאכה ב' ימים בתמוז שנת חמשת אלפים וארבעים ושבעה לבריאת עולם בעיר רומא היושבת על נהר טבריס.

Owners (f. <1>r): The manuscript was in the hands of Joab b. Jehiel היה הספר הזה ביד מר יואב בכ"ר יחיאל זצ"ל. Other owners' signatures on this page: Abraham Jehiel אברהם יחיאל יעקב (perhaps just random jottings and not the name of one person); Elijah b. Judah the physician ... יהודה וצב"י הרופא בן ... (Cassuto read מכבי יהודה, but cf. MS Vat. ebr. 197 where the reading is clearly וצב"י); Joseph b. Shalom יוסף שלום זצ"ל [יזכני השם להגות בו ולשמור ולעשות] (Joseph b. Shalom); On f. 1v: Solomon b. Joseph Kohen [of Prato; cf. MS Vat. ebr. 8] [כי קניתי זה הספר] [עשרים וארבע] [ע"י משפט כמ"ר ק' ויעז] [לברכה יהיה אמן ולכבו' שמו' ית' וית' סלה] (cf. MS Vat. ebr. 8). On f. 411 two notes dated 6 October and 11 November 5254=1493, recording the loan of six ducats by Immanuel b. Benjamin to Abraham b. Judah through the agency of Elisha, witnessed by Abraham b. Isaac Provençal, with this manuscript serving as a pledge 'אוקטוברי הלוח כמ"ר עמנואל ששה דוקט' אל כמ"ר אברהם ב"ר יהודה על יד כמ"ר ר' אלישע שנת רנ"ד על זה עשרתי וארבע בפני אברהם ב"ר יצחק פרואינצל ואני עמנואל בכמ"ר בנימן יצ"ו הנז' נדרתי לו עבו' א' חדש שלא יפרע דבר כמ"ר אברהם הנז' מרי' ואחרי עבור חדש אחד נדר כמ"ר אלישע מצדו לפרוע מה שאני עורבו לאחרי' רצוני לחשבון] ט"ו לככר ע' לו י"א נוב' רנ"ד שנים דוק' ונדר בפני כמ"ר אלישע וכמ"ר אברהם and מו' נוב' והלאה לי"א פרווינצאלי להביא א' משכון עבו' א' דוק' יו' א' הלל כי הדוק' האחר הלויתי לו על זה הספר. On f. 412v two partly erased notes recording the sale of the manuscript in which the names Samuel, Elia and Judah b. Shabbetai are still legible ... אליה ... נ"ע איך מודה אני שמואל ... אליה ... F. 413 is a later addition on which small pieces of parchment inscribed with a list of books were pasted. Two of the manuscripts on the list were copied by Solomon Pisano כתיבת מ"ר שלמה פיסנו who may be Solomon b. Menahem Pisano who copied MS Naples, Biblioteca Nazionale Vittorio Emanuele III F 13 in Bologna in 1382, and witnessed the sale of MS Rome, Biblioteca Angelica Or. 72 in 1413. Cassuto published the list in his catalogue. On f. 414v jottings in which the names Joab, Samuel and Moses are included.

Many pages are richly illuminated. Full-page decorations with animal figures are found on ff. 1v, 101v, 102v, 296r, 327v and others. On the illuminations cf. Munkacsi, *Miniat.*, pp. 41–42; L. Mortara Ottolenghi, "Un gruppo di manoscritti ebraici romani del sec. XIII e XIV e la loro decorazione." *Studi sull'ebraismo*

italiano in memoria di C. Roth (Rome 1974), p. 142, note 6; *idem*, “Miniature ebraiche italiane.” *Italia Judaica* (Rome 1983), pp. 211–227; T. Metzger, *La Vie Juive au Moyen Age* (Fribourg 1982), p. 314, note 243 and G. Busi, *Libri e scrittori nella Roma ebraica del Medioevo* (Rimini 1990), no. III.1.4.

Kennicott 227.

Vat. ebr. 10

269 ff. Parchment. 570 × 419 (367 × 265) mm. Quaternions. Three columns. <Germany?>, early 14th century. Ashkenazic square script.

[נביאים וכתובים] Prophets and Hagiographa. With vowel points and accents, Masorah Magna and Parva. Incomplete and bound out of order. Includes: Joshua vi:26–I Samuel ix:25 (ff. 1r–28v), I Samuel xx:27–II Samuel xviii:17 (ff. 29r–44v), I Kings v:25–II Kings xv:29 (ff. 45r–68v), Jeremiah ii:21–Isaiah liii:12 (ff. 69r–116v), Ezekiel xxxix:1–Psalms lxxxvii:2 (ff. 117r–161v), Psalms lxxxvii:2–xc:16 (f. 163r–v), xc:99–xcvii:7 (f. 162r–v), xcvii:7–ciii:20 (f. 165r–v), ciii:21–cvi:17 (f. 164r–v), Psalms cvi:17–II Chronicles xxxvi:23 (ff. 166r–269v). The order of Hagiographa is Ruth, Psalms, Job, Proverbs, Ecclesiastes, Canticles, Lamentations, Esther, Daniel, Ezra, Nehemiah, and Chronicles. The Masorah Magna is sometimes written in micrography.

Owner (f. 269v): Mordecai b. Eliezer בר אליעזר זצ"ל. On a paper flyleaf at the head of the manuscript notes by a Danish scholar who visited the Vatican: *Andrea Christian Hwiid Danus 1779*.

Kennicott 494. Palatine collection, Fondo Fuggeriana ebr. [L].

Vat. ebr. 11

A (a parchment flyleaf) + 214 ff. Parchment. 367 × 293 (247–251 × 204–207) mm. Quaternions. Two columns. Soria (Spain), 1312. Sephardic square script.

[נביאים אחרונים] Latter Prophets. Includes Isaiah (ff. 1v–52r), Jeremiah (ff. 52r–115r), Ezekiel (ff. 115r–171r) and Minor Prophets (ff. 171r–214r). With vowel points, accents and Masorah Magna and Parva. On f. 1r another hand added a biblical chronology של ספרים followed by the list of authors of the books of the Bible based on TB Bava Batra 14b–15a. The folio was cropped by a binder with some loss of text.

Copied by Abraham b. Joseph Sarakasniel for Isaac b. Joshua Caló and completed in Soria in the month of Av 5072=1312. Colophon (f. 214r): אני אברהם בר' יוסף סרקסניאל תנאצב"ה כתבתי הקריה הזאת והשלמתייה הודות לאל יתברך אב שנת ה'תתקס"ד ליצירה בשוריא, אל התלמיד הנכבד המבין הנחמד ר' יצחק נר"ו בר' יהושע דקאלו נ"ע המקום יתברך יתן לו בנים זכרים עוסקים בתורה ומקיימי מצות בישראל ויזכה אותו ואותם להגות בתורת יי"ל תמיד ויקיים בו ובהם קרא דכתיב וכל בניך למודי ה' ורב שלום בניך. ברוך ה' לעולם אמן ואמן.

On f. A recto notes by a Danish scholar who visited the Vatican [*Andrea Christian Hwiid*] *Danus, Romae 1779*. and a note in Latin by G. Bartolucci who wrote that the manuscript was copied in Syria[!]. Cf. Cassuto, *Codices Vaticani Hebraici*, p. 15.

This manuscript is probably one volume of a complete Bible, of which only the last two volumes (MSS Vat. ebr. 11 and 12) are extant.

Kennicott 230.

Vat. ebr. 12

<1> + 271 ff. Parchment. 365 × 292 (252 × 204) mm. Quaternions. Two columns. Soria (Spain), ca. 1312. Sephardic square script.

[כתובים] Hagiographa. Includes Ruth (ff. 1v–5r), Psalms (ff. 5r–72v), Proverbs (ff. 72v–95v), Ecclesiastes (ff. 95v–104r), Canticles (ff. 104r–108r), Lamentations (ff. 108r–112v), Esther (ff. 112v–121v), Job (ff. 121v–149v), Daniel (ff. 149v–167v), Ezra-Nehemiah (ff. 167v–196r) and Chronicles (ff. 196r–270r). With vowel points, accents and Masorah Magna and Parva. The Book of Psalms is divided into 150 psalms, but the numeration of chapters is different from the standard editions and sometimes confused. Psalms lxx and lxxi are combined while psalm lxxviii is divided into two. Psalms cxvi and cxvii are combined while Psalm cxviii is divided into two.

This manuscript is probably one volume of a complete Bible, of which only the last two volumes (MSS Vat. ebr. 11 and 12) are extant. MS Vat. ebr. 11 (Latter Prophets) was completed in Soria in the month of Av 5072=1312 by Abraham b. Joseph Sarkasniel for Isaac b. Joshua Caló.

Owner (f. 1r): Isaac b. Joshua Caló dedicated this volume [to a synagogue] upon his death in 5092=1331/2 יהושע תנצב"ה ה' דקאלו ב' שנת צ"ב לפרט היצירה בשעת פטי[רתו]... שנת צ"ב לפרט היצירה.

Kennicott 231.

Vat. ebr. 13

332 ff. (11–50, 52–277, 288–355). Parchment. 293–296 × 240 (245 × 169) mm. Quaternions. Two columns. <Germany>, ca. 1300. Ashkenazic square script.

[תורה והפטרות] Pentateuch and haftarot according to the Ashkenazic rite. With Targum Onkelos after each verse, except for the biblical Songs where it was copied after the complete text of the Songs. With vowel points and accents. Incomplete. Ff. 1–10 are missing and the text begins on f. 11r with Genesis ii:15. F. 51 is missing with a lacuna in the text from Genesis xxxii:12 until xxxii:32. Another unfoliated leaf is missing after f. 57 and the lacuna includes Genesis xxxvii:5–23. The foliation skips from 277 to 288 with no loss of text. The haftarot, with some variations from the standard custom, were copied on ff. 322v–355v.

This manuscript was used for variants in A. Berliner's edition of *Targum Onkelos* (Berlin 1884).

Some *parashah* signs decorated.

Ff. 106-113 (a quaternion) are a completion of a missing quire by a later hand, perhaps dating to the 15th century. The same hand, perhaps, retraced part of the original writing on f. 186r.

Owner: Jacob b. Abraham Rossello who signed his name **אני יעקב בכמ"ר אברהם** several times in the manuscript, each time with slight variations (ff. 69v, 135r, 179r, 180r).

Assemani wrote that this manuscript came from the Palatine collection, but Cassuto, *Palatini*, p. 56 maintains that the manuscripts belonging to the Rossellos were acquired by the Biblioteca Apostolica from another source (cf. MS Vat. ebr. 7). Kennicott 481.

Vat. ebr. 14

310 ff. (1-42, 45-52, 52^{bis}, 55-57, 59-67, 67^{bis}-90, 92-104, 106-124, 123^{bis}-127, 127^{bis}-153, 155-162, 164-183, 192-200, 200^{bis}-216, 216^{bis}-231, 233-258, 257^{bis}-292). Parchment. 289×228 (177-180×157-163) mm. Quaternions. Three columns. <France>, 1239. Ashkenazic square script.

[תורה, מגילות והפטרות] Pentateuch (ff. 1v-242r), Five Scrolls (ff. 242v-257r) and haftarot according to the Ashkenazic rite (ff. 257r-292r). With vowel points and accents. Masorah Magna and Parva were provided for the Pentateuch and Scrolls. Targum Onkelos with vowel points and accents follows each verse in the Pentateuch. Order of the Five Scrolls: Canticles (ff. 242v-244r), Ruth (ff. 244r-246r), Lamentations (ff. 246r-248r), Ecclesiastes (ff. 248v-252v) and Esther (ff. 252v-257r). Different hands added notes, corrections, explanations of a few difficult words in French and a few extracts from Abraham ibn Ezra's commentary in the margins. In the margins of ff. 263r, 265r, 281r-v the haftarot according to the French rite are listed.

This manuscript was used for variants in A. Berliner's edition of *Targum Onkelos* (Berlin 1884).

The openings of the pericopes, of each of the Scrolls and of the first haftarah are decorated in colours. The Masorah is often written in elaborate micrography to form human and animal figures and other designs as well as many text illustrations, among them the Cave of the Machpelah (f. 23r) and the candelabrum (f. 155v).

Copied by Elia [Elijah] b. Berechiah ha-Nakdan for Asher and completed on Tuesday, 21 Av 4999=1239. The father of the scribe was Berechiah b. Natronai ha-Nakdan, author of *Mishlei ShuSalim* and other works, who thrived in Normandy and England around the turn of the 13th century. On ff. 234r-241v the scribe, who copied both the text and the Masorah, wrote a colophon formed by the micrographic script of the Masorah disposed in the form of Hebrew letters: **אני אליה איש רב פעלים בן הקרא הרב רבי ברכיה והיה מנוחתו כב' התנא והנקדן והדייקן אשר** **אזן וחקר תקן משלים הרבה וברוך מבנים ר' אשר אשר נדב לבו לעשות ספר יפה כזה אמן ויזכהו השם חזק ונתחזק הסופר והנקדן לא יזק יזכהו**. On f. 242r he added a scribal formula: **להגות בו**

At the end of the manuscript the scribe supplied another colophon with the date of its completion. The leaf with the colophon was cropped and the end of the lines are now missing. The extant text of the colophon is partly illegible or difficult to decipher. In the colophon the scribe listed the works composed by his father. The following text of the colophon (f. 292r) can be deciphered:

[אני אליה בן] ... \ ה[קרא והתנא] ... \ והנבו[ן אי]ש רב ... \ [וחקר] משלי[ם] ... \ שלש[ת א]לפים [משל ויהי שירו] \ חמשה [וא]ל[ף] ... \ מכל האדם מ[ת]... \ לכן א[מרת]י ... \ וקט כל עט [ו]הגיון [כ]... \ לאב אביון והו[א] כ[ה]... \ ואל יאמר בן הנכר א... \ ראהו איה מעשי[ן]... \ והלא הם כתובים ... \ והולכים מנהר [ועד] ... \ הוא עשה פיר[ושים] ... \ וארבעה ספרים ... \ והוא עשה משלים ... \ והוא עשה המוסר ... \ והוא עשה ספר ה... \ והוא עשה תשו[ב]... \ רבות עמן ואין ... \ והמלאכה מר[ן]... \ אשר קמתי ה... \ זה הספר ... \ לר' אשר בר ... \ שולחנו ערוך ... \ לזמן ארוך כי ... \ ענייניו ענתה בו... \ אחר מעורב בו [ר] \ כי הוא נאמן ועניו... \ וירא אלהים וסר מרע \ מאשר שמנה לחמוי יהי \ אלהיו עמו אשר נדב לבו לע... \ ספר כזה וסיימתיהו ביום ג' \ כ"א בחדש אב שנת צ"ט לפרט \ אלף חמישי. ש"ל. ואשא משלי [ואומ'] \ השר ר' אשר אשר בין בכסף \ אוסף כי כל בינות קבצן \ ויבחר לו מעגל צדק \ כאשר בחר לצון ליצן.

The name of the scribe, Elia אליה or Elijah אליהו, is pointed out on ff. 159v, 209v, 264v et al. The beginning of the original manuscript (ff. 1–3) is missing and was supplied by a later Italian hand.

Owners: On f. 1r there are two faint and partly erased inscriptions. According to Cassuto the first inscription is perhaps dated 5202=1442 ר"ח ניסן ... רב כהן מ"ץ and the second records a loan of money (three coins) to a woman, Dolce of Castelletto, on Tuesday, 6 January [5]300=1540 יום ג' ... יום ג' מקסטיליטו ג'. Additional inscriptions on f. 242v: On Friday, 8 Marḥeshvan 5318=1557 Isaac took an oath not to gamble for a period of one year except with his wife and brother at home יצחק לשום צחוק בשנה אחד אני יצחק כותב חוץ בביתי עים זוגאתי ועים אחי היום יום ח' מרחשון שי"ח שועה נישבעתי שלא יצחק לשום צחוק בשנה אחד אני יצחק כותב חוץ בביתי עים זוגאתי ועים אחי מודה אני משה יזי"א תלמיד הרופאים בכ"ר [...] איך היום יום א' ב' ימים לחדש ואדר שנ[ת]... Benjamin [...] וחמש מגילות והפטורות לה"ר שמואל [...] בכ"ר בנימין זצ"ל וקבלתי המעות מידו וכדי [...] כתבתי [...] שורותיים אילו כתיבת ידי ממש. וזה ה[...]. On f. 292v another inscription repeated the date in the colophon.

This manuscript was discussed by N. Golb, *Les juifs de Rouen au Moyen Age* (Rouen 1985), ff. 238–244 and 340–343, and in the Hebrew edition *תולדות היהודים* (Tel Aviv 1976). Golb's transcription of the colophon, with many different readings from the transcription in this catalogue and from that in Cassuto, *Codices Vaticani Hebraici*, is found on p. 122 of the Hebrew edition and in French translation on pp. 240–243 of the French edition. The marginal notes were copied by Golb on pp. 142–144 of the Hebrew edition. On pp. 342–343 of the French edition he described the illuminations and micrographic drawings.

The foliation is incorrect. The following folio numbers were omitted: 43, 44, 53,

54, 58, 73, 91, 103, 154, 163, 184–191 and 232. The following numbers were assigned to two consecutive folios: 49, 52, 67, 123, 124, 127, 200 and 216. Following f. 257 two other folios numbered 250 and 253 (in addition to ff. 250 and 253 in their correct place).

Kennicott 486. Old Palatine collection.

Vat. ebr. 15

336 ff. Parchment. 301 × 203 (217 × 136) mm. Quaternions. Two columns. <Germany>, ca. 1300. Ashkenazic square script.

[תורה, מגילות והפטרות] Pentateuch (ff. 1v–227v), Five Scrolls (ff. 228r–258v) and haftarah according to the Ashkenazic rite (ff. 258v–336v). With vowel points and accents. The beginning, until Genesis i:18 and the end, from the middle of the haftarah for Simḥat Torah (Joshua i:8), are missing. On f. 242r a short note in Judeo-German.

The outer margins of ff. 3–9 are missing. Ff. 1–2 were added to the original manuscript. On f. 1v a completion of the text missing at the beginning of Genesis; on f. 2r another copy of Genesis i:1–i:7.

Owners: Samuel b. Joab לעולם יחתום אדם שמו על ספרו פן יבא אדם מן השוק ויאמר שלי הוא (f. 1r; the inscription is now almost completely illegible, the transcription was copied from Cassuto's catalogue); Jacob b. Asher Moses יעקב בר' אשר משה שמש השם (f. 1v), [אשר משנה], יעקב בר' אשר (f. 189v).

Kennicott 487. Old Palatine collection.

Vat. ebr. 16

163 ff. (162 blank). Parchment. 266 × 207 (190 × 147) mm. Quinions. Two columns. <Italy>, early 14th century. Italian square script.

[תרגום אונקלוס] Targum Onkelos on the Pentateuch. Bound out of order. Includes targum on Genesis i:1–Deuteronomy ix:2 (ff. 1v–142v), Deuteronomy ix:2–x:4 (f. 144r–v), x:4–xi:9 (f. 143r–v), xi:9–xii:20 (f. 146r–v), xii:20–xiv:7 (f. 145r–v) and xiv:7–xxxii:12 (ff. 147r–162v). The priestly blessing (Numbers vi:24–vi:26) was not translated and was transcribed in Hebrew only (f. 110v).

Ff. 161v col. ii–end by a different hand. Ff. 145 and 146 were transposed by the binder.

This manuscript was used for variants in A. Berliner's edition of *Targum Onkelos* (Berlin 1884).

Owners (f. 1r): Jacob b. Jekuthiel [שלי יעקב בכ"ר יקותיאל] and Joseph b. Joseph שלי יוסף בכ"מ יוסף יצ"י.

Assemani recorded the manuscript as *olim Palatinus*.

Vat. ebr. 17

181 ff. Parchment. 309 × 236 (230 × 182) mm. Quaternions. <Germany>, second half of 13th century. Ashkenazic square scripts.

[תורה, מגילות והפטרות] Pentateuch, Five Scrolls and haftarot. Incomplete. A few folios at the beginning, the end and elsewhere are missing. Includes Genesis i:18-xi:8 (ff. 1r-6v), Genesis xii:18-Numbers xxv:12 (ff. 7r-102v), Numbers xxviii:27-end of Deuteronomy (ff. 103r-134r), Canticles (ff. 134v-136v), Ruth (ff. 136v-139r), Lamentations (ff. 139r-142r), Ecclesiastes (ff. 142r-147r) and Esther (ff. 147r-153r) and haftarot according to the Ashkenazic rite (ff. 154r-181v). With vowel points and accents added in bright inks now barely discernable throughout most of the codex. In the margins of the Scrolls many words were translated into French in Hebrew letters.

Mostly copied by one hand. Another hand copied the end of the manuscript (ff. 173-181 and some other parts).

Kennicott 488. Assemani erroneously recorded the manuscript as *olim Palatinus* (cf. Cassuto, *Palatini*, p. 76).

Vat. ebr. 18

369 ff. (1-62, 67-184, 184^a-372; ff. 1r, 80v, 187v, 335v, 372 blank).

Parchment. 365 × 279 (262-265 × 172-175) mm. Quaternions. Three columns (ff. 297-352: two columns). 1273-1274. Ashkenazic square scripts.

[תורה, הפטרות, מגילות, איוב] Pentateuch, Haftarot, Five Scrolls and Job. With vocalization and accents. Pentateuch (ff. 1v-299r) includes Targum Onkelos after each verse. The first pages are damaged. Haftarot according to the Ashkenazic rite (ff. 299v-335r). Order of the Five Scrolls (ff. 336r-352v): Ruth, Canticles, Ecclesiastes, Lamentations and Esther. On ff. 352v-372r: readings for the Ninth of Av, Book of Job and Jeremiah ii:29-viii:12 and ix:22-xi:5. The scribe omitted some of the text, which he supplied in the margins. The haftarot for pericopes *Pinḥas*, *Mezora* and *Be-Har Sinai* were written out of order at the end of the haftarot. Job iii:13-v:6 was added in the margins of f. 353v.

Solomon b. Isaac's (Rashi) commentary on the Pentateuch was added in the margins in a semi-cursive script, sometimes in geometrical patterns. On f. 56v a later hand added a commentary on Genesis xxxix:16. Commentaries to the first chapter of Ruth were added in the margins; on Ruth i:i-i:6 the commentary is the anonymous one beginning *לש' פועל* that was edited from a Hamburg manuscript by A. Jellinek in his *Commentarium zu Esther, Ruth und den Klageliedern* (Leipzig 1855); on Ruth i:7-i:13 it is the expanded redaction of Rashi as edited by M. Zippor, *זוטא בשינוי*, *לרות וקטעי רות זוטא בשינוי*, *Sidra*, viii (1992), pp. 99-118.

The initial words of Exodus and Leviticus are decorated; that of Deuteronomy was crudely written and decorated by a later hand.

The greater part of the manuscript was copied by Isaac b. Samuel ha-Kohen, who wrote a colophon at the end of the Pentateuch (f. 299r) stating that he copied the "Targum" for Isaac b. David in three months in 5034 [corrected from 5033] אני יצחק ב"ר שמואל הכהן סיימתי תרגום זה של ר' יצחק ב"ר דוד בשלשה חדשים בשנת ל"ד 5033]. Isaac continued the copy until f. 352v, line 2 of the second column and another hand continued the writing until the end (f. 372r); Rashi's commentary was later added in the outer margins in a 14th century semi-cursive script, frequently in the shape of columns.

At the beginning (f. 1r) and end of the manuscript owners' inscriptions and jottings, among them (f. 372v) signatures of Bezalel b. David זה התרגום בצלאל ב"ר דוד and Abraham b. Simḥah בר שמה אברהם בן סימחה and a poem beginning אלל סגן שיר כהוגן] איש חכם ונבון דבר.

Kennicott 489. Palatine collection, Fondo Fuggeriana ebr. B.

Vat. ebr. 19

341 ff. Parchment. 233 × 197 (164 × 127) mm. Quaternions. <North Africa (Tunisia?)>, 14th century. Sephardic square and semi-cursive scripts.

[תורה ויקרא-דברים] Pentateuch (Leviticus i:x to end of Deuteronomy). With Targum Onkelos and Saadiah b. Joseph al-Fayumi's Arabic translation after each verse in a semi-cursive script. The Pentateuch and the Targum are supplied with vocalization and accents. Some completions of text in the margins.

First leaves damaged and restored.

Owner: Joseph Sijilmassi, 5191=1430 and Jacob Ḥakhim ה' סוכות שנת 5191=1430 and Jacob Ḥakhim הקצ"א ... יעקב חכים (f. 341v).

Kennicott 482.

Vat. ebr. 20

177 ff. Parchment. 250 × 190–193 (Pentateuch: 178 × 139; Haftarat: 168 × 151) mm. Quaternions. <Germany>, late 13th century. Ashkenazic square script.

[תורה והפטרות] Pentateuch and haftarat according to the Ashkenazic rite. With vocalization and accents. Incomplete and bound out of order. Ff. 113–114 should have been bound after f. 133. Includes Exodus xxx:37–Leviticus xx:25, Leviticus xxii:3–Deuteronomy xii:20, xxx:6–xxxi:21, xii:20–xxx:6 and xxxi:21–end and haftarat (ff. 139r–177v). A few leaves are missing from the haftarat.

The haftarat were copied by a different hand in two columns. After f. 148 a *mezuzah* was inserted. Strips of parchment cut from Ashkenazic manuscripts

were inserted to strengthen the binding; one of the strips between ff. 147 and 148 bears an inscription stating that the undersigned (signatures not included) will not defame Elijah the son-in-law of Abraham עליהו שקבלנו עליו מטה מוידים שלא נשים שום עלילה על אליהו חתן אברהם. Two other strips inserted between ff. 163 and 164 and between ff. 167 and 168 seem to have belonged to a letter concerning the redemption of captives and other matters, signed by Barukh ברוך הצעיר הכותב.

Kennicott 232. Assemani erroneously recorded the manuscript as *olim Palatinus* (cf. Cassuto, *Palatini*, p. 76).

Vat. ebr. 21

143 ff. Parchment. 206 × 172 (126 × 108) mm. Quaternions. <Spain or Provence>, 14th century. Sephardic square script.

[ספר ויקרא עם ההפטרות ומגילת שיר השירים] The Book of Leviticus (ff. 1v–88r), its haftarot (ff. 89v–133r) and Canticles (ff. 133v–143r). With vowel points and accents. Masorah Parva is supplied for the text of Leviticus and Masorah Magna as well for Canticles. The haftarot include those recited on Passover and they, as well as the haftarah for pericope *Zav*, contain the Aramaic Targum after each verse. Also includes haftarot for *Shabbat Rosh Hodesh* and *Maḥar Hodesh* and for fast days. The blessings for reading the haftarot were copied on f. 88v and those for the Torah were added by a later Ashkenazic hand on f. 89r. The haftarot for the second of the two pericopes read together (*Mezora*, *Kedoshim* and *Be-Hukkotai*) were not copied.

The codex contains only twelve lines of writing on each page and seems to be the third of a set of five codices, each including one of the Five Books of the Pentateuch.

The Masorah Magna for Canticles is displayed in geometrical designs.

On f. 1r an Italian owner added a note about a loan paid by Giorgio di Giovanni dei Tintori[?] יוריו דיואני צבע ... פרע ל[י] קרן [?].

Kennicott 483. Assemani erroneously recorded the manuscript as *olim Palatinus* (cf. Cassuto, *Palatini*, p. 76).

Vat. ebr. 22

131 ff. Parchment. 335–336 × 254–258 (267 × 205) mm. Quaternions. <Germany>, 14th century. Ashkenazic monumental square script.

[מגילות והפטרות] Five Scrolls and haftarot according to the Ashkenazic rite. With vocalization and accents. Beginning missing. Includes Canticles ii:4–end (ff. 1r–5v), Ruth (ff. 5v–10v), Lamentations (ff. 10v–17r), Ecclesiastes (ff. 17v–29r), Esther (ff. 30r–42v) and haftarot (ff. 43r–131v). The haftarot from the middle of pericope *Mishpatim* until the middle of *Tezavveh* as well as the end of the final haftarah for the *Minḥah* service of Yom Kippur are missing. The haftarah for the

Ninth of Av was not copied. According to Cassuto, a short mutilated note dated 5154=1393/4 [שנת קנד] was found in the upper margin of f. 1r. Today, however, one can only discern the letters נד.

The catchwords at the end of the quires are decorated by drawings of animals. The leaves of the codex were trimmed considerably.

The name Israel in the text was decorated when occurring at the beginning of a line (ff. 64v, 72r, 77v, etc.) probably indicating the name of the scribe. A rare practice of pointing out the tetragrammaton YHVH when written at the head or end of lines can be compared to a similar practice in fragment Perg. 1 in MS Vat. ebr. 530, also from a 14th century manuscript written in Germany.

Owners: Zedakah Gunzenhausen צדקה גונצנהויין (f. 2r) and Joseph b. Samuel יוסף בר שמואל (f. 83r).

Kennicott 501. Old Palatine collection.

Vat. ebr. 23

138 ff. Parchment. 314 × 244 (204 × 176) mm. Quaternions. Two columns. <Germany>, second half of 13th century. Ashkenazic square scripts.

[נביאים ראשונים] Former Prophets. Includes Joshua (ff. 1v–21r), Judges (ff. 21r–39v), Samuel (ff. 39v–87r) and Kings (ff. 87r–138r). With vowel points and accents. The commentary by Solomon b. Isaac (Rashi) was added by a later, cursive hand in the margins, though on many passages the commentary is only partly copied. On f. 1r a list of miracles performed by Elijah and Elisha.

Written by several hands. The name Moses in the catchword on f. 47v is elaborately decorated but does not necessarily refer to the name of the scribe as it is not singled out at the beginning of the following page. Chapter numbers in Hebrew were added by a Christian hand in gold letters, sometimes on a red background.

The continuation of this manuscript, Latter Prophets, is found in MS Vat. ebr. 24.

Kennicott 490. Old Palatine collection.

Vat. ebr. 24

152 ff. Parchment. 316 × 249 (206 × 178) mm. Quaternions. Two columns. <Germany>, second half of 13th century. Ashkenazic square scripts.

[נביאים אחרונים] Latter Prophets. Includes Isaiah (ff. 1r–37v), Jeremiah (ff. 37v–81v), Ezekiel (ff. 82r–121v) and Minor Prophets (ff. 121v–152v). With vowel points and accents. The commentary by Solomon b. Isaac (Rashi) was added by

another hand in the margins, though on many passages the commentary was only partly copied.

Written by several hands. Chapter numbers in Hebrew were added by a Christian hand in gold letters, sometimes on a red background.

The first part of this manuscript, Former Prophets, is found in MS Vat. ebr. 23.

Kennicott 490. Old Palatine collection.

Vat. ebr. 25

200 ff. (<1> + 1–199). Parchment. 299 × 200 (170 × 118) mm. Quinions. <Italy>, late 14th century. Italian square script.

[כתובים] Hagiographa. Includes Psalms divided into 149 chapters (ff. 1r–46r), Job (ff. 46v–64r), Proverbs (ff. 64r–79r), Daniel (ff. 79v–93v), Ezra-Nehemiah (ff. 93v–116v), Ruth (ff. 117r–119v), Canticles (ff. 119v–122r), Ecclesiastes (ff. 122v–128r), Lamentations (ff. 128r–131v) followed by Psalms cxxxvii and lxxix recited on the Ninth of Av (ff. 131v–132r), Esther (ff. 132v–139r) and Chronicles (ff. 140r–198v). With vowel points and accents. With some notes and explanations in the margins including translations of a few words in Italian (ff. 85v, 97v, 98r, 99r, 99v). On f. 139v a list of the cantillation accents.

On the recto of a parchment flyleaf bound upside down at the head of the codex later hands added ארבעה נכנסו לפרדס, an adaptation of the talmudic passage on the four who entered Paradise (TB Hagigah 14b–16a), a note on five ambiguous verses in the Pentateuch (cf. TB Yoma 52a–52b) and on the verso a *reshut* for *kaddish* beginning קול מהלל יגבר with differences from the printed text.

On f. 199v an erased inscription, apparently a permit for a ritual slaughterer (*shohet*) dated Kislev 5187=1426 by Jacob b. Benjamin of Bologna יום ה' י"ד ימים לחודש כסליו שקפ"ז .. יעקב לק"י בכמ"ר בנימן [ז]לה"ה [ה] מבולין [נייא] (f. 199v). Acquired around 1625 from the convent attached to the Conventual Church of the Twelve Apostles (cf. Arch. Bibl. 15[B], ff. 352r, 355v.) as evident from the signature at the end of the manuscript: *Ex Conventu SS Ap[osto]lor[um] Urbis*.

Kennicott 235.

Vat. ebr. 26

<iii> + 202 ff. (ff. 200v–202v were originally blank; between ff. 200 and 201 and following f. 202 blank leaves were cut). Parchment. 290 × 226 (188 × 144) mm. Ternions. <Toledo?>, 13th century. Sephardic square script.

[כתובים] Hagiographa. Includes Ruth (ff. 1v–3v), Psalms (ff. 4r–53v), Job (ff.

It seems likely that this selection of texts was copied for use on Yom Kippur evening when it was customary to read Psalms and these two liturgical poems in the synagogue after the services.

The initial word of Psalms is decorated. Additional crude decorations at the beginning and end of *Shir ha-Yiḥud* on ff. 151v and 152v.

Copied by Azriel b. Aviezri of Eger and completed on Sunday, 12 Tammuz 5180=1420. Colophon (f. 150v): האל מושיע, ואויבינו יכלים, וחפצינו ישלים, וכתבתי עזריאל בר אבי העזרי זצ"ל מאגרא וגמתי ביום א' שנים ישראל, מבשר וגואל, יביאנו לההראל. וכתבתי עזריאל בר אבי העזרי זצ"ל מאגרא וגמתי ביום א' שנים. עשר יום בר"ח תמוז ק"ף לפרט לאלף הששי. In the lower margins of f. 186v the scribe added an apology for not being able to write more because the money [paid by the patron who had commissioned the copy] had run out *אפס כי יותר לא אוכל לכתוב יותר כי אפס לא אוכל לכתוב יותר כי אפס*. הכסף נא' הסופר עזריאל.

Kennicott 498. Old Palatine collection.

Vat. ebr. 28

151 ff. Parchment. 157 × 108 (98 × 62) mm. Quaternions. <Germany>, early-mid 14th century. Ashkenazic square script.

[תהלים] Psalms. With vowel points and accents. The division of the Psalms is different from that of the editions and other manuscripts. The beginning of the manuscript until near the end of Psalm x (no. ix in the manuscript) is missing and was completed by a later Italian hand on ff. 1–8. The scribe erred and numerated two consecutive psalms ה [=v] and the successive Psalms vi, vii, etc. Psalm xxxi (xxx in the manuscript) was omitted and completed in the margins. Many times two consecutive psalms were copied together without a break and assigned a single number. Thus, Psalms lxx and lxxi were copied together and numbered טח [=lxviii]. Likewise, Psalms xcii–xcix were divided into four units (numbered צא to צג), Psalms ci and cii were copied together (numbered צה) as were Psalms cxvi:1–cxviii:4 (קט). Psalm lviii was divided into two (verses 1–37 numbered טה and 38–72 numbered י). Psalm cxviii was divided into two, the first four verses joined to Psalms cxvi–cxvii and verses 5–25 written as a separate Psalm numbered קי. The last Psalm in the manuscript bears the number קמב [=142]. The owner, Giannozzo Manetti, also numbered the first 50 psalms (i–xlx in the masoretic division) in Arabic numerals.

The upper and lower margins were ruled for copying the Masorah Magna, which was not written.

Owner (f. 1r): *Iannoçii Manetti Psalterium hebreum*.

Kennicott 499. Palatine collection, Fondo Fuggeriana ebr. 161.

Vat. ebr. 29

241 ff. (f. 241 is a modern parchment leaf with some late writing upon which seven small parchment fragments were pasted). Parchment. 248 × 193 (171 × 133) mm. Quaternions. Two columns. <Spain>, 14th century. Sephardic square script.

[כתובים] Hagiographa. Includes Psalms (ff. 1r–58v), Job (ff. 58v–82r), Proverbs (ff. 83r–103v), Ruth (ff. 103v–106v), Canticles (ff. 107r–110r), Ecclesiastes (ff. 110v–117v), Lamentations (ff. 117v–122r), Esther (ff. 122r–130r), Daniel (ff. 130v–146r), Ezra and Nehemiah (ff. 146r–172v), and Chronicles (ff. 173r–240v). With vowel points and accents.

The Book of Psalms is nominally divided into 150 chapters, but the pairs of Psalms cx and cxi, cxiii and cxiv and cxxvii and cxxviii are each written as single psalms; Psalm cxlviii is divided into two chapters and the Psalm numerated cxvii follows that numerated cxiv. On f. 196v the scribe erred and skipped Chronicles I verses xxiii:27–xxiv:14 and then repeated the copy and the continuation on ff. 197r–240v.

The parchment fragments pasted on f. 241r include inscriptions by owners[?]: Judah b. Shabbetai Anav (Piattelli), the scribe of the Jewish community of Rome ... יהוד[ה] בכמהר"ר שבתי מב"ע סופר מ-תא דק"ק רומה [כותב במצו]ת] ... ק"ק רומה היום יום ו' ה' ... Isaac b. Solomon Rabbeno [יצחק] בכ"מ שלמה רבינו זלה"ה] owner of MS Escorial G-I-6 and a now illegible inscription recorded by Cassuto as Moses b. Mordecai Rignano משה בכמ"ר מרדכי [מאריניא] the owner of MS Rossiana 355. On all these owners, residents of Rome in the early to mid-16th century, cf. Vogelstein- Rieger, *Rom*, index.

Kennicott 496.

Vat. ebr. 30

192 ff. Parchment. 215×185 (212×147) mm. 12 quinions and 9 quaternions. <Italy?>, late 11th century. Italian[?] square script.

[מדרש בראשית רבה] *Midrash Genesis Rabbah*. First edition Constantinople 1512. This manuscript presents an early version of the *Midrash*. The critical edition by J. Theodor and Ch. Albeck, *Bereschit Rabba mit kritischem Apparat und Kommentar* (Berlin 1903–1929) is based to a large degree on this manuscript.

Incomplete. Extant text begins in middle of iii:7 אבהו וירא אים את כל אשר עשה (edn. Theodor-Albeck, p. 23, line 11). Lacuna between ff. 9–10 from אמ' לו כשם שלא (vi:9, edn. Theodor-Albeck, p. 50, line 2) to ויאמר אים תדשא הארץ (xvii:1 edn. Theodor-Albeck, p. 151, line 7). End missing. Extant text ends ותהא ארוני נקובה (ci:2, edn. Theodor-Albeck, p. 1285, line 5).

On the text of this manuscript cf. L. Barth, *An Analysis of Vatican 30* (Cincinnati 1973). Cf. also Ch. Albeck, *Einleitung und Register zum Bereschit Rabba*, i (Berlin 1931), pp. 103, 107–108, 137; M. Sokoloff, Introduction to facsimile edition (Jerusalem 1971). On the language of Genesis Rabbah in this manuscript cf. idem, 30 ואטיקון כ"י לפי כ"י בראשית רבה, *Leshonenu*, xxxiii (1969), pp. 25–42, 135–149, 270–279.

Copied by three scribes. The first scribe copied ff. 2r–9v; 81v (middle of line 6)–140r and 146r–end; the second copied ff. 10r (beginning of a quire)–81v (middle of line 6), and the third copied ff. 140v–145v (second half of a quire). Opening words and captions written in red ink. Quire signatures in Latin characters added from left to right.

Owners: Samuel b. Eliezer בה"ר אליעזר ז"ל (f. 2r), [Meshullam] according to a partly obliterated inscription which Cassuto was able to read שלי משלם ... שלי but now only the letters שלי ... are legible (f. 3r). On f. 2r an owner noted the evaluation of the manuscript, 2 gold coins ב' זהובים.

Old Palatine collection.

Vat. ebr. 31

<1 flyleaf> + 167 ff. Parchment. 320 × 268–269 (214–216 × 195–201) mm. Quinions, except for one quaternion (ff. 157–164). Two columns. <Otranto ?, southern Italy>, 1072/3. Italian semi-square script.

1. Ff. 1r–112r: *Sifra*. מדרש תורת כהנים. First edition Constantinople ca. 1523. This manuscript includes the homilies of *Mekhilta de-Miludim* in pericope *Zav*, but does not include those of the same *Mekhilta* in pericope *Shemini* and the *Mekhillot de-Arayot* in pericopes *Aharei Mot* and *Kedoshim*. The textual tradition of this manuscript is close to that of the *Sifra* in MS Parma, Biblioteca Palatina Parm. 3259 (cf. the Hebrew introduction by L. Finkelstein to his uncompleted edition of *Sifra* (אסמני רומי) ע"פ כת"י רומי (אסמני, ספרא דבי רב: והוא ספר תורת כהנים: ע"פ כת"י רומי (אסמני, New York 1983–1990, p. 86). On this manuscript cf. M. Kahana, אוצר (מספר 66) כתבי יד של מדרשי ההלכה (Jerusalem 1995), p. 63. A facsimile edition of this manuscript was published in Jerusalem 1972.
2. Ff. 112r–167v: *Tanna de-vei Eliyahu*. Includes *Seder Eliyahu Rabba* (ff. 112r–159r) ending סליק מדרש אליהו רבא and *Seder Eliyahu Zuta* (ff. 159v–167v). Edited from this manuscript by M. Ish Shalom (Friedmann), סדר אליהו רבה וסדר סדר אליהו רבה זוטא (Vienna 1902). Previously, C.M. Horowitz had edited from this manuscript *Seder Eliyahu Zuta* in בית עקד האגדות, iii (Frankfurt a/M 1882), pp. 31–55 and Friedmann had edited both parts in *VII. Jahresbericht der Israelitisch-Theologischen Lehranstalt in Wien* (Vienna 1900).

Copied in 4833=1072/3. Colophon (f. 111r): סליקו תשע גילי הארי' בסיוע ישעי ואורי'רפא: והג' ענינו אהודינו משירי' בלהקי ויחבוש מזורי' ויתיר עינוב אסורי' ויסיר מעלי צערי' ולקדמתי ישובבי ויחזירי' ולעד אהודינו משירי' בלהקי. הג' גדירי'. ונגמר בשנת תתל"ג ליצירה ובשנת אלף וחמש לחרבן הבית שיבנה במהרה בימינו אמן.

According to Cassuto, the name of the scribe, Moses, appears in acrostics in a eulogy at the beginning מדרש תורת כהנים, יאזרני חייל לכתוב מדרש תורת כהנים, at the beginning of *Seder Eliyahu Rabba* מרומי שמוי (f. 112r), at the beginning of *Seder Eliyahu Zuta* מרומי שמוי (f. 159v) and at the end הדרן עלך (f. 159v) and at the end הדרן עלך (f. 159v).

סדר אליהו זוטא/ בסיוע משכיל הלל מבטא (f. 167v). The same scribe seemed to have copied a small part of the Parma Mishnah Codex (MS Parm. 3173) with which it may have been bound or found according to the entry by Moses b. Benjamin Finzi in the Parma manuscript: 'זאת המשנה מששה סדרים עם תורת כהנים כולן שלי משה בר' בנימן פינצי (cf. N.G. Haneman, תורת הצורות של לשון המשנה, Tel Aviv 1980, p. 6 and B. Richler, *Hebrew Manuscripts in the Biblioteca Palatina in Parma*, Jerusalem 2001, no. 710). The Parma manuscript contains Italian glosses in Hebrew characters in an Italian dialect identified by L. Cuomo, "Antichissime glosse salentine nel codice ebraico di Parma, De Rossi, 138." *Medioevo Romanzo*, iv (1977), pp. 185–271 as a dialect originating in Otranto in Apulia, southern Italy. Thus, it is probable that both codices were copied there.

On ff. 1r and 167v some jottings, including the names of owners *Nicolo Fratelli*, *ego Nicolaus* (f. 1r) and *Aviezer Bonaiuto* בניעזר (f. 167v).

Two folios are missing at the beginning of the manuscript and they may have been blank. Two leaves were cut out, one between ff. 41 and 42 and one between ff. 81 and 82 but their stubs remain. The pages preceding and following the cut pages were left blank, probably because the text was missing in the codex from which it was copied. For the same reason blank space was left on f. 126r–v. At least one leaf is missing at the end of the manuscript.

This manuscript was described by M. Beit-Arié, C. Sirat and M. Glatzer, *Codices Hebraicis litteris exarati quo tempore scripti fuerint exhibentes*, ii (Turnhout 1999), no. 38.

Vat. ebr. 32

115 ff. Parchment. Quaternions. 325 × 227 (253–275 × 178–195) mm. <Southern Italy>, early-mid 11th century. Early Italian square scripts.

1. Ff. 1r–38r: [ויקרא רבה] *Midrash Leviticus Rabbah*. Ends אגדתא דויקרא רבה. One page missing at the beginning until p. 12 in the M. Margalioth edition מדרש ויקרא רבה (Jerusalem 1953–1960). F. 1r is partly obliterated and parts are illegible. Two leaves are missing after f. 6 (= p. 147, line 2 to 168, line 2 in the edition) and another two leaves after f. 22 (= p. 474, line 1 to 507 line 5 in the edition). The manuscript was described in the introduction to the Margalioth edition printed at the end of volume 5, p. 35.

At the end of the text of the *Midrash* on f. 38r the second scribe added a shortened poetical form of Grace after Meals (*Birkat ha-Mazon*) beginning אדיר אורה. According to the acrostic the name of the author of this *piyyut* is Ulsherago b. Levi חזק לוי אולשרגו בר לוי חזק (cf. colophon below). The *piyyut* was edited from this manuscript by A. Berliner, אשר ברומא, *Ozar Tob*, i (1878), p. 016 (cf. idem in *MWJ*, iii, 1876, pp. 52–53). It is followed by an addition in another hand, beginning וברכת מגיח ירון קויד אשר לעומתך מיחלים. Yet another hand copied a short responsum by Paltai Gaon concerning a Torah

scroll, edited from this manuscript by S. Assaf, תשובות הגאונים (Jerusalem 1928), p. 213, no. 35.

2. Ff. 38v–39r: [...] הרב בחכמה ו... Polemical responsa to the *minim* (i.e., Christians) by Meshullam [b. Kalonymus], edited from this manuscript by A. Freimann, in *Judaica: Festschrift zu Hermann Cohens siebzigstem Geburtstag* (Berlin 1912), pp. 569–578.
3. Ff. 39v–115v: ספרי *Sifrei*. Halakhic midrash to the books of Numbers (ff. 39v–77v) and Deuteronomy (ff. 78r–115v). The Hebrew title is on f. 39r that was originally blank. One of the earliest and most accurate extant manuscripts of this work. Used for variants in the Leipzig 1917 edition of *Sifrei Numbers* and as the basis of the Berlin 1939 edition על ספר דברים by L. Finkelstein. On this midrash cf. M. Kahana, *Manuscripts of the Halakhic Midrashim* (Jerusalem 1995), pp. 89–90 (Numbers) and 97–98 [in Hebrew]. On the language of *Sifrei Numbers* cf. M. Bar Asher, המשתקפת עיונים ראשונים בלשון חכמים המשתקפת, *TeSuda*, iii (1983), pp. 139–165.

Written by six hands. Scribe 1 copied ff. 1r–14r; scribe 2 copied ff. 14r–38r and 39v–72v; scribe 3, Judah b. Moses added the text on blank pages (ff. 38v–39r) and a colophon in which he stated that he made the copy for Ulsherago b. Levi: חסלת תשובות שלר' משולם, אור עולם, תשובות הגונות לעם בינות, יהודה בר משה כתב לר' אולשרגו בר לוי. Part of this faded copy was retraced in a darker ink. Scribe 4 copied ff. 73r–77v and 82r–83v; scribe 5 copied ff. 78r–81v and scribe 6 copied ff. 84r–115v.

A facsimile edition of this manuscript with an introduction [by D. Rosenthal] was published in Jerusalem 1972.

Vat. ebr. 33

184 ff. (f. 1 lacking, f. 2 a loose flyleaf). Parchment. 307 × 230 (209 × 165) mm. Quaternions. <Spain>, 14th century. Sephardic semi-cursive script.

[פירוש התורה לרש"י] Commentary on the Pentateuch by Solomon b. Isaac (Rashi). Includes a few maps referring to Genesis xxviii:17 (f. 29r) and Numbers xxxii (f. 155r). Other hands added glosses in the margins including extracts from other commentaries, among them כד הקמח by Bahya b. Asher (f. 21r), בן שועיף, Joshua ibn Shuaib (f. 29v), נעתק יעקב נעתק, Jacob b. Asher (f. 45v), נעתק מחזקוני, Hezekiah b. Manoah (*ibid.*), מפירוש מנחם מאושפירא, Menahem of Maushpura (f. 46r) and מפי מו' יצחק, Isaac the Spaniard (f. 125r). Most of these glosses were copied in an Italian script by Judah d'Ancona. One of the glosses is dated Adar I 5201=1441 נעתק ע"י יהודה דאנקונא אדר ראשון ר"א לפרט (f. 22v).

Owners: Isaac Capsali קפסלי יצחק כספי מקנת זה הספר ומלוואה זה הארץ ומלוואה זה (f. 2r); a note testifying that the writer began to study with R. Shabbetai התחלתי ח' לחדש כסליו (f. 2v) and a list of debts and the names of debtors (*ibid.*). On f. 33v: *Aquest[o] libro es de Abram*.

Palatine collection, Fondo Fuggeriana ebr. 15

Vat. ebr. 34

333 ff. Parchment. 355 × 280 (230 × 181) mm. Quaternions. <France or Germany>, ca. 1300. Ashkenazic square script.

[מדרש תנחומא] *Midrash Tanhuma*. On f. 1v G. Bartolucci added the title ר' תנחומא על מדרש תנחומא הקדום והישן והתורה הנקרא מדרש ילמדנו (Vilna 1885) from MS Oxford, Bodleian Library Opp. 20 with variant readings from this manuscript. Missing from the middle of pericope Nizzavim (= ed. Buber, Deuteronomy, p. 50, line 16). Last extant words: לעצמה אינה יכולה להציל מן הגניבה לאחרים היאך יכולה להציל. Includes some supplementary texts, *inter alia* extracts from *Midrash Yelamdenu*, which were published in Buber's edition. Some text is missing and it seems that the scribe, or a previous scribe who copied the model codex omitted some passages.

On the text in this manuscript cf. J. Theodor, "Buber's Tanchuma." *MGWJ*, xxxiv (1885), pp. 422–431 and xxxv (1886), pp. 443–444.

Ff. 1–18 were completed later by two different hands, ff. 1–8 (one quire) by one hand and ff. 9–18 (a quaternion and a bifolium) by another hand.

Vat. ebr. 35

208 ff. (<1> flyleaf + 2–208 ff.). Paper. 417 × 285 (280 × 170) mm. 7 eight-bifolia and 4 nine-bifolia quires. Villalón (Spain), 1484. Sephardic semi-cursive script.

Commentary on the Pentateuch by Levi b. Gershom. First edition Mantua, ca. 1476. A new edition by B. Braner and E. Freiman based on this manuscript and others is being published *חמישה חומשי תורה עם פירוש רש"י ועם ביאור רבינו לוי בן גרשום (רלב"ג)* (Ma=ale Adumim 1993–).

The scribe did not complete the copy in two places: once after f. 77 from וראוי גם ותולעת שני ושש משזר והם כ"ד חוטיין until in pericope *Terumah* וכהן גדול מלבד הזהב, in pericope *Tezaveh*, and at the end of *Be-Ḥukotai* (f. 142) after והנה הוא. At the beginning of Leviticus verses in honour of the author by Solomon ibn Arduṭ beginning שלמה הקטן ו' ארדוט ראו ספר עלי תבל מחודש.

Copied by Abraham ibn קרשף in Villalón for Joseph b. Solomon de Milan and completed on Thursday, 17 Shevat 5244=1484. Colophon (f. 208r): ואני אברהם ו' קרשף הסופר כתבתי זה הספר אשר הוא באור התורה להחכם הכולל מאישטרי ליאון ז"ל והיתה השלמתו יום חמישי שבעה עשר יום לחדש שבט משנת רמ"ד לפרט היצירה בהיותי בויליאון, והוא מקנת כסף לאיש יוסף די מילאן יצ"ו בן ... דון שלמה די מילאן יצ"ו. The scribe pointed out his name when occurring at the head or end of lines (ff. 17v, 45v, 176r, 187v). The same scribe copied MSS Munich, BSB hebr. 373 in 1480 and Paris, BnF héb. 1136 in 1487 both in Villalón.

Palatine collection, Fondo Fuggeriana ebr. 21.

Vat. ebr. 36

85 ff. (1, 3–86; f. 84 blank). Parchment and paper. 295 × 230 (185–195 × 130) mm. Varied quiring. (ff. 3–25: binions of paper; ff. 1 and 26 are parchment, perhaps constituting one bifolium enfolding the paper binions; ff. 26–86 are written on quires of ten, eleven and eight sheets on paper with outer bifolia of parchment). <Byzantium>, late 14th century (watermarks similar to Briquet no. 7726 dated 1380 and no. 7735 dated 1392). Byzantine semi-cursive scripts.

This manuscript was described by N. Ben-Menahem, *Sinai*, מגנזי ישראל בוואטיקאן, xxxv (1954), pp. 259–261 and in *Mi-Ginzei*, pp. 9–12.

1. Ff. 3r–50v: *Tirat Kessef* or *Sefer ha-Sod*, one of the commentaries on the Pentateuch by Joseph b. Abba Mari ibn Kaspi. Edited from another manuscript by I. Last, *משנת כסף* (Posen 1905). On this work see also H. Kasher, introduction to ibn Kaspi's *שולחן כסף* (Jerusalem 1996), pp. 18–19. On f. 1r, an otherwise blank folio, another scribe, probably the copyist of ff. 24–83, wrote the title of the work and copied a *reshut* by Solomon ibn Gabirol beginning *שפל רוח שפל ברוך* edited by Ben-Menahem, *Mi-Ginzei*, pp. 9–10. At the end of the commentary the scribe added that it would be followed by *Sefer ha-Mashal* [or *Adnei Kessef*], a commentary on Prophets [and Hagiographa] that was not copied in this manuscript: *ויבא אחריי ספר המשל אשר יכלול ביאור ספר סתרי שאר הנביאים*.
2. Ff. 51r–83v: *Ibn Kaspi's supercommentary on Abraham ibn Ezra's commentary on the Pentateuch* composed when he was twenty years old and later titled by him *Parashat ha-Kessef*. Cf. H. Kasher, *ibid.*, p. 17. On f. 83v some extracts from the commentary by Solomon ibn Ya'ish on pericopes *Hukkat* and *Re'eh*, in which Meir b. David (the author's father according to Ben-Menahem) is mentioned *זה פירו' אדוני ר' מאיר בר' דוד*.
3. Ff. 85r–86v: *Letter from a Karaite to a Rabbanite concerning Abraham ibn Ezra's commentary on Exodus iii:15*. Includes the reply. Begins *יודע לכבוד הרב שזה הוא לשון החכם ר' אברהם ׳ עזרא ז״ל*. Another copy of these letters is found in MS Oxford, Bodleian Library Hunt. 293.

Written by at least three copyists. Ff. 3–23 and perhaps f. 47v were copied by one hand, ff. 24–83 and perhaps f. 1r by another and ff. 85–86 by an altogether different hand.

Palatine collection, Fondo Fuggeriana ebr. 54.

Vat. ebr. 37

83 ff. (A, 2–30, <vii> blank ff., 3 of them ruled, 31–73, 74–84). Three different manuscripts bound together. Quiring not discernible.

I

Ff. 2–30. Paper. 286 × 218 (246 × 170; 258 × 190; 250 × 180) mm. <Italy>, ca. 1479 (watermarks similar to Briquet no. 7312 dated 1479). Italian-Ashkenazic semi-cursive script. The name Aryeh is decorated on f. 25r, and it may indicate that the scribe was Aryeh b. Eliezer Ḥalfan who copied many manuscripts between 1477 and 1495.

1. Ff. 2r–30v: [פירוש התורה לרש"י באיטלקית] Solomon b. Isaac's (Rashi) commentary on the Pentateuch in Italian in Hebrew characters. Extends only until Exodus xii:3 where the text ends abruptly. Begins בראשית ברא. דיצי ר' יצחק נון אירא אקומינסר לתורה סינו דהחדש הזה לכם.

II

Ff. 31–73. Paper. 286 × 213 (145 × 141) mm. <Italy>, ca. 1392 (watermarks identical to Briquet no. 3843 dated 1392). Italian semi-cursive script.

2. Ff. 31r–73v: [פירוש התורה (שמות) לראב"ע] Long commentary on Exodus by Abraham b. Meir ibn Ezra. Missing until Exodus i:16. Begins שהוא כמו באבנים והאל"ף שורש. A few ff. are missing after f. 54 from Exodus xv:2 until xviii:1 and a few lines are missing at the end. Ends ומקלל אביו ואמו מות ין[מת]. In the margins, especially on the first pages, excerpts from the shorter version.

III

Ff. 74–84. Paper. 286 × 212 (196 × 126) mm. <Italy>, late 15th century (watermarks similar to Briquet no. 3373 dated 1474–1483). Italian semi-cursive script.

3. Ff. 74r–84r: [פירוש ברייתא דרבי ישמעאל מאת אברהם אליהו הכהן] Commentary on the Baraita of R. Ishmael on the thirteen hermeneutical rules by Abraham Elijah ha-Kohen based on earlier commentaries. In his preface the author writes: אנכי אברהם אליהו כהן אוסיף אבל לא אערב התוספת שאוסיף עם מה שמצאתי. At the end of each rule the author added a short verse. Cf. A. Berliner, הערות ותיקונים in H.J. Michael, *Or ha-Chajim* (Frankfurt a/M 1891), p. 611. The author was also the owner of MS Vat. ebr. 230 and added glosses to MS Neof. 3.

Vat. ebr. 38

108 ff. (<1> + 107). Parchment. 299 × 220 (193 × 136) mm. Quinions. <Italy>, late 14th century. Ashkenazic-Italian semi-cursive script.

[פירוש התורה לראב"ע] Commentary on the Pentateuch by Abraham b. Meir ibn Ezra. Some variations from the editions. On Exodus the long commentary.

Copied by Solomon b. Raphael for his teacher Jehiel b. Moses. Colophon (f. 107v): נשלם פירוש חומש שפירש החכם ר' אברהם אבן עזרא, שבח לדר בנהורא, וכתבתיו אני שלמה: בן החסיד ר' רפאל זצ"ל למורי הנכבד רבי יחיאל בן החסיד ר' משה זצ"ל. The scribe used a mixed type of script, Ashkenazic and Italian. The same scribe copied MS Parma, Biblioteca Palatina Parm. 2609 for the same client in a semi-cursive Italian script and a manuscript formerly London, Montefiore Collection 128.

David, *KS*, xlvi, 1973, p. 180). On f. 1v: verses by Nehemiah Calomiti, some of them also found in his autograph work in MS Vat. ebr. 278. The verses begin: [ידידי] נא שעו שמעו בקולי; עצל ראה הצל אשר יצר בעת (=MS 278, f. 16) and אם עושר רב גם כבוד רב (= MS 278, f. 41). On f. 152r verses in praise of Moses b. Maimon's *Mishneh Torah*, beginning שואל ללמוד תלמוד תורה (only first 4 lines) and verses accompanying Abraham ibn Ezra's commentary on the Pentateuch: לדור דורים שנותך אלהי; edited by Ben-Menahem, *ibid.*, with variant readings and a discussion of the authorship. Cf. also Friedländer, *op. cit.*, pp. 158–160. On f. 1v faint owners' inscriptions which Cassuto read after chemical treatment: Elijah b. ... ha-Parnas, 15 Ellul 5249=1489 ... ט"ו לאלול הרמ"ט אני אליהו בן ... אני משה קוני הפרנס

Palatine collection, Fondo Fuggeriana ebr. 12.

Vat. ebr. 40

141 ff. (141 blank). Parchment. 292 × 218 (226 × 163) mm. Quaternions. <Italy>, 15th century. Ashkenazic current semi-cursive script.

[פירושי התורה לרמב"ן (בראשית-שמות)] Commentary on the Pentateuch by Moses b. Naḥman. Includes only Genesis and Exodus.

The name (of the scribe?) Jacob is singled out on f. 27r. The parchment is of different sizes and the size of the sheets and the writing vary. The measurements given are for the largest sizes. The quires begin with the flesh side according to the practice in Italy.

Assemani recorded the manuscript as *olim Palatinus*.

Vat. ebr. 41

142 ff. Parchment. 297 × 222 (208 × 137) mm. Quaternions. <Byzantium>, 1396/7. Sephardic and Ashkenazic semi-cursive scripts.

[ספר המלמד] *Malmad ha-Talmidim* by Jacob Anatoli. Homilies on the weekly scriptural portions. First edition Lyck 1866. Cf. L. Pepi, *Il Pungolo dei Discepoli* (Palermo 2004).

Copied by two scribes (f. 1 was completed by a Byzantine hand). The first scribe copied ff. 2r–middle of 59v (39 lines) in a Sephardic script and the second scribe, who also wrote the colophon, continued to copy the rest of the manuscript in an Ashkenazic script (38 lines). The second scribe, Abraham b. Isaac ha-Yerushalmi, copied the manuscript for the youth Israel, son of his teacher Elhanan in 5157=1396/7. Colophon (f. 142v): נשלם ספר זה הנקרא ספר המלמד על ידי העלוב והנכלם המיחל ומקוה לתשועת אלהיו וצורו הוא אלהים חיים ומלך עולם אברהם בר' יצחק זצ"ל הירושלמי קטן התלמידים לבחור הנעים ילד שעשועים תמים דעים בין אחים יפריא ורעים יניק וחכים עם כל דורשי אל מסכים ולביתו וחצרותיו מעריב ומשכים הח"ר ישראל של' בן מרי ורבי המובהק ... ה"ר אלחנן זכרו לחיי עד וחלקו עד הגלעד בבקר יאכל עד יזכה להגות בו הוא וניניו ... יהי שמו כשמן הטוב היורד על

הזקן וירבה ויסגה ימים ושנים ובאחריתו יהיה זקן ונשוא פנים. The scribe's name, Abraham, or the letters forming his name, were singled out on ff. 64v, 89r, 90v, 112r and 112v. Both scribes shared the same writing material, the quiring and the layout therefore they must have worked at the same place in collaboration. The beginning of the manuscript in a Byzantine script suggests that the place of production was Byzantium. On the scribe and other contemporary scribes named Abraham b. Isaac ha-Yerushalmi cf. M. Beit-Arié, *כתבייד עבריים שהועתקו בירושלים או על-ידי יוצאי ירושלים עד הכיבוש העות'מאני* (*Jerusalem in the Middle Ages* (Jerusalem 1979), pp. 261–266 [in Hebrew] and corrections in *KS*, lx (1985), p. 322.

Palatine collection, Fondo Fuggeriana ebr. 13.

Vat. ebr. 42

277 ff. Parchment (outer and inner bifolia of each quire) and paper. 280 × 210 (204 × 135) mm. Senions. <Spain or Italy?>, ca. 1400 (watermarks similar to Briquet nos. 4071 and 4072 dated 1396 and 1398 respectively). Sphardic semi-cursive script.

[דרשות יהושע אבן שועיב] Homilies and sermons by Joshua ibn Shuaib. First edition Constantinople 1520. End missing. Text ends on f. 277v *שלא יערבם עם הנסוקים*. F. 276 is a paper folio in a Byzantine script added to the manuscript and it includes the same text copied on f. 277 with a few more lines and ends *וכן כל העולה לקרות החזן מחזן [עליו]*.

On f. 1r various owners added jottings, among them a note on the angel Michael and Lillith, published from MS Vat. ebr. 277 and this manuscript by U. Cassuto, "Un antico scongiuro ebraico contro Lilith." *Rivista degli Studi Orientali*, xv (1934), pp. 259–261. The text in this manuscript is less complete than in MS Vat. ebr. 277.

A bill of sale records the sale of the manuscript by Struga, widow of Bonsenior to an owner whose name was erased, on Thursday, 6 Adar I 5223=1463, witnessed by Abraham b. Eliezer Saloniki and Shabbetai b. Moses Atloti *לפני אני החותם מטה הורית מ' שטרוגא אלמנת ר' בונשינור נ"ע איך מכרה הספר לר' [...] נ"ע בסך הידוע בניניהם ... וכתבתי להם הכתב הזה היום יום ה' בשבת ו' לחדש אדר הראשון שנת הרכ"ג ליצירה והכל שריר וקיים. אליא הסופר בכ"ר שלמה זלה"ה הכותב והחותם ברשות שניהם, אברהם בכ"ר אליעזר שלוניקאי ... שבתו ... אטליוטי במאכ"ר משה אטליוטי ...*

On f. 1r a note on the acquisition of the manuscript by Fugger: *1541. 8 Ianuarii ...*

Palatine collection, Fondo Fuggeriana ebr. 3.

Vat. ebr. 43

<1> + 170 ff. Two different manuscripts bound together.

I

Ff. 1–8. Parchment. 285 × 213 (241 × 172 and varied measurements) mm. Quaternions. <Byzantium>, 14th century. Byzantine semi-cursive scripts.

1. Ff. 1v–8v: [פירוש התורה לראב"ע (קטע מההתחלה)] Fragment from the commentary

on the Pentateuch by Abraham b. Meir ibn Ezra. Includes the introduction and the commentary until Genesis iv:14. Ends הכל מלא כבודו שבעתים.

II

Ff. 9–170. Parchment and paper. 285 × 216 (198 × 145 and varied measurements) mm. Mostly paper senions with outer and inner bifolia made of parchment; some quinions and quaternions with only outer parchment bifolia. <Byzantium>, ca. 1400 (watermarks similar to Briquet no. 7680 dated 1407–1409). Byzantine semi-cursive scripts.

2. Ff. 9v–170v: [פירוש התורה למנחם ריקנטי] Kabbalistic commentary on the Pentateuch by Menahem Recanati. With glosses in the margins. First edition Venice 1523.

On f. 1r–v, a parchment leaf, some entries by owners including a poem beginning בראותי כי עבר סגריר [ובכפרים] [ע]ץ [צו]מ[ח] בהגיע עת הזמיר, some commercial accounts by a merchant and some diagrams, among them the signs of the zodiac. On f. 9r a later hand wrote שם המחבר הר' מנחם ריקנטי ז"ל and some notes on the Divine Name of 22 letters שם של כ"ב.

The manuscript was described by Ben-Menahem, *Mi-Ginzei*, p. 29.

Palatine collection, Fondo Fuggeriana ebr. 62.

Vat. ebr. 44

384 ff. Oriental paper. 257 × 170 (193 × 125) mm. Reconstructed quires. <Byzantium>, 14th century. Byzantine, Oriental and Sephardic semi-cursive scripts. Bound in two volumes (vol. i: ff. 1–192; vol. ii: ff. 193–384).

1. Ff. 1r–289v: [מדרש תנחומא] *Midrash Tanhuma*. Until pericope *Va-Yishlah* the text includes both the printed version (Constantinople 1520) and considerable parts of the version printed by S. Buber והישן (Wilna 1885). The printed version includes textual traditions found in both the Constantinople and Venice 1545 editions, but not from the Mantua 1563 edition. The text in this manuscript is incomplete and has many lacunae as well as later additions. A detailed description of the text was compiled by Y. Adler with the assistance of A.Y. Urbach, 44 וטיקן *Kobez Al Yad*, viii (1976), pp. 17–75. At the end of Leviticus (f. 197r) the scribe included a passage mentioning two names that had probably been inserted into the exemplar he had copied from. The names, perhaps those of previous scribes or owners, are David b. Meir ha-Kohen Mintzburg[?] and Aaron ha-Kohen the *hazzan* of Sakhnin[!] כוס ישועות לא נאמר אלא ישועות אחת של משיח בן דוד שיבוא בימי דוד בר מאיר הכהן מצנברק [מינצברק?] ובימי ר' אהרן הכהן הכהן[!] החזן מסכנין עם חברים כל ישראל אמן ואמן (cf. E.E. Urbach, *Kobez Al Yad*, n.s. vi, 1966, p. 6, note 30). On f. 254r in a gloss inserted into the text the name of Nehemiah b. Isaac is mentioned וזה היחס און ותקן וחקר נחמיה בן יצחק מייחס לפרשת פנחס. On ff. 1–2 and 94–97 completions of some of the lacunae were added by different Italian and Oriental hands. Cassuto, in his catalogue description and Adler in his

article listed the citations. On f. 289v another hand added alternative divisions according to a different rite for most of the pericopes in Genesis (until *Mi-Kez*), for *Mishpatim* and *Nizzavim*.

In the margin of f. 289v drawings of animals.

2. Ff. 291r–295v: קטעאת אל תורה Division of the portions of the Torah recited in the Sabbath morning and afternoon prayers for each of the weekly pericopes. The last verse in each portion is quoted. Ends כמלת קטעאת אל סדרים.
3. Ff. 295r–298v: [מסכת שמחות דר' חייא] *Massekhet Semaḥot de-Rabbi Ḥiyya*. One of the Minor Tractates of the Talmud. The beginning is missing and the scribe began copying only from the middle of chapter i (paragraph 4 in the editions). First edition by C.M. Horowitz in his *תוספתא עתיקתא ii* (Frankfurt a/M 1889). Also edited in a critical edition with variants from this manuscript by M. Higger, *מסכת שמחות* (New York 1931).
On this manuscript cf. *ibid.*, p. 87.
4. Ff. 298v–302v: *Maṣaseh Torah*. Midrash attributed to Rabbi Judah ha-Nasi presenting lists of ethical sayings arranged by numbers ("three things", "four things", etc.). Begins שער ראשון שלשה פעמים בכל יום הכרוז יוצא ואומ' להם לכו ובדקו אחריו אם נשבע קודם זה. End missing; extends only until the beginning of number seven. First edition Constantinople 1515.
5. Ff. 303r–304v: [מעשה רבי יהושע בן לוי] *Maṣaseh Rabbi Yehoshua ben Levi*. Midrash on Rabbi Joshua b. Levi. A few lines missing at the beginning. Begins in the middle of a sentence להם לכו ובדקו אחריו אם נשבע קודם זה. First edition Constantinople 1519.
6. Ff. 304v–322v: אתחיל לכתוב ספר בן סירא One of the redactions of the medieval pseudo-Ben Sira. The *Alphabet of Ben Sira* was copied after the dialogue with the teacher (ff. 306v–310v). Used for variant readings by E. Yassif, *The Tales of Ben Sira in the Middle Ages* (Jerusalem 1984) [in Hebrew]. First edition Constantinople 1519.
7. F. 323r: Twenty-two epigrams, most of them beginning with the word אם. The first epigram reads: אם אלף חכמות מחוכמות צמודיך לאחת מהם אל תגלה סודיך.
8. Ff. 323r–324v: נתחיל בצורת הולד *Yeẓirat ha-Velad*. Midrash on conception and birth. Begins האיש מזריע לובן והאשה מזרעת אדום like the version printed in *ליקוטי הפרדס* (Venice 1519) and reprinted in *Ozar Midrashim*, pp. 244–245, but the continuation, from f. 324r, is very different.
9. Ff. 324v–355v: מדרש משלי. משלי שלמה. *Midrash Proverbs*. Edited from this manuscript with variants from others, by B.L. Visotzky, *Midrash Mishle* (New York 1990). In his introduction, Visotzky asserts that the text in this manuscript is closest to the original text of the midrash.
10. Ff. 356r–357v: Extracts from talmudic and midrashic sources. Includes the first Mishnah of *Perek Kinyan Torah* (f. 356r) and *Midrash Ecclesiastes Rabbah* vii:18–20 (ff. 356r–357v).

11. Ff. 357v–374v: פרוש אבות *Avot de-Rabbi Nathan*, (Version A). S. Schechter did not incorporate this manuscript in the critical apparatus in his edition אבות אבות (Vienna-London-Frankfurt 1887) because he considered the text in this manuscript to be confused and imperfect. He published it as a separate unit on pp. 150–166. Edited again by H.J. Becker in *Avot de-Rabbi Natan: synoptische Edition ...*, Tübingen 2006.
12. Ff. 375r–383v: זואיד אלמקרא ונואקצהא A midrash on *plene* and defective spellings and other masoretic features in the Bible. The text is in Arabic. Edited from this manuscript with a Hebrew translation by A.M. Maintz, מדרש מלא וחסר *Kobez Al Yad*, n.s., vi (1966), pp. 97–119.
13. F. 383v: A query and responsum on philosophic questions in Arabic. Begins מסלמה אדא כאן אלבאר: סאבק אלמור ואלעלים פי עלם אלאשאיאא! קבל כונהא.
14. F. 384r–v: Riddles and verses. Includes: קחה דודי שמנה מחמשה ותמצא שם באותיותיו: שלשה, a riddle on the name Moses משה similar to Abraham ibn Ezra's שמנה שמנה אמור מה שם צבי נכבד and בראש השם שנים עם שנים ibn Ezra's בהסירך מחמשה and אשר יידיים למדו דתנו Judah ha-Levi's קוראי מגלה הם ירננו לאל לאל (f. 384r) and a prayer in Aramaic beginning מרשות מלך מלכיא ומרי מריא אלה רב וגבר על כל גבריאי (f. 384v).

Most of the manuscript was copied by one Byzantine hand on Oriental paper of two-grouped chain lines. Ff. 320r–329r and 357v, line 21 to the end of f. 384r were copied by an Oriental hand, while the last 7 lines of f. 347r to f. 357v, line 20 were copied by a Sephardic hand. On f. 3r a Byzantine hand compiled a table of the contents of this manuscript, partly cropped by a binder (printed by Cassuto in his catalogue, p. 64). Another hand added the name Shabbetai in the margin, below the table of contents. On f. 384r a partly torn bill of sale of the manuscript, but none of the identifying details are extant. On f. 3r a note by Fugger recording the purchase of the manuscript on 8 November, 1541 from the *contestabile* [head of the Jewish community in Candia, Elijah Capsali]. The note is in Latin and the word *contestabile* is written in Fugger's cipher.

Palatine collection, Fondo Fuggeriana ebr. 61.

Vat. ebr. 45

100 ff. Paper. 280 × 200 (130–136 × 181) mm. Irregular quiring. Late 14th century. Ashkenazic semi-cursive script.

1. הילך ליקוטי מלקח טוב ומבכור שור ומהגן Commentary on the Pentateuch compiled from midrashim, the *Arukh* by Nathan b. Jehiel, the commentary by Solomon b. Isaac (Rashi) and especially by the Tosafists and other medieval scholars mainly from Germany. Some words and phrases are translated into German in Hebrew characters. Many of the commentaries are signed מ"י, i.e., from the book מנחת יהודה *Minḥat Yehudah* by Judah b. Eliezer. The compiler quotes from the commentaries by Eliakim, ר"ם מקוצי (Moses of Coucy) and others which are also included in *Minḥat Yehudah*. Over 100 of the extracts are signed פלטי'

- or פלטיין and, according to I.S. Lange, פירושי ר' חיים פלטיאל על התורה *Tarbiz*, xliii (1974), pp. 231–234, פלטיין is Ḥayyim Paltiel. Lange used this manuscript in preparing his edition of Ḥayyim Paltiel's commentary on the Pentateuch פירושי התורה לר' חיים פלטיאל תלמיד חבר של מהר"ם מרוטנבורג (Jerusalem 1981). Judah he-Ḥasid b. Samuel רי"ח is the author of many other extracts. Midrashic sources quoted are *Genesis Rabbah* בר' רב, *Tanḥuma*, *Pirkei de-Rabbi Eliezer* and *Midrash Lekah Tov*. Other sources are *Sefer ha-Gan* הגן by Aaron b. Joseph ha-Kohen (especially towards the end) and *Ḥizkuni* חזקוני by Hezekiah b. Manoah. Among the scholars quoted are Jehiel of Paris הרב מפריש (f. 22v) and כפלי הגאון ה"ר פרץ ז"ל ... כך מפור' בתשב"ץ R. Perez (f. 28r), ר' יחיאל מפריש Saadiah Gaon ה"ר יקר הכהן ז"ל (f. 54v) and Yakar ha-Kohen (f. 63v).
2. Ff. 80r–81r: Unedited midrash on the death of Moses, beginning ה' אל משה רב לך בעל דין שלך הוציא מיתה לכל קטן וגדול ויאמר ה' אל משה רב לך בעל דין שלך הוציא מיתה לכל קטן וגדול.
 3. F. 81r–v: Unedited midrash on the death of Aaron, beginning ויעל אהרן הכהן עלו משה ואלעזר הכהן להר ההר.
 4. Ff. 82r–v; 95r–v. Medical recipes, charms and other recipes. F. 95 is the continuation of f. 82. Includes some terminology in German בל' and a Slavic dialect כנ'עון. Authorities quoted on f. 82v are Nathan the physician מר' נתן הרופא, the wife of Azriel עזריאל אשת ר' and Pinḥas, the expert physician מושח הרופא מומחה.
 5. F. 83r–v: Extracts from the Talmud. Includes: הילך הגדה ממסכת תמיד from TB Tamid 32a–32b, beginning אור נברא להם אור נברא (f. 83r–v), Mishnah Kinnim מעט האגדה מפרק בתרא דמסכת מעילה קינים (f. 83r–v), Mishnah Middot i:1–i:2, i:8–i:9 and ii:2–5 (ff. 83v–84r). Cf. Lebrecht, *HSS*, p. 72.
 6. Ff. 84r–90v: Ritual customs for the entire year by Hezekiah b. Jacob of Magdeburg, beginning מנהג לעמוד סליחות ממוצאי שבת שלפני ר"ה. The author was identified by S. Emanuel, *Fragments of the Tablets; Lost Books of the Tosaphists* (Jerusalem 2006), pp. 219–228 [in Hebrew]. This work, which is extant with variations in other manuscripts (Parma, Biblioteca Palatina Parm. 1265, Cincinatti 652, Moscow, RSL Guenzburg 13, Oxford, Bodleian Library Opp. 672, St. Petersburg, NLR II A 477) served as the basis for similar compilations by Ḥayyim Paltiel and Abraham Klausner. The author quotes, *inter alia*, Jacob b. Naḥman נחמן הר' יעקב בן הר' (f. 84v) and Isaac b. Solomon שלמה ב"ר יצחק (f. 88r). On f. 85r he mentions a circumcision in Magdeburg פעם אחת אירע ברית מילה במיידבורק. On f. 87r–v, between two parts of the work, the scribe added extracts on the calendar not found in the other manuscripts הילך ד' פרשיות וקביעות מכל השנה and on the seasons תקופת.
 7. Ff. 90v–94v: Extracts on ritual laws of forbidden foods and wine. Includes excerpts from Moses of Coucy's *Sefer Mizvot Gadol*, negative commandments 140–141 (ff. 90v–91r), from the writings of Avigdor Kohen Zedek ז"ל (ff. 90v–91r).

91r–v, 93v), from Rashi's *Sefer Pardes* הפרדס (ff. 91v–92r, 93v), inquiries on halakhic practices brought to the attention of Simḥah [b. Samuel] of Speyer מעשה בא לפני מורינו הרב אלעזר קהן (f. 92v), Eleazar Kohen אביגדור ז'דק (ibid.), Avigdor Kohen ז'דק (f. 93r), Isaac b. Moses of Vienna's *Or Zarua* באור זרוע (ff. 93v–94r, 94v), Eleazar of Worms מעשה בא לפני ר' בחבית של יין שהוציא גוי סליקו איסור (f. 94r–v). Ends בתשוב' הגאון: מעשה בא לפני ר' בחבית של יין שהוציא גוי סליקו איסור. והיתר וגם מעט הלכות מנין נסך. Cf. S. Emanuel, *ibid.*, pp. 175–181. Partly edited from this MS without naming the source by E.F. Hershkovitz, *ירוששים ופסקים על התורה*, (Jerusalem 1996), pp. 539–543.

8. Ff. 97r–100r: ספר מבוחר הפנינים Solomn ibn Gabirol's *Mivḥar ha-Penininim*. Translated by Judah ibn Tibbon. First edition Soncino 1484. Incomplete. Missing from the end of שער החכמה (f. 96v) until the middle of שער ההכרה and ends in the middle of שער ישיבת החברה.

On f. 11v the name (of the scribe?) Joseph is singled out twice; once, apparently, the name singled out is Joseph ha-Kohen.

Old Palatine collection.

Vat. ebr. 46

206 ff. (<1> flyleaf + 1–205; f. 2 blank). Parchment. 230 × 163 (156 × 110) mm. Quinions. Montepulciano (Italy), 1384/5. Italian semi-cursive script.

[פירוש התורה לרש"י] Solomon b. Isaac's (Rashi) commentary on the Pentateuch. With some notes, variants and additions in the margins. On f. 109r an extract from Jacob Anatoli's *Malmad ha-Talmidim*. On f. 205r שנים עשר דבר ששינוי אילו הם שנים עשר דבר ששינוי a list of 12 verses in the Septuagint that vary from the parallel texts in the masoretic version according to the rabbinic tradition in TB Megillah 9a-b. In the margin of f. 87v a drawing of the candelabrum (*menorah*).

Copied by Shabbetai b. Jehiel b. Moses the physician for his own use in Montepulciano in 5145=1384/5. On f. 2r the scribe wrote שלי שבתי בכמ"ר יחיאל יש"ר בכ"ר משה הרופא זצ"ל שכתבתיו פה בהר פולצ' בשנת קמ"ה לפרט נכתב על: (f. 204v): שלי שבתי בכמ"ר יחיאל יש"ר בכ"ר משה הרופא זצ"ל השם שזיכני לכותבו הוא זיכני לקיים מצותיו חוקותיו ותורותיו אני זרעי זרעי עד סוף כל הדורות וחלקי יהיה עם מצדיקי הרבים ככוכבים לעולם ועד אמן. The copyist's son, Menahem, copied MS Parma, Biblioteca Palatina Parm. 2208 in 1421 and another manuscript in 1423 (*Manuscrits médiévaux en caractères hébraïques*, II, 43). In MS Parma a fuller genealogy of the scribe is listed: Shabbetai b. Jehiel b. Moses the physician b. Solomon b. Samuel Gallico b. Jehiel. Cf. M. Steinschneider, "Juedische Aerzte." *ZfHB*, xvii (1914), p. 164, nr. 1478.

Owners (f. 204v): Heirs of Solomon שלמה תנצב"ה ירשי כמ"ר שלמה תנצב"ה. From the collection of the Florentine humanist Giannozzo Manetti (1396–1459). On f. 1v an inscription by a later owner: *addì 13 di agosto 1529 Iouannes Manettus Florentie*.

Palatine collection, Fondo Fuggeriana ebr. 165.

Vat. ebr. 47

222 ff. (1–4: blank flyleaves; ff. 217v–222v originally blank). Parchment. 237 × 177 (157 × 106) mm. Quinions. <Italy>, 1413. Italian semi-cursive script.

Solomon b. Isaac's (Rashi) commentary on the Pentateuch (ff. 5r–217r). First edition Reggio di Calabria 1475. With some notes in the margins. On f. 73v a note in a different hand by Mordecai b. Benjamin (also copied in a later hand in MS Moscow, RSL Guenzburg 359, f. 66r) ולי המעתיק ... מרדכי בלש"ן ב"ר בנימן צב"י שאל גוי אחד ... At the end of the manuscript (ff. 217v–218r) diagrams of the candelabrum (menorah) and the Tabernacle table and on f. 220r definitions of the terms for the various stages of a woman's life from infancy to maturity, an explanation of the talmudic saying בכוסו בכיסו דברים: בג' דברים: בכוסו בכיסו (TB Eruvin 65), definitions of the signs of biblical leprosy and בהרת and of the word פלגס.

Copied by Moses b. Elia and completed on Friday, 1 Adar 5173=1413. Colophon (f. 217r): ותשלם מלאכת עבודת הקודש על ידי משה בכ"ר אליה ז"ל בששי בשבת בר"ח אדר שנת חמשת: אלפים ומאה ושבעים ושלשה לבריאת עולם, השם יוכיני להגות בו ובשאר ספרי הקודש אני וזרעי וזרע זרעי עד סוף כל הדורות ... וחלקי המחוקק יהיה ספון עם מצדיקי הרבי' ככוכבי' לעולם ועד אמן.

Owner: From the collection of the Florentine humanist Giannozzo Manetti. On f. 3r an inscription by a later owner: *addì 13 di agosto 1529 Iouannes Manettus Florentie.*

Palatine collection, Fondo Fuggeriana ebr. 158.

Vat. ebr. 48

136 ff. Parchment. 251 × 178 (160 × 110) mm. Quaternions. <Ashkenaz>, mid-14th century. Ashkenazic semi-cursive script.

1. Ff. 1r–117v: [פירוש התורה מבעלי התוספות ואחרים] Commentary on the Pentateuch culled from the French and Ashkenazic exegetes. The title *PaSaneah Raza*, added by a later hand, is misleading, as this commentary is not the *PaSaneah Raza* by Isaac b. Judah ha-Levi. Begins וגי'. לא מצינו ברא אלהים וגו'. למימר שברא אלהים מתחילה שמים. The commentary on Genesis and Exodus (ff. 1–102) is more extensive than that on Leviticus to Deuteronomy (ff. 103–117). Quotes, inter alia, Joseph Bekhor Shor יוסף בכור שור (ff. 1v, 14r, 28r et al.), Samuel b. Meir (Rashbam) רשב"ם (ff. 2v, 11r et al.), Jacob b. Naḥman בר' יעקב בר' נחמן הר"ר (f. 15r), Jacob of Monteux [?] והר"ר יעקב ממורטייל [?] (f. 15r), Isaac b. Abraham of Dampierre (R"i) רבי' יצחק ב"ר אברהם מדנפיירא [?] (f. 25r), Jacob of Pont-Audemer [possibly Jacob b. Joseph Israel, a pupil of Jacob Tam] הר"ר יעקב [?] (f. 34r) and הר"ר יעקב דפונטאדמיר [?] (f. 89v), Judah he-Ḥasid הר"ר יהודה חסיד (f. 38r), Joseph Kara יוסף קרא (ff. 48v, 99r), Joseph of Orléans [= Joseph Bekhor Shor?] הר"ר יוסף מאורליינש [?] (f. 59v), Abraham ibn Ezra הר"ר אבן עזרא (f. 63v), Judah of Corbeil הר"ר יהודה מקורבוייל [?] (f. 90r), Menahem of [?] הר"ר מנחם [?] (f. 90r), Jacob of Chinon הר"ר יעקב קאנון [?] (f. 96v), Joseph of [?] הר"ר יוסף [?] (f. 98v), Solomon of Dreux הר"ר שלמה מדרוואש [?] (f. 98v), Nathan Official

הר"ר נתן האופצאל (f. 99v), Jehiel of Paris מפריש (f. 110v) and Isaac ha-Levi (f. 111v). Selections from this commentary were published by Y. Gellis in his compilation of Tosafist commentaries *ספר תוספות השלם* (Jerusalem 1982–1995). On this manuscript cf. the introduction in vol. i, p. 26.

2. Ff. 117v–125v: [פירוש קצר על ה' מגילות] Short commentary on the Five Scrolls. Esther (ff. 117v–119v) begins בימי אחשורוש והשתיה כדת אין אונס. שלא היו מאנסים את שיר השירים אשר לשלמה, כ'תניב] Canticles (ff. 119v–120v) begins כדרך הבנות and ends abruptly Ecclesiastes (ff. 120v–121v) begins קהלת בן דוד מלך על ישראל בירושלים. ובמשלי לא לכת' בירושלים Ruth (ff. 121v–123r) begins למה נקרא שמה רות שיצא ממנה דוד איכה (ff. 123r–125v) begins למה לקו באיכה שעברו על ל"ו כריתות כמניין איכה ישבה.
3. Ff. 125v–136r: [פירוש מגילת רות מאת אביגדור כהן צדק] Commentary on Ruth by Avigdor b. Elijah Kohen Zedek. The heading in the manuscript is לתחיל לכתוב ויהי בימי שפוט השופטים. לכך קורין בעצרת בזמן ירידות מדרש' אחרים מאת יצחק בר' שועל. The same commentary is found, together with commentaries on the other Scrolls attributed to Avigdor Kohen Zedek, in MS Hamburg, Staats- und Universitätsbibliothek Hebr. 235.

Some initial words are decorated. Copied by Isaac b. Shu=al ha-Kohen. The name Isaac is singled out many times (ff. 7r, 9r, 10v, 12v, 14r, 14v, 15v, 16v, 19r, 19v, 20r, 25r–v, 44r, 55r, 111r and 124v). On f. 25r, next to the decoration of his name the scribe added in the margin in miniscule script a note that may imply that he copied the manuscript for his father: שועל לאבי כתבת[ני?]. On f. 55r next to the name Isaac the scribe added his full name שועל הכהן יצחק בר' הסופר נקרא יצחק בר' שועל תולדות יצחק שמינו לא ימחק עד אין שחק וישמרנו ממחק: אני הסופ' יצחק חזק נשלמים מדרשים מחומש ומחמש מגילות: חזק ונתחזק הסופר לא יזק לא היום ולא לעולם עד שיעלה תיקן שלי בשמים א"א סלה. On the decorations cf. Munkacsi, *Miniat.*, pp. 41–42.

Old Palatine collection.

Vat. ebr. 49

187 ff. 205 × 147 (118 × 85) mm. Quinions.

I

Ff. 1–4. Paper. <Italy>, 15th century. Italian semi-cursive script.

1. Ff. 1r–v; 4r–v: [פירוש על פירוש רש"י על התורה] Fragments from a supercommentary on the commentary on Pentateuch by Solomon b. Isaac (Rashi). Only from Exodus i:22–viii:5.
2. Ff. 2r–3v: [מסכת מגילה י ע"ב-יא ע"א] Tractate Megillah 10b-11a from the Babylonian Talmud. Probably from a collection of talmudic legends (*aggadot*) rather than a fragment of a copy of the Talmud.

II

Ff. 5–187. Paper. (Some blank pages between the treatises). <Byzantium or Italy>, 1463. Sephardic semi-cursive script.

3. Ff. 5v–102r: ספר הסוד לך כספי Joseph b. Abba Mari's *Tirat Kesef* טירת כסף. The title reads *Sefer ha-Sod*, an alternate title of this treatise written to explain the esoteric meanings of the tales in the Pentateuch. Published from other manuscripts by I. Last in his *משנה כסף* (Pressburg 1905). On f. 102r a different hand added a few lines on philosophy.
4. Ff. 105r–108r: ספר ה' פרקים מאבונצר הישרה להגיון One of three anonymous translations of this short introduction to logic by Abū Naṣr Muḥammad al-Fārābī. Begins אמר המחבר כונתנו לעיין במלאכת הדבור והיא המלאכה שיש בכללה כל הדברים אשר יחזקו הכח המדברת. Cf. *Hebr. Uebersetzungen*, pp. 43–44.
5. Ff. 108r–111r: פרקים שיש בהם קבוץ כל העניינים שיצטרך אל ידיעתם המתחיל בחכמת הדבור והם חבור אבונצר אלפראבי והם חמשה Anonymous translation of Fārābī's short treatise on logic in five chapters *Fuṣul yūḥtaju ilayha fī šina^cat al-manṭiq*. One of several different translations of this treatise. M. Steinschneider, *ibid.*, p. 44 did not list this manuscript as a separate translation. H. Blumberg, "Alfarabi's five chapters on logic." *PAAJR*, vi (1934/5), pp. 115–121, described this translation as "free to the extent of being a paraphrase".
6. Ff. 111r–114r: באור החמשה פרקים מהישרה Anonymous commentary on Fārābī's treatise in no. 5.
7. Ff. 115r–122r: ביאור המלות Anonymous commentary on Moses b. Maimon's treatise on logic *Millot ha-Higgayon*. Begins ההקדמות המונחות למי שירצה ללמוד המלאכה הזאת רבות.
8. Ff. 126r–168v: [פירוש המגילות לראב"ע] Abraham ibn Ezra's commentaries on Ecclesiastes, Lamentations and Ruth. The commentaries on the two other Scrolls were copied by the same scribe in MS Vat. ebr. 78.
9. Ff. 169r–187v: יסוד מורא וסוד תורה לאברהם בנו מאיר ספרדי בנו עזרא *Yesod Mora ve-Sod Torah*, Abraham ibn Ezra's treatise on the meaning of the commandments and the letters of the Divine Name. First edition Constantinople 1530. Used for variants in the critical edition by J. Cohen *יסוד מורא וסוד תורה* (Ramat Gan 2002). On this manuscript cf. *ibid.*, p. 22. On f. 187v a prayer beginning אדני לנו חנינו לך אל אל קוינו היה משגב לנו. The acrostic of the author reads Abraham, and he is undoubtedly the same Abraham Kohen (grandson of the scribe?) who added liturgical poems at the end of MS Vat. ebr. 78 that was copied by the same earlier Abraham Kohen who copied this manuscript.

Copied by Abraham Kohen and completed on Monday, 12 Tishri 5224=1463. The same scribe copied MS Vat. ebr. 78. It is probable that both manuscripts were copied together and bound in two volumes. Colophon (f. 5r at the beginning of the main part of the manuscript): נשלם הספר הזה יום ב' י"ב לתשרי של שנת [לעשות צדקה ומשפט] ית' וית' העוזר על כל ברכה ותהלה אמן. אברהם כהן הכותב ושמו דוד ה' לצ"ו

Owner's inscription in a Byzantine script (f. 5r): זה הספר של ר' זכריה כהן יצ"ו

Palatine collection. Fondo Fuggeriana ebr. 101.

Vat. ebr. 50

54 ff. (ff. 1–8 are bound out of order; correct order: 1,2,7,6,3,8,5,4). Paper. 209 × 145 (150 × 92) mm. Senions. <Italy>, late 14th century (watermarks: letter M, Briquet no. 8346 dated 1386). Italian semi-cursive script.

[פירוש על פירוש התורה לראב"ע מאת משה בן יהודה מן הנערים] Moses b. Judah Nagari's supercommentary on Abraham ibn Ezra's commentary on the Pentateuch. The author was a member of the Ne=arim (Adolescentoli) family. One folio with the beginning of the author's introduction is missing. The text was copied only till the end of pericope *Ekev* as it is in all other extant manuscripts of this text. The extant text begins *לא מצאתי בהעתק יותר* and ends *אקדים ביאור ממה שיצטרך אליו*. There are other lacunae in the text after ff. 21, 31 and 39. According to some notes in Latin at the beginning of the manuscript its title was *Tappuhei Zahav* (תפוחי זהב), but there is no basis for this attribution.

Copied by two scribes. The first scribe copied ff. 1–26v, middle of line 33; the second scribe copied the rest of the manuscript except for f. 43r which was copied by another hand.

Vat. ebr. 51

152 ff. (1–90, <1>, 91–150, 1 parchment flyleaf at the end). Parchment. 216 × 153 (165 × 103) mm. Senions. <Spain>, 14th century. Sephardic semi-cursive script.

Shebillot by Aḥa of Shabḥa. First edition Venice 1566. At the end (f. 149v) והם שאלתו דרב אחא שבחא למריה דשבחא and, in a cursive hand and, in a semi-cursive hand added a note on f. 150r on the hermeneutical rule that "wherever Simeon b. Gamaliel taught in our Mishnah the halakhah is in agreement with his ruling" (TB Ketubbot 77a) כל מקום ששנה רשב"ג במשנתו הלכה (TB Ketubbot 77a) כמותו. For a description of this manuscript and a detailed list of its contents cf. S. K. Mirsky's edition of *Shebillot* שאילתות דרב אחאי גאון (Jerusalem 1960), introduction, pp. 31–33.

The name of the scribe Joseph was singled out many times (ff. 2r, 3v, 5v, 10v, 12v, 27r, 45r et al.). Owners (f. 1r in Italian hands): Jacob b. Isaac יצחק יצ"ל and Joseph b. Reuben בא לחלקי יוסף בר ראובן זלה"ה.

Vat. ebr. 52

177 ff. (<1> + 1–38, 38a–175). Paper. 216 × 153 (157–169 × 95–115) mm. Varied quiring (7–13 bifolia). <Ashkenaz?>, 1443. Ashkenazic current semi-cursive script.

[פירושים על התורה] Commentaries on the Pentateuch, mostly culled from the commentaries of Rashi and Hezekiah b. Manoah's *Ḥizzekuni*. Begins בראשית, גודלה לומר לך ב' עולמות. Also quotes *Midrash Sekhel Tov* several times and Isaac Zaltman מפי הר"ר יצחק זלטמן (f. 10v), *Sefer ha-Gan* בספר הגן (f. 11v), the martyr Moses from Tograma מה"ר זלמן (f. 26r), Isaac Vida הר"ר משה מתוגרמא הי"ד (f. 25r–v), Zalman זלמן (f. 26r), Isaac Vida

ותר'ן] מה"ר מאיר [b. Barukh] of Rothenburg (ff. 35r, 70v), Meir [b. Barukh] of Rothenburg (ff. 35r, 70v), משם הר"ר יצחק וידא (f. 59v), Judah he-Ḥasid (ff. 94v, 98r) and other sources. Translates some words into German בלשון אשכנז. Between ff. 79 and 80 a slip of paper is bound with jottings in Turkish (in Arabic characters), Hebrew and Spanish (in Hebrew characters), including a letter to Solomon Nahum שלמה נחום.

Copied by Isaac b. Yom Tov Kohen Zedek and completed on Sunday, 21 Iyyar 5203=1443. Colophon (f. 175r): [זה החיזקוני!] סיימתי בכ"א לחדש אייר יו' א' ר"ג לפרט ויזקוני!]: הש' ית' לקרות בו אני וזרעי עד ביאת הגואל לקבץ קבוצות יהודה וישראל יצחק בן הח"ר יום טוב כ"ץ ז"ל [האלף] השישי.

Old Palatine collection.

Vat. ebr. 53

191 ff. (<1> + 1-190). Paper. 217 × 149 (148 × 97) mm. Two columns. Quaternions. <Ashkenaz or Italy>, 1459. Ashkenazic semi-cursive script.

Judah b. Eliezer's *Minḥat Yehudah*, supercommentary on the commentary on Pentateuch by Solomon b. Isaac (Rashi). Compiled from the writings of the Tosafists by Judah b. Eliezer in the presence of his teacher, Eliakim b. Menahem. First edition printed in דעת זקנים (Leghorn 1783). The author's colophon is like the one edited by I. Levi, "Quelques manuscrits du 'Minhat Yehouda' de Juda b. Eliézer." *REJ*, 1 (1905), pp. 45-52, dated 5073=1313 and not 5077=1317 as in the edition: ואני יהודה בן אלעזר יסדתי ע"ג לפרט האלף השישי לפני הר"ר א"ב מנחם וכתבתיו בו דבריו ודברי חזקוני גם דבקתי מן התלמוד והתוספות ותנחומי וב"ר ומפפטי (ff. 188v-189r).

Copied by Meir, who pointed out his name several times (ff. 52r, 56r, 68v etc.). Copied for Mordecai מאשא and his son Elia and completed on Monday in the week the pericopes *Tazriṣa-Mezora* are read in the year 5219=1459. Cassuto identifies אשא with the town Asch in Bohemia.

Colophon (f. 189r): ותשלם המלאכה ... וכתבתיהו אל הנכבד הנ"ר מרדכי יצ"ו מאשא ולבנו הנחמד אלהיה י"ץ וסיימתי אותו ביום ב' פרשת ושנת וכפר עליה הכהן ו'ט'ה'ר'ה according to the practice in Italy, uncommon in Ashkenaz.

Palatine collection, Fondo Fuggeriana ebr. 87.

Vat. ebr. 54

272 ff. (<4>, 1-147, 160-282; ff. 95v-96r, 112v-121v, 160r-v, 162r-v, 171, 197v-198v, 215r-v, 230r-233r blank, ff. 148-159 missing). Paper. 220 × 144 (151 × 89) mm. Varied quiring. <Byzantium>, mid-15th century (one of the watermarks is identical to Briquet 15908 dated 1449). Byzantine semi-cursive scripts.

1. Ff. 1r-147v: Two supercommentaries on Abraham ibn Ezra's commentary on the Pentateuch: [סוד ה' ליריאוי] *Sod Adonai li-Yereav* by Ezra b. Solomon Gatigno

(cf. MS Vat. ebr. 106), headed פלוני אלמוני אַוַּת נֶפֶשׁ and *Avat Nefesh* by Asher b. Abraham Crescas. In each pericope Gatigno's commentary is followed by Crescas'. The beginning of Gatigno's commentary is missing and the scribe ceased to copy in the middle of pericope *Habazinu* near the end of Deuteronomy. Extant text begins זכר א"ע הנה בעבור הייתי and ends רק עניינו ואין מלים לעולם. ואשא אתכם על כנפי נשרים כלומ' ואני הכותב ד"ת (50r) דש"ה (f. 61r) ואני ש"ה (f. 54r) or ואני שלמה (f. 51v) or other similar formulas (ff. 62r, 63r, 71v). Introduction by Crescas edited from this manuscript by Ben-Menahem, *Mi-Ginzei*, pp. 30–33.

2. Ff. 161r–229v: [פירוש על פירוש התורה לראב"ע מאת אלעזר בן מתתיהו]. Supercommentary on Abraham ibn Ezra's commentary on the Pentateuch by Eleazar b. Mattathias. Author's name on f. 200r: אלעזר בן החסיד הגאון הרב רבי מתתיהו זצוק"ל. The author's father, Mattathias b. Eleazar signed a regulation in Candia in 1228, and, according to another document from Candia, his family originated in France and emigrated to Candia and later went to Erez Israel. The author's mention of Moses b. Nahman on f. 173r suggests that he may have been the latter's contemporary or lived shortly after his death in 1270. He also mentions visiting Egypt (probably Cairo) ומי יתנני במצרים כקדם זה לג' שנה (f. 173r) and quotes Zaddok b. Elisha b. Shemaiah of Alexandria מנא אמון שמו קבלתי מפי חכם מנא אמון שמו (f. 203v). The author explains some terms in Arabic and Greek. Other copies of the commentary are found in MSS Vat. ebr. 249, Jerusalem, JNUL Oct. 931 and St. Petersburg, NLR Yevr. I 70. In the latter manuscript, copied in 1539, it is called by one of the owners *Even ha-Ezer*. The manuscript was described by A. Berliner, "Super-Commentare zu Abraham ibn Ezra." *MWJ*, iv (1877), pp. 145–149 and by Ben-Menahem, *Mi-Ginzei*, pp. 33–39 and discussed by U. Simon, in *Rabbi Abraham ibn Ezra; Studies in the Writings of a Twelfth-Century Jewish Polymath* (Cambridge, Mass. and London 1993), pp. 106–110. For more information on the author cf. A. David לתולדותיו (KS, lxiii (1990/91), pp. 996–998 (repr. in *From the Collections*, pp. 33–36).

3. Ff. 233v–282r. [פירוש על פירוש התורה לראב"ע מאת שלמה בן מאיר אבן יעיש]. Supercommentary on Abraham ibn Ezra's commentary on the Pentateuch. Begins ואם האמת בנקודה כמו ואם יהיה היובל והטעם כי כולם ירדפו לדעת את האמת. Similar, but not identical to the text attributed to Solomon b. Meir ibn Ya'ish (the younger) in MS Oxford, Bodleian Library Hunt. 293. This attribution, however, is not conclusive. Many versions and redactions of this supercommentary, or compilation of commentaries, are extant in manuscripts, but with the exception of the Bodleian manuscript, all the manuscripts are anonymous. In this manuscript the anonymous compiler quotes S[olomon] ibn Ya'ish ודר"ש (f. 240r).

On this manuscript cf. Ben-Menahem, *Mi-Ginzei*, pp. 30–39.

Copied by several hands, but mainly by one more elegant hand that began and finished the manuscript. There are interpolations by the scribe beginning ונ"ל

אח"מ המעתיק (f. 186r) or ח"מ המעתיק? (ff. 71v, 175r) or אח"מ or ח"מ and a brief note on f. 185v by Giovanni Giorgi (according to Cassuto's catalogue).

Palatine collection, Fondo Fuggeriana ebr. 161.

Vat. ebr. 55

237 ff. (<1>, 1–92, 92^{bis}–203, <203^{bis}>–234). Parchment. 177 × 142 (115 × 103) mm. Two columns. Quaternions. <Germany>, 15th century. Ashkenazic semi-cursive scripts.

[פירוש התורה לרש"י] Commentary on the Pentateuch by Solomon b. Isaac (Rashi). Incomplete. Only from Genesis i:6 to Deuteronomy xxxiv:7. The scribe skipped some passages such as Genesis xviii:17–18. He omitted Leviticus ii:5–v:15 on f. 92^{bis}v and completed it on ff. 94r–95v. Many of the omissions were completed much later by Italian hands in the margins and between the lines.

The commentary includes some additions by other commentators not included in the printed editions, among them several by Joseph Kara, e.g., on Genesis xxv:22–23 (f. 21v) אני יוסף המעתיק אך האשל הגדול רש"י גילה בפנים אחרים and on Numbers xvi:4 (ff. 151v–152r) לפני ר' יוסף קרא והודה לדבריו שלמה ... לפני ר' יוסף קרא והודה לדבריו שלמה המפרש לדבריו ר' יוסף בר' and מפי מורי אבא ר' שלמה and on ff. 153v–154r, 172v and 228v. There are other additions by Jacob on Genesis xxx:37 (f. 26v) ר' יעקב פי' and by Jedidiah on Genesis xxx:38 (f. 26v). On the additions by Jedidiah, also found in other manuscripts, cf. H. Mack, שבאוסף השני, 118.1 מתוך כת"י 118.1 של פירקוביץ *Tarbiz*, lxiii (1994), pp. 539–540. On f. 180r a schematic map of the boundaries of the Holy Land.

Copied by several scribes. The first copied ff. 1r–101r, the second copied ff. 101v–104v, the third copied ff. 105r–152v, the fourth copied ff. 153r–160v and the fifth copied ff. 161r–233r. The last scribe singled out his name, Barukh, on ff. 217r (twice), 217v, 232r and 232v.

Owner (f. 234v): Isaac b. Abraham יצחק בר' אברהם.

Old Palatine collection.

Vat. ebr. 56

2 vols. 357 ff. (vol. i: 1–169; vol. ii: 170–357; 1–4: a blank parchment quire added later to the manuscript, 356–357 blank). Paper. 220 × 147 (155 × 91) mm. Quaternions. <Byzantium>, early 15th century (watermark similar to Briquet, no. 7423 dated 1422). Byzantine semi-cursive scripts.

Sefer Rushiano, commentary on the Pentateuch by Samuel Rossano. Each pericope in this commentary, composed in 1124, is divided into two parts, the first based on the midrash and the second חלק הילקוט, extracts from Rabbinic literature on the subject-matter of the pericope. Edited from this manuscript by M. Weiss ספר רושינא (Jerusalem 1976–1996). Cf. also: B.D. Weinryb, "The myth of Samuel of Russia, 12th century author of Bible commentary." *Seventy-Fifth Anniversary Volume of the Jewish Quarterly Review* (Philadelphia 1967), pp. 528–543.

Ff. 228r–349r were copied by another hand. The manuscript was severely damaged by ink corrosion and the pages were coated for conservation.

Owner (f. 3r): Samuel Nahum זה הספר לי ר' שמאל[!] נחום .

Palatine collection, Fondo Fuggeriana ebr. 94.

Vat. ebr. 57

112 ff. Paper. 212 × 155 (155–162 × 86–112) mm. Mainly senions. <Sepharad>, late 15th century (watermarks similar to Briquet no. 10743 dated 1490–92). Sephardic semi-cursive scripts.

1. Ff. 1r–108v: Samuel Almosnino's supercommentary on Rashi. Title added by a later hand. Includes the text printed in Constantinople, 1525, and some of the additions edited from another manuscript by J.M. Toledano in his book אפריין (Jerusalem 1905). Lacuna between ff. 12 and 13 (Genesis xiii:10–xxxii:32).
2. Ff. 109r–112v: [פירוש על פירוש התורה לראב"ע] Supercommentary on Abraham ibn Ezra's commentary on the Pentateuch. Begins והנה שכחו ויברא אלהים את התנינים. A slightly different redaction of the supercommentary attributed to Solomon ibn Ya'ish (14th century) is found in MS Oxford, Bodleian Library Hunt. 293. Several copies of each redaction of this commentary exist in various libraries. This manuscript is incomplete and the text after Genesis xxxviii:1 is missing.

As noted by Cassuto, the manuscript was copied by six different scribes (ff. 1–6; 7–36; 37-middle of 44v; 44v–53v; 54r–108v in a more cursive mode; 109r–112v). The manuscript was bound out of order when the foliation at the top of the recto sides was marked. After rebinding, stamped foliation was added near the bottom of these sides (1–112) and it is the foliation referred to in this entry. There are notes and entries in Hebrew and Latin by the Hebrew scribe of the Vatican Library, Giovanni Giorgi, C.F. Borromeo and Giulio Bartolucci on many pages.

Vat. ebr. 58

[102] ff. (<A-E=I-V>, 1–36, 36^a, 37–96; ff. A=I and 97 flyleaves). Paper (ff. B-E parchment). 221 × 148 (148 × 85) mm. Composition of quires indiscernible. <Byzantium>, mid-15th century. Byzantine semi-cursive script.

[פירוש התורה הקצר לרמב"ן] Moses b. Nahman's short commentary on the Pentateuch. Mainly "secrets" of the Pentateuch culled from his full commentary. Missing from the middle of pericope *Ekev*.

At the beginning of the manuscript two parchment bifolia (B-E=II-V) from another manuscript of Mishnah including tractate Ketubbot v:3–vii:3; x:4–xiii:2 with partial vocalization, written in Italy or Byzantium in the late 11th or early 12th century. Used for variants in the edition of tractate Ketubbot by the

Institute for the Complete Israeli Talmud *נוסחאות עם שינויי נוסחאות*; *מסכת כתובות*; עם שינויי נוסחאות (Jerusalem 1972–1977). On this manuscript cf. introduction, p. 78.

Cf. Lebrecht, *HSS*, p. 72. Palatine collection, Fondo Fuggeriana ebr. 121.

Vat. ebr. 59

124 ff. (<I-VI>, 1–116, 117–118). Paper (ff. < I > and 117 parchment). 202 × 145 (146 × 87) mm. Senions. <Catalonia?>, early 15th century (watermarks quite similar to Briquet no. 11733 dated 1421 and to Addenda and Corrigenda to Briquet, vol. I, Amsterdam 1968, p. *78, dated 1408–1419. Another watermark is similar, to Briquet no. 689 dated 1457, but with differences; a variant of this watermark is listed in the Addenda for the year 1437. Watermark no. 1691 in O. Valls i Subirà, *Paper and Watermarks in Catalonia*, Amsterdam 1970 dated 1419, is also similar). Sephardic semi-cursive scripts (ff. 26v–70v written by a different hand).

Sefer Megalleh Amukkot by Solomon b. Hanokh Al-Constantini. This work is divided into two sections. The first, ff. 1r–10r, completed by the author in Burgos in Kislev 5103=1343 נשלם (f. 9v) deals with astrology. The second part, comprising ff. 10r–114v, is a philosophical-allegorical explanation of rabbinic aggadot from the Talmud and midrash arranged according to the weekly readings from the Pentateuch. On f. 115r one of the scribes began to copy Joseph Gikatilla's short kabbalistic work *Sod Bat Sheva* *סוד ראוייה בת שבע לדוד* but did not complete the copy, ceasing to write after וכשהזכר נברא.

The incipit is decorated with ink filigrees. At the beginning of the manuscript a fly-quire with some owners' jottings and inscriptions in Hebrew and Spanish (in Hebrew characters). One owner noted that on 26 May 5197=1437 he had purchased from his in-law Sen Salves 16 sun shields מטה הודאה אני החתום מטה הודאה ברורה איך הוא דבר אמת שהשיב אלי גיסי שין שלויש י"ז מגיני שמש היום כ"ו מאי קצ"ז. באמת כן הוא (f. Iv). Sen Salves Tobiah wrote that he had purchased the manuscript on 18 March מרש מרש שלי זה הספר שין שלויש טוביה קניתי פרעתי היום י"ח לחדש מרש (f. VIr). On ff. Vv and 116r inscriptions dated 27 July 1500 in Catalan in Latin characters concerning the debt of Iohanne Cachars to Iuda Abodara.

Vat. ebr. 60

172 ff. (old foliation: 7–80, 82–113, 115–144, 144^{bis}–174, 177–181). Parchment. 223 × 193 (173 × 157) mm. Quinions. Two columns. <Italy>, 11th century. Italian square script.

[*מדרש בראשית רבא*] *Midrash Genesis Rabbah*. First edition Constantinople 1512. J. Theodor and Ch. Albeck, the editors of the critical edition, *Bereschit Rabba mit kritischem Apparat und Kommentar* (Berlin 1912–1936), were unaware of the existence of this manuscript. One folio of the text at the beginning is missing. Extant text begins *ויהי עמיה שרי זה מלך המשיח* (i:6, edn. Theodor-Albeck, p. 3, line

15) and ends in the middle of ch. xciv (pericope *Va-Yigash* ווארד שהיה כוורד שושנים (edn. Theodor-Albeck, p. 1179, line 9). The remainder of the text was missing from the exemplar from which this manuscript was copied and the scribe wrote at the end (f. 171v) מעט (f. 171v) נשתייר ממנו מעט (f. 171v) לא היה בו יותר מזה נשתייר ממנו מעט (f. 171v) Five folios (the first half of a quire) are missing between ff. 167–168, from ויאמר אלהם יוסף (xcii:7, edn. Theodor-Albeck, p. 1130, line 1) until דיי הוא יאמר לייסורין דיי (xcii:1, edn. Theodor-Albeck, p. 1138, line 4). Cf. the description of this manuscript in the unpublished dissertation by M. Sokoloff, *The Geniza fragments of Midrash Genesis Rabba and MS Vat. Ebr. 60 of Genesis Rabba* (Jerusalem 1971) [in Hebrew].

F. 172, a torn folio from another manuscript bound with this codex, is a fragment from another midrash on pericope *Va-Yehi* beginning ויחי יעקב. כת' תחת אבתיך יהיו בכל הא' אמ' ר' שמואל בר ר' נחמן שקולים [היו] שנים עשר שבטים כנגד אבות עול'.

On f. 171v a faded bill of sale, only partly legible. The manuscript was sold by Judah b. Elijah and his widow Berukhah daughter of Nathan. The document is signed by witnesses, but their names are mostly illegible זצ"ל קניתי זה הספר [אני מ...] [ב]ר[א]שית[ר] [ב]א[א] [כ]ו[ל]ו שלם מפי תנאים גדולים שדיק[ד]קו וחקרו ביניהם והוציאו פרשיות צד [א]ל[ו] לאורה זכרוניהם לברכה [מ]ן ר' יהודה בן ר' אליה ומ[א]למ[נ]תו מרת ברוכה בת נתן בפני עדים בתנאי כפול ובקניין גמור וישר [ל]ו[ית]ן במתנה ל[...]. כל מי שיבוא עלי או על [מ]זה הספר יהיו דברי [ק]יימין. (transcription based partly on [נ]ת[ן] ב[...]. שמואל מב"ע, של[מ]ה בר [א]ל[...]. בר שמואל (Cassuto's reading after chemical treatment).

Vat. ebr. 61

225 ff. Restored paper. 210 × 150 (124 × 84) mm. Quinions. <Italy>, second half of 15th century. Italian current semi-cursive script.

[פירוש התורה מאת שלמה ידידיה] Commentary on the Bible by Solomon Jedidiah. On ff. 9v, 35v, 128v and 206v the author wrote his name אמר שלמה ידידיה המחבר. At the end of the commentary on Genesis there are verses by the author incorporating his name אני שלמה האיש. Incomplete. Only from Genesis i:27 to Exodus xxii:19. The author refers mainly to the commentaries of Solomon b. Isaac (Rashi) and Abraham ibn Ezra. The full identity of the author is unknown. He mentions his commentary on the sphere, presumably an astronomical treatise בספרי בסודי (f. 4v) and his book on the secrets of the Pentateuch בספרי בסודי (f. 5v).

This manuscript is an autograph or a neat copy in which the author made many corrections, deletions and additions, some involving replacement of several lines of text. The name Solomon is singled out on ff. 38r, 51v and 60v.

Ff. 117–136 are bound out of order. The correct order of the folios is: 117, 118, 131–136, 127–128, 122, 129, 130, 123, 119–121, 124–126. The beginning and end are lacking and folios are missing after ff. 128, 123, 119, 125 and 126. Due to the state of the manuscript after restoration, only traces of the watermarks can be discerned.

Vat. ebr. 62

98 ff. (<1> late paper flyleaf + <1> blank parchment folio apparently belonging to the first quire + 1–96). Parchment (outer and inner bifolia of each quire) and paper. 218 × 160 (155 × 105) mm. Artificially reconstructed quiring, but according to the remaining parchment folios it can be determined that the original quires consisted of 8 bifolia. <Ottoman zone?>, 16th century. Sephardic semi-cursive script (ff. 83r–88v, line 14, except for last 3 words, by another hand).

Hebrew translation of the *Zohar* on Genesis by David b. Judah he-Ḥasid. Some of the headings refer to pericopes in the Book of Exodus, but, in fact, all the passages translated are from Genesis. On f. 90r סוד אנה"א באד"א his commentary on the Hebrew alphabet employing the cryptograph אי"ק בכ"ר beginning אג"ף שנקרא רמז לכ"ע שנקרא אג"ף. M. Idel described this manuscript and identified the author of both these works in תירגומו של רבי דוד בן יהודה חסיד לספר הזהר ופירושו לאלפא ביתא *Alei Sefer*, viii (1980), pp. 60–73 and *ibid.*, ix (1981), pp. 84–98 and in פירושו של רבי דוד בן יהודה החסיד לאלפא ביתא *ibid.*, x (1982), 25–35.

On f. 90v: the Aramaic epigrams from the medieval pseudo-Ben Sira's *Alphabet of Ben Sira* [אלפא ביתא דבן סירא] beginning אוקיר לאסיא. On f. 91r: צורת העיר והמגרש a diagram of the Levite cities (cf. Numbers xxxv:1–8). On ff. 91v–95v: extracts from the Talmud, mainly epigrams.

At the beginning of the manuscript another hand copied a *piyyut*, an *ofan* by Moses b. Isaac Marjan נ"ע יצחק ה' מרג'אן נ"ע מספרים כבוד אל מרום.

Owner (f. 90v): Samuel b. Isaac b. Joseph Algazi the Spanish physician מנת חלקי אשר חנו ה' אותי צעיר התלמידים שמואל אלגאזי בן הכ"ר יצחק ז"ל בן מרי זקני מהר"ר יוסף אלגאזי הרופא ספרדי.

Palatine collection, Fondo Fuggeriana ebr. 150.

Vat. ebr. 63

136 ff. (1 parchment flyleaf, 2–136 ff.). Parchment (outer and inner bifolia of each quire) and paper. 190 × 135 (150–154 × 90) mm. Senions. <Byzantium>, 15th century. Byzantine semi-cursive scripts.

[זכרון טוב] *Zikhron Tov* by Nathan b. Samuel the physician. Commentary on the Pentateuch. Includes rational, midrashic and mystic interpretations. Missing until the middle of pericope *Noah*, after ff. 42, 44, 90, 131, 135 and at the end from the middle of pericope *Va-Ethannan*. Extant text begins ויאמר י"י אל אברם כתוב ויהי אל אברם כתוב ויהי and ends בימי אמרפל מלך שנער וגו' וידוע שכל מי שאינו מאמין בייחוד.

A later hand added a false title at the beginning of the manuscript attributing it to Samuel b. Ḥofni: בן חפני מן קורטבה בשנת תר"ן ליצרה אמן סלה.

Copied by several different hands. The parchment bifolia are used in the composition of all the quires from ff. 95–136 but only sparingly in the first part of the manuscript. Written by several different hands.

Palatine collection, Fondo Fuggeriana ebr. 143.

Vat. ebr. 64

279 ff. Paper. 227 × 163 (132 × 88) mm. Apparently mostly quaternions. From f. 263 in two columns. <Byzantium?>, beginning of the 16th century, before 1514 (watermarks similar to Briquet no. 2584 dated 1501). Sephardic-Italian semi-cursive script, similar to the so-called "Rashi" script.

[א]יך קבלתי מן פלוניתי!!] בן 1514 and 1515 משה קפסאלי, on debts from the years 1514 and 1515. פלונית מן הביית .. דר היום ומתהיל!!] אתקי"ד ומשלים עד כל ... אתקי"ה ר"ל השנה איך אני מודה כי הוא פרוע הכל כדכתוב לדעיל נאום משה קפשאלי הכותב בו ומידי ממש. Another note, apparently in another hand, dated 15 October 1526, records a debt of two florins owed by Jacob Shushi [א]יך קבלתי מן פלוניתי!!] לי ר' יעקב שושי ב' פרח' על משכון א' גביעה!!] ושני פירי' א' על הודאש!!] א'.

Between ff. 87 and 88 a small leaf was inserted on which novellae on TB Berakhot 3b-4a were written by a different hand.

On f. 279v a note replete with spelling and grammatical errors, by the owner Moses Capsali, on debts from the years 1514 and 1515. פלונית מן הביית .. דר היום ומתהיל!!] אתקי"ד ומשלים עד כל ... אתקי"ה ר"ל השנה איך אני מודה כי הוא פרוע הכל כדכתוב לדעיל נאום משה קפשאלי הכותב בו ומידי ממש. Another note, apparently in another hand, dated 15 October 1526, records a debt of two florins owed by Jacob Shushi [א]יך קבלתי מן פלוניתי!!] לי ר' יעקב שושי ב' פרח' על משכון א' גביעה!!] ושני פירי' א' על הודאש!!] א'.

The same scribe copied MS Vat. ebr. 276 in 1507 and his name, Moses, is included in the colophon.

Palatine collection, Fondo Fuggeriana ebr. 107.

Vat. ebr. 65

168 ff. Paper. 222 × 153 (146 × 85) mm. Senions. <Spain>, late 15th century (watermarks similar to Briquet no. 11323 dated 1479–1484). Sephardic semi-cursive script.

Commentaries on biblical verses, on passages from talmudic and midrashic literature, on prayers, and several homilies. On ff. 15v–16r a מליצה signed Joseph b. Shem Tov Jeshua שושי טוב ישועה who may be the author of the entire corpus. Includes commentaries on verses from different books of the Bible, mostly in no apparent order. Includes, among others, a commentary on the blessings in the circumcision ceremony פירוש ברכת מילה (f. 25v), two homilies for Passover, the first one (ff. 66r–72r) based on Canticles includes a commentary on much of this Scroll, a homily for Purim (ff. 78r–79v), a commentary on the Pentateuch from beginning to end (ff. 84r–128v) followed by commentaries on individual verses and haftarot. The author occasionally

uses words and phrases in Spanish in Hebrew characters. On ff. 163 and 168v other hands added a few homilies. A copy of this manuscript, including the homilies in the other hand on f. 168v, is to be found in MS Vat. ebr. 445.

Owner (f. 1r): Menahem al-Zalmati אני מנחם אל זלמאטי.

Palatine collection, Fondo Fuggeriana ebr. 147.

Vat. ebr. 66

289 ff. (<5> + 1–11, 11^a, 12–283; ff. 235–283 blank). Parchment. 220 × 175 (172–175 × 130–135) mm. Quinions. <Iraq?>, late 9th–mid 10th century. Oriental square script.

[ספרא או תורת כהנים] *Sifra* or *Torat Kohanim*. Early midrash on Leviticus. With superlinear Babylonian vocalization and accents. Tiberian accents were added to some words. Missing from near the beginning of pericope *Be-Har*. The first series of expositions on Leviticus ix:22–x:7 in *Mekhilta de-Milu6im* was not copied. The *Mekhilta de-5Arayyot* on pericope *Kedoshim* was copied after that on *Aharei Mot*. This manuscript is perhaps the earliest Hebrew codex extant (aside from a few fragments found in the Cairo Genizah and elsewhere). It is considered the most authentic version of the *Sifra* and was used to establish text in the uncompleted edition by L. Finkelstein (New York 1983–1990). A facsimile edition, *Sifra, or Torat Kohanim, according to Codex Assemani LXVI*, with Hebrew introductions by L. Finkelstein and M. Lutzki, was published in New York 1956.

Ff. 2–3 and 8–9 are later completions in Oriental semi-cursive script replacing two bifolia missing in the original manuscript.

Owners (f. 1r): Ḥasan b. Mubārak [=Mevorakh] b. Ṭawīlā and his son =Alī ברכה ביי וישועה וחיים למר רב חסן בר מר רב מבארך בר טוילא [נ]למרב עלי בנו יחי צארת בחק [א]לאבתיאנ[ע] למברך הכהן בר נתן ה' [זכח] Nathan ha-Kohen b. Nathan ha-Kohen is probably the judge who wrote or signed many court documents of the Jewish community of Fustat in the mid-late 12th century (cf. J. Mann, *The Jews in Egypt and in Palestine under the Fatimid Caliphs*, vol. ii, Oxford 1922, passim and S.D. Goitein, *A Mediterranean Society*, vol. ii, Berkeley and Los Angeles 1971, p. 514).

On this manuscript cf. M. Kahana, *אוצר כתבייד של מדרשי ההלכה* (Jerusalem 1995), pp. 62–63; *Visual Testimony*, no. 1. Palatine collection, Fondo Fuggeriana ebr. 50.

Vat. ebr. 67

100 ff. (1–99 + <1>). Parchment (outer and inner bifolia of each quire) and paper. 275 × 201 (190 × 129) mm. Ten-bifolia quires. <Spain or Provence>, late 15th century. Sephardic semi-cursive script.

Moses b. Naḥman's commentary on the Pentateuch. Missing from Exodus viii:15.

Ff. 86–87 are blank leaves of different paper bound with the manuscript. Ff. 97v–99v are by a different hand. The last parchment leaf is unfoliated and blank.

Assemani recorded the manuscript as *olim Palatinus*.

Vat. ebr. 68

195 ff. (54, 85v, 117–123, 184v, 195r blank). Paper. 294 × 210 (205 × 143) mm. Varied quiring. <Sepharad?>, mid-15th century (watermarks very similar to Briquet nos. 3741 dated 1443–1446 and 3984 dated 1435). Sephardic semi-cursive script.

1. Ff. 1r–90r: [זוהר]. Chapters on the Pentateuch from *Midrash ha-NeSelam* of the *Zohar Hadash* and from the *Zohar* itself. Ff. 1r–5r; 7r–20r: *Midrash ha-NeSelam* beginning לראות באבי הנחל. ראה כמה יש לאדם להרהר ולדקוק בלבו (Margaliot edn. 16b) until pericope *Lekh Lekha* (edn. 26a). Ff. 21r–53v: *Va-Yera* to end of Genesis. On ff. 43r–49v pericope *Va-Yigash* from the *Zohar* in Hebrew translation (cf. MS Vat. ebr. 213).

Ff. 55r–90r: Selections from the *Zohar*. Ff. 55r–59v: On pericope *Lekh Lekha* (edn. vol. i, 89a–96b). Ff. 60r–63v: *Bo* (edn. vol. ii, 36b–39b), incomplete, as the scribe noted: לא מצאתי יותר. Ff. 64r–67r: *Terumah* (edn. vol. ii, 174a–176a). Ff. 68r–72v: *Shemini* (edn. vol. iii, 37a–42a). Ff. 72v–78v: *Be-Midbar-Naso* (edn. vol. iii, 117–122). Ff. 79r–85v: *Naso-Be-HaSalotkha* (edn. vol. iii, 121b–155b). Ff. 86r–90r: *Pinhas* (edn. vol. iii, 214b–281b).

On ff. 5v–7r the scribe copied the commentary by Moses b. Naḥman on Genesis v–vi. On f. 90v two notes in a later hand, one a homiletic-midrashic explanation of Deuteronomy i:2 headed מפרשת אלה הדברים and the other on the name אגלא = [אתה גבור לעולם אדני] = אגלא mentioning הרומני שקורין והג' נדגשת להבדיל בלשון הרומני שקורין. Also found in MS ebr. 294 and other manuscripts.

2. Ff. 91r–116r: *Midrash ha-NeSelam* on Ruth. First edition Thiengen 1560. With long completions in an Italian hand in the margins of ff. 95v–96r and at the end on f. 116r–v. A leaf is missing between ff. 92 and 93. On f. 97r the scribe noted a lacuna: חסר המדור הששי. On ff. 99r, 102r and 103r some additions that are not in the printed editions.

3. Ff. 124r–194v: ספר ואלה שמות לר' לוי בן גרשום Commentary on Exodus by Levi b. Gershom. End of pericope *Terumah* missing (f. 184r) and the scribe noted the lacuna ע"כ מצאתי. First edition Mantua 1476. According to the critical edition by B. Braner and C. Cohen, (*Maaleh Adumim* 2000), this manuscript represents the first redaction of the commentary.

Most probably copied by a scribe named Shabbetai, who singled out the letters of his name שבתי on ff. 137r and 175r. No. 1 is written in a different style. On f. 195v a later hand added two medical recipes and some jottings.

Assemani erroneously recorded the manuscript as *olim Palatinus* (cf. Cassuto, *Palatini*, p. 76).

Vat. ebr. 69

190 ff. (<2> + 188; Hebrew foliation: א-קכב, א-סד). Paper. 335 × 230 (238 × 145) mm. Quaternions. Rome (Italy), 1568. Mixed semi-cursive script.

1. Ff. 1r–122v: [פירוש התורה לאלעזר הדרשן] Headed: גימטריות על ספר בראשית. Commentary on the Pentateuch based on *gematriot* by Eleazar b. Moses ha-Darshan. Extends only until Exodus xix. According to the copy of this commentary in MS Munich, BSB hebr. 221, the author is Eleazar b. Moses ha-Darshan. Begins א-קכב, א-סד. גימטריות על ספר בראשית. בראשית ברא, ב' של בראשית גדולה כלומר ב' עולמות ברא. Cf. MS Vat. ebr. 237. A more complete copy of this work up to Exodus 1:25 by the same scribe is found in MS Milan, Biblioteca Ambrosiana P. 45 Sup. Another copy also extending until Exodus xix exists in MS Moscow, RSL Guenzburg 352, copied in 1580. Cf. D. Abrams, *ספר הייחוד לר' אלעזר הדרשן Kobez Al Yad*, xii (1994), p. 151, note 13.

On ff. 121v–122v a list of biblical passages which, according to the scribe, allude to the coming of the Christian Messiah. On f. 186 additions to the list.

2. Ff. 123r–185v: פרוש שיר השירים מרבי משה חלאיו זצ"ל: ל Moses b. Isaac Ḥalayo. Begins תפוחי זהב במשכיות כסף דבר דבור על אופניו.

Copied by Johannes Paulus Eustachio, the apostate formerly known as Elijah b. Menahem di Nola for the cardinal Marco Antonio Amulio. No. 1 was completed in Rome on 28 February 1568.

Colophon (f. 121v): לא נמצא יותר מזה הספר ונעתק [...] יואן פאולו איוסטאקיאו לשעבר אליה בכמ"ד מנחם הרופא זצ"ל מנולא במצות החשמן מארקו אנטוניאו אמוליאו אדוני שר שומרי ספרי האפיפיור ישמרם צורם ויחיים פה רומה שנת אלף וחמש מאות וששים ושמונה לביאת ישוע משיחנו שנה שניה לפיאור חמישי חדש פיבראריו ביום כ"ח בו שנת העיבור ביל"א נשלם פרוש שיר השירים מרבי משה חלאיו על ידי הצעיר יואן פאולו. No. 2 was copied in the same year. Colophon (f. 185v): איוסטאקיאו מנולה פה רומה שנת אלף וחמש מאות וששים ושמונה לביאת משיחנו ישוע במצות החשמן המעולה השר מרקו אנטוניאו אמוליאו שר בית ספרי האפיפיור פיאור יצ"ו חמשי השם יגדל מלכות על כל השרים אמן. The same scribe copied the text in no. 2 in MS Vat. ebr. 70 in 1556. The manuscript was damaged by corrosive ink and has been restored.

Vat. ebr. 70

214 ff. (<2> + 1–212; ff. <1>r, <2>v, 56r–v, 86v–88v, 147r–150v and 210v–212v blank). Paper. 324 × 228 (237 × 142) mm. Ternions. Rome (Italy), 1556. Mixed semi-cursive script.

1. Ff. 1r–146v: [פירוש התורה (בראשית יב-לו)] Literal and philosophical commentary on Genesis xii–xxxvi, divided into three parts, each named after one of the three Patriarchs. Each section is divided into chapters: Abraham (ff. 1r–55v) includes 13 chapters, Isaac (ff. 57r–86r) has 7 chapters and Jacob (ff. 89r–146v) has 14 chapters. At the end the catchword לחלק יוסף implies that there was at least one more part of the work named after Joseph, but it is no longer

extant. The commentary begins *דע שכל מראה נבואה אשר חזו אבותינו*. G. Sacerdote, "Deux index Expurgatoires de Livres Hébreux." *REJ*, xxx (1895), p. 266 wrote that the author was the scribe of the manuscript, Elijah de Nola, but Cassuto, *Codices Vaticani Hebraici*, established that the work was anonymous.

2. Ff. 151r-210r: [פירוש שיר השירים מרבי משה חלאין] Commentary on Canticles by Moses b. Isaac Ḥalayo. Begins *תפוחי זהב במשכיות כסף דבר דבור על אופניו*.

Copied by Elijah b. Menahem di Nola, known after his conversion to Christianity as Johannes Paulus Eustachio, and completed on Friday, 9 Nisan 5316=1556. Colophon (f. 210r): *ותכל מלאכת הקדש היום יום ששי תשעה לחדש ניסן שנת יר'נ'נ'*. The same scribe, who copied MSS ebr. 81, 85, 93, 101 and 340, also copied the text of no. 2 in Rome in 1568 (=MS Vat. ebr. 69).

Old Palatine collection. Belonged to the Palatine elector Otto Henricus (cf. Cassuto, *Codices Vaticani Hebraici*).

Vat. ebr. 71

536 ff. (A-B = 2 parchment flyleaves, C = a blank folio that belongs to the first quire, 1-533). Parchment. 326 × 237 (236 × 142) mm. Mostly quinions. <Italy>, 1341. Italian semi-cursive script.

[פירוש נביאים לרד"ק] Commentary on Latter Prophets by David b. Joseph Kimḥi. First edition Guadalajara 1482. Some corrections, additions and variant readings in the margins.

Copied in three months and eight days by Solomon b. Joseph for Nathan b. Abraham and completed on 28 Nisan 5106=1346. Colophon (f. 533r): *אני שלמה הסופר ישר"ו בכמ"ר יוסף זלה"ה כתבתי זה פ' קמחי כולו דהיינו ראשונים ואחרונים וכתבתי לכמ"ר נתן ישר"ו בכמ"ר אברהם זלה"ה השם אשר זיכני לכותבו ולהשלימו יזכהו הוא וזרעו וזרעו זרעו להגות הנה ובשאר ספרים הקדושים הנכתבים בתורת משה אמן ואמן סלה ועוד. וסיימתיו בכ"ח ימ' לירח ניסן שק"ו, נכתב ונחתם בג' חדשים ושמונה ימים*. The name of the scribe שלמה is pointed out over 30 times in the text.

Owners: After the colophon there is a bill of sale; Mattathias b. Shabbetai purchased the manuscript in 5125=1365 from the original owner, Nathan b. Abraham of Platea, for 25 gold florins paid from the money owed to him by his father-in-law Elia as recorded by the notary Petro de Casole זה הפירוש נביאים אני מתתי בכ"ר שבתי תנצב"ה מר' נתן בכ"ר אברהם זצ"ל מפלצא בשכר כ"ה פרחים ואחרונים קניתיהו אני מתתי בכ"ר שבתי תנצב"ה מר' נתן בכ"ר אברהם זצ"ל מפלצא בשכר כ"ה פרחים זהב ונמשכו המעות האילו בין סכום הפירעון מהטענה מממון מר' אליא חמי נ"ע ככתוב ע"י סיר פיטרו דקסולו סופר וכתו' ע"י הסופר הנז' כמו שמכרו אלי בשכר כ"ה פרחים זהב בשנת קכ"ה. From the collection of the Florentine humanist Giannozzo Manetti (1396-1459). On the flyleaves at the beginning some notes by a moneylender, *inter alia*, on the pawning of three books רכ"א ל"ג אורצואו דדנטי ג' ספרי and on a loan to Manetti's son, Giovanni di Ser Gianozzo in 5251=1491א. Cf. Cassuto, *Codices Vaticani Hebraici*. The same Giannozzo signed his name on f. Cv: *Iannozi Manetti expositio David Chimii super omnes prophetas ...*

On f. B recto an inscription by the later owner: *addì 13 di agosto 1529 Iouannes Manettus Florentie.*

Palatine collection, Fondo Fuggeriana ebr. 155.

Vat. ebr. 72

126 ff. (1–3 are flyleaves). Parchment (outer and inner bifolia of each quire) and paper. 290 × 210 (210 × 125) mm. Restored quires of 10 bifolia. <Byzantium>, early 14th century (traces of watermarks similar to Briquet no. 5950 or 5951 dated 1324–1333). Byzantine semi-cursive scripts.

פירוש עשרים וארבעה במלות הקשות Explanations of difficult words in Prophets and Hagiographa by Solomon b. Abraham Parḥon. The author translated many words into Catalan and a few into Arabic. The name of the author is not mentioned in the manuscript but it may be inferred from the quotations by Isaac Benveniste the physician (f. 85v) who is also quoted in Parḥon's *Mahberet ha-Arukh*. The commentary on Isaiah i–xlvi was published in serial form by an anonymous editor (perhaps Z. Frankel) from the other copy of this work, MS 96 formerly in the Breslau Rabbinical Seminary, in "Commentar des Salmon Parchon zu Jesaia." *MGWJ*, xi-xii (1862–1863).

Most of the manuscript was copied by one scribe with variations of script. Other hands copied from the middle of f. 17v–21v (except for a few lines copied by the main scribe) and from the middle of f. 81r until the middle of f. 82r, another hand continued the copy until f. 118v except for f. 104r end of line 12–104v which was copied by yet another hand. Cassuto, in his catalogue and in *נחמיה בן מנחם* (Jerusalem 1937), p. 214, maintained that the manuscript was copied by Nehemiah and Menahem Calomiti but the script in this manuscript does not match the script of Nehemiah Calomiti in MSS Vat. ebr. 278 and 39 (q.v.).

Owners: Elijah b. Elkanah Capsali purchased the manuscript together with a copy of David Kimḥi's *Sefer Mikhlol* on 12 Tammuz 5277=1517 from Judah ibn Naḥmi for 5 marcelli (Venetian coins): "ב תמוז הרע"ז קניין כספי וזהבי אשר קניתי יחד עם ספר מכלל של רבי דוד קמחי ז"ל ע"ר יודאן נחמי במרצל ה' ממועותי נאם אליהו בהנ"ר אלקנה קפשאלי הכות'. The name of Capsali was crossed out in ink. On the same page Capsali signed his name in large square letters פירוש עשרים וארבעה במלות הקשות לאליהו הקטן. On ff. 2r–3r he wrote a draft of the introduction and a few lines from his book on the history of Venice *דברי הימים* which he composed in 1517, with variations from the version printed by N. Porges, "Elie Capsali et sa Chronique de Venise." *REJ*, lxxix (1924), pp. 28–29. Cf. also Capsali's *Seder Eliyahu Zuta* edited by A. Shmuelevitz, vol. ii (Jerusalem 1977), pp. 213–327.

Palatine collection, Fondo Fuggeriana ebr. 56.

Vat. ebr. 73

132 ff. (f. 1 blank, 132 is a flyleaf). Paper. 212 × 143 (151 × 85) mm. Senions. <Spain or Provence>, mid-14th century (watermarks similar to Briquet no. 708 dated 1354). Sephardic semi-cursive scripts.

[פירוש שמואל לר' דוד קמחי] Commentary on the Book of Samuel by David Kimḥi. First edition Guadalajara 1477.

First part of the manuscript damaged due to ink corrosion and restored, but difficult to read. Copied by several scribes. The names Joseph (ff. 56v, 106v, 113r and 115v) and Judah (ff. 52r and 59r) are singled out by the same hand. The name of one of the scribes may have been Joseph b. Judah or Judah b. Joseph. On f. 1r a later hand added a description of the manuscript פירוש שמואל לר' דוד קמחי ז"ל בכתב מאשקי בנייר עם נסרים [...] מכוסות עור תכלת. On f. 1r a note on the acquisition of the manuscript by Fugger: *ducato uno et 1/2, 8.0 maii 1542*.

Palatine collection, Fondo Fuggeriana ebr. 78.

Vat. ebr. 74

186 ff. (1-166, <1>, 167-185; Hebrew foliation קפ-א). Parchment. 296 × 215 (185 × 115) mm. Quaternions. <Spain>, early 14th century. Sephardic semi-cursive script.

[פירוש ס' ישעיה לרד"ק] Commentary on the Book of Isaiah by David Kimḥi. First edition Guadalajara 1482.

The name [of the scribe?] Eliezer is singled out on f. 167r.

Palatine collection, Fondo Fuggeriana ebr. 19.

Vat. ebr. 75

142 ff. (<1> + 1-140 + 141 = a flyleaf). Parchment. 245 × 174 (152 × 100) mm. Quinions. <Italy>, early 15th century (ca. 1400). Sephardic semi-cursive script.

[ישעיה ותרי עשר] פירוש ר' אברהם אבן עזרא Abraham ibn Ezra's commentaries on Isaiah פירוש תרי עשר לחכם השלם ר' אברהם אבן עזרא Minor Prophets (ff. 1-75v) and (ff. 76r-140v). References to biblical verses quoted by the author were entered in the margins in Latin. The text of the commentary on the Minor Prophets is the usual printed version. First edition of both commentaries Venice 1524-26.

This manuscript was written by the same scribe who copied Ibn Ezra's commentaries on Psalms and Scrolls in MS Vat. ebr. 82. The scribe singled out his name, Samuel, in MS ebr. 82 (ff. 34r, 45r). The two manuscripts share the same codicological and scribal features but differ in the order of the parchment sides within the quires; while the quires in this manuscript begin with the hair side, those of Vat. ebr. 82 begin with the flesh side. It seems, then, that each manuscript constitutes a separate codex.

From the collection of the Florentine humanist Giannozzo Manetti (1396-1459) who signed his name on f. 1v: *Iannotii Manetti liber More anevochim*. The title of the book, which is not relevant to this volume, was crossed out.

A facsimile edition with a Hebrew introduction by E. Levine פרוש ר' אברהם אבן עזרא על תרי עשר was published in Jerusalem 1976.

Palatine collection, Fondo Fuggeriana ebr. 160.

Vat. ebr. 76

184 ff. (preceded by 1 flyleaf). Parchment. 297 × 210 (220 × 157) mm. Quaternions. <Sephardic zone>, 13th century[?]. Sephardic square script.

1. Ff. 1v–99v: [מדרש שוחר טוב] *Midrash Shoḥer Tov*. Midrash on Psalms. First edition Constantinople 1512. Critical edition by S. Buber מדרש תהלים המכונה שוחר טוב (Vilna 1891). This manuscript is described by Buber in the introduction, p. 84. A folio is missing after f. 18 and another folio is missing after f. 20. The numeration of the Psalms varies from that in the editions (cf. Buber's introduction).
2. Ff. 100r–118r: [מדרש משלי] *Midrash Proverbs*. First edition Constantinople 1514. Critical editions by S. Buber, מדרש משלי (Vilna 1893) and B. Visotzky, *Midrash Mishle* (New York 1990). On this manuscript cf. Buber's introduction, p. 29 and Visotzky's introduction, p. 12.
3. Ff. 118r–182r: [מדרש שיר השירים רבא] *Midrash Song of Songs Rabbah* or *Midrash Ḥazit*. First edition Pesaro 1519.
4. F. 182v: Extract from Aḥa b. Shabḥa's *Sheḥiltot* on pericope *Shemini*.

At the beginning of the manuscript a fragment from Hananel b. Ḥushiel's commentary on TB Yevamot 54b-55b on a parchment folio from another manuscript attached as a flyleaf. On a parchment bifolium from another manuscript bound at the end of the codex (ff. 183r–184v) a fragment from Moses b. Maimon's *Mishneh Torah, Sefer Kinyan*. Includes הלכות שכנים i:1–ii:2 and הלכות שולחין ושיתפין viii:1–ix:4.

On f. 182v an inscription by a different hand, probably by an owner, records the acquisition of the manuscript by Samuel b. David ibn Adah שמואל בר' דוד. The word נעתק means changed hands. The word יע"א בכנהקד"ר ר' דוד ריתב"ע הידוע בן עדה בכ"ג לח' חשון [נתן] קתרעז and Buber read בכ"ג חקת רע"ו but Cassuto corrected these errors and deciphered the abbreviation: בן כבוד גדולת קדושת הקדוש רבנו. At the beginning of the manuscript there is a note in the cryptic script of Fugger recording the purchase of the manuscript on 17 November 1541 from Elijah Capsali, followed by a note, probably by Capsali mentioning [Judah] ibn Naḥmi, בעד הקשי, ששמר ה' נחמי ז"ל לזוגתי.

Palatine collection, Fondo Fuggeriana ebr. 151.

Vat. ebr. 77

173 ff. (<1> + 1–172; ff. 103v–104v blank; 171–172 originally blank).

I

Ff. 1–102. Parchment. 227 × 154 (147 × 108) mm. Quinions. Visso (Italy), 1372. Italian semi-cursive script.

1. Ff. 1r–102v: פירוש תהלים לר' דוד קמחי זצ"ל Commentary on Psalms by David b. Joseph Kimḥi. First edition Bologna 1477. Includes the author's introduction. At the end verses, probably by the scribe, beginning אתה האל לכל יצור ראשון

edited from this manuscript by A. Berliner, "Allotria in Handschriften." *MWJ*, i (1874), p. 48.

II

Ff. 105-170. Parchment. 227 × 154 (149 × 107) mm. Quinions. <Italy>, late 14th century. Italian semi-cursive script.

2. Ff. 105r-170v: [פירוש ספר איוב לרלב"ג] Commentary on Job by Levi b. Gershom. With the author's introduction and the date of the completion of the commentary, 23 Tevet 5086=1326 ה' שנת של בכ"ג לירח טבת של שנת ה' אלפים ופ"ו לפרט השישי First edition Ferrara 1477.

On f. 171v another hand added an extract from TB Megillah 9a-9b beginning שחקו בי היהודים והטילו שם אשתי בתורה ר' יהודה אומ' כשהתירו רבותי לכתוב יוניתי and on f. 172v yet another hand copied the first lines of the verses on the order of the weekly pericopes ראשית מנוחה לך ויראה in a late square script.

No. I was copied by Benjamin b. Elia Cannaruto "the gluttonous" from Macerata for Solomon the physician b. Benjamin the physician and completed in Visso on 12 Elul 5132=1372.

Colophon (f. 102v): זכרה לי אלהי לטובה כל אשר עשיתי בזה הפירוש אני בנימן אזא"י בכמ"ר אליה לעי"ץ מעיר מצירטה ממשפחת קנרוטי וכתבתיו למ"ר שלמה הרופא יש"ר בכ"ר בנימן הרופא זצ"ל פה העיר ביסי ה' יזכה ויזכנו להגות בו הוא וזרעו ואנו וזרענו וזרעו ובשאר תורתו הקדושה ויקיים בנו מקרא שכתו' בו כי לא תשכח מפי זרעו ויצליח את דרכינו ככת' כי אז תצליח את דרכיך ואז תשכיל והשלמתו היתה שנת חמשת אלפים וקל"ב לפרט לבריאת עולם ביום חמישי בשנים עשר יום לחודש אלול והאל אשר לבדו עלה לכל עלול והוא קיים נצחי באין תמורה וחילול יטהר נשמתינו מכל גיאול וגילול ויראנו בניין ביתו הר גבוה ותלול וידריכנו באורח ישר ומסלול אל עיר בית קדשו ותפארתינו בקול הילול ובימינו ישלח לציון גואל ה' צבאות קדוש ישראל וחלקי המחוקק יהיה ספון עם מצדיקי הרבים ככוכבים לעולם ועד אמן סלה. חזק בנימן הכותב יראה זרע יאריך ימים בגזרת אל מלך חי העולמים בשכמל"י אמן. The name of the scribe, Benjamin, was singled out on ff. 8v and 80v. Another scribe of the same family, Shabbetai b. Menahem Cannaruto, copied Kimḥi's commentary on Prophets (now MS Parma, Biblioteca Palatina Parm. 3128) in Visso in 1379/80 for Solomon the physician, probably the same owner.

No. II was probably copied by Abraham whose name was singled out on ff. 121r and 143v.

Owner (ff. <1>v and 171r-v): אברהם יזי"א Gallichi b. Abraham. בכמ"ר אברהם ז"ל ממשפחת הגליקי.

Vat. ebr. 78

144 ff. Paper. 196 × 147 (128 × 85) mm. Quinions. <Spain or Italy>, ca. 1464 (watermarks very similar to Briquet no. 3668 dated 1451-1462). Sephardic semi-cursive script.

[פירוש תהלים, אסתר ושה"ש לראב"ע] Commentary on Psalms, Esther and Canticles by Abraham b. Meir ibn Ezra. The commentary on Esther is the redaction published from MS London, British Library Harley 269 by I. Zedner ויוסף אברהם

(London 1850) and that on Canticles is the same redaction as the one published from other manuscripts by H.J. Matthews פירוש שיר השירים (London 1874). The commentaries on the other three Scrolls were copied by the same scribe in MS Vat. ebr. 49 (see below).

On f. 1r–v a different hand added kabbalistic extracts from [רזין] Eleazar of Worms' *Sodei Razayya*, ספר השם *Sefer ha-Shem* by Moses de Leon and [ספר המאסף] *Sefer ha-Meassef*.

On ff. 2r–3v and 122v a later hand (ca. 1500) copied poems by Abraham ha-Kohen (grandson of the scribe?): ה' אל עליון שלח (f. 2r), אלהים צבאות לטובה עשה אות (f. 2r), אבטח ביום אירא (f. 2v), ה' אל אלהי האלהים (f. 2v), אנוש ונוש ואדם (f. 2v), ה' אל עליון פדה עמך פדיון (f. 2v), אתהו סתר לי מצר (f. 2v), אני אליך עזי וזמרת יה (f. 2v), שובה אדני חלצה את נפשי (f. 3r), שתי באל מחסי בגנו לחטוב (f. 3r), חסדי ה' אזכרה סלה (f. 3r), ואשיר לאלהי חי בחיי (f. 3r), אודך ה' כי עניתני (f. 3r), אדני ותהי לי (f. 3v), תורת ה' היא משיבת נפש (f. 122v) and אדבק בך רחום היה מחסי (f. 122v). Some of these poems were published by N. Ben-Menahem כהן אברהם של שירים (f. 122v). Some of these poems were published by N. Ben-Menahem *Sinai*, xiii (1943/4), pp. 363–365, and in *Mi-Ginzei*, pp. 166–175. Another poem by the same Abraham ha-Kohen is found in MS Vat. ebr. 49.

On f. 144v: Three poems engraved on the tomb of Abraham ibn Ezra, includes הידוע הדמעות מי שפכם by Judah ha-Levi, אני לשיר כמו ירון לנעמן, אדם ולא אדם ואם אדם אדם by Jacob b. Meir Tam and אדם ולא אדם attributed to ibn Ezra's wife, the daughter of Judah ha-Levi, all edited by Ben-Menahem, *ibid.*, pp. 51–52. These verses are followed by Jedaiah ha-Penini's poem on Moses b. Maimon אדם ולא אדם ואם אדם.

The scribe is undoubtedly Abraham ha-Kohen (senior) who copied MS Vat. ebr. 49 in 1463. It is probable that both manuscripts were copied together and bound in two volumes.

Palatine collection, Fondo Fuggeriana ebr. 74.

Vat. ebr. 79

54 ff. Paper. 274 × 205 (243 × 105) mm. Quaternions. <Bologna, Italy>, first half of the 16th century (watermarks very similar to Briquet no. 12235 dated 1513–1546). Italian cursive script.

Christological commentary on Psalms cxx–cxxxiv (*Shir ha-MaSalot*) by Alessandro de Franceschi, an apostate formerly known as Hananel de Foligno. On the author, a proselytizer and anti-Jewish polemicist who resided in Bologna, cf. D. Ruderman, “A Jewish Apologetic Treatise from Sixteenth Century Bologna.” *HUCA*, 1 (1979), pp. 253–276. Alessandro also wrote MSS Vat. ebr. 227, 267–268.

Assemani wrote that this manuscript came from the Palatine collection, but Cassuto, *Palatini*, pp. 74–75 maintains that they were acquired by the Biblioteca Apostolica from another source.

24v to the middle of f. 27v, 28r to the middle of 31r, 31v–32v line 23, 33v from the middle of the page to the end. A second hand, employing a Sephardic type of script, copied ff. 3, 5v, 24, first half of f. 27v, first half of f. 31r, 31v line 1, 32v line 24– middle of f. 33v. No. II (ff. 6–19) was copied by an Italian hand that added notes in the margins.

Vat. ebr. 81

249 ff. (1–172, 172^a-204, 204^a-204^c, 205, 205^a-244). 204 × 139 (164 × 101) mm. Senions.

I

Ff. 1–214. Paper. <Byzantium>, ca. 1500 (watermarks apparently similar to Briquet no. 13885 dated 1507). Byzantine semi-cursive script.

1. Ff. 1r–214v: מדרש תהלים *Midrash Shoher Tov* on Psalms. Used for variants in the edition by S. Buber, מדרש תהלים המכונה שוחר טוב (Vilna 1891). Incomplete. Middle of f. 61v to f. 63v blank and text is missing (=ed. Buber pp. 127, line 22 to 161, line 3). Some folios are missing after ff. 171 (= ed. Buber, pp. 370, line 19 to 395, line 15), 197 (=ed. Buber, pp. 446, line 2 to 448, line 1) and 201 (=ed. Buber, pp. 453, line 32 to 455 line 5). End missing from Psalms cxviii:5 (in this manuscript numbered cxii).

II

Ff. 215–244. Paper. <Rome, Italy>, 1598.

2. Ff. 215r–244r: [ילקוט שמעוני על תהלים קי"ח-סוף] *Yalkut Shimoni* on Psalms cxviii:5 to end. Completes the missing parts of the *Midrash Shoher Tov* in no. 1.

No. II was copied by Johannes Paulus Eustachio, the apostate formerly known as Elijah b. Menahem di Nola, and completed at the end of November 1598. Colophon (f. 244r): *Il complimento del Midras Tehillim che è in libreria Vaticana che era difettoso finito da me Gio[vanni] Paulo Eustachio scrittore de detta libreria finito questo di ultimo novemre 1598.*

Vat. ebr. 82

174 ff. (<1> paper + 1–173; f. 173 blank). Parchment. 245 × 173 (152 × 100) mm. Quinions. <Italy>, early 15th century. Sephardic semi-cursive script.

[פירוש תהלים וחמש מגילות לראב"ע] Abraham ibn Ezra's commentaries on Psalms and Scrolls. References to biblical verses quoted by the author were entered in the margins in Latin.

This manuscript was used for variant readings by M. Gomez Aranda in his edition of *El Comentario de Abraham ibn Ezra al Libro del Eclesiastés* (Madrid 1994).

The scribe singled out his name, Samuel (ff. 34r, 45r). This manuscript was written by the same scribe who copied Ibn Ezra's commentaries on Isaiah and the Minor Prophets in MS Vat. ebr. 75 and is probably the continuation of that manuscript. The two manuscripts share the same codicological and scribal

features but differ in the order of the parchment sides within the quires; while the quires in this manuscript begin with the hair side, those of MS Vat. ebr. 82 begin with the flesh side. It seems, then, that each manuscript constitutes a separate codex.

From the collection of the Florentine humanist Giannozzo Manetti. Palatine collection, Fondo Fuggeriana ebr. 159.

Vat. ebr. 83

260 ff. (256–260 blank). Parchment. 190 × 144 (121 × 81) mm. Quaternions. <Byzantium>, mid or late 14th century. Byzantine semi-cursive script.

[פירוש כתובים לרלב"ג] Levi b. Gershom's commentary on Proverbs (ff. 7r–121r, first edition Leira 1492), Canticles (ff. 125r–168v, first edition Riva di Trento 1560), Esther (ff. 169v–190v, first edition Riva di Trento 1560), Daniel (ff. 190v–229r, first edition n.d. n.p. before 1480), and Ezra and Nehemiah (ff. 229r–255v, first edition by M. Mortara in *Ozar ha-Sifrut*, ii, 1888). Includes the text of the biblical books in a larger script with vowel points and accents. Some corrections and variant readings in the margins.

Owners: Shabbetai b. Leon [Cuzin] presented the manuscript to his son שאלתיי זה הספר נתן לי במתנה מר אבי יצ"ו שבתי בל"א הכ"ר ליאון רופא (f. 2r); Elkanah b. Shabbetai Cuzin ראשית שמי בראש ספרי אלקנא קוזין בן לא"א כהח"ר שבתי זלה"ה (f. 257v).

On f. 1r a note on the acquisition of the manuscript by Fugger: 1541. *ultimo ianuarii emi librum hunc ducatis duobus*.

Palatine collection, Fondo Fuggeriana ebr. 35.

Vat. ebr. 84

73 ff. Parchment. 310 × 231 (216 × 141) mm. Quaternions. <Provence or Spain>, 14th century. Sephardic semi-cursive script.

1. Ff. 1r–47v: [פירוש איוב לרמב"ן] Commentary on Job by Moses b. Naḥman. First edition Venice 1517–18. Beginning of introduction (one folio) missing. The text begins with הנסים [כל]ם כי אם נ[אמר בטבע]. Additional commentaries on selected passages and extracts from the Aramaic Targum in the margins by another hand. At the end: נשלם פי' איוב לרב הגדול ר' משה בר' נחמן זיכר צדיק לברכה.
2. Ff. 47v–61v: פירוש איוב לחכם הגדול ר' אברהם בן עזרא Commentary on Job by Abraham ibn Ezra. First edition Venice 1524–26. The same hand that wrote the additions above added in the margins some legends from the Talmud and midrash based on verses in the Book of Job.
3. Ff. 61v–73v: [פירוש איוב] Anonymous commentary on Job. Heading: ועתה אתחיל לכתוב פירוש ספר איוב בענין אחד כמ' שפירשו אחד מן התלמידים כפי אשר העירתהו רוחו ומלאו זה ספר איוב נכלל לבו להתעסק בפירוש המלות ובכונת הפסוקים איש היה בארץ עויץ וג', בחלק הזה. The introduction begins on i:1. The commentary on i:1 begins שאר ספרי הקדש.

במה שהזמן הוא הנזכר vii:6. Missing from the end of the manuscript. Ends with the note: *במה שהזמן הוא הנזכר*. The note is missing from the end of the manuscript. The note is in Latin and the word *contestabile* is written in Fugger's cipher: *1542, 26 martii tribus mocenicis*.

In the lower margins of f. 1r a note by Fugger recording the purchase of the manuscript on 26 March, 1542 from the *contestabile* [head of the Jewish community in Candia, Elijah Capsali] for an undisclosed sum in *mocenici* [Venetian coin]. The note is in Latin and the word *contestabile* is written in Fugger's cipher: *1542, 26 martii tribus mocenicis*.

Palatine collection, Fondo Fuggeriana ebr. 73.

Vat. ebr. 85

79 ff. (<3 blank flyleaves> + 1–76; ff. 75–76 blank). Paper. 318 × 220 (237 × 140) mm. Quaternions. <Rome, Italy>, 1592. Sephardic style semi-cursive script.

[פירוש שה"ש לעמנואל בן שלמה] Commentary on Canticles by Immanuel b. Solomon of Rome. The commentary on each passage is divided into three parts: explanation of the words, a rational explanation of the text and a mystical interpretation. The first two parts were edited from a Munich manuscript by I. Eschwege פירוש ר' עמנואל בן שלמה על שיר השירים (Frankfurt 1908).

Copied by Johannes Paulus Eustachio, the apostate formerly known as Elijah b. Menahem di Nola, and completed on Sunday, November 30 1592, probably in Rome. Cf. MS Vat. ebr. 69. Colophon (f. 74r): נשלם על ידי יואן פאולו איאוסטאקיאוו היום: פירוש שה"ש לעמנואל בן שלמה על שיר השירים ולמרים יום א' אחרון לחודש נובמבר שנת אלף וחמש מאות ותשעים ושנים תהלה לאלהינו ישו המשיח ולמרים אמנו הקדושה אמן.

Vat. ebr. 86

92 ff. (<1> + 91; ff. 1 and 91 originally blank and restored). Paper. 240 × 176 (157 × 124) mm. Eight-bifolia quires. <Morocco?>, early 14th century. Sephardic semi-cursive script.

1. Ff. 2r–53r: [פירוש שה"ש לר' עזרא בן שלמה] Kabbalistic commentary on Canticles by Ezra b. Solomon attributed in the editions to Moses b. Naḥman. First edition Altona 1764.
2. Ff. 53v–90v: *Shulḥan shel Arba*, halakhic work by Baḥya b. Asher ibn Ḥlava. First edition Mantua 1514. Used for the edition in the complete works of the author כתבי רבינו בחיי (Jerusalem 1970).

Non-European, Arabic paper: laid lines not visible, irregular, dense chain lines.

Vat. ebr. 87

80 ff. (A-C flyleaves + 1–77). Paper (apparently Oriental). 206 × 140 (153 × 97) mm. Senions. <Byzantium>, 14–15th century <ca. 1400>. Sephardic and Byzantine semi-cursive scripts.

[פירוש המגילות לרלב"ג] Levi b. Gershom's commentary on the Scrolls. First edition Riva di Trento 1560. On Canticles ביאור שיר השירים אל החכם הפילוסוף האלהי ר' [לוין] י"ץ (ff. 1r–33r), Ruth ביאור מגלת רות (ff. 33v–36v), Ecclesiastes ביאור ספר קהלת לחכם מאישטרי לאון ז"ל (ff. 36v–60r) and Esther ביאור מגלת אחשורוש (ff. 61r–77r). In the margins of ff. 1–4 a later Byzantine hand added the introduction to Jacob b. David Provençal's commentary on Canticles titled *Sheḅar Yashuv* or *Kodesh ha-Kodashim* (first edition Constantinople 1577).

Almost the entire manuscript was copied by Moses b. Jacob for Shabbetai or Elia מושקא in a Sephardic script. The beginning until the middle of line 20 on f. 1v was copied by a Byzantine hand which, apparently, also copied the text in the margins of ff. 1–4. Colophon of the main scribe (f. 77r and barely legible): כתבתי אני משה הסופר בכ"ר יעקב [לכהה"ה שב]ת[ני]ן מושקא. The name preceding מושקא is very faint and perhaps may read [אלין]ה.

Palatine collection, Fondo Fuggeriana ebr. 114.

Vat. ebr. 88

121 ff. Parchment (outer and inner bifolia of each quire) and paper. 280 × 201 (219 × 152) mm. Eight-bifolia quires. Early 14th century (watermarks similar to Briquet, no. 3833 dated 1314). <Byzantium>, Byzantine semi-cursive script.

[פירוש קהלת לשמואל אבן תבון] Commentary on Ecclesiastes by Samuel ibn Tibbon. Ff. 9–25 copied from a manuscript that was bound out of order. Cf. Cassuto's catalogue.

On ff. 115v–121v: three short treatises on the intellect [שלשה מאמרים על השכל] by Averroes and his son, translated by ibn Tibbon. Edited by J. Hercz, *Drei Abhandlungen über die Conjunction des separaten Intellects mit dem Menschen von Averroes (Vater und Sohn)* (Berlin 1869). Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 198–199 and J. Teicher, "L'Origine del 'Tractatus de Anima Beatitudine'." *Atti del XIX Congresso Internazionale degli Orientalisti* (Rome 1938), pp. 522–527.

Four paper bifolia in the first quire (ff. 1–4, 11–14) show another watermark (Briquet no. 6186 dated 1317) and are written in a Sephardic semi-cursive script. Most of the completions of the text (ff. 9v–10r et al.) were written by this hand. The last two ff. are torn in half lengthwise.

Palatine collection, Fondo Fuggeriana ebr. 29.

Vat. ebr. 89

155 ff. Pre-watermarked paper, apparently Spanish (ff. 75–84 parchment). <Spain>, early-mid 13th century. Mainly Sephardic semi-cursive scripts. Damaged (particularly no. 4) and restored.

I

Ff. 2–84. Paper. 250 × 170 (185 × 110) mm. Quaternions.

1. Ff. 2r–83v: [פירוש משלי לרד"ק] Commentary on Proverbs by David b. Joseph Kimḥi. Begins אמר יוסף[!] קמחי הספרדי. The text of Kimḥi's commentary ends

abruptly in the middle of xxi:14 (f. 62v) with the words שיאמר אתן לך כך. The continuation (ff. 62v–83v), from the second part of the same verse is supplied from Jonah Gerondi's commentary, beginning with the words ושחד בחיק חמה ושחד עד כאן פירוש ר' יוסף [תוקן: דוד] קמחי נ"ע. עזה. גם בעת צרת האדם ומכאן ואילך פירוש הרב ר' יונה מגירונא נ"ע. U. Cassuto identified David Kimḥi as the true author of the first part of the commentary in his catalogue. The commentary by David Kimḥi was edited from this unique manuscript by F. Talmage, in פירושים לספר משלי לבית קמחי (Jerusalem 1990), pp. 328–447. On the identification of the author cf. *ibid.*, introduction, pp. 18–19. The commentary by Jonah Gerondi was first edited from other manuscripts by A. Löwenthal על פירוש על פירוש משלי לרבנו יונה גרוניי (Berlin 1910), and this manuscript was used for variants in both the Jerusalem 1992 and 1993 editions.

2. F. 84r: End of a treatise on astrology. Begins (f. 84r) וכן לבנה אם נמצא בסרטן נאמר (f. 84r) וכל כוכב שימצא בו יקרא יורד. תם ונשלם בעזר אלהים ית' א"י. שהיא בביתה. On f. 83v some astrological diagrams.

Copied by two scribes writing in collaboration in different scripts and frequently alternating. One scribe copied ff. 2r–4r, 8v–9v, 15r–17r, 21v–22r, 24v, 25r line 10–29v line 8, 36r line 13–38v line 9, 43r, 44r line 10–45r, 48v line 18–51r, 59r–v, 63r line 20–63v, 66r line 13–end of 66r, 67v–73r. Another scribe copied the rest to lines 13–15 on f. 12v in a different script. The end of no. 1 (ff. 75r–83v) was completed on a parchment quinion (ff. 75–84) in a Byzantine semi-cursive script probably in the 14th cent. No. 2 (f. 84r) was added by a 15th century Byzantine hand.

II

Ff. 85–153. Paper. 250 × 175 (200 × 125) mm. Eight-bifolia quires.

3. F. 85r (originally blank): *Piyyut (meḥorah)* by Abraham ibn Ezra beginning אשפיל לך ליבי ועיני.
4. Ff. 86r–153v: [פירוש דברי הימים לרד"ק] Commentary on Chronicles by David b. Joseph Kimḥi. First edition Venice 1548.

No. 3 (f. 85r) was added on a blank folio in a 15th century Byzantine hand.

Ff. 10, 84v, 85v, 154–155 blank or originally blank.

On f. 1v a partly illegible note on the purchase of the manuscript for three dinars by [] b. Nissim ha-Levi from Moses הלויני [נס] ב"ר נס [נס] הלויני ... לוי... הלויני נ"ע ב"ר נס [נס] הלויני. On f. 154r a note on the purchase of the manuscript by Elijah from the widow of Judah Ḥigger for fifty silver coins, witnessed by Samuel Kohen and Solomon b. Moses אליהו זה הספר קניתי אותו אני אליהו. מאלמנת יהודה חגר בנ' כסף, ור' שמואל הכהן ושלמה בן ר' משה עדיי added above the line.

Palatine collection, Fondo Fuggeriana ebr. 93.

Vat. ebr. 90

104 ff. (<1 blank > + 100 + <3 blank>; ff. 30v–32r, 86v–95r blank). Paper. 191 × 141 mm (varied dimensions of written areas). Mainly eight-bifolia quires (ff. 64–77 a

seven-bifolia quire and last quire apparently a quinion). <Italy>, mid-14th century (watermarks similar to Briquet no. 3590 dated 1347). Italian semi-cursive script.

1. Ff. 1r–30r: ביאור הקדיש והקדושה לחכם הגדול ר' יהודה בר' משה בר דניאל *Bebur ha-Kaddish veba-Kedushah*. Philosophical explanation of the *kiddush* and the *kedushah* by Judah b. Moses Romano. Copied only until paragraph 76 ושע שבעים ושש. On f. 30v a note on the lacuna by the Hebrew scriptor of the Vatican Library, Giovanni Giorgi.
2. Ff. 32v–86r: [פירוש המגילות לרש"י] Solomon b. Isaac's (Rashi) commentary on four of the Five Scrolls: Ecclesiastes (ff. 32v–54v), Canticles with Rashi's preface (ff. 55r–74r), Ruth (ff. 74v–77r) and Lamentations (ff. 77v–86r).
3. Ff. 95v–97v: ביאור ליואב הקטן על מזמור לשלמה אלהים משפטיך למלך תן Philosophical explanations of passages from the Bible by Joab. Includes explanations of Psalms lxxii (ff. 95v–97r), Ezekiel i:9 ילכו ובלכת החיות ילכו (f. 97r–v), Jeremiah ii:13 האופנים אצלם יראה לפי קוצר דעתי היות מה שאמרוהו הפילוסופים (f. 97v) and Isaiah xxix:13 ביאור ליואב הקטן על מאמר הנביא באומ' אותי עזבו מקור מים (f. 97v). In his catalogue, Cassuto asserts that the author is the *paytan* Joab b. Nathan b. Daniel of Rome without providing any evidence for this attribution.
4. Ff. 98r–100v: Anonymous epitome of Aristotle's *De Caelo et Mundo* (ff. 98r–99v) and *De Generatione et Corruptione* (f. 100r–v). According to the headings by the Hebrew scriptor of the Vatican Library, Giovanni Giorgi the author is the same Joab: המעותדים לשכחה בקצר השמים והעולם מיואב הקטן (f. 98r) and לזכור ליואב הקטן העניינים המעותדים לשכחה בקצר ההויה וההפסד (f. 100r). The text begins הגשם הוא שלם בעצמותו.

Copied by two scribes, each on separate quires composed of the same paper. One scribe copied ff. 1r–30r and 95v–100v and another copied ff. 32v–86r.

Owner (f. <1>r): Shabbetai b. Jehiel the physician ז"ל יחיאל הרופא בכ"ר.

On the first unfoliated folio three lines from the commentary by Egidius of Rome's commentary on Book iii of Aristotle's *De Anima*.

Vat. ebr. 91

A-G (7 blank flyleaves) + 182 ff. (76v–80v, 114v–116v, 180v–182v blank). Paper. 218 × 147 (147 × 103) mm. Senions. <Syracuse, Sicily>, 1489. Sephardic semi-cursive script.

[פירוש כתובים לרלב"ג] Levi b. Gershom's commentary on Proverbs (ff. 1r–76r, first edition Leira 1492), Daniel (ff. 81r–114r, first edition n.d. n.p., before 1480), Ezra-Nehemiah ז"ל גרשום לוי בן גרשום (ff. 117r–141r, first edition by M. Mortara in *Ozar ha-Sifrut*, ii 1888) and Chronicles (ff. 141v–180r, first edition by M. Mortara, *supra*). Some notes and corrections in the margins in different hands.

Copied by Shabbetai b. Zerah Sabatanello, copyist of the last part of MS Vat. ebr. 207, in Sicily in the month of Av 1489, for Shalom Yerushalmi. The latter was probably the same Shalom b. Solomon Yerushalmi for whom MS Oxford, Bodleian Library Hunt. 299 was copied in Syracuse in 1484 and who copied MS Vat. ebr. 379 in Syracuse between 1482–1484 and was the author of שב"ת שלום, a work on mathematical computations in Ibn Ezra's commentary on Pentateuch extant in MS Oxford, Bodleian Library Poc. 183, ff. 360–437. This manuscript was copied earlier in the months of Adar and Nisan of the same year, 5249=1489. The last part copied, the commentary on Proverbs which was bound out of order at the beginning of the manuscript, was completed on Thursday, 25 Nisan. Colophons: נשלם יום ה' כ"ה לירח ניסן שנת הרמ"ט ליצירה מכתב ימיני אני שבתי בכמ"ו (f. 76r); ליל ששי לאור הנר; זרח המכונה צבתניל והשלמתיו לחכם השלם הה"ר שלום המכונה ירושלמי ... שנת הרמ"ט כ"ה לירח אדר מכתב ימין קטן הסופרים שבתי בכמ"ו זרח המכונה צבתניל יל"ו והוא לכבוד ובכאן נשלם ביאור זה הספר והשלמתו היתה ליל ששי לאור הנר י"ב לירח אדר, (f. 114r) ... הר' שלום ... והיתה השלמתו כ"ב לחדש אדר שנת הרמ"ט ליצירה ... (f. 141r) and (f. 180r). One quire (ff. 117–128) was copied by another Sephardic hand on different paper.

At the beginning of the manuscript some jottings by different owners, one of them recording the receipt of 50 florins from Messer Zuan Battista זואן מבילתי ממילי זואן (sic).

Palatine collection, Fondo Fuggeriana ebr. 133.

Vat. ebr. 92

28 ff. Parchment (outer bifolium) and paper. 204 × 134 (159 × 102) mm. One 9-bifolia quire (first folio missing) and 6 folios of another quire, the first folio of which is parchment. <Spain>, mid-14th century (watermarks similar to the type of Briquet no. 12401 dated 1343). Sephardic semi-cursive secondary script.

[מדרש משלי] *Midrash Proverbs*. First edition Constantinople 1514. Critical editions by S. Buber, *מדרש משלי* (Vilna 1893) and B. Visotzky, *Midrash Mishle* (New York 1990). On this manuscript cf. Buber's introduction, p. 29 and Visotzky's introduction, p. 12. Visotzky used this manuscript for variants but Buber did not. Visotzky considered the text of this manuscript to be similar to that of MS Vat. ebr. 76, both of which were, in his opinion, full of mistakes and scribal errors.

This manuscript was part of a more extensive codex. The text of *Midrash Proverbs* is copied on ff. 1v–28v. F. 1r, copied by the same hand, includes the last lines of TB Berakhot 64a from רוב שלום בניך ה' למודי ה' רוב שלום בניך to the end of the treatise followed by the scribe's ending formula, אמן עצמה ירבה, and it is possible that the original codex included a complete copy of this tractate. On blank space remaining on the page a later hand added one line from Mishnah Avot iv:29 and the entire Mishnah Avot v:21.

Vat. ebr. 93

48 ff. (<1> + 1-47). Paper. 225 × 160 (163 × 100) mm. Quaternions. Rome (Italy), 1596. Sphardic-type semi-cursive script.

[ארון העדות] Judah b. Joseph Alcorsono's *Aron ha-Edut*, theological treatise composed in Morocco while the author was in prison. Only from chapter xviii (on Job) to xxii (end of the treatise). Text begins דע כי כאשר השיג רבן של כל הנביאים מעמד הצור. The chapters are not enumerated.

Copied for the Vatican library by Johannes Paulus Eustachio, the apostate formerly known as Elijah b. Menahem di Nola, and completed on Tuesday, October 15, 1596 in Rome. Cf. MS Vat. ebr. 69. Colophon (f. 47r): אני יואן פאולו איאוסטאכיאז כתבתי זה הפירוש על ספר איוב מרבי יהודה בר רבי יוסף ברסאנין זכרונו לברכה והשלמתי אותו היום יום שלישי חמשה עשר לחדש אוטוברו שנת אלף וחמש מאות ותשעים וששה לביאת אדונינו ישו המשיח יתנשא שמו לעד אמן וכתבתי אותו באפיפירות אדונינו קלימינטי שמיני להיות בבית הספרים אשר לו בהר ואטיקאנו.

Vat. ebr. 94

304 ff. (1-122, 122^a-156, 156^a-302). Parchment. 520 × 376 (323 × 248) mm. Quaternions. Three columns. <Germany? ca. 1344-1347>. Ashkenazic semi-cursive script.

[פירוש המקרא לרש"י] Commentary on the Bible by Solomon b. Isaac (Rashi). On Pentateuch (ff. 1v-101r), Ecclesiastes (ff. 101r-107r), Esther (ff. 107r-108v), Ruth (ff. 108v-109r), Lamentations (ff. 109r-111r), Canticles (ff. 111r-115v), Joshua (ff. 116r-120r), Judges (ff. 120r-123v), Samuel (ff. 123v-134v), Kings (ff. 134v-147v), Jeremiah (ff. 147v-156r), Ezekiel (ff. 156^ar-175r), Isaiah (ff. 175v-203v), Minor Prophets (ff. 203v-224v), Psalms (ff. 225r-245r), Proverbs (ff. 245r-255r), Job (ff. 255r-266v, the commentary on Job xl:25 to the end on ff. 265v-266v is by Samuel b. Meir), Daniel (ff. 266v-273r), Ezra-Nehemiah (ff. 273v-280r) and the commentary attributed in the editions to Rashi on Chronicles (ff. 280r-301r). In many places there are lacunae in the text; many of those in the commentary to the Pentateuch were supplied in the margins. The commentaries to Psalms cxxi and cxxviii were not copied. Two leaves are missing after the commentary on Canticles (between ff. 115-116) and the few lines of missing text were completed by an Italian hand.

At the end of the commentary on Ezekiel (f. 174v) there are three addenda; the first is found in the printed editions preceded by מצאתי, the second is found in the editions without any prefix and the third addition is from responsum no. 8 of the responsa of the rabbis of Auxerre, beginning שמואל מאלצוירא ושאלתו של ר' שמואל מאלצוירא printed in the Ramat Gan 2000 edition of *Mikraot Gedolot ha-Keter*.

On Genesis xxviii:10 (f. 14v), Ezekiel xlv:7 (f. 173r) and xlvi:35 (f. 175r) sketches of maps to illustrate the text.

The haftarot according to the Ashkenazic rite are indicated.

Copied by Menahem who added a colophon on f. 101r: חזק ונתחזק מנחם הסופ' לא יק and singled out his name many places in the text. He also added rhymes at

the end of many of the books, for example: סליק לה ישעיהו והבלבר רחביה/לחמו לא/ יחסר: סליק מלאכי שבח לאל כי, הביאני הדום מלכי. טובות שמועות אבשר. לדשוין עצם ובשר; (f. 101r) בהחלו וצור ישר' חפצי ישרים, ואת שוטני תמיד יכלים, היותם כיקר כרים כלים; (f. 224v); בהשלימי תרי עשר (f. 245r); נשלם משלי שלמה וצור ממרומו ישלח שלומו על ישראל עמו; (f. 255r); החסל ספר איוב בא מהרהר לחיוב, פיה שמרון עם יוב, והסופר יוטב טיוב, צרפת פטוב ואניוב; (f. 266v). The references to France, Poitou and Anjou in the last colophon seem to imply that the manuscript was copied in France but the indications to haftarat according to the Ashkenazic rite suggest that the manuscript may have been copied in Germany by a French immigrant. The same scribe, Menahem, also copied Rashi's commentary in a manuscript of the Bible in Berlin, Staatsbibliothek Cod Or. 4°1. The scribe of the text of the Bible in the Berlin manuscript, Eliot Derolot, wrote the name of a town in northwest France on the margin of f. 546r. The Berlin manuscript is illuminated in a style known from a group of manuscripts, one of them dated 1347 and another one that includes a formula for a bill of divorce (*get*) dated 1344 in Strasbourg (cf. G. Sed-Rajna, "Filigree Ornaments in 14th-century Hebrew Manuscripts of the Upper Rhine." *Jewish Art*, xii-xiii, 1986/7, pp. 46–50).

This manuscript was used in preparing the text for the editions of Mossad ha-Rav Kook (Jerusalem 1987) and *Mikraot Gedolot ha-Keter* (Ramat Gan 1992-).

Vat. ebr. 95

114 ff. (<1> + 2–114; 105–112 blank; <1>, 113–114: parchment flyleaves). Parchment (outer and inner bifolia of each quire) and paper. 215 × 147 (142–147 × 92–96) mm. Ten-bifolia quires. <Italy>, 1438. Italian semi-cursive script.

Commentary on Job by Levi b. Gershom. Includes the author's introduction and colophon, but without the date of completion. Cf. MS Vat. ebr. 77.

Copied by Elia b. Moses for Menahem b. Solomon and completed on 13 Shevat 5198=1438. Colophon (f. 104v): אני אליא בכאמ"ר משה ז"ל כתבתי זה הפירוש מאיוב ממ"ר לוי: בני גרשום ז"ל לכמ"ר מנחם בכמ"ר שלמה ז"ל וקבלתי שכירותי משלם והשלמתי אותו ב"ג בשבט לשנת חמשת אלפים ומאה ותשעים ושמנה לפרט האלף הששי ליצירה ה' שזיכהו לכתבו הוא ברחמי זיכהו להגות בו ובשאר כתבי הקדש הוא וזרעו וזרעו עד סוף כל הדורות אמ' חזק הסופר ואמץ הקורא. The same scribe copied MSS Paris, BnF héb. 196 in 1439 in Cortona, Vat. ebr. 408 in Fano in 1443 and Parma, Palatina Parm. 2445 in 1444.

From the collection of the Florentine humanist Giannozzo Manetti (1396–1459). Palatine collection, Fondo Fuggeriana ebr. 162.

Vat. ebr. 96

19 ff. (<1> + 1–18). Paper. 211 × 142 (142 × 85) mm. Quaternions. <Ashkenaz or Italy>, early 15th century (watermarks similar to Briquet no. 7686 dated 1416–1434). Ashkenazic semi-cursive script.

[הגדה דמגילת אסתר] *Haggadah de-Megillat Ester*. A shorter redaction of the *Midrash Esther Rabbah* on the Scroll of Esther. Begins ברכיה ר' תנחומא בשם ר' יהיה בימי אחרושו ר' תנחומא בשם ר' ברכיה

ר' רבא לחייה בשם ר' אליעזר זה עלה לידינו מן הגולה [= *petiḥta* 11 in the printed *Esther Rabbah*]. Copied only until Esther iii:3. Ends פטרוך בשמים ולא היו יודעין שיש להם פטרוך בשמים. Other copies of this midrash are found in MS Vat. ebr. 290, ff. 49–56 (until Esther iii:14) and MS Parma, Biblioteca Palatina Parm. 2393 where the midrash extends until Esther x:4.

On f. <1>, a folded parchment flyleaf at the beginning of the manuscript: a document in Latin; according to the reading by Cassuto, it derives from Redone (=Rennes) in 1467 and mentions Iohannes Ruyaux the presbyter of Cintreyo (=Cintré). A Jewish hand added a short note in Hebrew. At the end of the manuscript, after f. 18, a small remnant of the last blank folio of the manuscript.

Vat. ebr. 97

130 ff. (<1> + 1–28, 28^{bis}, 29–124 + 4. The second unnumbered parchment folio at the head and the last 4 ff., ruled and blank, belong to the original manuscript). Parchment. 217 × 152 (140 × 100) mm. Quinions. <Italy>, ca. 1400. Italian semi-cursive script.

[מדרש דה"י, דניאל ועזרא ונחמיה מאת שמואל מסנות] Samuel b. Nissim Masnut's commentary on Chronicles מדרש דברי הימים (ff. 1r–65v), Daniel מדרש דניאל (ff. 67r–103r) and Ezra-Nehemiah מדרש עזרא (ff. 103v–124r). The author's name is found at the beginning שמואל מסנות ר' שמואל מרנא ר' מרנא ורבנא שמואל אלמסנות תמ"ד בר' סליק מדרש דברי הימים ... און וחקר תקן וחבר ... מרנא ורבנא שמואל אלמסנות תמ"ד בר' and again at the end of Daniel. According to these colophons the author was a Sicilian Jew who lived in Toledo, yet it is known that he was also one of the leading rabbis of Aleppo in the early 13th century. There is a lacuna between ff. 1r and 2v (ff. 1v–2r blank) with some loss of text. The commentaries on Daniel and Ezra were edited from this manuscript by I.S. Lange and S. Schwartz מדרש דניאל ומדרש עזרא (Jerusalem 1968). Cf. also Y. Glicker, שמו של רבי שמואל בן רבי נסים מסנות *Sinai*, xcvi (1986), pp. 138–141.

The name or the acrostic of Joab, the scribe, is singled out on ff. 4r, 14r and 45v. The writing and, in particular, the graphic fillers at the end of lines, are similar to those of the scribe Joab b. Jehiel the physician of the Bet-El family who is almost certainly the copyist of this manuscript, though there are differences in some codicological and scribal practices. Joab b. Jehiel copied the following manuscripts: Paris, BnF héb. 328–329 in Cesena in 1398/9–1400/1; Florence, Biblioteca Nazionale, N.A. 209 in Cesena in 1401/2; Vienna, Nationalbibliothek Hebr. 158 in 1402 and Hamburg, Staats- und Universitätsbibliothek Levy 112 in 1403/4.

Vat. ebr. 98

229 ff. (A–H + 1–221; ff. A–H, 211–221 blank). Paper. 215 × 149 (135/145 × 88) mm. Quaternions. <Germany>, late 15th century (watermarks similar to Briquet no. 11755 dated 1484). Ashkenazic semi-cursive script.

ספר ילקוט נקרא שמו כי בו נלקטו כל הפסוקים בכל מקום שנדרשו והם בדרך אלפא ביתא *Sefer Yalkut*. Concordance of biblical passages cited in the Babylonian Talmud and Midrashim, arranged in alphabetical order of the roots of the Hebrew words in the Bible. Ends with the letter *resh*. In another copy of this work in MS Oxford, Bodleian Library Opp. 621, the work is attributed to Moses b. Maimon. Y.L. Fishman (Maimon) published the beginning of the concordance until the letter *yod* from the Oxford manuscript in the anthology he edited, *רבנו משה בן מימון* (Jerusalem 1935). S. Lieberman refuted the attribution to Moses b. Maimon in the introduction to his edition of *Deuteronomy Rabbah* (Jerusalem 1974), pp. xv–xvii.

Ff. 137–181 are bound out of order. Copied by two hands. The first scribe copied ff. 1–181v and wrote 31 lines per page; the second scribe copied the rest and wrote 34 lines per page on a written surface of 145 x 88 mm. On blank folios Bv–Cr added at the beginning: drawings of ships. On f. Hv a note on the acquisition of the manuscript by Fugger: *7^o Decembr[i]s + 1541. Volumina V duc[at]is trib[us]*.

Palatine collection, Fondo Fuggeriana ebr. 138.

Vat. ebr. 99

98 ff. (A–D + <1> + 1–93) Paper. 213 x 148 (152 x 92) mm. Eight-bifolia quires. Giulana (Sicily), 1480. Sephardic semi-cursive script.

1. Ff. 1r–85r: מסורת פיסוקים מעשרים וארבע היכן הם נדרשים בתלמוד Concordance of biblical passages expounded in the Talmud and in *Avot de-Rabbi Nathan*. A later hand added the title on f. 1r: קבלת כל התלמוד. Entries arranged in the order of the Bible and begin with a few words from the biblical verses or with a short description of the subject referred to in the Talmud. Begins בראשית ברא אלהים. תמיד. חגיגה פ"ב. בראשית סוכה פ"ד... שמים נבראו תחלה. חגיגה פ"ב Other copies of this concordance, with some variants, are found in MSS Oxford, Bodleian Library Opp. 706 and New York, JTS Rab. 931.
2. Ff. 85r–90v: אתחיל לכתוב דין עשר גלויות A midrash titled *Din Eser Galuyyot*. One of the many versions of *Midrash Eser Galuyyot* (Midrash on the Ten Expulsions). Begins עשר גלוי' נגלו אבותינו משיצאו ממצרים. Until f. 88v, line 10, the midrash corresponds to the midrash *Aktan de-Mar Ya5akov*, chapters iii–vi and the continuation relates the tale of the river Sambatyon and the children of Moses. On the various versions of this midrash cf. *EJ*, xvi, p. 1516 and J.D. Eisenstein, *Ozar Midrashim*, pp. 433–439.

Ff. 91r–93v: אתחיל בניהוג המזל ומעברתי אם נולד אדם במזל טוב יחזק השם טובו ויוסיף טובה Notes on fortune telling.

On ff. A–D and on an unfoliated leaf between ff. D and 1 a later hand added homilies in the form of questions and answers and on f. 94r–v laws of *tefillin* also in questions and answers.

Ff. 1r–93v were copied in 5240=1480. No. 1 was completed on Sunday, 12 Sivan 5240 in the synagogue in Giuliana (cf. C. Colafemmina, in N. Bucaria, ed., *Gli*

ebrei in Sicilia dal tardoantico al medioevo, Palermo 1998, pp. 89–98). Colophon (f. 85r): ונשלמו מסורות הפיסר' הנדרשים בתלמוד מעשרי' וארבעה בס"ד יום ראשון בשנת[?]: י"ב לחדש סיון: שנת ה'רס לציירה בבית הכנסת של גבעת גוליאנה תנ' אוי"ר אוי"ר בנל"ד ואע"י

Owners (f. 1v): Isaac Levi of Engelheim יצחק לוי מאנגלהיימא; Joseph Levi לה' הארץ ומלוואה. On f. 1r a note on the acquisition of the manuscript by Fugger: 17 Novembr[i]s + 1541.

Palatine collection, Fondo Fuggeriana ebr. 151.

Vat. ebr. 100

189 ff. (153v–157r blank). Quaternions.

I

Ff. 1–156. Paper. (153v–156v blank). 211 × 150 (140 × 86) mm. <Byzantium>, late 15th century (watermarks similar to Briquet no. 691 dated 1479). Byzantine semi-cursive script. Quire numeration in large square letters unusually placed on the inner corner of the upper margins.

1. Ff. 1v–156v: [ברית החדשה. השליחים] New Testament (Four Gospels). Matthew, divided into 54 chapters (ff. 1v–46v), Mark, divided into 16 chapters (ff. 47r–73v), Luke, divided into 25 chapters (ff. 74r–117v) and John divided into 21 chapters (ff. 117v–153r). Each book is preceded by a preface by St. Jerome. According to Cassuto, *Codices Vaticani Hebraici*, this translation was prepared from the Catalan version. This translation is different from the specimens of four other translations printed by A. Marx, "The Polemical Manuscripts in the Library of the Jewish Theological Seminary of America." *Studies in Jewish Bibliography and Related Studies in Memory of A. S. Freidus* (New York 1929), pp. 270–273. Cf. D.V. Proverbio, "Vat. ebr. 100", *I Vangeli del Popoli, Catalogo della Mostra* (Città del Vaticano 2000), pp. 372a–374a.

II

Ff. 157–189. Paper. 211 × 150 (147 × 102) mm. <Byzantium>, late 15th century (watermarks similar to Briquet no. 5222 dated 1476–1485). Byzantine semi-cursive script.

2. Ff. 157v–158r: [מעשה אשמדאי] *Mašaseh Ashmedai*. Midrash on the demon Asmodeus. Begins המלחמה ולא לגבורים המרוץ ויהי לקלים המרוץ ולא לגבורים המלחמה. Another version is found in MS Darmstadt, Universitäts- und Landesbibliothek Or. 25.
3. Ff. 158r–189v: משלי המלך סנדבר *Tales of Sendebār*. Different translation from the first edition (Constantinople 1516) and from that published by M. Epstein, *Tales of Sendebār* (Philadelphia 1967). Epstein used this manuscript in his edition. Begins בימים ההם מלך היה בארץ ושמר ויאהבוהו אנשי היגר מאד. According to Epstein, *ibid.*, Appendix C, pp. 352–354, the order of the stories is different from other manuscripts and "its chief distinction is its overall embellishment and inflation of text".

On f. 184r the name Solomon שלמה, occurring twice in the middle of a line, is singled out, perhaps denoting the name of the scribe.

Some leaves were slightly damaged by the corrosive ink and were restored.

Palatine collection, Fondo Fuggeriana ebr. 119.

Vat. ebr. 101

32 ff. Paper. 226 × 162 (173 × 115) mm. Quaternions. <Italy>, late 16th century. Italian semi-cursive script.

[ברית החדשה מתין] New Testament. Matthew. In the Hebrew translation found in Shem Tov ibn Shaprut's *Even Boḥan*. End missing from לו עצמם אמרו (xxvii:44). Two folios from another manuscript on different paper from another translation identical to the one printed by Sebastian Münster (Basel 1537) were added at the end to complete the missing text (ff. 31r–32r) and there is some overlapping. On the question of the authorship of the translation in *Even Boḥan*, cf. L. Garshowitz, "Shem Tov ben Isaac Ibn Shaprut's gospel of Matthew." *The Frank Talmage Memorial Volume*, i (1993), pp. 297–322.

The watermarks on ff. 31–32 are similar to Briquet, no. 7576 from 1602–1607.

Vat. ebr. 102

277 ff. (1–130, 130^a, 130^b–275). Paper. 222 × 146 (154 × 87) mm. Reconstructed quires. <Byzantium>, 14th century. Byzantine semi-cursive script.

1. Ff. 1–130, 131–223r: [פירוש על פירוש התורה של רש"י] Supercommentary on Solomon b. Isaac's (Rashi) commentary on the Pentateuch. Beginning of the commentary on Genesis i:1 missing. The anonymous author or compiler does not mention any other authorities except for Abraham ibn Ezra ב"ע (f. 27v et al.). Commentaries on some passages are found verbatim in a compilation of supercommentaries on Rashi in MS Verona, Biblioteca Comunale ebr. 4. At the beginning of the manuscript (f. 1r) a later hand added a partly obliterated note הזקן [...] ר' מהרב ר' פירושים על רש"י מהרב ר' פירושים יפים. Another hand added on f. 274v דא"ק על רש"י מהרב ר'. On ff. 48r, 67v and 102r glosses in another hand signed דא"ק.
2. F. 130^b: [ספר הנצחון, קטע] Fragment from another manuscript including part of the introduction to Yom Tov Lippman Muelhausen's polemical treatise *Sefer ha-Nizzahon* (Paper. 15th century. Byzantine semi-cursive script).
3. Ff. 130^a, 223v–268v: [חידושים על התורה] Novellae on the Pentateuch, mostly on Rashi's commentary, mainly by the Tosafists. In several places the Tosafists are mentioned specifically התוספות מקשי. Includes novellae on pericopes *Bereshit* to *Mishpatim* (ff. 223v–257v) followed by additional novellae on *Shemot* to *Va-Yakhel* (ff. 257v–260r), still more on *Mishpatim* (ff. 260r–267r) and a few short commentaries on passages from pericopes *Va-Yikra*, *Shemini* and *Korah*. At the end the scribe noted that he could find no more text לא מצאתי יותר. F. 130^a bound out of place with no. 1, is the continuation of f. 262.
4. Ff. 269r–270v: [פירוש על הביאור האמצעי על ספר השמע הטבעי של אריסטו, קטע] Fragments from an anonymous supercommentary on the Intermediate Commentary on Aristotle's *Physics* by Averroes. Only on Part vi, chapters 2–4 and 7–9.
5. Ff. 271r–274v: [פירוש על פירוש התורה של ראב"ע] Fragment from the supercommentary on Abraham ibn Ezra's commentary on the Pentateuch attributed to Jo-

seph ibn Kaspi. From the middle of pericope *Bereshit* to the middle of *Va-Yishlah* (= edn. Last, pp. 148–154). On the edition and the attribution of this commentary to ibn Kaspi cf. below, MS Vat. ebr. 103/1.

No. 2 (130^b) is a leaf from a 15th century paper Byzantine manuscript bound with this codex. No. 4 (ff. 269–270) is a fragment of 2 parchment leaves from another manuscript written in a Sephardic script around 1300. No. 5 (ff. 271–274) is composed of 2 parchment leaves, the inner bifolia of a quire, from a 14–15th century manuscript written in Byzantine semi-cursive script.

The letters forming the name Moses משה are singled out on f. 274v. Moses was probably the name of the scribe who copied ff. 271–274. On f. 268v an owner wrote a note about the provenance of the manuscript but his name was erased לעולם יחתום אדם שמנן] על ספרו שמא יבא אחר ויאמר שלי הוא קפשלי ... קפשלי ... קפשלי is still legible in which the name Capsali is still legible יצ"י.

Palatine collection, Fondo Fuggeriana ebr. 136.

Vat. ebr. 103

110 ff. (ff. 64–65 blank). Paper. First four quires parchment (outer and inner bifolia of each quire) and paper. 222 [parchment 214] × 148 (153–158 × 91) mm. Varied quiring, but half are eight-bifolia quires. Alexandria (Egypt), 1435/6. Oriental (Byzantine?) semi-cursive script.

1. Ff. 1v–33r: Supercommentary on Abraham ibn Ezra's commentary on the Pentateuch attributed to Joseph ibn Kaspi. According to H. Kasher, in *עלי שפ"ר* (Ramat Gan 1990), pp. 89–96, the author was a contemporary of ibn Kaspi. The commentary was printed from another manuscript by I. Last in his *כלי כסף* ii (Pressburg 1903), pp. 145–172. At the end of her article, H. Kasher edited some passages that were not published in Last's edition.
2. Ff. 33r–34r: *Gematriot* (expositions based on numerical equivalence of letters, words or phrases) on the Pentateuch. Begins *בראשית. ראשית בית*. *בראשונה ראה אלהים שיקבלו ישראל את התורה*.
3. Ff. 34v–59r: *ביאור מקצת סודות ר' אברהם בן עזרא* Commentary on esoteric passages in Abraham ibn Ezra's commentary on the Pentateuch. The commentary on *Bereshit* begins *כלי הטעם ר"ל עזר המלה*. The anonymous author quoted Moses ibn Tibbon *מפי ר' משה בן החכם ר' שמואל בן תבון ז"ל* (f. 38v). The text on ff. 37–38 was edited from another manuscript by M. Steinschneider in *Peletath Soferim* (Breslau 1872), Hebrew sect., pp. 47–48.
4. Ff. 59v–60r: *מדרש אספה* Excerpts from *Midrash Esfah*, midrashic work on the Book of Numbers, most of which is no longer extant. These excerpts were first published from this manuscript by S. Buber *מדרש אספה Kneses Israel*, i (1886/7), pp. 309–320 together with extracts from other manuscripts.

5. Ff. 60r–61v: Midrashic extracts on the prophets יצחק יעקב אברהם אלן הן הנביאים and on the superlinear dots in the Torah scroll עשר' נקודות שבתורה.
6. F. 62r–v: סוד ירושלם Kabbalistic exposition of the esoteric meaning of Jerusalem when spelled ירושלם according to *gematriot*. In MS Cambridge, University Library Add. 377.3, f. 17v the text is attributed to Abraham Abulafia. Begins דע כי מספר ירושלם פורש.
7. F. 63r–v (copied by the same scribe but more densely and overflowing into the margins): Anonymous supercommentary on Ibn Ezra's commentary on Exodus iii:15 beginning דע כי האחד סוד כל מספר ויסודו. The same commentary is found in MS Vat. ebr. 39, ff. 91r–93v. It was edited from a London manuscript by M. Friedländer, *Essays on the writings of Abraham ibn Ezra* (London, 1873–1877), Hebrew appendix, pp. 69–78.
8. Ff. 66v–76v: [מאירת עינים (ההקדמה)] The introduction to Isaac b. Samuel of Acre's *Meḳirat Enayim*. Heading: ספר שערי צדק על דרך הקבלה. Includes commentaries on the ten Sefirot. On ff. 66v–69r: ספר של אסף הוא אסף של אסף שהוא אויר (cf. G. Scholem, *Mפתח לפירושים על עשר ספירות*, KS, x 1933/4, p. 505, no. 58); on f. 69r–v: והנה עוד שמות על ספירות בשם הר"ם ב"ן ראשונה כתר עליון רום מעלה בחולם (*ibid.*, p. 509, no. 97); on ff. 69v–76r: כתר עליון מוכתר מכל צדדיה מחשוף הלבן (*ibid.*, p. 505, no. 65) and on f. 76r–v: רום מעלה שהוא מחקור [ז"ל הכתר נקרה!] רום מעלה שהוא מחקור (cf. *ibid.*, p. 505, no. 56).
9. Ff. 76v–93r: ספר שער השמים *Shaḥar ha-Shamayim*, kabbalistic treatise on the Sefirot by Jacob b. Sheshet Gerondi. First edited as *Likkutei Shem Tov* attributed to Shem Tov Gaon in *ליקוטים מרב האי* (Warsaw 1798) and under its true title and attribution by M. Mortara, *ס' שער השמים Ozar Nechmad*, iii (1860), pp. 153–165.
10. Ff. 93r–96r: זה ספר יחוד ה' וראוי לכל החכמים להודיענו *Sefer Yihud ha-Shem*, commentary on the ten Sefirot composed in the Iyyun circle. Cf. G. Scholem, *מפתח ראשית הקבלה* (Jerusalem 1948), p. 258, no. 13.
11. Ff. 96r–101v: [ספר היחוד] *Sefer ha-Yihud*, kabbalistic discourses by Asher b. David b. Abraham. Begins ונתתי את לבי לחקור ולדעת מפני מה כתו' על עונש השבועה. D. Abrams edited this text from this manuscript and others in *Rabbi Asher b. David* (Los Angeles 1996), pp. 205ff. On this manuscript cf. p. 35.
12. F. 102r: On the Divine Name of seventy-two letters. Begins ויסע ויבא ויט והוא שם בן ע"ב אותיות.
13. Ff. 102v–109r: Supercommentary on Abraham ibn Ezra's commentary on Exodus xxxiii:21. Begins זה העתק מספרי מר' שמואל זצ"ל. In other manuscripts the reading is מר' עמנואל, probably referring to Immanuel b. Solomon of Rome. The commentary is followed, as it is in several other copies of this text in other manuscripts, by two notes on the same subject, the first beginning אהיה בחשבון המרובע רל כשתרבע כל אות מאותיות אהיה (ff. 105r–107r) and the second

beginning עולמים צור ביה ה' כתי' כי ביה ה' צור עולמים (ff. 107r–109r). On f. 109r: ואני הצעיר קבלתי סוד אחד בשם אהיה.

Copied by Joshua b. Judah the physician in Alexandria in 5196=1435/6. Colophon (f. 59r): תם שבח לאל בורא עולם אשר הוא רואה לכל נעלם משפיל האנשים ומעלם. הוא יוליכני למקום חפצי לשלם. נכתב שנת הקצ"ו ליצירה במדינת נואמן דעל כף ימה ... יהושע ביר' יהודה הריופ' נ"ע. The same scribe copied MS Paris, BnF héb. 853 for his own use in 1437 in Alexandria. Cf. *Manuscripts médiévaux en caractères hébraïques*, II,73, note 2 about the assumption, based on this colophon, that the copyist settled permanently in Alexandria which may explain the use of Occidental paper, the quiring, the combination of parchment and paper and other Western codicological features together with the peculiar Oriental type of script displaying Byzantine influences.

Owners: Immanuel Gracian (=Hen) גראסיאן שלי עמנואל (f. 110r) and Immanuel Hen to his son Shealtiel שאלתיאל (f. 110r). On f. 1r a note on the acquisition of the manuscript by Fugger: +1541, 8 maij ab psaltino qui venditi mihi pro sex ducatis alios 7 libris et promisit se allaturum alium sine alio precio tulit hunc signatum eodem signo [praesentibus Azalino et Thoma Sacellani et Battista meo] the words in brackets were written in Fugger's code and deciphered by Cassuto, *Codices Vaticani Hebraici*.

Palatine collection, Fondo Fuggeriana ebr. 68.

Vat. ebr. 104

v + 142 ff. (<5> + 1–47, 47^a–136 + 137–144; ff. <1–5> and 137–144 mostly blank flyleaves). Paper. 217 × 147 (158 × 111) mm. Senions. <Sephardic zone or Byzantium>, 1399. Sephardic semi-cursive script.

1. Ff. 1r–47r: ביאור לפירוש אבן עזרא Supercommentary on Abraham ibn Ezra's commentary on the Pentateuch. Begins והנה שכחו ויברא אלהים את התנינים. A slightly different redaction of the supercommentary is attributed to Solomon ibn Ya'ish (14th century) in MS Oxford, Bodleian Library Hunt. 293.
2. Ff. 48r–136v: ביאור על פירוש בן עזרא *Avat Nefesh*, a supercommentary on Abraham ibn Ezra's commentary on the Pentateuch by Asher b. Abraham Crescas. Begins אות נפש שוטף רוח ורוח. A note at the beginning of the manuscript attributes this commentary to Jedaiah b. Abraham Bedersi ידעיה ר' לחכם הגדול. On f. 136r–v an appendix found in other manuscripts of this work beginning ראיתי לצרף הנה ביאור אשר נסתפק אלי ימים רבים והוא על מה נכסף אדון הנביאים (end missing).

Copied by Siman Tov b. Elia Gazara. No. 1 was completed on 27 Kislev 5160=1399. Colophon (f. 47r): נשלם זה הביאור בעזרת השם ית' וית' לעד אמן והשלימו סימן טוב הצעיר בכמ"ז אליה גזארה י"ל וההשלמה היתה לאור הנר ליל רביעי כ"ז בכסלו שנת הנה על ההרים רגלי מבושר וג' והיה שנת נקי כפים ובר לבב לפרט האלף הששי והיא שנת כי כימי העץ ימי עמי וג' לכלל. והיא שנת הקטן יהיה לאלף והצעיר לגוי עצום אני יי בעתה אחישנה אוי"ד. The same scribe copied MS Sassoon 1050 in 1416.

On f. 141v an owner, possibly a bookdealer, wrote a list of printed books and manuscripts, mainly Bibles, Bible commentaries and prayer books. The list is published in Cassuto, *Codices Vaticani Hebraici*.

Vat. ebr. 105

311 ff. (<1 flyleaf> + 310; ff. 2r–8r blank). Mostly quaternions. <Candia?>, 15th century. Byzantine semi-cursive scripts.

Collection of texts copied or authored by Michael b. Shabbetai Kohen Balbo or texts collected and bound with this manuscript for him.

I

Ff. 1–269. Paper. 215 × 142 (145 × 98) mm.

1. F. 1r–v: [נסתר ספר רות] Fragment from the end of Isaac b. Joseph ha-Kohen's *Nistar Sefer Ruth* an allegorical commentary on Ruth.
2. Ff. 8v–49r: יסוד מורא לחכ' ר' אב"ע עם ביאור שעשה ר' מרדכי כומתיאנו. *Sefer Yesod Mora ve-Sod Torah* by Abraham ibn Ezra, with the commentary by Mordecai b. Eliezer Khomatiano (Comtino). First edition of *Yesod Mora ve-Sod Torah* Constantinople 1530. The commentary is found in several other manuscripts. Extracts were edited in גויי ישראל בנטרבורג iii (St. Petersburg 1867), p. 10 and by N. Ben-Menahem, *Mi-Ginzei*, pp. 176–185 and עזרא אבן עזרא *Hadarom*, xxvii (1968), pp. 211–220. Cf. J.C. Attias, *Le Commentaire biblique: Mordekhai Komtino ...* (Paris 1991), pp. 91–133.
3. Ff. 49v–63v: עזרא ז"ל ספ' השם לחכם ה' עזרא ז"ל *Sefer ha-Shem* on the meaning of the letters forming the Divine Name by Abraham ibn Ezra. First edition Fürth 1834. With a commentary by Solomon b. Elijah Sharvit ha-Zahav פ' לר' שלמה שרביט and glosses by Elisha Kilki ז"ל א"ק השגות[ת] שהשיג ר' אלישע קלקי ז"ל and *הזהב ז"ל*.
4. Ff. 64r–70r: דרש אור ל"ד Sermon for Passover eve by Ḥasdai Crescas. Beginning missing. Title added in the margins. Three folios of text missing between ff. 67 and 68, only the stubs of the ripped folios remain. Edited from this manuscript and MS Harvard, Houghton Library Hebr. 61 by A. Ravitzky, *Crescas' Sermon on the Passover* (Jerusalem 1988).
5. Ff. 70v–116r: Homilies by Michael b. Shabbetai Kohen Balbo. Includes homilies on the occasion of the release of a prisoner from captivity זה הדרש עשיתי אני מכאל בכה"ר שבת כהן ז"ל אחרי אשר יצאתי מהקודשתבליאה בעבור פדיון שבוני א' שפדו הקהל" (ff. 70v–78v), on the marriage of his son Isaiah in 1463 בני ישעיה 1463 (ff. 78v–89v); on the author's own marriage in 1437 בחופה אשר נכנסתי בחופה בני ישעיה 1437 (ff. 89v–97v), on Psalms xxvii: 4–5 (ff. 97v–106r) and on the marriage of his son Solomon in Rethymnon בחופה בני שלמה יצ"ו בחופה בחופה בני שלמה יצ"ו (ff. 106r–116r).
6. F. 116r: *Piyyut* by David b. Jedidiah inscribed on the lintel of a synagogue in a city in France אלה השורות הכתובות למטה נמצאו כתובות על משקוף פתח בית הכנסת אחד

אשר הוא עד היום בפרנשא בעיר א' שמה והם כתובות קודם חרבן בית שני על אבן א' כתובת קעקע וכמה וכמה אנשי שם חסידי עולם אשילי רברבי רצו לדעת ביאורם ולא עלה בידם גם הר"ר יוחנן הצרפתי רצה לדעת ביאורם ועשה כמה שאלות לבעל החלום ולא נענה. According to other sources it was found in synagogues in Toledo (MS Vat. ebr. 232, q.v.) or in Arles in 1320 (MS Parma, Biblioteca Palatina Parm. 2557). Edited from this manuscript and MS Vat. ebr. 232 by A. Neubauer, "Eine Synagogen-Inschrift aus den Hschr. 105 und 232 der Vaticana." *Israelietische Letterbode*, iv (1878/9), pp. 133–134, and cf. A. Berliner, *ibid.*, v (1879/80), pp. 31–32, and again, with facsimile of this manuscript and a commentary by Z. Malachi, who was unaware of the previous publications, *Michael*, vii (1982), pp. 263–270. The poem begins ביד שכוך בפתע הט"ו, ראשון טלה ביכוך ביד שכוך בפתע הט"ו, שש זכוך. According to the inscription in this manuscript several wise men, including R. Johanan Zarfati who made a query in a dream, failed in their attempts to interpret the poem. According to L. Zunz, *Literaturgeschichte der Synagogalen Poesie* (Berlin 1865), p. 87, the poem was composed for a wedding.

7. Ff. 116v–149r: Michael Balbo's correspondence on philosophical matters with Jedidiah b. Joseph רך of Rhodes (ff. 116v–143r; full name יוסף רך יצ"ו on f. 143r) and Shalom Anabi of Constantinople שלום ענבי (ff. 143r–149r). The author's name is found on f. 143r: מכאל הכהן במ"א. שבתי כהן זלה"ה.
8. Ff. 149r–177r: Verses and letters ואלה הם קצת חרוזות ומשקלי אשר עשיתי אני מכאל הנז' mostly by Michael Balbo. Includes poems sent to various people. Most of the recipients are called by their first name (Moses, Levi, etc.). Included are poems written on the death of the author's father אבי כה"ר (ff. 153v, 171v), verses on the death of the son of Jacob עדיא (f. 163v), letter sent to Ezra of Rhodes on his journey to Venice עזרא מרודוס כשהלך (f. 165r) and verses in honour of Balbo's sons Isaiah and Solomon (f. 173v). On ff. 155v, 156r, 162r–v and 163v–164r poems and letters by Shalom Anabi שלום ענבי ז"ל לה"ר.
- A.H. Freimann published many of the letters in this manuscript pertaining to Erez Israel, *Zion*, i (1936), pp. 185–207. Included in the correspondence in this collection: a letter from Mestre to the author when he served as *codestabilia* in Candia קודוסטבלו (f. 158v), a query from Joseph Yerushalmi, the *dayyan* of Canea, and Balbo's reply שאלה (f. 176r, ed. by Freimann, *ibid.*, pp. 187–188), letters to Shabbetai Kohen of Constantinople לה"ר שבתי כהן הלילי (f. 177r, ed. by Freimann, p. 186) and verses sent by Balbo to Moses Capsali and Shabbetai Kohen הלילי concerning his controversy with Moses [b. Samuel] Kohen Ashkenazi on metempsychosis (f. 177r, cf. below, no 14) וזה עשיתי כאשר שלחתי לה"ר משה קפשאלי ולכ"ר שבתי הלילי בקושטדינא הויכוח של הגלגול שהיה ביני ובין ר' משה אשכנזי (ed. by Freimann, p. 202). A. David published three letters concerning emissaries from Erez Yisrael, in *שאלו שלום ירושלים* (Tel Aviv 2003), pp. 99–110.

9. Ff. 177v–184r: Balbo's sermon גם זה הדרש עשיתי בקניאה שנת הרל"א ביום אחרון של פסח preached on the last day of Passover in Canea in 5231=1471.
10. F. 184v: הודעה שהגיד בן א' שנולד ודבר אלה העתידות ואח"כ מת מיד על ענין המשיח מ"ב על: Fifth prophecy in *Nevu'at ha-Yeled*. Cf. introduction by G. Scholem and M. Beit-Arié to the facsimile edition of מאמר משרא קטרין (Jerusalem 1978), p. 33. Cf. U. Cassuto, *Tarbiz*, xxxii (1963), p. 352, note 56.
On the same page a letter by Balbo in honour of Moses Ashkenazi [=Moses Etrim ve-Arba, cf. no. 11], an emissary from Jerusalem in 5234=1473/4 וזה עשיתי אני מכאל להרר' משה אשכנזי שליח אנשי ירושלים ת"ו שנ' הרל"ד (ed. by Freimann, *ibid.*, p. 198).
11. Ff. 185–188r: Additional material by Michael Balbo. On ff. 185v–186v two documents on redemption of captives from southern France, edited from this manuscript by A. Freimann, *Kobez Al Yad*, n.s. vi (1966), pp. 247–254. On ff. 187r–188r letters pertaining to Jehiel b. Solomon and Moses Ashkenazi [Etrim ve-Arba], edited by Freimann, *Zion*, i (1936), pp. 207 and 199.
12. Ff. 189r–193r: Sermons delivered in the great synagogue by Michael Balbo concerning a Jew who was excommunicated for blasphemy in 1474 שנת הרל"ד (ff. 189r–190r) and on the occasion of his release from the excommunication וזה עשיתי בשעת התר הנדוי (ff. 190v–193r). At the end another letter by the author, edited by Freimann, *ibid.*, p. 199, no. 9.
13. Ff. 193v–194r: A letter by Balbo in favour of Moses Capsali in his dispute with Joseph Colon, edited by Freimann, *ibid.*, pp. 200–202. Cf. H. Rabbinowitz, "Joseph Colon and Moses Capsali," *JQR*, xlvii (1956–57), pp. 336–344.
14. Ff. 195r–251r: משה כהן אשכנזי בבטול דעת הגלגול וטעם למה התחיל העתק קונטרס ששלח לר' משה כהן אשכנזי בבטול דעת הגלגול וטעם למה התחיל Polemic by Michael b. Shabbetai Balbo against Moses b. Samuel ha-Kohen Ashkenazi for his rejection of the doctrine of metempsychosis. The former supported the doctrine and the latter did not accept it. Freimann identified Moses Ashkenazi with Moses Etrim ve-Arba, author of no. 15, but in his study of the controversies on this doctrine, E. Gottlieb, *Mehkarim*, pp. 370–396, denies any basis for this conjecture, pointing out that Moses Etrim ve-Arba is not referred to as a Kohen (cf. also MS Vat. ebr. 254). On f. 194v a poem on the polemic by Balbo beginning זה המשקל עשיתי אני ספר יספר רוב תנועות headed: מכאל כהן בלבו לטבת הויכוח של ההעתק אשר היה ביני' ובין ר' משה אשכנזי cf. A. Ravitzky, *History and Faith* (Amsterdam 1997), pp. 115–153 (reprinted in *Studies in Jewish Manuscripts*, Tübingen 1999, pp. 139–170).
15. Ff. 251v–252r: Extract from the *Zohar* (Genesis, f. 119r) with a commentary by Moses Etrim ve-Arba כאשר פיר' אותו משה אשכנזי predicting the date of the redemption, 5238=1477/8.

16. F. 252r-v: Eschatological predictions אלה הדברים הועתקו מדברי הר"ר יהודה ז"ל מפאס: [50]35-[50]41=1275-1281, by Judah of Fez. Perhaps the dates should be understood to refer to 5235-5241=1475-1481. Between ff. 253 and 254 stubs of three folios with writing that were torn from the manuscript.
17. Ff. 254r-268v: Commentary on Psalm xxix פ' מזמור לדוד הבו לי בני אלים בב' פנים: by Michael Balbo מכאל בן אבא מרי הנ"ר שבתאי בן מר ישעיא בן מר יהודה הכהן המכונה בלבו. According to a colophon at the end the commentary was composed in 5225=1464/5 תם ונשלם תהלה לאל עליון שנת רוב טוב לבית ישראל חזק 5225=1464/5. The commentary is preceded by a poem by the author beginning אני אל רם אשר אהיה מקורא and followed by a poem by his son Isaiah, beginning מגדל הנקרא עוז בנה אבי acrostic מכאל כהן אני ישעיא בנו.

II

Ff. 270-286. Paper with various watermarks some of them also found in no. I, one of them similar to Briquet no. 10626 dated 1467-1476. 215 × 142 (145 × 98) mm. Quaternions and quinions. Ashkenazic semi-cursive script. Michael Balbo added the text on ff. 307v-309v in his own hand on pages left blank by the previous scribe.

18. Ff. 270v-286r: Dissertation by Shalom b. Joseph Anabi on the philosophical and mystical significance of biblical themes, such as Adam and Eve, the serpent, the Garden of Eden, etc. Begins אמר שלום למה שסופר אלי על איש שלם העיר לזולתו. Autograph. On ff. 286r-287r an appendix (by the author?) on the significance of the dates of the festivals אמר וילוח לזה פרק מיוחד לביאור טעם המועדים ר"ל טעם היות כל א' מהם קבוע לזמן. Colophon (f. 286r): יוסף ענבי בן כבוד הנכבד הרב ר' שלום ענבי, תם ונחתם על ידי איש תם.

III

Ff. 288-307r. Paper. 215 × 142 (145 × 98) mm.

19. Ff. 288r-307r: Treatise on the comet (Halley's comet) sighted in 1456 by Isaac Dieulosal b. Meir b. Isaac of Speyer יצחק דיבלושל בן מר מאיר דאשפירא בן יצחק. The author deals with the astrological significance of this astral event and considered it an omen predicting the Redemption in 1467. J. Hacker published extracts from the treatise pertaining to historical events *Shalem, i* (1974), pp. 137-147. The author was identified by M. Steinschneider as a Provençal Jew whose family originated in Speyer (*Jahrbücher für jüdische Geschichte und Litteratur*, ix 1889, pp. 79-81). According to Cassuto he probably lived in Candia, but Hacker maintains that the many references to towns in Italy indicate that he lived there.

IV

Ff. 307v-310v. Paper. 215 × 142 (145 × 98) mm.

20. Ff. 307v-309v: [הוראת הדבוק העצום משבתאי וצדק על הצמחת ישועתנו ועל בית אדני המלך] Astrological treatise on the conjunction of Saturn and Jupiter in 1464 and its significance for King Ferdinand I of Naples, by David b. Jacob Meir of the Kalonymus family דוד גאקו בן החכם מאישטרו יעקב מאיר ז"ל. The Hebrew title is

With a few notes in a later hand (according to Cassuto, *Codices Vaticani Hebraici*, by the Hebrew scribe of the Vatican Library, Giovanni Giorgi). On the flyleaf at the beginning a short note in German in Hebrew characters: [א]יין גרושר איין גוט דען מן.

Cf. Ben-Menahem, *Mi-Ginzei*, pp. 69-72. Assemani recorded this manuscript as *olim Palatinus*.

Vat. ebr. 107

199 ff. (1-116, 116^a-198; ff. 57v-59v, 107r, 109v-110r, 111v, 112v-113v, 158v-159v blank). Paper. 273 × 210 (193 × 144-146; 188 × 135) mm. Mostly quaternions. <Provenance>, 1438-1439. Provençal cursive script.

1. Ff. 1v-57v: *Avat Nefesh*, supercommentary on Abraham ibn Ezra's commentary on the Pentateuch by Asher b. Abraham Crescas. On ff. 56v-57r an appendix found in other manuscripts of this work beginning ראיתי לצרף הנה ביאור אשר נסתפק אלי ימים רבים והוא על מה תכסוף אדון הנביאים אשר נשלם בשלמות האנושי לעבור ולראות ארץ ישראל.
2. Ff. 60r-106v: [גאון] פ' סודות הרמב"ן ז"ל על דרך הקבלה האמתית [כתר שם טוב מאת שם טוב ג' גאון] *Keter Shem Tov* by Shem Tov ibn Gaon. One of the redactions of the kabbalistic supercommentary on Moses b. Naḥman's short commentary on the Pentateuch. Does not include the author's introduction found in some of the manuscripts. Agrees with the edition by Judah Curiat in his *מאור ושמש* (Leghorn 1839), pp. 25-54. Cf. D.S. Loewinger, *גאון בן אברהם בן גאון Sefunot*, vii (1963), pp. 29-32.
3. Ff. 107v-108r: טעם לולב Mystical significance of the four species. Begins הלולב רומז מעין דוגמא של מעלה.
4. F. 109r: פרוש ר' ישמעאל : Baraita of R. Ishmael from the introduction to the Sifra. Some variations from the editions.
5. Ff. 110v-111r: Notes on Hebrew grammar. On f 110v a diagram of the four grammatical terms שם דבר, שם עצם, שם תאר, שם מקרה etc. On f. 111r definitions of grammatical terms גדר האותיות, גדר התנועות etc.
6. F. 112r: First two verses of a poem by Levi b. Gershom beginning למה תקראוני חובלים.
7. Ff. 114r-116v; 116^ar-150r: פתח דברי *Petaḥ Devarai*. Anonymous grammatical treatise attributed to David Kimḥi or David b. Judah Messer Leon. First edition Naples 1492. F. 116^a torn with loss of text.
8. Ff. 150v-155v: מפתח הנקוד ומפתח הדקדוק לחכם ר' אלקנה ז"ל והוא גן עדן הדקדוק *Mafteah ha-Nikkud u-Mafteah ha-Dikduk* by Elkanah ha-Sefardi. Begins זחלתי ואירא על כן זחלתי ואירא. The preface was edited from MS Parma, Biblioteca Palatina Parm. 2118 by A. Berliner, "Aus Handschriften." *Festschrift D. Hoffmann* (Berlin 1914), pp. 285-286.
9. Ff. 155v-158r: [רב פעלים וקטע] An extract on the accents from *Sefer Rav Peṣalim*

- by Joseph b. Judah Zark (ff. 156r–158r). Preceded by another excerpt on grammar, כלל אחר מנקוד קצר, probably by the same author (ff. 155v–156r).
10. Ff. 160r–183r: הגדה של שבועות One of the redactions of *Midrash Aseret ha-Dibrot* with many more tales than in the published editions and most other manuscripts. Most of the additional tales seem to be later additions. Other copies of this redaction are in MSS Moscow, RSL Guenzburg 111 and Zurich, Zentralbibliothek Heid. 192. On ff. 183v–185v an appendix beginning מעשה היה בימי שלמה יום אחד היה יושב בפלטרין שלו.
11. Ff. 186r–197r: מגלת סתרים מדרש הנביא הלבאי הלוי *Megillat Setarim*, attributed to Leon de Blantes or to Levi b. Gershom. Parody for Purim. Includes the sections הכל בקבוק קבל תורה מכרמי (ff. 187v–195r), ויהי בימי כרמי בן זרח (ff. 186r–187v), חייבין בשתייה בפורים (ff. 191r–193v) and משנכנס אדר אין לוקחין יין מכל אדם (ff. 193v–195r).
On ff. 195v–196v: הסכמות parodies of resolutions. On f. 197r: parody of the benediction מי שברך for Purim. According to Davidson, *Parody*, pp. 134–139, these are Provençal parodies. A few lines at the end of f. 196v are in Judeo-Provençal. All these texts were edited by Davidson, *ibid.*, from a Bodleian manuscript. On f. 197v (by a different hand): parody of a document in Aramaic beginning בשית יומיא לברי כולא ושבת וואדה לברי אשבח. This manuscript was described by Davidson, *Parody*, pp. 119–120.
12. F. 198r–v Extracts on grammar similar to those on f. 110v.
Copied by Manoah b. Menahem for his own use during the years 5198–5200=1438–1439. Colophons: 19 Adar II 5198=1438 תם ונשלם תהלה לאדון עולם 19 Adar II 5198=1438 תם ונשלם תהלה לאדון עולם יום ה' פר' ויאמר פני ילכו והניחותי לך יום י"ט לירח ואדר שנת אנכי אנכי הוא מנחמכם לפרט האלף שבה לבורא הרים 29 Marḥeshvan 5200=1439 הששי והמכתב מנוח בר' מנחם נתבוי"א משפיל ומרים תם ונשלם בכ"ט מרחשון שנת למעני למעני אעשה ... והמכתב מכתב מנוח בר' מנחם תם ונשלם שבה לבורא עולם פרשת וישלח יעקב [12–17] Kislev 5200–1439 (f. 106v), [12–17] Kislev 5200–1439 שנת למעני למעני אעשה ... 21 or 25 Shevat 5198=1438 according to a colophon written by an owner, Vidal Bonafos דשואל in which the date 21 Shevat has been corrected to 25 Shevat תם ונשלם יום-כ"א כ"ה שבט פרשת יין ושכר אל תשת שנת ה' ותהא שנת בפיו גם הוא לפרט האלף הששי ליצירה. והמכתב מכתב מנוח בר' מנחם נתבוי"א אלפים קצ"ח. ותהא שנת בפיו גם הוא לפרט האלף הששי ליצירה. והמכתב מכתב מנוח בר' מנחם נתבוי"א בעדו ובעד ביתו ... ממני וידאל בונפיש דשואל מכתבת ידי (f. 197r). The same Vidal listed the contents of the manuscript. He also copied fol. 107v. The name Ḥayyim is singled out on f. 30r – perhaps referring to the owner Vidal – and the acrostic of Jehiel on f. 37r.
- Owners (f. 1r): Judah Zabarah זברה שלי יהודה זברה Isaac b. Judah Zabarah ממני שמואל בן משה דקרקסונה ויצחק בכ"ר יהודה זברה and a receipt of payment from Samuel Carcassone קבלת[ין] משמואל דקרקסונה ל' דנר[ין] ו' דקרקסונה קבלת[ין] משמואל דקרקסונה ויצחק בכ"ר יהודה זברה and a list of 48 books belonging to Maimon Zabarah זאת מוכרת הספרים אשר לי מימיו זברה. The complete list of books was published by Cassuto in his catalogue. An owner added the verses כמו ירדן לנעמן which in MS Vat. ebr. 349 are attributed to Rabbenu Tam (Jacob b. Meir) and constitute the opening of the exchange of

verses on poetry between Rabbenu Tam and Abraham ibn Ezra, which, in the printed editions, begins with Ibn Ezra's rejoinder. On f. 94v a note by the Hebrew scribe of the Vatican Library, Giovanni Giorgi erroneously attributing ibn Gaon's supercommentary to Isaac of Acre. On f. 197, a note written by Vidal Bonafos listing the contents of the manuscript.

Palatine collection, Fondo Fuggeriana ebr. 23.

Vat. ebr. 108

123 ff. Parchment. 298 × 258 (217 × 167) mm. Quaternions. <Provence?>, late 13th-early 14th century. Sephardic square script.

[תלמוד בבלי, מסכתות שבת ומועד קטן] Babylonian Talmud, tractates Shabbat (ff. 1r-94r) and Mo=ed Katan (ff. 94v-123v). First eight quires missing until Shabbat 47b. The Mishnah is written at the beginning of each chapter except for the last chapter of Mo=ed Katan where it is written before each section of the Gemara. With notes, variant readings and explanations in the margins and between the lines.

Copied by three different scribes. Scribe 1 copied ff. 1r-33r, line 7; scribe 2 copied the continuation until f. 119v and scribe 3 copied ff. 120-123. Some leaves at the beginning were damaged and torn with some loss of text.

In the upper margin of f. 57r Isaac b. Menahem wrote a note stating that he had studied the tractate in 5260=1499/1500 המנ[ס]כת למד הייזק קטן למד המנ[ס]כת 5260=1499/1500. בשנת ר"ס לפר'.

On this manuscript cf. Lebrecht, *HSS*, p. 73; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 13 [in Hebrew], A. Goldberg, *Commentary to the Mishna: Shabbat* (Jerusalem 1976), p. 44 [in Hebrew]. A facsimile edition of this manuscript was published in Jerusalem, 1972.

Old Palatine collection

Vat. ebr. 109

141 ff. (1-65, 65^a-140). Two columns.

Two different manuscripts of Talmud bound together, sharing the same number of columns and lines.

I

Ff. 1-51. Parchment. 340 × 262 (257 × 198) mm. Quaternions. 12th [?] century. <Ashkenaz or Italy>, Ashkenazic or Italian square script.

1. Ff. 1r-51v: [תלמוד בבלי, מסכת עירובין] Babylonian Talmud, tractate Eruvin. The Mishnah is written at the beginning of each chapter. Missing until Eruvin 2b, line 7 and from 91b, line 3 in Chapter Nine until the end of the chapter (Eruvin 95a). The Mishnah at the beginning the following chapter is also missing until Eruvin x:10 (between ff. 47 and 48). Eruvin 102a, line 3 until the end

of the tractate (Eruvin 105a) is also missing. A few explanatory notes and variant readings were entered by several hands in the margins.

II

Ff. 52–140. Parchment. 338 × 257 (256 × 197) mm. Quinions. 12th or early 13th century. Italian square script.

2. Ff. 52r–140v: [תלמוד בבלי, מסכתות פסחים וביצה] Babylonian Talmud, tractates Pesahim and Bezah. The Mishnah is written at the beginning of each chapter. Includes מסכת פסחים בשלמות (ff. 52r–118r) and מסכת יום טוב (ff. 118r–140v). In tractate Pesahim פרק ערבי פסחים, which is chapter x in the printed edition, was copied after chapter iii. A leaf is missing between ff. 130 and 131 and the texts of Bezah 22b–23b and the Mishnah of Bezah iii:1–iii:7 are missing. A few explanatory notes and variant readings were entered by several hands in the margins.

Owner (f. 140r): Mordecai b. Judah sold the manuscript to Menahem b. Solomon for 2 gold florins in Av 5086=1326 [זאת ה[גמרא] כי מן כרתין זאת ה[גמרא] אב שפ"ו [...].

The owner Menahem signed his name below the previous note: שלי מנחם בן החסיד קניתיו [בשנת] פ"ו. On this manuscript cf. Lebrecht, *HSS*, p.73; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 13 [in Hebrew]; A. Goldberg, *Commentary to the Mishna: Eruvin* (Jerusalem 1986), pp. 52–53 [in Hebrew]. A facsimile edition of this manuscript was published in Jerusalem, 1972.

Vat. ebr. 110

101 ff. (1–76, 78–102). Parchment. 400 × 320 (281 × 240–243) mm. Quaternions. Two columns. <France or Germany>, ca. 1380. Ashkenazic square script.

[תלמוד בבלי, מסכתות סוטה, נדרים, נזיר, Nedarim (ff. 41r–73v) and Nazir (ff. 73v–102r)]. Babylonian Talmud, tractates Sotah (ff. 1r–40r), Nedarim (ff. 41r–73v) and Nazir (ff. 73v–102r). The Mishnah is written at the beginning of each chapter. This is one of three manuscripts in the Vatican Library together comprising all the tractates of Seder (Order) Nashim. The other manuscripts are MSS Vat. ebr. 111 and 130. With notes, variant readings and explanations in the margins and between the lines, many of them based on Rashi's commentary. Some of the notes on ff. 7v, 9v, 12v and elsewhere are by Kilian Loeb, a Christian clergyman in Germany (1471–1553). He signed his name at the end of one of the notes in MS Vat. ebr. 111.

The three manuscripts comprising Seder Nashim were completed on 11 Shevat 5141 = 7 January 1381 by Yehoshaya b. Abraham b. Berechiah, whose colophon is found in MS Vat. ebr. 111. Thus, this volume was probably copied in 1380 or earlier. In this manuscript the scribe pointed out his name on f. 48v by adding the word יה to the catchword יהושע forming the name יהושעיה and singled out the name יהושעיה in the text on f. 51r and with the letters forming the name יהושעיה on f. 93v. Owners' entries: Hava daughter of Isaac במרחשוון יום ג' כ"א [חיה בר'] יצחק זלה"ה (f. 40r) and Abraham b. Eleazar [אלעזר] אברהם בר' (f. 102r). Other entries are illegible.

Vat. ebr. 112

40 ff. Parchment. 356 × 274 (233 × 186) mm. Quaternions. Two columns. <Germany>, mid-late 14th century. Ashkenazic square script.

[תלמוד בבלי, מס' כתובות] Babylonian Talmud, tractate Ketubbot. The Mishnah is written at the beginning of each chapter. The scribe copied only until the end of Ketubbot 42a and left the rest of the last page blank.

The letters forming the name [of the scribe?] Jacob were singled out on f. 32v. On f. 40r two entries by an owner, Eisik Stein אייזק שטיין, possibly the rabbi and halakhic authority Isaac Stein (Regensburg, d. 1495) who authored a commentary on *Sefer Mizvot Gadol*. Another owner noted on the same page that the tractate came into his possession from Rabbi Eisik אייזק מה"ר שלי הגמרה.

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), pp. 14–15 [in Hebrew]. A facsimile edition of this manuscript was published אוסף כתבי היד של התלמוד הבבלי בספריית הוטיקן ברומא (Jerusalem 1974).

This manuscript was used for variants in the edition of tractate Ketubbot by the Institute for the Complete Israeli Talmud (Jerusalem 1972–1977). On this manuscript cf. introduction, p. 66.

Old Palatine collection.

Vat. ebr. 113

85 ff. Parchment. 332 × 287 (247 × 200) mm. Quaternions. Two columns. <Ashkenaz>, 12th-early 13th century. Ashkenazic square script.

[תלמוד בבלי, מסכתות כתובות ונידה] Babylonian Talmud, tractates Ketubbot (ff. 1r–53v) and Niddah 2a–50a, line 32 (ff. 54r–85v). The Mishnah is written at the beginning of each chapter. Ketubbot is incomplete. The following parts of tractate Ketubbot are missing: 3a line 22 to 14a line 25 (lacuna of six leaves after f. 1), 15b line 21 to 16b line 24 (lacuna of one leaf after f. 2) and 27a line 41 to 42a line 25 (lacuna of nine leaves after f. 8). With notes, variant readings and explanations, many based on Rashi's commentary, in the margins and between the lines.

Copied by two scribes, one of whom copied ff. 3r–30r, col. i while the second one filled in ff. 1r–2r, and added ff. 30r, col. ii to the end.

Small fragments from another Talmud manuscript with remnants of TB Shabbat 28 are pasted on ff. 10 and 14 and between the tractates and used in the binding between ff. 49 and 51.

On f. 28r partly illegible entries. The reading in Cassuto, *Codices Vaticani Hebraici* is: [...] בן [...] שלי"ט הלוי איש חיל. On f. 64r an entry by Anshel b. Jacob ha-Levi אנשיל בן יעקב הלוי מה"ר יעקב הלוי.

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabinovicz, *Dikdukei Soferim*,

xi (Munich 1881), p. 15 [in Hebrew]. This manuscript was used for variants in the edition of tractate Ketubbot by the Institute for the Complete Israeli Talmud (Jerusalem 1972-1977). On this manuscript cf. introduction, pp. 66-67.

Old Palatine collection.

Vat. ebr. 114

31 ff. (ff. 13v-16v ruled but blank).

Two different manuscripts bound together.

I

Ff. 1-13. Parchment. 332 × 258 (233 × 156) mm. Quaternions. Mid-late 14th century. Ashkenazic semi-cursive script.

1. Ff. 1v-10v: [תלמוד בבלי, מס' יבמות ב ע"א-יט ע"א] Babylonian Talmud, tractate Yevamot 2a-19a, line 5. The entire first chapter of the Mishnah is written at the beginning of the first chapter of the Gemara, but in chapter ii only the first Mishnah is copied, followed by the beginning of the Gemara. The scribe copied only until Yevamot 19a and then ceased, leaving most of f. 10v blank. F. 2 was bound out of order and not after f. 8 where it belongs.

This manuscript was used for variants in the edition of tractate Yevamot by the Institute for the Complete Israeli Talmud (Jerusalem 1983). On this manuscript cf. introduction, p. 31.

2. Ff. 11r-13r: [פירוש תהלים] Short commentary on Psalms i-lxxiv. Mainly explanations of difficult words. A few words are translated into German. The scribe did not complete the copy and left most of f. 13r blank.

II

Ff. 17-31. Parchment. 317 × 239 (220 × 171-162) mm. Quaternions. 14th century. Ashkenazic semi-cursive script.

3. Ff. 17v-31v: [תלמוד בבלי, מס' בבא מציעא ב-כב] Babylonian Talmud, tractate Bava Mezia 2a-22b, line 28. The Mishnah is written together with the Gemara as in the printed editions. Many variations from the printed editions.

This unit was copied by three scribes. The first copied until f. 23r, 6 lines from the bottom, the second continued the copy until the end of f. 24v and the third completed the copy until the end.

On f. 17r an owner, Feiblin b. Abraham, signed his name שליט"א אברהם בה"ר.

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 15 [in Hebrew]. A facsimile edition of this manuscript was published אוסף כתבי היד של התלמוד הבבלי בספרית הוטיקן ברומא (Jerusalem 1974).

Old Palatine collection.

Vat. ebr. 115

119 ff. (1, 1^a-10, 10^a-34, 34^a-64, 67-83, 83^a, 84, 84^a, 85, 85^a-117). Ashkenazic square scripts.

Parts of two different manuscripts of Talmud bound together.

I

Ff. 1, 1^a–10, 10^a–34, 34^a–61. Parchment. 454 × 335 (374 × 235) mm. Quaternions. Two columns. <Germany?>, 14th century.

1. [תלמוד בבלי, מסכתות בבא קמא קיח-קיט, בבא מציעא] Babylonian Talmud, tractates Bava Kamma 118b, line 10–119b, line 47 (ff. 1–1^{ar}) and Bava Mezia. The order of the chapters in Bava Mezia is different from the printed editions and other manuscripts: i–v, ix, vi–viii, x. The Mishnayot of chapters i and viii (פרק השואל) were copied at the beginning of the tractate, but the other Mishnayot were copied in the relevant places in the Gemara as in the printed editions. At the end of Bava Kamma mnemonic signs in Aramaic for memorizing the proper order of the chapters in the tractate. With notes in the margins. On tractate Bava Mezia cf. S. Friedman, *פרק השוכר את האמנין*, vol. ii (Jerusalem 1996), p. 67.

The name Abraham, probably the copyist of these pages is singled out in the text on f. 50v.

On f. 1r a note on the loan of this manuscript by Simeon b. Joseph of Worms מא'נת] הש'נים] השאלתו נאו'נים] שמעון ב"ר יוסף זלה"ה מווירמשא.

II

Ff. 62–64, 67–83, 83^a, 84, 84^a, 85, 85^a–117. Parchment. 454 × 335 (348–350 × 238) mm. Quaternions. Two columns. <Germany or France>, late 13th century.

2. [תלמוד בבלי, מסכת בבא בתרא] Babylonian Talmud tractate Bava Batra. The Mishnayot were copied at the beginning of the tractate. With notes in the margins. According to Cassuto, *Codices Vaticani Hebraici*, some of the notes are by Kilian Leib (ff. 68r–76r, 80v, 83^av, 85v et al.).

The name Isaac, probably the copyist of these pages is singled out in the text on ff. 72r, 72v, 90r and 96r. On f. 62r a mutilated entry with the date 9 Nisan 5155=1395 ט' ניסן קנ"ה.

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 15–16 [in Hebrew].

Old Palatine collection.

Vat. ebr. 116

71 ff. (1–51, 51^a–69 + <1>). Parchment. 367 × 252 (254 × 163) mm. Quaternions. Two columns. <Germany>, 14th century. Ashkenazic square script.

[תלמוד בבלי, מסכת בבא קמא] Babylonian Talmud, tractate Bava Kamma. The Mishnah is written at the beginning of each chapter. With notes and corrections in the margins.

At the beginning and end of the manuscript jottings and owners' entries, among them Jacob b. Menahem ha-Levi שליט"א מנחם הלנין and Eleazar Alexandri b. Joseph אל[עזר] אלכסנדרי ב"ר יוסף (f. 1v). On f. 69r a note in rhymed prose by Pinḥas Zelikman b. Moses, possibly referring to the return home of

students from their houses of learning during vacation. The piece is copied partially several times. The most complete copy reads: סוף הזמן קורין לכל בני חורין לבתיהם חוזרין ברוך מתיר אסורים סוף הזמן יפרח אורו לרום ירח ממערב וגם ממזרח על כל. אני פנחס ב"ר משה זצ"ל המכונה זעליקמן. On f. 69v an owner entered his name, David b. Solomon *הסופר דוד בן שלמה שליט*.

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), pp. 16–17 [in Hebrew].

Old Palatine collection.

Vat. ebr. 117

91 ff. Parchment. 360 × 270 (270 × 180) mm. Quaternions. <Germany>, late 14th century. Ashkenazic semi-cursive script.

[תלמוד בבלי, מסכת בבא מציעא] Babylonian Talmud, tractate Bava Mezia (ff. 1v–89r). The Mishnah is written at the beginning of each chapter. With notes and corrections in the margins.

Apparently by one hand. Colophon (f. 89v): *סליקא לה בבא מציע' שבח לעוטה אור ומכל מחלה יצילני ומכל צרה וצוקה ומכל יגון ואנחה וירפא' וישמע שוועתינו ותפילתי' בזמן קרוב. סיימתי היום באחד בשבת בט' לירח ניסן שנת ססטוד' [?] לפרט לאלף השישי [...]*. The end of the colophon was erased. On f. 90r a later hand added a short poem by Joel beginning *יצמח לנו קרן יואל השפל* and *יואל הקטן* acrostics. On f. 91r some jottings, among them a Yiddish translation of the first Mishnah of Bava Mezia. Both the poem and the translation were edited from this manuscript in its description by R.N. Rabinovicz (*vid. infra*). On f. 90v Eliezer Lippman b. Eleazar noted that he had studied from this manuscript in 5233=1472/3 *אני אליעזר בר' אלעזר זלה"ה המכונה ליפמן 3/1472=5233*. *למודתי מזה הגמ' שנ' רל"ג*.

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 16 [in Hebrew]; S. Friedman, *בבא מציעא של נוסחי בבא מציעא*, p. 105 and *idem*, *פרק השוכר*, p. 67–69. *תלמוד ערוך: פרק השוכר*, p. 105 and *idem*, *מחקרים בספרות התלמודית* in *את האמנין*, vol. ii (Jerusalem 1996), pp. 67–69.

Old Palatine collection.

Vat. ebr. 118

120 ff. (5–24, 24^a–53, 55–124). Parchment. 386 × 300 (251 × 196) mm. Quaternions. Two columns. <Germany>, 14th century. Ashkenazic square script.

[תלמוד בבלי, מסכתות זבחים ומנחות] Babylonian Talmud, tractates Zevahim (ff. 5r–60v) and Menaḥot (ff. 61r–124v). The Mishnah is written at the beginning of each chapter. The beginning of Zevahim (2a–13a) is missing in this manuscript but is found on ff. 1–6 in MS Vat. ebr. 119 which is the continuation of this manuscript written by the same scribe. The catchword on MS Vat. ebr. 119, f. 6v matches the beginning of the text on f. 5r in this manuscript. The end of Zevahim from 106b, line 15, near the beginning of chapter xxi, is missing, though the Mishnayot of chapter xii are copied. The end of tractate Menaḥot from 94a,

line 40 (chapter xi) is missing though the Mishnayot of chapter xi are copied. With a few notes and completions of lacunae in the margins by another hand.

The name Meir on f. 15v is decorated, and it is probably the name of the scribe. The same name is decorated several times in MS Vat. ebr. 119. Catchwords are decorated and on f. 97v the last line is decorated with pen drawings of imaginary animals.

Owner: Aviezri Stein (cf. MS Vat. ebr. 112 and 119).

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 17 [in Hebrew]. A facsimile edition of this manuscript was published אוסף כתבי היד של התלמוד הבבלי בספרית הוטיקון ברומא (Jerusalem 1974).

Old Palatine collection.

Vat. ebr 119

128 ff. (1–32, 23^a–32^a, 33–118). Parchment. 386 × 315 (251 × 196) mm. Quaternions. Two columns. 14th century. Ashkenazic square script.

[תלמוד בבלי, מסכתות זבחים, תמורה, ערכין, בכורות, מעילה, כריתות] Babylonian Talmud, most of Seder Kodashim. Ff. 1r–6v on which tractate Zevaḥim 2a–13a is copied belong at the beginning of MS Vat. ebr. 118 which includes tractates Zevaḥim 13a to the end and Menahot, and was copied by the same scribe together with this manuscript. Also includes tractates Temurah (ff. 7r–31v), Arakhin (ff. 32r, 23^a–29^a, 33r–58r), Bekhorot (ff. 58r–99v), Me=ilah (ff. 99v–108r) and Keritot (ff. 108v–128v). Missing from Keritot 22b. The Mishnah is written at the beginning of each chapter except for tractate Temurah, chapters i–iii and Bekhorot, chapters iii–iv where they are written together with the Gemara as in the printed editions.

The name Meir, probably the name of the scribe, is decorated in the text on ff. 67r, 68r, 76r, 81v and 112r. The same name is decorated on f. 15v in MS Vat. ebr. 118, which was copied by the same scribe. Catchwords are decorated and on f. 80v there are pen drawings of animals and a human figure. Ff. 32, 23^a–26^av, col. 2, line 8 were copied by another hand that singled out the name Jose יוסי twice on f. 25^av. The foliation is confused and another hand amended it on some leaves.

Owner (f. 1r): Aviezri Stein אבי העזרי שטיין (cf. MS Vat. ebr. 112).

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 17 [in Hebrew]. A facsimile edition of this manuscript was published אוסף כתבי היד של התלמוד הבבלי בספרית הוטיקון ברומא (Jerusalem 1974).

Old Palatine collection.

Vat. ebr. 120

239 ff. (1–39, 31a–39^a, 40–52, 54–57, 68–84, 84^a, 85–112, 112^a, 123–153, 155–242). Parchment. 386 × 298 (252 × 194) mm. Quaternions. Two columns. <France?>, late 13th century. Ashkenazic square script.

[תלמוד בבלי, מסכתות מנחות, בכורות, כריתות, מעילה, תמיד, קינים, ערכין, תמורה ומשנת מדות] Babylonian Talmud, most of Seder Kodashim. Includes tractates *Menahot* (ff. 1r–84v), *Bekhorot* 2a–43a, line 35; 46a–end (ff. 85v–131v), *Keritot* (ff. 132r–165v), *Me'ilah* (ff. 166r–175r), *Tamid* (ff. 176r–181r), *Kinim* (ff. 181r–182r), *Arakhin* (ff. 182r–212v), *Temurah* (ff. 212v–239v) and the mishnaic tractate *Middot i:1–v:iv* (ff. 239v–242r). The Mishnah is written at the beginning of each chapter except for tractate *Bekhorot* iii–iv, *Tamid* ii and *Temurah* ii where they are written together with the Gemara as in the printed editions. The text missing from tractate *Bekhorot* on f. 120v was omitted by the scribe who may have been copying from an incomplete codex or may have skipped a page. With a few notes and additions in the margins in different hands.

This manuscript is the continuation of MS Vat. ebr. 121 which includes the two other tractates from Seder Kodashim not included here.

A few pages, mainly towards the end of tractates, are not divided into columns.

Colophons: חזק ונתחזק כבזק וסופר לא יזק (f. 165v) and חזק ונתחזק הסופר לא יזק (f. 242r). Copied by Samuel, whose name is singled out in MS Vat. ebr. 121 (q.v.). Owner (f. 242v): Berechiah b. Azariah [or Azriel] of Tulln [ב"ר אזריה] זה הספר של הנדי' ר' ברכי' ב"ר אזריה] as well as זה הספר של ר' ברכי' מטולן and זה הספר של ר' עזרי' מטולן. At the bottom of f. 123v which ends with the word ייסיף the scribe added a supplication for another son ... הצור ייסיף לי בן אחר עם זה.

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 17 [in Hebrew].

Old Palatine collection.

Vat. ebr. 121

183 ff. Parchment. 384 × 297 (254 × 191) mm. Quaternions. Two columns. <France?>, late 13th century. Ashkenazic square script.

[תלמוד בבלי, מסכתות זבחים וחולין] Babylonian Talmud, tractates *Zevaḥim* (ff. 1v–82r) and *Hullin* (ff. 82v–183v). The Mishnah is written at the beginning of each chapter except for chapter x of tractate *Hullin*. With a few notes and additions in the margins in different hands.

Ff. 74r–82r and 179r–183v are not divided into columns.

The continuation of this manuscript is found in MS Vat. ebr. 120 which includes the other tractates from Seder Kodashim.

The first leaf is torn lengthwise and only the inner column remains.

The name of the scribe, Samuel, is singled out in the text on ff. 38r and 119v.

On the recto side of the first, torn leaf part of an owner's inscription referring to "half of Seder Kodashim" is legible זה סדר קדשי חצי שלי [...] בניה של אחותי גנ[...] מחזור וזהם חציים שלי ושמונה נ[...].

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 18 [in Hebrew].

Old Palatine collection.

Vat. ebr. 122

111 ff. (1–16, 19–38, 38^a–112). Parchment. 315 × 288 (written areas vary) mm. Quaternions. Two columns. <Ashkenaz>, 14th-early 15th century. Ashkenazic square scripts.

[תלמוד בבלי, מסכת חולין] Babylonian Talmud, tractate Ḥullin. The Mishnah is written at the beginning of each chapter. The order of chapters v-ix in the printed editions is viii, vii, v, vi in the manuscript. Some notes in the margins, including a few translations of words into Judeo-German.

The present manuscript is a compilation of several parts copied by three scribes. The earliest part of the manuscript (ff. 100–105, 107–112) was copied by a scribe who singled out the name Meir on ff. 100r and 104r. His copy dates to the early 14th century. Written area: 256 × 175 mm. Ff. 100–105 are part of a quaternion and the end of the tractate was written on a 3-bifolia quire.

This copy was completed by a scribe who singled out the name Jacob in the text on f. 48r and decorated it with a crown on f. 79v. He copied ff. 19–99 and 106. The text on f. 99 was disposed so that it would fit the text beginning on f. 100. F. 106 is a completion of a lacuna in the earlier manuscript. The copy dates to ca. 1400. Written area: 222–227 × 176–178 mm.

The beginning of the text (ff. 1–16) was added from another manuscript. The disposition of the text in this part of the manuscript is different from the other parts. It dates to ca. 1400.

At the end of the manuscript (f. 112v) Meir, the scribe of that part of the text, wrote two poems on the order of the chapters in tractate Ḥullin להשמר הכל שוחטין ויחטין, the second one with the acrostic Nathan ha-Kohen. The poems were printed by R.N. Rabbinovicz (cf. *infra*).

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabbinovicz, *Dikdukei Soferim*, xi (Munich 1881), pp. 18–19 [in Hebrew].

Vat. ebr. 123

91 ff. (26v–29r blank). Ashkenazic semi-cursive scripts.

I

Ff. 1–5, 30. 295 × 215 (240 × 180) mm. Parchment. Quaternions. Two columns. <Germany>, ca. 1400.

1. Ff. 1r–5v, 30r: [תלמוד בבלי, מסכת חולין לג-מה] Babylonian Talmud, tractate Ḥullin 33a, line 19–45b, line 37. F. 30 was bound out of place as it is the direct continuation of f. 5. The scribe copied the text of the tractate until f. 45b, line 37 of the edition and left the rest of f. 30r and all of f. 30v blank. The Mishnah was written together with the Gemara as in the printed editions.

Owner (f. 4v): Jacob גמרא מחולין שלי [יעקב...]. The entry is copied twice, and in the second entry it is possible to read Simḥah ha-Levi זצ"ל שמוחה הלוי זצ"ל...

II

Ff. 6–29. Parchment. 282 × 185 (220 × 135) mm. Quaternions. <Germany>, 15th century.

2. Ff. 6r–26r: [תלמוד בבלי, מסכת חולין] Babylonian Talmud, tractate *Hullin*. Beginning missing. Different order from the editions and other manuscripts. Includes most of chapter iii (אלו טריפות), chapters iv (בהמה המקשה), xii (שילוח הקן), and the beginning of chapter viii (כל בשר). The Mishnah is written at the beginning of each chapter. The Mishnayot of chapter iii of which the beginning is missing were copied by a 15th century Ashkenazic hand in the margins of ff. 12r and 13v. The scribe copied the text of the tractate until f. 107r of the edition and ceased to copy in the middle of a sentence leaving the rest of f. 26r until f. 29v blank. With notes and corrections in the margins. On f. 29v other hands added jottings and copied the Tosafot on the passage beginning מה נשר in *Hullin* 61a.

On these two manuscripts cf. Lebrecht, *HSS*, p. 74; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 19 [in Hebrew].

III

Ff. 31–76. Parchment. 288 × 190 mm and other various sizes of parchment. Quaternions. <Germany?>, early 14th century. Ashkenazic current semi-cursive script.

3. Ff. 31r–76v: [פירוש התורה] Short commentary on the Pentateuch (Genesis-Exodus). Divided into שערים (gates), some of them called שער נפש or שער הפשט (literal meaning). The commentary is sometimes literal and sometimes homiletic or based on *gematriot*. On f. 68v the name [of the author?] Eleazar b. Judah (1165-ca. 1230) is found אבל אני אלעזר בן רבי יהודה קיבלתי תרכ"א. The author mentions his teacher Jacob b. Isaac ha-Levi ר' מורי הרב ר' מפי מורי הרב ר' יעקב בן רבי יצחק הלוי ז"ל (f. 59r) possibly referring to the scholar of that name who corresponded with R. Eliezer b. Nathan of Mainz (ca. 1130; cf. A. Grossman, *The Early Sages of Ashkenaz*, Jerusalem 1981, p. 272 [in Hebrew]). He quotes R. Abraham Hozeh וכן פירש ר' אברהם חוזה ז"ל כי יתרו אחי צפורה (f. 66v) probably referring to Abraham ibn Ezra (compare Ibn Ezra's short commentary on Exodus iii:1 composed in 1145 and his long commentary on Exodus x:29). In his writings, Eleazar b. Judah refers to Ibn Ezra as Abraham Hozeh. Among the midrashim quoted in the commentary are *Midrash Avkhir* אבכיר (ff. 61v, 63v) and *Midrash Va-Yekhulu* במדרש ויכולו (ff. 36r and 73r). It is possible that the commentary is a compilation from several sources, one of them authored by a pupil of Jacob b. Isaac ha-Levi and another by Eleazar b. Judah. With additions in the margins and between the paragraphs. F. 31r was originally blank and different hands added short extracts.

IV

Ff. 77–91. Parchment. 260 × 185 mm and less. Quaternions. Ca. 1300. Ashkenazic semi-cursive script.

4. F. 77r: אותיות גדולות וקטנות וטעמיהן] Homiletic explanation of the large letters and small letters in the masoretic text of the Bible. The beginning is missing and

only the end of the "small letters" remain. Ends חסלת אותיות גדולות וקטנות וטעמ[יהן].

5. Ff. 77r–88v: [פירוש התורה ומגילת רות ע"ד גימטריאות] Short commentary on the Pentateuch (ff. 77r–88r) and Ruth (f. 88r–v). Based on *gematriot*. In all the margins surrounding the text another hand added another commentary on the Pentateuch, on the haftarot על הפטרות (ff. 87r–88v) and on Job איוב (ff. 88v–89r). Additional extracts were added in the margins of ff. 89r–91v. The commentaries are also based on *gematriot* and esoteric meanings. The compiler quotes Judah he-Ḥasid (ff. 85r, 87r).
6. Ff. 90r–91v (in another hand): העתק מקונטרסין של ר' אברהם הצרפתי Short commentary on the Pentateuch based on *gematriot* and *notarikon* attributed to Abraham ha-Zarfati. Extant only until the middle of pericope *Balak* in Numbers.

No. I was in the old Palatine collection. The other parts of the manuscript were formerly Fondo Fuggeriana ebr. 71.

Vat. ebr. 124

202 ff. Parchment (outer and inner bifolia) and thick occidental pre-watermarked paper. 302 × 222 (193 × 142) mm. Eight-bifolia quires. Spain, second half of 13th century. Sephardic semi-cursive script.

[ספר ההשלמה] *Sefer ha-Hashlamah*, on the Halakhot of Isaac Alfasi, by Meshullam b. Moses of Bézières. Includes tractates Berakhot (ff. 2r–25v), Ta=anit (ff. 25v–31v), Megillah (ff. 31v–44v), Bezah (ff. 44v–57r), Pesah Rishon = Pesahim i-iv, x (ff. 57r–83v), Rosh ha-Shanah (ff. 83v–88v), Yoma (ff. 88v–91v), Sukkah (ff. 91v–109v), Mo=ed Katan (ff. 109v–117r), Shabbat (ff. 120–174r), Hullin (ff. 174r–196r) and Eruvin (ff. 196r–202v). Missing from Eruvin 17r. The author's preface was copied on ff. 119v–120r. Various tractates were edited several times from other manuscripts from 1892 on. This manuscript was used by M. Hershler in his *Ginzei Rishonim* for editions of tractates Sukkah (Jerusalem 1962), Yoma and Ta=anit (1963) and Berakhot (1967). The entire contents of this manuscript were used in the edition by M.Y. Blau, *ספר המאורות וספר ההשלמה*, vols. i-v (New York 1964–1967). On this manuscript cf. v. i, p. 22. The author's preface was first edited by A. Berliner, *Ozar Tob*, i (1877/8), pp. 044–045.

On ff. 117r–119r: Glosses by the author on laws of festivals and mourning in Moses b. Maimon's *Mishneh Torah* and his commentary on Pesah Sheri (=Pesahim 74–76) both edited by M.Y. Blau, *ibid.*, Mo=ed Katan, pp. 117–118 and Pesahim, pp. 359–362.

On f. 1v: jottings, mainly biblical verses, a list of contents of this manuscript and signatures of the owners Joseph b. Mattathias ha-Levi יוסף ב"ר מתת'י הלי and Jacob b. Joseph ha-Levi יעקב ב"ר יוסף הלי.

Old Palatine collection.

Vat. ebr. 125

78 ff. Parchment. 247 × 233 (187 × 186) mm. Quaternions. <Spain or North Africa>, early 12th century. Sephardic square script.

[מסכת פסחים] Babylonian Talmud, tractate Pesahim. Three folios missing until Pesahim 5a, line 49 and from 116a, line 14. The order of the chapters is different from the editions: i-iv, vii, vi, v, viii-x. The entire chapters of Mishnayot are copied at the beginning of each chapter of the tractate and each individual Mishnah is usually copied again in full in the Gemara. Many words are vocalized and masoretic accents for musical rendition were added to some words. With some notes and corrections in the margins, probably in a Byzantine hand, some of them in Arabic.

The beginning and end are damaged. Ff. 1-5 are torn.

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), pp. 19-20 [in Hebrew].

Vat. ebr. 126

122 ff. (1-72, 72^a-103, 103^a-120). Parchment. 366 × 265 - 368 × 267 (286 × 178, 281 × 178, 285 × 180, 310 × 220) mm. Quaternions. <Ashkenaz>, late 13th century. Ashkenazic semi-cursive and current square scripts.

[פירוש ר"ח על סדר מועד] Hananel b. Hushiel's commentary on TB (Seder Mo'ed). Includes his commentary on tractates Yoma (ff. 1r-27v), Megillah (ff. 28r-35v), Rosh ha-Shanah (ff. 36r-55r), Ta'anit (ff. 55r-67v), Sukkah (ff. 67v-86r), Bezaḥ (ff. 86r-103^av) and Mo'ed Katan (ff. 103^av-120v). The beginning until the commentary on Yoma 8b is missing. First extant words: משעה שהפרישו ודאי נזחר. Edited from this manuscript in the Vilna 1881 edition of the Talmud. Also used in the new edition by D. Metzger on tractates Yoma, Rosh ha-Shanah, Ta'anit, Bezaḥ and Mo'ed Katan (Jerusalem 1990-96).

Written by four hands. Ff. 1-35 (3 quires) were copied by a scribe whose name, Shabbetai, was alluded to in unmarked acrostics in the closing verses at the end of Yoma (f. 27v) and Megillah (f. 35v). The same scribe copied ff. 77v-131v and 141-148 in MS Vat. ebr. 128, where he also inscribed his first name. The first quire is irregular both in the number of bifolia (ten) and the smaller size (about 260 mm height) of its three inner bifolia (ff. 8-13) and may have originally constituted a separate manuscript. Ff. 36r-68r, line 5 were copied by another scribe employing a current square script, similar but not identical to the square hand employed by another scribe in MS Vat. ebr. 128, ff. 1v-70v. A third scribe completed ff. 68r line 6 to 69v in a current square script. A fourth scribe copied ff. 70v-120v.

Vat. ebr. 127

112 ff. Parchment. 334 × 275 (195 × 148 to 187 × 126) mm. Quaternions. <Germany>, second half of 14th century[?]. Ashkenazic square and semi-cursive scripts.

[תלמוד בבלי, מסכתות עירובין, שבת, גטין ונידה] Babylonian Talmud. Includes tractates

Eruvin chapters i–ii, ff. 2a–26b, line 36 (ff. 1v–30v), Shabbat chapters i–ii, ff. 2a–36b, line 1 (ff. 31v–70r), Gittin 2a–17a, line 5 (ff. 71v–86v, end missing), Niddah, chapters i–ii, ff. 2a–21a, line 8 and the Mishnah of chapter iii:1–iii:5 (ff. 87v–112v). The Mishnayot of Eruvin chapter i, Gittin chapter i and Niddah are copied at the beginning of the chapters but the remaining Mishnayot were written in the Gemara adjacent to the relevant discussions as they are in the editions. With the commentary by Solomon b. Isaac (Rashi) in a separate column in the margins. The commentary on Gittin extends only until f. 14b. The commentary on Niddah chapter iii was not copied.

The leaves were designed to include both the Talmud and the commentary. The Talmud was written in Ashkenazic square script and the commentary in a semi-cursive script, sometimes displayed in a decorative pattern.

The name Moses was singled out in the column in the margin of f. 46v.

Owner (f. 1r): Elia b. Solomon [אליה ב"ר שלמה].

On this manuscript cf. M.S. Feldblum, *Dikduke Sopherim* (New York 1966), pp. 11–12 [in Hebrew] and A. Goldberg, *Commentary to the Mishna: Eruvin* (Jerusalem 1986), p. 54 [in Hebrew].

Old Palatine collection.

Vat. ebr. 128

148 ff. Parchment. 365 × 265 (295 × 183) mm. Quaternions. <Italy or Ashkenaz>, 12–13th century. Square scripts.

[פירוש ר"ח על סדר מועד] Ḥananel b. Ḥushiel's commentary on TB (Seder Moʿsed). Includes tractates Shabbat (ff. 1v–76v), Eruvin (ff. 77r–90v), Pesahim 2a–85a (ff. 91r–140v) and Ḥagigah (ff. 141r–148v). On f. 1r in a later hand: זהו פירוש מ' ר' חננאל. שאין כמותו מכל סדר המועד פירושי רבינו חננאל בר חושיאל. Edited from this manuscript in the Vilna 1881 edition of the Talmud. Also used in the new edition by D. Metzger (Jerusalem 1990–96).

Two units. Unit 1 (ff. 1–76) was written by one hand supplemented by several others in square scripts that cannot be localized, on parchment with indistinguishable or hardly distinguishable hair and flesh sides and may originate in Italy in the 12th century or Ashkenaz in the 13th century. Unit 2 (ff. 77–148) was written by an Ashkenazic scribe whose name, Shabbetai, שבתאי, was inscribed on the last page in outline formed by space left blank. Lacunae were completed by a later 14th century rather cursive hand (f. 121v, middle of line 10 to f. 123v and the quire of ff. 132–140). A scribe named Shabbetai copied in a similar script parts of MS Vat. ebr. 126 that includes the other tractates of Seder Moʿsed. Notes at the beginning of the manuscript state that the volume consisted of 40 quires and included the entire Seder Moʿsed כרך זה and בכרך זה יש מ' קונטרס כרך זה and יש פ' ר' חננאל מכל סדר מועד.

Owners (f. 1r): Moses b. Joseph of Miltenberg משה ב"ר יוסף זצ"ל ממילטונברק and

Naphtali b. Moses נפתלי זצ"ל בר משה. One of the owners added a list of books and some jottings, including a quote from the Bible, II Chronicles xxiv:5.

Old Palatine collection.

Vat. ebr. 129

69 ff. Parchment. 262 × 194 (164 × 104 and 200–206 × 149) mm. Quinions. <Northern Italy>, 1398. Ashkenazic semi-cursive scripts.

1. Ff. 1v–16r: [פירוש מס' שבת (פרקים א–ב) לרש"י] Commentary on TB Shabbat chapters i–ii by Solomon b. Isaac (Rashi). First folios, particularly ff. 1–2, damaged and stained and difficult to read.
2. Ff. 17v–69r: [תוספות על מס' שבת (פרקים א–ב)] Tosafot (same as those in the printed editions) on TB Shabbat chapters i–ii. With glosses in the margins, some of them copied by the scribe, many of them signed ג' [= גיליון] and some of them incorporated into the printed Tosafot. The scribe of ff. 1–16 added other glosses, some of them by Judah b. Isaac Sir Leon signed מוריניו רבינו [= מריש"ל] edited from this manuscript by M.Y. Blau, שיטת הקדמונים על מס', [יהודה שיר ליאון] עבודה זרה (New York 1969), pp. 371–372. Blau edited more of the glosses, including those in the 1969 publication, in his edition of David Kohavi's ספר הבהים (New York 1979), pp. 299–313. Blau erroneously referred to this manuscript as number 127. A. Einhorn edited the glosses on TB Shabbat chapter ii from this manuscript and others in תוספות ישנים (מכת"י) על מסכת שבת פרק שני in קובץ זרע יעקב xxii (2004), pp. 11–39.

The manuscript was copied by two hands. The first scribe, who singled out the letters forming his name, Moses, on ff. 5r, 7r and 13r, copied ff. 1v–16r (2 quires) in a dense and current manner (written area: 164 × 104 mm). Another, professional, scribe copied the rest of the manuscript in a different, less cursive and more calligraphic script (written area: 164 × 104 and 200–206 × 149 mm). The first scribe wrote a colophon on f. 16v stating that he completed the copy on Wednesday, 20 Iyyar 5158=1398 שנת אייר שנת 5158=1398. At the end of the manuscript (f. 69r) he wrote another colophon indicating the date of the following day 21 Iyyar 5158=1398 כ"א לחודש אייר שנת 5158=1398. The copyist, Moses, who completed the first part of the manuscript the previous day, probably indicated the date when he proofread or glossated the second part, written some time earlier.

Vat. ebr. 130

133 ff. (1–35, 37–41, 41^a–97, 93^a–97^a, 98–128). Parchment. 397 × 341 (271–278 × 248–239) mm. Quaternions. Two columns (except for ff. 58, 61r, 127v–128v). <France or Germany>, ca. 1380. Ashkenazic square script.

[תלמוד בבלי, מסכתות גטין וכתובות] Babylonian Talmud, tractates Gittin (ff. 1r–61r), and Ketubbot (ff. 61v–128v). The Mishnah is written at the beginning of each

chapter. This is one of three manuscripts in the Vatican Library together comprising all the tractates of Seder (Order) Nashim. The other manuscripts are MSS Vat. ebr. 110 and 111. With notes, variant readings and explanations, many based on Rashi's commentary, in the margins and between the lines. At the end of tractate Gittin mnemonic signs for remembering the order of the chapters in the tractate.

The three manuscripts comprising Seder Nashim were completed on 11 Shevat 5141 = January 14, 1381 by Yehoshaya b. Abraham b. Berechiah, whose colophon is found in MS Vat. ebr. 111. Thus, this volume was probably copied in 1380 or earlier. There are many errors in the foliation. The folio following 35 was numbered 37, two consecutive leaves were numbered 41 and the leaves following f. 97 were numbered 93 (again) to 128.

On this manuscript cf. Lebrecht, *HSS*, p. 75 (listed erroneously as Alfasi); M.S. Feldblum, *Dikduke Sopherim* (New York 1966), p. 11 [in Hebrew]. This manuscript was used for variants by the Institute for the Complete Israeli Talmud in the editions of tractates Ketubbot (Jerusalem 1972–1977) and Gittin (2000–2001). On this manuscript cf. tractate Ketubbot, introduction, pp. 66–67. A facsimile edition of this manuscript was published *אוסף כתבי היד של התלמוד הבבלי בספריית הוטיקן ברומא* (Jerusalem 1972).

Old Palatine collection.

Vat. ebr. 131

90 ff. (<1> + 1–89). Parchment. 320 × 264 (237 × 184) mm. Quaternions. Two columns. <Ashkenaz (Germany?)>, first half of 14th century. Ashkenazic semi-cursive script.

[פירוש מס' בבא מציעא לרש"י] Commentary on TB Bava Mezia by Solomon b. Isaac (Rashi). With glosses, corrections and a few additions in the margins by various hands.

Copied by Isaac b. Samuel [of Kleve?]. Colophon (f. 89v): הדרן עלך הבית והעלייה חזק ונתחזק הסופר יצחק בר' שמואל ני"ע מקלבא לא יוזק לא היום ולא לעולם עד שיעלה שור בסולם אמן אמן אמן סלה.

On the flyleaf at the beginning some scribbling including the names Jacob b. Moses יעקב ב"ר משה זצ"ל and יעקב ב"ר משה עד and Jacob b. Kalonymus יעקב בן ר' קלונימוס.

Vat. ebr. 132

109 ff. Parchment. 315 × 227 (214 × 158) mm. Quaternions. Two columns. <Ashkenaz>, ca. 1300. Ashkenazic semi-cursive script.

[פירוש מס' בבא קמא לרש"י] Commentary on TB Bava Kamma by Solomon b. Isaac (Rashi). With glosses, corrections and a few additions in the margins by various hands. Used for variant readings in the Bnei Brak 1996 edition of tractate Bava Kamma.

The name of the scribe, Moses, is pointed out on ff. 56v, 57r, 65r, 67r, 108v and many other pages. On the flyleaf at the beginning jottings and signatures of owners Joseph b. Barukh ברוך בר' יוסף, Joseph b. Moses משה בר' יוסף, Samuel b. Gershom גרשם בר' שמואל and a note on the purchase of the manuscript by Moses b. Jacob of Nuremberg from Isaac b. Simeon Frug in Marḥeshvan 5184=1423 זה הפירוש של בב"ק קניתי מר' יצחק בר שמעון פרוג במרחשון קפד"ל י"ר שאזכה להגות בו אני וזרעי וזרע זרעי עד סוף כל הדורות או"א משה בר' יעקב זלה"ה מנורנבורק. On f. 1v: signature of Meir b. Meshullam מאיר בן משלם זלה"ה.

Vat. ebr. 133

151 ff. Parchment. 394 × 314 (286–280 × 207–211) mm. Quaternions. Two columns. <Germany?>, late 13th-early 14th century. Ashkenazic square scripts.

[תלמוד ירושלמי, מסכת סוטה וסדר זרעים] Jerusalem Talmud, tractate Sotah and order Zera'im. Tractate Bikkurim was not copied. Includes tractates Sotah (ff. 1r–21r), Berakhot (ff. 22r–50v), Pe'ah (ff. 50v–66r), Demai (ff. 66r–80r), Kilayim (ff. 80r–94v), Shevi'it (ff. 94v–107v), Terumot (ff. 107v–125v), Ma'aserot (ff. 126r–135r), Ma'aser Sheni (ff. 135r–144v), Ḥallah (ff. 144v–148v) and Orlah (ff. 148v–151v). It seems that this manuscript was transcribed from a copy in which pages were missing, as there are some lacunae in the text: Shevi'it 34c, line 45 to 34d, line 36 according to the foliation in the editions; Terumot 41a, line 20 to 41b, line 2; Ma'aser Sheni 53b, line 1 to line 36, 56b, line 56 to 56d line 1; Ḥallah 57b line 37 to 58c, line 20 and 59a, line 44 to 59b, line 40 and Orlah 62a, line 62 to 63b, line 29. In tractate Sotah the Mishnah was written at the beginning of each chapter except for chapter ix in which the Mishnah was not copied at all. In chapters i-vi and vii:1 the Mishnayot were copied again at the beginning of the discussions. In order Zera'im only the Mishnah to the second chapter of Berakhot was copied at the beginning of the chapter and none of the other Mishnayot were copied at all.

L. Ginzberg printed variant readings from this manuscript on pp. 347–372 at the end of his *Fragments of the Yerushalmi* (New York 1909). S. Lieberman printed variants at the end of his essay על הירושלמי (Jerusalem 1929). Both editors noted that this manuscript is full of gross errors but also retains some valuable readings. E.Z. Melamed בירושלמי כתבי יד ליידן על פי כתבי יד רומי *Tarbiz*, 1 (1981), pp. 107–127 maintained that the completions of deletions and variant readings in the margins of the Leiden manuscript of the Jerusalem Talmud were transcribed from this manuscript. He also listed all the lacunae in this manuscript.

On ff. 46–47 notes by Kilian Loeb, a Christian clergyman in Germany (1471–1553). He signed his name at the end of one of the notes in MS Vat. ebr. 111.

The manuscript was produced in unison by five different scribes for the same owner. The first scribe who copied ff. 1r–46v decorated the name Shabbetai שבתי on f. 15v. The second scribe continued the copy on f. 46v until f. 88v. The third

scribe copied ff. 89r–115r and, upon starting his part, added a note in the upper margin of f. 89r in a semi-cursive script stating that he began to copy for his teacher R. Mattaniah *מתניה הרב ר' מתניה*. The fourth scribe, who singled out the name Isaac on ff. 115r, 118r–v and 130v, continued the copy on f. 115r until f. 137v. The fifth scribe copied ff. 138r to 151v.

Some of the scribes added words of blessings in the margins, e.g., *מי שקרן עור פני*, *משה יאיר עור פני לתורה ולמצות* (f. 109v), or *יצילני ה'* (f. 137v). Some words are decorated in ink.

On this manuscript cf. Lebrecht, *HSS*, p. 75 (listed erroneously as Alfasi). A facsimile edition of this manuscript was published *תלמוד ירושלמי כתב יד וטיקן* (Jerusalem, 1970).

Old Palatine collection.

Vat. ebr. 134

221 ff. (f. 1 a flyleaf; f. 221 a very wide stub). Parchment. 386 × 300 (282–260 × 200) mm. Quaternions. Two columns (most of the second half of the manuscript is not divided into columns). <France or Germany>, early-mid 13th century. Ashkenazic semi-cursive script.

[תלמוד בבלי, סדר מועד] Babylonian Talmud, Seder Mo=ed. Includes tractates Pesahim in a different order from the editions: chapters i–iv, vii, vi, v, viii–x (ff. 2r–69v), Yoma 2a–26a, line 11 and 64a, line 12–71a, line 22 (ff. 69v–87v), Rosh Ha-Shanah 28a, line 32 to the end (ff. 88r–93r), Ta=anit (ff. 93r–115r), Sukkah (ff. 116r–143v), Bezah (ff. 144r–164r), Megillah (ff. 164v–185r) and Hagigah (ff. 186r–201v). The Mishnah was written at the beginning of the chapters. At the end (f. 220v) a short *hadran*. With notes and completions in the margins.

Ff. 2 completed by a later hand in a square script. Ff. 4–7 (Pesahim 5a–11a) and 10–27 (*ibid.*, 15a–54b) were completed by a later current semi-cursive hand.

On f. 220v alongside the *hadran* the scribe wrote the name Shalom b. Abraham with the blessing bestowed upon his or his patron's child to succeed in his studies, marriage and good deeds [שלום בר' אברהם שיגדל לתחמ"ט [=לתורה חופה ומעשים טובים]].

On f. 1r and at the end of the manuscript various jottings including the names of the owners Judah b. Joseph *יהודה בן יוסף* and David b. Sasson *דוד בר ששון תנצב"ה* (f. 220v). On f. 2r: *זה הסדר של הצדקה דק"ק מן...בורג*.

On this manuscript cf. Lebrecht, *HSS*, p. 75 (listed erroneously as Alfasi). A facsimile edition of this manuscript was published *אוסף כתבי היד של התלמוד הבבלי בספרית הוטיקן ברומא* (Jerusalem 1972).

Palatine collection, Fondo Fuggeriana ebr. C.

Vat. ebr. 135

83 ff. Parchment. 283 × 194 (197 × 123) mm. Quaternions. <Ashkenaz (Germany?)>, late 14th–early 15th century. Ashkenazic current semi-cursive script.

[פירוש מס' גטין לרש"י] Commentary on TB Gittin by Solomon b. Isaac (Rashi). Indications of the beginnings of passages in the Mishnah 'מת' and Gemara 'גמ' are marked in the margins.

Used for variants in the critical edition of TB Gittin מִתּוֹךְ שִׁינוּי נוסחאות מתוך מסכת גיטין עם שינויי נוסחאות מתוך (Jerusalem 2000–2001).

Old Palatine collection.

Vat. ebr. 136; ebr. 304

69, 148 ff. Parchment. 235 × 300 (220 × 160) mm. Quaternions. <Ashkenaz>, mid-13th century. Ashkenazic semi-cursive script. Ff. 41v–61v, line 4 in MS Vat. ebr. 136 and ff. 35v, middle of line 15–53r in MS Vat. ebr. 304 by other hands.

[הלכות גדולות] *Halakhot Gedolot* attributed to Simeon Kayyara. This manuscript represents the so-called "Spanish" version used by the scholars of Spain, southern France, and Italy. The first volume, MS Vat. ebr. 304, includes Laws of Berakhot, Seder Moʿsed and laws of mourning, *tumah* (impurity), *kohanim* (priests), community needs, *tefillin* and *mezzuzot*. The second volume, MS Vat. ebr. 136, includes Seder Nashim and Seder Nezikin as well as laws of Soferim (Torah scribes), *shehitah* and *terefah*.

With glosses in the margins and between the lines. This manuscript was used for variants in the edition by A. Hildesheimer (Jerusalem 1972–1987). On this manuscript cf. *ibid.*, vol. I, introduction, pp. 17–18.

Old Palatine collection.

Vat. ebr. 137

142 ff. Parchment (outer and inner bifolia of each quire) and paper. 277 × 200 (212 × 145) mm. Probably 8 or 9-bifolia quires (after restoration of the manuscript the composition of quires cannot be determined). <Spain (or Provence)>, mid-14th century (watermark similar to Briquet no. 3923 or 3933 dated 1329–1348). Sephardic semi-cursive script.

[בית הבחירה] *Sefer Beit ha-Behirah* by Menahem b. Solomon Meiri. On TB Sanhedrin. A leaf is missing at the end and the last sentence of the book is lacking. First edited from a Parma manuscript by A. Sofer (Frankfort 1930). In his edition of this book on TB Bava Batra (New York 1956), pp. xiv–xvi, Sofer completed lacunae in the Parma manuscript from this manuscript and incorporated the corrections in subsequent editions of Sanhedrin.

Owners: Massif Kohen יצ"ו שלי מסקי כהן; Mattathias b. Saadiah Ḥazzan חזן סעדיה המכונה חזן, and Vidal (f. 1r) מנחם בר' שלמה זצ"ל שלי מסקי כהן יצ"ו. [..] שלמה זלה"ה ממני וידל (f. 1v).

Palatine collection, Fondo Fuggeriana ebr. 24 (cf. Cassuto, *Palatini*, p. 21).

Vat. ebr. 138

97 ff. Parchment. 330 × 271 (232 × 185) mm. Quaternions. <France?>, late 13th century. Ashkenazic semi-cursive script.

[פירוש מס' שבת לרש"י] Commentary on TB Shabbat by Solomon b. Isaac (Rashi). With a few glosses and completions in the margins by various hands. The beginning of the text was missing and was completed on a bifolium inserted into the manuscript (ff. 1v–2v) by another hand that also copied on f. 1r the commentary on TB Sabbath 5a and the first lines of 5b, missing between ff. 2 and 3. At the end of the completion on f. 1r the scribe wrote a note instructing the reader to proceed to f. 3 וד"ל 3. והשאר תמצא בפירוש הישן הפוך הדפין חדשים אזי תמצא. וד"ל 3.

Copied by Cresbia b. Makhir for [Solomon] b. Isaac. The name of the owner Solomon was written in a compressed cursive script, perhaps because of lack of space in the line. Colophon (f. 97v): אני קרשביא בר מכיר כתבתי לר' שלמה בר החבר ר' יצחק: פירושו [...] שבת י"י יקיימם לו ולזרעו אחריו להגות בו יומם ולילה.

Vat. ebr. 139

88 ff. Parchment. 358 × 268 (269–280 × 190–193) mm. Quaternions. Two columns. <Germany>, 1410/11. Ashkenazic semi-cursive script.

[פירוש מס' חולין לרש"י] Commentary on TB Hullin by Solomon b. Isaac (Rashi). With some glosses, corrections and a few additions in the margins by various hands.

Copied by Isaac Joseph b. Abba Mari for Isaac for a fee of 3 gold pieces. Written in 60 days and completed in 5171=1410/11. Colophon (f. 83v): אני יצחק יוסף בר' אבא מרי שם המהיר/ כתבתי זה פירוש חולין אל הר' יצחק אדם זהיר/ נשכרתי בו בשלוש זהב על זה אין לי להיות יהיר/ תוך ששים יום סיימתיהו ליל חמשי בזמן בהיר/ בשנת קע"א לפרט קטן אחל צורי גואלי מהיר. The names of the scribe are singled out, Isaac on 32v, 54v and 60v and Joseph on ff. 8v and 28r. On f. 1r some jottings, *inter alia*, the name Abraham b. Isaac פירושי פירוש של יצחק בן הח"ר אברהם בן הח"ר יצחק שליט זצ"ל and the beginnings of drafts of communal regulations in Yiddish והרבנים הקהל וטובי העיר and כן הסכים הקהל וטובי העיר.

Vat. ebr. 140

156 ff. (1–24, 24^a–51, 51^a–57, 59–95, 95^a–115, 115^a–152). Parchment. 278 × 199 (162 × 81) mm. Quaternions. <Ashkenaz>, late 14th century. Ashkenazic square script.

[תלמוד בבלי, גטין, שבעות] Babylonian Talmud, tractates Gittin (ff. 1r–98v), and Shevu=ot (ff. 99r–152r). The Mishnah is written in the Gemara at the beginning of each discussion, except for tractate Shevu=ot chapters i–ii, v, viii where it is written at the beginning of the chapters. The order of the chapters in tractate Gittin is: i–v, vii–ix, vi. With Rashi's commentary, in the margins in a semi-cursive script. The first page was damaged and stained and is partly illegible.

Rashi's commentary was copied by a scribe named Moses. He singled out his name in the text several times (ff. 45r, 64v, 93r, 106r, 107v and 111v) and wrote a colophon at the end *הדרן עלך ארבעה שומרים, הצור יזכה קרני להרים, בסוף מסכת שבועות אזכה* חזק משה הסופר לא יוזק בה להשעות ויהיה לי למושעות, On ff. 55 and 56 some notes by Kilian Leib (cf. MS Vat. ebr. 111).

Owner (f. 151v): Asher b. Jekuthiel *אני אשר בר יקותיאל שלי"ט* (written twice). On f. 152v: jottings.

There are many errors in the foliation.

On this manuscript cf. M.S. Feldblum, *Dikduke Sopherim* (New York 1966), pp. 10–11 [in Hebrew]. This manuscript was used for variants by the Institute for the Complete Israeli Talmud in the edition of tractate Gittin עם שינויי מסכת גיטין (Jerusalem 2000–2001). On this manuscript cf. vol. i, p. 34.

Vat. ebr. 141

342 ff. Parchment. 275 × 255 (205 × 185) mm. Quaternions. Three columns. <Italy>, mid-14th century. Italian semi-cursive script.

Sefer Mordecai by Mordecai b. Hillel. Includes tractates Bava Kamma, Bava Mezia, Bava Batra, Avodah Zarah, Sanhedrin, Makkot, Shevu=ot, Berakhot, Yevamot, Ketubbot, Kiddushin, Gittin, laws of divorce, vows (*nedarim*), oaths, *sheḥitah*, *niddah* and *mikvaot*, tractates Shabbat, Eruvin, Pesahim, Megillah, Rosh ha-Shanah, Mo=ed Katan, laws of Yom Kippur, tractates Sukkah and Bezah, laws of Erez Israel, tractate Ta=anit, and laws of the Ninth of Av. With glosses by an Ashkenazic hand in the margins. On ff. 23r–24r: completions of omissions. On f. 2r the glossator or an owner added a list of the tractates, deciphered the abbreviations of the names of the authorities mentioned in the book and copied verses on the order of the books in Moses b. Maimon's *Mishneh Torah* beginning *במדע אהבתך לזמנים*.

Used for variants in the edition of the *Sefer Mordecai ha-Shalem* (Jerusalem 1983-). According to the editors of the volume on Bezah (Jerusalem 1983), this manuscript represents a text that is close to the original and belongs to the same family as MSS London, Beth Din 15 and Oxford, Bodleian Library Opp. 301 (cf. introd., p. 16).

On f. 1r: jottings, among them the riddle by Judah ha-Levi beginning *איעצך אייה אסגיר*.

In the lower margin of f. 342v a bill of sale dated 1481 (*אתפ"א*) in which the names and other details were erased.

Palatine collection, Fondo Fuggeriana ebr. 1.

Vat. ebr. 142

2 vols. 384 ff. Parchment. 309 × 263 (250 × 206) mm. Quaternions. <North Africa?>, 11th century[?]. Sephardic square script.

Halakhot Gedolot attributed to Simeon Kayyara. On f. 204r another hand wrote the title הלכות גדולות נזיקים קדשים טהרות אלגזו אלתאני מן הלכות גדולות נזיקים קדשים טהרות. The Berlin 1888–1892 edition was based on this manuscript. For a description of this manuscript by the editor, Azriel (Israel) Hildesheimer, cf. “Die Vatikanisch Handschrift der Halachoth Gedoloth.” *Beilage zum Jahresberichte des Rabbiner-Seminars zu Berlin*, 5646 (1885–86). The second edition by A. Hildesheimer (Jerusalem 1972–1987) was based on a similar redaction in MS Milan, Biblioteca Ambrosiana C 116 Sup. According to Hildesheimer, this manuscript contains more inaccuracies and omissions than the Milan manuscript. On this manuscript cf. *ibid.*, vol. i, introduction, pp. 15–16. Ff. 201r–203r were added by a later hand.

Later Sephardic and Ashkenazic hands added indexes at the beginning of the first volume and a note on the attribution of the authorship to Yehudai Gaon. On f. 2v a later hand added reckonings of the calendar (*moladot*) for the year 5282=1521/22.

Owners: A note in Latin recording the purchase of the manuscript on 12 November 1542 for four and a half ducats (f. 1r); Moses b. David הרב בני משה (f. 204r); Isaac b. Saul of Ferrara on the Pado [=Po] river in Lombardy purchased the manuscript in Cairo פירא היושבת ל מעיר פירא היושבת אני יצחק הצעיר ברבי שאול זצוק”ל מעיר פירא היושבת על נהר פאדו אשר היא נחשבת מלונברדאה קניתי אילן! ההלכות גדולות הנה בעיר מצרים מאת רבנו ומרינו כוכב הדיין המשכיל בעיר אלקהרא הקרובה למצרים חצי פרסה תכלית קנייתם באלקהרא ... וסירגולם נעשה במצרים על יד הרב אדונינו ומרינו (f. 380v, in a large square script).

Palatine collection, Fondo Fuggeriana ebr. 20.

Vat. ebr. 143

391 ff. Parchment. 361 × 268 (268 × 166) mm. Quaternions. <Provence or Spain>, 14th century. Sephardic semi-cursive script.

Collection of works by Isaac b. Abba Mari.

1. Ff. 1r–196v, 223v–320r: [עיטור סופרים] *Ittur Soferim* or *Sefer Ittur*. Includes all six parts of the book *Ketav* (ff. 1r–196r), *Shehitah* (ff. 223v–279v), *Milah* (ff. 279v–288v), *Tefillin* (ff. 288v–300r), *Birkhat Hatanim* (ff. 300r–305r) and *Zizzit* (ff. 305r–320r). Some notes and glosses in the margins, most of them by the scribe. A few leaves are missing. This manuscript is one of only two almost complete copies extant, and, according to M. Glatzer who wrote a dissertation on the *Ittur* (Hebrew University, Jerusalem 1984), its text is the most accurate of all the copies. First edition (part i only) Venice 1608. First complete edition Lemberg 1860.
2. Ff. 198v–222r: [ספר מאה שערים] *Sefer Mebah SheSarim*. On Isaac Alfasi's compendium of the Talmud on Sedarim Nashim and Nezikin. First edited from this manuscript in the Vilna 1882–1884 edition of the Talmud and reprinted in subsequent editions. Author's colophon dated 1193 at the end שלמו דעות 1193.

וסברות נשים וניזיקין והן מאה שלש וארבעים מנשי' ושבע וחמשים מניזיקי' וסימנם ויזרע יצחק בשנה
ההוא מאה שערים ... שנת תתקנ"ג לפרט

3. Ff. 321r-391r: עשרת הדברות *Aseret ha-Dibberot*. Halakhic treatise on the laws of festivals. Edited from this manuscript in the Lemberg 1860 edition of *Sefer Ittur*.

Inconsistent foliation. There are two foliations, an older one in Hebrew letters and a later one in numbers. The later foliation is inconsistent and often skips or duplicates numbers. Leaves are foliated; i-iii, 1-24, 24^a, 25-28, 28^a, 29-40, 42-108, 108^a, 109-110, 118-169, 172-196, 198-203, 205-243, 245-261, 264-274, 279-334, 336-342, 344-354, 356-384, 386-392 (ff. iii verso, 196v, 198r, 222v-223r, 320v, 391v-392v blank). Additional leaves are missing throughout the manuscript.

On f. iii verso an entry, partially torn, recording that the manuscript was entrusted to Joab for R. Solomon of San Gimignano מרי שלמה מרי בעב' ר' שלמה מרי פיקדון לידי יואב בעב' ר' שלמה מרי [..]. Censors (f. 391r): Domenico Irosolomi[ta]no [=Gerosolimitano], 1612, who also signed in Hebrew דומיניקו ירושלמי and Petrus de Trevio, 1623.

Assemani recorded the manuscript as *olim Palatinus*, but the existence of an Italian censor's signature from 1623, after the Palatine collection was presented to the Vatican Library, renders that provenance improbable (cf. Cassuto, *Palatina*, p. 75).

Vat. ebr. 144

133 ff. Parchment. 373 × 292 (262 × 181) mm. Senions. Three columns. <France?>, late 13th century. Ashkenazic semi-cursive script.

[ספר מצוות גדול] *Sefer Mizvot Gadol* (negative commandments) by Moses b. Jacob of Coucy. Ff. 1r-6r: List of the commandments.

At the end of the manuscript (f. 133r) the copyist added two short responsa on laws pertaining to a woman who gives birth on the Sabbath by Isaac b. Abraham the tosafist (edited from other sources by I.A. Agus *Responsa of the Tosaphists*, New York 1954, pp. 91-92, no. 31) and another note on R. Samuel's decision concerning a fowl that was salted on the first day of Passover מעשה בא לפני הרב ר' שמואל ביום טוב של פסח בתרנגולת שנמלחה ביום ראשון.

The name Abraham, singled out and decorated in the text (ff. 48r, 75v, 76v, 77v, 127r), is probably that of the scribe. Ff. 1r-6r by another somewhat later hand on a separate quire of different parchment with different ruling.

Old Palatine collection.

Vat. ebr. 145

128 ff. Parchment. 320 × 252 (215 × 173) mm. Quaternions. <Ashkenaz>, mid-13th century. Ashkenazic semi-cursive script.

התרומה ספר התרומה *Sefer ha-Terumah* by Barukh b. Isaac of Worms. First edition Venice 1523. Different order from the editions. The laws of Erez Israel are copied in the first part of the work (ff. 16r–20r). Some notes in the margins. According to S. Emanuel, *Tarbiz*, lxix (2000), 423–440, the author was from France and not Worms.

At the end of the manuscript (f. 128v) a bill of sale. Solomon Rofe (or the physician) שלמה רופא sold the manuscript to Michael b. Shabbetai Kohen <Balbo> מכאל בכהח"ר שבתי כהן.

Palatine collection, Fondo Fuggeriana ebr. 11.

Vat. ebr. 146

199 ff. Parchment. 310×238 (212×171) mm. Quaternions. <Germany>, mid-14th century. Ashkenazic semi-cursive script.

[ספר מצוות גדול] *Sefer Mizvot Gadol* by Moses b. Jacob of Coucy. With notes and additions in the margins. First edition Soncino 1489.

Although there are variant styles of script it is possible that the entire manuscript was written by one hand, with the exception of ff. 138–141, a supplementary quire by a different hand. On f. 1r entries and jottings by various owners, among them a letter by Jacob b. Asher זצוק"ל dated 5089=1328/9 in which the writer, author of the *Tur*, invites a friend to emigrate from Ashkenaz to Spain. Edited from this manuscript by N. Fried, in *Hahed*, viii (1933), no. 2, p. 30, and again by A.H. Freimann, *הסוקר* in ארץ גזרה, ii (1934), pp. 37–38 and by S. Assaf, *מקורות לתולדות החינוך בישראל* (New York and Jerusalem 2002), p. 137. On f. 199r another owner, Eliezer b. Gamliel signed his name אליעזר בן הח"ר גמליאל זלה"ה.

Old Palatine collection.

Vat. ebr. 147

118 ff. Parchment. 292×249 (205×170) mm. Quaternions. <Ashkenaz>, 1317. Text in Ashkenazic square script and glosses in Ashkenazic semi-cursive scripts.

[ספר המצוות קטן] *Sefer Mizvot Katan* by Isaac b. Joseph of Corbeil. According to the author's colophon the title of the work is *Ammudei Golah*. First edition Constantinople ca. 1510. The division of the laws is different from the editions. With glosses by Perez b. Elijah. In the margins other hands added notes on the contents of many of the paragraphs and other matters and, on f. 1r and other pages at the beginning of the manuscript, copied several parallel commandments from Moses b. Maimon's *Sefer ha-Mizvot*.

Copied for Hananel b. Tanḥum the physician and completed on Sunday, 8 Sivan 5076=1316. Colophon (f. 115v): באחד בשבת בשמונה לסיון בשבעים וששה לפרט סיימתי זה: הספר המצוות וכתבתי אותו לר' חננאל בן החבר ר' תנחום הרופא ז"ל.

At the beginning and end of the manuscript various owners added short texts and extracts, *inter alia*, a discussion of 'פלו' לפלו' של בת קצצה in TB Ketubbot 28b, and other laws concerning the Sabbath, notes on the roots זבלגן, זבלג and כאורה in *Sefer Arukh* (f. 1r in different Byzantine scripts), notes on the Jewish calendar (f. 117v in an Ashkenazic script) and on forbidden work on the Sabbath וכרת במזיד עליה סקילה וזכר ליציאת מצרי' ולמה אומר' ישמח משה. At the end of the manuscript (f. 118r), reports of deaths: detailed accounts of the passing away of the father of an owner, David, in Tevet 5138=1377 or 1378, and of his mother in Shevat 5145=1385, an account of the death of Levi in 5133[?]=1373[?], and a long note on the death of the writer's relative and in-law the esteemed Rabbi Elia Philosoph [probably Elijah b. Eliezer Philosoph of Candia] on Wednesday, 3 Adar 5161=1401, at the age of eighty-one נתבקש בישיבה של מעלה כבוד הרב רבנא אליא פילוסוף האלהי קרובינו וחותנינו בחדש אדר ג' בו יום ד' לשבוע ... שנת הקס"א ... בן שמנים וא' שנה. On f. 1r a note on the acquisition of the manuscript by Fugger: 1542m 4^{to} Aprilis mocenicis 3.

Palatine collection, Fondo Fuggeriana ebr. 5.

Vat. ebr. 148

158 ff. Parchment. 300 × 240 (227 × 175) mm. Quaternions. Two columns. <Ashkenaz>, ca. 1300. Ashkenazic semi-cursive script.

Simanei Or Zaru5a [title by a later hand]. Ḥayyim b. Isaac Or Zaru=a's compendium of his father's *Sefer Or Zaru5a*. The heading אור זרוע was added on the blank page f. 2r. Most of this text was edited from this manuscript, but in a different order, by M.Y. Blau, *פסקי אור זרוע* (New York 1997). The text on tractates Pesahim and Yevamot had previously been edited from another manuscript in the Vilna 1881 edition of the Talmud and on tractate Bezah in *ספר מרדכי השלם* (Jerusalem 1983).

On ff. 155v–157v: some responsa mainly by the author. Headed (f. 155v): בעזרת אלהים חיים אחל לכתוב תשובות של דודי מו' הרב ר' חיים.

At the beginning and end of the manuscript owners added extracts in later hands. On f. 1r–v: records of a money-lender in Lower Bavaria with the names of the borrowers most of whom were not Jewish. Some of the places mentioned in the list are קילהיים Kelheim, אלבורק Alburg, פלדלינג Feldolling and שטרסקהירכן Strasskirchen. On f. 2r: a halakhic decision and a list of the contents of *Simanei Or Zaru5a*. On f. 158v: decision on the laws of witnesses in which Moses Taku and Isaac of Vienna are mentioned ה"ר משה תקו וה"ר יצחק מוינא (f. 158v).

Palatine collection, Fondo Fuggeriana ebr. 16.

Vat. ebr. 149

304 ff. (1–302 + 303–304; ff. 16–28 blank). Paper. 305 × 216 (212 × 135) mm. <Spain>, ca. 1464 (watermark: Briquet 2064 from Perpignan dated 1464, but cf. the addition

in the Amsterdam 1968 edition about its use in northern Spain). Sephardic semi-cursive script.

תשובות הרא"ש Responsa by Asher b. Jehiel. First edition Constantinople 1522. On ff. 2v–15v contents of the 105 responsa (*kelalim*) similar to the printed editions. On the various collections of these responsa cf. E.E. Urbach, שאלות ותשובות הרא"ש, בכתבי יד ובדפוסים, *Shenaton Ha-Mishpat Ha-Ivri*, ii (1975), pp. 1–153, and on this manuscript p. 76, note 2.

On f. 1r a different hand added in a cursive Sephardic script מן הטרפות on laws of *terefah*, worms found in vegetables and fruits and classes of persons who are not competent to attest or testify.

On f. 303v: drafts of two legal verdicts from the Jewish community in Candia, one of them mentioning Elia Capsali.

The manuscript was severely damaged by ink corrosion and was restored. Many pages remain illegible. It is no longer possible to determine the original quire construction.

Palatine collection, Fondo Fuggeriana ebr. 22.

Vat. ebr. 150

233 ff. Paper. 300 × 222 (211 × 138) mm. <Spain or Provence>, ca. 1327–1342 (watermark similar to Briquet no. 6184). Sephardic semi-cursive script.

[ספר מצוות גדול] *Sefer Mizvot Gadol* (positive commandments, middle of no. 87–end) by Moses b. Jacob of Coucy. On f. 231r the scribe copied the laws of *ma5aser sheni* which he had omitted in its proper place וכתבתי שניי וכתבתי כן.

After restoration of the manuscript the composition of the quires cannot be determined.

Vat. ebr. 151

288 ff. (12–102, 111–254, 256–293, 293a–307; 255 omitted in the foliation). Parchment (outer and inner bifolia in almost all quires) and paper. 263 × 203 (194 × 132) mm. Eight-bifolia quires. <Tunisia?>, ca. 1400 (watermark similar to Briquet 4002 dated 1402–1407). Sephardic semi-cursive and cursive scripts.

[קיצור פסקי הרא"ש] Jacob b. Asher's *Kizzur Piskei ha-Rosh*, compendium of his father's *Piskei-ha-Rosh*. First edition Constantinople 1515. Includes tractates Berakhot (from middle of chapter vii), Shabbat, Eruvin, Pesahim, Yoma, Sukkah, Yom Tov (=Bezah), Rosh ha-Shanah, Ta'anit, Megillah, Mo'ed Katan, Yevamot, Ketubbot, Nedarim, Gittin, Kiddushin, Niddah, Makkot, Avodah Zarah, Sanhedrin, Shevu'ot, Hullin, minor laws, Bava Kamma, Bava Me'zia and Bava Batra (until middle of ch. ix). The minor laws copied after Hullin (ff. 211r–230v) include laws of *kilaim*, *niddah*, *mikvaot*, *yadaim*, *Sefer Torah*, *mezuzah*,

tefillin, *zizzit*, impurity, *hallah*, *hadash* and *pidyon ha-ben*, some of which were printed in the editions as *hilkhot ketanot*.

Written by four hands. The beginning (ff. 12–66) in a cursive hand; the main scribe copied ff. 67–190, 207–254. A third hand copied the complete quire of ff. 191–206 and a fourth scribe copied the end of the manuscript (ff. 256–307).

Vat. ebr. 152

161 ff. (<1> + 160; ff. 159–160 blank). Parchment. 281 × 191 (192 × 114) mm. Senions. <Ashkenaz>, 15th century. Ashkenazic semi-cursive script.

חיים ספר אורח חיים Jacob b. Asher's halakhic code *Tur Oraḥ Ḥayyim*. With glosses in the margins. Additions at the end in different hands: two formulas for confession prayers (*vidduim*), one for the ill and one for the healthy (f. 157v) and calendars for regular and leap years (ff. 158r–159r).

Headings decorated in colour and silver leaf. Copied by Jacob Ḥalfan who copied MS Vienna, Nationalbibliothek hebr. 127 in 1436, MS New York, JTSA Rab. 689 in 1437 and the undated MSS Wolfenbüttel, Herzog August Bibliothek Helmst. 469 and Parma, Palatina Parm. 3119. Colophon (f. 157v): חיים חזק הסופר יעקב חלפן וסליק ספר אורח חיים.

Owner (f. 160r): Eliezer b. Jacob Temlin of Weissenburg אליעזר ב"ר יעקב טעמלין מווייצבורק.

Old Palatine collection.

Vat. ebr. 153

167 ff. (159–167 blank). Paper. 261 × 187 (202 × 124) mm. Senions. Jerusalem, 1385. Sephardic semi-cursive script.

חיים ספר יורה דעה שחבר ה"ר יעקב בן הרא"ש ז"ל Jacob b. Asher's halakhic code *Tur Yoreh De'ah*.

On ff. 157r–158v: Laws concerning Erez Israel, probably by Jacob Sikili, first edited in 1899 and several times since and erroneously attributed to Jacob b. Asher. E. Kupfer attributed this treatise to Sikili and published it from this manuscript (מגניזת קהיר) *Kobez Al Yad*, n.s., vii (1968), pp. 101–123.

Written on Oriental paper (chain lines grouped in twos and threes alternately). Copied in Jerusalem on 12 Tishri 5146=1385. Colophon: נשלם ספר יורה דעה ... בחדש תשרי בי"ב ימים בו בשנת ק'ס' קרא לפרט היצירה בירושלם כתבייד עבריים, Cf. M. Beit-Arié, *Jerusalem in the Middle Ages* (Jerusalem 1979), pp. 256–257.

Palatine collection, Fondo Fuggeriana ebr. 67.

Vat. ebr. 154

92 ff. (<2 blank> + 1–90). Paper. 271 × 178 (197 × 126) mm. Senions. <Jerusalem?>, late 14th century. Byzantine semi-cursive script.

[טור (אבן העזר)] *Tur* (*Even ha-Ezer*) by Jacob b. Asher. With notes and glosses in the margins. On ff. 89r–90r: מדברי הרמ"ה two extracts from the commentary of Meir ha-Levi Abulafia on TB Gittin 84–86. Part of the second extract was edited by A. Shoshana, ח-ה פרקים (Jerusalem-Cleveland 1989), pp. 359–360. On f. 90r–v: ישעיה וצו"ל extracts on various matters including positive precepts which for their performance depend on a given time of the day or year by Isaiah b. Elijah di Trani. The additions on ff. 89r–90r were also copied at the end of the *Tur* (*Even ha-Ezer*) in MS Rostock, Universitätsbibliothek Or. 52.

Written on Oriental paper (chain lines grouped in twos and threes alternately). Ff. 72–80 by another hand in a Sephardic-Byzantine type of script. On f. 1r a note about the purchase of four volumes for 12 florins י"ב פרחים בעד י"ב ספרי לידינו בעד י"ב פרחים and a note from 29 January 1454 טכ זניר אתנ"ד.

Palatine collection, Fondo Fuggeriana ebr. 25.

Vat. ebr. 155

88 ff. Parchment. 283 × 204 (200 × 127) mm. Quaternions. <Spain>, early 14th century. Sephardic semi-cursive script.

[עשרת הדברות] *Aseret ha-Dibrot* by Isaac b. Abba Mari on laws of Sukkot, Rosh ha-Shanah and Passover. First published together with the author's ספר העיטור (Lemberg 1860) and sometimes wrongly considered to be a part of that work. A few leaves missing between ff. 48 and 49. Incomplete. Ends in the middle of laws of *biSur ḥamez*. Last extant words רב פפא משמיה דרבא לבער אמ' על ביעור חמץ רב פפא משמיה דרבא לבער.

The name [of the scribe?] Isaac is pointed out on f. 76r.

Owner (f. 1r): ממוני משה וידאל Moses Vidal.

Vat. ebr. 156

53 ff. Parchment. 260 × 170 (184 × 105) mm. Quaternions. <Germany>, late[?] 14th century. Ashkenazic semi-cursive script.

[תלמוד בבלי, מסכת שבועות] Babylonian Talmud, tractate Shevu=ot. Incomplete. Extant only until Shevu=ot 30b, line 1. Text ends on f. 52v. The first page (f. 1v) was completed in a different script. The Mishnah was copied at the beginning of the chapters. On f. 1r a list of the accents (cantillation signs) in a square script. On f. 53r (originally blank) various jottings among them the names Judah b. Solomon גומפרכט ב"ר אליעזר מיעזר and Gumprecht b. Eliezer Meiezer יודה בר שלמה. The last owner is probably Gumprecht b. Eliezer Meiezer who copied MS Moscow, RSL Guenzburg 606 in 1456.

On this manuscript cf. Lebrecht, *HSS*, p. 74; R.N. Rabbinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 20 [in Hebrew].

Old Palatine collection.

Vat. ebr. 157

86 ff. Parchment. 261 × 163 (196 × 115) mm. Quaternions. <Ashkenaz>, 14–15th century. Ashkenazic semi-cursive scripts.

[פירוש מס' בבא קמא לרש"י] Commentary on TB Bava Kamma by Solomon b. Isaac (Rashi). With a few glosses in the margins by various hands. Used for variant readings in the Bnei Brak 1996 edition of tractate Bava Kamma. According to the editors of that edition this manuscript is very similar to MS London, British Library Harley 5585 (Catalogue Margoliouth 411).

Ff. 2–20 seem to be written by a different hand than the rest of the manuscript. F. 1r–v is a later, 15th century, completion of the missing first folio.

On f. 86v four riddles in verses of four lines each, beginning **אני**; **ראשי בראש מלך** and **מצר ביתי שני דגים** and **ראיתי פר עלי עין**; **הייתי ועוד אהיה**.

Owner's signature on f. 86v: Moses b. Isaac [משה בר יצחק ענתם?].

Vat. ebr. 158

104 ff. (1v blank). Parchment. 262 × 181 (185 × 120) mm. Quaternions. <Ashkenaz>, early 15th century. Ashkenazic current semi-cursive script.

[פירוש רש"י על מס' קידושין] Commentary on TB Kiddushin by Solomon b. Isaac (Rashi). With a few glosses in the margins, one of them signed אב"י (f. 72r).

Vat. ebr. 159

136 ff. (<1> +135; first unnumbered folio and ff. 132v–135 blank). Parchment. 241 × 170 (175 × 113) mm. Quaternions. <Germany>, late 14th century. Ashkenazic semi-cursive script.

Tosafot on TB Hullin. Title added by a later hand. Copied only until Hullin 123a, line 32. Ends in the middle of a paragraph with the words **ואע"ג דאמ' לעי דעור כנגד הבשר**. The tosafot on Hullin 43a on f. 73v include additions signed רי"ד [=probably Jacob ha-Kohen, possibly Jacob Kohen Savra of Krakow]. On these additions, cf. E.F. Kupfer, *במחצית הראשונה*, על "אחד מגדולי הדור" *KS*, lix (1984), pp. 959–960 and I.M. Ta-Shema, *לתולדות* *Zion*, liii (1988), pp. 353–359 (and in English in *Polin*, x 1987, pp. 287–317). With additional notes in the margins.

Despite the variants of writing and the different layout in the first quire (ff. 1–7), the manuscript may have been written by one hand with the exception of ff. 10–39 which seem to have been written by another hand.

Owners: Lazan and Mordecai sons of the deceased Judah Menahem Kohen לחלק (f. 1v); Mordecai Kohen (f. 2r); Moses b. Solomon studied it in Mestre (Italy) in the summer of 5265=1505 ב"ר (f. 134v). Johanan b. Joseph studied this text in the village of פייווי [Piove di Sacco] in the summer of 5221=1461 ב"ר (f. 135v). On f. 88r some jottings including a partly erased note [...] כתבתי אני הח"מ ל' שעות בחורף שנת ...]. On f. 135 a note recording the loan of 4 dinars to Seligmann ד' דיני'.

Palatine collection, Fondo Fuggeriana ebr. 52.

Vat. ebr. 160

80 ff. (<1> + 1-79; f. 75 blank). Oriental (Arabic) paper. 238 × 169 (184 × 114) mm. Quinions. <Western Middle East>, second half of 14th century[?]. Oriental semi-cursive script.

Judah b. Eleazar Almadari's commentary on Isaac Alfasi's compendium of the Talmud (tractate Ketubbot). Edited from a London manuscript in פירוש רבינו יהודה אלמנדרי על הש"ס (Jerusalem 1986), pp. 32-54. On the author and his works cf. I.M. Ta-Shema, פירוש שחיטת חולין רבתי (Jerusalem 1993), pp. 5-28.

The chainlines on the paper are grouped in threes. Owners' inscriptions: Judah (f. <1>r), Samuel Aluzan אלוזן שמואל אלוזן (f. 79v). The first owner also signed his name in MS Vat. ebr. 161, a volume of the same work on another treatise.

Vat. ebr. 161

107 ff. ([iii=A, blank] + 106). Oriental (Arabic) paper. 252 × 188 (177 × 112) mm. Quinions. <Western Middle East>, second half of 14th century[?]. Oriental semi-cursive script.

אתחיל פירוש על סדר נשים ממסכת יבמות שפירש הרב המובהק הפטיש החזק מוריני אדוננו ר' יהודה Judah b. Eleazar Almadari's commentary on Isaac Alfasi's compendium of the Talmud (tractate Yevamot). Edited from a London manuscript in פירוש רבינו יהודה אלמנדרי על הש"ס (Jerusalem 1986), pp. 5-31. On the author and his works cf. I.M. Ta-Shema, פירוש שחיטת חולין רבתי (Jerusalem 1993), pp. 5-28.

Bound out of order. Correct order: Ff. 1-22, 33-42, 23-32, 43-106. At the bottom of ff. 22v, 32v and 42v an owner noted in Arabic the mistake in binding and added a note to the same effect in Hebrew on f. 43r. Owner's inscription: Judah העבד הצעיר יהודה (f. 106v). Judah also signed his name in MS Vat. ebr. 160, a volume of the same work on another treatise and, perhaps, added the Hebrew note on f. 43r.

Vat. ebr. 162

125 ff. (<1> + 124). Parchment. 235 × 174 (188 × 105; 175 × 110; 175 × 120) mm. Quaternions. <Ashkenaz>, 14th century. Ashkenazic semi-cursive scripts.

[תוספות על מס' יבמות] Tosafot on TB tractate Yevamot. Missing from near the end of Yevamot 108b. Last extant words וכן אמר בסנהדרין בירושלמי. With glosses, corrections and additions in the margins in different hands. Many of the glosses, called *gilyonot*, some by Meir b. Barukh of Rothenburg מהר"ם and Ḥayyim b. Isaac Or Zaru=a of Regensburg מהר"ח or מרגנשבורק מהר"ח (ff. 2v, 3v, 4v and 6r), are found in most other copies of these tosafot. According to E.E. Urbach בעלי התוספות (Jerusalem 1980), pp. 624–625 et al., the *gilyonot* are from the school of Meir of Rothenburg. Urbach printed a few *gilyonot* from this manuscript (loc. cit., note 20). M.Y. Blau attributed the *gilyonot* to Eliezer of Touques and published those on Yevamot 2–17, probably from this manuscript, in שיטת יבמות הקדמונים על מסכת יבמות (New York 1986), pp. 269–275.

Copied by three different hands. The written area in each part is of different measurements. The first two parts were produced in the early 14th century and the third part towards the end of the century (ca. 1400). Ff. 1r–48v (next to last folio in a quire) were copied by one hand, ff. 49r–85r by another hand (only stubs remain from the second half of the last quire) and ff. 86r–124v by an altogether different hand. The third part, a different production beginning with a new quire, seems to have been copied at a later stage in order to complete the text which terminates abruptly in the middle of a sentence in the middle of f. 85r. The completion repeated more than two lines of the text before the point where it broke off in the original manuscript. On ff. 24v and 41v the word Kohen is singled out at the beginnings of lines.

Owners: Simelin of Heidelberg זימלין היידלבערק or זימלין מהיידלבערק (ff. <1>r and 85v) or זימלין היידלבערק הירצהוון (f. 85v); Simḥah [?] של בני שמחה [?] (f. <1>r); Moses b. David משה בר דוד מילנט (f. 85v). Simelin of Heidelberg is probably identical with the person of the same name who, together with others, loaned money to the Frankfurt municipality in 1368 (Cf. *Germania Judaica*, iii, Tübingen 1987, p. 523).

Vat. ebr. 163

270 ff. (1–36, 36^a–42, 42^a–58, 58^a–85, 85^a–114, 114^a–242, 242^a–261, [262], 263–265). Parchment. 248 × 193 (180 × 134) mm. Quinions. <Central Italy>, 1333. Italian semi-cursive script.

[ספר החינוך] *Sefer ha-Ḥinnukh*. Attributed to Aaron ha-Levi of Barcelona. According to I.M. Ta-Shema, מחברו האמיתי של ספר החינוך, *KS*, lv (1981), pp. 787–790, the true author was his brother, Pinḥas ha-Levi. Includes the author's epistle at the beginning (f. 1v) and the list of the commandments (ff. 2r–12v). First edition Venice 1523. This MS was used with other sources to establish the text in the editions by H.D. Chavel (Jerusalem 1952) and C. Wengrov (Jerusalem 1978). On f. 268v another hand added Abraham ibn Ezra's short commentary on Exodus iii:13, xviii:21, xix:9, xx:1 and xxiii:20

Copied by Abraham b. Abraham b. Moses and completed on the eve of Friday, 20 Tevet 5093=1333. Colophon (f. 265r): נשלם על ידי אברהם בכמ"ר אברהם ז"ל ב"ר משה נ"ע ליל ו' עשרים יום לחודש טבת שנת צ"ג לפרט. The same scribe copied MS Budapest, Hungarian Academy of Sciences Kaufmann A504 in 1334/5 in Anagni (central Italy). Plain decorations of paragraph signs in red ink. Owners: Judah b. Benjamin ז"ל בנימון ז"ל בכמ"ר יהודה יצ"ו בכמ"ר בנימון ז"ל (f. 1r) and Ishmael Samuel Raphael b. Joseph of the Uzziel family מביית עזיאל (f. 2r). Benjamin b. Solomon sold the manuscript to Solomon b. Benjamin for 16 florins מודה אני בנימון בכ"ר שלמה זצ"ל כי מכרתי זה החינוך לכבוד מר' שלמה בכ"ר בנימון ע"ה בשכר (f. 269v).

Censor (f. 265r): Fr. Hipp[olitu]s 1601.

Assemani recorded the manuscript as *olim Palatinus*, but the existence of an Italian censor's signature from 1601, before the Palatine collection was presented to the Vatican Library, renders that provenance improbable (cf. Cassuto, *Palatina*, p. 75).

Vat. ebr. 164

175 ff. (1–165, <2> remains of mutilated leaves, 166–173). Parchment. 209 × 155 (137 × 100) mm.

I

Ff. 1–165. Senions.<Italy>, ca. 1300. Italian current semi-cursive script.

1. Ff. 1r–165v: פירוש בבא בתרא לרבינו גרשום ז"ל כי לא מצאנו שפירשו רבי שלמה זצוק"ל: Commentary on TB Bava Batra by Gershom b. Judah. The extant text ends in the middle of chapter 9. According to Y.D. Rotlevi, editor of the Bnei Brak 1998 edition, p. 2, the text in this manuscript is almost identical to that in the Vilna editions.

II

Ff. 166–173. <One quire (quaternion). Ashkenaz>, late 13th century. Ashkenazic semi-cursive script. Additions in an Italian semi-cursive script.

2. Ff. 166r–171r: A fragment of the index (סימנים) to the laws of Sabbath in *Sefer ha-Terumah* by Barukh b. Isaac of Worms.
3. Ff. 171v–173v: Blank pages on which a later hand copied the *Amidah* service for festivals (ff. 171v–172r), an expanded *kiddush* for festival mornings (f. 172v), a prayer for wayfarers (f. 173r), Psalms xxix, a prayer (יהי רצון) for livelihood and the *piyyut* עולם אדון (f. 173v).

Vat. ebr. 165

220 ff. Parchment. 207 × 156 (150 × 97) mm. Quaternions.

I

Ff. 1–8. A quire of four sheets added to the manuscript. <Ashkenaz>, ca. 1400. Ashkenazic semi-cursive script.

1. Ff. 1r–2v: End of a commentary or novellae on Isaac b. Joseph of Corbeil's *Sefer Mizvot Katan*. The anonymous author commented on selected *mizvot*.
2. Ff. 3r–9r: חיי עולם *Hayyei Olam*, ethical-halakhic work attributed to Jonah b. Abraham Gerondi and published as *Sefer ha-Yirah*. First edition Fano, ca. 1505. Cf. B. Richler, על כתבי היד של "ספר היראה" המיוחס לרבנינו יונה גירונדי, *Alei Sefer*, viii (1980), pp. 51–59, and Y.A. Zilber, in *Moriah*, ix, issue 9–10 (1981), pp. 94–96. At the end: חזק נשלם חיי עולם.

II

The original part of the manuscript.

Ff. 9–215. <France>, early 14th century. Two columns. Ashkenazic calligraphic semi-cursive script.

3. Ff. 9v–45r: התשב"ץ *Tashbez* by Samson b. Zaddok. At the end of the manuscript on ff. 215v–218v mostly by a later hand: רמזים מתשב"ץ a list of the contents of this work. This work exists in many different redactions in dozens of manuscripts. First edition Cremona 1556. Most of the dozens of manuscript copies differ from the printed editions and from each other in the number and order of paragraphs. A new edition based on manuscripts and early editions was compiled by S.M.M. Schneerson ספר תשב"ץ קטן (Jerusalem 2005). In the margin of f. 21v another hand copied from ליקוטי רש"י a responsum on the blessing recited over the lulav alluded to in the text. The responsum by R. Nissim [=Nissim b. Jacob of Kairouan or Nissim of Babylonia] to Mevorakh b. David was copied in full by Abraham b. David of Posquières in his responsa (no. 8 in the 1964 publication תשובות ופסקים edited by Y. Kafih). On the authorship and references to other sources quoting the responsum cf. Kafih's notes. The responsum is followed by a reference to another source on the same subject mentioning R. Jacob [b. Yakar] (cf. Rashi's responsum no. 355 and other sources).
4. Ff. 45v–60v: איסור והיתר *Sha5arei Dura* by Isaac b. Meir Düren. At the end: סליק השערים מדורא. First edition Krakow 1534. On ff. 45r–46r some glosses in the margins in a later hand. At the end of the manuscript on ff. 218v–219r הרמזים מדורא a list of the contents of this work.
5. Ff. 61v–215v: [ספר מצוות קטן] *Sefer Mizvot Katan*, by Isaac b. Joseph of Corbeil. With the glosses by מרפ"א [Perez b. Elijah] and additional glosses and notes by a different hand in the margins. First edition Constantinople 1510. The list of contents until § 360 is copied on ff. 211v–214v (from f. 214v, line 5 by a different hand). Another copy of the list of contents of §§ 30–64 was entered on f. 210r. On ff. 210v–211r: rules for writing a *get* (divorce bill) in a Byzantine script. The date in the *get* is 21 Tevet 5150=1390. On a separate piece of paper pasted to a flyleaf at the end of the manuscript another hand copied a list of names of persons from Candia, some of whom are mentioned in the edition of תקנות קנדיאה (Jerusalem 1943).

The original manuscript consisted of ff. 9–218 of which ff. 61r, 210v–211r and 216–219 were blank. In the original manuscript initial words are mostly in red

and infrequently in other colours. Some of the text is written in geometrical shapes. There are also other decorations including the fleur-de-lis several times.

Vat. ebr. 166

275 ff. (130–132, 176v–180v blank). Paper. 218 × 148 (142–148 × 95–96) mm. Varied quiring. <Spain>, 1487. Sephardic semi-cursive scripts.

[פירוש על הלכות הרי"ף להר"ן] Nissim b. Reuben Gerondi's commentary on Isaac Alfasi's compendium of the Talmud on tractates Rosh ha-Shanah (ff. 2r–24v), Yoma (ff. 26r–39r), Sukkah (ff. 39v–91r), Bezah (ff. 91v–129v), Megillah (ff. 133r–176r), Pesahim (ff. 181r–245v) and Ta'anit (ff. 245v–275v). On ff. 24v–25v a sermon for Rosh ha-Shanah, probably by the author Nissim Gerondi.

Ff. 1–129 (and blank ff. 130–131) belong to the original manuscript copied by a single scribe in 1487. The remainder was copied by other scribes on different paper at about the same date, partly by one hand (ff. 133r–162v, middle of line 11 and 181r–195r) but mostly by another scribe in a more cursive hand. The first scribe wrote several colophons in early 5248, the first dated Wednesday evening, 9 Marḥeshvan בעודי לאלהי בעודי **אזמרה** לאזמרה שנת אלקינו (f. 24v), Tuesday, 13 Marḥeshvan 5248 **אזמרה** אלקינו כי טוב זמרה אלקינו (f. 39r) and Wednesday, 10 Kislev עשרה יום ד' והיתה השלמתו יום ד' עשרה יום ד' (f. 129v).

On f. 1r some scribbling and mutilated owner's inscriptions, one of them, partly legible, by Joseph של יוסף ש[...]. כתבתי זו[?] הספר בסיון על כן כתבתי שמי ... על ספרי שלא יבוא ויאמר שלי הוא. איש מן השוק ויאמר שלי הוא. זה הספר שלי. At the beginning of the manuscript a copy of a document in Latin, probably written in Spain in the 15th century, is bound upside down.

Vat. ebr. 167

167 ff. (110v–111v blank). Paper. 212 × 149 (145 × 87; 147 × 90) mm. <Spain>, 1467. Sephardic semi-cursive script. After restoration of the manuscript the composition of the quires cannot be determined.

1. Ff. 1r–109v: [לאברהם בן אפרים] ספר המצות *Sefer ha-Mizvot* by Abraham b. Ephraim (late 13th century). Compendium of Moses of Coucy's *Sefer Mizvot Gadol*, with many additions from the teachings of Tobiah b. Elijah of Vienne, the author's mentor. Only the negative commandments are copied in this manuscript, followed by the discussion on five commandments added by the Rabbis חמש מצות עשה מדברי סופרים (ff. 100r–109v) found in all other manuscripts of this text. The redaction is similar to that in MS Vat. ebr. 176 (q.v.).
2. F. 110r: Responsum by Natronai Gaon on burial practices. With variations from the edition by R. Brody תשובות רב נטרונאי (Jerusalem 1994), no. 286. Preceded and followed by extracts relating to the subject.

3. Ff. 112r-114r: On laws of *terefot* in ritual slaughtering. Begins *דין שלש* and *דין צומת הגידין*. Includes *מצאתי כתוב כי שומן החזה נקרא הצלעות הרכות העצמות*. Explains some words in Spanish (in Hebrew characters). At the end a discussion on the samples of fruits carried by the twelve spies (Numbers xiii: 23) *פ' האשכול* with a diagram to illustrate how they were carried on poles.
4. Ff. 115r-116r: Laws of *terefot* attributed to Rabbenu ha-Kadosh [=Rabbi Judah ha-Nasi]. Begins *טרפות כל שבעים טרפות* *אין לנו לחפש ולבדוק כל שבעים טרפות אלא אם באו על ידי מקרה*.
5. F. 117r-v: Portents of rains, beginning: *הרוצה לידע ירידת גשמים הסתכל בשלשה ימים*: *אלו סימן החטים*. Followed by portents predicting the wheat harvest *אלו*.
6. Ff. 117v-121v: [משנה תורה (ליקוטים מס' משפטים)] Extracts from Moses b. Maimon's *Mishneh Torah*, *Sefer Mishpatim*, *Laws of Creditor and Debtor*, i:1-vi:1. The scribe copied only selected passages.
7. Ff. 122r-123v: Rules of conjugation (grammar).
8. Ff. 124r-145r: [הלכות טריפות] Laws of *terefot* in ritual slaughtering. Begins *שאלה: נשלמו שבעים טריפות בתוך סימן התיבות של הפסוקים*. At the end: *גרסינן בחולין חלב הלח הנרמזים ... ועתה אכלול אותם בין הסימנים הראשונים הנרמזים לעיל ... בשלשה פסוקים אלו לאלו דבקים*. Ff. 143v-145r: The scribe (or a previous scribe) copied a preface from another source that includes a short account of the transmission of the oral law and additional mnemonic signs and *notarikon* *ואני הכותב ז"ל ... וזה המחר ז"ל ... וראיתי לכתוב סמוך לזה הקדמה אחת שראיתי ... וזו היא: הקדוש ברוך הוא צוה על ישראל שלא יאכלו טרפה והבדילם מאומות העולם*.
9. Ff. 145r-157r: *ועתה אתחיל לכתוב קצת שאלות ותשובות מן השחיטה מפני שהם צרך וסיוע גדול* Laws of *shehitah* in the form of questions and answers. Begins *לנו מן התורה דעד אחד נאמן*.
10. Ff. 157r-160r: Law of *terefot*. Begins *שמעינן מהני שמעתא הלכה למעשה*. Ff. 158r-160r: A halakhic question and the responsum on *במיעוט הסימנין* *שהה* beginning *פרש"י ז"ל שחט ושהה כמיעוט האחרון וגמר שחיטתו מהו* (f. 159r), R. Zerariah [ha-Levi?] and Moses b. Maimon *מדברי* *כל זה מדברי*. כל זה מדברי *נכון וברור*. כל זה מדברי *ז"ל ומדברי הרמב"ם ז"ל* (f. 159v).
11. Ff. 160r-165r: Laws of *bedikah* selected and extracted from Jacob b. Asher's *Tur, Yoreh De'ayah* §§ 36-39.
12. Ff. 165v-167r: *A הנני מוסר לך מפתח גדול לענין שבת הנקרא העולם הזה והעולם הבא* A kabbalistic interpretation of the eleven ways of observing the Sabbath. Other copies of this work are found in MS Parma, Palatina Parm. 1896 and MS Cambridge, University Dd. 4.2.

The entire manuscript was probably copied, with some variations of style, by Judah b. Jehoseph Saragossi in 5221=1460/61. Colophon (f. 109v): *נשלם על יד יהודה בר החסיד היקר ר' יהוסף סראגוסי תנצב"ה בילא"י בנל"ך ואע"י שנת חמשת אלפים ומאתים ועשרים ואחד ליצירה*. הש"י למען רחמי וחסדיו יזכה לכותב לבנים זכרים עוסקים בתורה ...

MS Oxford, Bodleian Library Heb. d. 11 by B.M. Lewin, אגרת רבינו האי גאון לכהני, *Ginze Kedem*, iv (1930), pp. 51–54.

3. Ff. 116r–122r: במז"ל לר"ם מאמר היחוד *Maḅamar ha-Yiḥud* wrongly attributed to Moses b. Maimon, translated from the Arabic by Isaac b. Nathan he-Ḥasid. Critical edition from MS Hamburg, Staats- und Universitätsbibliothek hebr. 310 by M. Steinschneider in ספר שני המאורות (Berlin 1847).
4. F. 122r–v: מדברי הר"ם ... פרק Letter sent to a colleague wrongly attributed to Moses b. Maimon. Begins ששמע מה שיועילך ויניחך בעולם הזה והבא. The letter was translated from the Arabic and is extant in three different translations. This translation was edited from another manuscript by A. Geiger, in *Ozar Nechmad*, ii (1857), p. 100, and from this manuscript by Y. Shilat in his edition of the correspondence of Moses b. Maimon איגרות הרמב"ם (Jerusalem 1988), pp. 686–687. Shilat maintains that the letter was probably composed by the author of *Maḅamar ha-Yiḥud* (no. 3 supra).
5. Ff. 124r–146v: [פירוש המשנה לרמב"ם (פתיחה)] The introduction to Moses b. Maimon's commentary on the Mishnah in the translation of Judah al-Ḥarizi. First edition Naples 1492.
6. F. 148v: A different hand added an extract by Moses b. Naḥman רב הגדול רבי 'לרב הגדול רבי' on the three sins – idolatry, fornication and murder – that one may not transgress even at the penalty of losing his own life. Begins ולענין ע"ז [עבודה זרה] וג"ע [גילוי ערויות] וש"ד [ושפיכות דמים] שבעניינם יהרג ואל יעבר. Perhaps an extract from the author's unpublished novellae. Compare מלחמות ה' on TB Sanhedrin 18a.

Copied by Jacob Crestino in exile in Barcelona. The first work in the manuscript was completed on Friday, 10 Av 5140=1380. Colophon (f. 110r): תם ונשלם זה הספר: תמוצת של הר"ם במז"ל על יד לי תולעת יעקב קרישטינו בגלותי במדינת ברצלונה ביום ו' עשירי לחדש החמישי שנת חמשת אלפים ומאה וארבעים לפרט היצירה סימנה באברתו יסדך לך ותחת כנפיו תחסה צנה וסוחרה ...

Palatine collection, Fondo Fuggeriana ebr. 113.

Vat. ebr. 171

536 ff. Paper. Unbound. 210×160 (160×92) mm. Eight-bifolia quires. Candia (Crete), 1493. Byzantine and Sephardic semi-cursive scripts.

1. Ff. 1r–3r: Homilies on different subjects in various hands. At the beginning a note by Ḥayyim Savton חיים המכונה סבתון who listed members of the Savton family, his grandfather Ḥayyim Savton נ"ע סבתון and his father David Savton דוד סבתון יצ"ו at the request of Isaac Pipano יצחק פיפאנו. On f. 1v a homily by a different hand by David Savton דוד סבתון יצ"ו. These names are known from other sources: Ḥayyim Savton purchased MS Oxford, Bodleian Library Poc. 202 in Cairo[?] and his son David also signed his name in the manuscript. MS Munich, BSB Arab. 816b was purchased from David Savton in Syracuse (Sicily) in 1459.

2. F. 4r: מלכים נפגשו אחד על שחוק האשקקי Verses on the game of chess, beginning אחד לאחד. These verses have been wrongly attributed to Abraham ibn Ezra. Cf. I. Davidson, *Thesaurus*, ii, p. 150, no. 1757, for refutations of this attribution.
3. F. 4r: עצל תבוש ותכלם Poem by Judah ha-Levi. Cf. H. Brody's edition of ha-Levi's *Diwan*, ii (Berlin 1930), p. 272.
4. F. 4v: Short, single-stanza poems. Includes, *inter alia*, בן גהינם איש כי אנס, אהה לדור אשר חשב להשכיל; אנוש ירצה קצת חכמה ושכל; משיג במקרה ואני / עמל ומי יתן ויגיעני; שער שיבה בהראות יחידי by Abraham ibn Ezra; ואם אשפיל שבתי by Judah ha-Levi; מה יעשו אלי צבא מרום; קצת בינה סור משחוק.
5. F. 5r-v: Extracts from some of the philosophical elements in Levi b. Abraham b. Ḥayyim's poem *Battei ha-Nefesh veba-Lehashim*.
6. F. 6r: Additional short poems: ידידי אם רצונך בחרוזות by Judah ha-Levi; ראה אדם בעת תראה שררה and לאיש עתק וגם גבר.
7. Ff. 6v-7r: *Mizrak Kesef*. Ethical poem in the style of Jehoseph Ha-Ezobi's poem *Kaṣarat Kesef* on the thirteen principles of faith addressed to the anonymous poet's son on his wedding day. Begins ידידי נפשי קחה מלים עריבים. Edited from this manuscript by I. Davidson, *Tarbiz*, xi (1940), pp. 110-115.
8. Ff. 7v-8v: Another ethical poem based on the thirteen principles of faith, by Isaac b. Solomon Alḥadib, beginning מנחה בן. Edited from this manuscript by idem, *ibid.*, pp. 116-118.
9. Ff. 8v-9r: Three poems. The first begins סולם אשר עולים ויורדים בו בני אדם, the second גידי לשונו שורגו ובחרוץ החולי הודשו ומורגו and the third הכוללים בנפש חוץ לנפש.
10. F. 9v: *Iggeret ha-Mussar*. Moses b. Naḥman's ethical will sent to his son Naḥman. Begins שמע בני מוסר אביך. First edition in the author's commentary on the Pentateuch (Lisbon 1489). Cf. I. Abrahams, *Hebrew Ethical Wills*, i (Philadelphia 1926), pp. 94-99. Includes a short introduction that has not been printed, beginning כתוב כי סודות שתוריל ליראי השם.
11. F. 12r: Notes on philosophical matters. The author added a note and some verses in which he mocked the conduct of prayers by the Ashkenazim he saw when he visited Venice. F. 12v: Verses beginning אד שכלי מבחן כמור מריח.
12. Ff. 13v-78r: *Mishneh Torah (Sefer Madda)* by Moses b. Maimon. With critical notes (*hasagot*) by Abraham b. David of Posquières. Used for variants in the edition of the *hasagot* by B. Naor *למשנה הרשב"ד למשנה תורה*, 2nd edition, Jerusalem 1985.
13. Ff. 78v-79r: שאלה ששאל עובדיה הגר להר"ם במז"ל בענין הכל בידי שמים חוץ מיראת שמים.

One of the three responsa by Moses b. Maimon to Obadiah the proselyte. First edition in the Constantinople ca. 1517 publication of the responsa and letters of Moses b. Maimon. Used for variants in the edition by J. Blau, תשובות הרמב"ם vol. ii (Jerusalem 1960), pp. 714–716.

14. Ff. 79r–88r: מאמר הייחוד להר"ם במז"ל *Maḅamar ha-Yihud* attributed to Moses b. Maimon. Translated by Isaac b. Nathan. Includes the letter sent to a colleague עוד פרק מדברי ההר"ם במז"ל. On both these texts cf. supra, MS Vat. ebr. 170.
15. Ff. 89r–92r: תשובה להר"ם במז"ל על ענין חדוש העולם Responsum on the eternity of the universe attributed to Moses b. Maimon. According to Y. Shilat who edited the responsum from this manuscript in his איגרות הרמב"ם ii (Jerusalem 1988), pp. 673–684, the attribution to Moses b. Maimon is spurious, but Y.T. Langermann, אמרות ופירושים מיסודו של הרמב"ם או המיוחסים אליו *Meḅah Sheḅarim, studies ... in memory of Isadore Twersky* (Jerusalem 2001), Heb. Sect., pp. 229–236, presents arguments for its authenticity. At the end of the responsum in this manuscript the scribe wrote that it was sent to Joseph b. Obadiah ha-Dayyan נשלמה אגרת תשובה של חדוש העולם להר"ם במז"ל ... [אל] יוסף החכם ב"ר הרב ר' אצל but in most other sources it is addressed to Ḥasḏai ha-Levi of Alexandria. The text in this manuscript is the version found in most manuscripts and is different from that in the first edition (Constantinople ca. 1517) and includes the extract cited in Moses b. Naḥman's *Torat ha-Adam* and lacks the preface in which the editor of the responsum introduces himself as a pupil of Moses b. Maimon (cf. Shilat, *ibid.*, pp. 673–676).
16. Ff. 92v–95v: פ' על מה שאמרו חז"ל אין לו להקב"ה בעולמו אלא ד' אמות של הלכה בלבד Extracts from the introduction to Moses b. Maimon's commentary on the Mishnah in the translation of Judah al-Ḥarizi concerning the talmudic saying "the Holy One blessed be He has nothing in this world save the four cubits of *halakhah* alone" (TB Berakhot 8a). Edited from MS Vat. ebr. 295, by A.H. Freimann, אלמה, i (1935), p. 35. Cf. S. Abramson, ארבעה פרקים בעיון הרמב"ם, *Sinai*, lxx (1972), pp. 24–25.
17. F. 96r–v: הל' ה' תורה רב"ע בפ' התור' בפרשת האזינו Discussion of the biblical verse תגמלו זאת (Deuteronomy xxxii: 6) in Abraham ibn Ezra's grammatical work ספר מאזנים (=Altona 1770 edition, f. 13v).
18. Ff. 96r–97v: יום יום mystical interpretation of Proverbs viii:30–viii:32 and of the phrase יום יום.
19. Ff. 98r–106v: [ליקוטים מספר המספר] Extracts from Abraham ibn Ezra's mathematical treatise *Sefer ha-Mispar*. Includes the beginning until the middle of the first chapter, followed by extracts from other sources, pieces that begin תהלה לאל הנעלה אשר אין לו קץ ותכלה ויצר (ff. 103v–104r) and עולמו חוזר חלילה (f. 104r).
20. F. 107r: Kabbalistic secret of *tefillin*. Begins מפני מה נהגו לעשות ד' פרשיות בתפילת של יד בבית א' ובתפילה של ראש ב' בתיים. Followed by שם שדי היוצא מפסוק כי שמי בקרבו.

38. Ff. 193r–194r: דיני טהרה לר' אהרן הלוי ז"ל Laws of *niddah* by Aaron ha-Levi. Edited as הלכות נדה from other manuscripts by M.M. Gerlitz in an appendix to חדושי ופסקי הרשב"ץ by Simeon Duran (Jerusalem 1967).
39. Ff. 194v–195r: ימי הצער שהיו לישראל וקבלום רבותינו להתענות בהם List of fastdays. In other manuscripts this list is copied together with *Megillat TaSanit* and sometimes called *Megillat TaSanit Batra* or other names. Variations from the printed editions. Includes a short prefatory passage beginning יהי רצון מלפני מ.מ"ה [מלך מלכי המלכים] שתהפוך אלו הימים ימי הצרות שהיו לישראל לששון ולשמחה Cf. A. Neubauer, *Medieval Jewish Chronicles*, ii (Oxford 1895), pp. 23–25, and S. Leiman, "The Scroll of Fasts: the Ninth of Tebet." *JQR*, lxxiv (1983), pp. 174–195. Edited again by S. Elizur, *Wherefore Have We Fasted? "Megilat TaSanit Batra"* (Jerusalem 2007), pp. 127–130 [in Hebrew].
40. Ff. 195r–204r: Various *halakhot*. Includes דיני גיטין laws of *gittin*, דיני חליצה ויבום laws of *ḥalizah* and levirate marriage, דיני בהמות ועופות dietary laws of meats, דיני נשים laws concerning women and דיני שרצים dietary laws of reptiles and insects. On f. 203v: אלה מספר שני סופרי המקדשיא ר"ל עשרי' וארבעה chronology of the books of the Bible.
41. Ff. 204v–207v: ספר מבוא התלמוד *Mavo ha-Talmud*. This work, an introduction to the Talmud, has been attributed to Samuel the Nagid (Nagrela), but as M. Margalioth has shown in his edition of ספר הלכות הנגיד (Jerusalem 1962), pp. 68–73, the true author is Samuel b. Hananiah, the Nagid of Egypt. First edition at the end of Jeshua b. Joseph ha-Levi's *Halikhhot Olam* (Constantinople 1510). Printed in the editions of the TB after tractate Berakhot. This manuscript has many variations and additions from the edition.
42. F. 207v: שימוש תילים *Shimmush Tehilim*, i.e. the magical or therapeutic uses of Psalm cxix.
43. F. 208r–v: עשר גזירות נגזרו על א"ה Midrash on Adam. Begins א"ה. Based on *Avot de-Rabbi Nathan*, version B, chapter 42. Printed by C.M. Horowitz in ספר כבוד חופה (Frankfurt 1888) with variants from this manuscript.
44. Ff. 208v–209r: Commentary on a talmudic passage beginning רב איקלע לבבל ר' חזינהו דקא קרו הללא בריש ירח' (TB Ta'anit 28b).
45. Ff. 209r–212r: ביאור מגילת רות [לרלב"ג] Commentary on the Book of Ruth by Levi b. Gershom. First edition Riva di Trento 1560.
46. Ff. 212v–213r: Rules for playing a game based on the number nine.
47. Ff. 213v–225r: תועלות היוצאות מן הפרשיות The gist of Baḥya b. Asher ibn Ḥlava's commentary on the Pentateuch (Genesis-Exodus).
48. Ff. 225v–247v: [תלמוד בבלי. סנהדרין צז ע"א-קח ע"א] TB Sanhedrin 97a-108a. On this manuscript cf. Lebrecht, *HSS*, p. 73; R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 13 [in Hebrew].
49. Ff. 248v–282r: מסכת חגיגה TB Ḥagigah. On f. 248r the end of a commentary on pericope *Bereshit* was copied and crossed out. Cf. *idem.*, *ibid.*

50. Ff. 282v–283v: On the constellation Draco. Heading: הנה מבאר פה עניין התלי והעתקתיהו מספר חובת הלבבות. The scribe stated that he copied this extract from Bahya ibn Paquda's *Hovot ha-Levavot*, but this subject does not appear in that book.
51. Ff. 283v–309v: ספר המעלות לה"ר דוד זצ"ל *Sefer ha-MaSalot*. Philosophical treatise in fifteen chapters attributed to a R. David. Based mainly on Moses b. Maimon's *Guide of the Perplexed*. Begins וען היותי נער ובער ונפשי תעבור משער לשער.
- The introduction became available to the scribe only after he had completed the treatise itself and he copied it at the end on ff. 306r–309v: אחרי סיימי הרשום נאם ג' גיד משבט ג', אנה האל ית' לידי הקדמ' החבור והיא זאת. The introduction begins בראותי מן החכמות האצילות מדברי הנביא' והכתוב' ומדברי רז"ל. Apparently a unique copy of this unedited text.
52. Ff. 310v–492r: [פירוש התורה לבחיי בן אשר (ליקוטים)] Extracts from Bahya b. Asher ibn Hlava's commentary on the Pentateuch (Genesis-Exodus).
53. Ff. 492v–501r: ותחיל לכתוב דרך ארץ רבה שהוא פרקי רבינו הקדוש זצ"ל, וזהו הנקרא מעשה *MaSaseh Torah*. Midrash attributed to Rabbi Judah ha-Nasi presenting lists of ethical sayings arranged by numbers ("three things", "four things", etc.). Different from the editions. This copy begins with the number six and continues with numbers 3–5, 12, 24, 4–14 and 22.
54. Ff. 501v–506r: ליקוטין ממדרש איכה רבתי Extracts from *Midrash Lamentations Rabbah* chapter i. On f. 505r a note by the scribe.
55. Ff. 507v–514r: Calendars and calculations for the *molad* (new moon). Mentions the years 5232–5234=1471–1474.
56. Ff. 515v–517r: Calendars for the *molad* by Isaac b. Aaron Elijah ha-Kohen of Syracuse (Sicily). Begins אמ' יצחק הכהן בכמ"ז אהרן אליה הכהן בכמ"ו אהרן הכהן כמה פעמים עלה בדעתי לחבר לוח כולל לוחות פרטיות יחזרו בו.
57. Ff. 518r; 519r–v: Magical divinations. Includes a list of propitious days for bloodletting ימי ההקזה אשר צוה אריסטו וכל הפילוסופים מחדשי הלבנה. F. 520 blank.
58. F. 520^ar–v: Fragments from Solomon b. Isaac's (Rashi) commentary on Genesis (xvi:5–6; xvi:13–xvii:1; xvii:5–10; xvii:16–17).
59. Ff. 521v–535r: ספר נסתור הכומר *Sefer Nestor ha-Khomer*. Translated from the Arabic. Edited from this manuscript by A. Berliner (Altona 1875) and from MS Vat. ebr. 80 with variants from this manuscript by D. Lasker and S. Stroumsa, *The Polemic of Nestor the Priest* (Jerusalem 1996), Hebrew vol., pp. 95–140. At the end (f. 535r) a poem beginning ערוך משכיל ערך יקר אין לו ערך ומסלול וירך edited by Berliner, *ibid.*, pp. 14–15. The poem is also found in manuscripts and printed editions of Solomon ibn Adret's *עבודת הקדש* and was probably composed by him. On f. 536r a short note on the Divine Name in a later script.

Copied by two scribes working together. The principal scribe, Isaac Pipano,

copied ff. 1r–225r, 248v–424v, 428v–449r and 468v–535r (except for f. 520^a). Another scribe copied ff. 225v–247v, 422r, 424v–428r and 449v–468v in a Sephardic semi-cursive script.

The first scribe, Isaac, wrote colophons stating that he copied the manuscript in Candia in 5253=1492/3. In the second colophon he specified the date, 3[?] Menahem [Av]. The first colophon on f. 92r reads גן נעול לפ"ק בניאה כניאה לפ"ק גן נעול. The second colophon on f. 282r reads ג"ן נעול ב[?]ג למנחם הש' לש"ה את לבי יחזיק וינחם להגות בו אני וזרעי וז"ז עסכ"ה אוי"ר. העירה קנדיאה דעל כיף ימא מותבא יצחק. It is signed: יצחק פפנו ממקומ"י הכ' נשלמה הקדמה בעז' עוש' 1493 possibly October. On f. 309v he wrote a colophon in Rethymnon in the week of the pericope *Noah* with no year stated, possibly October 1493. F. 520^ar–v is half a parchment leaf, apparently removed from a binding, written in a 14th century Byzantine semi-cursive script.

Vat. ebr. 172

94 ff. (93 + <1 blank>). Parchment. 215 × 150 (152 × 90) mm. Quaternions. <Spain or Provence>, early or mid-14th century. Sephardic semi-cursive script.

[משנה תורה (ספר אהבה)] Moses b. Maimon's *Mishneh Torah* (*Sefer Ahavah*). With some notes in the margins.

Despite the variants of writing it seems that one scribe copied the entire manuscript. Foliated and bound out of order. Correct order: 1–40, 74–89, 41–73, 90–93.

Palatine collection, Fondo Fuggeriana ebr. 129.

Vat. ebr. 173

560 ff. (<2 unnumbered parchment flyleaves> + 1–558). Parchment. 270 × 200 (177 × 116) mm. Quaternions. Gerona (Spain), 1305/6. Sephardic square script.

[משנה תורה (ספר עבודה-שופטים)] Moses b. Maimon's *Mishneh Torah* (*Sefer Avodah to Shofetim*). In this manuscript *Sefer Mishpatim* (Book xiii) is copied before *Sefer Kinyan* (Book xii). According to the colophon this manuscript also included Books *Haflaḥah* and *Zeraḥim*. With notes and completions in the margins. The end of Laws of Kings, chapter xi concerning the Coming of the Messiah (f. 556r–v) was expunged by a censor.

Some pen decorations especially at the beginnings of books and chapters. Copied by Samuel b. Abraham for Joseph b. Falkho in Gerona in 5066=1305/6. The copy of the first four Books (*Haflaḥah* to *Korbanot*) was completed in Kislev and the last five Books (listed in the correct order) three months later in Adar. Colophons: אני שמואל בר' אברהם ס"ט כתבתי אלו ארבעה ספרים שחבר הרב ר' משה בר' מימון והם הפלאה, זרעים, עבודה וקרבנות ליקר הנכבד הנעים ר' יוסף בר' פלכו ש"צ וסיימתי בחדש כסלו שנת (f. 146r); חמשת אלפי וששים ושש לבריאת עולם למנין שאנו מונין כאן ביירונדה מתא ... אני שמואל בר' אברהם ס"ט כתבתי אלו חמשה ספרים שחבר הרב ר' משה בר' מימון זצ"ל והם טהרה, נזיקין, קנין,

משפטים ושופטים וקרבנות ליקר הנכבד ... ר' יוסף ש"צ בר' פלכו נר"ו וסיימתים בחדש אדר שנת חמשת אלפים וששים ושש לבריאת עולם למנין שאנו מונין כאן במדינת ג'ירונדה מתא (f. 558r within a decorated coloured frame).

Each Book is written on separate quires with separate quire numerations. Ff. 288r–341r (Book *Nezikin*) and 421r–471v, line 7 (beginning of *Kinyan* until הלכות near end of chapter iii- middle of a quire) probably by a different hand in a very similar script but of different density and using different graphic fillers and decorated quire enumerations. On the parchment flyleaves at the beginning owners added in Italian script notes on the measurements of a *mikveh* 'ב טפחים ורחבו ח' and on other weights and measures (first flyleaf) and the first lines of a *selihah* on the martyr Elijah b. Samuel who was burned at the stake on 2 Tammuz 5056=1296 בשני לתמוז ... בשריפה. It was printed from another manuscript by I.B. Halevi, בני ישראל, *Kobez Al Yad*, iv (1888). A complete copy is found in MS Vat. Ross. 449 (ff. 263r–264r). On f. 558v a formula for an elegy on a deceased person in a 15th century. Italian cursive script.

Vat. ebr. 174

234 ff. Parchment. 226 × 178 (157 × 113) mm. Senions. <Spain>, ca. 1300. Sephardic semi-cursive script.

[משנה תורה וספר נזיקין, קניין] Moses b. Maimon's *Mishneh Torah* (*Sefer Nezikin* and *Kinyan*).

Foliation is correct but the folios are bound out of order.

Owner (f. 234r): Makhluḥ b. Joseph Menahem נ"ע יוסף מנחם בר' יוסף מכלוף של מכלוף קניין של מכלוף בר' יוסף מנחם נ"ע. Palatine collection, Fondo Fuggeriana ebr. 37.

Vat. ebr. 175

213 ff. Parchment. 217 × 179 (153 × 115) mm. Quaternions. <Spain or Provence>, 1284. Sephardic semi-cursive script.

[משנה תורה וספר טהרה] Moses b. Maimon's *Mishneh Torah* (*Sefer Tohorah*). With some notes in the margins.

Completed in Sivan [50]44=1284. Colophon (f. 213r): ונשלם בחדש סיון שנת מ"ד לפרט.

Owner (f. 213r): Makhluḥ b. Joseph Menahem נ"ע יוסף מנחם בר' יוסף מכלוף של מכלוף בר' יוסף מנחם נ"ע. Palatine collection, Fondo Fuggeriana ebr. 32.

Vat. ebr. 176

153 ff. Paper. 217 × 148 (146 × 114) mm. Eight-bifolia quires. Geraci (Sicily), 1392. Sephardic semi-cursive script.

Sefer ha-Mizvot by Abraham b. Ephraim (late 13th century). Compendium of Moses of Coucy's *Sefer Mizvot Gadol*, with many additions from the teachings of Tobiah b. Elijah of Vienne, the author's mentor. There are several manuscripts of this work with variations. This manuscript and MS Jerusalem, Schocken 12141 present the longest redaction. Positive commandments 1–119 from the book were edited from this manuscript by A. Y. Havatzelet, *ספר הזכרון לרבי יצחק ידידיה פרנקל* in *ספר סימני מצוות לרבינו אברהם ב"ר אפרים*, (Jerusalem 1992), pp. 281–304 and the entire text was edited by Y. Horowitz *קיצור ספר מצוות גדול* (Jerusalem 2004). Cf. also I.S.J. Wolfson, "The Parma Colophon of Abraham ben Ephraim's Book of Precepts." *JJS*, xxi (1970), pp. 39–47. At the end a short form of Grace after Meals קצרה from the book *נוסח ברכת המזון* and two extracts from the *selihah* ידליו by Joseph Kala=i (f. 153v).

Copied by Abraham the scribe b. Aaron surnamed Arokh and completed on 15 Adar 5152=1392 in Geraci. Colophon (f. 153r): *תם ונשלם ... ואני אברהם הכותב צעיר* (f. 153r): *הלבירין ב"ר אהרן נ"ע המכונה ארוך סיימתי ספר זה מצות האמצעי בט"ו באייר שנת הש"ג ליצירה שנת קנ"ב כתבתי אותו בגבעת גאראץ באסקיליא*.

On f. 153r documentation in Arabic in Hebrew script of the sale of the manuscript in the foyer of a synagogue on Monday and Tuesday, 20–21 Ellul 5256=1496. Daniel Ḥasson sold the manuscript to Isaac כסוס for six quarters under the supervision of Menahem Cortavi (=of Cordoba) Alḥadad[?] Gedaliah[?] who also signed his name. The first document (dated 21 Ellul) by the seller reads: *יום תלתא וחד ועושרין אלול שנת הרנ"ו אלכליקה מקור דניאל חסון ב[?]אן בעת*: *הדא אלמסחף ויצחק כסוס בסתא רובעי' ולראייה ולזכות עמלת הדי אלפורסא מונקדא מין[!]* כט יד מנחם קורטבי. The second document (dated 20 Ellul) by the purchaser reads: *יום ב' אלול שנת הרנ"ו ללכליקה אשתרית אנא יצחק כסוס האדל' אל מצחף פי עזארת בית הכנסת על יד מנחם קורטבי ויצחק קוצ[?]* כסוס בסתא רובאעי מן דניאל חסון וכדלך כלספא יום אל תלתא אלדל' כאן[?] ידכור כטי ידו משאהד על יד מנחם קורטבי. Between the two documents the witness, Menahem, signed his name *אנה מנחם קורטבי אלחודד[?] גדליה[?]*. During conservation a fragment from a leaf on which *piyyutim* were written was bound at the end of the manuscript.

Palatine collection, Fondo Fuggeriana ebr. 116.

Vat. ebr. 177

219 ff. (<3 flyleaves> + <1> + 1–6, 8–216). Paper. 202 × 148 (147 × 98) mm. Senions. <Spain or Provence>, late 15th century (watermarks identical to Briquet no. 11137 dated 1498 in Provence). Sephardic semi-cursive script.

[*טעמי המצוות*] *TaSamei ha-Mizvot*. Mystical reasons for the commandments. In other manuscripts this work is attributed to Isaac Farḥi. A. Altmann, *לשאלת* *KS*, xl (1964/5), pp. 256–276 and 405–412, attributes it to Joseph of Shushan Habirah (Hamadan). This manuscript is referred to as MS ו in Altmann's article. Some notes in the margins.

4. Ff. 59r–72v: [תורת הבית הקצר] *Torat ha-Bayit ha-Kazer* by Solomon b. Abraham ibn Adret. Compendium of his treatise on ritual observances, *Torat ha-Bayit*. Incomplete. Only from *Bayit* ii, middle of chapter 3 until the beginning of chapter 5. Begins בד"א כשלא הפריס and ends טריפה ואפ"ל היתה לחה סותמת אינה סתומה. Another fragment from this manuscript is found in MS Vat. ebr. 180.

IV

Ff. 73–130. Paper. 197–199 × 147 (142 × 70) mm. Varied compositions of quires. <Northern Italy>, mid-14th century (watermarks). Italian semi-cursive script (ff. 104v–105r in a more cursive script).

5. Ff. 73r–80v; 83r–118v: [שערי דורא] *ShaSarei Dura* by Isaac b. Meir Düren. First edition Krakow 1534. At end: נשלם איסור והיתר של הר"ר יצחק ז"ל (f. 118r). Missing until chapter vii:4. Begins אדם למלוח על [...] או בכלי מנוקב שיזוב הדם לארץ.
6. Ff. 120r–128r: יצחק מדורא ז"ל Laws of *niddah* by Isaac b. Meir Düren. First edition Constantinople 1553.
7. Ff. 129r–130v: Forms of two documents written in Ashkenazic semi-cursive script in Mestre מייסטרי in Tevet 5232=1471. The first, dated 11 Tevet, deals with a request for release from the obligations of a marriage contract. The parties are Freuda daughter of Solomon and widow of the late Rabbi Aaron b. Nathan ha-Levi ז"ל נתן הלוי ז"ל and Jekuthiel b. Jekuthiel ha-Kohen ז"ל יקותיאל בר יקותיאל הכהן ז"ל. The second document, dated 24 Tevet, in which the names were omitted deals with the sale of a money-lender's store (חנות).

Vat. ebr. 180

11 ff. Paper. 214 × 144 (144 × 91) mm. Senions. <Italy>, mid-14th century (watermarks similar to Briquet no. 7643 dated 1357–1364). Italian semi-cursive script.

[תורת הבית הקצר] *Torat ha-Bayit ha-Kazer* by Solomon b. Abraham ibn Adret. Incomplete. Missing from middle of I:2. Last extant words ששומן האיסור הנדבק בדפני הסכין. Another fragment from this manuscript is found in MS Vat. ebr. 179, ff. 59–72.

Vat. ebr. 181

22 ff. (f. 18r blank). Paper. 210 × 153 mm (varied dimensions of written areas). A senion and a quinion. <Germany>, end of 15th century (watermarks similar to Briquet no. 12204 dated 1482–1497). Ashkenazic semi-cursive script.

1. Ff. 1r–17v: פסקי הלכות שחיטה שחיבר מורינו ורבי הר' יהודה העניו ז"ל בר' בנימן הרופא Judah b. Benjamin Anav's laws of *shehitah* and *terefah*. Includes the commentary found in many other manuscripts of this work. The laws of *shehitah* were first edited from another manuscript by K. Mirsky in his edition of Zedekiah b. Abraham's *Shibbolei ha-Leket* (New York 1969), pp. 50–74. The laws of *shehitah*

and *terefah* were edited by M.Y. Blau, in שיטת הקדמונים על מס' חולין (New York 1990), pp. 277–306.

2. Ff. 18v–20r: [על הגאולה] Responsum on the Redemption attributed to Hai Gaon. Begins לפרש לכם היאך תהיה הישוע' שאלת' [ם]. First edited by E. Ashkenazi in his טעם זקנים (Frankfurt 1855), pp. 59–61. Reprinted by Y. Even Shemuel, מדרשי גאולה (Jerusalem 1943), pp. 133–142. On the problematical attribution to Hai Gaon cf. J. Mann, בימי מסעי הצלב הראשונים, התנועות המשיחיות in התנועה החרדית (1925), pp. 247–248.
3. Ff. 20r–22r: [אותות המשיח] One of the versions of *Otot ha-Mashiah*, a late midrash listing the omens preceding the coming of the Messiah. Includes a short preface found in many versions in other manuscripts, beginning יתברך שמו של מלכי המלכה שנתן עשרת הדברות לישראל. This midrash was first edited in אבקת רוכל by Makhir (Amsterdam 1716). It was reprinted by Even Shemuel, *ibid.*, pp. 318–323. The version in this manuscript includes many variants from the editions. According to Even Shemuel, *ibid.*, pp. 297 and 299, this work was influenced by earlier midrashim on the same subject and by the responsum on the Redemption attributed to Hai Gaon. According to a note by the scribe preceding the text, this work and the responsum by Hai were copied from the same book belonging to two pupils in the academy of R. Hai גם זה נעתק ז"ל מאותו ספר שביד שני תלמידי מן מדרשי רבי' האי ז"ל.

On f. 22v a late hand added a calendar of *ibbronot* for cycles 287–289 (=5444–5491 =1683–1731).

Vat. ebr. 182

40 ff. (f. 37 and following 3 unnumbered ff. are blank). Paper. 198 × 154 (133 × 92) mm. <Italy>, ca. 1400. Italian semi-cursive script.

[ספר המצוות לרמב"ם (הקדמה)] Introduction to Moses b. Maimon's Book of Precepts (*Sefer ha-Mizvot*), translated from the Arabic by Samuel ibn Tibbon. First edition Constantinople ca. 1516–1518.

After restoration of the manuscript the composition of the quires cannot be determined.

Vat. ebr. 183

189 ff. Parchment. 150 × 120 (110–117 × 90) mm. Quaternions. <Ashkenaz>, 14th century. Ashkenazic current semi-cursive script.

1. Ff. 2r–40v: *ShaSarei Dura* by Isaac b. Meir Düren. First edition Krakow 1534. F. 1r on which the index was written is torn in half lengthwise and the beginning (§§1–near end of 14) is missing. On ff. 38r–40v: ואילו הן סימני דגים ... ואילו הן סימני בהמה ... ואילו הן סימני חיה ... יצחק signs of cattle, animals and fish that may be eaten according to dietary laws and laws of *terefot*.

2. Ff. 40v–126r: קצת מנהגים ותשובות של מורינו רבינו מאיר בן הרב ר' ברוך זצ"ל *Tashbez* by Samson b. Zaddok. First edition Cremona 1556. Different order from the editions. Most of the dozens of manuscript copies differ from the printed editions and from each other in the number and order of paragraphs. A new edition based on manuscripts and early editions was compiled by S.M.M. Schneerson ספר תשב"ץ קטן (Jerusalem 2005). Includes paragraphs not found in the previous editions such as לבבל ישר' ארץ ישראל about the food customarily eaten on Rosh ha-Shanah (ff. 42v–43r) and a responsum by Meir b. Barukh of Rothenburg to his brother Abraham about the kashrut of butter, edited from this manuscript by A.H. Freimann, המאור in תשובות ה"ר מאיר מרוטנבורק לאחיו ה"ר אברהם, ii (1935), pp. 2–4.
3. Ff. 126v–161r: טעמי מסורת מיסוד רבינו מאיר בן הרב ר' ברוך זצולה"ה Commentary on the Pentateuch based on hermeneutical explanations of the Masorah Parva by Meir of Rothenburg. Some text completed by another hand. Edited from this manuscript by I.Z. Cahana, in his edition of Meir's writings תשובות, פסקים וימנהגים, i (Jerusalem 1947), pp. 3–39.
4. Ff. 162r–188v: [סדר התשובה] *Seder ha-Teshuvah*, rules for repentance by Eleazar b. Judah of Worms. Preceded by a responsum by Judah he-Ḥasid of Regensburg אילו שאילות נשאלו לרבינו יהודה חסיד זצ"ל פסקי תשובות. The same responsum is appended to this work in MS Munich, BSB hebr. 232 and is also found in MS Oxford, Bodleian Library Opp. 312. The responsum was edited from this manuscript by I. Marcus in his discussion of treatises on repentance by the pietists in Ashkenaz, חבורי התשובה של חסידי אשכנז *Studies in Jewish Mysticism, Philosophy and Ethical Literature, presented to Isaiah Tishby* (Jerusalem 1986), pp. 369–384, and from the Oxford manuscript by S. Spitzer, שאלות ותשובות רבינו ספר הזכרון לכבודו ולזכרון ... שמואל ברוך ורנר in יהודא החסיד בעניני תשובה (Jerusalem 1996), pp. 199–205. Cf. also I. Marcus, "Ḥasidei >Ashkenaz; Private Penitentials." *Studies in Jewish Mysticism* (Cambridge, Mass. 1982), p. 74, no. E 1. On f. 188r: עצה איך לעשות תשובה: Advice on how to repent, beginning with a homily with the acrostic Eleazar beginning: אהבתך בני שוב נא בתשובה. On ff. 188v–189r, by a different hand, additional rules for repentance.

Owner (f. 189v): Meshullam b. Aaron שלי"ט אהרן של"ט. According to Cassuto, *Palatini*, p. 1 et al., this manuscript belonged to Otto Heinrich (1502–1559), the elector of the Palatine Library.

Old Palatine collection.

Vat. ebr. 184

95 ff. (<1> + 1–92 + <2> blank ff.). 215 × 142 (148–154 × 93–95) mm. Eight-bifolia quires. <Italy>.

I

Ff. 1–6. Paper. 16th century. Italian current semi-cursive script.

1. Ff. 1r–3v: ספר מבא התלמוד לרבינו שמואל הנגיד ז"ל *Sefer Mavo ha-Talmud*, attributed to Samuel b. Joseph ha-Nagid (Nagrela). The true author was probably Samuel b. Ḥananiah ha-Nagid (Egypt, 12th century). First edition in הליכות עולם (Constantinople 1510). Cf. M. Margalioṭ, הליכות הנגיד (Jerusalem 1962), pp. 68–73.
2. Ff. 4r–6v: Short homiletic expositions on passages in the Talmud, prayers and explanations of various laws. Frequently quotes מש"ה which he explains refers to *Shibbolei ha-Leket* שלבולי הקט שבולי הלקט. On f. 6v quotes Moses Catalano who was a *ḥazzan* in Barcelona for 24 years מפי ר' משה קטאלנו שהיה חזן קבוע בברזילונה כ"ד שנים לפי דבריו.

II

Ff. 7–92 + <2> ff. (7–9, <2> blank). Paper. Late 14th century (watermarks similar to Briquet no. 9227 dated 1376 and 1380–1382). Italian current semi-cursive script.

3. Ff. 10r–92r: [פסקי ריא"ז] *Piskei RIAZ* on tractate Berakhot (ff. 10r–56v), laws of *zizẓit* (ff. 56v–57v, end missing) and tractate Avodah Zarah by Isaiah b. Elijah di Trani אליהו בר' אליהו זצוק"ל (ff. 58r–92r). First edition of the *Piskei RIAZ* on Berakhot in the edition of the novellae on Pesahim and Berakhot by Yom Tov Ishbili ספר חדושי הריטב"א (Warsaw 1864). This manuscript was not used in the critical edition (Jerusalem 1992). *Piskei RIAZ* on Avodah Zarah was published by M. Y. Blau, in vol. iii of שיטת הקדמונים על מסכת עבודה זרה (New York 1991).

With glosses in the margins.

Owners (f. 7r): Moses b. Judah purchased the manuscript from Dolcetta widow of Abraham of Deruta (Umbria) and from her daughter Stella in 5169=1409 שלי משה יזיי"א בכ"ר יהודה נבתי"א שקניתי ממרת דולציטה אלמ' כמ"ר אברהם מדירוטא ע"ה ומיד מרת משה יזיי"א בכ"ר יהודה נבתי"א ב"ר יואב מב"ע ב"ר יהודה זצ"ל ב"ר משה תנצב"ה b. Moses b. Judah b. Joab b. Judah b. Moses b. Judah.

Vat. ebr. 185

201 ff. (18v–48, 180–184, 196v–197r, 200–201 blank). Quaternions. <Byzantium>.

I

1–18, 197v–199v ff. Paper. 206 × 139 (134 × 80) mm. 16th century. Sephardic cursive script.

1. Ff. 1v–18r: פירוש ההגדות להחכם הגדול ר' עזרא בר שלמה זצ"ל Ezra b. Solomon's kabbalistic commentary on the legends of the Talmud. This manuscript includes only tractates Berakhot (ff. 1v–6r), Ta'anit (ff. 6r–9r), Megillah (ff. 9r–10v) and Ḥagigah (ff. 10v–18r). End missing. I. Tishby used this manuscript for variants in his edition of Azriel's commentary פירוש האגדות לרבי עזריאל (Jerusalem 1982). Cf. his introduction, p. 11.

II

Ff. 49–180. Parchment (ff. 145–152: paper). 204 × 139 (139 × 77) mm. 15th century. Byzantine semi-cursive scripts.

2. Ff. 49r–180r: [אוצר הכבוד] *Ozar ha-Kavod*, kabbalistic commentary on the legends of the Talmud by Todros b. Joseph Abulafia. On tractates Berakhot, Shabbat, Megillah, Ta'anit, Ḥagigah, Rosh ha-Shanah, Sukkah, Pesahim, Ḥullin, Sotah, Ketubbot, Gittin, Kiddushin and Eruvin. Beginning of introduction missing. On f. 168r additional commentaries on Berakhot.

III

Ff. 185–196. Paper. 204 × 139 (140 × 86) mm. 16th century. Byzantine semi-cursive script.

3. Ff. 185r–188r: [תפילת היחוד לרבן גמליאל] Kabbalistic prayer, *Tefillat ha-Yihud*, attributed to the *tanna* Rabban Gamliel. Begins בא"י אלהינו ואלהי אבותינו ... אל אלהי האלהים. Composed in the Iyyun circle. Cf. G. Scholem, ראשית הקבלה (Jerusalem 1948), p. 259, no. 18.
4. Ff. 188v–192r: [דרשות הרמב"ן] Extracts from writings by Moses b. Naḥman. Includes extracts from the sermons on Ecclesiastes, on Rosh ha-Shanah שדרש בעכו בעניין ר"ה and a responsum to Jonah Gerondi on the creation of the souls (cf. the edition by Chavel, Jerusalem 1975, §105).
5. Ff. 192r–196r: Extracts on the soul, Garden of Eden, etc. Includes extracts from the third part of Moses de Leon's *Nefesh ha-Ḥakhamah*.

I

6. Ff. 196v–199v: פי' מרכבת ישעיהו וצו"ל Commentaries on the *merkavah* (Divine chariots) in Isaiah and Ezekiel (end missing). Cf. G. Scholem, ר' משה מבורגוש *Tarbiz*, iv (1933), p. 61 and v (1934), pp. 58–60.

Most of the manuscript (part II, ff. 49–180) was copied in the 15th century by a scribe who singled out his name, Jacob, on ff. 66v, 73v, 85v, 99r, 111v and other pages, writing on parchment in a Byzantine semi-cursive hand. Ff. 144v–153v and 177–180 were completed by another Byzantine scribe who began on f. 144v where the previous scribe stopped writing and continued on paper leaves (ff. 145–152) and on the blank first leaf of a parchment quire (f. 153). The rest of the volume (parts I and III) belongs to another manuscript dating to the 16th century, copied, apparently in collaboration, by two scribes: the first one writing in a Sephardic cursive hand and the other in a Byzantine semi-cursive hand, on paper with the same watermark (a hand and the letter F).

Palatine collection, Fondo Fuggeriana ebr. 135

Vat. ebr. 186

155 ff. (1–89, 50^{bis}–85^{bis}, [23] unnumbered torn ff., 86^{bis}–92). 404 × 285 (302 × 203) mm. Composition of quires indiscernible. Two columns. <Provence?>, early 15th century (watermarks identical to Briquet no. 2767 dated 1410, or more probably, taking into account the size of the sheets, to the examples dated 1420–1432). Sephardic semi-cursive script.

[ספר הזוהר] Extracts from *Zohar*. Includes the Hebrew translation by David b.

Judah he-Ḥasid to parts of the *Zohar* on Genesis (cf. M. Idel, תירגומו של רבי דוד בן אוריאל, *Alei Sefer*, viii, 1980, pp. 60–73, and especially p. 68 on this manuscript). Many leaves torn with loss of text. Both the Aramaic and Hebrew versions of pericope *Lekh Lekha* were copied. Parts of pericopes *Va-Yishlah* and *Va-Yeshev* were copied in Aramaic and parts in Hebrew. Only the Aramaic original of pericope *Va-Yehi* was copied. On ff. 63v–83v the *Midrash ha-Neṣelam* on Genesis in Aramaic was copied until pericope *Va-Yeze*, ending *עד הנה מצאתי כתוב*. On ff. 90–92 a fragment of *Midrash Ruth* from *Zohar Ḥadash*. Parts of pericopes *Bo*, *Be-Shalah* and *Terumah* and the entire books of Leviticus and Numbers were copied only in the original Aramaic. Missing from middle of pericope *Pinhas*. Last extant words *דוחות להם בעולם* (משער חיים וחזרות בעולם) (*בעולם* is the catchword).

The enumerator of the folios erred after f. 89 and assigned the numbers 50, 51, etc. to the folios following the true f. 89. He also refrained from enumerating the 23 folios torn in half between ff. 85^{bis} and 86^{bis}.

Vat. ebr. 187

77 ff. Paper. 294 × 219 (195 × 150) mm. Quaternions. Candia (Crete), 1462/3. Byzantine semi-cursive script.

[ספר הפליאה] *Sefer ha-Peliah*. Kabbalistic interpretation of the first chapters of Genesis. The introduction and a few pages at the beginning are missing. Text begins *ולזה אמרה תורה והדרת פני זקן*. First edition Korets 1784.

Some notes in the margins. On ff. 1r–2v an index supplied by an Ashkenazic hand, probably by the original owner of the manuscript.

The name of the scribe Jacob is singled out on ff. 56r and 57v. On f. 3r the original owner of the manuscript wrote a note in Candia dated 5223=1462/3, in which he stated that the only known complete copy of this work was a manuscript owned by Joseph Bonifacio in Constantinople [now MS Vat. ebr. 195]. He added that a man named Jacob brought a manuscript copy of part of the text (on Genesis) to Candia and a copy of selected parts was made for him. According to the note, the original manuscript included about 500 folios and the commentary on the pericope *Bereshit* alone was written on 120 folios. He also noted that Michael Domano copied the entire book of Genesis *זה הספר הוא מועתק מספר הפליאה אשר הוא כולל מעשה המרכבה ואלו הט' קונדריסים הועתקו מפרשת בראשית לבדה ודע כי פרשת בראשית הוא ק"ך ניירים לבדה אך כל התורה הוא כמו ת"ק ניירי' ו[א]יננו נמצא זה הספר בשום מקום ידוע רק בקונסטנטינא אשר ברומניאה ביד ר' יוסף בונפאצו כהיום שנת ה' אלפים רכ"ג ליצירה ובעת ההיא בא פה קנדיאה יהודי אחד ושמו ר' יעקב והביא העתק מפרשת בראשית לבדה ובררתי משם אלה הדברי' והעתיקם לי באלה הקונדריסים ור' מיכאל דומנו העתיק כל פרשת בראשית*.

On f. 77v an Ashkenazic hand copied a poem beginning *ואחיה ואחיה* and *יבאוני רחמיך* and *יוסף שאלתיאל ברבי משה הכהן* *Moses ha-Kohen* and another Ashkenazic-type hand copied a note written in Rome on 10 Iyyar 5255=1495 concerning the date of the End of Days referring to the wars of Charles VIII of France in Italy in 1495 and predicting the beginning of the

redemption in Nisan 1496 and the final redemption in 1503. Both notes were edited by S. Krauss, "Le Roi de France Charles VIII et les Esperances Messianiques." *REJ*, li (1906), pp. 87–95.

Palatine collection, Fondo Fuggeriana ebr. 72.

Vat. ebr. 188

85 ff. (84 + <1> blank). Parchment. 296 × 224 (201 × 245 mm. with slight variations). Quinions. <Northern Italy>, early 15th century. Sephardic semi-cursive script. Ff. 41v–48v: Italian semi-cursive script.

1. Ff. 1r–39v: [פירוש ספר יצירה להראב"ד] Commentary on *Sefer Yezirah* attributed in the printed editions to Abraham b. David of Posquières. According to G. Scholem, *KS*, iv (1927/28), pp. 286–289, the true author of the commentary is Joseph b. Shalom Ashkenazi. First edition Mantua 1562. With glosses in the margins by the scribe.
The first quire is missing and the text begins in the middle of the author's preface. First extant words *שהשלמתי חמשים שערי*. Ends *ולמי שיחור ולמים שאובים ... בינה* (f. 7r).
Inner sheets in quires missing between ff. 2 and 3 and between 6 and 7. One quire missing after f. 38.
2. Ff. 40r–41r: *Siddur ha-Shem ha-Mefurash*. On the Divine Name of forty-two letters. Begins *זה השם הגדול שהוא בן מ"ב אותיות הוא סידור השם המפורש*.
3. Ff. 41v–44v: *TaSamei ha-Nekudot* by Isaac b. Jacob ha-Kohen. Begins *קבלה מסורה מחכמי' לחכמי' ומזקנים לזקנים*. Edited from MS Munich, BSB hebr. 221 by G. Scholem, *in* *יעקב בני ר' יצחק הכהן, קבלת השם* ii (1927), pp. 265–268.
4. Ff. 44v–48v: *TaSamei ha-TeSamim* by Isaac b. Jacob ha-Kohen. Begins *וזהו סדרן על פי הקבלה אשר קבלו חכמים קדמונים*. Edited from MS Munich, BSB hebr. 221 by G. Scholem, *ibid.*, pp. 269–275.
5. Ff. 49r–84v: *Sefer ha-Temunah*. Kabbalistic treatise composed in the 1270's. First extant edition was published in Korets 1784. Includes other works from the same milieu: a commentary on *Sefer ha-Yihud* *פירוש סוד שם המיוחד* (ff. 73r–78r) and the commentary on the Divine Name of seventy-two letters and printed in *Sefer Raziel* beginning *אבא בגבורות אלהים אזכיר צדקתך לבדך* (ff. 79r–84v). There is a lacuna, probably of a whole quire, after f. 78v; f. 79r begins with the last two lines of another treatise that ends *כי מלך רחום וחנון הוא ומרבה להיטיב*.

At the end of the manuscript (f. 84v) instructions for writing a spell.

Vat. ebr. 189

507 ff. (1–403, 446–550). Paper. 302 × 218 (160 × 127) mm. Quinions. Italy, 15th century. Cursive Latin script.

Latin translations of kabbalistic works by Eleazar b. Judah of Worms prepared

by Flavius Mithridates, a converted Jew, for Pico della Mirandola. Mithridates, the son of Rabbi Nissim Abū al-Faraj of Sicily assumed several other names, among them Guillelmus Raimundo Moncada. The translator often added interpolations to the text or made alterations that introduced Christian ideas.

The translations by Mithridates are found in several Vatican manuscripts, three of them in the ebraica collection (ebr. 189–191), and others in MSS Chigi A. VI.190, Vat. Lat. 4273 and Barb. Or. 110.

This manuscript originally included fifteen books, titled *De Anima*, but the beginning and end are now missing and the volume now contains only eleven books, from the middle of the fourth until the beginning of the fifteenth. In Hebrew manuscripts of this corpus the division into books is different. The missing first part of the fourth book, *Sefer ha-NeSelam*, and the continuation and end of the last book (סודי רזי סמוכים) are now bound in another Vatican manuscript, MS Chigi A. VI.190, ff. 152–211.

In its present state the manuscript includes the following works, listed here by their Hebrew titles and according to their partition in Hebrew manuscripts: ספר הנעלם (ff. 1r–183v), שער סמוכים (ff. 184r–201r), ספר תגי (ff. 201v–347v), ספר פסק (ff. 347v–385r), ספר הקולות (ff. 385v–509v), שער הסוד והייחוד והאמונה (ff. 509v–530v), שער התגי (ff. 531r–550r) and the beginning of סודי רזי סמוכים (f. 550v). The eighth book (ff. 360v–385r) is actually the continuation of the ספר פסק according to the partition in Hebrew manuscripts of this corpus.

MS. Chigi A. VI.190 includes translations of other kabbalistic works. In MS Vat. Lat. 4273, there are translations of two other works, Levi b. Gershom's commentary on Canticles and Moses b. Maimon's treatise on resurrection.

On the translator and his opus cf. Ch. Wirszubski, *Flavius Mithridates; Sermo de Passione Domini* (Jerusalem 1963), pp. 49–65; idem, *Pico della Mirandola's Encounter with Jewish Mysticism* (Jerusalem 1989), pp. 10–18 et al. and A. Scandaliato, "Le radici familiari e culturali di Guglielmo Raimondo Moncada ebreo convertito del Rinascimento, nell'"Isola dello specchio." *Una Manna Buona per Mantova ... Studi in onore di Vittore Colorni* (Florence 2004), pp. 203–240.

The foliation skips from f. 403 to f. 446 without loss of text.

Vat. ebr. 190

469 ff. Paper. 303 × 222 (210 × 153) mm. Quinions. Italy, late 15th century. Latin cursive script.

Latin translations of kabbalistic works prepared by Flavius Mithridates, a converted Jew, for Giovanni Pico della Mirandola (cf. MS Vat. ebr. 189). Includes *Liber Combinationum* [ספר הצירוף] (ff. 1r–90r), *expositio secretorum punctuationis* [גינת אגוז] by Joseph Gikatilla (ff. 90v–120r), *Summa brevis Cabale* [זואת ליהודה] by Abraham Abulafia (ff. 120v–132v), *de revolutione ducentorum triginta unius porte Alphabeti*, various kabbalistic tractates, among them a commentary on the

prayers by the author of *Sefer ha-Maflig* (ff. 132v–150v), a commentary on ספר היריעה הגדולה (ff. 150v–165r), *Quaestiones super de decem Numerationibus* [שער השואל] by Azriel (ff. 165r–173v), *Liber Corona nominis boni* [כתר שם טוב] by Abraham b. Alexander (Axelrod) of Cologne (ff. 173v–186r), *libellus de expositione nominis Tetragrammaton* [פירוש שם הויה] by Asher b. David (ff. 186r–192v), *libellus de expositione tredecim proprietatum* [פירוש י"ג מדות] by Asher b. David (ff. 193r–207r), *libellus de secretis legis manifestandis edicto a sancto doctore Rabi Moise Gerundinensi* [פירוש עשר ספירות] by Jacob b. Jacob [version B] attributed here to Moses b. Naḥman (ff. 207r–221v), *liber de radicibus vel terminis Cabale* [ספר השרשים] by Joseph ibn Waqqār (ff. 222r–275r), *liber de Secretis Orationum et benedictionum Cabale* [פירוש התפילות] by Menahem Recanati (ff. 275v–336r) and *liber de secretis legis* [סתרי תורה] by Abraham Abulafia (ff. 336v–469v). The manuscript is incomplete and the continuation is found in another Vatican manuscript, Chigi A. VI. 190, ff. 232–261.

Ff. 420–469 are bound out of order. The correct order of the folios is 419, 450–469, 430–449, 420–429.

On the translator and his opus cf. Ch. Wirszubski, *Flavius Mithridates; Sermo de Passione Domini* (Jerusalem 1963), pp. 49–65, and idem, *Pico della Mirandola's Encounter with Jewish Mysticism* (Jerusalem 1989), pp. 10–18 et al. and especially p. 291. The text of the commentary on ספר היריעה הגדולה on ff. 150v–165r was edited from this manuscript by S. Campanini in *The Great Parchment*, (Torino 2004, The Kabbalistic Library of Giovanni Pico della Mirandola, edited by G. Busi, vol. 1) with a general introduction by G. Busi.

Vat. ebr. 191

346 ff. (35–38r, 108, 336–337 blank). Paper. 299 × 222 (230 × 154) mm. Quinions. Italy, late 15th century. Latin cursive script.

Latin translations of kabbalistic works prepared by Flavius Mithridates, a converted Jew, for Pico della Mirandola (cf. MS Vat. ebr. 189). Includes three different commentaries on *Sefer Yeẓirah*, the first (ff. 1r–12r) by Eleazar of Worms, the second (ff. 12r–26r) probably by Abraham Abulafia and is identical to the one at the beginning of MS Paris, BnF héb. 768 which begins דע כי המחבר קרא שמו ספר יצירה and the third (ff. 26v–29v) which is not a separate commentary as Mithridates thought, but the continuation of the preceding text. Following these commentaries are an unidentified, and perhaps unknown commentary on the ten Sefirot (ff. 29r–34v), Moses b. Naḥman's commentary on *Sefer Yeẓirah* (ff. 39r–43v), *Comentum Voluminis de proportione divinitatis*, the commentary on *Maṣarekhet ha-Elohut* [פ"ז] (ff. 43v–60r), *Expositio decem numerationum* the commentary on the Sefirot called *Shaṣar ha-Shamayim* [שער השמים] (ff. 60v–107v), *Porta iusticiae* [אגרת הקדש] (ff. 109r–121r), *liber secretorum quorum dicitur praeceptorum legis* kabbalistic secrets (ff. 121v–124r), *mysterium operis geneseos* [הנפש החכמה] (ff. 124r–208r), *liber dictus Porta Secretorum* [שער הרוזים] by Todros Abulafia (ff.

208v–287v), *fragmenta libri Bahir* [ספר הבהיר] (ff. 288r–335r) and *Comentum Rabi ieude filii Rabi moyseos super opere Geneseos* [ביאור מעשה בראשית] by Judah Romano (ff. 339r–346r), end missing. The text of *Libri Bahir* in the original Latin was edited from this MS with an English translation by S. Campanini, *The Book of Bahir* (Torino 2005), pp. 125–377.

Vat. ebr. 192

147 ff. Paper. 290 × 230 (193 × 130) mm. Quires of eight and sometimes seven gatherings. <Provence?>, mid-late 14th century (watermarks depicting two circles, are similar but not identical to several of Briquet's examples dated to the 1360's). Sephardic semi-cursive script.

[לויית חן] Part iii (on Creation) from the sixth section of the second part of the longer version of Levi b. Abraham b. Ḥayyim's encyclopedia *Liwyat Ḥen*. Edited from this manuscript by H. Kreisel לויית חן (Jerusalem 2004).

In his colophon written in Arles at the end of 5055=1294, the author states that this is a revised redaction with changes in content and order from the previous versions and he implores anyone who had copied one of the previous versions to collate it with the present redaction and make the necessary corrections והנני מתודע לפני כל חכם לב כי לזמן קרוב שעשיתי ותקנתי קצת עניינים והוספתי וחדשתי בו דברים רבים פעם אחר פעם ונשלם לי במדינת ארלדי בסוף חמשת אלפים ונ"ה ליצירה ... ונודע לי כי בתוך זמן זה העתיקו אנשים ממני רוב זה הספר והנני מחלה כל מי שנפלה בידו אחת מן הנסחאות הראשונות שיתקנה בזאת (f. 147r). The author continued to revise the work. Cf. MS Vat. ebr. 383 which was revised in 1299. On the different versions of this work cf. C. Sirat, "Les Différentes Versions du Liwyat Ḥen." *REJ*, cxxii (1963), pp. 167–177. Cf. also W.Z. Harvey, in S. Harvey, ed., *The Medieval Hebrew Encyclopedias of Science and Philosophy* (Dordrecht 2000), pp. 171–188.

Bound out of order. An owner or reader added notations about the correct order of the folios.

Owner (f. 1r): Flaminii, i.e., Antonio (Leone) Flaminio.

Palatine collection (cf. Cassuto, *Palatini*, pp. 69, 71, 77).

Vat. ebr. 193

95 ff. Paper. 312 × 224 (226 × 125) mm. Ternions. Rome (Italy), 1547. Sephardic-type semi-cursive script.

אורה ספר הנקרא אורה Joseph Gikatilla's *ShaSarei Orah*. First editions published in 1561 in Mantua and Riva di Trento.

Copied for the Vatican Library by the converted Jew Fabio Ranucci of Mantua, known as Elisha de Rossi before his conversion, in Rome in the thirteenth year of the reign of Pope Paul III, on 19 September 1547 which corresponds to 5 Tishri 5308. Colophon (f. 95v): השלמת הספר הלז היה פה רומי לתשעה עשר לחדש סטימברו שנת אלף:

וחמש מאות וארבעים ושבעה לביאת משיחנו ובחמשה ימים לחדש תשרי שנת חמשת אלפים ושלוש מאות ושמנה למספר בני ישראל ובשנת שלש עשרה שנה לשבת האפיפור יר"ה פאולו טירצו ממשפחת הפירנסי על כסא מלכותו ע"י הצעיר ממולדתו פאביאו רנוצו מנטובנו שנתגייר אשר מלפנים בישראל שמו היה אלישע מזרע האדומים וכשם שזכיתי להשלים החפץ הזה כן יזכנו השם להתחיל ולהשלים שאר ספרי ... הקדש אשר כונתי לעתקם בעד הליברריאה ...

Vat. ebr. 194

104 ff. (104 blank). Paper. 297 × 221 (177 × 144) mm. Quinions. <Byzantium>, early 15th century (watermarks similar to Briquet no. 11862 dated 1403, 1406 and 1422). Byzantine semi-cursive script. Most of the leaves written in three or two columns. Preceded by a blank quinion quire with outer and inner bifolia of parchment (first parchment folio missing).

1. Ff. 1v–81v: [ספר התמונה] *Sefer ha-Temunah*. Kabbalistic treatise composed in the 1270's. First extant edition was published in Korets 1784. Includes the commentary and other works from the same milieu such as *סוד שם המיוחד*. On f. Bv of the preliminary quire: a list of the 41 secrets.
2. Ff. 82r–87v: פירוש ההגדה Kabbalistic commentary on the Passover Haggadah. Composed in the same milieu that produced *Sefer ha-Temunah*. Begins ליל ראשון של פסח דומה לכלה בכניסתה לחופה. Additional copies of this commentary are found in other manuscripts. Cf. E. Gottlieb, *Mehkarim*, p. 571.
3. Ff. 88v–99r: סוד אילן האצילות *Sod Ilan ha-Azilit* by Isaac. Edited from this unique manuscript by G. Scholem, *Kobez Al Yad*, n.s. v (1951), pp. 67–102.
4. Ff. 99v–103r: [סדר האצילות בענין יחוד אלהותינו] *Seder ha-Azilit*, kabbalistic work composed in the same milieu that produced *Sefer ha-Temunah*. Headed: *הכס מי כמוך באלים ה' ... וכתלי אין כמוך באלים*. Begins אחד שאל ממני לבאר לו מעט מסדר האצילות. At the end: *זה הספר נשגב ונורא בחכמת הקבלה מר' עקיבא ור' שמעון בן יוחי תלמידו*.

Palatine collection, Fondo Fuggeriana ebr. 53.

Vat. ebr. 195

487 ff. (1–3, 6–7r, 476–487 blank). Paper. 276 × 201 (151 × 104) mm. Eight-bifolia quires. <Constantinople?>, before 1462/3 (watermarks are similar to those in the Addenda to Briquet, vol. I, p. 66 dated 1458). Byzantine semi-cursive script.

[ספר הפליאה] *Sefer ha-Peliah*. Kabbalistic treatise. The introduction was not copied here. According to M. Kushnir-Oron in her thesis *The Sefer Ha-Peli'ah and the Sefer Ha-Kanah* (Jerusalem [1982]), pp. 32–33 [in Hebrew], this manuscript is the oldest surviving copy of the treatise.

On ff. 4r–5v, in a different Byzantine script, extracts from midrashim on pericope *Bereshit* (beginning of Genesis), and on ff. 7v–8v פ' עלינו לשבח ונוסח איגרת commentary on the *Aleinu* prayer attributed to Hai Gaon, first edited by Judah Coriat in his *מאור ושמש* (Leghorn 1838), i, ff. 8r–10v.

According to E.R. Wolfson, "Hai Gaon's Letter and Commentary on "Aleynu": further evidence of Moses de León's pseudepigraphic activity." *JQR*, lxxxi (1991), pp. 365–409, this text was composed by Moses de Leon. Wolfson published a critical edition of this text using this manuscript – erroneously referred to as MS Vat. ebr. 191 – for variant readings.

The scribe singled out his name, Joseph, in the text (ff. 10r and 382v) and he may be identified as Joseph Bonifacio from Constantinople who copied MS Vat. ebr. 220 and MS Cambridge, University Dd. 10.11.4 in 1451. According to a note written in Candia in 1462/3 in a partial copy of this text in MS Vat. ebr. 187 this manuscript was considered to be the only known copy of this text. On f. 475v: a bill of sale of the manuscript and five other books by Dona, widow of Joseph ibn Shem Tov the Spaniard in Constantinople on 24 Sivan 5244=1484 כ"ד סיון הרמ"ד בקוסטדינא לפנינו חתומי מטה הודית מר' דונ' אלמנת כ"ר יוסף אבן שם טוב הספרדי ז"ל איך מכרה [...] הספר הזה הנקרא קנה עם חמשה חתיכות ספרי' ... An old foliation begins on f. 9 at the beginning of *Sefer ha-Peliah*. The extracts on ff. 1–8 were written on a separate quire bound with the manuscript, possibly by the same hand that wrote the bill of sale.

Palatine collection, Fondo Fuggeriana ebr. 26.

Vat. ebr. 196

159 ff. (141, 159 blank). Eight-bifolia quires.

I

Ff. 1–141. Parchment (outer and inner bifolia of each quire) and paper. 292 × 202 (212 × 130) mm. <Spain, Provence or northern Italy>, ca. 1400 (watermarks similar to Briquet no. 3971 dated 1396–7 and 1399). Sephardic semi-cursive scripts. F. 140v by different hands.

1. Ff. 1r–140r: [ספר מאירת עינים ליצחק דמן עכו] Isaac b. Samuel of Acre: *Sefer Mebirat Enayim*. Explanation of the mystical secrets in Moses b. Nahman's commentary on the Pentateuch. Edited from several manuscripts by A. Goldreich (Jerusalem 1984). On this manuscript cf. introduction, p. 11.
2. F. 140v: [סוד כיסי הדם] Kabbalistic significance of the covering of the blood after ritual slaughter of animals (*shehitah*). Printed in the additions at the end of Moses de Leon's *הנפש החכמה* (Basel 1608), no. 22. Also includes a note on responding Amen from a commentary on the *kaddish* בעניין הקדיש מצאתי בפל' הקדיש בעניין *kaddish* שאמ' ז"ל כל העונה אמן.

II

Ff. 142–157. Paper. 292 × 202 (201 × 150) mm. Two columns. Early 15th century (watermarks similar to Briquet no. 2639 dated 1415). Ashkenazic semi-cursive script.

3. Ff. 142r–157r: [טעמי מצות התורה] *TaSamei Mizvot ha-Torah*. Mystical reasons for the commandments. Incomplete. Only on the negative commandments. In other manuscripts this work is attributed to Isaac Farhi. In some sources it is attributed to Joseph Gikatilla. A. Altmann, לשאלת בעלותו של ס' טעמי המצות המיוחס, A. Altmann,

לר' יצחק ה' פרחי KS, xl (1964/5), pp. 256–276 and 405–412, attributes it to Joseph of Shushan Habirah (Hamadan). The text in this manuscript is a variant from that in the manuscripts listed in Altmann's article and similar to that in MSS Moscow, RSL Guenzburg 161 and Oxford, Bodleian Library Opp. 486.

No. I (ff. 1r–140r) was probably copied by a scribe named Joshua who singled out his name on f. 64v. At the top of f. 63r, the first page of quire no. 5, the scribe noted that he began to write the quire on Tuesday, 23 Shevat תתי"ג שבט ה'קנ"ג. Within the range of dates of the watermarks, 23 Shevat fell on a Tuesday in 5160=1400, and it is possible that this was the date the unit was copied.

Palatine collection, Fondo Fuggeriana ebr. 51.

Vat. ebr. 197

20 ff. (1–4, <1>, 5–19). Paper. 202 × 185 (156 × 100) mm. One 10-bifolia quire. <Italy>, early 15th century (watermarks similar or identical to Briquet no. 11872 dated 1420–21). Italian current semi-cursive script.

1. Ff. 1r–18r: [ספר הסכמת הפילוסופים ואצטגנינים והמקובלים] Part iii, chapters ii (ספר) and iii (השרשים) and iii (בזכרון השמות המונחים לספירות) of Joseph b. Abraham ibn Waqqār's *Haskamat ha-Filosofim veba-Iztagninim veba-Mekubalim*, the anonymous Hebrew translation from the Arabic of his *Al-maqāla al-jāmiʿa bayn al-falsafa wa-al-sharʿa* (The Treatise of Reconciliation between Philosophy and the Revealed Law). Chapter ii was edited by P. Fenton, *ספר שרשי הקבלה לר' יוסף*, *Kabbalah*, iv (1999), pp. 141–254. The Arabic original is found in MS Vat. ebr. 203.
2. Ff. 18v–19r: Kabbalistic work on permutations of the Divine Name. Begins ברוך כבוד ה' ממקומו. כתו' כי ביה ה' צור עולמים. Found in several other manuscripts. Cf. MS Vat. Neof. 27.

Copied by Abraham b. Menahem of Platea for Moses b. Judah the physician. Colophon (f. 19r): תם ונשלם ע"י אברהם יזי"א בכמ"ר מנחם זלה"ה מפלצא וכתבתיהו לחביבי היקר: (f. 19r): מר משה יזי"א ב"ב בכמ"ר יהודה וצב"י הרופא זלה"ה. Benjamin b. Menahem b. Moses, perhaps the brother of our scribe, copied MS Hamburg, Staats- und Universitätsbibliothek Levy 14, for Moses the physician b. Judah דלפלצו, very likely the owner who commissioned this manuscript. If so, as both the scribe and the owner were from Platea, the manuscript was probably copied there.

Vat. ebr. 198

216 ff. (ff. 217–223 blank and do not belong to this manuscript). Parchment. 274 × 210 (180 × 124) mm. Quaternions. <Byzantium>, 1475/6. Byzantine semi-cursive script.

[ספר הקנה] *Sefer ha-Kanah*. Kabbalistic treatise on the commandments. First complete edition Poritzk 1786. The editions end in the middle of a sentence. The continuation is found in this manuscript from f. 214v, line 4–215v. F. 216 blank.

On f. 222v commercial notes in which Corfu and Venice are mentioned (partly torn). At the beginning of the manuscript the date 5238=1477/8 שנת והנכם היום ככוכבי השמים לרוב.

Palatine collection, Fondo Fuggeriana ebr. 18.

Vat. ebr. 199

358 ff. (1, 1^a–357). Paper. 286 × 215 (200 × 135) mm. Eight-bifolia quires. <Byzantium>, ca. 1400 (one of the watermarks is similar to Briquet no. 5220 dated 1414, which, according to the additions in the Amsterdam edition, is already found in a document dated 1387). Byzantine semi-cursive script.

[ספר הזוהר ויקרא] Extracts from the *Zohar*. Includes mainly *Zohar* on Leviticus interspersed with extracts on other parts of the Pentateuch. The extracts on pericopes *Va-Yikra*, *Shemini*, *Aḥarei Mot* and *Kedoshim* and some other parts were copied out of order and dispersed throughout the manuscript. Includes a few extracts from pericope *Va-Yehi* from Genesis (ff. 207r–209v), and from pericopes from Exodus: *Bo* (ff. 248r–254r), *Be-Shalah* (ff. 223v–247v) and *Terumah* (ff. 254r–258v) and *Zohar* on Numbers until pericope *Pinḥas* (ff. 254r–343v).

On f. 182 (a folio from another manuscript bound with this codex) another hand added extracts on Kabbalah including סוד הקרבן. On ff. 351v–356v: additional extracts, among them on *tefillin* ענין התפילין (f. 356v), a piece on the hidden lights and the Sefirot (ff. 352v–353r) beginning שבה ראשונה מהיצורים הגנוזה ברא שני מדרגות (cf. G. Scholem, ראשית הקבלה, Jerusalem 1948, p. 261, no. 27), an extract on benedictions and on a separate folio (f. 357) a fragment from a liturgy (*tokheḥah*).

On f. 1r a note on the acquisition of the manuscript by Fugger: 1542. *primo maii septem [corrected to sex] libros hoc signo eodem ducatis sex.*

Palatine collection, Fondo Fuggeriana ebr. 60.

Vat. ebr. 200

252 ff. (2, 134–140, 239–246, 251–252 blank. With the exception of f. 2 they seem to have been added to the original manuscript). Paper (the outer bifolium of the first quire, ff. 2 and 21, is parchment). 289 × 215 mm (various layouts of written areas). <Byzantium>, late 15th century (watermarks similar to Briquet no. 2477 dated 1480–1482). Unclear quiring, mostly senions. Various Byzantine, Sephardic and Ashkenazic scripts.

1. Ff. 3r–133r: [ספר הפליאה] *Sefer ha-Peliah*. Incomplete. The introduction was not copied and the scribes finished their copy at the beginning of the second part (= part ii, f. 12 of the 1883 edition) with the words וכן ראשית במ"ק עם המלה עולה אה"י"ה במ"ק אלהים. First edition Korets 1784. On space left blank on f. 68r, a point of transition between two of the copyists, the copyist of the preceding pages added some kabbalistic notes and a *piyyut* by Abraham Abulafia, beginning שלח יד ברואה להשיג נבואה usually copied at the beginning of Abulafia's *Ḥayyei*

ha-Olam ha-Ba (edited by A. Jellinek "Sefer ha-Ot." *Jubelschrift H. Graetz*, Breslau 1887, Hebrew section, pp. 86–87).

2. F. 133v: [ספר יצירה] The beginning of the long redaction of *Sefer Yezirah*. Copied only until near the end of chapter ii. Last extant words: וחצב עמודים גדולים מאויר.
 3. Ff. 141r–202v: [תיקוני זוהר] *Tikkunei ha-Zohar*. The first preface is missing or was not copied. Only until the middle of *tikkun* 21, followed by appendices. End missing. Last extant words: כגון איהו שעתא למפתח בהאי רזא דרזאי after which the scribe noted that no more text was found in the exemplar he copied from ע"כ מצאתי.
 4. Ff. 204r–208v; 247r–250r: [זוהר] Extracts from *Zohar*. Includes extracts from *Zohar*, pericopes *Lekh Lekha* (ff. 204r–206v, 209r–v and 234r–v), from *Midrash ha-NeSelam* of the *Zohar Ḥadash* on *Va-Yera* (ff. 206v–208v and 212v–216r) and on *Toledot* (ff. 211v–212v), from the *Zohar* on *Terumah* (ff. 216r–219r), *Va-Yakhel* (ff. 219r–228r), from *Midrash ha-NeSelam* on *Lekh Lekha* preceded by an extract from the same on *Ḥayyei Sarah* (ff. 228v–230v), from *Zohar* on *Kedoshim* (ff. 230v–232r), *Va-Yelekh* (ff. 232r–233v), *Be-Shalah* (ff. 234v–238r) and *tikkun* 70 from *Tikkunei ha-Zohar* (f. 247r–250r). Some of the paragraphs are supplied with headings referring to their subject: סוד תפילין (f. 228v), סוד כלאים (f. 230v) and שור וחמור (f. 231r). Mostly written in two columns.
- Ff. 51–56, 61–67, 183–190 in Sephardic scripts, ff. 141r–196r in Ashkenazic scripts and the rest in Byzantine scripts. One of the Byzantine scribes singled out the letters forming the name Jehiel on f. 224v.

Vat. ebr. 201

241 ff. (239–241 originally blank). Parchment (outer and inner bifolia of each quire) and paper. 295 × 225 (197 × 132) mm. Eight-bifolia quires. <Provence or Spain>, ca. 1400. Sephardic semi-cursive script.

[פירוש התורה על דרך הקבלה] Kabbalistic commentary on the Pentateuch. One parchment folio missing at beginning. Extant text begins *דבר במאמר המיוחד לו*. Quotes *Zohar* (ס"ז) extensively and also *Sefer Bahir* (ס"ב) and *Pirkei de-Rabbi Eliezer*. Among the authorities often quoted are Moses b. Maimon, R. Ezra and Moses b. Nahman. The commentary may be an eclectic compilation from early kabbalistic treatises rather than an original work. The text displays an affinity to Menahem Recanati's commentary and it is possible that it is the source of many of the quotations. Other possible sources are Shem Tov ibn Gaon's *Keter Shem Tov* and *Meḡirat Enayim* by Isaac b. Samuel of Acre.

At the end on ff. 238v–239r additional extracts in a Byzantine script on old age, resurrection of the dead and death.

Some decorations in the text. On f. 241v a note on the sale of the manuscript by Abraham Algazi to Moses Agaliano on Friday, 19 Marḥeshvan 5300=1539. י"ט לחשוון שנת ה'ש' מודה אני ח"מ איך מכרתי הזה למרי רבי החכם השלם הרופא משה אגאליינו נר"ו הכותב בידי ממש אני אברהם אגאזי.

Palatine collection, Fondo Fuggeriana ebr. A.

Vat. ebr. 202

<228> ff. (some leaves are not foliated; 51–52, 219–221 are blank restoration folios; 13 ff. at the end are not numbered). Unwatermarked paper. 278 × 209 mm (various layouts of written areas). Partly damaged by corrosive ink and restored. <Spain>, ca. 1300. Sephardic cursive and semi-cursive scripts (no. 20: 15th century. Byzantine semi-cursive script).

Collection of kabbalistic texts written by five different hands, one of them later than the others, bound together. Some of the leaves are bound out of order.

1. Ff. 1r–10r: [זוהר] *Zohar* (*Tezavveh*). Incomplete. The leaves are torn and partly obliterated.
2. Ff. 10v–11v: [גורלות אחיתופל] Collection of lots called *Goralot Aḥitofel*. Ninety-one questions. Incomplete. The beginning is obliterated and the end is missing.
3. Ff. 12r–20v: Kabbalistic secrets. Includes, among others, [סוד [היבוס] (f. 12r), סוד סוד מפני מה צדיק וטוב לו צדיק ורע לו from *Sefer Bahir* (f. 12r–v), סוד הכרובים (f. 12v), סוד בראשית (f. 12v), סוד אדם ראשון (f. 13r–v), [סוד שם המפורש], and סוד הלולב. On f. 13 an amulet for safekeeping שמירה.
4. Ff. 21r–24v: [זוהר] *Zohar* (Leviticus iii:2–vii:2). With variants from the editions.
5. F. 25r–v (enumerated 24 in the manuscript): Extracts from Hekhalot literature. Includes a passage similar to P. Schäfer, *Synopse zur Hekhalot-Literatur* (Tübingen 1981), §§953–954, passages on the Divine Name and the secret of the Chariot סוד שם המרכבה.
6. Ff. 26r–27v: [זוהר] *Zohar* (Leviticus ix:1–xi:1). With variants from the editions.
7. F. 29r–v: Charms. Includes a charm for preachers לדרשה and for the ill.
8. F. 30r–v; 48r–50r: [זוהר חדש] *Zohar Hadash* (fragments). On סתרי אותיות from pericope *Bereshit*, parallel to the Jerusalem 1953 edition, ff. 6b-7a; 1b-4b.
9. Ff. 31r–32v: Charms and kabbalistic permutations of the Divine Name, etc. Includes a Name of fourteen letters effective against fear and may be written on *mezuzot* ולמזוזה לפחד ויעיל וייעיל לפחד ויעיל לפחד ויעיל לפחד (f. 31v). On f. 31r an illegible passage in cursive Sephardic script.
10. Ff. 32v–33v: Extracts from Hekhalot literature. Includes סוד הכסא (=the beginning of *Massekhet Hekhalot*) beginning ונישא רם ונישא רם ונישא רם followed by other extracts.
11. Ff. 35r–45v [זוהר] *Zohar* (Leviticus xviii:1–xxvi:1). Incomplete and bound out of order.
12. Ff. 53r–73v: Kabbalistic extracts from the Gerona school. Includes, among others, pieces by Ezra of Gerona מדברי ר' עזרא (f. 54r–v; cf. M. Idel, *Hasidism: Between Ecstasy and Magic*, Albany 1995, p. 418, and cf. p. 301) and להחכם ר' עזרא a letter by Ezra beginning עם שאלותיך וספיקותיך edited by G.

- Scholem (Tel Aviv 1934), pp. 155–160 (ff. 64r–66r) and another letter by him also published by idem, *ibid.*, pp. 161–162 beginning (f. 66r), a letter by Isaac b. Abraham the Blind (ff. 59v–60r) also edited by idem, *ibid.*, pp. 143–144. On ff. 60r–62r short extracts, many of which are found in MS Parma, Biblioteca Palatina Parm. 2654, ff. 2–9, including a note on the simile of ten reflecting mirrors and the Sefirot (f. 60r. Cf. M. Idel, *Studies in Ecstatic Kabbalah*, Albany 1988, p. 88, note 45) and R. Jacob on the Jubilee Year מה שכתב החכם ר' יעקב בענין היובל (f. 62r). On f. 62r–v a piece by Joshua ibn Shuaib (cf. D. Abrams, *The Book Bahir*, Los Angeles 1994, p. 81). On ff. 66v–67r: on the secret of the Omer סוד העומר.
13. Ff. 73v–79v: Azriel of Gerona's *Sha5ar ha-Sho6el* on the ten Sefirot. A version of this text was edited in ספר דרך אמונה by Meir ibn Gabbai (Berlin 1850). The last folio is torn and hence the attribution to Azriel found at the end of the treatise in other manuscripts is missing.
14. Ff. 79v–89r: זהו פ' ספר יצירה אשר פ' החסיד רבינו יצחק סגי נהור בן הרב הגדול רבינו אברהם Commentary on *Sefer Yezirah* by Isaac b. Abraham the Blind of Posquières. On the different manuscript versions of this commentary cf. C. Wirszubski, 'פירוש ספר יצירה' לר' יצחק סגי נהור, *Tarbiz*, xxvii (1958), pp. 257–264. Wirszubski consulted photocopies of parts of this manuscript.
15. Ff. 89r–92r: The authentic commentary on *Sefer Yezirah* by Moses b. Naḥman. Edited from other manuscripts by G. Scholem, *KS*, vi (1929/30), pp. 385–410.
16. Ff. 92r–199v: [פירוש סודות התורה של רמב"ן] Commentary on the esoteric and kabbalistic passages in Moses b. Naḥman's commentary on the Pentateuch by Joshua ibn Shuaib. Meir ibn Sahula's printed commentary is considered by G. Scholem (*Tarbiz*, xxiv, 1955, p. 294) to be an adaptation of ibn Shuaib's commentary. S. Abramson, in the introduction to the facsimile edition of ibn Shuaib's homilies יהושע בן יהושע על התורה לר' יהושע בן יהושע (Jerusalem 1969) does not attribute this commentary to ibn Shuaib. This manuscript, written by several alternating hands, is incomplete and leaves are bound out of order. On ff. 106v–118r most of the material is not from the commentary but from other kabbalists, mostly from the Gerona school. It includes, among other extracts, kabbalistic commentaries on pericopes *Bereshit* and *Hukkat* by Ezra b. Solomon (ff. 106v–111v), ibn Shuaib's commentary on Genesis ii:3 (ff. 111v–112r), extracts from *Hekhalot* literature parallel to P. Schäfer, *ibid.*, §§ 4–18 (f. 112r, line 5–116v) followed by another extract from similar literature (f. 116r–v) attributed at the end to Isaac b. Abraham of Posquières. On ff. 117r–118r commentaries on passages from Genesis by Ezra b. Solomon, perhaps extracts from his commentary on talmudic *aggadot*, also found in

MS Oxford, Bodleian Library Opp. Add. Qu. 43, ff. 2v-3v, before the text of ibn Shuaib's commentary.

17. Ff. 200r-205v: Commentary on the Sefirot. Begins [לפ]רש סוד ויסוד נתתי את לבי [פ]רש סוד ויסוד. Cf. G. Scholem, *מפתח לפירושים על עשר ספירות*, *KS*, x (1933/4), p. 507, no. 79.
18. Ff. 206r-212v: [פירוש שיר השירים לר' עזרא] Ezra b. Solomon's kabbalistic commentary on Canticles. Incomplete and bound out of order. Begins in the middle with the words: וראיתי לסדר בכאן ענין מעשה בראשית על אמתת פירושיו. Part of the author's third preface is found on f. 213r-v. This commentary is attributed in the editions to Moses b. Naḥman. On the true author cf. I. Tishby, *כתבי המקובלים ר' עזרא ור' עזריאל מגירונה Sinai*, xvi (1945), pp. 159-164. For a bibliography and list of manuscripts cf. B. Walfish, *מוערת של הפרשנות ביבליוגרפיה מוערת של הפרשנות* (Jerusalem 1994), pp. 536-537. On f. 212r-v: a fragment of the questions and responsa on Kabbalah wrongly attributed to Hai Gaon but actually composed in the Iyyun circle. Cf. G. Scholem, *ראשית הקבלה* (Jerusalem 1948), pp. 258-259, no. 16. At the end of the first responsa הגאון זלה"ה עוד כאן תשובת הגאון זלה"ה. The second question begins עוד שמענו בשם הגאון ז"ל (f. 212r).
19. Ff. 213r-216v: Extracts on Kabbalah. On f. 213r-v: on Creation (*maṣaseh bereshit*). Ff. 214r-216v: On the Divine Name and the letters of the alphabet.
20. Ff. 217r-218v: *ספר המאורות Sefer ha-Meḥorot*, astrological treatise by Abraham ibn Ezra. Edited by J.L. Fleischer from MS Vat. ebr. 390 (Bucharest 1932). Only the beginning is extant here.
21. [13] unfoliated leaves at the end of the manuscript: [זוהר] Extracts from the *Zohar* by several hands. Includes *Zohar* on Leviticus xxii:2-xxiii:1, xvii:1-xvii:2, vii:2-ix:1, *Zohar Ḥadash* on סתרי אותיות from pericope *Bereshit* and *Zohar* on Leviticus xxx:1-xxxi:1, xviii:2-xix:1.

Copied by five different scribes. Scribe I copied nos. 1-2 in a cursive script; scribe II copied nos. 3-10 (except for f. 29v), possibly ff. 48-50, no. 19 and two of the unnumbered folios at the end of the manuscript in a current semi-cursive script; scribe III copied no. 11 (except for ff. 48-50), nos. 12-16 and part of no. 21 and scribe IV copied nos. 17-18 both in semi-cursive scripts. A later scribe from the Byzantine area copied no. 20 on watermarked paper in the 15th century in a Byzantine semi-cursive script.

Vat. ebr. 203

192 ff. (192 blank). Parchment (outer and inner bifolia of each quire) and paper. 283 × 212 (198 × 126) mm. Eight-bifolia quires. < Spain or Provence >, ca. 1400 (watermarks similar to Briquet no. 5616 dated 1380, or 5618 dated 1409). Sephardic cursive script.

Al-maḳāla al-jāmi'a bayn al-falsafa wa-al-sharī'a ("The Treatise of Reconciliation between Philosophy and the Revealed Law") by Joseph b. Abraham ibn Waqqār.

In Arabic in Hebrew characters. Three folios are missing at the beginning (one folio of the first parchment sheet and the first two paper folios) and one before f. 15 (the second folio of the parchment sheet). First words of the extant text טריקה אל פלאספה פי אלעלום אל נטריה. On a sheet of a different format (ff. 5–6) bound with the manuscript another hand copied a table of contents. This is the only surviving manuscript of the Arabic original of ibn Waqqār's treatise in which he attempts to reconcile philosophy and astrology with the revealed law, or more exactly, with the religious tenets of Judaism which he identifies completely with the Kabbalah. Cf. G. Scholem, ספרו הערבי של יוסף ו' וקאר על הקבלה, *KS xx* (1943/4), pp. 153–162. G. Vajda, *Recherches sur la philosophie et la Kabbale dans la pensée juive du moyen age* (Paris 1962), pp. 115–297, 385–91. Part iii, chapter 2 (pp. 57–80) was edited from this manuscript by P.B. Fenton. Cf. *Vat. ebr.* 197¹.

Owner: Antonio (Leone) Flaminio (cf. Cassuto, *Palatini*, pp. 69, 71, 77).

Palatine collection.

Vat. ebr. 204

154 ff. (154 blank). Paper. 280 × 204 (170 × 108) mm. Quaternions. Rome (Italy), 1551. Sphardic semi-cursive script.

[תיקוני הזוהר] *Tikkunei ha-Zohar*. First edition Mantua 1558. With variations from the edition. The first preface was not copied.

Copied by Ḥayyim b. Samuel Gatigno and completed on Tuesday, 24 Av 5311=1551 in Rome. The copyist was among the exiles from Spain in 1492 who reached Italy. He worked in Rome as a copyist between the years 1542 and 1553 and then as a proofreader in Cremona.

Colophon in a cursive script (f. 153r): ע"י צעיר המחוקקים חיים בכמ"ד שמואל אבן גאטיניו ... ספרדי, יום ג' כ"ד אב י"ש'א' לפ"ק פה רומא

Assemani recorded the manuscript as *olim Palatinus*, but the fact that it was copied in Rome before the Palatine collection was presented to the Vatican Library, renders that provenance improbable (cf. Cassuto, *Palatina*, p. 75).

Vat. ebr. 205

75 ff. Pre-watermarked paper. 245 × 174 (163–171 × 110) mm. Eight-bifolia quires. 14th century. Italian semi-cursive script.

1. Ff. 2r–8v: [חיבור על הנפש] Anonymous philosophical treatise on the soul composed by a Jewish scholar, probably in Hebrew. Divided into chapters ('gates' שערים). The beginning is missing and the manuscript opens in the middle of a sentence גדול הוא ממנה וזאת היא אולת. The first extant chapter discusses the immortality of the soul (הנפש החכמה). Some of the other chapters begin כבר כן (f. 4r) אמרתי כי כל יודע נפשו דעת עליון (f. 4r) and וזהו פן תעמוד (f. 4v) וע"י צעיר (ibid.) and דע כי כל נפש כל יסוד (f. 4r) אמרתי כי כל יודע נפשו דעת עליון (f. 4v).
2. Ff. 9r–75r: *ShaSarei Zedek*, kabbalistic treatise by Joseph Gikatilla. First edition Riva di Trento 1559. The text breaks off in the middle of the ninth

chapter (=Krakow 1881 edition, f. 32b) at the end of f. 75r and f. 75v was originally left blank.

Both texts were copied verbatim from this manuscript in MS Munich, BSB hebr. 248 in a 16th century Ashkenazic hand.

The name Moses, in full and in acrostics, most probably the name of the scribe, was singled out on ff. 12r, 12v, 64r and 155r. F. 2 by an Ashkenazic current semi-cursive hand. On ff. 1r and 75v: jottings.

Old Palatine collection.

Vat. ebr. 206

562 ff. (1-75, 78-98, <1>, 99-563; blank folios: 7-10, 557-559). Parchment (outer and inner bifolia of each quire) and paper. 217 × 146 (154 × 92) mm. Eight-bifolia and some twelve-bifolia quires. <Crete>, ca. 1400 (watermarks similar to Piccard, *Ochsenkopf*, no. 971 dated 1405-1410). Byzantine semi-cursive script.

[ספר הזוהר] *Zohar*. Does not always follow the order of the printed editions. The original manuscript, from Genesis on, extends from f. 30 until f. 556v (= ff. 1-527 in the old Hebrew numeration, possibly added by the scribe). Ff. 30r-166v: *Tikkunei Zohar*. Ff. 168r-388v: *Zohar* on Genesis to Deuteronomy (pericope *Va-Ethannan*) with many omissions completed further on in the manuscript. Ff. 389r-560r include *Zohar* on most of the first part of Genesis, on pericopes *Noah* to *Va-Yera* (ff. 389r-427r), on pericope *Va-Yeze* (ff. 427r-437r), on pericope *Bereshit* (ff. 440r-455v, 560r-v) and on *Va-Yehi* (ff. 457r-462r). On ff. 462v-556v: *Zohar* on pericopes from Exodus to Numbers not copied above and a short part of *Zohar* on pericope *Va-Yelekh* from Deuteronomy (ff. 553r-556r).

Ff. 1-29 are two additional parchment and paper quires bound with the manuscript, but the first folio of the first quire is missing. Ff. 1v-2v: Kabbalistic permutations and values of the letters of the Hebrew alphabet. On ff. 4v-6v: extracts from *Zohar* on Exodus in a minute Byzantine script. On f. 11r: references and indexes to the text of the *Zohar* in the manuscript, in which the date March 1442 is mentioned three times מרצו אתמ"ב. Ff. 12r-28r are completions by the scribe of pericopes *Va-Yigash* and *Yitro*. On f. 560r (last parchment folio of the last quire) the scribe (most probably) added extracts from *Zohar* on Genesis מספר בראשית. Ff. 561-562 are thin parchment strips added to the manuscript on which another hand added some further extracts on Genesis (only on f. 561r). F. 563 is a paper strip on the verso of which another Byzantine hand added the draft of a letter mentioning the death of a person (name erased) in Canea בקנייא .

On f. 2v an owner noted that he received the book as a gift from Meyuḥas Delmedigo, a member of a well-known family in Candia מיוחס. דלמדגו מתנה מוחלטת. On f. 1r a note on the acquisition of the manuscript by Fugger: 1541. *xi maii emi quatuor volumina signata hoc signo [...] ducatis novem.*

Palatine collection, Fondo Fuggeriana ebr. 79.

Vat. ebr. 207

2 vols. 445 ff. (1–214; 215–445; ff. 18–24 blank). Parchment and paper. 222 × 155 (144 × 88) mm. Irregular quiring. Syracuse (Sicily), 1489. Sephardic semi-cursive script.

[ספר הזוהר] *Zohar*. Includes extracts, mainly from *Tikkunei Zohar* (ff. 1r–17v), the almost complete text of *Zohar* on Genesis and Leviticus (ff. 35r–411v) and *Midrash Ruth* from the *Zohar Hadash*, missing at the end (ff. 412v–445v). Parts of pericope *Emor* were copied on ff. 25r–28r and 30r–33v and of *Va-Yehi* on ff. 28r–30r. Parts of *Va-Yera* and *Hayyei Sarah* were translated into Hebrew on ff. 119v–120r, 122r–124r and 132r–133v.

Partly damaged by corrosive ink and restored. Written by four scribes. The first scribe, Shabbetai [b. Zerah] Sabatanello, copyist of MS Vat. ebr. 91, who wrote a colophon stating that he completed the Book of Genesis on Monday, 22 Av 5249=1489 in Syracuse for Israel Atan (אטאן or עטון), copied ff. 1r–33v, 116r–248v and 404r–445v. Another scribe copied ff. 35r–55v, 61r–62r and 67v–116r. A third scribe, who pointed out the name Menahem on 58r, copied ff. 56r–60v and 62v–67r and a fourth completed the copy and wrote ff. 252r–403v. Colophon of the first scribe (f. 248v): נשלם זה ספר בראשית לזוהר והשלמתו היתה יום שני כ"ב לחדש אב שנת הרמ"ט ליצירה בעי"ת סרקוסא, והיא לכבוד ... הה"ר ישראל המכונה עטון (או: עטאן) יצא וכתבתיו לו אני שבתי המכונה צבתניל.

On f. 34v the owner added a note in 5254=1493/4 in which he listed names of members of his ancestors הרנ"ד ליצירה אני ישראל עטאן ביקשתי לדעת שמות האבות שלי ומצאתי כתוב אלו. On f. 1r a note on the acquisition of the manuscript by Fugger: *Zoar Simeon ben Ioai primus et 3.3 libri bibliorum X.L. 4²/1.*

Palatine collection, Fondo Fuggeriana ebr. 69.

Vat. ebr. 208

332 ff. Paper. 210 × 157 (144 × 88) mm.

Various scripts.

I

Ff. 1–19. The original quire probably consisted of ff. 5–13 and the other folios were originally blank. Quaternions. <Byzantium>, 15th century. Byzantine semi-cursive script.

1. Ff. 5v–13r: Azriel of Gerona's *ShaSar ha-Sho6el* on the ten Sefirot. With variant readings in the margins. Printed in דרך אמונה by Meir ibn Gabbai (Constantinople 1560). Cf. G. Scholem, מפתח KS, x (1933/34), p. 500, no. 9. At the beginning of the manuscript, in various hands, some jottings headed שיר השיירי' including a few lines from *Midrash Song of Songs Rabbah* vii:1 (f. 1r) and a short piece on charity (צדקה) with extracts from the *Zohar* (f. 2r).

II

Ff. 20–325 followed by ff. 326–332, a blank quire made of different paper. Quaternions. <Ashkenaz>, 15th century. Ashkenazic semi-cursive script.

2. Ff. 20r–325v: [ספר הזוהר] Parts of the *Zohar*. Ff. 20r–140r, 163r–177r: Most of *Tikkunei Zohar* with variants from the editions and some parts that were not included in the editions. Ff. 149r–152v: Parts of *Zohar Ḥadash* on pericope *Bereshit* (Margaliot edition ff. 6b-9b) and addenda (edn. ff. 256–262); ff. 156r–164r: extracts from סתרי תורה on pericope *Lekh Lekha* and short extracts from *Va-Yera* and *Va-Yeze*; ff. 180r–190v: *Zohar* on *Bereshit* (edn. ff. 29–38); ff. 196v–203v: *Zohar* on *Lekh Lekha* (edn. ff. 89–96); ff. 203v–211r and 213r–214v: *Midrash Ha-NeṢelam* on *Va-Yera* (edn. ff. 97r–107r); ff. 211r–213r and 214r–223r: extracts from *Midrash Ha-NeṢelam* and *RaṢaya Meheimna* on *Ḥayyei Sarah* and *Toledot* (edn. ff. 121a-130a and 134a-140a). The continuation includes mainly extracts from the *Zohar*:
 Ff. 224v–229r: *Va-Yishlah* (edn. ff. 165b-173b); ff. 229r–235v: *Va-Yehi* (edn. ff. 216a-223a); ff. 235r–239v: *Bo* (edn. ff. 36b-39b); ff. 239v–271r: *Be-Shalah* (edn. ff. 44a-67a); ff. 275r–280v: *Terumah* including an extract from *Sifra De-Zeniyuta* (edn. ff. 174a-179a); ff. 280v–306v: *Va-Yakhel* (edn. ff. 194b-219b); ff. 306v–315r: *Shemini* in a different order from the edition (ff. 35b-42b); ff. 315r–319r: *Emor* (edn. ff. 88b-94b) with an extract from *Va-Era* (edn. f. 32) on ff. 319r–320r. On. F. 321r extracts from *TazriṢa* (edn. ff. 47–50) and on ff. 321v–325v from *Va-Yelekh* (edn. ff. 283a-284a).

With variant readings and additions in the margins.

Palatine collection, Fondo Fuggeriana ebr. 45.

Vat. ebr. 209

295 ff.

I.

Ff. 1–50 (47–50 blank). Paper. 224 × 163 (153 × 100) mm. Quinions. 1472. Sephardic semi-cursive script.

1. Ff. 1r–41r: ביאור על מצות התורה אשר חברו כמה"ר מנחם ז"ל בהר בנימין זלה"ה מריקנטי *TaṢamei ha-Mizvot* by Menahem b. Benjamin Recanati. The short version, according to M. Idel, *R. Menachem Recanati the Kabbalist*, i (Jerusalem 1998), p. 241, note 46. First edition Constantinople 1544.
2. Ff. 41r–43r: פירוש ברכת המזון על דרך הקבלה Recanati's commentary on Grace after Meals, extracted from his commentary on the Pentateuch, pericope *Ekev*.
3. Ff. 43r–46v: Selected verses from the Latter Prophets and Hagiographa. Includes verses from Isaiah, Jeremiah, Psalms, Job, Proverbs, the Five Scrolls and Daniel. In most of the verses some words or letters are pointed out, but it is difficult to determine for what purpose the texts were copied.
4. F. 47r (written in an Italian hand on a blank page at the end of this unit of the manuscript): Calculation of the date of the Redemption based on Numbers

x:35 attributed to Joseph ibn Sheraga. In the short introduction the scribe rejects the attribution of this passage to the *Zohar* and states that it was written by Joseph ibn Sheraga from Argenta who copied it from a book of Kabbalah which was lost at sea when ibn Sheraga escaped from Spain during the expulsion and was brought to Isola in Istria: מאמ' ר' שמעון בן יוחי בספר הזהר הובא מאיזולה אשר בקאוו דאישטריאה על קץ גאלה ותחיית המת'. ואולם אח"כ הודע לי כי מאמר זה כתבו מקובל ספרדי אחד שהיה בארזינטו כפי מה שהיה זוכר אחרי שכבר ראהו כתוב בספרי קבלה שהיו לו וטובעו בים בהמלטו מגרוש ספרד והלשון מוכיח כי לא ממש כלשון הספר הזהר הוא למשכיל בו ודי למבין.

First published in Ferrara 1556, f. 40. According to G. Scholem this passage was forged during the time of Abraham b. Eliezer ha-Levi (first half of the 16th century). Scholem published this text from other manuscripts מתולדות ספרות הקבלה *KS*, vii (1930/31), pp. 149–152. In the introduction to the facsimile edition of Abraham ha-Levi's מאמר משרא קטריין (Jerusalem 1978), this passage is described on pp. 22–25 and the scribe's note is published from this manuscript on p. 24.

II

Ff. 51–68, 88–294. Paper. 224 × 163 (178 × 117) mm. Quinions. <Italy>, late 15th century. Ashkenazic current semi-cursive script.

5. Ff. 51r–68r: [מאזני העינים] *Moznei ha-Iyyunim*. Anonymous philosophical treatise translated by Jacob b. Makhir. Some authorities attribute this work to al-Ghazālī (Steinschneider, *Hebr. Uebersetzungen*, p. 340) or Averroes, but neither is the true author. Two of the major sources of the work are *Rasā'il Ikhwān al-Ṣafā* and Al-Baṭalyawsi's *Kitāb al-Ḥadā'iq*. Cf. B. Abrahamov, מקורותיו של *Daat*, xxxiv (1995), pp. 83–86. Three paragraphs (all included in chapter 3 in this manuscript) were edited by L. Dukes in *Ozar Nechmad*, ii (1857), pp. 194–199.

III

Ff. 69–87. Paper. 224 × 163 (167 × 99) mm. Quinions. <Italy>, late 15th century. Ashkenazic current semi-cursive script (different from that in unit II).

6. Ff. 69r–87r: משכאת אלהיות מאורות אלגוריות Anonymous translation of al-Ghazālī's אמר השר המיוחד אבוהאמד אל גזאלי השבח לה' משפיע האורות ופוקח הרואות אלאנואר. Begins with verses added by the scribe or the translator at the end (f. 87r) beginning בתוך ספר מאד שפר אהודה ה' ברוב הלל the title of the work is mentioned. שמו מאורות אלהיות. Cf. M. Steinschneider, *ibid.*, p. 346.

II

7. Ff. 88r–204r: ספר חייון בן יקטן הנקרא יחיאל בן עזריאל Muḥammad ibn Ṭufayl's *Ḥayy bin Yaqzān* in an anonymous translation with Moses Narboni's commentary.
8. Ff. 206r–294v: [ביאור אמצעי על ספר השמע הטבעי של אריסטו] Averroes' *Middle Commentary* on the *Physics* by Aristotle. Translated by Kalonymus b. Kalonymus. Cf. M. Steinschneider, *ibid.*, pp. 114–115 where this manuscript is erroneously listed as Vatican 201.

Unit I was copied by Jacob Albo who completed the copy on Monday, 26 Iyyar 5232=1472 for a patron whose name was erased from the colophon. Colophon (f. 46v): [...] נשלם יום ב' כ"ז לאייר מ' לספירה שנת רל"ב על יד צעיר התלמידים יעקב אלבו כתבתי [...]. Owner (f. 1r): Ediel [ת'י] אידיל לחלק מר' אידיל ש[ת'י] Ediel. השם יזכרו ...

Vat. ebr. 210

170 ff. (1–138, 138^{bis}–168 + <1>). Paper. 222 × 161 (179 × 104) mm. Quinions. Ferrara (Italy), 1550. Italian semi-cursive script.

[ספר הזוהר] *Zohar*. Includes *Tikkunei Zohar* ספר התקונים (ff. 2r–108v) with an index at the end, *Midrash Shir ha-Shirim* from the *Zohar Ḥadash* (ff. 110r–137r), the seven major and minor *hekhalot* from the *Zohar* on pericope *Pekudei* with variants from the printed text, שבעה היכלות גדולות מזוהר המופלא (ff. 138r–160v) and שבע היכלות קטנות (ff. 161r–168v).

Copied for Mordecai b. Jacob Rossello and completed in Ferrara on 21 Sivan 5310=1550. Colophon (f. 168v): אני הסופר כתבתי זה הספר לבקשת הנשא כמהר"ר מרדכי ... יעקב רושילו יצ"ו פה פיררה כא לחדש סיון ש"י לפ"ק בכמר"ר [...] ון ... יעקב רושילו יצ"ו פה פיררה כא לחדש סיון ש"י לפ"ק. Mordecai Rossello is probably the author of the unpublished kabbalistic treatise *ShaṢarei Ḥayyim*, (cf. A. Neubauer, in *REJ*, ix 1884, p. 153, x 1885, p. 94 and D. Kaufmann, "La Famille de Yehiel de Pise." *ibid.*, xxvi 1893, p. 92). An owner, Jacob b. Abraham Rossello signed his name on ff. 1v, 109v and on the recto of the unnumbered last folio. On the verso he added some verses with his name, beginning ליעקב לכה זמיר. He owned MSS Vat. ebr. 7, 13 and 264 as well. On f. 109v Barukh b. Jacob Rossello signed his name יעקב רושילו יצ"ו ברוך בכמ"ר יעקב רושילו יצ"ו.

Assemani wrote that this manuscript came from the Palatine collection, but Cassuto, *Palatini*, p. 56 maintains that the manuscripts belonging to the Rossellos were acquired by the Biblioteca Apostolica from another source (cf. MS Vat. ebr. 7).

Vat. ebr. 211

117 ff. (1v, 13v, 28v–36, 80–82, 116v–117v blank). Parchment (outer and inner bifolia of each quire) and paper. 215 × 149 (158 × 101) mm. Senions. <Byzantium (Crete?)>, ca. 1400 (watermarks similar to Briquet no. 3114 dated 1387). Byzantine semi-cursive script.

1. Ff. 1v–2v: [פירוש עשר ספירות לר' יעקב בן יעקב הכהן] Jacob b. Jacob ha-Kohen's commentary on the ten Sefirot, version B. Attributed to Joseph ibn Ḥayyim in the first edition in לקוטי שכתה ופאה (Ferrara 1556). Edited again with variants from this manuscript and others by G. Scholem, יעקב הכהן, ר' יעקב בני ר' יעקב הכהן, קבלות ר' יעקב ור' יצחק בני ר' יעקב הכהן, in מדעי היהדות ii (1927), pp. 227–230.
2. Ff. 2v–3v: Kabbalistic prayer *Tefillat ha-Yihud* attributed to Nehunya ben ha-Kanah. Begins שדי טהור בטוהר המציאות נחוניא בן הקנה זצ"ל. At the end: נשלמה תפלת היחוד דר' נחוניא בן הקנה.
3. Ff. 3v–5r: *Sefer ha-Yihud*, commentary on the ten Sefirot composed

- in the Iyyun circle. Begins **זה ספר היחוד ראוי על כל החכמים**. Cf. G. Scholem, **מפתח**, *KS*, x (1933/4), p. 503, no. 37.
4. Ff. 5r–8v: **קבלת החכם הגדול המקובל האמיתי ר' עזריאל בר' שלמה זצ"ל ששלח מגירונה לבורגוש**. Kabbalistic letter sent by R. Azriel (b. Solomon according to this manuscript) from Gerona to Burgos. Begins **אל אלהי הרוחות לכל בשר הוא מקום עולמו**. Edited with variants from this manuscript by G. Scholem, **יעקב בני ר' יעקב הכהן**, *מדעי היהדות* ii (1927), pp. 233–240. Scholem identified the true author of the letter in *Studies in Memory of Asher Gulak and Samuel Klein* (Jerusalem 1942), p. 202, note 2.
 5. Ff. 8v–12r: **Azriel's kabbalistic explanation of the mystical meaning of the sacrifices**. At the end (ff. 11r–12r) notes on the *kaddish* (different from those edited by G. Scholem, in loc. cit., p. 216), beginning **יתגדל ויתקדש** (f. 11r–v) and **סוד** beginning **ר' יוסי הגלילי אומ' גדול העונה אמן יותר מן המברך** on the mystical meaning of “Amen” (ff. 11v–12r).
 6. Ff. 13r–28r: **[פירוש שיר השירים לר' עזרא בן שלמה]** Kabbalistic commentary on Canticles by Ezra b. Solomon erroneously attributed to Moses b. Naḥman in manuscripts and the editions and in this manuscript in the colophon at the end of the commentary: **חסלת פרישת הרמב"ן**. First edition Altona 1764. On the correct attribution to Ezra cf. I. Tishby, *Sinai*, xvi (1945), pp. 160–164.
 7. F. 28r: **Kabbalistic reasons for reciting Psalm lxxvii when counting the Omer**. Begins, after quoting the first words of the Psalms, **מסורת בידינו מאבותינו שכל הקורא מזמור זה בכוונה פעם אחת בכל יום בימי הספירה**.
 8. Ff. 37r–74v: **MaSarekhet ha-Elohut**. First edition Ferrara 1558. On the attribution of this kabbalistic work to R. Perez, cf. G. Scholem **לבעיות ספר** *KS*, xxi (1944/5), pp. 284–287.
 9. Ff. 75r–79v: **An incomplete edition of Keter Shem Tov** by Shem Tov ibn Gaon with many variations from the text on ff. 83–115 in this manuscript and in the edition (Leghorn 1839) and other manuscripts. Copied only until the beginning of pericope *Va-Yera*. The author or redactor added many quotes from “an early book” **מס' הקדמוני** or **ספר קדמון** or, in abbreviated form, **ס"ק**. He also included quotes not found in the other editions from Isaac b. Sheshet **בר' ששת** (f. 75r) and ibn Gaon's teacher Isaac b. Todros of Barcelona **ומורי ה"ר יצחק תודרוס מברצלונ'ל** (f. 78v).
 10. Ff. 83r–115v: **[כתר שם טוב לר' ש"ט"ן גאון]** *Keter Shem Tov* by Shem Tov ibn Gaon. Kabbalistic supercommentary on Moses b. Naḥman's short commentary on the Pentateuch. Cf. MS Vat. ebr. 107. As in most manuscripts, includes only one introduction.
 11. F. 116r: **[תשובת הרשב"א על עניין הנחשים]** Solomon ibn Adret's kabbalistic responsum to his pupil Shem Tov ibn Gaon who asked him for an explanation of a Rabbinic legend about snakes. This responsum is often copied in other

manuscripts after *Keter Shem Tov*. At the end a short note on עריות sent by R. Meshullam ז"ל משולם ר' החכם שלח מצאתי שלח החכם ר' משולם ז"ל

The name of the scribe, Shabbetai, is singled out several times (e.g., ff. 8v, 23v, 60r, 114v). According to a partly erased colophon, partially legible under ultra-violet light, the manuscript was copied by Shabbetai b. Jehiel (or b. Samuel) ha-Kohen for his own use: <על ידי לי נשלמו רמזי הרב רבינו משה בר נחמן זלה"ה> שבת בכה"ר יחיאל [שמואל?] הכהן ז"ל אמן נצח סלה

Palatine collection, Fondo Fuggeriana ebr. 38.

Vat. ebr. 212

246 ff. Two foliations: <1> + 245–1 (from end to beginning) and <1> + 1–245. Paper. 214 × 139 (172 × 101) mm (after restoration). <Spain>, 15th century. Sephardic semi-cursive script. The manuscript was severely damaged and its margins were cropped. After restoration the composition of the quires cannot be determined.

אור זרוע *Or Zaru5a* by Moses b. Shem Tov de Leon. Kabbalistic commentary on the pericope *Bereshit*. Edited from this and other manuscripts by A. Altmann, *Kobez Al Yad*, xix (1980), pp. 227–293. Bound out of order. Correct order: 54v–145v (Gen. i:1–ii:v), 18r–19r (Gen. ii:6), 1v–15v (Gen. ii:7–ii:13), 1r, 2r–v (Gen. ii:14), 3r (Gen. ii:15), 147r–225v (Gen. ii:17–iv:7), 227r–240r (Gen. iv:10–vi:3) and 226r–v (Gen. vi:3). On ff. 19v–54v: extracts from *Zohar* on Exodus pericope *Be-Shalah* (ff. 44a–64a in the edn.) interspersed between the text of *Or Zaru5a*.

Old Palatine collection.

Vat. ebr. 213

165 ff. Paper. 216 × 140 (151 × 87) mm. Quaternions. <Spain>, ca. 1462–1474 (watermarks similar to Briquet no. 6303 dated 1462–1474. Ff. 13–24, originally belonging to another manuscript, bear watermarks similar to Briquet no. 11159 dated 1483–1486). Sephardic semi-cursive script.

1. Ff. 1r–95r: [מדרש הנעלם על ס' בראשית] *Midrash ha-Ne5elam* on Genesis from *Zohar Hādash*. Headed: *זה מצאתי מספר הזוהר*. Incomplete. Only from the middle of pericope *Bereshit* to pericope *Va-Yeze* (ff. 9a–28b in the Jerusalem 1953 edition of *Zohar Hādash*). Includes extracts from the Tosefta התוספתא to the midrash. Ff. 13r–24v were inserted from another manuscript and include another copy by a different hand of parts of the midrash (ff. 12b–15b in the printed edition). On ff. 20r–21r a copy of *Sifra de-Zeniuta* on pericope *Terumah* (ff. 176a–179a in the printed edition). Lacuna between ff. 42–43 (see below). At the end the scribe noted that no more text was found in the exemplar he copied: *ודין ויושר ומשפט יעול מפני שישאל. לא מצאתי יותר*.
2. Ff. 95v–109v: [זוהר (פרשת ויגש)] *Zohar* (pericope *Va-Yigash*) in Hebrew translation.

3. Ff. 110r–119v: Kabbalistic secrets by Joseph b. Abraham Gikatilla. Includes סוד ד' כוסות של פסח (ff. 110r–111r), סוד המזוזה (ff. 111r–112r), סוד התפילין (ff. 112r–114r), סוד קרית שמע (f. 114r–v), סוד הציצית (ff. 114v–115r), סוד לולב ואתרוג והדס (f. 115r–v) and an explanation of a passage found several times in the Talmud פושעי ישראל בגופו, פי קרקפתא דלא מנחא תפילין וערבה. On ff. 118r–119v סוד היבום סוד ה' possibly by Gikatilla. The second, third and fifth secrets were edited in 'היכל ה' by Jehiel Ashkenazi (Venice ca. 1594–1604).
4. Ff. 120r–163r: Anonymous commentary on the *Seder Avodah* for the Yom Kippur service אל אל אשא דעי by Isaac ibn Ghayyat. Includes the vocalized text of the liturgy composed in alphabetical order. The scribe copied only until the verses beginning with the letter *pe*. Edited from this manuscript by Z. Malachi, *Isaac ibn Giyat's 'Seder Avodah'* (Lod 1997) [in Hebrew]. Before the commentary, on ff. 120r–128r laws concerning the Yom Kippur service in the Temple based on the tractate Yoma from the Mishnah, ending נשלמו דיני מלאכת עבודת הקדש הנזכרים ונעשים ביום הכפורים יום מקרא קדש.
5. F. 164r: Note on the measurement of the universe as expounded in TB Eruvin 21a based on the “flying scroll” in Zechariah v:1. Some kabbalistic elements are included.
6. Ff. 164v–165r: Extracts on the Garden of Eden, mentioning Moses b. Nahman. Begins מעשה בכתובות פ' המדיר ד' יהושע שאומ' שם שנכנס שם בג"ע, איני יודע אי זו גן היא ג"ע רוחני גופי ... או ג"ע רוחני.

Hebrew foliation: א-קנט. The Hebrew foliation pertains to the original part of the manuscript; ff. 13–27 inserted from another manuscript are not foliated in Hebrew. There is a lacuna after f. 43 and, according to the Hebrew foliation, two ff., numbered לב-לג are missing.

Vat. ebr. 214

293 ff. Parchment and paper. Ca. 215 × 140 mm (varied dimensions of written areas). <Byzantium>, ca. 1400. Mostly Byzantine semi-cursive and cursive scripts.

Compilation of six different manuscripts with various compositions of quires.

I

Ff. 3–7. Paper. Byzantine semi-cursive scripts. Copied by two hands.

1. Ff. 3r–7v: [פירוש ספר יצירה] Commentary on *Sefer Yezirah*. Begins ויתפאר ויתעלה שמו של מלך מלכי המלכי ה' אשר בשלשי' ושתים נתיבות חכמה ... דע כי אלה השלשי' ושתים נתיבות. Other copies of this commentary are found in MS Paris, BnF héb. 766, and MS Hamburg, Staats- und Universitätsbibliothek Levy 151.

II

Ff. 16–47. Paper. Written area: 170 × 95 mm. Byzantine semi-cursive scripts. Copied by three different hands: ff. 16v–30v, 40r–45v and 46r–47v, each copied by a different hand with different codicological features. First hand wrote on quires of four bifolia.

2. Ff. 16v–47v: [חכמוני] *Hakhmoni*. Shabbetai b. Abraham Donnolo's commentary on *Sefer Yezirah*. Incomplete. Includes only from the middle of chapter iv until the beginning of chapter vi (ff. 16v–24v) and from the end of chapter iii until the middle of chapter iv (ff. 40r–47v). First edition by D. Castelli (Florence 1881). In the middle of f. 24v the text of *Hakhmoni* ends abruptly and the direct continuation is from the middle of a treatise on astronomy which continues until f. 30v. In this text Joseph Kohen Yerushalmi is mentioned ואמר לי ר' יוסף הכהן זצ"ל ירושלמי (f. 29r).

III

Ff. 54–87. Parchment (outer and inner bifolia of each quire) and paper. Written area: 147 × 85 mm. Two seven-bifolia quires and the beginning of a third quire. <Byzantium>. Sephardic semi-cursive script. Ff. 69–71 and 78–80 (three inner bifolia) in a Byzantine script.

3. F. 54r–v: [פירוש מזמור ס"ז ע"ד הקבלה] Kabbalistic commentary on Psalm lxvii. Begins המזמור יש בו רי"ז אותיות.
4. Ff. 55r–87v: Kabbalistic secrets by Joseph Gikatilla (cf. A. Altmann, לשאלת סודי בעלותו של ס' טעמי המצות המיוחס לר' יצחק ה' פרחי KS, xl, 1964/5, p. 269). Includes [סוד חג] (ff. 55r–58r), [אהבת רעהו] (ff. 58r–60v), [סוד השבת] (ff. 60v–64r), [סוד חג השבועות] (ff. 64r–67r), [סוד יין נסך] (ff. 67r–70v), [סוד חג השבועות] (ff. 70v–71v), [סוד שלשה] (ff. 71v–75r), [סוד שמע ישראל] (ff. 75r–76v), [סוד תפילין] (ff. 76v–77r), [סוד הצצית] (f. 77r–v), [סוד המזוזה] (ff. 77v–78v), [סוד שעטניז] (ff. 78v–80r), [סוד הנחש] (f. 80r–v), [שלש סעודות] (f. 80v–87v).

IV

Ff. 93–170. Parchment (outer and inner bifolia of each quire) and paper. Quires of nine, eight, six, eight and eight bifolia. Byzantine semi-cursive script.

5. Ff. 93v–163v: [כתר שם טוב לר' ש"ט ה' גאון] *Keter Shem Tov* by Shem Tov ibn Gaon. Kabbalistic supercommentary on Moses b. Nahman's short commentary on the Pentateuch. First edition Leghorn 1839. At the beginning אהל לכתוב פי של הר"ם ב"ן ז"ל. Includes additions not found in other manuscripts or editions, especially in the introduction. D.S. Loewinger described this manuscript and edited part of the commentary on the ten Sefirot included in the introduction in this manuscript, רבי שם טוב בן אברהם בן גאון, *Sefunot*, vii (1963), p. 32.
6. Ff. 163v–170v: Treatise on Kabbalah. Begins ארוממך שמך אחד הוא הש' המיוחד. End missing. Last words: מיתערי אבהתא בשעתא.

V

Ff. 179–252. Paper. Written area: 153 × 100 mm. Quires of various compositions. 5151–5154=1390/91–1394. Byzantine semi-cursive script.

7. Ff. 179r–195r: [פירוש התורה על דרך הקבלה לרבי משה בר' נחמן זצ"ל] Commentary on the secrets in the commentary on the Pentateuch by Moses b. Nahman. Only from pericope *Terumah* until the beginning of pericope *Mattot*. Many glosses and additions in the margins. On this work cf. M. Idel, פירוש לא ידוע לסודות, *Daat*, ii–iii (1978/9), pp. 121–126.

8. Ff. 195v–199r: [פירוש פרשת בלק] Commentary on the Pentateuch based on midrashim. Only on pericope *Balak* (Numbers xxii–xxv).
9. Ff. 199v–213v: [פירוש סודות התורה לרמב"ן] Commentary on the secrets in the commentary on the Pentateuch by Moses b. Nahman. Each passage begins ועתה החכם. The same commentary is found in MS Parma, Biblioteca Palatina Parm. 2654, and, until the end of pericope *Shemot*, in MS Paris, BnF héb. 798. Many additions in the margins.
10. Ff. 213v–218r: [פירוש על פרשת בראשית על דרך הקבלה] Kabbalistic commentary on pericope *Bereshit*. Begins בראשית בראו [...] בזו המלה קדמות הקב"ה.
11. Ff. 218r–220v: שיר ידידות *Shir Yedidut*. Poem on the Thirteen Articles of Faith by Abraham b. Joseph of Burgos. Begins on f. 218v: בשם האל יסוד כל היסודות. On f. 218r another short poem on the same subject beginning יסוד איש ואשה בדת. On f. 218v: short homilies on the Pentateuch.
12. Ff. 221r–222v: Short expositions on the names of the twelve tribes, on Moses, etc., among them some copied from Rashi's commentary on the Pentateuch.
13. Ff. 222v–227r: ספר הישר *Sefer ha-Yashar*. Ethical treatise attributed to Zerahiah ha-Yevani. Only chapters xiv–xviii. First edition Constantinople 1515–1520[?]. On f. 226v, lines 3–19 an additional *ma5aseh* מעשה בענין האהבה וההתחברות והשלום וההתחברות.
14. Ff. 227r–247r: Another copy of the kabbalistic secrets by Joseph Gikatilla (cf. above no. 4). Includes [סוד אהבת רעהו] (ff. 227r–228v), סוד הקדושה (ff. 229r–230r), סוד השבת (ff. 230r–232r), סוד חג המצות (ff. 232v–234r), סוד יין נסך (ff. 234r–236r), סוד חג השבועות (ff. 236r–237r), סוד עשר מעיינות הנובעות מן הכתר (ff. 237r–239r), סוד תפילין (ff. 239r–240r), סוד שמע ישראל (f. 240r), סוד הציצית (f. 240r–v), סוד המזוזה (ff. 240v–241r), סוד שעטנז (ff. 241r–242r), סוד שלש סעודות (f. 242r) and סוד הנחש (ff. 242r–247r).
15. Ff. 248r–252r: [חיי הנפש] *Hayyei ha-Nefesh*, kabbalistic commentary by Abraham Abulafia on Moses b. Maimon's *Guide of the Perplexed*. Only part i, secrets i–iii are copied. First edition Jerusalem 2001.

VI

Ff. 254–293. Parchment (outer and inner bifolia of each quire) and paper. Senions. 5150=1390. Byzantine semi-cursive script.

16. Ff. 254r–256r: 'סודות' תיקון י' ספירות על סוד אותיות שם בן ד' Commentary on the ten Sefirot.
17. F. 256r–v: הראשונה סידור העשר מדות Another commentary on the same. Begins ה'יראת ה'. Cf. G. Scholem, *Mפתח לפירושים על עשר ספירות*, KS, x (1933/4), p. 507, no. 87.
18. F. 256v: Another commentary on the same. Begins והנה מצאתי לאחד מן הנכנסים לפרדס ויצאו בשלום מוסף על בניין מדות אלו.

19. Ff. 257v–276v: סוד התמונה *Sefer ha-Temunah*. The version printed in the editions as נוסח של כ"י.
20. Ff. 277r–288r: [ספר רזיאל (קטעים)] Extracts from *Sefer Raziel*.
21. Ff. 288r–291r: Kabbalistic secrets and expositions. Headed: עטרון ודיבון. Some of the secrets were edited in the additions at the end of Moses de Leon's הנפש החכמה (Basel 1608).
22. Ff. 291r–293v: [שער השואל] Azriel of Gerona's *Shaṣar ha-Shoḥel* on the ten Sefirot. Printed in דרך אמונה by Meir ibn Gabbai (Constantinople 1560). Cf. G. Scholem, מפתח לפירושים על עשר ספירות, *KS*, x (1933/34), p. 500, no. 9.
- Ff. 1–2, 8–15, 31–39, 48–53, 88–92, 171–178 and 253 are blank paper folios inserted between the different units.

Unit V (ff. 179–252) was copied by Shabbetai b. Levi b. Shabbetai b. Elia [Nomico] for his own use. There are two colophons, one dated 5151=1390/91. שני קנא מקוה ישראל קומה (f. 199r) and the other dated Monday, 10 Sivan 5154=1394 תם ונשלם ... ב' ב' י' לחדש סיון שני הקנ"ד לפרט על ידי לי שבתי בכמו"ר לוי זצ"ל בכמו"ר שבתי בכגומ"ו אליהו החסיד ... בכגומ"ו ה"ר משה ... בכגומ"ר שבתי ... הש' יזכני להגות בו... (f. 247r). On the identification of the scribe Shabbetai Nomico cf. Cassuto, *Palatini*, p. 36. Cf. also MS Vat. ebr. 250.

Unit VI, ff. 254–293, was completed for his own use by Samuel b. Elijah b. David on 1 Adar 5150=1390. Colophon (f. 293v): על ידי לי שמואל בה"ר אליהו בכ"ר דוד נב"ת בראש חדש אדר שנת הק"נ ליצירה.

On f. 2r a list of the contents on ff. 55–276 in this manuscript.

Owner (f. 252v): David ibn Fāra פארא ש' דוד.

Vat. ebr. 215

63 ff. (A–B + 1–61; ff. A–B, 59–61 blank). Paper. 212 × 145 (149 × 90) mm. Eight-bifolia quires. <Southern Italy or Sicily?>, mid-15th century (watermarks very similar to Briquet no. 3741 dated 1443). Sephardic semi-cursive script.

[פירוש מערכת האלהות (פ"ז)] Commentary on the kabbalistic treatise *Maṣarekhet ha-Elohut*. According to E. Gottlieb, מערכת "מערכת" של מחבר הפירוש האנונימי לספר "מערכת האלהות", *Mehkarim*, pp. 357–369, the author is Reuben ha-Zarfati. First edition Mantua 1558.

On f. A recto an owner noted that the manuscript belonged to his brother Raphael רפאל אחי רפאל. On f. Br a note on the acquisition of the manuscript by Fugger: *X. L. ducatis 4²/1*.

Palatine collection, Fondo Fuggeriana ebr. 111.

Vat. ebr. 216

155 ff. Five units in different scripts written on leaves that were removed from their original gatherings and restored. Due to the restoration it is impossible to determine

the original composition of the quires or the full dimensions. Height: 214 mm. All the units were produced in Italy.

I

Ff. 1–6. Parchment. Written area: 143 × 114 mm. 13th century. Italian[?] square script.

1. Ff. 1r–6v: Early magical-kabbalistic prayers. Beginning missing. Includes names of angels and spells. On ff. 4v–6v: פישרא דר' חנינא בן דוסא. Cf. G. Scholem, "Kabbalah." *EJ*, vol. 10, p. 505.

II

Ff. 7–53. Paper. Written area: 150 × 100 mm. 14th century. Italian semi-cursive scripts. Ff. 7–10 by another hand.

2. Ff. 7r–53v: [מערכת האלהות] *MaSarekhet ha-Elohut*. Extant only until near the end of the שביעיות in chapter xiii which is copied in a different order from the editions (the עשיריות precede the שביעיות). First edition Ferrara 1558. On the attribution of this kabbalistic work to R. Perez cf. G. Scholem ספר מערכת לבעיות ספר מערכת *KS*, xxi (1944/5), pp. 284–287.

III

Ff. 54–79, 90–141. Paper. Written area: 145 × 95 mm. Late 15th century. Italian semi-cursive scripts.

3. Ff. 54r–79v, 90r–141v: [שערי אורה] *ShaSarei Orah* by Joseph Gikatilla. Incomplete. Ff. 54r–79v: Introduction until near the end of Gate ii. Ff. 90r–141v: Gate iii to beginning of Gate x. First editions published in 1561 in Mantua and Riva di Trento. The beginning was changed to read הכונה המאמר להאיר נתיב לפניך instead of the original שאלת ממני אחי יידיד נפשי להאיר לפניך. As a result, the title given to the book by the scribe is ספר הכונה.

IV

Ff. 80–89. Paper. Written area: 145–150 × 110–115 mm. Early-mid-15th century. Italian semi-cursive script.

4. Ff. 80r–87r: [רוח חן] *Ruah Hen*. Anonymous introduction to Moses b. Maimon's *Guide to the Perplexed*, attributed in manuscripts to Judah ibn Tibbon or other authors. First edition Venice 1549. Missing until the middle of chapter ii.
5. Ff. 87r–89v: [מגילת סתרים (קטע)] Fragment from *Megillat Setarim* by Nissim Gaon. Parts of four questions and replies on matters of faith in a Hebrew translation. Incomplete. The reply to the first question is missing, but most of the question itself remains and the beginning of the reply to the third question is missing. Parts of this text in the same translation but with many variations culled from other printed and manuscript sources were edited by S. Poznanski לקוטים מן ספר מגילת סתרים לרבנינו נסים ברב יעקב מקירואן *Hazofeh [le-Hokhmat Yisrael]*, v (1921), pp. 177–193, 294–299, but the text extant in this manuscript is almost twice as long. Edited from this manuscript by S. Emanuel ספר היובל לרב מרדכי ברויאר in שריד חדש מספר מגילת סתרים לרב נסים גאון (Jerusalem 1992), pp. 535–551.

V

Ff. 142–155. Paper. Written area: 162–170 × 120 mm. Early-mid-15th century. Ashkenazic semi-cursive script.

6. Ff. 142r–149v: [ספר גורלות מיוחס לרס"ג] *Sefer Goralot*. Book of Lots for predicting the future, attributed to Saadiah Gaon. End missing. First edition Amsterdam 1701. Preceded by a prayer attributed in this manuscript, but not in the printed editions, to Eleazar the Seer החוזה של אלעזר החוזה beginning אל אלהים ה' ואלהי האלהי.
7. Ff. 150r–155v: Divination of one's character and future based on the sign of the zodiac under which he was born. Beginning and end missing.

Vat. ebr. 217

22 ff. (3–24 ff.). Paper. 196 × 134 (167 × 99) mm. One quire. <Spain>, late 14th century (watermark similar to Mošin and Tralijč 1661–1633 dated 1375–1385). Sephardic semi-cursive script.

מראות אלהים *Marḳot Elohim*, a philosophical commentary on the *merkavah* (Divine Chariot) by Ḥanokh b. Solomon Al-Constantini. Edited from other manuscripts by C. Sirat, מראות אלהים לחנוך בן שלמה אלקונסטניני, *Eshel Beer Sheva*, i (1976), pp. 120–199. One folio at the beginning missing. Extant text begins אמנם התלי בשנים (=edn. p. 134, line 25).

Vat. ebr. 218

172 ff. (<2> + 1–90, 90^a–90^k, 91–159; ff. <2>, 11–12, 154–159 blank).

Two separate manuscripts bound together.

I

<2> + ff. 1–12. Paper. 216 × 147 (135 × 90) mm. Senions. <Byzantium>, ca. 1400 (watermarks similar to Briquet nos. 7672 or 7676 dated 1393 and 1401 respectively). Byzantine semi-cursive script.

1. Ff. 1r–5r: אבאר קצת ביאור ע"ב אותיות Commentary on the Divine Name of seventy-two letters composed in the milieu that produced the *Sefer ha-Temunah*. Begins בגימטריא אגוז אהוה.
2. Ff. 5v–10r: הדברים לקטנום מדברי המאור הגדול הרב רבנא מנחם תלמיד מרנא ורבנא רבי אלעזר דוורמישא Commentary on the ten Sefirot by Menahem, a disciple of Eleazar of Worms. Begins נשלים פירוש הספירות על דרך הקבלה. Ends כתי' כי ביה ה' צור עולמים. Cf. G. Scholem, מפתח לפירושים על עשר ספירות, *KS*, x (1933/4), p. 504, no. 50.

II

Ff. 13–90, 90^a–90^k, 91–159. Paper. 216 × 147 (152 × 89) mm. Senions. <Byzantium>, ca. 1400 (watermarks similar to Briquet no. 2412 dated 1390–1404 and to those of unit no. 1). Sephardic semi-cursive script.

3. Ff. 13r–90, 90^a–90^k, 91–153v: [פירוש ספר התמונה] Commentary on the kabbalistic work *Sefer ha-Temunah*. Variations from the printed text. First edition Korets

1784. On ff. 109r–153v: פירוש שם המיוחד (on the Divine Name of seventy-two letters copied in manuscripts and printed editions of *Sefer ha-Temunah*) also found in MSS Vat. ebr. 188, 223 and other manuscripts, beginning שמע יש[ראל] הנה בזה הפסוק יתיחד שם המיוחד הן בתיבותיו הן באותיותיו הן בצורות אותיותיו.

On f. 1b recto a deed of sale of the manuscript, partly erased. The name of the seller is Elijah b. Abraham ממנו וקבלתי לר' [אל...]. Between ff. 65 and 66 there is a slip of paper with notes by the *gabbai* of a synagogue, probably in Candia, listing the names of worshippers who were called to read from the Torah or performed other duties in the synagogue in 5236=1475/6. Most of the names are from the Delmedigo and Balbo families.

Palatine collection, Fondo Fuggeriana ebr. 108.

Vat. ebr. 219

72 ff. (A + 1–71). Paper. 216×156 (158×85) mm. Quaternions. <Byzantium>, mid-15th century (watermarks probably similar to Briquet no. 2401 dated 1437–1440). Byzantine semi-cursive script.

1. Ff. 1r–15r; 55r–56v: אשכול הכפר *Eshkol ha-Kofer*. Anonymous kabbalistic treatise. Apparently a unique copy of this text. Begins באותיות חכם שהוא באדם יהיה המשל בדם שהוא חכם באותיות. According to E. Gottlieb, *Mehkarim*, p. 115, note 44, there is a certain similarity between the ideas expressed in this work and those of Joseph Gikatilla's.
2. Ff. 15r–54v; 57r–60v: ספר הצרוף *Sefer ha-Zeruf*, wrongly attributed to Abraham Abulafia.
3. Ff. 61r–62v: Kabbalistic-philosophical poems by Joseph Gikatilla. Includes the poems beginning בראשית כל יסוד הבן יסודך and אלהי נגדך אשפוך תפלה. Edited from this manuscript by I. Gruenwald *Tarbiz*, xxxvi (1967), pp. 71–89. Cf. D.S. Loewinger, "שיר בראשית כל יסוד", *loc. cit.*, pp. 205–206.
4. F. 63r–v: [פירוש שם של מ"ב] Short commentary on the Divine Name of forty-two letters. Begins הראשון שור והשני תרשנו. Includes שבעים שמות ופרושם (f. 63r), שבעים שמות לתורה (f. 63r–v) and שבעים שמות לירושלם (f. 63v).
5. Ff. 63v–70r: סדר דרכי השמות וסוד האותיות וסוד הנקודות וכח הפעולות *Sod Darkhei ha-Shemot ve-Sod ha-Otiyyot ve-Sod ha-Nekudot ve-Koah ha-PeSulot*. A different version of *Sod Darkhei ha-Otiyyot vaha-Nekudot* attributed in other manuscripts to Abraham b. David of Posquière. According to a note at the beginning חסר ההקדמה the preface is missing. The text begins לא אליכם כל עוברי דרך. End missing according to a note at the end: עד כאן מצאתי ולא יותר. There is no attribution to Abraham of Posquière in this version and the names of other authorities mentioned in the other version are omitted.
6. Ff. 70v–71r: A note on the Divine Name and its vocalization. Mentions Moses

b. Maimon and his *Guide* הרמב"ם ז"ל בספר מורה הנבוכים. Begins יש לעיין באותיות השם המיוחד היאך האות הראשונה יו"ד.

7. F. 71r–v: Kabbalistic commentary on the *kaddish*. פירוש הקדיש. Begins יתגדל ויתקדש שמה רבה על שם המקרא הוסד. This anonymous commentary is also found in other manuscripts (*inter alia*, MS Vat. ebr. 460/5). It was partly edited in the additions at the end of Moses de Leon's הנפש החכמה (Basel 1608), no. 11. Cf. G. Scholem, לבעיית ספר מערכת האלהות ומפרשיו, *KS*, xxi (1944/5), p. 285.

8. F. 71v: Kabbalistic reasons for *ha-mozi*, the blessing on bread. טעם המוציא. Begins בליל הפסח תקנו ז"ל לברך המוציא בליל הפסח על הפרוסה. End missing.

Copied by נשלם ... ספר הצרוף נאם יבא"ק י"ל. Colophon (f. 60v): יבא"ק.

Owner (f. A verso): Moses Ashkenazi b. Saul ha-Kohen, perhaps the son or father of Saul b. Moses Ashkenazi who corresponded with J.S. Delmedigo אני משה הכהן אשכנזי כ"ץ בלא"א מהר"ר שאול ז"ל וחתמתי שמי פה נאם משה הכהן בלא"א בני מהר"ר שאול. On f. A recto a list of expenses. לי אני הצעיר באלפי משה כהן and משה הכהן.

Palatine collection, Fondo Fuggeriana ebr. 190.

Vat. ebr. 220

123 ff. Paper. 221 × 159 (first scribe: 139 × 44–49; second scribe: 130 × 61–64) mm. Quaternions. <Constantinople?>, 1451. Byzantine semi-cursive scripts.

[ספר התמונה] *Sefer ha-Temunah*. Kabbalistic treatise composed in the 1270's. First extant edition was published in Korets 1784. Includes other works from the same milieu: a commentary on *Sefer ha-Yihud* שם היחוד with a supercommentary in the margins identical to the one in MS Vat. ebr. 223 (ff. 1r–48v) and *Sod Shem ha-Meforash* [סוד שם המפורש] with a commentary and additional commentaries in the margins (ff. 115r–123r).

Completed on 5 Sivan 5211=1451 (or 5216=1456) by Joseph b. Gershon Bonifacio (cf. MSS Vat. ebr. 195 and ebr. 187 where a Joseph Bonifacio of Constantinople, probably identical with the scribe of this manuscript, is mentioned). Colophon (f. 112v): שנת האיר בה' לסיון השלמתי ספר תרומה וגם היחוד אני יוסף בון פצו ב"ר גרשון נ"ע השם: ... יזכני להגות בו ... Ff. 49r–68r and 115r, line 8–123r were copied by another hand.

Palatine collection, Fondo Fuggeriana ebr. 120.

Vat. ebr. 221

67 ff. Two different manuscripts bound together.

I

Ff. 1–14. Paper (f. 15 is a blank folio inserted into the manuscript between the two units). 222 × 148 mm. <Byzantium>, 15th century. Byzantine semi-cursive scripts. Apparently by two hands.

1. Ff. 1v–14v: Extracts סודות שני! וצ"ל שאנין מלקט מספר גנת אגוז בעד שלא יכולתי להעתיקו: Ff. 1v–14v.

from *Ginat Egoz*, a kabbalistic treatise by Joseph Gikatilla. First edition Hanau 1615. The scribe noted at the beginning that he copied only extracts because he could not copy the full text.

II

Ff. 16–67. Paper. 222 × 148 (157–164 × 100–111) mm. Quaternions. Rhodes, 1383. Sphardic-Byzantine semi-cursive script.

2. Ff. 16r–18r: [מראות אלהים] *Mar6ot Elohim*, a commentary on Moses b. Maimon's *Guide of the Perplexed*, part iii, chapters 1–7, by Eleazar Ashkenazi, beginning אמר אלעזר הצעיר אשכנזי. A. Epstein מקדמוניית היהודים (Jerusalem 1957), pp. 174–175, speculates that the author may be Eleazar Ashkenazi b. Nathan ha-Bavli, author of *Zafnat Pe5aneah*.
3. Ff. 18v–35v: מראות אלהים *Mar6ot Elohim*, a philosophical commentary on the *merkavah* (Divine Chariot) by Ḥanokh b. Solomon Al-Constantini. Edited from other manuscripts by C. Sirat שלמה אל־קונסטנטיני, *Eshel Beer Sheva*, i (1976), pp. 120–199.
4. Ff. 36r–56r: [המזמה] בם וערוגת בחכמה ופרדס רמוני החכמה *Sefer Pardes Rimmonei ha-Ḥokhmah va-5Arugat Bosem [ha-Mezimah]*, a philosophical work in rhymed prose by Jacob b. Eleazar of Toledo. The second half of this work was edited as an anonymous composition from an incomplete Genizah fragment by I. Davidson, שריד מספר פילוסופי *Hazofeh [le-Ḥokhmat Yisrael]*, x (1926), pp. 94–105. The text in this manuscript ends ולא ימצאו עוד לעולם, but the manuscript used by Davidson includes a few more lines.
5. Ff. 56v–67r: ספר גן תעודות וערוגת חקות חמודות *Sefer Gan TeSudot va-5Arugat Ḥukkot Ḥammudot* on ethical and philosophical topics. On f. 67v a diagram of the universe in concentric circles headed: זאת היא צורת העולם כלו.

Ff. 16–67 were copied in Rhodes by Moses Kimḥi for his son Eliezer Kimḥi and completed on 20 Iyyar 5143=1383. Colophon (f. 67r): השלמתי ספר המורה בעזרת הבורא ביום חמישי בעיר רודוס בשנת חמשת אלפים ומאה ושלשה וארבעים שנה לבריאת עלמא בחדש אייר בכ' יום ממנו וכתבתיו אני משה קמחי לר' אליעזר קמחי בני, הרחמן יזכהו להגות בו הוא ובנו אחריו שני' אני זאת בריתי אותם אמר ה'.

Palatine collection, Fondo Fuggeriana ebr. 75.

Vat. ebr. 222

103 ff. (37–40, 101–103 blank). Paper. 210 × 149 (145 × 88) mm. Quaternions. <Ashkenaz>, late 15th century (watermarks similar to Briquet no. 11755 dated 1484). Ashkenazic semi-cursive script.

1. Ff. 1r–36v: [שקל הקודש] *Shekel ha-Kodesh*, kabbalistic work by Moses b. Shem Tov de Leon. Edited from another manuscript by A.W. Greenup (London 1911).

2. Ff. 41r-100v: [פירוש מערכת האלהות (פ"ז)] Commentary on *MaSarekhet ha-Elohut*. According to E. Gottlieb, "מערכת האלהות" לספר "מערכת האלהות" *Mehkarim*, pp. 357-369, the author of the commentary is Reuben ha-Zarfati.

It seems likely that the same anonymous scribe copied MS Vat. ebr. 208, ff. 20-end.

Palatine collection, Fondo Fuggeriana ebr. 75.

Vat. ebr. 223

240 ff. (<1> + 239; the unnumbered parchment folio, ff. 172-173 and f. 239 blank). Parchment (outer and inner bifolia of each quire) and restored watermarked paper. Eight-bifolia quires. 216 × 145 (144 × 95) mm. <Byzantium>, late 15th century (watermarks similar to Briquet no. 14847 dated 1464). Byzantine semi-cursive script.

ספר התמונה *Sefer ha-Temunah*. Kabbalistic treatise composed in the 1270's. First extant edition was published in Korets 1784. Includes other works from the same milieu: a commentary on *Sefer ha-Yihud* ספר הייחוד or סוד שם המיוחד with a supercommentary identical to the one in MS Vat. ebr. 218 and other notes (ff. 1r-69v) and *Sod Shem ha-Meforash* סוד שם המפורש (ff. 174v-238r) with a commentary and additional commentaries in the margins.

The name of the scribe, Abraham, was singled out on f. 37v.

Palatine collection, Fondo Fuggeriana ebr. 102.

Vat. ebr. 224

128 ff. (f. 88r blank). Paper. 210 × 142 (153 × 110) mm. Quaternions. <Ashkenaz>, mid-15th century (watermarks similar to Briquet no. 2446 dated 1443). Ashkenazic semi-cursive script.

1. Ff. 1r-63v: [פירוש מערכת האלהות (פ"ז)] Commentary on *MaSarekhet ha-Elohut*. Cf. MS Vat. ebr. 215.
2. Ff. 63v-64v: Extracts on Kabbalah. Includes סוד הקדיש the secret of the *kaddish* according to the ten Sefirot, charms, an extract from *Sefer Peliah*, שמירת הדרך, אשר מצא הרמב"ן ז"ל בעכו בפ"י ספר היצירה אשר פירשה ר' שמו' בן חפני ז"ל a charm for safe travel attributed to Moses b. Nahman who discovered it in Acre in a commentary on *Sefer Yezirah* by Samuel b. Hofni and charms for "opening the heart" לטובע בים and for one in danger of drowning לפתיחת הלב.
3. Ff. 65r-77v: 'פירושי שאמ' הרב לר' יצחק ור' יצחק כתב אות' כדי שלא ישכח אות' Another commentary on *MaSarekhet ha-Elohut* by Isaac, a pupil of Reuben Zarfati. Cf. E. Gottlieb, "מערכת האלהות" לספר "מערכת האלהות" *Mehkarim*, pp. 363-364.
4. Ff. 78r-87v: *MaSaseh Torah*, midrash attributed to Rabbi Judah ha-Nasi presenting lists of ethical sayings arranged by numbers ("three things", "four things", etc.). The scribe copied only numbers

three to ten. Begins 'שלשה פעמי' בכל יום הכרוז יוצא ואומ' First edition Constantinople 1515 (in the book פתח דברי).

5. Ff. 89r–120v: [פירוש ספר יצירה] Commentary on *Sefer Yezirah*. Begins ויתבח ויתפאר. Mentions R. Ezra החכם ר' עזרא (f. 96r). Copied in several other manuscripts.
6. Ff. 121r–128r: [פירוש עשר ספירות] Commentary on the ten Sefirot. Begins כלל גדול אודיעך בענין עשר ספירות. Cf. G. Scholem, *מפתח לפירושים על עשר ספירות*, *KS*, x (1933/4), p. 504, no. 48. Ends תם פי האילן.

On f. 63v a note in the margin signed ג"ל אב"י הלוי.

Fuggeriana ebr. 112.

Vat. ebr. 225

147 ff. Paper. Quaternions.

Two different manuscripts bound together.

I

Ff. 1–3, 140–147 (3 ff. at the beginning and one quire at the end of the manuscript). Oriental (Arabic) paper. 220 × 147 (180 × 105) mm. <Iraq?>, 13th century. Oriental semi-cursive script.

1. Ff. 1r–3v; 140r–147v: [(תחמוני קטע)] *Tahkemoni*, a maqama by Judah b. Solomon Ḥarizi. Only from the end of chapter xvii until the beginning of chapter xx. First edition Constantinople 1578.

II

Ff. 4–139. Paper. 220 × 147 (152 × 86) mm. Candia (Crete). 1457/8. Byzantine semi-cursive script.

2. Ff. 4v–51r: משובב נתיבות *Meshovev Netivot* by Samuel Motot, a commentary on *Sefer Yezirah*.
3. Ff. 51r–137v: ספר תהלות ה' by Samuel Motot, a kabbalistic commentary on the mystical intentions of the prayers.
4. Ff. 138r–139v: Philosophical prayer in rhymed prose. Begins החכמה מעוז לחכם באורח חיים תניחור.

Colophon of Unit II (f. 51r): והיתה השלמתו לשנת הירח פה בקנדיאה. On ff. 4v and 139v erased owners' inscriptions.

Palatine collection, Fondo Fuggeriana ebr. 40.

Vat. ebr. 226

156 ff. Paper. Written area: 164 × 110 mm. <Spain>, 1310/1311. Sephardic semi-cursive script.

[ספר הזוהר בתרגום עברי] Hebrew translation of parts of the *Zohar*. Different from the translation by David b. Judah he-Ḥasid in MS Vat. ebr. 62.

Copied by Ḥayyim. The text until f. 104v was completed on 12 Tevet 5071=December 3, 1310 and the entire manuscript in Shevat 5071=December 1310/January 1311. The manuscript was completely restored resulting in blurring of the text including that of the second colophon and making it impossible to verify the date by the morphology of the paper, to determine the original size of the leaves or to describe the quiring. The first colophon (f. 104v) reads: תם בי"ב בטבת שנת חמשת אלפים ושבעים ואחת וסימנך מאל אביך ויעניך אמן. The biblical passage quoted at the end of the colophon is from Genesis xlix:25, from the portion of the Torah reading for the week of 12 Tevet. The second colophon (f. 154r) includes the name of the scribe: [ואני חיים כתבתי [ז]את ב[ח]. ש]בט שע"א לי[ציריה:י] תל"ע.

Palatine collection, Fondo Fuggeriana ebr. 105.

Vat. ebr. 227

244 ff. Paper. 212 × 144 mm. 7-bifolia quires. 16th century. Latin cursive script interspersed with semi-cursive Italian script.

1. Ff. 1r–9v: Verses from the Book of Isaiah that may be interpreted as referring to Jesus.
2. Ff. 10r–244r: Notes on kabbalistic treatises by Alessandro Franceschi, an apostate formerly known as Hananel Graziadio da Foligno. The author attempted to find references to Christianity in various Hebrew kabbalistic and exegetic texts, such as the *Zohar*, *Sefer ha-Bahir*, etc. On the author, a proselytizer and anti-Jewish polemicist who resided in Bologna in the mid-16th century, cf. D. Ruderman, "A Jewish Apologetic Treatise from Sixteenth Century Bologna." *HUCA*, 1 (1979), pp. 253–276. On this manuscript cf. *ibid.*, p. 258.
Ff. 10–16 should be bound after f. 25.

Vat. ebr. 228

135 ff. Paper. 212 × 142 mm. <Byzantium>, mid-late 15th century. Byzantine semi-cursive scripts.

Three different manuscripts bound together.

I

Ff. 1–8. (4v–8v blank). Paper (watermarks similar to the type listed by Briquet no. 3668 dated 1454–1475). Quaternion.

1. Ff. 1r–4r: Florid phrases for use in letters. Includes a *piyyut* beginning: אין כמוך ה' אלהי האלהים באלהים with the acrostic Elkanah Capsali and several other verses with the acrostics Elkanah and Elijah [Capsali?].

II

Ff. 9–28 (13–14, 19–20, 26–28 blank). Paper (watermarks similar to Briquet nos. 2529 dated 1478 and 3763 dated 1453–1471). 212 × 142 (143 × 89) mm. Composition of quires cannot be determined.

2. Ff. 9v–18v: Short extracts on Kabbalah, homilies, novellae, among them *notarikon* and abbreviations.
3. Ff. 21r–25v: אלה הסודות מפרה אדומה מסר לי מרינו ורבינו האשל הגדול כ"ר אליקים יצ"ו הלוי Kabbalistic secrets concerning the red heifer, related by Eliakim ha-Levi.

III

Ff. 29–135 (44v–45r, 66v–69r, 90–92, 104, 112v–113r, 135v blank). Paper (watermarks similar to Briquet no. 5157 dated 1456, but closer in size to no. 5154, and to no. 5222 dated 1460–1487). 212 × 142 (130 × 83) mm. Quaternions.

4. Ff. 29v–44r: עקיבה ריש מתיבתא אלפא ביתא דר' Otiyyot de-Rabbi Akiva. A mystical alphabet attributed to Rabbi Akiva. Includes the text printed in *Ozar Midrashim*, as Version B (ff. 29v–38r) followed by Version A. (ff. 38r–44r). Version A includes the additional material found in the Krakow 1579 edition but not included in *Ozar Midrashim*. The full version was also printed by A. Wertheimer, in *Batei Midrashot*, ii (Jerusalem 1953), pp. 343–395. Incomplete. Ends at the beginning of the letter *bet* in Version A.
5. Ff. 45v–66r: [היכלות] *Hekhalot*, edited by A. Jellinek, *Bet ha-Midrash*, v (Leipzig 1873), pp. 170–190, and again by H. Odeberg as *III Enoch* (Cambridge 1928). Transcribed from this manuscript by P. Schäfer, *Synopse zur Hekhalot-Literatur* (Tübingen 1981), §§1–80.
6. Ff. 69v–88v: היכלות דר' ישמעאל שראה כשעלה למרום ומעשה מרכבה *Hekhalot Rabbati*. In three chapters. First edited by Jellinek, *ibid.*, iii (1855), pp. 83–108. Transcribed from this manuscript by P. Schäfer, *ibid.*, §§81–306. In some manuscripts the entire text is called *Hekhalot Rabbati*. In this manuscript and a few others only the first 26 chapters (divided in this manuscript into three sections called בבות or עסקאות) are so titled (ff. 69v–85r) and the last part is called שר תורה *Sar Torah* or שר של תורה *Sar shel Torah*.
On the division of the chapters cf. P. Schäfer, "היכלות של ספר היכלות", *Jerusalem Studies in Jewish Thought*, vi (1987), p. 5. Some additions in the margins by a later hand.
7. Ff. 88v–89v: פרק ר' נחוניא בן הקנה שלמד לרבי ישמעאל *Perek Rabbi Nehunya ben ha-Kanah*. Another text from the *Hekhalot* literature. Begins מי ימלל גבורות ה' ומי מלכי המלכים יוכל לתנות שבחו של מלך מלכי המלכים. Transcribed from this manuscript by P. Schäfer, *Synopse zur Hekhalot-Literatur* (Tübingen 1981), §§307–314.
8. F. 90v: A chapter from the *Hekhalot* literature by a different hand, beginning מהיכלות. א"ר ישמעאל אמ' לי הדר מרום בבקשה ממך אמור להם לישראל. Transcribed from this manuscript by P. Schäfer, *ibid.*, §§147–149 (=315–317).
9. Ff. 93r–98v: [הבדלה דר' עקיבא] *Havdalah de Rabbi Akiva*. Mystical-magical text added to the *havdalah* service at the end of the Sabbath. Beginning missing. First extant words טובה הרחיצה מאד. Lacks paragraphs v and xv. Arranged in a different order from other manuscripts. Edited from another manuscript

with variants from this manuscript by G. Scholem, מקור עקיבא: הבדלה דרבי עקיבא: מקור, *Tarbiz*, 1 (1981), pp. 243–281. On this manuscript cf. p. 247.

10. Ff. 98v–103r: [פירוש ההבדלה דר' עקיבא] Commentary on *Havdalah de Rabbi Akiva*. Begins in this manuscript with the text: ברוך הנותן ליריאי מחכמתו וחלק להם מתבונתו. According to J. Dan, תורת הסוד (Jerusalem 1968), p. 65, the author is Eleazar of Worms.
11. Ff. 105r–112r: האדרת והאמונה פירוש של אדרת Commentary on the *piyyut* האדרת והאמונה. Attributed in this manuscript to Eleazar of Worms מורינו ורבינו רבי עזריאל מויראד (f. 112r). According to J. Dan, פירושי "האדרת והאמונה" של חסידי (f. 112r). According to J. Dan, *Tarbiz*, 1 (1981), pp. 396–404. The work was composed in the milieu of the Ashkenazic Hasidim and not necessarily by Eleazar of Worms himself.
12. Ff. 113v–135r: Kabbalistic commentary on the Passover Haggadah by Joseph Gikatilla. Ends with the text: נשלם פירוש ההגדה על דרך הקבלה שעשה רשב"א [זצ"ל]. The beginning, until f. 117v in this manuscript was edited in Moses de Leon's *הנפש החכמה* (Basel 1608). The entire commentary, called *צפנת פענח* was edited in the Haggadah printed in Grodno, 1805 and in many subsequent editions.

Vat. ebr. 229

293 ff. Mostly 220 × 149 mm.

Five different manuscripts bound together.

I

Ff. 1–3. Parchment. 218 × 143 (187 × 133) mm. <Byzantium>, 14th century. Byzantine semi-cursive script.

1. Ff. 1r–3v: [פירוש התורה לרש"י (קטע על בראשית)] Fragment from Solomon b. Isaac's (Rashi) commentary on the Pentateuch (Genesis i:16–iv:23).

II

Ff. 4–6. Parchment. 220 × 149 mm. <Ashkenaz>, early 14th century. Ashkenazic semi-cursive script.

2. Ff. 4r–6v: [פירוש התורה לרש"י (קטע על בראשית)] Fragment from another manuscript of Solomon b. Isaac's (Rashi) commentary on the Pentateuch (Genesis viii:12–xii:18).

III

F. 7. Parchment. 220 × 149 (152 × 98) mm. <Ashkenaz>, early 14th century. Ashkenazic semi-cursive script. F. 8 is a blank folio inserted into the manuscript.

3. F. 7r–v: [סליחות (קטע)] *Selihot* (fragment). Includes the end of an unidentified *selihah*, by Moses ibn Ezra, אנקת אסיר שמעה, *עם אביון* by Isaac Ghayyat and בליל כפור עשור ערכתי.

IV

Ff. 9–284 (274–284 blank). Parchment (outer and inner bifolia of each quire) and paper. 220 × 149 (147 × 85 and 142 × 83) mm. <Candia (Crete)>. Mostly ten-bifolia

quires. 15th century. Ff. 9–126 were copied by one hand on paper bearing watermarks similar to Briquet no. 2635 dated 1415, and the continuation was completed later by Michael [Balbo] on different paper bearing watermarks similar to Briquet no. 6654 dated 1452–3 or no. 6655 dated 1457–1462. Byzantine semi-cursive scripts.

4. Ff. 9r–152r: מאירת עינים ע"ד הקבלה והוא ביאור של הרמב"ן ז"ל על התורה: *Sefer Meḥirat Enayim* by Isaac b. Samuel of Acre. Explanation of the mystical secrets in Moses b. Naḥman's commentary on the Pentateuch. Title added on f. 9r by the owner and copyist of ff. 127–273, Michael Balbo. The text begins on f. 9v. On f. 128r the scribe left blank space for missing text. A folio or two were missing from the exemplar he was copying. Edited from several manuscripts by A. Goldreich (Jerusalem 1984). On this manuscript cf. introduction, pp. 30–31.
5. Ff. 152v–273v: אוצר הכבוד *Ozar ha-Kavod*, kabbalistic commentary on the legends of the Talmud by Todros b. Joseph Abulafia. On tractates Berakhot, Shabbat, Megillah, Ta=annit, Ḥagigah, Rosh ha-Shanah, Sukkah, Pesahim, Eruvin, Yevamot, Sotah, Ketubbot, Gittin, Kiddushin and Ḥullin. First partial edition Nowy Dvor 1808. First complete edition Warsaw 1879.

V

Ff. 285–293. Paper (inner bifolia of parchment). 200–210 × 150 (145 × 100) mm. <Byzantium>, 14th century. Byzantine semi-cursive script.

6. Ff. 285r–293v: [פירוש מס' ברכות לרש"י] Fragments from the commentary on TB Berakhot by Solomon b. Isaac (Rashi). Extant only on TB Berakhot 20a–22b (ff. 285r–287v) and 15b–19b (ff. 288r–293v). According to J. Malchi, פירושי רש"י לברכות שב"ספר הנר" לר' זכריה אגמתי *Alei Sefer*, xvii (1996), p. 65, this version is different from the printed editions.

On f. 131r the letters forming the name Michael מכאל are singled out, probably indicating the name of the scribe Michael b. Shabbetai Balbo who copied ff. 127–273 (cf. MS Vat. Ebr. 105). On f. 273v an entry by the owner Shabbetai b. Michael Kohen [Balbo] recording the sale of the manuscript on 15 Sivan 5249=1489 ט"ו לסיון שנת הרמ"ט. מודה אני שבתאי כהן באמ"א הנ' כמ' מכאל כהן זלה"ה איך מכרתי 1489=5249 ... [הספר הזה] ... וקבלתי ממנו הפרעון משלם ... The name of the purchaser has been erased but it was most probably Elkanah b. David Capsali who purchased MS Vat. ebr. 257 from Shabbetai Balbo on the same date. The entry is signed by the witness Ishmael b. Ḥayyim Lago ישמעאל בלאמ"א כ"ר חיים לאגו.

Palatine collection, Fondo Fuggeriana ebr. 39.

Vat. ebr. 230

82 ff. (1–58, 58^a–58^c, 59–79).

Compilation of six fragments from different manuscripts bound together.

I

Ff. 1–16 (10–16 blank). Paper. 203 × 142 (141 × 89) mm. <Byzantium>, mid-15th century (watermarks similar to Briquet no. 9129 dated 1441–1451). Byzantine semi-cursive script.

1. Ff. 1r-9v: פירוש משיר השירים על דרך נסתר ודרש אשר כתבתי אני אברהם י"א בכאמ"ר משה מב"ע מפוני המ' יעשה עמי אות לטובה שיזכו בני להאריך ימיהם בטוב ולהגות בו ובשאר כתבי הקודש ... Homiletic and mystical commentary on Canticles copied by Abraham b. Moses of פוני [Fonni?]. Extant only until Canticles ii:1. Begins הולך הטוב ויחיד כיון לטוב המלך דבר טוב בג' פסוקי הללו לדודי למישרים דובב שפתי ישנים. מה שלמה המלך ראה דבר טוב בג' פסוקי הללו.

II

Ff. 17-25 (+ stubs of two detached folios before and after f. 21). Paper. 203 × 142 (158 × 95) mm. <Italy>, mid-15th century (watermarks similar to Briquet no. 3612 dated 1457). Italian semi-cursive script.

2. Ff. 17r-23v: [פירוש שה"ש למשה ה' תבון] Commentary on Canticles by Moses b. Samuel ibn Tibbon. Incomplete. Only vii:2-end. First edition Lyck 1874. A synoptic edition based on manuscripts including this one and with a German translation was prepared by O. Fraisse, *Moses ibn Tibbons Kommentar zum Hohelied und sein poetologisch-philosophisches Programm: synoptische Edition, Übersetzung und Analyse* (Berlin 2004). On this manuscript, cf. pp. 60-61.

III

Ff. 26-39; 58-69. Paper. 203 × 142 (176 × 122) mm. <Italy>, mid-14th century (watermarks similar to Briquet nos. 7416-7 and 6676). Italian current semi-cursive script. In all probability, ff. 26-39 and 58-69 belong to the same manuscript.

3. Ff. 24r-25v: [פירוש מס' אבות לרמב"ם (קטע)] Moses b. Maimon's commentary on tractate Avot. Fragment. Only from end of the introduction *Shemonah Perakim* until i:6. Translated by Samuel ibn Tibbon. Includes the Mishnah. Cf. Lebrecht, *HSS*, p. 74.
4. Ff. 26r-28v: פירוש רות Commentary on Ruth, based on talmudic and midrashic sources and later commentators. Incomplete. Only until iii:14. Begins ר"ש ויהי למה קורין רות בחג בימי שפט השפטים לפני מלך שאול שהיו הדורות מתפרנסים שבועות reasons for reading the scroll of Ruth on Shavuot added by another hand.
5. Ff. 29r-32r: חילוק עולם הבא A homiletic excursus on the world to come. Begins בשם נסתר ונחבא אכתוב חילוק עולם הבא. Mentions Moses b. Ḥasdai's *Ketav Tamim* several times (ff. 29r, 30r, etc.). Preceded by a note on retribution for sins and good deeds.
6. F. 33r: Extracts on laws of deeds.
7. Ff. 33v-35v: Anonymous philosophical treatise based on the writings of Moses b. Maimon. Among the subjects treated are equivocal terms, faculties of the soul, rules of logic and the existence of God. Begins [בשם השם אמר הרב הגדול רבינו משה ב"ר מימון ע"ה המאמר הזה עניינו הראשון לבאר ענייני שמות באו בספרי הנבואה]. In this manuscript, the text is copied only until the end of the part on the soul. In three other manuscripts (Parma, Biblioteca Palatina Parm. 2105, New York, JTS 2307 and Oxford, Bodleian Library Mich. 50) a commentary on the thirteen principles of faith is appended (cf. MS Vat. Borg. ebr. 4) and in the Oxford and Parma manuscripts the treatise is followed by David Kimḥi's

commentary on the Creation. Cf. E. Eisenman, פירוש מן המאה הי"ד על י"ג העיקרים, *Kobez Al Yad*, xix (2006), pp. 180–181.

8. Ff. 36r–39v: [פירוש מעשה בראשית לרד"ק] David Kimḥi's philosophical-allegorical commentary on the passages in Genesis dealing with Creation. Begins with Genesis ii:8: ועתה אחל לפרש הנסתר מפסוק וייצר. A more complete copy is also found in the Parma manuscript following the philosophical treatise (see above). The preface was published from another manuscript with variants from this manuscript and others by H. Kasher, הפתיחה שבכתבייד לפירושו האליגורי, *KS*, lxii (1988–1989), pp. 873–885.

IV

Ff. 40–48. Paper. 203 × 142 (142 × 95) mm. <Italy>, mid-14th century. Italian semi-cursive script.

9. Ff. 40r–48v: [פירוש משלי מאת עמנואל בן שלמה] Commentary on Proverbs by Immanuel b. Solomon. Missing from the beginning of Proverbs iii. First edition Naples 1487.

V

Ff. 49–58, 58^a (last two ff. blank). Parchment (outer bifolium) and paper. 203 × 142 (156 × 91) mm. <Spain or Provence>, mid-14th century. Sephardic semi-cursive script.

10. Ff. 49r–57r: פ"י דניאל לר' אברהם ע"א Commentary on Daniel by Abraham ibn Ezra. Beginning missing until Daniel ix:24. Text begins אחרת לפני זאת. Title added by a later hand. First edition Venice 1526.

III

11. Ff. 58^b recto–69r: [מראות אלהים] *Marḳot Elohim*, a philosophical commentary on the *merkavah* (Divine Chariot) by Ḥanokh b. Solomon Al-Constantini. Missing until the middle of chapter i. Extant text begins הברק לנביא והשיג השגה רביעית. Edited from other manuscripts by C. Sirat, מראות אלהים לתנוד בן שלמה, *Eshel Beer Sheva*, i (1976), pp. 120–199. At the end the verses חנוך שחק בחביון זה החרוז יסדו על זה החכם ר' יצחק נר"ו בן דוד נ"ע copied as an anonymous poem in other manuscripts and attributed here to Isaac b. David.

12. F. 69v: ספר מעיין החכמה שנתן מיכאל לפאלי ופאלי למשה רבינו: Beginning of *Sefer Maṣayan ha-Ḥokhmah*. Kabbalistic work composed in the Iyyun circle. First edition Amsterdam 1651. Extant text ends עד ששבים חלילה וחוזרין למנעין אשר. Cf. G. Scholem, ראשית הקבלה, (Jerusalem 1948), pp. 255–256, no. 2.

VI

Ff. 70–79. Paper. 203 × 142 (155 × 100) mm. <Italy>, late 14th century. Italian semi-cursive script.

13. Ff. 70r–79v: [פירוש ס' יהושע לרד"ק] David Kimḥi's commentary on Joshua. Only until v:11. Ends שהוא משנה שעברה ומשנה הבאה נקרא. First edition Soncino 1485.

Owner (f. 49r): Abraham Elijah Kohen אברהם אליהו כהן (Cf. MSS Vat. ebr. 37 and Neof. 3).

Vat. ebr. 231

115 ff. (A–D, 1–111; ff. 16, 27, 28, 112–120 blank). Paper. 215 × 145 (153 × 97) mm. Quaternions. <Ashkenaz>, mid-late 15th century. Ashkenazic current semi-cursive script.

1. Ff. 1r–15v: ספר היחוד [חיובות הלבבות] *Shaṣar ha-Yiḥud* from Baḥya b. Joseph ibn Paquda's *Ḥovot ha-Levavot* ("Duties of the Heart"), translated by Judah ibn Tibbon. Title at end. First edition Naples 1490.
2. F. 17r–v: סוד העיבור והיבום בשם הר"ר אליעזר מגרמיזא *Sod ha-Ibbur veḥa-Yibbum* by Eleazar of Worms. Begins משמות מששת ימי בראשית מצוירות כל הנשמות.
3. Ff. 18r–26v: ספר הקודש מהרמב"ן ז"ל אגרת ששלח הרמב"ן לאחד מהחברים בעניין חיבור איש אל אשתו. Anonymous kabbalistic-ethical work wrongly attributed to Moses b. Naḥman and printed with the title אגרת הקדש *Iggeret ha-Kodesh*. First edition Rome 1546. In some MSS it is titled *Shaṣarei Zedek*. On the authorship cf. G. Scholem, האם חיבר הרמב"ן את ס' אגרת הקודש? *KS*, xxi (1944/5), pp. 179–186. On f. 26v the section on foods, found in many other manuscripts, beginning בני השם ישמרך ויחייד וידריךך בדרך ישרה באורח זה תלך אודיעך הנה המאכלים הראויים, edited by Y.S. Spiegel לפנינו קטע חדש מ"אגרת הקודש" המיוחסת לרמב"ן *KS*, li (1976), 488–491, who considered it a separate work by another author and a prayer to be recited before conducting sexual intercourse, beginning יהי רצון מלפניך צור כל העולמים.
4. Ff. 29r–107r: מערכת האלהות *Maṣarekhet ha-Elohut*. First edition Ferrara 1558. On the attribution of this kabbalistic work to R. Perez cf. G. Scholem לבעיות ספר *KS*, xxi (1944/5), pp. 284–287. With glosses inserted into the text and in the margins. The commentator quotes Recanati's commentary on the Pentateuch, שיערי אורה by Joseph Gikatilla and סמ"ע [=ספר מאירת עינים] by Isaac of Acre. A Sephardic hand added on a blank page (f. 28v) verses on the *Maṣarekhet* by Abraham Menahem (acrostic) beginning גלגל ברום אשר יסוב ברום גלגל.
5. Ff. 107v–111v: Kabbalistic secrets of prayers. Begins ומדת לילה מלכות.

Owner (f. D recto): Isaac Kuli הוא יצחק כולי.

Palatine collection, Fondo Fuggeriana ebr. 99.

Vat. ebr. 232

45 ff.

Two separate manuscripts bound together.

I

Ff. 1–14, <1>, 15–22. Parchment and paper. The outer and inner bifolia of the first quire, a senion, are parchment with a paper folio added at the beginning; in the second quire, a quinion, the outer bifolium was folded and placed at the beginning (f. 14 followed by an unfoliated blank folio that originally was the final folio). 200 × 400 (128–137 × 88–91) mm. <Corfu?>, 1394. Byzantine semi-cursive script.

1. Ff. 1v–5r: *Sod Adonai li-Yereav*, anonymous commentary on the ten Sefirot, beginning *ה' ליריאיו ובריתו להודיעם* הספירה הראשונה נקראת כתר היא השגה שאין לה סוף ונקראת ראש הלבן. Cf. G. Scholem, *KS*, x (1933/4), p. 509, no. 101. On f. 1r a diagram of the ten Sefirot בכלל עשר ספירות.
2. Ff. 5v–21v: *Keter Shem Tov*, kabbalistic work on the Divine Names by Abraham b. Alexander (Axelrod) of Cologne. First edition Amsterdam 1810. At the end (ff. 20v–21v) a supplement not found in the printed editions אור זרוע לצדיק ולישרי לב שמחה זהו beginning זה מצאתי תוספת מכתר שם טוב וכתבתי הנה ר' עקיבה בסופי התיבות.

II

Ff. 23–44. Paper. 200 × 140 (149 × 80) mm. Quaternions. <Spain or Portugal>, early 15th cent (watermarks similar to Briquet no. 5287 dated 1395 and 1420). Sephardic semi-cursive script.

3. Ff. 23r–44v: *Poem for a wedding* by David b. Jedidiah found inscribed on a lintel of a synagogue in Toledo. According to other sources it was found in synagogues in Florence (MS Vat. ebr. 105,6) or Arles (MS Parma, Biblioteca Palatina Parm. 2557). Edited from this manuscript by A. Neubauer, "Eine Synagogen-Inschrift aus den Hschr. 105 und 232 der Vaticana." *Israelitische Letterbode*, iv (1878/9), pp. 133–134, and cf. A. Berliner, *ibid.*, v (1879/80), pp. 31–32 and again, with facsimiles of this manuscript and a commentary by Z. Malachi who was unaware of the previous publications, *Michael*, vii (1982), pp. 263–270. The poem is accompanied by an extensive commentary in which the date of the coming of the Messiah according to the poem is reckoned to be 5189=1428/9. The commentary was not edited.

Ff. 1–22 were copied by Mordecai for his teacher Abraham b. Potito on Sunday, 2 Shevat 5154=1394. Colophon (f. 22r): *בראשון בשבת בב' ימים לחדש שבט שנת הקנ"ד לפרט*: נשלם זה הספר ... על יד לי מרדכי הצעיר וכתבתי למורי ורבי ר' אברהם י"ל בכ"ר פותיטו תנצב"ה. The scribe, Mordecai, can be identified as Mordecai b. Eleazar, one of the copyists of MS Escorial G-II-2, a manuscript written for Judah b. Shabbetai (who also took part in the copying) and who also copied MS Oxford, Bodleian Library Mich. 313 for the same owner. Judah b. Shabbetai copied, together with his son, MS Moscow, RSL Guenzburg 968 in Corfu in 1391/2–1403.

Palatine collection, Fondo Fuggeriana ebr. 139.

Vat. ebr. 233

132 ff. (ff. 1–4, parchment leaves added to the original manuscript, and 129–132 originally blank). Parchment. 171 × 113 (97 × 73) mm. Quinions. <Italy>, early 15th century. Sephardic and Italian semi-cursive scripts.

1. Ff. 5r–128v: *Or ha-Sekhel*, kabbalistic treatise by Abraham Abulafia. Edited from other manuscripts by M. Safran (Jerusalem 1999) and A. Gross (Jerusalem 2001).

2. Ff. 129v–132v (by a later hand on pages left blank by the original scribe): Two short works by Joseph b. Ḥayyim. On ff. 129v–130v: Kabbalistic essay on the existence and unity of God and on the ten Sefirot. Author's name at the end ע"כ לשון מו' הר"ר יוסף בן הה"ר חיים. On f. 131r: עוד מיסוד מורי רבינו הר"ר יוסף בן הר' חיים: a short piece on ethics. Both these works, are found together in MS Paris, BnF héb. 843, ff. 72r–74r and MS New York, JTSA 1885, ff. 74r–76r. There are some variants between this manuscript and the others, especially towards the end of the text. Parts of these works, corresponding to the text on ff. 130v–131r beginning with the words כל אשר צונו הבורא ית' שמ' לדבק בו, were edited from other manuscripts by Y.A.E. Porush, in *ספר שער הקבלה וסדרה* (Jerusalem 2002). Porush regarded this selection as a separate work on communion with God and called it *סוד הדביקות*.

The name Isaac, possibly denoting the name of the scribe, was singled out on f. 67v.

On ff. 1r–3v an owner, Jacob Israel Fano יעקב ישראל מפאנו, recorded the births and circumcisions of his sons during the years 5291–5297=1531–1537. He entered the names of the *mohalim* who performed the circumcisions. The *mohel* who was invited to perform the first circumcision on Tuesday, February 7 1531, the famous kabbalist and pseudo-Messiah Solomon Molcho (1500–1532), was unable to be present as he had left on a journey to Rome, hence Fano's relative, Meshullam Terracini, officiated as the *mohel* in his place והבעל רצ"א ... ופבררו רצ"א. ברית ראשון גדלת ישראל גר צדק כמוהר"ר שלמה מולכו פורטו גאליסו ... וכהיות כי היה הולך למסעיו יום ג' ז' פבררו רצ"א ... והבעל רצ"א. ברומי מינה תחתיו למלאת מקומו הנכבד כמ' משולם מטרצינה[?] אחי שני יצ"י (f. 1v). On f. 4r Fano, or another owner, recorded the bar-mitzva of his son Peraḥiah on 26 June 5328=1568 in the synagogue of Cesena היום ... פרחיה בני פרחיה ... וזה היה פה ציסינה בכנסת הקדש ציסינה כי זיכני ה' לראות בשמחת המבורך בני פרחיה ... וקראו אותו לספר תורה ... וזה היה פה ציסינה בכנסת הקדש ציסינה. On f. 1r another obliterated owner's inscription from 5291=1530/31, an entry by the owner Solomon Zemaḥ of Cesena מציסנה צמח. הגיע לחלקי שלמה צמח. קניתי הספר ... מיד [?] מיד Jonathan b. Jacob of Fano[?] and a partly obliterated charm against a "change of air" mentioning King Solomon and Cosimo de Medici סגולה נגד שנוי אויר אשר שלמה וקוסמו די מדיציני בפירנצה המלך. On ff. 131v–132r two additional charms in other hands. Censor (f. 131v): Camillo Jaghel 1611.

Assemani recorded the manuscript as *olim Palatinus*, but the existence of an Italian censor's signature from 1611, before the Palatine collection was presented to the Vatican Library, renders that provenance improbable (cf. Cassuto, *Palatina*, p. 75).

Vat. ebr. 234

54 ff. (<1> + 53). Paper (watermarked). 146 × 102 (101 × 75) mm. Quaternions. <Ashkenaz>, ca. 1500. Ashkenazic semi-cursive script.

ספר הבהיר *Sefer ha-Bahir*. This manuscript agrees with the redaction found in MS Munich, BSB hebr. 209, which G. Scholem used for his translation. First edition Amsterdam 1651. Cf. D. Abrams, *The Book Bahir* (Los Angeles 1994). On this

manuscript cf. *ibid.*, p. 110. S. Campanini and G. Busi included a critical edition based on other manuscripts in *The Book of Bahir* (Turin 2005).

Censors: Gio[vanni] Dom[enico] Vistorini 1610 (f. 52v); Domenico Irosolomi[ta]no [=Gerosolimitano]; Aless[and]ro Scipione, 1597 (f. 53v).

Assemani recorded the manuscript as *olim Palatinus*, but the existence of Italian censors' signatures from 1610, before the Palatine collection was presented to the Vatican Library, renders that provenance improbable (cf. Cassuto, *Palatina*, p. 75).

Vat. ebr. 235

66 ff. Paper. 152 × 110 (87–95 × 72) mm. Single bifolia. <Italy?>, 1541. Ashkenazic semi-cursive script.

1. Ff. 1r–7r: ספר הפאר *Sefer ha-Pe6er*. Kabbalistic treatise. Begins על שם הטוטפות פאר הנקראים פאר. The scribe began to copy the treatise from the beginning, but on f. 3r he inserted a few lines not found in the other copies of this work, a supplement that probably does not belong to this treatise stating that the author was Shem Tov [ibn Gaon] of Soria author of the works *Sha5arei Zedek* and *Sha5arei Orah* [both works by Joseph Gikatilla] ספר הפאר חברו הרב ר' שם טוב משוריא זצ"ל והוא אשר חבר ספר קטון שמו שערי צדק בענין הקבלה מפרש קצת דברי ספר יצירה וספר שערי בינה וספר שחבר אברהם אבינו ע"ה. The scribe continued in the margins: שיערי אורה וי' ספירות וי"ב חותמות של השם הגדול. After this interpolation the scribe copied the text from near the beginning of the text corresponding to the second line on f. 1r beginning with the words פאר תחת אפר. The same text, *Sefer ha-Pe6er*, is found in two other manuscripts, Montefiore 431 and MS Parma, Biblioteca Palatina Parm. 2704. The text in the Parma manuscript is much longer and includes lengthy discourses on the laws and mystical intentions of *tefillin*.

2. Ff. 7r–54r: [כתר שם טוב] *Keter Shem Tov* by Abraham b. Alexander (Axelrod) of Cologne. Major variations from the edition (Amsterdam 1810).

3. Ff. 55r–66v: Extracts from chapter 6 from *Sha5arei Orah* by Joseph Gikatilla.

It is possible that the scribe considered all three works part of one treatise called *Sefer ha-Pe6er*. In the Montefiore manuscript, *Sefer ha-Pe6er* is followed by the beginning of *Keter Shem Tov* by Abraham b. Alexander (Axelrod) of Cologne, but the continuation is missing.

Copied by Elijah Kohen Ashkenazi in Adar 5301=1541. The colophon on f. 66v which is partly erased reads: אני אליה כהן אשכנזי יצ"ו כתבתי בשנת הש"א לחדש אדר.

Vat. ebr. 236

320 ff. (A–G, 1–314). Paper. 157 × 105 mm (varied dimensions of written areas). <Germany>, first half of 15th century.

1. F. 1r–v: Poems. Includes מי יתנני עבד אלוה by Judah ha-Levi, וניק וחכים עד אן תהמה,

- אדם יסודו מעפר and מה תשיבני מדבר שמשון; אם תמצא אשה יפה בעיני כל; לבך. Also includes a note on the signs of the zodiac.
2. Ff. 2r–10v: ספר העיון לרב חמאי (f. 10r) *Sefer ha-Iyyun* attributed to Ḥammai Gaon. On this work cf. G. Scholem, ראשית הקבלה (Jerusalem 1948), pp. 162–175 and 255, no. 1. First edition (Warsaw 1798).
 3. Ff. 13r–21r: פ"ל ספר יצירה מבואר יפה מן הרב ... משה ב"ר נחמן זצ"ל Commentary on *Sefer Yezirah* attributed in the printed editions to Moses b. Naḥman. The true author was Azriel of Gerona. First edition Mantua 1562. Cf. G. Scholem, פרקים כתבי המקובלים ר' עזרא, I. Tishby, עזרא (Jerusalem 1948), pp. 165–169. With two notes by the scribe in which he copied extracts from the commentary by Dunash b. Tamim attributed to Jacob b. Nissim מצאתי זה בפ"ל ספר יצ"ל לרבי יעקב בן נסים (ff. 13v, 20v–21r).
 4. Ff. 22r–24r: שם המפורש ומפעלותיו כמ' שפ"ל אותו במדרש ר' שמעון הצדיק On the (magical) uses of the Divine Name according to the *Midrash of R. Simeon the Righteous*. Printed in Moses Botarel's commentary on *Sefer Yezirah*, chapter ii. Composed in the Iyyun circle. Cf. G. Scholem, ראשית הקבלה (Jerusalem 1948), p. 256, no. 3. Another copy in MS Vat. ebr. 603, ff. 206r–208v.
 5. Ff. 24r–29r: זה ספר מעין החכמ' שנתן מיכאל לפלי ופלי למשה: *Sefer MaSayan ha-Hokhmah*. Kabbalistic work composed in the Iyyun circle. Cf. G. Scholem, ראשית הקבלה (Jerusalem 1948), pp. 255–256, no. 2. First edition Amsterdam 1651. Cf. M. Verman, *The Book of Contemplation* (Albany 1992), pp. 49–64.
 6. Ff. 29r–38v: ספר הקדושה מהרמב"ן ז"ל (f. 38r) Anonymous kabbalistic-ethical work wrongly attributed to Moses b. Naḥman and printed with the title אגרת הקדש *Iggeret ha-Kodesh*. First edition Rome 1546. Cf. G. Scholem, האם חיבר הרמב"ן את האם לפנינו קטע חדש *Iggeret ha-Kodesh*? (Jerusalem 1944/5), pp. 179–186. On f. 38r–v the section on foods, found in many other manuscripts, edited by Y.S. Spiegel *אגרת הקודש*: האם לפנינו קטע חדש (Jerusalem 1976), 488–491, who considered it a separate work by another author. Cf. MS Vat. ebr. 231.
 7. Ff. 40r–48r: Extracts from Joseph Gikatilla's kabbalistic treatise *ShaSarei Orah*. At the end (f. 47v) the scribe wrote: כל אלו הליקוטי לקטתי בשערי אורה. On f. 48r short pieces including explanations of some biblical verses and a note on customs of mourning in Provence and Spain: יש מקומות שנוהגין לשים ידם על ראשם: וכן מנהג בפירווצא! ובספרד כשהם אבלים ...
 8. Ff. 49r–52r: [חיבור בפילוסופיה] An anonymous treatise on philosophy. Begins בשם אלהי חיים אשר היותו! היות המציאות הוא עיקר המציאות לכל הנמצאים. The author intends to prove that the universe was created by God and is not eternal. Another copy of this treatise is found in MS Parma, Biblioteca Palatina Parm. 2105 before Isaac Israeli's *Sefer ha-Hagdarot*.
 9. Ff. 52r–61v: [ספר ההגדרות] Isaac Israeli's *Sefer ha-Hagdarot* (Book of Definitions), translated from the Arabic by Nissim b. Solomon. On f. 52r, line 8 the title and name of the author and translator from the Arabic, Nissim b. Solomon מחברת יצחק הרופא הישראלי אשר העתיקו נסים ב"ר שלמה ר"ת מלשון ערב ללשון הקודש. Edited from other manuscripts by H. Hirschfeld, "Das `Buch der Definitionen':" *Fest-*

for a list of other manuscripts in which they were copied cf. idem, כתובייד, חדשים של ספר הסודות של רבי שם טוב בר שמחה והמקורות שהיו בידו *Asufot*, x (1997), p. 64, note 32. Abrams published there the explanation of the priestly blessings from a Jerusalem manuscript (p. 63) and the piece on the middle benedictions (p. 59). Some of these secrets were also published in the additions at the end of Moses de Leon's הנפש החכמה (Basel 1608).

12. Ff. 82r–84r: Letter by Samuel b. Mordecai of Marseille to Jekuthiel ha-Kohen criticizing the opponents of Moses b. Maimon. Begins בשם הר"ר המורה. The beginning of the letter was edited from this manuscript by G. Scholem, עקבותיו של גבירול בקבלה, in מאסף סופרי ארץ ישראל i (Tel Aviv 1940), pp. 175–176, and in English translation from MS Vat. Neofiti 11 in his *Origins of the Kabbalah* (Philadelphia 1987), pp. 225–226.
13. Ff. 84r–87v: Short kabbalistic discourses. Includes a piece beginning ראוי לכל אדם לחזור ולחשוב על הבורא ולא על דבר אחר ... ועתה בני שלמה דע את אלהיך ועובדיהו (f. 84r), another on dietary law כלל איסור והיתר (f. 84r–v), on *zizzit* טעם ציצית וביאור אידך (f. 84v), on the prohibition of cooking a kid goat in his mother's milk תרי"ג מצוות תלויים בו (f. 84v), on the prohibition of cooking a kid goat in his mother's milk טעם לא תבשל גדי בחלב אמו and notes on prayer, *tefillin* and circumcision (ff. 84v–87v). Some of the secrets were edited in the additions at the end of Moses de Leon's הנפש החכמה (Basel 1608).
14. Ff. 88r–92r: [שער השואל] Azriel of Gerona's *Sha5ar ha-Sho6el* on the ten Sefirot. A version of this text was edited in ספר דרך אמונה by Meir ibn Gabbai (Berlin 1850). At the bottom of f. 92r an extract on the Divine Name.
15. Ff. 92v–93v: Medical recipes and ointments. At the end some extracts on Kabbalah, one of them on the mystic reason for the Ten Plagues in Egypt.
16. Ff. 95r–141v: [פירוש ספר יצירה] Commentary on *Sefer Yezirah*. The introduction and parts of the commentary are identical to the authentic commentary on *Sefer Yezirah* by Saadiah Gaon in the same anonymous translation transcribed by Judah b. Barzilay at the end of his commentary on this book פרוש ספר יצירה (Berlin 1885, pp. 268–278), but the beginning of the commentary on the text is different. A few lines missing at the beginning of the introduction and the extant text begins אמרתי אחכמה והיא רחוקה ממני. The commentary begins עשר ספירות בלימה וכו' עשרים ושתים מעשיו הנוראים.
17. Ff. 141v–141v: Kabbalistic extracts. On f. 141v Psalm xxix מזמור לדוד with a commentary on the Divine Name and a piece on the Four who entered Paradise הרמב"ן מוסר נכנסו לפרדס signed Moses b. Naḥman. On f. 141r a piece on Abraham, Isaac and Jacob, similarly signed.
18. Ff. 141v–142r: Rhymes and poems including, among others, a poem beginning חילי ומשגבי אודה בכל לבי ואת דחקי ראה acrostic Raphael and חילי ומשגבי אודה בכל לבי (f. 142r).
19. Ff. 143r–152v: [ספר המפתח] Commentary on the commentary by Jacob b. Jacob ha-Kohen on the ten Sefirot. Begins ... ראשית כל דבר ...

- לא מלת יש ולא מלת אין. Cf. G. Scholem, *KS*, x (1933/4), pp. 511–512, no. 124.
20. Ff. 152v–160r: Short pieces on Kabbalah and magic. F. 152v: On Metatron, on the custom of dripping wine at the Passover Seder להטיף שם כתוב שם and an amulet for fevers. F. 153r: On Metatron and the Divine Name and on Deuteronomy xxxiv:10 'לא קם נביא עוד בישר' כמשה. F. 153v: On the Shema and the unity of the Holy Name שוד שמע לייחד השם. F. 154r: Supercommentary on Abraham ibn Ezra's commentary on Numbers xvi:30 ופצתה האדמה את פיה and a note on the red heifer אדומה. F. 154r–v: On Jacob. F. 155r, by a different hand: lots. Ff. 155v–156r: On the planets בעולם כוכבי. F. 156v: על מעשרותיה. Ff. 157v–158r: Portents to forecast the weather הרוצה לידע ירדת גשמי' בכל שנה ושנה. F. 158r–v: Omens to predict illnesses based on the days of the month אילו ימי החדש לחולה. F. 160r: A crude Sefirot tree. Ff. 157r, 159r–v and 160v are blank.
21. Ff. 161r–163v: Explanations, some kabbalistic, on purity and impurity in the pericopes *TazriSa* and *Mezora* in the Book of Leviticus. F. 161r: On *Mezora*. F. 161v: On the reasons for the longer period of impurity when a female is born לידתן בעת לידתן טעם ושורש למה נתן הכתו' זמן כפלי' לנקבה מהזכר. F. 162r–v: On *TazriSa*. Quotes Eleazar of Worms ז"ל אלעזר מוורמשא ז"ל (f. 162r) and Moses b. Nahman ז"ל הר"ם ב"ן ז"ל (f. 162v). On f. 163r extracts by a different hand on the letter *shin* in *tefillin*, on the word "Amen" and on the equal length of the days and nights on Passover and on Sukkot לסוכות וכן לסוכות והלילה שוה וכן לסוכות, quoted in the name of Joseph of Arifa אפינייא the true prophet יוסף הר' יוסף מאפינייא נביא אמת זצ"ל.
22. Ff. 164r–178v: [ספר היחוד] *Sefer ha-Yihud* attributed to Shem Tov b. Jacob of Faro. Redaction beginning אשר שאלת ממני להאיר עיניך השאלות החשובות העולות בקנה כתביי בקבלה הנמצאים בבית הספרים הלאומי והאוניברסיטאי אחד. G. Scholem in *Alei Sefer*, vi–vii (1979), 82–84, attributes the work to Shem Tov of Faro. In some manuscripts the work is attributed to Joseph Gikatilla. According to M. Idel, *Alei Sefer*, vi–vii (1979), 82–84, the work was composed at the end of the thirteenth century in the school of Joseph of Shushan Habirah (Hamadan). In a 'window' on f. 169v the scribe added a note beginning בספר הנקודה כתו' הנני המעתיק על קשה לי לכתו' השמו' בפרטן אני כותב על דרך רמו הקץ יהיה בשנת חמשת אלפים 5397=1637. On f. 178r a note in a later hand predicting the coming of the Messiah לישועה לפרט קטן. On f. 178r–v some extracts, including טעם ההקפה, notes on the Divine Name (f. 178r), סימן לב' דברים חייב אדם לרחוץ כפיו במים, on Genesis xxxviii:26, and a commentary on the *selihah* אקרא אליך אקרא.
23. Ff. 179r–218v; 282r–284v: [פירוש המגילות לרש"י] Commentary on the Scrolls by Solomon b. Isaac (Rashi). Includes Ruth (ff. 179r–180v), Esther (ff. 180v–183r), Canticles (ff. 185r–193r) and Ecclesiastes (ff. 193v–215r) and an anonymous commentary on Lamentations based on *gematriot* (ff. 215r–218v and 282r–284v) headed: והא לך פירו' של איכה אעפ"י כי כבר כתו' בזה החיבור נ"ל שאותה:

פריש' איכה של רש"י זצ"ל. On f. 218v the scribe referred to the end of the commentary on Lamentations copied on ff. 282–284: הפוך ס"ג דפין ותמצ' השייך כאן.

24. Ff. 219r–281v: *Ha-Emunah ve-ha-Bitahon*, attributed to Moses b. Nahman. According to some authorities the true author was Jacob b. Sheshet (cf. E. Gottlieb, "מערכת האלהות" *Mehkarim*, p. 340). End missing. First edition in ארזי לבנון (Venice 1601). At the end the scribe added a note reporting that the end of the treatise was missing in his copy and that the continuation of the commentary on Lamentations would follow: "מפי עליון" ה' מפירו' איכה אשר חסר לקמן: סליק זה לא מצא יותר. בפירו' חמש מגילות קודם זה ס"ג דפין.
25. Ff. 291r–297r: Commentary on the Book of Deuteronomy based on midrash and *gematriot*. Begins with pericope *Ekev* והיה עקב היום לעשותם והיה עקב כלומ' היום *Ekev* לעשותם ולמחר ליטול שכרן.
26. Ff. 297v–314v: Model letters, phrases and, on ff. 308r and 310v–314v, poems. One of the letters records the tribulations of a man harassed by a gentile official (ff. 297v–299v) and another concerns an informer reporting a blood libel in which R. Johanan or R. Leon are called on to arbitrate והב"ד ישלחו הטענו' למהר"ר יוחנ' או להח"ר ליאו' וכאשר יגזרו כן יקים (ff. 299v–301r). On ff. 301v–303r an anonymous halakhic decision on separating *hallah* from bread baked by a gentile for a Jew חלה בככרות ישראל שאפאה גוי. On ff. 303v–306r a piece concerning a teacher who failed to fulfill his duties. At the end of one of the letters the anonymous writer mentions that he comes from Zurich אני המדבר פלו' אלמוני מצוריק (f. 309r). At the end of the poems (f. 313v) there is a colophon אשר עשיתי דב"ר.

Copied by three hands, mainly in a current semi-cursive script in varying layouts by Ḥayyim Abraham b. Tanḥum ha-Kohen who wrote several colophons and singled out his name Ḥayyim or Abraham or Kohen on ff. 31v, 56v, 69r, 140r, 171v et al. He wrote the following colophons: ברוך הש' שעזרני ויזכני עדן לאור באור החיים וישים חלקי עם הצדיקים הצרורים בצרור החיים אני הכותב הדיוט שבכנהים חיים חזק; ב"ר תנחום הכהן נבתי"א ברוך הנותן ליעף כח ולאין אונים עצמה ירבה. אמן אמן סלה (f. 10v); חיים אברהם ב"ר תנחום הכהן נבתי"א ברוך הנותן ליעף כח ולאין אונים עצמה ירבה. אמן אמן סלה חזק ונתחזק חיים אברהם ב"ר תנחום הכהן, חזק חיים אברהם ב"ר תנחום הכהן נבתי"א; חזק ונתחזק חיים אברהם ב"ר תנחום הכהן נבתי"א (f. 140r) and חזק חיים כהן (ff. 158v, 177v). One of the two other scribes copied, in a more cursive mode, from the middle of f. 152v to 156r, and ff. 161r–163r, 178v–194v and 291r–314v. A third copyist, probably named Joseph Kolon who copied ff. 195r–218v and 282r–284v in a more calligraphic semi-cursive script, singled out his name on f. 204r and added a short colophon on f. 215r: ע"כ אני הקטן קולון אמ' לכתו' האחר' בעזה"י. The name Joseph ביוסף is singled out on f. 204r and it is possible that the name of the scribe was Joseph Kolon.

Owners: Raphael of Arles ממני רפאל מארלי (f. A recto), Isaac Levi of Engelheim מנת חלקי אשר חנן ה' אותי צעיר התלמידים Samuel b. Isaac Algazi (f. 1r), יצחק לוי מאנגליימא שמואל אלגאזי בן ... יצחק ז"ל בן אבי זקני כמהר"ר יוסף אלגזי הרופא ספרדי (f. G verso). On f. C recto a partial list of the contents of the manuscript אלו הדברי' הנמצאי' בזה הקובץ.

Palatine collection, Fondo Fuggeriana ebr. 153.

Vat. ebr. 237

40 ff. Paper. 287 × 201 (204 × 145) mm. Composition of quires indiscernible. <Italy>, mid-16th century (watermarks apparently similar to Briquet no. 4854 dated 1564–1569, though the present watermarks lack the appended letters). Italian semi-cursive script.

[פירוש התורה לאלעזר הדרשן] Commentary on the Pentateuch by Eleazar b. Moses ha-Darshan. In MS Munich, BSB hebr. 221 an abridged version of this commentary is attributed to Eleazar ha-Darshan. Incomplete. Beginning missing, copy ends on Genesis xxiv:54 and some leaves are missing. Cf. D. Abrams, *Kobez Al Yad*, n.s., xii (1994), p. 151, note 13. Another copy of this commentary is found in MS Vat. ebr. 69. The manuscript was restored but is still difficult to read due to damage caused by corrosive ink. Fol. 40 is cropped and only a thin strip with the first two lines remains.

Vat. ebr. 238

28 ff. Paper. 265 × 197 (185 × 133) mm. Quinions. <Italy>, late 15th century (watermarks similar to Briquet no. 12203 dated 1487). Italian semi-cursive script.

[קיצור ס' פענח רזא] Compendium of *Paṣaneḡaḥ Raza*, Isaac b. Judah ha-Levi's commentary on the Pentateuch, based on teachings of the Tosafists and Ḥasidei Ashkenaz. This compendium based on a different redaction from the printed editions is also found in MS Vienna, Nationalbibliothek hebr. 153 and MS Paris, BnF héb. 1467 (formerly Vienna Jewish Community Library, MS IV,3), both manuscripts copied in Italy, the latter in Siena in 1423 from a manuscript brought from France. The redaction on which it is based is found in several codices, among them MSS Parma, Biblioteca Palatina, Parm. 3512 and 2057. This compendium includes some material not found in *Paṣaneḡaḥ Raza*, sometimes introduced by the words סברא היא לא מצאתי בפענח or similar phrases.

About one or two pages of text are missing at the beginning. At the end (ff. 27v–28r) the scribe added some commentaries on the first verses of Genesis in order to complete the text missing at the beginning but they seem to originate from another source. A later hand added זהו מה שחסר בתחלת בראשית.

Partly damaged by corrosive ink and restored. The name [of the scribe?] Moses is pointed out on f. 13r and the letters spelling this name are singled out on f. 15r.

Vat. ebr. 239

10 ff. Parchment. 206 × 148 (152 × 100) mm. One quinion. <Northern Italy?>, early 15th century. Sephardic semi-cursive script.

1. Ff. 1r–7r: שימושי תהילים *Shimmushei Tehilim*. Magical uses of Psalms. Begins מזמור א' פתחיתה עד יצליח, לאשה שלא תפיל.
2. F. 8r–v: Joseph b. Jacob of אברהם בן עזרא בפרשת ואלה שמות

Moudeville's supercommentary on Abraham ibn Ezra's short commentary on Exodus iii:13. At the end the colophon of the author found in other copies of this commentary: ואני יוסף בר' יעקב ממרוייל[!] העתקתי ממכתב יד המחבר גם הוספתי קצת פי' על לשונו ... ואני המעתיק לא מצאתי אלו הסימנים ממקום שהעתקתיו ממנו וכמו שמצאתי כך כתבתי הלשון בלבד. Edited from this manuscript by N. Ben-Menahem, *Mi-Ginzei*, pp. 77–81.

3. Ff. 8v–10r: שאלת חלום. Formulas and rules for asking questions in dreams. Includes two prayers recited before asking the questions: אנא האל הגדול הגיבור ה' אלהים אלהי ישראל ה' אלהים צבאות אלהי הצבאות יושב הכרוב' and והנורא היודע כל תעלומי' ניסהו ר שמעון ר.
4. F. 10r: On the ascent of the soul of Ezra of Montcontour. Begins אחת עלה פעם מי מלל גבורות אל אשר הודו לרקיע רמון קנטור מספרד על 'נביאות' של ר' עזרא, Edited from another manuscript by G. Scholem, *Tarbiz*, ii (1931), pp. 244–245, and from this manuscript by N. Ben-Menahem, *op. cit.*, p. 83.
5. F. 10r: A poem on vowel points and their secrets בני תרצה לעלות אל מעלת שכל.
6. F. 10v: An extract on the soul beginning פי' ג' עניינים חכמת הנפש כך ענין הנשמה, בנישמה.

This manuscript was described by N. Ben-Menahem, *op. cit.*, pp. 76–84. All the works in this manuscript are found in the same order in a miscellany of mainly kabbalistic treatises in MS Zurich, Zentralbibliothek Heid. 27, ff. 178–187. Cf. M. Idel, *ר' מנחם רקנאטי המקובל* (Tel Aviv 1998), pp. 72–74.

Vat. ebr. 240

34 ff. (33 + <1> blank; ff. 2–5 unnumbered and blank). Paper and inner bifolium of parchment. 204 × 146 (137 × 95) mm. One quire of 17 bifolia. <Italy>, early 15th century (watermarks very similar to Briquet no. 11895 dated 1434). Italian semi-cursive script.

[ספר האות] Abraham b. Samuel Abulafia's kabbalistic treatise *Sefer ha-Ot*. With vowel points. The beginning of the text was copied without vowel points on f. 1r and again with the points on f. 6r. First edition Vienna 1876.

Vat. ebr. 241

55 ff. (1–47, 47^a–54; 46 blank, 50, not part of the manuscript and blank). Paper. 205 × 143 mm. The entire manuscript was restored and the quiring and watermarks are no longer discernible.

I

Ff. 1–32. Written area: 155 × 85 mm. <Sephardic zone>, 15th century. Sephardic semi-cursive script.

1. Ff. 1v–32r: [ספר הגורלות] *Goralot*. Book of lots attributed to Abraham ibn Ezra. Includes תפלה של גורלות the prayer recited before throwing lots beginning אל

וּשְׁבַח הַכְּרוּבִים ... יוֹשֵׁב הַכְּרוּבִים also found in the printed editions. Includes the tables of questions and physiognomy. Some variations from the editions. End missing. First edition Ferrara 1556. On f. 32v a few verses in another hand beginning וְיָמָּה בְּתוֹךְ קִיבְרוּ וּמִטְעָמוֹ עָלֵי רֵאשֵׁי.

II

Ff. 33–44r. Written area varies: 166–173 × 95–98 mm. <Italy>, ca. 1500. Italian current semi-cursive script.

2. Ff. 33r–44r: [קְמִיעוֹת, סְגוּלוֹת וְכוּ'] Amulets, charms, incantations, medical recipes, prayers and magical uses of biblical verses. Some of the recipes are in Italian in Hebrew characters.

III

Ff. 44v–54. Written area varies: 173–177 × 130–138 mm. <Italy>, ca. 1500. Italian current semi-cursive script (different hand from the one that copied part II).

3. Ff. 44v–54r: Homilies, sermons and some kabbalistic pieces. Includes, *inter alia*, סֵדֶר הַכְּנָפִים (f. 45v), kabbalistic permutations מְקַבְּלָה. On ff. 48r–49r a sermon for circumcision. On ff. 51r–54r a sermon, probably for a wedding.

Vat. ebr. 242

41 ff. (1–38, <2>, 39; ff. 30v–31v and 2 unfoliated ff. blank).

Two different manuscripts bound together.

I

Ff. 1–30, 39. Paper. 143 × 114 (76 × 49) mm. <Italy>, 15th century (watermarks very similar to Briquet no. 2401 dated 1437). Italian semi-cursive script.

1. Ff. 1r–30r: שִׁמּוּשׁ חֻמְשֵׁי תוֹרָה שְׁנִמְסְרוּ לְמֹשֶׁה Magical uses of the Pentateuch. The magical uses, *Shimmush Ĥumash* (ff. 4v–30r), are preceded by a midrash on Moses receiving the Law first edited as אֲרִזֵי לִבְנוֹן מֵעֵין חֲכָמָה (Venice 1601). The exemplar from which the copy was made was incomplete and a few lines are missing as the scribe himself noted at the end of f. 4v and the beginning of f. 5r: לֹא מִצְאָתִי יוֹתֵר בְּהַעֲתֵק וְלֹא מִצְאָתִי הֶעֱתֵקָה עוֹד הִנֵּה. On f. 39r: amulets.

II

Ff. 31–38 + <2>. Paper. 143 × 114 (90 × 65) mm. <Italy>, end of 15th century. Italian current semi-cursive script.

2. Ff. 32r–38v: סֵפֶר הַרְזִים *Sefer ha-Razim*. Magical charms and medical recipes in thirty chapters.

A few notes in the margins in Latin. On f. 31r a partly cut owner's inscription: [...] מִן [...] שְׁלִי זֶה סֵפֶר הַרְזִים. According to Cassuto, *Palatini*, p. 70 the manuscript was owned by Antonio (Leone) Flaminio.

Vat. ebr. 243

62 ff. (<3> + 55 + <4>; the unfoliated leaves and ff. 22v, 23v–37r, 38v–48v blank). Paper. 131 × 105 (99 × 64) mm. Mostly quinions. <Italy>, ca. 1500. Italian semi-cursive script. Ff. 37v–38r in an Ashkenazic hand.

[קובץ סגלות, תפילות, קמיעות והשבעות] Collection of magical charms, prayers, amulets and spells. Includes a charm for safety of travelers that was carried on the arm of David Kohen והר"ר דוד כהן עשה עליה פיוט ויוליד אותה על זרועו על דאוד קוהן beginning שמיירת הדרך ... וזה"ר דוד כהן עשה עליה פיוט ויוליד אותה על זרועו שבע אתון שבע יום (f. 1r–v) and another similar charm (ff. 1v–2r). On ff. 4v–21v a collection of 186 items among them a prayer attributed to Moses b. Naḥman for “opening the heart” תפלה לפתיחת לב מן החכם הרמב"ן ז"ל (f. 4r–v), an amulet for the same purpose by R. Meir מאיר ז"ל (f. 4v), a prayer for travelers by R. Dan דן ז"ל (f. 6r), an amulet attributed to Moses b. Naḥman who composed it on his way to the Holy Land קבלה מהרמב"ן ז"ל בלכתו (f. 8v–9r), a piece on amulets copied from the book of Moses from the town of Almanian[or from Germany] who received it from R. Judah he-Ḥasid of Worms בהעתק החסיד ר' משה נר"ו מעיר אלמנייא וקבלו מהרב החסיד ר' יהודה מגרמשא (f. 10r, also found in MS Paris, BnF héb. 851), a question asked in a dream by Joseph of Toledo שאלת חלום מה"ר יוסף מטוליטא (f. 11r), a charm for safety of travelers by Avigdor אביגדור ז"ל (f. 12r), a charm to skip from place to place attributed to Eliezer [i.e., Eleazar] of Worms אליעזר מגרמשא (f. 14v), traditions attributed to Judah he-Ḥasid (f. 14r) and Menahem Ashkenazi (f. 19v). On ff. 49v–55v: *Shimmush Tehilim*, שמוש תלים, i.e. the magical or therapeutic uses of the Psalms. At the end of the manuscript some notes on magic in Latin characters.

Various other hands added a list of books and their prices (f. <1>r), names of angels and other notes on magic in Hebrew and Latin (ff. [ii]v–[iii]r), additional charms, amulets and prayers in the middle of the manuscript and at the end, a prayer in Judeo-Italian (ff. 37v–38r), notes on the appropriate hours for prayer (f. 49r) and more. On f. [ii]r a note [by the scribe?]: קבלת הקמיעין ששכחתי: לכתבם למטה במקומם.

According to Cassuto, *Palatini*, p. 70 the manuscript was owned by Antonio (Leone) Flaminio.

Vat. ebr. 244

113 ff. (1–28, 28^a–108, 108^a–111). Paper. 145 × 109 mm. Varied quiring. <Iberian peninsula>, 15th century. Sephardic semi-cursive and cursive scripts.

I

Ff. 2–12. Written area: 97 × 73 and 97 × 48 mm. Ca. 1400. Sephardic semi-cursive script.

1. Ff. 2r–12r: פירוש איוב לרב הגדול הפילוסוף האלהי ר' אבא מרי בר' אליגדור ... המכונה נשתרוק Commentary on Job by Abba Mari b. Eligdor. The scribe copied the commentary only on Job i:1 to iv:4.

II

Ff. 15–29. Written area: 97 × 65 mm. Early 15th century. Sephardic semi-cursive script.

2. Ff. 15r–29v: Collection of works and extracts on practical Kabbalah. Includes charms (*segullot*), divinations in dreams and while awake, amulets, medical

remedies, spells and natural phenomena. According to G. Scholem, פרקים חדשים מעניני אשמדאי ולילית *Tarbiz*, xix (1948), p. 164, most of these pieces were composed in the 14th century. Among the authorities quoted in this collection are R. Moses ז"ל מרבי' משי' ז"ל (f. 15r), Yom Tov Ishbili יום טוב אישבילי (f. 21v) and R. Todros of Ashkenaz, מנוסה מר' טודרוס ז"ל (f. 22v), מר' טודרוס מאשכנז (f. 28r).

III

Ff. 30–111. Written area: 120 × 87 mm and various other formats. Late 15th century. Various Sephardic cursive scripts. Ff. 55–56 and 67 in semi-cursive scripts.

3. Ff. 30r–111v: Collection of extracts similar to the preceding. Among the authorities quoted in this collection are Joseph b. Todros ha-Levi (ff. 35r, 36v, etc.), R. Shalom הרב ר' שלום (f. 39r), Shem Tov נ"ר שם טוב חכם ר' שם טוב נ"ר (f. 44v), Solomon [בליראש?] ז"ל שלמה ז"ל בליראש? (f. 56r), Aaron ha-Levi ז"ל מר' אהרון הלוי ז"ל (f. 78v) and R. Moses (f. 79v et al.). On ff. 25r–28r a note on the secret of the *merkavah* סוד המרכבה העליונה. On f. 40r a tradition sent by Hai Gaon to R. Nissim מסורת לרבי היי ז"ל ורבינו היי שגרו בפיל' לר' נסים זצ"ל.

On ff. 12v–14v (f. 13v bound upside down) and at the end of the manuscript jottings mainly in Spanish in Hebrew characters, mostly by one hand, perhaps one of those that copied the last part of the manuscript, among them two ornate signatures in Sephardic scripts with the same difficult to decipher surname: Abraham [ארטישי?] אברהם (also on ff. 103r, 110v, 111r–v) and Isaac [אראבולי?] יצחק. Another owner signed his name on f. 102r in an Italian script: Joab b. Eliezer Terracina אני יואב בכ"ר אליעזר מטרצינה. On f. 107v an inscription in Latin characters.

Vat. ebr. 245

131 ff. (<2> + 1^a-1^d, 2-125 + <1>). Paper. 145 × 107 mm (45-84 × 60) mm.

I.

Ff. <2 blank>, 1^a-1^d, 2-109. <Italy?>, mid-15th century (watermarks very similar to Briquet no. 11708 dated 1457). Square Sephardic type script.

1. Ff. 1r-109v: [ספר האות] *Sefer ha-Ot* by Abraham b. Samuel Abulafia. Messianic treatise composed in Sicily in 1288. With vowel points. Notes in the margins concerning vocalization, some probably written by the scribe in a Sephardic semi-cursive script and others in an Italian hand. Beginning missing but completed by a late Christian hand on ff. 1^a-1^c (corrosive ink, restored). First edition by A. Jellinek Vienna 1876.

Vowel points provided by Barukh Levi who added a short colophon in an Italian hand: חזק ברוך לוי הנקדן (f. 109v).

II

Ff. 110-111. <Italy>, ca. 1400. Italian current semi-cursive script.

2. Ff. 110r-111v: ספר קביצת הרוחות *Sefer Kevizat ha-Ruhot*. On demons and spells. Begins פתח זה הספר וקרא בו וגמור ואל תניחנו ... וזבה הספר ידיעת בחותם בילאד בן הנד.

III

Ff. 112–125 + <1> f. <Sepharad>, 15th century. Sephardic semi-cursive script.

3. Ff. 112r–125v: [שימושי תהלים] *Shimmushei Tehilim*. Magical uses of Psalms. Begins [...] המתוקן בעשרה [...] דשמושים [...] הדין. Includes charms.

On a folio attached at the end of the manuscript a calendar for the years 1499–1509 in Latin. Ff. 112 and 125 damaged and restored.

Vat. ebr. 246

92 ff. Paper. 215 × 116 (160–162 × 92–100) mm. <Provence?>, late 14th century (one of the watermarks similar to Briquet no. 8459 dated 1370–1393). Sephardic cursive script.

[גורלות החול] Treatises on lots and geomancy – divination by patterns of dots formed when earth is thrown – in Latin (in Hebrew characters) and Hebrew in different scripts. On ff. 17r–71r a treatise on lots in Latin. Other notes and works on lots in Latin on ff. 1v–3v, 8v, 77r and 79r–92v. On ff. 3r–16r, 71v–76v, 79r–v treatises and notes in Hebrew on lots. The treatise on ff. 3r–4r begins בזה תראה עיקר אחרית הדברים בשאלות. On ff. 4r–16r a treatise divided into chapters (beginning missing). One of the chapters begins פרק בית הסהר או שפל ראש (f. 11r). On f. 74r Madonna Bona Ventura is quoted מדונה בונה וינטורה. On f. 77r the writer refers to paragraph 46 in a small book תמצא בספר הקטן במספר 46 בצורות אשר בהם נקרא הכוכב ישר או מאוחר. On ff. 77r–78v astrological attributes of the signs of the zodiac mainly in Latin.

Vat. ebr. 247

184 ff. Parchment. 193 × 147 (150 × 94–100) mm. Quaternions. Canea (Crete), 1324. Byzantine semi-cursive script.

ספר המצוות *Sefer Mizvot Katan*, by Isaac b. Joseph of Corbeil. First edition Constantinople 1510. The first two quires (ff. 1r–16v) are completions taken from another manuscript copied by an Ashkenazic hand and include the beginning of the work from §23 (=§12 in the edns.) and, in the margins, מורה שלא יהיו הנשים *Moreh Hattaim* by Eleazar of Worms, end missing, last words: עם האנשים (cf. I. Marcus, “Hasidei >Ashkenaz; Private Penitentials.” *Studies in Jewish Mysticism*, Cambridge, Mass. 1982, pp. 69–70), and פרקי אבות *Pirkei Avot* (vi chapters). There is a lacuna of a few lines between the text at the end of f. 16v and the continuation on f. 17r. The scribe copied only until the end of §300 (=§254 in the edns.). On ff. 177v–182r: two small treatises copied at the end of several other manuscripts of this work, הלכות טבילה laws of ritual immersion and laws of redemption of the firstborn attributed to Jehiel ha-Levi ending סליק דין בכור מפרשת הרב ר' יחיאל הלוי זצק"ל. On ff. 182v–184v: an index to *Sefer Mizvot Katan* (end missing).

Copied by Zechariah b. Moses חזני and completed in Canea on the isle of Candia on 12 Marḥeshvan 5085=1324. Colophon (f. 182r): נשלם מכתב יד ימיני זכריה בן הקדוש:

ה"ר משה החזני קילו"ר בעי"ן בראשי תיבות סימני ופירושו לכל יושבי תחכמוני כי בגזירת הרועים הלך באור יי' לקדושתו קדוש יאמר לו ואל רחום בגן עדן ישים נפש מתו א"ס [=קילור בעין בראשי תיבות] נכתב ונחתם בלקניאה באי קנדיאה בשנים עשר יום לירח מרחשוון שנת חמשת אלפים ופ"ה לבריאת עולם המקום יזכני להגות בו. Despite the variations in the writing the entire manuscript (with the exception of the first two quires) was probably written by one scribe for his own use. M. Steinschneider, "Candia." *Mosè*, ii (1879), pp. 456–7, surmises that the scribe was from the Casani family.

Palatine collection, Fondo Fuggeriana ebr. 117.

Vat. ebr. 248

154 ff. Parchment and paper. 220 × 140 (187 × 118) mm. Eight-bifolia[?] quires. <Spain>, 14th century. Sephardic semi-cursive script.

[בית אלהים] *Beit Elohim*, philosophical-ethical treatise by Solomon b. Moses Melgueil composed in 1240. Includes only the first two parts, *ShaSarei Zedek* and *Beit Middot*. Incomplete. Another, less complete copy, exists in MS Escorial G II 1. On the title page in a late hand: שלמה בן ר' משה מלגוירה ... בשנת ת"ר: ליצירה נקרא שערי צדק.

The entire manuscript was restored and the quiring and watermarks are no longer discernible. According to the distribution of the outer and inner parchment folios in each quire it seems that they were composed of eight bifolia.

Palatine collection, Fondo Fuggeriana ebr. 115.

Vat. ebr. 249

335 ff. (<3> + 1–26, <2>, 27–331). <Candia?>, mid-late 15th century. Byzantine semi-cursive scripts.

Six different units bound together.

I

Ff. <1–3> + 1–26, <2>, 27–34 (<1>-2, 34v–35r blank). Paper. 218 × 148 (150–152 × 97–106) mm. 1456/7.

1. Ff. 3r–33v: הר"ר זכריה הכהן ... Zechariah b. Moses ha-Kohen's responses to Moses b. Nahman's critiques of Moses b. Maimon's and Abraham ibn Ezra's explanations of passages in the Pentateuch. Title on f. 33v.

Another copy of these critiques is found in MS Cambridge, University Library Add. 508.5.

At the beginning (f. 3r) a poem in praise of Moses b. Maimon and Abraham ibn Ezra beginning תורת אמת אמון אצל גביר משה. On f. 33r a poem by Ibn Ezra beginning אמת אל אמת אתה ואם לא ראיתך and an elegy on the death of Zechariah – presumably the author Zechariah b. Moses – by Abraham ha-Kohen beginning אקוב זמני ואבכה על מרירותי (cf. Davidson, *Thesaurus*).

On f. 34r a note in a later hand on the notion of prophecy in Moses b.

Maimon's *Guide of the Perplexed*, part iii, chapter 7 related by David Ashkenazi. ואני קבלתי מר' דוד אשכנזי On f. 35v a medical recipe and a short note in the name of Judah b. Ḥabīb ב"ר חביב יהודה הנ"ר יהודה ב"ר חביב.

Copied by Elia b. Shabbetai b. Eliezer the physician for Jeremiah b. Abraham Nomico in 5217=1456/7. The latter asked his brother Jacob b. Abraham to allow him to copy the text. Colophons (f. 34r): Jeremiah Nomico wrote: בשלישי בשבת בשנת הרי"ז י"א למחזור בקשתי מאחי יקירי כ"ר יעקב בן החכם כ"ר אברהם איש אלהים שיתן לי להעתיק ההשגות שפעל ועשה בשפע האלהי הפילוסוף הגדול אשר השיג ועשה בחכמת האלהות הענוה"ר זכריא הכהן עבד האלהי להחזיק ולבאר קצת במה שהשיגו בדברי ראש מדברים בכל מקום לשון הזהב ונקשרתי בקשר אמיץ וחזק על נפשי ועל נפש אבותי על דעת המקום לבל ארשה לשום איש להעתיקם ומצאתי סמך על זה ממה שאמרו רז"ל במקום מיוחד מי שהיה כותב את המגלה אם כיון לבו יצא מפני שרצון הבעל לא היה אלא בהעתקה לבד וכדי להיות לו למזכרת לבל אשכחנו כי השכחה נמצא בטבע בבני אדם רציתי לחרוט אלה שורותיים על לוח זאת אני ירמיה נומיקו המצוה לכתוב אני אליא הצעיר בכ"ר שתי The scribe added his own colophon next to Nomico's: בכ"ר אליעזר הרופא נ"ע הכותב להחכם הבחור הנחמד כ"ר ירמיה נומיקו י"ל ההשגות אשר חבר הרב הנזכר נ"ע.

On a flyleaf at the beginning of the manuscript (f. <3>r) some phrases to be used in opening lines of letters and a model letter, apparently from an owner residing in Candia.

II

Ff. 36–52. Paper. 218 × 148 (155 × 85) mm. One quire. Mid-late 15th century (watermarks apparently similar to Briquet no. 2444 dated 1468–1471).

- Ff. 36v–52v: ספר הזכרון *Sefer ha-Zikkaron* by Yom Tov b. Abraham ha-Ishbili יום טוב ב"ר אברהם זלה"ה בן לאשבלי. Another defence of the teachings of Moses b. Maimon from the criticism of Moses b. Naḥman. Title on f. 52v, author's name on f. 36v. First edition at the end of the author's novellae on Niddah (Vienna 1868). Edited from this manuscript by K. Kahana (Jerusalem 1956). The scribe singled out his name, Solomon, on f. 39r.

III

Ff. 53–143. Paper. 218 × 148 (146 × 90) mm. Mid-15th century (watermarks).

- Ff. 53v–143r: [פירוש על פירוש התורה לראב"ע מאת אלעזר בן מתתיהו] Supercommentary on Abraham ibn Ezra's commentary on the Pentateuch by Eleazar b. Mattathias, a French rabbi of the 13th century who passed through Candia and Erez Israel before settling in Egypt. Another version of this commentary was copied in MS Vat. ebr. 54 (q.v.).
At the end (f. 142r) a rhymed postscript by Abraham ibn Ezra to his commentary on the Pentateuch beginning לדור ודור שנותיך אלהים edited by M. Wilensky, in *Devir*, ii (1924), pp. 277–278, and a note on the date of the death of Ibn Ezra in 4984=1224 [should read 4924=1164]. On f. 142v some notes on the girth of the earth, among them an extract from chapter x of al-Farghānī's treatise on astronomy אלפרגאני. On f. 143r a note on the seven climates from the *Almagest* מצאתים בספ' מגיסטי הקצר.

IV

Ff. 144–259 (167v–168r, 191–195, 255–259 blank). Paper. 218 × 148 (148 × 88) mm. Eight-bifolia quires or senions. 1452.

4. Ff. 144v–191r: *Shulḥan shel Arba*, halakhic work by Baḥya b. Asher ibn Ḥlava. Edited many times. First edition Mantua 1514.
5. Ff. 196r–254v: [פירוש ההפטרות לרש"י] Commentary on the haftarat by Solomon b. Isaac (Rashi).

Copied by Jeremiah Nomico, the owner of unit I, for his own use. No. 4 was completed on Monday, 30 Nisan 5212=1452. Colophon (f. 191r): תם ונשלם תהלה תם ונשלם עולם והמכתב מכתב ידי ירמיה נומיקו בהנ"ר משה ביום ב' לחדש ל' ניסן שנת הר"ב השם יזכני להגות בו אני וזרעי וזרע זרעי עד סוף כל אמן.

No. 5 was written in prison on Wednesday, 10 Ellul, presumably in the same year. Colophon (f. 254r): [אני ירמיה נומיקו] תמו ההפטרות של סדר הפרשיו' בע"ה ע"י לי אי"ן [=אני ירמיה נומיקו]: תולעה ולא איש ביו' ד' בר"ח אלול י' בו והתחלתי וגמרתי אלה בבית הסוחר [צ"ל: הסוהר] בלתי מוהר השם יזכני שאנקום נקמתי בהיותי על אדמתי מהקמים עלי ומהם שמסרוני ולא ראו כי עני ואביון אני.

V

Ff. 260–301. Paper. 218 × 148 (147 × 85) mm. Eight-bifolia quires. Mid-late 15th century. Copied by two hands, one more cursive than the other.

6. Ff. 260r–301r: מדרש חזית *Midrash Song of Songs Rabbah*, here titled *Midrash Ḥazit*. First edition Pesaro 1519.

VI

Ff. 302–331. Paper. 218 × 148 (144 × 87) mm. Mid-late 15th cent.

7. Ff. 302r–319v: Homiletic explanations of various "secrets" by Eleazar b. Matathias. Ten chapters, among them on knowledge of God, the Fathers, *tefillin*, *mezuzah* and *zizit*. The beginning of chapter one was missing from the exemplar from which this manuscript was copied as the scribe noted לא מצאתי ונשלמו סוד ידיעת השם ואהבתו עבודתו, וסוד אבות וגבו[רות] וקדו[שת] הש[ם] וסוד ההתחלה הפרשיו' סמיכת אצ"ז וסוד תפלין וסוד מזוזה וסוד ציצית שחבר מורנו ורבנו ה"ר אלעזר זצ"ל בן מורנו ורבנו הרב הגדול רבנא מתתיה זלה"ה.
8. Ff. 319v–331v: מדרש עשרת הדברות *Midrash Aseret ha-Dibrot*. Midrash on the Ten Commandments. One of the many different manuscript and printed redactions of this midrash, similar to that preserved in MS Paris, BnF héb. 716. Begins מי ימלל גבורות ה'. Only until the fourth commandment. First edition Venice 1541[?]. On the various redactions of this text cf. M.B. Lerner, על המדרשים *Mehqerei Talmud*, i (1990), pp. 217–236.

Owner (f. 333v): *Adì 24 abril 1511. Esto Libro mio David Capsali fio de rabi [...]* *Alcana* in Candia and in Hebrew הספר הזה דוד.

Palatine collection, Fondo Fuggeriana ebr. 103.

Vat. ebr. 250

139 ff.

I

Ff. 1–42; 133–139. Paper. 218 × 150 (165 × 105; 155 × 105) mm. Quaternions. <Byzantium>, late 14th century (after 1385). Byzantine semi-cursive script.

1. Ff. 1r–40v: *Even Shetiyyah* by Abraham b. Judah (Leon) of Candia. A philosophical treatise, divided into four parts, or *ArbaḤah Turim*, composed in 5138=1377/8 in Barcelona in the home of Don Ḥasdai Crescas. Author's colophon (f. 40v): 'החכ ... השלם החסיד אב המון בן יהודה זלה"ה הנקרא שמי אברה' כ"ר דון חסדאי קרשקיש י"ל על ידי לי הצעיר המתנודד אב המון בן יהודה זלה"ה הנקרא שמי אברה' כ"ר ליאון נ"ע מאי קנדיאה. Published from this unique manuscript by S. Rosenberg, *Jerusalem Studies in Jewish Thought*, iii (1984), pp. 525–621.
2. F. 41r–v: Philosophical essay on the cognition of God. Begins ארז"ל עתידין ישראל שישגו את השם ית' עד שיהיו מראין אותו באצבע.
3. F. 42r–v: Notes by Eleazar ha-Ashkenazi on the first seven chapters of part iii of Moses b. Maimon's *Guide of the Perplexed*, concerning Ezekiel's chariot (*merkavah*). Missing in this manuscript from the middle of chapter six. Complete copies of this work are found in MSS Sassoon 341 and Vat. ebr. 221. The notes are headed בס"ד שייך בספר מראות אלהים. *Marḥot Elohim* mentioned in the heading is not the name of this treatise but probably refers to the work of the same name by Ḥanokh b. Solomon Al-Constantini which follows this treatise in MS Vat. ebr. 221. In the notes, Eleazar Ashkenazi also mentions Al-Constantini: מסודות ר' חנוך.

II

Ff. 43–132. Paper. 223 × 145 (165 × 106; 161 × 101) mm. No. 7: 219 × 141 (166 × 108) mm. Eight-bifolia quires. <Byzantium>, 1385. Byzantine semi-cursive script.

4. Ff. 43r–62v: [פירוש שה"ש ליוסף אלפואל] Philosophical commentary on Canticles by Joseph b. Solomon Al-Fual. The scribe skipped over the commentary on Canticles v:9–v:10. This commentary is extant in several manuscripts. Begins מים עמוקים דברי פי איש נחל טבע מקור חכמה.
5. Ff. 63r–103v: פירוש על שיר השירים Philosophical commentary on Canticles by Moses ibn Tibbon. Edited from another manuscript by S.Z.H. Halberstam (Lyck 1874). A synoptic edition based on manuscripts including this one and with a German translation was prepared by O. Fraisse, *Moses ibn Tibbons Kommentar zum Hohelied und sein poetologisch-philosophisches Programm: synoptische Edition, Übersetzung und Analyse* (Berlin 2004). On this manuscript, cf. pp. 57–58.
6. Ff. 104r–132v: [פירוש ס' איוב לאלהיו הירושלמי] Commentary on Job by Elijah b. Eliezer Philosoph (ha-Yerushalmi) of Candia. On the author cf. S. Rosenberg *Daat*, i (1978), pp. 63–65 and מפגש פילוסופי בר' אליהו בן אליעזר הירושלמי *Shalem*, iv (1984), pp. 419–420.

The end of the commentary from the middle of Job xxxviii was separated from this manuscript and is found together with loose leaves and quires from other manuscripts in MS Vat. ebr. 530.

7. Ff. 133r–139v: מאבן תבון מפרק י"ד Chapter xiv of Samuel ibn Tibbon's *Maʿamar Yikkavu ha-Mayyim*.

Ff. 1–42 and 133–139 were copied by Shabbetai b. Levi Nomico (copyist of MS Vat. ebr. 214 in 1390/91 and 1394). Colophon (f. 40v): והעתקתי אותו אני שבתי בכמו' לוי י"ל מכתובת ידו נשלם פי' שיר השירים שבח למנהיג גלגלים 3 Av 5145=1385 ואופנים על ידי אליקים הקטן בכ"ר שלמה החזן י"ל יגדל בתורה ברוך נותן ליעף כח ולאין אונים עצמה. (f. 103v). The colophon on the folio found in MS Vat. ebr. 530 mentions that the manuscript was copied for Elijah: נשלם פי' איוב ביאורי למורי ורבי אליהו יאע"ו על ידי לי אליקים בכר שלמה החזן. The first scribe, Shabbetai Nomico, added glosses and other notes in the margins and in blank spaces on ff. 45r, 87r, 103v. On f. 62v he wrote some magical-folkloristic advice for a pregnant woman. On f. 103v he wrote a homily on Exodus xxxiii:23 על וראית את אלה הפירושים ביארתי אני שבתי בכה"ר [ר] לוי זלה"ה תולעת בכת"ו שבתי נומ[קו]ן בכה"ר אליהו החסיד נומקו בכה"ר משה רבנ' נומ[קו]ן שבתי נומ[קו]ן זצ"ל. He also added some notes on divination by lots after the colophon in MS Vat. ebr. 530 and on f. 139r a formula for determining the sign of the zodiac under which one was born by computing the numerical value of one's name and the name of his mother. On f. 139v interpretation of dreams: פתרון החלום [מות] ממה יהיה.

Palatine collection, Fondo Fuggeriana ebr. 122.

Vat. ebr. 251

50 ff. (+ 2 original stubs at the beginning of the codex). Paper. 212 × 148 (159 × 117) mm. One quire of 26 bifolia. <Italy>, late 14th century (watermarks similar to Briquet no. 11682 dated 1391–1394). Italian semi-cursive script.

1. Ff. 2r–15r: *Mesharet Mosheh* by Kalonymus b. Kalonymus. On the doctrine of providence in Moses b. Maimon's *Guide of the Perplexed*. First edition Leipzig 1845. Critical edition from a London manuscript by D. Schwartz, *Kobez Al Yad*, xiv (1998), pp. 297–394.
2. Ff. 15v–24r: תחיית המתים [אגרת] *Iggeret Tehiyyat ha-Metim*. Moses b. Maimon's epistle on resurrection, in the translation of Samuel ibn Tibbon. Edited from other manuscripts by J. Finkel, "Maimonides' Treatise on Resurrection." *PAAJR*, ix (1939), pp. 57–105 and Hebr. sect., pp. 39–42. Cf. the latest edition in Y. Shilat *אגרות הרמב"ם* vol. i (Jerusalem 1988), pp. 315–318 and 339–374.
3. Ff. 24r–28r: [עשר שאלות על תחיית המתים לרס"ג] Ten questions and responses on resurrection by Saadiah Gaon based on chapter seven of his *Sefer Emunot*

ve-DeSot. Headed: סעדיה ז"ל והועתק מספר האמונות. First edition at the end of the *Midrash Samuel* printed in Constantinople 1517.

4. Ff. 28r–32v: שיערי מוסר למהר" אביגדור כהן צדק נר"ו: *ShaSarei Mussar* ethical treatise by Avigdor b. Elijah Kohen Zedek of Vienna. Begins ורץ שמים ורץ לעולם יהא אדם ירא שמים ורץ לעשות רצון קונו.
 5. Ff. 31r–41r: Laws of repentance (הלכות תשובה) by Eleazar b. Judah of Worms. On f. 32v: ענייני תשובה דרך קצרה, הא לך הלכות תשובה לכל עבירה והם יסוד ה"ר אלעזר ב"ר ... ענייני תשובה כאשר חברם הגאון הר" אלעזר: יהודה אשר קיבל מרבינו יהודה חסיד ... ממרמשא! בן רבינו יעקב יב"ק כאשר קבל מר' יהודה חסיד אב החכמה זצוק"ל according to I. Marcus, "Ḥasidei >Ashkenaz; Private Penitentials." *Studies in Jewish Mysticism* (Cambridge, Mass. 1982), p. 65, no. 9.
 6. Ff. 41v–50r: [פירוש הלכות שחיטה] Laws of ritual slaughter (*sheḥitah*). Quotes Solomon b. Isaac (Rashi), Moses b. Maimon and R. Isaiah ור' ישעיה. Begins מצות עשה להיות אדם שוחט בהמה או חיה או עוף שרוצה לאכל. On ff. 49v–50r: signs to recognize cattle, animals, grasshoppers and fish that one is permitted to eat.
- On f. 1v an entry by the owner Uriel b. Isaac שלי אוריאל בכר יצחק מב"ע.

Vat. ebr. 252

25 ff. Paper. 162 × 118 (129 × 80) mm. Quaternions. <Italy>, late 15th century (watermarks similar to Briquet no. 3387 dated 1465–1476). Italian current semi-cursive scripts.

1. Ff. 1r–20v: [משרת משה] *Mesharet Mosheh* by Kalonymus b. Kalonymus. On the doctrine of providence in Moses b. Maimon's *Guide of the Perplexed*. Only until the end of chapter six. First edition Leipzig 1845. Critical edition from a London manuscript by D. Schwartz, *Kobez Al Yad*, xiv (1998), pp. 297–394.
2. Ff. 21r–25r: [מאמר לאבונצר אל פראבי במהות הנפש] *Abū Naṣr Muḥammad al-Fārābī's Risālah fī māhiyyat al-nafs* translated by Zerahiah b. Isaac of Barcelona. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 295. First edition by Z. H. Edelman, *חמדה גנוזה* in *מאמר במהות הנפש לאבונצר אלפרבי*, (Koenigsberg 1856), pp. 45a–49a.

Written by two hands. One hand copied ff. 1–14 and another copied ff. 15r–25r in a more cursive mode.

Vat. ebr. 253

34 ff. Paper. 139 × 106 (90 × 56) mm. Senions. <Byzantium>, late 14th century (fragmented watermarks perhaps similar to Briquet nos. 10639 and 5614 dated 1375 and 1363). Byzantine semi-cursive script.

[ספר הישר] *Sefer ha-Yashar* (fragments), ethical work erroneously attributed to Zerahiah ha-Yevani. First printed in Venice 1544. Incomplete. Only from middle

of chapter v to middle of chapter xiii. Extant text begins **אשר התבאר כי הנפש** and ends **והיה אומר איי לך גוף** היא.

On f. 34v Abraham Samir, an owner, added a note by a different hand with many spelling errors stating that he had copied this book that came from Salonica and sold it for 16 dinars דק [?!...]. **אני אברהם סמיר האתקתי [?!] זה הספר משלוניכני וי[?!] דק** ... **ויפא [?!] מעור ואני מכרתי מאלו הספרים בעד דנרלי י"ו ומי שידוע זה הספר יש ...**

Assemani recorded the manuscript as *olim Palatinus*. Cf. Cassuto, *Palatini*, pp. 76–77.

Vat. ebr. 254

105 ff. (2–6, 6^a–6^c, 7–103). Paper (watermarked). 141 × 114 mm (varied dimensions of written areas). Various quire compositions. <Byzantium>, late 15th century. Ashkenazic semi-cursive (sometimes current) script.

Polemic by Michael b. Shabbetai Balbo against Moses b. Samuel ha-Kohen Ashkenazi for his rejection of the doctrine of metempsychosis. The polemic took place in Candia in 1466. Cf. E. Gottlieb, *Sefunot*, xi (1971–78), pp. 43–66 (reprinted in Gottlieb's *Mehkarim*, pp. 370–396). Cf. MS Vat. ebr. 105. This manuscript includes Ashkenazi's reply to Balbo's last letter, not found in MS Vat. ebr. 105. The title page is not original and was added to the manuscript at the Vatican Library. On this polemic cf. A. Ravitzky, "The God of the philosophers and the God of the Kabbalists; a controversy in fifteenth century Crete." *History and Faith* (Amsterdam 1997), pp. 115–153 (reprinted in *Studies in Jewish Manuscripts*, Tübingen 1999, pp. 139–170).

On ff. 15r–16r three responsa by Solomon ibn Adret on whether levirate marriage (*yibbum*) is preferable to *ḥalīzah*, edited from this manuscript in *ספר הזכרון הצבי והצדיק ... לע"נ .. גדליה צבי אורנטליכר ...* (Beersheba 2000), pp. 33–36. On f. 17r two poems with the acrostic Isaiah Kohen (possibly the son of Michael Kohen Balbo) beginning **ידיד נפשי מאור עיני ולבי** and **יהי לך בני תמים בחקת אל ותורתו** and by Solomon beginning **שמוך יוגדל כנפשך** and **שלוש שנים לאין תכלה וחקר**.

On ff. 84v–85r another polemic on whether levirate marriage is preferable to *ḥalīzah*, including Balbo's letters to Jacob b. Samson and Judah Obernik in Mestre in 1467 **הדרים במישטרי הגדולים ... שני המאורות הגדולים** ... **ל ומהר"ר יודא אוברניק יצ"ו** with Obernik's reply from Marḥeshvan 5228=1467. E. Kupfer, published Obernik's reply in *Tarbiz*, xlii (1973), pp. 125–130. Moses Ashkenazi corresponded with the rabbinical court (*beth din*) of Jerusalem on both these matters and its reply written by Joseph b. Gedaliah ibn Immanuel was copied on f. 86r–v. It was published by J. Hacker, *Shalem*, i (1974), pp. 147–156.

On ff. 86v–87v: chapter 45 from **מאמר האמתת האמת** translated from Arabic by Judah b. Ephraim who brought the book from Tlemçen in Algeria to Candia in 1478 **בשנת הרל"ח בא פה קריטי איש יהודי שמו ר' יודא בכ"ר אפרים החכם הגדול שהיה בטלמון אשר**

בקצה המערב והגדתי לו ענין הויכוח שהיה לי בענין הגלגול ושאלתיי מה שמע בענין זה אמ' לי כי יש עמו ספר מחובר בלשון ערב מדבר בענין זה, ובקשתי ממנו שיעתיקהו לי ללשון הקדש, וכן עשה ... והוא פרק א' מ"ה ממאמ' האמתת האמת, ככה נקרא הספר ההוא On ff. 101v–103r, in a Byzantine script, a homily on Genesis xxvi:22.

Probably copied by Moses b. Samuel ha-Kohen Ashkenazi, one of the scribes of MS. Vat. ebr. 393.

Palatine collection, Fondo Fuggeriana ebr. 144.

Vat. ebr. 255

160 ff. Pre-watermarked paper. 185 × 145 (133 × 100) mm. Quaternions. <Spain>, late 13th century. Sphardic semi-cursive script.

ספר האמונות חברו הגאון הגדול רבינו סעדיה ז"ל Saadiah Gaon's *Emunot ve-DeSot* translated from the Arabic original (*Kitāb al-Amānāt wa-al-Itiqādāt*) by Judah ibn Tibbon. First edition Constantinople 1562.

Ff. 1–5 completed in a Sphardic cursive script.

Palatine collection, Fondo Fuggeriana ebr. 145.

Vat. ebr. 256

94 ff. Paper (outer and inner bifolia of each quire parchment). 211 × 147 (154–155 × 93–102) mm. Varied quiring. <Spain or Provence>, 1357. Sphardic cursive script.

משה ב. מיימון's *Guide of the Perplexed*, Book iii, in the Hebrew translation of Samuel ibn Tibbon. On ff. 88v–90r כתב שלח אבא מרי ב"ר משה ב"ר יוסף letter by Abba Mari b. Moses b. Joseph Astruc of Lunel to Solomon ibn Adret concerning the anti-Maimonidean controversy. Included in the author's *Minḥat Kenaḥot*. C.Z. Dimitrovsky published a critical version with variants from this and other manuscripts in his edition of ibn Adret's responsa, תשובות הרשב"א i–ii (Jerusalem 1990), chapter xliii, pp. 431–440.

On ff. 1v–2r and 90r–94v various extracts from homilies and on philosophy, ethics and medicine by different hands (most of those at the end by the copyist of the manuscript).

Copied during the month of Marḥeshvan 5118=1357, probably by Judah, who pointed out his name on ff. 74r and 89r. Colophon, partly erased (f. 87v): נכתב ונחתם בחדש אחד והוא מרחשון שנת ק"ח לפרט היצירה כתבתי אני בדיל [...].

Palatine collection, Fondo Fuggeriana ebr. 144.

Vat. ebr. 257

319 ff. (A-H, 1–310; A-H, 54–59 blank). Paper. 217 × 142 (147–149 × 85) mm. Quires of various sizes, mostly quinions and seven-bifolia and some eight bifolia quires. Candia (Crete), 1469. Byzantine semi-cursive script.

Joseph Albo's *Sefer ha-Ikkarim*. First edition Soncino 1485.

Copied by two alternating hands; one writing in a smaller script with lighter coloured ink than that used by the scribe who wrote the colophon. The manuscript was completed on 20 Shevat 5229=1469 in Candia. Colophon (f. 309v): והיתה השלמתו בעשרים לחדש שבט שני' חמשת אלפי' ומאתים ותשעה ועשרי' פה בעיר קנדיאה:

On f. 310v Shabbetai b. Michael Kohen wrote that he sold the manuscript to Elkanah b. David Capsali on 15 Sivan 5249=1489 ט"ו לסיון שנת הרמ"ט מודה אני שבתי זלה"ה איך מכרתי הספר הזה לכ"ר אלקנה בכה"ר דוד קפשלי יצ"י כהן במא"א ... מכאל כהן זלה"ה איך מכרתי הספר הזה לכ"ר אלקנה בכה"ר דוד קפשלי יצ"י. The seller is most probably Shabbetai b. Michael Kohen Balbo and the purchaser is the father of Elia Capsali who sold manuscripts to Ulrico Fugger. Cf. MS Vat. ebr. 229 which was also included in the same sale.

Palatine collection, Fondo Fuggeriana ebr. 64.

Vat. ebr. 258

137 ff. (30, 113–114, 137r blank). Parchment. 228 × 173 (143 × 105) mm. Quinions. <Italy>, late 14th century. Italian semi-cursive script.

1. Ff. 1r–14r: [בן פורת] *Ben Porat*. Judah Romano's commentary on the philosophic sections in the first book (*Sefer ha-Madda*) of Moses b. Maimon's *Mishneh Torah*. With glosses by Moses b. Shabbetai b. Menahem זלה"ה inserted into the text (ff. 1v, 8v, etc.). These glosses are also found in MS Parma, Biblioteca Palatina Parm. 2384 and other manuscripts.
2. Ff. 14r–15v: Poems by Mattathias b. Shabbetai of Montepulciano. Includes *beginning* חרוז לנועם יעידון כל שחיבר נזר הבחורים מ"ר מתתיה ע"ה בכ"ר שבתי ישראל מהר פולצאנו *and the verses* איש נלבב ישכיל אל קדושי עם קדושי אל ישראלים. The poems are followed by a philosophical exposition on the entry of the High Priest into the Temple. On f. 15v a drawing of a tree in colours (gold, green and brown) with an ethical poem, perhaps by Mattathias b. Shabbetai, inscribed on its roots and branches.
3. Ff. 16r–29v: [ס' משלי] שבאר מ"ר מתתיה ע"ה בכ"ר שבתי ישראל מהר פולצאנו Commentary on Proverbs by Mattathias b. Shabbetai of Montepulciano.
4. Ff. 31r–112v: [פירוש התורה למנחם ריקנטי] Kabbalistic commentary on the Pentateuch (Genesis) by Menahem Recanati. Only until the beginning of pericope *Toledot*.
5. Ff. 115r–137v: [פירוש התורה לראב"ע (בראשית)] Commentary on the Pentateuch (Genesis) by Abraham ibn Ezra. Only until xx:18. At the end (f. 137v) by a different hand headed תפלה נאה prayers to be recited after the regular prayer for travelers אחר שאמ' תפילת הדרך יאמר כן נח דניאל ואיוב אנשי חייל חזקים היו הלכו ביום ובלילה ולא הוזקו.

Nos. 1–3, 4 and 5 each constitute a separate production unit. No. 5 also displays

a variant of script, yet shares with nos. 1–4 several scribal features including the singling out of the name Abraham many times.

Vat. ebr. 259

60 ff. Paper. 273 × 206 (191 × 134) mm. Quaternions. <Spain, Provence or northern Italy>, first half of 15th century. Sephardic semi-cursive script.

דוד אברהם הלוי בן דוד *Sefer ha-Emunah ha-Ramah* by Abraham b. David ha-Levi ibn Daud. Translated from the Arabic original, *Al-5Aqida al-Raf5ia*, by Solomon b. Lavi. Text missing after ff. 31, 47, 49 and 53. First edition: Frankfurt 1852. N. Samuelson made use of this manuscript in the critical apparatus of his edition and translation, *The Exalted Faith*, (Rutherford 1986). Y. Eisenberg published a divergent version of the same translation from MS Montefiore 274 (Jerusalem 1986).

Censors: דומיניקו ירושלמי Domenico Irosolomi[ta]no [=Gerosolimitano]; Petrus de Trevio, 1621.

Assemani recorded the manuscript as *olim Palatinus*, but the existence of an Italian censor's signature from 1621, before the Palatine collection was presented to the Vatican Library, renders that provenance improbable (cf. Cassuto, *Palatina*, p. 75).

Vat. ebr. 260

81 ff. Parchment. 283 × 216 (206 × 144) mm. Quinions. Two columns. Narni (Italy), 1452. Italian semi-cursive script.

[כוונות הפילוסופים] Abū Ḥamid Muḥammad al-Ghazālī's *Intentions of the Philosophers*, in an anonymous translation from the Arabic, beginning השבח לאל אשר שמרנו מן הטעות והודיענו העמדת רגלי ההבלים. With the commentary by Moses b. Joshua Narboni. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 311–315. At the beginning some verses אהא מטיב גהה/כוונות הפילוסופים.

With notes in the margins, some of them by Moses Rieti – in whose academy the scribe studied – (ff. 8v, 11r, 47v, 62v, 65v, 66r) and other notes in Latin. The notes by Rieti are also found in several other manuscripts of this treatise. On f. 81v: some diagrams to illustrate theorems in the treatise.

Copied by Daniel b. Abraham de Castro in the academy of Moses Rieti in Narni for Eliezer b. Menahem the physician of Rome and completed on 9 Kislev 5213=1452. Colophon (f. 81r): ונשלם על ידי דניאל ז"ל בכמ"ד אברהם הי"ו מקשטרו פה נרני: 5213=1452. On the scribe cf. P. Rieger and H. Vogelstein, *Geschichte der Juden in Rom*, ii (Berlin 1895), pp. 112–113, note 10.

According to the Assemani catalogue there is an owner's inscription by Benjamin b. Menahem the physician, but it is no longer extant and may have been written on a flyleaf that was removed when the manuscript was bound after Assemani described it.

Old Palatine collection.

Vat. ebr. 261

83 ff. Paper. 318 × 213 (223 × 148) mm. Quinions. <Spain>, 15th century (watermarks similar to Briquet no. 3725 dated 1472). Sephardic semi-cursive script.

[אור ה'] *Or Adonai* by Ḥasdai Crescas, written in Hebrew and completed in Saragossa in 1410. This work is the philosophic-dogmatic part of the author's planned comprehensive work *Ner Elohim* which was to have been a reaction to the teachings of Maimonides. The halakhic part, *Ner Mizvah*, was never written. First edition Ferrara 1555.

Vat. ebr. 262

130 ff. (130 blank). Parchment. 334 × 227 (218–228 × 59–62) mm. Senions. Two columns. Naples (Italy), 1457. Sephardic semi-cursive script.

מורה הנבוכים Moses b. Maimon's *Guide of the Perplexed*, in the Hebrew translation of Samuel ibn Tibbon. First edition Rome, before 1480. At the beginning an index of verses in Pentateuch mentioned in the *Guide*.

Incipits and headings in red ink. Copied by Todros Merwan Seniri for Gianozzo Manetti in Naples and completed on 1 Adar II 5217=1457. Colophon (f. 129r): ואני טודרוס מרוואן השנירי כתבתי הספר הזה אל הנכבד ... מיציר יואנוסו מניטה מעיר פלורניסה והשלמתי פה בעיר נפולש ביום ראש חדש אדר שני שנת קומי אורי. השם ברחמי יזכהו להגות בו הוא וזרעו וזרע זרעו עד סוף כל הדורות.

Palatine collection, Fondo Fuggeriana ebr. 164.

Vat. ebr. 263

183 ff. (1–16, 1–167)

Two different manuscripts bound together

I

16 ff. Paper. 301 × 235 (199 × 137) mm. Quaternions. Two columns. <Byzantium>, late 15th century (watermarks similar to Briquet no. 5208 dated 1485–1491). Byzantine semi-cursive script.

1. Ff. 1r–16v: ספר מורה הנבוכים מהעתקת ר' שמואל בר' יהודה ה' תבון זצ"ל: *Moreh Nevukhim*, Moses b. Maimon's *Guide of the Perplexed* (part i) in the translation of Samuel ibn Tibbon. Only until part i, chapter 33. First edition Rome ca. 1480. At the end verses beginning [דעין] הולך לנחות דרך ישר לסלול את מסלולה.

The name [of the scribe?] Solomon Kohen שלמה כהן is singled out twice on f. 16v. On f. 1r another hand copied the first three lines of the *Guide*. An owner signed his name Ruperto de Matera רופרטו דימטרא.

II

166 ff. (1v, 165v, 166 blank). Parchment. 290 × 201 (195 × 144) mm. Quaternions. <Spain or Provence>, ca. 1300. Sephardic square script.

2. Ff. 2r-163r: ספר מורה הנבוכים *Moreh Nevukhim*, Moses b. Maimon's *Guide of the Perplexed* in the translation of Samuel ibn Tibbon. With glosses in the margins, especially on ff. 2v-3r. On f. 1r the end of באור המלות הזרות שבהעתקת המאמר הזה Samuel ibn Tibbon's explanation of philosophical terms in Moses b. Maimon's *Guide* titled *Perush ha-Millot ha-Zarot*.
On ff. 3v-4v, in a later Byzantine script, a list of the contents of the *Guide* and on f. 5r verses in praise of the book: אני שרף תלאוני עלי נס; מורה נבוכים שא שלומי עם; שכל אנוש משכיל יעור ולא ירדם; אמת מורה אמת קרד ככינור; שלום משה במקום ציר נאמן קם; and משה חבר מורה סידר; all of them printed from other sources by M. Steinschneider, *Mורה מקום המורה Kobez Al Yad*, i (1885), pp. 1-32. At the end (f. 163r) another verse beginning מורה מאורנו ויורנו לעלות בשכלנו לרום חביון חכם also edited by Steinschneider, *ibid.* On f. 60v verses in another Byzantine hand: מפי חכם אלו החרוזים also printed by Steinschneider, *ibid.*, and שלש עשרה אדנים הם אחי שלש עשרה בניו על שלש עשרה עיקרים של רבינו משה יחביעם verses on the Thirteen Articles of Faith beginning שלש עשרה אדנים הם אחי.
3. Ff. 163v-165r (in a later Byzantine hand on two blank ff. left at the end of the quire and on an additional attached folio): פיר' הכתב שכתוב בתחלת המורה גם פיר' Commentary on Moses b. Maimon's introduction to the *Guide*. Includes an index of biblical verses quoted in the *Guide*.
On f. 163r the colophon of the translator followed by a partly obliterated colophon of the scribe who copied the manuscript for his own use in which all the names are erased: ואני [...] קניתי [...] לפרט המקום ברחמי יזכני להגות בו אני וזרעי וזרע זרעי עד סוף כל הדורות ויקיים בי ובהם מקרא שכתוב לא ימוש ספר התורה הזה מפיד וגו' עשות ספרים הרבה אין קץ. יגל הכותב וישמח הקורא. בר"ח לב"א בנל"ד ואע"י out his[?] name Abraham several times (e.g., on ff. 13v, 16r and twice on 133r).
4. F. 167r-v: TB Berakhot 54a, line 17-55a, line 20. Fragment from a parchment manuscript used as a pastedown, bound upside down.

Palatine collection, Fondo Fuggeriana ebr. 17.

Vat. ebr. 264

198 ff. (<1> + 197). Parchment. 273 × 217 (192 × 136) mm. Senions. <Spain or Morocco>, 14th century. Sephardic semi-cursive script.

[מורה הנבוכים] Moses b. Maimon's *Guide of the Perplexed*, in the Hebrew translation of Samuel ibn Tibbon but without his preface. With variants from the printed text. Begins with the table of contents of the three parts of the *Guide* by Judah al-Ḥarizi בהעתקתו [...] שעשה החכם (ff. 1r-6r). This table, sometimes titled in other manuscripts שער כוונות הפרקים, was printed at the end of the first edition of al-Ḥarizi's translation (London-Vienna 1851-1879), pp. 92-103.

Owners: Jacob b. Abraham Rossello רשלו אברהם כמה"ר בן כמה"ר בני יעקב כמה"ר (ff. 1r, 73v, 188r, 195v) and Barukh b. Jacob Rossello יעקב רשלו אברהם כמה"ר (f. 1r). The owner, Jacob Rossello added some jottings and notes on philosophy on ff. <1> and 196r-197v.

- between R. Ishmael 'ישמעאל and his teacher Pesah b. Azariah 'עזרי' Edited by Zinner, *ibid.*, pp. 253–255.
4. Ff. 157r–162v: וזה העתקתי מספר המצות בקוצר Extracts from Isaac b. Joseph of Corbeil's *Sefer Mizvot Katan* and from the glosses by Perez b. Elijah on laws of Passover.
 5. Ff. 163r–180v: ר' אלעזר מנרמיישא זצ"ל Laws of piety from the beginning of Eleazar b. Judah of Worms' *Sefer Rokeah*.
 6. Ff. 180v–181v: 'מה שפירש רבינו החכם רבי אשר ז"ל במה שאמרו רבותי' אין מזל לישר' Asher b. Shelamaiah of Lunel's commentary on the talmudic saying in TB Shabbat 156a that "there is no star (*mazzal*) for Israel". Printed at the end of Gate iv in some of the editions of the abridgement of Baḥya b. Joseph ibn Paquda's *Ḥovot ha-Levavot*. Edited from a Paris manuscript by I.M. Ta-Shema, *קיצור ספר, Alei Sefer*, x (1982), pp. 23–24.
 7. Ff. 181v–183v: [משה לחכמי מומפשלר:] זה כתב אשר כתב רבי משה לחכמי מומפשלר:] Moses b. Maimon's letter on astrology to the sages of Montpellier. Only the second half of the letter was copied here. First edition in: תשובות הרמב"ם ואגרותיו (Leipzig 1859). Cf. the latest edition in Y. Shilat ואגרות הרמב"ם vol. ii (Jerusalem 1988), pp. 474–490. On ff. 183v–184r another note on the same subject beginning לא זכר הרב מפני מה ואמנם נקראת צורה המינית צלם אלהים.
 8. Ff. 184r–186v: עין השכל *Ein ha-Sekhel*. Until the end of the first column on f. 185r this short treatise is an exposition on repentance. At the head of the second column some biblical verses with the acrostic Jonathan, perhaps the name of the author. The continuation is a philosophical discussion of the unity of God. Ends וכתבתי עין השכל הזה להעיר ולעורר את האהבה עד שתחפץ. The author mentions other works he wrote:... וכבר חברתי מהם בספר מדות האנושי וגם אחרים חברו בהם (f. 185r) ומי שחשקה נפשו להבין כל זה ... ימצאהו בספרים שהזכרתי בכתב דמטמרן גלי ובספר מלמד כי ומי שחשקה נפשו להבין כל זה (f. 186r).
 9. F. 186v: וזה אשר פל' רבי משה בר' מימון החכם Moses b. Maimon's commentary on the Mishnah Ḥagigah ii:1 in a different translation from the printed version. At the end a few words by the scribe or editor.

Written by several hands, but mainly by two scribes who shared the copying; the first scribe copied ff. 1v–68v (end of *megillah* 4), 135r first column line 5–137r and 156v–181v; the second scribe copied ff. 69r (*megillah* 5)–135r line 4, 138v–156r. Additional hands wrote ff. 181v–183v and several other hands copied ff. 183v–186v (no. 8 by one hand). On the flyleaf some scribbling and notes.

Owners: Isaac b. Judah בר יודא (f. 2r) and Judah b. Jehiel יהודה (f. 68v).

Vat. ebr. 267

80 ff. + 15 pp. Paper. 285–320 × 220–205 mm (varied dimensions of written areas). Quinions. <Bologna>, mid-16th century. Italian current script.

Dialogue between a Jew and a Christian about faith, by the apostate Alessandro Franceschi (cf. MS Vat. ebr. 79). Text begins **נוצרי אחד מוצא יהודי ואומ' זה לזה**. On f. 47r the Christian remarks that he had conversed with Rabbi Moses Basola **דברתי עם חכם גדול שלכם שמו ר' משה באסולה**.

Assemani wrote that this manuscript came from the Palatine collection, but Cassuto, *Palatini*, pp. 76–77 maintains that the manuscripts written by Alessandro were acquired by the Biblioteca Apostolica from another source.

Vat. ebr. 268

183 ff. (182–183 blank), 15 pp. Paper. 287 × 214 (217 × 107) mm. Quinions. <Bologna>, mid-16th century. Italian current script.

Critique of the masoretic text of the Hebrew Bible by Alessandro Franceschi (cf. MS Vat. ebr. 79). The author disparages the Hebrew text and upholds the Vulgate version. After an introduction in which he lists *keri* and *ketiv* and other masoretic features, Alessandro analyzes the text in Genesis and Exodus.

Assemani wrote that this manuscript came from the Palatine collection, but Cassuto, *Palatini*, pp. 76–77 maintains that the manuscripts written by Alessandro were acquired by the Biblioteca Apostolica from another source.

Vat. ebr. 269

141 ff. Paper. 225 × 147 (189 × 115) mm. Reconstructed quaternions. <Spain>, 12th century [?]. Sephardic semi-cursive script.

Pitron Sefer ha-Emunot. [פתרון ספר האמונות והרצב הבינות] Anonymous Hebrew paraphrase of Saadiah Gaon's *Kitāb al-Amānāt wa-al-Ittiqādāt*, later translated by Judah ibn Tibbon as *Sefer ha-Emunot veba-DeSot*. Translator's colophon dated 1095 (f. 141r): **נשלם ספר האמונות ... בשנת דתתנ"ה ליצירה**. Cf. bibliography in MS Vat. ebr. 266. First leaf torn with loss of text.

On f. 141r, in a Byzantine script, a fragment from another treatise, perhaps on philosophy, beginning **העולם פרדס סיווגו המלכות. המלכות שלטון. יסמכו המשפט ... אמר**. פילוס דע אדני המלך.

Completely restored Oriental (North African? early Spanish?) paper showing laid lines only. Cf. M. Beit-Arié, *Hebrew Codicology* (Jerusalem 1981), p. 18, note 15.

Palatine collection, Fondo Fuggeriana ebr. 95.

Vat. ebr. 270

237 ff. Paper. 195 × 145 (143 × 95) mm. <Spain>, 14th century. Sephardic semi-cursive scripts.

1. Ff. 1r–190r: **ספר האמונות והדעות אשר חבר [...] סעדיה ז"ל בלשון הערב והעתיקו יהודה בן [שאול]:** *Sefer ha-Emunot veba-DeSot* by Saadiah ז"ל הידוע בן תבון מרמון ספרד אל לשון הקדש

- Gaon, translated from the Arabic by Judah ibn Tibbon. First edition Constantinople 1562.
2. Ff. 190r–193r: [פירוש פיטום הקטרת] Commentary on *Pittum ha-Ketoret* (TB Keritot 6a–6b). Begins פיטום רוקח כדמתרגמי' איש אשר ירקח. In most manuscripts this work is anonymous but in this manuscript it is attributed at the end to Moses b. Maimon זצ"ל (f. 193r), and in MS Parma, Biblioteca Palatina Parm. 2785 to David Kimḥi. On the dubious attribution to Kimḥi cf. F.A. Talmage, *David Kimhi* (Cambridge 1975), pp. 192–193. Edited from the Parma manuscript by C.M. Horowitz, תורת של ראשונים (Frankfurt a/M 1881), pp. 59–64, and again from another manuscript in קובץ דברים נחמדים (Husiatyn 1902), pp. 1–6. Another redaction of this commentary is found in MS Parma, Biblioteca Palatina Parm. 3175.
 3. Ff. 194r–201r: [שער היחוד] Begins בשער הייחוד כבר הרבו הקדמונים תדע בני כי השער הזה בשער הייחוד כבר הרבו הקדמונים. Published from another manuscript where it is attributed to Judah ibn Tibbon by H.J.I. Gad in his חמשה מאורות גדולים (Johannesburg 1953), pp. 159–165.
 4. Ff. 201r–219r: [העגולות הרעיוניות] *Ha-Agullot ha-Raṣayoniyyot* by Abū Muḥammad Abdallāh al-Baṭalyawṣī of Badajoz. Translation by Solomon ibn Daud of *Kitāb al-Ḥadāṣiq*. Begins אמר המחבר יתן לך האלים דעת ומוזמה ויגד לך תעלומות חכמה. Two other translations of this work were made, one by Moses ibn Tibbon under the title *Ha-Agullot ha-Raṣayoniyyot* and another by Solomon ibn Motot. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 287. On this translation cf. B. Richler, זיהוי מתרגמו האנונימי של ס' העגולות הרעיוניות (1979), p. 577 (reprinted in *From the Collections*, pp. 121–122).
 5. Ff. 219v–221r: [משה ז"ל בסודות גדולים] Letter to Ḥasdai ha-Levi of Alexandria on the Creation, attributed to Moses b. Maimon. Known as איגרת חידוש העולם. According to Y. Shilat who edited the responsum anew in his איגרות אמרות ופירושים מיסודו של הרמב"ם או המיוחסים אליו (Jerusalem 1988), pp. 673–684, the attribution to Moses b. Maimon is spurious, but Y.T. Langermann, *Meḥah SheṢarim, studies ... in memory of Isadore Twersky* (Jerusalem 2001), Heb. Sect., pp. 229–236, presents arguments for its authenticity. The text in this manuscript is the version found in most manuscripts and is different from that in the first edition (Constantinople 1517) and includes the extract cited in Moses b. Naḥman's *Torat ha-Adam* and lacks the preface in which the editor of the responsum introduces himself as a pupil of Moses b. Maimon (cf. Shilat, *ibid.*, pp. 673–676). The end, from f. 219r, line 5, is in a different script.
 6. Ff. 223r–229v: [ספר הנפש] *Sefer ha-Nefesh*, book on the soul attributed to Galen. Translated by Judah al-Ḥarizi. At the end the scribe apologized for any mistakes he may have made because the model he copied was defective: נשלם דברי גאלינוס הפילוסוף בנפש ובגוף ובשכל והעתיק אותו מלשון הערב אל לשון הקדש יהודה בן שלמה בן חריזי הספרדי ונמצא במקצת מקומות מן הספר שבוש בשביל טעות הכותב ולפיכך לא יכולנו לפרש הדברים ההם. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 273–274.
 7. Ff. 230r–235v: [אגרת המוסר הכללית] Heading: זאת האגרת אשר חבר הפילוסוף הגדול

- אריסטוֹלִיס והעתיקו מלשון יון ללשון ערב חכם מחכמי ישמעאלים שמו עלי וכלל אותה עם אגרת מוסרי *Iggeret ha-Mussar ha-Khelalit* or *Iggeret ha-Ḥasidim*. Ethical letter attributed to Aristotle. Translated by Judah al-Ḥarizi from the Arabic translation by =Alī. According to M. Steinschneider, *Hebr. Uebersetzungen*, pp. 354–356, =Alī is to be identified with =Alī b. Ridwan, but there is no evidence that this attribution is correct. Ends שלמה אגרת המוסר הכללי.
8. F. 236v: [רפואת הגויה] The beginning of Judah al-Ḥarizi's poem on hygiene, *Refuat ha-Geviah*. Begins שמעו מיני רפואת הגויה.
9. F. 236r: [מראות השתן] Treatise on uroscopy. Begins קדחת חדה בלילה מעורבת [שתן] ועכורה ובבקר בהשכמה היא זכה. In other manuscripts (Moscow, RSL Guenzburg 766, London, British Library Or. 10521 and Strasbourg, BN 3945) this short treatise is attributed to Isaac Israeli. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 758. The end is missing and the text is not free of errors.
10. F. 237r–v: מעשה שמן המשחה ומעשה הקטורת נלקח מפירו' כריתות לרבינו אבן מימון זצ"ל Extract from Moses b. Maimon's commentary on Mishnah Keritot i:1, on the recipe for preparing the anointment oil and the incense (*ketoret*). Begins לא נשאר עלינו מכלל מה שיצטרך אל משפטי זאת בלתי ידיעת מעשה שמן המשחה שמן ומעשה הקטורת. This Hebrew translation from the Arabic original is different from that by Nathaniel Almoli, the only other known translation. The scribe wrote the name of the translator at the top of the page, but the inscription is partly mutilated. It seems to read "translated by the physician [Moses] b. [Judah] b. Abun of Limoges[?]" אבון דלימוש "ר יהודה ב[?] אבון דלימוש", an otherwise unknown translator. This extract is followed by three lines listing the Hebrew, Arabic and vernacular (Spanish) names of fruits culled from the commentary of Moses b. Maimon on the Mishnah Kilayim i.

Many pages are damaged with some loss of text, especially at the beginning of the manuscript. The entire manuscript was restored and bound in two volumes. After restoration the leaves were refoiled. No original quire survives. F. 236 was bound backwards and the recto side is actually the verso. Most of the manuscript was copied by one hand. F. 190r was copied by Reuben b. Jacob who added a colophon: אני הכותב ראובן ב"ר יעקב זצ"ל. Under the colophon an Ashkenazic hand added a note in 5256=1495/6 היום רנ"ו לאלף הששי on the dates of the composition and translation of the treatise. It is possible that Reuben also copied ff. 194–200 where the written area (170 x 110 mm) is larger than in the rest of the manuscript. The initial words of no. 1 are written in red ink.

Vat. ebr. 271

41 ff. (<1> blank folio, perhaps a flyleaf + 1-40). Parchment (damaged and restored). 286 x 210 (226–232 x 164–169) mm. <Ashkenaz>, late 14th–early 15th century. Ashkenazic semi-cursive scripts.

1. Ff. 1r–17v: מחזיק אמונה לבן יאיר *Mahzik Emunah* by Mordecai b. Yehosephah. Polemical treatise against the convert Pablo Christiani in the 13th century. On

- the author cf. A. Berliner, *HB*, xvi (1876), pp. 42–43, R. Chazan, "Confrontation in the Synagogue of Narbonne: a Christian Sermon and a Jewish Reply." *Harvard Theological Review*, lxvii (1974), pp. 452–453, 455–456 and I.M. Ta-Shema, עבודים אבודים על כמה ספרים עבריים אבודים in *Studies in Medieval Rabbinical Literature*, ii (Jerusalem 2004), pp. 215–218.
2. Ff. 18r–27v: סירא דבן חכמתא The medieval pseudo-Ben Sira. First edition Constantinople 1519. Used for variant readings by E. Yassif, *The Tales of Ben Sira in the Middle Ages* (Jerusalem 1984) [in Hebrew]. Includes an addition at the beginning that was published by Yassif, *ibid.*, pp. 294–295.
 3. Ff. 27v–32r: משלי דסנדבאר *Tales of Sendebār*. This version is similar to the early edition (Constantinople 1516). Not used in the critical edition by M. Epstein, *Tales of Sendebār* (Philadelphia 1967).
 4. Ff. 32r–38r: Midrash based on lists arranged by numbers ("three things", "four things", etc., up to "ten things"). Different from a similar midrash called *MaSaseh Torah* or *Pirkei Rabbenu ha-Kadosh*. Begins דברי'הם שצריך אדם לבקש עליהם רחמים.
 5. F. 38r–v: שמע מיני רפואות הגויה Judah al-Ḥarizi's poem on hygiene, *Refuḥat ha-Geviah*. Ends המאמון המיימון אשר יסד מאור גולה ידידיה הרב הרב המאמון המיימון. First edition Ferrara 1552.
 6. Ff. 38v–40v: חיי עולם *Sefer Ḥayye Olam* or *Sefer ha-Yirah* attributed in the editions to Jonah b. Abraham Gerondi. First edition Fano ca. 1505. Only the first half the book is extant. Ends אמתין עד ר"ח או להשיב בנו על הספר אל יאמר אימתי [בדפוס: אמתין עד ר"ח].

No. 1 (ff. 1–17) was copied by a different scribe or scribes in a different format (written area: 247 x 177). Nos. 2–6 (ff. 18–40) were copied by Samson the scribe. Colophon (f. 27v): לא יוזק ונתחזק הסופר לא יוזק אני שמשון הלבבר.

At the beginning of the manuscript some scribbling, a few lines in Yiddish (f. <1>r) and a copy of the *teḥinah* חוקי כפעלי (f. <1>v). On f. 1r a fragment from a halakhic work on laws of kashrut. Only from the end of chapter x and beginning of xi (שער יא). Mentions Eliezer b. Nathan רבינו אב"ן.

Vat. ebr. 272

195 ff. Paper. 208 x 140 mm (varied dimensions of written areas). Italy, 16th century. Italian current semi-cursive script.

Notes on biblical passages and other matters by Elijah b. Menahem Nola. Many of the comments are Christological and some include extracts from Christian writings. The author converted to Christianity in 1568 and changed his name to Giovanni Paolo Eustachio. He copied several other manuscripts in the Vatican Library (MSS Vat. ebr. 69, 70, 81, 85, 93, 101).

On ff. 1v–17r there are comments on the Book of Samuel, followed by some on Psalms (ff. 18r–38v) and Job (ff. 41r–43r). On ff. 119r–128v there are notes on אלפסי the *Code* by Isaac Alfasi and on *Mishneh Torah* by Moses b. Maimon. F. 126 blank and ff. 127–130 missing.

Ff. 91–92 and 93–94 were originally letters that were folded in order to write text on the blank sides. On ff. 93v–94r a letter in Italian by a different hand, ending: *Forlì, a li 20 di abrillo 1550* addressed to *fratello Domenicho Minzochio*. On ff. 108v–109r an entry in Italian about the dowry of a girl from a wealthy Jewish family who was baptized in Forlì.

On f. 1r Elijah Nola signed his name several times, once with the date Thursday, 13 June 5326=1566 י"ג יוניו שב"ו יום ה' נכתב היום יום ה' י"ג יוניו שב"ו.

The manuscript was damaged, mainly by corrosive ink and was restored. After restoration it is not possible to determine the quiring.

Vat. ebr. 273

256 ff. Paper. 195 × 143 (168 × 100) mm. Quaternions. <Italy>, ca. 1600. Italian current semi-cursive script.

ספר הזקוק *Sefer ha-Zikkuk* compiled by Domenico Gerosolimitano (also known as Domenico Irosolomitano or Domenico Yerushalmi). An index of forbidden books and, especially, lists of objectionable passages that require censorship. This index is based on an earlier index compiled by an anonymous monk from the Cappucin order of San Francesco – possibly Renato da Modena. The earliest version of the index is extant in MS Paris, Alliance Israélite Universelle H80A compiled in Mantua in 1596. Ff. 23–201 in this manuscript include a copy, made by another scribe in an Italian script, of the 331 entries in the Alliance manuscript ספר הזקוק שעשיתי במנטובה והשלמתי באחד לחדש אגוסטו בשנת אלף תקצ"ו. On different paper bound at the beginning and end of the manuscript Domenico added notes in his own hand in a type of Sephardic cursive script on the therapeutic powers of the stones mentioned in Exodus xxv:17–20 (ff. 1r–6v), a list of the books in *Sefer ha-Zikkuk* (ff. 7r–20r), a list of the books that he expurgated (ff. 20v–21r and on the stub of the torn leaf, f. 22), a list of 95 additional works that require expurgation including books published as late as 1612 (ff. 202r–255r). He also added glosses and corrections in the margins and between the lines in the copy. The text of *Sefer ha-Zikkuk* was discussed and printed by G. Prebor, "*Sepher Ha-Ziquq*" by Domenico Yerushalmi (1555–1621) and its Influence on Hebrew Printing (unpublished thesis, Ramat Gan 2003). The work was also discussed by N. Porges, "Der hebräische Index Expurgatius." *Festschrift zum siebzigsten Geburtstag A. Berliner's* (Frankfurt 1903), pp. 273–295 and I. Sonne, "Expurgation of Hebrew Books: The Work of Jewish Scholars." *Bulletin of the New York Public Library*, xlvi (New York 1942), pp. 975–1015. The original Hebrew name of Domenico Gerosolimitano, Samuel Vivas, and the date of his conversion to Catholicism in 1593 were recorded by P.C. Ioly Zorattini, "Domenico Gerosolimitano a Venezia." *Sefarad*, lviii (1998), pp. 107–116.

Vat. ebr. 274

262 ff. (188r-190r blank). Paper. 221 × 161 (149-167 × 107-111) mm. Quaternions. <Byzantium>, 1437. Byzantine semi-cursive script.

1. Ff. 1r-120r: כד הקמה Bahya b. Asher ibn Hlava's *Sefer Kad ha-Kemah*. Sixty homiletic essays in alphabetical order on matters of faith. First edition Constantinople 1515. The beginning is missing. Extant text begins והוא שנה והוא בגבורות שמונים שנה ויוצא ממנו. The missing text from the same manuscript is found in MS Vat. ebr. 428, ff. 178v-197v. A fragment from another manuscript by the same scribe is found in MS Vat. ebr. 530, Fragm. 12, and another manuscript copied by the same scribe in 1434 is found in MS Hamburg, Staats- und Universitätsbibliothek Levy 8. On f. 120v (in another hand): סיפור המסעות on the wanderings of the Israelites in the desert and on f. 121r an extract from TB Kiddushin 71a, lines 29-43.
2. Ff. 123v-161v: ספר מעיין גנים על ב' חומשים על דרך חכמת הפילוסוף פתח Philosophical commentary on the Pentateuch (Genesis and Exodus). Begins בראשית אמר הר"ם. Quotes Moses b. Maimon and Abraham ibn Ezra extensively and also Moses ibn Tibbon (ר' משה ב"ר שמואל בן תבון) and Moses Narboni (בשב"ת) who is the latest known authority quoted (ca. 1350). Lesser known authorities quoted are שמעתי מן החכם הכולל ר' Abun of Meyrargues[?] (f. 160v) and David of Castoria אמר ר' דוד (f. 161v). According to C. Sirat, "La pensée philosophique de Mose Ibn Tibbon." *REJ*, cxxxviii (1979), p. 506, the quotes from Moses ibn Tibbon are from his work *Sefer Pe'eah*. On f. 161v some additions to the end of pericope *Va-Yeze*.
3. Ff. 162v-165r: עין משפט הדרושים *Ein Mishpat ha-Derushim*. Hebrew translation by Todros b. Meshullam b. David Todrosi of Abū Naṣr Muḥammad al-Fārābī's *Kitāb Suyūn al-masā'il*, theses concerning Aristotelianism. Cf. *Hebr. Uebersetzungen*, p. 294.
4. Ff. 167r-184v: [פירוש שיר היחוד על דרך הקבלה] Kabbalistic commentary on *Shir ha-Yihud*. Copied only until the middle of the part for Sabbath. Includes the text of *Shir ha-Yihud*. On f. 167r a diagram of the ten Sefirot.
5. Ff. 184r-211v: [פירוש התפילות מחוג חסידי אשכנז] Commentary on the prayers by Ashkenazi pietists. Begins ברוך שאמר והיה העולם י"ד ברוך יש בשבח זה כנגד י"ד ויאמר. Includes laws and customs of prayers. The editor identifies himself as Solomon b. Samuel and quotes Samuel the Frenchman b. Meir and what he heard from Isaac, the elder, b. Joseph. Quotes Moses of Evreux in the name of Nathan of Archiac רבי משה (f. 187r, also found in MS ebr. 324 where the reading is דארשריאק); ואני שלמה ב"ר שמואל מצאתי בפ"י רבי שמואל הצרפתי בן הח"ר; (דארשריאק); and from Y. ha-Ezri who received the tradition from Jacob the Nazir העזרי (f. 190v); and from Y. ha-Ezri who received the tradition from Jacob the Nazir העזרי (f. 205v). With glosses and additions in the margins. On this commentary cf. E.E. Urbach, *ערוגת הבשם*, iv, p.

82–83. On Y. ha-Ezri (Joel ha-Ezri son of Eliezer b. Joel ha-Levi or Joel Ḥasid) cf. Urbach, *ibid.*, p. 119. On Jacob ha-Nazir, cf. G. Scholem, ראשית הקבלה (Jerusalem 1948), p. 72.

6. Ff. 212r–262r: [ספר המצות קטן] Commentary on Isaac b. Joseph of Corbeil's *Sefer Mizvot Katan* by Elijah זפשא [possibly a corrupt spelling of זכשא] of Erfurt [?]. Colophon (damaged): מן סמ"ק: ... אלו הבאורי' מן סמ"ק: ... אלהו זפשא שהיה דר באפורט הוא למד עם ... גדולים דרך חברות' וגם הרבה ראיות הביא מן סמ"ג ...

No. 1 was completed on 25 Tevet 5198=December 23, 1437 (Julian). Colophon (f. 119v): ברוד ה' לעולם ברוד הנותן ליעף כח ולאין אונים עצמה ירבה. השלמתי ספר כד הקמח בכ"ה: (f. 119v). On this manuscript cf. C. Sirat, מן הכתב אל הספר (Jerusalem 1992), p. 129.

Palatine collection, Fondo Fuggeriana ebr. 88.

Vat. ebr. 275

171 ff. (52–54, 171 blank). Paper. 185 × 134 (125 × 95) mm. Quinions. <Italy>, early 15th century (watermarks very similar to Briquet no. 7682 dated 1413 and 1415). Italian semi-cursive script.

[מלמד התלמידים] *Malmad ha-Talmidim* by Jacob Anatoli. Only on Numbers–Deuteronomy. Incomplete. Text missing after f. 51 and elsewhere. Cf. Ms. Vat. ebr. 41. On f. 170v (in a later hand): תפלות הים, two prayers for seafarers, the first composed of biblical verses and a magical formula and the second beginning יהי רצון ... האל הגדול הגיבור והנורה המוכתר באילו השימות

Owners: Samuel b. Jekuthiel נ"ע זה הספר שהיגיע לחלקי יקותיאל בכ"ר יקוטיאל אל (f. 1r); Jacob b. Aaron compiled a short list of his books on f. 176v (on different paper) זכר הספרים אשר הבאתי אני יעקב בכמ"ר אהרן יזיי"א. On the flyleaf at the beginning Giulio Bartolucci, *scriptor hebraicus* in the Vatican Library, signed his name in Hebrew אני יוליוס ברטולוג'י.

Vat. ebr. 276

163 ff. Paper. 228 × 160 (127–133 × 89–90) mm. Quaternions. <Byzantium?>, 1507. Sephardic-Italian type of semi-cursive script similar to the so-called "Rashi" script.

Bahya b. Joseph ibn Paquda: *Ḥovot ha-Levavot* ("Duties of the Heart"), translated by Judah ibn Tibbon. Title in colophon. First edition Naples 1489. At the end (f. 163r) a poem by the author beginning בני יחד יחידתך לצורך

At the beginning of the manuscript (f. 1r), by a different hand, a copy of a colophon by a proofreader or scribe, partly in verse, probably belonging to a Bible manuscript with the commentary of Moses b. Naḥman. One of the verses begins ראו מער! וצ"ל ספר! ולספירת דברים. The name of the author of the colophon seems to be Moses and the date is בצרות לבריאה עקרה.

Copied by Moses [full name obliterated] and completed, according to the

colophon on f. 162v, on Monday, 22 Kislev 5268=1507. In 5268, 22 Kislev fell on a Friday, and the scribe probably erred in writing one of the details of the date, but the year is probably correct as the watermarks, similar to Briquet 3456 dated 1499–1501, are from the same period. Colophon: וכתבתי אני זה הספר [משה בן ...] ניכתב: זה הספר היום הזה יום ב' כ"ב לכסליו חמישה אלפים ומאתיים ס"ח. The quires are bound out of order.

On f. 163v a note by an owner on the sale of a house in August 1511: אלף וארבע ומאה לאחד עשר לחדש אוגוסטו אתק מודה אני החתום מטה איך קבלתי מן פלונית בן פלונית דינרי כ"ה מן המכירות הביית התחתית אשר דרכו והוא ... אמתחיל מן חדש אוגוסטו יא אתקיא ומשלים עד ל' כל חדש ינרי אתקיא כי אני פרוע כדכתו' דלעיל.

Palatine collection, Fondo Fuggeriana ebr. 142.

Vat. ebr. 277

177 ff. (1r–3r originally blank preceded by a blank paper quire numbered A-I; blank pages between the bibliographical units). Parchment. 225 × 145 (145 × 85) mm. Quaternions. <Byzantium>, 14th century. Byzantine semi-cursive scripts.

1. Ff. 3v–62v: *Sha5arei Teshuvah*, ethical treatise on repentance by Jonah Gerondi. At the end נשלם שערי צדק. First edition Fano ca. 1505. At the beginning (f. 1v) an amulet in a later hand addressed to Lilith listing the thirteen names of Lilith as related to the angel Michael. The amulet was edited from this manuscript and Cod. ebr. 42 by U. Cassuto, "Un antico scongiuro ebraico contro Lilit." *Rivista degli Studi Orientali*, xv (1934), pp. 259–261.
2. Ff. 62v–111r: חדושי מסכת אבות לרבינו יונה זצ"ל Commentary on the Mishnah Avot by Jonah Gerondi. At the end פירוש מסכת אבות נתחבר בישיבת הרב הגדול החסיד הנענו הפטיש החזק רבינו ומורינו הרב ר' יונה זצ"ל. First edition Berlin-Altona 1848/9.
3. Ff. 112r–117r: פלי י"ג מדות Commentary on the Baraita of R. Ishmael on the thirteen hermeneutical rules by Meir b. Todros ha-Levi Abulafia מאיר ב"ר טודרוס. Edited from this manuscript by A. Shoshana in his edition of *Sifra*, vol. i (Jerusalem 1991).
4. Ff. 117r–118v: [עשר תשובות על תחיית המתים מאת רס"ג] Ten questions and responses on resurrection by Saadiah Gaon based on chapter seven of his *Sefer Emunot ve-De5ot*. Begins אמר רבינו סעדיה גאון ז"ל שאלוני תלמידי על אודות תחיית המתים עשר שאלות. Cf. MS Vat. ebr. 251.
5. Ff. 120v–177r: *Ha-Emunah vaha-Bitaḥon*, attributed to Moses b. Naḥman. According to some authorities the true author was Jacob b. Sheshet (Cf. E. Gottlieb, "מערכת האלהות" בספר *Mehkarim*, p. 340). First edition in ארזי לבנון (Venice 1601).

Written by three copyists. The first copied ff. 3r–7r; the second ff. 7v–89v, beginning of line 25 and the third copied ff. 89v, line 25–177r.

At the end of the manuscript a colophon stating that the manuscript was completed on Tuesday, 23 Kislev (no year) נשלם יום ג' כג ימים לכסליו.

On f. 3r a bill of sale in which the name of the purchaser was erased. Judah b. Manasseh Veriot sold the manuscript for fifty silver pieces. The witness was Jonathan b. Asher ha-Levi. 'בפני יהודה כ"ר מנשה ויריוט שמכר הספר הזה ספר שערי תשובה לר' יונה זצ"ל ושאר ספרים הכתובים בו ומכר אותו במכירת עלמין לכ"ר [...] בכ"ר [...] בחמישים לבני' נאום המעיד יהונתן ב"ר אשר הלז זצ"ל.

Palatine collection, Fondo Fuggeriana ebr. 132.

Vat. ebr. 278

87 ff. Parchment. 221 × 151 (134 × 90) mm. Quaternions. <Byzantium>, 1418. Byzantine semi-cursive script.

Milhemet ha-Emet by Nehemiah b. Menahem Calomiti. Author's name on f. 2r אמר נחמיה הצעיר and in the acrostic and colophons at the end (ff. 85r–86v). Title on f. 3r. Ethical-philosophical treatise in rhyme. The chapters on ethics are based mainly on Bahya ibn Paquda's *Hovot ha-Levavot* and the chapters on the soul (nos. 2–28) are based on Moses de Leon's *Sefer ha-Nefesh ha-Hakhamah*. Edited from this manuscript with an English translation by P. Doron, *The War of Truth* (New York 1978). Previously, A. Berliner had edited extracts in *Kneses Israel*, i (1886/7), pp. 46–57, and U. Cassuto described the manuscript in *ספר היובל לפרופסור שמואל בן נחמיה* in *מחברותיו ומחברותיו* (Jerusalem 1937), pp. 211–216.

Autograph (a neat copy). Written by the author and completed on 2 Sivan 5178=1418. Colophons: ונשלם על ידי לי נחמיה הצעיר בכה"ר מנחם קאלומיטי נב"ת וי"א בחדש ואלה הם שערי (f. 85v); סיון שנת הקע"ח למחזור רס"ג ליצירה. חזק הסופר ואמץ אותיותיו סופר הכתובים/ מבוארים ואינמו סתורים/ ואקודה ואכנע לבוראי/ אשר חזק ידי צעיר צעירים/ והחל זה וכלהו בחסדו/ ושמהו בתוך ספר וסופרים/ ביום שני בחדש השלישי/ שנת הקע"ח ורס"ג מחזורים/ נחמיה בן מנחם (f. 86v). On f. 87v: Jottings and short verses by the author.

Vat. ebr. 279

77 ff. (75v–77v blank). Parchment. 192 × 125 (126 × 70) mm. Quaternions. <Spain or Provence>, mid-late 14th century. Sephardic semi-cursive script.

Abraham Bar Ḥiyya's ethical work *Higgayon ha-Nefesh ha-Azuvaah*. First edition Leipzig 1860. On f. 75v a poem by Zechariah b. Moses ha-Kohen on the thirteen articles of faith שירים בחר' שירים ושרים edited from another manuscript by A. Marx, "A List of Poems on the Articles of the Creed." *JQR*, n.s. ix (1918/9), pp. 335–336. According to Davidson, *Thesaurus*, 1151 ב, this manuscript provides a more accurate text. On f. 77v in a Byzantine script, the beginning of a grammatical treatise לשון הקדש נחלק לג' חלקים לפעלים ולשם תואר ולשם דבר פעלה.

Palatine collection, Fondo Fuggeriana ebr. 128.

Scholem from this manuscript (f. 72v) in *Studies in Memory of Asher Gulak and Samuel Klein* (Jerusalem 1942), pp. 213–214. Another extract on the four who entered paradise (ff. 71v–72r) was edited by M. Idel, *Mahanaim*, vi (1994), pp. 32–39.

7. Ff. 75r–81v: ספר מסורת הברית שחבר אותו מורי ... דוד ... בר' אברהם הלבן בן ... יהודה הרב מקוצי: *Sefer Masoret ha-Berit*, kabbalistic treatise by David b. Abraham ha-Lavan of Coucy. Edited from an Oxford manuscript with completions from this manuscript by G. Scholem, *Kobez Al Yad*, n.s. i (1936), pp. 27–42.
8. Ff. 86v–112v: [חיבור בפילוסופיה] Treatise on philosophy in 26 chapters. Copied from a defective manuscript. The beginning, until middle of chapter ii, is missing and many spaces are left blank in the first chapters where the original manuscript was illegible or defective. Chapters i–v are on *maṣaseh merkavaḥ*, and chapters vi–ix on *maṣaseh bereshit*, including Ptolemeic cosmology. The remaining chapters deal with the soul, dreams and prophecy. The Jewish author quotes teachings of the Rabbis and, in chapter 23, Moses b. Maimon. Some terms are explained in Arabic.

II

Ff. 115–192. Written area: 190–201 × 123 mm. Various compositions of quires. <Jerusalem?>, 1382/3. Ashkenazic semi-cursive script.

9. Ff. 115v–140v: Extracts on laws of *tefillin* from ספר ברוך שאמר *Sefer Barukh she-Amar* by Samson b. Eliezer. Ends ונשלם תהלה לאל עולם ליקוטי דיני תפילין אשר לקט החכם והנבון והמשכיל מו' הח"ר שמשון ב"ר אליעזר מכונה ברוך שאמר Shklov 1804. Edited from this manuscript and others by M.M. Meshi Zahav in קובץ ספרי סת"ם (Jerusalem 1972).
10. Ff. 144r–190v: משכן העדות *Mishkan ha-5Edut*, kabbalistic treatise by Moses b. Shem Tov de Leon. This version includes the author's שער יסוד המרכבה *Shaṣar Yesod ha-Merkavaḥ*. Cf. G. Scholem, למרכבת יחזקאל [בן יעקב הכהן] יצחק של ר' יצחק (בן יעקב הכהן) למרכבת יחזקאל, *Tarbiz*, ii (1931), p. 188.

I

11. Ff. 193r–212v: פיל קהלת Philosophical commentary on Ecclesiastes by Isaac b. Abraham ibn Latif. First edition Constantinople 1585.

III

Ff. 216–351. Written area: 198 × 115 mm. Senions, <Jerusalem?>, late 14th century. Sephardic semi-cursive script.

12. Ff. 216r–225r: [מלות ההגיון] Moses b. Maimon's treatise on logic *Millot ha-Higgayon*, in the translation by Moses ibn Tibbon. First edition Basel 1527. Not used in the edition by I. Efras, *Maimonides' Treatise on Logic* (New York 1938). On f. 218r–v the scribe added an extract by Jacob Anatoli: באור שלא מן המאמר. On this addition cf. the introduction to the edition by Efras, p. 13.
13. Ff. 225r–263r: [צרוך הכסף] *Zeror ha-Kesef* by Joseph Kaspi, based on Aristot-

le's treatises on logic. Includes compendiums of six treatises by Aristotle. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 93–94.

14. Ff. 265r–349v: [ביאור אמצעי על] ספר מה שאחר הטבע [של אריסטו] Averroes' *Middle Commentary* on Aristotle's *Metaphysics*. Translated by Kalonymus b. Kalonymus. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 160–161.

Ff. 1r–112v and 193r–213v were copied by Moses b. Jacob for Jacob b. Samuel in a Sephardic semi-cursive script. Colophons: כתיבתי אני משה בר' יעקב י"ל (ff. 38r, 55v); and וכתב משה בר' יעקב ס"ט לכבוד הה"ה ר' יעקב בכה"ה ר' שמואל ז"ל (f. 212v). The scribe's name Moses was singled out several times. The same scribe copied MS Cambridge, UL Add. 3112 for the same owner in 1388 in Jerusalem (cf. M. Beit-Arié, *Jerusalem in the Middle Ages*, Jerusalem 1979, p. 259). Ff. 115v–190v were copied by a scribe who singled out the name Jacob (ff. 137v, 145v, 142v) in an Ashkenazic script and wrote a short colophon stating only the year, 5143=1382/3 בשנת קמ"ג י"ו בנחמ"ג לאל עולם, י"ו בנחמ"ג קמ"ג. Ff. 216r–349v were copied by a third scribe in a Sephardic semi-cursive script. The combination of Ashkenazic and Sephardic scripts, the shared formats and Oriental paper and the participation of a scribe who was active in Jerusalem indicate that all three units were produced in the 1380's, probably in Jerusalem.

Palatine collection, Fondo Fuggeriana ebr. 55.

Vat. ebr. 284

111 ff. 14th century.

I

Ff. 1–88. Parchment. 220 × 161 (137 × 96) mm. Quaternions. <Byzantium>, early 14th century. Byzantine square script.

1. Ff. 1r–88v: אבן ספיר *Even Sapir* by Nathan (Elnathan) b. Moses Kalkish. An early version of a kabbalistic and philosophical treatise composed in 5083=1322/3. A much longer version composed in Constantinople in 1367 comprising over 500 densely written folios is extant in MSS Paris, BnF héb. 727–728. The author was obviously influenced by the writings of Abraham Abulafia, though he does not refer to Abulafia by name. On f. 86r Kalkish recounts a vision he experienced on the banks of the great river in the town of Trapezitsa על יד הנהר הגדול בעיר טרפיזצא. Trapezitsa is the name of a village in northern Greece, but it is possible that the author was referring to the Trapezitsa mountain range in Greece or Bulgaria. The text of *Even Sapir* was edited from this manuscript by R. Cohen (Jerusalem 1998).

II

Ff. 89–111. Parchment (outer and inner bifolia of each quire) and pre-watermarked paper. 220 × 161 (130–133 × 96–104) mm. Quinions. <Byzantium>, early 14th century. Byzantine semi-cursive script.

2. Ff. 89r–111v: [פירוש המלות הזרות] *Perush ha-Millot ha-Zarot*. Samuel ibn Tibbon's explanation of philosophical terms in Moses b. Maimon's *Guide of the Perplexed*. Missing from near the end of the entry הפועל towards the end of letter *samekh*.

Catchwords, initial words and end of text are decorated in red ink. Most likely no. II was written by the scribe of no. I.

Owner (f. 2v): P[inḥa?]s b. Zechariah זכריה בכ"מ פ[נח:]ס.

Palatine collection, Fondo Fuggeriana ebr. 43.

Vat. ebr. 285

239 ff. (157–159 blank). Paper. 205 × 150 (size of text varies from 155 × 105 to 176 × 117) mm. Quaternions and quinions. <Byzantium>, Mostly Byzantine semi-cursive scripts.

1. Ff. 1r–30v: [פירוש איוב, איכה, אסתר ורות לרש"י] Commentary on Job, Lamentations, Esther and Ruth by Solomon b. Isaac (Rashi). The commentary on Job is missing until iii:2. The end, from xl:40, was completed with the commentary by Jacob b. Saul ha-Nazir. On f. 30r–v: notes on laws of *shehitah* and *terefot* and a short list of the liabilities of the four *shomerim* (bailees).
2. Ff. 31r–44v: חיי עולם *Hayyei Olam* attributed to Jonah b. Abraham Gerondi and published as *Sefer ha-Yirah*. Cf. MS Vat. ebr. 165,2.
3. Ff. 45r–53r: אגרת חברה החכם הגדול המשורר הבדרשי אבנט אנבוט אברהם ז"ל הנקראת בחינת עולם *Jedaiah b. Abraham Bedersi's ethical monograph Beḥinat Olam*. First edition Mantua 1474–76. At the end the scribe added verses from the Bible with accents (*taṣamei ha-mikra*) and the names of each accent.
4. Ff. 53v–54v: Liturgical poems and prayers. Includes a piece to be sung at the Sabbath table שישו והתעדנו בבא יום המנוחה *Aleinu* prayer עלינו לשבח *piyyut* for Purim אשר הניא עצת גוים ויפר מחשבות ערומים *silluk* for the High Holy Days ונתנה תוקף קדושת היום *reshut* for *ḥatan torah* beginning יקרה ומפנינים יקרה. The scribe also added a few short homilies based on *gematriot*, a few verses from the Bible and a recipe for preparing a lotion to ease soreness in women's breasts cited by Rachel, the wife of the scribe מפי גברתי הנשים ... מפי גברתי הנשים (f. 54r).
5. Ff. 55r–60r: ענין עשרה הרוגי מלכות A version of *Midrash Asarah Harugei Malkhut*, edited from this manuscript by M. Hershler, *Sinai*, lxxi (1972), ff. 218–228.
6. Ff. 60r–62r: מעשה בית חשמונאי הנקרא ספר יהודית *Sefer Yehudit* or *Maṣaseh Yehudit*, a midrashic adaptation of the apocryphal Book of Judith. Edited from this manuscript by M. Hershler, *Genuzot*, i (1984), pp. 165–168. A similar redaction was published from another manuscript by M. Higger, הלכות ואגדות (New York 1933), pp. 95–102. Cf. M.B. Lerner, עיונים בקטעי (New York 1933), pp. 95–102.

- אגדה שבסידרת "גנוזות" KS, lxi (1986/7), pp. 868–869. A later hand added vocalization to the text on f. 62v.
7. Ff. 62r–64r: [מגילת אנטיוכוס] Scroll of Antiochus in Aramaic. At the end: שלמה הנגילה יונת.
 8. Ff. 64r–65r: רז"ל לפי המאורעות A list of events in Jewish history often appended in manuscripts to the earlier *Megillat TaSanit* and sometimes called *Megillat TaSanit Batra* or other names. Cf. S.Z. Leiman, "The Scroll of Fasts: the Ninth of Tebet." *JQR*, lxxiv (1983), pp. 174–195, and S. Elizur, *Wherefore Have We Fasted? "Megilat TaSanit Batra"* (Jerusalem 2007), pp. 54–55 [in Hebrew].
 9. F. 65r–v: נטרריקון *Notarikon*. Short homiletic explanations based on breaking up a word into various components.
 10. Ff. 65v–66r: [אותיות של ר' עקיבא] *Otiyyot de-Rabbi Akiva*, version A. Midrash based on the letters of the Hebrew alphabet. Incomplete; only from the letter *zayin* until near the end. First edition Constantinople ca. 1516–1519.
 11. Ff. 65v–67r: Short *aggadot* and midrashim. Includes several *aggadot* from TB Gittin, end of chapter v, an *aggadah* beginning כמה בואו וראו אמו ר' אונקלוס המלך בואו וראו כמה חביבין ישראל לפני הקב"ה, a tale about the circumcision of R. Meir, lots thrown by a prince to determine which slave should be thrown from a ship to lighten the load הגורל שהפיל נסידך אחד בין גוים לעבדים להשליכם בים להקל מעליהם, and mnemonic signs to remember the dates of the Jewish festivals.
 12. Ff. 67r–79v: אלו הכ"ג מעשים מצאתים מסודרים במדרש עשרת הדברות An apparently unique redaction of *Midrash Aseret ha-Dibrot*, edited from this manuscript by M. Hershler, in *Genuzot*, ii (1985), pp. 160–180 as ילקוט המעשיות והמעשים. Cf. M.B. Lerner, "גנוזות", KS, lxi (1986/7), pp. 869–891. On p. 873 Lerner edited f. 67r from this manuscript which Hershler had omitted from his edition.
 13. Ff. 79v–81v: עוד מצאתי כתו' בתחילת מדרש וישע Extract from *Midrash va-Yosh5a*, edited from this manuscript by M. Hershler, ... מעשה תורה - פרקא דרבנו הקדוש - Genuzot, ii (1985), pp. 185–187.
 14. Ff. 81v–84r: A tale about King Saul and two tales about King Solomon. On f. 84r a poem beginning שגיון הוא או שגיון followed by the "correct" version שואל על מה זה החסרון אם בשגגה או על דמיון. All these texts were edited from this manuscript by M. Hershler, *ibid.*, pp. 180–184.
 15. Ff. 84r–97r: אותיות ומשלוח של בן סירא The tales from the *Alphabet of Ben Sira*, version B. Used for variants in the edition by E. Yassif, *The Tales of Ben Sira in the Middle Ages* (Jerusalem 1984) [in Hebrew].
 16. Ff. 97r–98r: ענין הקזה On days recommended for bloodletting. Begins אמר שמואל פורסא דדמא חד בשבא וארבעה בשבא (TB Bava Batra 129b). This treatise is copied in other manuscripts and in many Roman rite prayer books.
 17. F. 98r–v: סדר רפפות *Seder Refafot*, divination based on body movements. Begins מה הן רפפות בזמן שמזדעזעו אחד מאיבריו של אדם. This treatise is copied in many Roman rite prayer books.

18. Ff. 98v–101r: פירושים לתורת חלומות Interpretations of dreams. Begins יום החדש אילו ימי החדש יום. This treatise is copied in many Roman rite prayer books.
19. Ff. 101r–108v: Notes on astrology and astronomy. Includes, *inter alia*, לדעת גלגל; סדר מהלך השמש וז' כוכבי לכת בי"ב מזלות; מהחדש מה טבעו אם יהיה המולד במזל חמה חסרון מאור; יתרון מאור הלבנה על הארץ; המזלות נחלק לש"ס מעלות כל מזל ומזל יש לו' מעלות סדר עמידת הז' כוכבי לכת בי"ב מזלות and הלבנה על הארץ. Cf. R. Leicht, *Astrologumena Judaica*, Tübingen 2006, pp. 132–133.
20. Ff. 108v–127v: [ספר חסידים] A short redaction or adaptation of Judah he-Ḥasid of Regensburg's *Sefer Ḥasidim*. Includes over thirty paragraphs not included in either of the printed redactions. Ff. 108v–110r: טעם הבדלה On the significance of the *havdalah* service at the termination of the Sabbath. F. 110r: חרוזים להישרת הנפש והגוף: Verses on the immortality of the soul and body beginning עמי הגדל אל ישראל הגדל עמי חסדך. F. 109v was left blank by the scribe who acknowledged that he skipped over the text זה הדף דילגתי לכותבו. All these texts were edited from this manuscript by M. Hershler, ספר *Genuzot*, i (1984), pp. 125–162. Hershler also provided an index of the contents and pointed out the paragraphs that were not included in the other editions.
21. Ff. 127v–129r: Responsum תשובה הר' מאיר על עניין הזיווגים by Meir b. Moses on talmudic teachings concerning pre-ordination of one's wife. Signed: מאיר בר' משה בהיכל מלך. This responsum was included in *Shibbolei ha-Leket*, part ii, no. 50, by the author's pupil Zedekiah b. Abraham. It was edited from the parallel manuscript in J TSA by H.G. Enelow in his edition of Israel Al-Nakawa's *Menorat ha-Maor*, vol. iv (New York 1932), pp. 561–566, and from this manuscript by M. Hershler, in *Genuzot*, i (1984), pp. 178–182.
22. Ff. 129r–130r: פרק הנדה *Perek ha-Niddah*. Extracts from *Baraita de-Niddah*, chapter i, laws 1, 2 and 5 and from chapter ii, law 4. Edited from MS London, British Library Add. 27129 by S. Schechter, in *JQR*, iii (1890), pp. 340–341.
23. Ff. 130r–131v: Midrash on conception and birth copied from TB Niddah 30b–31b with some changes in order. At the end a short piece on Satan and Yom Kippur based on TB Yoma 19b–20a.
24. Ff. 131v–132v: Epigrams ערך שנות האדם on the ages of men and women, beginning: אמ' חכמים בן חמש ילד שעשועים, בן עשר רודף תעותעים.
25. Ff. 132r–135v: *MaSaseh Torah*. Midrash attributed to Rabbi Judah ha-Nasi presenting lists of ethical sayings arranged by numbers ("three things", "four things", etc.). The scribe copied only the numbers six, five, four and parts of three. In the extracts from *Sefer Ḥasidim* on ff. 108–127 in this manuscript, a few sayings from numbers three and seven are interspersed.
26. Ff. 135v–138r: Short extracts from midra-

- shim, Talmud and works by the geonim and early rabbis. Edited from this manuscript by M. Hershler, in *Genuzot*, ii (1985), pp. 155–159.
27. F. 138r–v: **בסוף מסכת גיטין רבי ישעיה ז"ל** An extract from Isaiah b. Elijah di Trani's *Piskei RIAZ*, printed in the edition (Jerusalem 1977), in chapter ix, no. 11 (pp. 120–122). This extract was first edited from the parallel manuscript in JTSA by M. Higger, *הלכות ואגדות* (New York 1933), pp. 9–31.
28. Ff. 138v–143v: Extracts on halakhah, ethics, homilies, etc., edited from this manuscript by M. Hershler, in *Genuzot*, ii (1985), pp. 145–154.
29. Ff. 143v–150r: **חומשי תורה רמזים מחמש** [!] Short explanations of verses in the Pentateuch culled from the writings of the tosafists and other early scholars in Ashkenaz. The beginning follows the order of the biblical texts but from ff. 144r–150r the extracts are copied in no particular order. Edited from this manuscript by M. Hershler, in *Genuzot*, ii (1985), pp. 66–83.
30. Ff. 150r–152r: **גם אילו ליקוטים מספר חסידיים** Additional extracts from *Sefer Ḥasidim*.
31. Ff. 152r–156v: **זה ספר דניאל איש חמודות אשר עשה בימי נבוכדנאצר** Interpretations of dreams attributed to the biblical Daniel. Perhaps a Hebrew version of “*Somniale Danielis*,” arranged by subjects.
32. Ff. 160r–199v: **[פירוש התפילות]** Commentary on daily prayers. Based mainly on the commentary by Eliezer b. Nathan with interpolations from other sources. The scribe or editor added explanations by later and contemporary authorities, among them his teacher Samuel b. Samson **מורי הר"ר שמואל בן הר"ר** (f. 160r), Judah b. Abraham **נ"ע אברהם ב"ר יהודה** (f. 190r), Meir b. Barukh of Rothenburg **מאיר ר' הרב של הרב ר' יעקב** (f. 195r). Glosses and additions in the margins. This manuscript was used for variants in M. Hershler's edition of the Siddur of R. Solomon of Worms **סדור רבנו שלמה מגרמיזא** (Jerusalem 1972). On this manuscript cf. introduction, pp. 30–31 and pp. 297–306 at the end where the editor listed all the corrections and additions extracted from this manuscript. According to A. Grossman, *The Early Sages of Ashkenaz* (Jerusalem 1981), p. 347 [in Hebrew], the commentary in that Siddur is by Eliezer b. Nathan with later additions interspersed.
33. Ff. 200r–227r: **[פירוש מסכת אבות]** Commentary on Mishnah Avot by Jacob b. Samson as printed in *Maḥzor Vitry*. First edition Berlin 1889.
34. Ff. 227r–238r: **[פירוש פיוטים לפסח וסוכות]** Commentary on *piyyutim* for Passover and Sukkot. The editor included explanations from the geonim, and early Ashkenazic rabbis until Meir b. Barukh of Rothenburg. Many of the explanations are found verbatim in the *Ḥizzekuni*, the commentary on Pentateuch by Hezekiah b. Manoah. The commentary on the Haggadah was edited from this manuscript by M. Hershler **פירוש ההגדה וסדר ליל פסח לתלמידי חסידי אשכנז** *Sinai*, lxxii (1972/3), pp. 228–247 and again in a separate volume together with the commentary by Eleazar of Worms **עם פירוש הגדה של פסח ושיר השירים**

הרוקח (Jerusalem 1984). Another, more complete copy, is found in MS Vat. ebr. 324 (q.v.).

35. Ff. 238r-239v: דיני כתובות וקידושין Laws of marriage contracts (*Ketubbot*) and marriage (*kiddushin*). Includes commentaries on some of the blessings and *piyyutim* recited in the wedding ceremony. The scribe left lacunae and at the end explained that he did so because the book he was copying from was torn and presumably some text was missing: לא מ[צא]תי יותר וגם היה קרוע לכן: הנחתי אילו הריווחות אם אמצאם אכתבם.

Ff. 31-44 were copied in an Ashkenazic current semi-cursive script. Ff. 45r-53r are by a different Byzantine hand. The name Elijah is pointed out several times throughout the manuscript (ff. 58v, 77r, 124r, 131v, etc.) and it is probable that it is the name of one of the scribes or an owner. On f. 41v the other Byzantine scribe wrote a dedication to Elijah: ר' אליה קח נא את ברכתי אשר הובאת לך. Ff. 157-159 blank. The texts on ff. 84-98, 108-138 and 143-150 are also found in MS New York, JTSA 2499 (EMC 820), an incomplete parallel manuscript written by an Italian hand.

Provenance: Palatine Library, Fugger collection, acquired from Elia Capsali from Candia.

Vat. ebr. 286

86 ff. (1-23, 23^a-36, 36^a-84). Composition of quires indiscernible. Leaves, mostly loose, from three different manuscripts bound together.

I

Ff. 1-23, 23^a-36, 36^a-39. Paper. 203 × 145 (142-156 × 95) mm. <Byzantium>, mid-late 14th century. Byzantine semi-cursive script.

1. Ff. 1r-22v: [פירוש אגדות התלמוד] Anonymous commentary on the legends (*aggadot*) of the Talmud. Incomplete. Includes *aggadot* from tractate TB Shabbat, chapters viii-ix (ff. 1r-10r) ending נשלם פרק המוציאין! (should read פרק ר' עקיבא), פרק ר' עקיבא from TB Hullin chapter iii (ff. 10v-18r), עושין פסין (TB Eruvin chapter ii) and בפרק מי שהחשיך from TB Shabbat chapter xxiv (ff. 18r-22v). The author mentions his commentary on tractates Berakhot ופירשתיה (f. 2r) and Yoma וכבר דברנו זה בארוכה בראש מסכת יומא (f. 2r).
2. Ff. 22v-28v: מאמר חי בן מקיץ לחכם ר' אברהם בן עזרה זצ"ל Abraham ibn Ezra's *Ḥai ben Mekiz*, a prose poem in the *maqama* style based on Avicenna's *Ḥai ben Yaqzan*. First edition at the end of צל עולם (Amsterdam 1733). Edited, with variants from this manuscript and others, by I. Levin (Tel Aviv 1983).
3. Ff. 28v-33r: נוסח הכתב אשר שלח ר' אנטולי זצ"ל לרבנו הרב מורה צדק זצ"ל Correspondence between Anatoli b. Joseph and Moses b. Maimon. Includes the letter of introduction sent by Anatoli, signed אנטולי ברב"י יוסף עמש"י. First edited in תעלומות חכמה by Joseph Delmedigo (Basel 1629), ff. 89b-91a. Later printed in the edition of letters and responsa by Moses b. Maimon ואגרותיו תשובות הרמב"ם.

(Leipzig 1859), ff. 36v–37r. On ff. 31r–33r the reply by Moses b. Maimon, printed in Y. Shilat *אגרות הרמב"ם* vol. ii (Jerusalem 1988), pp. 465–470.

4. F. 33r: נוסח הקושיות כתב וההשגות אשר שלח הרב ר' יהונתן ש"צ מקהל עיר לונגל אל הגאון הרב רבינו משה בן הרב רבינו מימון זצ"ל על קצת הלכות מן החבור עתה אקום. At the end the scribe wrote: לא הפצתי בזה המליצה כתב תשובה ושאלה על תשובת שאלה.
5. Ff. 33v–36v, 36^ar–39v: Letter by Zerariah b. Isaac b. Shealtiel Ḥen to Judah b. Solomon in reply to his questions on time, on the existence of giants and on Job's responses. Begins בתחלת הקדמות יצא דבר בענין מחלוקת הפילוסופים והמדברי' בדרך והזמן והתנועה. The end, from near the beginning of the third reply, is missing. Another copy with variations is found in MS Cambridge, University Library Add. 1235. The reply on the giants was edited from the Cambridge manuscript by its former owner, R. Kirchheim, in *Ozar Nechmad*, ii (1857), pp. 121–123.

II

Ff. 40–63. Paper. 203 × 145 (145–150 × 107; 165 × 107) mm. <Byzantium>, ca. 1400. Byzantine semi-cursive scripts. Ff. 58v–63r by another hand and f. 63v was copied by several hands.

6. Ff. 40r–63v: Novellae, *notarikon* and *gematriot* on the Pentateuch, aggadot in the Talmud and midrash, halakhah and Kabbalah. Includes, novellae and other works, *inter alia* מעשה התורה נאמ' על יד רבי' הקדוש, *MaSaseh Torah* (ff. 52r–55v; cf. MS Vat. ebr. 224), a short kabbalistic piece on the correct formulas of blessings (f. 57r–v), סימן של מטר portents of rain (ff. 57v–58r), novellae on Kabbalah (f. 58r–v), חידושים מן פר' דלימרין novellae on TB Ḥullin chapter iii by Samuel דלימרין (f. 62r–v). On f. 42r a short piece by Eleazar of Moch[?]: אחר הרב ר' אלעזר ממוך.

III

Ff. 64 (blank)-84. Paper. 203 × 145 (160 × 105) mm. <Spain>, ca. 1300 (pre-watermarked paper). Sephardic semi-cursive (ff. 65–71) and cursive (ff. 72–84) scripts.

7. Ff. 65r–84r: [חיבור על גלות וגאולה] A treatise in four chapters on exile and redemption. Begins נאם המדבר אחרי הלל ותת לו תורה מרחישת המחשבה. Discusses the Ten Lost Tribes, the Messiah and the date of the Redemption. Based on the prophecies in the Book of Daniel (f. 84r). The date of the Redemption is calculated as 1291 or 1293 after the destruction of the Second Temple [=1359–1361 or 1361–1363 depending upon the accepted date of the destruction, 68 or 70 CE]. The author quotes Abraham ibn Ezra several times and once mentions Moses ha-Kohen משה הכהן (f. 73v).

Owner (f. 84v): Moses b. Michael Karbon מיכאל קרבון.

Assemani recorded the manuscript as *olim Palatinus*.

Vat. ebr. 287

48 ff. Paper. 214 × 150 (144 × 101) mm. Senions. <Italy>, late 15th century (watermarks similar to Briquet no. 14873 dated 1483). Ashkenazic semi-cursive script.

1. Ff. 1r–44r: [פירוש על פירוש התורה של ראב"ע] A slightly different redaction of the supercommentary on Abraham ibn Ezra's commentary on the Pentateuch attributed to Solomon ibn Ya'ish (14th century) in MS Oxford, Bodleian Library Hunt. 293. Begins והנה שכחו ויברא אלהים את התנינים הגדולים שנא' בהם אשר שרצו המים. Several copies of each redaction of this commentary exist in various libraries. In both redactions the author quotes his teachers Meir b. David אדוניי ז"ל (ff. 9v, 15r, 17v, 35r) and Levi ha-Kohen ר' לוי הכהן (ff. 16r, 16v and 29r). However, the excerpt from ibn Ya'ish's commentary quoted in Gategno's commentary (ff. 101v–102r in this manuscript) is different from the commentary on the same passage in this manuscript. Cf. Ben-Menahem, *Mi-Ginzei*, pp. 88–89.

The commentary is attributed to Joseph Kaspi in the manuscript ביאור אבן עזרא מהכספי.

2. Ff. 44v–48v: [מוסרי הפילוסופים] *Musarei ha-Filosofim* (chapter iii), a collection of proverbs from Greek and Arabic wisdom literature in Judah al-Ḥarizi's Hebrew translation of Ḥunayn b. Iṣḥāq's Arabic translation *Adāb al-Falāsifa* from the Greek. First edition Riva di Trento 1562. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp 348–353.

The manuscript is ruled in ink, as practiced in Italy. It was copied by the same scribe who copied MS Vat. ebr. 292¹, and both manuscripts may have been parts of the same codex.

Vat. ebr. 288

160 ff. Oriental paper. 172 × 127 (124 × 80) mm. Senions. <Palestine>, ca. 1314. Byzantine and Sephardic semi-cursive scripts.

Philosophical-mystical treatise composed in 4999=1238/9 ותתקצ"ט אנכי ילידתייהו (f. 126r). The work is divided into several parts, some of which are copies of other treatises. According to G. Scholem (*cf. infra*) the entire manuscript is part of one single treatise. Scholem points out that references to a section called משל הקדמוני (not the work by that title by ibn Sahula) on ff. 1r and 4r are found on ff. 117r and 120r, and that the chapter שער העשירי של מוריית אברהם is undoubtedly connected with the treatise on the soul attributed to Galen, a dialogue between Galen and his pupil Moria.

The anonymous author quotes several early kabbalistic texts such as *Sefer Yezirah* (many times), ספר הריזים (f. 88v), שיעור קומה (f. 91r), but does not quote the *Zohar* or other works from the Spanish kabbalistic circles. On f. 6r he mentions Abraham ibn Ezra אברהם אבן עזרא. Moses b. Maimon is also quoted several times.

On ff. 1r–106v a section in four parts missing until near the end of the first chapter. The first part on the body is divided into six chapters מאמרים, the second

part is on the soul, the third part is on the Divine Name פירוש השם המיוחד and the fourth part is divided into seven chapters on the Throne.

On ff. 107v–111v a treatise on the Chariot in the Book of Ezekiel. Preceded by a poem beginning ישמעו עובדי האל חכמיו. The section begins דע כי כל הדברים שעה. המעשיות והמחשבויות באופן המרכבה נהיות. Written in rhymed prose.

Ff. 111v–136v: שער עשירי של מוריא on Creation, the soul, intelligence, angels, etc. Begins ברוך שאמר והיה העולם. וישם עדות בבריאות כולם. Written in rhymed prose.

Ff. 137r–145v: סוד שם המרכבה. A copy of *Massekhet Hekhalot*. Begins הקב"ה רם ונשא ואף כסאו רם ונשא. First edited in ארזי לבנון (Venice 1701). Also edited by A. Jellinek, *Bet ha-Midrash*, ii (Leipzig 1853), pp. 40–47, and from a more accurate manuscript as *Maṣase Merkhavah*, by S.A. Wertheimer, בתי מדרשות, i (1950), pp. 51–62, 387–390. A new critical, synoptic edition based on several manuscripts with variants from this codex, including an analysis of the text and a German translation was published by K. Herrmann, *Massekhet Hekhalot* (Tübingen 1994). On this manuscript, cf. *ibid.*, p. 61.

Ff. 147r–159r: סיורו של עולם A midrash on the dimensions of the world, heaven and hell. Parts of this midrash are found in the *Baraita de-Maṣaseh Bereshit*. (= *Seder Rabba de-Bereshit*), *Midrash Kohen* and other sources. Begins ארכו של עולם. מהלך חמש מאות שנה ושתי שנים.

Ff. 159v–160v: ספר הנפש The beginning of *Sefer ha-Nefesh*, book on the soul attributed to Galen. Translated by Judah al-Harizi ז"ל יהודה חריזי. והעתיקו מלשון ערב ללשון הקודש. Cf. Steinschneider, *Hebr. Uebersetzungen*, pp. 273–274.

Written by two scribes who shared the copying. The first, writing in a Byzantine semi-cursive script, copied ff. 1r–15r, beginning of line 7 and 107v–160v, and singled out his name, Moses, twice on f. 130v. The same scribe copied MS Oxford, Bodleian Library Hunt. 305 in Safed in 1314 (cf. Neubauer's catalogue, no. 605). The second scribe copied ff. 15r, line 7–106v in a Sephardic semi-cursive script.

Owner (f. 146r): Raphael b. Abraham della Mirandola purchased the manuscript in Treviso from Asher Ashkenazi b. Jacob פונפירלה together with another volume that included *Sefer ha-Temunah* and *Sefer ha-Yihud*. The second manuscript is probably MS Munich, BSB hebr. 119, which includes *Sefer ha-Temunah* and was purchased by Raphael della Mirandola from Asher Ashkenazi פונפירלה in 5253=1493. The owner's inscription reads שלי רפאל בכ"מ אברהם מלמירנדולה זלה"ה קניתיהו בטרווישו עם ספר אחר מקבלה נקרא ספר התמונה ויש בו ספר היחוד מן כמ"ר אשר אשכנזי בכ"מ יעקב הנקרא פונפירלה יזי"א ... האל למען רחמי יזכני להגות במ. אני זרעי עד סוף כל הדורות סלה ועד.

This manuscript was confiscated from the Vatican Library in 1798 by the army of Napoleon and was deposited in the Biblioteca Ambrosiana in Milan. It was described in great detail with many long quotations from the text by C. Bernheimer in the catalogue of the Hebrew manuscripts in the Ambrosiana, *Codices Hebraici Bybliothecae Ambrosianae* (Florence 1933), no. 61 (pp. 67–70), and was returned to the Vatican Library in the same year. On this manuscript cf. the

review by G. Scholem of the Bernheimer catalogue in *KS*, xi (1934/5), pp. 187–188.

Owner: Antonio (Leone) Flaminio. (cf. Cassuto, *Palatini*, p. 71).

Palatine collection.

Vat. ebr. 289

136 ff. Paper. 210 × 134 (152–160 × 88) mm. Eight-bifolia quires. <Italy>, mid-14th century (watermarks similar to Briquet no. 15465 dated 1344–1354).

Italian semi-cursive script.

1. Ff. 1r–80r. [ביאור הקדיש והקדושה] *Beḅur ha-Kaddish vaha-Kedushah*. Philosophical explanation of the *kaddish* and the *kedushah* by Judah b. Moses Romano. 209 §§. A later hand traced over the faded writing on the top half of the first page.
2. Ff. 81r–108v: [ביאור מעשה בראשית] *Beḅur Maṣaseh Bereshit*. Judah b. Moses Romano's commentary on Creation. Cf. G.B. Sermoneta, "Jehudah ben Moseh ben Dani'el Romano, traducteur de Saint Thomas." *Hommage à Georges Vajda* (Louvain 1980), p. 256.
3. Ff. 109r–123v: [בן פורת] *Ben Porat*. Judah Romano's commentary on the philosophic sections in the first book (*Sefer ha-Madda*) of Moses b. Maimon's *Mishneh Torah*. With glosses by Moses b. Shabbetai *ר"ר שבתאי*.
4. Ff. 124r–136v: [ספר פרחי האלהות] *Sefer Pirḥei ha-Elohut* also called *Sefer ha-Silot* or *ha-Sibbot*, a Hebrew translation from the Latin by Judah b. Moses Romano of *Liber de Causis* by Proclus. Beginning missing. Extant text begins *הנפש כי הוא* *כאופן מפריש הנצחות למטה*. On the author and the translation cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 263 and G.B. Sermoneta, "Jehudah ben Moseh ben Dani'el Romano, traducteur de Saint Thomas." *Hommage à Georges Vajda* (Louvain 1980), pp. 258–262. On ff. 133v–136v Romano's commentary on the text of Proclus headed *על ספר ואיני יודע* *אילו הם קצת כתובים מבוזרים על ספר ואיני יודע* *שם מחברם. ונראה בעיני שלא היו מהעתקת החכם המופלא ר' יהודה זצ"ל כי אם ממעתיק אחר*. Glosses by Moses b. Shabbetai b. Menahem *ר"ר שבתאי זצ"ל בר מנחם* were copied in the margins on ff. 116v and 119v and inserted into the text on f. 136v. The glossator wrote poems and glosses to Romano's *Ben Porat* in MS Parma, Biblioteca Palatina 2384 where he signed his full name Moses b. Shabbetai b. Menahem b. Moses b. Benjamin.

Owner: Antonio (Leone) Flaminio. (cf. Cassuto, *Palatini*, p. 71).

Palatine collection.

Vat. ebr. 290

131 ff.

Eleven different manuscripts of different sizes, origins and writings bound together.

I

Ff. 1–4. Parchment. 15th century. Byzantine-Ashkenazic script.

1. Ff. 1r–4v: Portents. Includes ספר הרעש portents based on earthquakes, רעשים on quakes and thunder, סימן לחדשים on Rosh Ḥodesh, סימן על הלבנה on the moon, סימן נסיונות on daily experiences, סימני עטישות on sneezing, סימני קול the cawing of ravens, נסיון העופות on fowl and סוד העורב the secret of the raven. Cf. R. Leicht, *Astrologumena Judaica*, Tübingen 2006, pp. 154–155.

II

Ff. 5–14. (f. 5 blank). Parchment. 14th century. Sephardic semi-cursive script.

2. Ff. 6r–14v: פירוש ספר יצירה Introduction to the commentary on *Sefer Yezirah* attributed to Abraham b. David of Posquières. End missing. Last words לכמה מרים ולמים מרים ולמים סרוחים ולמים מים מיני מים (= p. 12, col. 1 in the Warsaw 1884 edition). According to G. Scholem, פרקים מתולדות ספרות הקבלה, *KS*, iv (1927/28), pp. 286–289, the true author of the commentary is Joseph b. Shalom Ashkenazi. First edition Mantua 1562.

III

Ff. 15–48. Paper. ca. 1500 (watermarks quite similar to Briquet no. 2483 from 1492). Sephardic semi-cursive script.

3. Ff. 15r–48v: [פירוש אבות] Anonymous commentary on *Pirkei Avot*. Autograph, with glosses and corrections by the author. Begins הנה בהיות היו יודעים התנאים והחכמים הראשונים. Most of the commentary on *Perek Kinyan Torah* (chapter 6) is missing.

IV

Ff. 49–56. Paper. <Italy>, early 15th century. Italian semi-cursive script.

4. Ff. 49r–56v: הגדה דמגילת אסתר *Haggadah de-Megillat Esther*. A shorter redaction of the *Midrash Esther Rabbah* on the Scroll of Esther. Begins ויהי בימי אחשוורוש ר' תנחומא בשם ר' ברכיה רבא לחייא בשם ר' אליעזר זה עלה לדינו מן הגולה (Esther iii:14). Other copies of this redaction are found in MSS Vat. ebr. 96 and Parma, Biblioteca Palatina Parm. 2393. On f. 49r the name (of the scribe?) Menahem is singled out.

V

Ff. 57–62. (ff. 59–62 ruled but blank). Paper. <Italy>, late 15th century. Italian semi-cursive script.

5. Ff. 57r–59r: ספר יצירה *Sefer Yezirah*. First edition Mantua 1562. In the upper and lower margins of f. 57r a fragment of the commentary by Moses b. Naḥman on the work beginning ל"ב נתיבות וכר' הם ספירות וכ"ב אותיות ומנצפ"ך צופים אמרום על אים בחשבון כן אינם בחשבון. The commentary is similar to the text found in MS Leiden, University Warn. 24, edited by Gershom Scholem פרקים מתולדות ספרות הקבלה, *KS*, vi (1929/30), pp. 401–402.

VI

Ff. 63–80 (f. 80 blank). Parchment. Quaternions and quinions. <Byzantium>, 14th century. Byzantine semi-cursive script.

6. Ff. 63r–64v: פרישת של ספר העיון אשר רב חמאי ראש המחברים Commentary on *Sefer ha-Iyyun* attributed in other sources to Abraham Abulafia, but most probably

composed by Joseph b. Shalom. Cf. M. Idel, בשלוש (יצחק מפיסאן?) אגרתו של רבי יצחק מפיסאן, *Kobez Al Yad*, x (1982), p. 169, note 40.

7. Ff. 65r–68v: *Ma5aseh Bereshit*. Begins בראשית ברא אאהוה, אל תהי קורא מעשה בראשית. Printed in *Sefer Razi'el ha-Malakh* (Amsterdam 1701).
8. Ff. 68v–70v: [מסכת היכלות] *Massekhet Hekhalot*. Only until the middle of chapter v. Begins רם ונישא שנ' כה אמר רם ונישא רם. Cf. MS Vat. ebr. 288 and K. Herrmann, *Massekhet Hekhalot* (Tübingen 1994), p. 62.
9. Ff. 71r–76v: Kabbalistic secrets. Includes, *inter alia*, סוד סוכה; סוד לולב; סוד ראש, טעם השנה; סוד טעם לולב; טעם חמץ ומצה; ענין שבועות; טעם המשכן ומעשהו; טעם הקרבנות; סוד לא תחרש; טעם שדוחה שבת; סוד שם הקדש ועוד.
10. Ff. 76v–79v: Kabbalistic commentary on the Sefirot. Begins גל עיני ואביטה נפלאות מתורתך וכת' אל המקום אשר הוא חנה שם.

VII

Ff. 81–91. Paper. 15th century. Sephardic semi-cursive script.

11. Ff. 81r–91v: [זוהר חדש (מדרש הנעלם)] Fragment from *Midrash ha-Ne5elam* on Genesis from the *Zohar* (Jerusalem 1953 edn., 10b-16a). Begins ולא מסתכל ברקיעא דאמ' ר' יצחק כשהב"ה מחייה המתים ויעבר כבני נשא.

VIII

Ff. 92–111. Paper. 318 × 235 (193 × 129) mm. Quaternions. Saragosa (Spain). 1491. Sephardic semi-cursive script.

12. Ff. 92r–111v: Fragment from a work on philosophy. Beginning missing. Includes המאמר בגשמים השמימיים; המאמר בטבעיות; המאמר בתנועה; המאמר במקום; המאמר השנים בגשמים הפשוטים; המאמר הג' במזגים; המאמר הד' בנפש הצומחת; המאמר באמתת ההשגות הנגלות; המאמר הה' במה שיושפע. Colophon (f. 111v): נשלם בסארקוסטה שנת רנ"ב לחדש מרחשון.

IX

Ff. 112–125. Paper. 15th century. Byzantine semi-cursive script.

13. F. 112r: Commentary on the story of Rabbah bar Naḥmani (BT Bava Mezia 88a). The text of the story as copied in the manuscript includes many variations from the printed editions and other manuscripts.
14. Ff. 113r–125v: [ספר הפליאה] Extracts from *Sefer ha-Peliah*. The text of *Seder Tana6im ve-Amoraim* incorporated into this work was used for variants in the edition by K. Kahan [=Kahana] (Frankfurt 1935). Kahana described this manuscript on pp. xxxiv–xxxv.

X

Ff. 126–128. Paper. early 16th century. Sephardic cursive script.

15. Ff. 126r–128v: [פירוש ספר יסודות (קטע)] Fragment from a commentary on Euclid's *Elements*. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 509.

XI

Ff. 129–131 (ff. 130r–131r blank). Paper. 15th century. Byzantine semi-cursive script.

16. F. 129r–v: ספר הצמחים לארסטו *Sefer ha-Zemahim*. §§ 1–40 of Nicolaus Damascenas' *De Plantis*, translated by Kalonymus b. Kalonymus. On the true author of this work and its attribution to Averroes cf. the edition in H.J. Drossaart and E.L.J. Poortman, *Nicolaus Damascenas: De Plantis. Five Translations* (Amsterdam-Oxford-New York 1989). On this manuscript cf. *ibid.*, pp. 357–361.

On f. 131v a fragment on geometry in a cursive Sephardic script.

Owners: Saadiah ha-Kohen sold the manuscript to Obadiah b. Solomon איך מכרתי זה הספר של יסודות לאקלידס ומספר לניקומאכוס לר' עובדיה בר שלמה ... סעדיה הכהן ... בסכום חמשה (f. 130v). Antonio (Leone) Flaminio. (cf. Cassuto, *Palatini*, p. 71).

Palatine collection.

Vat. ebr. 291

314 ff. Mainly paper. 210 × 143 mm.

At least seven manuscripts or parts of manuscripts bound together

I

Ff. 1–11. Parchment. Outer margins cropped. 210 × 143 (172–177 × 111–130) mm. Probably a senion from which the first bifolium is missing. <Italy>, ca. 1100. Italian semi-square script. Cf. unit VII, no. 12.

1. Ff. 1r–11r: [פירוש התלמוד וכתובות] לר"ח] Fragment from Hananel b. Hushiel's commentary on the Talmud. Extant only on TB Ketubbot 7a–22b and 29b–36a. Edited by B.M. Lewin from this manuscript in *Ozar ha-Geonim*, viii (Jerusalem 1939). Commentary on Ketubbot 7–11 published again from this manuscript together with Genizah fragments by A. Goldschmidt, מפירוש ר"ח כתובות, קטעים מפירוש ר"ח כתובות, פרק בתולה נשאת *Yeshurun*, viii (2001), pp. 1–11.

II

Ff. 11–18. Paper. F. 11v is written on a paper page pasted over the verso side of the original parchment. Written areas of different dimensions. <Byzantium>, ca. 1416/17. Byzantine semi-cursive scripts. Difficult to discern if all the folios are part of one or more units. On f. 12v an inscription, possibly by one of the scribes, stating the date 5177=1416/17 חלילה לשנת הקע"ז ט' למחזור הגדול

2. Ff. 11v–13v: ל"ב נתיבות חכמה במסורת הקבלה *Thirty-two Paths to Wisdom* according to the Kabbalah. A 13th century text from the *Iyyun* circle. Different version from the text in the introduction to the commentary on *Sefer Yezirah* attributed to Abraham b. David of Posquières. Cf. M. Idel, הפירוש המאגי והניאופלטיני, *Jerusalem Studies in Jewish Thought*, x (1992), p. 70, note 64.

3. Ff. 14r–15r: פרק שירה *Perek Shirah*. First edition Prague 1590.

4. Ff. 15v-17r, 19r-v: הנני כותב לך ג' שערים שאני קוראם ג' ענקים] והטמן אותם כל אשר תוכל A work on hygiene in three chapters. Missing from near the end of chapter iii. Each chapter includes numbered dictums. Begins כל מחשבותיך במאכליך תהיה לתועלתך.
5. Ff. 17v-18v: *Yozer* for Shabbat by Benjamin b. Abraham based on עקיבא דר' אבותיית דר' עקיבא, a midrash on the letters of the alphabet. The *yozer* begins אודה ה' בכל לבב ותפארתו אנובבה.

III

Ff. 20-50 (ff. 33v-36v, 45v-46v blank). Paper. Written areas of different dimensions <Byzantium>, early 15th century (watermarks identical to Briquet no. 11891 dated 1405). Byzantine semi-cursive scripts (ff. 20-24 and 47-50 in one hand and the rest in another hand).

6. Ff. 20r-50r: ספר מפתח הרעיון *Sefer Mafteah ha-Ra5ayon*, kabbalistic treatise by Abraham Abulafia. Incomplete. Ends in mid-sentence: ואע"פ שאין עמידה לו אם כן העומד שהוא בלתי תנועה אינו מורה על אחרת:אלפבית א' אמו אלף אחד and perhaps part of the treatise. It begins אמו אלף אחד ומספרו אחד.

IV

Ff. 53-151. Parchment (outer and inner bifolia of each quire) and paper. Senions. <Byzantium>, early 15th century (watermarks similar to Briquet no. 11722 or 11725 dated 1413-1424). Byzantine semi-cursive script.

7. Ff. 53r-150r: [פירוש ספר יצירה] Commentary on *Sefer Yezirah* attributed in the printed editions to Abraham b. David of Posquières. The true author of the commentary is Joseph b. Shalom Ashkenazi. Cf. G. Scholem, פרקים מתולדות, *KS*, iv (1927/28), pp. 286-289. First edition Mantua 1562. At the end the scribe added a note on the Divine Name of 42 letters שם סידור שם הגדול שהוא בן מ"ב אותיות beginning המפורש זה השם הגדול שהוא בן מ"ב אותיות. It is attributed to R. Hananel פי' בשם ר' חננאל ז"ל. On f. 53v another hand added a wheel of fortune with the signs of the zodiac and the corresponding names of the months, the twelve tribes, fortunes and permutations of the Divine Name.
8. Ff. 150v-151v: *Pitron Ḥalomot*. Interpretation of dreams attributed in other sources to Hai Gaon. First edition together with the book פתח דברי (Constantinople 1518). Bound out of order. The work begins on f. 151r and continues on ff. 151v and 150v. Copied on the same quire as the end of no. 7 but by a different hand.

V

Ff. 152-216. Paper. Senions. <Sepharad>, early 14th century. Sephardic semi-cursive scripts. Ff. 161v-162r, 172, 173v, 175r, 176v, mid-185r-186r in a different, more calligraphic hand.

9. Ff. 152r-157r: הלכות תשובה לכל עבירה ... הוא יסוד הרב ר' אליעזר בן הרב ר' יהודה ... כאשר

עליון יהודי חסיד Eleazar b. Judah of Worms' ethical work *Moreh Hata'im*. The scribe skipped most of the catalogue of penances. At the end: סליק ספר כפרות. First edition Venice 1625. Cf. I. Marcus, "Ḥasidei >Ashkenaz; Private Penitentials." *Studies in Jewish Mysticism* (Cambridge, Mass. 1982), p. 70, no. 3.

10. Ff. 158r–216v: [ילקוט המכירי (הושע)] *Yalkut ha-Makhiri* by Makhir b. Abba Mari. Midrash on the book of Hosea. Incomplete. Only from i:9-xiv:1. Edited from this manuscript by A.W. Greenup, "A Fragment of the Yalkut of R. Machir bar Abba Mari on Hosea (I.9-XIV.1)." *JQR*, n.s. xv (1924–1925), pp. 146–212.

VI

Ff. 217–305. (f. 305 blank). Paper. Eight-bifolia quires. <Sepharad>, early 14th century (watermarks identical to Briquet no. 3777 dated 1312 or to no. 3779 dated 1315). Sephardic cursive script.

11. Ff. 217r–304v: [מדרש רבה (אסתר, קהלת)] *Midrash Esther Rabbah* (ff. 217r–282v) and *Midrash Ecclesiastes Rabbah* (ff. 282v–304r). First edition Pesaro 1519. On f. 304v some extracts from TY Avodah Zarah 41d, 42a and 40a.

VII

Ff. 306–314. Parchment. <Italy>, ca. 1100. Italian semi-square scripts. Possibly belongs to the same manuscript as unit no. I, even though the layouts are different. Ff. 308 and 313 are by a different hand.

12. Ff. 306r–314r: Fragments from Hananel b. Hushiel's commentary on TB Yevamot 118b-119a, 111a-b, 24a-b, 29b-30a and 118a-b (ff. 306–307, 309–312, 314r). B.M. Lewin published an extract from this manuscript in *Ozar ha-Geonim*, vii (Jerusalem 1936). On ff. 308 and 313 a sheet in an early Byzantine script: fragments from the text of TB Beḥah 26b, line 53–27b, line 31 and 32b, line 15–33b, line 3.

Palatine collection, Fondo Fuggeriana ebr. 137.

Vat. ebr. 292

119 ff. Paper. 214 × 156 mm. <Northern Italy>, second half of the 15th century. Ashkenazic semi-cursive scripts.

Six different units all written in Ashkenazic scripts and produced in northern Italy mostly on different papers and with written areas of different dimensions. Quiring varies. It is possible that some of the units were produced together.

I

Ff. 1–28. Watermarks similar to Piccard, *Ochsenkopf* no. 857 dated 1457–1470. Quires of eight bifolia and senions.

1. Ff. 1r–8r: מאמר תחיית המתים Moses b. Maimon's treatise on resurrection, *Iggeret Tehiyat ha-Metim* or *Maḥamar Tehiyat ha-Metim*, translated from the Arabic by Samuel ibn Tibbon. Cf. MS Vat. ebr. 251/2.
2. Ff. 8r–12r: Joseph b. Jacob ibn Zaddik's philosophical treatise *Olam Katan*.

According to the colophon the author was Moses ibn Tibbon המאמר הנקרא עולם קטן חברו ... ר' משה בן ... שמואל בן תבון. Ibn Tibbon is sometimes cited as the translator, but according to M. Steinschneider, *Hebr. Uebersetzungen*, pp. 407–410, the translator from the Arabic was probably Nahum ha-Ma=aravi. First edition by A. Jellinek (Leipzig 1854).

3. Ff. 12v–28v: ל"ז מאיר שפירא זצ"ל Epitome on astronomy by Meir Spira. Some diagrams accompanying this work were drawn on f. 12v. זאת היא תמונת האשתירא.

Unit I was copied by the same scribe who copied MS Vat. ebr. 287, and both manuscripts may have been parts of the same codex.

II

Ff. 29–40.

4. Ff. 29r–33r: שבה חיבר ר' ידעיה בדרשי המליץ הנכבד Jedaiah b. Abraham Bedersi's poetic prayer *Bakkashat ha-Memim*, each word of which begins with the letter *mem*. First edition Soncino 1488. Includes the verses in praise of the prayer by the author's father, beginning בני חוצב להב and Jedaiah's *piyyut* אמרתי אשמרה. On ff. 32r–33r two additional *piyyutim*: אלהי אל תדיני כמעלי attributed in this manuscript to Solomon ibn Gabirol וידוי דרך לגבירולו דרך וידוי attributed to Solomon ibn Gabirol although Davidson, *Thesaurus*, tends to attribute it to Isaac b. Mar Saul and כל תאותי by Judah ha-Levi, headed אחרת שקולה וחמודה.
5. Ff. 33v–37r: מוסר לרב האי גאון *Mussar Haskel*, ethical poem by Hai b. Sherira Gaon. First edition Fano 1504.
6. Ff. 37r–37v: טעם למה היה מתאוה משה רבי' ... לילך לארץ הצבי Reason for Moses' wish to enter the Holy Land, usually appended to *Avat Nefesh* by Asher b. Abraham Crescas in other manuscripts, followed by additional discussions of the matter, one of them by Israel ישראל הח"ר.
7. F. 38v: אקרא אליך ה' אקרא A *selihah* by Shemariah.
8. Ff. 39v–40v: אגרת המוסר (f. 40r) *Iggeret ha-Mussar ha-Kelalit*. Epistle on ethics attributed to Aristotle and translated from the Greek to Arabic by =Alī. Translated from the Arabic into Hebrew by Judah al-Ḥarizi. According to M. Steinschneider, *Hebr. Uebersetzungen*, pp. 354–356, =Alī is to be identified with =Alī b. Riḏwān, but there is no evidence that this attribution is correct. Cf. S. Pines, *Tarbiz*, xxiv (1955), pp. 406–409.

III

Ff. 41–53; 112–117. Senions. Ff. 117v–119v blank.

9. Ff. 41r–53v: סימני המורה *Simmanei ha-Moreh*. Index of the biblical passages in Moses b. Maimon's *Guide of the Perplexed* and an index of the topics in Part I of the *Guide*.

IV

Ff. 54–65. Senions.

10. Ff. 54r–55v: משלי חמשים תלמידים *Parables of the Fifty Pupils*. This text, with variations and with a briefer and slightly different opening and ending, is found

in *maqama* xliv in Judah al-Ḥarizi's *Tahkemoni* and was also copied as a separate unit in many manuscripts. Printed in the Soncino 1488 edition of Jedaiah b. Abraham Bedersi's poetic prayer *Bakkashat ha-Memin* and other works.

11. Ff. 56r–59r: [פירוש ספר המדע] Commentary on the philosophic sections in the first book (*Sefer ha-Madda*) of Moses b. Maimon's *Mishneh Torah*. Only on *Hilkhot Yesodei ha-Torah* i:1–ii:7. At the end the scribe wrote that the continuation was missing **לא מצאתי יותר**.
12. Ff. 59v–65r: **ויכוח בין הזקן והנער** Controversy between an old man and a lad from the second part of Isaac Polgar's *Ezer ha-Daṣat*. First edition London 1906. Cf. the critical edition by J.S. Levinger, **עזר הדעת** (Tel-Aviv 1984), p. 15.

V

Ff. 66–89; 102–111. (ff. 102, 109v–111v blank). Quaternions. Ff. 87v–89v are written in a different contemporary Ashkenazic hand.

13. Ff. 66r–87r: **ספר מראה האופנים** Johannes de Sacrobosco's *De Sphaera mundi* translated by Solomon b. Abraham Avigdor. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 643.
14. Ff. 87v–89v: **פרק מר' נתן ב"ר יואל פלקיירא בתנועות הנפשיות** An extract from Nathan b. Joel Falaquera's medical work *Zori ha-Guf*, part ii, chapter 5.

VI

Ff. 91–109. Ff. 98–99 by a different hand. F. 100–101 blank.

14. Ff. 91r–99v: **כתר מלכות לר' שלמה אבן גבירול** Solomon ibn Gabirol's philosophical prayer *Keter Malkhut*. First edition Venice 1572. The critical edition by I. Levin **כתר מלכות לרבי שלמה אבן גבירול** (Tel Aviv 2005) did not make use of this manuscript.
15. Ff. 103r–109r: **תפוח הזהב** *Sefer ha-Tappuah*, attributed to Aristotle. Translated from the Arabic by Abraham b. Ḥasdai ha-Levi. First edition Venice 1519. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 267–8. Copied by the same hand that copied ff. 66–87.

III

16. Ff. 112v–117r: **ספר אוקלידס החכם על ... ביאור על** Commentary on Euclid's *Elements*. Only until Book v. At the end the copyist wrote that he could not find the continuation **לא מצאתי יותר**. Cf. M. Steinschneider, *ibid.*, p. 509.

Vat. ebr. 293

<1> + 169 ff. (131, 169 blank). Two different manuscripts bound together

I

Ff. 1–131. Paper. 218 × 145 (146 × 88) mm. Senions. <Spain>, mid-15th century (watermarks similar to Briquet no. 493 dated 1443). Sephardic semi-cursive script.

1. Ff. 1r-130r: ז"ל Jedaiah ha-Penini's commentary on the Midrash. Includes commentaries on *Midrash Rabbah* on the Pentateuch, *Tanḥuma* and *Sifre*. Ends תם ובילאובנל"ב ואע"י ישמח הכותב ויגל הקורא בעזרת הבורא.

Initial words are written in red and green alternately.

II

Ff. 132-169. Paper. 218 × 142 (154 × 98) mm. Eight-bifolia quires. <Spain>, mid-15th century (watermarks similar to Briquet no. 3528 dated 1429-1453). Sephardic semi-cursive script.

2. Ff. 132-168: ז"ל Commentary on the legends of the Talmud by Solomon ibn Adret. On tractates Berakhot, Ta'anit, Megillah, Bava Batra, Ḥullin, Nedarim and Avodah Zarah. Used in the edition by A.L. Feldman (Jerusalem 1991).

The name of the scribe, Solomon, was singled out on f. 132r and thrice on f. 153v.

Owner (on flyleaf at beginning): Abraham ibn Bonet [or Bonanno] ר' אברהם ה' בנייט [ביונו?]

Palatine collection, Fondo Fuggeriana ebr. 126.

Vat. ebr. 294

94 ff. Parchment. 220 × 157 (written areas mainly 187 × 130) mm. Varied quiring (7-9 bifolia?). <Byzantium?>, 15th century. Byzantine[?] semi-cursive script.

This manuscript is a collectanea of complete works and extracts from works on Kabbalah, midrash, Talmud and halakhah copied by a single scribe in a script whose origin is difficult to determine. Some leaves are bound out of place, some are missing and some are torn or damaged.

1. Ff. 1v-5v: [פירוש ספר יצירה] Commentary on *Sefer Yeẓirah* attributed in the printed editions to Moses b. Naḥman. The true author was Azriel of Gerona. First edition Mantua 1562. Cf. G. Scholem, *פרקים מתולדות ספרות הקבלה*, *KS*, vi (1929/30), p. 387 and I. Tishby, *כתבי המקובלים ר' עזרא ור' עזריאל מגירונה*, *Sinai*, xvi (1945), pp. 165-169. Incomplete and bound out of order.
2. Ff. 5v-7r: סדר ענין המשכן *Seder Inyan ha-Mishkan*. Kabbalistic treatise on the vessels of the Sanctuary. Another copy of this work with a different ending is found in MS Parma, Biblioteca Palatina Parm. 2784, ff. 109v-110r. According to M. Idel, *מנחם רקנאטי המקובל*, (Jerusalem 1998), p. 45, this work is reminiscent of the early kabbalistic teachings of Joseph Gikatilla and certain doctrines of Barukh Togram. It is followed here by extracts from *Midrash Exodus Rabbah* xlviiii, end of §4 to xlix, end of §1. At the end the scribe wrote a short colophon תם ספר יצירה.
3. Ff. 7r-10r: [פירוש ספר יצירה] Moses b. Naḥman's authentic commentary on *Sefer Yeẓirah*, beginning בשלשים ושתים נתיבות בו. פ' הם עשר ספירות וכ"ב אותיות כי מנצפך צופים

- אמרם. Edited by G. Scholem, *פרקים מתולדות ספרות הקבלה*, KS, vi (1929/30), pp. 387–410.
4. Ff. 10r–16r: Extracts from commentaries on biblical verses and prayers, from the Talmud and midrash. Includes a commentary on אגלא i.e., אתה גבור לעולם (f. 10r–v), also found in MS ebr. 68 (q.v.), on positive commandments dependent on time שהזמן גרמן in which Moses b. Naḥman's commentary on Exodus xx:8 is quoted בפירושו followed by extracts from Alfasi's *Code* on Kiddushin 14b, 15b and 15r–16r with the Mishnayot i:7–8 (ff. 10v–11v).
 5. Ff. 16v–20r: מאמר לאבונצר אלפראב במהות הנפש Abū Naṣr Muḥammad al-Fārābī's *Risālah fī māhiyyat al-naḥs* translated by Zerachiah b. Isaac of Barcelona. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 295–6. The scribe finished copying towards the end of the treatise, but nevertheless added a colophon indicating that the work was complete תם מהות הנפש. After the colophon on f. 20r he added novellae on TB Yevamot 76–77 attributing it to a Rabbi Saadiah רבי סעדיה ז"ל, obviously not Saadiah Gaon.
 6. Ff. 20v–21v: [פירוש עשר ספירות לר' יעקב בן יעקב הכהן] Jacob b. Jacob ha-Kohen's commentary on the ten Sefirot. Attributed to Joseph ibn Ḥayyim in the first edition in לקוטי שכחה ופאה (Ferrara 1556). Close to version B edited by G. Scholem, *מדעי היהדות* in קבלות ר' יעקב ור' יצחק בני ר' יעקב הכהן, ii (1927), pp. 227–230. Followed by an extract from another commentary on the Sefirot.
 7. F. 22r–v: Commentary on the ten Sefirot. Begins כלל אחד מענין הקבלה: אודיעך כלל מפתח לפירושים על עשר ספירות. Cf. G. Scholem, *מדעי היהדות*, x (1933/4), p. 498, no. 2.
 8. Ff. 22v–23v: [פירוש עשר ספירות] Commentary on the Sefirot. Begins אמשול לך משל כתבייד בקבלה הנמצאים בבית הספרים הלאומי מענין הספירות. Cf. G. Scholem, *מדעי היהדות* (Jerusalem 1934), p. 47, no. 4. Followed by a few extracts on Kabbalah: on מפני שיבה תקום (Leviticus xix:32), וכתובת קעקע (Leviticus xix:28) and כל הטעון מים מדברי תורה (edited at the end of Moses de Leon's *הנפש החכמה*, Basel 1608) and this sequence of extracts is also found in other manuscripts.
 9. Ff. 24r–25v: [פירוש עשר ספירות] Commentary on the ten Sefirot by Menahem, a disciple of Eleazar of Worms. Begins כתוב ביה ה' צור עולמים. Cf. G. Scholem, *מפתח* KS, x (1933/4), p. 504, no. 50. On f. 25v another commentary on the Sefirot by the same Menahem beginning בחר חכמה בינה כתיב יי בחכמ' יסד ארץ. Cf. G. Scholem, *ibid.*, p. 505, no. 55.
 10. F. 26r–v: Kabbalistic extracts: mystical meanings of the הלולב *lulav* (f. 26r) and the cherubs סוד הכרובים and notes on the Holy Spirit רוח הקודש and on Psalms xxxi:19 שקר תאלמנה שפתי שקר (f. 26v).
 11. Ff. 27r–48v: [פירוש אגדות התלמוד] Extracts from Ezra b. Solomon's kabbalistic commentary on the legends of the Talmud. This manuscript includes only the legends in tractate Hagigah chapter two and, on ff. 48r–v, 44v and 27r,

extracts from tractate Berakhot. The folios are bound out of order. The beginning is on f. 31r. This copy omits some text and includes extracts from other works, *inter alia*, the commentary on Creation by Isaac the Blind b. Abraham (ff. 37r–38v) edited from this manuscript by D. Abrams, in *Rabbi Asher b. David* (Los Angeles 1996), pp. 310–312. Cf. I. Tishby's edition of Azriel's commentary פירוש האגדות לרבי עזריאל (Jerusalem 1982), introduction, p. 15.

12. F. 49r–v: Short homilies on Hannah's prayer תפילת חנה that includes the Eighteen Benedictions in the *Amidah*, on the Ten Commandments, especially on the First Commandment (f. 49r–v) and extracts from TB Sanhedrin 83–84 (f. 49v).
13. Ff. 50r–94v: Extracts from talmudic and kabbalistic literature on various topics in no particular order with extracts on one topic often scattered on different pages. Sometimes the copyist directs the reader to refer to previous or forthcoming texts עיין למעלה or עיין לקמן. Some of the topics are purity טהרה and impurity, the sanctity of the Temple, laws of the four fasts הלכות ארבע צומות, laws of priests (*cohanim*) and the priestly blessing, laws of repentance, charity (*zedakah*), *niddah*, forbidden foods and levirate marriage. The end is missing.
Among the various extracts are a commentary on the Mishnah, tractate Toharot iv:6–iv:7 (f. 50r), a commentary on Lamentations based largely on *gematriot* and *notarikon* beginning איכה, פי' בשנת רביעית ליהויקים נכתבה מגילת קינות (ff. 50v–52r), Mishnah, Kelim i:4–i:9 (f. 53r), commentaries to the Mishnah and extracts from the Gemara on the subject of the sanctity of the Land of Israel and Jerusalem (ff. 53v–54v), the stories of Honi ha-Meaggel and Nahum of Gimzo (f. 59r–v) and laws of repentance (ff. 62v–77v) including those from Moses b. Maimon's *Mishneh Torah*, i:1–viii:2 (ff. 70v–77r).

Letters forming the acrostic Abraham אברהם are singled out on f. 14r, probably denoting the name of the copyist.

Palatine collection, Fondo Fuggeriana ebr. 131.

Vat. ebr. 295

110 ff. Two different units bound together.

I

Ff. 2–17. Parchment (outer and inner bifolia of each quire) and paper. 193 × 139 (145 × 85) mm. An eight-bifolia quire. <Byzantium>, mid-14th century. Byzantine semi-cursive script.

1. F. 2r. אגרת אל חכמי לונל End of the letter to the scholars of Lunel by Sheshet b. Isaac *nasi* of Saragossa attacking the letter against Moses by Maimon by Meir ha-Levi Abulafia. The letter is signed הספרדי ששת הנשיא בר' יצחק הנשיא סרקסטי זצ"ל. It was published from other manuscripts by A. Marx, "Texts by and About Maimonides." *JQR*, n.s. xxv (1934/35), pp. 406–428.

2. Ff. 2r–4r: פירוש האגרת לגאון רבינו זצ"ל ... שלה אותו לתלמידו החכם ר' יוסף Letter by Moses b. Maimon to Joseph b. Judah ibn Shamun. According to Y. Shilat who edited the responsum anew from this manuscript in his *איגרות הרמב"ם* ii (Jerusalem 1988), pp. 662–667, the attribution to Moses b. Maimon is spurious.
3. Ff. 4r–6r: פירוש מקצת ספר המדע בענין הקבלה Commentary on Moses b. Maimon's *Mishneh Torah, Sefer ha-Madda*, laws of basic principles of the Torah, i:1. Begins ממה שבא בתחלת ספר המדע שהוא ית' ממציא כל נמצא. Other copies of this work are found in MS Leiden, University Library Warn. 41, f. 151; MS Hamburg, Staats- und Universitätsbibliothek hebr. 283, ff. 21v–26v; and MS Oxford, Bodleian Library Opp. 144, ff. 144–145. Published from the Oxford manuscript by Z.H. Edelman in *חמדה גנוזה* (Koenigsberg 1856), pp. 31–35. Edelman attributed the commentary to Hillel of Verona, but G.B. Sermoneta refuted this attribution in *EJ*, vol. viii, p. 499.
4. Ff. 6v–16r: פירוש השער בפירוש האותיות והוא סוד מהסודות Chapter on the letters of the alphabet and the spheres from Judah b. Solomon ha-Kohen ibn Matka's *Midrash ha-Hokhmah*. Cf. MS Vat. ebr. 338.
5. Ff. 16v–17v: [פירוש חידוש העולם] Letter to Ḥasdai ha-Levi of Alexandria on the Creation, attributed to Moses b. Maimon. End missing. According to Y. Shilat who edited the responsum anew in his *איגרות הרמב"ם* ii (Jerusalem 1988), pp. 673–684, the attribution to Moses b. Maimon is spurious, but Y.T. Langermann, *Meḥah Sheṣarim, studies ... in memory of Isadore Twersky* (Jerusalem 2001), Heb. Sect., pp. 229–236, presents arguments for its authenticity. The text in this manuscript is the version found in the first edition (Constantinople 1517). Cf. Shilat, *ibid.*, pp. 673–676. Between ff. 17 and 18 a leaf from a late manuscript with text in Latin was inserted.

II

- Ff. 18–110. Paper. 193 × 139 (148 × 86) mm. Seven-bifolia quires. First half of 15th century (watermarks similar to Briquet no. 3528 dated 1429–1453). Sephardic semi-cursive script.
6. Ff. 18r–26v: [כתר שם טוב] Shem Tov b. Abraham Gaon's *Keter Shem Tov*, a commentary on the secrets in Moses b. Naḥman's commentary on the Pentateuch. Incomplete and bound out of order. The beginning is on f. 26r: פירוש שם טוב גאון ... סתרי התורה להחכם הרב. Edited by J. Coriat, in *מאור ושמש* (Leghorn 1839), ff. 25–54.
 7. Ff. 27r–99v: פירוש הגדות מהרב רבי שלמה ׳ן אדרת ז"ל Commentary on the legends of the Talmud by Solomon ibn Adret. On tractates Berakhot, Ta'anit, Megillah, Bava Batra, Hullin, Nedarim and Avodah Zarah. Edited from this manuscript by S.M. Weinberger *חידושי הרשב"א על אגדות הש"ס* (Jerusalem 1966) and by L.A. Feldman *חידושי הרשב"א – פירושי ההגדות* (Jerusalem 1991).
 8. Ff. 99v–105v: Extract from Moses b. Maimon's introduction to his commentary on the Mishnah. On the talmudic saying אין לו להקב"ה בעולמו חוץ מארבע אמות.

Begins הרמב"ם ז"ל בספר המפתח. The Hebrew translation from the Arabic is different from the other known translations. This piece was edited from this manuscript by A.H. Freimann, אלמה, i (1935), p. 35. Cf. also S. Abramson, ארבעה פרקים בעיון הרמב"ם *Sinai*, lxx (1972), pp. 24–25. On f. 105v, in another hand, a philosophical homily beginning דוד לעקור ע"ז.

9. Ff. 106r–110r: [פירוש אגדות התלמוד] Fragments from Ezra b. Solomon's kabbalistic commentary on the legends of the Talmud. This manuscript includes only parts from the legends in tractate Berakhot.

On f. 110v a short piece in Spanish in Hebrew and Latin letters.

Vat. ebr. 296

208 ff. (<10 blank leaves> + 1–187; 4 unfoliated blank leaves between ff. 79 and 80, 4 between ff. 109 and 110 and 3 between ff. 116 and 117). Paper. 206 × 146 mm. Senions.

Two different manuscripts written on different paper and bound together.

I

Ff. 1–116. Paper. 206 × 146 (140 × 87) mm. <Italy>, mid-15th century (before 1482). Ashkenazic semi-cursive script.

1. Ff. 1r–79r: [תרומת הכסף] Joseph b. Abba Mari ibn Kaspi's *Terumat ha-Kesef*. Extracts from Aristotle's *Ethics* and Plato's *Politics* based on the commentaries by Averroes.
2. Ff. 82r–90v: [מפתח של דקדוק] *Mafteah shel Dikduk*. Begins שון הקדש נחלק לשלשה חלקי: פעולות שמות ומלות הדבק. This treatise was copied in several other manuscripts before the grammatical treatise by Samson ha-Nakdan *Sefer ha-Shimshoni* or *Hibbur ha-Konim*. According to I. Eldar, ספרות הדקדוק של יהדות, *Massorot*, v–vi (1991), pp. 28–30, the author is Mordecai Yair who may be identified as Mordecai b. Hillel, the editor of *Sefer ha-Shimshoni* (cf. idem, *ibid.*, p. 96).
On f. 80r a draft of a letter from a son to his father Mordecai יצ"ר מרדכי in which he expressed his desire to study grammar and asked his father for a loan in order to pay a scribe to copy this brief treatise ואין לחם ואין שמלה. On f. 90r a draft of the beginning of a letter by Judah b. Mordecai to his brother, and it seems that Judah b. Mordecai was the original owner of this part of the manuscript.
3. Ff. 91r–108v: מראות האלהים *Mar'ot Elohim*, a philosophical work by Ḥanokh b. Solomon Al-Constantini. Edited from other manuscripts by C. Sirat, מראות אלהים לחנוך בן שלמה אל-קונסטנטיני *Eshel Beer Sheva*, i (1976), pp. 120–199.
4. F. 109r–v: ביאור מעשה מרכבה לר' דוד ב"ר יוסף קמחי Commentary on the *Merkavah* by David Kimḥi.

5. Ff. 110r–116r: ביאור מעשה מרכבה על פי הנרבוני Adaptation of Moses Narboni's commentary on Part iii of the *Guide of the Perplexed* by Moses b. Maimon.

II

Ff. 117–187. Paper. 206 × 146 (150 × 96) mm. <Byzantium?>, 15th century. Sephardic current semi-cursive script.

6. Ff. 117r–121r: משלי הפילוסופים or מאמרי פילוסופים. *Maṣamrei Filosofim* or *Mishlei ha-Filosofim*. Collection of proverbs and wise sayings. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 352, note 675.
7. Ff. 121r–122r: אגרת עלי ואגרת ארסטו מעניני ההצלחה האמתית *Iggeret ha-Mussar ha-Kelalit*. Epistle on ethics attributed to Aristotle and translated from the original Greek to Arabic by =Alī. Translated from the Arabic into Hebrew by Judah al-Ḥarizi. According to M. Steinschneider, *Hebr. Uebersetzungen*, pp. 354–356, =Alī is to be identified with =Alī b. Riḏwān, but there is no evidence that this attribution is correct. Cf. S. Pines, *Tarbiz*, לתולדות חיבור פסיכודר-אריסטוטלי (1955), pp. 406–409.
8. Ff. 122v–124v: קערת כסף *Kaṣarat Kesef*, ethical poem by Jehoseph Ha-Ezobi. The catchwords נפש קנה anticipate the verses in praise of the poem beginning נפש קנה מוסר but these verses are missing and it seems that some leaves are missing in the manuscript.
9. F. 125r–v: Calculations of the calendar and other extracts on astronomy. Includes לחשוב מולד שוה כמה הוא, a list of the seven planets, the twelve signs of the zodiac (f. 125r), another list of the planets including their names in Spanish and Arabic in Hebrew characters, the signs of the zodiac in Hebrew and Spanish, a note on the leap year in which February lasts for 29 days, and short explanations on the Passover Haggadah.
10. Ff. 126r–127r: [מוסרי הפילוסופים] *Musarei ha-Filosofim*, Judah al-Ḥarizi's Hebrew translation of Ḥunayn b. Isḥāq's Arabic translation from the Greek. Only chapters viii–xii were copied.
11. Ff. 127v–130v: מגלת יהודית *Megillat Yehudit*. Hebrew translation of the Book of Judith from the Apocrypha. Begins ארפכשד מלך פרס כבש עמים רבים למלכותו ובנה גדולות ומרובעות עיר ששמה בגתנים באבנים גדולות ומרובעות. It seems that this anonymous translation was based on the Latin Vulgate version. It is a different translation from the one in MS Oxford, Bodleian Library Heb. d. 11, also based on the Vulgate, even though there are similarities in some of the passages. In his discussion of the Hebrew translations of the Book of Judith in his edition (Jerusalem 1957), Y.M. Grintz published a few passages from the Oxford manuscript, but did not mention this one.
12. Ff. 131v–145v: מעשה סנדבר *Tales of Sendebār*. Different translation from the first edition (Constantinople 1516) and from that published by M. Epstein, *Tales of Sendebār* (Philadelphia 1967). Epstein mentions this manuscript in his introduction but made no use of it in his edition. Begins בימים ההם מלך היה בארץ הודו ויאהבוהו אנשי הודו.

13. F. 146r–v: Letter in defence of the study of philosophy by Judah Nathan b. Solomon. Begins "נאום יהודה בן שלמה נתן תנצב"ה. A few lines from this letter were printed from this apparently unique manuscript by E. Renan, in his *Les écrivains juifs français du XV^{ième} siècle* (Paris 1893), p. 579.
On f. 146v the scribe added a few notes on medicine, dreams גדר החלום, fevers גדר הקדחת and sleep.
14. Ff. 147r–182r: *Iggeret BaSalei Hayyim* ("The Animals" Collection). A translation by Kalonymus b. Kalonymus of the end of the twenty-fifth book of a Muslim encyclopedia. First edition Mantua 1557. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 860–862.
In the lower margins of f. 162r in a different script, verses by Shem Tov Falaquera beginning אמר זמן לכסיל תהיה רופא. On f. 182r the same hand added a poem about a lad from a good home who changed his faith על בחור הטוב אשר ממוך אין נסתר ונעלם, אשר כבודו המיר, beginning יהודה שמו בן טובים is mentioned in the poem.
15. Ff. 182v–186v: Poems on the Maimonidean controversy and other subjects. Includes the poems: לעתיקים אשר כראי חזקים (f. 182v), four poems by Meshullam da Piera עדה גאון והתלבש גבורה ותפארת חבוש ורדוף שררה (f. 183r–v), אנשי ירבו מזמותי ולא נגמרתי לבב (f. 183v), בחזות בנבואה לבב (f. 184r–v) and ירבו מזמותי ולא נגמרתי (ff. 184v–185v), מורה נבוכים החרש פיך בלום, attributed in this manuscript to da Piera עוד למשורר (f. 185v), יהגו מזמותי ויתלחשו, on the works of Moses b. Maimon (ff. 185v–186r) and verses found at the end of Abraham Bedersi's long poem אתם ככרוב לשמור דרך beginning חרב מתהפכת (f. 186r). Edited in various publications. Cf. Davidson, *Thesaurus*. On f. 186r by a different hand a recipe for preparing vermillon לעשות וירמילון.
16. Ff. 186v–187r: Notes on the calendar. Decorated.

Most of the text on ff. 117–187 were copied by Abraham, whose name is singled out on ff. 166v, 167r and 182v. On unfoliated leaves at the beginning an index of the works in the manuscript written in Italian by a late hand, a short index of the same in Hebrew זכרון הספרים שבזה הקובץ and some jottings in Hebrew including one dated 15 Marḥeshvan 5243=1482 נערך ט"ז מרחשון רמ"ג.

Vat. ebr. 297

152 ff. (1–61, 61^a–82, 82^a <blank>, 82^b–147, flyleaves 148–149). Most units 225 × 145 mm (size of leaves enlarged by approx. 20 mm in restoration; varied areas of written space).

Compilation of several different manuscripts.

I

Ff. 1–6. Paper. <Italy>, 15–16th century (ca. 1500). Italian cursive scripts.

1. Ff. 1v–4v: [מוסרי הפילוסופים] *Musarei ha-Filosofim*, Judah al-Ḥarizi's Hebrew

translation of Ḥunayn b. Ishāq's Arabic translation *Adāb al-Falāsifa* from the Greek. Somewhat shorter than the printed edition. Missing from near the end of chapter xix. First edition Riva di Trento 1562. Critical edition by A. Loewenthal (Frankfurt 1896). Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 348–353.

2. F. 5r: Extract on music and song in the Bible from the introduction to Moses ibn Tibbon's commentary on Canticles. This extract was edited from other manuscripts in *RISM* (1975), p. 189. Followed by a few lines of advice on the secret of successful study *סוד ההצלחה בתורה*, on memory, observing the Sabbath, etc. Cf. O. Fraisse, *Moses ibn Tibbons Kommentar zum Hohelied und sein poetologisch-philosophisches Programm: synoptische Edition, Übersetzung und Analyse* (Berlin 2004), p. 61.
3. Ff. 5v–6r: Various themes grouped in numbers of three and four. Begins *ג' דברים נכנסין בגוף ואין הגוף נהנה מהם*.

II

Ff. 7–44. Paper. 15th century. Ashkenazic semi-cursive script. Ff. 29–44 by a different hand or hands.

4. Ff. 7r–44v: [פירוש מורה נבוכים לפרופיט דורן] Commentary on Moses b. Maimon's *Guide* by Isaac b. Moses Duran. Other parts of this manuscript are found in MS Vat. ebr. 429, ff. 131–143. First edition Venice 1551.

III

Ff. 45–50. Paper. <Italy>, early 14th century (watermarks rather similar to Briquet, no. 11641 dated 1318–1319). Italian semi-cursive script.

5. Ff. 45r–50v: [קיצור ספר חובות הלבבות] Fragment from the abridgement of Baḥya b. Joseph ibn Paquda's *Ḥovot ha-Levavot*. According I.M. Ta-Shema, *קיצור ספר חובות הלבבות* "חובות הלבבות" לרבי אשר ב"ר שלמיה מלוניל *Alei Sefer*, x (1982), pp. 13–24, the author of the abridgement was Asher b. Shelamaiah of Lunel. Other fragments from this codex are found in MS Vat. ebr. 429, ff. 47r–56v. In MS 429, the letters forming the scribe's name, Moses, are singled out on f. 47v.

IV

F. 51. Paper. <Italy>, 15th century. Italian semi-cursive script.

6. F. 51r–v: [מדרש איכה רבא] Fragment from *Midrash Lamentations Rabbah* [=S. Buber's edition (Vilna 1899), pp. 48–49]. Another page from the same manuscript is found in MS Vat. ebr. 429, f. 127. Cf. introduction to Buber's edition, pp. 75–76.

V

Ff. 52–60. Paper. <Italy>, 14–15th century. Italian cursive script.

7. Ff. 52r–60r: [פירוש על פירוש התורה של ראב"ע מאת משה ב"ר יהודה מן הנערים] Moses b. Judah Nagari's supercommentary on Abraham ibn Ezra's commentary on the Pentateuch. The author was a member of the Ne=arim (Adolescentoli) family. Only from near the beginning of Deuteronomy until the end of peric-

ope *Ekev* (Deut. xi:25), where the text ends in all other extant manuscripts of this text.

VI

Ff. 61–75. Paper and parchment (outer and inner bifolia of the quire, but the outer bifolium is missing). <Italy>, 14th century. Italian semi-cursive script.

8. Ff. 61r–75r: [מורה נבוכים] Extract from Moses b. Maimon's *Guide of the Perplexed*. In the Hebrew translation of Samuel ibn Tibbon. Includes only Part i, middle of chapter 10 to beginning of chapter 34 at which point the scribe ceased writing. F. 75v is blank. On f. 71v, near the end of chapter 31, a note by the translator Samuel ibn Tibbon שמואל בן תבון is incorporated in the text.

VII

Ff. 76–81. Paper. <Italy>, late 15th century. Italian semi-cursive script.

9. Ff. 76r–78v: Fragment from a tractate on astronomy. The beginning is missing and text is missing between ff. 76 and 77. It is possible that the extant text comes from two separate works. Ends ואם היה מו' עד ט' המרחב עולה בדורים ואם מט' עד ס' המרחב יורד בדורים.
10. Ff. 79r–81r: [אגרת האצטורלב] *Iggeret ha-Iztrölab*, a treatise on the astrolabe. Beginning damaged and restored, but much of the text of the first paragraph is missing. Begins [כי בעלי מלאכת הכוכבים לא יוכלו לכוון אל מלאכתם]. This treatise, which is extant in several other manuscripts (New York, JTSA 9031, Paris, BnF heb.1069, Vat. ebr. 379 and London, British Library Add. 26984), is divided into two parts; the first part includes six chapters and the second part thirty-six chapters. In the star chart that was not copied in this manuscript the examples are for 1392, and it seems that the treatise was composed in that year or close to it. The text in this manuscript is incomplete and extends only until near the end of the first part.

VIII

Ff. 82–83. Paper. <Italy>, early 15th century. Italian semi-cursive script.

11. Ff. 82^br–83v: [ספר המשקל או הנפש החכמה] Fragment from the second part of Moses b. Shem Tov de Leon's *Sefer ha-Mishkal* or *Ha-Nefesh ha-Ḥakhamah*. Another fragment from this manuscript is found in MS Vat. ebr. 429, f. 120.

IX

F. 84. Paper. <Italy>, 14th century. Italian cursive script.

12. F. 84r: A fragment from a medical work. Includes parts of chapters five and six on pregnancy, the end of השער לקבל ההריון and the caption of the sixth chapter השער הששי למנוע ההריון.
13. F. 84v: Beginning of Abū Naṣr Muḥammad al-Fārābī's *Risālah fī māhiyyat al-naḥs* translated by Zerahiah b. Isaac of Barcelona. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 295.

X

Ff. 85–108. Paper. <Spain or Provence>, 14th century. Sephardic semi-cursive script.

14. Ff. 85r–108v: אגרת הפטירה *Iggeret ha-Petirah*, Hebrew translation by Ḥayyim b. Judah ibn Vivas of *Risālat al-wafā*, a farewell letter to a friend who was leaving Spain to go to Egypt by the 12th century Hispano-Muslim philosopher and scientist Abū Bakr Muḥammad Ibn Yaḥyā ibn al-Ṣā=igh, generally called Ibn Bajja, hence the medieval Latin name Avempace or Avenpace. The first page of this letter is extant in MS Vat. ebr. 429, f. 128. Bound out of order. The beginning is on f. 86 and f. 85 should follow f. 95. Copied by Isaac b. Shealtiel. Colophon (f. 108v): שלמה אגרת הפטירה ומה שנמשך בה מדברי אבובכר בן אלצאיני רחמה אלה. והמעתיקה מלשון הגרי לעברי הוא החכם ר' חיים ב"ר יהודה בן ביבאש נר"ו ונכתב על ידי יצחק ב"ר שאלתיאל יצ"ו.

XI

Ff. 109–114. Paper. <Italy>, 15th century. Italian semi-cursive script.

15. Ff. 109r–112r: [ביאור פתיחת אוקלידס] Commentary on Euclid's *Elements* by Abraham b. Solomon ha-Yarḥi [=of Lunel]. This treatise was written as a defence of the study of mathematics as a goal in itself. It was edited from a manuscript formerly in the Beth Din Library in London (no. 138) with variants from this manuscript by G. Freudenthal *לימוד המתמטיקה כ'סוד גדול מסודות* (no. 138) with variants from this manuscript by G. Freudenthal *Joseph Baruch Sermoneta Memorial Volume* (Jerusalem Studies in Jewish Thought, xiv), Jerusalem 1998, pp. 129–158.
16. Ff. 112r–114v: [ביאור רלב"ג על ס' היסודות לאוקלידס] Commentary on the *Elements* of Ptolemy by Levi b. Gershom. Incomplete. Only about half the text of this work is extant in this manuscript. Edited from the Beth Din manuscript by J. Carlebach, *Festschrift Dr. Salomon Carlebach* (Berlin 1910), Hebrew section, pp. 154–174. The text in this manuscript ends on f. 163 in the edition.

XII

Ff. 115–147. Paper. <Italy>, 15th century. Italian semi-cursive script.

17. Ff. 115r–147v: [אגרת חי בן יקטן] *Iggeret Hai ben Yoktan* by Abū Bakr Muḥammad Ibn Ṭufayl al-Qaisī in an anonymous translation with a commentary by Moses Narboni. Missing until the middle of part vii. Includes the commentary on Abū Bakr Muḥammad Ibn Yaḥyā ibn al-Ṣā=igh's *הנהגת המתבודד* (ff. 137v–147v) also appended to other copies of this text.

Vat. ebr. 298

77 ff. Paper (mostly). 215 × 145 mm (various layouts of written areas). Restored. Compilation of nine different manuscripts, and fragments, mostly copied in Italy in the early and late 15th century in Italian semi-cursive scripts.

I

Ff. 1–14. Paper. Written area: 157 × 102 mm. <Italy>, early 15th century. Italian semi-cursive script.

1. Ff. 1r–14v: Anonymous commentary on *piyyutim* for Rosh ha-Shanah, mostly

by Eleazar ha-Kallir. Quotes R. Ḥelbo ז"ל חלבו ר' היה מפרש ר' (f. 9v) and מפי ר"ש (f. 14v). Some words translated into Old French.

The letters forming the name Menahem, probably the scribe's name, are singled out on ff. 4r and 9r. At the foot of many pages where the text ends on a negative note, the scribe added pious formulas.

II

Ff. 15–22. Paper. Written area: 162 × 90 mm. <Spain or Provence>, late 14th century. Sephardic cursive script.

2. Ff. 16r–22v: *Maḥamar ha-Taninim* by Moses b. Samuel ibn Tibbon. Ends נשלם מאמר התנינים חברו החכם הפלוסוף הגדול האלהי ר' משה תבון בן החכם הפלוסוף האמתי ר' שמואל בן תבון מימון ... F. 23 blank.

III

Ff. 24–37. Paper. Written area: 160 × 90 mm. <Spain or Provence>, late 14th century. Sephardic semi-cursive script. (Fragmented watermark, possibly similar to Briquet no. 11716 dated 1382–85).

3. Ff. 24r–37v: [לויית חן] Fragment from Levi b. Abraham b. Ḥayyim's *Livyat Hen* (treatise vi, part 3, on Creation, from middle of chapter 12 until middle of chapter 14). Two additional folios, the direct continuation of this text, are found in MS Vat. ebr. 429, ff. 29 and 73. Edited from MS Vat. ebr. 192 (q.v) with variants from this manuscript by H. Kreisel לויית חן (Jerusalem 2004). Cf. C. Sirat, "Les Différentes Versions du Liwyat Ḥen." *REJ*, cxxii (1963), pp. 167–177, especially f. 169 where this manuscript is erroneously listed as MS Vat. ebr. 198.

IV

Ff. 38–40. Paper. Written area: 165 × 127 (ff. 39–40: 153 × 127) mm. <Italy>, 15th century. Italian semi-cursive script. Ff. 39r–41v in the same hand on different paper.

4. F. 38r–v: Extracts on medicine. Includes medical recipes for worms לתולעים followed by an article on measurements, weights and coins mentioned in halakhic literature. On f. 38v: סגולות הרומרינו from Mattheus Platearius' *Circa Instans* in the anonymous translation entitled ספר העזר (cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 823).
5. Ff. 39r–v; 41r–v: Fragments from a treatise on philosophy (on the intellect).
6. F. 40r–v: Fragment from a treatise on medicine. On the human anatomy (ears, nose, lips, teeth, etc.).

V

F. 42. Paper. <Italy>, 15th century. Italian semi-cursive script.

7. F. 42r–v: קערת כסף קרבן הנשיא חוברת בפראביאן הקריה המשורר האזובי *Kaṣarat Kesef*, ethical poem by Jehoseph Ha-Ezobi. The scribe did not complete his copy. First edition Fano 1504.

VI

Ff. 43–59. Paper. Written area: 163 × 104 mm. <Italy>, 15th century. Italian semi-cursive script. Ff. 51r–v and 59v blank.

8. Ff. 43r–50r: [ספר המצוות לר' שמואל בן שלמה] *Sefer ha-Mizvot* (Book of Precepts) by Samuel b. Solomon. Fragments from precepts 6–8. Another fragment from this manuscript including the beginning of the work, until the middle of precept 6, is found in MS Vat. ebr. 429, ff. 1–8 and 57.
9. Ff. 52r–59r: [פירוש שה"ש לראב"ע] Abraham ibn Ezra's commentary on Canticles. Missing until i:7 of the first explanation and from the middle of iv:9 of the third explanation.

VII

Ff. 60–64. Parchment. Written area: 144 × 102 mm. <Italy>, early 15th century. Italian semi-cursive script. Ff. 64v–65v blank.

10. Ff. 60r–64r: [פירוש משנה תורה (ספר מדע)] Commentary on *Sefer Madda* from Moses b. Maimon's *Mishneh Torah*. Missing from the middle of laws of idolatry. Explains difficult words in Italian. In the title the commentary is attributed to the philosopher R. Judah הפילוסוף ני"ע. Another title, at the top of f. 60r, reads *Shibbolei ha-Leket* שבולי הלכת. The commentary on the philosophic sections הלכות יסודי התורה is often similar to Judah Romano's *Ben Porat* בן פורת but there is no evidence that Romano's commentary extended beyond this section. The first paragraph is a copy of text that was omitted in chapter ii of the laws of idolatry וחקות הגוים זה חסר בפרק שני מהלכות ע"ז וחקות הגוים.

VIII

Ff. 66–67. Paper. <Italy>, 15th century. Italian semi-cursive script.

11. Ff. 66r–67v: לקט השבולים *Leket ha-Shibolim*. Commentary on the Pentateuch. Begins in the middle of the introduction in which the title of the work is named לקט השבולים. לכן קראתיה לקט השבולים. The word שבולים was written over the original word by a later hand, perhaps by a librarian at the Biblioteca Apostolica. The extant text includes only Genesis i:1. The author explains the commentary by Rashi.

IX

Ff. 68–77. Paper. Written area: 165 × 106 mm. <Italy>, early 15th century. Italian semi-cursive script.

12. Ff. 68v–77v: [מערכת האלהות] Fragment from *MaSarekhet ha-Elohut*. The scribe copied only from the middle of chapter ix (f. 127a in the Mantua 1565 edition) until the beginning of chapter xi (f. 160a in that edition). Perhaps his intention was to supply text missing in another copy. Extant text begins אלא שהשם וכבר זכרנו בשער האדם שנוכל חשב מחשבה לבלתי ידח ממנו.

Vat. ebr. 299

85 ff. Two different manuscripts bound together.

I

Ff. 1–24. Parchment. 176–180 × 165 (125 × 114) mm. Quaternions. <Byzantium?>, 12th century? Byzantine? square script. Many notes in the margins in a Sephardic semi-cursive script.

1. Ff. 1r–16v: מעשה תורה נאמר על ידי רבינו הקדוש *MaSaseh Torah*. Midrash attributed to Rabbi Judah ha-Nasi presenting lists of ethical sayings arranged by numbers ("three things", "four things", etc.). First edition Constantinople 1515.
2. Ff. 17r–24v: סדר ארבע פרשיות *Seder Arb5a Parashiyot*, laws of reading the Torah and prayer. On ff. 23r–24v a list of fast days titled מגילת תענית *Megillat TaSanit Batra* is included. It begins אלו ימים שמתעניין בהם מן התורה וכל המתענה בהן לא יאכל ולא ישתה עד הערב and is not related to the Tannaitic treatise of the same name. Cf. S.Z. Leiman, "The Scroll of Fasts: the Ninth of Tebet." *JQR*, lxxiv (1983/4), p. 175, note 4, and S. Elizur, *Wherefore Have We Fasted? "Megilat TaSanit Batra"* (Jerusalem 2007), p. 52 [in Hebrew].

II

Ff. 25–85. Parchment. 179 × 167 (146 × 133) mm. Quinions. <Italy>, late 11th century. Italian square scripts.

3. Ff. 25r–65r: [דרבי ישמעאל] *Mekhilta of R. Ishmael*, halakhic midrash on Exodus. Two partial copies in different hands bound out of order. Includes text parallel to the H.S. Horowitz and I.A. Rabin edition (Frankfurt a/M 1931), pp. 92–133 (ff. 29r–36v by a different hand) and 203–end (ff. 25r–28v and 37r–65r). First edition Constantinople 1515. On this manuscript cf. M. Kahana, *אוצר כתבייד של מדרשי ההלכה* (Jerusalem 1995), p. 40.
4. Ff. 65r–71v: ספר יצירה *Sefer Yezirah*. Long version. Edited from this manuscript by I. Gruenwald, "A preliminary Critical Edition of Sefer Yezira." *Israel Oriental Studies*, i (1971), pp. 132–177. On ff. 65r–66r a preface to the treatise beginning אילו הן חמשה ספרים וחמשה פרקים וחמשה סדרים שגילה בן סירא לעוזיאל בנו וליוסף נכדו ספר יצירה וספר תגי וספר דיקדוקין.
5. Ff. 71v–73r: ספר בן סירא The beginning of the medieval pseudo-Ben Sira. Begins: כת' עושה גדולות עד אין חקר. Resembles version B edited by E. Yassif, *The Tales of Ben Sira in the Middle Ages* (Jerusalem 1984) [in Hebrew]. On ff. 72v–73r the scribe inserted stories about the *tanna* Joshua b. Levi and his relationship with the prophet Elijah.
6. Ff. 73r–76r: Short pieces on the Jewish calendar. Includes a work beginning הרוצה לעמוד על סוד העיבור יחשוב שנים משנברא העו' עד שנה שהוא עומד בה (ff. 73r–74v), another piece on reckoning the *tekufot* (seasons) beginning הרוצה לידע באיזה יום (ff. 74v–75r), a short treatise on the calendar in four chapters (ff. 75r–76r) and a note on the length of the solar month. At the end a prayer for salvation from evil activities recited when embarking at an inauspicious time.
7. Ff. 76v–77v: [תשובות הגאונים] Two responsa by geonim. Includes a responsum by Hai b. Nahshon ראש מתיבה ראש נחשוו בר [האי] חי and another by Menahem b. Joseph Gaon ראש ישיבת גאון יעקב חימוד אדונו יוסף ראש ישיבת גאון יעקב both

- edited from this manuscript by B.M. Lewin, ראש מתיבה ורב תשובות רב חיי בר נחשון *Ginze Kedem*, ii (1923), pp. 1–4.
8. Ff. 78r–81r: [מסכת כלה] *Massekhet Kallah*. Only from chapter viii until the end. Edited from other manuscripts by M. Higger (New York 1936). Higger was unaware of the existence of this manuscript.
9. Ff. 81r–82v: סידור חכמים *Seder Tana'im ve-Amoraim*. Shorter version than the text edition by K. Kahan [=Kahana] (Frankfurt 1935). Kahana described this manuscript in his introduction, pp. xxix–xl.
10. Ff. 82v–83r: [רשימת מסכתות המשנה ופרקיהן] List of the tractates and chapters of the Mishnah. Includes the number of chapters in each tractate and the first words of each chapter. End missing. An abridged edition from this manuscript was published by A. Marx, "Strack's Introduction to the Talmud and Midrash." *JQR*, n.s. xiii (1922/3), p. 356.
11. Ff. 83r–84r: מעשה דחולדה ובור the tale of the *Weasel and the Well*, alluded to in TB Ta'anit 8a and related by Nathan b. Jehiel in his dictionary, *Arukh*, entry חלד.

Many of the bifolia were composed of incomplete or trimmed pieces of parchment and their sizes vary.

Vat. ebr. 300

31 ff. (<1 blank> + 27 + <3 blank>).

Paper. 281 × 211 (200 × 133) mm. Quinions. <Italy>, early 16th century (watermarks similar to Briquet nos. 481 and 471 dated 1510–1527). Sephardic-Italian or Byzantine semi-cursive script.

Extracts on halakhah and other subjects. *Inter alia*, Immanuel [b. Solomon?]'s supercommentary on Abraham ibn Ezra's commentary on Exodus xxxiii:21 found in several other manuscripts (ff. 1r–2r), צורת ארבע אותיות וכתיבתן on writing the Divine Name using 24 dots (f. 2r–v), שבע אותיות שחקק האל ית' בבריאה on the seven letters formed at Creation (ff. 2v–3r), short homilies and various notes on halakhah and Talmud, transcriptions from TB Megillah (ff. 5v–6v), an extract from TB Shevu'ot 35a–36a with some interpolations (ff. 12r–13v), various chronological notes such as סדר השופטים (ff. 13v–14r), extracts from *Seder Olam Zuta* זוטא, lists of the kings of Babylon and Persia, and of the Roman emperors and the years of their reigns, a note on Jesus and biblical chronologies beginning with Adam (ff. 14v–15r).

On ff. 17v–18r notes on the Flagellants in Italy in 1260, on a messianic movement in 1261 when the Pope Urban IV was obliged to flee Rome, and on the birth of an unusually shaped lamb in Viterbo in Tishri 5051=1290 - all edited from this manuscript by A. Neubauer, "Commentary on the Pentateuch Composed in Russia, Before 1155 A.D." *JQR*, iv (1891/2), p. 701. On ff. 18r–21r extracts from pericopes *Balak* and *Be-Hukkotai* from Samuel Rossano's commentary on the

Pentateuch *Sefer Rushiano* חומש שנעשה ברוסיאה בשנת אצ"ד מצאתי כתוב בפרשת וירא בלק (cf. MS Vat. ebr. 56).

Owner: Antonio (Leone) Flaminio (cf. Cassuto, *Palatini*, p. 71).

Palatine collection.

Vat. ebr. 301

191 ff. Parchment. 450 × 335 (360 × 265) mm. Two columns. Quaternions. <Ashkenaz>, late 13th century. Ashkenazic semi-cursive script.

1. Ff. 1r–176r, 191r–v: [ערוגת הבושם] *Arugat ha-Bosem*, a commentary on the *piyyutim* and other liturgies compiled by Abraham b. Azriel. Edited from this manuscript by E.E. Urbach (Jerusalem 1939–1963). This manuscript is described in the introduction in volume iv (Jerusalem 1963), pp. 128–129. On f. 191r–v a later hand added a list of the *piyyutim* referred to in the commentary.
2. Ff. 176v–187r: [דרכי הניקוד והנגינות] *Darkhei ha-Nikkud vaha-Neginot* by Moses b. Yom Tov ha-Nakdan. First edition in the Rabbinic Bible (Venice 1524–26). More complete than the edition based on other manuscripts published by D.S. Loewinger, *Hazofeh [le-Hokhmat Yisrael]*, xiii (1929), pp. 267–344.
3. F. 187r: Poem on the accents by Jacob b. Meir (Rabbenu Tam), beginning אלהים לי מגן ביד צר ומגן אלהים.
4. Ff. 187r–188r: Short poems on the vowels *kamaz* and *pataḥ* by Mordecai b. Hillel. The first poem on the *kamaz gadol* מקמץ גדול begins משוך חסד עלי עבודך and has the acrostic מרדכי בר הילל ואלף לבבו. It was edited by S. Kohn, "Mardochai ben Hillel, sein Leben, seine Schriften und die von ihm citirten Autoritäten." *MGWJ*, xxvi (1867), pp. 167–171. The second poem on *kamaz katan* and *pataḥ katan* מקץ קטן ופתח קטן with the acrostic מרדכי begins מקף רהוט דגש כבידות יעבור יקרים.
5. Ff. 188v–190r: Brief works on Masorah and grammar. Includes משפט הנגינות beginning אילו פסיקאתא (ff. 188v–189v), ספרים משני פנים המלכים והמשרתים (ff. 189v–190r) and a list of the tribes and their sizes according to two different sources in the Pentateuch.
6. Ff. 190r–191r: [הפלוגתות שבין בן אשר ובן נפתלי] The masoretic differences on the Pentateuch between Ben Asher and Ben Naftali.

Copied by three hands. The first hand copied ff. 1r–106r, column 2, line 5. A second, careless hand copied the continuation until f. 132v and Isaac b. Menahem writing in a script similar but not identical to that of the first scribe, copied ff. 133r–191r. Colophon of the third scribe (f. 190r): חזק יצחק בה"ר. מנחם צלי. It seems that he is not the punctuator of MS Florence, Biblioteca Medicea Laurenziana Plut. III.3 with the same name as maintained by Urbach, *op. cit.*, vol. iv, p. 128.

Olim Palatina.

Vat. ebr. 302

192 ff. Paper. 277 × 192 (200–205 × 125–129) mm. <Spain>, 1404–1405. Sephardic semi-cursive script.

1. Ff. 1r–129r: מנהיג עולם *Sefer ha-Manhig* on ritual customs and laws by Abraham b. Nathan ha-Yarhi. First edition Constantinople 1519. Edited from a Bodleian manuscript with variants from this manuscript and others by Y. Rafael ספר המנהיג (Jerusalem 1978). Some chapters are missing in this manuscript (cf. the edition, pp. 80–86). On f. 117r the form of a bill of divorce is dated Adar 5165=1405 בשלישי בשבת בראש חדש אדר חמשת אלפים ומאה וששים וחמש לבריאת עולם. In the editions and in most other manuscripts the date is 4965 or 5065.
2. Ff. 129v–180v: Various halakhot, mostly based on Moses b. Maimon's *Mishneh Torah* with long extracts or paraphrases from that code. Ff. 131r–146v: כלל שחיטה including *Mishneh Torah*, *Sefer Kedushah*, laws of *shehitah* i:1-xiv:16, interrupted and followed by questions and answers on these laws (ff. 135r–136v and 145r–146v). Ff. 148r–149v: הלכות שבועות ונדרים. Ff. 149v–151r: הלכות שכירות. Ff. 151v–156r: הלכות מלוה ולוה. Ff. 156r–173v: Various other laws in brief. Ff. 174r–178v: Forms of deeds, one of them dated Barcelona 5135=1375 זה השטר נעשה בברצלונה. בשלשה ימים לחדש ניסן שנת חמשת אלפים ומאה וששים וחמש (f. 178v). Ff. 179r–180v: הלכות נדה *Laws of niddah*, end missing.
3. F. 181r–182r: [פירוש ההגדה] Commentary on the Passover Haggadah. Begins הא לחמא עניא לכן נקרא לחם עוני ואפי' כמצתו של שלמה המלך. Edited by M. Hershler, *Sinai*, lxxvi (1975), pp. 204–208. Hershler points out that the second half of this commentary is similar to that attributed to Samuel b. Meir (Rashbam).
4. Ff. 183r–191v: כנפי נשרים *Shesh Kenafayim* by Immanuel b. Jacob Bonfils. Short astronomical work with calculations for eclipses. With the tables. Missing from the middle of the tables in the third “wing”.

Copied by Abraham b. Isaac ibn Nariz in [51]64=1403/4. Colophon (f. 182r): אני אברהם ב"ר יצחק אבן נריץ כתבתי זה הספר והשלמתיו שנת חן וכבוד יתן יי' הב"ה יזכני להגות בו אני זרעי וזרע זרעי עד סוף כל הדורות ונאמר אמן. The acrostic of the date, 64, omits the thousands and hundreds. It is corroborated both by the date in the form of the *get* (5165) and by the watermarks similar to Briquet no. 8933 dated 1399–1405.

The manuscript was restored and it is impossible to determine the composition of the quires.

Palatine collection, Fondo Fuggeriana ebr. 65.

Vat. ebr. 303

265 ff. (ff. 2–266).

I

Ff. 2–259. Paper. 282 × 220 (207 × 148) mm. Senions. Two columns. Late 14th century (watermarks). Byzantine semi-cursive script.

1. Ff. 2r-122r: מנהג עולם *Sefer ha-Manhig* by Abraham b. Nathan ha-Yarḥi. First edition Constantinople 1519. Critical edition by Y. Rafael ספר המנהיג (Jerusalem 1978) with variants from this manuscript. On this manuscript cf. introduction, pp. 81-82. F. 12 is a completion by a different hand on different paper.
2. Ff. 122r-123r: Short piece on the Messiah and on the merits of the Holy Land beginning הנה ראינו דברי קדמונינו רבותינו אשר דברו מביאת המשיח. One of three versions of this text also found as a supplement to *Tozaḅot Eretz Yisrael* and after מפיהם ולא in MS Rome, Biblioteca Casanatense 3097. Cf. E. Reiner, "מפיהם ולא" *Studies in the History of Eretz Israel presented to Yehuda Ben Porat* (Jerusalem 2003), p. 330, note 53. Edited from this MS by Y. Rafael in his edition of ספר המנהיג (Jerusalem 1978), pp. 81-82, note 6.
3. F. 123r-v: מעשה בר' מתתיה בן חרש שהי' יושב בבית המדרש ועוסק בתורה R. Mattathias b. Ḥarash. Close to the version in *Midrash Aseret ha-Dibrot* (cf. *Ozar Midrashim*, p. 457).
4. F. 123v: Note on the one hundred blessings to be recited each day: שנו רבותי' חייב אדם לברך ק' ברכות בכל יום.
5. Ff. 123v-124r: The first part of a midrash beginning שברא ארץ מכאן שברא ה' בחכמה יסד ארץ מכאן שברא. The entire midrash was edited by A. Jellinek, *Bet ha-Midrash*, v (Leipzig 1873), pp. 63-69.
6. Ff. 124r-125r: A short treatise on divine unity and against anthropomorphism, especially with regard to the interpretation of scripture. Heavily imbued with Maimonidean philosophical ideas, certainly medieval and not early rabbinic. Strong polemical tone, e.g., ואם עוד נשאר סכל אחד מני אלף בוגד, באמונתו מחזיק בטומאתו אחי just as in the next item suggesting a strong connection between the two pieces.
7. Ff. 125r-127r: Responsa and other extracts. On f. 125r an extract on prophecy and wisdom סודות הנבואה ויסודי החכמה from the responsum on the eternity of the universe addressed to Ḥasdai ha-Levi of Alexandria and attributed to Moses b. Maimon. Unlike the copies in other sources, the text in this manuscript begins with the salutation אחי הנכבד מקור הדעת והמזימה. According to Y. Shilat who edited the responsum in his איגרות הרמב"ם ii (Jerusalem 1988), pp. 673-684, the attribution to Moses b. Maimon is spurious, but Y.T. Langermann, *Meḅah Sheḅarim*, אמרות ופירושים מיסודו של הרמב"ם או המיוחסים אליו, *studies ... in memory of Isadore Twersky* (Jerusalem 2001), Heb. Sect., pp. 229-236, presents arguments for its authenticity. The extract has significant variants from Shilat's edition.
On ff. 125r-127r responsa by Abraham son of Moses b. Maimon to Joseph b. Gershon on excommunication. First edited from an Oxford manuscript by D. Simonsen, "Maimoniana." *Festschrift Jakob Guttmanns* (Leipzig 1915), pp. 220-224 and again by A.H. Freimann, *Abraham Maimuni: Responsa* (Jerusalem 1938), pp. 13-26 [in Hebrew]. Includes the statute of the community of Acre

- edited by Freimann, *אלמה*, i (1935), pp. 30–32. On f. 125r a note on the death of Moses b. Maimon and on f. 127r a note on the birth and death of his son Abraham, edited by idem, *ibid.*, ff. 18–19.
8. F. 127r–v: ריב הלחם והיין Disputation between bread and wine. Cf. M. Steinschneider, *Rangstreit Literatur* (Vienna 1908), p. 25.
9. F. 127v: ריב חיות ועופות Disputation between animals and birds. Cf. idem., *ibid.*, p. 41.
10. Ff. 127v–128v: אליעזר בן הורקנוס ועל כן קראוהו פרקי ר' אליעזר Story of R. Eliezer b. Hyrcanus. Found in most editions of the midrash *Pirkei de-Rabbi Eliezer*.
11. Ff. 128v–131r: פירוש של שנו חכמים Commentary attributed to Solomon b. Isaac (Rashi) on the Baraita *Perek Kinyan Torah*, the sixth chapter of *Pirkei Avot*. This commentary is different from that attributed to Rashi in the editions. It begins שנו חכמ' בלשון המשנה. רוצה לומ' כשהיו יושבין ושונין בלשון המשנה. Ends חסלת פירוש שנו חכמ' של רש"י ז"ל.
12. Ff. 131r–133v: [הלכות שחיטה] Laws of ritual slaughter (*sheḥitah*). Includes a critique by R. Isaiah [b. Mali di Trani] of a commentary by Rashi extracted from his *Piskei Hullin* (ff. 131r–132v), על פי חוקי הטריפות אשר הנהיגו אנשי קנ[נ]דיאה על פי laws of *terefot* practiced in Candia according to the early sages (f. 133r) and laws of ritual slaughter in the form of questions and answers.
13. F. 134r–v: Rules for the ceremonies of divorce and *ḥalizah*, including the forms of the divorce bill גט גרושין and that for *ḥalizah* גט חליצה.
14. F. 134v: Rules for reciting the prayers for rain ומוריד הגשם and ותן טל and משיב הרוח ומוריד הגשם in the *Amidah* and laws concerning the toilet בית הכסא ומטר.
15. Ff. 135r–155v: פירוש מסכת אבות של החכם הרב רבינו משה בן מימון זצ"ל Commentary on the Mishnah tractate *Avot* by Moses b. Maimon, translated from the Arabic by Samuel ibn Tibbon. *Shemoneh Perakim*, his ethical treatise that constituted the introduction to this commentary, also translated by Samuel ibn Tibbon, is copied on ff. 155v–167v. First edition Soncino 1484. With variant readings and completions in the margins and between the lines.
16. Ff. 167v–175v: פירוש של פרק חלק שבמסכת סנהדרין שחבר מרנ' ורבנ' משה בן הדיין רבינו מימון זצ"ל Commentary on chapter ten (*Perek Helek*) of the Mishnah tractate *Sanhedrin* by Moses b. Maimon, translated from the Arabic by Judah al-Ḥarizi. Includes the text of the Mishnah x:1–3. The thirteen articles of faith were edited from other manuscripts by M.H. Goshen-Gottstein, י"ג העיקרים *Tarbiz*, xxvi (1957), pp. 185–196. On the different translations of this commentary cf. E. Kupfer, "חלק", למשנת "חלק", תרגום עתיק של פירוש הרמב"ם למשנת "חלק", *Alei Sefer*, i (1972), pp. 59–80.
17. Ff. 175v–183r: מאמר תחיית המתים *Ma'amara Teḥiyat ha-Metim*. His epistle on resurrection, in the translation of Samuel ibn Tibbon. Cf. MS Vat. ebr. 251,2.

1859 edition of the responsa and letters of Moses b. Maimon, תשובות הרמב"ם, pp. 39a-40a. On the false attribution to Moses b. Maimon cf. Y. Shilat וגרותיו vol. ii (Jerusalem 1988), pp. 697-699.

30. Ff. 257v-259r: דקדוק המלות ובניניהם על לשון צחות הם שבעה Short treatise on Hebrew grammar. Begins אחל לבאר מה שאנו צריכים על למוד לשון. Preceded by a short extract explaining why the letters of the Hebrew alphabet are in the feminine gender יש לכל משכיל להשתדל ולחשוב ... מדוע כל אותיות האלפא ביתא ... נקראות בלשון נקבה.
31. F. 259r: A *reshut* for *Nishmat* by Solomon ibn Gabirol, beginning טרם היותי חסדך באני.
32. F. 259v: Explanation of rabbinical sayings in the form of questions and answers. Begins התדע למה אחז"ל רוב הממזרים פקחים.

II

Ff. 260-265. Parchment. 280 × 209 (263 × 180) mm. Half a quaternion (the first 4 folios were cut, but their stubs remain). <France?>, mid-13th century. Ashkenazic semi-cursive script.

33. Ff. 260r-262r: [מדרש וישע] *Midrash va-Yosh5a*. Begins אמרו חכמים וכי ישר' היו מסורים בידי מצריים. First edition Constantinople 1519. Preceded by a short homily on the merits of the Torah, beginning ראשון דברינו ופתחון פינו חייבין אנו ליתן הודאה ושבחה.
34. Ff. 262r-265r: [מדרש עשרת הדברות] *Midrash Aseret ha-Dibrot*. Midrash on the Ten Commandments. One of the many different manuscript and printed redactions of this midrash. Begins אמרו חכמים מצאנו שנבראת התורה אלפים שנה קודם שנברא העולם. Only until the seventh commandment. Ends לא מצאתי יותר. Different from the first editions and from the version edited by A. Jellinek, *Bet ha-Midrasch*, ii (Leipzig 1853), pp. 62ff., though it includes some elements from the latter. The midrash on the sixth commandment includes much of the midrash יצירת הוולד printed in ליקוטי הפרדס with many variations. On the various redactions of this text cf. M.B. Lerner, לעשרת הדברות על המדרשים *Mehqerei Talmud*, pp. 217-236.
35. F. 265v: פרק גן עדן *Perek Gan Eden*. With variations from the version edited as סדר גן עדן by A. Jellinek, *Bet ha-Midrasch*, ii (Leipzig 1853), pp. 52-53.
36. F. 265r-v: פירקי גיהנם *Pirkei Gehenom* edited as מסכת גיהנם *Massekhet Gehenom* by A. Jellinek, *Bet ha-Midrasch*, i (Leipzig 1853), pp. 147-149.

Part I was copied mostly by one hand. Different distinctive hands copied parts of the manuscript, e.g. f. 12r (most of column 1) to 12v; f. 49v, column 2, line 12 to f. 68v and f. 231r to middle of f. 257v, line 8. On f. 122r one of the scribes wrote a short undated colophon from which his name was erased: ונשלם על ידי [...] הצעיר. יותר מכל בני העיר והשם יזכני לכתוב ספרים הרבה.

Vat. ebr. 304

Cf. MS Vat. ebr. 136.

Vat. ebr. 305

56 ff. Parchment. Various sizes of leaves and written spaces. Quaternions. <Germany>, late 13th century. Ashkenazic semi-cursive script.

[פירוש הפיוטים] Commentary on the *piyyutim* in the Ashkenazic rite *mahzor*. Includes, Sukkot and the Passover Haggadah.

Ff. 1r–38v: Commentaries on liturgies for the Four Sabbaths and Purim. With the exception of Shabbat Zakhor the commentaries on the *kedushtaot* and the *shiv5atot* precede those of the *yozerot* and the *zulatot*. The *shiv5ata* for Shabbat Parah is פרה אימרה קשה (f. 24r).

Ff. 38v–52r: Commentaries on the liturgies for Sukkot. The commentary on the *zulat* for Simḥat Torah, אז בקשוב עניי by Moses b. Samuel b. Avshalom, is by Isaac of Bohemia יצחק מבהם (f. 52r).

Ff. 52v–55v: Commentary on the Passover Haggadah. On f. 55v additional commentaries on *hoshanot* for Sukkot.

Among the sources quoted in the commentaries are Kalonymus of Rome ר' אבל (f. 8v), *Sefer Tagi* ומצינו בספר תגי (f. 23r), R. Meshullam מפי (f. 33r–v), *Sefer Mazalot* of R. Shabbetai של ר' שבתי (f. 48r).

The commentary on the *kedushta* for Shabbat Shekalim אז מאז זמות includes the commentary on the *silluk* וסיפרתה (ff. 6r–9r) edited by E.E. Urbach, פירוש "אז ראית וספרת" *Hayyim (Jefim) Schirmann Jubilee Volume* (Jerusalem 1970), pp. 1–25. The commentary on the *kerovah* for rain by Kallir on ff. 45r–50v is the one attributed to Rashi that was edited by A.M. Habermann פירוש המיוחס לרש"י לשאילת מטר מר' אלעזר בירבי הקליר *Tarbiz*, vii (1936), pp. 186–216 and pp. 388–389. The end of this commentary in the manuscript is different from the printed edition (cf. edition, p. 214, note 170). Neither editor made use of this manuscript in his edition.

A Sephardic hand added a partly illegible prayer, probably a blessing for the congregation, at the beginning of the manuscript (f. 1r) and the *piyyut* אשר יסוד (f. 56v).

Palatine collection, Fondo Fuggeriana ebr. E.

Vat. ebr. 306

241 ff. Parchment (outer and, usually, inner bifolia in each quire) and paper. 208 × 145 (147 × 87) mm. Ten-bifolia quires. <Byzantium>, ca. 1400 (watermarks very similar to Piccard, *Ochsenkopf*, no. 972 dated 1405–1410). Byzantine semi-cursive script.

Commentary on the French rite liturgy. At the end תמו פרושי התפלות. Includes a commentary on the *azharot* of Elijah b. Menahem ha-Zaken by an associate of the sons of Ḥayyim b. Hananel ha-Kohen, edited from this manuscript by E. Kupfer, פירוש אזהרות דרבנא אליהו הזקן בר מנחם ממנש מאת חכם אחד מחוג בניו של רבנו חיים Kopez *Al Yad*, n.s. xi, vol. 2, (1989), pp. 109–207.

F. 241 is a completion by a different hand on a different sheet of parchment added to the manuscript.

On f. 241r a note on the acquisition of the manuscript by Fugger: *tria volumina ducato 1, 8.º maii 1542*.

Palatine collection, Fondo Fuggeriana ebr. 125.

Vat. ebr. 307

122 ff. (31–32 blank). Eight-bifolia quires.

I

Ff. 1–17. Paper. 217 × 150 [trimmed and restored] (150–162 × 103) mm. <Italy>, mid-late 14th century. Italian semi-cursive script.

1. Ff. 1r–8v: [ספר תניא] The beginning of *Sefer Tanya*, a halakhic work composed in Italy by Jehiel b. Jekuthiel, author of *Sefer Maṣalot ha-Middot*. Only until the beginning of תורה. I.Z. Feintuch identified the author in *Sinai*, lxxx (1977), pp. 173–186 (reprinted in his *Versions and Traditions in the Talmud*, Ramat Gan 1985). Cf. I.M. Ta-Shema, *Studies in Medieval Rabbinic Literature*, iii (Jerusalem 2005), pp. 70–75 [in Hebrew].
2. Ff. 9v–17r: [ביאורים] על דרך הנסתר מלאכת [...] העולם ר' נתן בכמה"ר [אביןגדור ז"ל] Mystical-allegorical explanations of commandments by Nathan b. Avigdor. Incomplete. Includes ביאור ענין תקיעת ראש השנה (ff. 9v–11v), ביאור טעם סוכה (ff. 11v–12v), ביאור וידבר העם בה' ובמשה (f. 13r), ביאור משנת אם אין דרך ארץ אין תורה (f. 13v), ביאור טעם בהמה וחייה ועוף ודגים שאסר (f. 14r), ביאור טעם לא תחרוש בשור ובחמור יחדיו (f. 14r), ביאור נידה וזכה (ff. 14v–15v) and ביאור סוד המנורה (ff. 15v–17r).

II

Ff. 18–122. Paper. 220 × 150 (no. 3: 150–152 × 95; no. 4: 180 × 112, varying) mm. <Italy>, early 14th century (watermarks similar to Briquet no. 3779 dated 1315). Italian semi-cursive script.

3. Ff. 18r–30r: [פסקי ריא"ז] Isaiah b. Elijah di Trani's *Piskei RIAZ* (minor laws). Includes laws of *zizẓit* (beginning missing), *tefillin*, *mezuzah* and Torah scrolls. Ends סליקו הילכות מזוזה וספר תורה שלרבינו ישעיה בר' אלייא זצוק"ל. First edition Jerusalem 1971.
4. Ff. 33r–122v: [חיבור במוסר] Treatise on ethics in 65 chapters. The author integrated halakhic material and chapters from other ethical works. The laws of repentance in the first chapters are based on those in Moses b. Maimon's *Mishneh Torah*. Chapter 19 is copied from the introduction to *Sefer Baṣalei*

ha-Nefesh by Abraham b. David of Posquières. Chapters 20–29 are from *Shaṣar ha-Kedushah* and chapters 61–65 are from *Shaṣar ha-Perishah* both also copied from *Sefer Baṣalei ha-Nefesh*. Solomon ibn Gabirol's *Sefer Tikkun Middot ha-Nefesh* ספר תקון מדות הנפש was copied in chapters 49–60. The beginning, until the middle of chapter 2, is missing.

Vat. ebr. 308

174 ff. (1[blank]-18, <1>, 19–43, 45–98, 98^a–102, 101^a, 103–107, 101^b–131, <1>, 132–145, 145^a–147, 147^a–165). Paper. 220 × 145 (161–164 × 144–145) mm. Ten-bifolia quires. <Germany>, 1440. Ashkenazic semi-cursive script.

[פירוש התפילות] Commentary on prayers and *piyyutim* in the Eastern Ashkenazic rite Maḥzor for the High Holy Days.

Ff. 2v–22v: Commentaries on the *seliḥot* recited in Ellul and Tishri. The *seliḥot* are numbered 1–49 and arranged in groups according to their types. An index is included on f. 2r but the numbers in the index do not coincide with those in the text. One of the *seliḥot*, את אשר חטאתי by Elijah b. Jacob (f. 12v), is rarely found in other manuscripts. The commentaries are similar to those printed in ערוגת הבשם, iii (Jerusalem 1963), pp. 288–292. On f. 114v, in the commentary on Benjamin bar Ḥiyya's ברית כרותה מלשכוּח, the commentator remarks that the *paytan* composed it after he was rescued from persecutions together with the Jews of Neuss, Bachrach and Speyer ע"י השמד מן אדם שנוצלי עמו מן השמד ע"י Bachrach and Speyer (cf. *ibid.*, p. 291, note 39).

Ff. 22v–23r: Commentary on the prayers at the end of the *Nishmat* liturgy in the morning service [עוֹד] and האל בתעצומות תרומם.

Ff. 23r–89r: Commentary on the liturgies for Rosh ha-Shanah. Includes a commentary on *Aleinu* attributed to Eleazar of Worms (ff. 56v–58r; 61v–62r).

Ff. 89v–151r: Commentary on the liturgies for Yom Kippur. The *Seder Avodah* is אשוחח נפלאותיך by Meshullam b. Kalonymus (ff. 119r–120v). There are two commentaries on היום תאמצינו, a short one in the Rosh ha-Shanah service (f. 72v) and a longer one in this section (f. 138v). Among the less common *seliḥot* commented on are מעונה אלהי קדם בך בטחתי by Mordecai b. Shabbetai and מצעק מעלות השחר by Abraham ibn Ezra.

Among the authorities quoted are הרא"ך (ff. 22v, 26r), Menahem b. Saruk פ"י מנחם (f. 82v), the author's brother Menahem אחי מנחם (f. 83r) and Judah b. Shabbetai שבת יודא בר' מפי הר' (f. 95r). On f. 128v the commentator quotes the words of Isaac ha-Levi to his students shortly before his death concerning the persecutions of 1096 שנת עליכם כשיעבור ואמ' לפטירתו סמוך לתלמידיו סמוך לפטירתו ואמ' כשיעבור עליכם שנת 1096 והר' יצחק הלוי רימו לתלמידיו סמוך לפטירתו ואמ' כשיעבור עליכם שנת 1096 ותתנו יבוא עליכם שלא תוכלו לסבול.

At the end of the manuscript, after the colophon on f. 151r, additional material by other hands.

Ff. 151v–153r: Kabbalistic notes on the prayers and the commandments, perhaps by the scribe himself, including mystical intentions for the prayers כוונת

כוונת התפילה לדברי הר' אב"ן מי"ח ברכות in which התפילה ע"ד הספירות (f. 151v), mystical intentions (*kavvanot*) for the Shema (f. 151v), כולל אחד מכל הברכות שאדם מברך, כוונת ק"ש (ff. 151v–152r), כוונת ק"ש [פירוש] שמע, סוד של ד' אותיות והוא עולה לע"ב, (f. 152r), כוונת בעת קריאות שמע ישראל and [ישראל] טעם ציצית טעם מכלל גדול מסוד טעם מצות עשה ומצות לא תעשה *kavvanot* for various commandments followed by טעם ציצית (f. 152r–v), a commentary on Isaiah xxvi:4 and an explanation of the ten Sefirot (end missing) עשר ספירות האמורות, ואיך נרמז באלפ"א (ff. 152v–153r).

On ff. 154r–161r: פ"י מהושענות commentary on the *hoshanot* for Sukkot. On ff. 161v–163v commentaries on *selihot*, mainly for the eve of Rosh ha-Shanah. Almost all these liturgies were also explained at the beginning of the manuscript and the commentaries are similar to each other. On ff. 164v–165r a list of *yozerot* for the entire year according to the Eastern Ashkenazic rite סימנים מיוצרות שאומ' בכל השנה. The list does not include liturgies for the High Holy Days, the first days of the festivals, nor for the Four Sabbaths.

Ff. 2r–151r were copied by Isaac, whose name is singled out on ff. 9v, 23r, 28v, 32v, 37r, 39v, 41v, 45v, 54v, 65r and 78r. The scribe completed the copy on Sunday, 3 Tevet 5201=1440. His name was erased from the colophon which reads (f. 151r): והעתקתי זה הפירוש לעצמי ולבניי אחריי ... וסיימתי זה הפירוש ביו' א' ג' טבת שנת ר"א לפרט. Some incipits are decorated.

The foliation is inaccurate and some leaves are bound out of order. Two leaves were not foliated and various leaves were assigned the same folio numbers more than once. F. 146 belongs after the first leaf numbered 147 as noted in the margin.

Owner (ff. 1r and 151r): David b. Moses ב"ר משה זצ"ל

Old Palatine collection.

Vat. ebr. 309

38 ff. Paper. 200 × 132 (147 × 85) mm. Two quires of 7 bifolia and a quinion. <Spain>, late 15th century (watermarks similar to Briquet no. 3540 dated 1463–1490). Sephardic semi-cursive script.

Kabbalistic commentary on the Passover Haggadah by Joseph b. Abraham ibn Gikatilla. It seems that the name Joseph was changed to Abraham in the heading. Beginning missing until הראשון ונוטה. First edition Venice 1602.

The name of the scribe [?] Isaac was singled out on f. 14r.

Olim Palatina.

Vat. ebr. 310

220 ff. (56–64, 213r, 217–219 blank). Paper. 146 × 109 (85 × 75) mm. Senions. <Italy>, mid-15th century (watermarks similar to Briquet no. 6654 dated 1452–3). Italian semi-cursive script.

1. Ff. 2r–46v: [פירוש התפילות למנחם ריקנטי] Kabbalistic commentary on the prayers by Menahem Recanati. First edition in the author's *טעמי המצות* (Constantinople 1544), without the preface and with additions from other sources that were not copied in this manuscript. Cf. M. Idel, *R. Menachem Recanati the Kabbalist*, i (Jerusalem 1998), p. 78 [in Hebrew].
2. Ff. 46v–55r: פירוש התפילות לפי דעת המקובלים Kabbalistic commentary on the prayers from the last part of *MaSarekhet ha-Elohut*.
3. Ff. 65r–184v: [מבחר המאמרים] Nathan b. Samuel the physician's *Mioḥar ha-Maḅamarim*, a commentary on the Pentateuch. Does not include the poem found in the first edition (Leghorn 1830). Folio missing between ff. 88 and 89. On f. 185r a diagram of the ten Sefirot with an explanation.
4. Ff. 186r–205v: סוד רות Kabbalistic commentary on the Book of Ruth by Daniel. Begins אמרו רבותינו ז"ל שכל מקום שנאמר ויהי בימי אינו אלא לשון צער. On f. 189r the author stated his name, Daniel, and mentioned his work *Shivrei Luḥot* ואני דניאל שמתתי לך רמז על דבר זה בשברי לחות שמעתי ולא אבין, אבל נתתי לך רמז על דבר זה בשברי לחות. Other copies of this commentary are found in MSS Moscow, RSL Guenzburg 290, ff. 87–92; Munich, BSB hebr. 71, ff. 61–69, and Budapest, Jewish Theological Seminary 54, ff. 1–11. G. Scholem discussed this text from the Munich manuscript in הערות ותקונים *KS*, i (1924/5), p. 288. On f. 185v the natures of the souls of Elimelech and Naomi and their sons from the Book of Ruth are discussed.
5. Ff. 206r–212v: Commentary on the ten Sefirot from עשר מערכת המדות of *MaSarekhet ha-Elohut*.
6. Ff. 213v–215r: לקוטי הפסוקי' על דרך הקבלה Kabbalistic expositions on selected passages from the first chapters of Genesis.
7. F. 215r: סוד הנדר Short kabbalistic homily on the importance of vows. Begins בהיות כי האדם נברא בדמות עליון.
8. Ff. 215v–216v: Extracts from a commentary on the *yozer* אמת אלהים by Benjamin b. Zerah for Shabbat Bereshit. Begins ראש דברו אמת על בריאת העולם ברא אלהים את בסופי תיבות.
9. F. 216v: Extract from the commentary by Moses b. Maimon on the Mishnah Sukkah iv:5 on the *hoshana* from the Sukkot liturgy אני והו הושיע נא, followed by two short notes on the same words, the second one שבלי הלקט בדין רפ"י from Zedekiah b. Abraham's *Shibbolei ha-Leket* (= S. Buber edition, p. 135a).
10. F. 220r–v: A fragment from another manuscript on stained parchment on the laws of Grace after Meals. Mostly illegible.

Palatine collection, Fondo Fuggeriana ebr. 58.

Vat. ebr. 311

61 ff. Paper. 214 × 167 mm (varied dimensions of written areas).

<Italy>, 1600. Christian square script.

Catechisis religionis Christiane Ecclesie et schole palatinatus hebraica reddita per Bertramum Isaacum utriusque medicinae doctorem, Anno 1600. Protestant catechism. Dedicated to the Palatine elector Frederick V. Cf. K.R. Stow, "Conversion, Christian Hebraism, and Hebrew Prayer in the Sixteenth Century." *HUCA*, xlvii (1976), p. 221, note 17.

The manuscript was restored and it is impossible to determine the composition of the quires.

Olim Palatina.

Vat. ebr. 312

82 ff. (1–45, 45^a–81). Parchment. 395 × 270 (270 × 157) mm. Quaternions. <Germany>, mid-14th century. Ashkenazic square script.

Services for the Ninth of Av, Western Ashkenazic rite. Hebrew title added by one of the Vatican librarians. Includes mainly *kinot*, and also readings from scriptures: Job, Jeremiah i:1–xxiii:6, Isaiah xxxiv–xxxv, Lamentations and Deuteronomy iv:25–iv:40 read in the morning service.

After the *kinot* by Eleazar Kallir for the Ninth of Av *kinot* on persecutions in the Middle Ages are copied, among them: אוי לי על שברי נחלה וגברה מכותי שעו מני אמרר by Jacob b. Isaac ha-Levi (ff. 55r–56r), אשים לבי לספר בגלל, מרבינו יעקב בר יצחק הלוי (ff. 56v–57v), דרבנו מנחם by Menahem Gerondi, but attributed in the manuscript to Solomon ha-Bavli (f. 59r–v), לר' שלמה הבבלי by Kalonymus b. Judah headed [תתנ"ו] בשנת תנ"ת [תתנ"ו] on the persecutions of 1096 by Joel b. Isaac ha-Levi (ff. 59v–60v) including an additional stanza beginning מר מלאכי שלום שלישיה on the persecution in Cologne in 1097 by Meir b. Barukh of Rothenburg (ff. 60v–61r), קינה ספרדית designated a Sephardic *kinah* by Mordecai b. Joseph (ff. 61r–62r), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 62r–63v), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 63v–65v), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 65r–66v), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 66v–67r), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 67r–68r), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 68r–69v), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 69v–70r), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 70r–71r), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 71v–72r), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 72r–73v), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 73v–74v), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 74v–75r), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 75r–76v), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 76v–77v), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 77v–78r), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 78r–79v), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 79v–80r), על גזירת קלוניא רבינו משה בר יצחק הלוי (ff. 80r–81r). On f. 39r a different hand added לאי *kinah* on the persecutions in 1298 by Abraham ha-Levi.

The melodies to which some of the *kinot* were to be recited, based on melodies of other *kinot*, were often noted. With some explanations, completions and short notes in the margins by a different hand. Two consecutive folios were numbered 45. Many of the pieces on ff. 67–73 were edited from this manuscript or from other manuscripts with variant readings from this one by A. Berliner, in *Kobez Al Yad*, iii (1887).

Old Palatine collection.

Vat. ebr. 313

96 ff. Parchment. 312 × 256 (234 × 181) mm. Quaternions. <Germany>, last third of 13th century. Ashkenazic square script.

Maḥzor for the entire year according to the Eastern Ashkenazic rite. Without vowel points. Incomplete. Composed of five non-consecutive gatherings of quires bound out of order. The extant contents of the manuscript are listed below:

Quire including ff. 1–8: *piyyutim* for Shavuot, from the middle of the דבריך in the *kerovah* מוסר תוכחה אורח חיים by Simeon b. Isaac (designated in this manuscript for the first day of the festival) until the middle of the *sefer* in the *kerovah* ארץ מטה by Eleazar Kallir (designated here for the second day).

Quires including ff. 9–80: *piyyutim* for Rosh ha-Shanah and Yom Kippur, from the middle of the Kalliric *kerovah* יום פקודה את חיל יום for the first day of Rosh ha-Shanah until near the end of the *Musaf* service for Yom Kippur.

On a sheet (ff. 81–82) inserted into the manuscript and written by another hand: *piyyutim* for Sukkot, from near the beginning of the *mehayyeh* in the Kalliric *kerovah* for the first day of the festival כפור בחיל כפור until the middle of the *yozer* ואיום, also attributed to Kallir, for the second day.

Quire including ff. 83–88: *piyyutim* for Shemini Aẓeret to Ḥanukkah, including the second half of Kallir's liturgy for rain (from the middle of the *sefer*), an expanded *yozer* and a *zulat* for Simḥat Torah and a *yozer*, *ofan* and *zulat* for Shabbat Ḥanukkah.

Quire including ff. 89–96: *kinot* for Ninth of Av. Only two *kinot* remain for the evening services, בליל זה יבכיון and אז בחטאינו חרב מקדש. All the *kinot* for the morning service are by Kallir.

There are many completions in the margins

Old Palatine collection.

Vat. ebr. 314

261 ff. (1–189, <1>, 190–227, 227^a–259). Parchment (outer and inner bifolia of each quire) and paper. 200–210 × 138 (140 × 95) mm. Mostly eight-bifolia quires. <Algeria>, second half of the 14th century (watermarks similar to Briquet nos. 3179 and

3183 dated 1362 and 1381 respectively, without the descending part of the cross). Sephardic semi-cursive and cursive scripts.

[מחזור לראש השנה ויום כפור מנהג אלג'יר] Maḥzor for Rosh ha-Shanah and Yom Kippur, rite of Algiers.

With vowel points except for a few liturgies that were probably not recited. The *piyyut* אל עליון אלהים is inserted into the *kedushah* for *Musaf* of the first day of Rosh ha-Shanah (f. 20r). The *yozer* for the second day of Rosh ha-Shanah is ארוממך צור by Isaac b. Judah Gerondi (f. 31r–v); in other sources it begins יום זה ארוממך עון כובש, and the *ofan* יה שמך ארוממך by Judah ha-Levi (ff. 31v–32v) which was composed as a *reshut* for *kaddish*. At the beginning of the Yom Kippur service there are *piyyutim* of the לך ה' הצדקה type, among them one beginning בליל עשור לך לילי עשור לפניך עצור נעצרתי לפניך (f. 64v) and another, commonly found in the maḥzorim, beginning זאת אשיב אל לבי by Zerachiah ha-Levi Gerondi (f. 72v).

Among the *seliḥot* for Yom Kippur eve אשר לא תבזה אלהים אשר לא תבזה אלהים by Zerachiah ha-Levi Gerondi (ff. 81v–82r), יה שועת מתענה מיחל כפוריך by Isaac b. Zerachiah ha-Levi Gerondi (f. 84r), מנום אנחה העיר הוזה by Moses ibn Ezra (ff. 84v–85r), a *seliḥah* of the חטאנו type by Zerachiah beginning נושע זרע בה' (f. 86v) followed by one of the אחד בעין לבי ראיתי type by Jacob beginning שמע ישראל (ff. 86v–87r).

Among the *piyyutim* in the *kerovah* for the Yom Kippur morning service: ה' אצתי מי כמוד מושל (ff. 126r–127r), אלבש היום מדי חילי (ff. 127r–128r), להסתופף בביתי משכנותי יצו אל ממרומו ועל רע, אוזן הטה לעם לבו ינהם (ff. 131r–132r), בגאות מעוני ינחם (f. 134r–v) and כל המיחלים לישע צורכם (ff. 135v–136r), the last four by Moses ibn Ezra. The *piyyut* embellishing כבוד מלכותו לישע צורכם at the end of the *seliḥot* in the *kerovah* for the morning service is אזמרה למפיק מאיני by Moses (f. 158r–v). Among the *piyyutim* in the *kerovah* for the Yom Kippur *Musaf* service: נורא מקור אשרי עין (f. 173r–v). Among those recited after the *Seder Avodah* עין אשרי עין (f. 192r; in other manuscripts the reading is וחוך דתותיי as the first two stanzas in this *piyyut* are interchanged). Among the *seliḥot* for *Musaf* are דוח [צ"ל: דוח] by Hananel (ff. 200r–201r) followed by דוח [צ"ל: דוח] by Moses ibn Ezra (f. 201v). Among the *piyyutim* for the end of the *Minḥah* service the *tokheḥah* זדוני כובד זדוני מלך בלשוני מפני כבוד זדוני from the *kerovah* וארץ אקוד by Moses ibn Ezra (ff. 224v–225v), the *seliḥah* ערכו לך תחינה by Joseph (ff. 225v–226v) and the *seliḥah* עונותי תצמיד by Moses ibn Ezra (f. 226r). At the end of the Ne=ilah service the *piyyut* לחול קדש בין קדש לחול by Isaac (f. 240r–v). For the morning and *Musaf* services (ff. 146v and 199r) there are *piyyutim* beginning יערב לפניך by Joseph ibn Abitur.

On ff. 59v–103v, after the readings from the Pentateuch and the haftarot the treatise Rosh Ha-Shanah from the Mishnah is copied (except for chapters i:9–ii:10) as well as some passages from the Talmud, TB Ta=anit 31a and Berakhot 64a (cf. MS Vat. ebr. 320).

There are headings for many of the *piyyutim* naming the type and/or author, and/or the melody to which it was to be recited. The melodies were written mainly for *pizmonim*. Sometimes the attributions to authors are erroneous.

Some glosses and additions in the margins.

The *piyyutim* were numbered 1–146, but the numeration is often inaccurate, some liturgies were not numbered and in some cases several poems were listed under a single number. At the beginning of the manuscript (f. 1v) a later hand added an index in alphabetical order indicating the numbers of the *piyyutim* in the manuscript.

The ritual instructions are generally brief, but in three places they are extensive. On f. 64v, the laws for the eve of Yom Kippur include aggadic material concerning the custom of cutting one's fingernails as an expression of confidence before approaching judgement (cf. *Devarim Rabba* ii:10 and *Kol Bo* paragraph 69). In the discussion about the hour in which the Ne=ilah service should be held (f. 230r) TY Ta=anit iv:1 is quoted as well as Isaac ibn Ghayyat ל' הרב יצחק אבן גיא (cf. his book *Meḥah Sheṣarim*, part i, pp. 64–65). On f. 247r Hai Gaon is quoted concerning the reasons for sounding the shofar (cf. *ibid.*, p. 65).

After f. 189 a folio from another manuscript is bound, on which Psalms lxxxiv:1–6 is copied.

The names Samuel and Abraham are singled out on ff. 54v and 56v.

Some initial words are decorated by pen (ff. 3r, 13v, 18r, 32v, 73v, 201v). The manuscript was partly restored.

Palatine collection, Fondo Fuggeriana ebr. 14.

Vat. ebr. 315

269 ff. (<1>, 1–17, 19–34, 36–64, 64^a–141, 141^a–153, 153^a–157, <1>, 158–173, <1>, 174–205, <1>, 206–264). Parchment. 318 × 234 (192 × 128) mm. Quaternions. <Germany>, 1320. Ashkenazic square script.

[סליחות] *Seliḥot*, Ashkenazic rite. Includes about 240 *seliḥot* for the entire year according to various branches of the Ashkenazic rite. Divided into eight categories according to their function and type. The *seliḥot* in the fourth to the eighth categories are numbered, each category with a separate enumeration.

Ff. 6v–11r: פתיחות introductory *seliḥot*.

Ff. 11v–34v: Frames (liturgies and biblical passages recited before and after the *seliḥot*) for regular and special days, among them פסוקים דגזירה in times of persecutions (f. 24v) and פסוקים לברית מילה ותענית for circumcisions and fast days (ff. 25v–34v).

Ff. 34v–47v: תחנונים לעשרת ימי תשובה Thirteen *teḥinot* for the ten days of penitence, among them אלקים מעי אהמה קירות לבי אפצה by Simeon b. Isaac (f. 44r) and אלקים גלות הבט בשיעבוד גלות by Zemaḥ b. Jacob (f. 45r).

Ff. 47v–100r: Over 150 *seliḥot* (some errors in the enumeration). Nos. 1–80 are not for any designated occasion. Among the more notable *seliḥot*: אחריש ואתאפק

אלי אלי למה (14) אתנפלה ואשתטחה בחנון, by Benjamin b. Zerah (no. 7), ולבי חלל בקרבי by Benjamin b. Zerah (15), ותעז ימין כח נאדרי, by Benjamin b. Zerah (15), עזבתני ותמסריני ביד כל אמה ולשון by Solomon (21), אל דביר קדשך ידינו נשואות, by Samuel (22), אנחנו אשמנו במעשינו הרעים, by Benjamin b. Pashado (33), אריית הדיחו ישראל, by Benjamin b. Pashado (33), אשר אהבתה להתברך, by Joseph (25), אליך אקרא בעטוף, (34, not the liturgy by Tov Elem with the same beginning), פזורה by Solomon b. Isaac b. Yakar (37), את עם הנסגל והמיוחד ליחדך, by Abraham (44), אנא שא נא לפשעינו אדון, by Eliezer (45), איך גלגלתי ממרום עליתי, by David (47), תבוא לפניך אנקת האסירים, by Meir b. Isaac (50), לך מלא עולם בזוי כבודך, by Benjamin b. Zerah (65), ארבע מלכיות אכלוני הממוני, by Moses b. Meshullam (66), אנה ה' אלהי תשועתי בשמך באתי קומה לעזרתי, by Judah b. Kalonymus (68), ארבע אבות נזיקין הם and

Nos. 81–104: *selihot* for the ten days of penitence. Among them two pieces by Benjamin b. Zerah (101) אתחלחל וארעד פני תבה בעמדי (101) and (104) אנה ה' האל הגדול הגבור והנורא נאה לשם. Nos. 105–111: שלמוניות. Nos. 112–117: אב לבנים יודיע את אמתך אמייתת שבועה וקיים among them עקידות: Nos. 119–128: שלשיות. by Eleazar b. Meir (120), איל אחר נאחו בסבך בקרני, by Kalonymus b. Judah (124) and אברהם היה אחד by Jacob b. Jekuthiel (127).

Nos. 129–153: *Selihot* for Rosh ha-Shanah and the eve of Yom Kippur, including some commemorating persecutions of Jewish communities in medieval Europe, among them אתה בחרתנו מכל העמים וידעתנו on the martyrs of Fulda in 1095 by Isaac b. Nathan (145). No. 148 is the *selihah* אבדנו by Gershom b. Judah in its entirety. The *selihot* for Yom Kippur eve include אודך ה' כי אנפת בי, by Isaac b. Avigdor (151), ירצה צום עמך אשר דמו לך מזה אודך ה' כי אנפת בי, on the Ten Martyrs (152) and אשמתינו כי רבה בית מקדשנו and להרבה by Solomon ha-Bavli (153).

On ff. 199r–215r: twenty-three פזמונים, nos. 9–23 for the days of penitence, among them מרבה מחילה לחטאים וסליחה (20) אם הרבינו פשע זנחנו תוכחת, (15) חוסה ה' על רחומיך by Moses (22).

On ff. 215v–234v: twenty piyyutim of the חטאנו type, among them אודה עלי פשעי גבר מאלוה היזכה מחלל מפשע ונדכה, (9) אשיחה עם לבבי בשברון עצמי וכאיבי, (2) לצור מעזי ומושיעי by Benjamin b. Zerah (12), אזעק אליך מלכי וקרובי, by Kalonymus b. Shabbetai of Rome (14), אודה פשעי במרץ, (15) אשמנו בדבור ראשון אנכי, by Joseph [Tov Elem?] (16) and the first part of דלתות תשובתיך (17).

On ff. 235r–250r: seventeen *selihot* for fast days. Nos. 1–6 for the Tenth of Tevet, among them אויבי ועויני מקדם מעני (5). Nos. 7–12 for the Fast of Esther and nos. 13–17 for the 17th of Tammuz, among them אזכרה יגוני ואתאנח אנחות (17). Includes the haftarah for fast days.

Whenever possible, the scribe copied in sequence *selihot* with similar beginnings.

Ff. 250r–264v: Supplemental *selihot*, among them a *selihah* attributed to his [the scribe's?] teacher, Meir b. Barukh of Rothenburg, beginning וותיק וחסיד אתה תעטף (f. 252r) and ליום כפור מיסוד מורי הר"ם and headed ארוממך שם הנכבד והנורא (f. 255v) based on Psalm 145.

Melodies are indicated for three of the *selihot*: בניגון מחי ומסי (f. 37v), פזמון בניגון (f. 213v) and הורתה דרך תשובה (ca. f. 240v).

On ff. 1v-4r the scribe wrote an index of the numbered *selihot*. The index was later supplemented with prayers recited in the services when *selihot* are read and completed by another hand on f. 4r. Another hand added supplements to the index on the flyleaf at the beginning of the manuscript.

This manuscript was used by D. Goldschmidt in preparing his editions of the *selihot* סדר הסליחות (Jerusalem 1965) and in Goldschmidt, *Mahzor ii* and Goldschmidt-Fraenkel, *Selihot*.

Copied by Perigors b. Isaac ha-Kohen Shushan and completed on Thursday morning, 9 Ellul 5080=1320. Colophon (f. 250r): אני פריגורס בר יצחק הכהן שושן כתבתי: אלו הסליחות וגמרת מלאכתי בבקר ביום ה' ט' לירח אלול פ' לפרט.

A few words are decorated.

Owners (f. 258r): Abraham b. Reuben Ashrilon הח"ר ראו"ב אברהם בן ראו"ב אשרילון. Another owner's entry on f. 254r was erased.

There are some errors in the foliation. The folios following ff. 17, 34, 157, 173 and 205 were not numbered. Numbers 64, 141 and 153 were each assigned to two different consecutive folios.

Vat. ebr. 316

213 ff. Paper. 307 × 210 (230-235 × 132-140) mm. Quinions. <Northern Italy?>, late 15th century (watermarks similar to Briquet, no. 14834 dated 1471). Ashkenazic semi-cursive script.

[מחזור מנהג אשכנז לימים נוראים מתורגם ליידיש] Yiddish translation of the Western Ashkenazic rite *Mahzor* for the High Holy Days. Includes translations of *piyyutim* and a few prayers. On ff. 1r-29r: translation of selected *selihot* recited on the days preceding and following Rosh ha-Shanah and in the Yom Kippur services. Additional *selihot* for the evening and *NeSilah* services are translated on ff. 92r-111v and 211v-212v. Among the translated *selihot*: אדון [מועד] כתקח by Joseph b. Isaac of Orléans (f. 3v), אך לך [צ"ל: בך] לדל (f. 8v), ה' את הקול by David b. Samuel ha-Levi (ff. 10r-11v; 119r), תפילה תקח by Meir b. Isaac (f. 27r) and ירצה צום by Isaac [b. Avigdor?]. The *rehitim* beginning חכמי הגויים in the series of *rehitim* by Kalonymus starting with מי אדיר אפסך were not translated, but the others, generally omitted in manuscripts for fear of the censor, are present here.

On f. 29r a crudely decorated incipit. F. 119 should be bound after f. 10.

At the end of the manuscript the name משה בר שמריא Eleazar Shemariah is written and it may be the name of the translator or copyist.

Owners (f. 213v): Israel b. Kalonymus ישראל בר קלונימוס, Asher b. Joseph ha-Levi called Seligman זעליקמן, Meir b. Jacob מאיר ב"ר יעקב [?] שליט אשר בר יוסף הלוי המכונה זעליקמן.

Old Palatine collection.

Vat. ebr. 317

114 ff. (1–46, 37[=47], 48, 48^a, 49–113). Parchment. 274 × 235 (187 × 156) mm. Quaternions. <Germany>, mid-13th century. Ashkenazic square script.

[מחזור, מנהג אשכנז המערבי] Maḥzor, Western Ashkenazic rite.

Includes liturgies for Rosh ha-Shanah, Yom Kippur, Passover and Shavuot. With vowel points, sometimes non-standard. Incomplete.

Ff. 1–77: *Piyyutim* for Rosh ha-Shanah and Yom Kippur, from the middle of the *silluk* of the *kerovah* וּמִוֶּרְחַח בְּלֵב קָרוֹעַ וּמִוֶּרְחַח by Simeon b. Isaac for the second day of Rosh ha-Shanah until towards the end of the *Musaf* service for Yom Kippur.

Ff. 62–65 are two bifolia ruled differently and written by a different hand inserted into the middle of a quire, in order to provide *piyyutim* for the *Seder Avodah* in addition to אִמְיָן כַּח כְּבִיר וְרַב אֹנִים by Meshullam b. Kalonymus, copied in the original manuscript. At the end of the quire (f. 65v), in yet a different hand, the first two stanzas from the *zulat* אִיר יִשְׂרָאֵל וְקִדְוֹשׁ by Joseph Tov-Elem for the Shabbat following Shavuot. There is a lacuna after f. 77 from the middle of the verse beginning with the letter ז in the *selihah* for Yom Kippur אַתָּה מִבֵּין לַב תְּעִלְמוֹת by Elijah ha-Zaken.

Ff. 78–113: *Piyyutim* for Passover and Shavuot. Missing until the middle of the *kerovah* for Passover שְׁעֵשַׁת אֲשֶׁר בְּכוֹשֶׁר שְׁעֵשַׁת by Eleazar Kallir from until near the end of the *azharot* for *Musaf* of the first day of Shavuot. Last extant words: וְלֵתַת גְּאוּלָּה לְאַרְץ שְׁלֵא תִמְכַר.

Among the less common liturgies are the *piyyut* for *kedushah* in the morning service of Rosh ha-Shanah beginning אֵשׁ אֲכָלָה אֵשׁ קָדוֹשׁ אֵשׁ אֲכָלָה usually found in the French rite (f. 4r–v), the *selihah* אֶהְבֵּת צְדָקָה וְתִשְׁנֵא רִשְׁעֵי אֶהְבֵּת צְדָקָה וְתִשְׁנֵא רִשְׁעֵי for the evening service of Yom Kippur (f. 15r), the *akedah* תּוֹמַת צוּרִים וְחֶסֶד by Benjamin b. Zerah for the morning service (ff. 47v–49r), the verses beginning with the letters א-ב and ה-ש from the *tokheḥah* for *Musaf* אַתָּה מִבֵּין סְרַעְפֵי לֵב וְעִשְׁתוֹנוֹת אֲנוֹשׁ (f. 49r–v) and those beginning א-ט and ק-ש from another *tokheḥah* אִדָּם אִדָּם יְבוֹא לְיָוִם תּוֹכִיחָה (ff. 49v–50r), the *selihot* יוֹשֵׁב בְּגִבְהֵי מְרוֹמִים by Solomon ha-Bavli (ff. 72v–73v) and יוֹשֵׁב בְּגִבְהֵי מְרוֹמִים by Joseph (ff. 75v–76r).

The *zulat* for the eighth day of Passover, based on the Song of Deborah, begins וְתִשָּׁר אִיוֹמָה בְּפִרוֹעַ בְּאֶהְבָּה נִתְחַכְמָה (f. 92v).

The manuscript includes parts of the liturgies that were expurgated by censors or omitted by scribes in other manuscripts.

With glosses, variant readings, source references and short commentaries in the margins. In a gloss in the margin of f. 94v, Rashi's commentary on Isaiah x:15 is quoted including a French word and another translation in a Slavic vernacular מְשׁוֹר עַל מְנִי[פָה] פֶּר"שׁ דּוּלִיירָא בְּלֵע' וְשִׁמְעֵתִי ... גְּרִדְטִיצָא בִל' כְּנֵנָן.

Old Palatine collection.

Vat. ebr. 318

309 ff. (f. 309 is from a Latin manuscript). Parchment. 275 × 204 (191 × 121) mm. Ff. 257–308: two columns. Quaternions. <Ashkenazic Germany>, ca. 1401/2. Ashkenazic semi-cursive script.

[סיידור מנהג אשכנז] Siddur, Ashkenazic rite. Includes prayers for the entire year. With brief explanations in the margins and between the lines. The end of the prayers, from near the end of the *kinot* for the Ninth of Av (f. 256v), is missing.

Among the less common *piyyutim*: שם ה' רוממו רם בשמי גבוהים (f. 139r) attributed in this manuscript to the teacher [of the scribe?] Solomon of Hirschfelde פיט זה בניגון יחידי *piyyut* to be recited to the tune of another *piyyut* שלמה מהירשפלדא ב' יסד מורי הח' ר' שיר מעלות. Another hand attributed it to Judah ha-Levi יהודה קשטלין. It is followed by an introduction to the *piyyut* for *Nishmat* by Judah ha-Levi יהודה ר' פתיחה לנשמת ר' יהודה קשטלין beginning *piyyut* for Sabbath Rosh Ḥodesh by Reḥavia b. Urshrago אלהיכם רוממה ימינו ואין קץ לגדולתו (f. 143r). On f. 143r a *piyyut* for Sabbath Rosh Ḥodesh by Reḥavia b. Urshrago אלהיכם רוממה ימינו ואין קץ לגדולתו.

On ff. 257r–305v: ritual laws (*halakhot*) and decisions from the school of Solomon b. Isaac (Rashi) edited by Samuel b. Perigors.

Ff. 257r–258r: Laws of *shehitah* אילו הן הילכות בדיקה שסדר. Ff. 258r–259r: Laws of *bedikah* רבינו גרשום עליו אין להוסיף וממנו אין לגרוע ובקוצר לשון יסדם R. Gershom [b. Judah] (cf. A. Grossman, *The Early Sages of Ashkenaz*, Jerusalem 1981, p. 150 [in Hebrew], where this manuscript is referred to as Vatican 487).

Ff. 259v–264v: Calendar for cycles 261–273 (=4941–5187=1180–1427). Ff. 265r–274v: Lists of the portions of the Torah read on Sabbaths and festivals. Ff. 275r–277r: Calendar. Originally the calendar was composed for cycles 266 and 267, but irrelevant parts were scraped and a very similar hand added a calendar of the *tekufot* (seasons) for the years 5162–5199=1401–1439. F. 277r was completed by another hand which noted that it was not complete ולא מצאתי יותר.

Ff. 277r–282v: Laws and formulas for writing deeds, marriage contracts, documents related to divorce, *ḥalīzah*, debts, etc.

Ff. 282v–305v: Laws concerning an orphan who is a minor (ff. 282v–283r), laws of Hanukkah (f. 283r–v), mourning (ff. 283v–284r), redemption of the firstborn (f. 284r–v) and the priestly blessings (ff. 284v–285r).

Ff. 285r–291v: Laws concerning Passover and the Passover Seder, based on traditions from the school of Solomon b. Isaac (Rashi). On f. 289r: רבי שלמה ב"ר יצחק זצ"ל תלמידי רבינו כתבו כן בשם רבי שלמה ב"ר יצחק זצ"ל. Among the authorities quoted are Meir b. Isaac the *hazzan* of Worms (f. 284v, cf. A. Grossman, *ibid.*, p. 296), Joseph Tov Elem (f. 286v), and ר' מאיר בר' יצחק חזן היה בוורמייזא כך נזרקה מפי סגן לוייה (f. 291v). On ff. 291v–293r laws of *ḥallah* based on Rashi's teachings סדר התרומה.

halakhic instructions is influenced by the rites of France, Ashkenaz and Spain as well as by the *siddurim* of R. Amram Gaon, Rashi and Maḥzor Vitry. Many French, German and Spanish authorities are mentioned in the halakhic extracts. The beginning of the manuscript is missing. Includes vowel points, sometimes unorthodox.

A. Ff. 1r–42v: *Bakashot* and *piyyutim* mostly philosophical, to be recited before the morning services and other short pieces in various hands. On f. 1r two extracts on the importance of intention (*kavanah*) when reciting the *Shema*, one of them mentioning בעל החותם, and a homily on Psalm ciii: 21–22. On f. 2r–v a supercommentary on Abraham ibn Ezra's commentary on Numbers xxii:7–18, headed ע"כ דברי [יוסף] בן יוסף quoting Joseph ibn Kaspi על בלאק על ביאור א"ע (f. 2r). On ff. 3v–4v a commentary on the Thirteen Articles of Faith postulated in the preface to Moses b. Maimon's commentary on Mishnah Sanhedrin x. On ff. 5r–8r three *piyyutim* of the *tahanun* type: ערכו אנוש רמה בחייד ותולעה במותך by Judah b. Samuel ibn Abbas (f. 5r), אנוש רמה בחייד ותולעה במותך by Shabbetai (ff. 6v–7r) and ישראל בחייד אל ילידי איתנך by Isaac Kanzi (ff. 7r–8r), a *piyyut* for Hanukkah by Malkiel b. Meir beginning איום ונורא איום (ff. 5v–6r) and the *pizmon* במשפט יעמיד by Solomon b. Abun of which the last stanza is missing (f. 8v). On ff. 9r–15r Psalms cxix–cxxxiv. On ff. 18r–19v the *piyyut* דברתיך שחר על דברתיך by Abraham ibn Ezra and on ff. 19v–21r אזכרה שיר ממשוררי מקדש הקדש a *piyyut* beginning שיר היחוד להר' שמואל הנגיד זצ"ל attributed in this manuscript together with the *Shir ha-Yihud* to Samuel ha-Nagid, though in MS Parma, Biblioteca Palatina Parm. 1753 it is attributed simply to Samuel and the attribution does not extend to the *Shir ha-Yihud*. On ff. 21v–23r Psalms xxxiv, cii and cl and I Kings viii:56–60. On ff. 23v–24v a prayer by David Kimḥi to be recited each morning ... דוד קמחי זצ"ל. On ff. 25r–26r poems on the Thirteen Articles of Faith, including נמצא אחד וצורה אין לו, נמצא אחד גשמות אין לו (f. 26r) and נמצא אחד גשמות אין לו (f. 26r) to which are appended the *piyyut* אתה שיעריך *bakashah* by Elijah b. Eliezer Yerushalmi (ff. 25v–26r), the *bakashah* אשר אלהי אלוה קדמון בורא כל הברואים (f. 26v) and two philosophical *bakashot* from *Mishlei Arav* (f. 26v) and אלהי אלוה קדמון בורא כל הברואים (f. 26v). On ff. 27r–38v *Keter Malkhut* by Solomon ibn Gabirol with an addition לשמוח בשמחת גוייך הדויים ... רופא כל בשר ומפליא לעשות (ff. 38v–39r). On ff. 40r–42v an expanded version of the *vidui* by Nissi. On f. 42v two stanzas from ibn Gabirol's *reshut* תחנתי אדון עולם followed by תפלת הדרך the prayer for travelers.

B. Ff. 43r–75v: Morning service for weekdays. Preceded by the hundred benedictions and ritual laws, among them a responsum on these benedictions to the community of Lucena in Spain by Natronai bar Hilai והשיב רב נטרונאי בר הלילי (f. 43r–v) followed by another decision of his הנשמות בעולם שיחיה זצ"ל (f. 43v). The first responsum is an abridged redaction of the original responsum edited in R. Brody's edition (Jerusalem 1994), no. 9 and is similar to the version quoted at the beginning of עמרם גאון. The prayer נשמה שנתת בי טהורה is

preceded by a *piyyut* beginning את שמך ... בתחלת דברי אברך את שמך (f. 47v). The morning benedictions include some uncommon formulations: מקיץ (f. 48r). On ff. 48r–58v the additional prayers and recitations from the Talmud on the Temple services with some differences from the usual order and with additions in the margins. On ff. 58v–75v *Pesukei de-Zimra* for weekdays as well as Sabbaths and festivals beginning with the *Aleinu* לשבח עלינו and including an expanded version of ברוך שאמר (ff. 60v–61r). The liturgy כל חי נשמת precedes the Song of the Sea and the liturgy ישתבח is copied in an expanded version (f. 63r) and again in the usual version within the halakhic instructions (f. 66v). The *Amidah* is according to the Sephardic rite.

C. Ff. 75v–129r: Halakhic rulings concerning the festivals to which are appended various ethical works, homilies and *piyyutim*. On ff. 77r–81r laws concerning Rosh ha-Shanah, among them an extract similar to laws quoted in הנהיג רב יצחק הלוי בגרמישא ... וכן כתב רב שלתיאל ... אבל רב' (Buber edition §177) סדור רש"י יצחק ב"ר יהודה הנהיג במגנצא ... בשם רב' אליעזר הגדול, וגם רב' משולם שאל את פי ראש הישיבה א"ר יוחנן הלכות תשובה (f. 79r). On ff. 82r–91r laws of repentance beginning שבירושלם and mentioning the date of the redemption, 5118=1357/8 חמשת אלפים וקי"ח יבוא משיח (f. 91r). On ff. 91r–104r laws of Yom Kippur הלכות יום הכפורים and on ff. 104v–114r laws of Sukkot in which the author refers to the local custom in Spain ואנו בספרד נהגו ראשונינו דור אחר דור (f. 112r). On ff. 118r–126v a kabbalistic treatise on repentance beginning והואיל ונכנסנו להזכיר מענין התשובה including, *inter alia*, chapters named שער למודי ה' (f. 121r), שער תשובת יסוד העולם (f. 121v), תשובת המדות הנשארות (f. 124r) and סוד התענית (f. 125v). On ff. 127r–128v זה סדר שיומוש התפלות למועדים. On f. 129r two extracts from homilies by Joshua ibn Shuaib סליחה: אמת אתהו!]. Among the *piyyutim* and *bakashot* in this section are אבן שועייב by Mordecai b. Isaac (f. 76r–v) and מלכי אלהי חסדי (f. 75v) and יום לך אערך תחנה, יאמר לי קוני על פשעי ועוני (f. 76v), a *viddui* אל אלהים אל אמת אל טוב וסלה (f. 115r–v) and the *bakashot* signed by Benveniste b. Ḥiyya בר חייא (ff. 115v–116r) and נגודך אערוד זמירים signed Yoffe b. Yosha ibn Vives (ff. 116v–117v).

D. Ff. 129v–209v: Liturgies for Rosh ha-Shanah. Includes some extracts from the homilies of ibn Shuaib (ff. 132r–135r) and others and from halakhic works, among them Isaiiah b. Elia di Trani (f. 135v). The *piyyutim* include אמרי יחידתי ליום attributed in the manuscript to Zerah b. David Casani (f. 137r), הכסא לרב זרח בכ"ר דוד קוני תנצב"ה (ff. 138v–139r), אמוני נבונים בתקעם בירח איתנים, יעלו לאלף ולרבבה by Judah ha-Levi (f. 143r–v) and אל תדינני כמעלי by Isaac ibn Mar Saul (ff. 143v–144v). On f. 144v the *yozer* attributed to Eleazar Kallir את חיל יום *kerovah* with the *ofan* and *zulat* that follow, his *kerovah* by Moses b. Samuel (f. 147r–v) from the French rite service. The *kerovah* also includes the *piyyut* שחקים (ff. 150r–151r) from the *kerovah* for *Musaf* for the second day of Rosh ha-Shanah אגן by Benjamin b. Samuel. In the margin of f. 149v another hand added the *piyyut* עמותיך from the same *kerovah*. However, the

piyyut from the *kerovah* את חיל יום פקודה אום אשר בצדק נתישנה is missing, as noted in the margin and was copied on f. 399v, but the *piyyut* מלך עליון אל דר במרום from another *kerovah* by Kallir (אופד מאז לשפט היים) is included on f. 152r–v.

The repetition of the *Amidah* includes the *piyyutim* כי מקדישך כערכך קדשת (f. 156v), the *piyyut* ויאתי כל לעבדך (ff. 156v–157r) and the *piyyut* האוחז ביד מדת משפט (ff. 157v–158r). The *Musaf* service does not include *piyyutim* except for the *piyyut* ותהלה לשם ותהלה (originally composed by Kallir as a *hoshana*) which is copied in the margins of f. 171v. The *maSario* for the second evening of Rosh ha-Shanah is מלך אמיץ כח רב עלילה by Joseph Bonfils usually found in the French rite (ff. 172v–173v). At the end of the service the *piyyut* בקול שופר ישמע שמועה by Jacob is copied (f. 175r). On blank space left on f. 173v another hand copied קול שופר הדרור קל מהרה יזמן by Isaac to be recited before the *Musaf* service. The services for the second day are preceded by the *reshuyyot* יעלה ויבא אצלך זכרון by Judah ha-Levi and רעה בשבתך עם יקוה פדיום by Moses ibn Ezra (f. 175v). The *yozer* מלך אמון מאמרך מרחוק מוצב by Simeon b. Isaac (ff. 177v–179r), but neither the *ofan* nor the *zulat* for that day are copied. The *yozer* is preceded by the *piyyutim* יאבתי פחות פה בשבח ורננה by Isaac (ff. 176r–177r) and עורי איומתי בראש אשמורת by Moses Kalki (f. 177r–v). The *kerovah* is also by Simeon b. Isaac (ff. 179r–186v); it does not include the components אתן לפועלי צדק and שבת יראה תחת השמש but does include the *piyyutim* לא נאהלו by Judah (ff. 185v–186r) and לאל סודר דין by Isaac (f. 186v). The services for Rosh ha-Shanah end on f. 194v with the concluding formula סליקו תפלות ראש השנה but on ff. 195r–209r the scribe copied a *zulat* by Judah ha-Levi זולת לראש השנה לרבנו יהודה הלוי: אלהי מעשיו מה נפלאים (f. 195r–v) and readings from the Torah for Rosh ha-Shanah through Shemini Atzeret.

E. Ff. 210r–223v: סדר סליחות ותחנונים לצום גדליה (f. 212r) *Selihot* for the Fast of Gedaliah and other occasions. Includes אבלה נפשי וחשך תארי by Saadiah Gaon (f. 212r), אלהי צמנו וספור ונפשנו יבשה (ff. 212v–213r) and בליל צאת המועד (ff. 213r–214r) both by Isaac ibn Ghayyat followed by אנה שא נא לפשע כנה by Abraham ibn Ezra (f. 214r–v) and לרבינו אברם בן עזרא by Yinon b. Zemaḥ, a poetic rendition of the list of fast days appended to *Megillat TaSanit* (ff. 214v–216r) edited several times, most recently by S. Elizur, *Wherefore Have We Fasted? "Megilat TaSanit Batra"* (Jerusalem 2007), pp. 88–96 [in Hebrew], a *tahanun* אלי שית רצון (f. 216r–v) attributed to Abraham ibn Ezra by L. Weinberger, *Bitzaron*, lii (1965), pp. 171–172 (but cf. Y. Schirmann, in *KS*, xli (1964/5), p. 242, no. 1671), the *selihah* אליך קראתי להושיעני יוצר כל ובורא (f. 216v), another *tahanun* for the Ten Days of Penitence הוריתה דרך תשובה לבת השובה by Benjamin b. Zerah (ff. 217r–218r), a *selihah* by R. Meir ז"ל לרב מאיר ז"ל beginning לעתות בצרה העירני (f. 217r), a *viddui* beginning אמנם אלהי עולם בגד בגדנו בד בגלוי ונעלם (f. 218r), the first six verses of another *viddui* beginning את פניך ה' אבקש (f. 220v) and אל אלהים (f. 220v) by Moses bar Hiyya (f. 221r). The *selihot* for the Fast of Gedaliah end with concluding liturgies גמרות including יצר עזוב חטא ומעל by Isaac ha-Levi b. Zerachiah Gerundi for חטאנו (f. 222r), אנשי לבב שמעו לי by Isaac [ibn Ghayyat?] for שמעו (f. 222r–v) and אעזבה מחשבת און נמוכה by Annaniah (f. 222v). This section is preceded by the *selihah* אלה אזכרה ונפשי עלי אשפכה by Judah (ff. 210r–211v) and followed by אשכולית בטלו ואומללו a *selihah* for חטאנו by Moses bar

Ḥiyya (f. 223r–v) and, in different hands, by the opening rhymes of fourteen *pizmonim* recited in the French and Ashkenazic rites, among them *יודע היום כי אתה אל עליון* by Joseph Bonfils (f. 224r–v).

F. Ff. 225r–242r: Supplements to the liturgies for Yom Kippur written on ff. 248–401. Includes *piyyutim* from the Ashkenazic and Sephardic rites. Includes the *bakashah* for Yom Kippur *אשחר אל אל כדל שואל לעזרו* (f. 225r–v), the *piyyut* *שוכני עין בתי חומר למה תשאו עין* by Solomon ibn Gabirol (f. 227v), another *bakashah* for Yom Kippur *אלהי מלטה נפשי ועצמי* by Benveniste b. Ḥiyya (f. 228r–v), *piyyutim* from the Ashkenazic rite service among them some of those recited after the *Seder Avodah* followed by other *piyyutim* for the same occasion from the Sephardic rite. On f. 226v an index to all the *seliḥot* in the Yom Kippur liturgy included in this manuscript. On ff. 235r–238r a homily by Joshua ibn Shuaib on Yom Kippur (first edition: Constantinople 1520). The text on f. 237r (from line 5) was copied again on f. 239r.

G. Ff. 243r–246v: Supplements to the liturgies for Shemini Aẓeret and Sukkot. Includes *piyyutim* for rain: the *kerovah* *אל יפתח אוצר מעלה* by Abraham ibn Ezra (ff. 243r–245r), an order of service (f. 246r–v) including the *magen* *יפתח אוצרו הטוב* צור משמי ערץ, the *piyyut* *יריד מזבוליו* by Solomon ibn Gabirol without the last stanza, the *pizmon* *מכסה שמים בעבים ומלבישם*, the *piyyut* *ותבחר אלהי ותבחר* concluding the *magen* and the *piyyut* *ידד פקוד נא*. On f. 246v the *reshut* for Sukkot *יצב גבול שמם למקדש אשר שמם* by Isaac ibn Ghayyat.

H. Ff. 248r–401r: Yom Kippur Service. Includes the *viddui*, *אבינו מלכנו* and Psalms ciii, cxxx and xc for the *Minḥah* service on the eve of Yom Kippur (ff. 248r–251v). The evening service includes *כל נדרי* in Hebrew (f. 251v) followed by the Aramaic version (f. 252r), the *Maṣariv* *אדיר המלוכה* (ff. 252v–255r) and four *seliḥot*: *ממעון קדשך מן השמים השקיפה בהמוניי* (ff. 261v–262r), *מבשר* by Ḥabīb b. Isaac (ff. 262v–263r), *מהלל מלכך רעיה ערכי בחילה* by Mattathias b. Joseph ha-Parnas (ff. 263r–264v) and *אתה צורי ועזרי ביום צרה* by Moses (ff. 264v–265r). On f. 265r instructions to recite the *akedah* *לך נפתחו* copied on f. 398v. The frame of the *seliḥot* includes the *piyyut* *אופל אלמנה תאיר* from the Ashkenazic rite *Seder Avodah* (f. 266r). The *yozer* for Yom Kippur is *כפור* אז ביום כפור (ff. 269v–270v) with the *silluk* *תהום רבה דיניך* (f. 270v). The *ofan* is *קדוש אלהי קדושי בוחרי ומפרישי* (margin of f. 275r). The *kerovah* for the morning service is the same one recited in the Ashkenazic and French rites, *אימך נשאתי חין בערכי* by Meshullam b. Kalonymus (f. 276r–v). Among the *seliḥot* for the morning services: *פועל ישועות בקרב המוני* by Mordecai Arokh b. Shabbetai (f. 299r–v), *שחר מפלט לי אחישה ועיני יזובו כצנור* by Moses b. Ḥiyya (f. 300r–v), *שחר לפניך קמתי ולבית אל הלכתי* by Simeon (ff. 300v–301r), *אלהי על מה שאייה הוכו שעריך* by Aaron (f. 301v), *אני ממעשי זעתי חלתי* by Moses Ḥazzan (ff. 301v–302r) and *איך אזלה ידי ואתה ה' מגן בעדי* (ff. 305r–306v). The *kerovah* for the *Musaf* service is *שושן עמק אוימה* by Eleazar Kallir (ff. 315v–326v) preceded by the *reshut* *ארעד ואפחד באימתה ופחד* by Moses b. Samuel b. Absalom (f. 315r–v). Among the *piyyutim* in the *kerovah* are *אמרנו לאלהים אמת פעלו* (ff. 319v–321r), *אור נוגה עטיית*, *מי ימלל גבורות חיילך* (f. 324r–v) and the *silluk* preceding the *silluk* (f. 324v–326v). The *Seder Avodah* is *אתה כוננת עולם ברב חסד* by Yose b. Yose (ff.

Meshullam [b. Kalonymus] זצ"ל found in other sources at the end of Meshullam's *kerovah* for the morning service: *האדיר בשמי עליות* (f. 396r), *התכו* *עת שערי* *akedah* (f. 396v), *האמן כפי שחקים והקציבם* (f. 396r-v) and *מתחת זרועו עולם* (f. 398v), *רצון לך נפתחו* (f. 398v), attributed here to Shemaiah and in the margin of f. 151v to Isaiah (f. 399v), *שוכנים בטח עורו* by Abraham ibn Ezra headed *תוכחה יפה* (f. 400r-v) and *אנוש איך לא יצפה ובכל יום למות מצפה* (ff. 400v-401r). On f. 401v a *MaSari'v* for the first evening of Sukkot: *תג האסיף תקופת השנה* by Eliezer b. Samson also recited in the Western Ashkenazic rite. On f. 403v three *piyyutim* recited in the Ashkenazic rite after the Seder Avodah: *תכפו עלינו רעות תלואות עברו* followed by *תעינו מאחריך שגגנו ממצותיך* and *תאות לב לא השגנו ראשינו*.

I. Ff. 404r-454v: Service for Sukkot. The *MaSari'v* for the first evening of Sukkot is *אתלונן בצל מחורב* (ff. 404r-405r). The morning service for the first day includes the introductory *piyyut* *לשוננו* by Abraham ibn Ezra (f. 406r-v), the *reshut* *החכמה* *שחי לאל יחידה החכמה* by Solomon ibn Gabirol (f. 406v) and the *kaddish* *ברום גלגל סובב עלי מעגל* by Berechiah b. Isaac ha-Levi (f. 407r). The *piyyut* for *borkhu* is *שאי עין יחידתי לצורך* by ibn Gabirol (f. 407v). The *piyyutim* for the *yozer* and the *kedushta* are the same as those in the Ashkenazic rite except that some were transferred to the services for the Second Day. The services for the Second Day include the *maSari'v* *מינים* *ארבעת* by Joseph Bonfils (ff. 422r-423r). A second *maSari'v*, *במקהלות* *קילוסך סודרת* by Elijah b. Zadok, found in the French rite, is also copied (ff. 424r-426r). In the morning service the *reshut* *ומשגבי צורי* *אבקשך שחר* by ibn Gabirol precedes the introductory *piyyut* *שפל רוח* also by ibn Gabirol (f. 426r-v) and they are followed by the *kaddish* *מתעלה ברוב פלא* by Mordecai (f. 426v) and the *piyyut* for *borkhu* *צור לבבי רב* with the acrostic *צורף חסדים* (f. 427r). The *piyyutim* for the *yozer* and the *kedushta* are the same as those in the Ashkenazic rite. The *zulat* *עליצותך* *אנא תרב* was added in the margin of f. 428v. Among the *piyyutim* for the intermediate Sabbath are *אמת לא שלחך אל למען תכלכלי גויה* by Eleazar (f. 439v), the *kaddish* *אורה* *בעזו יוצרי* by Abraham ibn Ezra (ff. 439v-440r), the *piyyut* for *borkhu* *יהודין* *אשפיל לך לבי ועיני* *me6ora* by ibn Ezra (ff. 440r-441r) and the *me6ora* *כל צבא שחך הדרך* by Judah (f. 440r). Supplements to the *kedushta* for the Second Day were added on ff. 442r-445r. On ff. 445r-454v *hoshanot* and services for Hoshana Rabba.

J. Ff. 455r-475r: Services for Shemini Azeret. The *maSari'v* is *זה יום אישש להאמיני* by Joseph (ff. 455v-459r). There are two introductory *piyyutim*, *אקדמך בלב נשבר עתירה* by Moses and *אנא רצני בעמדי לפניך* by Samuel (f. 456v) followed by a *piyyut* for rain *אל חי יפתח השמים* by ibn Ezra (ff. 456v-457v), the same *yozer* and *zulat* recited in the Ashkenazic rite and the *kedushta* by Kallir *אחות אשר לך כספת* (f. 459r). In the *Musaf* service the *kerovah* for rain is the Kalliric *אפתח פי בשיר ובזמרה* *אף ברי אותך* (f. 464v) preceded by the *reshut* *מרעית צאן* by Eleazar (ff. 463v-464v). The *reshut* *אמרי פי יהיו לרצון בעד* also recited in the French rite was copied in the margin of f. 464r. A commentary on the Kalliric *kerovah* was copied in the margins of ff. 464v-471r (end missing, but see below). The two closing *piyyutim* are *זכור נא לשואלי מים* recited in the Western Ashkenazic rite (f. 472v) and *זכור אב נמשך אחריך כמים* from the Eastern Ashkenazic rite (f. 473r-v).

In the margin of f. 473v the *piyyut* אדמה תאיר אורה בגשמי אורה תאיר אדמה was copied.

K. Ff. 475r–547r: Services for Simḥat Torah. The *maṣarivim* are תפארה והלל by Daniel b. Jacob found in the Eastern Ashkenazic rite (ff. 475r–477r) and את ידידי מה אנוש by Isaac (ff. 477r–478r). The *piyyutim* begin with אנוש ידידי אמונה עלי תולע by Judah ha-Levi (f. 478r–v) followed by two *reshuyyot* עפר ואפר by Abraham ibn Ezra and שחי לאל יחידה החכמה by ibn Gabirol (ff. 478v–479r), a *kaddish* by Shabbetai שבתאי קדיש לר' שבתאי beginning יתגדל שמך ממכון כסאך (f. 479r–v) and two *piyyutim* for *yozer* מבורכה לאום מבורכה by Judah found in the French rite (ff. 479v–481v) and אדון שת ארוכה by Joseph Bonfils (ff. 481v–484r). The *ofanim* are copied in the supplements at the end of the manuscript. The *zulat* is אז כקשוב עניי by Moses b. Samuel (f. 484r–v). The *kedushta* begins אומן שלא קם (f. 485r) with the *silluk* מות יראה מות (ff. 489r–494v) preceded by a preface פתיחה beginning מי גבר יחיה ומת האיש משה (ff. 488v–489r). In the margin of f. 489r the *piyyut* אומן להסיע מנשיה is copied.

On ff. 497v–509v supplemental *piyyutim* for Sukkot to Simḥat Torah. Includes אשירה נא לידידי מול ממלכת נסיכים ורועים for the *Maṣariv* of the second day of Sukkot (ff. 497v–498r), מה אהבתי מעון ביתך חי גואלי by Menahem b. Makhir for the eve of Shemini Azeret (ff. 498v–499r), פטירת משה רבנו ע"ה והוא על דרך דרש, אין לפענח ולפרוש רזי אל (ff. 500r–509r) and ידידי אל עדת לאומו by Samuel recited in the French rite upon the opening of the ark (f. 509v).

On ff. 509v–530r *piyyutim* related to the conclusion of the annual Torah-reading cycle and the beginning of the following cycle, including a *reshut* for the *ḥatanim* in the morning service נודה ונשבח לעתיק יומין ... שבח יקר וגדולה by Shemariah b. Elia (f. 510r–v), a *reshut* for the *ḥatan Torah* in the Ashkenazic and Italian rites transcribed in the plural form and intended for recitation by the congregation (ff. 511r–512r) followed by the *piyyut* יוצר הכל מרומם על כל נושא by Jacob summoning the *ḥatan Torah* to read his portion of the Torah (f. 512r). The Torah reading includes the recitation of the Aramaic Targum after each verse. After reading Deut. xxxiii:26–29 the *ḥatan Torah* announces his contribution, the congregation recites the *piyyut* אשריך הר העברים by ibn Ezra (f. 513r) and the *ḥatan* concludes the reading until the end of the Torah. As in the rite of Rome, the same *ḥatan* continues to read the beginning of Genesis from another Torah scroll without interruption. In the margin of f. 513v another *piyyut* for the conclusion of the Torah מעודן אל הר נבו מעודן.

The *Minḥah* service is copied on ff. 515v–524v and it includes many *piyyutim*. During this service the *ḥatan Torah* distributes all the Torah scrolls to the congregation ועומד חתן התור' ומוציא כל ספרי תורה ונותנם לצבור וכשיתנם מיד פותחין בדברי שיר (f. 515v). Among the *piyyutim*: משה עלוז ושמה בקונך (ff. 522r–523r) and אמת תורת ה' היא by Jacob (f. 524r–v), both by Eliakim, and בו מעני יעטה תהלה כמדו by Jacob (f. 524r–v). Many of the *piyyutim* for Simḥat Torah were also intended for ceremonies associated with weddings, among them a *reshut* for bridegrooms נודה ונשבח לעתיק יומין ... שבה יקר וגדולה by Shemariah b. Elia (f. 510r–v), two *piyyutim* found among the liturgies for weddings in *Maḥzor Vitry*: a *reshut* for a Kohen הכל הבו (f. 515v) and אקרא לאיש נדיב מפואר בהדרון and גודל לאלהינו ותנו כבוד לתורה ... אשר בחר בנו

On ff. 524v–530r another series of *piyyutim* for the conclusion and beginning of the annual Torah cycle beginning with two *reshuyyot* by Meir b. Isaac included in the French rite, מושך חסד ליידיעו for *ḥatan Torah* (ff. 524v–525r) and מקדים ראש לקוראים for *ḥatan Bereshit* (f. 525r–v) and the *piyyut* אל רם בכל נודעת (f. 525v).

On ff. 526–527 *piyyutim* for Simḥat Torah, among them נאוה ושחורה התבשרי אום אהובים רוצו ברוכים, (ibid.), הנחילנו אדון תורה, (ibid.), אדון תבנה עירך במהרה בימינו ... אהובים התבשרו רוצו (f. 526v), אדון תבנה עירך במהרה בימינו (ibid.), אדון תבנה עירך במהרה בימינו (f. 526v), אום מה נורא נוחלי תורה ישעו במהרה ... יושעו (f. 527v), אום נאוה ושחורה ... בת ברורה, (ibid.) and שמחו וגילו בשמחת תורה ... גילו אהובים תלמידי תורה (ibid.).

On f. 528r a *reshut* for *ḥatan Torah* in Hebrew and Aramaic beginning ונשבח נודה ונשבח אקלס למלכא טון פנדון with words in Greek. Perhaps it is the preface to the following *reshut* from the Western Ashkenazic rite מרשות אלהי האלהים ואדוני האדונים preceded by an additional stanza beginning מרשות שדי כביר יושב בשמי מעונה (f. 529r).

On ff. 530v–547r additional *piyyutim* for Sukkot to Simḥat Torah, among them ארחמך ה' חזקי a *maṣariv* for Shemini Aẓeret by Eleazar b. Judah of Worms (ff. 530v–531r), שמיני אותותי ומעשיו בספר כתובים, a *maṣariv* for Simḥat Torah by Joseph b. Nathan (ff. 542v–543v), איש אשר בפנים הוקרו, a *yozer* for Shemini Aẓeret (f. 544r–v) with the *silluk* לשובב נות בית אסובב פרי חסדי (f. 545r), איש ענו מכל הארץ יקרה, a *reshut* for Simḥat Torah by Judah ha-Levi, בדת אל אדבקה חיי בשרי, by Abraham ibn Ezra, מלא כל הארץ כבוד מלכותו, by Judah ha-Levi (f. 545v), תהילתך גילי שמחת לבי, an *ofan* for *ḥatan Torah* by Moses b. Solomon b. Absalom from the French rite (f. 546r), אז כנשתלח משה אצל פותים, another *ofan* (f. 546v), שלשה ראו מראות אלהים, and a *zulat* for Simḥat Torah (f. 547r).

L. Ff. 548r–558r: Services for *Shabbat Bereshit*. Includes the prefatory *piyyutim* שפל רוח שפל ברך וקומה, by ibn Ezra (f. 548r), שפל רוח שפל ברך וקומה, by ibn Ezra (f. 548r–v), האל העירה וראה, a *piyyut* for *kaddish* by Isaac ha-Seniri (ff. 548v–549r), אסלד לאדון עולם, a *yozer* (ff. 549r–550v), ידודן ידודן, three *piyyutim* by ibn Ezra: the *ahavah* עזרת אבותינו אתה הוא מעולם שובה, (ff. 551v–552r), אודה יה ולשמו יד אכתבה, (ff. 551v–552r), and the *geulah* אים יום פדותי איחר, (ff. 552v–553r). On ff. 554r–556v another series of alternative *piyyutim*: a *meḥorah* אשר מרומי יראה רזי שפלים, by Judah ha-Levi (f. 554r–v) and two *yozerot*: ישבחונו בכל מפלל, by Isaac b. Abraham (ff. 555r–556r) and אשישת שלוחתו בקטב תילה, (ff. 556v–557r). On f. 558r–v a *seliḥah* beginning בעתירה איש עומד בעתירה.

M. Ff. 560r–567v: *Piyyutim* for Shabbat and Rosh Ḥodesh. Includes the prefatory *piyyutim* מאירה חיים ממקור חיים, by ibn Ezra (f. 560r) and שירו לאל נבוני שירי רנני, a *kaddish* by ibn Gabirol (ff. 560r–v), שירו לאל נבוני שירי רנני, a *piyyut* for *borkhu* by Dunash (f. 562r), אהלל למאיר תוהו ובוהו, *piyyutim* for the *yozer* for Shabbat Rosh Ḥodesh, (ff. 562v–563r), ויהי הכל במאמר בורא כל באמתו, (f. 562r) and מה מתקו טעמי שבת, by Joseph b. Jacob Kalai (ff. 562r–563v), לאל נערץ בסוד קדושים, (ff. 563v–564r) and ישעך יזכירו עם בך יכתירו, (f. 564r) both by Moses, the *ofan* עומדים ברום עולם, (f. 564r) and

the *meborah* מרום צבא פלאך יזכרו (f. 565r–v) both by Judah ha-Levi, the *ahavah* אל אל (f. 566r) אומר לצפון תני חילי וצבאותי *zulat* (ff. 565v–566r), and the *geulah* אל ישראל נקראת לפנים (ff. 566v–567r), another *ahavah* אהב דרך (f. 567v), all four by ibn Ezra.

N. Ff. 568r–580v: פירוש מוסף לשאלת מטר לרב שלמה הצרפתי A commentary attributed to Solomon b. Isaac (Rashi) on the Kalliric *kerovah* for rain אותת אף ברי recited on Shemini Azeret. The *kerovah* itself was copied on ff. 464v–471r and another, incomplete commentary was copied in the margins. At the end of the commentary in the margins the scribe referred to this other commentary copied later on: מכאן ולמטה הוא כתו' בקונטרס שכתו' בו פל' אחר משאלת מטר. At the top of f. 579v the scribe noted that he had found the commentary by Rashi and completed it זה פירוש מסיום של שאלת מטר מצאתי מפירוש רש"י והשלמתיו.

O. Ff. 581v–586v: Chapters from the Mishnah and Talmud pertaining to the Sukkot holidays.

P. Ff. 587r–590r: Extracts on halakhah and ethics. *Inter alia*, a chapter on lascivious talk פיו למנבל פיו, הלכות מלקיית למנבל פיו, extracts from the midrash and ethical sayings beginning "three things" and "four things" (f. 587r), דברים שבין בני ארץ, on the variations in customs between the people of Erez Israel and Babylon, beginning שאלה ששאל עובדיה הגר, בני ארץ ישראל עומדים בק"ש (f. 588r), the second of the three questions Obadiah the Proselyte asked Moses b. Maimon (f. 589r; used for variants in the edition by J. Blau, תשובות הרמב"ם, vol. ii, Jerusalem 1960, pp. 714–716) and the entry הסת from the talmudic dictionary *Sefer he-Arukh* (f. 589v).

There are commentaries in the margins to selected liturgies and *piyyutim*. There are also references to other liturgies copied elsewhere in the manuscript, many of them peculiar to the Romaniote rite, but most of them are no longer found in the manuscript. L. Zunz, *Die Ritus des synagogalen Gottesdienstes geschichtlich entwickelt* (Berlin 1919), pp. 79–82, refers to another volume of this Maḥzor that included liturgies for the second half of the year, but its present whereabouts are unknown.

The bulk of the manuscript was most probably copied by David who singled out his name in the text on many pages, both those written in the square script and those written in the semi-cursive script. On f. 66v the name Solomon is singled out, but in all probability it does not refer to the name of a scribe. On ff. 9r, 194v, 248r, 376r and 416r some incipits and headings are decorated.

On the Romaniote rite liturgy in general and this manuscript in particular cf. D. Goldschmidt, מחקרי תפילה ופייוט (Jerusalem 1979), pp. 122–152. Many of the previously unpublished *piyyutim* in this manuscript were edited by L.J. Weinberger, *Rabbanite and Karaite Liturgical Poetry in South-Eastern Europe* (Cincinnati 1991).

Palatine collection, Fondo Fuggeriana ebr. 30.

Vat. ebr. 321

31 ff. Paper. 208 × 145 (144 × 100) mm. Reconstructed quaternions. <Ashkenaz>, mid-15th century. Ashkenazic square script.

[הגדה של פסח] Passover Haggadah, Ashkenazic rite. Incomplete and damaged. Following the Grace after Meals (f. 25v): רצה והחליציני followed by the verse שפוך חמתך על הגוים (f. 26r). Among the instructions for conducting the Seder: ויקח לוציקא ויטבול בחרוסת (f. 1r) and ויקח אפיד ויברך עליו (f. 20v). Some additions in the margins.

On f. 4r a decorated incipit. The first 13 ff. are bound out of order. A second foliation indicates the correct order: 2,1,4,3,6,5,8,7,10,9,12,11,13–31. On f. 31r some jottings in Hebrew and Yiddish including the blessing בורא נפשות, the *piyyut* preceding the Grace [אכלנו ברכו אמנין] and the blessings on the Hanukkah lights.

Owners' inscriptions: Asher Gumpel in אשר גומפליין (f. 22r), Solomon b. Isaac איך אשכנז (f. 24r), Asher b. Israel ha-Levi אשכנז ב"ר ישראל הלוי שלי"ט (ff. 26r, 31v), Aaron b. Abraham אהרן ב"ר אברהם and Isaac b. Shneur ha-Kohen יצחק ב"ר שניאור (f. 31v).

Old Palatine collection.

Vat. ebr. 322

187 ff. Parchment. 236 × 177 mm (various layouts of written areas). Quaternions. <France>, mid-late 13th century. Ashkenazic square scripts (ff. 7–34; 126v–131r: semi-cursive scripts).

[מחזור מנהג צרפת] Maḥzor, French Rite.

Displays strong influence of the Western Ashkenazic rite.

Includes services for Rosh ha-Shanah until Hanukkah. Incomplete. Many leaves written in different hands were added to the manuscript to supply liturgies recited in the Western Ashkenazic rite.

Part of the Maḥzor is supplied with vowel points, sometimes inaccurate.

The manuscript begins with the *piyyutim* for *yozer* for the first day of Rosh ha-Shanah. After f. 3 one folio is missing, and the liturgies that had probably been written on it were copied by a later hand in the margins of ff. 3v and 4r. There is another lacuna between ff. 6 and 7 from near the end of the *piyyut* אז מפעל הכנתה from the *kedushah* in the morning service for the first day of Rosh ha-Shanah until the middle of the first *reshut* before the *tekiSata* in the *Musaf* service for the same day. The *maSariḳ* for the second day of Rosh ha-Shanah is מלך אמיץ רב עלילה by Joseph Tov Elem (f. 16r–v). Four of the *piyyutim* in the *kedushta* for the same day אתיתי לחוננד בלב קרוע ומורתח by Simeon b. Isaac were replaced with *piyyutim* from the *kedushta* אגן הסהר נוקשת שער by Benjamin b. Samuel of Coutances: ארתכי תרשישים אדר, אז אמרתי הנה באתי לחלוותך בעד עדתי (ff. 25v–26r), ארתכי תרשישים אדר, אז אמרתי הנה באתי לחלוותך בעד עדתי (ff. 26v–27r), לאל סודר דין by Judah (f. 27r–v) and אורי ערץ עד לא נאהלו (f. 27v). The Torah readings are written twice in two parallel columns; on the

right with vowel points and accents and on the left without the points and accents. After the Torah readings (ff. 35v–46v) other hands added *piyyutim*, some of which had already been copied previously in this manuscript.

On ff. 47v–68v, following *Kol Nidrei*: a selection of *seliḥot* for the ten days of penitence and for the Yom Kippur services. The biblical verses inserted between the *seliḥot* and the liturgies that frame them were not copied. Among the *seliḥot*: אשתחוה אל היכל קדשך ביראה (ff. 56v–57r), אשתחוה אל היכל קדשך ביראה by Benjamin b. Zerah (f. 57r), חוקר הכל וסוקר ומבין אל מפעלי, חוקר הכל וסוקר ומבין אל מפעלי by Isaac (f. 62r–v), אשר לו ים וחרבה וכל מושב, אשר לו ים וחרבה וכל מושב by Isaac (f. 62r–v), ומצבה (ff. 62v–63r) and אבואה ואשתחוה ואכרעה (f. 68r–v). The end of this *seliḥah* and the remainder of the *seliḥot* is missing. Between ff. 48v and 53r another quire was added (ff. 49–52) by a different hand. F. 53r is the direct continuation of f. 48v in the same hand and includes the end of the *seliḥah* ותומת צורים וחסדם, תומת צורים וחסדם by Benjamin b. Zerah (beginning on f. 48v) followed by other *seliḥot*. F. 49r also begins with the continuation of ותומת צורים וחסדם but follows with another collection of *seliḥot* for Yom Kippur eve.

The *reshut* for the *kerovah* שושן עמק אוימה at the beginning of the *Musaf* service for Yom Kippur is ארעד ואפחד באימתה ופחד by Moses b. Samuel b. Absalom (ff. 110v–111r) which serves in French rite maḥzorim as a *reshut* for a Kalliric *kerovah* in the morning service of the first day of Rosh ha-Shanah. The end of this *reshut* was altered to fit the beginning of the following *kedushta*. This *kedushta* includes three *piyyutim* from the French rite that were probably not recited by the users of this manuscript as they were not vocalized and were crossed out: לאוהב צדקות לבוהן לבבות (f. 113v), אאדרך חי בשמים (f. 114r), יודון אראלים יחד (f. 114v) and אך אין לנו אלוה האדיר באומץ אלפים (f. 115r). In the margins of ff. 113v–114r the *piyyut* מי יערוך אליך מענה אחר מבלעדיך was added. The *silluk* in the *kedushta* for *Musaf* is usually found in the Western Ashkenazic rite (f. 117v). The *piyyutim* for the *kedushah* are those by Kallir that usually accompany the morning service and thus were not vocalized and were not recited here; a note in the margin of f. 118v refers to the relevant *piyyut* that was recited ואומ' אז מלפני בראשית. The *reshut* for the *Seder Avodah* is the one recited according to the French rite אתן תהילה לאל המהולל (f. 119v), however, only the first seven stanzas remain as the following leaves were removed and replaced by leaves on which the *Seder Avodah* אמיץ כח by Meshullam b. Kalonymus and the *piyyutim* preceding and following it according to the Ashkenazic rite were copied (ff. 120r–130r). The *seliḥot* for *Musaf* (ff. 130r–137r) include several that were also copied in the morning service.

The *Minḥah* service includes, among others, the *piyyutim* אדר בתואר מכון (f. 142v) and כבודו אמונים נקה מאשמותם (f. 144r–v), both by Eleazar Kallir. No *seliḥot* for *Minḥah* were copied. The *Ne=ilah* service includes the *kerovah* by Kallir אב ידעך מלאכי משרתי עליון ... יקירי ערץ צירי (ff. 145v–150v) accompanied by the *seliḥot* אדוני האדונים השקיפה ממעונים ... זכור ברית אזרח (f. 148v), and others, from which, in some cases, only the *seliḥot* for first verses were copied.

There are no *hoshanot* in the Sukkot service. The *reshuyyot* for the *ḥatan Torah* and *ḥatan Bereshit* are according to the Ashkenazic rite. On f. 186v a *kinah* by Jacob

b. Judah on the martyrs of Troyes in 1288 beginning **יוצע על בשרי שק ואפר** with a free translation into Old French (f. 187r-v), both edited from this manuscript by A. Darmesteter, "Deux légies du Vatican." *Romania*, iii (1874), pp. 443-486.

With notes, glosses, variant readings, instructions for the reader and additions in the margins.

Used in the following editions: Goldschmidt, *Mahzor i-ii*; Goldschmidt-Fraenkel, *Selihot*; Fraenkel, *Mahzor Sukkot*.

A leaf is missing after f. 87 and there is a lacuna after f. 93.

The present codex is composed from several different manuscripts joined together and some leaves that were written in order to complete the lacunae that remained. The folios from the two main manuscripts that served as the basis for this codex are ff. 1-6, 35, 38-39, 42-48, 53-92r, 110-119 and 136-150 from one manuscript, and ff. 36-37, 40-41, 94-109, 120-135 and 151-166 from another, possibly later manuscript, in a different script.

On f. 20r the name Meir was singled out and he is probably the scribe who copied ff. 7-34 in a semi-cursive script.

Owner (f. 2r): Moses b. Eleazar **משה בהק"ר אלעזר זצ"ל בן עזר אמן סלה**.

Old Palatine collection.

Vat. ebr. 323

206 ff. (<1> + 205). Parchment. 218-221 × 169 mm (varied dimensions of written areas). Quaternions. <Germany>, early 14th to 15th century. Ashkenazic square and semi-cursive scripts.

[סידור, מנהג אשכנז המזרחי] Siddur, Eastern Ashkenazic rite.

Includes services for the entire year. Influences of the French rite are evident. The liturgies are not arranged in chronological order. Only a few parts of the manuscript are supplied with vowel points.

Ff. <1>, 1r-32v: Weekday services.

Ff. 32r-47v: Sabbath services.

F. 48r: [שמואל:] **זמר יפה מפורים דהר' שמואל**: The first lines of a *piyyut* for Purim beginning **שקדו וזמרו**.

Ff. 48v-51v: **פירוש הגדת פסח** Commentary on the Passover Haggadah, beginning **הא לחמא עניא, כדאמ' תאכל עליו מצות לחם עוני - לחם שעונה עליו דברי הגדה**. Incomplete. Missing from the beginning of the commentary on [כל חי].

Ff. 52r-54r: The *Amidah* prayer for the festivals (ff. 52r-54r) and *Musaf* for Rosh Hodesh (ff. 54v-55v).

Ff. 56v-74v: The Passover Haggadah.

Ff. 75r-92r: *Pirkei Avot*.

Ff. 92r–93r: Blessings for New Moon, תפילת תענית (the prayers ענינו and נחם) and ברכת מילה blessings for circumcision.

Ff. 94r–105r: Psalms xliv, xlii, ciii–civ, cxx–cxxxiv, xxix and lxvii.

Ff. 105r–107v: Grace after Meals.

Ff. 108r–110v: Grace after Meals at the banquet following the circumcision ceremony in the form of a *piyyut* by Menahem b. Makhir, beginning אשר נועץ מלבנו ונוסר מכליותיו להבין ולשכול followed by the *piyyut* ואמו הילד ואלו by Abraham b. Isaac Kohen Zedek.

Ff. 110v–112r: צדוק הדין *Zidduk ha-Din* (acknowledgement of Divine justice) recited by mourners, followed on f. 112v by prayers to offset a bad dream and the *Yizkor* and מי שברך prayers for the departed.

Ff. 113r–v: The beginning of *Midrash va-Yissu*. Different from the printed version (see below f. 171).

F. 113v: Another version of the blessings for circumcision.

F. 114r: The *kiddush* for the second day of Shavuot.

Ff. 114v–130r: The *Amidah* prayers for the Rosh ha-Shanah services (ff. 114v–130r) followed by those for Yom Kippur (ff. 114v–123r).

Ff. 130r–138r: *Hoshanot* for Sukkot.

Ff. 138r–143v: *Piyyutim* for Simḥat Torah, among them, אלוה מני עד שיתיהו לעד, for *ḥatan Torah* (f. 140r–v) and two for *ḥatan Bereshit*: שמי לחושבי שמי by Meir b. Isaac (f. 140v) and יאומץ בדת אמון כברכת אב המון (f. 141r).

F. 144r–v: The blessings before and after the reading of the haftarah on Sabbath.

Ff. 145r–157r: *Maṣarivim* for the first, second and seventh days of Passover and for the first two days of Shavuot. The *bikḥur* for the *maṣariv* of the seventh day of Passover is זמן גאלתי בארץ גאלי בזמן גאלתי by Solomon b. Samuel (ff. 151v–152r). For the first evening of Shavuot it is לא ראתה עיני לא ראתה עיני by Ephraim of Regensburg (ff. 153v–154r) and for the second evening [!] אשריך ישראל מי כמוך סגולתו (ff. 155r–157r).

Ff. 157r–163v: Set of *piyyutim* for *yozer* on Sabbath before Rosh Ḥodesh and a *piyyut* for *Shabbat Shuva* (end missing).

Ff. 164r–171r: *Zemirot* for the termination of Sabbath, among them אמת ירושלים by Solomon ibn Gabirol with an ending different from the printed version (f. 166v), אקרא בכל יום ואהמה לאבי (f. 168v), קומי בת ולכי שובי לערייך שלישיה (ff. 168v–169r), זכור חסד נעורים לה לבת ציון, attributed to Abraham ibn Ezra (end missing; f. 169v), the end of סוערה עניה שואפה by Judah ha-Levi (f. 170r), אל אשר טוב גמלנו (*ibid.*), צור לבי ישא עונש ולבי מחלה, (f. 170r–v) and במוצאי יום מכובד במובאי יום מעבד by Abraham ibn Ezra (f. 170v).

F. 171r–v: A complete copy of the same version of *Midrash va-Yissu* מדרש ויסעו partially copied on f. 113.

Ff. 171v–173v: *Zemirot* for the Sabbath meals (end missing). Includes מי אל גדול [הוא] ומרומם שמו לעולם ... כאלהים ... ברוך (f. 173v) by Benjamin with an ending different from the version printed in זמר נאה (Prague 1644).

Ff. 174r–178r: The Aramaic Targum for some of the readings from the Torah on the seventh day of Passover with the midrashic embellishments.

Ff. 178v–197r: The Aramaic *piyyutim* included in the Targum of the ten commandments read on the first day of Shavuot. Includes *piyyutim* for the first seven commandments.

F. 197v: From the *teki5ata* for the *Musaf* service for Rosh ha-Shanah.

Ff. 198r–205v: Calendars for the solar cycles 265–276 corresponding to the dates 5017–5244=1256–1484. The name שמואל הקטן צרפתי Samuel ha-Katan Zarfati is embedded in the calendar. Similar calendars are found in MSS Vat. ebr. 326 and 329. On f. 200r: laws of *eruv tavshilin*.

Illuminations and decorations, mainly in the Passover Haggadah and on ff. 164v–170r.

The present codex comprises a prayerbook that was supplemented and completed with quires and fragments from other prayerbooks written by different scribes at different times ranging from the early 14th century to the 15th century. Ff. 1–47, 56–93 and 114v–143 are from the original prayerbook and all the other folios are additions.

Ff. <1>, 23 and 25 cropped with loss of text, some of which was recopied in the margins of f. 23r.

Owners: Judah b. Samuel שמואל בר יהודה (f. 48r), Jacob b. Shemaiah תנחום בר שמחה מהבלברק (f. 164r), Tanḥum b. Simḥah of Havelberg יעקב בר שמעיה (f. 198r).

This manuscript was used for variants in Goldschmidt–Fraenkel, *Mahzor Pesah* and Fraenkel, *Mahzor Sukkot*.

Vat. ebr. 324

396 ff. Parchment. 223 × 161 (126–134 × 103) mm. Quaternions. <France>, 1395–1398. Ashkenazic semi-cursive script.

1. Ff. 1r–90r: [סידור, מנהג צרפת] Siddur, French rite.

Services for the entire year. Includes [סדר המערכה] *Seder ha-Ma5arakhah* by Elijah b. Menahem ha-Zaken (ff. 82r–85r), and prayers for weddings and circumcisions. On f. 86r several spells, two of which are in the name of the scribe Nehemiah b. Samuel בר שמואל נ"ע.

The scribe inserted into the text and added in the margins commentaries, laws and glosses, some of them culled from the Tosafists, among them from

the works of Meir of Rothenburg, *Tur*, *Mordecai* and *Mahzor Vitry*. On f. 3r he quotes Shemaiah, a pupil of Rashi's, רש"י שמע'ניה [תלמידו של רש"י] (Cf. E.E. Urbach, ספר רש"י in לקוטים מספרי דבי רש"י, Jerusalem 1956, p. 322, note 1). He also quotes Shemaiah on f. 3v. On f. 7v he quotes ס' חנוכי. On f. 9v he quotes Moses of Evreux in the name of Nathan of Archiac רבינו נחמן (also found in MS Vat. ebr. 274, f. 187r). On f. 14r he quotes Nathan [b. Judah] author of *Sefer Mahkim* in the following manner יצחק נ"ע שקיבל מפי דודו הר"ר נתן דבריי נ"ע שחיבר ספר אחד וקראו מחכים. In the margins of f. 17r he added יצחק מקורבוייל הר"ר יצחק מידות שפי הר"ר פיר' מי"ג מידות שפי הר"ר יצחק מקורבוייל a commentary on the thirteen attributes of mercy by Isaac of Corbeil.

On ff. 43v–56v: פירוש האגדה a commentary on the Passover Haggadah, beginning כשבא אדם מבית הכנסת מווגין לו כוס ראשון ואינו נוטל ידיו. This commentary is also found in MS Vat. ebr. 285, an incomplete copy that extends only until the beginning of the *Hallel*, from which it was edited by M. Hershler פירוש ההגדה (Jerusalem 1972), pp. 228–247 and again in a separate volume together with the commentary by Eleazar of Worms הגדה של פירוש הרוקח (Jerusalem 1984). Another incomplete copy that includes most of the *Hallel* is found in MS St. Petersburg, National Library of Russia Box J, ff. 197–205. In this manuscript the commentary continues (ff. 52r–56v) until the end of the *Hallel*. The entire commentary, including the parts in the National Library, was edited again by Y.S. Spiegel, in פסח של פסח (n.p. 2005). There are some variants between the two manuscripts. In this manuscript the scribe quotes what he heard from Meir of Rothenburg ואני שמעתי מפי אומרים משמו של הרב ר' מאיר מרוטאבוק (f. 48r) whereas in the other source the reading is ומורי הרב ר' יעקב לא היה מברך לא לקרא ולא לגמור כי רבו הדברים ומורי הרב ר' מדוירן לא היה מברך לא לקרוא (f. 52r). Among the sources quoted in the unpublished commentary on the *Hallel* are Elijah b. Perez ואני שמעתי מפי הר"ר אליהו בן מורי הר"ר פרץ (f. 53v) and by Moses b. Ḥasdai פ' רבינו משה בר חסידיא (f. 51r).

In the margins of ff. 58v–75v the scribe copied a commentary on *Pirkei Avot*, an abridgement of the commentary by Samson b. Jacob found in *Mahzor Vitry*.

In the margins of f. 85r a *piyyut* beginning אדר גודל ושבח אדר by Isaac b. Samson the *nakdan* to be recited to the tune of אתה מבין copied from a booklet found in the house of his sister / בניגון / את התחינה הזאת בניגון / אני יצחק ב"ר שמשון הנקדן האנטפשי עשיתי את התחינה הזאת בניגון / אתה מבין ... העתקתי זאת התחינה מקונטרס ... שמצאתי בבית אחותי ואחר כך יאמר אנא [ה' הושיעא נא] בניגון אשכנזי הנעים: Another reference to a tune found on f. 56v:

2. Ff. 90v–107v: *Sefer Mahkim* by Nathan b. Judah on laws of prayer. Cf. the edition from other manuscripts by J. Freimann, ספר המככים לר' נתן ב"ר יהודה (1909), pp. 94–162. In the margins of ff. 90v–92r: ספר המאש` medical instructions for eating, bloodletting and other matters. In the margins of ff. 97v–100v formulas for writing deeds and other matters.
3. Ff. 108v–277v: Samuel Merdכי קטן אשר קיצר מורי הר"ר רבי שמואל המכונה משלישטאט Schlettstadt's *Mordecai Katan*, a compendium of Mordecai b. Hillel's halakhic

work *Mordecai*. According to a colophon found in MS Parma, Biblioteca Palatina Parm. 2241, the book was completed on 17 Tishri 5137=1376. On ff. 264r–277v the scribe added supplementary material culled from *Sefer Mizvot Gadol*, *Sefer Mizvot Katan* and responsa אשר ליקוטי אחרים בו גם לחבר הלכות תפילי ומזוזות ומצאתי כתי' בסמ"ג ובסמ"ק ובתשובו' כאשר אינה השם לידי ועוד ראה לחבר הלכות תפילי ומזוזות וס"ת וציצית כאשר מצאתי בחיבורי.

With glosses and extracts in the margins of many pages. In the margins of ff. 108v–134v: שיערי דורא *ShaSarei Dura* by Isaac b. Meir Düren on dietary laws. First edition Krakow 1534. Different redaction from the editions. Includes extracts from other works such as Samson b. Zaddok's *Sefer Tashbez*. In the margins of f. 153v a citation mentioning Gershom [b. Solomon], author of the book *Shalmon* who quoted his grandfather Asher of Lunel גרשון אשר הרב רבינו גרשון. In the margins of f. 164r a quote from the book *Zemanim* by Diéau[?] or Deuye[?] of Melun[?] כך מצאתי כתוב בס' זמנים מדייאישי ממיליאון. In the margins of f. 172v the scribe of the glosses copied an extract from a copy of *Maḥzor Vitry* found in Louhans in the home of his father-in-law Elijah מגאף in 5164=1404. On f. 265v a note by Gabriel beginning אמר גבריאל בשם הגדולים בהר שנת קס"ד לפ"ק. In the margins of ff. 264r–268r a treatise on the zodiac and on auspicious and inauspicious days. At the end questions by Elijah of Segré[?] מפי ה"ר אליהו משייגריי יצ"ו.

4. Ff. 277v–278r: *Pirkei Isaac b. Parnakh*. Midrash on the afterlife. Edited by A. Jellinek, *Bet ha-Midrash*, v (Leipzig 1873), p. 48. Followed by עשרה שאלות שאל ר' אלעזר בתחיית המתים ten questions concerning the resurrection of the dead. Only eight questions were copied. Includes the beginning of תשובות שהשיב הה"ר יחיאל מפריש לניקול[?] המין המין response by Jehiel [b. Joseph] of Paris to an apostate, probably Nicolas Donin (partly obliterated).
5. Ff. 278v–279r: [טופסי שטרות] Forms for legal documents.
6. F. 279v: Short homilies based on plene or defective spellings, etc.
7. Ff. 280r–396r: [ספר מצוות קטן] *Sefer Mizvot Katan*, compendium of halakhah by Isaac b. Joseph of Corbeil. With glosses by Perez b. Elijah. There are more glosses than in the editions. First edition Constantinople ca. 1510. At the end (f. 396v) an excerpt from *ShaSarei Dura* by Isaac b. Meir Düren on the laws of salting meat.

Richly decorated initial words and illustrations with touches of colour. Includes many small synagogue and ritual scenes. Cf. Munkacsi, *Miniat.*, pp. 40–41. Ff. 101–104 and 107 are a completion by a later hand on different parchment.

Copied by Nehemiah b. Samuel who wrote three colophons. The first (f. 82r) is dated 13 Nisan 5155=1395: סיימתי זה המחזור מכל השנה יום י"ז פר' קדושים ב"ג לירח ניסן. The second (f. 264r) is dated during the week of pericope *Va-Yeshev* 5159= end of 1398: שנת קנ"ה לפ"ק. The third (f. 277v) is dated during the week of pericope *Va-Yeshev* 5159= end of 1398: היום הזה פר' ואביו שמר את הדבר שנת קנ"ט לפ"ק נחמ"ב ב"ר שמואל זלה"ה.

is not dated: חזק ונתחזק הסופר לא יזק לא היום ולא לעולם עד שיעלה חמור בסולם אשר יעקב אבינו נחמי' ב"ר שמואל זה"ה. חלם אני הוא הכותב נחמיה ב"ר שמואל זה"ה in a square script and decorated it in the spells he composed and wrote on f. 86r.

Owners (f. 280r): Abraham b. Hezekiah Treves אברהם בר חזקיה טריביש and Jehiel Halfan יחיאל חלפן.

Visual Testimony no. 29.

Palatine collection, Fondo Fuggeriana ebr. 31.

Vat. ebr. 325

111 ff. Parchment. 180 × 120 (124 × 90) mm. Quaternions. <Germany>, mid-15th century. Ashkenazic square scripts.

[סידור מנהג אשכנז המערבני] Siddur, Western Ashkenazic rite.

Includes services for weekdays, Sabbath, Rosh Ḥodesh, Hanukkah, Purim, fast days and the basic prayers for the three festivals.

Missing until near the end of the morning benedictions (middle of the Baraita of R. Ishmael). First extant words: אי אתה דן אלא כעין הפרט. Before ברכו in the weekday and Sabbath morning services the prayer beginning יתברך וישתבח ויתפאר (ff. 21v and 58v). In the middle of a quire between ff. 78 and 79 some leaves are missing and the end of the prayers for the termination of the Sabbath, the *Amidah* for Rosh Ḥodesh and the beginning of the same for Rosh Ḥodesh that falls on the Sabbath are wanting.

At the end of the Siddur (ff. 98–111) some supplementary liturgies by various hands: the seventy-two verses, a *viddui*, the haftarah for fast days, some biblical verses recited before the *hakafot* on Simḥat Torah, the blessings for circumcision, מוידים דרבנן, verses recited after the *hoshanot*, the *אבינו מלכנו* litany and the Torah readings for fast days.

The ritual instructions are partly in Hebrew and partly in Yiddish. On f. 111v a long ritual instruction in Yiddish.

Ff. 95v–111r were copied by several different hands. On ff. 50r and 62v the name [of the first scribe] Moses is singled out and decorated. On f. 102r the name [of the scribe who copied ff. 101v–103r] Simḥah is similarly singled out. Some initial words and catchwords are decorated especially at the beginning. There are no expurgations by censors.

Old Palatine collection.

Vat. ebr. 326

102 ff. Parchment. 165 × 147 (126 × 105 and 120–122 × 102–105) mm. Quaternions. <Germany>, between 1353 and 1367. Ashkenazic square script.

[סידור מנהג אשכנז המערבני] Siddur, Western Ashkenazic rite.

Includes services for weekdays, Sabbath, Rosh Ḥodesh, festivals and High Holy Days.

Ff. 1r–27v: Weekday services. The first folio of the first quire is lacking and thus the beginning of the morning benedictions is missing.

Generally, the scribe refrained from copying the same liturgy more than once. The last benediction in the *Amidah* prayer begins שלום רב and the version שלום שים is copied at the end on f. 18v. The benedictions and *piyyut* for the reading of the Scroll of Esther on Purim are on f. 19r.

Ff. 27v–36v: Prayers for Sabbath. The service for Friday evening includes the first two stanzas of the *piyyut* for festivals that fall on Sabbath יום שבת זכור השמייע by Joseph b. Isaac Kimḥi for *maṣariv* alongside the liturgy מגן אבות (f. 26v). The liturgy וינקום בימינו לעינינו נקמתו ונקמת עמו ונקמת תורתו אב הרחמים includes the text ונקמת דם עבדי השפוך (f. 32v). The liturgy ויתן לך in the *Maṣariv* service recited at the end of the Sabbath does not include biblical verses for פדויית and הפיכות nor are the extracts from Rabbinical texts copied at the end.

Ff. 36v–37v: Services for Rosh Ḥodesh.

Ff. 38v–40v: Services for festivals.

F. 40r–v: Supplications against bad dreams. Ff. 40v–41r: צידוק הדין Justification prayer at burial service. F. 41r: *Eruv tavshilin*.

Ff. 41v–50v: Passover Haggadah.

Ff. 50v–52r: Calendars. One of the calendars is for *tekufot* for 5114–5127=1353–1367 and another for 5093–5147=1332–1387. Each of the calendars is accompanied by a letter of the alphabet that, when taken together, read לקרא חגי השם בזמנם. Similar calendars are found in MSS Vat. ebr. 323 and 329. On f. 52v: laws concerning the recitation of the priestly blessings. Ff. 53r–63v: *Pirkei Avot*.

Ff. 63v–73v: Services for Rosh ha-Shanah and Yom Kippur.

Ff. 73v–102v: Mainly *piyyutim* for festivals. Ff. 73v–79r: *Hoshanot* for Sukkot. Ff. 79r–85r: *Piyyutim* for the morning services of Simḥat Torah. Includes additional *reshuyyot* for *ḥatan Torah* מרשות יסד ארץ בחכמה (ff. 82v–83r) and *ḥatan Bereshit* מרשות אומר עצתו מרחוק תקום by Joseph b. Nathan Ḥazzan (ff. 83v–84r).

Ff. 85v–92v: *Maṣarivim* for Rosh ha-Shanah and the festivals. Includes four liturgies for Rosh ha-Shanah: מלך אמוני נבונים בתוקעם בירח איתנים (f. 85v), אורי וישעי מימין אירא ואחילה by Joseph Tov Elem (f. 86r), מלך אלהים הופיע מציון by Ephraim b. Jacob of Bonn (f. 86v) and מעריב לליל שיני מר' הליל בר יעקב (f. 87v). The *maṣarivim* for Sukkot are אוחזי בידם ארבעת מינים by Joseph Tov Elem (f. 89r) and חג אסוף תקופת השנה by Eliezer b. Samson (f. 89v) and for Simḥat Torah בספר כתובים שמיני אותותיו ומעשיו by Joseph b. Nathan Ḥazzan (f. 91r). Only the first stanzas of the *maṣariv* ליל חצה for the first day of Passover are copied (f. 92v). On f. 93r: the biblical passages recited before and after the *seliḥot* for Ellul and the days of penitence.

Ff. 95r–102v: *Piyyutim* (zulatot) recited on Sabbaths זולתות שיאמר בין פסח לשבועות

between Passover and Shavuot and *yozerot* recited during the Three Weeks between 17 Tammuz and the Ninth of Av. Includes *piyyutim* beginning אלהיכם recited in the *Musaf* services for special Sabbaths (when circumcisions are performed, *Shabbat Ḥatan*, Rosh Ḥodesh). Among the less common liturgies are the *meḥorah* for Sabbath during the Three Weeks beginning יום מצע קצר ונביכדנצר attributed in a note in the margins to "my grandfather" Jehiel of Eisenbach זה הפייט [ד] ינהר אל יחיאל מאיזנב'ן] (f. 96v), the *meḥorah* for Shabbat Hanukkah אל יה צור מחסי עוז יה צור מחסי עוז *reshut* for *kaddish* לישראל שתי צנתרות מנורתו by Jacob b. Uri (f. 98v), the *reshut* for *kaddish* יה צור מחסי עוז *reshut* for *kaddish* by Isaac Nakdan (margins of ff. 98v–99r) the *piyyut* for the opening of the ark מכתם לשדיה כמגדלות (f. 99r) and the *piyyut* אמון הכהנים עמדי תחזי אמון (f. 102v, end missing) both by Moses.

End missing from the middle of the *piyyut* אריית הדיחו פזורה by Joseph b. Tov Elem.

Parts of the texts are vocalized, but the vocalization is not standard. The manuscript is decorated and includes drawings of animals and some illustrations of the text, especially in the Passover Haggadah (ff. 42r, 42v and 46r).

Several names are entered in the appropriate places in the *reshuyyot* for the *ḥatanim* called to read the Torah on Simḥat Torah. All are sons of Joseph, who was, presumably the patron who commissioned the manuscript. The names are Eliezer בר' יוסף (ff. 81v–82r), Samson בר' יוסף (f. 82v) and Barukh ברוך בר' יוסף (ff. 83r–84r). The name of the owner, Joseph or Yoselin was mentioned in an extra line inserted into the *piyyut* יזלין תורה בשמחת תורה בגיל ואשמח בשמחת תורה for Simḥat Torah שמה בשמחת תורה (f. 85r). Owner's entry in Latin on f. 1r.

Some folios are missing in the manuscript and text was completed by much later hands (ff. 9–11 and the upper part of f. 53).

Vat. ebr. 327

266 ff. Parchment. 155 × 125 (110 × 75) mm. Quaternions. <Germany>, 15th century. Ashkenazic square script.

[סידור. מנהג אשכנזי המערבי]

Siddur, Western Ashkenazic rite. Includes services for weekdays, Sabbath, Rosh Ḥodesh, the *Amidah* for the three festivals, the Passover Haggadah, *Pirkei Avot*, the *Amidah* for Rosh ha-Shanah and Yom Kippur, *hoshanot*, *piyyutim* for the *yozer* and the Torah readings of Simḥat Torah, *maṣarivim*, supplications against bad dreams, some *seliḥot*, the seventy-two verses and various additions.

The beginning of the manuscript is missing until near the end of the *Amidah* in the morning service.

The *yozer* for Simḥat Torah includes the *piyyut* אשריך ישראל מי כמוך אשר כל סתום לא (f. 196r). The *maṣariv* for the second day of Shavuot is אל אלהים ה' דיבר ויקרא אל אלהים ה' דיבר ויקרא by Eliezer b. Nathan (f. 232r).

On f. 128v a later hand added תפילת הדרך a prayer for wayfarers and another

private prayer in Yiddish (partly obliterated). A similar prayer in Yiddish, or another copy of the same prayer, is found on f. 257v.

At the end of the Siddur additional prayers were copied in a different script (after the colophon), most of them common liturgies, *piyyutim* and *seliḥot* from the High Holy Days services. There are also a few private prayers, one of them formulated in the feminine gender including the phrase *אני מפילה תחינתי לפניך* (f. 264v) and it is possible that the Siddur was written for or belonged to a woman.

Copied by Samuel b. Menahem. Colophon (f. 256r): *הסופר שמואל ברבי מנחם לא יזק לא היום ולא לעולם עד שיעלה גמל בסולם. שמואל הלבלר*.

Some leaves were bound out of order. Ff. 153 and 148, conjugate folia of one bifolium bound in reverse order, should be exchanged. Likewise, ff. 260 and 261 and ff. 262 and 263 are inner bifolia bound in reverse order. Ff. 256v–257v were copied by another hand on pages left blank by the scribe. Ff. 258–266 were added to the original manuscript and were written by several different hands.

Old Palatine collection.

Vat. ebr. 328

52 ff. Parchment. 119 × 107 (85 × 71) mm. Quaternions. <Germany?>, late 15th century. Ashkenazic square scripts.

[תפילות לומר בסעודה] Prayers, benedictions, *zemirot* and *piyyutim* recited during meals. Includes Psalms lxvii and xxiii, Grace after Meals, *zemirot* for the Sabbath meals, services for lighting the Ḥanukkah candles, *piyyutim* for Ḥanukkah and Purim feasts, services for the circumcision ceremony and the seven benedictions recited at weddings. At the end of the manuscript the nightly reading of the *shema* upon retiring and the beginning of the *piyyut* *המבדיל בין קודש לחול* recited at the termination of the Sabbath. Among the *piyyutim* for the end of the Sabbath *אזי מים שטפוני* by Eliezer, and *ברבות עתים וימים* by Berechiah b. Isaac ha-Levi Gerondi. Among those for Purim *קם לאבד יידיים* by Abraham.

The copy is marred by many spelling mistakes. Ff. 1–44, 49 and 52 are vocalized.

Assemani recorded the manuscript as *olim Palatinus*.

Vat. ebr. 329

2 vols. 261 ff. (1–236, 236^a–260). Parchment. 110 × 87 (79 × 61) mm. Quaternions. <Germany>, mid-13th century. Ashkenazic semi-square script.

[סידור. מנהג אשכנז] Siddur, Ashkenazic rite.

Includes services for weekdays, Sabbath, Rosh Ḥodesh and the three festivals. The morning benedictions include the blessing *מגביה שפלים* (f. 4v). After the *Aleinu* prayer, another, expanded version (ff. 95v–98r). Folios are missing after f. 101 from the middle of the *Maṣariv* service until the *kiddush* for Sabbath. Inserted into the *kedushah* for the *Musaf* service on Sabbath is a *kedushah* for bridegrooms *קדושה זאת לחתנים* beginning *שם אלהיכם שיכנו שם* by Samuel (ff. 134v–135r). In

the second blessing of the Grace after Meals on f. 156v a request for redemption and revenge on the gentile oppressors is added.

On ff. 178v–218v calendars for the years 4998–5111 (=1237–1351). The first calendar lists all the years with a code word beside each entry. The second includes all fourteen possible calendars (seven for regular years and seven for leap years) with the weekly pericopes and dates of festivals, etc. The third calendar includes the *tekufot* and the dates on which one begins to recite the prayer for rain. The code words in the second calendar refer to a *piyyut* beginning יהגה איימה יסוד חכמה. Those in the third refer to Deuteronomy iv:6 and the words פועל השם הביטו ומעשה ידיו ראו. Similar calendars are found in MSS Vatican ebr. 323 and 326.

Ff. 219v–260v: Short halakhic works concerning the annual cycle. On ff. 219r–220r a list of fast days similar to the list in Aramaic appended to *Megillat TaSanit*, edited by S. Elizur, *Wherefore Have We Fasted? "Megilat TaSanit Batra"* (Jerusalem 2007), pp. 37–40 [in Hebrew]. On ff. 222r–249v: סימני פרשיות של כל השנה: list of weekly Pentateuch and other readings. Includes laws for the Ninth of Av (ff. 228r–231v). On ff. 249v–259v other lists of rules and practices concerning the readings on Sabbaths and festivals and the recitation of other prayers. On f. 259r עירובי חצרות laws of *erubin* (end missing).

The manuscript is supplied with vowel points until f. 55r. Afterwards, only parts are vocalized.

Folios are missing after ff. 62, 101, 108, 137 and at the end. Most of f. 260 was severed and only a small remnant remains. Ff. 194, 236 and 245 are slightly torn. Some simple decorations. The manuscript was split in two in the middle of the second יקום פירקון prayer after f. 129.

On f. 180r, next to the relevant calendars, an owner marked significant events in his life, the laying of *tefillin* in Tishri 5037=1276 ד' בתשרי ל"ז [?..], the death of his father in Ellul 1280 לפרט, אבי מרי ז"ל נפטר ... באלול יום ה' מ' לפרט, and his mother on 16 Marḥeshvan 5042=1281 אמי מרתי נפטרה] ... י"ז במרחשון [י] [י] ה' מ"ב לפרט. On f. 1r an illegible bill of sale.

Old Palatine collection.

Vat. ebr. 330

151 ff. (1–150 + <1>; last two ff. blank). Parchment. 87 × 66 (65 × 40) mm. Quaternions. <Italy>, 15th century. Italian semi-cursive script.

[סיידור, מנהג רומא] Siddur, Roman rite. Includes services for weekdays (ff. 1r–68v), services for the Sabbath (ff. 68v–134r) and services for Rosh Ḥodesh. The order of the morning benedictions in the weekday services is different from the usual order. On ff. 147v–148v additional prayers: על הנסים for Hanukkah and Purim, ועני and אבינו מלכנו for fast days.

On f. <151>v a bill of sale, partly illegible, recording the sale of the manuscript on 25 Kislev (probably in 5233=1472) to Isaac b. Mordecai the physician ...

בכסליו ש[נת? רל?ג] מכרתי זה הסידור שבת גדול לר' יצחק בכ"ר מרדכי הרופא ז"ל מהפרנסים לכנסת לפורטא וקבלתי המעות מידו.

Vat. ebr. 331

247 ff. in 2 volumes (1–183, <5 blank leaves>, 184–242). Parchment. 78 × 54 (57 × 36 mm and various other formats). Quaternions and quinions. <Italy>, mid-14th century. Italian current semi-cursive scripts.

[סידור, מנהג רומא] Siddur, Roman rite.

Includes services for weekdays, Sabbath, Rosh Ḥodesh and Hanukkah (end missing). Sporadic vocalization. Begins with the prayer בצדקתי לא העולמים רבו כל העולמים לא בצדקתי. At the end of the Siddur supplementary prayers. Ff. 178v–180r: a *reshut* for *nishmat* on Rosh ha-Shanah by Joab b. Jehiel of Rome beginning לפני אכרע אקוד פני אכרע אקוד לפני אכרע אקוד. Ff. 180r–182r: a *reshut* for *kaddish* on Rosh ha-Shanah by Judah ha-Levi beginning יה שמך ארוממך. Ff. 184r–233r: *Seder ha-Maṣarakhah* by Elijah b. Menahem ha-Zaken. According to E.E. Urbach, *Tarbiz*, xli (1973), p. 313, this copy represents the oldest extant version of this liturgy. On ff. 233r–241v: private prayers, charms and additional *piyyutim*, among them a prayer beginning יהי רצון מלפניך ה' אלהי לטהר מערכי רעיוני from Judah ha-Levi's *bakashah* beginning יהי רצון מלפניך ה' אלהי לטהר מערכי רעיוני ז' היא כונת אברך את ה' אשר יעצני אודה לאל אשר, (ff. 234v–236r), the *tehinot* אב הרחמים ידריכני בדרך תמים (f. 234r–v), the *tehinot* אב הרחמים בורא עולמים (f. 236r–v) and the acrostic Abraham, another *tehinah* beginning שומע תפילה שמע תפילתי ופנה לקול שוועתי (ff. 235v–236r) and two prayers by Jonah b. Abraham Gerondi יונה הרב ר' יונה תפילת הקדוש הרב ר' יונה beginning אנה אלהי מחול לי על כל מה שחטאתי (f. 240r–240v) and the beginning of אנה אלהי מחול לי על כל מה שחטאתי (f. 240v–241r). On ff. 238v–239r: a homily on Zechariah xv:9. On f. 241v a later unpractised hand wrote the numerical values of the letters of the Hebrew alphabet until the letter *nun* (with many inaccuracies).

The Siddur was split in two in the middle of the text on f. 117v and bound in two volumes. Five unnumbered folios between ff. 183 and 184. F. 242 blank.

Vat. ebr. 332

105 ff. (<4> blank leaves + 1–95 + <6> blank leaves). Paper. 98 × 75 (70–72 × 46) mm. Quaternions. 16th century. "Christian" Ashkenazic semi-cursive script.

Christian penitential prayers in German in Hebrew characters. Cf. W. Staerk and A. Leitzmann, *Die jüdisch-deutschen Bibelübersetzungen* (Frankfurt a. M. 1923), pp. 4–5, note *.

Partly written in red ink. Initials in red and blue.

Old Palatine collection.

Vat. ebr. 333

92 ff. (ff. 88–92 a later addition). Parchment. 88 × 68 (46 × 43, 50 × 45 and 57 × 45) mm. Quaternions. <Germany>, second half of 14th century. Ashkenazic semi-cursive script.

[סידור מנהג אשכנז המערבי לכל השנה] Siddur, Western Ashkenazic rite. Includes prayers for the entire year. The morning benedictions include מגביה שפלים. After *Aleinu* (f. 86v) the prayer מלכנו אלהינו יחיד בעולמך usually incorporated into the prayer מרע לשוני at the end of the *Amidah*. On ff. 88r–92v after the colophon, supplementary prayers. The first is a prayer for protection beginning חיי אל [אל] חנוך ואלהיו גיבורי אל חזקים [הי] copied twice (ff. 88r and 88v) the first time with the name of Judah seeking protection and the second, with vowel points and with the name of the owner Barukh b. Isaac בורך [בר] יצחק. The second copy is headed תפילת הדרך, i.e., a prayer for wayfarers. It is followed by a text beginning ויתנשא שמו של מלך מלכי המלכים to be recited when *borkhu* is read in the morning service (f. 88r), the *piyyut* אשר מלך (f. 88v), the standard תפילת הדרך (f. 89r), Psalm lxvii (f. 89r–v), an abridged version of the liturgy אמת ויציב from the morning service (f. 89v), the verses from Esther recited aloud by the congregation during the reading of the Megillah on Purim (f. 90r–v), a text from TB Megillah 31a beginning אמר רבי יוחנן בכל מקום שאתה מוצא גדולתו של הקדוש ברוך הוא שם אתה מוצא ענותותו in the prayer in the evening service at the end of the Sabbath according to the rite practised by a few communities (f. 90v, beginning and end missing) and the text of the *Amidah* recited by the congregation (תפילה בלחש) for the three services of Rosh ha-Shanah (ff. 91r–92v, beginning and end missing).

Copied by Abraham b. Asher Krautheim of Hayn[?] using varying styles of script differing in the size and thickness of the letters (especially from f. 59v). However, as his name, Abraham, is singled out many times (ff. 32r, 47r, 66r, 67v) and the method of writing the Holy Name is the same throughout the manuscript it is clear that he is the scribe who copied the entire manuscript. Colophon (f. 87r): אני אברהם כתבתי זה התפילות בשם עושה נוראות ונפלאות גדולות וסיימתי אילו: התשבחות שבח לאל אלקי הרוחות כי אדון לכל הבטחות וגם הוא מעולה ומשובח ומפואר בכל תושבחות והוא יצילנו מכל יגון ואנחות. לעולם יחתום אדם על ספרו כדי שלא יבוא איש אחר מן השוק ויערער ויאמר שמואל ב. אשר קרוטהיים מהיין יצחק [?] and Isaac b. Samuel b. Asher Krautheim of Hayn[?] אשר שלי"ט קרוטהיים [היין] אשר שלי"ט קרוטהיים [היין] are inscribed under the colophon in a cursive script. At the beginning of the manuscript (fol. 1v) the name of an owner Barukh b. Isaac ברך בר אשר is inscribed (see supra). On f. 88r the name Joseph b. Moses [?] יוסף בר משה השטן is written.

Old Palatine collection.

Vat. ebr. 334

150 ff. Parchment. 122 × 90 (65 × 55) mm. Quinions. <Italy>, late 14th century. Italian square and semi-cursive scripts.

[סידור, מנהג רומא] Siddur, Roman rite. Incomplete. Includes liturgies for daily services and for Sabbaths, Rosh Hodesh, Hanukkah, Fast of Esther and Shabbat Zakhor. With vowel points. Includes the supplements at the beginning, among them מאה ברכות the one hun-

dred benedictions and 'שבעים ושתי' פסוקי the seventy-two verses. One of the librarians in the Biblioteca Apostolica added a misleading description at the beginning of the manuscript stating that the Siddur follows the Ashkenazic rite סדור של תפלה כמנהג אשכנזים.

The quires from ff. 91–150 were written by another hand in a different semi-cursive script with different graphic and codicological attributes.

Some initial words decorated. Owner (f. 2r): Isaac b. Gad ז"ל ג' יצחק בכ"ר.

Old Palatine collection.

Vat. ebr. 335

137 ff. Parchment (<1> paper leaf at the beginning and another, f. 136, at the end). 260 × 207 (186 × 144) mm. Quaternions. <Byzantium?>, mid-14th century. Byzantine semi-cursive script.

Collection of kabbalistic and philosophical works by Isaac b. Abraham ibn Latif.

1. Ff. 1r–69v: [שער השמים] *Sefer Sha5ar ha-Shamayim*. In four parts. Deals with philosophical problems, mystical and allegorical interpretations of the Bible, Kabbalah, and allegorical interpretations of the commandments. The introduction, containing a historical sketch of Jewish science to the time of Maimonides, was published by A. Jellinek, *Haschachar*, ii (1871), pp. 81–97, and again by O.H. Schorr, *שער השמים* in *החלוץ*, xii (1887), pp. 114–24. Other parts of the work were published by Jellinek in *Haschachar*, ii (1871), pp. 97–104, 129–36. On the author and his works cf. S.O. Heller Wilensky, "Isaac ibn Latif – philosopher or kabbalist?" *Jewish Medieval and Renaissance Studies* (Cambridge, Mass. 1967), pp. 185–223.
2. Ff. 70r–97v: גנזי המלך *Ginzei ha-Melekh*. Inquiries on the existence of God, Creation, etc. Title on f. 97v. Edited from a Munich manuscript by A. Jellinek, *ספר קובץ המלך* *Kochbe Jizchak*, xxviii (1862), pp. 7–14; xxx (1864), pp. 4–10; xxxi (1865), pp. 5–11; xxxii (1865), pp. 2–5; xxxiii (1866), pp. 9–15 and xxxiv (1867), pp. 7–18.
3. Ff. 97v–102r: רב[ו]ן פעלים *Rav Pe5alim*, a collection of aphorisms. Edited by S. Schoenblum (Lemberg 1885).
4. Ff. 102r–121r: צורת עולם *Zurat ha-Olam*. Title on f. 121r. Edited by S.G. Stern (Vienna 1860).
5. Ff. 121r–124r: צרור המור *Zeror ha-Mor*, a mystical treatise dedicated to Todros Abulafia. Title on f. 124r. Published by Jellinek in *Kerem Chemed*, ix (1856), pp. 154–9.
6. Ff. 124r–135r: אגרת התשובה *Iggeret ha-Teshuvah*. Questions and answers on philosophical matters. Includes פתשגן הכתב השלוח אלי מר' ידעיה *the epistle by Jedaiah ha-Penini to the author on his treatise* (f. 135r). The treatise was first edited

by S. Sachs, *ספר אגרת התשובה לר' יצחק אבן לטיף Ha-Techijjah*, ii (Berlin 1856), pp. 50–64 and again from this manuscript with the epistle by A. Berliner, *אגרת Kabez Al Yad*, i (1885), pp. 45–70.

On f. 135r a colophon written over an erased text in a different script, possibly a copy or tracing of the original colophon. According to the colophon, the manuscript was copied by Joseph b. Isaac Gracian for Judah b. Isaac שמי תהלה לשויכן שמי נשלם הספר שפר וכתב יוסף בכ"ר יצחק גרסיאן יצ"ו ... לנכבד יהוד[ה] יצ"ו בכ"ר יצחק תנצב"ה .. יזכהו להגות בו הוא וזרעו וזרעו עד סוף כל הדורות אמן.

On f. 135r, under the colophon, a mostly erased deed of sale of the manuscript in which the only legible name is that of the witness Nathan b. Abraham the Frenchman ש"ר אברהם הצרפתי עד. An owner's note at the end of the manuscript (f. 135v) records the purchase of the manuscript from Mina, widow of Samuel המכובד לר' שמואל אלמנת לר' מינה שקניתי מ'מ' מינה אלמנת לר' שמואל המכובד.

Palatine collection, Fondo Fuggeriana ebr. 4.

Vat. ebr. 336

205 ff. Paper. 300 × 225 (205 × 122) mm. Eight-bifolia quires. <Spain or Provence>, late 15th century (watermarks identical to O. Valls i Subirà, *Paper and Watermarks in Catalonia*, Amsterdam 1970, i, no. 1664 dated 1486 and ii, no. 1138 dated 1472). Sephardic semi-cursive script.

[ביאור הארוך מאת אבן רשד לספר מה שאחר הטבע לאריסטו] Long commentary by Averroes on Aristotle's *Metaphysics*, translated by Moses b. Solomon of Salon. M. Steinschneider, *Hebr. Uebersetzungen*, p. 160, erroneously listed this manuscript among the copies of the translation by Kalonymus of Averroes' *Middle Commentary*. Cf. also *ibid.*, pp. 171–173.

On f. 205v owners' inscriptions: Caleb Afendopolo purchased the manuscript together with a copy of Thomas Aquinas' commentary on Aristotle's *Ethics* on Thursday, 1 Shevat 5257=1497. The price quoted in the inscription was erased. The inscription reads: יום ה' א' לשבט הרנ"ז קניתי כרד זה שהוא ספר מה שאחר הטבע לאריסטו עם פל' בן רשד עם כרד אחר שבו ספר המדות לאריסטו עם ביאור' תומס ב[מחוק] מאות וחמשים לבני' אני אפנדופולו בן אליהו יצ"ו בן יהודה הזק יעמ"ש ... כאב"א Afendopolo's widow later sold the manuscript together with a copy of Ghazālī's *Intentions of the Philosophers* - possibly MS Vat. ebr. 346 copied for Afendopolo - to Solomon b. Solomon for 130 silver pieces. This transaction was witnessed and recorded by Jacob שריה: The inscription reads: זה הספר שהוא מה שאחר יחד עם ספר אחר כוונות הפילוסופי' על האמת קנה אותם ר' שלמה בר' שלמה מאלמנת ר' כלב אב"א בלבני' מאה ושלשים לבני' וכדי להיות לראייה לר' שלמה הנזכ' כתבתיו אני פה אח של האלמנה הנזכר' אני יעקב שריה הכותב.

Palatine collection, Fondo Fuggeriana ebr. 57.

Vat. ebr. 337

32 ff. (<1> blank + 1–26 + <5> blank leaves). Parchment. 261 × 185 (191 × 121) mm. Quinions. <Italy>, mid-14th century. Italian semi-cursive script.

Commentaries on the *Logic* of Aristotle. Includes a commentary on Porphyry's *Isagoge* (ff. 1r-6r), *ביאורין לספר עשרה מאמרות* on the *Middle Commentary* by Averroes on Aristotle's *Categories* (ff. 6r-25v) and, by a different hand, the beginning of *ביאור ספר מליצה* on *De Interpretatione* (ff. 25v-26r). The anonymous author, writing in 1316, often quotes his teacher Sar Shalom מורי ר' שר שלום. On ff. 4v-6r he copied scattered glosses on the *Categories* by the same Sar Shalom *ביאורין לספר* *המבוא מפוזרין מלשון החכם מורי ר' שר שלום*. In the commentaries, the author mentions several authorities such as Moses b. Maimon, al-Fārābī, Ibn Ezra and especially Joseph b. Isaac ibn Muqātil יצחק מקתאל בר' יוסף בר' הישראלי ר' יוסף בר' whose otherwise unknown work is quoted several times.

On f. 25v the author wrote a colophon in which he wrote that he completed the commentary on the *Categories* on 8 Adar I 5176=1316, 1248 years after the destruction of the [Second] Temple: *השלמתי הביאור שעשיתי על ביאור אבן רשד לספר השלמתי אשר לאריסטו. ואני למיעוט ידיעתי וקוצר לבבי עשיתי פיר' לפירושו למען ירוץ קורא בו. ותהלה לאל חיי. השלמתיי שנת חמשת אלפים וששה ושבעים לבריאת עולם בירח אדר ראשון בתשעה בו שהוא אלף ורמ"ח לחרבן הבית הגדול והקדוש שיבנה במהרה בימינו אמן סלה ועד. חזק הסופר ואמץ הקורא.*

Owners: Purchased from Abraham Alatrino איי"א אלטרינו (f. <1>r). Other owners: Joseph b. Jonathan יהונתן בכ"ר יוסף בכ"ר Mordecai b. Eliezer של יוסף בכ"ר יוסף בכ"ר של מרדכי בר אליעזר ז"ל מרומא לי"א של Joseph the physician של יוסף הרופא זלה"ה (f. 1r).

Vat. ebr. 338

323 ff. Paper. 249 × 173 (171 × 108) mm. Senions. <Spain>, 15th century. Sephardic semi-cursive script.

Midrash ha-Ḥokhmah. *מדרש החכמה*. An encyclopedic work on logic, physics, metaphysics, psychology, geometry, astronomy, and other topics by Judah b. Solomon ha-Kohen, also known as ibn Matka. The author composed the work in Arabic and translated it himself into Hebrew. Includes chapters on biblical exegesis, the Hebrew alphabet and talmudic *aggadot*. One folio is missing at the end and is now bound in MS Vat. ebr. 428 as f. 135. While there are many manuscript copies of various parts of this work, this manuscript is one of only two complete copies, the other one being MS Oxford, Bodleian Library Mich. 551. Only a few parts have been printed. J. Spiro edited an astronomical section (Warsaw 1886); D. Goldstein edited "The commentary of Judah ben Solomon Hakohen ibn Matqah to Genesis, Psalms and Proverbs." *HUCA*, lii (1981), pp. 203-252, and C. Sirat edited "L'explication des Lettres selon Juda b. Salomon ha-Cohen" in her *La lettre hébraïque et sa signification* (Paris 1981), pp. 39-42. On this work cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 1-4; C. Sirat, "Juda b. Salomon ha-Cohen: philosophe, astronome et peut-être kabbaliste de la première moitié du XIII^e siècle." *Italia*, i (1978), pp. 39-61; R. Fontaine, in *Medieval Hebrew Encyclopedias of Science and Philosophy* (Dordrecht 2000), pp. 191-210 and Y.T. Langermann, in *ibid.*, pp. 371-389.

Libro de Maccabei cavato da una copia antica che era in mano della b. m. de M. Andrea di Monte, e tradotta dall'Hebreo in lingua Italiana da Gio. Paulo Eustachio acio seveda la diversità tra questo et il nostro et è scritta per servizio della Biblioteca Vaticana [...] 22 di giugno 1597 (f. 119r).

Vat. ebr. 341

79 ff. (78–79 blank). Paper. 217 × 145 (149 × 90) mm. Eight-bifolia quires. Palermo (Sicily), 1475. Sephardic cursive script.

ספר האמונה הרמה ... חברו ... ר' אברהם הלוי בן דאוד נ"ע *Sefer ha-Emunah ha-Ramah* by Abraham b. David ha-Levi ibn Daud. Translated from the Arabic original, *Al-5Aqīda al-Raf5īa*, by Solomon b. Lavi. First edition: Frankfurt 1852. N. Samuelson made use of this manuscript in the critical apparatus of his edition and translation, *The Exalted Faith*, (Rutherford 1986). Y. Eisenberg published a divergent version of the same translation from MS Montefiore 274 (Jerusalem 1986).

Copied by Isaac b. Solomon גבל on the 40th day of the counting of the Omer [=25 Iyyar] 5235=1475 in Palermo for Moses b. Mattathias Ḥazzan. Colophon (f. 76v): לכבוד הנשא מוהה"ר משה בכמ"ו מתתיה המכונה חזן יצ"ו ממכתב ידי קטן הסופרים יצחק בר שלמה המכונה גבל נ"ע מ' לספירה שנת והדרך צלח רכב במדינת פאלרם.

Palatine collection, Fondo Fuggeriana ebr. 152.

Vat. ebr. 342

399 ff. (A-C paper flyleaves, D, 1–291, 293–399).

Two separate manuscripts bound together.

I

Ff. D (blank), 1–310 (307–310 blank). Parchment (outer and inner bifolia of each quire) and paper. 224 × 149 (146–152 × 81–87) mm. Eight-bifolia quires (228–306: senions). <Byzantium>, 1488. Byzantine semi-cursive script.

1. Ff. 1r–90r: [פירוש הרלב"ג על קיצור אבן רשד על ספר השמע הטבעי של אריסטו] Levi b. Gershon's supercommentary on Averroes' compendium of Aristotle's *Physics*. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 119.
2. Ff. 91r–176r: [פירוש הרלב"ג על כללי אבן רשד על ספר השמים והעולם של אריסטו] His supercommentary on Averroes' compendium of Aristotle's *De Caelo et mundo*. Cf. idem, *ibid.*, p. 127, where this manuscript is listed as Vat. 882 [!].
3. Ff. 176v–213v: [פירוש הרלב"ג על קיצור אבן רשד על ספר ההויה וההפסד של אריסטו] His supercommentary on Averroes' compendium of Aristotle's *De Generatione et Corruptione*. Cf. idem, *ibid.*, p. 130.
4. Ff. 213v–306r: His supercommentary on Averroes' compendium of Aristotle's *Meteorologica*. Cf. idem, *ibid.*, p. 135.

II

Ff. 311-399. Paper. 225 × 146 (139 × 88) mm. Senions. 1488. Sephardic semi-cursive script.

5. Ff. 311r-347v: [פירוש הרלב"ג על כללי אבן רשד על ספר הנפש של אריסטו] His supercommentary on Averroes' compendium of Aristotle's *De Anima*. Cf. idem, *ibid.*, p. 147, where this manuscript is listed as Vat. 12⁵. On f. 399r an extract on philosophy beginning בס' שפא אלהיות מאמ' ט' פ"ב: שהמניע היותר הקרוב לגרמים השמימיים הינו הטבע.

MS I was copied jointly by three different scribes. The first scribe, who wrote the colophon, copied ff. 1r-9v, line 16 and 104v-227v; the second scribe copied ff. 9v, line 17-104r and the third copied ff. 228r-306r. No. 2 was completed on 28 Iyyar 5204=1444. Colophon (f. 176r): והיתה השלמתו בחדש אייר ל"ח לעומר כ"ג לחדש הנזכר של שנת הר"ד והתהלה לאל לבדו יתברך ויתעלה על כל ברכה ותהלה. אמן ואמן והיתה השלמת: MS II, a separate manuscript, was completed in Ellul 5248=1488. Colophon (f. 397v): והיתה השלמת: זה הביאור בחדש אלול שנת לריח שמניך טובים. בילא"י scribe.

On f. A^r a recipe for dyeing fabrics headed אופן מעשה הקוקינידי and a curled, difficult to decipher owner's signature. On f. A^v an extract on logic in a later hand. On f. D^v a note in Fugger's cryptic writing, deciphered by Cassuto, *Palatini*, p. 32: 1542 *Salamone della Cania duobus mocenicis*.

Palatine collection, Fondo Fuggeriana ebr. 90.

Vat. ebr. 343

138 ff. (A, 1-137). Paper and parchment (outer bifolia only with parchment strips added along the fold in the middle of the quires). 217-220 × 147 (146 × 87) mm. Twelve-bifolia quires. <Sephardic zone>, late 14th century (watermarks similar to Briquet nos. 790 dated 1387 and 6639 dated 1385). Sephardic semi-cursive scripts (ff. 67-134 by a different hand).

Middle Commentary by Averroes on Aristotle's *Physics*, translated by Kalonymus b. Kalonymus (ff. 2r-134v). According to the translator's colophon the translation was completed on 19 Elul 5076=1316 נשלמה העתקת באור השמע הטבעי לאבן רשד בי"ט לאלול שנת ע"ו לפרט והעתיקו החכם השלם ר' קלונימוס בר' קלונימוס יצ"ו (f. 134v). With many notes in the margins in Byzantine scripts, most of them by Saul b. Moses ha-Kohen Ashkenazi who added his own colophon at the end in which he stated that he completed studying, proofreading and correcting the text, probably with a pupil named Jacob, on 15 Av 5280=1520 in Candia עם ... על טוב הספר היקר הזה. ואנכי תקנתי והגהתי זה הספר עקר ושרש כל החכמה הטבעית ומפתח גדול לחכמה הראשונה באלוהי' ... ואנכי תקנתי והגהתי זה הספר כפי יכלתי כעת והשלמתי למודו עם הגהתו ט"ו באב שנת פרה ורבה פה קנדיאה יע'. נאם הקטן שאול הכהן מגזע אשכנזים בן לא"א החכם הכולל מוה"ר משה כ"ץ אשכנזי זלה"ה On Saul Ashkenazi cf. J. Hacker, *Shalem*, i (1974), pp. 150-151.

no. 69). Michael Kohen copied MS Vat. ebr. 345 in Candia in 1451 in the same handwriting and displaying the same scribal practices found in this manuscript from f. 19 on. The manuscript, then, is a neatly written autograph. The first 18 folios are written in a more cursive script which at first glance seems to be by another hand, but is undoubtedly also the author-scribe's autograph and it is the same script which he used to add additions in the margins of the rest of the manuscript.

On f. 1r by a different hand, a list of garments, cloths and a few other possessions.

Palatine collection, Fondo Fuggeriana ebr. 89.

Vat. ebr. 345

214 ff. (90–93, 213–214 blank). Paper (one of the quires with parchment outer and inner bifolia, another quire with parchment outer bifolium). 209×145 (156–158×86–92) mm. Eight-bifolia quires. <Candia (Crete)>, 15th century (parts dated 1451). Byzantine and Sephardic semi-cursive scripts.

1. Ff. 1r–12v: [אלמנצורין] Fragment of an anonymous Hebrew translation of Abū Bakr Muḥammed al-Rāzī's *Kitāb al Mansūrī*. Only the end of Book ii and the beginning of Book iii are extant. Different translation from those listed by M. Steinschneider, *Hebr. Uebersetzungen*, p. 726. A complete copy of this translation is found in MS St. Petersburg, Academy of Sciences C 21, ff. 1–145. According to the introduction in that manuscript the translation was made from the Latin translation. Cf. Y.T. Langermann, "Some New Medical Manuscripts from St. Petersburg." *Korot*, xiii (1989), pp. 9–20.
2. Ff. 13r–42r: [ביאור אמצעי על ספר ההויה וההפסוד] Averroes' *Middle Commentary* on Aristotle's *De Generatione et Corruptione* translated by Kalonymus b. Kalonymus. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 130.
3. Ff. 42r–89v: [ביאור אמצעי על ספר האותות העליונות] Averroes' *Middle Commentary* on Aristotle's *Meteorologica*. Cf. idem, *ibid.*, pp. 138–140.
4. Ff. 93v–212v: [המאמר ה]אחד עשר מספר בעלי חיים] Averroes' commentary on Aristotle's *De Animalibus*. Begins with the eleventh chapter. Translated by Jacob b. Makhir and completed in Tevet 5063=1302/3 according to the translator's colophon והעתקתי אותו אני יעקב ב"ר מכיר בחדש טבת של שנת ששים ושלוש לאלף הששי ליצירה. With many notes in a Sephardic cursive hand in the margins and on slips of paper pasted on many pages.

Copied by several hands. Ff. 1–12 in a 15th century. Byzantine semi-cursive script. Ff. 93–188 were copied in a Sephardic semi-cursive hand. Ff. 13–89 and 189–212 were completed by Michael b. Elijah Kohen in Candia on Thursday, 24 Tammuz and in Sivan 5211=1451 in a Byzantine semi-cursive script. In the second colophon he states that he copied the manuscript from a copy prepared by Abraham b. Judah of Candia. Colophons: נשלם העתקת ביאור אותות העליונו' לאריסטו

ביאור נ' ראשד ישתבח העוזר ויתעלה א"א ס"ס. בריך רחמנא דסיען מריש ועד כאן, וברוך דיהב חילה לעבדיה בר אמתיה וברו' נותן ליעף כח ולעיון] אוני' עוצמה. השלמתי אותו אני מיכאל כהן לעצמי בשנת רי"א ליצירה ביום ה' כ"ד לתמוז בעי[קנדיאה הש' יזכני להגו' בו זרעי זרע ולתורתו ולאהבתו בלבב והשלמתיני אני אברהם ב"ר יהודה זלה"ה מאי קנדיאה והעתקתי; (f. 89v) שלם ונבא לשלמ' הנפ' א"ס אותו ממנו אני מיכאל כהן בכ"ר אליאו הכהן בחדש סיון של שנת הרי"א ליצירה בשנת אלף ושלוש מאות (f. 212v). The writing on ff. 125–212 has faded and parts were traced over by a later hand, displaying, here and there a Byzantine type of letters.

Palatine collection, Fondo Fuggeriana ebr. 77.

Vat. ebr. 346

189 ff. Paper (f. 1 parchment). 217 × 145 (141 × 84) mm. Senions. Constantinople [?], 1492/3. Two Byzantine semi-cursive scripts.

Abū Ḥāmid Muḥammad al-Ghazālī's *Intentions of the Philosophers*. Translated by Isaac Albalag who inserted his commentary titled *Tikkun ha-De5ot*. G. Vajda, published a critical edition of this commentary titled *ליצחק אלבלג הדעות* (Jerusalem 1973) using this manuscript for variants. On this manuscript, cf. *ibid.* pp. 11–12. Cf. also M. Steinschneider, *Hebr. Uebersetzungen*, pp. 299–300.

The first quires (ff. 1–94) were written by a different hand on different paper, bearing watermarks similar to Briquet no. 14801 dated 1474, and may have been copied before the quires that follow. Ff. 95–189 were written by Abraham Calomiti in 5253=1492/3 for Caleb Afendopolo. Colophon (f. 189r): ונכתב על ידי לי אברהם א"נ [=אף נעים =קלומיטין] בשנת **אזמרה** [=רנ"ג] לאלהי בעודי וכתבתי לר' כלב בכ"ר אליהו אפדופולו. According to his inscription on f. 189v, Afendopolo sold the manuscript in Belgrade in Av 5266=1506 and noted that on Friday evening a comet was sighted (probably Halley's Comet which had passed near the Earth in August 1506) אמר כלב אב"א בהיותי בעיר הלבן לאב שנת הרס"ו נראה בערב שבת כוכב בעל זנב

Palatine collection, Fondo Fuggeriana ebr. 81.

Vat. ebr. 347

147 ff. (f. 146 blank). Paper. 206 × 145 (150 × 88) mm. Eight-bifolia quires. <Spain or more probably Provence>, early-mid 15th century. Sephardic cursive scripts

1. Ff. 2r–122v: [פירוש על כוונות הפילוסופים] Commentary on Abū Ḥāmid Muḥammad al-Ghazālī's *Intentions of the Philosophers* and supercommentary on Moses Narboni's commentary. Only on Books ii and iii. On f. 118r a note in the margin states that text is deficient and, indeed, there is a lacuna probably due to a leaf lacking in the codex from which this text was copied. Another, more complete copy of this commentary on all three parts of the *Intentions* is found in MS Paris, BnF héb. 909, ff. 1–132. On f. 1v another commentary on the beginning of the *Intentions*.

2. Ff. 123r-146v: Anonymous short commentary on Moses b. Maimon's *Guide of the Perplexed*. Begins לדעתי מה אחריתך. ר"ל לא מתועלת המגיע בלימוד החכמה. At the end the author acknowledges his use of the commentary by Narboni (Maestro Vidal) ועייין כל הפר' בפ' ה"ה מאשטרו וידאל כי עליו סמכתי כשלא פרשתי כל הצורך.

The first quire (ff. 1-13) was copied by another hand on different paper.

Owner (f. 2r) Moses al-Faranj שלי משה אלפראנג', possibly Moses al-Faranji of Jerusalem who died in 1511 (cf. A. David, *To Come to the Land*, Tuscalousa and London 1999, pp. 166-167, 248). On f. 147v some jottings in Judeo-Spanish.

Vat. ebr. 348

62 ff. Paper. 212 × 143 (148-152 × 89) mm. Eight-bifolia quires. Huesca (Spain), 1393. Sefhardic cursive script.

[אלמדכ'ל פי אלטב] *Madkhal fi al-Tibb* by Ḥunayn b. Ishāq. Treatise on medicine in Arabic in Hebrew characters. On f. 61r some notes in Arabic mainly on astrology, possibly written by the copyist.

Copied for his own use by Joseph b. Jacob b. Ardut in Huesca and completed in the month of Nisan 5153=1393. Colophon (f. 60v): כמלת אלכ'תאב מן חנין אבן אסחק: ... פי מדינה וושקה וכתבה לנפסה יוסף בר' יעקב פי שהר ניסן סנה כמסה אלף ומאיה וכמסין [ותלתת] ... בן ארדוט.

Assemani recorded the manuscript as *olim Palatinus*.

Vat. ebr. 349

164 ff. Paper. 210 × 150 mm. Quaternions. <Byzantium>, mid-14th century. Byzantine semi-cursive scripts.

Two different manuscripts bound together.

I

Ff. 2-51. Written area: ff. 2r-13v: 145 × 94 mm; ff. 14v-17r: 153 × 100 mm; ff. 18-32: 150 × 94 mm; ff. 33-52: 134 × 105 mm. Watermarks similar to Briquet no. 7489 dated 1349. Probably copied by one hand except for ff. 14v-17r which were written by another hand.

1. Ff. 2r-17r: Moses b. Maimon's treatise on logic *Millot ha-Higgayon*, in the translation by Ahitub, a physician in Palermo in the thirteenth century. The preface is in the translation by Moses ibn Tibbon. Cf. I. Efros, *Maimonides' Treatise on Logic* (New York 1938), pp. 8-9. A few lengthy fragments were published from MS New York, JTSA 2278 (D 547) by M. Chamizer, "R. Achitubs aus Palermo hebräische Übersetzung der Logica Maimunis." *Festschrift zu Hermann Cohens Siebzigstem Geburtstag* (Berlin 1912), pp. 423-456. Efros edited the entire translation by Ahitub from this MS in *op. cit.*, Hebrew section, pp. 64-100. The complete text is also extant in two other manuscripts: MS Moscow, RSL Guenzburg 1020 and MS St. Petersburg, NLR Yevr. I 419.

2. Ff. 18r–30v: מאמר בפירוש השם של ארבע ונקרא כתר שם טוב מפי הרב רב' אברהם בר' אכשלדר ז"ל *Keter Shem Tov*, a kabbalistic treatise on the Tetragrammaton by Abraham b. Alexander (Axelrod) of Cologne. First edition Amsterdam 1810.
3. Ff. 30v–31r: מעשה ותקון הדיו כמו כן מפי זה משה האיש ז"ל Recipe for preparing ink.
4. F. 32r: Poem attributed in this manuscript to Jacob b. Meir Tam ר"ת, the opening of the exchange of verses on poetry between Rabbenu Tam and Abraham ibn Ezra, which, in the printed editions, begin with Ibn Ezra's rejoinder *אבי עזרי ישיבוהו* followed by R. Tam's *הנכון אל אביר* (in the edition: *הנכון אל אביר*). First edition of the last three verses by S.D. Luzzatto, in *Kerem Chemed*, xxxv (1843), p. 35.
5. Ff. 33r–51r: *ספר המורא* *Sefer ha-Mora* by Shemariah b. Elijah ha-Ikriti (the Cretan). Treatise attacking the opinions of the philosophers on Creation. Cf. C. Sirat, *מכתב על חידוש העולם מאת שמריה בן אליה אקריטי* *Eshel Beer Sheva*, ii (1980), pp. 199–227. On this manuscript cf. p. 204.
6. Ff. 51v: *אילן פורפיריאוש הפילוסוף* Tree of Porphyry.

II

Ff. 52–164 (89–90 blank). Written area: ff. 52–133: 150 × 108 mm; ff. 134–164: 147 × 105 mm. Ff. 163–164 by a different hand.

7. Ff. 52v–63r: *ביאור ספר המבוא לאבן רשד* Averroes' *Middle Commentary* on Porphyry's *Isagoge*, translated by Jacob Anatoli. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 58–62. English translation by H.A. Davidson, *On Porphyry's Isagoge translated from the Hebrew and Latin versions and on Aristotle's Categoriae* (Cambridge, Mass. 1969).
8. Ff. 63r–83v: *ביאור אבן רשד לספר המאמרות* (f. 83v) Averroes' *Middle Commentary* on Aristotle's *Categories*, translated by Jacob Anatoli. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 57–62.
9. Ff. 84r–88v: *ספר המבוא והמאמרות בקצור שעשה אבן כספי ז"ל* Joseph Kaspi's *Zeror ha-Kessef*, based on Aristotle's treatises on logic. The complete work includes compendiums of six treatises by Aristotle but this manuscript includes only the first two: Porphyry's *Isagoge* and Aristotle's *Categories*. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 93–94.
10. Ff. 91r–108r: *מאמר רוח חן* *Ruah Ĥen*, anonymous introduction to Moses b. Maimon's *Guide to the Perplexed*, attributed in manuscripts to Judah ibn Tibbon or other authors and in this manuscript to Anatoli [son of Jacob b. Abba Mari Anatoli]. Ends *מאמר רוח חן אשר חברו החכם ר' אנטולי ז"ל*. First edition Venice 1544.
11. Ff. 108v–134r: *מאמר משרת משה* *Mesharet Mosheh*, an exposition of Maimonides' teachings on the concept of providence, attributed to Kalonymus b.

Kalonymus. First edition Leipzig 1845. Edited from other manuscripts by D. Schwartz, *משרת משה' לר' קלונימוס Kobez Al Yad*, xiv (1998), pp. 297–394.

12. Ff. 134r–164v: Commentary on the chapters in Moses b. Maimon's *Guide to the Perplexed* treating Ezekiel's vision and Creation (Part i, chapter 57; Part ii, chapter 30 and Part iii, chapters 1–7) by Elijah b. Eliezer ha-Yerushalmi of Crete (Eliezer Philosoph). End missing. With glosses in the margins. On the author cf. S. Rosenberg *ספר ההגיון לר' אליהו בן אליעזר הירושלמי Da5at*, i (1978), pp. 63–65 and *מפגש פילוסופי בירושלים בסוף המאה הארבע-עשרה Shalem*, iv (1984), pp. 419–420.

On f. 1v an owner listed the contents of this manuscript, including works that are no longer included in the codex and the contents of thirteen other manuscripts in his possession, mainly on philosophy and talmudic exegesis. Another owner, Samuel b. Asher שמואל בן אשר signed his name. On f. 52r, at the head of part ii, list of contents of part ii, another copy of the Tree of Porphyry (copied on f. 51v) and the signature of an owner, Jacob b. Joseph: שלי זה הספר יעקב יוסף בני.

Vat. ebr. 350

155 ff. (152–155 blank). Paper. 212 × 148 (145 × 93) mm. Eight-bifolia quires. <Spain or Provence>, late 15th century (watermarks similar to Briquet no. 11160 dated 1486 and 1493). Sephardic semi-cursive script.

[פירוש על הביאור האמצעי של אבן רשד לספר המופת מאת אברהם ביבאגון] Supercommentary on the *Middle Commentary* by Averroes on Aristotle's *Analytica Posteriora* by Abraham b. Shem Tov Bibago אברהם אבן לאדוני אבי יוסף! טוב נ"ע בן ביבאגו. According to the only other extant manuscript of this text, MS Paris, BnF héb. 959, the author completed the treatise in Huesca in 1446. The last 17 lines of text in the Paris manuscript are missing at the end of this manuscript. Cf. A. Nuriel, *Concealed and Revealed in Medieval Jewish Philosophy* (Jerusalem 2000), pp. 188–189 [in Hebrew]. With notes and additions in the margins in a Byzantine script. Assemani wrote that the manuscript is an autograph of the author's but it is obvious that the writing is not that of Bibago's and the many scribal errors some due to homoeoteleuton prove that the text was copied from another source.

Palatine collection, Fondo Fuggeriana ebr. 146.

Vat. ebr. 351

59 ff. (58–59 blank). Paper. 218 × 142 (150 × 88) mm. Senions. <Spain or Provence>, late 15th century (watermarks similar to Piccard, *Ochsenkopf*, xiii, no. 586 dated 1479–1480). Sephardic cursive script.

1. Ff. 1v–9r: *ספר הסבות Sefer ha-Sibbot*, a Hebrew translation from the Latin by Judah b. Moses Romano of *Liber de Causis* by Proclus, often attributed to Aristotle, with a commentary by the translator. Also called *Sefer Pirḥei ha-Elohut*

or *Sefer ha-Silot*. The introduction by the translator was copied at the end (f. 8v). Verses beginning עת צור [צ"ל גור] אריה ראד/ עומד לפני מלאך were copied before the treatise.

2. Ff. 9v–23r: זכות אדם *Zekhut Adam* by David Roquemartine. Treatise denying the dogma of Original Sin. Edited from a Guenzburg manuscript by S. Sachs in *Yin ha-Bnayan* (Paris 1866).
3. Ff. 23v–40v: מאמר שחבר החכם הכולל הפילוסוף האלהי ר' שם טוב בן החכם הגדול הפילוסוף *BeSur ha-Hatḥalah ha-Ḥomrit*, treatise on primordial matter by Shem Tov b. Joseph ibn Shem Tov. According to the author's colophon the work was completed in Segovia in 5221=1460/61 והיתה השלמות זה. המאמר בעיר שהביה[?]. שנת מאתים ועשרים ואחד לאלף הששי. Edited from MS Paris, BnF héb. 898 by D. Schwartz, in idem, *Behagot ha-Yehudit Biמי הביניים* (Ramat Gan 2002), pp. 277–318.
4. Ff. 40v–57v: [פירוש על הביאור האמצעי של השמע הטבעי] Supercommentary on Aristotle's *Physics*. The end, from Part (מאמר) ii, rule (כלל) 3, chapter (פרק) 4, is missing. The author is probably also Shem Tov b. Joseph ibn Shem Tov. On f. 48v the author refers to his work on primordial matter דרוש ההילי ביאור רחב אחרי שביארתי דרוש ההילי בעיר שהביה[?]. ביאור רחב, probably referring to the work on ff. 23v–40v. He also refers to Moses b. Maimon and Moses Narboni in the treatise.

On f. 59v an owner compiled a short list of debts. Some notes in the margins by Giovanni Giorgi, the Hebrew scribe of the Biblioteca Apostolica in the 19th century.

Palatine collection, Fondo Fuggeriana ebr. 104.

Vat. ebr. 352

109 ff. (5–108 + <6> blank leaves). Paper. 223 × 148 (121 × 78) mm. Senions. Hita (Spain), 1463. Sephardic semi-cursive script.

[ספר המידות] Aristotle's *Nicomachean Ethics* translated by Meir Alguadez from the Latin translation of Robert Grosseteste with some additions and commentaries inserted into the text. On ff. 1r–29r a detailed table of contents ending תם. ונשלמו רמזי אלה חלקי הפירוש ומספרם מאתים וחמשים ושלושה חלקים. The same table of contents is found in MS Paris, BnF héb. 996. The translator's introduction is copied on ff. 29v–33r. First edition Berlin 1790. On this work cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 209–212 and L.V. Berman, התרגום *Jerusalem Studies in Jewish Thought*, vii (1988), pp. 147–168. Berman edited the translator's introduction and the beginning of the first chapter from another manuscript with variants from this manuscript and others.

Copied for his own use by Samuel ibn Desos in פ'יטה (probably Hita in Spain, also called Fita, where MS Neof. 47 was copied by another scribe in 1465/6), and completed on Friday, 4 Nisan 5223=1463. Colophon (f. 108v): תמו המדות על ידי

הצעיר שמואל ה' דיסוס כתבתים לעצמי בכאן בפ'יטה וסיימתים ביום ששי ארבעה ימים לחדש ניסן שנת חמשת אלפים ומאתים ושלשה ועשרים לחדש העולם ממני יחיאל נסים.

Censors (f. 108v): Domenico Irosolomi[ta]no [=Gerosolimitano]; Aless[and]ro Scipione, 1597; and Gio[vanni] Dom[eni]co Vistorini, 1610.

Vat. ebr. 353

56 ff. (33–35 blank). Paper. 197 × 142 (149 × 92) mm. Senions. <Italy>, early 15th century (various watermarks some of them similar to Briquet no. 11696 dated 1424–1429). Italian semi-cursive script.

[ביאור אמצעי של אבן רשד על ספרי ההגיון של אריסטו (א-ג)] Averroes' *Middle Commentary* on the *Organon* (books i-iii). Translated by Jacob Anatoli. Includes the preface by the translator beginning מצרף לכסף התבונה וכו' לזהב preceded by the verses קול חופשי מציג איה מצרף מסיג שלי found in many other copies of this work. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 58–62.

Ff. 1–12r: באור המבוא לאבן רשד (title at end). On Porphyry's *Isagoge*.

Ff. 12r–32r: ספר המאמרות On Aristotle's *Categories*.

Ff. 36r–55r: ספר המליצה ובלשון לעז פריארמיניאס On Aristotle's *De Interpretatione*.

F. 56r: Diagrams.

In spite of the conspicuous variations in writing catchwords - only those until f. 35 are decorated - and the use of paper with different watermarks, it seems that the entire manuscript was copied by the same scribe.

Owner (f. 56v): שלי יהודה כהן בכ"ד[?] מרדכי ז"ל מרדכי קהן.

Vat. ebr. 354

24 ff. Parchment (outer and inner bifolia of each quire) and paper. 139 × 91 (104 × 71) mm. Senions. <Byzantium>, early 15th century (watermarks similar to Briquet no. 7680 dated 1407–09). Byzantine semi-cursive script.

1. Ff. 1r–10v; 20r–24v: ענין הזוגות ופירושם Treatise on "pairs", i.e., doing things in pairs which has ominous consequences. The beginning is on ff. 20r–24v and the continuation on ff. 1r–10v. The author maintains an anti-philosophical position.
2. Ff. 11r–12v: Kabbalistic commentary on Psalm lxvii. Begins זה המזמור עשה דוד המלך ע"ה ברוח הקדש ויש ב[ן] סודו' ורמזים גדולי' ונפלאי' Only the first half of this anonymous work is extant in this manuscript. A complete copy is found in MS Moscow, RSL Guenzburg 83, ff. 41–45.
3. Ff. 13r–20r: [חיבור על שכר ועונש] Anonymous treatise on reward and punishment. Also discusses the bond between soul and body. The treatise was writ-

ten by a Jewish author who quotes talmudic and other rabbinical sources. Beginning missing.

The manuscript, probably a fragment separated from or remnant of a larger codex, was bound out of order. The correct order of the folios should be 13–24, 1–12. This manuscript and MSS ebr. 355 and 405 were bound in one volume when it was in the Fuggeriana Library (cf. Cassuto, *Palatini*, pp. 26–27).

Palatine collection, Fondo Fuggeriana ebr. K.

Vat. ebr. 355

32 ff. (1–30 + <2> blank unfoliated leaves). Paper. 135×99 (100×70) mm. Eight-bifolia quires. <Byzantium>, mid-15th century (fragment of a watermark possibly similar to Briquet no. 8938 dated 1456–58). Byzantine semi-cursive scripts.

1. Ff. 1r–29r: מנתיב השישי ש[...] מאיר אבן אלדבי לבאר הנפש ופעולותיה והשכל אשר הוא צורתה Chapter (*netiv*) vi from Meir Aldabi's philosophical treatise *Shevilei Emunah*. First edition Riva di Trento 1518.
2. Ff. 29v–30r: [ספר מלכיאל] Fragment from Malkiel Hezekiah b. Abraham's ethical-philosophical work *Malkiel*. First edition Thiengen 1560.

Copied by two scribes, one of whom, Judah, who singled out the letters forming his name in the text on ff. 3r and 16v, copied most of the text except for ff. 5v–8v and 29v–30r. This manuscript and MSS ebr. 354 and 405 were bound in one volume when it was in the Fuggeriana Library (cf. Cassuto, *Palatini*, pp. 26–27).

Palatine collection, Fondo Fuggeriana ebr. K.

Vat. ebr. 356

89 ff. (1^a, 1–88). Unclear quiring.

I

Ff. 1^a, 1–39. Paper. 290×215–218 (208×123) mm. <Spain>, second half of 14th century. Sephardic semi-cursive script.

1. Ff. 1r–38r: אלו שמות הסמים והעשבים בלשון ערב ובלשון לטי' ובלעז Two lexicons of medicinal herbs in alphabetical order in Hebrew characters. The first list (ff. 1r–25v) is in Arabic with Latin and Catalan equivalents, and is similar, though not identical, to the one in MS Vat. ebr. 361, ff. 131v–166v. The second (ff. 26r–38r) lists the herbs by their Latin names with Arabic and Catalan equivalents. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 840.
2. Ff. 38v–39r: Tables of favourable days for bloodletting according to astrological calculations. Includes הימים הטובים להקיא דם and הימים האבסיאקש as well as the names of the signs of the zodiac. Begins אמר מאשטרי פירי שמזל אריש וה' טלה וה' מורה על הראש. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 837.

Vat. ebr. 357

156 ff.

Two different manuscripts bound together.

I

Ff. 1–50 (ff. 46–50 torn and restored, 50 mostly blank). Parchment (outer and inner bifolia of each quire) and paper. 282 × 218 (211 × 149) mm. Eight-bifolia quires. <Spain or Provence>, late 14th century (watermarks similar to Briquet no. 796 dated 1375–1381).

1. Ff. 1r–49r: אדויה בן אבי אל צלת *Kitāb al'-Adwiya al-Mufrada*. Treatise on simple drugs by Abu>l Ṣalt Umaiya ibn =Abd al-=Azīz ibn ab>l Ṣalt al-Andalusī. In the original Arabic in Hebrew characters. Cf. Proverbio, pp. 351–354.

II

Ff. 51–156. Paper. 283 × 220 (190 × 130) mm. Senions. <Spain or Provence>, ca. 1400 (watermarks identical to Briquet no. 3238 dated 1406).

2. *Koran* in Arabic in Hebrew characters. Incomplete. With an interlinear Latin translation in a later hand and glosses mainly in Latin and a few in Hebrew in the margins written in violet ink. The translation and most of the notes are by Flavius Mithridates (cf. MS Vat. ebr. 189). Mithridates signed his name, using one of his pseudonyms “FL Guillelmus Raimundis Moncates” on f. 156r and referred to a sermon of his preached in 1481 on f. 63v: *ut scripsimus nos in sermone nostro habito coram sexto III pon. max et cur[ia] Rom[ana] MCCCCLXXXI*. According to A.M. Piemontese, “Codici giudeo-arabi di Sicilia.” *Ebrei e Sicilia* (Palermo 2002), p. 181, who identified Mithridates as the author of the translation, it was probably prepared for the use of Pico della Mirandola, who added two brief glosses, “*Evangelium*”, on ff. 65v and 66r. This volume, was apparently included in the list of Pico's books (Kibre, no. 899). On the *Koran* in Hebrew characters cf. M. Steinschneider, in *HB*, iii (1860), p. 113 and H. Lazarus-Yafeh, על יחס היהודים לקוראן *Sefunot*, xx (1991), p. 43.

The manuscript was restored and the original quires are no longer discernible, but the composition of the quires (senions) can be reconstructed through the presence of catchwords.

Vat. ebr. 358

202 ff. Parchment (outer and inner bifolia of each quire) and pre-watermarked paper. 256 × 173 (177 × 113) mm (parchment folios shorter by 2–3 mm). Nine-bifolia quires. טראבנש (Tunisia?), 1293. Sephardic semi-cursive script.

[כאמל אלצנעה אלטביה] *Kitāb Kāmil al-ṣināṣa al-ṭibbiyah*, medical encyclopedia by =Alī ibn al-=Abbās al-Majūsī, also known as *al-Kitāb al-Malakī*. In Arabic in Hebrew characters. This manuscript includes only part I, books 4–10.

Copied for the physician Sabbath b. Attia and completed on Thursday, 26 Adar

5053=1293 in טראבנש. Colophon (f. 202r): תמת אלמקאלה אלעאשרה מן כתאב אלמאלכי יום אלכמיס פי כ"ו יום מן שהר אדר סנה הגון ללכ'ליקה בטרבנש אלראתבה עלי שאטי אלבחר פאכסכ'תה מן אלערבי אלי אלעבראני ואלחמד ללה רב אלעאלמין; והו בכ'ט יד[.אחב אלתאליף, והד'א אלתאליף ללחכים סבאת ולד אלחכים עטיא רחמה אללה.

Vat. ebr. 359

182 ff. Paper. 264 × 188 (201 × 122) mm. Senions. <Spain>, late 14th century. Sephardic cursive script.

1. Ff. 1v–179v: [קאנון] Fragments from Book III of Avicenna's *Canon* in the original Arabic in Hebrew characters. Only from Fen xiv to xxii, section 2.
2. Ff. 180r–182v: [פירוש הקאנון] Fragments from the commentary on Avicenna's *Canon* by Solomon b. Abraham ibn Ya=īsh. In the original Arabic in Hebrew characters. These folios were separated from MS Vat. ebr. 377.

For a more comprehensive description of this manuscript, cf. Proverbio, pp. 388–390.

Vat. ebr. 360

37 ff. (9v–10r blank). Paper. 230 × 186 (165 × 124; 151 × 116) mm. Varied quiring. <Italy>, 1478. Italian semi-cursive script.

ספר תולדת *Sefer Toledet*. Hebrew adaptation of Moschion's work on gynaecology, *Gynaecia*, in the form of a dialogue between Dinah and her father. On f. 35r: נשלם ספר התולדת. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 811. Edited from a Montefiore manuscript with variant readings from this manuscript and MS Vat. ebr. 366 by R. Barkai with a French translation by M. Garel, *Les infortunes de Dinah: Le livre de la génération* (Paris 1991).

Copied by Elia the physician b. Judah the physician of Tivoli residing in Marino and completed on Friday, 19 Shevat 5238=1478. Colophon (f. 37r): 'שלי אליה הרופ' בכמ"ר יהודה הרופא זלה"ה מטבלי שהדר[!] בכרך מריני בשנת רחל מלחודש[!] שבט מי"ט בשבט מיום ו'.

Vat. ebr. 361

183 ff. (2–32, 32^a, 33–184). The manuscript is composed of quires and fragments from several manuscripts.

I

Ff. 2–31. Paper 205 × 150 (148 × 48) mm. Senions. <Germany>, 15th century. Ashkenazic semi-cursive script.

1. Ff. 2r–31v: Biblical lexicon. Lists words with roots of two or three letters and at the end of each letter of the alphabet words with roots of four or more letters. Based mainly on Rashi's commentary and to a lesser degree on the commentary by David Kimḥi. Incomplete. Only from letter *zayin*, root זמר

until letter *lamed* root לחה. Other parts of this lexicon (זמר to אבך) from the same manuscript are found in MS Vat. ebr. 417, ff. 115r–151v.

II

Ff. 32–166. Paper. 226 × 158 (169 × 98) mm. Eight-bifolia quires. Palermo (Sicily), 1342. Sephardic semi-cursive script.

2. Ff. 32r–120v: כתאב אלמדכ'ל *Kitāb al-Madkhal*. Ḥunayn b. Ishāq's Arabic medical treatise in Hebrew characters. Beginning missing. Title at end (f. 120v).
3. Ff. 121r–130v: Treatise on the treatment of fractures and wounds. In Arabic in Hebrew characters. Begins אלתחם וינתב אללחם ונבאר ילחם אלגראח וינתב אללחם. With glosses in the margins, mainly names of medicines.
4. Ff. 131v–166v: כתאב פיה אסמא אלעקאקיר ואלעשאב באלערבי ואללטין Lexicon of medicinal herbs in alphabetical order (in Arabic). Each entry includes a short description in Arabic followed by corresponding terms in Latin and a Spanish or Italian dialect.

III

Ff. 167–184. Paper. Mid-late 14th century. Sephardic cursive scripts

5. Ff. 167r–170v: Fragments from different manuscripts of medical treatises in Arabic. Includes כרוג אלגרדי ללאטפאל (f. 167r), chapter xvi from an unidentified work אלמסמאר ואלמסמאר פני אלחואליל ואלמסמאר עשר (ff. 167v–168r) and chapter xv from another work אלמקאלה אלכ'אמסה עשר עלי פצול (ff. 168v–170v).
6. Ff. 171v–175r: Fragment from a merchant's notebook. The names recorded in the notebook are those of Jews and gentiles.
7. Ff. 176r–181v: Fragment from a medical lexicon. Only from letter *bet* to end. The names of the drugs are in Arabic. Includes a very brief description in Hebrew and sometimes translations into other languages.
8. Ff. 182r–183v: ציית דרכים Fragment from Aḥmad ibn al-Jazzār's *Viaticum*. Translated from the Arabic by Moses ibn Tibbon. Only the translator's preface and the first chapter were copied. Cf. M. Steinschneider *Hebr. Uebersetzungen*, pp. 704–705.

Ff. 32–166 were copied in Palermo by David the physician b. Elijah the physician in 5102=1342. The scribe wrote three colophons in Arabic in Hebrew characters. In the first (f. 120v) dated Wednesday, 2 Sivan 5102, his own name is entered as the name of the owner, but it seems that the names David and Elijah were written by another hand over an erasure: תם כתאב אלמדכ'ל. ואלחמד ללה. עלי עונה וכאן אלפראג' מנה יום אלארבעה ת'אני יום מן סיון אלדי מן סנה כ'מסה אלאף סנה ומאיה וסנתין ללכ'ליקה והו לכבוד מר' ור' דוד הרופא בר' כבוד ר' אליה הרופא רי'ת הידוע וכאן דלך פי מדינה פלרם. In the second colophon (f. 130v) he named Isaac the physician b. Nissim Masnut as the owner והם לכבוד ר' יצחק הרופא בר' כבוד ר' נסים. הזקן ר'ית' הידוע מסנות וכתבתי אתו אני דוד בן אליה הרופא ונאצבה א"ה [=והיתה נפש אדוני צרורה בצרור החיים את ה'] In the third colophon dated 29 Sivan of the same year (f. 166v) the names of the scribe, the owner and the location, Palermo, were recorded תם

כתאב אלאעשאב באלערבי ואללטין ... וכאן אלפראג' מנה יום אלג' פי תסעה ועשרין יום מן שהר סיון אלדי מן סנה כמסה אלאף ומאיה וסנתין ללכ' ליקה במדינה פלרם ... וכתבתי אותו אני דוד בן אליה הרופא ונאצבהא"ה לכבוד ר' [ברכה] הרופא בר' כבוד ר' [משה] הזקן הידוע [קמחי צפרדין] רי"ת. The original owner's name was erased and a later hand interpolated the name Berakhah the physician b. Moses Kimḥi the Spaniard.

On f. 184r–v some names are listed, perhaps names of owners: Mas=ud מסעוד, David דוד ר' and Abraham אברהם.

On nos. 2–5, cf. Proverbio, pp. 354–361; olim Palatina.

Vat. ebr. 362

65 ff. Paper. 202 × 148 (145 × 93) mm. Two ten-bifolia quires and one eight-bifolia quire. <Provence or Spain>, late 14th century. Sephardic semi-cursive script.

1. Ff. 1v–38v; 63r–64v: ספר המעלות *Sefer ha-Maṣalot*, anonymous translation of the medical treatise *al-Iṣimād* by the 11th century author Aḥmad ibn al-Jazzār. Ff. 63r–64v: Index of drugs and medicines in alphabetical order with references to the folio numbers in the manuscript. Cf. M. Steinschneider *Hebr. Uebersetzungen*, pp. 702–703.
2. Ff. 39r–54r: ספר המוג והטבע *Hashlamat Sefer ha-Mezeg vaha-Teva*, anonymous translation of *De Virtutibus* by Constantinus Africanus. This work follows the preceding treatise by al-Jazzār in other manuscripts as well. Cf. M. Steinschneider *Hebr. Uebersetzungen*, pp. 789–790.
3. Ff. 54v–55v: Medical extracts. Includes medical properties of various plants and other objects (f. 54v) and portents to predict if the patient will live or die לידעת אם יחיה החולה או ימות. Among the portents the facial expressions of the patient when certain biblical verses are recited, the numerology of his name, sedimentation in his urine and the day of the week on which he fell ill. On f. 55v some medical recipes and charms in Hebrew and Arabic for fevers, difficult births, etc.
4. Ff. 56r–62r: Definitions of ailments in Latin in Hebrew characters.

At the beginning of the manuscript a list of its contents and several names, possibly of owners: Abraham b. Isaac אברהם בר יצחק (f. 1r) and the curled and difficult to decipher signature of Moses ... [שלי משה] (f. 1v). On f. 65v a draft of a letter in an Italian hand in which several names and places are mentioned, among them Montefiascone במונטי פיאסקוני, Imola ללכת באימולה and a bill of sale to Count Geronimo השטר מהמכירה לקונטי יירונימו.

Vat. ebr. 363

30 ff. (ff. 29–30: stubs). Parchment. 228 × 172 (182–188 × 135–140) mm. Quaternions. <France or Germany>, 13th century. Minute Ashkenazic semi-cursive script.

Isaac b. Solomon Israeli's *Sefer ha-Kadaḥot* (Book of Fevers) in an

anonymous translation. This translation is different from the other anonymous translation found in several manuscripts and listed by M. Steinschneider, *Hebr. Uebersetzungen*, p. 479. Text begins (f. 1v): הספר הזה נחלק לחמשה מאמרים. Ends נשלם אמרי שפר גם ספר הקדחות תהלה לאלהי הרוחות. The text is preceded by verses beginning גם אמרי שפר. A later hand numbered the paragraphs (1–69) in the margins at the top of many of the pages. On f. 28v another hand added a list of medicaments. At the end of the manuscript on the stub of a torn folio (f. 30r) verses by Abraham ibn Ḥasdai, beginning בני ימים בני דמים.

Vat. ebr. 364

148 ff. Paper. Composition of quires cannot be determined after the manuscript was restored.

Three different manuscripts bound together

I

Ff. 1–19. Paper. 219 × 158 (160 × 122) mm. <Italy>, late 15th century. Italian current semi-cursive script.

1. Ff. 1r–19v: ספר העשבים וכוחותם Treatise on medicinal herbs and their pharmaceutical properties translated from Italian or Latin by Ḥayyim (Messer Vital) די ייפוני or היפוני of Sermoneta. Colophon of the translator (f. 19v): תם ונשלם ספר העשבים וכוחותם שבח ותהלה לאל אשר ברא אותם. והעתקתי אני הנרדף מתלאות הזמן ומבוכותיו קטון החוקרים חיים היפוני המכונה מיסיר ויטאלי די ייפוני פה סרמוניטא בחפזה וברהיטא אות באות שטון הקודש. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 836. On f. 19v another hand added a medical recipe.

II.

Ff. 20–29. Paper. 219 × 158 (160 × 122) mm. <Italy>, late 15th century. Italian current semi-cursive script (no. 3: semi-cursive).

2. Ff. 20r–21r: Markings for geomancy.
3. Ff. 22r–25r: List of medical plants and medicines arranged by parts of the body afflicted by illness, e.g, medicines for ailments of the head רפואת הראש or for the chest רפואות החזה. F. 26 blank.
4. Ff. 27r–29v: Medicines and charms. On f. 28v the scribe copied a recipe from קבלתי בפירסיאי מכמ"ר רפאל והוא סוד גדול Raphael.

III

Ff. 30–148. Paper. 220 × 142 (163 × 62) mm. <Sephardic zone>, mid-15th century (watermarks similar to Briquet no. 12414 dated 1448). Sephardic semi-cursive script.

5. Ff. 30r–35v: Medical recipes and a few charms. On f. 32r a recipe related by מפי מאי' ג'ון יקמי [Maestro Jean Giacomo?].
6. Ff. 36r–37v: מלאכת הרפואה מהנערים כפי מש' מטיאו צרפתי Treatise on maladies of children by Matthew (Matteo), the Frenchman. Begins אם יקרה פרליטיקא ראשונה. Only the beginning of the treatise is extant.

7. Ff. 38r–148v: [הקאנון, ספר ד'] *Canon* (Book IV) by Avicenna, in the translation of Nathan ha-Meati. One page of text is missing at the beginning and the end, from the middle of Fen ii, part 1, is missing.

Vat. ebr. 365

74 ff. (<1 blank> + 1–29, <5 blank>, 30–44, <4 blank>, 45–64). Paper. 200 × 142 (145 × 95) mm. Nine-bifolia quires. <Spain>, early 15th century (watermarks similar to Briquet no. 11875, dated 1427). Sephardic current cursive script.

1. Ff. 1r–29v: *Kitāb al-adwiya al-mufrada*. Treatise on simple medicaments by Abū-l-Muṭarrif = Abd al-Raḥmān ibn al-Wāfid in the original Arabic in Hebrew characters. Partly printed in Latin translation as *De medicinis et cibis simplicibus* (Strasbourg 1532). The original Arabic text was edited together with a Spanish translation by L. F. Aguirre de Carcer, *Ibn Wāfid: Libro de los medicamentos simples* (Granada 1995).
2. Ff. 30r–43r: *Kitāb al-Fuṣūl*. The *Aphorisms* of Hippocrates in the Arabic translation by Ḥunāyn b. Ishāq. In Arabic in Hebrew characters. Title on f. 43r. On f. 44r a note on medicine in Arabic in another hand.
3. Ff. 45r–64r: *הדא אלכנאניש תשתמל עלי מא וגד פי אלכתב מן אלכתלאף אסמא אלאדויה מחסב* באלערב *Lists of herbal medicaments in alphabetical order in Arabic and in Spanish[?]* עילמי.

No. 3 is written by another hand on a separate quire sharing the same watermarks. On f. 1r an illegible owner's signature.

Cf. Proverbio, pp. 361–363.

Vat. ebr. 366

133 ff. Paper. Completely restored, all margins damaged. Present maximum size 190 × 146 (157 × 88) mm. <Provence or Spain>, early 15th century. Sephardic cursive script.

1. Ff. 1r–5r: [אלנפרנקינא] *Alanfrankina*, Hebrew translation of the *Chiurgia Parva* by Lanfranchi of Milan. Beginning missing. Text begins with the entry *המרתיעים*. This anonymous translation is different from the one listed by M. Steinschneider, in *Hebr. Uebersetzungen*, pp. 807–808, and from another one in MS Oxford, Bodleian Library Mich. 343 (formerly Mich. 205), which Steinschneider neglected to list as a separate translation.
2. Ff. 5r–51r: [ארנבדינא] *Arnabdina*. Medical treatise of the type often called *practica* attributed in other manuscripts to Arnaldus of Villanova. This attribution is suspect since no original Latin copy of this work is known. M. Steinschneider, in *Hebr. Uebersetzungen*, p. 780, suggests that the translator was Israel Caslari.

3. Ff. 51r–52v: **עוד לו המאמר בטחורים** Chapter xviii on hemorrhoids from Arnaldus' *Regimen sanitatis*. This chapter is missing in all the manuscripts of Israel Caslari's translation of the *Regimen* but is found in the translation by Joseph b. Judah the Spaniard preserved in MS New York, J TSA 8111 and in the anonymous translation in MS Paris, BnF héb. 1176. The translation in this manuscript is different from those in the other manuscripts. The chapter is attributed to Arnaldus in the colophon on f. 52v: **ופה נשלם זה המאמר הקצר בטחורים לרופא: השלם מאישטרי ארנובט דוילא נובא...**
4. Ff. 53r–61v: **[הנהגת הבריאות]** *Hanhagat ha-Berut*. Arnaldus' *Regimen sanitatis ad regem Aragonum* in the Hebrew translation made in 1327 by Israel Caslari. Cf. *Hebr. Uebersetzungen*, p. 779. Beginning missing. Extant text begins **תחת בירקות, תחת** *Practicella* by Johannes of Parma attributed in this manuscript to Arnaldus of Villanova. The translation into Hebrew was made by Todros Moses Bondia [=Yom Tov] in Tammuz 5154=1394. The colophon reads: **ובכאן נשלם ספר מהרפואות המבשלות: מיני [הירק ילקח] [כל] הדברים [הגדלות בארץ המאמר הנעשה בהנהגת הבריאות חברו הרופא מאישטרי ארנובט דוילא נובא ... והעתיקו מלשון רומיים ללשון הקודש הרופא מאישטרי קרישקאש דקשלה בשנת פ"ז לפרט האלף הששי**
5. Ff. 62r–67r: **ספר חברו מאישטרי ארנובט דוילא נובא מהרפואות המבשלות והמר[יקות] איזו ליחה** *Practicella* by Johannes of Parma attributed in this manuscript to Arnaldus of Villanova. The translation into Hebrew was made by Todros Moses Bondia [=Yom Tov] in Tammuz 5154=1394. The colophon reads: **ובכאן נשלם ספר מהרפואות המבשלות: והמריקות כל הליחות מכל האיברים ומהרפואות המחזיקות כל האברים הראשיים ומשיעור לקיחתן חברו הרופא החכם מאישטרי ארנובט דוילא נובא והעתיקו הרופא החכם מאישטרי טודרוס משה. בונדיאה מלשון נוצרי ללשון עברי בחדש תמוז שנת חמשת אלפים ומאה וחמשים וארבע לבריאת עולם. M. Steinschneider, in *Hebr. Uebersetzungen*, pp. 783–4, suggests that the translator is Todros of Cavaillon, author of a short work on medicaments in MS Paris, BnF héb. 1191. In the other translation of the treatise by Abraham Avigdor it is entitled *Megillah* and is likewise attributed to Arnaldus. A third translation of this treatise, attributed to Johannes of Parma, is copied in MS Paris, BnF héb. 1198. L. Ferre prepared an edition of all the Hebrew versions and a Catalan translation, *Práctica de Johannes de Parma* (Granada 2002).**
6. Ff. 67r–71v: **כחות הרפואות הנפרדות** Treatise on the efficacy of simple medicaments. In the introduction the anonymous author mentions *de Hirudinibus* [?] by Galen, al-Jazzār's *Viaticum* and a work called *Passiona* [=*Passionarius* by Gariopontus?]. The treatise begins with the introduction: **הנפרדות הפעילות ראיתי היותו מועיל לקבץ שמותם יחד וזה בעבור שהרופא הרוצה לדעת הרפ[ואה] ... ובקראי בספר דיאמנידיארוס לגאלינוס ראה זה מצאתי והיה הספר ההוא מצד שגיאת הספרים כל כך משובש עד שיצטרך אליו מחבר יותר ממגיה ולבקשה ה' [?] משובחים מהחברים החפצים להישייר עצמם במלאכה נענית ונמשכתי אחרי החריפויות החלושים והמשפטים החזקים ... וקודם באתי לחבר כלל קצר ומועיל בכחות הרפואות הנפרדות ... ובזה ג' דרכים האחד שם המזג השני שם הכח בייחוד השלישי שם הפעולה ... וראשונה ראוי לקבץ שמות הרפואות הנפרדות הנסכמות במזג אחד וזה הכלל הקצר קראתי אותו ספר כחות הרפואות הנפרדות ... וראוי שתדע שזה הספר לא ימשך ממנו תועלת לבד אל המלאכה הקטנה הנקדמות קודם זה אך אל ספר צידת הדרכים וספר הפאשיאונה ואל ספרים אחרים רבים.**
7. Ff. 71v–77r: **ספר חברו יואן אבן מישואה על הרפואות המבשלות והמריקות איזו ליחה שתהיה** Treatise on diges-

tives and laxatives attributed in the manuscript to Yūḥannā Masawaih (Mesue). The treatise begins כנגד רוע מזג קר מהראש. Many of the medical terms are in Spanish[?]. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 719, note 441. Curiously, the heading is almost identical to that in no. 5, except for the names of the authors. If the headings were formulated by the translator we may assume that the same person, Todros Moses Bondia, translated both texts.

8. Ff. 81r–84r: סודות הקדחות *Sodot ha-Kadahot*. Treatise on fevers by Petrus Hispanus, translated by Todros Moses Bondia [=Yom Tov] in Tammuz 5154=1394. Begins אתה הרופא הבא לפני החולה אשר לא ראית אותו מימך. The colophon reads: נשלמו סודות הקדחות ממאייש' פטרי אישפאנו תהלה לאל יש אחד ואין שני. והעתיקו ה"ה מאיש' טודרוס משה בונדיאה מלשון נוצרי ללשון עברי בחדש תמוז שנת מאה וחמשים וארבע לבריאת עולם. השם יזכנו לראות בנועם ה' הצפון והנעלם ובבנין מקדשו והיכלו יעמדו על תלם. תם ונשלם יהיה אמן. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 817.
9. Ff. 85r–104r: ספר התולדת *Sefer Toledet*. Hebrew adaptation of Moschion's work on gynaecology, *Gynaecia*, in the form of a dialogue between Dinah and her father. On f. 35r: נשלם ספר התולדת. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 811. Edited from a Montefiore manuscript with variant readings from this manuscript and MS Vat. ebr. 360 by R. Barkai and with a French translation by M. Garel, *Les infortunes de Dinah: Le livre de la génération* (Paris 1991).
10. Ff. 104r–117v: ספר הסגולות לאבן יצחק בן עלי אבן היתם *Sefer ha-Segulot*. Medical treatise by =Abd al-Raḥmān b. Ishāq b. al-Haytham. Edited from this manuscript by J. Leibowitz and S. Marcus, *Sefer Hanisyonot, the book of Experiences attributed to Abraham Ibn Ezra* (Jerusalem 1984), pp. 292–326. On this manuscript cf. p. 99.
11. Ff. 118r–125v: [ספר עלה רענן] *Sefer 5Aleh Ra5anan*, treatise on fevers by Abraham b. David Caslari. With the author's colophon dated 3 Kislev 5086=1325. Begins: אמר אברהם בן השלם [ר' דוד] אבי החכם יחסאל קשלארי. Author's colophon חיבר בשלשה ימים לחדש כסלו שנת חמשת אלפים ושמונים וששה לבריאת עולם.
12. Ff. 126r–133v: Medical recipes. Includes dressings, ointments and medicines. One of the recipes was related by Maestro Leon נ"ע (f. 129r) and another by Solomon of Béziers [b. Joseph ibn Ayyub?] בשם ר' שלמה (f. 131v).

Copied, perhaps by Moses, who singled out the acrostic of his name on f. 37r.

Vat. ebr. 367

70 ff. Parchment (outer and inner bifolia of each quire, but some parchment bifolia are missing) and paper. 212 × 138 (145 × 80) mm. Apparently twelve-bifolia quires. <Spain or Provence>, 15th century (watermarks similar to Briquet no. 3528 dated 1429–1453). Sephardic semi-cursive script.

[אלקאנין] Fragments from the original Arabic text (in Hebrew characters) of

Avicenna's medical opus the *Canon*, Book IV, Fen i. Includes parts of sections 1 and 2. Other fragments from this manuscript are found in MS Vat. ebr. 428, ff. 244r–282r. For a more comprehensive description of this manuscript, cf. *Proverbio*, pp. 383–388.

The bifolia are bound out of order. The correct order of the folios is: ff. 37–56, 1–24, 57–63, 25–34, 64–70

Vat. ebr. 368

114 ff. (1–91, 93–115). Paper (ff. 64–67 parchment). 210 × 145–158 mm. Various written layouts. Varied quiring.

Compilation of fragments, mainly of medical treatises, from different manuscripts.

I

Ff. 1–18. Paper. <Italy>, early 15th century. Italian semi-cursive script.

1. Ff. 1r–18v: [ס' כריתות לברונן] Bruno of Longoburgo's *Chirurgia*, translated by Hillel b. Samuel of Verona. Only from Book i, middle of chapter 3 to Book ii, middle of chapter 1. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 788–789.

II

F. 19. Paper. <Italy>, second half of 14th century. Italian semi-cursive script.

2. F. 19r–v: Medical treatise on oils. Perhaps part of a more comprehensive medical treatise. Includes the medical properties of each oil and methods of preparation. *Inter alia*, מהשמנים על ידי התכה.

III

Ff. 20–21. Paper. <Italy>, late 15th century. Italian semi-cursive script.

3. Ff. 20r–21v: Medical recipes garnered from various medical works, among them by Avicenna אביצינה, the work *Circa Instans* by Matthaeus Platearius לגליאנו Galen and צירקו סטנציאי. Beginning and end missing.

IV

Ff. 22–24. Paper. <Provence>, 15th century. Sephardic cursive script.

4. Ff. 22r–24v: [חיבור באסטרוולוגיה] Fragment from a treatise on astrology. Only from the middle of the first house until the middle of the fourth house (f. 22r–v) and from the middle of the sixth house to the beginning of the seventh. The second house השני הבית begins בו שירויח דבר הרוצה לקנות דבר, the third house begins אם בקשת שעה לבחור רחוקה ביבשה and the fourth begins לבקש מטמון. The sixth house treats the throwing of lots and the seventh begins הרוצה לבקש שעה לארס אשה.

V

Ff. 25–26. Paper. 15th century. Sephardic semi-cursive script.

5. Ff. 25r–26v: Extracts on medicine. Includes medical properties of bread and

various grains (hot or cold, dry or moist, etc.), ointments, medicines and drugs.

VI

Ff. 27–28. Paper. <Spain or Provence>, 14th century. Sephardic cursive script.

6. Ff. 27r–28r: Treatise on pulses by Yūḥannā Masawaih (Mesue). Beginning missing. Ends נשלם המאמר בדפק לאבן מאסויה. On f. 28r a short note on how to discern between fainting and death להכיר בין העלוי והמות. On f. 28v, in a different semi-cursive script, medical recipes for shortness of breath רפואות כובד הנשימה.

VII

Ff. 29–38. Paper. <Italy>, early 14th century. Italian semi-cursive script.

7. Ff. 29r–38v: Medical treatise. Beginning and perhaps end missing. Mainly medical recipes. Seems to have been written by a Jewish physician in Italy. Mentions a powder prepared by Johannes אפר שחבר יאן and a recipe by Samuel ibn Tibbon מפי ר' שמואל אבן תבון (f. 30r). The folios are numbered 41–50 in Hebrew. Another part of this codex including folios 52–69 of the same foliation is found in MS Vat. ebr. 509, ff. 42–58.

VIII

Ff. 39–51. Paper. <Italy>, early 14th century. Italian semi-cursive script.

8. Ff. 39r–51v: [אלמנצורין] Fragment from an anonymous abridged translation of *Kitāb al Mansūri* by Abū Bakr Muḥammad al-Rāzī based on the Latin translation. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 726. These folios were separated from MS Vat. ebr. 374 that includes a large part of the *al Mansūri*. Contains fragments from Part IV, chapters 23–28 (ff. 39r–42v), Part VII, chapters 13–15 (f. 43r–v), chapters 26–29 (f. 44r–v), Part IX, chapters 27–33 (ff. 45r–46v), chapters 38–41 (f. 47r–v), chapters 48–59 (ff. 48r–50v) and Part X, chapters 22–25 (f. 51r).

IX

Ff. 52–54. Paper. <Spain>, 15th century. Sephardic semi-cursive script.

9. Ff. 52r–54r: [הלכות טריפות] Laws of *terefot* (defects in ritual slaughter). Begins דין העצמות. נתתי אל לבי לחקור ולדרוש ולבאר ענין הנחתכו רגליה מן הארכובה ולמעלה. Includes some terms in Spanish, for example אשקנקיל or קוישה. The scribe discontinued the copy at the end of f. 54v in the middle of a sentence.

X

Ff. 54–55. Paper. <Italy>, 16th century. Italian current semi-cursive script.

10. Ff. 54v–55v: [ביאור על ספר] ראשית חכמה Commentary on Abraham ibn Ezra's astrological treatise *Reshit Hokhmah*.

XI

Ff. 56–63. Paper. <Italy>, ca. 1500, Italian semi-cursive script.

11. Ff. 56r–63v: [העלמת הסמים] Translation of Abd al-Raḥmān b. Ishāq ibn

al-Haytham's אלאכתפא. The chapters in this translation are called Fens אופנים. A different translation of this text titled *Sefer ha-Segulot* was edited by J.O. Leibowitz and S. Marcus in *Sefer Hanisyot* (Jerusalem 1984), pp. 293–326. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 708. Incomplete. Includes the end of Fen i, until Fen v, section 5. The folios are bound out of order and the correct order is 56–60, 63, 61–62. Other parts of this manuscript are found in MS Vat. ebr. 509. The beginning, including the author's introduction, is found in MS Vat. ebr. 509, f. 41r–v and the direct continuation is found in this manuscript, ff. 56r–63v. The direct continuation of f. 63v in this manuscript is found on f. 62r–v in MS Vat. ebr. 509. The end of the treatise remains missing. Another manuscript of this translation is found in MS London, British Library Or. 13574, ff. 49–55.

XII

Ff. 64–65; 78–91. Parchment (ff. 64–65) and paper (ff. 78–91). <Spain or Provence>, 15th century. Sephardic semi-cursive script.

12. Ff. 64r–65v. 78r–91v: הראשונים מספרי הקדמונים רפואתה ורפואתה מתחיל במיני קדחת והוראתה ורפואתה מספרי הקדמונים הראשונים. Fragment from a medical treatise. The beginning of the treatise is on f. 78r: נשלמו מקצת ההוראות במי רגלים כדת וכשורה (f. 65v). דע כי הקדחת צריך הרפוא. Ends (f. 65v) מלוקטים מספרי רוב הרופאים הקדמונים שבח לאל פילולאש פלגרינאש. End missing.

XIII

F. 66. Parchment. <Spain or Provence>, 14th century. Sephardic cursive script.

13. F. 66r: Medical recipe.
14. F. 66v: רפואה לכאב הצד ולשבר האבן שלמדתי "Messer Lucca" זה הפרק מאבן סינא באותות הצואה. On signs of feces according to Avicenna.

XIV

F. 67. Parchment. 15 century. Sephardic-Italian scripts (two hands).

15. F. 67r–v: Medical recipes. *Inter alia*, a remedy for pain on the side and to crush stones learned from a "Messer Lucca" רפואה לכאב הצד ולשבר האבן שלמדתי (f. 67r). ממיסר לוקא (f. 67r).

XV

Ff. 68–76. Paper. <Italy>, 14th century. Italian semi-cursive script.

16. F. 68r–v: Responsum by Averroes on diarrhea. Only the end of the responsum, ending נשלמו אגרת השלשול אבן רשד החכם. According to the introduction in the complete copy in MS Paris, BnF heb. 1173, the translation was made by Jacob, probably יעקב הקטן, for Moses b. Naḥman.
17. F. 69r–v: [מראות השתן] Treatise on uroscopy in 17 chapters (מראות). The first chapter is missing. The second chapter begins וראית השתן והנה הוא אדום וריקיק זה יעיד כי גבר על בעליו המרה האדומה.
18. F. 70r–v: שער מראות השתן להיבקר אט והם י"ח שערים. Treatise on uroscopy attrib-

uted to Hippocrates. Only until chapter xii. Begins אמ' היובקראטיס כי הסכימו על זה הפירוש ועל אלו הסימנים בעלי פרס ורומנים על זה הפירוש ועל אלו הסימנים. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 664–665. On f. 76v the beginning of another copy of this treatise until the middle of the first chapter. This copy, titled שער המדבר על שער המדבר begins with the introduction by Joseph b. Ishāq, possibly a translator whose identity is unclear בן אסחאק אמ' יוסף בן אסחאק. Cf. idem, *ibid.*, p. 665.

19. Ff. 71r–74v: [ספר אגור] *Sefer Agur*, anonymous translation of an abridgement of the *Aphorisms* of Hippocrates in seven chapters. Only from the middle of chapter ii until the middle of chapter vii. Chapter iii begins השער השלישי מן השער השלישי שלאיפוקרט (f. 71v). Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 660–661.
20. Ff. 75r–76v: [החידות וההשגחות] *Ha-Hiddot vaha-Hashgahot*, anonymous translation of the *Prognosticum* by Hippocrates. Beginning missing. Begins נאמר על הקדחות. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 662–663.

XVI

F. 77. Paper. <Byzantium>, 14–15th century. Byzantine semi-cursive script.

21. F. 77r–v: Fragment on pulses. Perhaps from a work on pulses or from a chapter of a more comprehensive medical treatise.

XVII

Ff. 93–96. Paper. <Spain or Provence>, 14th[?] century. Sephardic cursive and semi-cursive scripts.

22. Ff. 93r–96r: Medical remedies. *Inter alia*, הקרים בקדחות החדות (f. 93r), סרוני נאמר על שם הרקה לליחות (*ibid.*), לחולי כאב הצד (f. 93v), לכל גוטה (f. 94r–v) and דונג לכאב אבר שעשו הרופאים מיפרנצא לשר מרכיס (f. 95r). The compiler included a remedy used by the doctors of Florence he learned from a Gentile woman שרתת אותו ונרפא מזאת הרפואה שלקוטרוני ולמדתי אותו מגויה אחת שהיתה משרתת אותו (f. 95v), and another remedy for the same ailment learned from Joseph Muqātil, perhaps Joseph b. Isaac ibn Muqātil mentioned in MS Vat. ebr. 337 עי' לזה למדתי מהר' יוסף אל מוקתאל ... עשאם מורי הר' יוסף אל מוקתאל למרת אסתר כשהיתה לה חולי בצד (*ibid.*). On f. 96r some lines in Italian in Hebrew characters.

XVIII

Ff. 97–103. Paper. <Spain>, 15th century. Sephardic semi-cursive script.

23. Ff. 97r–103v: [לוחות הפועל] Jacob b. David b. Yom Tov (Bonjorn) ha-Poel Bonet's *Luhot ha-Poel*. Only until the middle of the second chapter. The tables are missing.

XVIII

Ff. 104–115. Paper. <Spain >, 15th century. Sephardic semi-cursive script.

24. Ff. 104r–115r: [משפטי הכוכבים] Fragment from *Mishpetei ha-Kokhavim*, astrological treatise by =Alī ibn al-Rijāl. Anonymous translation, different from those listed by M. Steinschneider, *Hebr. Uebersetzungen*, pp. 578–580 and from the anonymous translation in MS Vat. ebr. 382. Only until Part I, mid-

ha-Guf." *JQR*, xc (1999), pp. 27–60 and the edition of part iv by Z. Amar and Y. Buchman צרי הגוף ([Ramat Gan] 2004). With corrections and additions in the margins. Many of the folios up to f. 63 damaged by corrosive ink and restored.

Vat. ebr. 371

37 ff. Paper. 196 × 145 (ca. 140 × 100) mm. <Ashkenaz>, 15–16th century. Ashkenazic semi-cursive script[s?]. Stained and restored. Impossible to determine quire composition.

Medical and other recipes in Yiddish. Includes, *inter alia*, signs of urines (ff. 2r–3v), the four elements and the planets (f. 4r), the zodiac (ff. 4r–5r), the length of the days and nights in each month (f. 5r–v), a Latin-Yiddish glossary of medical and scientific terms (ff. 6r–7v), recipes and remedies (ff. 8r–28v) and lists of medicinal herbs and drugs (ff. 29r–34r). On f. 18v a note by Moses Bikeno[?] בניקעני concerning a debt of 60 thalers. Ff. 35–36r blank.

On a modern flyleaf at the beginning a decorated printed *ex libris* recording the acquisition of the manuscript from the Palatine library in Heidelberg in 1623.

Old Palatine collection.

Vat. ebr. 372

106 ff. (1–92, 92^a–104, 105 blank flyleaf). Paper. 215 × 147 (145 × 85) mm. Senions. <Portugal>, late 15th century. Sephardic semi-cursive script.

1. Ff. 1r–84r: מאישטרי ... אלמוי אישפיריל אלמוי ... מאישטרי *Necessario*, a medical treatise in Galician-Portuguese composed by Samuel Esperel for Maestro David Serogano of Jaen. In five parts. Part I is divided into 25 chapters and the other parts into 12 chapters each. In the introduction the author is called Maestro Samuel, the physician from Cordoba. Recipes by the same physician are found at the end of another medical treatise in Portuguese in Hebrew characters in MS Porto, Biblioteca Publica Municipal 14. Ff. 29v–30r blank.

2. Ff. 84r–92r, 92^ar–104v: סגולות מובחרות שאני יוסף הרופא המכונה קטילאן נסיתי הרבה פעמים רבים בחולאים Medical recipes by the physician Joseph Catelan. Ff. 84r–92v in Galician-Portuguese in Hebrew characters and ff. 92^ar–104v, a separate quire of different paper, in Latin characters with a few words in Hebrew, probably by another hand.

Copied for his own use by Joseph Catelan. Colophon (f. 84r): אישטי ליברו [...] אישטי איירו אי די יוסף קטילאן אומוסו אי פור שיאיר סירטו אישניי אקי מיאו נומי יוסף קטילאן.

Vat. ebr. 373

217 ff. (A–H [a quire of blank flyleaves] + 1–201 + 202–209 [a quire of blank flyleaves]). Paper. 211 × 145 (152 × 80) mm. Senions. <Byzantium>, mid-15th century. Byzantine semi-cursive scripts.

[קאנון] Books I (ff. 1v–186v) and II (ff. 187r–201r) of Avicenna's medical treatise the *Canon* in the translation of Joseph Lorki. Until f. 29 many glosses in the margins.

The manuscript was damaged by corrosive ink and was completely restored, i.e., laminated, resulting in a blurring of the written text. Ff. 11r–33r, line 9, were copied by another, more cursive Byzantine-Sephardic hand, and the continuation, until f. 35v by another Byzantine hand, probably different from the one that copied the rest of the manuscript. Folio 9 was completed by a later hand. On f. 1r a different hand added medical extracts including definitions and medical recipes.

Palatine collection, Fondo Fuggeriana ebr. 98.

Vat. ebr. 374

221 ff. (10–11, 113v–114v blank). Paper (thick, non-watermarked). 201 × 149 (152 × 100) mm. Quinions. <Italy>, early 14th century. Italian semi-cursive script.

1. Ff. 1r–2v: Medical extracts. Includes some medical recipes (f. 1r), פירוש מילות ערביים בלשון לע"י lexicon of Arabic medical terms and their Italian and/or Hebrew equivalents (ff. 1v–2v).
2. Ff. 3r–9v: [מאמר במהות הנפש] *Maḡamar be-Mahut ha-Nefesh* Abū Naṣr Muḡammad al-Fārābī's *Risalah fī māḡīyyat al-naḡs* translated by Zerahiah b. Isaac of Barcelona. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 295. One folio missing at the beginning. Ends ונשלם המאמר במהות הנפש לאבונצר אל פראבי תם.
3. F. 12r: End of a medical work. Includes recipes for treating podagra פודגרא and an ointment for gout משיחא לגוטא ארטיטיקנה.
4. Ff. 12v–213r: ספר האלמנסור *An* anonymous abridged translation of *Kitāb al-Manṣūrī* by Abū Bakr Muḡammad al-Rāzī based on the Latin translation. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 726. The end of Part V is missing from near the beginning of chapter lvi. Chapter lvi was completed by another hand, but the rest of Part V is missing. Many pages are missing and some pages, separated from this codex, are now found in MS Vat. ebr. 368, ff. 39r–51v. The work is preceded by verses in praise of the treatise beginning חיבור אשר חובר ברב חכמה/משיג למעלתו מאוד ישור. On ff. 13r–22v: a list of the contents of the 446 chapters. The verses and list of contents are not found in MS Parma, Biblioteca Palatina Parm. 3169, the only other copy of this work.
5. Ff. 214r–221v: Medical extracts. Includes a piece on the four humours beginning זה טוב לידע לרופאים: הילדים הקטנים חמים ולחים (f. 214r); on the sites of the humours in the body, beginning: מקום המרירה האדומה במקום הקרב מתחת ללב (f. 214r–v) and the question about surgery that a king asked Hippocrates שאל מעניין הצירלוגיאה ... המלך את איפוקרט (ff. 214v–215r), another copy of which is found in MS Vat. ebr. 376, f. 150r. Quotes the physician Judah מר' יהודה (f. 219v) and Donna Morav[?] עד כאן מדונה מורב (221r).

Copied by Abraham the scribe. Colophon (f. 213r): נשלם האלמנסור לפי החלקים והשערים המצויינים בספר והם עשרה חלקים והשערים הם תמ"ו ... ברוך ה' אשר יעצני. חזק אברהם הסופר. Ff. 1–2 do not belong to the original manuscript and are written by another Italian hand.

Vat. ebr. 375

92 ff. (1–24, 24^a–24^k blank ff., 25–71, 71^a–80). Paper. 147 × 108 mm.

A compilation of various manuscripts or parts of manuscripts written in the late 15th century in different Italian and Sephardic hands. The manuscript was restored and during restoration parts of the text were covered and are no longer legible.

1. Ff. 1r–2v: פה אכתוב קצת הכרת אבנים טובות Description of precious stones and their prices. Some of the technical terms are in Italian in Hebrew characters.
2. Ff. 3r–14r: Medical and other recipes in Hebrew and Italian. Includes, among others, a recipe by Gabriele גבריאל (f. 7r) and an ointment by Gentile of Foligno דפולניו (f. 14r). On f. 4v: לעשות דמות כל צורה וחיותם.
3. Ff. 15r–24r: [...] המכונה שלמה המכונה שלמה מאשטרי חבירו Treatise on surgery by Solomon the physician. Begins במשך ובמכות בבשר. Incomplete. The scribe did not complete the copy. The treatise is divided into chapters (מאמרים) among them מאמר התפירה and מאמר הספוגין והלחות. He quotes a book by Trenigo[?] בספרו ואמר טריניגו (f. 23v) and Hugo and Theodoric Borgognoni of Cervia מאישטורו אוק דלוקא וטאדריק and על פי שני החכמים (ff. 23v–24r). A more complete copy of this treatise is found in MS London, British Library, Or. 13574, ff. 1–40.
4. Ff. 26v, 28r, 29r, 30r–v: Medical recipes in different hands. On ff. 25v, 26r, 27r–v: fragments of Christian prayers in Latin in Hebrew characters.
5. F. 31r–v: *Piyutim*. Includes פיוט נאה לנשמת כל חי by Samuel of Ravenna beginning מרומם שמוך נורא אין בלתך מרומם and a *reshut* for Yom Kippur by Solomon ibn Gabirol רשות לנשמת ליום הכיפורים beginning שחי לאל יחידה החכמה.
6. Ff. 32r–33v: Medical recipes in different hands.
7. Ff. 35v–37r: Prayers. Includes the service for redemption of the firstborn (*pidyon ha-ben*) עניין פדיון הבן, the priestly blessings עניין נשיאת כפים and the prayer for wayfarers. Possibly copied from a Roman rite prayerbook.
8. Ff. 37v–44v: Medical recipes. Includes a remedy by Gentile of Foligno [הנה] (f. 40r–v) and a list of metals in Italian and Hebrew (f. 41v).
9. Ff. 45r–46v: Philosophical treatise in Catalan in Hebrew characters.
10. Ff. 47r–49v, 52r–v: Selections from the Koran in Arabic in Hebrew characters. Probably copied from a book of prayers. The correct order of the folios is 47, 49, 48 and 52. Includes verses from Sura 2, 40, 44, 47, 67 and others. E.

- בהתעשקו לרפאות משר' פיליפו הביא קונטי (f. 102v) [according to the more accurate readings in the other manuscripts the name of the physician was Benjamin and he may be identified as Benjamin Portaleone (ca. 1420-ca. 1500); cf. S. Simonsohn, *History of the Jews in the Duchy of Mantua* (Jerusalem 1977), p. 643], and Jacob [Jacob Richetta according to the other manuscripts] who treated Duke Ercole I d'Este ארקאלי בעד הדוכוס ארקאלי (f. 102v). On the treatment of Ercole, who was injured in battle in 1467, by a Jewish physician named Giacobbe, cf. A. Frizzi, *Memorie per la storia di Ferrara*, iv (1809), p. 62. In the Cambridge and Montefiore manuscripts this part of the treatise is followed by a 'polemic' on the 'Greek potion' that was copied in this manuscript on ff. 151v–153r.
3. Ff. 103v–104v: Medical recipes in Hebrew רפואות שפועלים טובים (f. 103v) and in Italian in Latin characters (f. 104v).
 4. Ff. 105r–107r: מראות השתן בקיצור Treatise on uroscopy. Most of the paragraphs begin בראותך השתן.
 5. Ff. 108r–150r: ספר מלאכת היד מרוגיר Anonymus Hebrew translation of Roger of Salerno's treatise on surgery *Practica chirurgiae*. On the manuscripts of this translation cf. M Steinschneider, *Hebr. Uebersetzungen*, pp. 828–830. Begins יתחיל מן הראש ויאמר כי ראש האדם נחבל מרובי דרכים.
 6. F. 150r: שאל המלך לאברוקט ... מעניין הזירוזיאה Question about surgery that a king asked Hippocrates. Another copy of this piece is found in MS Vat. ebr. 374, ff. 214v–215r.
 7. F. 150v: A few lines on medicine.
 8. F. 151v: Medical recipes. Includes a dressing for abscesses תחבושת לשבור כל משיחה נגד קדחת רביעית and an ointment for the 'fourth fever' מורסה.
 9. Ff. 152r–153v: הביכות! אשר חיברו מה"ר יעקב הרופא פרש העברי לקיום סגולת המשקה הייוני בדרך טבע A discussion by Jacob the physician concerning the attributes of the 'Greek potion'. In other manuscripts this work is copied together with the extracts on ff. 101v–103r (cf. supra). In the other manuscripts this work is attributed to Isaac the physician.
The designation פרש העברי (Hebrew cavalier) is usually associated with Benjamin Portaleone who is mentioned in the other manuscripts. Joel of Rome, physician to Pope Leo X, is mentioned in this discussion גדול היה ברומאה רופאה! אצל הפיפור ליון, שמו מ"ר יואל.
 10. Ff. 153v–154v: Medical recipes.
 11. Ff. 155r–162r: Medical treatise, beginning דע כי חכמת הרפואה תחלק לב' חלקים לעיון ומעשה. Many of the medical terms are in Italian.
 12. F. 162v: הלכות הקזה Rules for bloodletting. List of veins to be let for every purpose הוורידים הצריכים להקזי.
- On the recto of the first blank folio at the beginning of the manuscript a note by

an owner stating that this book belonged to or was written by the expert physician and surgeon Jacob b. Judah ibn Tashtiel [Assemani read Castiel] from Alcalà de Henares in Soria or Sura אבן יהודה אבן טשטיאל בן יהודה אבן טשטיאל מאלקלא דהנאריש והוא אומן מרפואה מפשיקה ומלאכה היד כתב זה הספר שנת רס"א [תוקן: טשטיאל מאלקלא דהנאריש והוא אומן מרפואה מפשיקה ומלאכה היד כתב זה הספר שנת רס"א] בעיר סורא רפ"א. This note is suspect; the date 5261=1501 was changed to 5281=1521 and the manuscript was obviously written by an Italian Jew in Italy and not by a Spaniard as the note states. At the end of the manuscript on f. [164] a note by the same hand that copied ff. 101v–103v and 151v–154v acknowledging the sale of wheat to his partner on Tuesday, 28 Marḥeshvan [no year] יום שלישי כ"ח לחדש מרחשון קבלתי מן בעל ברתי: בעבור החטים אשר מכרתי לו.

The manuscript was supplemented by two Sephardic hands; one copied ff. 101–103 and ff. 151–154 in a cursive script and another copied ff. 105–123 and 129–139 in a semi-cursive script.

Vat. ebr. 377

203 ff. (1–41, <1>, 42–103, <1>, 104–201). Paper. 297 × 222 (201 × 124) mm. Varied quiring. <Spain>, ca. 1400 (watermarks very similar, perhaps identical, to Briquet no. 9937 dated 1407). Sephardic current cursive scripts (ff. 1–22, 165v–201v by a different, more calligraphic hand).

[פירוש הקאנון] Commentary on Avicenna's *Canon*, Book I, by Solomon b. Abraham ibn Ya'ish. In the original Arabic in Hebrew characters. Incomplete. Beginning and end missing. Bound out of order. Ff. 160–201 should be bound before f. 1. On this commentary cf. Y.T. Langermann, פירוש של שלמה אבן יעיש לקאנון, *KS*, lxiii (1990/91), pp. 1331–1333.

Three folios separated from this manuscript are now bound in MS Vat. ebr. 359, ff. 180–182. On a separate leaf on different paper bound upside down at the end of a quire between ff. 41 and 42 another hand copied a poem in Spanish in Hebrew characters, beginning שניור אשט אוטרו דיאה. On another leaf bound between ff. 103 and 104 some medical syllogisms in a mixture of Hebrew and Arabic and the beginning of a love[?] poem פוא טו פוא שנייורה פאשי פור טו פוא.

On ff. 194v–198v a long quotation on music in Arabic from a lost work by the 13–14th century philosopher Moses b. Joseph Levi (Abū =Imrān ibn al-Lāwi al Ishbīlī). On the author, cf. *RISM*, no. 540 (where this manuscript was not mentioned).

Old Palatine collection.

Vat. ebr. 378

70 ff. (2–71; ff. 28–31 blank). Paper. 296 × 212 (201 × 133; 205 × 130) mm. Quires of eight and six bifolia. <Muslim Spain, North Africa or Sicily>, mid-15th century (watermarks similar to Briquet no. 4089 dated ca. 1450). Sephardic semi-cursive scripts.

1. Ff. 2–31: *Kitāb al-Athār al-Sulwiyya*, treatise on the history of the Sulwayyid dynasty, written by the Sulwayyid ruler al-ʿAlī ibn al-ʿAlī al-Sulwayyī.

tise on meteorology by Aristotle in Arabic in Hebrew characters. Translated from the Greek into Arabic by Yaḥyā b. al-Bitrīq at the request of Ma'amūn b. Hārūn al-Rashīd. Edited from this manuscript and others by C. Petraitis, *The Arabic Version of Aristotle's Meteorology* (Beirut 1967). This manuscript, considered by Petraitis to be the most valuable for establishing the text, is described on pp. 69–70 of the introduction.

2. Ff. 32r–71v: כתאב אלמנאט'ר פרושפיטיווא ב"ל: *Al-Manāẓir wa-al-marāyā al-muḥriqa*, treatise on optics by Aḥmad ibn =Isā. In Arabic in Hebrew characters. This version is considerably longer than that known from the manuscripts written in Arabic characters. Cf. detailed description of this manuscript and bibliography in Y.T. Langermann, "Arabic writings in Hebrew manuscripts." *Arabic Sciences and Philosophy*, vi (1996), pp. 143–145.

Copied by two hands. Ff. 2–27 were copied by Joseph b. Shem Tov for Isaac ibn Nun the physician. Colophon (f. 27v) תם כתאב אתאר אלעויה בתמאם ג'מיע אלארבע (f. 27v) מקאלאת אלדי וצעהא אריסטטליס אלפילסוף ותרגמה יוחני אבן אלבטריק ללמאמון בן הרון אלרשיד וללה אלחמד ואלש'כר סרמדא, וכתבה יוסף אלכאתב בן שם טוב אחיאה אללה לימאן אלטויל ללעאלם וללה אלחמד ואלש'כר סרמדא, וכתבה יוסף אלכאתב בן שם טוב אחיאה אללה לימאן אלטויל ללעאלם. Ff. 32–71 were copied by another hand on paper with the same watermark. The scribe of no. 1 wrote the headings of both texts in square script in red ink. It is almost certain that the manuscript was originally one single unit copied jointly by two scribes.

Old Palatine collection.

Vat. ebr. 379

197 ff. (<2 flyleaves> + 1–195). Paper (outer bifolium of first quire parchment). 287 × 212 (180 × 120) mm. Varied quiring (6 of the 15 quires are senions). Syracuse (Sicily), 1482–1487. Sephardic semi-cursive script.

1. Ff. 1v–15v: אורח סלילה Isaac b. Solomon Alḥadib's astronomical treatise *Orah Selulah*. Ff. 16–18r blank.
2. Ff. 19v–24r: Astronomical tables of conjunctions and oppositions להוציא להוציא הקיבוים והניגודים בזמניהם ומקומו and eclipses להוציא הקיבוים והניגודים בזמניהם ומקומו by Isaac b. Elijah ha-Kohen. The name of the author is mentioned in another copy of this work in MS Paris, BnF héb. 1069, f. 171v.
3. Ff. 25r–41v: [אגרת האצטורלב] *Iggeret ha-Iztrolab*, a treatise on the astrolabe. Beginning damaged and restored, but much of the text of the first paragraph is missing. Begins מלאכת הכוכבים לא יוכלו לכיון אל מלאכתם. This treatise, which is extant in several other manuscripts (MSS New York, JTSA 9031, Paris, BnF héb. 1069 and London, British Library Add. 26984), is divided into two parts; the first part includes six chapters and the second part twenty chapters. In the star chart that was not copied in this manuscript the examples are for 1392, and it seems that the treatise was composed in that year or close to it.
4. Ff. 42r–50r: ספר הנקרא כלילת יופי. אגרת האסטורלב לאליהו הכהן מהר גבוה *Iggeret*

- ha-Izṭrolab*, a treatise on the astrolabe by Elijah Montalto. Thirty-six chapters. begins גובה הכוכבים הרצים.
5. Ff. 50v–52v: Notes and sketches of the astrolabe. Includes ציור כלי האסטורלאב שמות הכוכבים החקוקים בכלי (f. 50v), ציור כלי האסטורלאב השמאלי (f. 51r–52r) and הנחשת (f. 52v).
 6. Ff. 53r–61r: ביאור האסטורלאב העתקת ר' יעקב ב"ר מכיר זצ"ל: Aḥmad ibn Ṣaffār's commentary on the astrolabe in 40 chapters. Begins השער הא' בזכרון כלי האסטורלאב והשמות הנופלים בו. Translated by Jacob b. Makhir. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 580–584. With additions by Isaac b. Solomon Alḥadib אמר אלחדאב החכם ר' יצחק ה' אלחדאב inserted into the text. In MS Oxford, Bodleian Library Reggio 46 the same additions are copied in the margins of the text.
 7. Ff. 61v–66v: כלי חמדה *Keli Hemdah*, description of an astronomical apparatus invented by Isaac b. Solomon Alḥadib. With variant readings in the margins.
 8. F. 67r–v: ביאור בעשיית הכדור וחלוק רשמי המיוחס לקסטא בין לוקא: Description of a sphere used as an astronomical instrument, attributed to Qustā b. Lūqa. There are several copies of this treatise in other manuscripts, but the attribution to Qustā b. Lūqā is found only in this manuscript. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 552; F. Sezgin, *GAS* vii. p. 181 nr. 1; W.H. Worell, "Qusta ibn Luqa on the use of the Celestial Globe," *Isis* xxxv (1944), pp. 285–293. Begins ראשונה יוקח חתיכת עץ יבש גדולה. Ends תם מלאכת עשיית הכדור.
 9. F. 68r–v: Extracts on astronomy and trigonometry. On tables for eclipses in Syracuse in Sicily דאי סקלייא latitudes and longitudes of different countries in the Middle East, Spain and the Maghreb אורח המדינות ורחב (f. 68r) and a method of measuring the height of a tower or mountain using a glass mirror של זכוכית או הר במראה מגדל או הר (f. 68v).
 10. Ff. 69r–72v: Tables and drawings associated with Isaac b. Solomon Alḥadib's *Keli Hemdah* (cf. no. 7). F. 71 blank.
 11. Ff. 72v–74r: Treatise on a sundial by Jeremiah ha-Kohen of Palermo, composed on 15 Ellul 5246=1486 לחדש אלול שנת הרמ"ו ליצירה. Begins בראותי מעלת הכלי הזה ואת יקר תפארת גדולתו. With a drawing of the sundial.
 12. F. 74v: Tangent tables. לוח הצללים.
 13. F. 75r–v: List of eclipses שהעתיקתי מהקלנדאר של גואן דמונטי והם לחשבון הנוצרים: List of eclipses for the years 1483–1530 from the calendar of Johannes Regimontanus.
 14. Ff. 76v–118v: שער השמים שחבר ר' יצחק בר' יוסף נ"ע ה' ישראל: *ShaSar ha-Shamayim*, astronomical treatise by Isaac b. Joseph Israeli.
 15. Ff. 119r–163v: חשבון המהלכות *Sefer Heshbon Mahalekhot ha-Kokhavim* by Abraham bar Ḥiyya. Edited from this manuscript by J.M. Millás Vallicrosa, *La obra Sefer Hesbon mahleket hakokabim* (Barcelona 1959). On f. 164r–v a discussion of the distances between the earth and the sun and moon based on Bar Ḥiyya's work. Ff. 165v–166v blank.

16. Ff. 167r–195v: המלך דון פידרו הג' [לוחות] Astronomical Tables associated with Don Pedro, king of Aragon.
On ff. 167r–173v: ביאור הלוחות Explanation of the tables. On ff. 174r–195v: the tables.

Edited from this manuscript by J.M. Millás Vallicrosa, in preparing his edition, *Las Tablas Astronómicas del Rey don Pedro el Ceremonioso* (Madrid–Barcelona 1962), pp. 101–119.

Most of the manuscript was copied by Shalom b. Solomon b. Saadiah Yerushalmi in Syracuse (Sicily) between 5242=1482 and 5248=1487. Ff. 70–71 written on different paper and bound with the manuscript were copied by the same scribe in Patras (Greece) in 5272=1512. F. 75 was copied by him in Methone (Greece) on the eve of the New Year 5259=1498. In the long colophons on ff. 41 and 50r Shalom included lengthy astronomical calculations most of which are omitted from our transcriptions.

F. 1v is decorated with an ornamental frame in colours and gold. Opening words are often written in red ink.

Colophons: נשלם זה הספר ביום ה' בי"ח לספירה משנת רמ"ג לפרט על ידי שלום בר' סעדיה המכונה (f. 5r). ירושלמי ממקומ"י [=מחץ מתנים קמיו ומשנאיו מן יקומון (בראשית מט:ט)]. שלום ירושלמי

(f. 24r). תם ונישלם נישלמו אלו הלוחות על ידי אני שלום ירושלמי בכ"ר שלמה ממקומ"י

נישלם ספר אגרת האצטורלב ביום ג' בשבת י"ז ימים לחדש סיון בשנת הרמ"ב ליצירה שהיא שנת אלף תפ"ב להגשמה ותתס"א לתאריך ישמעאל והיה זה היום הנזכר י"ח לירח רביע לאול מחדשי ישמעאל וד' מגוניו לחדשי חמה ... ומקום השמש לזה היום היה ב"ט מעלות ממזל תאומים ... נאום הנער אשר בקע ושאב מים מבור בת לחם אשר בשער. החתום בשמי שלום ירושלמי והנה להיות כנויי בשם ירושלם עיר הקדש ואני בתוך הגולה מגורשים ממנה בעונותינו. והנה ראיתי להעתיק והיא רחוקה ממני ... הזמן שהשלמתי בו זאת האגרת וכל המעשה הנזכר אל ירושלם עיר הקדש ... והיא רחוקה ממני בכדי ג' אלפים ותתקצ"ו מילין רס"ו אמות וב' שלישי זרת בקו ישר ... הכותב שלום בר' שלמה בר' סעדיה בר' זכריה בר' (f. 41r–v). חייא בר' יעקב המכונה ירושלמי ממקומ"י

נישלם זה הספר בליל ג' בשבת ב' לחדש מרחשון בשנת הרמ"ג ליצירה שהיא שנת אלף תפ"ג [צ"ל תפ"ב] להגשמה ותתס"ב לתאריך ישמעאל והיה ליל זה הנזכר ד' לחדש שעבן מחדשי ישמעאל וט"ו מאטוברו לחדשי חמה. והנה ניכנסה החמה בליל זה בכ"ט מעלות ממאזנים והיתה השמש תחת האופק המערבי של מדינת סרקוסה דמאי סקלייא שהשלמתי בה זה הספר ... אני המדבר מדדתי ועלתי למרום ולא זאתי (f. 50r). ממקומי. שלום בר' שלמה ירושלמי. תם

(f. 50v). נאום האישי הצעיר מכל בני עמי שלום ירושלמי

תם ונישלם ביום ג' בשבת ו' לאלול משנת הרמ"ג ליצירה על ידי שלום בר' שלמה המכונה ירושלמי ממקומ"י (f. 61r). תם

כתבתי אלו הלוחות אני שלום בר' שלמה ירושלמי נ"ע היום י"ב אב י"ל שנת הערב פה בפטרץ הישנה (f. 70v). והעתקתים מכלי חמדה שעשאו הרב המחבר תנצב"ה

תם פ' זה הכלי חברו כ[ר] ירמיהו מן הכהנים דמדנת פלירם בט"ו לחדש אלול שנת הרמ"ו ליצירה וכתבתי (f. 74r). פה העירה סרקוסה דאי סקלייא בכ"ו לחדש כסליו שנת הרמ"ח מכתב ימין שלום בר' שלמה ירושלמי

אלו הם הלקיות שהע[ת]קתי מקלנדאר של גואן דומונטי אני שלום ירושלמי ערב ר"ה שנת הרנ"ט פה מודון (f. 75v).

נשלם הספר הזה והוא חשבון המהלכות לנשיאנו החכם הגדול רבינו אברהם צ"ל בן הנשיא הגדול הר'

חייא ז"ל והשלמתי אותו אני שלום בר' שלמה המכונה ירושלמי ביום ה' כ"ח ימים לחדש אדר שני שנת הרמ"ד ליצירה פה העירה סרקוסה דאי בצקליא. הרחמן יזכני להגות בו ובזולתו. או"ר (f. 163v).

Owners (recto of first flyleaf): Shalom b. Elijah purchased the manuscript קנין שלום ב' שלמה ירושלמי ממקומי"י. Another hand added the name of the scribe, כספי שלי ... שלום ... במר"ר אליא זלה"ה and another hand added some notes on the names of the planets in three languages.

Palatine collection, Fondo Fuggeriana ebr. 8.

Vat. ebr. 380

251 ff. (114–118, 214–215, 242–244 blank).

I

Ff. 1–244. Paper. 292 × 215 (201 × 145) mm. Eight-bifolia quires. Two columns. Sephardic zone (Sicily?), late 15th century (watermarks similar to Briquet no. 465 dated 1490). Sephardic semi-cursive script.

1. Ff. 1r–213v: ספר יסוד עולם Isaac b. Joseph Israeli's astronomical work *Yesod Olam*. Second redaction. Includes verses by the author beginning ראו ספר יסוד עולם (f. 1v). Cf. Y.T. Langermann, *The Jews and the Sciences in the Middle Ages* (Aldershot 1999), p. 9, note 17.
2. Ff. 216r–241r: [שש כנפים] Immanuel b. Jacob Bonfils' astronomical treatise *Shesh Kenafayim*. First edition Zhitomir 1872. On ff. 216r–237r: tables. On ff. 238v–241r: פתיחה the author's preface. Initial and other words, openings and titles written in red ink.

II

Ff. 245–246. Paper. 292 × 215 (200 × 111) mm. <Byzantium>, late 15th century (watermarks similar to Briquet no. 3677 dated 1482–1498). Byzantine current semi-cursive script.

3. Ff. 245r–246v: [פירוש שש כנפים] Commentary on *Shesh Kenafayim*. Begins כשתרצה לדעת המולד השוב של איזה חדש שיהיה באיזה יום נעשה המולד ובכמה שעות בו. The examples in the commentary are for the second year in cycle 277 [=5246=1485/6] משנת שנית ממחזור רע"ז.

Palatine collection, Fondo Fuggeriana ebr. 6.

Vat. ebr. 381

154 ff. Paper. 290 × 210 mm. Various sizes of written spaces. Restored quires (quaternions), perhaps retaining the original composition. Partly in two columns. <Byzantium>, mid-15th century (watermarks similar to Briquet no. 3661 dated 1432 and 1438?). Mostly Ashkenazic semi-cursive scripts and some Byzantine scripts.

1. Ff. 2r–5v: Commentaries on matters concerning astronomy and astronomical calculations in TB Rosh ha-Shanah. Mostly on chapter one and partly on

- chapter two. Quotes Rashi and the commentary attributed to Moses b. Maimon (רבי' משה or ר"מ ז"ל). With many diagrams.
2. Ff. 6r–11r: ספר יסוד עולם שחבר הישיש ר' יצחק מ"ב ב"ר יוסף נ"ע בן ישראל Excerpts from Isaac b. Joseph Israeli's astronomical work *Yesod Olam*. Includes the verses appended to the treatise יצחק הכינני והוא פלס מעגל (f. 6r), ראו ספר יסוד שחקים (f. 6r), יצחק הכינני והוא פלס מעגל (f. 6r), אלהים למדני מנעורי (f. 6r), the author's introduction, a table of contents based on the list of contents in the chapter headings and the author's closing words. On ff. 9r–11v: extracts on astronomy and astronomical tables.
 3. Ff. 12r–18v: Treatise on astronomy. Includes, *inter alia*, corresponding Hebrew and Christian calendars (f. 12r–v), לדעת מחברת הלבנה and notes on lunar and solar eclipses. The date given in the example is 5134=1374.
 4. Ff. 19r–28r; 31r–69v: Astronomical tables for half-daylight at the latitude of Cyprus. With a commentary. The author gives an example for the year 1376 (אשע"ו). Begins דע כי חכמי המזלות חלקו הגלגל ל"ב מזלות (אשע"ו). The tables were copied in another hand on ff. 31–69. They include the Alphonsine Tables and tables compiled for the latitude of Cyprus.
 5. Ff. 28r–30v: Extracts on astronomy, astrology and mathematics. Includes calculations for the year 1273 וע"ג ומאתיים (f. 28r), a diagram of the spheres, i.e., the sun, moon and planets (f. 28v), calculations for the Jewish calendar of 5219=1458/9 (*ibid.*), extracts on the calendar including some by Immanuel b. Jacob עמנואל בר יעקוב (f. 29r–v), an extract from *Ammudei Shamayim* בעמודי שמים (f. 30r), astrological signs for each month (f. 30r), multiplication tables לוח כפילת המספרי' זה בזה (*ibid.*) and table 48 for Isaac Israeli's *Yesod Olam* מיסוד עולם לוח מ"ח, a table that was supposed to follow the table numbered 48 in the printed edition (Berlin 1777).
 6. F. 70r–v: Extracts on astrology and astronomical calculations.
 7. Ff. 71r–79v: [אורח סלולה] Isaac b. Solomon Alḥadib's *Orah Selulah*. with glosses in the margins.
 8. Ff. 80r–154r: Astronomical tables based on the Persian calendar. Probably translated from the Arabic. Begins with the year 600 according to that calendar =1232/3 and calculated according to longitude 84. According to the table on f. 97r the cities of Isfahan, Basra and others are found along this line. Includes a table for a comet, notes on the calendar for 5195=1435, a geographical table in Arabic (f. 152v), a diagram for Isaac b. Solomon Alḥadib's *Keli Hemdah* (f. 153r) and other diagrams.

Nos. 1, 3 and 4 (excluding the marginal notes) are written in a Byzantine script on paper sharing the same watermarks.

On f. 1r–v jottings, short notices on the calendar and astronomy and owners' entries. Includes a note on the *molad* for Ellul 5216=1456.

Palatine collection, Fondo Fuggeriana ebr. 59.

Vat. ebr. 382

125 ff. (1–100, <1>, 103–126; ff. 100, <1> blank; 102–103 inserted blank folios).

I

Ff. 1–30. Parchment. 210 × 156 (140 × 96) mm. Quinions. <Italy>, 15th century. Italian semi-cursive script.

1. Ff. 1v–10v: [מראה האופנים] *Marbeh ha-Ofanim*. Johannes de Sacrobosco's *De Sphaera mundi* in the Hebrew translation by Solomon b. Abraham Avigdor. Only until the beginning of chapter iv. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 643. On f. 1r a diagram עגול צפוני דרומי.
2. Ff. 11r–30v: [צורת הארץ] Abraham bar Hiyya's astronomical treatise *Zurat ha-Arez*. Missing until just after the beginning of chapter ii. First edition Basel 1546.

II

Ff. 31–50. Paper. 210 × 156 (149 × 98) mm. Quinions. <Italy>, mid-late 15th century. Italian semi-cursive script.

3. Ff. 31v–50r: [ביאור לוחות אלפונצו] John of Saxony's commentary on the Alphonsine tables. With the introduction by the translator Moses b. Abraham of Nimes משה מקרית יערים who translated the commentary for Crescas Nathan b. Isaac מאיש' קרישקאש נתן ש"ץ בן האשל האביר ... דון יצחק נתן נר"ו להעתיק לו מלשון הנוצרים ללשון העברים לוחות ... אלפונצו מלך קאשטיללאה עם הבאור הנמצא להם המיוחס לחכם מאי' יואנניש די ניקורא אשר חבר בעיר פאריש ההוללה. Cf. M. Steinschneider, *ibid.*, pp. 619. On f. 50v in another hand astronomical calculations for the longitude of Florence מפלורינצה אויפק.

III

Ff. 53–99. Paper. 210 × 156 (140 × 86) mm. Quinions. <Italy>, early 16th century (watermarks similar to Briquet no. 6449 dated 1498–1517). Italian current semi-cursive script.

4. Ff. 53r–99v: [משפטי הכוכבים] *Mishpetei ha-Kokhavim*, astrological treatise by =Alī ibn al-Rijāl. Anonymous translation, different from those listed by M. Steinschneider, *Hebr. Uebersetzungen*, pp. 578–580 and from the anonymous translation in MS Vat. ebr. 368. Copied only until Part I, chapter 24. Begins אמר עלי בן רגאל תהלה לאל אחד מנצח נכבד בורא לילה ויום מגלה עמוקות החכמות לאשר ברא. The name =Alī at the beginning of the text was changed to read ישראל, an amendment that led one of the scribes in the Biblioteca Apostolica to attribute the work to "Rabi Israel", an error copied by Assemani and J.C. Wolf.

IV

Ff. 100–126 (100–103 blank). Paper. 210 × 156 (122 × 96) mm. Quaternions. <Italy?>, 15th century. Ashkenazic semi-cursive script.

5. Ff. 104r–126r: זה ספר הפרי לבטלמיוס הנקרא מאה דבורים פרשו אבי געפר אחמד בן יוסף בן אברהם *Sefer ha-Peri*, the *Centiloquium* attributed to Ptolemy, with the commen-

tary of Abū Jaʿfar Aḥmad b. Yūsuf; translated by Kalonymus b. Kalonymus. Cf. M. Steinschneider, *ibid.*, pp. 529–530.

On 52v some jottings, among them in Spanish or Ladino in Hebrew characters. Opening words and headings in no. 5 in red ink.

Vat. ebr. 383

332 ff. (316–332 blank). Paper. 215 × 145 (133 × 83) mm. Senions. <Sephardic zone>, 15th century (watermarks). Sephardic semi-cursive script.

המאמר השלישי מן החבור הכולל הנקרא 'לויית חן בחכמת התכונה Treatise iii on astronomy from Levi b. Abraham b. Ḥayyim's encyclopedic work *Livyat Hen*. This is the only complete extant copy of this treatise. Forty chapters. Chapter 40 is on astrology. G. Freudenthal described this manuscript and edited the table of contents on ff. 1r–5r of this manuscript, "Sur la partie astronomique du 'Liwyat Hen' de Lévi ben Abraham ben Hayyim ." *REJ*, cxlviii (1989), pp. 103–112.

One of two blank quires at the end of the manuscript (ff. 316–323) is certainly part of the original manuscript and it is possible that the same is true for the final blank quire (ff. 324–332).

Palatine collection, Fondo Fuggeriana ebr. 84.

Vat. ebr. 384

421 ff. (<1> + 1–279, 279^a–279^b, 280–419; many pages blank). Paper. 215 × 135–152 mm (varied dimensions of written areas). 15th century. Various scripts.

The codex includes a large compilation of astronomical and other treatises, some fragmentary, perhaps compiled in Byzantium in the 15th century. The manuscript was restored and bound in two volumes. "Part I" includes ff. 197–419 (ff. 415–419 blank) and "Part II" ff. <1>, 1–196. Most of the first half of the manuscript was damaged by corrosive ink. The present condition of the manuscript after restoration makes it difficult to discern which parts of the manuscript formed separate units. It is obvious that some sections were copied in cooperation by several scribes from different origins (see below).

1. Ff. 2r–122v: [אלמגסט] Ptolemy's *Almagest* in the Hebrew translation by Jacob Anatoli. Incomplete. Missing until the middle of chapter ix of the first part with lacunae in the middle and at the end. With notes in the margins, one of them signed Isaac (f. 3r).
2. Ff. 125r–139v: ספר הסכמת הפילוסופים ואצטגנינים והמקובלים, חברו החסיד השלם האלהי ר' Joseph b. Abraham ibn Waqqār's *Haskamat ha-Filosofim voha-Iztagninim voha-Mekubalim*, the anonymous Hebrew translation from the Arabic of his *Al-maqāla al-jāmiʿa bayn al-falsafa wa-al-sharīʿa* (*The Treatise of Reconciliation between Philosophy and the Revealed Law*). Extant only until the middle of the second chapter (שער) of the first section (חלק) of the first part (כלל) (הראשון). The Arabic original is found in MS Vat. ebr. 203. This seems to be the

- only extant copy of the Hebrew translation of this part of the treatise. Cf. G. Scholem, *ספרו הערבי של ר' יוסף ו' וקאר על הקבלה והפילוסופיה*, KS, xx (1943/4), pp. 153–162.
3. F. 140r: Fragment from a work on halakhah by Judah. Begins *אמר יהודה ראוי* לכול בר ישראל לדעת כי התורה הזאת האלהית ואף אם היתה שלימה. Defends the Oral law. Possibly a polemic against the Karaites.
 4. Ff. 142r–153v: [פירוש האלמגסט] Commentary on Averroes' compendium of Ptolemy's *Almagest* by Isaac b. Moses Duran. Incomplete and bound out of order.
 5. F. 154r: Supercommentary on Levi b. Gershom's commentary on Numbers xv:39 by Judah, possibly the same Judah who was the author of the work on f. 140r (by a different hand). Begins *אמר החכם משטרי ליאון, וראיתם אותו* [...] ביום ... שהוא יום הראייה ... אמר יהודה מה שרצה ר' לוי בזה.
 6. Ff. 156v–157v: [פירוש האלמגסט] Commentary on Ptolemy's *Almagest* (part ix, chapters 3–10). On f. 156r astronomical calculations by a different hand.
 7. Ff. 158r–171v: [בעלי החיים] *Historia Animalium* (Book i, chapters 1–3) by Aristotle. Anonymous translation from the Latin translation by Michael Scotus. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 478–483 and 1000.
 8. Ff. 172v–209r: [אמרי נועם ונר ישראל] *Imrei No5am ve-Ner Yisrael* by Moses b. Isaac ibn Waqqār. Two florid discourses composed for his friend Samuel. Each begins with a different rhymed introduction, the first beginning *חכמת אדם תאיר* פניו (f. 172v) and the second *קח נא אחי מבחר שיחי* (f. 173v). In the author's colophon he stated that he resided in Guadalajara וילחגזה and that he completed the work in 5170=1409/10. *שנת לאדני המלוכה*. A. Berliner published the legible parts in *Kobez Al Yad*, i (1885), pp. 35–43. Berliner deciphered the date 5100=1339/40, but cf. B. Richler, *האם קדם משה ו' וקאר לחסדאי ו' קרשקש ויוסף*, KS, lxiii (1991), p. 299 and the rebuttal by E. Kupfer 'מתוק לנפש' *Kobez Al Yad*, n.s. xii (1994), p. 209, note 2.
 9. Ff. 213r–216r: [פירוש על פירוש התורה של רש"י] Supercommentary on the commentary on Pentateuch by Solomon b. Isaac (Rashi). Only from pericopes *Terumah* to *Mezora*.
 10. Ff. 220v–233r: ביאור האצטורלב Aḥmad ibn Ṣaffār's commentary on the astrolabe. In 40 chapters. Missing until near the end of the first chapter. Translated by Jacob b. Makhir. Ends (f. 232v): *נשלם ביאור האצטורלב לר' יעקב בר' מכיר*: זלה"ה. תם ונשלם ... Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 580–584. On ff. 232v–233r chapters 41–43, probably appended to this work from another source. Chapters 41 and 42 calculate the width of rivers נהר and chapter 43 the depth of wells בדיעת עומק הבארות.
 11. Ff. 233v–247v: רובע ישראל *Rov5a Yisrael* by Jacob b. Makhir ibn Tibbon. Description of the quadrant invented by the author *ההררי* בן תבון מכיר בן תבון. With completions in the margins.

12. Ff. 254v–250v: Astronomical work in Latin. Begins (f. 254v): *Prima demonstratio erit in numerando tempora*.
13. Ff. 256r–258v: מריבה להיתה בינות חברים/ ועל סדרם שנים הם ועשרים. Disputation between the letters of the Hebrew alphabet by Solomon Sharvit ha-Zahav. First edition in שירים וזמירות (Constantinople 1545). Cf. M. Steinschneider, *Rangstreit-Literatur* (Wien 1908), p. 26, no. 12.
14. F. 259r–v: A justification of Moses b. Maimon's understanding of sacrifices. Beginning missing.
15. Ff. 263r–276r (old foliation: 1–27): Anonymous *zij* (astronomical tables) similar to those by Judah b. Verga. The list of radices begin with the year 1400. B.R. Goldstein published a preliminary report on these tables, "An Anonymous 'Zij' in Hebrew for 1400 A.D." *Archive for History of Exact Sciences*, lvii (2003), pp. 151–171.
16. Ff. 276v–283v: Extracts on astronomy. End missing. Includes, *inter alia*, פרק תיקוני כוכב הלכת (f. 277r) בתיקון הלבנה ונטייתה מהמזלות (f. 276v), בתיקון השמש ועלייתו (f. 277r) etc.
On f. 280v: a piece on the nimodar by Abraham ibn Barzel? דרך אחרת לדעת מעלת ו ... מדרך בנמודאר לדון אברם ך ברזל[?]
17. Ff. 284r–384v: חקות שמיים *Hukkot Shamayim*, a *zij* (astronomical tables), by Judah b. Asher. Fifty chapters. Begins וזאת ליהודה ויאמר. The author was first identified by Y.T. Langermann, *KS*, lviii (1983), pp. 622–3 (repr. in *From the Collections*, pp. 91–92). Langermann postulated that the author was the grandson of Asher b. Jacob (the Rosh), but B.R. Goldstein, in *Journal for the History of Astronomy*, xxix, part i (1998), pp. 177–186, maintained that it was more likely that he was his great-grandson.
18. Ff. 385v–393v: Commentary on a few paragraphs of Ptolemy's *Almagest*. Begins with chapter vi המין הא' המאמ' הי"ג המין הא'. Probably an autograph copy with the author's corrections.
19. Ff. 394r–406r: Commentary on some chapters of Judah b. Asher's *Hukkot Shamayim* (cf. supra no. 17). Written or bound in a different order from the chapters. On f. 405r a heading: לוחות ר' יהודה ך אשר ז"ל.
20. Ff. 410r–411r: עקר העקרים *Ikkar ha-Ikkarim*, a commentary on three mathematical principles עקרים in the first chapter of Isaac Israeli's *Yesod Olam*. Headed: כתב ה"ר יצחק בשם רוקע הארץ ויוסד הרים אתחיל לכתוב עקר העקרים ישראל ז"ל במאמר הא' מספרו הנקרא יסוד עולם ג' עקרים ליסוד עליהם מופתי משפטי רוב התמונ' הבנויות מקשתי עגולות גדולות על שטח כדור.
On f. 411v notes on mathematics and astronomy.
21. Ff. 412r–413r: ספר ארכימדס במשיחת העגולה Anonymous abridged translation based on Thābit ibn Qurra's translation from the Arabic of Archimedes' *De mensura circuli*. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 502–503.
On ff. 413r–414v commentaries on a mathematical treatise, perhaps Ptolemy's *Almagest*.

On f. 1v jottings, among them the title[?] of a book on astronomy אהל לכתוב חבור and the beginning of the work or of another work: דע תלמידי ידידי ירחמך ה' כי ה' ברא עולמו חסדרו להתנהג ע"י המזלות וע"י השמש והירח והכוכבים והכוכבים.

Ff. 2–139 were copied in remarkable collaboration between a Sephardic copyist, two other Sephardic hands and an Ashkenazic scribe, all writing on the same paper, frequently replacing each other after each folio. Ff. 2–9 were copied by a Sephardic semi-cursive hand, ff. 11–96r, line 17 mainly by the Ashkenazic scribe in collaboration with two other Sephardic scribes, and until f. 122v by the Ashkenazic hand alone. Ff. 125–139 were copied by the Sephardic scribe who copied ff. 2–9. A more cursive Ashkenazic hand wrote glosses in the margins throughout this section of the manuscript. This part of the manuscript may have been produced in Provence in the early 15th century on watermarked paper. Ff. 140, 154, 213–216 were written in a Byzantine semi-cursive script. Ff. 142–153 were copied by a Sephardic hand, possibly in Provence. Ff. 156–157 were copied in a cursive Ashkenazic script. Ff. 158–171, 172–209 and 220–247 were each copied in a different Sephardic semi-cursive script. Ff. 256–258 were copied in a Byzantine semi-cursive script and ff. 263–276 by an Ashkenazic semi-cursive script. Ff. 276–283 were copied in collaboration by Ashkenazic and Sephardic hands using cursive scripts and ff. 284–384 in Sephardic cursive and both Sephardic and Ashkenazic semi-cursive scripts, sometimes changing pens on the same page. Ff. 385–406 were copied in a Sephardic cursive script with some additions by the same Ashkenazic hand, using semi-cursive script, that also copied ff. 412–414. Ff. 410–411 were copied in a Sephardic semi-cursive script.

Vat. ebr. 385

151 ff. (1–11 [added blank ff.], 12–139, 140–151 [blank]). Paper. 209 × 143 (130 × 84) mm. Senions. <Byzantium>, late 15th century (watermarks similar to Briquet no. 3725 dated 1472–1475). Mostly Byzantine semi-cursive scripts.

1. Ff. 13v–14v: צורת הארץ שער שני פרק סדר מהלך החמה ומעמד רקיעה Explanation of a passage in Abraham b. Ḥiyya's *Sefer Zurat ha-Areẓ*, chapter ii. The author indicates an error in the diagram found in all the manuscripts of the treatise that he examined and suggests a correction. Ff. 1–13r and 15–17 blank.
2. Ff. 18r–22r: אגרת תשובת שאלה אשר שלח הפילוסוף הגדול ר"מ במז"ל לחכמי לונל ולאצילי הה"ר Moses b. Maimon's letter on astrology sent to the sages of Montpellier. The address reads: תובל האגרת הזאת לפני מושב הזקנים מוסדי הארץ חכמי ארץ צרפת במונפישליר: ובראשם הה"ר יהונתן הכהן החכם שצ"י מי זאת הנשקפה כמו שחר. The letter itself begins יפה. First printed in the editio princeps of the responsa of Moses b. Maimon (Constantinople 1514). A more complete edition based on a manuscript in the Jewish Theological Seminary in New York was edited by A. Marx, "The Correspondence between the Rabbis of Southern France and Maimonides about Astrology." *HUCA*, iii (1926), pp. 349–358. Cf. the latest edition in Y. Shilat אגרות הרמב"ם vol. ii (Jerusalem 1988), pp. 474–490. Ff. 22v–24r blank.

3. Ff. 24v–88v: ספר צורת הארץ ותבנית כדור הרקיע ... אמר אברהם ב"ר חייא Abraham bar Hiyya's *Sefer Zurat ha-Arez*. First edition Basel 1556. With variant readings (ס"א) in the margins. The scribe left space blank on ff. 53v and 54r and other pages for diagrams that were not found in the model from which he copied אינו הנה שום תמונה. Ff. 89r–91v blank.
4. Ff. 92v–135r: זה הספר הנקרא אלפרגני על שם מחברו Aḥmad b. Muḥammad al-Farghānī's astronomical treatise translated from the Arabic by Jacob Anatoli. Includes an additional chapter added by the translator שער בהתחלפות הימים והלילות במקומות המיושבים. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 554–555. On f. 97v a note in the margin challenging the fact that the earth is round יש אומרים שאין הארץ כדורית. Jacob Christmann used this manuscript in preparing his translation of the treatise from Hebrew to Latin (Frankfurt a/M 1590). On ff. 135r–136v the scribe copied a piece that he had omitted in its proper place in chapter x משער העשירי אשר שכחתי משער העשירי x.

In part of the manuscript the paper is folded in quarto form and in part in octavo form with different watermarks.

Written by four hands, but mostly by one hand. Ff. 13–14 were written in a Byzantine cursive script, ff. 18–22 in a Byzantine semi-cursive script, ff. 24v–30r in a Sephardic cursive script and ff. 30v–135v in another Byzantine semi-cursive script.

Palatine collection, Fondo Fuggeriana ebr. 83.

Vat. ebr. 386

225 ff. (f. 206 blank). Paper. 217 × 148 mm (written areas of various dimensions). Eight-bifolia quires. <Byzantium>, late 14th century (watermarks ca. 1375). Byzantine semi-cursive script.

1. Ff. 1v–23v: [ספר העיבור] *Sefer ha-Ibbur*, treatise on the Jewish calendar by Abraham bar Hiyya. Only the first part until the middle of chapter ix was copied. Includes the verses at the beginning קחה לך החבור בחשבון העבור אשר סודו חתום. First edition London 1851.
2. Ff. 24r–137r: [צורת הארץ] His astronomical-geographical treatise *Zurat ha-Arez*. Does not include all the figures. First edition Basel 1546.
3. Ff. 137v–206v: [ספר המספר] *Sefer ha-Mispar*, mathematical treatise by Abraham ibn Ezra. Printed from other manuscripts by M. Silberberg (Berlin 1895). Includes the verses at the beginning ראה ספר מחוקק באמונה/ ותמצא בו לכל מספר תבונה. On f. 206r the scribe copied by mistake the same text he had already copied on f. 202r.
4. Ff. 207r–225v: [השמים והעולם] *De Caelo et Mundo*, attributed to Avicenna. In the Hebrew translation by Solomon of Melgueil. On the false attribution to Avi-

cenna cf. R. Glasner, "The Hebrew version of *De Celo et Mundo* attributed to ibn Sina." *Arabic Sciences and Philosophy*, vi (1996), 89–112.

Owners: ... meo Micael fijo di Maria (f. 1r); [?] Casani קזאני [...] שלי (f. 225v).

Palatine collection, Fondo Fuggeriana ebr. 91

Vat. ebr. 387

194 ff. (1–57, 57^a–193). Paper. 203 × 143–160 mm (various layouts of written areas)
Restored quires.

Compilation of parts of various manuscripts, mainly from the 15th century or early 16th century.

I

Ff. 1–16, 88–92. Paper. Sephardic semi-cursive script.

1. Ff. 1r–9v: זה ספר תולדות השמים והארץ בהבראם בתמונה כדורית: *Sefer Toledot ha-Shamayim voha-Arez*, astronomical work by Judah ibn Verga. The computations for the calendar are adjusted for the city of Lisbon. Cf. Y.T. Langermann, *The Jews and the Sciences in the Middle Ages* (Aldershot 1999), pt. i, p. 22.
2. Ff. 9v–16v; 89r–90v: באור כלי האופקיי אשר המציא ... יהודה בין בירגה נ"ר בהיותו בעיר Description of an astronomical instrument similar to the astrolabe invented by Judah ibn Verga. Cf. idem, *ibid.*, p. 19.

II

Ff. 17–19, 44–57. Paper. Italian semi-cursive and cursive scripts.

3. Ff. 17r–19v; 44r–57v: למלך אלפונסו ... John of Saxony's commentary on the Alphonsine tables. Anonymous translation. Begins הזמן הוא מדת התנועה כפי הזמן הוא מדת התנועה כפי מה שאמר ארסטו ברביעי משמע In another copy of this work in MS Munich, BSB hebr. 126, John de Nicoro is named the author, but according to M. Steinschneider, *Hebr. Uebersetzungen*, p. 619, the true author was John of Saxony. The beginning was copied twice, once on f. 17r–v and again on f. 18r. Additional astronomical computations were added in the margins of ff. 17r and 20r–21v, among them computations mentioning Ferrara לדעת שורשים פיררה לשנת אתמ"ד 1444 and for the year 1444 והגשמה לאלפונצו, פיררה.

III

Ff. 22–37. Paper. Italian semi-cursive script.

4. F. 22r: לוח כ"ח מחנות לפי מש' יואני מונטי רייו נעשה על מדרגת ... שנת אלף וארבע מאות וששים: Astrological tables on the twenty-eight houses of the moon by Johann Regiomontanus (Johann Müller or Johannes de Montereio). Only the first eleven of the houses were copied.
5. F. 23r: A few lines from the first chapter of a treatise on astronomy. Begins השער הראשון. אם הכלי הוא שיעשה לוח אחד עגול מנחושת.

6. Ff. 24r–25v: [אגרת האצטורלב] *Iggeret ha-Iztrölab*, treatise on the astrolabe in two parts. Part i עשייתו בששת שערים includes six chapters on constructing the astrolabe and part ii בשלשים וששה שערים ... הכלי ... includes thirty-six chapters on the use of the instrument. Begins אמר המחבר, יען כי בעלי מלאכת הכוכבים לא יוכלו לכוין אל מלאכתם כי אם בידיעת מצב הגלגל. In this manuscript the scribe copied only until Part i, chapter ii, end of section i. For other copies of this anonymous treatise cf. MS Vat. ebr. 297.
7. Ff. 26r–37r: [פירוש לוחות אלפונצו] Commentary on the Alphonsine tables. Begins בשם עושה מלאכיו רוחות אחל לפרש טעמי הלוחות, דע כאשר התבונן המלך אלפונצו במהלך כל צבא מעלה.

IV

- Ff. 38–43. Paper. Ashkenazic semi-cursive script.
8. Ff. 38r–43v: [עברונות] Calculations for the Hebrew calendar.

V

- Ff. 58–60. Paper. Sephardic cursive script.
9. Ff. 58r–60v: Instructions for using astronomical tables. Incomplete. The relevant tables were not copied.
10. F. 60v: [מליצות] Epigrams.

VI

- Ff. 61–72, 86–87. Paper. Sephardic semi-cursive script.
11. Ff. 61r–72v: עשיית הכלי הנקרא כלי פז *Keli Paz*. Instructions for constructing an astronomical instrument. Divided into two sections of four chapters each. The author writes that he, Joseph, wandered from place to place and in 5199=1439 was in Seville במים רבים וחסרתי וחשבתי ימים רבים ולא יכולתי ... בסבת גלותי אשר גליתי גולה אחר גולה ובשנת הקצ"ט ליצירה ואני לעשות כלי לכ"ז ... ואלא יכולתי ... בתוך הגולה במחוז אישבילייה אשר באנדלוזיאה (f. 61r). He also notes his indebtedness to Isaac Alḥadib בכל הדרך לי הדרה שהראה לי הדרך (f. 61v). On f. 72v an additional note by a different hand.

VII

- Ff. 73–75. Paper. Sephardic cursive script.
12. Ff. 73r–74v: ספר משאללה בקדרות הלבנה והשמש *Mashallah's Book of Eclipses*. Translated from the Arabic by Abraham ibn Ezra. First edition by M. Grossberg (London 1902). Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 602–603 and B.R. Goldstein, "The Book on Eclipse of Masha'allah." *Physis*, vi (1964), pp. 205–213.
13. F. 75r–v: Planetary table for 1439 שנת אתל"ט.

VIII

- Ff. 76–85. Paper. Italian semi-cursive script.
14. Ff. 76r–85v: [פירוש אגרת אל תהי כאבותיך של פרופיט דורן] Joseph b. Shem Tov's commentary on *Iggeret Al Tehi ka-Avotekha*, the anti-Christian polemical letter to

the apostate En David Bonet Bonjorn by Isaac b. Moses (Profiat) Duran. Beginning and end missing.

VI

15. Ff. 86r–87v: [פירוש לוחות הפועל] Commentary on Jacob b. David b. Yom Tov (Bonjorn) ha-Poel Bonet's *Luhot ha-Poel*. Only a fragment from the middle of the commentary.

IX

Ff. 88; 92–104. Paper. Sephardic semi-cursive script.

16. Ff. 88r–v; 92r–104v: שער המלואים *Shaṣar ha-Miluim* from Isaac b. Joseph Israeli's astronomical treatise *Sefer Yesod Olam*. Without the tables and without the diagrams. Begins on f. 92r.
17. Ff. 90v–92r: לדעת מדת כל דבר Short treatise on trigonometry by Judah ibn Verga. Begins כת' החכם הכולל נר"ו.

X

Ff. 106–123. Paper. Ashkenazic cursive script.

18. Ff. 106r–123v: Short works on the Jewish calendar. Includes notices on the seasons (*tekufot*), homiletic explanations of the seasons (f. 109r) and rules for reading the weekly portions of the Torah on weekdays and festivals (ff. 121r–123v). F. 105r is blank. On f. 105v magic squares and Hebrew palindromes (sentences that read the same backward or forward).

XI

Ff. 124–129. Parchment. Ashkenazic square script.

19. Ff. 124r–129v: Calendars.

XII

Ff. 130–134. Paper. Italian semi-cursive script.

20. Ff. 130r–134r: י"ד שערים שבהם מתנהג' כל שנות העולם Treatise on the calendar "Fourteen Gates" or *Sheṣarim* by Benjamin b. Abraham Anav. In this copy each gate was granted a name based on the fourteen words in the biblical passage בר ויצבור יוסף etc. (Genesis xli:49).

XIII

Ff. 135–146. Paper. <Italy>, Sephardic semi-cursive script.

21. Ff. 135r–146v: Treatise on the Jewish calendar by Joseph b. Eliezer the *dayyan* from Syracuse composed in Marsala in 5095=1334/5. Begins נאם יוסף ברבי אלעזר הדיין זלה"ה לפי שחבב הקב"ה את ישראל מכל אומה ורצה לזכותם אני יוסף ברבי אלעזר הדיין זלה"ה מעיר סרקוסה תקנת' זה העבור שנת צ"ה מרצה עלי.

XIV

Ff. 147–152. Paper. Italian current semi-cursive script. Two columns.

22. Ff. 147r–152v: טפסי שטרות אשר מצאתי במרדכי Forms of deeds from Mordecai b. Hillel's halakhic work, *Sefer Mordecai*.

XV

Ff. 153–179. Paper. Italian semi-cursive script and current semi-cursive scripts.

23. Ff. 153r–157v; 167r–176r, 179v: [ארח סלולה] Isaac b. Solomon Alḥadib's astronomical work *Orah Selulah*. Includes only the beginning of the author's preface (f. 179v) and part of the tables. On ff. 176v–178v: extracts on astronomy and on the calendar by different hands.
24. Ff. 160r–166v: Extracts on the Jewish calendar and astronomical tables. Includes a list of the double portions of the Torah according to Benjamin Anav's "Fourteen Gates" שערים כפי הי"ד הפרשיות (f. 160r), the *Iggul* of R. Nahshon אלו שלש עשרה טורות יסדם הר' נחשון ז"ל וסימניהם אל י"ד שערים וחזרות חלילה (f. 162v), calendars according to the Tables of Abraham bar Ḥiyya (f. 163r), extracts on astrology (f. 164v) and a table for determining the middle of the month beginning with the year 5285=1524/5 לוח לדעת הקליני לחדשי חמה של כל ימות ... והם מתחילים מ"ד למחזור רע"ט ד' למחזור חמה. On f. 166v jottings in Italian.

XVI

Ff. 180–193. Paper. Sephardic semi-cursive script.

25. Ff. 180r–193v: [לוחות הפועל] Jacob b. David b. Yom Tov (Bonjorn) ha-Poel Bonet's astronomical tables *Luhot ha-Poel*. Incomplete. About six tables are missing. Cf. MS Vat. ebr. 356/4. On f. 191r a table that does not belong to this treatise in which the latitudes and longitudes of over 75 cities and territories are listed. On ff. 191v–192v: the beginning of a commentary on the *Luhot* beginning מלוחות הפועל האמיתי מלוחות הדיבוק עת הדיבוק. On f. 193r another astronomical table on the orbit of the moon לוח תקון מסלול הירח.

On f. 159v a draft of a letter without the name of the sender or the addressee in which the sender requests 95 scudi in order to buy books for his studies שתשלח and some exercises in writing Latin. On f. 178v jottings, among them the name Samuel Kohen אני שמואל כהן בן.

Vat. ebr. 388

172 ff. (flyleaves A–C +1–169; ff. 154v–158 blank). Paper. 218 × 154 (156 × 72–107) mm. Varied quiring. <Germany>, 15th century. Ashkenazic semi-cursive scripts.

1. Ff. 1r–154r: שער שמים *Shaṣar ha-Shamayim*, brief popular summary of the natural sciences, astronomy, and theology by Gershom b. Solomon of Arles. First edition Venice 1547. Translated into English by F.S. Bodenheimer, *The Gate of Heaven* (Jerusalem 1953). This manuscript ends in the third part on astronomy in the middle of a sentence והאיקלים השביעי אמצעו מקום after which the scribe noted that he could not find the continuation ללא מצאתי יותר להעתיק. All the extant manuscripts of the third part end here. On the different manu-

scripts and editions of this work cf. J.T. Robinson, in: *The Medieval Hebrew Encyclopedias of Science and Philosophy*, edited by S. Harvey (Dordrecht 2000), p. 251, note 17.

2. Ff. 159r–169v: Treatise on the existence and unity of God. Begins מופתי מציאות הש' ית' שיש א"ה נמצא זה מוכיחים בחמשה דרכים. The anonymous Jewish author brings five proofs of the existence of God, three proofs that He is not corporeal, ten proofs of His unity, etc. The only philosopher quoted is Aristotle who is mentioned once on f. 169r. End missing. Another copy of the beginning of this treatise is found in MS St. Petersburg, NLR Yevr. I 462.

Copied by several hands. About half the manuscript (ff. 29v–62v and 67v–117v) was copied by one hand. The enumeration of the quires begins at the end of the quire beginning on f. 21 where the third copyist began to write.

Owners (f. B recto): David b. Moses Arokh of Erfurt משה בן הח"ר משה ארוך מארפורט נב"ת וי"א; Di M^o Leon Vecchio.

Palatine collection, Fondo Fuggeriana ebr. 148.

Vat. ebr. 389

124 ff. (1–61, 61^a–123; ff. 60v–61v blank). Unwatermarked paper (chain lines spaced ca. 50 mm. from each other). 217 × 150 (155 × 94) mm. Senions. <Spain>, early 14th century. Sephardic semi-cursive script.

1. Ff. 1r–60r: מחברו זה הספר נקרא אלפרגני על שם מחברו: Aḥmad b. Muḥammad al-Farghānī's astronomical treatise translated from the Arabic by Jacob Anatoli. Includes an additional chapter added by the translator במקומות הימים והלילות במקומות נשלם ספר הפראגני והעתיקו החכם ר' יעקב מפי (f. 57r). Colophon (f. 57r): המיושבים פקח אחד מפקח הנוצרים ודקדק אותו מספר לשון הערב והוסיף עליו השער שיבא אחר זה לפי שהוא הזה הספר עם לחברו עם הספר הזה. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 554–555. With a few explanations in the margins.
2. Ff. 61r–123r: חייון לרכי *Sefer Hizayon*. Translation by Nathan ha-Meati of the astronomical treatise *Kitāb al-tabṣira fī ṣilm al-hay'ā* by Abū Bakr Muḥammad b. Aḥmad Al-Khiraqī. Missing until part i, middle of chapter 7. Title added by another hand in the upper margins of some of the pages. Translator's colophon (f. 123r): נשלמה העתקת הספר הזה בחדש זיו שנת חמשת אלפים וארבעים לבריאת[!] יום. שלישי תהלה לנותן ליעף כח מרומם על כל ברכה. העתקתי אני נתן המאתי. Identification of the text was established by comparing this manuscript to the only other copy of this translation in Florence, Biblioteca Nazionale Centrale Magl. III, 139, which was identified by B.R. Goldstein.
The manuscript was partly restored.

On f. 60v an owner listed several complete and partial copies of the Pentateuch in his possession.

Vat. ebr. 390

164 ff. (164 blank).

Astrological treatises by Abraham ibn Ezra. Three separate manuscripts bound together.

I

Ff. 1–57. Paper. 220 × 148 (162 × 110) mm and 218 × 144 (147 × 87) mm. Senions. <Byzantium>, early 15th century (watermarks similar to the type of Briquet no. 3856 dated 1423). Byzantine semi-cursive script. Ff. 37r, line 20 to f. 56v, line 7 by another more calligraphic hand and the continuation by a third hand.

1. Ff. 1r–57r: ראשית חכמה *Reshit Hokhmah*. First edition Baltimore 1939. In the margin of f. 7r instructions for locating the planets in 5224=1463/4.

II

Ff. 58–84. Paper. 221 × 138 (155 × 100) mm. Impossible to determine quire composition. 14th century[?]. Sephardic semi-cursive script. Apparently written on Arabic paper, perhaps in the Middle East. F. 69 was completed on Occidental paper by a Byzantine hand.

2. Ff. 58r–76r: ספר השאלות *Sefer ha-She6elot*. Longer version. Missing until the third part.
3. Ff. 76r–84v: ספר המבחרים *Sefer ha-Mivharim*. Edited from this manuscript by J.L. Fleischer (Cluj 1939). According to the colophon on f. 84v this work was to be followed by a work by Ptolemy which was not included in the manuscript תם ספר הנבחרים ואוסיף לכתוב כלל השאלות לדברי תלמי.

III

Ff. 85–163. Paper. 220 × 138 (152–157 × 100) mm. Eight-bifolia quires. <Byzantium>, 1436. Byzantine semi-cursive script. Ff. 158–163 by different Ashkenazic and Byzantine cursive hands.

4. Ff. 85r–108r: ספר הטעמים *Sefer ha-Ta5amim*. Edited from other manuscripts by N. Ben Menachem (Jerusalem 1941) and from this manuscript by J.L. Fleischer (Jerusalem 1951).
5. Ff. 108r–138r: ספר המולדות *Sefer ha-Moladot*. The later, longer version that includes the discussion of the *tekufot* and other topics at the end.
6. Ff. 138v–148r: עזרא ׳ אברהם ל׳ מאורות *Sefer ha-Me6orot*. Edited by J.L. Fleischer from this manuscript in *Sinai* (yearbook of the Jewish Studies Society of Romania), v (1932) and as a separate publication (Bucharest 1932).
7. Ff. 146r–157v: ספר העולם *Sefer ha-Olam*. Edited from this manuscript by J.L. Fleischer (Berehovo 1937).
8. Ff. 158v–163v: Extracts on astronomy and astrology. Includes the *molad* for 5208=1447/8 with a drawing (f. 158v), three chapters from Mash=allah's *Book of Eclipses* (f. 159r), a table of astrological symbols (ff. 159v–160r), a schematic drawing of the planetary aspects (f. 160v), לידיע הטמיון astrological method of

finding hidden objects, possibly an extract from one of ibn Ezra's works (f. 162r), another extract on the same subject וראיתי שער בטמון לחכם אחר והעתקתיי הנה (f. 162v), an astrological drawing (f. 163r) and star lists מקומות כוכבי שבת מאזור גלגל שמיני (f. 163v).

Ff. 85–157 were copied in Av[?] 5193=1433. Colophon (f. 138v): נורא תהלות ... בשנת ... הקצ"ג ירח עם אשר מט [=חודש אב?]. עם אל ונשמט מבית מסלות ובעז מרחם שבת מנחם אהל לתחם ספר מאורות.

Palatine collection, Fondo Fuggeriana ebr. 124.

Vat. ebr. 391

104 ff. Five different manuscripts bound together. Various scripts. Impossible to determine quire composition in all parts.

I

Ff. 1–46. Paper. 203 × 140 (142 × 80) mm. Senions. Mid-15th century. Sephardic semi-cursive script.

1. Ff. 1r–46r: ביאור אלפרגני Moses Ḥandali's commentary on Aḥmad b. Muḥammad al-Farghānī's astronomical treatise. Missing from near the end of chapter 21. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 556, § 44, no. 3.

II

Ff. 47–69. Paper. 203 × 140 (140 × 85) mm. <Italy>, mid-15th century. Italian semi-cursive script.

2. Ff. 47r–69v: Treatise on astrology. Begins כותב יגיע בתקופה למקום חוראת כותב: כאשר כותב יגיע בתקופה למקום חוראת כותב: כאשר כותב יגיע בתקופה למקום חוראת כותב. The last few lines were added by a late hand.

III

Ff. 70–81. Paper. 203 × 140 (103 × 70) mm. <Italy>, mid-15th century. Italian current elegant semi-cursive script.

3. Ff. 70r–81v: Compendium of Levi b. Gershom's astronomical tables. This manuscript includes only the author's preface. For a description of this manuscript and other copies of this work, cf. B.R. Goldstein, *The Astronomical Tables of Levi ben Gerson* (New Haven 1974), p. 77. The beginning of the preface was edited from a Munich manuscript by M. Steinschneider, *דברים עתיקים*, *ממזרח וממערב*, iv (1899), pp. 40–43. Incipits and explicits in red ink.

IV

Ff. 82–88. Paper. 203 × 140 (140 × 90) mm. <Italy>, mid-15th century. Ashkenazic semi-cursive script.

4. Ff. 82r–88v: קערת כסף *Kaṣarat Kesef*, ethical poem by Jehoseph Ha-Ezobi. First edition Fano 1504.

V

Ff. 89–104. Pre-watermarked paper. 203 × 140 (150 × 97) mm. One eight-bifolia quire. <Spain>, ca. 1300. Sephardic current cursive script.

5. Ff. 89r–104r: [שלימות המעשים] *Shelemut ha-Maṣasim*, ethical treatise by Shem Tov Falaquera. The first six chapters are based on Aristotle's *Nichomachean Ethics*. אמר שם טוב בר' יוסף ז"ל בן פלקירה ... ראיתי לחבר כמו כן ספר קטן במעשים הטובים ... שבהם שלמות הכח המעשי Edited from this manuscript by R. Jospe, *Torah and Sophia* (Cincinnati 1988), pp. 411–459.

Vat. ebr. 392

87 ff. Paper. 200 × 140 (150 × 93 [no.1] and 140 × 88 [no. 2]) mm. Senions. <Spain>, ca. 1400 (watermarks similar to Briquet nos. 11718 and 11721 dated 1390–1418). Sephardic current semi-cursive script.

1. Ff. 1r–49v: [קיצור ספר אלמגסט] Anonymous compendium of Ptolemy's *Almagest*. Missing until middle of chapter (*māqala*) iii. Ends (f. 48v): כמל אלכ'תצאר ... אלמקאלה אלי"ב מן אלמג'סטוי ... On ff. 48v–49v a proof illustrating one of the theorems on spherical triangles discussed at the beginning of the treatise. Cf. B.R. Goldstein, "The Survival of Arabic Astronomy in Hebrew." *Journal for the History of Arabic Science*, iii (1979), p. 32.
2. Ff. 50v–87v: [נור אלעאלם] *Nur el-ʿAlṣalam* by Joseph ibn Naḥmias. Part iv, chapters 3–10 missing. In Arabic in Hebrew characters. Only extant copy of the Arabic original of this astronomical treatise that intended to reconcile the mathematical astronomy of Ptolemy's *Almagest* with Aristotelian physics. The treatise was translated into Hebrew with the title אור עולם (MS Oxford, Bodleian Library Canon. Misc. 34). M. Steinschneider, in *Hebr. Uebersetzungen*, p. 597 and in *Die arabische Literatur der Juden*, p. 166 and A. Neubauer, "Joseph ben Joseph (Jose) Nahmias." *JQR*, v (1893), pp. 709–713 identified the author as Joseph b. Joseph ibn Naḥmias, author of a biblical commentary in the first half of the 14th century. G. Freudenthal, להבחנה בין שני, *KS*, lxii (1988–9), pp. 917–919 argues that the author is a different personality probably the same Joseph ibn Naḥmias who corresponded with Profiat Duran towards the end of the century. Preceding the treatise (f. 50v), within a decorated coloured frame, a poem by the author with his name in acrostics, beginning ידידי קום קרא ספר לאור מעון קדם יכונן את אשורי ספר אשר הוציא לאורו נעלם.

Cf. Proverbio, pp. 368–379.

Vat. ebr. 393

240 ff. Parchment. 132 × 96 (97 × 54) mm. Quaternions. <Candia (Crete)>, ca. 1472. Ashkenazic and Sephardic semi-cursive scripts.

1. Ff. 3v–8r: [לוחות התכונה למצוא לקות החמה] Astronomical tables for finding the

- dates of solar eclipses, by Solomon b. Elijah Sharvit ha-Zahav of Salonica. Begins שלוניקיאז אמר שלמה בן אליהו שרביט הזהב מעיר שלוניקיאז. Only the first chapter was copied. The scribe אני הכותב inserted his additions to the text and copied additional tables. On f. 7r the scribe, presumably Moses ha-Kohen Ashkenazi (cf. below), mentions the current year $5232=1471/2$ ואני הכותב ... שנוהגים בזמני $5232=1471/2$. היום שנת הרל"ב ליצירה. A more complete copy of this work, including the author's preface, is found in MS Paris, BnF héb. 1042.
2. Ff. 9v–99r, 100v–102v, 103r–104v: Astronomical tables by Jacob b. Makhir. The beginning was copied on ff. 103r–104v: אמר יעקב בן מכיר ההררי בן תבון נ"ע לפי שרבו האנשים החפצים בחכמת התכונה תוספת תוספת. On f. 100r an additional note, not by the author, on the return of the stars to direct motion after retrogradation ביאור איננו מלשון הרב המחב' על ענין הישרות הכוכב בהיותו נזור עשרה. On f. 105r a note on lunar eclipses for the years 1456–1474.
3. F. 99v: עמודי שמים *Ammudei Shamayim*. Short work on the Jewish calendar. Begins השען עמי בעמודי שמים ... כל תועה בשדה מולד ... A note on the calendar for $5226=1465/6$ was added on the same page.
4. Ff. 102v–103r: אלו הם כל המחוזות אשר נלעזים פרובינציש הנמצאים בז' איקלימים A list of countries and provinces in Asia, Asia Minor, Europe and Africa.
5. Ff. 105v–111r: Astrological tables. On ff. 105v–106r: 12 houses, beginning הבית הראשון החיים, הגופות הדבור הדעה הפריה. These tables are found in other manuscripts (Sassoon 823, Newberry Library Hebrew MS 2, etc.) together with the tables of Abraham bar Hiyya. Cf. Y.T. Langermann, "The Hebrew Astronomical Codex Ms. Sassoon 823." *JQR*, lxxviii (1988), p. 272.
6. Ff. 111v–112v: [שער המילואים] Tables 1 and 63 from *Sha5ar ha-Miluim* from Isaac b. Joseph Israeli's *Sefer Yesod Olam*.
7. Ff. 113r–118v: Astrological table for the equation of houses at latitude 43. For other manuscripts of this table cf. Langermann, *ibid.*, p. 259.
8. Ff. 119r–120r: Three tables of latitude and longitude of cities for the use of astrologers לפי שלא הגיע לידי מועתק מהנוצרים ספר שחבר תלמיד ... רציתי להעתיק הנה אורך ורוחב העיירות כפי מה שקבלתי מחכמי הנסיון אשר רשמו על ספריהם ... כי הוא דבר הכרחי לשופט במשפטי הכוכבים. The first table is from Isaac b. Joseph Israeli's *Sefer Yesod Olam*; it is not found in the printed edition but is found in MS Vat. ebr. 381, f. 11r.
9. Ff. 121r–239v: אורים ותומים *Urim ve-Tumim*. Treatise on astrology by Moses b. Samuel ha-Kohen Ashkenazi. On ff. 121r–136v a preface by the author including a justification of the science of astrology in which the author discusses the apparent conflicting attitudes of Moses b. Maimon concerning astrology. On f. 121v the author refers to the title of the treatise וקראתי ספרי זה אחרק ספרי זה לשני חלקים. בחלק הראשון אדבר במשפטי האורים ותומים and on f. 123v he explains that the treatise is divided into two parts, theoretical and practical ובחלק השני אדבר על משפטי פרטיים האורים הז' ודבוקיהם ומבטיהם, וקראתי החלק הזה אורים. ועניינים פרטיים ... קראתי החלק הזה תומים. On f. 137r the current date, $5226=1465/6$

is mentioned כי אין לנו רק ה' אלפים שנה ורכ"ו שנים מן יצירת העולם עד עתה. On ff. 190v–191r a star list שמות הכוכבי הקיימים בלשון קדש.

The author is most certainly the same Moses Kohen Ashkenazi whose polemic on the doctrine of metempsychosis from 1465 is preserved in MSS Vat. ebr. 105 and 254. MS Vat. ebr. 254, in which Moses ha-Kohen's polemic is preserved, is written in a script identical to that in this part of this manuscript. Moses ha-Kohen came to Candia from Germany via Venice (cf. bibliography, below) and one of the astrological predictions written at the beginning of the manuscript in the same script was issued in Venice in 1454. On Moses Kohen Ashkenazi cf. E. Gottlieb, *הירושלמי בן אליהו בן אליעזר הירושלמי*, *Sefunot*, xi (1971–78), pp. 43–66 (reprinted in Gottlieb's *Mehkarim*, pp. 370–396) and J. Hacker, *עליית יהודי ספרד לארץ-ישראל וזיקתם אליה בין קנ"א לרנ"ב*, *Shalem*, i (1974), p. 150.

10. F. 240r: מדת אורך העולם Short work on the length of the countries of the world measured in years. Includes some details about the inhabitants of some of the lands. This work is found among the extracts and short works appended to *Sefer Orhot Hayyim* by Aaron b. Jacob ha-Kohen of Lunel in two Provençal manuscripts (Montefiore 131 and Moscow, RSL Guenzburg 107).

Most of the texts on ff. 1r–9r and 121r–240v were probably copied by Moses b. Samuel ha-Kohen Ashkenazi, author of no. 9 (q.v.) in an Ashkenazic semi-cursive (sometimes current) script. Nos. 2, 5, and 7 were written in a Sephardic semi-cursive script. On ff. 1v–3r Ashkenazi wrote short notes on astrological predictions and horoscopes, among them a prediction on the fate of a shipment of wine sent by Antonio Vittori on 7 October 1464 השר הנהדר משיר אנטוני ויטורי שאלני לשפוט לו מה יקרה להיין בים של קפיטני ... ושפטתי לו בז' אוקטוברי אתס"ד, a prediction made in Venice in 1454 בויניציאה שנת אתנ"ד, another prediction for Antonio Vittori, son of Benedetto who was an advisor in Candia משר אנטוני ויטורי בן לשר היקר משיר בינדיטו ויטורי והיה אז יועץ בקנדיאה (f. 1v), a method of determining the location of a hidden object (f. 2v) and an astrological table for the year 1453 (f. 3r). On f. 1r a note in the secret code of Fugger on the purchase of the manuscript from Moses Judah (cf. Cassuto, *Palatini*, p. 33).

Palatine collection, Fondo Fuggeriana ebr. 154.

Vat. ebr. 394

24 ff. Paper. 150 × 105 (115 × 75) mm. One quire of 12 bifolia. <Spain>, late 15th century. Sephardic semi-cursive script.

Extracts on the Jewish calendar, astrology, and medical astrology. *Inter alia*, unfavourable days for bloodletting and purgation ימים הקשים להקזה ולמלאכה ר"ל אפסיאקש לימים חרוזים לימים אפסיאקש לימי החמה, פורגה (f. 1v), beginning אפסיאקש לימים חרוזים לימים אפסיאקש לימי החמה, פורגה (f. 2r), mnemonic signs in Hebrew, Spanish and Latin in Hebrew characters, signs of the zodiac at night מזלות של לילות and day מזלות הימים (f. 3r–v), on the four seasons ענין הקיטרי טימפריש (f. 5r), signs for calculating the Jewish, Christian and Moslem calendars, a list of the Christian

months and holidays וחנוות הנוצרים (f. 8r–v) and חדשי הגוים ומנין הימים (ff. 9r–10v), on the signs of the zodiac (ff. 10v–16v), the seasons (ff. 17r–19v), the stars of the night ככבי הלילות and the day ככבי הימים for each day of the week (f. 20v) and on the Moslem calendar (ff. 20v–21r). On f. 7v the year 1381 is mentioned בשנת שפ"א לחשבון הגוים ... ולחשבוננו בשנת קמ"א.

Vat. ebr. 395

12 ff. (<1> + 1–11), Paper. 156 × 105 mm (varied written spaces). One senion. <Italy?>, mid-16th century (watermarks). Ashkenazic semi-cursive script.

On ff. 1r–8r, 9r (on recto sides only): Short homilies, mostly based on *notarikons* and *gematriot*. On ff. 8v, 9v–11r: drawings of various scientific and military devices and contraptions, among them a telescope, a clock גלגל השעות (f. 8v), military cannons (ff. 9v–10v) and artisans or alchemists creating pearls האומנים שעושים מרגליית (f. 11r).

Owner (f. <1>r): אליא Elia.

Vat. ebr. 396

79 ff. (77 + <2> blank ff.). Paper. 207 × 149 (134 × 85) mm. Quaternions. Montalcino (Italy), 1451. Current semi-cursive Italian script.

ספר בחשבון *Sefer be-Heshbon*. Treatise on arithmetic by Abū Bakr Muḥammad b. = Abdallāh al-Ḥaṣar. Anonymous translation from the Arabic. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 557–8. There are two other copies of this work in manuscripts (MSS Oxford, Christ Church College 189 and Moscow, RSL Guenzburg 30) but the text in each copy differs from the others especially in the supplementary material at the end. With many explanatory notes in the margins. On f. 77r–v: פיל לדעת שרשי המעוקבים ממספר השלם a note on extracting the third root of an integer.

Copied by Barukh b. Solomon b. Joab and completed in Montalcino on Thursday, 25 Shevat 5211=1451. Colophon (f. 76v): נשלם זה הספר ... בחשבון לאבו מחמד ... והשלמתיו אני ברוך הבי"א [=הצעיר בבית אביו] ב"ר שלמה אבי ישראל בן עבד אלה (ו!) בן עבס אלחצר ... ונשלמה העתקתו יום ה' כ"ה יום לחדש שבט שנת רי"א ... פה הר הקדש הר אלצינו ... ב"ר יואב ישראל ונשלמה העתקתו יום ה' כ"ה יום לחדש שבט שנת רי"א ... פה הר הקדש הר אלצינו ...

Vat. ebr. 397

132 ff. Paper. 195 × 144 (140–148 × 95–98) mm. Quaternions (ff. 1–49) and senions (ff. 51–125). Murcia (Spain), 1384. Sephardic cursive and semi-cursive scripts.

1. Ff. 1v–2r: Poems and verses. On f. 1v a copy of verses by Judah ha-Levi engraved on a tomb in Lucena headed in Arabic: עלי קבר בעץ אלזעמא באליסאנה: and beginning הצעו [צ"ל: הידעו] הדמעות מי שפכן [כדה?] In other sources the name of the deceased, Abraham, is provided and in MS Vat. ebr. 78 the verses are attributed to the tomb of Abraham ibn Ezra. The poem was edited several

F. 126r–v: Discussion of the four parts into which the body is divided, beginning **פאלראס פי אלאול ומלכה אלדמאג**.

Ff. 126v–127r: On the varying temperaments (*mizāj*) of the human body through the course of the “seven ages of man”, beginning **מזאג אלאנסאן**.

Ff. 127v–131r: Short pieces on the creation of Man, the four components, the four humours etc. End missing. Y.T. Langermann described this part of the manuscript, identified many of the texts and published excerpts in “From My Notebooks.” *Aleph*, vi (2006) pp. 373–398.

6. Ff. 131v–132r: Poems. Includes verses by Joseph on Moses b. Maimon's *Guide of the Perplexed* **עני לבבי קצידה אלתי אנשד ר' יוסף נ"ע פי דלאלה אלאחרין** beginning **כנשרים דאו**. The text in the manuscript is defective and parts of the verses are missing. Steinschneider, who hesitantly attributed the authorship to Joseph ibn Ḥassan, received a copy of the heading and first two lines only and published them in various publications (cf. M. Steinschneider, *Gesammelte Schriften*, Berlin 1925, p. 136 and Davidson, *Thesaurus*, ע 388). On f. 132r–v other incomplete poems all lacking the first lines.

The first part of the manuscript (ff. 1–49) was copied in a cursive script by David b. Solomon ibn Akosh for his own use in Murcia and was completed on Tuesday, 7 Kislev 5145=1384. Colophon (f. 49r): **וכאן אלפראג' מנה יום אל תלאה סאבע יום מן שהר כסלוי סנה כמסה אלף ומאיה וכמסה וארבעין ללכליקה במרסיה וכתבה דוד בר' שלמה ס"ט לודד ו' עקוש בר' ו' עקוש ס"ט ו' עקוש**. The scribe also signed his name on f. 2v **בר' ו' עקוש ס"ט ו' עקוש**. The second part (ff. 51r–125v) was copied in a semi-cursive script by Jacob Barceloni for David b. Solomon ibn Akosh and was completed in Murcia on Tuesday, 14 Kislev 5145=1384. Colophon (f. 125v): **אני יעקב ברג'לוני: כתבתי זה ספר המספר שחבר יוסף צרפתי נ"ע ואגרת עלים בן טליב להחבר ר' דוד בר' שלמה בן עקוש ס"ט והשלמתי אותו יום שלישי ארבעה עשר יום לחדש כסלוי שנת חמשת אלפים ומאה וארבעים וחמשה לבריאת עולם במדינת מרסיה ישמח הכותב ויגל הקורא**. The scribe/owner David ibn Akosh also copied the end of the manuscript (ff. 126r–132v) and wrote a list of the contents of the manuscript on f. 2v including a treatise that is no longer extant in the codex: **כתאב פורפוריוס פי אל מדכל לעלם אל מנטיק**. Solomon b. David Akosh, probably the son of the owner of this manuscript, copied MS Cincinnati, Hebrew Union College 918 in Murcia in 1442.

Vat. ebr. 398

128 ff. (1–116, 116^a–127). Varied quiring.

I

Ff. 1–2, 9–30, 118–127. Paper. 235 × 150 (155 × 104) mm. <Provence>, mid-14th century (watermarks similar to Briquet no. 7345 dated 1331–1336). Sephardic (Provençal) semi-cursive script.

1. Ff. 1r–2v; 9r–30v; 118r–127r: [ספר המספר לראב"ע] *Sefer ha-Mispar*, treatise on arithmetic by Abraham ibn Ezra. Incomplete and bound out of order. Printed from other manuscripts by M. Silberberg (Berlin 1895). On ff. 124r–127r additional exercises in arithmetic. After the second exercise the scribe added a

note stating that he was unsure if these additions were part of the book or not *כל זה נמצא בגליון ואיני יודע אם הוא מן הספר*. Another fragment of this manuscript is found in MS Vat. ebr. 530 which also includes the signatures of the owners Solomon Al-Constantini and Senior b. Moses Al-Constantini.

II

Ff. 3–8, 31–117 (116v–116^ar blank). Paper. 235 × 104 (183 × 105) mm. Tarascon (Provence), 1330–1331. Sephardic (Provençal) semi-cursive script.

2. Ff. 3r–8v; 31r–117v: [פירוש האלמגסטי] Commentary on Ptolemy's *Almagest* (parts 1–3) by Samuel b. Judah of Marseilles. With the text of the *Almagest* in the translation of Jacob Anatoli. In some places the text of the *Almagest* is longer and different from that in other sources. The commentator often quotes ibn Salt *צל* and twice quotes the anonymous author of *Sefer ha-Shalem* בעל ספר השלם (ff. 100r and 102v).

The manuscript is the author's autograph as there are copious corrections, cancellations and additions to the text (cf. MS Paris, BnF héb. 1024). According to the author's colophons the commentary on the first part was completed in Tarascon (Provence) in Tishri 5091=1330 and the third part was completed on 19 Sivan 5091=1331. The author expressed his wish that he would be able to complete the commentary on all parts of the book and at greater length. Colophons: *נשלם המאמר הראשון מספר בטלמיוס הידוע באלמג'סטי ופרושו ביותר קצר מה שיכולנו ויותר מבואר והיה שלמות זה תשרי צ"א במגדל טרשקו חברתינו אני שמואל מרשילי ב"ר יהודה יצ"ו בן משלם בן יצחק בן שלמה נ"ע ישתבח העוזר ויתעלה לנצח אמן ואשר עד נשלם המאמר השלישי מהמג'סטי עם פרושו כפי שגזרה (f. 76v); הנה עזרני יזכני להשלים הספר אותו העת הזאת עלי ונשלמה פרישת שלשת המאמרים הראשונים לספר המג'סטי שחבר בטלמיוס וחברתינו אני שמואל מרשילי בן יהודה יצ"ו בן משלם בן יצחק בן שלמה נ"ע במגדול טרשקו ואשר עד הנה עזרני יעזרני להשלים פרישת המאמרים האחרים ולשוב עוד מראש על זה הספר לפרשו באריכות וביותר שלם והיה שלמות זה י"ט סיון צ"א לפרט האלף הששי ליצירה. ישתבח בעל היכלת העליונה והחכמה הנפלאה אשר עזרני* (f. 115r).

Vat. ebr. 399

134 ff. (87–90, 133 blank). <Italy>, early 15th century. Copied by three different hands.

I

Ff. 1–23. Paper. 204 × 148 (134 × 71) mm. Quinions. Italian semi-cursive script.

1. Ff. 1r–23v: [מעשה חושב] *Maṣaseh Ḥoshev*, mathematical treatise by Levi b. Gershon. Incomplete. Only part i, §§ 1–12, 34–49, 62–65. With variations from the edition (Frankfurt 1909). Some explanations and glosses in the margins. Bound out of order. Correct order ff. 1–14, 19–23, 15–18.

II

Ff. 25–86. Paper. 204 × 148 (140 × 83) mm. Senions[?]. Sephardic semi-cursive script.

2. Ff. 25r–49r: [קיצור מתכונה] Epitome on astronomy by Meir Spira. With the diagrams. Cf. MS Vat. ebr. 292, ff. 13–28. F. 24 blank.

3. Ff. 50r–86v: [ספר התכונה] Al-Ḥasan b. al-Ḥasan ibn al-Haytham's *Sefer ha-Tekhunah*, an astronomical treatise on the configuration of the world. Anonymous translation. The translator's preface begins מהאוכל יצא מאכל ומיערת הדבש כל מיני מתיקה אמר אבו עלי בן אלחסן בן אלהיתם: לא סרו בעלי הלמודים ממי שהטיב העיין בחכמת התכונה According to Y.T. Langermann, *Ibn al-Haytham's On the Configuration of the World* (New York and London 1990), p. 38, the anonymous translator, "rather than executing a completely new translation, wished instead to improve upon Ibn Tibbon's translation by comparing it with the Arabic original".

III

Ff. 91–132. Paper. 204 × 148 (146 × 93) mm. One senion quire. Sephardic semi-cursive script.

4. Ff. 91r–132v: ספר צורת הארץ ותבנית כדורי הרקיע וסדר מהלך כוכביהם Abraham bar Ḥiyya's astronomical-geographical treatise *Zurat ha-Arez*. First edition Basel 1546.

On f. 134r, in a different Italian hand, an extract or fragment from a treatise on astronomy with a commentary. The fragment begins ומה שיעלה לידך אם הקודם הוא פחות מהמתאחר.

Another Italian hand added glosses in the margins throughout all parts of the manuscript.

Vat. ebr. 400

75 ff. Pre-watermarked paper (damaged and restored). Varied quiring. <Spain>, early 14th century. Sephardic semi-cursive scripts.

I

Ff. 1–18. Paper. 220 × 150 (160 × 87) mm. Construction of quires cannot be determined. Sephardic current semi-cursive script.

1. Ff. 1r–12r: [לאקלידס] ספר חלוף המבטים *Sefer Ḥilluf ha-Mabatim*. Anonymous Hebrew translation of Euclid's *Optics*. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 510–512.
2. Ff. 12r–14v: ספר המראים לאקלידס *Sefer ha-Mar6im*. Anonymous Hebrew translation of Euclid's *Book of Mirrors*. Five chapters. Cf. idem, *ibid.*, pp. 512–513 and *MGWJ*, xxxvii (1893), pp. 520–522. At the end (ff. 14r–v), an additional chapter on burning mirrors אשר תשרף לפנים ולאחור מעשה המראה.
3. Ff. 14v–18v: מאמר טלוקוש בכדור המתנועע תקון תאבת בן קרה אחרני Treatise on the moving sphere by Autolycos of Pitane, corrected by or translated into Arabic under Thābit ibn Qurra. Translated into Hebrew by Jacob b. Makhir. Apparently, the colophon of the translator is missing; the catchword on f. 18v is נשלם but the text on f. 19r is not the continuation. According to the colophon in MS Madrid, Biblioteca Nacional 5474 the translation was completed in 1273.

II

Ff. 19–75. Paper. 220 × 150 (179–188 × 85–112) mm. Varied quiring.

4. Ff. 19r–60v: *Ḥibbur ha-Meshiḥah voha-Tishboret* by Abraham bar Ḥiyya. Not all the diagrams were drawn in the space left for them. Ends *ספר חבור המשיח ותשורת תהלה לאדון נשלם ספר חבור המשיח ותשורת תהלה לאדון נשלם*. Edited from a Munich manuscript with variants from this manuscript by M. Guttmann (Berlin 1912/13).
5. Ff. 61r–66r: *Problems in geometry*. At the end of the previous treatise the scribe wrote that he would now copy extracts on geometry that are not part of that treatise: *לקוטות שמצאתי מוצאות מחכמת השעור שאינם מן החבור* (f. 60v). Mentions *את"ב הנשיא ז"ל* (f. 64v) and Zerahiah ha-Levi (perhaps Zerahiah b. Isaac b. Shealtiel Gracian) *זרחיה הלוי ז"ל הדרך אשר העתקתי מכתובת ר' זרחיה הלוי ז"ל בקרקע התלוי בגבעה עגולה ועקומה הראה החכם ז"ל בקרקע התלוי בגבעה עגולה ועקומה*. Discussed at length in the article by Millás Vallicrosa (see *infra*).
6. Ff. 66r–75r: [יסודי התבונה ומגדל האמונה] *Yesodei ha-Tevunah u-Migdal ha-Emunah*, encyclopedic work by Abraham bar Ḥiyya ha-Nasi. Only the first two parts and the heading of the third part are extant in this manuscript. All the other manuscripts are incomplete as well, and with the exception of MS Parma, Biblioteca Palatina Parm. 2635 that includes the introduction, none are more complete. Edited from this manuscript and others by J.M. Millás Vallicrosa (Madrid-Barcelona 1952).

Cf. J.M. Millás Vallicrosa, "Manuscrits Hebraics d'origen Català a la Biblioteca Vaticana." *Homenatge a Antoni Rubio i Lluch*, i (Barcelona 1936), pp. 102–109.

Vat. ebr. 401

77 ff. Parchment. 285 × 203 (220 × 143) mm. Quaternions. <Germany>, ca. 1400. Ashkenazic current semi-cursive script.

Shimshoni or *Ḥibbur ha-Konim* by Samson ha-Nakdan. Treatise on grammar and masorah. Includes the additions by the editor Mordecai Yair (perhaps identical with Mordecai b. Hillel) whose name is found on f. 15v: *עך מכתבי אסכולת הדקדוק האשכנזית*, E. Eldar, *Leshonenu*, xliii (1979), pp. 107–108. The first two chapters of the grammatical treatise, *עשרת הקונים* and *שער הפעלים* were edited from a London manuscript by D. Ben-Menachem, *Ḥibbur Ha-Qonim (Ha-Shimshoni)* (Los Angeles 1987), using this manuscript for variants.

On ff. 1r–12r: *Mafteah ha-Dikduk* or *Mafteah shel-Dikduk* (cf. MS Vat. ebr. 296,2). This grammatical work precedes the *Shimshoni* in several other manuscripts; in MS Parma, Biblioteca Palatina Parm. 2921 it is attributed to Samson Nakdan. According to I. Eldar, *Massorot*, ספרות הדקדוק של יהדות אשכנז בימי-הביניים, v-vi (1991) pp. 28–30, the author is Mordecai Yair who may be identified as Mordecai b. Hillel, the editor of *Sefer ha-Shimshoni* (cf. *idem, ibid.*, p. 96).

On ff. 71r–76r: short treatises and extracts on grammar and masorah, including

השין extracted from *Ein ha-Kore* by Jekuthiel b. Judah ha-Kohen, מפתח מכל העשרים וארבעה ספרים and פתח' מכל העשרים וארבעה ספרים. These treatises follow *Shimshoni* in other manuscripts as well. On ff. 75v–76r: חרוזות של משוך חסד עלי עבדיך verses on grammar by Mordecai b. Hillel, beginning On f. 76v a list of the cantillation accents.

The first two quires were written in two different Ashkenazic semi-cursive hands probably earlier than the rest of the manuscript. One hand copied ff. 1r to the middle of f. 12r and the other copied the continuation until f. 16v. The main scribe added the notes in the margins throughout the manuscript, including the first quires.

On f. 77v the signature of an owner, משה בר שמואל and rules for the *meteg* with the acrostic Isaac.

Old Palatine collection.

Vat. ebr. 402

125 ff. (ff. 1–3 fragmented). Parchment. 290 × 240 (212 × 160) mm. Quaternions. Two columns. <France?>, early-mid 13th century. Ashkenazic semi-cursive scripts.

1. Ff. 1r–23r: [הכרעות רבינו תם] *Sefer ha-HakhraSot* by Jacob b. Meir Tam, the purpose of which was to decide the points of dispute in grammar between Menahem ibn Saruk and Dunash b. Labrat. First edition London and Edinburgh 1855. Beginning missing. Includes an index at the end (ff. 21v–23r). Ends [נשלם מחברת רבינו יעקב זכר ל]ברכה (f. 21r).
2. F. 23v: פואמה שירת יידידי אשירה עלי כרמו Poem written in the shape of a vine.
3. F. 24r: Elegy for Menahem Vardimas, i.e., Menahem b. Perez, an early 13th century scholar from Rouen. Begins מוחקק מיהודה סר ושבט וגם מורה. Edited from this manuscript by A. Neubauer, "Menahem Vardimas." *REJ*, xvii (1888), pp. 151–154. Reprinted and discussed by N. Golb, תולדות היהודים בעיר רואן בימי הביניים (Tel Aviv 1976), pp. 97–98 and with a French translation in his *Les juifs de Rouen au moyen age* (Rouen 1985), pp. 298–299.
4. Ff. 24v–79v: ספר הגלוי *Sefer ha-Galui*, grammatical treatise by Joseph Kimḥi. The treatise consists of two parts; a critique of R. Jacob Tam's *HakhraSot* and a compilation of Kimḥi's own critical remarks on points left untouched by R. Tam. A defense of the latter by Benjamin of Canterbury has been incorporated into the text. First edition Berlin 1887.
5. Ff. 80r–89v: זה ספר הוריית הקורא אשר הובא מירושלם נבאר בדרך הגדה והביאו יוסף בן חייא הסופר משם ותורגם בלשון ערבי כאשר העתיקו משם, ור' משלם ב"ר נתנאל הפכו מלשון ערבי ללשון הקדש בעיר מיינצא *Horayot ha-Kore*. Translation of the shorter version from the Arabic treatise *Hidāyat al-Qāri*. The work is anonymous. N. Allony suggested that the author was Judah ibn Balaam in *Jubilee Volume in Honor of ... Rabbi Joseph B. Soloveitchik* (Jerusalem–New York 1984), pp. 644–680, and I. Eldar refuted that attribution and suggested that the work

may have been written by Abu'l Faraj Harun. According to the heading in this manuscript the Hebrew translation was made by Meshullam b. Nethanel in Mainz. In another manuscript of this translation found in MS Oxford, Bodleian Library Opp. 625, the name of the translator is Nethanel b. Meshullam. On this work cf. G. Busi, *Horayat ha-qore* (Frankfurt a/M 1984) and I. Eldar, *The Art of Correct Reading of the Bible* (Jerusalem 1994) [in Hebrew].

6. Ff. 89v–91r: Extracts on Masorah and cantillation accents copied from a Sephardic Pentateuch. Begins אלה הדברים אשר נמצאו בסוף חומש אחד ספרדי מדוייק ונרשמו מכתיבה קטנה כעין מסורת ושמתיים אלי ענק לגררתי וללבי להיותם למשמרת.
7. Ff. 91v–113r: *Shum Sekhel*, a treatise on Masorah and cantillation accents by Meshullam b. Samuel. End missing. The title and the name of the author are found in the rhymed introduction. Many glosses in the margins in a later hand.
8. Ff. 113v–117v: Collection of poems and *piyyutim*. Includes, *inter alia*, compositions by Meir b. Elijah of Norwich (ff. 114v–117r): a *piyyut* of the *mi kmoq* genre beginning מתנשא במרום על כרובו followed by two other similar *piyyutim*: מעונה אויבי במאירה תקב and אלוה שמים. The melodies to which the last two *piyyutim* were recited were marked at the beginning of each. These *piyyutim* were edited from this manuscript by A. Berliner, *חרוזים לר' מאיר בר אליהו מנורג'ץ* (London 1887) and again by A.M. Habermann, together with a fourth *piyyut* by Meir, in the Hebrew section of V. D. Lipman, *The Jews of Medieval Norwich* (London 1967), pp. 1–45. Between the compositions by Meir of Norwich the scribe copied other poems: זמן נתן חגורת שק חגורת חגורת שש (f. 116r), טרם עצי עדן בצפי יפרחו (f. 117r), the couplet זמן ברגו ויתגבר ויתנשא עדי עיש (f. 117r), the couplet זמן ברבי ורבה הזמן ברבי ורבה (f. 117v). Additional poems were copied in the margins: זמן ירום (f. 116r), ויתגבר ויתנשא עדי עיש (f. 116r), מה תמאסו כושית (f. 116v), וסוס ידאה כנשר או אני ים (f. 116v), מה לי למוכחי עלי בני (f. 116v), לששה נדמה אוהבי קום נא (f. 116v), מה לך זמן בוגד (f. 116v), אורי ולא אורי (f. 117r), בעת נרפס מקור השיר ונשחת (f. 117r), והינ[י]תה לעינים ישו קצות (f. 117r), ואשתאה להביט ד[מ]ו[ת]ך (f. 117r), מה תעלה שמש ומה תופיע (f. 117r), שפתיו בין שני טורים (f. 117r), תשוקתך (f. 117r), כ"ד פסוקים (f. 117r) and another *piyyut* the beginning of which is missing. On f. 115v the scribe added extracts on Masorah including בתורה דאית בהן אלפא ביתא which contains all the letters of the Hebrew alphabet and rules for writing the letter *mem* in the word למה with a *dagesh* or a *rafeh* sign. On f. 113v the beginning of a disputation between bread and wine by Abraham ibn Ezra beginning בין רעים שמעתי תוכחות and another *piyyut* the beginning of which is missing.
9. Ff. 117v–122r: Treatise on vowels and cantillation accents, beginning אלה המלכים אשר מולכים בכ"א ספרים.
10. Ff. 122v–124r: Poems by Samuel ha-Nagid, Judah ha-Levi and others. This manuscript was used by D. Jarden in his edition of the collected poems of Samuel ha-Nagid (Jerusalem 1966–1992); in vol. i, p. 347 of the edition he listed the poems in this manuscript with the omission of מי יתן אבר כיונים on

f. 123v. The poems by Judah ha-Levi are [עפרה] תכבס את בגדיה (f. 122v), [אט לי], חזק לבב יפה מתנים (f. 123v) and היוכלו פגרים הייתם חדרים (f. 124r). The other poems are by Samson of Dampierre who sent verses (beginning illegible) to Samuel b. Isaac בר"א יצחק בן רבנו יצחק בר"א beginning שיר עשה הח"ר שמשון מדנפירא אל הר' שמואל בן רבנו יצחק בר"א attributed in the manuscript to Moses ibn Ezra משה אבן עזרא beginning אני חמה אני קרה attributed to Abraham ibn Ezra (in the margin of f. 122v), a disputation in verse between a sword and a wick beginning אני חמה אני קרה by Manasseh b. Jacob from the *mellah* Rafa עם מחלוקת עס זה עשיתי מן הפתילה שעושה מחלוקת עס ר' יעקב שלמה ממלח רפא attributed to Abraham ibn Ezra.

On f. 124r מוסר השכל *Musar Haskel*, an ethical poem attributed to Hai Gaon. On f. 125r–v selections from *Mishlei Arav* by Isaac, a translation of an Arabic text which is no longer extant, comprising proverbs and ethical poems. According to M. Steinschneider the author was Isaac Krispin, an opinion refuted by J. Schirmann. First edition Fano ca. 1506.

Copied by three scribes: The first scribe, whose name was probably Joseph (the name is singled out in the text on ff. 14v, 28r and 33r), copied ff. 1r–17v, col.1, line 4 and 24v–61r; another scribe whose name was perhaps Meshullam (the name is singled out on ff. 90r and 91v but may refer to the author Meshullam b. Samuel) copied ff. 17v, col.1, line 5–23r, 63v, 64v–65r, 80v–113v and 116r–125v; and a third scribe, Samuel, who copied ff. 61v, col. 2–63r, 64r, 65v–79r, singled out his name on ff. 64r, 67r and 78v and wrote a colophon on f. 79r: חזק ונתחזק. שמואל הסופר לא יזק. Ff. 24r and 114v–115v were copied by a different hand. Cf. M. Beit-Arié, *The Makings of the Medieval Hebrew Book* (Jerusalem 1993), pp. 130 and 134, note 24. The manuscript was described by A. Berliner in the preface to his book *חרוזים לר' מאיר בר אליהו מנורגיצא באינגלטירא* (London 1887).

Vat. ebr. 403

71 ff. (<1> + 1–69 + <1>; <1>-1r, 66v-end originally blank). Parchment. 232 × 175 (160 × 116) mm. Quaternions. <Italy>, early 14th century. Italian semi-cursive script.

1. Ff. 1v–39r: *Sefer* ספר צחות ומאוזנים שחיבר החכם הגדול ר' אברהם ספרדי המכונה בן עזרא: *Zahut*, grammatical treatise by Abraham ibn Ezra. Includes the author's colophon dated 1140. First edition Venice 1546.
2. Ff. 41r–51r: מהלך שבילי הדעת Moses b. Joseph Kimḥi's grammatical treatise *Mahalakh Shevilei ha-Daṣat*. First edition Soncino 1488.
3. Ff. 51v–66r: [ראשית הלקח] *Reshit ha-Lekah* by Samuel b. Jacob. Grammatical treatise influenced by the Latin grammar of Donatus. S. Buber, "Einleitung und Ergänzungen zum Aruch." *Jubelschrift H. Graetz*, Breslau 1887, Hebrew section, p. 6, identified the author as Samuel ibn Jama, but M. Steinschneider, *Hebr. Uebersetzungen*, p. 499 refuted that attribution. J.-P. Rothschild, "Un Donat hébreu." *La tradition vive: mélanges d'histoire des textes en l'honneur de Louis Holtz* (Paris-Brepols 2003), pp. 193–210, concluded that the author lived in Narbonne at the end of the 13th century.

A later hand added a note in the margin of f. 51v quoting a Latin source stating that the work was modeled after the Latin grammar of Donatus 'אכתו' הנה מעט מלשו' נצרי להודיע כי הוא חובר נגד ספר הדקדוק של נצרי' הנק' דונטו.

4. Ff. 66v–67v: Jottings by other hands including homilies and verses on the words שולם and שולם beginning ואל שולם אמר הן צדיק בארץ ישולם, verses by Shem Tov ibn Falaquera beginning אמר זקן לכסיל היה רופא (f. 66v) and a poem for a wedding, beginning שירו נא דודי שיר לידיד (f. 67v).
5. Ff. 68r–69v: ערוגת המזימה ופרדס החכמה לאברהם בנו עזרא Abraham ibn Ezra's short philosophical work *Arugot ha-Mezimah u-Pardes ha-Hokhmah*. On f. 69v some jottings on masorah.
Ff. 66r–66v, 67v, 68r-end by other hands.

Owner (f. <1>v): Menahem b. Judah יהודה בר מנחם. זה הצחות שלי מנחם בר יהודה. The name in another owner's entry on the same page was rubbed out 'זה הצחות שלי [...] זצוקלה"ה

Vat. ebr. 404

40 ff. Parchment. 187 × 133 (137 × 80) mm. Quaternions. <Italy>, early 15th century. Sephardic type square script. Last paragraph (f. 40r) in Ashkenazic semi-cursive script.

ל"ל Moses b. Joseph Kimḥi's *Mahalakh Shevilei ha-DaSat*. First edition Pesaro 1508.

Some glosses in Italian in Hebrew characters in the margins of ff. 11v–15v.

Vat. ebr. 405

127 ff. (127 blank). <Byzantium>. Byzantine semi-cursive scripts. Three different manuscripts bound together. Restored.

I

Ff. 1–49. Paper. 201 × 138 (152 × 90) mm. Quinions.

1. Ff. 1r–22v: ספר יסוד מורא לרבי אברהם *Yesod Mora*, Abraham ibn Ezra's treatise on the meaning of the commandments and the letters of the Divine Name. First edition Constantinople 1530. First pages damaged.
2. Ff. 22v–34r: כתר שם טוב מפי החכם פלוני אלמוני *Keter Shem Tov*, kabbalistic work on the Divine Names by Abraham b. Alexander (Axelrod) of Cologne. First edition Amsterdam 1810.
3. Ff. 34r–36r: עטרה מלכות *Atarah Malkhut*. Kabbalistic work on the Divine epithets. Often quotes Moses b. Naḥman החומש על החומר.
4. Ff. 36r–49v: ספר היראה *Hayyei Olam*, ethical-halakhic work attributed to Jonah b. Abraham Gerondi and published as *Sefer ha-Yirah*. Cf. Vat. ebr. 165,2.

II

Ff. 50–84. Paper. 194 × 152 (146 × 94) mm. Composition of quires indiscernible. Late 14th century. Ff. 82–84 completed by another hand.

5. Ff. 50r–84v: [פירוש מורה נבוכים] Commentary on parts of Moses b. Maimon's *Guide of the Perplexed* (I:1–71 and other passages, especially the 25 propositions appearing at the beginning of book II) by Zerahiah b. Isaac b. Shealtiel Ḥen (Gracian). Cf. Y. Friedman, ספר הזכרון ליעקב פרידמן in *מורה הנבוכים* מאת ר' זרחיה בן שאלתיאל חן, pp. 3–16. On f. 85r a poem with the acrostic Tobiah, beginning טס הלבב יעל מרום and verses on ibn Ezra's *Yesod Mora ve-Sod Torah* (copied on ff. 1–22) beginning ראה ספר שמו נקרא יסוד מורא וספר תורה.

III

Ff. 85–126. Parchment (outer and inner bifolia of each quire) and paper. 203 × 140 (153 × 92) mm. Senions. Mid-late 14th century.

6. Ff. 85v–113v: Kabbalistic secrets, found in many manuscripts with variations in content and order (cf. MS Vat. ebr. 283). On ff. 85v–102r: [פירוש ששה ימים] a kabbalistic commentary on the first six days of Creation beginning כשברא הקב"ה את עולמו בששה ימים בראו ואותם ששה ימים נקראים ארזי הלבנון טעם למה הקדימו ישראל נעשה, [סוד] סוכה ולולב (ff. 88r–90v), סוד כסוי הדם (f. 88r), טעם ויבא משה בתוך הענן (f. 90v), טעם והקרשים (ff. 90v–91v), and other brief pieces (ff. 91v–97v), סוד שבע ברכות (ff. 97v–98r), מעשה בראשית (f. 98r–v), מעשה מרכבה (ff. 98v–100v), the end of [ענין שבועות] (f. 101r) and טעמי המילה (ff. 101r–102r). On ff. 102r–104v: פירוש ששה ימים עליונים a similar treatise on the first six days of Creation beginning כשברא הקב"ה את עולמו בששה ימים בראו ואותם ששה ימים נקראים ארזי הלבנון followed by additional secrets. There is a lacuna of one or two leaves after f. 104v: the text of the end of פירוש ששה ימים עליונים and the continuation until the middle of [סוד לולב] are missing. After [סוד לולב], on ff. 105r–113v, סוד טעם חמץ ומצה (ff. 105v–106r), סוד טעם לולב, אתרוג וערבה והדס (f. 105r–v), ראש השנה (f. 106r), ענין שבועות (f. 106r–v), טעם המשכן and mystical meanings of vessels associated with the tabernacle (ff. 106v–108r), טעם הקרבנות (ff. 108r–109v), סוד טעם שדוחה השבת (f. 109v), סוד צמר ופשתים (f. 109v), לא יחרוש שור בחמור (ff. 109v–110v) and סוד שם הקודש (ff. 110v–113v). There is a lacuna of 2 leaves between ff. 100 and 101. The missing folios are found in MS Vat. ebr. 428, ff. 129–130. F. 130 in MS Vat. ebr. 428 is the direct continuation of f. 100v in this manuscript and f. 129 in MS Vat. ebr. 428 precedes f. 101r in this manuscript. Many of the secrets were edited in a different order in the additions at the end of Moses de Leon's *הנפש החכמה* (Basel 1608).
7. Ff. 114v–126r: סוד התמונה *Sefer ha-Temunah*. Kabbalistic treatise composed in the 1270's. First extant edition was published in Korets 1784. Copied by several hands. On f. 49v a colophon by the scribe of part I: נשלם ספר היראה בשם אשר עזרני וכתבתיו והוא יזכני לכתוב אחרים רבים למען שמו אמן. The scribe of part II singled out the acrostic of his name, משה, on ff. 68v, 69r, 71r and 77v.

This manuscript and MSS ebr. 354 and 355 were bound in one volume when it was in the Fuggeriana Library (cf. Cassuto, *Palatini*, pp. 26–27).

Ff. 1–22 and 114–135 in this manuscript were described in Ben-Menahem, *Mi-Ginzei*, pp. 96–98.

Palatine collection, Fondo Fuggeriana ebr. K.

Vat. ebr. 406

206 ff. (f. 206 added). Parchment. 98 × 72 (65 × 36) mm. Quaternions. <Sepharad>, 14th century. Sephardic semi-cursive script.

ספר קרית ספר *Kiryat Sefer* by Moses b. Isaac. Grammatical treatise in four parts. Some text seems to be missing at the end. Apparently a unique manuscript. From the author's preface (ff. 7v–10r): ואנכי הצעיר משה בן יצחק צ"י בינותי בספרי הדקדוק וחקרתים: ... בביאור ענין האותיות והמלות ולשקול התיבות במאזני צדק ... על כן הואלתי ליסד ספר זה במוסד התשלום ... וקראתי בשם קרית ספר הוא קרית ארבע כי חלקתי לארבעה ספרים ... שם ספר הראשון בחסד מוסד מבואר בו סוד האותיות ויסודם ודרכי המלות ... ושם ספר השני הגזרה והבניה ... ושם ספר השלישי הגדרת הגינה ... ושם ספר הרביעי חותם תכנית בו אחתם ואשלים הספרים ואבאר בו דרך ספר הנקוד והטעמים. At the end (ff. 205v–206r) some verses on the order of the weekly readings from the Torah, beginning בראשית תולדותי בלכתי להראות לשרה (copied twice by two different hands).

Vat. ebr. 407

45 ff. (40 + <5> unfoliated blank ff.). Parchment. 106 × 82 (68 × 55) mm. Quaternions. <Italy>, 1368. Italian semi-cursive scripts.

[מהלך שבילי הדעת] Moses b. Joseph Kimḥi's grammatical work *Mahalakh Shevilei ha-Da5at*. Cf. MS Vat. ebr. 404. On ff. 1r–4v part of another grammatical work of which only the section on conjugations (*binyanim*) from near the end of the first part (סור) to the eighth and last part is extant. Begins in the middle of a sentence אשר אתי, אך רק עלי בעבור זולתי. On ff. 5r–20v Benjamin b. Judah Bozecco's introduction to Hebrew grammar [ההקדמה בדקדוק], published as the introduction to *Mahalakh Shevilei ha-Da5at* (cf. W. Bacher, "Un Abrégé de Grammaire Hébraïque." *REJ*, x 1885, pp. 123–44). Beginning missing and extant text begins [י]שמע ממנו אי ואם קמץ שפתי.

Copied by two hands. The second scribe who copied ff. 30–40 on separate quinions using a different layout completed the manuscript on Tuesday, 9 Adar II 5128=1368. Colophon (f. 40r): נשלמה ביום ג' ט' באדר שני שקכ"ח.

Vat. ebr. 408

153 ff. Parchment. 236 × 160 (87–97 × 141–144) mm. Quinions. Fano (Italy), 1443. Italian semi-cursive script.

ספר יוסף בן גוריון *Sefer Josippon*, historical narrative in Hebrew of anonymous

authorship, written in southern Italy in the tenth century and describing the period of the Second Temple. According to D. Flusser in his edition of the text (Jerusalem 1980), vol. ii, p. 10, parts of this copy are close to version A and parts are close to version B (as printed in Mantua 1480).

Copied in eight weeks in Fano by Elijah the teacher b. Moses for the Florentine humanist Giannozzo Manetti who came to Fano on a diplomatic mission to Count Francesco. The copy was completed on Thursday, 28 Kislev 5204=1443, and the scribe's wages were paid by Antira [=Andrea] d'Antonio delli Lenzi[?]. The same scribe copied MSS Vat. ebr. 95 in 1438, Paris, BnF héb. 196 in 1439 in Cortona, and Parma, Palatina Parm. 2445 in 1444. Colophon (f. 153r): ותשלם מלאכת הקדש בחמישי בשבת בעשרי' ושמנה בכסליו בשנת מאתים וארבעה לפרט האלף הששי ליצירה על ידי אליה המלמד בכאמ"ר משה ז"ל וכתבתי אותו הנה בפאנו עבור נצרי אחד שמו ינוצו מניטי מפיוורניצא שבא הנה עבור משדורי מפיוורניטיני לאדון קונטי פרנצ'סקו שיחיה וקבלתי שכירותי משלם ע"י אנטיראה דאנטוניאו דלילנצי ... וכתבתי אותו בכמו ח' שבועות On a flyleaf stub at the end a note on the burning at the stake of Savonarola and Domenico da Pescia: *Adi 23 di magio 1498 fù arso fra Girolimo [Savonarola] Fra Salvestro et fra domenico [da Pescia] in La Cipta di Firenze.*

Palatine collection, Fondo Fuggeriana ebr. 163.

Vat. ebr. 409

84 ff. Paper. 224 × 154 (150–153 × 104) mm. Quinions. <Northern Italy?>, mid-late 15th century (watermarks similar to Briquet no. 5575 dated 1456–1470). Ashkenazic semi-cursive script.

(השערי) *Sefer Aremat Hittim* by Judah de la Porta (השערי). Dictionary of rhymes. Missing until the entry אב. At the end supplements to entries in the letter א.

Vat. ebr. 410

46 ff. (1, 1^a, 1^b, 2–35, 35^a, 36–43). Paper. 144 × 112 mm (no. 2: 86 × 55 mm). Composition of quires indiscernible. <Italy>, late 15th century[?] (the paper seems to be earlier, but the script is typical of a later date). Italian semi-cursive and current semi-cursive scripts.

1. Ff. 1^br–10r: Fourteen liturgical poems. The first twelve poems are numbered. Includes the *piyyut* חי וישתבח [=אלהים] יגדל שמויים (no. 1, f. 1^br; the scribe consistently wrote שמויים instead of the sacred form אלהים), the *zemirot* for Sabbath meals שבת כד שר כל יצור עולם (no. 2, ff. 1^br–3r) by Abraham ibn Ezra (no. 3, f. 3r–v), דר בשמי אולמו נורא עלילה (no. 4, ff. 3v–4r) by Daniel b. Jehiel of Montalcino (no. 5, f. 4r–v), יום זה מכובד (no. 5, f. 4r–v), דרי מעלה שיר חדש מתנים (no. 6, f. 5r–v), an extract from Isaiah lvi:1–lvi:8 concerning the Sabbath (no. 7, ff. 5v–6r), נברך אלהינו משלו האכילנו (no. 8, f. 6r–v) and the *havdalot* recited at the termination of the Sabbath משביח שאון ימים נטה עלינו שלן]מים (no. 9, ff. 6v–7r), כוננה אשר נעשה (no. 10, f. 7r–v) by Jacob מנוי (no. 10, f. 7r–v), במוצאי יום מנוחה

Isaac ibn Ghayyat (no. 11, ff. 7v–8r), שיר אענה כי הנה by Abraham ibn Ezra (no. 12, f. 8v), לחול חטאתינו הוא ימחול by Isaac (f. 9v) and אליהו הנביא, אליהו הנביא, אליהו הנביא, אליהו הנביא ... איש אשר קינא לשם האל (ff. 9v–10r). Most of these pieces were published and listed in I. Davidson, *Thesaurus*, except for nos. 2, 9 and the last two poems.

2. Ff. 10v–35r: סליחות לכל תענית *Seliḥot* for Yom Kippur and fast days according to the rite of Rome. Includes some *teḥinot* and *tokheḥot*. The liturgies are numbered 1–28. On f. 10v an index of the *seliḥot*.
3. Ff. 36v, 37v: *Piyyutim*. Includes שדי לי שמע קולי בקראי לך בקול רינה for weddings (f. 36v) and ואתה מחסי אל הר (f. 37v).
4. Ff. 38r–43v: הכתבי כל מליצות Ten model letters.

Vat. ebr. 411

31 ff. Paper. 16th century. Maghrebi semi-cursive script.

Poems in a Judeo-Arabic dialect and, on ff. 22r–28v and 30r–31r, prayers and *piyyutim* for the circumcision ceremony. With vowel points. The poems are numbered in a later hand: 151–157, 164, 158–165. The poems on ff. 1–21 were published from this manuscript in Latin character transcription by E. Mainz, “Quelques Poésies Judéo-Arabes du manuscrit 411 de la Bibliothèque du Vatican.” *Journal Asiatique*, ccxxxvii (1949), pp. 51–83. Mainz maintained that these poems were written in a Maghrebi Judeo-Arabic dialect. G. Wettinger, “Late Medieval Judaeo-Arabic Poetry in Vatican Ms. 411: Links with Maltese and Sicilian Arabic.” *Journal of Maltese Studies*, xiii (1979), pp. 1–16 and xiv (1980), pp. 56–58 argued that the dialect was probably closer to Maltese or to the Judeo-Arabic spoken in Sicily.

The poems for circumcision פיוטים לאל מילה are ימינך אל נטה ופרוש (f. 22r), אלהים קיים by Jacob (ff. 22r–23r), על בן נולד תחמול, לשם גדול ולתהלה by Jehiel (ff. 23r–24r), יהי הבן ולגדולה by Jacob (ff. 24r–25r), יחונן צור בחמלתו לבן נכנס בבריתו by Joseph (ff. 25r–26r), ילד בצאתו מבית רחמים, אנשי חסד אספו לי לערך by Jehoseph (ff. 25v–26r) and שבח (ff. 30r–31r). The author's names are all acrostics in the poems.

Ff. 29–31 in another script.

Owners: Solomon b. Pinḥas Harun אני שלמה ב"ר פנחס הרון (f. 19r) and David b. Pinḥas Harun אני דוד בכ"ר פנחס הרון.

The manuscript is missing from the library, but a microfilm copy is found in the Institute of Microfilmed Hebrew Manuscripts in the Jewish National Library in Jerusalem.

Vat. ebr. 412

1036 ff. (4 volumes). Paper. 195 × 140 (158 × 95) mm. Composition of quires indiscernible. 17th century.

[שרשרות כסף] *Sharsherot Kessef*, Hebrew dictionary by Joseph ibn Kaspi in an

anonymous Latin translation in Latin characters. The Hebrew roots are in Hebrew characters. Missing from the middle of root תמה.

Vols. 1–3 were damaged by corrosive ink and were completed and restored but nevertheless are partly illegible.

Vat. ebr. 413

128 ff. (56r–60r, 115v–121r, 122v–127r, 128r blank). Paper and a few outer or inner parchment bifolia. 215 × 144 (150–154 × 96) mm. Byzantium, late 14th century. Varied quiring. Byzantine semi-cursive script.

[!] *Shorashim* שרשים לר' מנחם בן סרוק המדקדק [!]. A dictionary of biblical Hebrew by an anonymous 13th century author, falsely attributed in the title to Menahem ibn Saruk. Published, with an introduction by A. Saenz-Badillos, *Un diccionario Hebreo de Provenza (Siglo XIII)* (Granada 1987). Cf. idem, מילון עברי-עברי חדש, דברי הכנס המדעי העברי האירופי ... כנס ונציה, תשרי תשמ"ז in מפרובאנס מהמאה ה-13 או ה-14 (1990), pp. 114–119. Preceded by two poems, one in Aramaic beginning לאורזיליא and the other in Hebrew beginning לתפארת קחה חכמה לתפארת דהו שפיר בריא.

Watermarks are of the arc type that was used to mark paper in the second half of the 14th century, but are not similar to any of the watermarks traced in the printed corpuses. Ff. 60v–64v and 70–75 are written by a different hand in an Oriental semi-cursive script on different, apparently Oriental, paper. The parchment sheets (ff. 6/11, 108/119, 113/114) and ff. 120 and 124 are palimpsests taken from a Latin manuscript of musical notations and reused to copy this text (no Hebrew was written on ff. 120 and 124). The scribe, Shabbetai b. Samuel, wrote a note at the end of the manuscript (f. 128v) confirming its sale to Nehemiah b. Menahem Calomiti (author and copyist of MS Vat. ebr. 278 in 1418) for 3 dinars. The note reads מודה אני שבתי בכ"ר שמואל הסופר נבתי"א איך מכרתי זה ספר שרשים של מנחם בן סרוק לר' נחמיה י"ל בכ"ר מנחם י"ל [קלומיטי מקנדיאה] בג' דינר' וקבלתי הפרעון משלם והכל שריר ובריר וקיים. The owner signed his name in Italian below the note: "Io Nachamia Judio", and in Hebrew at the beginning of the manuscript לנחמיה למקנה. On ff. 121v–122r and 127r the same Nehemiah copied two letters sent to Rethymnon (רתומו or רטימו) in Crete concerning a dispute in the community. Cf. U. Cassuto in ספר היובל לשמואל in נחמיה בן מנחם קאלומיטי ומחברותיו (Jerusalem 1937), p. 215.

Palatine collection, Fondo Fuggeriana ebr. 85.

Vat. ebr. 414

280 ff. Parchment. 195 × 148 (122 × 79) mm. Quaternions. <Northern Italy?>, early 15th century. Sephardic semi-cursive script.

[ספר השרשים] *Sefer ha-Shorashim*, lexicon of biblical Hebrew by David Kimḥi. Second part of his philological treatise, the *Mikhlol*. First edition Italy before 1480. The biblical passages are vocalized. References to biblical verses in the

margins. On f. 1v verses by the author beginning ספר מספרים נחמד.

Initial words, roots, openings and endings written in violet ink. Beginnings of each letter of the alphabet decorated with red filigrees.

Owner (f. 280v): *Emptus ex libris ... Lelij Ruini epi[scopi] Balneoregien[sis] [=Bagnoregio] 1622.*

Vat. ebr. 415

224 ff. (<1> + 1–223). Parchment. 265 × 200 (186 × 120) mm. Quaternions. <Spain or Provence>, mid-14th century. Sephardic square script.

[ספר השרשים] *Sefer ha-Shorashim* by David Kimḥi. References to biblical verses in the margins in a cursive script.

The name Isaac, most probably the scribe, is singled out on ff. 49r, 59v and 158v.

Owner's entry on f. 223r: Shabbetai b. Jekuthiel Piperno שלי שבתי בכמ"ר יקותיאל ז"ל מפירונו. Other entries recording sales of the manuscript were erased. On f. 223v an Italian hand added a permit to act as a *shoḥet* issued to Johanan b. Menahem מנחם מנחם בכ"ר. יוחנן בכ"ר. At the beginning of the manuscript a flyleaf taken from a manuscript of a Latin breviary.

Vat. ebr. 416

280 ff. Parchment. 325 × 230 (215 × 140) mm. Quaternions. <Provence?>, early 14th century (before 1355). Sephardic semi-cursive script.

Sefer ha-Shorashim by David Kimḥi. Title added by a scribe at the Vatican on a flyleaf.

One of the flyleaves was taken from a Latin manuscript.

Owners: Duran Profiat (Porfet), possibly the father of Profiat (Moses b. Isaac) Duran, sold the manuscript to En Ferer Crescas through the agency of En Duran Astruc in the presence of En Nico[?] Rossel and En Astruc Bendit on 4 Adar 5115=1355 in Perpignan מודה אני החתום למטה לאנפרייר קרשקש שמכרתי לו על ידי הסרסור אנדוראן אשתרוק ספר שרשים אלו בערך [...] דינרין ברצלוניש בפני אניקו רושיל ונשתרוק בנדיט ... מה שהיה ארבעה ימים לחדש אדר שנת מאה וחמש עשרה לפרט האלף הששי ... במגדול פרפיאן ... Shabbetai b. Abraham Khamoz sold the manuscript to Jacob b. Shabbetai Saadon for twenty-two Neapolitan carlinos on Friday, 3 August, 18 Av 5280=1520 in Naples according to a record of the sale signed by Samuel b. Shem Tov מודה אני שבתי בכ"ר אברהם כמוז נ"ע איך מכרתי אלו השרשים אל כמ"ר יעקב בכ"ר שבתי סעדון נ"ע בערך עשרים ושנים קרלי' ממטבע נאפולי ... וזה היה בפני העדים חתומי מטה היום יום ו' ג' אוגוסטו י"ח לחדש אב ר"פ לפ"ק פה נאפולי דיתבא על כף ימא ומסתפקא ממימי מעיינות ובורות שנת חמשת signed by a witness Samuel b. Shem Tov and another illegible signature. Shabbetai b. Jacob Saadon sold the manuscript to Mordecai the teacher b. Judah on 16 Marḥeshvan 5305=1544 מוכרתי אני שבתי בכ"ר יעקב סעדון ז"ל זה השרשים קלף עור אל מרדכי המלמד יצ"ר בכ"ר

and the latter sold the manuscript to Benjamin b. Shabbetai da Nola two days later מרדכי ש"ה מכרתי אני ש"ה מרדכי ש"ה ... זה היה ... י"ו מרחשון ש"ה ... (all on f. 280r). On f. 280v signature of the owner Samuel b. Shabbetai Saadon אלו השרשים שלי שמואל סעדון בכ"ר שבתי מנולא זצ"ל ... On f. 1r Andreas Maes (Masius), the well-known Flemish orientalist and Hebraist, recorded the purchase of this manuscript for the papal library in 1552 by order of the librarian Cardinal Marcello Cervini (later Pope Marcellus II) אני אנדריאס מאסיאוס קניתי ספר הזה לבית ספרי פאפא יוליאוס ... לפי מצות אדוני מרצילא צרוינו קרדינל השלישי בשנת אלף וחמש מאות וחמשים ושנים לבריאת משיחנו ... שר בית ספרים הנזכר.

Vat. ebr. 417

208 ff. Various dimensions. Composition of most quires indiscernible.

Collection of fully restored manuscripts and fragments of manuscripts of philological content.

I

Ff. 1–28. Parchment (outer and inner bifolia of each quire) and pre-watermarked [?] paper. 165 × 88 (148 × 86) mm. Seven-bifolia quires. <Spain>, 13th century. Sephardic semi-cursive script.

1. Ff. 1r–28v: [ספר השרשים] Fragment from *Sefer ha-Shorashim*, lexicon of biblical Hebrew by Jonah ibn Janah. Only roots זרע to גב. Different translation from that by Judah ibn Tibbon. On this translation cf. B. Richler, *ספר תרגום נוסף של ספר קטעים מכתבייד נוספים* KS, lxiii (1991), pp. 993–995 and *התרגום הבלתי ידוע של ספר השרשים לר' יונה אבן ג'נאח* *ibid.*, pp. 1327–1328 (reprinted in *From the Collections*, pp. 31–33 and 61–62), and on this manuscript cf. p. 61. Edited from this manuscript and from fragments of other manuscripts used as wrappers for notarial records in Italian archives by M. Perani, "I manoscritti ebraici della "Genizâ italiana": frammenti di una traduzione sconosciuta del "Sefer ha-Sorasim" di Yônâ ibn Ganah." *Sefarad*, liii (1993), pp. 103–142.

II

Ff. 29–114. Parchment (outer and perhaps inner bifolia of each quire) and pre-watermarked [?] paper. 198 × 140 (153 × 101) mm. <Spain>, 13th century. Sephardic semi-cursive script.

2. Ff. 29r–114v: [מחברת הערוך] *Maḥberet ha-Arukh* by Solomon b. Abraham Parḥon. Incomplete. Only from roots תמו to ערב.

III

Ff. 115–152. Paper. 205 × 150 (148 × 48) mm. 15th century. Ashkenazic semi-cursive script.

3. Ff. 115r–152v: [מילון לתנ"ך] Biblical lexicon. Lists words with roots of two or three letters and at the end of each letter of the alphabet words with roots of

15 Av 4868=1108 ב"ט"ו לירח בזה מנבזה דרוך בשנת ד"א תתס"ח ליצירה, while more accurate manuscripts record the date as 4861=1101. Cf. edition by A. Kohut, ערוך השלם or *Aruch Completum* (1878–92), introduction, p. iv. This manuscript was not used for variants by Kohut.

This copy was completed on 14 Av 5094=1334, in Toledo. Colophon (f. 234v): בשנת חמשת אלפים ותשעים וארבע לבריאת העולם בששי בשבת בחמשה ימים לחדש אב בטליטלה.

The quires beginning on f. 171 were pricked and ruled in a different manner. On f. 1r a note on the acquisition of two manuscripts (Vat. ebr. 141 and Vat. ebr. 418) by Fugger: 1541. 8 *Iaunuarii emi duo volumina signata hoc signo ducatis sex ...* Palatine collection, Fondo Fuggeriana ebr. 10.

Vat. ebr. 419

104 ff. (<1> blank, 1–37, 39, 39^a–73, 73^a, 74–91, 91^a–101).

I

Ff. 1–16. Paper. 208 × 146 (160 × 114) mm. Quaternions. 15th century. Sephardic semi-cursive script.

1. Ff. 1r–16v: כתאב אל אלפאט אל לאטין מנקול מן לסאן אל עבראני Lexicon of medicinal herbs in Arabic with Latin equivalents and occasionally translation into 'לע' [i.e. Spanish]. In alphabetical order. Missing from the middle of letter *nun*. Ff. 17–18 blank.

II

Ff. 19–37, 39, 39^a–41. Paper. 208 × 146 (136 × 94) mm. Quinions[?]. 16th century (watermarks similar to Briquet no. 13891 dated 1531–1539). Italian semi-cursive script.

2. Ff. 19r–41v: Novellae on laws concerning Jewish festivals and fast days in *Sefer Mizvot Gadol* by Moses of Coucy. The anonymous Italian author quotes his teacher R. Judah מורי רבינו יהודה (f. 25r) and a R. Ephraim מפי ר' אפרים (f. 28v). Includes laws of *ḥamez* and *mazzah* on Passover "מסמ"ג ומצה מסמ"ג beginning לבקשת המעתירים ולמלאת דרושם כתבתי את הנראה לפי קוצר השגת שכלי (ff. 19r–27v), the *shofar* חדושים על הסמ"ג במצות שופר (ff. 28r–31r), Hanukkah לבקשת המעתירים (ff. 32r–35v), Purim (ff. 36r–39v) and Ninth of Av חדושי מצות ט' באב על הסמ"ג (ff. 39r–41v). Ff. 42–43 blank.

III

Ff. 44–73 ff. Paper. 208 × 146 mm (various layouts of written areas). 15th century. Various Italian semi-cursive scripts.

3. Ff. 44r–73v: ביאור יסוד מורא Mordecai b. Eliezer Khomtiano's (Comtino) commentary on *Yesod Mora ve-Sod Torah* by Abraham ibn Ezra. Includes the commentator's poem at the beginning חזקה מני חכמת בנו עזרא [אם]. Missing from near the end of chapter vii. Extracts were edited from other manuscripts by J. Gurland נגיז ישראל בפטרבורג in פירוש ליסוד מורא מהר"אבע (הקדמה) (St. Petersburg 1866), p. 10, by N. Ben-Menahem, *Mi-Ginzei*, pp. 176–185 and פרקי ר' אברהם אבן

יסוד מורא של ר' אברהם אבן עזרא *Hadarom*, xxvii (1968), pp. 211–220. Cf. *idem*, *Essays Presented to Chief Rabbi Israel Brodie* (London 1967), Hebrew section, pp. 67–78, and especially p. 73 where this manuscript is described.

On f. 61r the names Judah and Jacob are singled out.

IV

Ff. 73^a (originally blank), 74–88. Paper. 208 × 146 (163 × 99) mm. One eight-bifolia quire. Ca. 1400. Sephardic semi-cursive script.

4. Ff. 74r–88r: מלות ההגיון להר"ם במז"ל Moses b. Maimon's treatise on logic *Millot ha-Higgayon*, in the translation by Moses ibn Tibbon. First edition Basel 1527. Not used in the critical edition by I. Efron, *Maimonides' Treatise on Logic* (New York 1938).

V

Ff. 91–101. Paper. 208 × 146 (144 × 99) mm. One senion. <Italy>, late 15th century (watermarks similar to Briquet no. 14873 dated 1483). Ashkenazic semi-cursive script.

5. Ff. 91r–101r: ראה ספר שמו נקרא יסוד מורא וסוד תורה *Yesod Mora ve-Sod Torah*, Abraham ibn Ezra's treatise on the meaning of the commandments and the letters of the Divine Name. First edition Constantinople 1530.

Owner (f. [73^a] r): The heirs of Eliezer Richetti זלה"ה ריקייט' אליעז' זלה"ה. Another manuscript belonging to Richetti was found in MS London, Montefiore 409.

Vat. ebr. 420

93 ff. (1, 1^a–92). Paper and parchment (outer bifolia in each quire except for the quire of ff. 54–73 in which the inner bifolia as well are of parchment). 218 × 144 (153 × 95) mm. Nine-bifolia quires (1 ten-bifolia). <Spain or Provence>, mid-15th century (watermarks similar or identical to Briquet no. 3528 dated 1429, other variants dating 1429–1461). Sephardic cursive script.

[מילון עברי-ערבני] Hebrew-Arabic lexicon in alphabetical order of the roots. Some definitions include Spanish words or words in other languages in Hebrew characters (e.g. פרוקס, פולטיק, פאלודג', פאלודג', פרוקס). Includes many medical and pharmacological terms. On ff. 75r–76r (2 ff. added to a quire and written by a different hand): completions of lacunae in the text, e.g. כל זה חסר מאות הצדי במקו' זה חסר מאות הרי"ש והוא באמצע הקונדרוס or שיש עלה א' קרוע.

Owner (f. 1r): Flaminii, i.e., Antonio (Leone) Flaminio.

Palatine collection (cf. Cassuto, *Palatini*, pp. 69–71, 77).

Vat. ebr. 421

81 ff. (1–30, 32–52, blank 52^a, 53–80). Paper. 198 × 143 (142 × 88) mm. Eight-bifolia quires. <Spain>, 1449. Sephardic semi-cursive script.

I

Ff. 1–8. Sephardic semi-cursive script.

1. Ff. 1r–8r: כלם מבווארים קדש ויוני וארמי מבווארים כלם A list of about 300 Divine names in Hebrew with their equivalents in Aramaic and Greek. The Greek words are written in Hebrew characters with vowel points.

II

Ff. 9–26, 67–68. Sephardic semi-cursive script.

2. Ff. 9r–26v; 67r–68v: [פירוש מלים במשנה תורה באיטלקית] Explanations in Italian in Hebrew characters of difficult words in Moses b. Maimon's *Mishneh Torah*. Incomplete. Includes parts of the first two books, *Sefer Madda* and *Sefer Ahavah*: Laws of Sabbath, end of chapter 18 to beginning of chapter 20 (f. 9r–v); Laws of Blessings, middle of chapter 8 to Laws of Circumcision, beginning of chapter 10 (ff. 10r–12v); Laws of Talmud Torah, chapter 4 to Laws of Idolatry, chapter 2 (f. 13r–v); Laws of Idolatry, chapter 11 to Laws of Repentance, chapter 7 (f. 14r–v); Laws of Sabbath, chapters 1–7 (ff. 15r–17v), *ibid.* chapters 12–18 (ff. 18r–20v), Laws of Principles of the Torah (*Yesodei ha-Torah*), chapters 8–10, Laws of Moral Dispositions and Ethical Conduct (*DeSot*), chapters 1–7, and Laws of Study of the Torah (*Talmud Torah*), chapters 1–4 (ff. 21r–23v); Laws of Repentance, chapter 8 to Laws of *Tefillin*, chapter 9 (ff. 24r–26v); and Laws of Sabbath chapters 8–11 (ff. 67r–68v).

III

Ff. 27–36. Italian semi-cursive script.

3. Ff. 27v–36v: [פרקים על הלוח העברי] Chapters on the Jewish calendar. Also includes an account of the ascent of Ezra the “prophet” of Montcontour, the grandson of Abraham ibn Ezra! והוא קנטור מספרד והוא נכד מהרב אברהם אבן עזרא (f. 29r), edited from this manuscript and from MS Vat. ebr. 239 by N. Fried [=Ben Menahem], in *Tarbiz*, ii (1931), p. 514, and cf. G. Scholem, על נביאותו של ר' עזרא ממונקוטור, *ibid.*, pp. 244–245 and 514. On ff. 30r–33r: calendars for cycles 264 to 276 [=4998–5244=1237–1484] and on ff. 33v–36v: *Fourteen Gates* י"ד שערים ending with Gate 7.

IV

Ff. 37–66, 69–78. Italian current semi-cursive script.

4. Ff. 38r–66v; 69r–78v: [פירושי מלים בפירוש רש"י לתורה] Explanations of difficult words in Rashi's commentary on the Pentateuch. The explanations are in Hebrew and/or Italian בל"ע in Hebrew characters. Bound out of order. Ff. 69r–78r belong after f. 56.

V

Ff. 79–111. Sephardic cursive script.

5. Ff. 79r–111v: [פירוש על פירוש התורה של רש"י] Supercommentary on Rashi's commentary on the Pentateuch. Incomplete and missing until pericope *Va-Yera*. Includes pericopes *Va-Yera* to *Mishpatim* (ff. 79–88), *Naso* to *Rebeh* (ff. 89–97), various verses from the Pentateuch (ff. 98–100) and *Terumah* to *Zav* (ff. 101–111).

Vat. ebr. 424

96 ff.

1. Ff. 1–52: [מלון עברי איטלקי] Hebrew-Italian dictionary in Hebrew characters.
2. Ff. 52–96: [מקדש מעט] ספר האולם וההיכל. The first three chapters of the first part of Moses b. Isaac Rieti's poem *Mikdash MeSat*.

This manuscript, described in Assemani's catalogue, is now missing in the Vatican Library.

Vat. ebr. 425

144 ff. (87–141, 143 blank). Paper. 290 × 105 (258 × 78 with variants) mm. 16-bifolia quires. <Florence, Italy>, 1477. Italian current semi-cursive script.

זהו החפוש מחנות הפרה אשר עשינו אותו בחדש מרצו רל"ז Inventory of the pawned items in the bank of Manovello di Bonaiuto da Camerino [=Immanuel b. Uzziel Azariah mi-Camerino] compiled in March 5237=1477. The Banco della Vacca was one of the Jewish pawnshops or so-called 'banks' in Florence. The inventory, which must have been written either by the Jewish moneylender or by his appointed 'shop manager', includes a short description of the pawned items, the shelves on which they were stored, the names of debtors, and dates on which loans were made. On f. 142r there is a list of items from June 5239=1479 העניינים אשר שלחנו and a note from July 1479, and on f. 144r a receipt in Italian written by Antonio di Jacopo Silvestri to M[anov]ello di Bonaiuto da Camerino dated 4 June 1479. The identity of the Jewish moneylender was put forward by U. Cassuto "Un registro ebraico di pegni del secolo XV." *ZfHB*, xv (1911), pp. 182–185 and xvi (1913), pp. 127–142; cf. also Cassuto, *Firenze*, especially pp. 168–171.

On the flyleaf at the beginning of the manuscript some jottings to test the quill, among them the name Antonio di Jacopo di Paolo in Hebrew characters אנטוניאו די יקופו דפאולו.

Cassuto, in *Palatini*, pp. 46–47, surmises that this inventory might have ended up with the Manettis (from whom Fugger purchased Hebrew manuscripts) through Giovanfrancesco Manetti, the converted Jew appointed by the Florentine authorities to inspect and translate the Hebrew account books of Jewish bankers.

Vat. ebr. 426

176 ff. Two separate manuscripts bound together.

I

Ff. 1–101. Paper. 287 × 223 (201 × 125) mm. Eight-bifolia quires. <Spain>, late 14th century (watermarks similar to Briquet no. 790 dated 1387–1433). Sephardic cursive calligraphic script.

1. Ff. 1r–101r: [שרח פצול אבוקראט] Galen's commentary on the *Aphorisms* by Hip-

pocrates, in Arabic translation in Hebrew characters. End missing. Only until part v, chapter six. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 658–659. In the margins another hand copied Moses ibn Tibbon's translation of this work until near the end of part ii, probably from ibn Tibbon's translation of Moses b. Maimon's commentary on the *Aphorisms* which includes Galen's commentary.

II

Ff. 102–176. Paper. 287 × 223 (222 × 155) mm. Senions. Spain, 1371. Sephardic semi-cursive script.

2. Ff. 102r–176r: [מעיאר אלעלם פי פן אלמנטק] Abū Ḥāmid Muḥammad al-Ghazālī's treatise on logic *Miṣyār al-Silm fī al-Manṭiq* (The Standard Measure of Knowledge) in the original Arabic in Hebrew characters. Beginning missing. The chapters are headed אלקיאס; מקדמאת אלקיאס and אלקיאס ואחכאמה (!) אלוגוד ואחכאמה.

No. II was copied by Musi b. Ishāq b. al-Mas=udia for Don Benveniste b. Lavi and completed on 24 Sivan 5131=1371. The patron, Don Benveniste, is probably Judah Benveniste b. Solomon de la Cavalleria of Saragossa (d. 1411). Colophon in a cursive script (f. 176r): כמל אלכתאב בחמד אלה ועונה כט מסי בן אסחאק בן אלמסעודיה ד' אלעלם ואלג'מאל ואלפהם ואלכמאל אלפרע אלנג'יבי דון בנבנשת בן לב[יא]. אלה ינצורה ויזיד פי עמרה. וכאן אלפראג מנה יום אלארבעה עשרין יום מן שהר סיון אלדי מולודה הט"ו תתפ"ח סנה כמס אלף ומאיה ותלאתין וואחד ללכליקה וואפק ראבע יוניה סנה אלף וארבע מאיה ותסעה ללצפר וסנת אלף ותלאת מאיה וסבעין וואחד ללרום וואפק תאסע עשר יום מן דו אלקעדה סנה סבעה מאיה וסבעין ואתנין ללהג'רה. It is impossible to know if the colophon was written by the scribe himself, however the watermarks are approximately from the same date as the one stated in the colophon and the data in the colophon are probably genuine.

On f. 1r jottings in Arabic and verses in Hebrew. The verses begin כבד נבון לבב יום צ"ל: by Abraham b. Ḥasdai; עליו שלש מאד ירגו לבבי; אם אאסוף ידי למקרה הזמן; ואם ידל המר בעת יועיל and בעת נולד אנוש ידיו סגורות [אם] by Judah ha-Levi; הזמן יהיה עלי ראשך לצל.

For a more comprehensive description of this manuscript, cf. Proverbio, pp. 380–382

Vat. ebr. 427

48 ff. (7v–8v, 48 blank). Paper. 270 × 206 (208 × 157) mm. Quaternions. <Italy>, ca. 1470 (watermarks similar and possibly identical to Briquet no. 5576 dated 1468 and [1471]). Ashkenazic (Italian) semi-cursive script.

1. Ff. 1r–7r: [חיבור על ההגיון] Treatise on logic. Begins 'המאמ' בב' איך תתבארנה ההקדמו' ההקשי' וראשוני' בהתרתם ויחלק פרקי'. הפרק הא' בהתרת ההקדמו' הסתומו'.
2. Ff. 9r–47v: [אור השם] *Or Adonai*, philosophical treatise by Ḥasdai b. Abraham Crescas in four parts. First edition Ferrara 1555/6. In this manuscript only parts 2–4 are copied. W. Harvey, "אור" בס' אור, *KS*, lv (1980), noted that part 1 was copied by the same hand in MS Oxford, Bodleian Library Mich. 505.

There is no colophon but the manuscript was surely copied by Eliezer b. Solomon who copied the Oxford manuscript in 1477, MS Paris, BnF héb. 929 in 1462 (cf. *Manuscripts médiévaux en caractères hébraïques*, II, 94) and another manuscript of philosophical treatises, MS Naples, Biblioteca Nazionale III F 5, at an unspecified date.

Vat. ebr. 428

289 ff. (1-48, 48^a, 49-207, 207^a-283, <4>; f. 283 and 4 unfoliated parchment ff. at the end blank). Ca. 215 × 150 mm (various layouts of written areas). Different scripts, mostly Sephardic dating to the 15th century.

Fragments from different manuscripts bound together.

I

Ff. 1-8, 96-114. Paper. <Spain>, 15th century. Sephardic semi-cursive script. Ff. 1-2, 96-108 by a different hand.

1. Ff. 1r-5v: ספר הזוהר לרבן שמעון בן יוחאי ז"ל Fragments from the *Zohar* (pericope *Bereshit*). Includes *Midrash ha-NeSelam* from *Zohar Ḥadash*, Jerusalem 1953 edition, ff. 5b-6a (f. 1r-v), 6a (f. 2v), 11a-11b (ff. 1v-2v), *Zohar* pericope *Bereshit* 38a-39b (ff. 3r-5v).
2. Ff. 6r-8r: Fragment from a treatise on the 613 precepts in the order of their appearance in the Bible. Based on the writings of Moses b. Maimon. Extant in this manuscript only until pericope *Mishpatim*. Begins פרשת בראשית ויצו ה' אלהים על האדם לאמר מכל עץ הגן אכול תאכל, מזה הפסוק הוציאו רז"ל ז' מצוות שנצטוו בני נח.

II

Ff. 9-18. Paper. <Italy>, mid-14th century (watermarks similar to Briquet no. 3126 dated Bologna, 1358). Italian style Sephardic semi-cursive script with cursive letters.

3. Ff. 9r-18r: [פירוש התורה לריקנטי] Fragment from Menahem b. Benjamin Recanati's kabbalistic commentary on the Pentateuch (pericope *Bereshit*). Cf. Lemberg 1880 edition, ff. 7a-10b.

III

Ff. 19-48. Paper. <Spain or Provence>, 15th century. Sephardic semi-cursive script.

4. Ff. 19r-21v: סוד המלקות Kabbalistic secrets on repentance and lashes. Beginning missing.
5. Ff. 21v-23v: פירוש של י"ג מדות בדרך קצרה Kabbalistic commentary on the Thirteen Attributes. Composed in the Iyyun circle. Incomplete. Published from other manuscripts by M.W. Verman, *The Books of Contemplation* (Albany 1992), pp. 216-219.
6. Ff. 23v-33r: Extracts from Jacob b. Jacob ha-Kohen's kabbalistic work *Sefer ha-Orah*. Includes טעם ציצית (ff. 23v-24r), פי'ורוש] השם הקדוש (ff. 24r-25v), טעם, פי' השם הקדוש היוצא מפרשת קדש לי, והיה כי יביאך וגו' (ff. 25v-26r), התפלין (ff. 26r-27r),

13. Ff. 68r–75v: [פירוש התורה לריקנטי] Fragments from Menahem b. Benjamin Recanati's kabbalistic commentary on the Pentateuch (Genesis).

VI

Ff. 76–94. Paper. <Spain or Provence>, 15th century. Sephardic semi-cursive script.

14. Ff. 76r–77v: Extracts on Kabbalah. Incomplete. Includes כל זה לשון החסיד ז"ל (f. 77r), a commentary by Hai Gaon ז"ל פירש רבי האי ז"ל (f. 77v) and a note on the covenant of salt סוד ברית מלח (f. 77v).
15. Ff. 78r–79v: Fragment from a kabbalistic treatise on the planets. Followed by the beginning of a piece on the laws of the *tahanun* prayers headed והא עובדא הוה בספינתא: לך תקנת והוא רחום of which only the first sentence is extant: דיהודאי דאתתמן גלותא דירושלם ולארתא דאנת הוה (f. 79v). This piece was printed in the halakhic compilation *Kol Bo* (Naples 1490).
16. Ff. 80r–90v: [אור זרוע] Moses b. Shem Tov de Leon's *Or ZaruSa*, a kabbalistic commentary on the Pentateuch. Incomplete. Edited with variants from this manuscript by A. Altmann, ספר אור זרוע לרבי משה די ליאון *Kobez Al Yad*, xix (1980), pp. 245–293.
17. Ff. 90v–91v: [ספר הבהיר] Fragment from *Sefer ha-Bahir* (§138 to end). Cf. D. Abrams, *The Book Bahir* (Los Angeles 1994), pp. 221–227.
18. Ff. 92r–94r: קבלה מבוארת יפה Commentary on the ten Sefirot by Jacob b. Jacob ha-Kohen. Begins שם הבורא שהוא חי וקיים לעדי עד. Version B. Edited from other manuscripts by G. Scholem, יעקב בני ר' יצחק בן ר' יעקב הכהן, מדעי קבלות ר' יעקב בן ר' יצחק בני ר' יעקב הכהן, in *יהדות* ii (1927), pp. 227–230.

I

19. Ff. 96r–108v: [מדרש הנעלם] *Midrash ha-NeSelam* from *Zohar Ḥadash* (fragment from pericope *Bereshit*). Cf. the Jerusalem 1953 edition, ff. 6b–12a.
20. Ff. 109r–114v: [זוהר] Fragments from pericopes *Bereshit* and *Va-Yehi* from the *Zohar*. Cf. the Jerusalem 1953 edition, ff. 38a–41a and 226b–229b, 238b–240b.

VII

Ff. 115–122. Paper. <Spain or Provence>, 15th century. Sephardic semi-cursive script.

21. Ff. 115r–121v: [מדרש הנעלם] *Midrash ha-NeSelam* from *Zohar Ḥadash* (fragment from pericope *Bereshit*). Cf. the Jerusalem 1953 edition, ff. 16b–19b.
22. F. 122r–v: [פירוש התורה לרמב"ן] Fragment from Moses b. Nahman's commentary on the Pentateuch (Genesis v:1–v:4).

VIII

Ff. 123–128. Paper. Mostly individual leaves, fragments from different manuscripts by different hands, mostly in 15th century, Sephardic semi-cursive scripts.

23. F. 123r–v: [תיקוני זוהר] Fragment from *tikkun* 13 from *Tikkunei Zohar*. The following leaf from this manuscript is found in MS Vat. ebr. 530 (no. XXV).

24. Ff. 124r: Extract from a kabbalistic work on ritual impurity (*tum'ah*).
25. F. 124v: [קטע מהזוהר פרשת בהעלותך] Extract from the *Zohar* on pericope *Be-HaSalotkha*. Variants from the printed editions (ff. 152a-153a).
26. Ff. 125r-126v: [פירוש הזוהר (קטע)] Fragment from a commentary on the *Zohar*. Mentions Joseph Gikatilla וְהָרַב ר' יוֹסֵף גִּיקַטִּילִיא (f. 125v) and *Sefer ha-Sodot* ובספר הסודות (f. 126v).
27. F. 127r: [מדרש הנעלם] *Midrash ha-NeSelam* from *Zohar Ḥadash* (fragment from pericope *Bereshit*). Cf. the Jerusalem 1953 edition, f. 12a. Continuation not copied.
28. F. 128r-v: [מדרש רות] Fragment from *Midrash Ruth* from *Zohar Ḥadash*. Cf. the Jerusalem 1953 edition, ff. 84b-86b.

IX

Ff. 129-130. Paper. Mid-late 14th century. Byzantine semi-cursive script.

29. Ff. 129r-130v: Kabbalistic secrets. Incomplete. Includes ענין סוכות (f. 129r), חמץ (f. 129v), ענין שבועות (*ibid.*), ענין כהן גדול (f. 130r) and an extract from *Sefer ha-Bahir* (f. 130v, end missing). These two folios belong to MS Vat. ebr. 405 and fill the gap between ff. 100 and 101 in that manuscript. F. 130 should precede f. 129.

X

Ff. 131-134. Paper. Late 14th century. Byzantine semi-cursive script.

30. Ff. 131r-134r: אֹתִיּוֹת שֶׁל ר' עֲקִיבָא *Otiyyot de-Rabbi Akiva*, Version B. First edition Krakow 1579. Upper margins cropped.
31. F. 134r-v: סֵפֶר הַשֵּׁם Fragment from the first part of *Sefer ha-Shem*, Abraham ibn Ezra's work on the meaning of the letters forming the Divine Name. First edition Fuerth 1834. Another fragment from this manuscript including three damaged folios from this treatise is found in MS Vat. ebr. 530, Fragm. 13.

XI

Ff. 135-136. Paper. <Spain>, 15th century. Sephardic semi-cursive script.

32. F. 135r-v: [מדרש החכמה] Fragment from the end of Judah ibn Matka's *Midrash ha-Ḥokhmah*. Separated from MS Vat. ebr. 338.
On f. 135v a deed of sale of the manuscript in 5180=1419/20 or 5183=1422/3. The names of the owners were erased but the phrasing of the deed shows that the seller was a woman הנה אנכי הנזכרת מודית שמכרתי.

XII

Ff. 137-155. Paper. <Byzantium or Italy?>, late 15th century. Sephardic current semi-cursive script.

33. Ff. 137v-155v: [שיר חדש] by Solomon Molkho. Messianic-prophetic sermons based on the kabbalah. End missing. Begins with an explanation of the tal-

mudic passage אמר רבה בר בר חנה אשתמע לי נחותי ימא (TB Bava Batra 73a). The text was identified by S. Zucker, *Gershom Scholem (1897–1982): In Memoriam*, ii (2007), p. 476. The text corresponds to ff. 1–19r, line 15 of the manuscript described by Zucker.

XIII

Ff. 157–166. Paper. 233 × 165 (175 × 110) mm. One quinion. <Italy?>, early 15th century. Sefhardic semi-cursive script.

34. Ff. 157r–160r: [שער השואל] Azriel of Gerona's *Shaṣar ha-Shobel* on the ten Sefirot. Printed in דרך אמונה by Meir ibn Gabbai (Constantinople 1560). Cf. G. Scholem, מפתח לפירושים על עשר ספירות *KS*, x (1933/34), p. 500, no. 9.
35. Ff. 160r–166v: ספר המשקל *Sefer ha-Mishkal*, kabbalistic treatise by Moses b. Shem Tov de Leon.

Copied by Moses b. Israel. Colophon (f. 160r): עזריאל ז"ל שקבל עד כאן לשון החכם ר' עזריאל ז"ל וכתב העבד משה בר ישראל ז"ל מפי הרמב"ן ז"ל. The scribe's name, Moses is also singled out on ff. 158v, 161r, 161v, 163r (twice), 163v (acrostic).

XIV

Ff. 167–177. Paper. <Byzantium>, 15th century. Byzantine semi-cursive script.

36. Ff. 167r–177v: [פירוש התורה] Fragment from a commentary on the Pentateuch. Only on Deuteronomy from the end of pericope *Ekev* until the end of the book. The commentary is partly mystical and partly literal על דרך האמת and על דרך הפשט. Quotes Abraham ibn Ezra many times.

XV

Ff. 178–197. Paper. <Byzantium>, 1437. Byzantine semi-cursive script. Ff. 178–182 were completed by an Italian current semi-cursive script.

37. Ff. 178v–197v: ספר כד הקמח מהרב בחיי גאון ז"ל Fragment from Baḥya b. Asher ibn Ḥlava's *Sefer Kad ha-Kemah*. Only until middle of entry אבל. The continuation, until the end of the treatise is found in MS Vat. ebr. 274, copied in 1437. First edition Constantinople 1515. Critical edition from other manuscripts by C.B. Chavel (Jerusalem 1970).

XVI

Ff. 198–206. Paper. <Byzantium>, 15th century. Byzantine semi-cursive scripts.

38. Ff. 198r–206v: [חכמוני] *Ḥakhmoni*. Shabbetai b. Abraham Donnolo's commentary on *Sefer Yezirah*. Incomplete. Includes only from near the beginning of chapter one beginning with the words את עולמו בלי מאומה until the middle of the chapter (ff. 188r–205v) and the end of chapter two (f. 206).

XVII

Ff. 207–217, 217^a, 234. Paper. <Byzantium?>, late 15th century. Ashkenazic cursive script.

39. Ff. 207r–217^av: [פירוש התורה] Fragment from a philosophical commentary on the Pentateuch. Only part of the commentary on pericope *Noah* remains.

Includes most of a section that resolves three difficulties in the text and ends *והנה נשלם מה שרצינו במשל זאת הפרשה והותרו כל הספקות* and the beginning of another section *פרק ויחל נח איש האדמה*. Quotes Moses b. Maimon (ff. 207r–v et al.) and Eleazar Ashkenazi's *Zafnat P'aneah* בספר צפנת פננת (f. 216v). At the bottom of f. 217^a r extracts from the commentary of Saadiah Gaon *רב סעדיה גאון* and Josippon *יוסף בן גוריון* on the identification of Gomer and other names in the text.

XVIII

Ff. 218–231, 240–241. Paper. <Byzantium>, 15th century. Byzantine semi-cursive scripts.

40. Ff. 218r–231v, 240r–241v: [ביאור אמצעי על ספר ההויה וההפסד] Fragment from the first part of Averroes' *Middle Commentary* on Aristotle's *De Generatione et Corruptione* translated by Kalonymus b. Kalonymus. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 130. The text on f. 218r and following is the immediate continuation of the text on ff. 240–241 written by a different hand.

XIX

Ff. 232–233, 235. Paper. 15th century. Ashkenazic semi-cursive script.

41. Ff. 232r–233v, 235r: [חיבור בהגיון] Fragment from a treatise on logic.

XVII

42. F. 234r–v: קבוצי גאליניוס ביסודות Fragment from the treatise on the elements according to Hippocrates, the *Alexandrian Summaries* of the Galenic Medical Canon. Translated by Samson b. Solomon. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 654–655.

XX

Ff. 236–239. Paper. <Byzantium>, 15th century. Byzantine semi-cursive script.

43. Ff. 236r–239v: על המליצה (title in a later hand). Fragment from a treatise on rhetoric. Includes parts of chapters 11, 12 *פרק י"ב היאך יושמו בהרגל חלקי המאמר* and 13 *פרק י"ג ענין האשה התקועית* and *ואמר קוינטיליאנו בב' ממאמר* Quintilian *ממאמר* (f. 236v).

XXI

Ff. 242–243. Paper. 15th century. Sephardic cursive script.

44. Ff. 242r–243v: Instructions for calculating eclipses in Avila באבילה. Includes an example for March 1410 *שנים לחשבון הנוצרית* 1410. Beginning missing.

XXII

Ff. 244–282 ff. Parchment (outer and inner bifolia of each quire) and paper. 215 × 150 (155 × 80) mm. <Spain or Provence>, 15th century (watermarks similar to Briquet no. 3528 dated 1429–1453). Sephardic semi-cursive script.

45. Ff. 244r–282r: אלכתאב אל אלראבע מן אלקאנון Fragments from the original Arabic text (in Hebrew characters) of Avicenna's medical opus the *Canon*, Book

iv, Fen i. Includes parts of section 1 (ff. 244–265) and section 2 (ff. 266v–282r). Other fragments from this manuscript are found in MS Vat. ebr. 367.

For a more comprehensive description of this manuscript, cf. Proverbio, pp. 383–388.

Vat. ebr. 429

162 ff. Collection of fragments from different manuscripts mostly on paper.

There are two sets of foliation, an old foliation in ink at the top of the recto sides and a stamped foliation (1–165) at the bottom of the verso sides from the end to the beginning. In this description we refer to the old foliation.

I

Ff. 1–8, 57. Paper. Late 14th century. Italian semi-cursive script.

1. Ff. 1r–8v, 57r–v: ספר המצוות Samuel b. Solomon's Book of Commandments *Sefer ha-Mizvot*. Apparently a unique copy. Includes only the author's introduction and the first six commandments. The author's name is included in the introduction א"ל שלמה ז"ל ר' החכם הדיין ר' אני שמואל עבדו בן החכם הדיין ר' שלמה ז"ל (f. 2r). The commandments are divided according to those dependent on the duties of the heart חובות הלבבות, duties of the body parts חובות האיברים etc., similar to the classification in Isaac of Corbeil's *Sefer Mizvot Katan*. M. Steinschneider, in *HB*, xviii (1878), p. 66 maintained that the author was Samuel b. Solomon of Falaise, but there is no basis for this assumption. According to a note inserted into the manuscript, f. 9 was removed to MS Vat. ebr. 179. Another fragment from this work including the continuation of commandment six and commandments seven and eight is found in MS Vat. ebr. 298, ff. 43r–50r.

II

Ff. 10–11. Paper. Late 14th century. Two columns. Italian semi-cursive script.

2. Ff. 10r–11v: [הלכות טריפות] Laws of *terefot*. Only the end of the treatise is extant. The author quotes הר"ש נר"ץ several times. On f. 11v the scribe copied the verses on the order of the weekly pericopes beginning ויראה לך מנוחה.

III

F. 12. Paper. Late 14th century. Two columns. Italian semi-cursive script.

3. F. 12r: שאלות ותשובות מהלכות שחיטה Laws of *sheḥitah* in the form of questions and answers.
4. F. 12v: פרק ראשון מהלכות שחיטה שלהרב הגדול רבינו משה בן מימון ז"ל Extracts from the laws of *sheḥitah* in Moses b. Maimon's *Mishneh Torah*.

IV

Ff. 13–19. Paper. Late 14th century. Two columns. Italian semi-cursive scripts.

5. F. 13r: [הלכות שחיטה (קטע)] End of a work on laws of *sheḥitah* (on כיסוי הדם).
6. F. 13r, column 1: [ליקוטים מפירוש המשנה לרמב"ם] Extracts from Moses b. Maimon's commentary on the Mishnah Berakhot, chapters i–iii, in the translation by Judah al-Ḥarizi.

7. Ff. 13v–14v: [פירוש רד"ק על ס' חגי א] Commentary by David Kimḥi on Haggai i:1-i:3. Written on f. 13v, column ii and in the margins of f. 14.
8. Ff. 14r–19v: [פירוש ס' עזרא מאת בנימין בן יהודה מרומא] Commentary by Benjamin b. Judah of Rome on the Book of Ezra. Missing from vii:10. Edited from other manuscripts by H. Berger, in *Kobez Al Yad*, vii (1895).

V

- Ff. 20–21. Paper. <Italy>, late 14th century. Italian semi-cursive script.
9. Ff. 20r–21v: [פירוש רש"י על שמות כה-לב] Fragments from Solomon b. Isaac's (Rashi) commentary on Exodus xxviii:41–xxix:24 and xxxii:2–xxxii:29.

VI

- F. 22. Paper. 14th century. Sephardic cursive script.
10. F. 22r–v: [יסוד עולם (קטע)] Fragment from Isaac b. Joseph Israeli's astronomical work *Yesod Olam* (tractate ii, chapters 5–6).

VII

- Ff. 23–28, 81–88. Paper. <Italy?>, Ashkenazic semi-cursive script. The name Eliezer, probably of the scribe, is singled out on f. 25v.
11. Ff. 23r–28v, 81r–88v: Fragments from a tractate on Hebrew grammar. A few chapters on vocalization, among them שער חטף בנכל, שער חטף פתח and שער חטף פתח קטן.

VIII

- Ff. 29, 73. Paper. <Spain or Provence>, late 14th century (fragmented watermark may be identified with Briquet no. 11716 dated 1382–85). Sephardic semi-cursive script.
12. Ff. 29r–v, 73r–v [ליית חן] Fragment from Levi b. Abraham b. Ḥayyim's *Livyat Ḥen* (treatise vi, part 3, on Creation, middle of chapter 14). These folios are the direct continuation of the text in MS Vat. ebr. 298, ff. 24–37, and form part of the same manuscript. Edited from MS Vat. ebr. 192 (q.v.) with variants from this manuscript by H. Kreisel *ליית חן* (Jerusalem 2004).

IX

- Ff. 30–38. Paper. <Spain or Provence>, second half of 14th century. Sephardic semi-cursive script.
13. Ff. 30v–38v: Fragments from the supercommentary on Abraham ibn Ezra's commentary on the Pentateuch by Solomon b. Abraham ibn Ya'ish. Incomplete. Includes portions from Exodus and Leviticus. The folios are restored and difficult to read.

X

- Ff. 39–46 ff. Parchment. <Italy>, early 14th century. Italian current semi-cursive script.
14. Ff. 39r–46v: [פירוש רש"י על דברים לא-לג] Fragments from Solomon b. Isaac's (Rashi) commentary on Deuteronomy xxxi:16–xxxiii:13.

XI

Ff. 47–56. Paper. <Italy>, early 14th century (watermarks probably similar to Briquet, no. 11641 dated 1318–1319). Italian semi-cursive script. The letters forming the name Moses, probably the scribe's name, are singled out on f. 47v.

15. Ff. 47r–56v: [קיצור ספר חובות הלבבות] Fragment from the abridgement of Baḥya b. Joseph ibn Paquda's *Ḥovot ha-Levavot*. According to I.M. Ta-Shema, קיצור ספר *Alei Sefer*, x (1982), pp. 13–24, the author of the abridgement was Asher b. Shelamaiah of Lunel. Other fragments from this codex are found in MS Vat. ebr. 297, ff. 45r–50v.

XII

Ff. 58–61. Paper. 15th century. Ashkenazic semi-cursive script.

16. Ff. 58r–61v: Letters on matters of halakhah by Samson Bellin sent to his brother-in-law Ḥayyim Hadar. The first letter, dealing with the wording of a *get* is very critical of Rabbi Joseph Colon. It was edited by J. Woolf who identified the author, in “New Light on the Life and Times of Rabbi Joseph Colon Trabotto (Maharik).” *Italia*, xiii-xv (2001), pp. 151–180.

XIII

Ff. 62–69. Parchment. <Germany>, early 14th century. Ashkenazic semi-cursive script.

17. Ff. 62r–69v: [פירוש שאילתות] Fragment of a commentary on the *Sheḥiltot*. Extant only from the end of pericope *Toledot* until *Va-Yeze*. The anonymous author quotes Hananel b. Ḥushiel רבינו חננאל (f. 65v), Isaac Fasi [=Alfasi] רבינו יצחק פאסי (f. 68r) and the book *Elef ha-Magen* by Samuel, probably Samuel ibn Jama who was the author of a book by this name (f. 66v).

XIV

Ff. 70–72. Paper. <Italy>, early 14th century. Italian semi-cursive script.

18. Ff. 70r–72v: [פרק קנין תורה] Includes only a few lines from the end of the *baraita Perek Kinyan Torah*, with vocalization, followed by the commentary attributed in the printed editions to Solomon b. Isaac (Rashi) on Mishnah Avot v:20 until the end of *Perek Kinyan Torah*. Perhaps these folios are a remnant of a prayerbook that included the entire *Pirkei Avot*.

The name Abraham, probably the scribe's name, was singled out on f. 72r. The colophon of the scribe on f. 72r reads: חזק ונישא רם לאל שבח לאל רם ונישא חזק. הסופר ואמיץ הקורא. אאכז"ה למרד"פ היא"י ליב"א

XV

F. 74. Paper. 14th century[?]. Sephardic semi-cursive script.

19. F. 74r–v: Fragment of a treatise on philosophy. The author speaks of the “second world” העולם השני and the “third world” העולם השלישי.

XVI

Ff. 75–80. Paper. 14–15th century. Sephardic cursive script.

20. Ff. 75r–77v: ספר האחד *Sefer ha-Ehad*, work on numbers by Abraham ibn Ezra. A page or two missing at the beginning. First edition Odessa 1867.
21. Ff. 77v–80v: [ספר השם הנכבד] *Sefer ha-Shem*, his work on the meaning of the letters forming the Divine Name. First edition Fuerth 1834. Extant only until the middle of part v (of viii parts).

XVII

- F. 87. Paper. 14th century. Sephardic semi-cursive script.
22. F. 87r–v: [יקו המים] Fragment from *Yikkavu ha-Mayyim*, treatise on Creation and the nature of water by Samuel ibn Tibbon. First edition Pressburg 1837.

XVIII

- Ff. 89 and 125. Paper. <Italy>, late 14th century. Italian semi-cursive script.
23. Ff. 89r–v, 125r–v: [מדרש איכה רבא] Selections from *Midrash Lamentations Rabbah*. The extracts are found in S. Buber's edition (Vilna 1899), p. 85, line 29 to p. 87, line 8; p. 88, line 12 to p. 90 line 12; p. 117, lines 4–11 and p. 141, line 5 to p. 142, line 7.

XIX

- Ff. 90–103. Paper. <Italy?>, early 15th century. Sephardic semi-cursive script.
24. Ff. 90r–103v: [פירוש הגדה של פסח ע"ד הקבלה] Joseph Gikatilla's kabbalistic commentary on the Passover Haggadah. A few pages at the beginning and the end are missing. Most of the pages are damaged and about half the text is difficult to read. Partly edited at the end of Moses de Leon's *הנפש החכמה* (Basel 1608) and fully edited under the title *צפנת פענח* in a Haggadah printed in Grodno in 1805.

XX

- Ff. 104–107. Paper. <Italy>, late 15th century. Italian current semi-cursive scripts.
25. Ff. 104r–107v: [כללי התלמוד] Talmudic methodology and chronology of *tanaim* and *amoraim*.

XXI

- Ff. 108–117. Paper. 15th century. Sephardic current cursive script.
26. Ff. 108r–111v; 117r–v: Summary of the chapters in part i of Moses b. Maimon's *Guide of the Perplexed*. The beginning is on f. 117.
27. Ff. 112r–116v: [פירוש ס' בראשית] Commentary on the Pentateuch (Genesis). Incomplete.

XXII

- Ff. 118–119. Paper. Ca. 1400. Ashkenazic semi-cursive script.
28. Ff. 118r–119v: Sayings of the Rabbis in alphabetical order. Only the letters *gimmel* and *dalet* remain. With a few explanations in the margins.

XXIII

- F. 120. Paper. Ca. 1400. Italian semi-cursive script.

29. F. 120r–v: [ספר המשקל או הנפש החכמה] Fragment from Moses b. Shem Tov de Leon's *Sefer ha-Mishkal* or *Ha-Nefesh ha-Hakhamah*. Other fragments from this manuscript are found in MS Vat. ebr. 297, ff. 82–83.

XXIV

- F. 122. Paper. 15th century. Italian current semi-cursive script.
30. F. 122r–v: Homilies on repentance, blowing the *shofar* and Yom Kippur עניין צום כפור.

XXV

- F. 123. Paper. 15th century. Sephardic cursive script.
31. F. 123r–v: באור מלות לאבן כספי Joseph b. Abba Mari Kaspi's explanations on passages in Moses b. Maimon's treatise on logic *Millot ha-Higgayon*. Missing from the middle of chapter xi (of xiv chapters). In his short preface the author writes: אמרתי אני יוסף בן אבא מרי לחבר ביאור במעט דברים ובדרכים קצרים בספרי מלאכת הדבור.

XXVI

- F. 124. Paper. 14–15th century. Sephardic current semi-cursive script.
32. F. 124r–v: [מעשה כלין הבטה נקרא אסטורלב והוא לבטלמיוס] The beginning of Ptolemy's work on the astrolabe *MaSasse Keli Habatah* in an anonymous translation from the Arabic.

XXVII

- F. 126. Paper. <Italy>, 14th century. Italian semi-cursive script.
33. F. 126r–v: [מקרי דרדקי] Perez Jehiel Trabot's dictionary *Makrei Dardekei*. Only part of the preface and the first few entries are extant. At the end of the preface the author's verses with the acrostic "Jehiel" beginning יערוף לקחי תול כטל. First edition Naples 1488.

XXVIII

- F. 127. Paper. 15th century. Ashkenazic semi-cursive script.
34. F. 127r–v: [מדרש איכה רבא] Fragment from *Midrash Lamentations Rabbah* [=S. Buber's edition, Vilna 1899, pp. 49–52]. Another page from the same manuscript is found in MS Vat. ebr. 297, f. 51. Cf. introduction to Buber's edition, pp. 75–76.

XXIX

- F. 128. Paper. <Spain or Provence>, 14th century. Sephardic semi-cursive script.
35. F. 128r–v: אגרת הפטירה *Iggeret ha-Petirah*, Hebrew translation by Ḥayyim b. Judah ibn Vivas of *Risālat al-wafāʿ*, a farewell letter to a friend who was leaving Spain to go to Egypt, by the 12th century Hispano-Muslim philosopher and scientist Abū Bakr Muḥammad Ibn Yaḥyā ibn al-Ṣā=igh, generally called Ibn Bājja, hence the medieval Latin name Avempace or Avenpace. Only the first page of this letter is extant in this manuscript. The continuation is found in MS Vat. ebr. 297, ff. 85–108 (f. 86, misbound in MS 297, is the

Vat. ebr. 430

105 ff. Paper. 222 × 115 mm. <Spain>, ca. 1300. Sephardic semi-cursive script. Completely restored and laminated, partly illegible.

[מלון רפואי בערבית] A manual of materia medica, animal, vegetable, and mineral, arranged alphabetically. In Arabic. In tables of six rows; each entry is described in columns on the two facing pages, according to these headings:

Right: תפסירהא באכתלאף, אלטבאע ואלדרג, אלאסמא (names), אלגנאא (its explanation in the different languages), אלבראל מנהא (its substitutes).
Left: מנאפעחא וכואצהא ווגה אסתעמאלהא (its benefits, special properties, and the ways it is to be employed).

The widest column on the right is the one giving the explanation in different languages. In many cases Persian, Greek, Berber and other terms, are displayed, but even more often there is a description of the item, sometimes citing from other medical authors, such as Masīḥ ibn Ḥakīm, Ibn Wāfid, al-Rāzī and al-Zahrāwī.

There is additional running text both above and beneath the tables. It is very difficult to decipher and its connection to the tables is unclear.

Vat. ebr. 431

112 ff. (1–110 + <2>) 208 × 142–210 × 145 mm. A compilation of eight different manuscripts or fragments in different Byzantine semi-cursive scripts from the 14th to early 16th centuries.

I

Ff. 1–26. Parchment (outer and inner bifolia of each quire) and paper.
Written area: 150 × 95 mm. Eight-bifolia quires. 15th century.

1. Ff. 2r–26v: [פירוש ספר הבהיר] Philosophical, anti-kabbalistic commentary on *Sefer ha-Bahir* by Elijah b. Eliezer Philosoph (ha-Yerushalmi) of Candia. Includes the text of *Sefer ha-Bahir*. Incomplete. Only until § 18. Cf. D. Abrams, *The Book Bahir*, Los Angeles 1994, pp. 58–59.

II

Ff. 27–40. Parchment (outer and inner bifolia of each quire) and paper.
Written area: 164 × 102 mm. Varied compositions of quires. 15th century.

2. Ff. 27v–40v: ספר החיים *Sefer ha-Ḥayyim*, anonymous kabbalistic treatise from the Ashkenazic pietists composed around 1200. Cf. J. Dan, תורת הסוד של חסידות, אשכנזי (Jerusalem 1968), pp. 51–52 and 143–156. Edited, with variants from this manuscript, by G. Necker, *Das Buch des Lebens* (Tübingen 2001). Necker identified the author of this work as the French tosafist Ḥayyim b. Hananel ha-Kohen. At the end a kabbalistic prayer תפלה לקודש.

III

Ff. 42–47. (46–47 blank). Paper. Written area: 160 × 104 mm. One quire of 2 bifolia. Early 16th century.

3. Ff. 42r–45v: מסורת החכמה לאברהם הלוי First part of *Messoret ha-Hokhmah*, kabbalistic treatise by Abraham b. Eliezer ha-Levi. Edited from this manuscript by G. Scholem, המקובל ר' אברהם בן אליעזר הלוי *KS*, ii (1925/6), pp. 125–130. The second part was edited from another manuscript by idem, פרקים מתולדות, ספרות הקבלה *ibid.*, vii (1930/31), pp. 449–456. Cf. the introduction by G. Scholem and M. Beit-Arié to the facsimile edition of Abraham ha-Levi's מאמר משרא קטרין (Jerusalem 1978), pp. 27–29.

IV

Ff. 48–62 (48, 62 blank). Paper. Written area: 142 × 104 mm. One eight-bifolia quire. Early 16th century (watermarks).

4. Ff. 49v–61r: פרוש שיר השירים ע"ד הקבלה Kabbalistic commentary on Canticles. Begins חונן הדעת ויתן לאדם עין רואה ואוזן שומעת Cf. S. Salfeld, "Das Hohelied bei den jüdischen Erklären des Mittelalters." *MWJ*, vi (1879), p. 209. Another copy of this commentary is found in MS Hamburg, Staats- und Universitätsbibliothek Levy 151. The name Elijah, probably the scribe's, is singled out on ff. 54v and 59v.

V

Ff. 63–76. Paper. Written area: 144 × 80 mm. Composition of quires indiscernible. 15th century.

5. Ff. 63v–66v: ספר התמונה וסודותיו The introductions to the three parts of *Sefer ha-Temunah*. Missing from the middle of the third introduction. Last words: בשמטה ההיא בפלטיין (=edn., middle of f. 29b). On f. 63r a short piece beginning: כח אל עליון וגם האותיות הם כחות גדולות ועצמות.
6. Ff. 67r–76r: Kabbalistic writings composed in the milieu that produced the *Sefer ha-Temunah*. Includes the end of the commentary on the 72 Divine Names, from the end of the Name מנד ending ע"ב שמות (ff. 67r–72r). An inaccurate edition of this commentary was printed in *Sefer Raziel*. On f. 72v: a piece beginning כבר נשלם פל' חבור ציור מספר חשבון בקדושת הקבלה. On f. 73r–v: a piece beginning ועתה בני החכם הנה ביארתי לך את הגדולות ואת הנוראות (also copied in MS Sassoon 596, p. 88). On ff. 73v–75r: a piece beginning הנה נשלם סוד שם המפורש נשגב ונעלה מאד בסודותיו. On f. 75v–76r: זה ציור האלפא ביתא אשר קבל משה מפי הגבורה. On f. 76r–v: והא לך ביאור הכסא. Most of these pieces are found in other manuscripts, not necessarily in the same order. Cf. for example, MS New York, JTS 8115, MS Jerusalem, JNUL oct. 476 (Catalogue Scholem, no. 2) and MS London, British Library Or. 10732.

VI

Ff. 77–90. Paper. Written area: 175 × 90 mm. Seven-bifolia quires.

7. Ff. 77r–90v: [ספר התמונה] *Sefer ha-Temunah*. Beginning missing. The redaction in this manuscript is different from the edition. In the edition and in other manuscripts, there are three sets of commentaries on the letters of the alphabet in three chapters, but in this manuscript all three commentaries on each letter are copied in succession. Missing until near the beginning of the first

commentary on the letter *yod*. First extant edition was published in Korets 1784. Includes other works from the same milieu published together in the edition: סוד שם המיוחד (ff. 89v-90v).

VII

Ff. 91-110. Parchment (outer and inner bifolia of each quire) and paper. Written area: 141-155 × 90 mm.

8. Ff. 91v-110v: פירוש שם העצם Commentary on the Divine Name of seventy-two letters. Composed in the same milieu that produced *Sefer ha-Temunah*. Begins אלהים משמים השקיף על בני אדם. Printed in *Sefer Raziel* (Amsterdam 1701).

On f. 1r a note on the acquisition of the manuscript by Fugger: 1541. 20 Iunii cum Cana ...

Palatine collection, Fondo Fuggeriana ebr. H.

Vat. ebr. 432

86 ff. Parchment. 151 × 147 (103 × 92) mm. Quinions. <North Africa?>, 13-14th century. Sphardic square scripts.

[תרגום אונקלוס לתורה] Aramaic Targum of the Pentateuch by Onkelos. With vowel points and accents. Incomplete. Includes Genesis xxv:1-xxv:31 (ff. 1-3); xlvi:10-xlvii:6 (ff. 4-5); Exodus i:19-xv:26 (ff. 6-36); Numbers i:29-iii:27 (ff. 45-50); iv:14-v:14 (ff. 51-54); vi:5-vi:18 (f. 44); vi:18-vii:84 (ff. 37-43); vii:84-xv:4 (ff. 55-70); Deuteronomy iv:52-v:23 (ff. 72-73); v:25-vi:11 (f. 81); vi:12-vii:3 (f. 86); vii:3-viii:4 (ff. 76-77); xviii:10-xix:5 (f. 74); xxii:28-xxiii:5 (f. 75); xxiii:16-xxiv:14 (f. 79); xxiv:5-xxiv:19 (f. 71); xxiv:19-xxvii:15 (ff. 82-85); xxvii:15-xxviii:24 (ff. 78, 80).

Three scribes participated in copying the manuscript, each writing several quires; the first copied ff. 1-36, the second copied ff. 37-70 and the third ff. 71-86.

Vat. ebr. 433

33 ff. (1-31 + <2 blank unfoliated ff.>). Paper. Completely restored. 230 × 160 (180 × 125) mm. Rome, 1657. Christian square script.

תרגום יונתן על שיר השירים *Targum Jonathan in Canticum Cantorum. Ex exemplari Syro-Thargumico quod extat apud Jo. Baptista Raymundum eius subscriptione Arabica roborato recognito ab Archiep[iscop]o montis Libani asserente traditum fuisse Greg. XIII transumptum habetur in Bibliotheca R.R. Clericoru(m) S. Laurentii in Lucina ex quo transcripsi hoc nostrum anno D[omi]ni MDCLVII. Ego Julius Bartolocius Libror. Hebr. scriptor.*

Abridgement of the Aramaic Targum of Canticles copied in 1657 by Giulio Bartolucci from a copy made by Giovanni Battista Raimundi of a manuscript brought from Lebanon to Rome in 1557. Includes a Latin translation by Bartolucci on facing pages.

Colophon (f. 29r): *Julius Bartoloccius Libro. Hebraicos in Bibliotheca Vaticana scriptor, scribebat anno D[omi]ni 1657.*

Vat. ebr. 434

104 ff. (<9> + 87 + <8>; first 9 and last 8 ff. are blank). Paper. 249 × 185 (181 × 138) mm. Quaternions. <Italy>, 1658. Italian square script.

שם טוב בן גאון Shem Tov b. Abraham ibn Gaon's *Keter Shem Tov*. First edition Leghorn 1839. Includes the author's first introduction that is not found in the edition nor in many of the other manuscripts of this work. Cf. D.S. Loewinger, *שם טוב בן אברהם בן גאון Sefunot*, vii (1963), pp. 29–32.

According to inscriptions in Hebrew at the beginning the manuscript was copied from another manuscript at the request of Luca Holstein the librarian of the Vatican Library in 1658, the fourth year of the reign of Pope Alexander VII ספר אשר עדיין לא בא לאור הדפוס נעתק מספר כתיבת יד כמצות האדון לוקה אושטיניו שומר בית ספרי ווטיקאנו שנת אלף ושש מאות שמונה וחמישים לביאת המשיח שנת רביעי לכהונה גדולה מאדונינו הקדוש והפיפור אלכסנדרוס השביעי. According to Assemani the scribe was Agostino Grimani, a Hebrew scribe at the Vatican Library. The colophon of the manuscript (f. 87v) states that it was completed in the month of Marḥeshvan סליק הפירוש מחמשה חומשי תורה על מה שפירש הר"מ בנז"ל [=רמב"ן] כתבתי בחדש מרחשון ונח מצא חן בעיני ה' וסיימתי בפרשת וירא אליו ה'.

Vat. ebr. 435

177 ff. (24r, 95v–96r, 155v blank). Parchment. 165 × 115 (121 × 81) mm. Quinions. <Italy>, second half of 14th century. Italian semi-cursive script.

1. Ff. 1r–23v: Solomon ibn Gabirol's ethical work *Tikkun Middot ha-Nefesh*, translated by Judah ibn Tibbon. Includes the translator's prefatory phrases beginning עזוב חידות ישנות. First edition Constantinople 1550. F. 24r blank.
2. Ff. 24v–36v: Moses b. Maimon's commentary on the Mishnah of Sanhedrin chapter x, in the anonymous translation attributed to Judah al-Ḥarizi or Samuel ibn Tibbon. Cf. MS Neof. 11¹.
3. Ff. 37r–73r: [קיצור] ספר חובת הלבבות Abridgement of Baḥya b. Joseph ibn Paquda's *Ḥovot ha-Levavot*. According to I.M. Ta-Shema, "חובות, אברי אשר ב"ר שלמיה מלוניל *Alei Sefer*, x (1982), pp. 13–14, the author of the abridgement was Asher b. Shelamaiah of Lunel. Preceded by Baḥya's liturgical poem בני יחד יחידתך לצורך.
4. Ff. 73v–94v: Solomon ibn Gabirol's *Mivḥar ha-Peninim*. Translated by Judah ibn Tibbon. First edition Soncino 1484. Ff. 95v–96r blank.

5. Ff. 96v–116v: ספר נקרא סוד הסודות ... כתב אותו אריסטוטלו אל המלך הגדול אלכסנדר *Sefer Sod ha-Sodot*. Anonymous Hebrew translation of *Secretum Secretorum* attributed to Aristotle. Edited from another manuscript by M. Gaster "The Hebrew Version of the 'Secretum Secretorum'." *Journal of the Royal Asiatic Society*, [xxxix] (1907), pp. 879–912. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 251, and A. I. Spitzern, "Pseudo-Aristotle, the 'Secret of Secrets'; sources and influences." in W. F. Ryan and C.B. Schmitt, eds., *The Secret of Secrets, Sources and Influences* (London 1982), pp. 34–54.
6. Ff. 116v–155r: ספר מליצות הפילוסופים *Musarei ha-Filosofim*. Judah al-Ḥarizi's Hebrew translation of Ḥunayn b. Isḥāq 's Arabic translation from the Greek. Title in this manuscript: *Sefer Melizat ha-Filosofim*. Ends נשלמו עיניי אלכסנדר מה שמצאתי מהם. Edited by A. Loewenthal from other manuscripts (Frankfurt a/M 1896). Cf. M. Steinschneider, *ibid.*, p. 350. F. 155v blank.
7. Ff. 156r–160v: ספר התפוח *Sefer ha-Tappuah*, attributed to Aristotle. Translated from the Arabic by Abraham b. Ḥasdai ha-Levi. First edition in לקוטי הפרדס (Constantinople 1519). Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 267–8.
8. Ff. 161r–171r: ספר דרכי לשון הקודש לר' משה קמחי זצ"ל Moses b. Joseph Kimḥi's grammatical treatise *Sefer Darkhei Leshon ha-Kodesh*. First edition bearing the title *Mahalakh Shevilei ha-Daṣat* was printed in the Soncino 1488 edition of Jedaiah b. Abraham Bedersi's poetic prayer *Bakkashat ha-Memin* and other works.
9. Ff. 171v–175r: זה ספר פתרון המילות ממקצת משקלי הפעולות Declensions of the Hebrew verbs translated into Judeo-Italian. On f. 175v the seven vowels (vocalization points) שבעה נקודות הן ונקראים מלכים.
10. Ff. 176r–177v: [משלי חמשים תלמידים] *Parables of the Fifty Pupils*. This text, with variations and with briefer and slightly different opening and endings, is found in *maqama* xliv in Judah al-Ḥarizi's *Takhkemoni* and was also copied as a separate unit in many manuscripts; it was printed in the Soncino 1488 collectanea (cf. *supra*) and elsewhere.

Parts of the manuscript are decorated with drawings of animals and geometrical patterns. Copied by Benjamin for his colleague Joseph. Colophon (f. 73r): נכתב לידידי היקר החבר ר' יוסף בין פרת מבורכת השם ארצו על ידי בנימן אבן ידיד השם: שכן לבטח. The letters forming the name Benjamin are singled out on f. 62v. Ff. 176–177 by another hand.

Vat. ebr. 436

412 ff. Parchment. 365 × 238 (245 × 131) mm. Quinions. <Italy>, late 13th century. Italian square script.

[נביאים] Prophets. Order of the Latter Prophets: Isaiah (ff. 202v–251v), Jeremiah (ff. 251v–314v), Ezekiel (ff. 314v–370r) and the Minor Prophets (ff. 370r–412r). With vocalization. Until Judges xvi, Masorah Parva and Masorah Magna. The

remainder of the manuscript is supplied only with notes on *keri* and *ketiv*. The haftarat according to the Italian rite are marked.

Deeds of sale: Immanuel b. Solomon sold the manuscript to Menahem b. Samuel Alatrino for thirty gold ducats in Fermo (Italy) on Monday, 11 Sivan 5155=1395, in the presence of the witnesses Ḥayyim, Joseph b. Mordecai Zarfati, Samuel דויניימוק and Solomon Zarfati בשבת בשיני במנהג שלמה ז"ל מצד אחד ומנחם בכ"ר שמואל מב"ע אלטרניו מצד אחר ואמרו לנו הווי עלינו עדים ... כמו שאמ' עמואל הנז' מכרתי זה הספר מנביאים כולו למנחם בכ"ר שמואל הנז' בשכר שלשים דוקטי זהב וקיבלתי המעות מידו ... Witnesses: חיים, יוסף בכ"ר מרדכי צרפתי ז"ל, שמואל דויניימוק, שלמה צרפתי (f. 1r). Abraham b. Menahem Alatrino sold the manuscript to Benjamin b. Solomon on 28 Tammuz 5220=1460 in the presence of the witnesses Mordecai b. Eliezer of Rome and Abraham David b. Elia כמו ז"ל מצד אחד ומנחם בכ"ר מנחם אלטרניו ז"ל מצד שני מכרתי זה הנביאים לכמ"ר בנימן ישר"ל בכ"ר שלמה ז"ל מכירה חליטה שרירא וקימא וקיבלתי המעות מידו ומחלתי לו דמי אונאה וזה היה היום י' כ"ח תמוז שנת ר"כ לפרט וזה כתבתי מכתבת ידי ... Witnesses: מרדכי בכ"ר אליעזר ז"ל מרומא, אברהם דוד אנ"י בכמ"ר אליא ז"ל (f. 412v).

The Masorah Magna is sometimes disposed in geometrical designs.

Kennicott 491. Manuscripts 436–444 were acquired in 1689–1691 from the library of Queen Christina of Sweden.

Vat. ebr. 437

293 ff. (246v–248v blank). Parchment. 220 × 152 (150 × 80) mm. Quinions. <Italy>, ca. 1300. Italian square script of Ashkenazic type.

[תורה ומגילות] Pentateuch (ff. 1r–246r) and Five Scrolls (ff. 249r–289r). With vowel points and accents. With Masorah Magna and Parva until Genesis xxiii:12 (f. 24r) and from Genesis xxvii:1 (f. 30v) until xxx:13 (f. 34r). On ff. 24r–30v Masorah Parva is provided by another semi-cursive Italian hand. Afterwards, the Masorah is copied sporadically. The Song of the Sea is provided with the Masorah (ff. 78v–79r). In the Pentateuch some letters *pe* are looped and other letters have *tagin*. A later hand added notes about open and closed *parashiyot* according to Moses b. Maimon's *Mishneh Torah* להר"ם.

The Five Scrolls (Canticles, Ruth, Lamentations, Ecclesiastes and Esther) are provided with vowel points and accents but not with Masorah. On ff. 290v–291r the copyist of the Scrolls added Psalms cxxxvii and lxxix with vowel points and accents. F. 293 was separated from another manuscript and includes Deuteronomy vi:2–16 with vowel points and accents. At the end of the manuscript different owners added several extracts: the *piyyut* יגדל אלהים חי וישתבח attributed to Daniel b. Judah of Rome (f. 291v), an amulet for a woman in labour לאשה המקשה ללדת (*ibid.*), recipes for preparing coloured inks and for writing gold, silver and coloured letters on parchment (f. 292r), a list of beddings, garments and other items in an Italian script (f. 292v), another copy of יגדל headed עשר שלשה אילו הם שלשה עשר (*ibid.*), jottings, among them the name Jerahmeel Antonio di Antria דאנטריאה.

Some of the *parashah* signs are decorated. The Scrolls were copied by another hand on separate quires. Owners: Judah b. Solomon Jedidiah sold the manuscript to Mordecai b. David on 20 Tammuz 5224=1464 בה"א מודה אני יהודה 20 תמוז 5224=1464. עמ"י יז"י בכמ"ר שלמה ידידי' זלה"ה כמו שהיום יום ג' שהוא כ' ימים לחדש תמוז שנת רכ"ד לפרט אלף הששי ליצירה מכרתי זה החומש שהוא העתק מספר תורה עם חמש מגלות בסופו לכמה"ר מרדכי יז"י בכמ"ר דוד ז"ל וקבלתי מידו דמי קנייתו ... וחתמתי שמי פה לעדות ולזכות ולראיה שריר וקיים: יהודה עמ"י (f. 289v).

On f. 290r a permit to perform ritual slaughter of fowl and animals (*sheḥitah*) issued to David b. Mordecai on 18 Adar 5227=1467. According to the permit the novice slaughterer was to review the laws of *sheḥitah* every day, and later once a week or once a month for a year and then he would be allowed to slaughter fowl and later sheep and finally cattle: ואתה חביבי דוד יצ"ו בכמ"ר מרדכי ישר"ץ אחרי: התאוית להשתדל במצות השחיטה התבוננת עד מחקרי הדינים המקובלים בענייני השחיטה ... כי מהיום יום ב' י"ח באדר ... עד שבועות הלל"א תחזור הדינים שלמדת פעם אחת בכל יום ... ומחג השבועות הלל"א עד ר"ה רכ"ח פעם אחת בשבוע ומר"ה עד ר"ח אדר רכ"ח פעם אחת בחדש ... קודם שתשחוט בינד לבין עצמך תתחייב לראות שחיטת בקי עשרה פעמי' ואחר כך תשחוט ל' עופות בפני בקי ... ואם ימצא כדבריך ושחיטתך על אופן שלם יעלה לך מן המניין ... ואחר כך תוכל לשחוט עופות כרצונך וכמו כן תשחוט בפני בקי בהמות דקות ואחר כך ... תשחוט בפני בקי חמשה בהמות גסות ולאחר זה תהיה מומחה ומוחזק ...

Kennicott 236. Manuscripts 436–444 were acquired in 1689–1691 from the library of Queen Christina of Sweden.

Vat. ebr. 438

339 ff. Parchment. 483 × 353 (311 × 144: 310 × 202) mm. Quaternions. <Germany>, 1345. Ashkenazic square script (additions in semi-cursive script).

[Maḥzor, Western Ashkenazic rite, for the High Holy Days and Succot. With non-standard vocalization.]

The original manuscript includes the services according to the Western Ashkenazic rite, in a square script. The Maḥzor was probably intended for the use of the cantor at the pulpit, as the morning prayers (*pesukei de-zimra*) and the silent *Amidah* were not copied. It does include the readings from the Torah, haftarat and the scroll of Ecclesiastes. A much later hand added instructions and alternative liturgies according to the Eastern Ashkenazic rite copied from a *maḥzor* printed in Prague [1523?] in the margins and on blank pages in square and semi-cursive scripts.

On f. 201v there is an index to the *seliḥot* for Yom Kippur (44 numbered *seliḥot*). The choice of *seliḥot* shows little affinity to that in the printed *maḥzorim*.

Among the less familiar *piyyutim* in the Western Ashkenazic rite are מלך אמיץ כח by Joseph Bonfils (f. 40r–v), the *seliḥot* for the eve of Yom Kippur אמנם by Jose b. Jose (ff. 85v–87r) and אתה מבין תעלומות לב by Elijah b. Menahem ha-Zaken (f. 91v), the *seliḥot* for the Yom Kippur morning service אלהים ואהמיה by Amitai (ff. 158v–159v), אלה אזכרה ונפשי עלי אשפכה by Judah (ff. 159v–161v) and אפס מרצה להפגיע בעדי by Simeon b. Isaac for the *Musaf* service

(ff. 208v–209v). The *selihot* for the *NeSilah* service include only a few stanzas or refrains each and not the entire compositions.

The copyist of the supplements according to the Eastern Ashkenazic rite wrote a list of many of the additions on f. 339r: הועתקתי[!] זה המחזור בספר מגוף המחזור בנדפס בק"ק פראג בסדר שלהם הקרוביץ והתפילה והסליחות מיום נוראים [...] ומחג סכת וגם השמונה עשרה סדרתי שיוכל יחיד להתפלל לפי הסמני' הכתובי' למטה על כל דף ודף: שמונה עשרה של שבת - בין ר"ה ליום כיפור: אתה קדשת, ישמח משה, תכנת שבת, אתה אחד - תמצ' נידרי עלינו לשבח, אין כאלהינו ביום ראשון של ר"ה, אין כמוך, גדלו, על הכל קודם תפילת כל ראשון של ר"ה הכל יודוך - בראש הדף או ביו' ראשון של סוכות, אשרי ובא לציון - קודם תפילת נעילה, יוצרות וזולתות ואופני' של שבת תשובה ושל שבת שבין יום כפור לסוכות תמצא בראש המחזור, ושל שבת חול המועד דסוכות גם תמצא בראש הדף. הפסוקי' השייכים לומר בשעת דוכן ורבון העולמים ומזכיר נשמות תמצא קודם תפילת נעילה. Some of the liturgies in this list that were copied at the beginning of the manuscript are no longer extant in the manuscript.

In addition, a few more liturgies were added in the margins of ff. 78r, 273r and 278v–279v. In the margins of f. 2r the *ofan* בני אילים and the *zulat* אדעה according to the Eastern Ashkenazic rite, were copied. The *tehinah* אל מלך נאמן recited in the morning service before המלך was also copied in the margins of f. 2r. On ff. 337v–339r: the *maSario* for the second night of Succot ישמחו אעניד לך תפארה by Jehiel b. Isaac and that for Shemini Azeret והלל by Daniel b. Isaac were added and followed by the weekday *MaSario* service to be recited after the completion of the *NeSilah* service "תפל' של חול לאחר נעיל'".

F. 339 was glued to a fragment from a bifolium from another manuscript written in an Ashkenazic semi-cursive script dating to the 14th century with the text of the *Asheri* by Asher b. Jehiel on Bava Mezia, chapter iii, §§ 24–84 and chapter v, §34 including the glosses by Israel of Krems.

Some initial words are richly decorated in colour with floral designs and imaginary animal figures. On ff. 2r and 107v the initial words, decorated in different styles, are set on two columns resting on lions (f. 2r) and human figures, one of them wearing the typical Jewish hat (f. 107v).

The original manuscript was copied by Samuel b. Kalonymus, also known as Heilin from Ulm, for Alexander b. Kalonymus ha-Kohen and completed on Wednesday, 22 Marḥeshvan 5106=1345. Colophon, written in large letters (f. 337r): אני שמואל בר' קלונימוס הסופר כתבתי זה המחזור לרבי אלכסנדר בר' קלונימוס הכהן וסיימתי: ביום ד' כ"ב במרחשון שנת חמשת אלפים קו לפרט זרעו לא ימוט לעולם. חזק ונתחזק היילין הסופר מאולמא לא יזק.

The same scribe copied two additional prayerbooks one year earlier: MS Oxford, Bodleian Library Marsh. Or. 7, in which colophon he indicates his other name, Heilin of Blaubeuren סופר מבלאבורן and MS Toronto, Greenwood Private Collection 6, where he remarks having copied only half of the manuscript. Owner (f. 339r): Samuel b. Eliezer purchased the manuscript for 5 gold coins in 5287=1526/7 חתמתי לכן חתמתי 7/1526=5287 על ספרו שמא ח"ו יבא אחד מן השוק ויאמר שלי הוא לכן חתמתי 7/1526=5287. שמי שמואל בר אליעזר ז"ל קניתי בעד ה זהו[ב]ים רפ"ז לפרט.

Visual Testimony, no. 24; L. Mortara Ottolenghi, "Il Manoscritto Vaticano Ebraico 438 e la sua decorazione." *Annuario del collegio Rabbinico Italiano*, Roma 1980, pp. 55–73.

Manuscripts 436–444 were acquired in 1689–1691 from the library of Queen Christina of Sweden.

Vat. ebr. 439–440

171, 227 ff. Parchment. 470 × 352 (263 × 211) and 466 × 355 (265 × 211) mm. Quaternions. Three columns. <Germany>, ca. 1300. Ashkenazic square scripts.

[תורה, הפטרות, מגילות, ירמיה, איוב] Pentateuch, Haftarat, Five Scrolls, Jeremiah and Job. With vowel points and accents, Masorah Magna and Parva. Targum Onkelos follows each verse in the Pentateuch. Cod Vat. ebr. 439: Genesis (ff. 1r–70r), Exodus (ff. 70r–129r) and Leviticus (ff. 129v–171r). MS Vat. ebr. 440: Numbers (ff. 1r–56r), Deuteronomy (ff. 56r–106v), Ruth, Canticles, Lamentations, Esther (ff. 107r–127v), haftarat (ff. 127v–167v), Job (ff. 168r–181v) and Jeremiah (ff. 182r–197r).

Targum Yerushalmi on the Pentateuch with vowel points was added by a different hand on separate quires (ff. 198r–227v). This manuscript was used by M. Ginsburger in preparing his edition of *Das Fragmententhargum* (Berlin 1899).

The name Isaac was decorated in MS Vat. ebr. 439, ff. 19r, 23v and 29v and it may have been the name of the scribe of most of the manuscript. The name Joseph was decorated in MS Vat. ebr. 439 on ff. 205r, 205v and 212r and the word כהונה on f. 206r, possibly referring to the name of the scribe of ff. 198–227, Joseph ha-Kohen. On f. 5r in MS Vat. ebr. 439 the Masorah is arranged in a decorative form.

Owners: On f. 180r in MS Vat. ebr. 440 and on a blank page at the end the name of Ḥanokh b. Barukh Weisels ברך וייזלס is inscribed. The same owner signed his name in MSS Paris, BnF héb. 155 and 652.

Kennicott 237. Manuscripts 436–444 were acquired in 1689–1691 from the library of Queen Christina of Sweden. At the beginning of each volume: *Pertinet hic Codex ad Bibliothecam Regio-Alexandrinam Vaticanam*.

Vat. ebr. 441

278 ff. (1–8, 8^a, 9–277). Paper (parts damaged by corrosive ink, restored but barely legible). 212 × 150 (152 × 90; ff. 90–179: 160 × 85) mm. Impossible to determine composition of quires due to restoration. <Italy>, between 1525–1538. Italian current semi-cursive scripts.

1. Ff. 1v–74r: [פירוש האגדות] Ezra b. Solomon's kabbalistic commentary on the aggadic parts of the Talmud. Includes the tractates Berakhot (ff. 1v–8v), Ta'anit (ff. 8^ar–11v), Megillah (ff. 11v–16r), Ḥagigah (ff. 16r–38v), Bezah (ff. 39r–40v), Sukkah (ff. 42v–44v), Yoma (ff. 45r–47r), Shabbat (ff. 47r–50v), Eruvin (ff. 50v–52r), Mo'ed Katan (f. 52r), Kiddushin (ff. 52v–54r), Ketubbot

(f. 54r), Gittin (f. 54v), Niddah (f. 54v), Sotah (ff. 54v–55r), Ḥullin (ff. 55r–58v), Bava Kamma (ff. 58v–59r), Bava Meḥzia (f. 59r–v), Bava Batra (ff. 59v–62r), Sanhedrin (ff. 62r–70v), Shavu=ot (ff. 70v–72r), Avodah Zarah (ff. 72r–73v), Horayot (ff. 73v–74r) and Eduyyot (f. 74r). This is the only complete copy of this work. I. Tishby used this manuscript for variants in his edition of Azriel's commentary פירוש האגדות לרבי עזריאל (Jerusalem 1982). Cf. his introduction, p. 15.

On f. 1r a short piece on the letters of the alphabet and the Divine Name of 72 letters.

2. Ff. 74r–83v: [שער השמים] *Shaḥar ha-Shamayim*, kabbalistic work by Jacob b. Sheshet. First edited as *Likkutei Shem Tov* by Shem Tov ibn Gaon in the collection *Likkutim mi-Rav Hai Gaon* (Warsaw 1798) and again, without knowledge of the previous publication, by M. Mortara, *ס' שער השמים Ozar Nechmad*, iii (1860), pp. 153–165. This manuscript was transcribed from an incomplete copy as the scribe noted at the end בנל"ך ואע"י לא מצאתי יותר כתוב לפני, and extends only until about the middle of p. 164 in Mortara's edition ending בין מפריד בין הסבות ובין מסובביהם חלק להם וכל הנמצאים.
3. Ff. 88r–89v: Kabbalistic extracts. Includes, *inter alia*, brief, one-line abstracts of major themes from a kabbalistic commentary on the pericopes of the Pentateuch. In the middle of f. 88r a list of some of the works copied in this manuscript.
4. Ff. 90r–91r: צורת הכסא של שלמה המלך ע"ה A short midrash on the Throne of Solomon. Begins דרשו רז"ל כיצד היה הכסא של שלמה המלך עשוי היה מכובש באבני טובות ומרגליית. Not one of the edited midrashim on this subject.
5. Ff. 91r–91v: [אמרי שפר] A fragment from the third part of Gate Three of Abraham Abulafia's *Imrei Shefer*. Begins מצאתי בספרי הקבלה כי הג' עולמות שברא הב"ה על שמישי ושמחי בת אדום. Preceded by תרגום יונתן על שמישי ושמחי בת אדום the Aramaic Targum of Lamentations iv:21, with a variant version in the margins.
6. Ff. 91v–92v: Extracts. On f. 91v a note on the biographies of Rashi and the Tosafists. On f. 92r a poem beginning בר לב סורה ועמוד לראות ascribed to [the printer?] Abraham Conat (or קצת) and found in a copy of Abraham ibn Ezra's [!] *Shaḥar ha-Shamayim*, probably referring to Isaac Latif's work זה מהלצות ור' אברהם קנת זלה"ה כתוב בספר שער השמים וכו' שחבר אבן עזרא וכו' and a note explaining the talmudic acronym יע"ל קג"ם. On f. 92r–v a short grammatical piece on the letters of the alphabet.
7. Ff. 93r–94v: נוסח סתרי תורה להרב רבי משה בן נחמני ז"ל Commentary on the ten Sefirot by Jacob b. Jacob ha-Kohen. Begins ראשית ... ר' אשהי וקיים ... ר' אשהי וקיים ... ר' אשהי וקיים ... כל דבר הוא ראשון לכל. Version B. Attributed to Joseph b. Ḥayyim in the first edition in Ferrara 1556. Edited from other manuscripts by G. Scholem, *מדעי היהדות* ii (1927), pp. 227–230. Attributed in this manuscript and others to Moses b. Naḥman.
8. Ff. 95r–98r: תשובות שאלה מרבי' האי גאון ז"ל מקבלה Questions and responsa on Kabbalah wrongly attributed to Hai Gaon. Composed in the Iyyun circle. Cf.

- G. Scholem, *ראשית הקבלה* (Jerusalem 1948), pp. 258–259, no. 16. On f. 98r a diagram of the Sefirot.
9. Ff. 98v–111r. Diagrams of the Sefirot with commentaries. On ff. 110r–111r: a note on the mystical meaning of the Garden of Eden and the Sefirot.
10. Ff. 111v–117v: Anonymous commentary on the Sefirot composed in the 14th century. Begins בזאת הצורה נתפרסמו שני עניני' הספירות שמעל הספירות. Cf. M. Idel, *לחקר מקורותיהם של ראשוני המקובלים Tarbiz*, li (1982), p. 260.
11. Ff. 118r–122r: *ספר יצירה Sefer Yezirah*.
12. Ff. 122v–124r: Kabbalistic extracts. Includes a diagram of the Sefirot (f. 122v), a recipe for composing an amulet (f. 123r–v), a practical kabbalistic prayer for recovery from illness (f. 123v) and short notes on the four beasts of the Merkavah, twelve forms and twelve entities הויות.
13. Ff. 126r–175r: *פ' ספר יצירה חברו ... משה בוטריל ז"ל* Commentary on *Sefer Yezirah* by Moses b. Isaac Botarel. First edition Mantua 1562.
14. Ff. 175v–179v: Short philosophical works by Moses Botarel. Some of them are also included in MS Oxford, Bodleian Library Opp. 488, after the author's commentary on *Sefer Yezirah*. The first work begins אמר משה בוטריל שמעו כי נגידים אדבר דברים יקרים. As in the previous work, the author quotes many scholars and other works but most of his quotations are either spurious or copied from sources other than those he named. In these works Botarel quotes Samuel ibn Tibbon's *Ateret ha-Filosofiah*, not known from other sources (ff. 175v–176r), the great philosopher Avigdor הגדול הפילוסוף יהודה תבון ז"ל בספר הנקרא עטרת הפילוסופייה (f. 178r), Moses of Beaucaire הפילוסוף דון משה דבלקייירא (f. 178r), Moses b. Solomon of Salon, who is the same person according to H. Gross, *Gallia Judaica*, p. 656 והנה הרב ר' שמואל בר' יהודה תבון ז"ל כתב ר' משה בר' שלמה משלון (f. 179r) and Samuel Bedersi (of Béziers) ר' שמואל בדרשי ביאר (f. 179v). He quotes his master the physician Jean of Paris several times as he does in other books (ff. 176v, 179r, 179v).
On f. 180r the end of a work on Kabbalah by a different hand. On ff. 179v–181r diagrams on the ten Sefirot and explanations. On f. 181v a list of the books and scholars quoted in Botarel's commentary on *Sefer Yezirah*. On f. 182v: permutations of letters of the alphabet headed ועיקר יסודי היסודות וסוד הסודות זהו בשכמל"י.
15. Ff. 183r–208v: *סוד דרכי הנקודות Sod Darkhei ha-Nekudot*. Includes שער חלקי שער סדר המעלות בסוד האלפא ביתות and האותיות. On the affinity of this kabbalistic work on vowel points to the writings of Joseph Gikatilla and Abraham Abulafia cf. A. Farber, *Studies in Jewish Mysticism, Philosophy and Ethical Literature, presented to Isaiah Tishby* (Jerusalem 1986), p. 67, no. 2. For a list of other manuscripts of this work cf. D. Abrams, "From Germany to Spain; numerology as a mystical technique." *JJS*, xlvii (1996), pp. 86–87, note 9.

16. Ff. 209v–217r: *ע"י יפיפיה שר התורה וע"י מטטרון* זהו שימוש תורה שנמסר למשה כשעלה לרקיע ע"י יפיפיה שר התורה וע"י מטטרון. On f. 217v, which is otherwise blank, a scribal ending by the copyist with no bibliographical details: *בנל"ך ואע"י הכותב וכל הקורא בספר זה יהיה חזק ונתחזק ואמן*.
17. Ff. 218v–234r: [חיי העולם הבא] *Hayyei ha-Olam ha-Ba* by Abraham Abulafia. First edition Jerusalem 1999. On f. 238v a diagram of the Sefirot.
18. Ff. 239r–264r: *זה שם המפורש בסודותיו וגם הוא מכלל התמונה וסודותיה* Commentary on the Divine Name of seventy-two letters. In some manuscripts it is called *פירוש שם העצם* (cf. MS Vat. ebr. 431). Composed in the same milieu that produced *Sefer ha-Temunah*. Begins *אלהים משמים השקיף על בני אדם*. Printed in *Sefer Raziel* (Amsterdam 1701).
19. Ff. 264v–277v: *ספר התמונה* *Sefer ha-Temunah*. With a commentary in the margins. First edition Korets 1784.

The scribe of the major part of the manuscript can be identified as Judah b. Samuel of Fermo who copied MS Vat. ebr. 528 and other manuscripts, mostly for his own use, between 1525 and 1539. The name Judah is singled out several times (e.g. ff. 49v, 55r and 69r). He copied ff. 1–83, 183–259r and 270–277. Ff. 259v–269v were copied by another hand in a sort of Ashkenazic semi-cursive script, but the glosses are by Judah. Ff. 90–179 were written by a different hand in an ink that was not corrosive and may have constituted a separate unit.

Manuscripts 436–444 were acquired in 1689–1691 from the library of Queen Christina of Sweden.

Vat. ebr. 442

238 ff. Paper. 306 × 220 (200 × 125) mm. Quaternions. <Germany>, early 15th century (watermarks similar to Briquet no. 14508 dated 1419). Ashkenazic semi-cursive script.

[טור (חשן משפט)] Jacob b. Asher's *Tur Hoshen Mishpat*. Part iv of his halakhic code *Arbaḥaḥ Turim*. First edition Pieve di Sacco 1475. With some completions and a few notes in the margins.

Ff. 230–238 were copied by another, more cursive hand. On f. 238v a note by an owner on the death of his son-in-law Joshua on Wednesday, 5 Marḥeshvan 5227=1466 לך פרש' לך תנצב"ה פרש' לך מוהר"ר יהושע ז"ל תנצב"ה פרש' לך פרש' לך יום ד'.

Manuscripts 436–444 were acquired in 1689–1691 from the library of Queen Christina of Sweden. A Latin inscription on f. 238v attests to this provenance: *Codex iste pertinet ad Bibliothecam Serenissimae Suecorum Reginae*.

Vat. ebr. 443

130 ff. Parchment. 150 × 113 (83 × 68) mm. Quinions. Two columns. <Northern Italy>, between 1477 and 1495. Italian square script.

[תורה] Pentateuch. With vocalization and accents. On f. 129r–v another copy of

Genesis i:1-ii:9 with vocalization, accents and Masorah Parva. On f. 130r–v another copy of Genesis xvii:17-xix:1 almost totally without vocalization, accents or Masorah.

Colophon (f. 103v): חזק אריה והתחזק הקורא. The copyist singled out his name, Aryeh, by an elaborate decoration on f. 120r and by writing the word אריה in the text in larger letters. He also singled out the letters forming the acrostic of his name several times (e.g., ff. 29v and 51v). Aryeh can be identified as Aryeh b. Eliezer Ḥalfan, a prolific scribe who copied many manuscripts, some of them dated between 1477 and 1495, among them MSS Vat. ebr. 37 and Ross. 438 (q.v.). On f. 29v the name Jacob, possibly an owner, was also singled out.

Decorations in coloured inks and gold were added at the beginning of each pericope and more lavish ornamentation at the beginning of each of the Five Books. The beginning of Genesis (f. 1r) is more lavishly illuminated and includes a family crest depicting a shield capped by a hat over which a bird, perhaps a raven, sits. The shield has a diagonal band inscribed יוד מן perhaps referring to the patron's name. Another inscription בְּכִיט [?] was written at the top.

Kennicott 480. *Visual Testimony*, no. 19. Manuscripts 436–444 were acquired in 1689–1691 from the library of Queen Christina of Sweden.

Vat. ebr. 444

143 pp. Parchment. 106 × 70 (60 × 37) mm. Mainly quaternions. <Italy?>, early 15th century. Sephardic semi-cursive script.

[תהלים] Psalms. Incomplete. Only Psalms xlvi:9–lii:3 (pp. 1–12), end of lxvi:12–lxviii:17 (pp. 13–16), lxix:9–lxxxi:14 (pp. 17–48), lxxxiii:8–lxxxix:20 (pp. 49–60), xcix:9–cxiv:1 (pp. 61–96), cxix:3–cxx:5 (pp. 97–116), cxxvii:1–cxxxix:2 (pp. 117–120) and cxxxvii:2–cl:6 (pp. 121–143). With vowel points.

Kennicott 238. Manuscripts 436–444 were acquired in 1689–1691 from the library of Queen Christina of Sweden.

Vat. ebr. 445

145 ff. Paper. 355 × 245 (236 × 142) mm. Ternions. 17th century[?]. Sephardic semi-cursive calligraphic script.

Commentaries on biblical verses, on passages from talmudic and midrashic literature, on prayers and several homilies. On f. 15r a מליצה signed Joseph b. Shem Tov Jeshua שם טוב ישועה who may be the author of the entire corpus. Includes commentaries on verses from different books of the Bible, mostly in no apparent order. Includes, among others, a commentary on the blessings in the circumcision ceremony פירוש ברכת מילה (ff. 24v–25r), two homilies for Passover, the first one (ff. 60r–65r) based on Canticles includes a commentary on much of this Scroll, a homily for Purim (ff. 70r–71v), a

commentary on the Pentateuch from beginning to end (ff. 75v–112v) followed by commentaries on individual verses and haftarot. The author occasionally uses Spanish words and phrases in Hebrew characters. This manuscript was copied from MS Vat. ebr. 65 (q.v.).

Vat. ebr. 446

340 ff. Parchment. 260 × 200 (168 × 118) mm. Quaternions. <Provence?>, early 14th century. Sephardic semi-cursive scripts.

[ספר השרשים] *Sefer ha-Shorashim*, lexicon of biblical Hebrew by David Kimḥi. Cf. MS Vat. ebr. 414. The lexicon of Aramaic words appended to the book is copied at the beginning (ff. 1–4). With references to biblical passages in the margins (most of them cropped by the binder).

Copied by several different hands. A major part of the manuscript (ff. 149 – the beginning of a quire – to 340 and probably ff. 1–4 as well) was written by a scribe who singled out the name Moses whenever it occurred in the text and whenever an acrostic of the name was formed (ff. 152r, 163v, 224v, 236v, 275r, 337r). A considerable part (ff. 54v, line 7–148) was written by a scribe who singled out the name Solomon (ff. 60v, 75r, 130v). The beginning was written by at least three different hands: ff. 5–16r, middle of line 8 and ff. 38r–41v, middle of line 5; f. 16r, middle of line 8–36v; 37 and ff. 41v middle of line 5–44, etc. Ff. 44–54 by several different hands.

Owners: (f. 4r): Moses Kohen משה כהן, Isaac Kohen יצחק כהן and Bonjudas Kohen בנגדואש כהן.

Vat. ebr. 447

358 ff. Parchment. 250 × 195 (177 × 146) mm. Quaternions. <Spain>, 14th century. Sephardic square script.

[תורה, הפטרות וכתובים] Pentateuch, Haftarot and Hagiographa. With vowel points, accents and Masorah Parva. Includes Pentateuch (ff. 1v–191v), haftarot for the entire year (ff. 192r–243v), Psalms (ff. 244r–281v), Proverbs (ff. 282r–295v), Job (ff. 295v–311r), Ruth (ff. 311r–313v), Canticles (ff. 313v–316r), Lamentations (ff. 316r–319r), Esther (ff. 319r–325r), Ecclesiastes (ff. 325r–330r) and Chronicles (ff. 330v–358v). In the margins of ff. 1v–2r masoretic notes in micrographic script.

The manuscript was adapted to serve as a *tikkun soferim* (model codex for copying Torah scrolls); a later scribe added *tagin* ("crowns") to relevant letters and where there was no space to insert them between the lines he wrote the entire word with the *tagin* in the margins. He also added some corrections and masoretic notes in the margins and listed the open and closed *parashiyot* (*petuhot* and *setumot*). This *tikkun* served as a model for writing the so-called םי העמודים Torah scroll in which each of the 257 columns begins with the letter ם and includes exactly 42 lines, as stated by the later scribe in an entry at the end

of the Pentateuch (f. 191v): סכום כל הדפים לתיקון מ"ב שיטות לכל דף מתחיל כל דף ודף הם: דפים רנ"ז וסימניך נזר אליהו על ראשו והוא ספר תורה של ווי העמודים. זאת ועוד אחת כל שיטה של מ"ב שיטות שבכל דף ודף יעלה סימן והוא שני תגין עקומות בכל ראש כל שטה. He marked the words that were to be written at the head of each column with an inverted *segol* (one dot on top of two dots) and in the margins opposite listed the number of the relevant column from א to רנז.

Copied by three scribes. The first scribe copied ff. 1–243, the second copied ff. 244–313 (written area: 177 × 132 mm) and the third copied ff. 314–358 (written area: 175 × 134 mm).

Owners: Nissim b. Abraham Hefez חפץ אברהם נסים (f. 1r). On f. 33r a later hand wrote the first section of the *Shema* (Deuteronomy vi:4–9) and added an illegible signature ... צעיר דמאן חבריא. At the end of the manuscript (f. 358v), an owner wrote an entry recording his marriage to the daughter of Jacob Lerma in Belgrade on Friday, 6 Tevet 5390=1629 משנת טבת שנת 5390=1629 זכרון לנישואי לעבודת צורי יום ו' לחדש טבת משנת 5390=1629 ישימחו השמים לפ"ג בעיר ביליגר' יע"א עם בת הנדיב כ"ר יעקב לירמה משה רוזיליו משה רוזיליו. There are jottings on some pages and one of them reads: Judah יהודה. The manuscript was presented to the Vatican Library in 1721 by Pope Clement XI who acquired it from the Maronite Archbishop Andrea Scandar. It was listed in the G.S. Assemani's catalogue of Clement's library, *Clementino-vaticana*, ii (Rome 1721), p. 515, no. LXI.

Kennicott 239.

Vat. ebr. 448

346 ff. (3–130, 132–162, 153^{bis}–160^{bis}, 162^{bis}–342). Parchment. 329 × 303 (240 × 228) mm. Quaternions. Three columns. <Spain or North Africa?>, 11–12th century. Sephardic square script.

[תורה] Pentateuch. With vowel points, accents, Masorah Magna and Parva. Includes Targum Onkelos after every verse with sublinear Babylonian vocalization that was changed to Tiberian punctuation by a later hand. There are also occasional masoretic notes on the Targum. Missing until Genesis vii:11. A leaf is missing between ff. 14 and 15 and the text of Genesis xviii:6–xix:18 is lacking. Genesis i:1–ii:17 was supplied at the beginning of the codex (ff. 1–2) from another MS written in Italy in the mid-late 15th century, without vowel points or Masorah (two columns). On f. 341v another hand added a computation of the number of letters in the Pentateuch in an Oriental semi-cursive script and yet another late Italian hand wrote the date 5012=1251/2 שנת ק"ב לפ"ק. On the Targum cf. A. Díez Macho, "Un importante manuscrito targúmico en la Biblioteca Vaticana", in *Homenaje à Millás Vallicrosa*, (Barcelona 1954, pp. 375–473; idem, "Onqelos manuscript with Babylonian transliterated vocalization in the Vatican Library (MS Eb. 448)", in *Vetus Testamentum*, viii (1958), pp. 113–133. A facsimile edition of this MS with a Hebrew introduction by A. Díez Macho was published (Jerusalem 1977).

Vat. ebr. 449

292 ff. (1–160, 162–182, 182^a–207, <1>, 208–288, 290–292). Parchment. 286 × 220 (175 × 123) mm. Quaternions. Vienna[?], 1391, Ashkenazic square script. The glosses, which may have been written by another hand, are in a current semi-cursive script.

[קיצור פסקי הרא"ש] Jacob b. Asher's *Kizzur Piskei ha-Rosh*, compendium of his father's *Piskei-ha-Rosh* (ff. 4r–288v). First edition Constantinople 1515. Includes tractates Berakhot, Ḥullin, Bekhorot, Shabbat, Eruvin, Pesahim, Yom Tov (Bezah), Mo=ed Katan, Ta=anit, Megillah, Rosh ha-Shanah, Yoma, Sukkah, Laws of Passover סדר הלכות פסח, minor laws (*pidyon bekhorei*, writing *gittin*, *kilaim*, *ḥallah*, *ḥadash*, *niddah*, *tum'ah*, *yada'im*, *mikvaot*, *Sefer Torah*, *mezuzah*, *tefillin*, *zizit*), Bava Kamma, Bava Me'zia, Bava Batra, Sanhedrin, Shevu=ot, Avodah Zarah, Makkot, Ketubbot, Yevamot, Gittin, Kiddushin, Niddah and Nedarim.

With glosses and notes in the margins extracted mainly from *Haggahot Maimuniyyot* by Meir ha-Kohen and the decisions of Hezekiah b. Jacob of Magdeburg and to a lesser extent from the *Sefer Mordecai* by Mordecai b. Hillel and the *Tashbez* by Samson b. Zaddok. Similar glosses compiled by Menahem Mendel Klausner are found in MS Oxford, Bodleian Library Opp. 312 (cf. S. Emanuel קיצור פסקי הרא"ש עם הגהות ר' מנדל קלויזנר KS, lviii, 1983, pp. 200–201).

Fragments from another manuscript are bound at the beginning of the manuscript (ff. 1r–3v) and at the end (ff. 291r–292v). The text includes *Tosafot* on Ḥullin 18b (on the paragraph beginning יוסף) to 21a (כמשפט) on ff. 1r–2v; 13b (תקריבת) to 14a (ונסבין) on f. 3r–v; 12b (ותיבעי) to 13b (תקריבת) on f. 291r–v and 10b (אלא לאו) to 11b (חטאת) on f. 292r–v. With glosses in the margins.

Ff. 4v–288v were copied by Solomon for Moses b. Tanḥum in 5151=1390/1391. The acrostic forming the name of the scribe, Solomon, is decorated on ff. 130r and 221v and in the acrostic of verses preceding the colophon (f. 288v). The verses and colophon read:

וסליקא מסכת נדרים בעזרת עוטה אורים
שפתי רננות אהלל לצורי
לדמעטה [?!] טפטופי ושירי
מלמד אצבעותי ועיני האירי
התטריפי חקי ויבוש חורפי יצרי
בסיומי ספר סמני אשרי

בשנת **על אדום** [קנא] יתן נקמתו במהרה יחיש לנו גאולתו. וכתבתיו לר' משה בן מה"ר תנחום זכרונו לברכה. הש' יזכהו להגות בו כהלכה ותט עינו בגבול ארץ המבורכה. אמן א' א' חזק ונתחזק.

The divorce bill (*get*) on f. 116v is dated 10 Shevat 5151=1391 in Vienna, and it seems plausible that the manuscript was copied in or near Vienna. The divorce bill reads: בשלישי בשבת באחד עשר יום לירח שבט שנת חמשת אלפים ומאה וחמשים ואחת לבריאת עולם שאנו מניין כאן בוינא.

The incipit of the manuscript is decorated in colours and gold. Tractate and chapter headings are decorated in filigree with floral designs and often with pen drawings of human faces protruding from the decorated areas and occasionally with illustrations of animals. The decorations are similar to the Lower Austrian style in a few other Hebrew manuscripts of the late 14th century as described by A. Fingernagel and A. Haidinger, "Neue Zeugen des

Niederösterreichischen Randleistenstils in hebräischen, deutschen und lateinischen Handschriften. "Codices Manuscripti, xxxix–xl (2002), pp. 15–44.

Owners: Ḥayyim b. Issachar inherited the manuscript from his father מֵאֲבִי יְרוּשָׁתִי (unnumbered flyleaf at the beginning). On the same leaf a note about a loan to the same owner for which this manuscript served as collateral ... הלויתי לכמ"ר חיים הנ"ל על הספר הנז' לפר'. On f. 290v additional owners' entries: Jacob b. Solomon ha-Levi, also called Koppelman, sold the manuscript to Joseph b. Solomon 'פרוט' דמי הספר עד פרוט' שלמה בר' שלמה הלוי שליט' המכונה קופילמן אחרוני ועלי לסלקו ולפצותו מכל מערער נאום הקטן יעקב בר' שלמה הלוי שליט' המכונה קופילמן. Joseph (Yosel) b. Avigdor and Jacob (Yeklin) b. Joseph (Yosel) b. Avigdor also added their names ... יוסל בן כה"ר אביגדור זצ"ל. אני יעקלין בן כה"ר יוסל בן הה"ר אביגדור זצ"ל. The owner, Jacob b. Joseph b. Avigdor is probably the Jacob b. Joseph b. Avigdor called Yeklin who copied MS Parma, Biblioteca Palatina Parm. 3041 in Brescia in 1492.

Vat. ebr. 450

308 ff. Parchment. 260 × 218 (170 × 126) mm. Quaternions. <Provence?>, ca. 1300. Sephardic semi-cursive script.

[ספר השרשים] *Sefer ha-Shorashim*, lexicon of biblical Hebrew by David Kimḥi. First edition Rome (ca. 1480). With references to biblical passages in the margins.

Owners (f. 1r): According to a long inscription on f. 1r witnessed by Benjamin b. Mordecai and Daniel b. Moses, Isaiah Joab b. Barukh sold the manuscript to Menahem the physician b. Levi the physician in Rome on 1 Nisan 5194=1434 for the price of nine gold ducats (= 60 Bolognese pieces and 2 and a half ducats). אנחנו חתומי מטה ממה שהיה בפנינו בר"ח ניסן שנת חמשת אלפים ומאה ותשעים וא[רבעה] לבריאת עולם למנין שאנו רגילין למנות בו פה בעיר רומא. בא לפנינו מר' ישעיה יואב אב"ב בכ"ר ברוך גב"י ז"ל ואמר לנו ... תנו ביד זה מר' מנחם הרופא ינח"ל בכ"ר לוי הרופא ז"ל ... מכרתי זה הספר ... בשכר תשעה ואמר לנו ... תנו ביד זה מר' מנחם הרופא ינח"ל בכ"ר לוי הרופא ז"ל ... מכרתי זה הספר ... בשכר תשעה דוקטי זהב לחשבון שישים בולונייני וב' וחצי הדוקטי. Another inscription records that the manuscript was acquired on 29 December 5225=1464 by the writer's sister, Zilla, as part of her dowry, and was evaluated by Samuel of Brisighella הגיע לחלק לזילא מרת צילה אחותי ... אשר נתן לה בנדונייתה נערך על פי החבר מ"ר שמואל זיזיא מברזיגילא. Another owner's inscription on the same page is smudged and illegible. On f. 308v vestiges of an erased lengthy colophon or owner's inscription.

Vat. ebr. 451

290 ff. (<2> + 1–286, 287–288; <2> ff. at the beginning and ff. 287–288 are flyleaves). Italian parchment. 257 × 192 (180 × 120) mm. Quaternions. <Northern Italy?>, 15th century. Sephardic semi-cursive script.

[פירוש התורה וחמש מגילות לראב"ע] Abraham b. Meir ibn Ezra's commentary on the Pentateuch and the Five Scrolls. The commentary on Exodus is the long commentary. The commentary on the Scrolls includes Ecclesiastes (missing from i:21–iv:17), Ruth, Canticles, Esther and Lamentations. On ff. 139r–146r between the commentaries on Exodus and Leviticus the scribe copied other commentaries on Leviticus xxiii:15, beginning עצרת דבר לתמוה יש במועד, on

I Chronicles xxix:11-xxix:13 beginning *דע כי גדולת השם נשגבה מודעת חכמי לבב*, on Exodus iii:15 beginning *סוד כל מספר* all edited by M. Friedländer, *Essays on the Writings of Abraham Ibn Ezra*, iv (London 1877), pp. 69–78, and a supercommentary on ibn Ezra's commentary on Exodus xxxiii:21 beginning *כאשר תחבר מספר כל אותיות של שם יעלה שנים ושבעים*. Some text rubbed out by censors.

At the beginning and end of the manuscript flyleaves composed of mutilated leaves separated from a manuscript of David Kimḥi's commentary on Jeremiah in two columns written in a 14th century Italian semi-cursive script. Contains: f. <1>r (illegible); f. <1>v: on Jeremiah xlvi:41-xlvi:47 (right column) and l:4-l:8 (left column); f. <2>r: xlix:3-xlix:7 (right column) and xlix:25-xlix:35 (left column); f. <2>v: xlix:36-l:4 (right column) and xlvi:47-xlix:3 (left column); f. 287r: l:17-l:21 (right column) and xlvi:26-xlvi:30 (left column); f. 287v: xlvi:30-xlvi:34 (right column) and l:12-l:16 (left column); f. 288r: xlvi:11-xlvi:26 (right column) and l:22-l:29 (left column); f. 288v: right column illegible and xlvi:7-xlvi:11 (left column).

Owners (f. 1r): Menazeaḥ b. Solomon of Porto *בכ"מ יצ"ו* probably the father of Hananiah b. Menazeaḥ of Porto who copied MS London, Beth Din 137 and recorded the date of his birth in 1551. At the bottom of f. 1r: Hier^s Manellus [=Girolamo Mannelli, the nephew and successor of Angelo Colocci, the Bishop of Nocera, who inherited part of his uncle's library]. In 1569 Mannelli sent his books to the Biblioteca Apostolica Vaticana (cf. G. Mercati, *Opere Minori IV*, Vatican 1937, pp. 538 ff). Some expurgations by a censor (ff. 20v, 28r et al.).

Vat. ebr. 452

113 ff. (108 + <5>; last 3 ff. blank). Paper. 472 × 355 (285 × 225) mm. 18th century. Square script.

דרושי הקדוש אדוננו קלימינטי י"א הכהן הגדול שדרש לעם רומא אשר העתקו מלשון לאטין ללשון הקדש על ידי פייטרוס יוחנן די פיטיט רמיי מפרחי הכהנה סופר כתבי לשון הקדש אשר בגנזי הספרים שבואטיקאנו Twenty-seven sermons preached by Pope Clement XI (d. 1721) in Rome from 1701–1712. In Latin, with a Hebrew translation on facing pages by the scribe Pietro Giovanni Petit (d. 1740), the Hebrew scriptor of the Vatican Library. The Hebrew translation is vocalized. At the beginning of the manuscript the scribe added a panegyric on Pope Clement in Latin and a preface *אל הקדמה* *עין הקורא* in Latin and Hebrew. On f. [109]r an index of the sermons.

The manuscript was written by Pietro Giovanni Petit in exquisite calligraphic scripts within decorative frames and includes illustrations, including a portrait of the Pope.

Visual Testimony, no. 53.

Vat. ebr. 453

Parchment (*gevil*). Height: 600 mm. 15–16th century. Sephardic type square script.

[ספר תורה] Torah scroll. With *tagin* on the letters *שעטני"ז ג"ץ*. The Song of Moses

(*Haḥazinu*) was written in 68 lines. Deuteronomy xxxii:25 was written in two lines and not in one line as it is in the Aleppo Codex.

Kennicott 234.

Vat. ebr. 454–455

574, 608 ff. (restored and rebound in three volumes). 275 × 292 mm. Rome (Italy), before 1617. Each codex is now bound in three volumes.

Dictionarium hebraicum, by Mario de Calasio (1550–1617). MS Vat. ebr. 454: Letters א to מ; MS Vat. ebr. 455: letters נ to ת. The printed edition (Rome 1617) is, perhaps, a much abridged version of this manuscript.

Vat. ebr. 456

206 ff. Paper. 220 × 165 (168 × 112–115) mm. Due to restoration of the manuscript it is impossible to determine the composition of the quires. Sephardic cursive scripts.

Two different units bound together

I

Ff. 1–27. <Turkey>, 16th century. Two Sephardic scripts, one cursive (ff. 1–13 and 27r) and the other semi-cursive.

1. Ff. 1r–13r: מגלת אמת ואמונה *Megillat Emet ve-Emunah*. Kabbalistic treatise. Begins ממני ידידי לראותך בסתור כמו מרפא! [!] איזה דרך מקבלה שיהיה ישרה וקצרה. With short commentaries and glosses in the margins. According to the title-page in MS Vat. ebr. 547, a copy of the same text made from this manuscript, the treatise is a commentary on the thirty-two paths of faith and on the thirteen measures of mercy. With glosses and additions in the margins. According to G. Scholem, "A Note on a Kabbalistical Treatise on Contemplation." *Mélanges offerts à Henri Corbin* (Tehran 1977), pp. 665–670, this text was influenced by Sufi mysticism, an opinion rejected by P. Fenton, "Solitary meditation in Jewish and Islamic mysticism in the light of a recent archeological discovery." *Medieval Encounters*, i (1995), p. 271, note 1. Edited from this manuscript with some variants from MS Vat. ebr. 547 by E.R. Wolfson, "Megillat 'Emet we-'Emunah": contemplative visualization and mystical unknowing." *Kabbalah*, v (2000), pp. 55–110.
2. F. 14r: [ספר יצירה] *Sefer Yezirah*, from near the end of chapter iv.
3. Ff. 14v–15r: סוד הקדיש מפי קדושי ישראל כפי אשר קבלו אבותינו Mystical secret of the *kaddish*. Begins דע והבן כי סוד הקדיש הוא סוד גדול מסודות האמונה.
4. Ff. 16r–18r: עשר ספירות הקבלה Commentary on the ten Sefirot beginning עשר מפתח לפירושים על, Cf. G. Scholem, הוא כתר אהיה קוצו של יוד עולם המלאכים, *KS*, x (1933/4), p. 510, no. 115. According to M. Idel, *Studies in Jewish Mysticism, Philosophy and Ethical Literature*, pre-

sented to *Isaiah Tishby* (Jerusalem 1986), p. 39, note 145, the author of this commentary was probably Joseph Gikatilla.

5. Ff. 19r–27r: Explanations of biblical verses, midrashim and sayings of the Rabbis. On ff. 22r–27r explanations of verses from Job (ff. 22r–25r), Daniel (f. 25r–v) and Esther (ff. 25v–26v). On f. 27r an extract on some kabbalistic concepts.

II

Ff. 28–206. Ankara (Turkey), 1556. Sephardic cursive script.

6. Ff. 28r–41v: Kabbalistic commentary on the prayers by Joseph ibn Sheraga. Incomplete. Only about half the text is copied until the middle of הלכות ברכות.
7. Ff. 46r–206v: [זוהר (במדבר)] *Zohar* (Numbers). Incomplete. Only from f. 161b of the printed editions. Includes *Raṣaya Meheimna*.
On ff. 110r–111v an interpolation of other kabbalistic texts. Includes an extract on burial ceremonies וזו סוד ההקפות and מעשה בהלל הזקן שהיה יושב ודורש בהלכה זו. Probably copied from the kabbalistic collectanea in a manuscript formerly in the Sassoon collection (no. 290), including a piece mentioning Isaac de la Reina, אמר המעתיק שר' יצחק דילא ריינה ז"ל צוה להשי' בקברו סידי. On these pieces cf. G. Scholem למעשה ר' יוסף דילה ריינה *Studies in Jewish Religious and Intellectual History Presented to Alexander Altmann* (London 1979), Hebrew section, p. 107, and M. Benayahu, "משנת המת" ו"סדר רחיצה גדולה" המיוחסים להלל הזקן, *Jerusalem Studies in Jewish Thought*, iv (1982), pp. 121–122.
On ff. 205r–206r: an extract on the Divine Name. On f. 206v: deathbed confession attributed to Moses b. Naḥman וידוי סדר הרמב"ן.

The scribe of ff. 28–206, Judah b. Solomon Ragusi, completed the copy on 8 Heshvan 5317=1556 in Ankara during the reign of Sultan Suleiman. Colophon (f. 206v): כתיבת ידי אני יהודה רגוסי בן לאדוני כמה"ר שלמה רגוסי תנצב"ה ח' ימלי' לחדש חשוון שנת זרעם ליצירה פה אנגורה תחת ממשלת המלך סולטאן סולימאן יר"ה.

Vat. ebr. 457

297 ff. Paper. 205 × 153 (165–175 × 122) mm. Quaternions. <Turkey?>, late 16th century. Sephardic-Oriental (Ottoman) semi-cursive script.

[דרשות על התורה] Sermons on the Pentateuch probably by Samuel b. Isaac Uceda. Author identified by S. Yerushalmi [=S. Kreuzer] who edited many of the sermons from this manuscript and MS Moscow, RSL Guenzburg 1054 רבי דרשות רבי שמואל די אוזידה (Jerusalem 1991).

Mostly copied by one hand except for the beginning which was copied by other hands.

Vat. ebr. 458

232 ff. (194–196 blank). Parchment. 218 × 156 (130 × 86–88) mm. Quinions. Ferrara (Italy), 1446. Sephardic semi-cursive script.

1. Ff. 1r–193v: כוונת הפילוסופים העתקת החכם הגדול ר' יצחק אלבלג מלשון ערבי ללשון הקדש

Abū Ḥāmid Muḥammad al-Ghazālī's *Intentions of the Philosophers*, translated from the Arabic by Isaac Albalag. With a commentary by the translator titled *Tikkun ha-De5ot*. Ends נשלמו דעות הפילוסופים ת"ל. G. Vajda published a critical edition of this commentary (Jerusalem 1973) based on other manuscripts. Cf. also M. Steinschneider, *Hebr. Uebersetzungen*, pp. 299–300.

On f. 63v the scribe skipped a page or two of the text, as noted in the margin by Giovanni Giorgi, the Hebrew scriptor of the Vatican Library: וכאן חסר.

2. Ff. 198r–211v: Ghazālī's responsa to questions referred to him. Translated from the Arabic by Isaac b. Nathan of Cordoba. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 338.
3. Ff. 212r–235r: *De Caelo et Mundo*, attributed to Avicenna. In the Hebrew translation by Solomon of Melgueil. On the false attribution to Avicenna cf. R. Glasner, "The Hebrew version of *De Caelo et Mundo* attributed to ibn Sina." *Arabic Sciences and Philosophy*, vi (1996), pp. 89–112. At the end verses: נשלם הספר הנותן אמרי שפר/ תהלה לבורא היסודות/ הנותן לידועיו נכבדות/ ובוזה ימצא/ מרגוע כל חכם לב/ ואם ינוע/.
4. Ff. 235v–242v: Anonymous translation of an excerpt from the third part of Averroes' work refuting Ghazālī's *Intentions of the Philosophers*. In other translations, the work by Averroes is called הפלת ההפלה. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 334.

Copied by Isaac Zark b. Zerahiah for Menahem Zemaḥ b. Jekuthiel b. Solomon Finzi and completed in Av 5206 [=1446] in Ferrara. Colophon (f. 242v): זה הספר הנותן אמרי שפר כתבתיו לאשכל הכפר[!:] שתיל היחס והמעלה לו נאוה תהלה הבחור המשכיל כמ"ר [מנחם ין] צמח בכמ"ר יקותיאל פנצי ישר"ו בכמה"ר [שלמה פנצי] הרופא זלה"ה והשלמתיני בחדש אב יהפך לשמחה יום יגון ואנחה שנת רחש לבי **זכר** טוב פה פירא אני יצחק זארק בכמ"ר זרחיה זלה"ה ומכתבי לעדה. חזק הכותב ואמיץ הקורא. The name of the patron who ordered the manuscript was partly crossed out but can be fully reconstructed from the colophon of MS Parma, Biblioteca Palatina Parm. 3261 that was copied for him a few months later in Kislev 1446.

Ff. 1–11 were completed by a late hand on paper.

Vat. ebr. 459

147 ff. Paper. 185 × 130 (136 × 90) mm. Reconstructed quires. <Provence>, 16th century. Provençal semi-square script.

[מחזור מנהג קרפנטרץ ליום כפור] Maḥzor for Yom Kippur, rite of Carpentras. With vocalization. Due to the corrosive ink and reconstructed leaves much of the text in the manuscript is illegible. From the text that is legible it seems that some of the vocalization is not standard.

Some of the headings and incipits are decorated simply by pen.

Vat. ebr. 460

192 ff. (two foliations: one at the top of the folios in ink, and one stamped at the bottom. References here according to the stamped foliation). Paper (stained, partly

damaged by corrosive ink, many leaves restored). 190 × 138 (149 × 87) mm. Impossible to determine composition of quires due to restoration. <Byzantium>, mid-late 15th century. Byzantine semi-cursive script.

1. Ff. 1r–7r: Short homilies on biblical verses, mostly on the subject of circumcision. Includes an extract from *Midrash Avkir* (f. 3v).
2. Ff. 7r–8r (by a later hand): Short homilies and extracts on halakhah, *inter alia*, on the custom of reserving a chair for Elijah at the circumcision ceremony מנהג נהגו כל ישראל בכל גבולם לעשות כסא לאלהיו, and a responsum by Rabbenu Tam (Jacob b. Meir) regarding Meshullam b. Nathan of Melun's ruling concerning eating between the *Minḥah* and *Maṣariv* services. This responsum was edited in Rabbenu Tam's *Sefer ha-Yashar* (Berlin 1898), no. 45:6 and is also found in other printed sources.
3. Ff. 8v–16r: *Taṣamim* or homiletic explanations of verses in Ecclesiastes, Esther (טעמי אחרשוש) and Lamentations by Eleazar [b. Moses] ha-Darshan of Würzburg, many of them based on *gematriot*, *notarikon*, etc. At the end: פירוש של ר' אלעזר הדרשן סליק.
4. Ff. 16r–28v: Notes and extracts on ritual customs, pertaining mainly to prayers and liturgy. Quotes an unknown *Sefer ha-Marbeh* ספר המרבה (f. 16v), Abraham Ḥildik הר' חילדיק (f. 17r, also quoted in Abraham b. Azriel's *Arugot ha-Bosem*, vol. iv, 1963, pp. 121–122) ג"ן or הגן, i.e., *Sefer ha-Gan* by Isaac b. Eliezer (f. 17r, 17v), Judah he-Ḥasid רי"ח (ff. 17v, 18r) and on f. 28v שמעתי מר' שמעתי"ם בשם אביו, רב נטרונאי גאון (ff. 19r–v, 20v), יהודה החסיד and Eleazar of Worms הר' אליעזר ז"ל (ff. 23r, 28r–v). On f. 18v a responsum by Solomon b. Isaac (Rashi) also found in *Siddur Rashi*, p. 51 and in a different redaction in his responsa ed. by S. Elfenbein (New York 1943), no. 85. The compiler mentioned some of his teachers and colleagues, among them, Meir והקשה הה"ר חיים Ḥayyim (f. 22r), ר' מאיר היה רגיל לומר נקדישך ונעריצך ... ואני לא קבלתי (f. 22v), the compiler's brother Hezekiah אחי חזקיה (f. 25r), his son-in-law Uri שאלני חתני ר' אורי (f. 25v), Eliakim מפי רבי אליקים (f. 28r) and Judah b. Moses ויש תימ' לר' יהודה הקטן בר' משה (f. 26v).
5. Ff. 29r–31v: פירוש מקדיש על *kaddish* ויתקדש על *kaddish*, beginning שם המקרא הוסד. This anonymous commentary is also found in other manuscripts. Cf. MS Vat. ebr. 219/7.
6. Ff. 32r–34r: Homily on the Divine Name, beginning דע כי השם הגדול שם הויה ית' הוא השם המיוחד נקרא שמו מיוחד שהוא מיוחד לישראל לבד ואין לשאר האומות חלק בו.
7. Ff. 34r–35r: On foreign gods סוד מהו אלהי אחר'.
8. F. 35r–v: On slaughter of animals for food, beginning למה צוה הש' ית' בתורה לשחוט בעלי חיים לאכילת אדם.
9. Ff. 36v–73r: *Shullḥan shel Arba*, halakhic work by Baḥya b. Asher ibn Ḥlava. Edited many times. First edition Mantua 1514.
10. Ff. 73v–74v: פירוש קדיש Commentary on the *kaddish*, beginning מפני מה תיקנו

הגאונים לומר אלו עשרה דברים. This commentary is also found in MSS Munich, BSB hebr. 222, ff. 80v–82v; London, British Library Or. 5433, f. 90r–v; and Parma, Biblioteca Palatina Parm. 1265, ff. 31v–32r.

11. Ff. 190r–v and 75r–v: [רפואת הגייה] Judah al-Ḥarizi's poem on hygiene, *Refuḥat ha-Geviah*. The beginning is bound on f. 190 and the end on f. 75. Begins אתחיל לכתו' כלל כל הרפואות.
12. F. 75v: Two poems: מאתך השר תהלתינו by Judah al-Ḥarizi in praise of Moses b. Maimon and שמע אמרי שפר לאברהם סופר Abraham ibn Ezra's verses at the beginning of his commentary on Ecclesiastes.
13. Ff. 76r–v and 191r–192v: [מבחר הפנינים] Solomon ibn Gabirol's *Mivḥar ha-Peninim*. Translated by Judah ibn Tibbon. Incomplete. Only from near the beginning of שער החכמה to the middle of שער הבטחון.
14. Ff. 77r–108r: [פירוש המשנה לרמב"ם (פתיחה)] Moses b. Maimon's introduction to his commentary on the Mishnah in the translation of Judah al-Ḥarizi.
15. Ff. 108v–109v: איגרת ששלח הרב רבינו משה ב"ר נחמן מעבר לים לבנו נחמן. Moses b. Naḥman's ethical will sent to his son Naḥman. Different from the two printed versions. Other copies of this version are found in MSS Oxford, Bodleian Library Opp. Add. qu. 140, ff. 6r–7r and Parma, Palatina Parm. 2461, ff. 37v–38v. At the end, the colophon of the previous treatise: תם ונשלם. הקדמת המשנה ... לרב משה בר מימון זצ"ל.
16. Ff. 110r–111v: שער המלחמה מספר סוד היסודות לאריסטוטלוס Paraphrase of chapter ix, the calculation of names of warriors, from *Sefer Sod ha-Sodot*, a Hebrew translation of *Secretum secretorum* attributed to Aristotle. Includes the nine tables to predict who will achieve victory or defeat in wars and similar calculations from other sources.
17. F. 112r: Homily to be recited at a circumcision ceremony on the Sabbath on which the pericope *Mattot* is read. In a later hand.
18. Ff. 112v–128r: שפת יתר *Sefat Yeter*. The title of this collection of short philological and masoretic works is inscribed at the beginning and the end (נשלם זה שפת יתר). There is no similarity to either of the two grammatical works by Abraham ibn Ezra that bear an identical title. Includes a grammatical work beginning כל הארץ (ff. 112v–113r) consisting of two parts שלשה אלה בני הלשון ומאלה נפצה כל הארץ and השמות על שמנה דרכים also found at the end of MS Moscow, RSL Guenzburg 1158 and in MS Paris, BnF héb. 1239, ff. 145r–147r; a work on verbs beginning לקול השמייעני (ff. 113r–122v); three masoretic lists similar to those in nos. 104, 111 and 112 in S. Frensdorff's edition of *Okhlah ve-Okhlah* (ff. 122v–124r) and the beginning of *Mahberet Menahem*, Menahem ibn Saruk's dictionary (ff. 124r–128r).
19. Ff. 128v–167v: עט סופר *Et Sofer*, a manual for copyists of the Bible, by David Kimḥi. More complete than the printed edition (Lyck 1864) and includes the end of שער הטעמים (ff. 165v–167v) that is missing in the edition.

20. Ff. 169r–189r: מאמר הנהגת הבריאות *Hanhagat ha-Beritut*, a treatise on hygiene by Judah b. Jacob. Extant in several other manuscripts, but never printed.

Owner (f. 2r): Isaac b. Judah יצחק בר יודא. On f. 1r some jottings.

Vat. ebr. 461

347 pp. (<2> + 345; many blank leaves at the end). Paper. 285 × 125 (157 × 85) mm. 18th century.

דקדוק לשון הקודש *Epilogo di tutte le Regole e principali Difficolta Grammaticali della Lingua Hebraica*. At the beginning, by a different hand: *Ex Studiis D. Benedicti a Sta. Maria Tessarij Linguae Sanctae Professoris*. Hebrew grammar in Italian by Benedetto Tessari, Cistercian: on May 4, 1741 he was appointed abbot of San Bernado alle Terme Church – to which the manuscript clearly belongs; see shelfmark on the edge of the rear cover of the book near the spine. The grammar was written on pp. 1–280 (list of contents to the 64 chapters on pp. 281–287). A Latin version of this treatise was copied in MS Vat. ebr. 494.

On pp. 288–336 exercises in Hebrew grammar based on Psalms i–iii.

On pp. 339–345 a copy of a short composition in Italian listing the role each of the Twelve Tribes performed in the Passion and the curses that befell them. According to the preface this document was acquired in 1360 by Antonello di Venanzio, from the monastery in Monte Cassino, who showed it to his colleague in the monastery, Francesco Policito, a converted Jew and an assistant to the Cardinal. The latter made a copy of the document.

Vat. ebr. 462

175 ff. Parchment. 147 × 112 (94 × 64) mm. Quinions. <Italy>, early 14th century. Italian semi-cursive scripts.

1. Ff. 1r–6v: Medical recipes by several hands. Includes, among others, recipes for coughs, runny nose and chest pains by Tangreda (=Tancred?) a physician from Rome אלו הם סדר הנהגת הרפואות ומנוסות לאדם שיש לו שעול ולמי שיורד לו ליחה מן הרפואה טובה ... על פי מ"ר יהודה הרופא בכ"ר בינמן[?] (f. 1r), a recipe by the physician Judah b. Benjamin from Persia[?] (f. 5r and cf. f. 175r) and a recipe by Maestro Joanni of Spello used several times by the writer, Moses b. Jehiel ואני משטרו יואני דאספילו ונסיתיה על פי משטרו יואני דאספילו ונסיתיה רבות (f. 6v).
2. Ff. 7r–129v: ספר הכריתות מהעתקת ר' הלל בר שמואל ז"ל כפי הגדת משטרו ברונו בלשון הנצרי Bruno of Longoburgo's *Chirurgia*, translated by Hillel b. Samuel of Verona. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 788–789. On f. 7r the verses on physicians לשרת לכול אדם היה נודר לשרת. In the margins of the first part glosses and notes among them one mentioning the physician Francesco of Civitella נוסח נוסח אחרת ... מטעם מש' פרנציסקו רפא[?] דציביטילה (f. 46r).
3. Ff. 131r–169r: ספר הצירלוגיאה שחיבר רויירי (f. 169r) Roger of Salerno's treatise on surgery *Practica chirurgiae*. Different from the anonymous translation found

in other manuscripts. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 830. Includes a short preface beginning ראשית ברא אלהים כל השמים והארץ וכל צבאם ... ורופא החל החזיק רפואת הנשמות בידו שראש האדם יחבל מרוב עניינים.

4. Ff. 169r–175v: Medical recipes. On f. 175v, probably in the same hand that copied some of the recipes at the beginning of the manuscript, additional recipes, one of them by Judah b. Benjamin from Persia (cf. no. 1).

Ff. 7r–174r copied by Joab b. Jehiel of the Knesset (de Sinagoga) family, i.e. the Anav family (he should not be confused with the scribe by the same name who copied several other manuscripts around 1400). Colophons: נשלם חלק השני וכל ספר (f. 129r); הכריתות אשר עשה משטרו ברונו הנוצרי ... ונשלם על ידי יואב בכמ"ר יחיאל ישראל מן הכנסת (f. 169r). At least two other hands copied the medical recipes on ff. 1–5, added later to the original manuscript, as well as on f. 6r, the first folio of the first quire originally left blank, and on ff. 174v and 175, which were also left blank at the end of the manuscript. Owner: Judah Gonzaga גונזאגה אני יאודה גונזאגה (ff. 1r, 11r). The full name of the owner, Judah b. Jehiel Shalom Gonzaga, is found in MS New York, JTSA Rab. 157, f. 40v.

The verses on f. 7r are enclosed in an illuminated frame depicting a physician or barber letting blood.

Cf. *Visual Testimony*, no. 20 and pp. 28 and 98.

Vat. ebr. 463

218 ff. Parchment. 116×158 (55×89) mm (oblong). Quaternions (2 ternions). , 14th century. Sephardic square script.

[תהלים] Psalms. Divided into 151 psalms. With vowel points and accents. The Hebrew enumeration of each psalm in the margins is richly decorated. The beginning, until Psalm ix:17 (ff. 1–8 on two parchment binions) is missing and was completed by a 15–16th century Italian-Sephardic hand. Between ff. 210 and 211 twenty blank paper leaves were inserted.

On f. 218v a faint owner's entry, only partly legible under ultra-violet light. The owner, [ב] b. Abraham seems to have purchased the manuscript in Rome: קניתי .. זה התהלים] ב"ר אברהם לזכר טוב [...] רומה ספר תלים זה שהוא [...] סקודי [...] איש [...] ולראיה ולזכות לי ולזרעי [...]

Kennicott 508. *Visual Testimony*, no. 36.

Vat. ebr. 464

157 ff. (48 + 109). Paper. 390×270 (255×190) mm. Senions. 18th century. Christian square script.

[ייסיפון] *Josippon*. Latin translation by Sebastian Münster followed by the Hebrew text. This abridged edition was probably copied from the Basle 1541 edition and

the copyist faithfully imitated the fonts of the text and the endnotes by Münster. Like the Basle edition, the text is divided into five parts. The first part of *Josippon* that includes the chronicle from Adam until the Babylonian exile was not copied in the edition or in this manuscript. The Latin translation was copied on 109 ff. at the beginning of the manuscript. The division into chapters differs from the edition and towards the end of the manuscript the text is incomplete and parts of it were copied out of order. Only parts i-v of the Hebrew text were copied or are extant.

The Latin text is written in exquisite calligraphic scripts. Initial letters and the beginnings of each chapter in the Latin text are decorated as are initials and beginnings of books in the Hebrew text. The Hebrew part, bound before the Latin text, is foliated 1–48 from right to left. The quires of parts iii-iv (ff. 17v–48v) were bound before parts i-ii (ff. 1r–16v). The Latin part following the Hebrew text is foliated 1–109 from left to right.

The manuscript was almost certainly written by Pietro Giovanni Petit (d. 1740), the scriptor of the Vatican Library, who also copied MS Vat. ebr. 452.

Visual Testimony, no. 55.

Vat. ebr. 465

275 ff. (f. 275 a flyleaf). Parchment. 345 × 239 (247 × 165) mm. Quinions. Italy, 14th century. Italian semi-cursive script.

ל"ז מיימון ז"ל Moses b. Maimon's commentary on the Mishnah (orders *ZeraSim* to *Nezikin*). With the text of the Mishnah. Includes the introduction by Judah al-Harizi to his translation of order *ZeraSim* from tractate Berakhot until Shevi=it (f. 3r) and his translations of Moses b. Maimon's introduction (ff. 3r–13r) and tractates Berakhot - Shevi=it (ff. 13r–50r); Joseph ibn al-Fawwāl's introductions and translations of tractates Terumot until the end of order *ZeraSim* (ff. 50r–80v) and order *Mo5ed* (ff. 81v–109v); Jacob b. Moses ibn Abbasi's (in the manuscript: בן עכסאי) translation of order Nashim with his introduction (ff. 129r–187v); and order *Nezikin* in the translation of Solomon b. Joseph ibn Ya=aqūb completed, according to the translator's colophon, in Saragossa on 3 Kislev 5085=1324 (ff. 188r–257v). The commentary on tractate Avot includes, the *Shemonah Perakim* translated by Samuel ibn Tibbon (ff. 257v–274v). Between ff. 108 and 109 a quire is missing and the lacuna includes Eruvin ix:1-Pesaḥim ix:9. Another quire is missing between ff. 128 and 129, from *Beḥah* middle of v:4 to end of order *Mo5ed*. According to U. Melammed, *The Vocabulary of the Hebrew Translations of Maimonides' Mishnah Commentary (order ZeraSim)* (PhD thesis, Jerusalem 1999), p. 46 [in Hebrew], the texts of the Mishnah and the commentary in this manuscript are among the most accurate extant.

At the beginning of the manuscript on f. 2v the scribe copied some selections from *Seder Tana6im ve-Amoraim*. The same selections, beginning נקוט האי כללא בידך

are found in MSS Hamburg, Staats- und Universitätsbibliothek hebr. 18 (copied by Dukes in MS Oxford, Bodleian Library Mich. 146) and Leghorn, Talmud Torah 13. The Oxford manuscript was described and its contents listed by K. Kahan [=Kahana] in his edition (Frankfurt 1935), p. XL.

Copied by Jekuthiel b. Solomon of Bevagna for Nathan, Joab, Elia and Isaac sons of Leon. Colophon (f. 274v): ותשלם מלאכת עבדת הקדש משנה סדר זרעים וסדר זמנים וסדר נשים וסדר ישועות עם הפירוש מהרב הגדול רבינו משה מב"ע בן הרב ר' מיימון זצ"ל על ידי יקותיאל יז"י בכ"ר שלמה זצ"ל וכתבתיו לכבוד מורי היקרים והנכבדים ר' נתן ור' יואב ור' אליה ור' יצחק בני כמ"ר ליאון זלה"ה. השם אשר זיכני לכותבו הוא זיכם ברחמי להגות בו ובשאר כתבי הקדש הם וזרעם וזרע זרעם עד סוף כל הדורות ויקיים עליהם ועלינו קרא דכתיב לא ימוש ספר התורה הזה מפיד והגית בו יומם ולילה למען תשמר לעשות ככל הכתוב בו כי אז תצליח את דרכיך ואז תשכיל. וחלקי המחוקק יהיה ספון עם מצדיקי הרבים ככוכבים לעולם ועד אמן סלה. חזק הסופר ואמיץ הקורא. The same scribe copied MS Paris, BnF héb. 401 in 1378 in Rimini.

Owner (ff. 3v, 273v): Gershon b. Eliezer of Mazzano אליעזר במ"ר אליעזר של גרשון זה הספר שלי גרשון במ"ר אליעזר של גרשון בן אברהם של גרשון. On f. 275r a list of books acquired by Gabriel b. Abraham of Bevagna when the estate of his late brother Joseph was divided among Gabriel and his nephews in October 5275=1514 בכ"מ אברהם זצ"ל יצ"ו. The list was published by N. Allony, רשימות ספרים עתיקות בוואטיקאן, *Areshet*, iv (1966), pp. 220–221 and 230–233. An attempt was made to forge the date, and Allony mistakenly read 5225=1465. On f. 275v a permit to perform ritual slaughter issued to the brothers Elia and Mattathias sons of Joseph זצ"ל יצ"ו מתתיה יצ"ו ... אליה יצ"ו ו ... מתתיה יצ"ו in the home of Gabriel [b. Abraham] in Bevagna פה וז' [יוני] בית האיש האיש אלחנן ... מפורלי בכמ"ר משה זצ"ל לוי אלחנן by Elhanan b. Moses of Forli זצ"ל יצ"ו בכמ"ר יוסף זלה"ה. On the same folio a record of the birth of a daughter in September 5313 [or 5318] =1552/3 or 1557/8 סיטימברי 1552/3 or 1557/8 שנת possibly in Pisa (the entry was partially erased).

Vat. ebr. 466

260 ff. Paper. 305 × 205 (265 × 165) mm. Varied quiring. Two columns. <Italy>, late 17th century (before 1675). Italian semi-cursive script.

ספר אהלי יעקב אוצר החכמות חלק ב חכמת הרפואה אשר חיבר הרופא כמהר"ר יעקב יצ"ו בכמהר"ר *Ohalei YaSakov*, medical treatise by Jacob b. Isaac Zahalon (1630–1693). This treatise, which constitutes the second part of the author's comprehensive work *Ozar ha-Hokhmat*, is written in the form of questions and answers in 12 books. A slightly revised version was edited in Venice in 1683 under the title אוצר החיים. Cf. H.A. Sosland, *A. Guide for Preachers on Composing and Delivering Sermons* (New York 1987), introduction, especially pp. 49–51, and Z. Amar, *Maimonides' Regimen Sanitatis: Commentary of R. Jacob Zahalon on "Hilchot Deot" - Chapter Four, With an Added Brief Preface to the Treatise Ozar ha-Hayyim ("The Treasure of Life")*, Neve-Tzuf, 2001, pp. 19–23 [in Hebrew].

On f. 1v a note in Latin by G. Bartolucci dated 1675 approving of the treatise, probably with the interest of clearing it for publication.

Vat. ebr. 467

197 ff. Paper and parchment (outer bifolia). 288 × 200 (190 × 113) mm. Nine-bifolia quires. <Italy (Mantua?)>, mid-15th century (watermarks similar to Briquet no. 3668 dated 1454 and to Piccard, *Kreuz* [vol. xi], I 95 dated 1452). Sephardic semi-cursive script.

בעל הלשון (f. 1v). *Baṣal ha-Lashon* by Joseph b. Judah Zark, a Hebrew dictionary after the manner of the *Sefer ha-Shorashim* of David Kimḥi. With glosses and references in the margins and between the lines. At the beginning an introductory poem by the author. In the margins of f. 1v a note dedicating the work to Mordecai and Isaac, sons of Abraham b. Solomon Finzi מרדכי ... ר' יצחק אי"ש חי"ל מנוזע אברהם בכמה"ר שלמה פינצי נבתי"א לאחים. The introduction, not including the poem, was published from MS London, British Library Harl. 5502 by M. Silver, *Italia*, vii (1988), pp. 27–28.

It seems that this manuscript is an autograph. The writing is similar to that in the autograph copy of his *Rav Peṣalim* in MS Cambridge, University Library Add. 661 and to that in his commendation of the copy of MS Vat. Ross. 555 (f. 440r) written in Mantua in 1435.

Owners (f. 2r): Judah b. Isaac Dato (probably the father of the kabbalist Mordecai Dato) purchased the manuscript זה הספר בעל הלשון קניתי בכסף מלא אני יהודה בכמה"ר יצחק דאטו זצ"ל.

Vat. ebr. 468

463 ff. (foliated 1–6, 6^a–140, 143–171, 171^a–178, 189–231, 231^a–316, 314^a–343, 345–388, 390–450, 452–460, 470–481). Parchment. 218 × 163–166 (135–136 × 102) mm. Quaternions. La Rochelle (France), 1215. Ashkenazic square script.

[תנ"ך] Bible. With vowel points and accents, Masorah Magna and Parva. Order of books: Pentateuch, Prophets, Ruth, Psalms, Job, Proverbs, Ecclesiastes, Canticles, Lamentations, Daniel, Esther, Ezra and Nehemiah, and Chronicles.

Text and Masorah copied by Ḥayyim b. Isaac for his teacher Solomon b. Joseph ha-Kohen in La Rochelle and completed on Tuesday, 6 Tishri 4976[=1215]. Colophon (f. 481r): אני חיים בר' יצחק כתבתי ומסרתי זה העשרים וארבע למורי ר' שלמה בר' יוסף הכהן וסימתי בשלישי בשבת בששה ימים לירח תשרי שנת ארבעת אלפים ותשע מאות ושבעים וששה לבריאת עולם למנין שאנו מונין כאן בלרוקלא.

Lavishly decorated. Masorah sometimes displayed in geometrical or zoomorphic patterns. The illuminations and decorations were undoubtedly added much later in a careless manner often covering parts of the Masorah Parva and sometimes the Masorah Magna and the *parashah* signs.

Owners: According to an inscription on f. 1r witnessed by Meir b. Abraham and Menahem Kohen-Rapa, Moses b. Tanḥum sold the manuscript for 55 ducats to Meshullam Cusi in Venice on 7 Marḥeshvan 5225=1464 אני ח"מ שמכרתי העשרי מוד' 55

וארבע הזה להר"ר משלם המכו' קוּזי יצ"ו בעד חמשים וחמשה דוקטי וקבלתי דמי המכירה ... ז' מרחשון **ברכה** לפ"ק כתבתי וחתמתי פה וניזי' במעמד הר"ר מאיר ב"ר אברהם זלה"ה וה"ר [...] רפא נאו' משה ב"ר תנחום. The same Meshullam, probably the printer Meshullam Cusi b. Moses Jacob Rapa from Piove di Sacco, presented the manuscript to his son Solomon in 5236=1475/6 and the father and son exchanged verses on the occasion, the verses by Meshullam beginning **שלם לשלמה ישלם** and those by Solomon thanking his father **שי תשואות שא אב**. Other owners, possibly from the same family, signed their names, Jacob b. Samson of the Meshullam family **יעקב בר** האמת הוא שנפל לחלקי העשר' וארבע Solomon Jacob and שמשון ... למשפחת המשולמי' **יעקב ב"ר שלמה יעקב**. On f. 481v a very long bill of sale in a faded Ashkenazic script legible under ultra-violet light: Isaac b. Peter (פטר), Moses b. Jesse, Jacob b. Benjamin and Solomon b. Samuel sold the manuscript to Elijah b. Menahem in 1348 in Estella אשטלא for 16 gold florins.

Censor (f. 481r): Gio[vanni] Dome[ni]co Carretto, 1618.

Kennicott 506.

Vat. ebr. 469

31 ff. Parchment. 221 × 153 (142 × 100) mm. Quaternions. <Italy>, mid-late 15th century. Italian semi-cursive scripts.

[שש כנפים] Immanuel b. Jacob Bonfils' *Shesh Kenafayim*. First edition Zhitomir 1872. In the margins of ff. 3r–4v a later hand added the beginning of a commentary on the text **ביאור שלא מן המחבר**.

Extensive use of red ink. Ff. 2r–4r by a different hand.

Owners: Aberlin b. Feibel **גובה** אברלין בן וייבל (ff. 1r, 2r), Jehiel Mikhal b. Abraham יצ"ו ישראל b. Joseph of Ofen (now part of Budapest) copied from this manuscript for Anshel Schotten (or Schattan) in 5324=1563/4 **אני החתום מטה כתבתי ולקטתי מזה השש כנפים לכ"ר אנשיל שטן יצ"ו בשנת שכ"ד נאום ... ישראל בן חיים וולטירה יצ"ו** (f. 1r), Hāyyim Volterra **חיים וולטירה יצ"ו** (f. 1v).

Vat. ebr. 470

241 ff. Parchment. 227 × 152 (157 × 97) mm. Quinions. <Italy>, 1492. Several variant Italian semi-cursive scripts.

1. Ff. 1r–181v: [פירושים על איוב, משלי ודניאל לרלב"ג] Levi b. Gershom's commentaries on Job (ff. 1r–91v), Proverbs (ff. 92r–153v) and Daniel (ff. 154r–181v). First editions: Job, Ferrara 1477; Proverbs, Leiria 1492; Daniel, Rome ca. 1470.

2. Ff. 182r–188v: [פירוש מגילת רות] Anonymous commentary on Ruth. Begins **ויהי הם בימי שפוט השופטים. אמר ר' שמואל בר נחמני, חמשה ויהי בימי הם**. The scribe copied the preface at the end of the commentary (ff. 187v–188v) because he received it only after he had completed copying the commentary: **זאת הקדמת באור רות, ובהיות כי בימים אשר כתבתי הבאור הלז לא היתה נמצאת אצלי אז ולימים אחר זה האלהים אינה לידי אותה ע"כ כתבתי פה בסוף זה הבאור ולא אהיה חסר ממנה ואכתבנה בשם ה' אמן.** The preface itself begins **דע שלא אמר החכם והנביאים כי נתן מלחמו לדל. דע שלא אמר החכם והנביאים** שום דבר בעולם שלא רמזם משה.

3. Ff. 189r–199v: [פירוש שה"ש לרש"י] Commentary on Canticles by Solomon b. Isaac (Rashi). First edition, Bologna ca. 1483.
4. Ff. 199v–208v: [מדרש אבא גוריון] *Midrash Abba Gurion* on Esther. First published by A. Jellinek, *Bet ha-Midrasch*, i (Leipzig 1853), pp. 1–24. Edited again from other manuscripts by S. Buber, in *ספרי דאגותא* (Vilna 1887), pp. 1–42. Ends נשלם מדרש פורים.
5. Ff. 208v–214r: פיל על מגילת אסתר מאברהם אבן עזרא Commentary on Esther by Abraham ibn Ezra. First edition Constantinople 1505. At the beginning, after the title (f. 208v), a different anonymous commentary on Esther i:1-i:3.
6. Ff. 214r–227r: [לרש"י] פיל קהלת Commentary on Ecclesiastes by Solomon b. Isaac (Rashi). First edition, Bologna ca. 1483.
7. Ff. 227v–240v: מדרש איכה *Midrash Lamentations Rabbah*. Only the prefaces (פתיחות) and the midrash on Lamentations i:2, until תבכה בכה.

Copied by Shabbetai b. Shabbetai the physician from Tivoli. The copying of Levi's commentary on Job was completed on Thursday, 16 Kislev 5253= 6 December 1492 and that of the commentary on Daniel was completed on the eve of Thursday, 30 Kislev of the same year. Colophons: נשלמה זאת המלאכה מלאכת הקדש באור איוב אשר באר הרב הגדול השלם בכל החכמות לוי בן גרשום ונכתב ממני שבתי בכמ' שבתי אביר הרופאים אבי ע"ה מטיבולי היו' יו' ה' י"ו בכסליו רנ"ג וששה ימים לחדש דיצימ' רנ"ב:] יהי שם ה' גם הלילה ליל ה' ל' בכסליו ו' ימים; (f. 91v) מבורך מעתה ועד עולם אמן חזק הכותב ואמיץ הקורא אמן. להזכרת נס חנכה נשלמה כתיבת זה הספר פיל' דניאל אשר באר החכם הגדול המאיר פני התורה כלה ע"י שבתי בכמ"א א שבתי גדול הרופאים זצ"ל מטיבולי ה' יזכני לכתו' עוד ספרים רבי ככובים:] לעולם ועד אמן ואמן סלה (f. 181v).

On f. 241r owners' entries recording births in their families. Abraham Mazliah was born on 3 Adar II 5277=25 February 1517 יצ"ו מצליח בני אברהם יצ"ו; ולידתו היה היום יום ד' י"ג שעות ג' באדר שני וכ"ה פריברו שנת כי זרע ברוכי ה' המה Avigdor son of Elijah b. Abraham of Civi[dale?] S. Angelo was born in Camerino on the eve of 8 Nisan, 27 March 5280=1520 ז"ל בכ"ר המנוח אברהם ז"ל מציוי' ס' אניילו תושב קמריו אשר נקרא שמו בישראל אביגדור יזי"א והיה לידתו ליל ג' ד' שעות בלילה ח'. ניסן כ"ז מרץ שנת פ"ד פרש' וביום השמיני לטהרתו... Another, mostly lost entry, records the birth of a daughter. On f. 1r an owner, Ephraim b. Moses, signed his name אפרים יצ"ו בכ"מ משה חזק יצ"ו.

Vat. ebr. 471

147 ff. (1–87, <1>, 89, 100–157; f. 69 blank). Parchment. 202 × 140 (143 × 90) mm. Quaternions. <France?>, 1389/90. Ashkenazic semi-cursive script.

1. Ff. 1v–36r: ספר התרומה Barukh b. Isaac of Worms' halakhic code *Sefer ha-Terumah*. First edition Venice 1523. Differently arranged from the printed text. Another manuscript with the same arrangement of the laws is found in MS Oxford, Bodleian Library Opp. 73. The text in this manuscript is shorter than in other manuscripts and in printed editions. It extends only until laws

Bibliography: G. Sed-Rajna, *Manuscrits hébreux de Lisbonne* (Paris 1970), p. 48, no. 10; T. Metzger, *Les manuscrits hébreux copiés et décorés à Lisbonne* (Paris 1977), pp. 79–80, no. 10.

Vat. ebr. 474

107 ff. (2–108). Parchment. 105 × 53 (91 × 35) mm. Quaternions. <Carpentras? Provence>, 15th century. Provençal semi-cursive script.

[סידור מנהג קרפנטרץ] Siddur, rite of Carpentras. Includes services and occasional prayers for the entire year. Begins with the introduction to the *silluk* אחדש לקדש by Isaac ha-Seniri (ff. 2v–5v), *bakashot* (ff. 5v–13v) followed by the morning benedictions (f. 13v) which include שלום חולים, רופא חולים, עוזר דלים, סומך נופלים, שמיים ונשאלו, תפלות של [כל] השנה ושל יום הכפורים תם ונשלם and עשני בור written over the scratched out originally written blessing שלום חולים (f. 14v) and services for weekdays and Sabbath and the *Amidah* liturgy for festivals, Rosh ha-Shanah and Yom Kippur. Ends (f. 107v): תמו ונשאלו.

Ff. 2r–29v, 38v–44r supplied with vowel points.

Some expurgations by censors. The quire at the beginning (ff. 2–7) was added to the original manuscript disrupting the order of the parchment sides. Ff. 2r–5r were copied by another hand.

Vat. ebr. 475

290 ff. (<1>, 1–269, 280–290, 300–308). Parchment. 304 × 240 (230 × 177) mm. Senions. Three columns. <Spain>, 14th century. Sephardic square script.

[תנ"ך] Bible. With vowel points, accents and Masorah Magna and Parva. Includes: Pentateuch (ff. 5r–75v), Joshua (ff. 77r–86r), Judges (ff. 86r–95r), Samuel (ff. 95r–116v), Kings (ff. 117r–139r), Isaiah (ff. 141r–155v), Jeremiah (ff. 155v–174v), Ezekiel (ff. 174v–190v), Minor Prophets (ff. 191r–203v), Psalms (ff. 207r–226r), Proverbs (ff. 226v–232v), Job (ff. 233r–240v), Ruth (ff. 240v–241v), Ecclesiastes (ff. 241v–245r), Canticles (ff. 245r–246v), Lamentations (ff. 246v–247v), Esther (ff. 247v–250v), Daniel (ff. 250v–256r), Ezra (ff. 256r–264v) and Chronicles (ff. 264v–306r).

The scribe added at the beginning, middle and end of the manuscript masoretic treatises, mostly chapters from Aaron b. Moses Ben Asher's *Dikdukei ha-TeSamim*, mainly on full pages with ornamental borders and other decorative elements (ff. 2v–4v, 75v–76v, 139v–141v, 204r–206v, 306v).

At the beginning of the manuscript (ff. 1v–2r) and the end (ff. 306v–307r) richly decorated carpet pages without any text. Much of the Masorah is displayed in the form of micrographic geometric and other designs. Decorative elements in gold leaf and colours were added to the Masorah and to the *parashah* signs.

Owners: Moses, Joshua, Solomon, Jedidiah, and Azariah Ventura, heirs of Isaac Ventura (16th century?), המקרא הזאת עם המסורת הלא היא מאחים היקרים והמפוארים יורשי, עזריה מווינטורה כמה"ר יצחק מווינטורה זלה"ה משה, יהושע, שלמה, ידידיה, עזריה מווינטורה (f. 1r). The same

Categories (ff. 4r–29r), the beginning of ספר המליצה *De Interpretatione* only until the middle of במלה' המאמ' (ff. 30r–31v) and ספר ההיקש *Analytica posteriora* (ff. 32v–151v). Levi b. Gershom's supercommentary follows: on Porphyry's *Isagoge* (ff. 153r–161r), the *Categories* (ff. 161v–171v) and *De Interpretatione* (ff. 172r–186r). In the margins of ff. 30r–31v Levi's commentary on the extract from *De Interpretatione* is copied. An anonymous supercommentary on the *Categories* partly in the form of questions and answers was copied in the margins of ff. 4r–29r. The author often quotes al-Fārābī (אבונצר) and on ff. 5v, 15r, 15v, 30r, 31r and 31v, Levi b. Gershom (רלב"ג). On f. 28v he responds to his mentor R. Levi ילי תשובה למורי ר' לוי. On f. 20v he quotes his father אלנצר (possibly a corrupt reading of אלעזר=Eleazar) מרי אבא מרי אלנצר אבא מרי (רלב"ג). On f. 26r there is a critical interpolation by Elia, the scribe or an earlier scribe, זה המבאר לא הבין דברי א"ר, אמר אליה, אדם דש בהקש גלה בין דין חפצו *Analytica posteriora* beginning אדם דש בהקש גלה בין דין חפצו. The verses are copied twice but lines 3 and 4 are reversed in the second copy. The verses are accompanied by a commentary. In the margin the scribe noted that the verses seem to refer to signs of dialectics לפי דעת דן סדר החרז לפי סימני הדיאלטיקה.

On f. 187v an extract on geometry.

Ff. 153r–186r were written by another, more cursive hand, in a different layout, on paper sharing the same watermark (Briquet no. 3389 dated 1480). The blank folios 139–151 serve as a buffer between the two parts. On f. 152r, the first (blank) folio of the first quire of the second part, there is an inscription stating that Bezalel b. Benjamin of Sartiano copied the manuscript (or wrote the inscription) for his own use in Sartiano in June 5240=1480 בכ"ב בנימן יצ"ו. שלי בצלאל בכ"ב בנימן יצ"ו. איש סרטיאנו שכתבתיו אני לעצמי פה סרטיאנו יוניור ר"ם. On f. 155r the name Reuben is decorated. It is not clear whether Bezalel copied the first, calligraphic part of the manuscript, or the second part. The style of the handwriting and the location of the inscription in the manuscript indicate that he must have been the copyist of the second part.

The Hebrew scriptor of the Vatican Library in the 19th century, Giovanni Giorgi, added a list of contents on f. 2r as well as some notes throughout the manuscript.

Owner: *Bibl. S. Pudens[tiane] de Urbe* [i.e., the church in Rome by that name that acquired the library of Giulio Bartolucci].

Vat. ebr. 477

196 ff. Paper. 235 × 165 mm. Mostly quinions. <Italy>, late 15th century. Various Italian semi-cursive scripts.

I

Ff. 1–17. Each unit in a different script on a shared quire. Written area of no. 2: 210 × 125 mm.

1. Ff. 1r–6r: Treatise on astrology. Beginning apparently missing. Text begins הכלל הב' מהחלק הב' ביחס בין חלקים מתחלפי' ויחלק לג' פרקי'.

longs to the same treatise of which the first part is copied in another script on ff. 180–188.

2. Ff. 6v–17r: [מלות ההגיון] Moses b. Maimon's treatise on logic *Millot ha-Higgayon*, in the translation by Moses ibn Tibbon. First edition Basel 1527. A few notes in the margins. Not used in the critical edition by I. Efros, *Maimonides' Treatise on Logic* (New York 1938).

II

Ff. 22–141. Written area: 146 × 95 mm.

3. Ff. 22r–23v: *השער ט' מראשית חכמה* Commentary on chapter ix of Abraham ibn Ezra's astrological treatise *Reshit Hokhmah*. Most of f. 23r was left blank for diagrams that were never drawn.
4. Ff. 24r–27r: *עבר"י* Astronomical writings by Immanuel b. Jacob Bonfils. Begins *תדוע ד' יתדוע* ודועת ד' יתדוע. In other manuscripts this work is called *ביאור עשיית הבתים הנהוגים*.
5. Ff. 29r–40v: [חיבור באסטרוולוגיה] Treatise on astrology. Begins *הנה בגלגל הראשון* והנה בגלגל הראשון. Includes a description of the signs of the zodiac, the houses, the fate of men as determined by their sign and questions and answers. The author wrote that he collected the material from various books *נתתי לבי לשמע ולהבין בספרי אשר מצאתי והעתקתי את הספר הזה כפי ידי וכפי השגתי* (f. 31v). Another copy of this treatise of which the beginning is missing, is found in MS Paris, BnF, héb. 1120, ff. 135–140.
6. Ff. 41r–45v: *אגרת יוסף בן יעקב בן אסחק אלכנדי בקצור המאמר במולדות* Abū Yūsuf Ya=qūb ibn Ishāq ibn al Ṣabbāḥ al-Kindī's astrological work on the new moon translated into Hebrew by Kalonymus b. Kalonymus in 5074=1314 as *Iggeret be-Kizzur ha-Ma'amamar ba-Moladot*. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 563. Translator's colophon (f. 45v): *שלם קצור אלכנדי במולדות והעתקתי אני קלונימוס כ"א אלול ע"ד לפרט היצירה*.
7. Ff. 45v–52r: *אגרת אבי יוסף יעקב בן אסחק אלכנדי במעל' המיוחסות אל האישים העליוני' הגשמים* Abū Yūsuf Ya=qūb ibn Ishāq ibn al Ṣabbāḥ al-Kindī's meteorological work translated into Hebrew by Kalonymus b. Kalonymus in 5074=1314 as *Iggeret ba-Šlot ha-Meyuḥasot el ha-Išim ha-Elyonim*. Translator's colophon: *שלמה אגרת אבי יוסף יעקב בן אסחק בעלה המורה על המטר מהאישי' העליוני' העתקתי אני קלונימוס בר' קלונימוס זלה"ה בר' מאיר ... בכ"א אלול ע"ד לפרט היצירה*.
8. Ff. 52v–67v: Extracts on astrology. *Inter alia*, a piece beginning *יש לה כח* הלבנה יש לה כח (f. 52v), the beginning of Abraham ibn Ezra's *Sefer ha-She'elot* ספר השאלות (ff. 53r–54v), pieces beginning *הרוצה לידע מדת הימים* (ff. 54v–56r), *כמה היום נוטל מן הלילה* (ff. 56v–58r), *הרוצה לידע באיזה מזל החמה עומדת* (ff. 58r) and a note on reckoning the dates according to the Seleucid era *יש ממולד כמה שנים יראה כמה שנים יש ממולד* (f. 60v) *ישו עד שנה שהוא עומד פה ...*
9. Ff. 67v–85v: *ספר משפטי המזלות* *Sefer Mishpetei ha-Mazzalot*, astrological treatise

by Abraham ibn Ezra. Includes *Sefer ha-Mabbatim* which is copied as a separate work in some other manuscripts.

10. Ff. 86r–94v: ספר העולם *Sefer ha-Olam* (version B), astrological treatise by Abraham ibn Ezra. Begins ברוך השם המיוחד שהוא הכל. According to J.L. Fleischer (see below no. 13), p. 5, this version was the first redaction by the author. On f. 86r a short piece מפתחות הלבנה י"ב copied from *Sefer ha-Olam* מספר העולם העתקתיים.
11. Ff. 94v–97r: Extracts on astronomy. Includes, *inter alia*, אם תרצה לדעת באיזה מקום המזלות and questions and answers on astronomy.
12. Ff. 97r–108r: ספר המבחרים *Sefer ha-Miḥarim* astrological treatise by Abraham ibn Ezra. Edited from MS Vat. ebr. 390 by J.L. Fleischer (Cluj 1939).
13. Ff. 108r–121r: ספר העולם ומחברות המשרתות *Sefer ha-Olam*, astrological treatise by Abraham ibn Ezra. Begins אם מצאת ספר אבו מעשר המחברות המשרתים. Edited from MS Vat. ebr. 390 by J.L. Fleischer (Berehovo 1937). At the end, in a pen-decorated frame: שולם ספר משפטי העולם ובו נשלמו ספרי הדינין כלם והודות לשם היודע כל נעלם.
14. Ff. 121v–140v. הטעמים *Ha-Teamim*, astrological treatise by Abraham ibn Ezra. Edited from other manuscripts by N. Ben Menachem (Jerusalem 1941) and by J.L. Fleischer (Jerusalem 1951).
15. Ff. 140v–141r: פיל המעלה הצומחות Beginning of an anonymous astrological treatise. First words: דע כי בכל רגע שיהיה ביום או בלילה יש מעלה עולה. The complete treatise is found in MS Madrid, Biblioteca de la Real Academia de la Historia hebr. 7, ff. 140–149.

III

Ff. 142–188. Written area: 143 × 95 mm.

16. Ff. 142r–176r: [ביאור ספר הפרי] Commentary by Eliezer of Recetto on the *Centiloquium*, an astrological treatise attributed to Ptolemy. Begins אמר הצעיר מכוספי האמת אליעזר אחרי ההודאה לאל על כל רחמי ראינו בזה המאמ' להרחיב הביאור על ספר הפרי המיוחס לבטלמיס. With some glosses in the margins.
17. Ff. 180r–188v: Beginning of a treatise on astrology in two parts. Begins זה הספר יחלק לב' חלקים החלק הא' בכחו' הככבי' והמזלו' והבתים ויחסם קצתם לקצת, החלק השני בענין הוראתם ואיכות לקיחת המשפט מהם. Cf. no. 1, ff. 1r–6r.

IV

Ff. 189–193 (189v–191r blank). Copied by a later hand.

18. Ff. 189r–192r: Lots. *Inter alia*, שאלות גורלות, twenty-two questions and tables.
19. Ff. 192v–193r: Halakhic question concerning the inheritance due to the widow of a forced convert from Spain מנהג מלכות פורטוגאלו איש שמת והניח אשתו ובנים ובנות האשה נוטלת חצי כל הנכסים ... ומעשה ארע בספרד שהיה אנוס ומת שם בגיותו והניח אשה ובנים. Mention is made of a banker in Venice שלחני ע"י א' שנתן לאמו ע"י א' בויניציאה.

Possibly one codex copied by several hands. The transition from unit I to unit II seems to be in the same quire and both units share the same watermarked paper. Ff. 6v–17r were copied by Israel b. Menahem Gallico (or Gallego). Colophon (f. 17r): העתקתי אני ישראל בכ"מ מנחם ממשפחת הגליגי ז"ל כל זה המאמר. Ff. 22r–141r were copied by Elhanan b. Benjamin whose colophon on f. 52v reads: ונכתבה על ידי אלחנן בכ"ר בנימן יהעל יזיי"א.

Owner (f. 1r): Israel Franco פראנקו ר'. At the beginning and end of the manuscript some jottings, among them lists of garments in Italian in Hebrew characters (on the recto of a flyleaf or a blank folio at the beginning). On f. 176v: adì 5 agosto 1559.

Vat. ebr. 478

219 ff. (f. 219 blank). Parchment. 227 × 163 (137 × 102) mm. Quinions. <Italy>, early 14th century. Italian semi-cursive script.

דמות מעלות המדות ספר *MaSalot ha-Middot*, ethical work by Jehiel b. Jekuthiel Anav of Bethel. First edition under the title *Beit Middot* was printed in Constantinople 1512. At the end (ff. 216v–218v) verses by the author beginning אני גבר בסבות הזמנים שבע רוגו.

Copied for Solomon b. Ezraḥ by [...] b. Isaac. The first name of the scribe and another word were erased and over the erased words a later hand substituted the name Moses and the word להשר. Colophon (f. 216r): נשלם ספר מעלות המידות על ידי [משה] בר' יצחק נ"ע וכתבתי אותו [להשר] ר' שלמה בר' אזרח נ"ע.

Vat. ebr. 479

150 ff. Paper. 221 × 160 (167 × 117) mm. Quinions. <Byzantium?>, 1321. Byzantine semi-cursive script.

[משנה תורה וזרעים וקרבנות] *Mishneh Torah*, Books *ZeraSim* (ff. 1–113) and *Korbanot* (ff. 114–150), halakhic code by Moses b. Maimon (Maimonides). End of *Korbanot* missing from הלכות שגגות xii:1.

ZeraSim completed on a Friday in Adar II 5081=1321. Colophon (f. 113v): נשלם בשנת הפ"א ליצירה ביום ששי לחדש אדר שני. 6 Adar II in 1321 fell on a Sabbath, so it seems more likely that the words ביום ששי refer to the day of the week and not the date. Ff. 1–57, 115r–116r are in a different layout and were copied by another hand in a Sephardic type semi-cursive script with a few letters in a cursive script.

The entire manuscript was restored and many pages were coated with brown transparent paper which obscures much of the text. The composition of the quires seems to be quinions according to the traces of the catchwords still extant.

Vat. ebr. 480

489 ff. Parchment. 190 × 139 mm (varied dimensions of written areas). Mainly senions. Three columns. <Germany or France>, early 14th century. Ashkenazic square and semi-cursive scripts.

[תורה, הפטרות ומגילות] Pentateuch, Haftarat and Five Scrolls. With vowel points and accents. The Pentateuch (ff. 2r–429v) includes Targum Onkelos with vowel points and the commentary by Solomon b. Isaac (Rashi) without vowel points. The Pentateuch is written in the innermost columns and the Targum and Rashi occupy the adjoining columns. The haftarat with vowel points and accents were written by the scribe in the upper and lower margins of the first pages of each pericope. There are a few masoretic notes and, at the end of each of the books of the Pentateuch, lists of the number of verses and *sedarim*. The letters are written with *tagin* and there are a few looped letters.

The Five Scrolls (ff. 431r–466r) include the commentary by Rashi in the margins. On ff. 467r–489v haftarat for Rosh Hodesh, the Four Sabbaths and festivals and Holy Days. The haftarat for the three festivals include the Aramaic Targum (ff. 472v–480r).

The biblical text and the Targum were copied in a square script. The name Saul was singled out in the text (ff. 76r and 99r) and the name H̄ayyim was decorated on ff. 227r and 360v perhaps referring to the names of the scribes of the Pentateuch and its Targum, even though it is not certain that two scribes participated in the copying of this part of the manuscript. A different scribe copied the Five Scrolls and haftarat (ff. 431–489). Rashi's commentaries were written in a semi-cursive script. The name Abraham was decorated in the commentary (ff. 21v–22r, 34v, 259v) probably by its scribe.

The first leaf is missing from the original manuscript and the text was supplied by a later hand. The leaves in the first quire were bound out of order; the correct order is 1–3, 7, 5–6, 4, 8. There are two sets of foliation in the manuscript, an inaccurate one in ink at the top of the recto side of each folio and a stamped foliation at the bottom of the leaves. A later hand added crude chapter numbers on some folios. The dimensions of the written area of the text of the Pentateuch are 115 x 33 mm. The dimensions of the Scrolls and the haftarat vary between 115 x 33 and 115 x 72 mm and 132 x 85 mm.

Owners: A partly cropped entry in the margin of f. 393r includes the name Gershom and the date 1 August 5293=1533 גרשם ... יום א' אוג' רצ"ג. On f. 430r a deed of sale, partly cropped at the top and partly erased, recording the sale of the manuscript on Sunday, 2 Av 5122=1362. The names of the owners are missing or erased and only the names Moses b. Meir, Joseph b. H̄ayyim and Samuel are legible, as well as the names of the witnesses Moses H̄ayyim b. Berechiah and Elijah b. Jacob משה ב"ר מאיר אחיו בני הח"ר שמואל יאמרו לנו הווי עלינו עדים יוסף בן זקיננו ... חיים ... נתן לנו ספרים אחרים כי מכרנו זה החומש עברי תרגום ופיר' סביב לדודינו ר' יוסף בן זקיננו ... נעשה בפנינו באחד בשבת בשני ימים לירח אב שנת מאה נגדו עד אשר נתפייסנו וקבלנו עלינו לפצותו ... משה חיים בן הק' הח"ר ברכ' קה"ל, אליהו ב"ר יעקב ... ועשר' ושתים לאלף ששי. כתבנו וחתמנו ... On the same page there is a faded inscription by the owner, Samuel b. Solomon Diena.

Censors (f. 489v): *fr. Hipp[olitu]s purgavit; revisus per me Laurentius Franguellu[s] 1575.*

Vat. ebr. 481

91 ff. (1–30, 30^a–90). Parchment. 134 × 92 (80 × 55) mm. Quinions. <Italy>, early 15th century. Italian semi-cursive script.

[ד' מגילות] Four Scrolls: Canticles (ff. 1v–15v), Ecclesiastes (ff. 16r–43v), Lamentations (ff. 45r–60v) and Esther (ff. 63v–90v). With vowel points and accents. Lamentations is preceded by the נחם prayer added to the *Amidah* on the Ninth of Av copied by another hand (f. 44v) and followed by Psalms cxxxvii and lxxix headed וְאוֹמְרִין אֱלֹהֵי הַמְּזֻמְרִים (f. 61r).

F. 90 was added by a later, possibly Christian hand. On f. 44v a later hand, probably the same that wrote f. 90, copied a colophon dated 11 Adar 5138=1378 in Cordoba נכתב היום י"א לחדש אדר שנת הקל"ח לפרט קטן פה קורדובה עיר ואם בישראל

Ff. 7 and 90 are later additions to the manuscript. The manuscript consists of two parts, ff. 1–43 (excluding f. 7) and 44–89, written by the same hand. The second part with numbered quires is a palimpsest of a Latin manuscript. The so-called colophon is written at the head of the second part.

Kennicott no. 510 refers to this manuscript as "cl. Assemani", i.e., belonging to the College of the Maronites in Rome headed by Joseph Assemani. It was acquired from the College by the Biblioteca Apostolica in 1886.

Vat. ebr. 482

547 ff. (1–11, 11^a–179, 179^a–212, <1>, 213–285, 285^a–344, 347–394, 394^a–470, 480–536, 536^a–553). Parchment. 370 × 288 (227 × 171) mm. Quaternions. Two columns. La Rochelle (France), ca. 1216. Ashkenazic square script.

[תנ"ך] Bible. With vowel points and accents, Masorah Magna and Parva. In the outer margins of the Pentateuch the Aramaic Targum of Onkelos was added. Includes Pentateuch (ff. 1v–170v), Joshua (ff. 171v–188r), Judges (ff. 188r–205v), Samuel (ff. 205v–245r), Kings (ff. 245r–285^a), Isaiah (ff. 285^a–314), Jeremiah (ff. 314r–353r), Ezekiel (353r–384r), Minor Prophets (ff. 384r–407r), Ruth (ff. 408v–410v), Psalms (ff. 410v–440v), Job (ff. 440v–452v), Proverbs (ff. 453r–462v), Canticles (ff. 463r–465r), Ecclesiastes (ff. 465r–469v), Lamentations (ff. 469v–481r), Daniel (ff. 481r–490v), Esther (ff. 490v–496r), Ezra (ff. 496r–512v) and Chronicles (ff. 512v–555r). One leaf that included II Chronicles xxxv:9–xxxvi:17 is missing from the original manuscript and was completed, without Masorah, by a later evidently Christian hand on f. 554r–v.

Copied by Ḥayyim b. Isaac for David b. Meshullam in La Rochelle. On ff. 551v–553v and 555r the Masorah is written in micrography to form the words of the colophon. The date of the copy is incomplete as part of the colophon originally written on the leaf following f. 553 is missing and all that remains is the day of the week (Friday) and part of the day of the month (22, 23 or 26 or 28). The colophon now reads: ר' דוד בן הנדיב ר' משלם וסיימתיו בששי בשבת בעשרים וש[...]. The name of the scribe, Ḥayyim, is also singled out in the Masorah on f. 205v. The same scribe

copied MS Vat. ebr. 468 in La Rochelle in 4976=1215. According to a late inscription in Latin on f. 555v no doubt based on the colophon of Vat. ebr. 468, the copy was completed in 4976=1216: *Scriptus est Codex anno minoris Judaeos supplationis 976, Christi 1216.*

The provenance of the manuscript can be partly reconstructed from the owners' entries. The manuscript was removed from La Rochelle, possibly after the Jews were expelled in 1291, and next appears, most probably, in Spain. On f. 558r an owner, Ezmel Azemel, or his agent listed the books in the possession of Azemel *אזמל אישטוש שון לוש ליברוש קי קיירון בחלקי איזמיל אזמל*. The booklist is written in a Sephardic semi-cursive script partly in Spanish[?]. The owner may have been Ezmel Azemel, one of the notables of the Jewish community in Tudela (Navarre) towards the end of the 14th century (cf. B. Leroy, *The Jews of Navarre*, Jerusalem 1985, p. 28). The list includes the names of some thirty books and describes the material on which they were written, such as Provençal paper *פאפיל די פרובינסאל*. Another owner from the same family, Don Judah b. Samuel Azemel, is named on f. 557r: *אזמל נ"ע שמואל בן כבוד דון יהודה בן יהודה דון הנשא דון יהודה בן כבוד דון שמואל נ"ע אזמל* and again in an inscription by his son-in-law *אזמל דון יהודה אומל*. The manuscript remained in the possession of the Azemel family until it was sold for twelve *מגנינים* by Ismael [=Samuel] Azemel to Benedig de Noves in Avignon on 15 Shevat 5254=1494. On f. 555v the bill of sale signed by Azemel: *אני מודה אני החתום למטה ... מכרתי זאת המקדשיאה קלף שלימה אל מאי' בינדיג דנובאש לסך שנים עשר מגנינים מלדיים[?] פה אויניון היום חמשה עשר לחדש שבט שנת חמשת אלפים ומאתים וחמשים וארבע לבריאת משה דקאשלאר*. On f. 1r, the name Moses Caslari *אזמל אסמעאל אזמל*. The manuscript was later sold, together with a few other parchment manuscripts, for sixteen *מגנינים* by Joseph de Noves according to an entry on f. 1r: *אני החתום מטה איך הוא דבר אמת שמכרתי אלו ספרים, זאת לדעת זה העשרים וארבע עם חומש גדול ועם חומש אחר קטן עם אבן עזרה ועם הרמב"ן ועם מדע ועם נביאים יחזקאל ותרי עשר שהיו משותפים עמנו וכולם קלף לערך י"ו מגנינים ומש לחלקי ולמען יהיה לו לראיה בעת המצטרך כתבתי וחתמתי שמי פה האמת כן הא"א יוסף דינובש*. A similar worded entry written beneath the latter records the sale of this MS, by Isaac Treves to Giovanni Battista Eliano [a convert, the grandson of the grammarian Elijah Levita] on Monday, 19 December 1580: *אני החתום מטה איך הוא דבר אמת שמכרתי זה העשרים וארבע לס' יואני בטיסטה אליאנו וקבלתי מידו לידי הפרעון ... ולמען יהיה בידו לעדות ולראייה כתבתי וחתמתי שמי פה האמת כן הא"א יוסף דינובש*. Eliano, who was a missionary to the Maronites, probably bequeathed the manuscript to the College of the Maronites in Rome from which the manuscript was acquired by the Biblioteca Apostolica in 1812. On f. 555r the name of the College is inscribed: *Collegii Maronitarum de Urbe.*

Kennicott 242.

Vat. ebr. 483

99 ff. Paper. 197 × 137 (140 × 80) mm. Apparently nine-bifolia quires. <Provence?>, late 15th century. Sephardic cursive and semi-cursive scripts.

1. F. 1r-v: לוח המשלשלים כפי ליחה וליחה כפי דיאשקורידאש List of purgatives according to Dioscorides. End missing.
2. Ff. 2r-9r: ספר בחוליי הנערים חברו החכם ראזי די אלמנצור ואני בונפוש בונפיל ראיתיו בתועלת *Sefer be-Holi ha-NeSarim*. Treatise on maladies of youths by Abū Bakr Muḥammad al-Rāzī translated into Hebrew by Azariah b. Joseph of Perpignan, also known as Bonafoux Bonfil, in Civitanova near Ancona in the Marche in 5186=1425/6. This is apparently the only copy of this translation. Azariah translated several other works in different locations in Italy during the third decade of the 15th century. The other works were translated from the Latin and it is probable that this translation was made from the Latin version entitled *De aegritudinibus puerorum*.
3. Ff. 10v-11v: סודות אבוקראט *Sodot Abocrat*. Signs to determine how long a sick patient will live attributed to Hippocrates and supposedly found in his tomb. Extant in two different Hebrew versions. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 665-666. This anonymous translation is also found in MS London, British Library Add. 27018, ff. 14v-15v and MS Paris, BnF héb. 1191, ff. 60v-61r; cf. also G. Vajda, "Brèves notes sur quatre manuscrits médicaux." *REJ*, cxxiii (1964), p. 127.
4. Ff. 15r-80r; 99r-v: [אנטידוטריום] *Antidotarium* by Yūḥannā ibn Masawaih (Mesue) the younger. Anonymous translation not listed in M. Steinschneider, *Hebr. Uebersetzungen*. The first page of the text is missing and the extant text begins in the middle of the second ריקוח. With a few additions and glosses in the margins. Latin names of the medicaments were also added in the margins in Latin script. The folio following f. 26 was bound at the end of the manuscript (f. 99r-v).
5. Ff. 81v-85r: Medicaments and medical recipes. On ff. 84v-85r: גדר הגבול on crises. On f. 85r a list of medicinal herbs and other materials and their medical properties.
6. Ff. 85r-89r: לוח המשלשלים Another list of purgatives. With copious additions and critical remarks by the translator beginning אמר המעתיק. Text begins שורש נשלם לוח המשלשלים ת"ל אמן. Ends ליליאו תכליתיו יריק כמו האגאריק.
7. Ff. 89r-98v: סגולות ונסיונות ברפואה Medical recipes. Includes chapters on remedies for the eye עתה נדבר על העין (ff. 93v-96r), the ears עתה נדבר על האזן (ff. 96v-98r), nosebleed עתה נדבר על הנחריים (f. 97v), hernia לחולי הבקיעה (f. 98r) and gynaecology בעניני נשים (f. 98v).

Copied by two scribes: one, writing in a cursive script, copied nos. 1-3, a few pages in no. 4 and nos. 5-7 while the other, using a semi-cursive script, copied most of no. 4.

Owner's stamp (f. 1r): *Bibl. S. Pudentiane] de Urbe* [i.e., the church in Rome by that name that acquired the library of Giulio Bartolucci].

112a, line 33 (ff. 9r-v, 14r-v) and tractate Niddah 37a, line 33 to 48a, line 21 including the Mishnah, chapters v and vi:1-4 (ff. 10r-13v). Used by the Institute for the Complete Israeli Talmud for variants in the critical edition of tractates Nedarim (Jerusalem 1985-1990) and Yevamot (Jerusalem 1983-1996). The manuscript was described in the introductions to Yevamot, p. 75 and Nedarim, pp. 31-32. On this manuscript cf. R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 20 [in Hebrew].

II

Ff. 15-22, 44-61. Parchment. 340 × 235 (261 × 183) mm. Quaternions. <Germany or France>, early-mid 13th century. Ashkenazic semi-cursive script.

2. Ff. 15r-22v; 44r-61v: [פירוש רש"י על מס' מנחות] Commentary on TB tractate Menaḥot by Solomon b. Isaac (Rashi). Extant only for Menaḥot 49a-93a. Ff. 15-22: on Menaḥot 49a-65a; ff. 44r-61v: on Menaḥot 65a-93b.

This was considered by Rabbi Bezalel Ashkenazi to be the authentic version of Rashi on Menaḥot chapters vii-xii. This version was printed in the Romm-Vilna editions of TB Menaḥot 72b-94a based on the text copied by Ashkenazi in the margins of a printed volume of this tractate. Variant readings from this manuscript were added at the end of the El-Hamekorot-Pardes edition (Jerusalem 1962).

III

Ff. 23-26. Paper. 285 × 210 (210 × 130) mm. <Spain>, ca. 1400. Sephardic semi-cursive script.

3. Ff. 23r-26v: Fragments from a rite of Aragon (Spain) Maḥzor for Yom Kippur. F. 23r-v: Fragments from the *Seliḥot* services including the *seliḥot* אל אלהי נפשי אנהל (first stanza missing) and ממרום לבן עירום both by Moses ibn Ezra, and the first part of Saul Kaspi's מי דמעות כים (f. 23v). There is a lacuna between ff. 23 and 25. F. 24 is the continuation of f. 25. Ff. 24-26 include parts of the *Musaf* service. Only the middle blessing of the *Amidah* service is extant from the permanent prayers. The extant *piyyutim* include the *rehit* כסא ערץ במרומי ערץ שבתך by Joseph ibn Abitur (f. 24r), the *silluk* והתפוררה ארץ התמוטטה by Judah ha-Levi (f. 24r-v), the *reshuyyot* preceding the *Seder Avodah*: עלינו לשבח, אוחילה, אלהינו ואלהי אבותינו היה עם פיפיות שלוחי עמך and לאל ארוממך, Solomon ibn Gabirol's חזקי וחלקי, Moses ibn Ezra's דתי מדברי דתי (f. 25r) and the first half of the first part of the *Seder Avodah* beginning מראש עולם אתה כוננת עולם (f. 25v) attributed in this manuscript to Jose b. Jose ha-Kohen. The *Seder Avodah* is followed by the *piyyutim* אין לנו לא אשם ולא אישים, אשרי עין ראתה כהן גדול by Judah ha-Levi (f. 26r), שם הר ציון by ibn Gabirol and the beginning of the *viddui* אני שוגג אענה by Moses ibn Ezra (f. 26v).

IV

Ff. 27-30 (two bifolia). Parchment. 283 × 230 (200 × 156) mm. <Italy>, late 13th century. Italian semi-cursive script.

4. Ff. 27r-30v: Fragments from a rite of Rome Maḥzor for Yom Kippur. The leaves were bound out of order. The correct order is 27, 29, 28, 30. On ff. 27

64r–66v with a lacuna after f. 62v) including ברכת סעודה attributed by the scribe in the margin to Rashi של רבינו שלמה ז"ל (f. 64r), laws of marriage and *niddah* also attributed to Rashi in the margin (ff. 66v–69v, 63r–v), laws of prayer (ff. 70r–71v, 74r–75r) ending סליקו הילכות תפילות, laws of forbidden marital relations [הילכות עריות] (ff. 72r–73r), laws of commerce [הילכות מקח וממכר] (f. 73v), laws of firstborn by Natronai Gaon דרב נטרונאי הגאון (f. 75r), laws of *mezuzah* and laws of *tefillin* by Natronai Gaon דרב נטרונאי הגאון (ff. 75v–76r), שימוש תפילין ועשייתן דרב נטרונאי הגאון and שימוש מזוזה, נטרונאי הגאון, other laws concerning writing Torah scrolls הגילוף העליון ספר תורה הגילוף העליון ספר תורה הילכות mikveh (f. 77r), laws of mikveh attributed according to a note in the margin to Natronai Gaon ז"ל דרב נטרונאי הגאון (f. 77v), his laws on forbidden wines (f. 77v), the same by Yehudai Gaon ז"ל דרב יהודאי הגאון (f. 78r), laws of divorce bills (*gittin*) כתבת הגט ותיקונו (f. 79r), laws of matrimony [הלכות אישות] (ff. 79r–80v), form of the *get* תופס הגט (ff. 79v–80r), laws of marriage קידושין לאשה (f. 81r) and laws of *soferim* copied from *Halakhot Gedolot*, הלכות סופרים (ff. 81r–v, 80v). On f. 80v the scribe added what he had omitted in the laws of *soferim* מה שחיסרתי. In the margins the scribe added additional extracts, *inter alia*, עניין נטילה מי'.

M. Margalioth made use of this manuscript in the publication of the following pieces in his edition of הלכות קצובות (Jerusalem 1942): הלכות שיעור המקה, שימוש בית הדין: (כולל הלכות עריות והלכות גטין וכו'), הלכות יין נסך, שימוש תפילין ועשייתן, הלכות ציצית ועשייתן, סידור מזוזה ותיקונו והלכות ספר תורה. Cf. his introduction, pp. 54–55. M. Hershler published הלכות קטנות) of Yehudai Gaon, but N. Danzig, in his מבוא לספר הלכות פסוקות (Jerusalem-New York 1993), p. 255, maintains that they are a selection of talmudic articles on the subject of forbidden wines extracted from *Halakhot Gedolot*.

On ff. 79–81 small patches from other manuscripts.

IX

Ff. 82–85 (2 bifolia). Parchment. 345 × 280 (257 × 217) mm. <Spain>, 13th century[?]. Small Sephardic semi-cursive script.

9. Ff. 82r–85v: [קטעים ממש' שבת] Fragments from TB tractate Shabbat. Includes Shabbat 99b, line 28 to 102a, line 45 (f. 85r–v), 102b, line 7 to 104b, line 27 (f. 83r–v), 112b, line 28 to 114b, line 37 (f. 84r–v) and 114b, line 37 to 116b, line 19 (f. 82r–v). Includes the Mishnah of chapters xii and xvi at the beginning of the chapters.

X

Ff. 86–91 (3 bifolia). Parchment. 363 × 290 (267 × 197) mm. <Italy?>, 12th century. Square script.

10. Ff. 86r–91v: [קטעים ממש' תענית] Fragments from TB tractate Ta'anit. Includes Ta'anit 15a, line 12 to 18b, line 34 (ff. 87v–91r), 24b, line 43 to 26a, line 5 (ff.

86r–87v) and 26a, line 6 to 27a, line 4 (f. 91r–v). Includes the Mishnah of chapter iv. In this manuscript the order of the chapters is different from the printed editions with chapter iii preceding chapters ii and iv. On this manuscript cf. R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 20 [in Hebrew]; H. Malter, *The Treatise TaSanit* (New York 1928), p. 12, no. 13.

XI

Ff. 92–97 (3 bifolia). Parchment. 347 × 258 (245 × 170) mm. <Spain or North Africa>, 11–12th century. Sephardic square script.

11. Ff. 92r–97v: [קטע מהלכות הרי"ף על מס' ברכות] Fragment from Isaac Alfasi's *Code* on Berakhot 2a–10a. With notes in the margins. On f. 97r R. Ephraim is quoted מפני רבי אפר'י. On this manuscript cf. R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 20 [in Hebrew], where it is erroneously described as a fragment from TB.

XII

Ff. 98–142. Parchment. 342 × 275 (234–250 × 182–205) mm. <Spain or North Africa>, 13th century. Sephardic square script.

12. Ff. 98r–141v: [קטעים ממש' כתובות] Fragments from TB tractate Ketubbot. Includes fragments from Ketubbot 9b–18a, 22a–31a, 36a–37a, 40b–41b, 43b–54b, 55b–57a, 58b–60b, 61b–62b, 72b–95a, 98b–100a. Bound out of order. Correct order: 99–103, 98, 104–109, 140, 141, 128–135, 136, 138, 137, 139, 120–127, 110–119. Variant readings and notes in the margins. Cf. R.N. Rabinovicz, *Dikdukei Soferim*, xi (Munich 1881), p. 20 [in Hebrew]. Used for variants in the critical edition of tractate Ketubbot by the Institute for the Complete Israeli Talmud (Jerusalem 1972–77). The manuscript was described in the introduction, p. 67.

Ff. 110–119 by another hand.

Vat. ebr. 488

88 ff. Parchment. 238 × 179 (139 × 105) mm. Quinions. <Italy>, mid-14th century. Italian semi-cursive script.

[פירוש איוב וחמש מגילות לראב"ע] Abraham ibn Ezra's commentary on Job and the Five Scrolls: Ruth, Canticles, Ecclesiastes, Lamentations and Esther. Missing until Job xxxvii:12 and from Esther ii:14. Two leaves of text missing between ff. 68 and 69 (Ecclesiastes x:1–x:13). Extant text on Job begins בתחבולות הגלגל שמתהפך בתחבולות המקום לפעלי בני אדם. First editions Constantinople 1505 (Five Scrolls) and Venice 1524 (Job).

Owner (f. 16r) Meir b. Michael Alatrino מאיר בכמ"ר מיכאל אלאטרינו זה שמי לעולם וזה זכרי לדור דור.

Vat. ebr. 489

44 ff. Paper. 210 × 145 mm. <Spain or Provence>, mid-14th century. Sephardic semi-cursive and cursive scripts.

Two different manuscripts on different paper, both mid-14th century Sephardic semi-cursive and cursive scripts.

I

Ff. 1–22. Paper. 210 × 145 (153 × 95) mm. One seven-bifolia quire. Watermarks of the 'cloche' type dated by Briquet to the second quarter of the 14th century.

1. Ff. 1r–22v: Medical remedies and recipes. Beginning and end missing. Includes medicaments, purgatives, ointments, syrups, etc. Many of the paragraphs are headed נגד, e.g., נגד כאב ראש. On ff. 13v–14v part of an anonymous treatise on pulses, divided into chapters, attributed in the heading to Yūḥannā Masawaih (Mesue) גשׁושׁ העורק לאבן מאסויה (Mesue). Begins תדע שהגשׁושים תשעה. The treatise is divided into chapters (שערים) and sub-chapters (also headed שערים). Ends with the fourth sub-chapter of the second chapter. It is not the treatise attributed to ibn Mesue in MS Vat. ebr. 368, ff. 27r–28r. Perhaps it is the lost treatise on pulses by ibn Mesue, *Kitāb Magassat al 5Urūq*.

II

Ff. 23–42. Paper. 210 × 145 (147 × 90) mm. One senion and one quaternion. Watermarks of the smaller 'cloche' type and, in particular, 'tenailles' from around the middle of the 14th century (similar to Briquet no. 14080 dated 1347).

2. Ff. 23r–42v: Medical recipes. Beginning missing. The extant text begins ותועיל ואתה ידידי הטח אזנך ופקח עיניך להבט בדברים ותדע ותשכיל נפש. מאד למי שיש לו דאבון נפש ממוצא דבר ותצלח בכל מעשיך וברפואותיך. *Inter alia*, on fevers.
3. Ff. 43r–44r: טרעטיסע ארבעה עשר שערים Treatise on uroscopy in 14 chapters. Begins השער הראשון בראותך השתן אדום. Another copy of this treatise, with slight textual variants is found in MS Oxford, Bodleian Library Opp. 687. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 841. At the end another recipe for fistula לפישטולא. עוד נבחן ומנוסה לפישטולא. On f. 44v: jottings, including multiple copies of Malachi ii:6 and other biblical passages and a medical recipe in another script.

Another part of no. II in this manuscript is found in MS Vat. ebr. 524.

Vat. ebr. 490

1 sheet. Height: 686 mm. <Spain?>, 14–15th century. Sephardic square script.

Torah Scroll (fragment). Only Deuteronomy xix:1–xxii:22. Without *tagin*. Some looped letters *pe*.

Vat. ebr. 491

Paper (pasted on cardboard). 830 × 380 mm. 17–18th century. Sephardic semi-cursive script.

[אילן הספירות] *Sefirot Tree*. Diagram of the ten Sefirot with explanations of each *sefirah*.

Vat. ebr. 492

47 columns. Height: 465 mm. 16–17th century. Sephardic-type square script.

[ספר תורה וקטע] Torah Scroll (fragment). Only from Numbers xxvii:1 to the end. With *tagin*. The Song of Moses (*Haḅazinū*) is written in 67 lines.

Vat. ebr. 493

25 columns. Height: 73 mm. 21 lines. <Italy>, 17–18th century. Square script.

[מגילת אסתר] Esther Scroll. Without *tagin*.

Vat. ebr. 494

300 pp. (<1> + 1–215, paginated left to right and <1> + 1–81, <2>, paginated right to left. Dozens of blank leaves between the two parts). Paper. 190 × 125 (157 × 83) mm. 18th century.

דקדוק לשון הקודש *Epilogus Omnia Regularum et principalum difficultatum Grammaticalium Linguae Hebraice. Ex Studiis D. Benedicti a Sta. Maria Tessarij Linguae Sanctae Professoris*. Hebrew grammar in Latin by Benedetto Tessari Cistercian, abbot of San Bernardo alle Terme Church (see Vat. ebr. 461). The grammar was written on pp. 1–213 (list of contents to the 64 chapters on pp. 208–213). An Italian version of this treatise was copied in MS Vat. ebr. 461.

On p. 214–215 *Buxtorfius refert ex Elia numerum Literatum hebraicarum Sacrae Scripturae* the number of occurrences in the Bible of each letter of the Hebrew alphabet based on the works of J. Buxdorf and Elijah Levita.

On pp. 1–[83] (second foliation running from the end of the manuscript towards the beginning) bio-bibliographical notes on Hebrew philology. On pp. 1–4: introduction. On pp. 5–35: *Hebrei Auctores qui de rudimentis hebraicis egerunt* a list of authors of Hebrew works on philology. On pp. 36–76: *Latini Auctores qui de rudimentis hebraicis egerunt* a list of authors of Latin works on Hebrew philology followed by indexes of the names of all the Hebrew and Latin authors (pp. 76–81). On pp. [82]–[83]: bibliographical notes.

Vat. ebr. 495

14 ff. Parchment. 197 × 137 (142 × 82–90) mm. Quaternions. <France?>, <1389/90>. Ashkenazic semi-cursive script.

[סימני ס' התרומה] Table of contents of the laws in Barukh b. Isaac of Worms' *Sefer ha-Terumah*. Printed at the beginning of *Sefer ha-Terumah* (first edition Venice 1523). Incomplete. Only from middle of §72 until middle of §214. Two leaves (inner bifolium) are missing between ff. 11 and 12, and the text from the middle of §169 to the middle of §187 is missing. The extant text begins בעלמא ואסור לשהות. At the end of laws of *ḥalizah* (f. 8r), two responsa by Rabbenu Tam both edited in the book *Kol Bo* (Naples 1490/91), §77.

These two quires were separated from MS Vat. ebr. 471, that includes the text of *Sefer ha-Terumah*. Both manuscripts were copied by the same scribe, more or less in the same format. MS Vat. ebr. 471 was copied in 5150=1389/90 by Raphael b. Sheshet.

Vat. ebr. 496

27 ff. Parchment. 250 × 176 (180 × 130) mm. Quinions. <Italy>, late 14th-early 15th century. Italian semi-cursive script.

1. Ff. 1r–17r: ספר נקרא קאנון קטן והוא קצור חמשת ספרי אבן סינא חברו א"ס עצמו *Kanon Katan* or *ha-Seder ha-Katan*, a compendium of Avicenna's *Canon* attributed in the manuscript to Avicenna himself. Anonymous translation, beginning אמר השר הפילוסוף אבן עלי בן סינא תהלה לאל אשר שם מהללו תפארת כל מאמר. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 695–697, translation B.
2. Ff. 17v–27r: ספר הנהגת הבריאות *Sefer Hanhagat ha-Beriu*, a treatise on hygiene by Judah b. Jacob based on the works of Isaac Israeli and Moses b. Maimon. Begins אמר יהודה בן יעקב כשהשתכלתי בחכמות ונתתי אל ליבי לתור אחרי המזמות.

Inscriptions in Latin at the beginning and end of the manuscript testify that it came to the Biblioteca Apostolica from the Convent of the Holy Trinity in Monte Pincio: *De Conventi Sanctissima Trinitatis montis Pincii* (f. 1r); *Ex Bibl. Minim SS. Trin. in Monte Pincio* (f. 27v).

Vat. ebr. 497

326 ff. Oriental paper. 189 × 133 (125 × 90) mm. Quinions. <Middle East>, mid-13th to mid-14th century. Oriental semi-cursive script.

[סידור ר' שלמה סג'למסה] Siddur of Solomon Sijilmassa. Laws of prayer in Judeo-Arabic. One page from the beginning of the text is missing and the first two extant folios (ff. 1–2) are torn and about half the text on these folios is missing. S. Haggai [pseudonym of S. Kreuzer] translated the text into Hebrew from an Oxford manuscript with completions from this manuscript in סידור ע"פ מוצאו המזרחי של סידור ר' שלמה בר' נתן וייחוסו המוטעה לצפון אפריקה, *KS*, lxiv (1992/3), pp. 737–746, Y. Tobi, "The "Siddur" of Rabbi Shelomo ben Nathan of Sijilmassa." *Communautés juives des marges sahariennes du Maghreb* (Jerusalem 1982), pp. 407–426 and S. Haggai in the introduction to his edition.

On ff. 325v–326r another hand added a second copy of the blessings recited after reading the haftarah on the Sabbath followed by lists of names on f. 326r–v.

According to the colophons the manuscript was copied by two scribes, Mordecai and Obadiah ha-Ekroni for abd al-Salām and his sons Mas=ud, Isaac and Mordecai. Both scribes wrote colophons on f. 325r stating that each had copied half the manuscript. However, it is impossible to substantiate this claim as there are no differences in the script or among the auxiliary graphic marks in the manuscript, which seems to have been copied by one hand with some variants. The first colophon is by Obadiah who wrote that he copied the second half of the manuscript: *אסתתם בעון אללה תע' וחסן מופיקה. כתבת כתאב אלשוק מני אליכמו/ ופי אמלי ב'אני אעוד אליכמו/ ואך חאל חכם אללה ביני ובניכמו/ אמות ג'ריב"א ואלסלאם עליכמו/ ... followed by concluding formulas in*

Arabic. The second colophon is written on either side of the first by a different hand by Mordecai who wrote that he copied the first part: לא ימוש מפיד ומפי זרעך: ומפי זרע זרעך וג' חצי הראשון כתיבת מרדכי בעל הכתב סימן טוב עליו על שם הזקן היקר עבד אלסלאם ובניו מסעוד ויצחק ומרדכי יחיו ויזכו וירבו אנ"ס וי"ר וצ'ע כ'טה מעלם עבד אלרחים שצ"י.

Owner (f. 299r): Gershom b. Ila, 1859 Sel. =1547/8 שנין אתתט"נ שנת אילה בן אילה גרשום. לשטרות.

Vat. ebr. 498

69 ff. (27–28 blank). Paper. 305 × 220 (175 × 150) mm. Quiring indiscernible due to restoration of manuscript. <Spain>, 14th century (between 1371–1379). Sephardic semi-cursive script.

1. Ff. 2r–18v, 29r–68r: Treatise on the Jewish calendar by Solomon Franco. Begins אמר שלמה פרנקו, האל האחד האמתי הקדמון ... ידוע שחכמת הכוכבים תתהלך לשני חלקים: הראשון חכמה כללית ... והחלק השני חכמת המשפטים. Twenty-seven chapters. The tables were copied on ff. 29r–68r. The author wrote that he relied on the tables of ונסמכתי ברוב הענינים על אלמקתבץ, probably the lost tables of ibn al-Khammād (f. 2r). He also mentions the tables of ibn Sa'ad, probably the same mentioned by Isaac Israeli in his *Sefer Yesod Olam*. The author refers to dates between 5127 and 5130=1367–1370 and he probably composed the treatise around that time. Some explanations and glosses in the margins. On f. 1v another hand added notes on astronomy beginning [אם יש]אלו לך בכמה מעלות יושב השמש. On the same page the date Monday, 14 March 1379 is written according to the Jewish, Moslem and Christian calendars: ביום ב' כ"ד לחדש דו אלקעה[!]. וכ"ה גם לירח אדר שנת חמשת אלפים ומאה ושלושים ותשע ליצירה ושנת שבע מאות ושמונים להגר וגם י"ד יום למרסו שהוא אלף ושלוש מאות ושבעים ושמונה[!]. וחמשה עשר ימים להגשמה חמשת 5140=1379/80 מיום נבידאד אלפים ומאה וארבעים ליצירה.
2. Ff. 19r–26v: *Sefer ha-Derakhim v'ha-Yesodot*. Treatise on the astrolabe in twenty-four chapters. Begins השער הראשון בזכרון כלי האצטרלב ושמותיהם. Perhaps composed by Solomon Franco, the author of the treatise on the calendar at the beginning of the manuscript.
3. Ff. 68v–69r: Treatise on arithmetic beginning אומר שערך המנין הקטון מן הגדול הוא חלק או חלקים ממנו חלק או חלקים. Initial words on ff. 2r, 19r, 20r decorated. Red ink used extensively. On f. 1r a partly obliterated owner's entry possibly by [b.] Isaac ibn Shuaib ... קנין כספי ... יצחק זלה"ה ן שעביב[!].

The manuscript was described by Y.T. Langermann באסטרונומיה לשלמה *KS, lix* (1984), pp. 637–638 (reprinted in *From the Collections*, p. 77).

Vat. ebr. 499

469 ff. (1–15, <1>, 16–53, <1>, 54–108, <1>, 109–154, <1>, 155–183, <1>, 184–190, 200–214, 213^a–214^a, 215–234, <1>, 235–243, 245–259, 271–275, 278–280, 282–328, <1>),

329–332, <1>, 333–354, 356–367, 369–401, 401^a–487). Paper. 268 × 195 (214 × 137) mm. Eight-bifolia quires on ff. 1–212 and afterwards senions. Santa Olallia (Spain), mid-late 15th century. Sephardic semi-cursive script.

[תולדות אדם וחווה] Jeroham b. Meshullam's halakhic work *Toledot Adam ve-Havah*. Incomplete. Beginning of the introduction, end of the index, *netiv* I, 1-middle of 3 and a leaf at the end missing. First edition Constantinople 1516.

Copied by Barukh b. Joseph Tarrigano [=Tarragono?] in Santa Olallia and completed on Thursday, 8 Tammuz, for the scribe's unnamed teacher. Colophon (f. 212v): שלם זה הספר על ידי ברוך בר' יוסף טאריגאנו זה ספר אדם שחבר הרב ר' ירוחם בר' משולם (f. 212v): בעיר שנת אולליא ביום חמישי שמונה ימים לחדש תמוז להחכם השלם מרי ורבי.

Opening words at the beginning of the manuscript decorated. Corrosive ink. F. 207 by a different hand was added to the manuscript in place of a missing folio. The foliation is very inaccurate and faulty; many leaves were left unfoliated, some were assigned the same numbers as others and many numbers were skipped over.

Vat. ebr. 500

135 ff. Parchment. 204 × 137 (132 × 77) mm. Quinions. <Italy>, late 14th century. Italian semi-cursive script.

[תורה והפטרות] Pentateuch and Haftarat. Incomplete. Includes only Exodus ii:12–iii:1 (f. 1r–v), Exodus x:1–Leviticus xi:47 (ff. 2r–58v), Deuteronomy xxiii:4–xxx:17 (ff. 59r–70v) and haftarat for the entire year according to the rite of Rome until the middle of the haftarah for Shavuot. With vowel points and accents. According to the deed of sale the manuscript originally included the Five Scrolls as well. On f. 71v the blessings for reading the Torah and the haftarat added by a different hand.

On f. 71r a permit to perform *bedikah* of the lungs of a slaughtered animal issued to Abraham b. Elijah from קאנפלי b. Abraham by Solomon b. Isaac in Ancona on Monday, 13 Adar 5248=1488 פה בעיר אנקונה רמ"ח פה ביעיר אנקונה Monday, 13 Adar 5248=1488 אני שלמה יז"י בכמ"ר יצחק זצ"ל לימדתי ההלכות בדיקה בחור היקר ר' אברהם י"ץ בכמ"ר אליה מקאנפלי בכמ"ר אברהם ז"ל ... ותהיה בדיקתו מותרת ... גם תקבל עליך ... ושאלתיהו וחקרתיהו בפני הנכבדים... לקרוא את ההלכו' בדיקה בכונה וברצון פעם אחת בכל יום עד שבועות ... ומשם עד ר"ה רמ"ט פעמים בשבוע. On f. 71v a deed of sale: Jehiel b. Mordecai of Itri sold this Pentateuch with the Scrolls and haftarat to Elia b. Abraham on Sunday, 11 Ellul 523[]=147[] י"א אלול [] מעידים אנו ח"מ כמו שהיום יום א' י"א אלול [] ואמר אלינו היו עדים בקניין גמור ... רל" [?] לפרט קטן בא לפנינו ר' יחיאל ישראל בכ"ר מרדכי מאיטרי ... ולראייה מכרתי זה החומש וחמש מגילות והפטרות לכמ"ר אליה בכ"ר אברהם זלה"ה במכירה גמורה ... ולראייה אנחנו ח"מ עשינו זאת החתימה במאמר ופיוס ר' יחיאל הנז' וקנינא מידו ליד ר' אליה הנז'.

Vat. ebr. 501

198 ff. (195 + <3> blank). Paper. 218 × 153 (151 × 87) mm. Senions. <Spain>, late 15th century (watermarks very similar to Briquet no. 11154 dated 1479–1482). Sephardic semi-cursive script.

[ספר מצוות קטן] *Sefer Mizvot Katan* by Isaac b. Joseph of Corbeil. First edition Constantinople 1510. With glosses by Perez b. Elijah. On ff. 193v–195v: indexes in a later hand.

Owner: Raphael Naḥman רפאל נחמן.

Censor: Camillo Jaghel, 1619.

Vat. ebr. 502

161 ff. (158 + <3>; f. 157 and the following three unfoliated ff. are blank). Parchment (outer and inner bifolia of each quire Italian-type parchment) and paper. 292 × 209 (175 × 98) mm. Ten-bifolia quires. <Italy?>, ca. 1400 or early 15th century (watermarks apparently identical to Briquet no. 3296 dated 1406; similar variants dated 1400–1430). Sephardic semi-cursive script with cursive elements.

[הפלה ההפלה] *Hapalat ha-Hapalah*, Averroes' *Tahāfut al-Tahāfut* translated by Kalonymus b. David b. Todros. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 332. With a commentary in the margins. At the end the copyist inserted verses written by the scribe of the exemplar from which he had copied הסופר שכתב הספר ... שהעתקתי ממנו לרוב אהבתו אותו עשה אלו הבתים: שבח וגדולה ליוצר כל תנו ... The commentary and verses are also found in MS Parma, Biblioteca Palatina Parm. 2301.

Owner (f. 1r) Elijah Be'er אליהו באר.

Vat. ebr. 503

214 ff. Parchment (Italian-type). 197 × 148 (118 × 106) mm. Quaternions. Four columns. <Italy>, early 15th century. Sephardic square script.

[תורה] Pentateuch. With vowel points and accents and Masorah Magna in the upper and lower margins. The text of the Pentateuch was written in the two middle columns of each page. On the two outer columns Targum Onkelos with vowel points was added. The beginning until Genesis ix:16 is missing and was completed, without the vowel points and accents, by a later Italian hand. On ff. 1v–2r a later hand listed the readings for festivals on pages decorated with ornamental columns.

At the end of the original manuscript four parchment leaves were added (ff. 211–214), on which additional notes were written within ornamental columns: Verses on the order of the pericopes by Moses Gard of Aix-en-Provence סדר ראשית נח לך ירא חיי תולדות beginning פרשיות התורה מפרי מגדים ר"ל משה גארד דאייגש ... (f. 211v) and masoretic extracts written in micrographic script surrounded by biblical verses in large square script (f. 213r) and פלוגת' בין בני בבל ובין ארץ ישראל the conflicts of opinion between masorettes in Erez Israel and Babylon (f. 213v). On f. 212v another hand added an elegy on a deceased man beginning איה יידי נוצר אמונים.

Owner (f. 1r) Isaac Usiglio קנין כספי יצחק אושילליו. On the same page another hand

recorded the birth of Joshua b. Ḥayyim Usiglio on Tuesday morning, 12 Nisan 5305=1545 ... הנער יהושוע אושיליו יצ"ץ בכ"ר חיים יום ג' א' בשחר י"ב ימים לחדש 5305=1545 ... On f. 211r other partly illegible records of births from 5238=1478 and 5287=1526/7 ... נולד ... בני בשמונה ועשרים יום לחדש שבט ויאמר יעקב אליו ... **ויברך** אותו ... **דשא** ירביצני ... שנת **לנזר** זהב ... נולד ... שנת **לנזר** זהב ...

Owner's stamp (f. 2r): *Bibl. S. Pudē[tiane] de Urbe* [i.e., the church in Rome by that name that acquired the library of Giulio Bartolucci].

G.B. De Rossi, *Variae Lectiones Veteris Testamenti*, I, Parma 1784, p. cxxxiii, no. 90.

Vat. ebr. 504

363 ff. (1^a, 1^b-362). Paper. 197×132 (136×82-102, 157×95) mm. Restored. Eight-bifolia quires. <Pisa? Italy>, 1528. Italian semi-cursive script.

1. Ff. 1^bv-156v: *ספר שערי אורה לר' יוסף ג' גיקאטיליה* *Sha=arei Orah*, Joseph Gikatilla's treatise on Kabbalah. First editions published in 1561 in Mantua and Riva di Trento. With glosses in the margins.
2. Ff. 157r-158r: *Reasons for the large and small letters in the Pentateuch*.
3. Ff. 159r-258v: [זוהר] Selections from the *Zohar* on Genesis. Includes selections from pericopes *Va-Yehi* corresponding to the printed edition ff. 216a-251a (ff. 159r-215r), a few extracts from *Shemot* 12b-13a and *Sitrei Torah* on *Va-Yeze* 162a-b (f. 216r-v), *Va-Yeze* 146b-164b (ff. 216v-240v), *Va-Yera* 107a-109a (f. 241v), *Ḥayyei Sarah* 121a-134a (ff. 242r-253r) and *Sitrei Torah* on *Va-Yeze* 146a-162b (ff. 253v-258r).
4. Ff. 259r-267r: Treatise on Hebrew grammar. Begins *הנקוד הראשון חולם*. Quotes Jonah ibn Janaḥ *בספר רקמא יונא כתב* (ff. 259v and 261v).
5. Ff. 267v-275r: *סוד החבור להרמב"ן זצ"ל* Anonymous kabbalistic-ethical work wrongly attributed to Moses b. Naḥman and printed with the title *Iggeret ha-Kodesh*. First edition Rome 1546. On the authorship cf. G. Scholem, *האם חיבר את ס' אגרת הקודש?* *KS*, xxi (1944/5), pp. 179-186.
6. Ff. 275v-362r: *Extracts from kabbalistic works*. On ff. 275v-302r extracts from *Zohar* and *Zohar Ḥadash*: On ff. 275v-280r *Zohar Ḥadash* on *Bereshit* 6b-17b, 20b-22a and 24b-26a; ff. 280r-283v on *Bereshit* 97a-123b; ff. 183v-294v on *Bereshit* 2b-26a; ff. 294v-297v on *Bereshit* 124b-140a and on ff. 297v-298r on *Bereshit* 27a-28b. On ff. 298r-302r extracts from the *Zohar*, mostly on pericopes *Be-Shalah* and *Va-Yikra*. Includes extracts from *Sefer ha-Bahir*, *Kad ha-Kemaḥ* by Baḥya b. Asher ibn Ḥlava, *Ginnat Egoz* by Joseph Gikatilla, *Beit Elohim* and *Ozar ha-Kavod* by Todros b. Joseph Abulafia et al. The extracts from *Sefer ha-Bahir* are found in other manuscripts without the attribution to *Sefer ha-Bahir* and were included in the printed editions of *Midrash ha-Neṣelam*. The text was edited from MS Moscow, RSL Guenzburg 262 by R. Meroz, *מובאה Kabbalah*, vii (2002), pp. 319-326.

Copied by Menahem dell'Atripalda and completed on Thursday 19th day of

the Omer in the year 5288=1528, at the home of Jehiel Nissim da Pisa. Colophon (f. 360r): ... ע"י הקטן באלפי מנחם מלטרופאלדא יום ה' י"ט למספר בני ישראל בבית ... (f. 360r): ... כמ"ר יחיאל נסי' מפיסא בשנת פרח לפ"ק. He is apparently the same scribe who copied MS Oxford, Bodleian Library Mich. 208 at the home of Jehiel Nissim da Pisa in 1529 and signed his name Immanuel b. Raphael Meir dell'Atripalda. The names Immanuel and Menahem were interchangeable in Italy. Cf. B. Richler, חינוך, ושיחתן של בנות עשירים באיטליה בימי הרנסאנס *KS, Collected Essays*, supplement to volume lxxiii (1998), pp. 275–278.

Owner (f. 1^{br}): Jehiel Terracina יחיאל מטראצינו. Some notes in Latin by the Hebrew scribe of the Vatican Library, Giovanni Giorgi (ff. 267v, 275v, 276r).

Vat. ebr. 505

231 ff. (1–106, 106^a–132, 134–150, 152–196, 195^a–230). Parchment (outer and inner bifolia of each quire) and paper. 207 × 144 (146–156 × 80–97) mm. Mostly nine or ten bifolia quiring. <Italy>, mid-14th century. Italian current semi-cursive script. Completed in a Sephardic semi-cursive script dated 1399/1400.

1. Ff. 1r–61r: [פירוש התורה למנחם ריקנטי] Kabbalistic commentary on the Pentateuch by Menahem Recanati. This manuscript includes only the commentary on Numbers and Deuteronomy. First edition Venice 1523.
2. Ff. 61v–63v: *Sefer ha-Yihud*, commentary on the ten Sefirot composed in the Iyyun circle. Begins זה ספר הייחוד וראוי על כל החכמים. Cf. G. Scholem, מפתח, *KS*, x (1933), p. 503, no. 37. With notes in the margins.
3. Ff. 64r–67r: פרקי היכלות *Hekhalot Rabbati*. Cf. P. Schäfer, *Synopse zur Hekhalot-Literatur* (Tübingen 1981), §§ 81–115. Continuation missing. Cf. MS Vat. ebr. 228/6.
4. Ff. 67v–89v: ספר הבהיר *Sefer ha-Bahir*. Similar redaction as in MS Munich, BSB hebr. 209. First edition Amsterdam 1651. Cf. D. Abrams, *The Book Bahir* (Los Angeles 1994), p. 100. S. Campanini and G. Busi included a critical edition based on other manuscripts in *The Book of Bahir* (Turin 2005).
5. Ff. 89v–142r: פי התפלות Kabbalistic commentary on the prayers composed at the end of the 13th century and similar to the writings of Abraham Abulafia. Begins בעזרת נורא תהילות אכתוב פי התפלות בצדק כל אמרי אין בהם נפתל ועקש. The author mentions his book המפליג (*ha-Maflig*).
On f. 142v: kabbalistic permutations of letters in the Song of the Sea (Exodus xv).
6. Ff. 143r–199v: האמונה והבטחון *Ha-Emunah v'ha-Bitahon*, attributed to Moses b. Nahman as stated in the colophon ושה פרקים לרבינו משה ברבי נחמן. According to some authorities the true author was Jacob b. Sheshet (Cf. E. Gottlieb, "מערכת האלהות" *Melḥkarim*, p. 340). First edition in ארזי לבנון (Venice 1601). Followed by תפילת היחוד דר' נחוניא בן הקנה *Tefillat ha-Yihud* attributed to Neḥunya ben ha-Kanah. This

prayer, which often follows *Ha-Emunah veḥa-Bitahon*, begins בא"י שדי טהור בטוהר המציאות (f. 199r–v).

7. Ff. 200v–230v: Commentary פי'רוש] התהלה ומקצת התפלות מן הרב ר' אלעזר מוורמשא on Psalms and prayers by Eleazar b. Judah of Worms.

The original scribe copied ff. 1r–61r, 64r–67r and 85r–199v in an Italian script. Ff. 61v–62v were written jointly by an Italian and a Sephardic hand and the last two thirds of ff. 62v to 63v were copied entirely by the Sephardic hand. A Sephardic scribe completed the rest of the manuscript in a Sephardic script. The watermarks of the paper on which the original manuscript was copied are similar to Briquet nos 15465 (dated 1344–1354) and 3650 (dated ca. 1341). The watermarks on the paper on which the completion was written are from ca. 1400. Colophon of the Sephardic scribe (f. 230v): ושלם בשנת והלכו עמים רבים ואמרו: לכו ונעלה אל הר ה' אל בית אלהי יעקב וירונו מדרכיו ונלכה באור ... Some text erased by the censor "Domeni[co] Irosolomi[ta]no, 1615", who also signed his name in Hebrew דומיל ירושלמי (f. 230v). Owner (f. 1r): Eliezer Maḏliah b. Abraham Kohen אליעזר מצליח כהן יצ"י בן לא"א כמ' אברהם כהן זצ"ל. He is probably the scholar and physician Lazaro da Viterbo. Cf. D. Kaufmann, "Lazarus de Viterbo's Epistle to Cardinal Sirleto concerning the integrity of the text of the Hebrew Bible," *JQR*, vii (1895), pp. 278–296. Owner's stamp (f. 1r): *Bibl. S. Pudē[tiane] de Urbe* [i.e., the church in Rome by that name that acquired the library of Giulio Bartolucci].

Vat. ebr. 506

175 ff. Parchment (outer and inner bifolia of each quire) and paper. 203×137 (112×58 and 121×60) mm. Mostly nine-bifolia quires. <Italy>, 1415. Italian semi-cursive script.

1. Ff. 1r–120r: [פירוש התורה] Anonymous commentary on the Pentateuch culled from medieval sources. Two folios missing at the beginning and another two folios after f. 15. Many of the commentaries seem to have been copied from Judah b. Eliezer's *Minḥat Yehudah*. The authorities most quoted are Rashi, חיזקוני by Hezekiah b. Manoah and Moses b. Jacob of Coucy הר"מ מקוצי (ff. 41r, 47r, 65v, etc.). Also quoted are Judah he-Ḥasid of Regensburg יהודה החסיד (f. 16r), R. Eliakim אליקים (ff. 2r, 17v, 27v, 27v, etc.), Menahem Recanati מנחם (ff. 72r, 82v, 116r), Eleazar of Worms מוורמשא (f. 82r), Rabbenu Tam [Jacob b. Meir] ר"ת (ff. 85v, 101v), Benjamin [b. Abraham Anav?] רבי יוסף מניקולא (ff. 96v, 117r) and Joseph of Lincoln אלו הגמטריא' (f. 106v). In the margins *gematriot* attributed to Moses b. Naḥman מהרמב"ן ז"ל (f. 3r, etc.) and other glosses.
2. Ff. 121r–164v: Collection of *halakhot*. Begins תנו רבנן ונשמרת מכל דבר רע F. 153 should be bound after f. 134.
3. Ff. 165r–175r: [הילכות נידה לרמב"ן] Laws of *niddah* by Moses b. Naḥman. Only until chapter 7.

Copied by Menahem b. Isaac for Judah, his teacher and relative. Ff. 1–120 were

completed on Friday, 28 Tevet 5175=1415. Colophon (f. 120r): ותכל מלאכת הקדש על ידי מנחם הצעיר וח"י אשר כתבתי וסיימתי זה הפיל למורי הנכבד מ"ר יהודה אחי שלישי ב"כ וסיימתינו היום יום ו' כ"ח יום לחדש טבת קע"ה ... וחלקי מנחם וח"י הצעיר בכ"ר יצחק ישר"ן ...

Nos. 2–3 were written in a different layout (written area: 121 × 60 mm) but copied by the same scribe using the same scribal practices as in the rest of the manuscript. On f. 146v the scribe pointed out the letters of his name, Menahem.

Censor: Domenico Iroso[limi]tano [=Gerosolimitano], 1615 (f. 175v).

Vat. ebr. 507

166 ff. (<1> flyleaf + 1–165; ff. 32–36, 89, 133, 150, 152–155 blank). Old foliation: 1–152. Paper. 188 × 138 (110–125 × 69–86) mm. Senions. Anagni (Italy), 1455/6. Italian semi-cursive script.

1. Ff. 1r–31v: טרקטטו Treatise on logic by Petrus Hispanus. Translated from the Latin by Abraham b. Meshullam Avigdor. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 471–472.
2. Ff. 37r–88v: ספר אותות השמים *Otot ha-Shamayim*, Aristotle's *Meteorologica* translated from the Arabic by Samuel ibn Tibbon. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 132. Used in the edition by R. Fontaine *Otot ha-Shamayim; Samuel ibn Tibbon's Hebrew Version of Aristotle's Meteorology* (Leiden 1995).
3. Ff. 90r–132v: ספר ההתחלות לאבונצר אלפרבי *Sefer Hathalot ha-Nimzaot*. Abū Naṣr Muḥammad al-Fārābī's *Kitāb al-mabādi* translated by Moses ibn Tibbon. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 290–292.
4. Ff. 134r–149r: [מלות ההגיון] Moses b. Maimon's treatise on logic *Millot ha-Higgayon*, in the translation by Moses ibn Tibbon. Not used in the critical edition by I. Efros, *Maimonides' Treatise on Logic* (New York 1938).
5. Ff. 156r–161r: הכתב ... שלח הרב הגדול רבינו משה בכ"ר מיימון ז"ל לחכמי מדינת מרשיליאה Moses b. Maimon's letter on astrology to the sages of Montpellier. In most manuscripts the address is Montpellier, but in this manuscript, as in the first edition (Constantinople 1514), the address is Marseille. Cf. the latest edition in Y. Shilat, *אגרות הרמב"ם* vol. ii (Jerusalem 1988), pp. 474–490.
6. Ff. 161r–163r: [אגרת הרמב"ם אל יהונתן הכהן מלונל] His letter to Jonathan ha-Kohen of Lunel. Begins בא מאדום חמוץ בגדים מי זה. Includes the 24 responsa to the sages of Lunel and the responsum to Pinḥas ha-Dayyan (no. 355 in Blau's edition), all included in one unit. The order of the responsa is different from the usual. Cf. Shilat, *op. cit.*, pp. 491–503.
7. Ff. 163r–165r: Letter by Judah Alfakhar to David Kimḥi in defence of Moses b. Maimon's *Guide of the Perplexed*. Edited in *אגרות קנאות* (Leipzig 1859), ff. 1b–3a. On f. 165v various short extracts by different hands.

Copied by Mordecai b. Daniel the physician and completed on 19 Tevet 5216 [=December 28 1455] in Anagni. Colophons: שלם ... על ידי הצעיר מרדכי בכאמ"ר דניאל

נשלם ... על ידי הצעיר מרדכי בכאמ"ר (f. 88v); הרופא ישרו"א י"ט בטבת שנת **יראה** אל אלהים בציון (f. 132v). The scribe singled out the letters of his name, Mordecai, in the text (ff. 2v, 12r, 28v, 71r, etc.).

Owners (f. 165r): Moses and Samuel sons of Samuel acquired the manuscript when they divided a library with their grandchildren or nephews on Monday, 2 January 5252=1492 עם גבריאל ומנחם; מכדיי ב' ב' לייאנ' רנ"ב Meshullam and Mazliḥ sons of Abraham the physician purchased the manuscript from Michael b. Samuel on 21 July 5288=1528 שלי משולם ור' מצליח בכ"ר אברהם הרופא ז"ל אשר קניתי אותו מר' מכאל בכ"ר שמואל ... כ"א יוליו רפ"ח Meshullam b. Abraham also signed his name on f. 134r בכ"ר [...] הגיע לחלקי משולם אברהם.

Vat. ebr. 508

151 ff. Paper. 215 × 140 mm. 17th century. Christian Sephardic-type script.

Catalogue of Hebrew books in alphabetical order. Thumb-indexed. Letter *aleph* is missing. Only the titles and the serial numbers of the volumes are listed with no distinction between printed books or manuscripts. Some of the titles listed are of books that apparently are no longer extant in any library, such as **מכלכל מחלה**, probably the medical treatise by that name by Abraham Caslari of which only a few quotations are known. Towards the end of the manuscript (from f. 95r on) the scribe wrote lists of abbreviations and their explications, halakhic and other technical terms in Hebrew with explanations in Latin and a few notes on Hebrew grammar.

The list of books for each letter of the Hebrew alphabet was written on a separate folio, most of which was left blank. Folios were left blank between most of the entries as well. On these pages, another scribe later added a list of 614 monks living in different monasteries of the Feuillant order from 1573–1678: *Catalogus Monasteriorum Con[gregatio]nis Fuliensis ad prima Institutione Congregationis Reformatis ad anno 1678*. At the end of the manuscript a list of the monasteries in Europe belonging to the order.

Vat. ebr. 509

69 ff. Paper. Collection of different manuscripts and parts of manuscripts from Italy, mainly in Italian semi-cursive scripts, bound together.

I

Ff. 1–40. Paper. 230 × 156 (162 × 115) mm. Quinions. Mid-14th century.

1. Ff. 1v–35v: [ספר הגורלות] *Sefer ha-Goralot*. Book of Lots by, or attributed to, Judah b. Solomon al-Ḥarizi of Toledo. Preceded on ff. 1r–3r by several other short treatises on the same subject, all found in another copy of this work in MS Munich, BSB hebr. 294: ספר הגורל הנקרא יומינציאה ("Book of Lots called Gemancy"), פירוש הגבולין ולדעת בעל הצומח, a chapter on astrology

and a short piece on geomancy באילו הגורלות זה השער הראשון. The *Sefer ha-Goralot* by al-Ḥarizi begins on f. 3r: זה ספר סודות הגורלות על דרך דיני הכוכבים והמזלות אשר חיבר אותם ואישר משפטיהם ודתותם בחצריהם וטירותם החכם ר' יהודה בר' שלמה אבן חריזי טוליטולי בירח שבט שנת נבי"א. The date in the title, Shevat [5]063=1303, found in other copies of this work, is problematical as Judah al-Ḥarizi died in 1235. M. Steinschneider, *Hebr. Uebersetzungen*, p. 858, suggests that the acrostic of the date refers to [49]63=1203. The treatise includes 57 chapters and begins דע כי שאלות הגורל הם על דרך שאלות הכוכבים. There are a few glosses in Hebrew and Italian, the latter in Latin characters.

2. Ff. 35v–40v: זה הועתק מספר תלמי ומחכמי הודו יצא מדין האמת שהצורות הטובות יורו על טוב השלמת הנישואין ... וכן חיבור היוצא מקהלה ומחיבור Book of Lots. Incomplete. Ends מביא עושר. A complete copy of this work is found in MS Munich, BSB hebr. 294, ff. 181–200.

II

2 ff. Paper. 220 × 135 (146 × 83) mm. 15th century.

3. Ff. 41r–v; 62r–v: העלמת הסמים Translation of Abd al-Raḥmān b. Ishāq ibn al-Haytham's אלאכתפא. Only the author's introduction beginning אמר עבד האופן הראשון בדבר מספיק בסגולות אלרחמן בן יצחק (f. 41r–v), the end of the fifth section, chapters v–vii and the first lines of the sixth section בתחלואי כל ההולדה (f. 62r–v). A different translation of this text titled *Sefer ha-Segulot* was edited by J.O. Leibowitz and S. Marcus in *Sefer Hanisyonot* (Jerusalem 1984), pp. 293–326. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 708. Other parts of this treatise from the same manuscript are found in MS Vat. ebr. 368, ff. 56–63. Another manuscript of this translation is found in MS London, British Library Or. 13574, ff. 49–55.

Each of the two folios in this manuscript was written by a different hand.

III

Ff. 42–60. Paper. 217 × 156 (173 × 100) mm. Late 14th century. Ff. 59r (middle)–61r by another hand.

4. Ff. 42r–47r: Fragment of a medical treatise. The beginning seems to be missing. The extant text begins ואם ישאל שואל על אליותי. Another part of this work, separated from this codex, seems to be in MS Vat. ebr. 368, ff. 29–38.
5. Ff. 47v–53r: פרק בזכרון סדר כל דבר ופירושו טעם כל שם כפי היכולת Lists of various subjects and relevant terminology. Includes lists of terms for astral objects, spices, men and women according to their age groups, etc. At the end a colophon, probably by the author, stating that the work was completed on 1 Kislev 5023=1262 ה' אלפים וכו"ג שנים ברוך הנותן לייען. כח ולאין אונים עוצמה ירבה.
6. Ff. 53v–60v: Medical and other recipes and charms. Includes, *inter alia*, portents for predicting rain and a recipe for making ink לעשות הדיו (f. 54r). The compiler quotes Zerachiah זרחיה ר', Maestro Leo מפי משטרו ליאו (*ibid.*), Maestro

Acorso [?] מפי משטרו אקורסו (f. 56r), a non-Jew מפי גוי אחד (f. 56v) and Abraham Provenzano אברהם פרובינצאנו (f. 59v). Many terms and some sentences in Italian in Hebrew script. On f. 56r, in one of the charms, the name of the compiler or previous scribe is copied, Abraham [crossed out] Judah אני אברהם [crossed out] יהודה הכותב.

7. F. 61r–v: Fragment from a different medical work. Each of the two pages was written in a different script, none of which is identical to the script on the previous pages. On f. 61r a recipe for an ailment of the heart translated by Immanuel from a treatise called *Viatica* עמנואל ר' העתקת ר' חולי הקרדיאקה העתקת ר' מספר ויאטיקו מלשון הגויים ללשונינו.

IV

F. 63. Paper. 217 × 145 mm. Ca. 1500. Ashkenazic current semi-cursive script.

8. F. 63r–v: Fragment from the index to a book of lots. Only from the middle of chapter iv to the middle of chapter viii. Each chapter includes a list of questions.

V

Ff. 64–69. Paper. 200 × 137 (159 × 104) mm. 16th century.

9. Ff. 64r–69r: Commentary on christological verses in Isaiah lii:13–liii:12. The introduction begins הנה ישכיל עבדי. כבר ידעת כי רוב המפרשים רש"י, הראב"ע, רד"ק והאברבנאל. Edited from this manuscript by A. Neubauer and S.D. Driver, *The Fifty-Third chapter of Isaiah according to the Jewish interpreters*. (Oxford 1876), pp. 208–216.

Vat. ebr. 510

85 ff. (<1> paper flyleaf, 1^a–81, <2> blank leaves belonging to the original manuscript). Parchment. 283 × 210 (188 × 145) mm. Quinions. <Italy>, 15th century. Italian semi-cursive script.

[קאנון (ספר ב)] Book II of Avicenna's encyclopedic medical treatise *Canon* in the translation from the Arabic by Nathan ha-Meati.

Owners: Moise Narni (f. 1r) and in Hebrew משה נרני (f. 1v), Simon Narni, Ebreo (f. 1r), Mordecai b. Berechiah della Seta מנשי בכר ברכיה מנשי (f. 1^{ar}). Owner's stamp (*ibid.*): *Bibl. S. Pudent[iane] de Urbe* [i.e., the church in Rome by that name that acquired the library of Giulio Bartolucci].

Vat. ebr. 511

135 ff. Parchment. 279 × 213 (213 × 152) mm. Quaternions. <Byzantium>, 14th century. Byzantine semi-cursive scripts.

[פירוש התורה ליעקב בן אשר] Jacob b. Asher's long commentary on the Pentateuch. Incomplete. Text extant only from Genesis ix:18–Deuteronomy xxix:18. First edition Zolkiev 1806.

Written by several copyists.

Owner (f. 133v): *Questo lib[ro] e de Aron Scandriglia*.

Vat. ebr. 512

<60> ff., 659 pp., <17> blank ff. Paper. 280 × 207 mm (varied dimensions of written areas). Unclear quiring. Rome (Italy), 1580.

Extracts and analyses of selected passages from the Talmud in Latin, with quotations in Hebrew. Compiled by a Christian, probably an apostate, for use in disputations with the Jews. The order of the tractates of the Talmud does not always follow the printed editions upon which it is based. Often refers to the commentary of Rashi "R. Salomone", and sometimes to other Jewish authorities such as Moses b. Maimon, "Rambam" (p. 640) or Asher b. Jehiel, "rabbenu Aser" (p. 658). On pp. 163–172 on Sanhedrin chapter 10 according to Rashi's commentary: *Helech ex R. Salomone*. At the beginning of the manuscript there is a table of contents listing the tractates and the relevant pages and on the first 60 ff. there is an index of the passages in Latin translation arranged in alphabetical order. At the end the beginning of a list of Tanaim quoted in the Mishnah.

It seems likely that this manuscript and others (e.g., MSS ebr. 513–514, Vat. Lat. 14628–14630, formerly MSS Neofiti 39, 49–50, MS Borg. Lat. 149) were compiled as part of a major undertaking of Pope Gregory XIII to convert the Jews. Cf. P.W. Van Boxel, *Rabbijnenbijbel en Contraformatie* (Hilversum 1983) and idem, "Cardinal Santoro and the Expurgation of Hebrew Literature." *The Roman Inquisition, the Index and the Jews* (Leiden and Boston 2004), pp. 19–34.

Autograph. Colophons: *Finis die 26* (p. 453), *Julii die 5, Roma 1580* (p. 502), *Finis. Die x mensis Julii 1580, Romae* (p. 526), *die 20 Julii 1580* (p. 603) and finally *Finis Totius Thalmud. Die 25 Julii hora 14^a, Romae 1580* (p. 639). The same scribe copied MSS ebr. 513 and 514.

At the beginning of the manuscript an inscription naming the owner: *Bibli. S. Pudentiane de Urbe* [i.e., the church in Rome by that name that acquired the library of Giulio Bartolucci].

Vat. ebr. 513–514

2 vols. 322, 475 ff. Paper. 280 × 210 mm. <Rome (Italy)>, 1580.

Collection of passages from rabbinic works in Latin arranged in alphabetical order of subjects. A few words are in Hebrew. MS Vat. ebr. 513 includes entries A–I(J) and MS Vat. ebr. 514 entries L–Z. It seems that the entries were compiled for the benefit of Church officials in their disputations with Jews (cf. MS Vat. ebr. 512).

The scribe mentioned several dates in his copy. In MS Vat. ebr. 514, in the entry "Bestie Danielis" he referred to the date 5339=1579 and in the middle of entry "Cabala" he wrote the date *Februarius 1580*.

Autograph. Copied by the same scribe who compiled and wrote MS Vat. ebr. 512 in Rome in 1580.

Vat. ebr. 515

29 ff. (<1> + 1-25, <1>, 26, <1>). Paper. 243 × 165 (196 × 126) mm. Eight-bifolia quires. <Italy>, 16th century. Christian script of Sephardic semi-cursive type.

ספר אמונה *Liber Fidei* by Paulus Fagius (=Paul Buchelin or Buechelin, 1504-1549). The author endeavoured to prove the truth of Christianity often referring to Jewish sources. Printed with the Latin version in Isny 1542. Probably copied from the printed edition. The preface states that the book was written originally in Hebrew by a Jew and was translated into Latin by Fagius. However, M. Steinschneider, in his *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (1852-60), col. 977 assumed that the true author was Fagius himself. Cf. idem, "Paul de Bonnefoy et le Livre de la Foi." *REJ*, iv (1882), pp. 81-87 and "Le Livre de la Foi." *REJ*, v (1882), pp. 57-67.

On f. 26v a *Praefatio* in Latin. Quotes Isaiah Aaron and the responsa of Simeon b. Abraham, neither of them known, apparently, from other sources.

Owner's stamp (f. 1r): *Bibl. S. Pudentiane de Urbe* [i.e., the church in Rome by that name that acquired the library of Giulio Bartolucci].

Vat. ebr. 516

140 ff. (<1> + 139). Parchment. 327 × 225 (240 × 161) mm. Quinions. <Italy>, late 14th century. Italian semi-cursive script.

[ספר השרשים] *Sefer ha-Shorashim*, lexicon of biblical Hebrew by David Kimḥi. Cf. MS Vat. ebr. 414. The lexicon of Aramaic words usually included at the end was not copied in this manuscript.

The name Samuel is singled out on f. 20r in a different ink, and it may be the name of the scribe.

Owners: Jehiel b. Judah עלי יהודה בכ"ר (f. <1>r). On f. 1r an owner's stamp *Bibl. S. Pudentiane de Urbe*, and a note on the acquisition of the manuscript [by the same owner?] in 1656.

Censors (f. 139r): Domenico Irosolomi[ta]no [=Gerosolimitano], 1615, and in Hebrew דומיניקו ירושלמי; Petrus de Trevio, 1625.

Vat. ebr. 517

35 ff. (182-217). Paper. 210 × 150 (160 × 115 and varied dimensions) mm. Quaternions. Rome (Italy). 1666.

Regole Facili Della Lingua Hebraica. Ordinate da D. Giulio Bartolucci da Celleno Monacho Cisterciense della Congregazione di S. Bernardo e Donate all Illustrissimo Signore Martio Orsino Marchese della Penna. A.D. MDCLXVI in Roma. Principles of the Hebrew language in Latin. On ff. 217v-208r a dialogue between a teacher and his pupil and other dialogues, some in Latin and others in Hebrew.

Vat. ebr. 518

64 ff. (60 + <4>; ff. 55–60, <1–4> blank). Paper. 150 × 100 (105 × 49) mm. Mostly senions. <Italy>, 17th century. Italian current semi-cursive script.

משה קורדוואירו ... משה קורדוואירו Or *NeSerav*, kabbalistic treatise by Moses Cordovero. First edition Venice 1587. Many glosses in the margins signed א"ה.

The title and the list of contents (ff. 1r–2v) were added by another hand, probably by Shabbetai del Vecchio of Mantua שבתאי מלויקו יצ"ו במנטובה לי"א who signed his name on f. 2r.

Owner's stamp (f. 1r): *Bibl. S. Pud[en]tiane] de Urbe*.

Vat. ebr. 519

162 ff. Paper. 205 × 136 (168–175 × 108–111) mm. Quaternions. <Italy>, late 16th century. Italian square script.

סדר תפלה של מרים עלמה הקדושה אשר העתיק פאביאנו פיוגי בלשון הקודש *Beatae Mariae Virginis*. Prayers for the Virgin Mary in Latin with a Hebrew translation by the convert Fabiano Fioghi. K.R. Stow, "Conversion, Christian Hebraism, and Hebrew Prayer in the Sixteenth Century." *HUCA*, xlvii (1976), pp. 217–236, printed selections from this text.

With erasures and corrections.

F. 162v: Grace after Meals, written in a 'Jewish' semi-cursive script by the same hand that made corrections on f. 62r.

Vat. ebr. 520

109 ff. (foliated from the end to the beginning). Paper. 105 × 70 (85 × 55) mm. 1676. Square, non-Jewish script.

דקדוק לשון הקודש בקצור *Epitome Grammatices Linguae Sanctae anno D[omi]ni 1676*. Includes 12 chapters on Hebrew grammar in Latin (ff. 108v–90v), a Latin-Hebrew lexicon headed: *Catalogus vulgarium vocum hebraicarum* (ff. 89v–33v), מני אותיות שמושיות או נוספות (ff. 33r–18r), מטעמים *De accentuum divisionibus in genere* (ff. 16v–11r), מספירות *De numeris cardinalibus* (ff. 9v–3r) and מרשייות *De ratione in quirendae radicis*.

Owner's stamp (f. 109v): *Bibl. S. Pud[en]tiane] de Urb[e]*.

Vat. ebr. 521

108 ff. (107 + <1>). Parchment (outer and inner bifolia of each quire) and paper. 300 × 215 (195 × 136) mm. Nine-bifolia quires. <Provence>, late 15th century (watermarks similar to Briquet no. 14353, Perpignan and Montpellier, 1469 and 1473; other watermarks of the same type are dated 1469–1470). Sephardic semi-cursive script.

[פירוש משלי למנחם המאירי] Menahem b. Solomon Meiri's commentary on Proverbs.

Includes the text of Proverbs with vocalization. Missing from xxviii:28. First edition Leira 1497. Used in the edition by M.M. Meshi Zahav פירוש המאירי על ספר משלי (Jerusalem 1969).

At the beginning of the manuscript on the unfoliated leaf, scribblings and extracts.

Vat. ebr. 522

166 ff. Parchment. 260 × 192 (175 × 116) mm. Quaternions. <Spain>, 14th century. Sephardic semi-cursive script. Glosses in Byzantine semi-cursive script.

[פירוש התורה לרש"י] Solomon b. Isaac's (Rashi) commentary on the Pentateuch. Incomplete. Missing until Genesis xlvi:11 and from Deuteronomy xxv:7. The commentary on Exodus xxviii:6 is copied at the end of the Book of Exodus (ff. 66v–67r). With additions in the margins especially from David Kimḥi (mainly from his dictionary *Sefer ha-Shorashim*) דוד קמחי or קמחי, מסה"ג or סה"ג, Targum Onkelos תרגו, a few from Abraham ibn Ezra, and on f. 163v from a work by Joseph Kimḥi ז"ל יוסף קמחי.

Damaged, particularly at the beginning, and restored.

Vat. ebr. 523

131 ff. (<7> blank + 1–123 + <1> blank). Paper. 228 × 163 (160 × 109) mm. Quinions. 17–18th century. Christian square script.

Shem Tov b. Isaac ibn Shaprut's polemical treatise *Even Boḥan*. Fifteen chapters. Incomplete and bound out of order. Includes chapters 1–2, 11, 4–7 (up to section 19), 13 (from middle of section 1) – end of 15. Chapter 9, section 2 to the end of chapter 10 were separated from this manuscript and are found in MS Vat. ebr. 530 (no. 17). On the different redactions of *Even Boḥan* cf. N.E. Frimer and D. Schwartz, הגות בצל האימה [*The Life and Thought of Shem Tov ibn Shaprut*] (Jerusalem 1992), pp. 23–55. Edited, with variants from manuscripts including this one, by J-V Niclós, *Šem Tob ibn Šaprut: La Piedra de Toque* (Madrid 1997). On this manuscript cf. *ibid.*, pp. [46]–[47]. On ff. 115r–123v: a מאמר by the author, essentially an abstract of Profiat Duran's polemical treatise *Kelimat ha-Goyim*, beginning ראיתי מאמר חבר חכם וגדול התוכח עם הנוצרים על שרשי דתם ולהודיע שאין לאמונתם שום שורש ועיקר אפ"ל מן יסודי דתם הם האוונגליו והאפוסטולום ראיתי לחבר כמותו ובצלמו כדמותו. Copied from a manuscript which had been copied by Abraham b. Moses Isaac, a schoolteacher in Conegliano, for his relative Jacob Balgdar [=Belgrado?] and completed on Tuesday, 27 Kislev 5350=1589. Colophon of original scribe (f. 123v): אני אברהם בן לא"א ע"ר כמ"ר משה יצחק יצ"ו מקרי דרדקי פה קונייאן הייתי ושלמתי להעתיק: זה הספר הויכוח להקצין ... שארי כמ"ר יעקב באלגדאר יצ"ו היום יום ג' כ"ז כסליו שין נון לפ"ק.

Owner's stamp (f. 1r): *Bibl. S. Pudent[iane] de Urbe*.

Vat. ebr. 524

18 ff. Parchment (outer and inner bifolia of each quire) and paper. 210 × 145 (147–149 × 88) mm. One nine-bifolia quire. <Spain or Provence>, mid-14th century

(watermarks of the smaller 'cloche' type and, in particular, 'tenailles' of about the middle of the 14th century, similar to Briquet no. 14080 dated 1347). Sephardic semi-cursive script.

1. Ff. 1r–7v: Medical recipes in different scripts. Beginning missing.
2. Ff. 8r–16v: זה ספר ממקצת הרפואות והוראת מימי הרגלים ומיני קדחות ועניניהם והמוצרך להם ברפואתם מחובר מספרי הרופאים הקדמונים יונים וישמעאלים וזולתם יבינו בו קצת התלמידים Treatise on uroscopy and fevers. Only the beginning of the part on uroscopy is extant in this manuscript בהוראת מימי רגלים ומראיהו הנקראים בלשון משנה השתנה In the margin of f. 8r another hand copied additional notes on uroscopy.
Another two quires from this manuscript in the same hand on paper with the same rare watermark is found in the second part of MS Vat. ebr. 489.

On f. 18r a faint note on a pledge for a loan of 20 dinars: [גינארו די בארו משכון גוניה: וגרמאיה פי עשרים דינארים יום א' סיון]

Vat. ebr. 525

96 ff. (92–96 blank). Paper. 114×84 (79×58) mm. Eight-bifolia quires. <Italy>, mid-16th century (watermarks similar to Briquet no. 13891 dated 1531–1539). Italian semi-cursive script.

1. Ff. 1r–66r: [עברונות] Short works and tables on the calculation of the Jewish calendar. Similar collections of treatises including many or some of the works in this manuscript are found in Roman rite prayer books and other manuscripts, sometimes bearing the title סדר סוד העיבור. Many of these collections begin, as does this manuscript אמר רבן גמליאל הנשיא כך מקובל אני מבית אבי אבא This manuscript includes rules for fixing the calendar, among them קביעות תשרי (f. 1r), rules for reading pericopes of the Pentateuch including קביעות פרשיות (ff. 4v–6r), a list of the pericopes and the haftarot according to the Italian rite [סדר פרשיות והפטורת] (ff. 8r–9v) followed by verses on the order of the weekly pericopes beginning ראשית מנוחה לך (f. 10r) and י"ד שערים שבתן מתנהגין כל שנות העולם and the treatise on the calendar "Fourteen Gates" or *Sheṣarim* by Benjamin b. Abraham Anav (ff. 11v–39r). Rules for fixing the date of Rosh ha-Shanah follow, including another set of verses on the order of the weekly pericopes beginning ראשית אתמוך נח ירון (f. 42r), סימן לתקופות רב אדא (f. 43r–v), a note on the date 5148=1387/8 being 1320 years after the destruction of the Temple and the thirty-third year of the fifty year Jubilee cycle שקמ"ח הוא שנת אלף ושלש מאות (f. 44r), omens for determining if a month will be hot or cold, rainy or dry ועשרים לחרבן ... אלף ות"ר וצ"ט לשטרות ... ול"ג שנים ליובל לדעת זמן כל החדש אם חם ואם קר אם לח או יבש (f. 44r–v). On ff. 44v–51r: astrological notes on the influences of the planets. The scribe noted several times that the exemplar he had copied from was incomplete נראה לי כי בכאן יש חסר קצת (f. 49r) and at the end לא מצאתי כתוב יתר. On f. 51r a calendar indicating the length of the months of Marḥeshvan and Kislev from 5197=1436/7 to 5302=1541/2 אילו הם השנים לידע מתי הם מרחשון

וכסלי' שלימין או חסרין או כסדרן ... ומתחיל משנת קצ"ז וימשך עד שנת ש"ב On ff. 52v–53v: divinations according to thunders and earthquakes. On ff. 54r–55v: a list of all the open and closed *parashiyot* in the Pentateuch סך כל הפסוקים והפרשיות פתוחות וסתומות של חומש אילו הן השעות הטובות והרעות דמשמשין On ff. 58v–62r: a formula for determining the sign of the zodiac under which one was born by computing the numerical value of his name אמו ושמ ושמ אדם יחשוב שמו ושם אמו On ff. 62r–63r: divinations in Aramaic attributed to Ezra the Scribe. On ff. 63v–64r: divination according to meteorological phenomena: סימן מטרא דכולה שתא On ff. 64r–65r: אדא בקיצור and other extracts.

2. Ff. 81r–83r: Laws of ritual slaughter (*shehitah*), beginning לשחוט כדכתיב וזבחת כאשר צויתך
3. Ff. 83v–91v: Laws of ritual slaughter (*shehitah*) in the form of questions and answers, beginning מנין לשחטה מן התורה (ff. 83v–84v) followed by a similar work on laws of *bedikah* אלו השאלות תשובות מנין מה אנו בודקין את הריאה beginning מהלכות בדיקה

The name Shabbetai b. Jekuthiel is inserted into the text of the chapter headings of the treatise *Sheṣarim* on ff. 11v–21r and he may have been the scribe. The entire inscription (one word in each heading) reads: זה סימן יפה לשבתי ברבי יקותיאל אהיה כטל לישראל יפרא כשושנה ויך שרשיו כלבנון

Owner's stamp (f. 1r): *Bibl. S. Pud[entiane de] Urb[e].*

Vat. ebr. 526

17 ff. Parchment. 103 × 75 (61 × 32) mm. One ternion, a quaternion and a binion. <Italy?>, mid-15th century. Sephardic square script.

Extracts, mainly on the Jewish calendar.

1. Ff. 2v–6r: List of the 150 Psalms.
2. F. 6v: A note on the true position of the sun, beginning אם תרצה לדע בכל יום בכמה מעלות מהמזל האמתי עומד השמ[ש].
3. Ff. 7r–11r: A note by Isaac b. Elijah ha-Kohen on computing the *molad*, beginning אמר יצחק הכהן ׳ אליהו הכהן עתה אראך איך תוכל לדעת מולד אי זה חדש מאי זו שנה מאי המשל בזה נרצה לדעת 5179=1419 Adar I זה מחזור שתוצא קע"ט אלפים קע"ט ליצירה. סימן מולד חדש אדר ראשון של שנת ה' אלפים קע"ט ליצירה.
4. Ff. 10v–11r: Tables הלוחות.
5. F. 11v: The seven *parashiyot*, or weekly readings from the Torah, that are often read together with the preceding *parashah*. סימני שבע פרשיות המתחברות
6. F. 12r: Tables for cycles 275–279, i.e., 5207=1446 to 5301=1541.

7. Ff. 12v–14r: Verses on the *tekufot* (seasons): *אדיר בכל גדולות דעה* with explanations. On f. 14r additional signs on the same.
 8. Ff. 14v–15v: Note on the computation of the lunar conjunctions (*molad*) by Isaac b. Solomon ibn Alḥadib, beginning *ראיתי אלחדב, בן צדיקן' אלחדב, ראייתי* אמ' ר' יצחק בן שלמה בן צדיקן' אלחדב, ראייתי חקרו ודרשו לעשות דרך קצרה במולדות הלבנה רבים ועצומים חקרו ודרשו לעשות דרך קצרה במולדות הלבנה. A few lines are missing at the end. A complete copy of this piece is found in MS Oxford, Bodleian Library Poc. 368, f. 218v.
 9. F. 16r: A circular diagram useful for computing the Jewish calendar.
 10. F. 16v: *Moladot* written in micrography in the form of a vase within a decorative frame in colours and gold.
- Owner's stamp (ff. 1r, 16v): *Bibl. S. Pud[entiane] Urbe.*

Vat. ebr. 527

192 ff. Paper. 211 × 150 (153 × 85) mm. Senions[?]. <Spain>, mid-15th century (watermarks similar to Briquet no. 3528 dated 1429–1461). Sephardic semi-cursive scripts.

[פירוש תהלים למנחם המאירי] Commentary on Psalms by Menahem ha-Meiri. Divided into 157 psalms. With exegetical and critical notes by another author in the margins. The text, including the notes in the margins, was edited for the first time from this manuscript by Y. Ha-Kohen, *פירוש לספר תהלים* (Jerusalem 1936).

The manuscript was restored and it is now difficult to determine the composition of the quires, though they were probably mostly senions. Ff. 17–68 and 123–133 were written by two different scribes working in unison with the main scribe as shown by the layouts of the text at the points of merger (ff. 59v–68v and 122).

Owner's stamp (f. 1r): *Bibl. S. Pudent[iane] de Urbe.*

Vat. ebr. 528

154 ff. (1^b, 2–154; ff. 8–10, 57–58, 104, 129–132 blank). Paper. Damaged by corrosive ink and restored. Reconstructed quires.

I

Ff. 1–59, 133–154. Paper. 209 × 151 mm (diverse layouts of written text). <Italy>, early-mid 16th century. Italian semi-cursive scripts.

1. Ff. 1r–7r: [פירוש אגדות התלמוד] Commentary on talmudic legends, sometimes kabbalistic. Beginning missing.
2. Ff. 11r–52v: [פירוש התפילות למנחם ריקנטי] Kabbalistic commentary on the prayers by Menahem b. Benjamin Recanati. Recanati's commentary, which is not complete in any of the sources, ends on the last line of f. 39v and the contin-

uation, including commentaries on the *shema* and the *Amidah*, was copied from the anonymous commentary by the author of *Sefer ha-Maflig*, which is found in many manuscripts, among them MS Vat. ebr. 505, ff. 89v–142v. This commentary with the same supplements, was copied in at least three other manuscripts: MSS Paris, BnF héb. 857, Milan, Biblioteca Ambrosiana *a* 102 sup. and Munich, BSB hebr. 112. Judah b. Samuel of Fermo, who copied other parts of this manuscript, also copied the Milan manuscript and another part of the Paris manuscript. In all these manuscripts there are glosses by Elia, whom G. Scholem, quoted in the description of the Milan manuscript in C. Bernheimer's catalogue, identifies as Elijah Ḥayyim Gennazano (flourished ca. 1500). In this manuscript there are glosses by Elia on f. 39r–v. In the gloss on f. 39v Elia states that the continuation of the commentary is not by Recanati: "א"א מן הלשון נדמה כי מזה והלאה איננו מחבור הר"ר מנחם מריקאנטי זצק"ל. On f. 43r the letters at the beginning of lines forming the name Elia אליה are pointed out. At the end (f. 52r) there is a colophon that states that an amulet based on the Song of the Sea (Exodus xv), on the Divine Name and on the Priestly Blessing will be copied on the following page. The amulet, which belongs to the commentary by the author of *Sefer ha-Maflig*, is copied on f. 52v. An identical colophon and amulet are copied in the Paris manuscript.

3. Ff. 53r–54v: פיל מ"ח ברכות Another commentary on the *Amidah*, beginning אדני שפתי תפתח כל שם זה על ספירת מלכות הוא. In the Paris manuscript it is copied before Recanati's commentary.

II

Ff. 60–128. Paper. 209 × 151 (153–169 × 98–101) mm. <Italy>, 1525–1527. Italian current semi-cursive script.

4. Ff. 60r–62r: ספר יצירה *Sefer Yezirah*. First edition Mantua 1562. Divided into five chapters. Ends with a postscript found also in MS Milan, Biblioteca Ambrosiana *a* 102 sup., ff. 41v–43r, copied by the same scribe: דין ספר אותיות דאברהם אבינו דמתקרי הלכות יצירה דכל דצפי ביה לית שיעורא לחכמתיה ... תם ספר יצירה.
5. Ff. 62r–66r: [פירוש ספר יצירה] Commentary on *Sefer Yezirah*. Begins בל"ב נתיבות אמר בתחלה בל"ב נתיבות ופירושו כי המקום ברוך הוא רשם. According to G. Scholem in *Jerusalem* 1934, p. 77, no. 32, this is an abridged redaction of the commentary by Dunash. Also copied in the same Milan manuscript, ff. 27–31 and in MS Parma, Biblioteca Palatina Parm. 2784, ff. 83r–88r. For additional manuscripts cf. G. Vajda, "Le commentaire kairouanais sur le 'Livre de la Creation'." *REJ*, cvii (1946/47), p. 101.
7. F. 71v: Short piece on creating a *golem*. Begins תחילת היצירה צריך אדם לידע בטוב המשקל והצירוף והחילוף. M. Idel, *Golem* (Albany 1990), pp. 96–104 attributes this

- text to Abraham Abulafia. Cf. p. 114, note 12. Also copied in the Parma manuscript, ff. 94v–95r.
8. Ff. 72r–74v: [פירוש ספר יצירה לרמב"ן] Commentary on *Sefer Yeẓirah* by Moses b. Naḥman. Begins ל"ב נתיבות כו' הן י' ספירות וכ"ב אותיות. Edited from other manuscripts by G. Scholem, *פרקים מתולדות ספרות הקבלה*, KS, vi (1929/30), pp. 401–410.
 9. Ff. 75r–79r: פירוש ספר יצירה שפירש הר"ם ב"ן ז"ל: Commentary on *Sefer Yeẓirah* attributed in this manuscript and in the printed editions to Moses b. Naḥman. The true author was Azriel of Gerona. Cf. idem, *ibid.*, p. 387.
 10. Ff. 79v–80v: [פירוש עשר ספירות] Commentary on the ten Sefirot by Jacob b. Jacob ha-Kohen. Version B. Begins יתברך שם הבורא שהוא חי וקיים לעדי עד. Edited from other manuscripts by G. Scholem *יעקב בני ר' יעקב הכהן* קבלות ר' יעקב ור' יצחק בני ר' יעקב הכהן מדעי היהדות ii (1927), pp. 227–230.
 11. Ff. 80v–81r: [כלל אחד מענין הקבלה] A commentary on the ten Sefirot. Begins מפתח לפירושים על, אודיעך כלל הדברים שהיו מתנהגים בו [ב]עלי המרכבה. Cf. G. Scholem, *עשר ספירות*, KS, x (1933/4), p. 498, no. 2.
 12. Ff. 81r–82r: [פירוש עשר ספירות] Commentary on the Sefirot. Begins אמשול לך משל כתיביד בקבלה הנמצאים בבית הספרים, מעניין הספירות שהן אדוקות זו בזו (Jerusalem 1934), p. 47, no. 4.
 13. F. 82r–v: [עשר ספירות כנגד עשר שמות הויה] The ten Sefirot and their counterparts, the ten Divine Names.
 14. Ff. 83r–85r: פירוש על נאה מראשית כל Commentary on Jacob b. Jacob ha-Kohen's commentary on the ten Sefirot. Begins ראשית כל משל ... למלך שדעתו לבנות עיר. Cf. G. Scholem, *מפתח לפירושים על עשר ספירות*, KS, x (1933/4), pp. 511–512, no. 124.
 15. Ff. 85r–86r: [פירוש עשר ספירות] Commentary on the Sefirot. Begins תדע לך כי ... אלף הן עשר ספירות שהוא נראה בהן. Cf. idem, *ibid.*, p. 513, no. 131. Preceded by the Thirteen Divine Attributes וחנן רחום וחנן ה' אל רחום וחנן.
 16. F. 86r–v: פירוש עשר ספירות Commentary on the Sefirot. Begins הראשונה כתר עליון. Cf. idem, *ibid.*, p. 508, no. 90.
 17. Ff. 86v–88v: [פירוש עשר ספירות] Commentary on the Sefirot. Begins ראשונה כתר הוא העלוי והאחדות הטהורה שאין בה צד שתוף. Cf. idem, *ibid.*, p. 508, no. 91.
 18. Ff. 88v–89v: [פירוש עשר ספירות] Commentary on the Sefirot. Begins ראשונה כתר עליון מוכתר מכל צד מחשוף הלבן. Cf. idem, *ibid.*, p. 508, no. 93.
 19. Ff. 90v–96r: [שער השואל] Azriel of Gerona's *Shaṣar ha-Shoḥel* on the ten Sefirot. Printed in *דרך אמונה* by Meir ibn Gabbai (Constantinople 1560). Cf. idem, *ibid.*, p. 500, no. 9. Followed by extracts on the faces of humans and animals, on the heavenly spheres, etc. often found in other manuscripts together with this treatise.
 20. Ff. 96r–99v: פירוש עשר ספירות Commentary on Yaeh b. Immanuel's commentary on Azriel of Gerona's *Shaṣar ha-Shoḥel* on the ten Sefirot.

21. F. 99v: לקוטי מקבלה Kabbalistic extracts on the Divine Name and Rosh ha-Shanah.
22. Ff. 100r–101r: Kabbalistic extracts. Includes סוד היבום על דרך הקבלה *Sod ha-Yibbum*, esoteric meaning of levirate marriage culled from the anonymous explanation of the secrets in the commentary on the Pentateuch by Moses b. Naḥman (f. 100r–v). Another part of this commentary is found in MS Vat. ebr. 214, ff. 179r–195r. On this work cf. M. Idel פירוש לא ידוע לסודות (1978/9), pp. 121–126. Also includes סוד עגלה ערופה the esoteric meaning of the broken-necked heifer (*eglah arufah*) in Deuteronomy xxi (f. 100v) and הפרש בין וידבר לויאמר (f. 101r). Ends סוד היבום וסוד עגלה ערופה ... והפרש בין וידבר לויאמר ...
23. Ff. 101v–102r: [פירוש סודות התורה לרמב"ן] Fragment from an anonymous kabbalistic commentary on the esoteric passages in Moses b. Naḥman's commentary on the Pentateuch. Only part of the commentary on pericope *Va-Yeshev* was copied. On this commentary which is found in many other manuscripts, cf. M. Idel, *ibid.*, p. 122.
24. Ff. 102r–103r, 105r–113v: [ספר היחוד לר' אשר בן דוד]: Extracts from *Sefer ha-Yihud* by Asher b. David. Includes a) a short extract on the Thirteen Divine Attributes from the beginning of the treatise, opening הנני אשר ב"ר דוד בן הר"ר אברהם until מפרדת בנייהם ב"ר דוד (ff. 102r–103r), parallel to the text published by D. Abrams, *R. Asher ben David; his complete works* (Los Angeles 1996), pp. 51–54; b) the first few lines of another section beginning קבלה בידינו שהוא"י until אותיות הוא רמז ל' קצות followed by a concluding formula ותם ונשלם and c) a complete copy of this section beginning סוד ה' ליריאוי and continuing ויזכינו לימות המשיח etc. until the end (=*Abrams, ibid.*, pp. 101–117). This second section includes a commentary on the Sefirot (Cf. G. Scholem, *Mפתח לפירושים על עשר ספירות*, KS, x, 1933/34, p. 511, no. 118).
25. Ff. 113v–115v: פל' של שם בן מ"ב אותיות Commentary on the Divine Name of forty-two letters. Begins זה השם היוצא מבראשית ברא אלהים.
26. F. 116r–v: פל' של כ"ב אותיות ב"ה Commentary on the 22 letters of the Hebrew alphabet. Begins יוצא מברכת כהנים על ידי היפוך של אותיות.
27. Ff. 117r–118v: דברי רבנו מנחם תלמיד ה"ר אלעזר מוורמיישא זצ"ל *Divrei Menahem*. Commentary on the Sefirot by Menahem, pupil of Eleazar b. Judah of Worms. Begins כת' כי ביה ה' צור עולמי. Cf. G. Scholem, *ibid.*, p. 504, nos. 50 and 55.
28. F. 118v–124r: Kabbalistic secrets, some of them published in a different order at the end of Moses de Leon's *הנפש החכמה* (Basel 1608). The same secrets are found in MS Milan, Biblioteca Ambrosiana P 12 sup. (C. Bernheimer's catalogue no. 53,10) and most are listed in G. Scholem's recension of the catalogue in KS, xi (1934/5), pp. 185–186. Includes a commentary on the ten Sefirot beginning מפני שיבה תקום, אמשול לך משל מענין הספירות שהן אדוקות (f. 118v) and ראוי לכל אדם לחשוב, סוד בלעם, מעמד הר סיני היה ב' ספירות (*ibid.*), (f. 119r).

פי' ברכת כהנים, (ibid.) זה סדר של שם ד' אותיות והוא עולה לע"ב, (ibid.) ולחקור על הבורא (ibid.), טעם הלולב, (f. 119v) טעם הציצית וביאור איך תרי"ג מצוות תלויות בו, (f. 119r-v) (ibid.), הה"א של שם יו"ד ה"א אחרונה נקרא חכמה, (ibid.) כלל גדול מיסוד טעם מצות עשה טעם טבילת, (ibid.) רוח ה' דבר העטרה שממנה הנבואה, (ibid.) מה שאמרו באדם עולם קטן אל, (ff. 119v-120r) טעם על מה נשבע ה' לדוד, (ibid.) במים מפני שאנו רוצי' להחזירו ליסודו את ה' אלהיך תירא, (ibid.) פי' ומותר האדם מן הבהמה אין, (f. 120r) אדון על כל המעשים טעם לא תבשל גדי בחלב אמו, (ibid.) שתי נפשות שאמ' חכמים, (ibid.) פי' יתגדל ויתקדש, (ibid.) ענין סוכות. הסוכה רמז לחכמה, (ff. 120r-121r) ענין ראש השנה הוא נקרא יום הדין, (ibid.) טעם המילה למה אנו מברכיך, (ibid.) כלל מענין הברכות אמצעי', (f. 121r) והחכמה נקראת בית אמרו רז"ל, כל מקום שנאמר, (f. 121r-v) צריך אתה לדעת כי אדם וחיה כשנבראו בקומתן, (ibid.) including a gloss טעם על מה אסרה תורה אכילת חלב ודם, (f. 121v) וה' הוא ובית דינו headed ש"ל also found in other manuscripts (ff. 121v-122r) אני, כשר בתורים פסול בבני, (ibid.) ויסתר משה פניו, (f. 122r) אביגדור קבלתי מר' אליעזר מי כמכה (ibid.), היש אלוה מבלעדי, (f. 122v) חק בשארו, (f. 122r-v) אל תפחדו ואל תיראו, (ibid.) יונה כ"ב אותיות, (ibid.) טעם תקיעת שופר, (ibid.) פי' י"ג מדות, (ibid.) שמו של הקב"ה תורת אמת אדם הראשון, (ff. 122v-123v) וידי אדם מתחת כנפיהם, (ibid.) שהם מל"ב אותיות:] תניבות (ff. 123v) פי' חומר בנדרים, (ibid.) צרור החיים נקרא התפיל' ארת], (f. 123v) דיו פרצופין נבראו כל תענית שלא שקעה עליה חמה, (f. 124r) כל תענית שלא שקעה עליה חמה, (ff. 123v-124r) quotes Judah b. Yakar and Isaac b. David of Posquières לדעת רבינו יהודה בר' יקר ולדעת החסיד רבינו יצחק בן הרב אנשי הפלגה, (ibid.) לך ה' הגדולה והגבורה הם אבות העולם, (ibid.) אוי"ך ר"ל כתר עליון כי הכתר, (ibid.) לך ה' הגדולה והגבורה הם אבות העולם, (ibid.) הו מורדים (f. 124r-v) and (f. 124v) קבלה מפי חכם מקובל כי בטעם גדול הוסיף הקב"ה לאברהם אבינו ה"א

29. Ff. 125r-128r: מאמר בפ' השם... ונקרא כתר שם טוב שפי' אברהם ב"ר אכשלרד מעיר קולוניא: *Keter Shem Tov*, kabbalistic work on the Divine Names by Abraham b. Alexander (Axelrod) of Cologne. First edition Amsterdam 1810.
30. F. 128v: The first lines of *Tefillat ha-Yihud* (mystical Prayer of Unity) attributed to Nehunya b. ha-Kanah: בא"י שדי טהור בטוהר: המציאות ואדיר באחדות השוה המתעלה המתרומם. Composed in the Iyyun circle. Cf. G. Scholem, ראשית הקבלה (Jerusalem 1948), p. 259, no. 17.

III

Ff. 133-154. Paper. 209 × 151 mm (diverse layouts of written text). <Italy>, early-mid 16th century. Italian semi-cursive scripts.

31. Ff. 133r-153r: *Sefer ha-Mishkal*, kabbalistic work by Moses b. Shem Tov de Leon. Includes the five parts of the work and a sixth part which includes the esoteric secrets of *zizẓit* (ff. 151r-152v) and *tefillin* (ff. 152v-153r) from Joseph Gikatilla's שער חלק קיום האמונה which is also included in the first edition of this work under the title הנפש החכמה (Basel 1608) after part five.
32. Ff. 153r-154v: Esoteric commentary on Genesis xxx:37. End missing. On f. 153v the author mentions a previous work of his entitled *Pardes* כפי אשר פירשתי בספר אשר חברתי הנק' פרדס וקראתי אותו פרדס על עניין *Pardes* ידוע שחברתי אותו בסוד ארבעה דרכים

Ff. 60–132 were copied by Judah b. Samuel of Fermo between 1525 and 1527. The same scribe copied at least 12 other manuscripts between 1525 and 1538, among them MS Vat. ebr. 441 and four other compilations of kabbalistic works copied between 1526 and 1532 that include other copies of many of the works included in this manuscript (MSS Milan, Biblioteca Ambrosiana, P 12 sup., α 102 sup. and α 103 sup. and Oxford Mich. 312). In this manuscript there are two colophons by Judah, one relating to the text on ff. 60–99 dated 1527, a copy commissioned by a client, and another relating to ff. 11–116 dated Friday, 9[?] Tammuz 5285=1525 produced independently for the copyist's own use. In this manuscript the later copy of 1527 precedes the earlier one dated 1525. As the quires have been reconstructed, it is impossible to determine how the original manuscript was bound.

The colophon on f. 99r records the completion of *Sha5ar ha-Sho6el* on the ten Sefirot for Gabriel b. Judah on Thursday, 4 Ellul 5287=1527. The owner is probably Gabriel b. Judah of Viterbo for whom the same scribe copied MS Oxford, Bodleian Library Mich. 219 in 1526. It is doubtful that he is the physician Gabriel b. Judah of Viterbo who copied medical extracts in Viterbo and Siena mainly between the years 1546–1556 (MSS. Vat. ebr. 572 and Oxford, Bodleian Library Reggio 38). The colophon reads:

בריך רחמנא דסייען, סליקו פי' תשובות שאלות על הספירות/ ישתבח הנכתר בעשר ספירות/ לנצח נצחים ולדורי דורות. אני יהודה עמ"י יזי"א בכאמ"ר שמואל זלה"ה סיימתי זה הספר היום יו' ה' ד' לחדש אלול שנת רפ"ז לפ"ק וכתבתיהו לכמ"ר גבריאל יצ"ו בכמ"ר יהודה ז"ל השם יזכני ויזכהו להגות בו ובכל ספרי הקדש לנו ולזרענו ולזר' זרענו עד סוף כל הדורות. בנל"ך ואע"י חזק ונתחזק הסופר והקורא לא יזק לא היום ולא לעולם עד שיעלה פיל בסולם אשר יעק' אבינו חלם

The second colophon on f. 116v reads:

אני יהודה עמ"י יזי"א כתבתי זה הספר שיש בו ספר יצירה והרבה לקוטים מקבלה וסיימתי היום יו' ו' ט' [?] תמוז של שנת חמשת אלפים ורפ"ה לבריאת עולם וכתבתי לעצמי ה' יזכני להגות בו ובכל ספר הקדש ולהוסיף ולעשות ספרים הרבה אין קץ ולהגות בהם אני וזרעי וזרע זרעי עד סוף כל הדורות. וחלקי יהיה ספון עם מצדיקי הרבים ובימי תושע יהודה וישראל ישכון לבטח ויבנה המקדש וירושלים עיר הקדש במהרה בימינו אמן ויקיים עלי מקרא שכתו' ואתה שלום וביתך שלו' וכל אשר לך שלום

At the beginning of the manuscript a later hand added a list of the contents of the manuscript.

Vat. ebr. 529

245 ff. Parchment. 377 × 278 (251 × 186) mm. Quinions. <Italy>, late 14th century. Italian semi-cursive script.

1. Ff. 1r–226v: [ספר השרשים] *Sefer ha-Shorashim*, lexicon of biblical Hebrew by David Kimḥi. References to biblical verses in the margins. Cf. MS Vat. ebr. 414. The original first leaf is lacking and the missing text was completed on an attached parchment folio by two different hands, one of which copied f. 1r and the other, possibly Christian, copied f. 1v.
2. Ff. 227r–245v: מהלך שבילי הדעת. Moses b. Joseph Kimḥi's grammatical work *Mahalakh Shevilei ha-Da5at*. Cf. MS Vat. ebr. 404. The beginning of the work

was copied twice, the first transcription on ff. 227r–230v. One leaf or more missing after f. 244. At the end (f. 245v): the beginning of **שער הביאור**.

There are two foliations in the manuscript, an older foliation at the top of each leaf and a stamped, modern foliation at the bottom. F. 244, the first leaf of quire 28, was detached and attached to a stub after f. 210. It was numbered 211 in the stamped foliation and the following leaves were stamped 212, 213 in progression. The description in this catalogue follows the older foliation.

Vat. ebr. 530

Collection of unbound fragments and quires from different manuscripts.

I

Perg. 1.

2 ff. (a damaged bifolium). Parchment. 540 × 365 mm. Three columns. <Germany>, early 14th century. Ashkenazic square script.

[תורה (קטעים)] Fragments from the Pentateuch without vowel points or accents but with Targum Onkelos after every verse. Includes Genesis ii:9-iii:8 and v:4-v:31.

II

Fragm. 2.

1 f. (verso blank). Parchment. 405 × 320 (330 × 215) mm. Three columns. <Germany>, ca. 1300. Ashkenazic square script.

[איוב לו-לח] Fragment from Job xxxvi:26-xxxviii:10. Without vowel points or accents.

III

Fragm. 3.

1 large sheet. Parchment. Ca. 700 × 600 mm. <Candia (Crete)>, 1451. Byzantine semi-cursive script.

סוד הכתר הוא סוד מציאות קדמון ונקרא: Sefirot tree, diagram of the ten Sefirot in the form of a tree. With a commentary beginning: אהיה. On the verso side additional notes on the Sefirot and a colophon stating that the copy was completed on Monday evening, 1 Shevat 5211=1451, by Solomon Astruc b. Elijah for Jeremiah b. Moses Nomico [of Candia, cf. MS Vat. ebr. 249] ליל ב' ר"ח שבט שנת אריה נכתב זה האילן לבחור הנחמד שמו כ"ר ירמיה נומיקו בהנ"ר משה [249] יצ"ו ע"י ... תולעת קטנה שלמה אשטרוק בכנ"ר אליה זלה"ה, ונפרעתי ... ביום זה ...

IV

Fragm. 4.

9 ff. (foliated 1–9). Parchment. 206 × 190 (138 × 118) mm. One quaternion (+ one folio). <Spain or North Africa>, 14th cent[?]. Sephardic square script.

[נביאים (קטעים)] Fragment from Prophets. With vowel points and accents. Includes Jeremiah xii:15-xiii:13 and Jonah iv:6 to end of Nahum.

V

Fragm. 5.

9 ff. (+<3> blank ff.). Paper. 280 × 210 mm. One senion. <Italy?>, 17th century. Sephardic semi-cursive script.

מב"ם Copy of the first 36 commandments from the list of commandments in the preface to Moses b. Maimon's *Sefer ha-Mizvot* (*Book of Commandments*). The text is identical to that of the first edition (Constantinople ca. 1510) in which the translation by Moses ibn Tibbon was corrected according to that by Solomon ibn Ayyub (cf. the preface to H. Heller's edition, New York 1946, introduction, pp. 2–7).

VI

Fragm. 6.

2 ff. Pre-watermarked paper. 300 × 207 (215 × 140) mm. <Italy>, ca. 1300. Italian semi-cursive script.

[מסכת עבודה זרה נג-נה] TB Avodah Zarah 53b, line 32–55b, line 8. Other fragments from this manuscript on the same tractate were found in the Cairo Geniza: MSS Cambridge, University Library, T-S NS 36.30 and T-S NS 329.3 and Mosseri Collection IIIa, 15. Cf. D. Rosenthal, *Mishna Aboda Zarah – a critical edition* (unpublished thesis in Hebrew, Jerusalem 1980), pp. 40–41.

VII

Fragm. 7.

1 f. Parchment. 316 × 234 mm. Three columns. <Italy>, early 14th century. Italian semi-cursive script.

List of haftarot according to the Italian rite for the entire year. Ends שלמו הפטרות שבת ותהלה לעזרה הישנה. On the verso side: jottings.

VIII

Fragm. 8.

2 ff. (damaged). Parchment. 265 × 195 (196 × 235) mm. <Spain or Portugal>, 14th century. Sephardic semi-cursive script.

[משנה תורה (הקדמה)] Fragment from the introduction to Moses b. Maimon's *Mishneh Torah*. Includes the second half of the introduction and the list of commandments until positive commandment 99.

IX

Fragm. 9.

2 ff. (a bifolium foliated A-B). Parchment. 280 × 220 (170 × 140) mm. Two columns. <Byzantium>, 14th century. Byzantine semi-cursive script.

[ספר מצוות גדול] Fragment from Moses b. Jacob of Coucy's *Sefer Mizvot Gadol*. Includes only the list of negative commandments (nos. 294–342) and the discussion of the negative commandments nos. 9–13 (beginning and end missing). With corrections in the margins. On f. B recto a later hand added some calculations of the calendar.

X

Fragm. 10.

4 ff. (2 bifolia numbered 1–4). Parchment. 244 × 210 (184 × 149) mm. <Italy>, 12–13th century. Italian square script.

גורלות אחיתפל Collection of lots called *Goralot Ahitofel*. Different from the collection with the same title in printed editions. Includes 20 chapters of ten questions each. Each question begins with the words אב"א [א=אתה בן אדם]. The chapters are named after signs of the zodiac, planets or winged creatures. Ends סליקו גורלות אחיתפל. On f. 4r–v: ספר רפפות *Sefer Refafot*, divination based on body movements, beginning אם ראשו רפף יריב עם אדם.

XI

Fragm. 11.

2 ff. (one bifolium). Paper. 290 × 229 (173 × 130) mm. <Italy>, 18th century[?]. Christian square script.

Extracts from the New Testament in Hebrew translation. Includes the first chapter of Luke ויהי בימי הורדוס מלך הבשורה הקדושה של ישוע המשיח כפי לוקה and the opening of John והבשורה הקדושה של ישוע המשיח כפי יוחנן and the opening of John. Includes an introduction by the anonymous translator in which he addresses a certain Theophilo נראה לי גם כן אני אשר מתחלה חפשתי כל הדברים בזריזות על הסדר לכתוב לך היקר טיאופילו כדי שתדע אמתות הדברים אשר למדת.

XII

Fragm. 12.

1 f. Paper. 223 × 145 (168 × 115) mm. <Byzantium>, early 15th century. Byzantine semi-cursive script.

Fragment from a homiletic-philosophical commentary on Psalms. Only the commentary on Psalms i:1-i:3 is extant. Begins הללויה אשרי איש ירא את ה' במצותיו בספרו היקר ספר תהלים חפץ משיח אלהי יעקב ונעים זמירות ישראל אמר אלו הכתובים בספרו היקר ספר תהלים. The same anonymous scribe copied MS Vat. ebr. 274 in 1437 (parts of which are also found in MS Vat. ebr. 428, ff. 178v–197v) and MS Hamburg, Staats- und Universitätsbibliothek Levy 8 in 1434.

XIII

Fragm. 13.

3 ff. (damaged). Paper. <Byzantium>, late 14th century. Byzantine semi-cursive script.

[ספר השם וקטע] Fragment from Abraham b. Ezra's *Sefer ha-Shem*. Extant only from the end of part i to the middle of part iv. The top edges of the leaves are cropped with loss of text. Another fragment from this manuscript by the same hand, including the end of another work and the beginning of this treatise is found in MS ebr. 429, ff. 131–144.

XIV

Fragm. 14.

1 f. Paper. 228 × 145 mm. <Byzantium>, 1385. Byzantine semi-cursive script.

[פירוש ס' איוב לאליהו הירושלמי] Fragment from the commentary on Job by Elijah b. Eliezer Philosoph (ha-Yerushalmi) of Candia.

This leaf is last folio of the commentary that was separated from the main part of the commentary in MS Vat. ebr. 250, ff. 104–132. This leaf includes the colophon of the scribe Eliakim b. Solomon the Ḥazzan who copied ff. 43–132 in MS Vat. ebr. 250: נשלם פי' איוב ביאור למורי רבי אליה יאע"ו על ידי לי אליקים בכר שלמה החזן: The colophon in MS Vat. ebr. 250 is dated 3 Av 5145=1385. A later hand added some lots and astrological extracts on blank space after the colophon.

XV

Fragm. 15.

1 f. Parchment. 213 × 175 (136 × 95) mm. <Italy>, ca. 1400. Italian square script.

The *piyyutim* פטום הקטרת and אין כאלהינו אין קדוש כאדני כי אין בלתך *Pittum ha-Ketoret* (ingredients of the incense) based on a *baraita* and recited at the end of the morning services. End missing. May have served as an amulet.

XVI

14 ff. Paper (no watermarks). 212 × 145 (158 × 99) mm. <Spain>, ca. 1300. Sephardic semi-cursive and cursive scripts.

16. [כתאב אלמסתעיני] Fragment from *Kitāb al-Mustaṣīnī*, a treatise on pharmacology by Yanus b. Iṣḥāq ibn Buklārush. In Arabic in Hebrew characters.

XVII

10 ff. Paper. 222 × 162 (155 × 110) mm. One quinion. <Italy?>, 18th century. Christian square script.

17. [אבן בוהן] Chapter 9, section 2 to the end of chapter 10 of *Even Boḥan*, a polemical treatise by Shem Tov ibn Shaprut. This quire was separated from MS Vat. ebr. 523 that was copied from a manuscript copied in Conegliano in 1590 by Abraham b. Moses Isaac, a schoolteacher in Conegliano, for his relative Jacob Balgdar [=Belgrado?]. For more details cf. MS Vat. ebr. 523.

XVIII

40 ff. Paper. 235 × 170 (145 × 95) mm. Quinions. <Italy>, late 15th century. Italian semi-cursive script.

Fragments of three polemical or philosophical works bound together and out of order.

18. 17 ff. [ביטול עיקרי הנוצרים] *Bittul Ikkarei ha-Nozerim*, refutation of the Principles of the Christians composed by Ḥasdai b. Abraham Crescas in 1397–98 in Catalan and translated by Joseph b. Shem Tov. With additions by the translator inserted into the text. First edition Salonica 1860[?]. Critical edition based on other manuscripts by D. Lasker ספר ביטול עיקרי הנוצרים, (Ramat Gan 1990). On this manuscript cf. the introduction, p. 24. English translation by idem, *The Refutation of the Christian Principles by Hasdai Crescas* (Albany 1992).

19. 3. ff. [כבוד אלוהים] The end of *Kevod Elohim*, a philosophical treatise by Joseph b. Shem Tov ibn Shem Tov. First edition Ferrara 1556.
20. 20 ff. פירוש אגרת אינפרופיט להחכם הכולל האלהי ר' יוסף נ' שם טוב ז"ל Commentary by Joseph b. Shem Tov ibn Shem Tov on Isaac b. Moses (Profiat) Duran's *Iggeret Al Tehi ka-Avotekha*, anti-Christian polemical letter to the apostate En David Bonet Bonjorn. First edition Constantinople ca. 1577.

XIX

- 2 ff. Parchment. 115 × 120 mm. 14th century. Byzantine semi-cursive script.
21. [מחזור מנהג רומניא (קטע)] Two small fragments from a Romaniote rite Maḥzor. Includes fragments from מעון אדיר מאז ראשון a *rehit* by Solomon ibn Gabirol and from an *akedah*, both from the Yom Kippur service.

XX

- 14 ff. Parchment. 175 × 163 (122 × 100) mm. One quaternion + 6 ff. <Spain or Provence?>, 14th century. Sephardic square script.
22. [סידור (קטע)] Parts of a prayer book. Includes a fragment of laws of prayer from Rosh ha-Shanah and Yom Kippur (2 ff.). Mentions Jacob. b. Meir Tam וכך הגיה רבינו יעקב ז"ל מיום הכפורים הזה עד יום הכפורים הבא. Followed by the priestly blessings with its instructions (beginning missing), verses to be recited by the congregation while the priests are reciting the blessings and prayers to be recited by the priests before and after the blessing including יהי רצון... שתהא from TB Sotah 39a (2 ff.), prayers for wayfarers, biblical verses to be recited when traversing waterways and for protection from thieves, a responsum by Hai Gaon on *pidyon ha-ben* (redemption of the firstborn) printed in *Shaṣarei Teshuvah* (Pittsburgh 1946), p. 5, no. 67 and prayers recited by the individual on various occasions, some of them based on similar prayers mentioned in the Talmud. Includes, *inter alia*, prayers recited upon entering a bathroom, upon entering and leaving a synagogue and upon seeing a house of worship of idolators or hearing their prayers. On two folios: biblical verses beginning with the letter *nun*, verses composed of three words and other passages to ward off dangers to the wayfarer, followed by passages from the Talmud to be recited by one who prays without a quorum (*minyān*) instead of the *kaddish* and other prayers recited only when a quorum is present.

At the end a different semi-cursive Sephardic hand added a short poem commemorating the recovery from an illness in 5163=1403. The poem begins יום קמתי ממטתיו והלכתי בבית שמואל הנשיא and the date is היום אחד עשר לספירה שנת מאה/ ששים ושלושה לפרט האלף הששי ליצירה.

XXI

- 2 ff. (1 bifolium). Parchment. 320 × 245 (210 × 145) mm. <Spain or Portugal>, ca. 1300. Sephardic semi-cursive script.
23. [תלמוד ירושלמי, בבא קמא פרק ב-ג] Fragment from TY Bava Kamma chapter ii, last word of halakhah 3 to chapter iii, near the end of halakhah 4. Edited from

שמכרתי אלו השרשים מר' יונה. Former owners copied a short poem by Abraham ibn Ezra ואומר לצפון תני חילי וצבאותי and another poem that is mostly illegible, and drew some plain sketches.

XXVIII

26 ff. Fragments from printed books.

30. Includes fragments from a Hebrew alphabet and prayers printed in Venice in 1698 (1 f.), fragments from a Latin book (1 f.), from Moses b. Naḥman's *Torat ha-Adam*, Constantinople 1519 (1 f.), from the Mantua 1558 edition of the *Zohar* (5 ff.), the last folio of the Venice 1565 edition of Isaac Arama's *Akedat Yizḥak* and fragments from the Soncino 1486 incunabulum of Prophets (17 ff.).

XXIX

1 f. Paper. 18–19th century.

31. Notes in Hebrew and Latin on the Maḥzor in MS Vat. ebr. 438.

XXX

1 f. Paper. 270 × 190 (203 × 125) mm. 14th century[?]. Sephardic cursive script.

32. Fragment from an Arabic medical manuscript in Hebrew script.

XXXI

Paper. 230 × 155 mm. Small Sephardic cursive script.

33. 1 f. Fragment from the introduction to a philosophical work.

Vat. ebr. 531

Loose, unfoliated leaves of different sizes kept in three boxes. Paper. <Rome, Italy>, early 19th century.

Bibliographical notes by Giovanni Giorgi, the Hebrew scribe of the Vatican Library from 1802–1827. Notes on manuscripts in the Vatican Library, on the works of Wolf, Bartolucci and De Rossi et al. Mostly in Hebrew, but some were written in Italian in Hebrew characters or in Latin.

Vat. ebr. 532

23 columns. Parchment. Height: 205 mm. 19 lines. <Italy>, 15–16th century. Sephardic-Italian square script.

[מגילת אסתר] Esther Scroll. Without *tagin*.

Vat. ebr. 533

20 columns. Parchment. Height: 270 mm. 23 lines. <Italy>, 18th century. Square script.

[מגילת אסתר] Esther Scroll. Most columns, except for those at the beginning and the end, begin with the word המלך. The text is written within an engraved frame

decorated with drawings illustrating the story of Esther. Four columns are coloured. The engravings and most of the illustrations seem to modeled on those by the engraver Francesco Grisellini found in several other Esther scrolls. The blessings recited before and after the reading of the scroll are copied at the beginning and the end of the scroll by another hand as are the *piyyutim* ארור המן אשר בקש לאבדי קוראי מגלה הם ירננו אל אל and ארור המן אשר בקש לאבדי by Abraham ibn Ezra, copied on the last column.

On the illustrations cf. Munkacsi, *Miniat.*, p. 42.

Vat. ebr. 534

18 columns. Parchment. Height: 215 mm. 20 lines. <Italy>, 18th century. Square script.

[מגילת אסתר] Esther Scroll. Without *tagin*. The blessings recited before and after the reading of the scroll and the *piyyutim* אשר בקש לאבדי ארור המן and קוראי מגלה הם ירננו אל אל by Abraham ibn Ezra are copied on four additional columns on a separate smaller sheet of parchment.

Vat. ebr. 535

49 columns. Parchment. Height: 108 mm. 13 lines. <Italy>, 16–17th century. Square script.

[מגילת אסתר] Esther Scroll. Without *tagin*. The blessings recited before and after the reading of the scroll and the *piyyutim* אשר בקש לאבדי ארור המן and קוראי מגלה הם ירננו אל אל by Abraham ibn Ezra are copied within an ornamental coloured frame on a separate sheet of parchment in three columns.

The first letter is decorated.

Vat. ebr. 536

18 columns. Parchment. Height: 230 mm. 21 lines. <Italy>, 16–17th century. Square script.

[מגילת אסתר] Esther Scroll. With *tagin*. The blessings recited before and after the reading of the scroll and the *piyyutim* אשר בקש לאבדי ארור המן and קוראי מגלה הם ירננו אל אל by Abraham ibn Ezra are copied by another hand on a separate sheet of parchment in four columns.

The first letter is decorated.

Vat. ebr. 537

35 columns. Parchment. Height: 214 mm. 14 lines. <Italy>, 15–16th century[?]. Square script.

[מגילת אסתר] Esther Scroll. With *tagin*. The blessings recited before and after the reading of the scroll are copied on the last column.

Vat. ebr. 538

19 columns. Parchment. Height: 348 mm. 26 lines. <Italy>, 17th century[?]. Sephardic type square script.

[מגילת אסתר] Esther Scroll. Opening word decorated.

Vat. ebr. 539

<1> f. + 148 pp. Paper. 189 × 130 (145 × 95) mm. Quaternions. 1744.

Grammatica Hebraica, brevi et nova methodo concinnata auctore R. P. Edwardo Slaughter. Accedit in fine Appendix in qua breviter et dilucidè de Hebraicis Idiotismis, Syntaxi, et Numeris agitur Auctore Jacobo Maria Ayrolo MDCCXLIV. Hebrew grammar in Latin by Edward Slaughter. With the appendix by Jacobo Maria Ayrolo (pp. 113–148). Copied from one of the editions (1699 or 1705/6).

Vat. ebr. 540

50 pp. Paper. 196 × 274 mm. 18th century.

Rudimenta Grammaticae Hebraicae. Grammar of the Hebrew language in Latin. Anonymous author. Includes sections on the letters of the alphabet, nouns, particles and verbs.

The manuscript consists of tables written on paper, folded and pasted onto blank pages.

Vat. ebr. 541

25 ff. Paper. 199 × 138 (137 × 77) mm. Binions. Rome (Italy), 1750.

Johannis Buxtorfii Senior: Instructio Brevis ad lectionem Rabbinicam absque punctis vocalibus. Short treatise by Johann Buxtorf the Elder on the Hebrew language and the vowel points, copied in a calligraphic hand imitating printed text from the edition of the treatise printed on pp. 612–647 of Buxtorf's *Thesaurus grammaticus linguae sanctae Hebraeae* (Basel 1609). On ff. 2r–3v a short anonymous work on the Samaritan alphabet. The title-page on f. 1r reads *Alphabetum Samaritanum sive Hebraicum Antiquum*. The treatise itself is headed: *De caractere Samaritano et Pentateuco*.

The name of the scribe and the place and date of the copy are found on f. 1r: *Anno jubilaei MDCCL, Exscripsit Nicolaus de Comitibus clericus Romanus. Romae*. Written like a Hebrew book and foliated from right to left.

Vat. ebr. 542

14 ff. Paper. 433 × 316 (257 × 175) mm. 1708?

[משנה. מדות]. *De Mensuris Templi Hierosolymitani Hebraice מסכת מדות id est Tractatus*

Mensurarum ex ordine Misnae ultimus titlus. Tractate *Middot* from the Mishnah. With vowel points until f. 3r. On the first page the text is supplied with an intralinear Latin translation of the words.

Probably copied by a Christian in a neat Sephardic square script. On f. 1r: *Ex libris Bibliotheca S. Pudentiane de Urbe. Anno 1708*.

Vat. ebr. 543

212 ff. (212 blank). Paper. 200 × 146 (151 × 95) mm. Mostly eight-bifolia quires. <Spain or Provence>, late 15th century. Sephardic semi-cursive script.

Maṣaseh Eḥod, grammatical work by Profiat (Isaac b. Moses) Duran. First edition Vienna 1865.

On f. 1v verses in honour of the book by Isaac Cabret, beginning **ימים אשר חבר אליעזר מצליח כהן צדק קניתי** by a different hand. On ff. 210v–211r grammatical rules **כללים מהנקוד**.

Owners (f. 1r): Abraham [מהדוין?] **שלי אני אברהם**. Eliezer Maḥliah Kohen Zedek purchased the manuscript from Moses b. Elijah Rieti **קניתי צדק כהן מצליח כהן צדק קניתי**. He is probably Lazaro of Viterbo (cf. Vat. ebr. 505).

On f. 1r a short note indicating that the manuscript was censored **מזוקק**. At the end the signature of Gio[vanni] Antonio Costanzi (a censor of Hebrew books in Rome in the mid-18th century who, in 1766, became the Hebrew scribe of the Vatican Library).

Vat. ebr. 544

214 ff. Paper. 263 × 193 (207 × 133) mm. Eight-bifolia quires. Vatican, 1835. Oriental semi-cursive script.

Maṣaseh Eḥod, grammatical work by Profiat (Isaac b. Moses) Duran. On f. 1v verses in honour of the book by Isaac Cabret, beginning **ימים אשר חבר אליעזר מצליח כהן צדק קניתי**. Indices at the end.

Copied by Sebastiano Solari, i.e. the apostate Raḥamim Hezekiah Mizraḥi from Baghdad, probably from MS Vat. ebr. 543, for the Librarian of the Biblioteca Apostolica in the Vatican, Monsignor Giuseppe Caspar Mezzofanti, and completed on 15 July 1835.

Colophons: **אני העבד המעתיק ... שבסתיאנו צולארי מעיר בבל יע"א שמי לפנים רחמים חזקיה מזרחי 1835 והעתיקתי למלות חפץ החכם ... המתורגמן הגדול . השר (f. 209r–v); יקרא ס"ט ט"ו לחדש לוליו 1835 של בית הספרים אשר בותיקאנא ... יוסף הצדיק מוון ס' יוסף מיזו פאנתי ... היום ט"ז לח' לוליו משנת אלף ושמנה מאות וחמשה ושלשים פה ... רומה הצעיר סיבאסתיאנו צולארי מעיר בבל יע"א לפנים רחמים מזרחי יקרא (f. 210r).**

Vat. ebr. 545

435 ff. (ff. 431–435 were added to the original manuscript ; partial Hebrew foliation: א–קט, ר–צט, ר, [רקד-רקן], [רצט-ר, קט-א]). Parchment. 299 × 226 (164 × 132) mm. Quinions. Ortona (Italy), 1419/20. Italian semi-cursive script.

[מחזור מנהג רומא] Maḥzor Roman rite.

Includes liturgies for the entire year. With the readings from the Torah, the haftarot and the Scrolls. The Scroll of Esther was not copied and the leaves on which Lamentations was written are missing. The choice of *piyyutim* for the *maṣariv* and *yozer* liturgies was influenced by the Ashkenazic and Romaniote rites. Vocalized, sometimes with non-standard vocalization.

At the beginning of the Maḥzor (ff. 2r–13r) סדר התפילות והברכות שיתנהג בהם האדם an halakhic treatise with laws pertaining to rituals and prayers for the entire year. Additional instructions and laws were added before some of the prayers.

The service for Shabbat includes, in addition to the standard *yozer* והכל יודוך, another *yozer* for Shabbat Bereshit beginning אלהינו אלהים אמת by Benjamin b. Zerah and a third one beginning איהל בעוז גבורתי by Benjamin (f. 40r–v). The service for Shabbat Rosh Ḥodesh includes, in addition to the *yozer*, a *zulat* beginning אתה המאזין עתירה.

Ff. 77v–85v: *Selihot* סליחות צום אסתר for the Fast of Esther. Includes the *kerovah* אשנן אתה, among the *selihot*, אלהיך אתה by Jehiel b. Abraham (ff. 77v–78r) and, among the *selihot*, אלהיך אתה אל ימעט לפניך את כל התלאות, by Jehiel (ff. 78v–79r), אלהיך אתה אל ימעט לפניך את כל התלאות, by Meshullam (ff. 79v–80r), אלהיך אתה הוא אלוה ראשוני, by Hillel [b. Samuel?] (f. 80r–v) and אלהי יעקב סלה משגב לנו (f. 81v).

The service for Shabbat ha-Gadol includes, in addition to the *yozer* by Judah b. Menahem, the same poet's *zulat* ומשפט צדק ארוסת אמונה ארוסת צדק (f. 93v). The *yozer* for the first day of Passover is אור ישע מאושרים by Solomon ha-Bavli, but only the *piyyutim* for the *yozer* and the *silluk* are included (ff. 108v–111r). For the second day of Passover it is אדבר מישרים משפטים ישרים by David b. Huna and includes only the *piyyutim* for the *yozer*, the *silluk* and the *ofan*. The *yozer* for the intermediate Sabbath והגדול וחולו של מועד של פסח להר' שמעון הגדול is אהוביך by Simeon b. Isaac recited in the Ashkenazic rite. Only the *yozer piyyut* was copied (ff. 120r–121r). The *maṣariv* for the seventh day is יה שלח אורו by Joshua, recited in the Romaniote rite (f. 125r). The *yozer* for the eighth day is אנהים חידושי שירים by Shabbetai b. Moses of Rome, usually recited on the first days of Passover. Only the *piyyut* for *yozer* is copied (ff. 127r–128v). The readings from the Torah include the Aramaic translation and those for the seventh day include the poetic and midrashic embellishments, among them כד אשתעבדו בני ישראל והוא כד אשתעבדו בני ישראל (f. 132r) and והוא כד איתגלי ה' למשה (f. 132r–v). The *shevaḥot* for the three festivals are copied on ff. 136v–138r.

On ff. 144v–193r tractate Avot from the Mishnah with the commentary by Moses b. Maimon in the Hebrew translation by Samuel ibn Tibbon. The end of the translator's introduction is the same as that printed in the footnotes to the translation in the Vilna edition of the Babylonian Talmud. Rashi's commentary on Avot and the commentary attributed to him on chapter six (*Perek Kinyan Torah*) are copied in the margins.

There are two *reshuyyot* for the Sabbath preceding Shavuot סנהדרין

by Benjamin b. Samuel of Coutances (ff. 199r–200r) and attributed in the manuscript to Meshullam (f. 200r–v). The *mašariv* for Shavuot is אל נגלה from the Romaniote rite. Services for the first day of Shavuot include the *piyyutim* for *yozer* דת מורשה by Leonte b. Abraham (ff. 202v–203r), אור ישראל קדושי by Judah b. Menahem (f. 203r–v) and אילת אהבים מתנת אורחות אראלים *ofan* by Simeon b. Isaac (ff. 203v–204r) and the *silluk* by Simeon b. Isaac (f. 204r–v). The *yozer* for the second day is אימנני אצלו שכנני attributed in the manuscript to Simeon [b. Isaac] לר' שמעון הגדול (ff. 208v–209r). Only the *piyyut* for *yozer* is copied from this liturgy found in the Ashkenazic rite. On ff. 210v–216r: ארמאית *piyyutim* ארמאית אלפא ביטין לשבועות embellishing the Ten Commandments: ארכין ה' שמיא לסיני (f. 210v), ארעא רקדא שמיא זמרו (f. 211r–v), ארעא רקדא שמיא זמרו (f. 211v–212r), אמין שיתין (f. 212r–v), ארעא רקדא שמיא זמרו (f. 212v–213v), איתו כרועו לצלמי (f. 213v–214r), ארעא רקדא שמיא זמרו (f. 214r–v), אמר יצחק לאברהם אבוהי (f. 214v), ארעא רקדא שמיא זמרו (f. 215r–v) and אית לי חד טלייא (ff. 215v–216r). There are two embellishments for the Second Commandment but none for the final three. On ff. 218r–222r a complete transcription of the *azharot* beginning אתה הנחלת תורה and headed אזהרות דאליהו זכור לטוב לעמך.

After the Shavuot liturgy the Maḥzor includes various ritual laws, prayers and *piyyutim* for various occasions such as weddings, circumcision, laws of purity, etc. (ff. 222r–228v) including the benediction recited at the *pidyon ha-ben* ceremony אמר עובר במעי אמו (f. 224r). This benediction was quoted in the Asheri to TB Kiddushin, § 41 and he stated that it was not recited in Ashkenaz or France.

On ff. 228v–261v *liturgies for the fast days*. The inner bifolium between ff. 236 and 237 is missing. Among the *kinot* for the Ninth of Av: למי תימתי (f. 247r–v), למי אמרתה מכל בני אב (f. 246v–247r), אהלי איכה גילו קדישים (f. 248r–v), אנכי (f. 251r–v), איה איתו אב המון גוים (f. 251r), אויב בעת נכנס להיכל (f. 251v–252r), איה אביה מלך אז בצלע האלף (f. 252r–v, the reading in the manuscript is איה אביה מלך corrected in the margin to אביה מלך), all by Eleazar Kallir.

On ff. 261v–276v: *סדר תחנונים* including Psalms and *seliḥot* for the week preceding Rosh-ha-Shanah and the Ten Days of Repentance. The *seliḥot* are all included in the morning services for Yom Kippur in the printed Roman rite Maḥzor (Leghorn 1807). The *ofan* for the *yozer* for the second day of Rosh ha-Shanah includes, *inter alia*, the *piyyut* קדושים רום מחנות (f. 283r). The *reshut* for both Rosh ha-Shanah and Yom Kippur is אכרע אקוד לפני מלכי by Joab b. Jehiel (ff. 280r–v and 304v–305r). Instead of the *piyyut* האוחז ביד משפט towards the end of the morning service of Yom Kippur, the *piyyutim* [צ"ל: *piyyutim*] יאמירוך יברכוך ובארוך and יאמירוך [צ"ל: *piyyutim*] האל המאודר המבורך and יאמירוך [צ"ל: *piyyutim*] האוחז ביד משפט are copied (ff. 320v–321r). The *piyyut* האוחז ביד משפט is copied at the end of the manuscript (f. 433v). After the *Seder Avodah*, commonly found in the Roman rite, another liturgy of the same type was copied, אמוני לבב הבינו with the *reshut* סדר עבודה by Abraham ibn Ezra (f. 353v).

The *maṣariv* for the first day of Sukkot is בצל מחורב by Meshullam (f. 389r) and the *reshut* for *Nishmat* is יה שמך ארומימך by Judah ha-Levi (ff. 390v–391r). The *maṣariv* for Shemini Aẓeret is זה היום אישש להאמיני by Joseph (f. 411r–v). The reading of end of the Torah on Simḥat Torah includes Targum Onkeles and *piyyutim*, among them ארי ונמר (f. 419r–v) and the concluding *piyyut* ברוך אתה ה' אלקינו מלך אשר בגלל אבות בנים גידל העולם (f. 421r–v).

At the beginning and the end of the manuscript and on blank spaces and in the margins throughout the manuscript different hands added liturgies, probably in order to accommodate local rites.

At the beginning of the manuscript the following liturgies were added: שחי לאל by ibn Gabirol intended as a *reshut* for *Nishmat* and headed רשות נאה, to be recited after the Roman rite *reshut* for *Nishmat* according to the note following the *piyyut* אכרע אקוד (f. 1v). A similar liturgy by Abraham ibn Ezra אחד בראני ... אחר נפשי לאלהים and a *reshut* for opening the ark אפתח נא שפתי ואענה ברוך by Mattathias b. Isaac, in a different script, follow (f. 1v).

In the margins, between lines and in blank spaces, an owner added in a square script the seventy-two verses (f. 13v), the *piyyut* שביבית שביבית by ibn Gabirol (f. 20v), the last stanza of the *piyyut* for *havdalah* by ibn Ezra שיר אענה כי (f. 56v, between the lines and in the margins) and the end of his *piyyut* אעירה שחר על דברתיך (f. 257r).

Among the additional *piyyutim* added by different hands at the end of the manuscript two *zulatot* אתה מעולם מאז by Jehiel (f. 431v) and אל העלה ישראל נקראת לפנים by Abraham ibn Ezra with an additional stanza beginning נא ארוכה ומרפא לחולי עמך composed by Solomon of Perugia during the plague in Rome in 1374, מלכי עד מתי תראה צרותי, by Maimon (f. 433r), the *rehit* האוחז ביד מדת (f. 433v), the *seliḥah* בארץ נכריה שבייה ענייה by ibn Gabirol (f. 433v) and a *yozer* for the last day of Passover אופל המוני נגה לעיני by Elia (f. 434r).

Copied by Jehiel b. Menahem Immanuel of Perugia in Ortona for [Samuel] b. [] and completed in 5180=1419/20. The name of the owner and his father in the colophon were erased. Colophon (f. 430r): ותכל מלאכת עבודת הקודש אשר כתבתי אני יחיאל יהל"ל בכמה"ר מנחם עמנואל לעי"ץ מפירושא פה בעיר אורטונא היושבת על שפת הים שנת חמשת אלפים ומאה ושמונים ובריאת עולם וכתבתי לחביבי הנכבד הר' [...] בכ"ר [...] ישר"ו וקבלתי ממנו שכירותי משלם ... The colophon is followed by a poem with an acrostic forming the names of the scribe, Jehiel, and the owner, Samuel. One of the lines refers explicitly to the owner Samuel: וזיכני לכתוב זה המחזור אל שמואל עבדו ובשבילו. The owner, Samuel, and his relative, Jehiel the scribe, are mentioned in a list of books written by Samuel on f. 1r: מחזור חדש [...] שמואל אני שמואל [...] יחיאל קרובי והוא א' תהלים קטן יש ביד כא"מ מחברות מעמנואל בנייר מוד ... א' ספר הנקרא שערי צדק עם ליקוטים [כבוד אבי מורי] ישר"ו ... א' זוג' מחברות מעמנואל בנייר מוד ... א' ספר הנקרא שערי צדק עם ליקוטים אחרים מהר' יונה, - א' פירוש חומש מרבי' משה בן נחמני עם ליקוטי אחר' מקבלה קניתי מהר' מנחם מפבריאנו זצ"ל ... א' סדור ... מצוייר מכתבה קטאלנה. Another hand added a short list of

books purchased from his brother Isaac and from Judah Catalano א' חיבור קנייתו. מחלק ר' יצחק אחי ... עוד א' סדור ... קנה אותו מכמ"ר יהודה קטאלאנו. These booklists were published by N. Allony, *Areshet*, iv (1966), pp. 221-224.

In MS Parma, Biblioteca Palatina Parm. 1711, the scribe, Jehiel b. Menahem Immanuel of Perugia wrote a bill of sale stating that he, a resident of Narni, sold the manuscript in Città di Castello on 16 January, 5184=1424.

Owners: Moses b. Solomon di Cammeo wrote a note recording the purchase of the manuscript from Elhanan b. Samuel: לעולם יכתוב אדם שמו על ספרו שמא יבוא אדם אחר מן השוק ויערער עליו ויאמר שלי הוא זה הספר על כן כדי להרחיק אדם מן הכעור ... אני משה בר שלמה ז"ל מקמיא חפצתי לחתום שמי הנה איך קנאו אבי ר' שלמה ז"ל הנזכר, במעות מחושבים מר' אלחנן הנזכר לפניו בר שמואל ז"ל (f. 429v). Another entry on f. 432v is mostly scratched out; only the name of the owner's father, Samuel, is legible and it is possible that the entry was written by Elhanan b. Samuel mentioned above "מודה אני אלחנן זי"י בכ"ר שמואל ע"ה [...]". A later owner signed his name on f. 314r "Samuel Pansiere" and again on f. 435v with the date Agosto 16 1663. At the end of the manuscript different owners, probably from the same family, entered dates of birth of their children in the years 1571-1630. On f. 431r an owner listed the births of his children Gentile Dona (יינטיל דוּנא), Moses and Reuben in 1571, 1576 and 1578. One of the entries on that page was written by Moses b. Mazliah del Borgo who recorded the birth of a daughter to Judah b. Moses di Cammeo on 17 Sivan 5345=1585 with [his mother?] Paziencia wife of Mazliah del Borgo serving as midwife מועיד אני משה יצ"י המכונה פונפיאו בכ"ר מצליח מלבורגו ז"ל איך ... יום ו יז ימים לחדש סיון שנת שמ"ה פ"ק ... נולד בן אחת לכמ"ר יהודה יצ"י בכ"ר משה מיקאמיאו יצ"י ... - שם המילדת שקבלה היום מרת פאציאיניציאה אשת ר' מצליח מלבורגו. On f. 430v three entries by Moses b. Judah di Cammeo recording the births of his sons Judah, Jacob and Mazliah in 1612, 1621 and 1639.

Vat. ebr. 546

422 ff. (3-424). Parchment. 276 × 200 (177 × 138) mm. Quaternions. Three columns. Reggio di Calabria (Italy), 1502. Sephardic square script.

[תנ"ך] Bible. With vowel points, accents and Masorah Magna and Parva. Includes: Pentateuch (ff. 1v-106r), Joshua (ff. 107v-121r), Judges (ff. 121r-134v), Samuel (ff. 134v-166r), Kings (ff. 166r-200r), Isaiah (ff. 200v-224r), Jeremiah (ff. 224r-254r), Ezekiel (254r-279v), Minor Prophets (ff. 279v-300r), Psalms (151 psalms, ff. 300v-330r), Proverbs (ff. 330r-339v), Job (ff. 339v-350v), Ruth (ff. 351r-352v), Canticles (ff. 353r-354v), Ecclesiastes (ff. 354v-358v), Lamentations (ff. 358v-361r), Esther (ff. 361r-365r), Daniel (ff. 365v-373r), Ezra (ff. 373v-387r), Chronicles (ff. 387r-422r) and the Scroll of Antiochus in Aramaic (ff. 422v-424v).

The Masorah is often displayed in the form of micrographic, geometric and other designs.

The first word of Genesis was not written and blank space was left for the artist

to inscribe the word, presumably within an ornamental frame. The opening word of Minor Prophets is decorated (f. 279v).

At the bottom of f. 33r the vocalizer noted that these pages were not vocalized by his hand נקוד אלו הדפי' אינו מידי.

Copied by Samuel ibn Musa, known as Maraj, an exile from Spain, in Reggio di Calabria and completed on Thursday evening, 24 Adar 5262=1502. The scribe, whose full name is Samuel b. Yom Tov ibn Musa, copied MS New York, JTSA 2384 in Reggio in 1507 and Milan, Biblioteca Ambrosiana D 84 sup. in 1507/8. He should not to be confused with the scribe Samuel b. Samuel ibn Musa who was active in Lisbon at the end of the 15th century. In the colophon he mentioned his two exiles, the deplorable conditions in Reggio due to wars and, apparently, a plague. The colophon on f. 422r reads: תם ונשלם שבח לאל בורא עולם. נשלם ש"ל על ידי שמואל ה' מוסה הנקרא מראג' הספרדי מבני הגרשוני פה ריג'ו העירה בהיותי עצור ועזוב מבלבולי מלחמות המלכות בשנת חמשת אלפים ומאתים וששים ושתים ליצירה בחדש אדר ארבעה ועשרים יום בו ליל יום ששי לאור הנר אחרי אשר טעמתי שני גרושין עלה מות בחלוני העיר שנה אחת והארץ סוגרת ומסוגרת אין יוצא ואין בא המקום ברחמי שמרני מחצי הזמן עד היום ויזכני לחיות בנועם ה' ולבקר בהיכלו אמן.

Vat. ebr. 547

100 ff. Paper. 272 × 210 (185 × 130) mm. Quaternions. Rome, 1836. Oriental semi-cursive script.

1. Ff. 1r–39r: *Megillat Emet ve-Emunah*. Kabbalistic treatise. Begins שאלת ממני ידידי להראותך בסתארתך] כמו בהפה] איזה דרך מקבלה שיהיה ישרה וקצרה. With short commentaries and glosses in the margins. According to the title-page the treatise is a commentary on the thirty-two paths of faith and on the thirteen measures of mercy. הוא פירוש על ל"ב שבילי אמונה ועל י"ג מדות של רחמים. וקצת מספר יצירה ושאלת חלום בהקיץ. With glosses and additions in the margins. Incomplete.
2. Ff. 38r–39r: *Sefer Yezirah*, from near the end of chapter iv.
3. Ff. 39v–41r: Mystical secret of the *kaddish*. Begins דע והבן כי סוד הקדיש הוא סוד גדול מסודות האמונה. [ראל] קדושי מפי קדושי יש' [ראל].
4. Ff. 41v–50v: Commentary on the ten Sefirot beginning עשר ספירות הקבלה. Cf. G. Scholem, *מפתח לפירושים על עשר ספירות הקבלה הראשונה מהם היא כתר אהיה קוצו של יוד*. KS, x (1933/4), p. 510, no. 115. According to M. Idel, *עולם המלאכים, Studies in Jewish Mysticism, Philosophy and Ethical Literature, presented to Isaiah Tishby* (Jerusalem 1986), p. 39, note 145, the author of this commentary was probably Joseph Gikatilla.
5. Ff. 51r–71r: Explanations of biblical verses, mainly from Job, Daniel and Esther, midrashim and sayings of the Rabbis.
6. Ff. 72r–100r: Kabbalistic commentary on the prayers by Joseph ibn Sheraga. פירוש התפילות להח' המקובל האלהי רבי יוסף אבשרגה זצ"ל.

Copied from MS Vat. ebr. 456 which was copied in part by Judah Ragusi in Ankara in 1556. The copyist of this manuscript was Sebastiano Solari, i.e., the apostate Raḥamim Hezekiah Mizraḥi from Baghdad who also copied MSS ebr. 544 and 557. He completed the copy in the Vatican library in 1836 for Monsignor Giuseppe Mezzofanti. Inscriptions and colophons by the scribe: העתקתי מספר ישן נושן מכתבת ידי החכם השלם המקובל כמוה"ר יהודה רגוסי בן כמוה"ר שלמה רגוסי מתושבי עיר אנג'ורה תחת ממשלת המלך סולימאן והעתקתי אני בזאת העיר המהוללה רומה יע"א בבית הספרים אשר בואתיקאנא לכבוד מעלת החכם השלם המתורגמן ... מון סיניור מיסו או פאנתי ושמו הטוב האדון יוסף מיוזפאנתי ונעתק על ידי אני הצעיר סיבאסתיאנו צולרי מעיר בבל יע"א לפנים רחמים מזרחי אקרא הבבלי היום ה' לח' מרצו שנת אל' ושמונה מאות ול"ו לביאת משיחינו ולחשבון היהודים אלף ושמונה [] ברוך ה' אשר עזרני וסמכני והגיעני להשלים העתקת הספר החשוב (title page); מאות וששה ותשעים הזו ... למלאת תשוקת ... השר המתורגמן הגדול מון סיניור יוסף מזו פאנתי שר על בית הספרים אשר בוותיקאנא והוא הזיל כספו וזהבו להעתיקו נשלם חלק ראשון ממגלת אמת ואמונה היום ה' לחדש מרסו שנת אלף ושמונה מאות וששה ושלשים לחשבוננו המשיחיים ולעברים שבעה עשר אדר שנת אלף ... ברוך ה' אשר עזרני וסמכני להעתיק ולסיים ספר; (ff. 49v–50v); ושמונה [] מאות וששה ותשעים לפ"ג מגילת אמת ואמונה וספר צורת המאמרים וספר פירוש התפילות להחכם ההר יוסף אבן שרגא זצ"ל חדושים ומדרשים מינים תמימים שונים. העתקתים לתשוקת ומעלת החכם הגדול יחיד בדורו המתורגמן העצום שמו נודע בשערים איש צדיק תמים שאין כמוהו חכם בחמשים לשונות ... מון סי' יוסף מזופנתי הי"ו אכ"ר ... העבד המעתיק סיבאסתיאנו צולארי מעיר בבל משיחי לפנים רחמים מזרחי יתקרא. ברוך ה' (ff. 99v–100r). לעולם אמן ואמן. תושלבע"א.

Vat. ebr. 548

93 ff. (70–75 blank). Paper. 183 × 125 (163 × 105) mm. Senions. Late 18th century.

1. Ff. 1r–69r (1–135 pp.): *Veteris Testamenti dictionarium Hebraeo-Chaldaicum, ut cum Bibliis Hebraicis manualibus compingi queat hac forma editum a Johanne Simonis*. Hebrew-Aramaic dictionary with Latin definitions by Johannes Simonis, copied from the Amsterdam 1753 edition of the Bible to which this dictionary was appended. The title page is an almost exact facsimile of the printed title page.
2. Ff. 76r–93r: *Grammatica linguae sanctae institutio auctore Josepho Pasino*. Hebrew grammar in Latin by Giuseppe Pasini, copied from the Padua 1766 edition. Extant only until near the end of chapter five. On ff. 92r–93r: numerals with their equivalents in Hebrew characters.

Vat. ebr. 549

35 ff. Parchment. 235 × 168 (167 × 115) mm. Quinions. <Italy>, mid-14th century. Italian semi-cursive script.

Moses b. Samuel ibn Tibbon's philosophic commentary on Canticles. The name of the author was scratched out in the title. First edition Lyck 1874. A synoptic edition based on manuscripts including this one and with a German translation was prepared by O. Fraisse, *Moses ibn Tibbons Kommentar zum Hohelied und sein poetologisch-philosophisches Programm*:

synoptische Edition, Übersetzung und Analyse (Berlin 2004). On this manuscript, cf. pp. 59–60.

Censors (f. 35v): *Revisto p[er] me Antonio Francesco Enriques d'ord^e dell Ill^{mo} Mons(ignor) Arciv(escovo) d'Urbino, 1687; Revisto per me Pietro Martire*. Cf. Parma, Palatina MSS 2843–4, 2849, Cambridge UL, MS Add. 436, Paris AIU, MS H 124 A. On a paper flyleaf at the beginning a dedication of the manuscript to Pope Gregory XIV לאדוננו הקדוש אפיפיור גריגורי פלישימנטי ריניאנטי.

Vat. ebr. 550

164 ff. (163 + <1> blank). Parchment. 177 × 137 (109 × 80) mm. Quaternions. <Spain or Provence>, early 14th century. Sephardic semi-cursive script.

1. Ff. 1v–112r: ספר כריתות למשטרו ברוני *Sefer Keritut*. Hebrew translation by Hillel b. Samuel of Verona (d. ca. 1295) of Bruno da Lungoburgo's medical treatise *Chirurgia Magna* composed in 1252. At the beginning the scribe added a long heading: זה ספר שרורגיאה אשר חבר רופא אחד מחכמי הגוים ובלשון עברי נקרא ספר הכריתות והעתיקו מלשון נוצרי אל לשון עברי החכם הנבון ר' הלל ישמרהו צורו ויברכהו בן החסיד הקדו ר' שמואל בן המשכיל הנבון ר' אלעזר מיירונו עצמותיהם כדשא תפרחנה ונקרא זה הספר ספר כריתות למשטרו ברוני הרופא אשר כתבו אל אחד מאוהביו.
2. Ff. 113v–131r: [סינונימה] Medical dictionary (synonyma) of the drugs and medicines in Book ii of Avicenna's *Canon*. The Arabic terms are listed in Hebrew alphabetical order and translated into Hebrew and occasionally into the vernacular (Spanish).
3. Ff. 132r–163v: סינונימאש לזהראבי Another synonyma in two parts, each in Hebrew alphabetical order. The first part (ff. 132r–153r) lists terms, apparently from the medical works of Zahrawi, and their translations into Arabic and the Spanish vernacular (בלעז). The second part (ff. 153r–163v): החלק השני בביאור שמות הסמים והעשבים אשר להם בלשון לועזים ובלשון הגרי ובלשון חכמים, ובלשון מקרא ממה lists drugs and herbs with their equivalent terminology in the vernacular (Spanish), Arabic, Hebrew or biblical Hebrew whenever the term is found.

Initial words are written in ink within penwork panels richly decorated in gold (f. 1v) and other colours with figures of birds, animals and hybrid creatures.

Owner (f. 1r, faded): Purchased from Samuel Ḥayyim of Narbonne[?] זה הספר קניתיהו מן שמואל חיים דנרבונא[?] י"ץ.

Vat. ebr. 551

106 ff. (old foliation in Hebrew ליז-קמג). Parchment. 175 × 135 (140 × 85) mm. Senions. <Italy>, ca. 1300. Italian semi-cursive script.

[מעלות המדות] Jehiel b. Jekuthiel Anav's ethical work *Maṣalot ha-Middot*. Cf. MS Vat. ebr. 478. Incomplete. Extant only from *maṣalah* v to the middle of *maṣalah* xxii.

Vat. ebr. 552

276 ff. (119v–121v blank). Paper. 172 × 126 (155 × 72 and 157 × 74) mm. Quaternions. <Italy>, 17th century. Italian cursive and semi-cursive scripts.

1. Ff. 1r–119r: [פירוש נביאים אחרונים לרי"ד] Isaiah b. Mali di Trani's commentary on Latter Prophets (Isaiah, Jeremiah and Ezekiel). In this manuscript the commentary is attributed to Abraham b. David[!] b. Ezra. Isaiah is headed פירוש ישעיה להחכם הגאון ר' אברהם בר דוד בר עזרא הספרדי זצ"ל. The commentary on Ezekiel extends only until xl:1 as it does in all other manuscripts and at the end the copyist wrote a short colophon attributing the commentary to ibn Ezra לא נמצא יותר מפני יחזקאל לאבן עזרא.
2. Ff. 122r–276r: [פירוש ס' ישעיה לראב"ע] Abraham b. Meir ibn Ezra's commentary on Isaiah. Only until Isaiah xliv:16. At the beginning, in a decorated panel, the scribe or an owner wrote a heading attributing the commentary to an anonymous author who composed it in 1145 and died in his youth פירוש ישעיה כי מת בנערותו, לא היה לו זמן להדפיסו ... על דרך קבלה ודקדוק, וזה ההעתק נכתב מהחכם לא נדפס כי מת בנערותו, לא היה לו זמן להדפיסו ... על דרך קבלה ודקדוק, וזה ההעתק נכתב מאותו של יד החובר בעצמו שהיה כולו בלוי וקרוע שנת תתק"ה לפ"ק. Ibn Ezra's colophon stating that the commentary was completed in Lucca in 4905=1145 is found on f. 205v: נשלם ספר ישעיה הנביא ... באייר שנת תתק"ה לעולם בעיר לוקא עיר מושב בני ביתי. The commentary is divided into chapters though they are not consistent with the common division. There are lengthy additions to the commentaries on Isaiah xi:11 (ff. 157r–163r), xli:10 (ff. 239r–258v) and xliv:16 (ff. 269r–276r) on the Messiah, the Redemption and other subjects, many based on *aggadic* sources but also quoting later authorities such as אריטב"א Yom Tov Ishbili (f. 238r et al.) and אר"ש Asher b. Jehiel (f. 249r et al.). On f. 160v a diagram of the ten Sefirot kept by the Messiah.

Nos. 1 and 2 were each written by a different hand sharing the same paper. No. 1 was written in a cursive script and no. 2 in a semi-cursive script with initial words in red ink.

Vat. ebr. 553

176 ff. (89–95 are blank flyleaves separating the two manuscripts). Provençal semi-cursive scripts.

Parts of two Provençal prayer books bound together and complementing each other.

I

Ff. 1–88. Parchment (outer and inner bifolia of each quire) and paper. 171 × 126 (140–149 × 78–87) mm. Eight and seven-bifolia quires. Orange, 1389.

1. Ff. 1r–88v: [סיידור מנהג קרפנטרץ לכל השנה] Siddur, rite of Carpentras (Provence). According to B. Bar Tikvah, פייטי ר' יצחק השניירי (Ramat Gan 1996), pp. 63–65, this manuscript is representative of the Provençal tradition of *kinot*.

Begins with the *seliḥot* and *kinot* for fast days and *piyyutim* for the *yozer* of *Shabbat Eikhah*. The liturgies for the Tenth of Tevet begin with the *kerovah* מתנים לב ובשרון by Samuel b. Nethanel beginning with an additional stanza רומי ונקלה כבודי (f. 1r). Most of the *kerovot* in this manuscript are renditions of the first five or six blessings of the *Amidah* in poetic form. Among the *seliḥot* for the Tenth of Tevet: שעה עליון לקול אביון ושועתו אל תבזה (f. 3r), שעה עליון לקול אביון ושועתו אל תבזה (f. 4r), שארית אום נעצבת לפניך נצבת by Joseph Tov Elem (f. 4r–v), אשר קראני by Solomon ibn Gabirol (f. 5r), שחיתי ונדכתי ולבי יתחלחל by Solomon b. Judah ibn Ghayyat (f. 5v) and שעה נאסר אשר נמסר by ibn Gabirol (f. 6r–v) intended for 17 Tammuz. This *seliḥah* was also copied in its proper place among the liturgies for 17 Tammuz (f. 17r). The *teḥinah* for the Tenth of Tevet is אל אבל by Judah ha-Levi (f. 8r). The *kerovah* for the Fast of Esther is כי אלי אבלי המיר by Nathan b. Isaac (f. 8v). Among the *seliḥot* for the Fast of Esther are חנון ורחום ה' על עם כבודו גלה by Isaac ibn Ghayyat (f. 10r), יחלת עבדיך בחזיוני כתביהם by Joseph [Kimḥi?] (f. 10v), אז בהעמיק מחשבת זממו by Joseph (f. 11r) and איד זרים אכזרים כדבורים סבבוני (ff. 11v–12r). The end of the *seliḥot* for the Fast of Esther is missing. There are two *kerovot* for 17 Tammuz, וארץ שפל רומי ונקלה כבודי beginning with an additional stanza (ff. 13r–14v) and אחד הרביעי שירות הכלי לילול (ff. 14v–16v). The *seliḥot* include אלהי ישועתנו שעה את by Samuel (ff. 18r–19r) and עמודי העבודה, עמודי המיר by the apostate Andreas (cf. E. Landshut, Berlin 1857, pp. 46–47). The *seliḥot* are followed by two *teḥinot*, אפל כוכב ושפל מרכב by Zerahiah ha-Levi (ff. 22v–23r) and רבה אנחתי by Judah ha-Levi (f. 23r–v).

On ff. 24r–31r *piyyutim* for the *yozer* of *Shabbat Eikhah*, mostly by Judah ha-Levi. Among the *reshuyyot*: יריבוני בני רשעה בהבל (f. 24r), יום אזכרה חגי חדשי ושבתי by Isaac (f. 24v). Among the other *muḥarakhim*: אומרה ביום ירבו חילי (f. 25v). Among the *piyyutim* for *Nishmat* are נשמת שארית עמך מקוננים by Solomon (f. 26r) and נשמת יונה בוכה בעבודת מעבידיה תיחדך by Jacob (ff. 26v–27r). The *piyyut* for *kaddish* is יום נכספו נפשים (f. 27r) and the *ofan* is הן אראלם צעקו חוצה ... שגבו שוטני (f. 28v).

There is a lacuna after f. 30 from the middle of the *ahavah* לכם בני ציון הכואבים until near the end of the final *kinah* for the Ninth of Av. On f. 32r–v the *kerovah* for the Ninth of Av, among them שכינה צועקת בהרע שובו בנים חדלו by Joseph (f. 34r) and איד קדר מאד הדר המקדש הנאווה (f. 35r) and איד קדר מאד הדר המקדש הנאווה (ff. 35v–36r).

On ff. 38v–42r *teḥinot* for the Ninth of Av, many of them by *paytanim* from Provence, some of them contemporaries of the scribe. The *teḥinot* are אהה למה רגשו גוים (f. 38v) by Zerahiah ha-Levi, אחרת לחכם אד' ר' אברהם by Abraham of Carpentras, headed דקרפנטראן נ"ע (f. 40r), three *teḥinot* by Israel b. Asher, the father of the editor of

[נחם] ה' אלוהינו את אבלי ציון ואת אבלי לכליון (f. 88r). Another hand added the prayer ואת אבלי ציון ואת אבלי לכליון from the *Amidah* for the Ninth of Av (f. 89v).

Some of the *piyyutim* are supplied with non-standard vocalization. The melodies for many of the *kinot* and some of the *piyyutim* based on familiar melodies of other liturgies are noted on ff. 53r, 62r, 62v, 68r, 73r, 73v and 74r.

Copied by Simeon b. Samuel for [Israel] b. Samuel and completed on 6 Adar 5149=1389 in Orange. Colophon (f. 87v): אני שמעון בר' שמואל כתבתי אלו הקינות והנחמות ... וסיימתיו בששה ימים לחדש אדר למנין שאנו מונין כאן בעיר אברננה וארבע צומות לר' [...] בר' שמואל ... וסיימתיו בששה ימים לחדש אדר למנין שאנו מונין כאן בעיר אברננה ... היושבת על נהר איגי בשנת חמשת אלפים ומאה וארבעים ותשעה לבריאת עולם ... The name of the original owner was scratched out in the colophon and the name Israel was written over the deletion.

Some folios are bound out of order. The correct order of ff. 69–88 is 70–71, 69, 72–76, 82, 78, 81, 77, 83–84, 86, 85, 87–88. Folios are missing after ff. 12, 30, 48, 50, 82, 80, 86. One bifolium (ff. 77, 82, 85–86) is bound upside down.

II

Ff. 96–176. Parchment. 170 × 125 (107 × 67) mm. Quaternions. 14th century. Provençal square script.

[סידור מנהג קרפנטרץ לכל השנה] Siddur, rite of Carpentras. The manuscript is incomplete. Four sequences of folios are extant with lacunae between each of the sequences. The Book of Psalms was copied in the upper and lower margins of the manuscript and the extent of the missing parts is evident from the lacunae in this text.

Ff. 96r–121v (first sequence): End of the ritual laws concerning Rosh ha-Shanah, the *Amidah* for Rosh ha-Shanah (without the *piyyutim*), order of shofar blowing, instructions for recitation of liturgies for the Fast of Gedaliah, laws of Yom Kippur and the *Amidah*. In the upper and lower margins the text of Psalms lxix:1–lxxxiii:17. Ff. 121 and 122 are the outer bifolia of a quire whose inner bifolia are missing.

Ff. 122r–130v (second sequence): End of laws of Sukkot and *Pirkei Avot* i:1–iv:11. In the margins: Psalms lxxxix:2–xciv:12. A quire is missing between ff. 130 and 131.

Ff. 131r–156v (third sequence): The Passover Haggadah, including the *piyyutim* פסח מצרים אסירי יצאו חפשים (f. 139v) and מבית און שבת מדני (ff. 139v–140v), followed by various private prayers and biblical verses, among them prayers beginning יהי רצון מלפניך ה' אלהי ואלהי (f. 144r), יהי רצון מלפניך ה' אלהי ואלהי (f. 146v–147r), אבתי למענד ולמען פסוקי תורתך recited before reading the Divine Name of seventy-two letters (ff. 147v–149v) and יהי רצון מלפניך ה' אלהי ואלהי אבתי שתתן לי היום ובכל יום ויום (f. 151r–v). In the margins Holy Names associated with many of the prayers. In the upper and lower margins the text of Psalms cii:13–cxviii:3.

Ff. 157r–175v (fourth sequence): End of a prayer mentioning angels and the Divine Name of seventy-two letters, a prayer attributed to Moses b. Naḥman יהי רצון מלפניך ה' אלהי ואלהי אבתי שתשלח ברכה והצלחה בכל מעשה beginning תפלה לרמב"ן ז"ל (f. 158r), another prayer beginning ואלהינו ואלהי אבותינו הצילנו מכל צרה וצוקה (f. 158r), another prayer beginning תפלת הישרים (ff. 158v–160v), prayers recited before, during and after reading Psalms (160v), a prayer for invoking spells ואחר יאמר בכל יום בטהרה beginning משביע אני עליך מטטרון של יוצרנו ששמך כשם ובנקיות מה שהיו אומ' ר' עקיבא ור' שמעון פרשת (f. 165r–v; cf. G. Scholem, הכרת פנים וסודי שרטוטין, *Sefer Assaf*, 1953, p. 469), headed Numbers xxiii:14–xxiv:10 (ff. 165v–167r), the *piyyut* אשר מלך (f. 167r–v), prayers for the morning services on Mondays and Thursdays תוספת תפלה לשני וחמשי (ff. 167v–170r), the Aramaic Targum Yerushalmi of the reading for the seventh day of Passover with the midrashic supplements and the Aramaic *piyyut* על ימא משה וקום (ff. 171r–172r), the Targum Yerushalmi for the first day of Shavuot with the *piyyut* זמרו שמיא רקדא ארעא and the supplement (ff. 172r–173v), and the beginning of the benedictions סדר ברכות (f. 175r–v). In the upper and lower margins the text of Psalms cxix:100–cxxxix:19.

F. 176r (after a lacuna of about 6 folios): End of the prayer ויתן לך for the termination of the Shabbat, and the beginning of a work on interpretation of dreams beginning התיאיר שתי ידי שנקצצו. In the upper and lower margins the text of Psalms cxlv:3–16.

On ff. 123v, 174r–v and 176v another semi-cursive hand added supplemental private prayers to be recited after the *Amidah*.

Ff. 96–140 and 175–176 presumably were copied by Meir, who singled out his name on f. 123r. Another scribe copied the other folios and the Psalms in the margins of f. 176.

The beginning of the services for Rosh ha-Shanah on f. 96v is decorated in gold and colours.

Vat. ebr. 554

79 ff. (<2> + 1–77; ff. 69–73, 76–77 blank). Paper. 136 × 105 (100 × 65) mm. Binions. <Italy>, 17th century (before 1695). Italian square script.

ספר השירים Liturgical poems; *piyyutim* and *pizmonim* for festivals and special occasions, many by 16th and 17th century poets. On ff. 6r–11v: *piyyutim* for Sabbath. On ff. 11v–12v: *piyyutim* recited on opening the Torah ark. On ff. 25r–30r: *piyyutim* for the circumcision ceremony, but the prayers and benedictions for the ceremony are copied on ff. 47v–49r. On ff. 50r–67r: סדר פטום with non-standard vocalization. A good number of the poems in the manuscript are for Simḥat Torah. Israel Najara is the author of many of the *piyyutim*.

Among the poems included in this manuscript: יום זה לישראל אורה ושמחה שבת מנוחה by Isaac Luria (f. 6v), חושה לעזרתי אמיץ ונהדר by Ḥiyya al-Daudi (f. 19v), אחר נוגנים by Joseph b. Joel Bivas בא יבא נושא ברינה, ואשיר שירה by Solomon Mazal Tov (f. 20v).

(f. 26r), יהמה לך לבי אלי בתוך קרבי by Immanuel Frances (f. 32r), two *piyyutim* by Joseph Fiammetta, by Isaac b. David Aboab da Fonseca (f. 32v), two *piyyutim* by Joseph Fiammetta, אקריב שי שירי (f. 37r) and אשחרך כי טוב חסדך by Abraham (f. 43r) and מרים הוא על כל מרומים by Moses Kohen (f. 45v).

At the end of the manuscript (ff. 74r–75r) an index of the poems according to an earlier foliation in Hebrew letters.

In the first part of the manuscript many of the initial words are decorated or illuminated, including the title-page on f. 4v. Some of the decorations illustrate the text (e.g., ff. 23r, 24v, 28r, 34r, 35v, 36v, 44r).

At the beginning of the manuscript and on f. 68r–69r there are records of events in the Baraffael family in Hebrew and Italian recorded by different hands. Joseph Ḥai (“Giosef Vita Baraffael”) son of Jacob בר רפאל יצ״ו was born on 19 Av 5455=1695 (f. 5v). He married Deborah [di Angeli] da Modena (in Hebrew: דבורה מלאך ממודינא) on 1 Sivan 5487=1727 (f. 2r). His father Jacob died on 10 Nisan 5485=1725 (f. 1v), his mother Perla פירלא died on 16 Ellul 5490=1730 and his wife Deborah, daughter of Manoah, on 25 Nisan 5523=1763 (f. 68v). On f. 2r [Joseph Ḥai?] recorded the birth of his son Jacob on the second day of Rosh ha-Shanah 5494=1733 and noted that his brother, Hezekiah, circumcised the infant in the presence of the כמהר״ר יוסף מפליסטרינה Joseph di Palestrina בעלי הברית and Shabbetai di Segni שבתאי מסניי יצ״ו, who served together as rabbis in Rome (cf. H. Vogelstein and P. Rieger, *Geschichte der Juden in Rom*, ii, Berlin 1895, p. 276). On f. 69r another hand recorded the death of [the same infant?] Jacob on 16 Tammuz 5494=1734. On f. 68r a note on the death of a nephew, Solomon פטירת נכדי... כה״ר שלמה חיים ז״ל Ḥayyim b. Hezekiah Baraffel on 13 Sivan 5505=1755 ז״ל. The letters G.V.B. [Giosef Vita Baraffael?] and a family symbol, a rooster, are embossed on the binding.

Vat. ebr. 555

66 ff. Parchment. 248 × 200 (147 × 119) mm. Quinions. Two columns. Padua (Italy), 1403. Byzantine-Italian semi-cursive script.

[חידושי הרשב״א על מס׳ ברכות] Novellae on TB tractate Berakhot by Solomon b. Abraham ibn Adret (Rashba). First edition Venice 1523. With variations from the printed editions. Printed from this manuscript by Makhon Or חידושי הרשב״א; and used in subsequent editions. The novellae by ibn Adret in this manuscript are copied only until Berakhot 51b and end abruptly on f. 64r, column 2, line 17; they are followed, according to the scribe's statement, by novellae from other authorities culled from various sources, among them Menahem ha-Meiri: ע״כ לשון חידושי הרשב״א ז״ל ומכאן ואילך כתבתי מחידושי Menahem ha-Meiri: אחרי׳ מה שליקטתי מהם וכן מצאתי בחידושי הרשב״א לבית מאיר. It seems that the citations from Meiri are not from his *Beit ha-Behirah* but possibly from his lost novellae on this tractate. Other authorities quoted in this section besides Rashi and Alfasi are Hai Gaon ר״א וכת׳ רב האיי גאון (f. 64r) Abraham b. David of Posquières ר״א (several times) and R. Z[erahiah ha-Levi?] and his pupil Joseph מפני מחלקת לפני (f. 65r).

Copied by Shelḥaya b. Judah of Candia for Abraham the physician b. Judah the physician in Padua on 13 Kislev 5164=1403. The same scribe copied MS Venice, Comunità Israelitica 83 in Padua in the same year and for the same patron. Abraham b. Judah had also owned MS Oxford, Bodleian Library Mich. 17 and, apparently, MS Parma, Biblioteca Palatina Parm. 2063 and/or 3151 (purchased in 1403). He represented the Jewish community of Padua in the Forlì convention in 1416 (Cf. L. Finkelstein, *Jewish Self-Government in the Middle Ages*, New York 1924, pp. 282–295). Colophon (ff. 65v–66r): נשלם זה הספר חידושי דהרשב"א דמסכת ברכות: שנת חמשת אלפים וקס"ד לבריאת עולם על ידי שלחיה הצעיר בכ"ר יהודה ברביעי בשבת ב"ג בכסליו שנת חמשת אלפים וקס"ד לבריאת עולם על ידי שלחיה הצעיר בכ"ר יהודה מקנדיאה נבתו"א וכתבתי הנה בפדוואה למורי היקר כמ"ר אברהם הרופא י"ל יצ"ו בכה"ח ר' יהודה הרופא נבתו"א השם יזכיהו לקיים מה שכתוב בתוכו ויקיים עליו מקרא דכתיב לא ימוש מפניך ומפי זרעך ומפי זרע זרעך ולהיות מן הנכתבין לחיים בירושלם ובמהרה בימינו יבא הגואל ויבנה בניין בית אריאל ואז יגל י[ה]ו[ד]ה[ו] וישראל בעגלה ובזמן קריב אמן ואמן סלה ועד חזק הכותב ואמיץ הקורא בו אמן סלה ועד.

Owner: Moses b. Judah Freistadt (or Freierstadt): שלי זה הספר משה בר יודא וריישטט (f. 65v in a semi-cursive script) and משה חזק. שלי זה הספר משה בר יודא פריירשטט (f. 66r in a square script). Censors (f. 66v): Domenico Irosolomi[ta]no [=Gerosolimitano], 1613; visto da Gio. Antonio Costanzi (a censor of Hebrew books in Rome in the mid 18th century who, in 1766, became the Hebrew scriptor of the Vatican Library).

Vat. ebr. 556

152 ff. Paper. 258 × 193 (187 × 140 and 211 × 140) mm. Eight-bifolia quires. <Pro-
vence?>, 15th century (watermarks). Sephardic cursive script.

[פירוש על הביאור האמצעי של אבן רשד על ספר המדות של אריסטו] Anonymous commentary on Averroes' *Middle Commentary on the Nichomachean Ethics* by Aristotle attributed to Thomas Aquinas לבן רשד עם ביאור שנטומש דקיננו הפילי. In fact, only parts of the Commentary are by Aquinas, selected in part from his *Commentary on the Ethics*. On ff. 1r–2r a preface beginning מן הדברים הנכספים לאדם. בלמידתו ספר מן הספרים. According to L. V. Berman, in *Multiple Averroès* (Paris 1978), pp. 298–299, this introduction "is an extract from al-Fārābī's lost Introduction to his *Commentary on the Nicomachean Ethics*". The Commentary begins on f. 2v with a quote from Averroes אמר וכבר יראה שכל מלאכה וכל ידיעה וכל פועל וכל בחירה לדבר הפירוש, ראוי שתדע מה שהורה לנו ארסטו בשלישי מה. The Commentary on Averroes begins אמר and the Commentary itself with the word פירוש. A few pages are missing at the end. Another copy of this work is found in MS Oxford, Bodleian Library Opp. 591, described by M. Steinschneider, in *Hebr. Uebersetzungen*, pp. 218–219. It seems that both manuscripts were copied from the same model or that this manuscript was copied from the Oxford manuscript, written in 1444. In both manuscripts the initial word of the Commentary is decorated with the same device. In both manuscripts space is left for the same lacunae indicating that the model codex was defective at this point. However, the quotations from Averroes are fuller in the Oxford manuscript while the scribe of the Vatican manuscript generally

copied only the first words of Averroes. The attribution to Aquinas is found in the same wording in both manuscripts. The same Commentary is also found in incomplete copies in MSS Oxford, Bodleian Library Mich. 227 and Leiden, University Library Or. 4786. Berman published the Introduction and the beginning of the Commentary with an English translation, using this manuscript for variants, in *op. cit.*, pp. 302–311.

Copied by one hand except for ff. 1r–2r, which were probably copied by another hand. The written area on some of the pages is larger than in the rest of the manuscript creating an illusion that they were copied by another hand. On f. 1r an owner's entry partly cropped: *Moses Afurmal*[...] [...] זה הספר שלי משה אפורמאל[...]

Vat. ebr. 557

210 ff. (209–210 blank). Paper. 262 × 187 (202 × 123) mm. Eight-bifolia quires. Vatican, 1833. Oriental semi-cursive script.

MaSaseh Efod, grammatical work by Profiat (Isaac b. Moses) Duran. On the verso of a flyleaf at the beginning verses in honour of the book by Isaac Cabret, beginning ימים אשר חבר כתב אפד עלי

Copied by Sebastiano Solari, i.e. the apostate Raḥamim Hezekiah Mizraḥi from Bagdhad (Cf. MSS Vat. ebr. 544 and 547), probably from MS Vat. ebr. 543, for Andrea Molza a Hebrew scribe in the Biblioteca Apostolica in the Vatican, and completed on 17 Tishri 5194=1833. Colophon (f. 210r–v): וכתבתיו מהעתק ישן נושן ... והוא נמצא ביד החכם ... והמדקדק והמתורגמן החשוב בלשון וסיימתיו ובדקתיו וניקיתיו מכל טעיות ... כמהר"ר אנדריא מולסא וזה הספר העתקתיו למעלת כבודו הוא הקדש בבית הספרים של הוותיקאנא ... כמחר"ר אנדריא מולסא וזה הספר העתקתיו למעלת כבודו הוא הזיל כספו וזהבו להעתיקו בטוב לבבו ... היום ערב שבת קדש טוב לח' תשרי חכו מ'מ'ת'ק'ל'ם וכלו מחמד'ם לפ"ק [=תקצ"ד] העבד המעתיק ... עבד ה' ועבד משיחו אדונינו מושיענו סבסתייאנו צולארי יצ"ו ס"ט

Vat. ebr. 558

106 ff. Parchment. 228 × 164 (136 × 96) mm. Quaternions. Recanati (Italy), 1313. Italian semi-cursive script.

Torat ha-Bayit by Solomon b. Abraham ibn Adret. The abridged version. First edition Cremona 1566. At the beginning of the manuscript another hand added the introductory poem to the work עורה לובש בגדי קדש. On ff. 103r and 106v the scribe added two more copies of the beginning of the work. On ff. 102v, 103v–105r (by a different hand): laws of *terefot* beginning כשמכניס עולם פה בעיר ריקנאטי וכתבתיו אני עזרא הסופר בר' טודרוס זה"ה לר' שבתאי ולר' הטבח ידו לבדוק

Copied by Ezra b. Todros for Shabbetai and Benjamin sons of Judah b. Benjamin Finzi and completed in Recanati in 5073=1313. Colophon (f. 102r): נשלם זה ספר ר' שלמה בן אדרת זה"ה ברצלוני בכ"ח יום לירח אלול שנת חמשת אלפים ושלוש עשרה עשרה עולם פה בעיר ריקנאטי וכתבתיו אני עזרא הסופר בר' טודרוס זה"ה לר' שבתאי ולר' בנימן בני ר' יהודה ב"ר בנימין פינצי זה"ה

Owner (f. 1r): *Moses* משה.

Censors (f. 106v): דומיניקו דירושלמי Domenico Irosolomi[ta]no [=Gerosolimitano] 1615; revisto da Gio. Antonio Costanzi (a censor of Hebrew books in Rome in the mid 18th century who, in 1766, became the Hebrew scriptor of the Vatican Library).

Vat. ebr. 559

114 ff. Paper. 197 × 140 (155 × 100) mm. Quaternions. <Ashkenaz>, late 15th century. Ashkenazic semi-cursive script.

ספר הנצחון Yom Tov Lipmann Muelhausen's polemical work *Sefer ha-Nizzahon*. First edition by Theodore Hackspan, Altdorf 1644 (facsimile edn. with introduction in Hebrew by F. Talmage, Jerusalem 1983). Includes the verses by the author at the beginning and at the end. The verses at the end (f. 114v) יעלה מצדיק רבים were not included in the first edition.

At the beginning, on the verso of a flyleaf, two verses from the Bible: Psalms xxxiv:12 and Proverbs I:7.

The beginning was copied in a more calligraphic writing.

Vat. ebr. 560

121 ff. Parchment. 214 × 137 (133 × 85) mm. Quinions. <Italy>, second half of 14th century. Italian semi-cursive script.

[שערי אורח] Joseph Gikatilla's kabbalistic work *Sha5arei Orah*. First editions published in 1561 in Mantua and Riva di Trento. Incomplete. Eight ff. (four inner bifolia) missing between ff. 70 and 71 and text ends in the middle of chapter x (end of quire 13). Some additions and glosses in the margins.

On f. 33v the name Isaac is singled out and it may be the name of the scribe. On f. 26r expurgations by a censor.

On the recto of a flyleaf at the end of the manuscript an owner, Moses b. Shabbetai ha-Levi inscribed his name בני שבתאי הלוי and another owner recorded the birth of a son to Jacobe Bachar on 5 Marḥeshvan 5363=1602 (the date שס"ג seems to have been added between the lines): *Rincordo del nacimiento del figliolo de Jacobe Bachar in bona hora naque tra li cinco e li sei hora de sabato asera a li cinco de מרחשוון idio sia quello che lo facia alevare al suo servitio amen.*

Vat. ebr. 561

383 ff. (<1> + 380 + <2> blank). Paper. 194 × 140 (165 × 88) mm. Eight-bifolia quires. <Italy>, 17th century. Italian cursive script.

ספר זרע אברהם הכינו וגם חקרו כמוהר"ר אברהם זלה"ה מרוויקו *Sefer Zer5a Avraham*, by Abraham b. Menahem Rovigo. Rabbinic sayings in alphabetical order.

Copied from MS Oxford, Bodleian Library Mich. 338 together with its colophon dated 1603. The title page written within a printed frame (f. 1v) and the introduction (f. 2r) were copied from another manuscript by a different hand on different paper.

Owner (flyleaf following f. 380): Raphael of Monte Barroccio זה הספר של רפאל מנטי בארוצ'י יצ"ו בארוצ'י יצ"ו.

Vat. ebr. 562

171 ff. (f. 1: flyleaf). Paper. 227 × 161 (176 × 115) mm. Quaternions. <Italy>, 17th century[?]. Italian cursive script.

Part of Samuel Del Vecchio's *Sefer ha-Tikkunim* or *Tikkunei ha-Rif* on Isaac Alfasi's compendium of the Talmud (on tractates Yevamot, Ketubbot, Gittin, Kiddushin and Hullin).

Slightly corrosive ink.

Vat. ebr. 563

305 ff. (f. 1 flyleaf: ff. 303v–304r blank). Paper. 221 × 161 (171 × 117) mm. Senions. Pesaro (Italy), 1578. Italian cursive script.

Supercommentary on Abraham ibn Ezra's commentary on the Pentateuch. Begins 'ואלו היה טעמו כן היה הבית וכו': פ' היה קמוץ בבית בראשון' Another copy of this work, possibly the source from which this manuscript was copied, is found in MS Parma, Biblioteca Palatina Parm. 3545. The scribe of this manuscript stated that he was copying from an old manuscript in Sephardic script and the Parma manuscript was indeed copied in a Sephardic script in 1463. There is a lacuna in the text on f. 39r (Gen. xxvii:13) and the same lacuna is found in the Parma manuscript and in the source from which it was copied. On ff. 304v–305r another hand added a note about ibn Ezra's commentary on Exodus iii:15 בפרשת שמות כתב ה' עזרא ז"ל כי אחד אינו מספר רק הוא סוד ויסוד ומצאתי בספר מקור חיים פ' דבריו.

Copied in Pesaro from an old manuscript in Sephardic script and completed on Tuesday, 22 April 5338=1578 by Eleazar b. Solomon of Camerino (undoubtedly for his own use), apologizing for any mistakes he might have made due to the poor state of the manuscript and the haste with which he worked. Colophon (f. 303r): אני אלעזר יצ"ו בכמה"ר שלמה יצ"ו איש קמרינו העתקתי זה הספר מספר א' ישן נושן מכתבי ספרדי' ובחינת כי כתבתי' בחפזון רב ובלחץ גדול הכתיבה היא מטושטשת והוצרכתי למהר הכתיבה כי השעה צריכה לכך, ואם יש בו טעויות הרבה אל ידונני הקורא לכף חובה כי מצאתי ג"כ בהעתק וגמר מלאכתי היה פה פסארו היום יו' ג' כב אפרילו של"ח לפ"ק לא' לספירה. The scribe also signed his name on f. 1r: שלי אלעזר בכמה"ר החכם השלם שלמה יצ"ו מקמרינו. He is probably the same Eleazar b. Solomon Camerino who owned Vatican, MS Ross. 532 and other manuscripts. From his inscriptions in other manuscripts we learn that he resided in Camerino and that he sometimes signed his name Eleazar b. Solomon of Camerino d'Ascoli.

Censor (f. 303r): Camillo Jaghel, 16[..].

Vat. ebr. 564

322 ff.

Two different manuscripts bound together.

I

Ff. 1-238. Paper. 267 × 206 (175 × 135) mm. Eight-bifolia quires. <Byzantium>, mid-15th century (watermarks similar to Briquet no. 3528 dated 1429-1453). Byzantine semi-cursive script.

1. Ff. 1r-238v: [שושן הרפואה] *Shushan ha-Refuah*, Hebrew translation made in 1387 by Jekuthiel b. Solomon of Narbonne of Bernard de Gordon's medical treatise *Lilium medicinae*. Missing from the middle of chapter seven of the last (seventh) part of the treatise. Last extant words: ואז ביד אחד נכניס. Begins החלק הראשון מהמלאכה לחכם המעולה משטר' ברנאט דגורדו.

II

Ff. 239-322. Parchment (outer and inner bifolia of each quire) and paper. 267 × 206 (206-215 × 144-153) mm. Nine and ten-bifolia quires. Tivoli (Italy), 1333. Italian semi-cursive script.

2. Ff. 239r-322v: Book I of Avicenna's *Canon* in the translation from the Arabic by Zerachiah b. Isaac b. Shealtiel ח"י זרחיה בן יצחק ספרדי (f. 239r). With glosses, explanations and completions in the margins, especially on ff. 239-249.

Copied by Joab b. Abraham min-ha-Knesset in Tivoli and completed on Thursday, 4 Marḥeshvan 5094=1333. Colophon (f. 322v): נכתב על ידי יואב בר' אברהם בכמ"ר יואב תנצב"ה מן הכנסת פה בעיר טיבולי והשלמתיו בחמישי בשבת בד' ימים לחודש מרחש' שנת חמשת אלפים וארבעה ותשעים לבריאת עולם. ה' שזיכני לכותבו הוא יזכני לה[ג] בתורתו הקדושה אני זרעי זרעי ויקים עלי מקרא שכת' לא ימוש ספר הזה מפיד וג' ויסיר ממנו כל נגע וכל מחלה כדכת' כל מחלה אשר שמתו לא אשים עליך כי אני ה' רופאך. First and last folios damaged and restored.

Censor (f. 322v): Gio. Antonio Costanzi (a censor of Hebrew books in Rome in the mid 18th century who, in 1766, became the Hebrew scribe of the Vatican Library).

Vat. ebr. 565

250 ff. (<1> + 1-249). Parchment. 320 × 232 (163 × 130) mm. Quinions. Two columns. <Italy>, mid-late 15th century. Italian square script.

[תורה ונביאים] Pentateuch and Prophets. Includes: Pentateuch (ff. 1v-100r), Joshua (ff. 100r-112r), Judges (ff. 112r-124v), Samuel (ff. 124v-152v), Kings (ff. 152v-181v), Isaiah (ff. 182r-201v), Jeremiah (ff. 201v-227r) and Ezekiel (ff. 227v-249r). With vowel points and accents until near the end of Isaiah xvii:7 (f. 186v, middle of second column). The opening words of most of the books and also the pericopes in the Pentateuch were not inscribed and space was left for the artist to add them within decorative borders. A late Italian hand marked the portions to be read for the haftarot.

The manuscript was presented to Andrea Molza, the Hebrew scribe of the Biblioteca Apostolica by Josef Alexander Gierwatowski, a Polish clergyman, in

Rome on 30 November, 1825 on the occasion of Molza's appointment as Professor of Hebrew and Aramaic in the Archiginnasio: *Doctissimo ac Nobilissimo Viro Andreae Molza Linguae Hebraicae et Syro-Chaldaicae in Archiginnasio Romano Professore gratissimo Animo hunc Codicem in Memoriam obtulit Die xxx Novembris MDCCCXXV Romae. Josephus Alexander Gierwatowski, Presbyter Polonus* (f. 1r).

Vat. ebr. 566

246 ff. Parchment. 294 × 220 (194 × 135) mm. Quinions. Naples[?] (Italy), 1341[?]. Italian square script.

[משנה תורה ומנים-הפלאה] Moses b. Maimon's Halakhic code *Mishneh Torah* (*Sefer Zemanim* from Laws of Sabbath i:7 to near the end of *Sefer Hafla'ah*, Laws of Excommunication).

In the form of the divorce bill (*get*) the date is Sunday, 3 Nisan 5101=1341 in Naples באחד בשבת בשלשה ימים לירח ניסן שנת חמשת אלפים ומאה ואחת למניינא דרגילנא למימני ביה בעיר נפולי. According to the calendar, 3 Nisan 5101 fell on a Wednesday! Nevertheless it is possible that the scribe copied the day of the week, Sunday, from the form in the manuscript he was copying from and added the current day of the month and the current year, so it may very well be that the manuscript was copied in Naples in 1341. The last folio of the last quire was damaged and only two small fragments of Laws of Excommunication viii:2-3 and viii:8 survived and were restored and bound at the end of the manuscript.

Vat. ebr. 567

236 ff. (1-96, 96^a, 97-98, 100-236). Parchment (outer and inner bifolia of each quire) and paper. 288 × 212 (196 × 130) mm. <Sicily or southern Italy>, mid-14th century (watermarks similar to Briquet no. 3171 dated 1371 in Palermo). Sephardic semi-cursive scripts.

Four units in different scripts on paper sharing the same watermarks.

I

Ff. 1-96, 96^a, 97-98, 100-116. Twelve-bifolia quires.

1. Ff. 1r-116r: [פרקי משה לרמב"ם] Moses b. Maimon's medical treatise *Pirkei Mosheh* translated from the Arabic by Zerahiah b. Isaac b. Shealtiel Ḥen. Missing until iii:98. Begins חוליה ההתכה מעט מעט מפני מורסות ויקרה.

Copied by Shabbetai b. Isaac for Nissim b. Maimon. Colophon (f. 116r): נשלם המאמר הכ"ה ובהשלמתו נשלם ספר הפרקים לרב הגדול הפילוסוף אור הגולה מורנו רבנו משה זצ"ל בן החכם הגדול מימון הקרטבי נר מערבי וכתבתי אני שבתאי בר יצחק נ"ע זה ספר הפרקים להר"ם במו"ל והוא לר' נסים בר' מימון הרחמן יזכהו לקרות בו הוא ובני ובני בני עד סוף כל הדורות. אג"ס

II

Ff. 119-136. Ten-bifolia quire.

2. Ff. 119v-135v: Medical treatise. Incomplete. Begins במדוה השערות. It seems that

the author first discussed maladies affecting the head then the lower parts of the body. The work is incomplete and the scribe ended his copy in the middle of a sentence: *ויחיו מזונותיו הממהרים לעבור ואמנם השלשול*. On f. 130r, in a short discussion of tuberculosis, the author referred to a longer discourse in another part of the treatise, *ShaSar ha-ShiSul* *בשער השעול* וכבר נתבאר סימניו ורפואותיו.

3. F. 136r–v (last folio of the previous quire in a Byzantine semi-cursive script): Anonymous, probably autograph, draft of a letter written in Tropea (Calabria, southern Italy) addressed to an anonymous addressee, probably a rabbinic authority. The writer mentions that when passing through Nicastro with his father *דרך ניקשטרו* he met a wine merchant and discussed the kashrut of the wine with him. The merchant told him the opinion of R. Hayyim of Catanzaro *חיים מקטנצרו*. The writer mentions a book he saw “in the hand” of Solomon Sasson in Venice *ביד שלמה ששון בעיר ביניזיאה*. He ends the letter with a request to send pupils to the rabbinical academy he planned to open in Tropea or Oppido *רצוני לקבוע מדרש ב"ה הנה בעיר טרופיאה ואולי באופידו*. The letter was edited by R. Bonfil in *Studies in Memory of R. Yitzhak Nissim*, v (Jerusalem 1985), pp. 185–204. Cf. A. David, “Jewish Intellectual Life at the Turn-of-the-Sixteenth-Century Kingdom of Naples According to Hebrew Sources.” *Materia Giudaica*, xi (2006), pp. 145–146.

III

Ff. 140–236. Eight-bifolia quires.

4. Ff. 140r–206r: [ארוזיה מאת אבן סינא] Avicenna's *Canticum medicinae* with a commentary by Averroes. Translated by Moses ibn Tibbon. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 699. Beginning missing. Extant text begins *ביום וביבשה* ובמדבר הנהגת התינוק. החלק השני מן המעשה.
5. Ff. 206v–236r: *Aphorisms* by Hippocrates, with a commentary by Palladius in an anonymous translation, different from the translation by Shem Tov b. Isaac of Tortosa in MS New York, J TSA 2720. In his introduction the translator wrote: *העתקת ספר אפוקראט בן אקלידאס המהיר שברופאים ... ונקרא זה הספר אינפורישמיש ופלי בהנהגת הרפואות להפריש בין החלאים ברוב חכמה ותחבולה ... ונקרא זה הספר אינפורישמיש ופלי פירוק ... ופלי רופא אחד הנקרא אפלידיאוס אמר אפוקראט החיים קצרים והמלאכה ארוכה והזמן מוגבל והנסיון סכנה והמשפט כבוד. אמר אפלידיאוס זה הוא אשר התחיל בזה הספר הנקרא ספר פירוק אפוקראט ואמנם השעול יתעורר בהם לקרבת זמנם בחום בבטן אמנם iii:22 ועוצאתם אל קור*

At the beginning and the end flyleaves from a Latin manuscript.

Vat. ebr. 568

163 ff. (1–2, 2^a [blank], 3–162, foliated in ink. A second foliation is inaccurate). Paper. 210 × 155 mm (various layouts of written areas). Varied quiring. [Tunis], late 18th century. Current semi-cursive and cursive Maghrebi scripts.

Collection of *piyyutim* mostly by Maghrebi poets, arranged by mode (טבע).

Names of the poets and titles of the poems or songs in Hebrew or Arabic to whose melodies the *piyyutim* are to be chanted precede most of the compositions.

Includes poems by the Maghrebi poets Ḥayyim Abraham, Farji, Jacob Strug יעקב שטרונג, Khalifa, Nathan Balḥan נתן בלחן, Nehorai Jarmon (Darmon), Jacob Ḥassin, Moses Bujnaḥ, Joseph Kaspi, Mandil b. Abi Zimra and others, as well as by non-Maghrebi poets - Judah ha-Levi, Joseph Zarka, Isaac Luria, Israel Najara and others.

Includes several poems in Arabic, among them שערך רעיה ידמה in Hebrew and Arabic (f. 42r-v), three poems (ff. 112v-114r) and *piyyutim* for *havdalah*, all in Arabic (ff. 129v-131r).

Also includes wisdom poems, moral poems, riddles and other secular poetry, especially towards the end of the manuscript. On f. 3r (another copy divided into two separate poems on f. 142r) חדל לך מלהתהלל בחכמה בלי מפעל by Abraham Gavison (printed in his עומר השכחה, f. 12r) followed by some riddles, one of them by Abraham ibn Ezra beginning דברי הגורל באניה. On f. 4r a palindrome, copied from Judah al-Ḥarizi's *Tahkemoni*, beginning גבירנו צירינו מגדיל יקרינו followed by a poem from the same source beginning [השר] בך יושר ואין אתך עול. Other poems from this source, including one on fleas (פרעושים) are copied on f. 136v. Another, anonymous poem on fleas, מה נעשה לפרעושים is copied on the same page. On ff. 20v-24r and 135v poems from Immanuel of Rome's *Mahberot* חידות ומשלים. העתקתים מספר עמנואל הנקרא אדיואן. On f. 115r two riddles by Judah ha-Levi and *notarikons* relating to the word בראשית (Genesis) according to Christian and Jewish interpretations with a note by Giovanni Giorgi, a Hebrew scribe at the Biblioteca Apostolica, referring to Bartolucci's *Bibliotheca Magna Rabbinica*, vol. iv, p. 528.

On ff. 136v-140v three collections of poems. The first one including 41 short poems (numbered 1-40; the fifth poem was not numbered), most by Judah ha-Levi and a few by other, mostly Spanish poets. Some of the poems near the end are anonymous: הן נשבעה תבל שבועת, (no. 35) הה לי מפרידת אח שמו רשפיה בלבי אח and אלה (no. 37) and אחריו צו אחריו צו followed by an Arabic translation (no. 38). Most of the poems in the two other shorter collections are also by Spanish poets.

On ff. 142r-143r a collection of riddles and epigrams, one of them שאלתיך בנפשך was composed at the age of thirteen by Abraham Fellous, the father of the copyist שם של מורי ... כמהר"ר אברהם פלוס חברו כשהיה בן שלוש עשרה שנה. Another copy of this poem on f. 143r attributes it definitely to the copyist's father מו"ר יסדה מו"ר אבני זצוק"ל, חברו כשהיה בן יד שנה.

On f. 2r a few brief novellae on TB Berakhot. On a piece of paper glued to f. 114v: סדר יום כפור: a list of the liturgies to be recited in the Yom Kippur morning service according to the rite of Tunis (incomplete).

At the beginning of the manuscript Isaac Fellous added biographical entries about his family. Joseph Fellous, his brother, died on 20 Tammuz 5566=1806 נפטר

5. Ff. 21v–22r: פיל ברכת הלבנה Commentary on the blessing for the New Moon. The beginning quotes the author's teacher Israel Saruk: הן הראנו הרב נר"ץ פעמים רבות: A similar, but different redaction was published at the end of Ḥayyim Vital's ספר מבווא שערים (Jerusalem 1904).
6. Ff. 22v–23r: חלוף הנוסחא אשר שאלת' מדברות דפ' יתרו למשנה תורה Kabbalistic discourse by Menahem Azariah Fano on the differences in the versions of the Ten Commandments in Exodus and Deuteronomy.
7. Ff. 23r–24v: Commentary on the nine *tikkunim* in the *Idra Rabba* of the *Zohar*.
8. Ff. 25r–26v: [קובץ הקדמות] *Kovez Hakdamot* by Israel Saruk. Begins צריך שתדע שבין שו"ת. With a gloss by Barukh b. Barukh as in MS Mantua, Biblioteca Comunale ebr. 115. Cf. Y. Avivi, *ibid.*, p. 114.
9. Ff. 27r–36v: דרוש שיעור קומה *Derush SheSur Komah* by Israel Saruk. Begins כאשר גזר השם ית' להמציא העולמות אבי"ע. With glosses by Barukh b. Barukh. Cf. Y. Avivi, *ibid.*, p. 114.
10. Ff. 37r–51r: [פירוש ספרא דצניעותא] Isaac Luria's commentary on *Sifra de-Zeniuta* from the *Zohar*. Edited in שער מאמרי רשב"י (pericope *Terumah*) by Ḥayyim Vital (Salonica 1862).
11. Ff. 51r–60v: [כונות התפילה] Mystical intentions (*kavvanot*) for prayers, culled from various sources. Begins בבקר ישכים ויפנה ויטול ידיו. Includes secrets of house of worship [=בית הכנסת] (f. 51r–v), the *tallit* סוד הטלית, *tefillin*, Amen סוד האמן etc. (ff. 51v–53r), mystical intentions by Joseph ibn Tabul beginning רמזים בענייני התפלה ממורי נר"ץ לפי שראיתי שהשכחה מצויה ע"ד העמידה (ff. 53r–57v), other *kavvanot* including those of *tahanun* אפים, the *Amidah* כונת העמידה, *tefillin*, kissing the *mezuzah* (ff. 58r–61r) and, on f. 58r, extracts from the works of Solomon Molcho and the *Zohar* וקצתו and the services for Sabbath according to the custom of Isaac Luria מהזוהר and the services for Sabbath according to the custom of Isaac Luria רבי עזרא מפאנו, חכם, סדר של שבת כמנהג המקובל האלהי הגאון כמוהר"ר יצחק אשכנזי זלה"ה (ff. 59v–60r). On the mystical intentions by Joseph ibn Tabul cf. M. Benayahu, חכם, רבי עזרא מפאנו, חכם, ספר הזכרון in קבלת האר"י (Jerusalem-New York 1984), pp. 822–823 and Y. Avivi, ספר הזכרון in קבלת האר"י (Jerusalem 1985), p. 76.

Copied in Cordignano on Wednesday, 28 Marḥeshvan 5362=1601. Colophon (f. 36v): ע"כ מה שמצאתי ותשלם מלאכת ההעתקה הזאת היום יום ד' כ"ח מרחשוון שנת לא ימושו מפיך [=שס"ב] וכו' פה קורדיליאנו אשר במחוז הטראביאנו לפרשת כי עת' הרחיב ה' לנו ופרינו בארץ מבי"א ז"ל מבני הגולה מארץ לומבדיאה.

II

- Ff. 61–94 ff. Paper. 198 × 150 (143 × 113) mm. Quaternions. <Italy or Turkey>, mid-late 16th century. Sephardic semi-cursive script.
12. Ff. 61r–87r: Kabbalistic homilies by pupils of Isaac Luria, mainly by Joseph ibn Tabul.

13. Ff. 87v–94v: [פירוש הזוהר (בראשית)] Isaac Luria's commentary on extracts from the *Zohar* (Genesis). Edited towards the beginning of שער המאמרי רשב"י by Ḥayyim Vital (Salonica 1862).

Vat. ebr. 570

115 ff. (<1> + 1–114). Paper. 220 × 165 mm (varied dimensions of written space). No quiring. Late 18th century. Oriental semi-cursive scripts.

1. Ff. <1>, 1r–42v: Charms, amulets and other forms of magic. *Inter alia*, form for an amulet for all circumstances מכל צרה ומצוקה (f. <1>r), קצת סגולות העתקתים, מכמה ספרים ומכמה שמועות על פה (f. 2r), charms copied from Elijah ha-Kohen ha-Itamari's *Shevet Mussar* (printed in 1650) משבט מוסר (f. 16v) and chiromancy שרטוטי הידים (f. 39r–v, by a different hand and incomplete). Quotes Moses Ashkenazi ha-Levi קבלה ממוהר"ר משה אשכנזי הלוי זלה"ה (f. 24r), Saadiah Gaon כתב מהר"ר סעדיה גאון זלה"ה (f. 27r) and Isaac Luria מפי האר"י (f. 40v). On the recto sides of ff. 30r–33r extracts from Immanuel b. Solomon of Rome's *Mahberot Immanuel*.
2. Ff. 43r–60r: עזרא ע"ה גורלות לר' אברהם ג' עזרא ע"ה Treatise on throwing lots (*goralot*) by Abraham ibn Ezra. First edition Ferrara 1556.
3. Ff. 60v–65v: Additional pieces on magic, including one titled *Megillah Afah* מגלה עפה (f. 64r–v) on lots.
4. Ff. 66r–69v: גורלות על שם מ"ב ושבו מ"ב אותיות Lots. The answers to the questions asked by the thrower of the lots begin with a word from the prayer אנא בכח followed by the phrase בן אדם. On f. 69r–v some magical recipes.
5. Ff. 70r–74r: גורלות של אחיתופל Lots attributed to Ahitophel, in Arabic. Fifty questions and answers. each answer begins בן אדם.
6. Ff. 74r–91r and on five unfoliated smaller leaves inserted between ff. 79 and 80 and 2 such leaves inserted between ff. 83 and 84: charms and magical recipes. On the verso of the fourth unfoliated leaf Meir ha-Levi is quoted מהמקובל ר' מאיר הלוי ז"ל.
7. Ff. 91v–101r: ספר הגורלות של רב סעדיה גאון Lots attributed to Saadiah Gaon. First edition Amsterdam 1701. The scribe did not complete his copy and another scribe added the continuation from f. 94r to the end. On a blank page between the two scripts (f. 93v) some amulets were copied.

The Hebrew scriptor of the Vatican Library, Giovanni Giorgi added notes on many pages. At the beginning two leaves from a printed prayer book are bound. This volume is a compilation of different manuscripts, parts of manuscripts or individual quires of different sizes mostly copied by the scribe who also copied MS Vat. ebr. 571.

Vat. ebr. 571

143 ff. (1–81, <1>, 82–142; ff. 123–142 blank). Paper. 270 × 190 mm (varied dimensions of written space). Quaternions. Late 18th century. Sephardic semi-cursive script.

Charms, recipes and amulets. A few of the pieces are in Arabic in Hebrew characters. Divided into two parts. Part one (ff. 3r–103r) headed *אתחיל לכתוב קצת סגולות*, is arranged in order of subjects. Part two (ff. 105r–120r) is headed *סגולות של שחוק*. On f. 99r a charm copied from the book *לקוטי ש"ס* first published in 1783. כמו שכתוב באורך בספר עץ החיים של האר"י ז"ל העתקתי מספר לקוטי הש"ס. At the beginning of the manuscript (f. 2v) a note by Giovanni Giorgi, the Hebrew scribe of the Vatican Library, comparing the contents of this manuscript to that of MS Vat. ebr. 570 which was copied by the same scribe. Some of the charms were copied in both manuscripts.

Many folios written on recto sides only.

Vat. ebr. 572

96 ff. (seven notebooks numbered I–VII; ff. 94–96 only remnants of torn pages). Paper. 200 × 132 mm (written on almost the entire area). Viterbo and Ischia di Castro, 1546–1556. Italian current semi-cursive script.

Collections of medical recipes by Gabriel b. Judah of Viterbo. Includes two collections, the first consisting of 629 recipes (ff. 1–43) and the second of over 600 recipes (ff. 44–96, end missing). The scribe-anthologist compiled subject indexes to each part. A third, similar collection compiled by Gabriel after 1555 is preserved in MS Oxford, Bodleian Library Reggio 38.

The author quotes a book by Mordecai Modena *מרדכי ממודינא* (f. 4v), Gabriel b. Mordecai who went to Erez Israel *מרדכי יצ"ו* (f. 11r) and *מקונטרס הר"ר גבריאל בן מרדכי שהלך לא"ן* (ff. 67v–68r), an ointment sent by Mordecai Monselice, probably Mordecai b. Joseph Monselice who owned a medical collectanea (MS Parma, Biblioteca Palatina Parm. 2283) around 1530, to Jehiel Norzi (Norsa) *יחיאל מנורצי* (f. 39v), a book by Abraham *אברהם הר"ר* (f. 40r), a book from Rome *מהספר רומי* (f. 41r), a book by Azriel *עזריאל הר"ר* (f. 52v) in which a question asked by Judah he-Hasid is recorded in paragraph 35 *החסיד מהיכן שאל מלאך בחלום לר"י* (f. 58v), Abraham *אברהם חקניטו* (f. 59v), Samuel Norzi *מנוסח ע"י שמואל מנורצי* (*ibid.*), a book by Jacob Mantin, probably the physician Jacob b. Samuel Mantino (d. 1549) *מספר הר"ר יעקב מנטין* (ff. 59r–61r), Juan (Giovanni) of Rome who received the remedy from Giovanni Battista of Imola in Bologna *מפיו מרומה שנסהו* (f. 62v), the notebook of Giulio the physician *מפיו מרומה שנסהו* (f. 64r), from the Frenchman's book *מפיו מרומה שנסהו* (f. 65r–67r), medical practices observed by the author in Ischia di Castro in 5310 and 5311=1549/50–1550 *מפיו מרומה שנסהו* (f. 68r), a procedure used in Antria on 22 December 5311=1550 *מפיו מרומה שנסהו* (*ibid.*), the procedure performed by Maestro Paulo di Aspera on Quintilia *מפיו מרומה שנסהו* (f. 70v), a procedure tried on Battista in Ischia di Castro in 5311=1550/51 *מפיו מרומה שנסהו* (f. 70r), another tried in Montemerano *מפיו מרומה שנסהו* (f. 70v), a recipe given to Gabriel by

Mordecai in great secrecy כמוס כסוד מרדכי כסוד מרדכי (ibid.), from Captain Jacobo of Orneto in March 5311=1551 מאורניטו מאקוב מאורניטו (f. 74r), from the book of the noblewoman Julia[na?] Farnese מספר השרית (f. 74r), from the book of the noblewoman Julia[na?] Farnese מספר השרית (ff. 75v-76r), procedure performed by Gabriel on his daughter Bella Rosa in July 5313=1553 לולייו ש"ג ... לולייו ש"ג (f. 77r), recipes received from a friar in Valentano in May 5314=1554 אח בואלינטאנו (f. 86r) and from Gabriel b. David of Soana, 5314=1553/4 מאיו ש"ד (f. 86r) and from Gabriel b. David of Soana, 5314=1553/4 בכ"ר דוד מסואנה מוצאי החג ש"ד (f. 87v).

The extracts include a transcription of Moses b. Maimon's *Book of Poisons* (translated from the Arabic by Moses ibn Tibbon) from a copy made by Moses Rieti כאן אעתיק ספר מהארסים אשר חבר הרב הגדול הרמב"ם ז"ל מצאתיהו כתוב כתיבת הר"מ Rieti (ff. 13r-23r). On ff. 31r-32r an extract quoting Dioscorides beginning אמר דיאסקורידי היווני בהיות כי חקרתי ודרשתי אחרי סגולות ורפואות העשבים אמר and ending אמר גבריאל בן יהודה הכותב הגם כי ראיתי גרסות רבות ממשקה יווני ... לא מצאתי איש שיכתוב דבריו בפירוש כמו שכתב החכם הלז זצ"ל.

The name of the anthologist and scribe Gabriel b. Judah appears several more times in the manuscript, e.g., ואני גבריאל המעתיק (f. 12v), ולי גבריאל נראה (f. 28r), אמר גבריאל בן יהודה (ff. 69v and 87r). He added dates after many other pieces. On f. 23r and at the end of each of the indexes he added short colophons, the first stating that he completed the first part on Friday, 17 Ellul 5306=1546 in Viterbo חזק גבריאל בכ"ר יהודה הכותב ונשלם יום ו' י"ז אלול ש"ז כתבתי פה ויטרבו לי"א (f. 23r), the second dated 4 Adar II 5307=1547 in Viterbo נשלמו סימני הספר הזה ע"י גבריאל בכ"ר יהוד' יצ"ו (f. 43v) and the third dated 18 March 5316=1556 in Ischia di Castro נשלמו סימני הספר הזה ע"י גבריאל בכ"ר יהודה ז"ל פה איסקייה י"ח מארצו ש"ו (f. 48v).

The last leaves are torn and mutilated and the text is incomplete.

On the author cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 843.

Vat. ebr. 573

339 ff. (338 + <1> blank <palimpsest>; f. 261 is missing and f. 266 is dissevered and most of the leaf is missing). Parchment. 82 × 54 (46 × 39) mm. Quinions. <Italy>, late 15th century. Minute Italian square script.

Siddur, Roman rite.

Includes liturgies for the entire year. Not vocalized.

Ff. 277r-295v. שבעי' ושתים פסוקי' the seventy-two verses and other verses and prayers, some of them attributed to Moses b. Naḥman (ff. 282r-283v), one of them beginning יהי רצון מלפניך ה' אלהי ואלהי אבותי שתשלח ברכה והצלחה והרוחה ושלוש בכל עסקי.

Ff. 296r-312v: Readings from the Pentateuch, the Prophets and Hagiographa for each day of the week.

Ff. 314r-327v: Short private prayers, one of them attributed to Moses b. Naḥman beginning יהי רצון מלפניך ה' אלהי ואלהי אבותי שתברך כל מעשי (ff. 318v-319r),

prayers for wayfarers סדר תפלות הדרך (ff. 319v–325r) including one attributed to Moses b. Nahman ב"ן ז"ל (ff. 324v–325r).

F. 328: *Piyyutim*, mainly *reshuyyot*.

Opening pages of various sections of the Siddur are framed by panels with floral designs (ff. 1r, 97r, 128r, 132r, 222v, 248v, 277r, 296r). On f. 1r a family herald (two rampant lions on a tree).

Censor (f. 338v): Camillo Jaghel, 1619.

Vat. ebr. 574

26 ff. Paper. 99 × 64 (75 × 44) mm. Binions. <Italy>, 18th century. Italian square script.

[תפלות לעת ההריון והלידה] Prayers to be recited by women before or during ritual immersion in the *mikveh*, pregnancy, childbirth and the circumcision ceremony.

Ff. 3r–9r תפילה שתאמר האשה בעת טבילתה Prayers recited at the *mikveh*. Includes prayers for bearing children, Psalms and biblical verses, and a *viddui* formulated in the feminine form beginning אלהי אבותי תבא לפניך תפילתי ואל תתעלם מתחינתי שאין אני עזת פנים (f. 7v).

Ff. 9v–14v: תפילת אבות על בנים a prayer for male sons recited by the father, composed by Jacob b. Isaac Z'ahalon.

Ff. 15r–23r: תפילה לאשה מעוברת כשתכנס לחדש התשיעי לעיבורה Prayers for the ninth month of pregnancy, childbirth and circumcision. Includes an adaptation of a prayer composed for a person on his deathbed printed in Aaron Berakhiah Modena's *MaSavar Yabbok*, שפתי צדק, chapter vii. The *viddui* in this prayer was formulated in the feminine form. Also includes prayers beginning רבון כל העולמים (f. 17v), גלוי וידוע לפני כסא כבודך שרפואתי בידך ומיתתי בידך (f. 18r), יהי רצון מלפניך ה' אלהינו ואלהינו יחד שמך בעולמך (f. 20v) and a prayer for an easy delivery יהי רצון מלפניך ה' אלהינו ואלהינו שאתה באהיה אשר אהיה (f. 20v).

F. 23r–v: תפילה שאומרת המילדת קודם שהאשה יושבת על המשבר a prayer to be recited by a midwife, beginning יהי רצון מלפניך השם הגדול הגבור והנורא שלא תבוא שוב תקלה על ידי המשבר.

F. 24r–v: Prayer to be recited after delivery of a son or a daughter, beginning יהי רצון מלפניך ה' אלהי אבותי מלך רחמן ומרחם כשם שהצלת אותי יהי רצון מלפניך שתזמין מזון עבדך followed by a short prayer to be recited upon rising from bed, beginning יהי רצון מלפניך ה' אלהי אבותי מלך רחמן ומרחם כשם שהצלת אותי יהי רצון מלפניך שתזמין מזון עבדך.

Ff. 25r–26v: Prayer to be recited before the circumcision, beginning יהי רצון מלפניך ה' אלהי אבותי מלך רחמן ומרחם כשם שהצלת אותי יהי רצון מלפניך שתזמין מזון עבדך. This prayer and the one on f. 23 were probably copied from Elijah ha-Kohen of Smyrna's *Sefer Shevet Mussar*.

Vat. ebr. 575

61 ff. (<3> blank + 1–58; ff. 18–26, 32–58 blank). Paper. 92 × 75 (77 × 58) mm. Quinions. <North Africa>, 17–18th century. Maghrebi cursive scripts.

אמתחת בנימין Prayers, charms and practical Kabbalah extracted from the first edition of Benjamin Beinush b. Judah Leib's אמתחת בנימין (Wilhermsdorf 1716). Includes תפלות וסגולות רפואות וקטרת בזמן המגפה (ff. 1r–15r = ff. 13a–15b in the edition), הפדיון נפש כפי הרמב"ן, *pidyon nefesh* attributed to Moses b. Naḥman (ff. 15v–17r=33a–b in the edition) and אמתחת בנימין 'מס' סגולות מס' selected charms (ff. 27r–31v).

Ff. 15–31 by a different hand. At the beginning of the manuscript an owner's entry in Arabic.

Vat. ebr. 576

99 ff. (97–99 blank). Paper. 445 × 282 (376 × 227) mm. Fifty folded bifolia. <Italy>, ca. 1833. Italian-Sephardic square script.

[תהלים ומשלי] Psalms (ff. 1r–87r) and Proverbs (ff. 87v–96r). With vowel points and accents. On interleaved pages David b. Jacob Paggi from Pitigliano added variant readings from other Vatican manuscripts.

Copied by Isaac who added a short colophon at the end of Psalms: חזק יצחק. At the end of Proverbs verses written in the shape of a Magen David (six-pointed Star of David).

Vat. ebr. 577

248 pp. Paper. 446 × 293 (394 × 250–255) mm. 63 folded bifolia and one outer unnumbered bifolium. <Italy>, 1833. Italian-Sephardic square script.

Variant readings to Psalms and Proverbs culled from MSS ebr. 1, 3, 6, 7, 8, 12, 25, 26, 27, 28, 29 and from MSS Urb. ebr. 6 and 7 by David b. Jacob Paggi from Pitigliano. Pp. 1–210: On Psalms. Pp. 211–248: On Proverbs. On p. 206 the scribe copied the *selihah* יעמיד במשפט ואותה בארץ ואתה במשפט יעמיד in micrography in the shape of a Star of David (Magen David) and on p. 210 he copied verses from the Bible and *hoshanot* to form the same shape.

In his colophon written in awkward Hebrew the scribe related that he was acting as a ritual slaughterer (*shohet*) in Florence under the tutelage of a certain Tranni[?] when he completed this copy on 5 Sivan 1833 זאת סידור עושה אני דוד בכור 5 סיון 1833 כאשר סיימתי לכתוב סידור זה בלתי ידעתי כי עושה ראשון [?] כמ"ר בן יעקב פאגגי מעיר פיטיליאנו עושה שוחט עיר מפיראנצא יכול בחכם טרנני עושה ראשון [?] דשחיטה בדיקה לשנה אלף שמנה מאה עשר ששה זאת סידור לפרט חמשה החדש סיון אלף שמנה מאות שלשים שלשה לבריאת העולם חמשה אלף מאה תשעה שמונה.

Vat. ebr. 578

24 ff. (1–6, 22–23 blank). Paper. 270 × 200 mm (written on almost the entire area). One quire of twelve bifolia. 18th century. Oriental semi-cursive script.

Lexicon of Hebrew synonyms arranged in no logical order. On the wrapper (f. 24r) the Hebrew scriptor of the Vatican, Giovanni Giorgi, wrote שייך פה כמו איזה ... שמות הנרדפים ... בלי שום סדר כלל כללי; מעטים המה וכו' ולא שוה כלום

Vat. ebr. 579

2 vols. <Rome>, early 19th century. Sephardic semi-cursive script.

Bibliographical notes written in the margins of G.B. De Rossi's *Dizionario storico degli autori ebrei e delle loro opere* (Parma 1802) and on separate pages by Giovanni Giorgi, the Hebrew scriptor of the Biblioteca Apostolica (1802–1827). Partly with vowel points.

Vat. ebr. 580

70 ff. Paper. 273 × 195 mm. Three quires bound together. <Rome>, early 19th century. Sephardic semi-cursive script.

Bibliographical notes by the Hebrew scriptor of the Vatican Library, Giovanni Giorgi. On ff. 1r–45r entries on different subjects in Hebrew but in Italian alphabetical order until the letter G (גראמאטוכה). Most of the entries refer to other notebooks by the author such as בח"א שלי ("in my first part") or בח"ב שלי ("in my second part"). Ff. 45r–70v include bibliographical notes on the Bible and on authors of biblical and grammatical studies מעתה אכתוב ואתחיל פה עוד יותר טוב ... מכל הצריך בעד עיון ולימוד המקרא בעיברי וכו' דהיינו האותיות והמחברים שכתבו מהם וכו' יהודים ונצרים וכו' וכן מחברי אלפא ביתות וכו' ... המחברים שכתבו ונתנו כללים ודרכים ... ומחברים שכתבו אנאלהזי על איזה פרק או ספר ... Many of the pages are blank or include only the headings for entries that were not written.

Vat. ebr. 581

82 ff. Quired paper. 273 × 198 mm. <Rome>, early 19th century. Sephardic semi-cursive script.

Medical notes by the Hebrew scriptor of the Vatican Library, Giovanni Giorgi. Includes a list of maladies in Hebrew but in Italian alphabetical order, their descriptions and treatments. Culled from various medical works.

Vat. ebr. 582

187 ff. Paper. 177 × 102 mm (no margins). <Rome>, early 19th century. Sephardic semi-cursive script.

Bibliographical notes in Hebrew on books in Hebrew and other languages by the Hebrew scriptor of the Vatican Library, Giovanni Giorgi. Partly vocalized. Corrosive ink.

Vat. ebr. 583

190 ff. (<3> + 188–279 + 1–93 + <2>). Paper. 182 × 128 mm. <Rome>, early 19th century. Sephardic semi-cursive script.

Bio-bibliographical notes on Hebrew books and authors by the Hebrew scriptor of the Vatican Library, Giovanni Giorgi. Partly vocalized.

Vat. ebr. 584

129 ff. (1, 45, 25, 38–42, 44, 47–50, 52–54, 57–64, 68–69 blank, 124–125 blank, 126–129). Paper. 179 × 126 mm. <Rome>, early 19th century. Sephardic semi-cursive script.

Bibliographical notes on editions of the Bible and on biblical research by the Hebrew scriptor of the Vatican Library, Giovanni Giorgi. Partly vocalized.

Vat. ebr. 585

95, 23 ff. Paper. 191 × 126 mm (unit 1) and 186 × 132 mm (unit 2). <Rome>, early 19th century. Sephardic semi-cursive script.

Notes on Hebrew grammar by the Hebrew scriptor of the Vatican Library, Giovanni Giorgi. The first unit (95 ff.) contains entries in alphabetical order of grammatical terms and on f. 95 tables of declensions of verbs. The second unit (23 ff.), headed *ultima quinterio* and וזה יקרא קונטרס אחרון includes notes on authors and treatises. Partly vocalized.

Vat. ebr. 586

70 ff. (1^a, 1^b–69). Paper. 196 × 132 mm. <Rome>, 1800. Sephardic semi-cursive script.

Bibliographical notes on history, Hebrew grammar, polemics, etc. by the Hebrew scriptor of the Vatican Library, Giovanni Giorgi. Addendae to the author's other notebooks on various subjects in Hebrew but in Italian alphabetical order. Partly vocalized.

Vat. ebr. 587

112 ff. Paper. 192 × 132 mm. <Rome>, early 19th century. Sephardic semi-cursive script.

Bibliographical notes on history, Hebrew grammar, polemics, etc. by the Hebrew scriptor of the Vatican Library, Giovanni Giorgi. Addendae to the author's other notebooks. Partly vocalized.

Vat. ebr. 588

51 ff. (50 + <1>; ff. 39-end mainly blank). Paper. 135 × 76 mm. One quire. <Rome>, early 19th century. Sephardic semi-cursive script.

Lexicon of philosophical and scientific terms in Italian in Hebrew characters and in alphabetical order according to the Italian alphabet. The author, the Hebrew scriptor of the Vatican Library, Giovanni Giorgi, listed the titles of the books he used at the beginning. Many of the pages are blank and on many others only the terms are inscribed without further references.

Vat. ebr. 589

184 ff. 19th century.

A printed edition of Elijah b. Asher ha-Levi Ashkenazi's works ספר טוב טעם and ספר מסורת המסורת (Basel 1539) with bibliographical notes by Giovanni Giorgi, the Hebrew scribe of the Vatican Library from 1802–1827. Giorgi also supplied the beginning of ספר מסורת המסורת missing in the printed copy.

Vat. ebr. 590

12 ff. Paper. 100 × 75 mm. <Middle East>, 18th century. Oriental semi-cursive script.

Extracts on education and study. Includes, *inter alia*, a charm to ensure that the student will not err יטעה שלא יטעה ולתלמיד (f. 2r), prayers (f. 4r), rules and advice for students of Torah extracted from סדר קריאת התורה וסדר השיבה in the prayerbook שיערי רחמים (Salonica 1741) beginning on f. 8 and continuing on f. 5, two folios bound out of order. On ff. 7r, 9r, 10r–12r various other charms.

Vat. ebr. 591

Dizionario storico degli autori ebrei by G.B. de Rossi.
Missing since 1962.

Vat. ebr. 592

Unbound and unfoliated paper manuscript. 195 × 133 mm (written on almost the entire area). Binions. 18th century. Christian square script.

[תורה (במדבר)] Pentateuch (Numbers). With vowel points. Includes superlinear translations of difficult words in Latin based on Johann Buxtorf's dictionary and longer explanations and notes in Latin after many verses. Missing until Numbers i:9.

Vat. ebr. 593

[142] ff. (unbound and unfoliated quires; some of the quires are paginated). Paper. 150 × 108 mm (written on almost the entire area). Three to eight-bifolia quires. 18th century. Christian square script.

Hebrew-Latin glossary of the Bible. The entries follow the order of the Bible. In general, the entries begin with the root of the word to be explained. The manuscript consists of notebooks numbered 1 to 18. Notebooks 1, 3, 4, 9, 10 and 14 are missing. The extant glossary covers the Pentateuch from Genesis xiii, Five Scrolls, Prophets, Psalms, Proverbs and Job until chapter xxxvi except for the text in the missing notebooks.

An *Oratorio* in Latin was written on p. 5 of notebook 5 and the text of the glossary was added in the blank space left at the bottom half of the page.

Vat. ebr. 594

326 ff. (<2> original blank folios of the first quire + 322 + <2>). Parchment. 113 × 83 (70 × 42) mm. Quinions. <Central or northern Italy>, mid-15th century. Italian semi-cursive script.

[מנהג רומא] Siddur, Roman rite.

Includes prayers for the entire year.

Two prayers are added at the end of the weekday *Amidah*: יהי רצון מלפניך ה' אלהי and מלכנו אלהינו יחד שמך בעולמך ואלהי אבותי שתפתח לי שערי תורה (f. 45v). The Sabbath eve services open with *piyyutim* for the Sabbath: כי אשמרה שבת by Abraham ibn Ezra (ff. 69v–70r), דר בשמי אולמו, by Daniel b. Jehiel of Montalcino (ff. 70v–71r), יום זה מכובד מכל ימים by Israel (ff. 71v–72r) and יום השבת לקדשו by Daniel, possibly Daniel b. Jehiel of Montalcino (ff. 72r–73v). At the end of the liturgies for the termination of the Sabbath an optional prayer is added: תתהלל מלך בפי כל קדושים (ff. 128v–129r).

The services for Passover include the Haggadah with the mnemonic verses for the order of the service סדר השיר יהי לכם (f. 170r).

At the end of the manuscript the scribe added supplementary liturgies and prayers that were not copied in their proper place. Two *piyyutim*: קדיש לה"ר יהודה a *kaddish* by Judah ha-Levi (ff. 302v–303v) and גאולה להר' אברהם אבן עזרא: אל ישראל נקראת לפנים a *geḇulah* by Abraham ibn Ezra (ff. 303v–305r). Three *vidduyim* added to the *Amidah* in the Roman rite were copied on ff. 305v–317r. Several *reshuyyot* were copied on ff. 317r–321v. On f. 322r–v the biblical verses recited by the congregation during the priestly blessings.

First page of the copy (f. 1r) was provided with a decorated frame in gold and other colours. At the top a family crest depicting a white dove holding an olive branch on a blue background. At the bottom of the frame a portrait of a man holding a book. Initial words of many of the liturgies are decorated and written in ink within red and blue penwork panels with foliage motif flourishes extending along the blank margins. The 33rd and last quire is missing and was completed on a parchment binion (ff. 319–322, <2>) by a later more cursive hand on ff. 319–322. The text on f. 322r–v was added by a much later hand in a square script by Shabbetai of Tivoli י"ץ מטיוולי י"ץ who signed his name on f. 322v.

Some expurgations by censors, most of which were restored by other hands. In the margins of pp. 42v and 56v, next to some deleted text, the signature of Marchion. Cf. N. Pasternak, "Marchion in Hebrew Manuscripts: State-Censorship in Florence, 1472." J. Hacker and A. Shear, eds., *The Jewish Book: Material Texts and Comparative Contexts* (Philadelphia, to be published in 2008).

Vat. ebr. 595

2 folio sheets. Paper. 1821–2. Maghrebi semi-cursive script.

Letters of recommendation for the emissary David Attias דוד עטייא נר"ץ of

Meknes (Morocco) מכנאסא יע"א in 5581 (אפרש)=1820/21 and 5582 (בשמרם)=1821/2. Attias was sent to towns in Algeria to collect contributions for the needy in Meknes. The first letter (a paper sheet glued to another paper sheet, 405 x 297 mm) bears autograph signatures of rabbis of Meknes: Raphael Berdugo רפאל בירדוּגוּ, Jacob Berdugo יעקב בירדוּגוּ, Solomon Maymeran שלמה מימון, Moses Tubi משה טובי, Joseph ha-Kohen יוסף הכהן, Maimon Berdugo מיימון בירדוּגוּ, Solomon ibn Simḥon שלמה ה' סמחון, Pinḥas ha-Kohen פנחס הכהן, Solomon Toledano שלמה טולידאנו, Joseph Berdugo יוסף בירדוּגוּ, Samuel ibn Malka שמואל ה' שמואל, Mordecai Elbaz מרדכי אלבאז, Mordecai Berdugo מרדכי בירדוּגוּ, Elisha Berdugo אלישע בירדוּגוּ, Mordecai Mashash מרדכי משאש, Ḥayyim Toledano חיים טולידאנו, Saul Samuel Toledano שאול שמואל טולידאנו, Judah ibn Z̄ur יהודה ה' צור and Abraham ibn Harush (or Haroch) אברהם ה' הרוש. The letter was addressed to the towns Algiers ארג'יל, Oran ווהראן, Tlemcen תלמסאן, Blida בלידיא, Miliana מלייאנו, Mascara למעסכר and Mostaganem מסתגנאים.

The second letter (a folded bifolium written on one of its pages, 370 x 252 mm) addressed to the community of Oran ווהראן was signed by Judah Muati יהודה מועטי, Judah Darmon יאודה צרמון, Mordecai ibn Yashu מרדכי ה' ישו and another person in an illegible signature.

In his travel diary preserved in MS Neof. 46, Attias signed his name עטיאס.

Vat. ebr. 596

362 ff. Parchment. 103 x 76 (60 x 34) mm. <Spain>, 1446. Sephardic semi-cursive script.

After restoration, the manuscript was bound in two volumes and the original composition of the quires cannot be determined.

[תורה, הפטרות, מגילות, דניאל, עזרא-ונחמיה] Pentateuch, Haftarat and parts of Hagiographa. With vowel points and accents.

Until f. 356r the Pentateuch is written in the center of each page and the other books on the upper, lower and outer margins as follows: Psalms (ff. 1v–90r), Proverbs (ff. 90v–120v), Job (ff. 120v–155r), Ruth (ff. 155r–160v), Canticles (ff. 160v–166r), Ecclesiastes (ff. 166v–178v), Lamentations (ff. 178v–185r), Esther (ff. 185r–198r), haftarat according to the Sephardic rite (ff. 198v–301v), Daniel (ff. 302r–332v), Ezra until Nehemiah xii:25 (in the margins of ff. 332v–356v and on full pages of 357v–363r). One folio is missing between ff. 301 and 302. Missing text: Deut. iv:7–iv:33; end of haftarat *Maḥar Ḥodesh* until Daniel iv:2.

In the margin of f. 1v a decoration in gold.

Copied by Joseph b. Moses Abū al-Khir for a patron whose name was erased and completed on 5 Tishri 5207=1446. Colophon (f. 356v): אני יוסף אבואלכיר הסופר: בני כבוד ר' משה נ"ע אבו אלכיר הסופר כתבתי זה הספר שיש בו ה' חומשי תורה והפטרות וה' מגלות וספר תלים ומשלי ואיוב ודניאל ליקר הנחמד המבין המשכיל דון [...] יצ"ו וסיימתיו בחמשה ימים לחדש תשרי שנת כי נר מצוה ותורה אור המקום יזכהו להגות בו הוא זרעו וזרעו זרעו ויקיים בו לא ימוש מפיד ומפי זרעך ומפי זרע זרעך אמר ה' מעתה ועד עולם אמן.

Vat. ebr. 597

133 ff. (ff. 130v–133v blank). Parchment. 134 × 91 (74 × 52) mm. Quaternions. <Italy>, mid-late 15th century. Italian semi-cursive script.

השכל אור ספר *Or ha-Sekhel*, kabbalistic work about the mysteries of the tetragrammaton by Abraham Abulafia. First edition Jerusalem 1999.

On f. 3v, one of three parchment leaves added to the manuscript, another hand added the title and a poem beginning הנשמות מענג ספר קרא. On f. 130v another poem beginning אור השכל חלקי עינות. On f. 133v another hand added שמירת הדרך, a prayer for wayfarers.

On f. 3r a note in a late Italian hand about the author.

On f. 113r a full page portrait of a man facing a pair of candles and holding a book in which the letters *aleph* and *yod* are inscribed. The man is dressed in a white robe and is wearing a prayer shawl with blue fringes (*zizzit*) and phylacteries (*tefillin*). The inscription above the picture reads (in translation): “Be prepared for thy G-d, Israel”. Apparently, the portrait illustrates the text on the facing page that includes instructions for meditation: “Wrap thyself in white garments cover thyself with thy prayer shawl and crown thy head with phylacteries and face the east”. A quote from Abulafia's *Sefer Hayye Olam ha-Ba* provides an even more precise commentary to this illumination: “Be prepared for thy G-d, Israel. Cover thyself with thy prayer shawl and put phylacteries on thy head and hands let all thy garments be white. Kindle many lights then take ink, pen and a table to thy hand now begin to combine a few letters” (G. Scholem, *Major Trends in Jewish Mysticism*, New York 1954, p. 136).

The original manuscript is on ff. 4–133. Ff. 1–3 were added later.

Censor (f. 130v): Camillo Jaghel, 1611.

Visual Testimony, p. 58, no. 22.

Vat. ebr. 598

Parchment. Height: 760 mm. <Italy>, 17–18th century. Italian semi-cursive script.

[אילן הספירות] *Sefirot Tree*. Diagram of the ten Sefirot with several explanations of each sefirah, the Holy Seat, signs of the zodiac and more. Decorated and illustrated in colours.

Vat. ebr. 599

28 columns. Leather (*gevil*). Height: 163 mm. 16 lines. <North Africa?>, 16–17th century. Sephardic square script.

[מגילת אסתר] Esther Scroll. With *tagin*.

Vat. ebr. 600

21 ff. (19–21 blank). Parchment. 140 × 95 (93 × 65) mm. Senions (last 3 blank folios missing). <Provence>, 15th century. Provençal semi-cursive script.

[מחזור לשבועות מנהג קרפנטרץ] *Maḥzor for Shavuot, rite of Carpentras* (fragment). With vowel points. Includes only the reading from the Pentateuch and haftarot for the first day of Shavuot and the *azharot*. The Aramaic Targum תרגום ירושלמי is added after every six verses in the Pentateuch reading. The Aramaic *piyyut* ארעא זמרי is copied after the second Commandment (ff. 2v–3v) followed by the Targum of the verse including the opening embellishment דברא קדמאה (ff. 3v–4r).

There are two sets of *azharot*, one by Solomon ibn Gabirol and the other by Isaac Kimḥi (מאי' פטיט דניאומש), each preceded and followed by *pizmonim*. Gabirol's *azharot* on the positive commandments beginning שמור לבי מענה (ff. 6v–10v) are preceded by the prefatory *pizmon* האזהרות פזמון קודם by Abraham b. Isaac of Carpentras beginning לב חלל כחליל יהמה (f. 6v) and followed by the *pizmon* שלמו מצות רם וגאה (ff. 10v–11r). Isaac Kimḥi's *azharot* beginning אני בינה שוכנה (ff. 11v–14v) and אני פי מלך שמור (ff. 15r–21r) are preceded by *pizmonim* by Levi b. Gershom לאיש מוסר אני מבצר (f. 11r) and לו יסיעך אל ויניעך (f. 15r).

This manuscript was separated in 1920 from a book printed in 1514, formerly belonging to the Convent of the Holy Trinity in Monte Pincio in Rome.

Vat. ebr. 601

23 ff. Paper. 310 × 224 mm. Eight-bifolia quires. 17th century[?]. Latin script.

Eleven leaves from the printed edition (Constantinople 1513) of David Kimhi's *Sefer ha-Shorashim* cut and pasted on folio-size sheets. On twenty-three of the sheets bound with the printed leaves a Christian hand wrote notes and glosses on *Sefer ha-Shorashim*.

Vat. ebr. 602

Parchment. Height: 200 mm. 20 lines. <North Africa>, 18th century[?]. Sephardic square script.

[מגילת אסתר] Esther Scroll.

Vat. ebr. 603

215 ff. Paper. 207 × 143 (145 × 94) mm. Eight-bifolia quires. <Germany>, 15th century (watermarks similar to type of Briquet no. 5997 dated after 1416). Ashkenazic semi-cursive script.

1. Ff. 8r–171v: גינת אגוז Joseph Gikatilla's kabbalistic work *Ginat Egoz*. First edition Hanau 1615.
2. Ff. 172v–195v: [ספר הניקוד] His *Sefer ha-Nikkud*. Long version. On this work, which seems to be one of the versions of the third part of *Ginat Egoz*, cf. E. Gottlieb, *Mehkarim*, pp. 99–105.
3. Ff. 195v–196r: סוד עשר ספירות העומר שקבלתי מהרב ר' משה סיינפה נר"ו Commentary on

the ten Sefirot of the *omer* by Moses b. Solomon of Burgos. Edited from a Munich manuscript by G. Scholem, in *Tarbiz*, v (1934), pp. 318-319.

4. Ff. 196r-198r: פרוש עשר ספירות Commentary on the ten Sefirot, beginning ספירה ראשונה כתר עליון זו רום מעלה בספר יצירה הוא ענין העלוי זה והאחדות מפתח. Cf. G. Scholem, *KS*, x (1933/4), p. 508, no. 91.
5. Ff. 198v-199r: A list of the ten Sefirot and their related concepts.
6. Ff. 199r-206r: סוד עשר ספירות *Sod Eser Sefirot*. Secrets of the ten Sefirot. Begins נתתי אל לבי לפרש סוד ויסוד הקדמוני. Cf. idem, *ibid.*, p. 507, no. 79.
7. Ff. 206r-208v: פירוש השם המפורש ומפעלותיו כמו שפירשו אותו במדרש ר' שמעון הצדיק On the (magical) uses of the Divine Name according to the *Midrash of R. Simeon the Righteous*. Printed in Moses Botarel's commentary on *Sefer Yezirah*, chapter ii. Composed in the Iyyun circle. Cf. G. Scholem, *ראשית הקבלה* (Jerusalem 1948), p. 256, no. 3. Another copy in MS Vat. ebr. 236, ff. 22r-24r.
8. Ff. 208v-211v: פירוש של קדיש Commentary on the *kaddish* prayer by Joseph Gikatilla.
9. Ff. 212r-215v (212v-213r blank): פירוש שם של ארבעים ושתים יוצא מבראשית Commentaries on the Divine Names and other kabbalistic extracts.

Owner (f. 1r): Moses b. Abraham אברהם בר' משה.

Vat. ebr. 604

73 ff. (<1> + 1- 70 + <2>; unfoliated leaves at beginning and end are parchment flyleaves). Parchment (outer and inner bifolia of each quire) and paper. 203 × 141 (129 × 79) mm. Quinions. <Italy>, first half of 15th century (watermarks). Italian semi-cursive script.

[פירוש אבות לרמב"ם] Moses b. Maimon's commentary on Avot in the Hebrew translation of Samuel ibn Tibbon. Includes the text of the Mishnah and *Perek Kinyan Torah* (without a commentary). Beginning of the translator's introduction missing.

The name [of the scribe?] Solomon is singled out on ff. 11r and 62v. Paper folios damaged by corrosive ink and restored. Some initial words decorated (especially on f. 21v). The extant text begins on the first leaf of a quire, and since the lacuna at the beginning is quite small the lost preceding quire or quires must have included additional texts. Similarly, since the last quire ends with a catchword (ספר), the original manuscript must have included other texts after this treatise.

On f. 70v an owner recorded dates of deaths of family members from 5287-5292= 1526/7 to 1531/2. Another hand added ריציטה בעבור הדג, a recipe for cooking fish, in Italian in Latin characters.

Vat. ebr. 605

332 ff. (1–331 + <1>; ff. 1–2, 257–258 blank). Paper. 194 × 142 (155 × 90) mm. Quaternions. <Italy>, late 16th century (watermarks with initials BV, similar to Briquet no. 56 dated 1583, and the watermark in the Addenda and Corrigenda to the Amsterdam edition of Briquet: 1550–1648, where the watermark appears with a different initial in the countermark). Italian semi-cursive script.

1. Ff. 3r–250r: קורדוירו פ"ל מאמרי הזוהר ממהר"ם קורדוירו (f. 2r). *Sefer Or Yakar*, commentary by Moses Cordovero on *Saba de-Mishpatim* from the *Zohar*. Includes the text of the *Zohar*. Edited from another manuscript in the Jerusalem 1962–1995 edition of the *Zohar* with *Sefer Or Yakar*.
2. Ff. 252r–256v: שמועה בענין הגלגול Treatise on transmigration of souls (*gilgul*) by Moses Cordovero. Printed as an anonymous treatise in 'ספר היכל ה' by Jehiel Ashkenazi (Venice ca. 1594–1604), ff. 36–37. Cf. G. Scholem, כתבי יד בקבלה הנמצאים בבית הספרים הלאומי והאוניברסיטאי בירושלים (Jerusalem 1934), pp. 99–100.
3. Ff. 259r–326r: [מדרש רות] *Midrash Ruth* from the *Zohar Ḥadash*. First edition Venice 1658.
4. Ff. 326r–331v: סוד ייבום וחליצה. Perhaps by Joseph Gikatilla. Cf. MS Vat. ebr. 213, ff. 118r–119v.
Another copy of these four works in the same order is found in MS Moscow, RSL Guenzburg 1099.

Owners: Ishmael Be'er יצ"ו ישמעאל באר (f. <1>r); Questo libro del di תלמוד תורה (f. 2r).

Vat. ebr. 606

240 ff. (old Hebrew foliation until f. 235: א to רלו). Paper. 214 × 154 (137 × 87) mm. Senions. Mid-16th century. Sephardic semi-cursive script.

[זוהר] Selections from the *Zohar*, *Raṣaya Meheimna* and *Zohar Ḥadash*.

Ff. 6r–25r: *Zohar*, pericope *Shelah Lekha* (Margaliot edn. 161b–174a).

Ff. 25r–32v: *Ki Tissa* (188a–193b).

Ff. 32v–76r: *Balak* (184b–206b, 304a–306a).

Ff. 76r–80v: Unedited and unidentified parts of the *Zohar*.

Ff. 80v–81r: *Mishpatim* (94a–b).

Ff. 81r–87r: *Zohar Ḥadash*, *Tikkunim* (104b–106b).

Ff. 88r–91v: *Zohar Ḥadash* on *Va-Ethannan* (56b–58b).

Ff. 91v–93v: *Zohar Ḥadash* on *Yitro* (37b–41b).

F. 94r–v: עשר ספירות בלימה מספר הזוהר The ten Sefirot from *Zohar Ḥadash* on *Bereshit*, *Sitrei Otiyyot* (1b–2a).

F. 95: blank

Ff. 96r–204v: *Zohar*, extracts from *Raṣaya Meheimna*, pericopes *Mishpatim*, *Ki Teze*, *Zav*, *Be-Har*, *Shofetim* et al. and on ff. 148v–204v mainly from pericope *Pinḥas*. The extracts do not follow the order of the pericopes in the Pentateuch and most

are arranged in the same order as that in Moses Cordovero's commentary on *Raṣaya Meheimna* in his *Or Yakar*.

Ff. 206r–235v: *Zohar Mishpatim* (94b–114a).

F. 236r: *Zohar Ḥadash, Tikkunim* (104a).

Many notes, mainly on the contents of the sections, were added in the margins in an Ashkenazic cursive hand.

Stained and restored. At the beginning of the manuscript (ff. 1r–5v) and the end (ff. 237r–240v) a partial list of contents referring to the old Hebrew foliation.

On f. <1>r at the beginning of the manuscript a letter on commercial matters by Simon Sacerdoto dated “adi 29 di xbre 1614”.

Vat. ebr. 607

Paper. Ca. 500 ff. Late 18th–early 19th century. Various Sephardic–Maghrebi scripts.

Notebooks and loose leaves, not foliated and not arranged in any order.

A large part of the material includes bibliographical notes in Hebrew by Giovanni Giorgi, the Hebrew scriptor of the Vatican Library (d. Dec. 31, 1827) and, in another hand, notes on grammar and polemical interpretations of biblical verses intended to prove to the Jews that Christianity is the true religion. The notes on grammar כללי הדקדוק בקיצור and the polemical writings were written by an author well versed in rabbinical literature and in the rabbinical style of writing and he may be identified as Isaac Fellous, the owner of MS Vat. ebr. 568 (q.v.) who converted to Christianity in Rome in 1826.

The major part of the material consists of halakhic writings, most of them by an anonymous author from Tunisia or Tripoli in Libya. These writings include several responsa, some homilies and sermons, a few novellae on the Talmud and the Tur and part of what seems to be a work on halakhah divided into laws (דין) and chapter (פרק). On a few pages there are additions by Isaac Fellous before his conversion יצחק פלוס הצעיר יצחק פלוס and by his father אברהם פלוס. There are also writings in different scripts, among them a sermon delivered in Tripoli on Shabbat ha-Gadol 5545=1785 שנת טראבלס בק"ק טראבלס הגדול בשבת דרוש דרשתי לשבת הגדול בק"ק טראבלס שנת 5545=1785. On a few leaves Abraham b. Raphael Khalfon of Tripoli copied, in his distinctive script, a Book of Lots attributed to Abraham ibn Ezra להחכם אברהם אבן עזרא beginning אברהם אבן עזרא וזה הגורלות אלו שלא יהא אדם שואל בהם אלא בכונה and a work on interpretation of dreams מפרש חלמין. Khalfon copied these works from a book owned by an emissary from Jerusalem, Ḥabīb Mizraḥī in 5531=1770/71 שנת התקל"א. Khalfon also copied several similar works from Mizraḥī's library the previous year (MS Jerusalem, Ben-Zvi Institute 228).

Some of the texts were written on the back of envelopes addressed to Selomo Garbi ... Tripoli, Jeuda Labi and others. On one of the pages Isaac Fellous recorded the death of his wife Azizah in the month of Shevat 5574=1814 and noted that his youngest son also died in the month of Shevat [1828, cf. Vat. ebr. 568] מרת עזיזה תנצב"ה שנת התקע"ד ירח שבט ... הצעיר יצחק פלוס, וגם בו נפטר בני הקטן [568].

Vat. ebr. 608

315 ff. Parchment. 360×270 (written area of Pentateuch: 212×97) mm. Ff. 1–275: Quaternions. <France or Germany>, ca. 1300. Ashkenazic square script. The haftarot, Onkelos and Hagiographa are written in smaller square scripts, Hagiographa apparently by another hand, and Rashi is copied in a semi-cursive script. Ff. 1–17 and ff. 276–315 were completed in Italy in a late 14th century Italian-Ashkenazic square script. Ff. 276–315 on quinions (except for the first quire, a quaternion).

[תורה, הפטרות וכתובים] Pentateuch, Haftarot and Hagiographa. With vowel points and accents. The Pentateuch is written in the center of each page. The haftarot are copied after each pericope. Targum Onkelos, with vowel points, is copied in the inner margins, and the commentaries by Solomon b. Isaac (Rashi) on the Pentateuch and the haftarot are copied, without vowel points, on the outer margins sometimes overflowing to the lower margins as well. The Hagiographa is copied on the lower margins, and from f. 293 on full pages, in the following order: Psalms (ff. 2r–70r), Proverbs (ff. 70v–106v), Job (ff. 106v–141v), Daniel (ff. 142r–172r), Ezra and Nehemiah (ff. 172r–222r), Chronicles (ff. 222v–294r), Ruth (ff. 295r–296r), Canticles (ff. 296r–297r), Ecclesiastes (ff. 297r–299v), Lamentations (ff. 299v–300v), Psalms cxxvii and lxxix (f. 301r) and Esther (ff. 301r–303v). On ff. 304r–315v: alternative haftarot according to the rite of Rome, haftarot for festivals and the blessings before and after their recitation, in another Italian semi-cursive script. On f. 1r another hand added laws of writing Torah scrolls vii:1–vii:7 from Moses b. Maimon's *Mishneh Torah*, Book 2, followed by a gloss הגהה on this passage (f. 1v) and a supercommentary on Abraham ibn Ezra's commentary on Genesis xviii:1 מאמר אבן עזרא על פסוק והנה (f. 1v).

With pen decorations and plain, small drawings. The manuscript is stained and the ink has partly faded.

Censor: *Visto per me fra Luigi da Bologna 1599.*

Vat. ebr. 609

217 ff. (<1> pasted parchment flyleaf + 2–217; ff. 215–217 are flyleaves pasted to 3 original stubs at the end of the last quire). Parchment. 193×143 (117×87) mm. Quinions. <Florence?>, Italy, mid-15th century. Italian semi-cursive script.

[תורה] Pentateuch. With vowel points and accents. Some short instructions for scribes of Torah scrolls in the margins לתיקון ס"ת. On f. 192r three lines of text were erased and corrected by another hand.

Initial words of the pericopes are decorated and written in gold within penwork panels with foliage motif flourishes extending along the blank margins.

The scribe has been identified as Isaac b. Obadiah b. David of Forlì, who copied many other manuscripts between 1427–1467. On f. 25r he singled out his name in the text. About the scribe and other manuscripts he copied cf. N. Pasternak,

"A Meeting Point of Hebrew and Latin Manuscript Production: A Fifteenth Century Florentine Hebrew Scribe, Isaac ben Ovadia of Forlì." *Scrittura e Civiltà*, xxv (2001), pp. 185–200.

On ff. 1v–3r and 214r–216r records of births and deaths of members of the Malakh מלאך (di Angeli) family from 5362=1602 to 5468=1708. One of the entries records the birth of Abraham Michael in 5393=1633. He is mentioned as a resident of Rome in the responsa of Samuel Aboab דברי שמואל (Venice 1702), nos. 93 and 128. He signed his name on f. 1r: Abram Michele Angeli and on f. 189v אברהם מיכאל מלאכי. On f. 131v the name Gur Aryeh Judah גור אריה יהודה is inscribed by a late hand. At the end of the manuscript a note on its sale: *Io sottoscritto ho ricevuto scudi cinque dal mo Fra. Varcelloni per il codice ebraico che già apparteneva a me. Roma 10 Giugno 1866, Giu[sepp]e Baraffaelle.*

Vat. ebr. 610

[220] ff. Paper. Unbound accumulation of diverse manuscripts, quires and sheets of various sizes. 18–19th century.

Mainly bibliographical notes. Includes various lists of printed books in the Biblioteca Apostolica Vaticana, copies of Genesis i and the beginning of ii as writing exercises, amulets in Hebrew with Christian motifs, a "piyyut" for the Feast of Epiphany based on a Jewish liturgy, beginning מפי אל מפי אל יתברכו המשיחיים, followed by bibliographical notes by the Hebrew scribe of the Vatican Library, Giovanni Giorgi including a list of printed books in the Vatican from the library of [Giulio] Bartolucci שהיו מבית בארטולושי שעתה באו הנה בבית זואתן!], a Moslem liturgical text in Turkish in Hebrew characters with vowel points (about 50 ff.), an original letter in Ladino by Rachel Ashkenazi רחל אשכנזי in Jerusalem to her son Issachar Ashkenazi in the house of the Rabbi in the Kuskujuk district of Constantinople ליד החכם השלם כמה"ר יששכר אשכנזי נר"ו מירושלים, lots (in the same hand that wrote the liturgies in Turkish) and additional bibliographical notes by Giovanni Giorgi. On a large quire foliated 1–26, a list of Hebrew printed books followed by a catalogue of 352 Hebrew manuscripts in the Vatican Library both written in an early 18th century Ashkenazic cursive hand בעזה"י אנחנו מתחילים לעשות הלוח שבואתיקאנו החדש מספרי כתי"י שבואתיקאנו. The cataloguer assigned new numbers to the manuscripts but also recorded the "old" (=present) numbers. He refers to Bartolucci's *Bibliotheca Magna Rabbinica* (1675–1693) but not to Assemani's catalogue (1756). An additional quire in the same Ashkenazic hand listed 519 Hebrew printed books on 21 paginated pages. Two folios from a 13th century Italian Pentateuch including Exodus xxi:22–xxiii:22 with vowel points and accents and Targum Onkelos (unvocalized) after each verse are also included in the volume.

Vat. ebr. 611

22 sheets. Leather (*gevil*). Height: 550 mm. 16th century[?]. Sephardic square scripts. [ספר תורה] Torah scroll. Incomplete, badly damaged and stained. Includes large

sections of one scroll and 3 sheets from another scroll. The first scroll includes Genesis i:1–iv:25, Deuteronomy ix:20–xviii:27, Exodus xxxiv:11–Leviticus xxii:25 and Numbers i:18–Deuteronomy v:28. The second scroll includes Deuteronomy iv:16–xi:22. With *tagin*.

Vat. ebr. 612

50 ff. (44–50 blank). Parchment. 68 × 50 (52 × 35) mm. Quaternions. <Italy ?>, 17–18th century. Italian [?] square script.

הקבלה סדר קריאת שמע על דרך הקבלה Service for recitation of the *Shema* before retiring, according to the Kabbalah. Includes psalms and biblical verses to be recited before and after the *shema* for each day of the week.

At the beginning and end of the manuscript an owner's inscription: *Dr. M[ichael?] Glossner, papstl. Hauspraelat.*

Vat. ebr. 613

<17> ff. (last 2 ff. blank). Paper. 202 × 149 (182 × 121) mm. One quire of nine folia. Pitigliano (Italy), 19th century. Italian square script.

Kol קול מוסר שירה חדשה לתת לפתאים ערמה ... מהצעיר המשורר דוד יעקב מארוני ... בק"ק פיטליאנו *Mussar*, a poem (80 stanzas) by David Jacob b. Solomon Maroni of Pitigliano, sent as a Bar Mizvah gift to Nakdimon, son of Joseph בן פורת יוסף ... כמ"ר יוסף בן פורת יוסף ... כמ"ר יוסף בן פורת יוסף ... כמ"ר יוסף בן פורת יוסף ... כמ"ר יוסף בן פורת יוסף ... ביום נכנס בר מצוה ויגדל ויהי לאיש נקדימון בנו יצ"ו ... Another copy of this poem by another hand dedicated to Jacob Levi on the occasion of the circumcision of his son copied in Novelara in 1840 is found in the MS Rome, Collegio Rabbिनico Italiano 41. The author, who was born in 1810, also lived in Florence and Reggio Emilia.

According to a note in pencil on the outer cover the manuscript was discovered in a group of printed books belonging to Umberto Cassuto in March 1946. An *ex libris* belonging to Cecil Roth מן האדומים מספרי בצלאל is glued to the inner cover. Roth apparently added a dedication [to Cassuto?] לאות תודה וזכרון (a token of gratitude and commemoration) and the date, Kislev-Tevet 5684=1924, in pencil כסלו טבת תרפ"ד.

Vat. ebr. 614

34 ff.

Collection of leaves separated from bindings, mainly parchment.

I

Ff. 1–2. Parchment. 405 × 290 (240 × 125) mm (extremely wide margins). Two columns. <Germany>, early 14th century. Ashkenazic square script.

1. Ff. 1r–2v (1 bifolium): [שופטים, קטעים] Fragment from a Bible. Includes Judges ix:37–x:6; xviii:16–xix:9. With vowel points and accents. Only a few masoretic

notes. These leaves were in secondary use as wrappers for an archival file labeled "1554 Spese di Fabbriche".

II

Ff. 3-4. Parchment. 302 × 210 (182 × 140) mm. Two columns. <Italy>, 14th century. Italian[?] square script. Partly faded.

2. Ff. 3r-4v: [יחזקאל, קטעים] Fragment from a Bible. Includes Ezekiel v:6-vii:9 (f. 3r-v). Not vocalized. F. 3 is a stub from the second leaf of the bifolium on which a few words from Ezekiel xvi are still extant. These leaves were in secondary use as wrappers for an archival file labeled "*Criminales sententiae ab anno 1579 usque ad annum 1596*".

III

Ff. 5-6. Parchment. 324 × 210 mm. Two columns. <Italy?>, 13-14th century. Italian[?] square script.

3. F. 5r-v: [שמואל ב כד-מלכים א א:ל] Fragment from a Bible. Includes II Samuel xxiv:4-I Kings i:30. With vowel points and accents. With Masorah Magna and Parva. Top of the leaf is cropped with loss of text. F. 6 is a stub from the second leaf of the bifolium on which no text has been preserved.

IV

Ff. 6-7. Parchment. 320 × 240 (247 × 210) mm (cropped). Two columns. <Spain>, 14th century[?]. Sephardic square script.

4. Ff. 6r-7v (1 bifolium): [שמות ויב-זיד] Fragment from a Pentateuch. Includes Exodus vi:12-vii:14. With vowel points and accents.

V

F. 8. Parchment. 372 × 205 (280 × 160) mm (one side cropped lengthwise). <Spain or Provence>, 14th century. Sephardic square script.

5. F. 8r-v: [תלמוד בבלי, כתובות פ ע"ב-פב ע"א] Fragment from TB Ketubbot 80b-82a. Text rubbed out on the outer side and partly illegible. Three or four words on each line are missing where the leaf was cropped.

VI

F. 9. Parchment. 270 × 165 mm. Two columns. <Italy>, 14th century. Italian semi-cursive script.

6. F. 9r-v: [משנה תורה, ספר זרעים, הלכות מעשר שני ד:יט-ו:א] Fragment from Moses b. Maimon's *Mishneh Torah* (*Sefer Zerašim*, laws of *mašaser sheni* iv:19-vi:1). Text rubbed out on the outer side.

VII

Ff. 10-11. Parchment. 370 × 265 (275 × 210) mm. <Spain>, 13-14th century. Sephardic semi-cursive script.

7. Ff. 10r-11v: [ספר ערוך, קטעים] Fragment from Nathan b. Jehiel's lexicon of the Talmud and midrashim *Sefer Arukh*, entries ספסר to ספסר (f. 10v) and סכר to סכר (f. 11r). The text on ff. 10r and 11v – probably the outer side of the folios – was rubbed out and is no longer legible.

VIII

F. 12^a: Parchment. 95 × 95 mm. Sephardic square script.

8. F. 12^a: [מזוזה] *A mezuzah*.

IX

F. 12^b. Parchment. 105 × 100 mm. Two columns. <Italy>, 14th century. Italian semi-cursive script.

9. F. 12^b: [פירוש התורה לרש"י (בראשית ט-יא, קטעים)] Small fragment from the upper corner of a leaf from a copy of the commentary on the Pentateuch by Solomon b. Isaac (Rashi). Only a small portion of the commentary on Genesis ix:16–18 and x:25–xi:2 remains.

X

Ff. 12^c–12^d. Parchment. 190 × 180 (width of written area: 150) mm. Two columns. <Ashkenaz>, 14th century. Ashkenazic square script.

10. Ff. 12^c–12^d: [סמ"ג, ל"ת סה] Small fragments from two leaves from Moses of Coucy's *Sefer Mizvot Gadol*, negative precepts 65, laws of Sabbath. On f. 12^c, text found in the Venice edition, ff. 13–14, and on f. 12^d text found in the edition, ff. 38–39.

XI

F. 13. Parchment. 220 × 150 (200 × 106) mm. <Italy>, early 14th century. Italian semi-cursive script.

11. F. 13r–v: [מחזור, מנהג רומא, קטע] Fragment from a Roman rite *Maḥzor* for Yom Kippur. Includes stanzas ו to ת from the *rehit* אהלת מתוחים אמצת נמלחים from the *kerovah* עמק שושן by Eleazar Kallir. Followed by the beginning of the *viddui* by Nissi b. Berechiah al-Nahrawani, headed וידיי שלגאון. The outer side of the leaf was rubbed out and is only partly legible.

XII

F. 14. Parchment. 170 × 250 (width of written area: 178) mm. Two columns. <France?>, late 13th century. Ashkenazic semi-cursive script.

12. F. 14r–v: [פירוש התורה לרש"י, בראשית, קטעים] Fragment from the commentary on the Pentateuch by Solomon b. Isaac (Rashi). F. 14r: Parts of the commentary on Genesis xiv:13–xiv:19 and xiv:24–xv:6. F. 14v: On xv:10–xv:13 and xv:17–xvi:3.

The name Isaac is singled out in the text on f. 14v.

XIII

Ff. 15–18. Parchment. 193 × 158 (width of written area: 105) mm. <Spain or Provence>, 15th century. Sephardic semi-cursive script.

13. Ff. 15r–18v (2 bifolia): [פירוש התורה לרש"י, שמות, קטעים] Fragments from the commentary on the Pentateuch by Solomon b. Isaac (Rashi). Includes Exodus xxx:15–xxxi:10; xxxv:26–xl:38 (end of Exodus), followed by the commentary on the *ephod* usually found in Rashi's commentary on Exodus xxviii:6. Cor-

rect order of folios: 17, 16, 15, 18. On f. 17v a later hand added some jottings, including the signature of Samuel di Curiel *אני הצעיר שמואל די קוריאל*.

XIV

F. 19. Paper. 140 × 192 (width of written area: 144) mm. <Spain or Provence>, late 14th century. Sephardic semi-cursive script.

14. F. 19r–v: [פירוש תהלים לרד"ק, קטעים] Fragment from the commentary on Psalms by David Kimḥi. Only the lower halves of two folios are preserved and together are foliated 19. The first fragment includes the commentary on Psalm cxxx:10–13 on the recto side and cxxx:27–30 on the verso side. The other includes parts of the introduction to Psalm cxix.

XV

F. 20 (one leaf cut into two fragments). Paper. 290 × 205 mm.[?]. <Spain or Provence>, 15th century. Sephardic semi-cursive script.

15. F. 20r–v. [חיבור ברפואה, קטע] Fragments from a medical treatise. One of the chapters on dysentery is headed: *רפואת ההפשט והוא דישנטריאה ושחיני המעים* (f. 20r).

XVI

F. 21^a. Paper. Written area ca. 190 × 130 mm. 15th century. Ashkenazic semi-cursive script.

16. F. 21^a: [פנקס רופא, קטע] Fragment from a physician's notebook. Only the lower half of the leaf is preserved.

XVII

F. 21^b. Paper. 115 × 101 (95 × 65) mm. <Italy?>, 17th century. Italian[?] semi-cursive script.

17. F. 21^b: [סדור וקטע] Fragment from a prayerbook. Includes parts of the morning benedictions from *סומך נופלים* until *הנותן ליעף כח*, the prayer *יהי רצון... שתרגילנו* and *יהי רצון שתצילני*.

XVIII

F. 22. Paper. 205 × 150 (155 × 105) mm. 15th century. Ashkenazic semi-cursive script.

18. F. 22r–v: [בן פורת] Fragment from *Ben Porat*, Judah Romano's commentary on the philosophic sections in the first book (*Sefer ha-Madda* or Book of Knowledge) of Moses b. Maimon's *Mishneh Torah*. Includes the text of *Mishneh Torah, hilkhot yesodei ha-Torah*, i:1. Expanded version. Includes the poem at the beginning: *עת הבנות באו לדלות*. On f. 22v a note in the margin by Moses b. Shabbetai, beginning *אמ' משה המחבר* (cf. MS Vat. ebr. 289).

XIX

Ff. 23–24. Paper. Ca. 207 × 155 mm. 15th century. Ashkenazic semi-cursive script.

19. Ff. 23r–24v: List of words in the plural form with references to parts of the Bible associated with the words.

XX

Ff. 25–26 (a bifolium). Paper. Ca. 200 × 155 (173 × 118) mm. 15th century. Ashkenazic semi-cursive script.

20. Ff. 25r–26v: [רפואות] Medical recipes. Both folios are incomplete and f. 26 was split into 2 fragments.

XXI

F. 27. Paper. 212 × 150 mm. <Italy>, 16th century. Italian current semi-cursive script.

21. F. 27r–v: Note on geometrical calculations in Judeo-Italian

XXII

F. 28 (upper part of a folio). Paper. 150 × 200 (width of written area: 130) mm. <Italy>, ca. 1400. Italian semi-cursive script.

22. F. 28r–v: [דרושים] Fragment from homilies on the *Shema*, love, etc.

XXIII

Ff. 29–30, 32–33. Paper. 195 × 150 (144 × 85) mm. 15th century. <Byzantium>, Byzantine semi-cursive script.

23. Ff. 29r–30v; 32r–33v: [אוצר הכבוד] Fragments from *Ozar ha-Kavod*, kabbalistic commentary on the legends of the Talmud by Todros b. Joseph Abulafia. First edition Novy Dvor 1879. Includes a fragment on TB Pesahim 50–54 [=Satmar 1926 edn., ff. 31b–32a] (f. 29), Rosh ha-Shanah chapter i [= edn. 45b–46a] (f. 30), on Rosh ha-Shanah 24b–26a [=edn. 46b–47a] (ff. 32–33).

XXIV

F. 31. Paper. Height: 205 mm. 15th century. Ashkenazic semi-cursive script.

24. F. 31r–v: [חיבור ברפואה, קטע] Fragment from a medical treatise.

XXV

25. F. 34 is the last folio (f. 316) of the printed Venice 1547 edition of Moses of Coucy's *Sefer Mizvot Gadol* with censor's inscriptions from 1555 to 1629.

Vat. ebr. 615

1 leaf. 13th century. Three columns. Sephardic square script.

[חבקוק ב:טז-צפניה ב:י] Fragment from a Bible. Extant only from Habakuk ii:16 to Zephaniah ii:7. With vowel points and accents and Masorah Magna and Parva.

The fragment was separated from a binding. An external column and part of the middle column were cropped with loss of text.

Vat. ebr. 616

Unopened scroll.

Vat. ebr. 617

28 ff.

A manuscript and a collection of leaves separated from bindings.

I

22 ff. Paper. 18–19th century. Maghrebic[?] square script.

1. [הגדה של פסח עם תרגום לערבית] Passover Haggadah with an Arabic translation following each section. Incomplete. One or two leaves missing at the beginning and a few leaves missing at the end from the middle of the *Hallel* following Grace after Meals. Plain decorations including schematic drawings of the *mazzah* and *maror* (ff. 18v–19r).

II

1 leaf. Paper. 14–15th century. Sephardic semi-cursive script.

2. [ספר יוסיפון וקטע] Fragment from *Sefer Josippon*. Corresponds to the edition by D. Flusser (Jerusalem 1978), p. 225 line 79 to p. 228 line 48.

III

1 leaf. Paper. 16th century. Byzantine semi-cursive script.

3. [סדור וקטע] Fragment from a prayerbook. Only a part of the *tahanun* prayer. With vowel points. Verso side blank.

IV

1 leaf. Parchment. Würzburg (Germany). 1442. Ashkenazic semi-cursive script.

4. [שטר פטור] Testimony that Isaac b. Gershon ha-Levi was no longer in debt to Naphtali b. Solomon ha-Levi and his son-in-law Judah b. David, issued in Würzburg on Thursday, 20 Shevat 5203=1442, and signed by the witnesses Ephraim b. Menahem and Jekuthiel b. Asher ח"מ בחמשי עדי' בפנינו עדי' ב' שנת רב"ל [=ר"ב לפרט] למנין שאנו מנין כאן בעיר ווירצבורק איד בא בשבת בעשרי' יום לחדש שבט שנת רב"ל ... וכתבי .. ותנו ... לר' נפתלי ב"ר שלמה הלוי ולחתנו הר' יודא לפנינו ר' יצחק בר' גרשון הלוי ואמר לנו ... וכתבי .. ותנו ... לר' נפתלי ב"ר שלמה הלוי ולחתנו הר' יודא בר' דוד ... [עדים] אפרים ב"ר מנחם; יקותיאל ב"ר אשר היפה

V

1 bifolium. Parchment. 14th century[?]. Ashkenazic square script.

5. [תורה וקטע] Pentateuch (Genesis xxxvi:15–xxxvi:27; xxxvii:3–xxxvii:14). No vocalization or accents. Probably a bifolium from the middle of a quire, cropped on both sides when used as a wrapper for a volume of documents in an archive. On the first leaf the first words in each line of the text of Genesis xxxvi are missing and only one or two letters of the text of Genesis xxxvii on the second leaf are extant.

VI

1 leaf. Paper. 15th century. Sephardic semi-cursive script.

6. [סידור מנהג קרפנטרץ וקטע] Siddur, rite of Carpentras. Includes only the end of

the Seventy Verses **פסוקים השבעים** followed by the beginning of the prayer recited after reading the Verses **פסוקי ולמען למענך ולמען אבותי ואלהי ואלהי אדני יהי רצון מלפניך** **יהי רצון מלפניך אדני אלהי ואלהי אבותי ולמען פסוקי פסוקים**. This prayer, not listed in Davidson's *Thesaurus*, is found in a Carpentras rite Siddur in MS Vat. ebr. 553,II.

The verso side is decorated by pen.

VII

1 leaf. Parchment. 13–14th century. Ashkenazic square script.

7. [תורה וקטע] Pentateuch (Numbers xvi:22-xvii:4). With vowel points and accents and Masorah Magna and Parva. The commentary by Solomon b. Isaac (Rashi) was copied in an Ashkenazic semi-cursive script in the margins.

Codices Barberini Orientali

Barb. Or. 14

64 ff. (1–14, 14^b, 15–62, 62^b; 14^b–15r, 62^b blank). Parchment. 101 × 76 (60 × 47) mm. Quinions. <Italy>, 15th century. Italian semi-cursive script.

ל' זצ"ל משה קמחי זצ"ל Moses b. Joseph Kimḥi's *Mahalakh Shevilei ha-Da5at* also known as *Sefer Darkhei Leshon ha-Kodesh*.

On ff. 1r–14v: [הקדמה לרקדוק] Benjamin b. Judah Bozecco of Rome's introduction edited together with *Mahalakh Shevilei ha-Da5at* (first edition Pesaro 1516). Two pages missing at the beginning and three at the end. Begins כאשר אני עתיד לבאר and ends אבל הוא פועל. את היא מלת הטעם אחר זה, ואחר כן הבא לבנות עליו.

Colophon (f. 62b recto): [ה]קורא לא יזק. אני וריעיי [מתעסקים בזה הספר לעולם]. לא ימוטו לא היום ולא לעולם עד שיעלה חמור בסולם. אפירול[...].

Barb. Or. 18

107 ff. Parchment. 117 × 170 (64 × 115) mm. Oblong format. Quaternions. <North Africa>, 15th century. Maghrebic Sephardic semi-cursive script.

[סליחות, מנהג צפון אפריקה] *Seliḥot* according to the rite of North Africa for the Penitential season, i.e., from the beginning of the month of Ellul until the Day of Atonement. The manuscript is incomplete and bound out of order. The *seliḥot* are numbered but only nos. 67–99, 107–139, 142–147, 150–165, 167–215 and 247–248 are extant, some of them incomplete (see below). The first *piyyutim* (nos. 67–73) accompany the readings at the end of the permanent frame of *seliḥot* (nos. 74–76 etc.). No. 76 is of the *zikhronot* type and no. 77 is for *shofarot*, both for Rosh ha-Shanah. It is not clear when nos. 74–75 were to be recited. Nos. 77–248 were recited on the sixth to twenty-fifth of the forty days of the Penitential season. Two consecutive *seliḥot* are numbered 203. The *piyyutim* for each night begin with a *seliḥah* of the *ma5amad* type and end with one of the *meyushav* type, both composed by Isaac ibn Ghayyat and both including references to the date (i.e. one of the forty days) on which it is to be recited. Sometimes, additional *seliḥot* of these types by different poets were added. Between the opening and closing *piyyutim* various numbers of additional *seliḥot* are included. After the *seliḥot* for the twenty-fifth night the scribe copied another one for the fortieth night (i.e. Yom Kippur): יום לעמד לפניך להתכפר הוחלתי (no. 180). The subsequent compositions (nos. 181–248 and following) are additional *seliḥot* to be recited at the discretion of the cantor. These include a group of *piyyutim*, each of which begins לך ה' הצדקה copied after no. 248 (ff. 102r–107v) for each of the days of penitence (only the first fifteen are extant and the end is missing). It is not clear

why the scribe copied so many *piyyutim* out of apparent sequence (nos. 67–73, 180–248) or if he intended to continue copying the services for the remaining days of penitence.

Among the less familiar *selihot* in the manuscript are: אצלצה [ברכו] תיך אלהי מערכות (no. 69), איש מכאובים ידוע עצבים (no. 85) and מפיך רצון נפשי ומאויי (no. 87), both by Moses ibn Ezra, חי העולם מקור חיים לכל חי (no. 94), להודות לשמך שחר קמנו ... זאת זכרנו by Moses ibn Ezra (no. 184), מושל רום ותחת ברוב אונים (no. 183), יושב רום עליות ועיניו צופיות, יה על מי לא יקום אורו (no. 185) and יתן ה' (no. 186) both by Joseph, מבשר אמר יתן ה' (no. 186) both by Joseph, יושב רום עליות ועיניו צופיות, תהלות יה אזכיר בלי פחד (no. 187), תהלות יה אזכיר בלי פחד (no. 194), נפשי ביום שלותי ופחדתי (no. 195), יבורך צור יצר חשכים, לעמו ישראל יצו שדי סליחה, by Isaac b. Samuel ha-Levi (no. 201), גם נגוהים (no. 202), יומא דשבתא יומא דרוחא, יומא דשבתא יומא דרוחא (no. 203), יומא דשבתא יומא דרוחא, by ibn Ghayyat (no. 203^{bis}), צורי עז ישועתי יודע כל נעלם, by Solomon (no. 207), יומא דשבתא יומא דרוחא, by Solomon b. Isaac Gerondi (no. 213), בקרבך אלי למשפט (no. 213), לך ה' הצדקה דגול שוכן שמי זבולה (f. 102v), לך ה' הצדקה דובר צדק ומישרים, לך ה' הצדקה דגול שוכן שמי זבולה (f. 103v), לך ה' הצדקה בלא תכלה ולא, לך ה' הצדקה אל קורא הדורות, תחלה (f. 105v), לך ה' הצדקה צור שוכן שמי מעונה, לך ה' הצדקה והחסד והרחמים (f. 106v).

Some folios are missing between ff. 24 and 25 and *selihot* nos. 99–107 are missing except for the beginning of no. 99 and the end of no. 107 (by Judah ha-Levi). Some folios are missing between ff. 49 and 50. Four of these folios are bound out of order on ff. 81–84 (correct order: 82, 81, 84, 83). Parts of nos. 139–142 and nos. 147–150 are missing. F. 58 should be bound after f. 62. A folio on which no. 166 was written is missing between ff. 60 and 61. Some folios are missing between ff. 100 and 101 and most of no. 215, nos. 216–246 and the beginning of no. 247 (אמונות יהגה חכי) by Judah ha-Levi are missing. Most of the text on f. 107 is illegible.

Owner's inscription in an Italian hand (f. 1r): Jehiel b. Isaac [?...] יצחק [?...].

Barb. Or. 38

119 ff. Parchment. 185 × 135 (136 × 94) mm. Quinions. <Italy>, 14th century. Italian semi-cursive script.

[פירוש איוב לרלב"ג] Levi b. Gershom's commentary on Job. First edition Ferrara 1477. Incomplete. Only from x:9-xxxvii:12.

The name of the scribe, Aaron, is singled out on ff. 61r and 82r.

Barb. Or. 44

232 ff. Paper. 198 × 137 mm (written on almost the entire area). Senions. 17th century. Christian square script.

Latin-Hebrew dictionary. The Hebrew definitions include the roots and references to the Bible and examples from biblical verses. Hebrew numbers and months are listed in separate sections at the end.

Barb. Or. 53

319 ff. Paper. 197×148 (150×105) mm. Quaternions. 1626. Italian current semi-cursive script.

[ספר זיקוק] *Index expurgatorius*. Revised and expanded edition of the *Index* of 1595. This redaction, arranged in alphabetical order of the books to be censored, was edited and probably copied by Renato of Modena. On ff. 306–319 a table of contents.

The title-page reads: *Index vanitatum multarum expurgandarum a libris Hebraeorum praecipue in tribus glosis nempe Chaldaica, Hierosolimitana ac Babilonica, nec non in omnibus commentariis Rabbinorum Collectus a R. P. F. Renato Sacerdote Mutinense Ord. Minorum S. Fran[cis]ci Cappuccinorum occasione sumpta in dictorum librorum correctione facta. Anno D[omin]i 1626*. On f. 6r a dedication in Latin by Renato to the Duke of Este: *Sereniss^{mo} Caesari Estesi Mutinae Requi(ue) Duci invictiss^{mo} Frater Renatus a Mutina*. On ff. 7–14 an introduction in Latin in which Renato quotes the bull of Pope Clement VIII and extracts from *de Bibliotheca Sancta* by Sixtus Senesis.

Cf. A. Berliner, *Censur und Confiscation hebraeischer Buecher im Kirchenstaate* (Frankfurt 1891), p. 59; G. Prebor, “*Sepher Ha-Ziquq*” by Domenico Yerushalmi (1555–1621) and its Influence on Hebrew Printing (unpublished thesis, Ramat Gan 2003), pp. 69–70.

Barb. Or. 82

151 ff. Parchment (outer and inner bifolia of each quire) and paper. 221×145 (154×91) mm. Eight-bifolia quires. Candia (Crete), 1407. Sephardic semi-cursive script.

אגוז Joseph Gikatilla's kabbalistic work *Ginnat Egoz*. First edition Hanau 1615.

At the beginning of the manuscript and at the end other hands added extracts and short kabbalistic works, among them: a short piece on the Divine Names in a Byzantine script pasted on the inner cover; *Sefer Yezirah*, with variants from the editions (ff. 144r–146v); a commentary on the ten Sefirot beginning *כתר חכמה* ... *הסתכל בזה הסדר אשר אסדרנו לך להודיעך בו סוד מערכת עשר ספירות* (ff. 146v–147v); a note on the unity of the Lord beginning *עתיא אודיעך מה שכל העולם תלוי בו והוא ראשית* (f. 148r–v); a prayer for the ill and the order of changing the name of a seriously ill person (f. 149v); amulets and charms (f. 150v); the Thirteen Attributes, twelve permutations and the *kaddish* (f. 151v), all in a Sephardic script.

The original part of the manuscript (ff. 1–143) was copied by Moses b. Isaac ibn Tibbon and completed in Shevat 5167=1407 (or perhaps 5166=1406) in Candia. The same scribe copied MS Paris, BnF héb. 804 in 1402 (cf. *Manuscripts médiévaux en caractères hébraïques*, II, 44). Colophon (f. 143v): *שלם ספר גינת אגוז ע"י הצעיר משה בר' יצחק אבן תבון וסיימתיו בחדש שבט שנת הקס"ז לבריאה' עולם למנין שאנו מונין פה בעיר קנדיאה*.

On f. 2r the signature of Jacob Muati יעקב מואטי.

Barb. Or. 85

20 ff. (2–21; f. 1 is part of a loose paper cover). Paper. Not bound. 257 × 160 (203 × 130) mm. Irregular quiring. <Italy>, 18th century. Oriental-Sephardic semi-cursive script.

1. Ff. 1r–11r: פתרון חלומות *Pitron Ḥalomot*. An adaptation of part ii of Solomon Almoli's *Pitron Ḥalomot* or *Mefasher Ḥelmin* on interpretation of dreams. A similar adaptation was published, without naming Almoli as the author, in Venice 1623 and several times later (cf. I. Yudlov, *פתרון חלומות* "Aleī Sefer, vi–vii, 1979, p. 111). In the preface to this manuscript, the scribe wrote that it was his intention to publish the text for the benefit of the public, but it is not clear if he intended to publish it in print or by preparing this copy. It is possible that the preface and the entire text were copied from an unknown edition. The preface reads, in part (f. 2r): הוואלתי להדפיס הספר הזה ולהוציאו מאפלה ... לאודיעך כל דבר ודבר בשם אומרו .. ראשונה .. מה שהביאו בגמרא, לאורה כדי לזכות בו את הרבים ... לאודיעך כל דבר ודבר בשם אומרו .. ראשונה .. מה שהביאו בגמרא, השני רבינו האי גאון ז"ל ... השלישי רש"י זצ"ל שגם הוא עשה ספר פתרון חלומות, הרביעי ליוסף הצדיק ע"ה, החמישי לדניאל ע"ה איש חמודות ... הששי מצאתי פתרון חלומות נעתק מספר הכותיים.
2. Ff. 11v–14v: ספר ידיעת המזלות Astrological predictions based on personal horoscopes. The preface begins לזכות כל איש ואשה צריך ראשונה לדעת שם האיש and the predictions begin מזל טלה, מי שמזלו טלה כוכבו מאיר בשמים.
3. Ff. 15r–21v: ספר הגורלות לה"ר אברהם אבן עזרא ז"ל Lots, attributed to Abraham ibn Ezra. Includes a prayer to be recited before casting lots, eighteen signs סימנים and eighteen tables. Similar to one of the printed editions (Warsaw 1873).

At the beginning and end of the manuscript, jottings by a merchant or banker in Italian.

Barb. Or. 88

195 ff. (<1> glued to inner binding + 1–3, a parchment binion quire originally blank, 1–140, 140^a–189 + <1> parchment flyleaf). Parchment. 224 × 206 (170–172 × 141–147) mm. Senions. <Byzantium>, 1458. Byzantine semi-cursive script.

[ספר הפליאה] *Sefer ha-Peliah*. The introduction was not copied. Text begins on f. 4v. Notes and additions added by another hand in the margins. First edition Korets 1784. Not used by M. Kushnir-Oron in her thesis *ה'פליאה' והקנה'* (Jerusalem [1982]). According to a note on p. 53 the manuscript was not available to her when she prepared the study.

Copied by Mordecai b. Elia for a person whose name was erased and completed in 5218=1457/8. Colophon (f. 187v): נשלם פרשת בראשית ברא בעזרת ונהורא עמיה שרא על ידי לי זעירא מכולהו בני חבורא מרדכי בכ"ר אליא נ"ע בשנת ר[...]. אלפים ור' וחי העולמים אמן. וכתבתיהו [...]. In place of the erased name a later hand added למי שיזכהו הש' ית' שיפול לחלקו, i.e., whoever shall acquire it. The same scribe copied the same work in 1465 (MS Cambridge, Trinity College F.18.43).

On ff. 1r–2r other hands added references to folio numbers of some of the subjects in the work, some *gematriot*, a magic square, mnemonic signs for the dates of festivals and other events in the calendar. On f. 4r a copy of a deed or other document that was mostly rubbed out. On f. 188v (originally blank) another hand wrote a short description of a pastoral scene, possibly imaginary, in Spanish in Hebrew characters.

Barb. Or. 98

96 ff. Parchment. 237 × 162 (164 × 100) mm. Varied quiring (5–7 bifolia). <France?>, ca. 1300. Ashkenazic semi-cursive script.

ספר המצוות Isaac b. Joseph of Corbeil's compendium of halakhah, *Sefer Mizvot Katan*. First edition Constantinople 1510. Only precepts nos. 166 to end (no. 294) with some lacunae in the middle. With glosses by Perez b. Elijah. The form of the divorce bill is dated 19 Kislev 5048=1287 in Corbeil שנת כסליו יום לירח תשעה עשר יום לירח כסליו שנת 5048=1287 in Corbeil חמשת אלפים וארבעים ושמונה ... כאן בקורבוייל תשעה עשר יום לירח כסליו שנת 5048=1287 in Corbeil חמשת אלפים וארבעים ושמונה ... כאן בקורבוייל On ff. 92–93 different hands added a calendar beginning with the year 5057=1296 (in square script) and on ff. 94r–95v forms of documents in a semi-cursive script. Appended to the manuscript are two unbound parchment folios from a 14th century manuscript in an Italian semi-cursive script with the text of Solomon b. Isaac's (Rashi) commentary on the Pentateuch (extant only on Genesis xxv:25–xxvi:20 and Numbers xxxi:50–xxxiii:52).

The original manuscript was copied by Solomon b. Ḥayyim, probably for his own use. Colophon (f. 96r): אני שלמה ב"ר חיים כתבתי וסיימתי זה ספר המצוות והוא מוגה מאהגהות הרב ר' פרץ נ"ע, וכשם שזכיתי לסיימו כך יזכני השם לשמרו ולסיימו. On f. 96v a different hand added in a crude script the colophon to another Maḥzor copied by Ḥayyim b. Jacob יעקב ב"ר יעקב זצ"ל כתבתי וסיימתי זה המחזור.

Ff. 16–17 (a bifolium) and 23, completions written by a later hand on different parchment with different ruling, were inserted and bound with the manuscript. Ff. 92–94 were also inserted with stubs and written in different hands. F. 96 should follow f. 91.

Barb. Or. 101

Parchment. Height: 201 mm. 18 lines. <North Africa>, 16th[?] century. Sephardic square script.

[מגילת אסתר] Esther Scroll. With *tagin*.

Barb. Or. 110

211 ff. (<1> + 1–210; ff. 1–7 compose a blank parchment quaternion serving as flyleaves; 206–207 blank; ff. 208–210 + <1> compose a blank parchment binion fly-quire). Parchment. 251 × 187 (155 × 121) mm. Quinions. <Northern Italy>, 1397. Sephardic semi-cursive script.

1. Ff. 8r–23v: ספר הבהיר *Sefer ha-Bahir*. According to D. Abrams, *The Book Bahir* (Los Angeles 1994), pp. 105–107 (and pp. *10–*12 in the English section) the text in this manuscript represents a different version or tradition of the text's transmission history. Abrams used this manuscript for variants in his edition. S. Campanini and G. Busi included a critical edition based on other manuscripts in *The Book of Bahir* (Turin 2005).
2. Ff. 24r–88r: [שערי צדק] *ShaSarei Zedek*, kabbalistic treatise by Joseph Gikatilla. First edition Riva di Trento 1559.
3. F. 88v: Commentary on the ten Sefirot. Begins שברא הקב"ה את עולמו. Cf. G. Scholem, מפתח לפירושים על עשר ספירות, *KS*, x (1933/4), p. 511, no. 121. Preceded by a short list of the Sefirot beginning עליון הספירה הראשונה כתר עליון.
4. Ff. 88v–90r: Short kabbalistic composition beginning ולמטה מן העשירית הם ד' פנים. This piece is also found at the end of a manuscript formerly in the Jewish Community Library in Vienna (Catalogue Schwarz, no. 242).
5. Ff. 91r–137v: [כתר שם טוב] *Keter Shem Tov* by Shem Tov ibn Gaon. Kabbalistic supercommentary on Moses b. Naḥman's short commentary on the Pentateuch. First edition Leghorn 1839.
6. Ff. 138r–199r: [מערכת האלהות] *MaSarekhet ha-Elohut*. First edition Ferrara 1558. On the attribution of this kabbalistic work to R. Perez cf. G. Scholem, לבעיית, *KS*, xxi (1944/5), pp. 284–287.
7. Ff. 199r–204r: פירוש ספר יצירה מן הר' משה בנז"ל: Commentary on *Sefer Yezirah* attributed in the printed editions to Moses b. Naḥman. The true author was Azriel of Gerona. First edition Mantua 1562. Cf. G. Scholem, פרקים מתולדות, *KS*, vi (1929/30), p. 387 and I. Tishby, עזריאל, עזריאל, *Sinai*, xvi (1945), pp. 165–169.
8. Ff. 204r–205v: ייחוד של הרב ר' אלעזר מוורמשא *Yihud* by Eleazar of Worms. Begins אלקינו ה' בעולם אחד וקבלת מלכותו עלינו אחד.

Written in the month of Marḥeshvan [51]58=1[3]97 and completed in the week of the pericope *Va-Yera* of the same year. Colophon (f. 137v): כתבתי בחדש מרחשוון; וסיימתי בפרשת וירא אליו ה' ובשנת ונה מצא חן בעיני ה'. Comparison of the script and codicological features of this manuscript with those in manuscripts copied by Shem Tov b. Samuel Barukh, reveals that this manuscript was undoubtedly copied by the same scribe. Shem Tov copied several other manuscripts in the years 1398–1404, two of them in Bologna. It is most probable that he included only the decades in the acrostic of the date and it should be deciphered [51]58.

Owners (f. 1r): Isaac, the uncle of the person who wrote the inscription, when he divided a library with his brother Joab on 3 October 5198 = 1437 מר' הגיע לחלק מר'; Menahem b. Aaron of Volterra in 5221=1460/1 רכ"א שלי מנחם ישרו"א בכמ"ר אהרן נבתי"א מבולט"א קצ"ח; Menahem of Volterra acquired the manuscript when he divided a library with his brother on 3 February 5235=1475 רכ"א בכ"ר מנחם ע"ה איש בולטירא הגיע לחלקי אהרן יזיי"א בכ"ר מנחם ע"ה איש בולטירא

כשחלקתי הספרי' עם מורי אחי ט"ו פר' רל"ה. On a blank flyleaf at the end a long note in Latin and an inscription by the owner Jekuthiel Tam Elijah [b. Joab of Tivoli] יקותיאל ת"ם אליהו הנבי"א, the owner of MS Urb. ebr. 32 (cf. also MSS Urb. ebr. 11 and 55). Another manuscript that exchanged hands when the library was divided in 1437 and that was also owned by Jekuthiel Tam is Florence, Biblioteca Nazionale Centrale Cl. III 45.

Barb. Or. 119

54 ff. (53–54 blank). Paper. 275 × 205 (ca. 245 × 175) mm. Ternions. 17th[?] century. Christian square script.

Hebrew-Italian dictionary of roots.
Bound and foliated from right to left.

Barb. Or. 155

31 ff. Paper.

Collection of fragments and quires from several manuscripts from the 15th-18th centuries.

I

Ff. 1–5. Paper. 18th century. "Christian" square scripts.

1. Ff. 4v–1r: Diagrams in circles and squares of the Divine Name in relation to the name of Jesus. Copied from: Athanasius Kircher, *Oedipus Aegyptiacus*, tomi secundi pars altera (Rome 1653–1654), p. 475, as reported in a note in Latin of f. 3r. The title on f. 4v reads: *questo circoletto nelle figure dell'abaco e chiamato Zer et ... cerchio in lingua santa si chiama זר*. The same hand, apparently, added the Hebrew alphabet, the numerical value of the Hebrew letters (*gematria*) and a list of homophones in Hebrew and Italian with the same meaning: *vulgare simile alla lingua santa*.

II

Ff. 5–25. (25 blank). Paper. 15th century. Sephardic semi-cursive script.

2. Ff. 5r–19r: [משפטי הכוכבים בספרדית] Copy of a Spanish translation in Hebrew characters of the beginning of part eight of Abū al-Ḥasan = Alī ibn Abi al-Rijāl's treatise on astrology. In other copies part eight consists of 41 chapters. According to the list of contents at the beginning, part eight in this copy was divided into 30 chapters. Copied only until the end of chapter six. An edition of a Spanish translation of this treatise based on the oral translation from the Arabic by Judah b. Moses in the court of Alfonso el Sabio in 1254 exists in MS Madrid, Biblioteca Nacional 3065 and an incomplete copy in MS Barcelona, Biblioteca de Catalunya 981. However, only the first five parts are extant in these manuscripts. Cf. the printed edition based on the Spanish manuscripts, *El Libro Conplido en los Judizios de las Estrellas* (Madrid 1954).

3. Ff. 19r–20r: משפטי הלקיית Predictions based on the position of the planets during solar and lunar eclipses. Another copy of this work with some textual variants is found in MS New York, JTSA 2557.
4. Ff. 20r–24v: מאמר בקדימת ידיעה בחידושים הכלליים אשר יהיו במלכיות ובמדינות Astrological predictions. Some of the terms are in Arabic. Another, incomplete, copy of this work is found in MS Cambridge, University Library Add. 1501, ff. 76–86.

III

Ff. 26–30 (29–30 blank). 15–16th century. Italian semi-cursive script.

5. F. 26r: האגרת שלח ה[רמב"ן] ז"ל לר' נחמן בנו Moses b. Naḥman's ethical will sent to his son Naḥman. Begins בני מוסר אביך שמע בני מוסר אביך. First edition in the author's commentary on the Pentateuch (Lisbon 1489). Cf. I. Abrahams, *Hebrew Ethical Wills*, i (Philadelphia 1926), pp. 94–99.
6. Ff. 26v–28v: [ספר הרקח (הלכות חסידות)] Laws of piety from the beginning of Eleazar b. Judah of Worms' *Sefer ha-Rokeaḥ*. The scribe did not copy the first lines of the introduction and began with the words הכר בוראך. The end from the middle of שורש ענוה is missing and the copy ends with the words עמי אשר נקרא שמי עליהם.

IV

F. 31. Parchment. 14–15th century. Sephardic square script.

7. F. 31r–v: [ירמיה טז:טז–טז:כא] Jeremiah xvi:6–xvi:21. With vowel points and accents. Jeremiah xvi:6 varies from the masoretic text and reads: ולא יפרשו.

Barb. Or. 161–164

Four volumes. 156, 136, 154, 164 ff. Parchment. 495 × 360–365 (337–340 × 236–247) mm. Three columns. 1295–97. Ashkenazic square script.

[תי"ד] Bible. With vocalization and accents and Masorah Magna and Parva. With the Aramaic Targum after each verse. The Pentateuch is supplied with Targum Onkelos. A supplemental targum for Genesis xlv:18 (beginning of pericope *Va-Yigash*). The targum for Esther is the Targum Sheni. No targum was supplied for Chronicles.

Barb. Or. 161: Pentateuch; Barb. Or. 162: Former Prophets; Barb. Or. 163: Latter Prophets: Jeremiah, Ezekiel, Isaiah and Minor Prophets; Barb. Or. 164: Hagiographa: Ruth, Psalms, Canticles, Proverbs, Ecclesiastes, Lamentations, Job, Esther, Daniel, Ezra and Nehemiah, Chronicles.

In the Pentateuch the Song of Moses in Deuteronomy is written in the same manner as the Song of the Sea in Exodus. Cf. M. Goshen-Gottstein, "The Authenticity of the Aleppo Codex." *Textus*, i (1960), p. 41, note 78, and J. S. Penkower, "Fragments of six early Torah scrolls: open and closed sections, the layout of Ha>azinu and of the end of Deuteronomy", in: *Colette Sirat Jubilee Volume* (Brepols 2007; in press).

Copied by Jehiel for Jacob b. Isaac and executed over a period of 16 months between Kislev 5056=1295 and Adar II 5057=1297. Colophon (MS Barb. Or. 164, f. 164v): אני יחיאל הסופר כתבתי הספר הזה מתורגם מר"ח כסליו שנת נ"ו לפרט עד ר"ח ואדר שנת ... נ"ז לפרט לר' יעקב בר יצחק. הצור יזכו להגות בו וזרעו אחריו ... Ff. 1–22 (until the middle of Genesis xxviii:4) were completed by a different hand that extended the lines and letters on f. 22v so that they would fit the text beginning on f. 23r.

Owners: Aaron b. Meshullam Zalman signed his name at the beginning of each of the volumes בן לא"א מהר"ר משולם זלמן שליט"א. On MS Barb. Or. 161, f. 1r other owners signed their names using the same formula: Meir b. Asher ha-Levi לעולם יחתום אדם שמו על ספרו כדי שלא יבא אחד מן השוק ויערער עליו ויאמר שלי הוא לכן כתבתי שמי לעולם יחתום ... אורי בן א"א יוסף ארוך ז"ל המכונה ליהמן ארוך שנת שני"ז 5357=1596/7. Moses b. the martyr Uri in 5320=1559/60 לעולם יחתום ... אורי בן א"א יוסף ארוך ז"ל המכונה ליהמן ארוך שנת שני"ז 5357=1596/7. Moses b. the martyr Uri in 5320=1559/60 לעולם יחתום ... אורי בן א"א יוסף ארוך ז"ל המכונה ליהמן ארוך שנת שני"ז 5357=1596/7. A fourth inscription is illegible. At the end of the entire Bible, after the colophon, there is an entry recording the use of this manuscript as security for a loan of 10 schock meissnich made by the head of the Jewish community, Moses Rofe, together with other notables in Prague on Sunday, 1 Ellul 5295=1535. A scandal (בלבול) involving one Moses Jeroham Gokal[?] is mentioned. One of the agents was Jospe Hanokh. The entry reads: אמת כי הראש הקהל כמ"ר משה רופא יצ"ו הלוח עשרה שוק מיישנ' על זה הספר בלויין[?] הראשים פה פרגא יצ"ו אחר בלבול משה ירוחם גוקל[?] יוקל[?] יצ"ו באופן זה כשיחזיר לי הר' יוזפא חנוך או הבא בכחו העשרה שוק מיישנ' אז תכף יחזיר ליוזיפ' או יצ"ו. להבא בכחו הספר הזה. נעשה הי' יו' א ר"ח אלול רצ"ה. On Moses Rofe, cf. O. Muneles, *Epitaphs from the Ancient Jewish Cemetery of Prague* (Jerusalem 1988), pp. 225–226. Kennicott 471.

Codices Borgiana Hebraici

Borg. ebr. 1

190 ff. (2–191). Paper. 270 × 190 (176 × 130) mm. Quinions. <Northern Italy>, second half of 15th century. Italian semi-cursive script.

Josippon. On ff. 1r–4r the introduction by Judah Leon Mosconi who edited the text in the 14th century. Another copy of this redaction is found in MS Paris, BnF héb. 1280. The first edition (Constantinople 1510) was based on this redaction. Cf. D. Flusser, *The Josippon* (Jerusalem 1981), pp. 42–46 [in Hebrew].

Copied by Ephraim b. Joab b. Moses da Modena for Mordecai b. Benjamin the physician on 30 Sivan (no year clearly stated). The same scribe copied at least five other manuscripts between the years 1467 and 1501 in Florence and northern Italy (cf. *Manuscripts médiévaux en caractères hébraïques*, III, 54). Colophon (f. 191v): יוסיפון [...] יוסיפון ... אנכי העצב ... אפרים איש מודינא כתבתי הספר הזה אשר נקרא ש[...]. בשלשים יום לחדש השלישי חדש מתן תורתנו לנכבד מר[ד]כי ... בכמ"ר בנימון ישר"ו ... אביר הרופאים ... ימהר יחישה קבוץ גלותנו ויביאנו אל אדמתנו ...

Ff. 76–77 completed by a later hand.

Owner (f. 2r): Samuel Shoshan b. Moses of Castelnuovo purchased the manuscript for 2 scudi. קנין כספי שמואל שושן יצ"ו ב[ר] משה מקסטינובו זצ"ל קנתיו ב' שקו[ן]דין.

Borg. ebr. 2

200 ff. (199–200 a later addition). Parchment (outer and inner bifolia of first 3 quires and outer bifolia only in the rest of the manuscript) and pre-watermarked paper. 230 × 155 (170 × 102) mm. Three first quires composed of eight bifolia and the rest of seven-bifolia. <Spain>, late 13th century. Sephardic semi-cursive script.

[יאיר נתיב] *Yair Netiv*. Ahmad ibn al-Jazzār's medical treatise *Viaticum* in an anonymous Hebrew translation. The parchment outer bifolium of the first quire is missing and there is a lacuna until the middle of the second paragraph of the first section. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 703–704 where this manuscript is not listed and D.V. Proverbio, "Una nuova versione ebraica del 'Lilium Medicinae' di Bernard de Gordon." *Miscellanea Bibliothecæ Apostolicæ Vaticanæ*, x (2003), pp. 227–262.

The last few lines were added by a later Italian semi-cursive hand (f. 199r) ending with the concluding formula ונהנה תם הספר ונשלם תהלה לאל עולם מן האינגוס. A few medical recipes were added by the same hand on two folios inserted at the end (ff. 199r–200r). Another Italian hand added glosses, additions and corrections in the margins and between the lines and wrote a full paragraph on

paper bound upside down between folios 97 and 98. F. 183 is bound out of order and should follow f. 168. In the first quire the outer parchment bifolium, and three paper leaves are missing as well as one folio between ff. 12 and 13. One folio is missing after f. 107.

Many of the paper leaves in the manuscript were damaged due to the acidity of the ink and were conserved by lamination but large sections are now illegible. Between ff. 190 and 191 there is a strip cut from a parchment leaf of Solomon b. Isaac's (Rashi) commentary on TB Avodah Zarah in a 14th century Ashkenazic semi-cursive script, of which only a few words from each line of the commentary on ff. 16a-17a of the tractate are preserved.

At the end of the manuscript a late hand added a detailed description of the contents on three folios and a large stub affixed to the manuscript but was unable to identify the title of the treatise. According to D.V. Proverbio (*ibid.*, p. 228) the description was written by the owner, Ivan Paštrić (1636–1708), who added a note on the acquisition of the manuscript from R. Abraham Pesato on 19 May 1698. According to the note there was an inscription by another owner, the physician Eliezer Viterbo Cohen of Rome, probably Eliezer Mazliah Cohen b. Abraham da Viterbo, owner of MS Vat. ebr. 505 (cf. D. Kaufmann, "Lazarus de Viterbo's Epistle to Cardinal Sirleto." *JQR*, vii, 1895, pp. 278–295). The first inscription reads: 1698. 19 Mag. R. Abraham Pesato mi mandò un libro vecchio ms. Ebraico in 4. parte di carte parti di pergam^o ... Mostra la carta di lett.^a che vi è dentro chi era nel 1596 Lazaro o Eleazaro da Viterbo Cohen e medico in Roma. The second inscription is no longer extant.

Borg. ebr. 3

106 pp.(1–105 + <1>). Parchment. 210×170 (166×120) mm. Quaternions. <Germany>, 14th century. Minute Ashkenazic semi-cursive script.

[תוספות על מס' שבת] Tosafot on TB tractate Shabbat. Only until Shabbat 81a. With glosses in the margins in different hands.

The name [of the scribe?] Isaac is singled out on p. 15.

Owners: Abraham b. Eliezer אברהם ב"ר אליעזר (p. 1); Joseph b. Mordecai יוסף ב"ר מרדכי (p. 2); *Ex dono de Joannis Pastrity* [=Ivan Paštrić (1636–1708)], a Hebrew scriptor at the Biblioteca Apostolica born in Dalmatia] (p. 3).

Borg. ebr. 4

139 ff. (1 blank flyleaf, 2–139; ff. 96–99, 101, 107v–110v, blank; ff. 130–139 blank flyleaves added by the binder). Paper. 205×135 (131×91) mm. Quaternions. <Italy>, mid-16th century (watermarks similar to Briquet no. 7567 dated 1532). Italian cursive script, mostly by one hand.

1. Ff. 2r–5r: [פירוש שלשה עשר עיקרים] Anonymous philosophical commentary on Moses b. Maimon's thirteen principles of faith. Begins ועתה אבאר לך עוד סוד.

- Edited from this manuscript and seven others by E. Eisenman, פירוש מן המאה Komez Al Yad, xix (2006), pp. 161–196. This commentary is found in three other manuscripts (Parma, Biblioteca Palatina Parm. 2105, New York, JTS 2307 and Oxford, Bodleian Library Mich. 50) together with a philosophical treatise based on the writings of Moses b. Maimon. In the Oxford and Parma manuscripts it is followed by David Kimḥi's commentary on the Creation. A copy of the first part of the treatise is found in MS Vat. ebr. 230, ff. 33v–35v, and is also followed by Kimḥi's commentary on the Creation.
2. Ff. 6r–7r (margins): תשובות תחית המתים Questions on resurrection, beginning המון עם ה' מאמנים ובוטח' וברורים כי הקב"ה עתיד להחיות המתים בימי הגאולה ובזמן הישועה. The anonymous author discusses the allusions to resurrection in the Song of *Haḥazinu*. The end seems to be missing.
 3. Ff. 6r–40v: [פירוש התפלות למנחם ריקנטי] Kabbalistic commentary on the prayers by Menahem Recanati. First edition in the author's טעמי המצות (Constantinople 1544), without most of the preface and with additions from other sources. Cf. M. Idel, *R. Menachem Recanati the Kabbalist*, i (Jerusalem 1998, in Hebrew), p. 78.
 4. Ff. 41r–44r: ספר רעמים וספר רעשים Divinations according to thunders and earthquakes. Title on f. 43r. On f. 41r a circular diagram of the four points of the compass ארבע רוחות העולם. On f. 44r: לחשים מנוסים לעין הרע: spells against the evil eye. F. 43v blank.
 5. Ff. 45r–87r: מדרש רות *Midrash Ruth* from the *Zohar Ḥadash*. First edition Venice 1658. Ends תם מדרש רות.
 6. Ff. 88r–90r: מנהגנו לקרות כל הכתובים בשבתות קודם שעת המנחה Order of reading passages from Hagiographa on Sabbath before the *Minḥah* service and from the Five Scrolls on festivals. On f. 90r in a different Italian hand: סדר של י"ח ברכות on the attribution of each of the nineteen blessings in the *Amidah* to one of the Patriarchs.
 7. Ff. 90v–94r: ספר יצירה *Sefer Yezirah*. Only from chapter i, Mishnah 8. On f. 95r: עשר ספירות בלימה a diagram of the ten Sefirot.
 8. F. 100r–v: החידוש שקבלתי מן החכם ר' יוסף גיטילה בסוד נקוד השם המיוחד Note on the secret of the vocalization of the Divine Name by Joseph Gikatilla.
 9. Ff. 102r–107r: [ספר הבהיר] *Sefer ha-Bahir*. Only until paragraphs 23–37 in the 1994 edition by D. Abrams. Same version as the one in MS Barb. Or. 110, q.v.
 10. Ff. 111r–129v: [קיצור] ספר חובות הלבבות Abridgement of Baḥya b. Joseph ibn Paquda's *Ḥovot ha-Levavot*. According to I.M. Ta-Shema, "חובות" ספר קיצור ספר "חובות הלבבות" לרבי אשר ב"ר שלמיה מלונל, *Alei Sefer*, x (1982), pp. 13–14, the author of the abridgement was Asher b. Shelamaiah of Lunel.
 11. F. 137v: Schematic map of Erez Israel.

Borg. ebr. 5

58 ff. Paper. 182 × 126 (165 × 110) mm. Quaternions. <Italy>, 17th century. Italian cursive script.

נתיב ספר מהלכות שחיטה ובדיקה הנקרא יאיר נתניב *Sefer Yair Nativ*, laws of *sheḥitah* by Meir b. Jacob ibn Yair ha-Meiri. Includes all the poems in the first edition (Sabbioneta 1554) from which it was probably copied.

Owner (f. 58v): Sig. Leon Vita Guglielmi di Urbino סיניור ... יהודה ב"ר אלישע גוגלילמי Valmadonna Trust 304. The same owner is the author of a prayer preserved in MS London, Valmadonna Trust 304.

Borg. ebr. 6

118 ff. Quaternions.

I

Ff. 1–110. Paper. 175 × 139 (150–160 × 110) mm. <Italy>, 1579. Italian cursive script.

1. Ff. 1r–110r: *Assis* זה ספר העסיס מעסיס רמונים של ספר הפרדס שחבר הה"ר משה קורדוויאירו *Rimmonim*, Samuel Gallico's abridgement of Moses Cordovero's kabbalistic treatise *Pardes Rimmonim*. With glosses by Mordecai Dato.

II

Ff. 11–118. Paper. 175 × 139 (135–140 × 90–95) mm. <Italy>, late 15th century (watermarks similar to Briquet no. 11931 dated 1479). Italian semi-cursive script.

2. Ff. 111r–118v: [פירוש ספר יצירה לר"מ בוטריל] Moses Botarel's commentary on *Sefer Yezirah*. Only from the middle of chapter iii to the middle of chapter iv. First edition Mantua 1562.

Ff. 1r–110r were copied by Hananel Ḥayyim b. Jacob Sforno in 5340=1579/80. On the title page (f. 1r) he wrote נכתב ע"י הצעיר חננאל חיים ספ"ן[רנו], שנת שם עולם אתו לו, and at the end (f. 110r) he added a colophon וכתב ע"י זעירא דמן חברייא חננאל חיים ספ"ן בכ"מ יעקב ספורנו יצ' שנת שם עולם אתו לו.

Bound with a printed edition of Meir ibn Gabbai's *דרך אמונה* (Padua 1562), to which a few short handwritten glosses were added.

Owner (f. 1r): *Ex dono de Joannis Pastrity* [=Ivan Paštrić (1636–1708)], a Hebrew scribe at the Biblioteca Apostolica born in Dalmatia.

Censors: *Domenico Irosolomi[ta]no* [=Gerosolimitano], 1612 (f. 110r); *Petrus de Trevio*, 1623 (f. 110v). Some text inked over by the censors.

Borg. ebr. 7

149 ff. Paper. 145 × 104 (103 × 66) mm. Senions. <Italy>, end of 16th century. Italian current semi-cursive script.

1. Ff. 1r–97v: [הלכות הרי"ף על מס' ברכות והלכות קטנות] Isaac b. Jacob Alfasi's *Code* on

tractate Berakhot and minor laws. The minor laws (ff. 72r–97v) include laws of *tum'ah* (impurity), *Sefer Torah*, *mezuzah*, *tefillin* and *ziz'it*. First edition Constantinople 1509.

2. Ff. 99r–149v: [פסקי רי"ד על מס' יומא] *Piskei Ri" D* on tractate Yoma, by Isaiah b. Mali di Trani. First edited from other manuscripts in Jerusalem, 1966.

Other parts of the *Code* produced by the same scribe or scribes are found in MSS Borg. ebr. 8–12.

Borg. ebr. 8

194 ff. (194 blank). Paper. 145 × 104 (103 × 66) mm. Senions. <Italy>, end of 16th century (watermarks similar to Briquet no. 733 dated 1595; another mark displays the same initials as Briquet no. 757 dated 1599). Italian current semi-cursive script.

[הלכות הרי"ף על מס' בבא קמא ובבא מציעא] Isaac b. Jacob Alfasi's *Code* on Bava Kamma and Bava Me'zia. First edition Constantinople 1509.

Other parts of the *Code* produced by the same scribe or scribes are found in MSS Borg. ebr. 7, 9–12.

At the beginning of the manuscript jottings, among them the name of Obadiah Sforno ר' עובדיה ספורנו and Shulem הניני שולם.

Owner (f. 4r): *Ex dono de Joannis Pastrity* [=Ivan Paštrić (1636–1708)], a Hebrew scriptor at the Biblioteca Apostolica born in Dalmatia.

Borg. ebr. 9

144 ff. (<1> + 1–141 + <2>). Paper. 145 × 104 (103 × 66) mm. Senions. <Italy>, end of 16th century. Italian current semi-cursive script.

[הלכות הרי"ף על מס' גטין, קידושין וחולין] Isaac b. Jacob Alfasi's *Code* on Gittin, Kiddushin and Hullin. First edition Constantinople 1509.

With glosses in the margins.

At the end of the manuscript on the verso of the last unfoliated blank folio: זה הספר של א' רבי.

Other parts of the *Code* produced by the same scribe or scribes are found in MSS Borg. ebr. 7–8, 10–12.

Borg. ebr. 10

210 ff. (1–2, 92v–97, 209–210 blank). Paper. 145 × 104 (103 × 66) mm. Senions. <Italy>, end of 16th century. Italian current semi-cursive script.

[הלכות הרי"ף על מס' יבמות וכתובות] Isaac b. Jacob Alfasi's *Code* on Yevamot and Ketubbot. First edition Constantinople 1509.

With glosses in some of the margins.

On ff. 98r–117v: Hebrew translation of three passages from tractate Ketubbot originally composed in Arabic by Alfasi מי שהיה ובפ' האשה ובפ' מי שהיה. The translation was made for Menahem Azariah Fano (1548–1620) by Mazliah ha-Galili and Solomon Ma-aravi and was edited in Fano's responsa (Venice 1600), nos. 127–129. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 911.

Ff. 98–208 by a second hand in a less cursive script. F. 18 by a different hand. According to a note on f. 2r this is the second volume of a series of volumes הר"ף חלק שני. Other parts of the *Code* produced by the same scribe or scribes are found in MSS Borg. ebr. 7–9, 11–12.

Borg. ebr. 11

191 ff. (4–194; 190–194 blank). Paper. 145 × 104 (103 × 66) mm. Senions. <Italy>, end of 16th century. Italian current semi-cursive script.

[הלכות הר"ף על מסכת שבת עירובין ומגילה] Isaac b. Jacob Alfasi's *Code* on Shabbat, Eruvin and Megillah. First edition Constantinople 1509.

Other parts of the *Code* produced by the same scribe or scribes are found in MSS. ebr. 7–9 and 12.

Borg. ebr. 12

131 ff. foliated 4–134 (ff. 4, 134 blank). Paper. 145 × 104 (103 × 66) mm. Senions. <Italy>, end of 16th century. Italian current semi-cursive script.

[הלכות הר"ף על מס' בבא בתרא] Isaac b. Jacob Alfasi's *Code* on Bava Batra. First edition Constantinople 1509.

Other parts of the *Code* produced at the same time are found in MSS Borg. ebr. 7–11.

Written by the scribe who copied MS Borg. ebr. 10, ff. 98–208, except for ff. 4r–23r which were written in a more cursive script by a scribe who did not participate in producing the other volumes of this work.

Borg. ebr. 13

108 ff. (1–56, <1> 57–90, 90^a–106). Parchment. 98 × 75 (56 × 55) mm. Quinions. <Italy>, late 15th century. Italian semi-cursive script.

1. Ff. 1r–52v: Jedaiah ha-Penini's ethical work *Behinat Olam*. At the end: תמו מליצות החכם הכולל הפילוסוף האלהי אנפונט אברהם. First edition Mantua, 1474–76.
2. Ff. 53r–65r: קערת כסף *KaSarar Kesef*, ethical poem by Jehoseph Ha-Ezobi. First edition Fano 1504.
3. Ff. 66r–106r: Prayers for special occasions. Includes a prayer for the critically ill תפילה טובה לחולה המסוכן (ff. 66r–70v), a prayer by Nehemiah b. Jacob for a

woman in labour ז"ל יעקב בר' נחמיה לר' המשבר על ליושבת על המשבר לר' נחמיה בר' יעקב ז"ל (ff. 71r–73v), prayers for betrothal and *piyyutim* in honour of the bride and groom, among them one beginning אשא תפילה בעד חתן וכלה (ff. 75v–78v), blessings for the meal after the circumcision ceremony (ff. 79r–80r), the deathbed confession (ff. 80r–81v), prayers recited after a death (ff. 82r–88v), laws of *erubin* (ff. 88v–89v), prayers for wayfarers (ff. 90r–90^av), Psalm 67 in the form of a *menorah* (seven-branch candelabrum) and the prayer associated with it (ff. 91r–93r), a charm from R. Johanan כנגד הלבטין יוחנן זלה"ה ... קבלה ... מה"ר יוחנן זלה"ה (f. 93r), a tradition received from a French rabbi קבלה מחכם צרפתי (f. 93v), amulets to ward off enemies and bandits (f. 93v), the seventy-two verses to be recited as protection for wayfarers, holy names, prayers for recovery from illness, and astrology (ff. 95r–101r). Some of the prayers are vocalized.

Initial words, openings and final headings, instructions etc. in red ink.

Ff. 102–106 were written by another hand on a separate quinion in which the last four leaves are missing.

Borg. ebr. 14

[37] ff. and sheets, partly blank, mostly written on one side. Paper. Various dimensions. <Rome, Italy>, 19th century (ca. 1830–35). Square script.

Poems in honour of Pope Gregory XVI and other Church officials and various writings, mainly by Paul-Louis-Bernard Drach, a converted Jew born in Strasbourg as David Drach, who was librarian at the Congregation of the Propaganda Fide in Rome.

Includes *Nell annuale Faustissima Riccorenza della Gloriosa la coronazione della Santità Nostro Signore Gregorio XVI Pontifici Ottimo-Massimo*, a broadsheet with *Tributo di tenera devozione e viva esultanza di Mosé Sabbato Beer Rabbino-Maggiore presso l'Università Israelitica in Roma* beginning שרות החן פה עמנו היום (520 x 405 mm); a description of MS Montecassino 503 in French *Copie déposée aux pieds sacrés de Sa Saintité Grégoire XVI, note sur un manuscrit examiné au Mont Cassino par Drach*, ending: "Écrit au Mont-Cassino en Octobre premier année du glorieux Pontificat de Grégoire XVI [=1831]" (folded sheets 430 x 275 mm); *Psaume de David sur l'heureux avènement au Trône Pontifical de Pape Grégoire XVI, version litterale de l'Ode hébraïque composée par Mr. Paul-Louis-Bernard Drach*, the French translation by Drach of his Hebrew poem in honour of the coronation of the Pope (written on a quinion 305 x 210 mm) and the original Hebrew poem שיר מזמור ליום העלות על כסא רם ונשא ... גריגוריו הששה עשר (305 x 210 mm). The poem with the translation was published in Rome in 1831 and again in 1833. Also includes a proposal to compose a Hebrew-Latin lexicon *Plan d'un lexique manuel hébreu-latin*, an *Inscription pour la portrait de Mgr. l'Archevêque de Paris* עניו ברממתו ונשא בישחו (265 x 208 mm) a poem for the feastday of St. Joseph in honour of the linguist Giuseppe Mezzofanti on his appointment as custodian of Congregation of Propaganda Fide, in 1833 *A l'occasion de fête de Saint Joseph, a Mr. Joseph Mezzofanti* ליום חג יוסף הקדש בעל מרים, להאדון הנשגב יוסף מצופנטי אשר שמו (265 x 208 mm)

הם, a poem in Hebrew with a French translation in honour of [Anton Maria] Traversi of Venice *Sur Mgr. Traversi de Venise* מיינציה טרוורסי ואדון טרוורסי and a poem in honour of [Antonio Francesco] Orioli when he and Traversi visited the Pope *Au très-Révérend Père Orioli quand N.S.P Grégoire XVI lui donna pour hôte Mgr. Traversi* אבינו אוריולי כאשר אוריולי וטרוורסי. הקדוש גריגוריו ש"ע [=שש עשרה] האריח בביתו השר ואדון טרוורסי.

Borg. ebr. 15

73 ff. (73-145). Paper. 193 × 139 (139 × 90) mm. Eight bifolia quires. 17th century. Provençal semi-cursive script.

תמה ונשלמה מגלת ויהי בימי כרמי בן זרח ending מגלת סתרים Parody for Purim. Includes the sections זרח מבצרה היא מגילת סתרים הכל, בקבוק קבל תורה מכרמי, (ff. 73r-78v), כרמי בן זרח חייבין בשתייה בפורים (ff. 88v-95v) and משנכנס אדר אין לוקחין יין מכל אדם (ff. 95v-100v). Ends ... סליקא לה מגלת סתרים מדרש הנביא הלבית הלוי.

On ff. 100v-105v: parodies of resolutions. On f. 105v: parody of the benediction מי שברך for Purim. According to Davidson, *Parody*, pp. 134-139 these are Provençal parodies. A few lines on f. 105v are in Judeo-Provençal. All these texts were edited by Davidson, *ibid.*, from a Bodleian manuscript.

On ff. 106r-111v another parody beginning ושמעו ושמוי אפרים and continuing on f. 106v אל חגי הנביא ... ויהי דבר ה' אל חגי הנביא. It is probably based on the *piyyut* by Judah ha-Levi בני יעקב. This work was not listed by Davidson.

On ff. 111v-120v another parody, *Megillat Purim*, not listed by Davidson, headed זאת המסכתא קראתיה מסכת חגיגה או מגלת פורים או משתה היין או מועד קטן והטוב והישר מכלם. It is divided into Mishnah and Gemara and begins את השלחין את השלחין. והזקנים בין יין מגתו בין יין ישן.

On ff. 129r-145r a long poem by Israel b. Joseph Caslari relating the story of the Scroll of Esther in rhyme. It begins להשכילי מי כמוך יוצר שם רוח אדם להשכילי. The name of the author, the physician Israel b. Joseph Caslari of Avignon is embedded in the text at the end of the poem: יצא השוכן בעיר: זה עשה הרופא הנקרא ישראל בן יוסף קשלארי לבני יצא השוכן בעיר. The author is known for his translations of medical works from Latin into Hebrew. The poem was published from another source as *אגרת הפורים* (Salonica 1853).

Owner (f. 145r): Israel Valabrègue אוליבריא [לביתן?].

Two printed Hebrew books are bound at the beginning of the manuscript and are foliated 1-72. The books are אבן בחן by Kalonymus b. Kalonymus (Venice 1546) on ff. 1-46 and סאה סלת by Raphael Norzi printed together with his מרפא לנפש (Mantua 1561) on ff. 47-72.

Borg. ebr. 16

256 ff. Parchment. 147 × 106 (90 × 61) mm. Quaternions. Two columns. <Italy?>, 15th century. Sephardic calligraphic semi-cursive script.

[תורה ונביאים ראשונים] Pentateuch and Former Prophets. With vowel points and

accents. The Pentateuch readings for the holidays and special Sabbaths and the haftarot according to the Sephardic rite are noted. The scribe foliated the manuscript in Hebrew characters on the upper left corner of the recto sides and added the names of the pericopes in the Pentateuch and the names of the books of the Prophets beside the folio numbers. The names of the pericopes are not the standard names but correspond to those in the mnemonic sentence beginning *שרה בראתו אברם ראשית תולדות אברם* found in several other manuscripts (cf. MS Vat. ebr. 8).

The parchment is of the type used in Italy. The margins were ruled for copying the Masorah Magna which was not added.

Borg. ebr. 17

217 ff. (<3> + 1–206 + <8>). Parchment. 337 × 270 (229 × 180) mm. Quaternions. Three columns. <Ashkenaz>, ca. 1300. Ashkenazic square script.

[תורה, מגילות והפטרות] Pentateuch, Five Scrolls and Haftarot. With vowel points and accents, Masorah Magna and Parva. No masorah is supplied to the haftarot. Includes Pentateuch (ff. 2r–137r), Canticles (ff. 137v–139v), Ruth (ff. 139v–142v), Lamentations (ff. 142r–144v), Ecclesiastes (ff. 144v–149v), Esther (ff. 149v–155r) and haftarot (ff. 157r–206v). The text is missing from the beginning until Genesis i:23 and was completed at the beginning of the manuscript by a folio from another manuscript until Genesis ii:12 and again, in another hand, from Genesis i:1 until i:23. Some completions and corrections in the margins. Later Italian hands added the blessings for the reading of the haftarot on f. 156r and some indications of the haftarot according to the Roman rite *מנהג קהל הקדוש מרומי* (ff. 176v, 179v et al.)

At the beginning, on paper leaves, there is a description of the manuscript in Latin (19th century). At the end: *Variazioni tra il Codice Ebraico BORGIANO ed il Testo Ebraico Comune*, a list of variants from the printed text of the Bible found in this manuscript (only Genesis and Exodus), by M.A. Luchi, September 28, 1802.

Copied by Ḥayyim son of the martyr Isaac. Colophon (f. 206v): *חזק ונתחזק חיים בן הקדוש ר' יצחק והסופר לא יזק לא היום ולא לעולם עד שיעלה חמור בסולם*. The scribe singled out his first name on f. 184r. The masorah was written by two masoretes. The first added the masorah on ff. 1–128, and the second completed it until the end of the Scrolls (f. 155r). The second masorete singled out his name, Moses, on ff. 131r, 132r and 133r and often displayed the masorah in the shapes of animals and birds. On f. 155r–v some scribbling by late hands including the name Samuel in Latin script. Censors: *Alex[and]ro de Cari redevator 1559* (f. 205v); *Revisto et corretto p[er] Antonio Franc[es]co Enriques d'ordine dell Ill^{mo} e Rev^{mo} Mons[ignor] Arcivescovo d'Urbino, 1687* (f. 206v).

On ff. 1–1^a later hands completed the text of the missing first page in two copies, the second one (f. 1^av) by a Christian hand. Ff. 155v–156v are blank.

Borg. ebr. 18

74 ff. Paper. 190 × 120 (170 × 90) mm. Quaternions. <Rome?>, ca. 1690. Latin script with some words in Hebrew.

Descriptions in Latin of Hebrew books, probably for use of a censor. Includes two parts, the first describes 59 books on the principles of Jewish faith and the Thirteen Articles of Faith ספרי יסודות האמונה ושלש עשרי עקרין (ff. 1r–22v) and the second part describes 34 polemical and philosophical works פלפולים וגם ויכוחים מהאמונה (ff. 22v–31v). The titles of the books are listed on f. 1r–v.

The descriptions are written on the verso sides of the manuscript. Several Christian theological tractates are written by a more calligraphic hand on the recto sides of ff. 2–73. The last one, of which only the beginning remains on f. 73r, is titled *Tractatus de sacra Scriptura, seu de vero Dei scripto*. On f. 72v Jo. Henricus Rülġ, a student of theology, perhaps the writer of the descriptions of the Hebrew books at the beginning listed 28 Christian theological works or chapters, perhaps those copied on the recto sides of this manuscript. On f. 74r a list of 14 names in Latin letters, headed: “1690 et 1691”.

Owner (f. 1r): *Ex dono de Jo[annis] Pastrity* [=Ivan Paštrić (1636–1708)], a Hebrew scribe at the Biblioteca Apostolica born in Dalmatia.

Borg. ebr. 19

12 ff. (9v–12v blank). Thick paper. 270 × 392 (183 × 315) mm. Rome, 1886. Italian square script and Latin cursive script side by side.

Processo penale per stupro e riconoscimento di prole istruito e giudicato in Tebaria. Rabbinical decision establishing the paternity of a daughter born to a maidservant in the house of her master. The incident occurred in Casale Monferrato in 1715. The Hebrew text was transcribed from a manuscript of Isaac Lampronti's *Paḥad Yizḥak* belonging to [Isaac Elijah Menahem] Ascoli of Ferrara and was copied with an introduction and Italian translation by Vittorio Tedesco in Rome in 1886. The decision was printed in Isaac Lampronti's *Paḥad Yizḥak*, i (Jerusalem 1962), entry אונס. The names of those involved, Rachel b. Joshua Foa and Jedidiah Luzzatto, were omitted in the printed edition and in this copy even though they do appear in the manuscript of *Paḥad Yizḥak*. The original decision was signed by members of the rabbinical court: David Joseph Segre דוד יוסף סגרי, Raphael Uri Treves רפאל אורי טרויש, Moses Jacob Meir Bacchi משה יעקב מאיר באקי and Isaac b. Abraham Ghiron יצחק כמ"ר אברהם גירון. Cf. the responsa of Benjamin b. Eliezer ha-Kohen שו"ת הרב"ך (Jerusalem 1970), nos. 52–54 and E. Horowitz, בין אדונים למשרתות בחברה היהודית האירופית בין ימי הביניים לראשית העת, החדשה in I. Bartal and I. Gafni, eds., *Sexuality and the Family in History* (Jerusalem 1998), pp. 209–210.

Borg. ebr. 20

1 sheet. Paper. 850 × 595 (645 × 430) mm. <Rome>, ca. 1835. Oriental square and semi-square script.

Ornamental sheet consisting of biblical and other verses, perhaps intended as

an amulet. In colour, partly decorated. Between the lines and in the margins another hand added Italian translations of the verses. A note in Italian names the author (or scribe): *L'Autore di quest'Opera Sebastiano Solari ex Rabino di Babbilonia et Professore di Lingua Ebraice*.

On the verso side a note naming the donor: *Dono di Giacomo McGill di Calcutta alumno del Collegio*.

Two other copies of this sheet by the same scribe, Sebastiano Solari, i.e. the apostate Raḥamim Hezekiah Mizraḥi from Baghdad, dated 1837 and 1835, are found in MSS Rome, Biblioteca Nazionale Centrale Or. 201 and 202.

Borg. ebr. 21

1 leaf. Parchment. 555 × 345 mm. <Italy>, 17th century. Italian[?] square script.

[אילן הספירות] Sefirot tree, diagram of the ten Sefirot in the form of a tree. At the bottom of the page an extract on the Chariot in Ezekiel i.

Borg. arab. 129

121 ff. (2–122). Pre-watermarked paper. 285 × 215 (213 × 145) mm. Quinions. <Spain or North Africa>, late 13th or early 14th century. Sephardic square script.

[תרגום רס"ג לתורה] Arabic translation of the Pentateuch by Saadiah b. Joseph al-Fayyumi (Gaon). In Arabic characters. Missing from Deuteronomy xxxii:28 to the end. The first Hebrew word of each verse is written in Hebrew characters in red ink as are the names of the weekly pericopes. Throughout the manuscript, but mostly towards the end, the scribe omitted some of the opening Hebrew words and a later hand added them in the margins. The same hand, or another late hand added the chapter and verse numbers. There are also notes in the margins in Arabic and at least one note in Latin added by an early hand.

The old foliation of the leaves is confused. The manuscript was written from left to right[!] but the recent stamped foliation begins on the right side and proceeds to the left. The title page is in Arabic and includes a few verses in Arabic and an owner's entry in Arabic stating that the manuscript belonged to =Īsā Maḏisi[?] b. Ibrahim. On the page preceding the title page two suras from the Koran, the second one being the *fatiḥa*, were copied with a transliteration in Latin characters by an Italian hand.

Chigi R.IV.37

641 ff. (302, 510–511, 639v–641 blank). Parchment. 286 × 108 (183–186 × 138) mm. Quinions. Two columns. Psalms, Proverbs and Job (ff. 512r–579v) one column. <Italy>, early 15th century. Sephardic square script.

[תנ"ך] Bible. With vowel points, accents and Masorah Magna and Parva. Includes: Pentateuch (ff. 7v–154v), Joshua (ff. 155r–176r), Judges (ff. 176r–197r), Samuel (ff. 197v–248v), Kings (ff. 248v–301r), Isaiah (ff. 303r–338r), Jeremiah (ff. 338r–384v), Ezekiel (385r–424r), Minor Prophets (ff. 424r–455r), Chronicles (ff. 456r–509v), Psalms (148 psalms, ff. 512r–551r), Proverbs (ff. 551v–563v), Job (ff.

564r–579v), Daniel (ff. 580r–592v), Ruth (ff. 592v–595r), Canticles (ff. 595v–598r), Ecclesiastes (ff. 598r–604r), Lamentations (ff. 604r–607r), Esther (ff. 607r–613v), Ezra (ff. 613v–633v).

At the beginning of the manuscript (ff. 1v–6v) masoretic lists with decorations, including the number of verses in biblical books, the names of the authors of the books, large and small letters, etc. The lists are written within squares framed by the text of another masoretic treatise beginning כל קריה ... במ"א [=בר] מאחד. At the end (ff. 634v–639r) lists of the readings from the Torah and haftarot on festivals and readings from the Torah on weekdays.

The beginnings of most of the books are decorated. The masorah is sometimes displayed in the form of micrographic geometrical and other designs. Ff. 496–509 were written by another hand. The type of parchment and the composition of quires (quinions) suggest that the manuscript was produced in Italy.

Codices Neofiti

Neof. 1

449 ff. (<2> + 1–447). Parchment. 212 × 152 (145 × 80 and, from f. 283 on, 140 × 81) mm. Quinions. <Italy>, early 16th century (before 1517). Italian square scripts.

תרגום חומש ירושלמי Palestinian Targum of the Pentateuch. The only extant copy of this Aramaic Targum, erroneously listed as Targum Onkelos in earlier catalogues. A. Díez Macho correctly identified the text in 1956 and later published the text in six volumes as *Neophyti 1. Targum Palestinense* (Madrid 1968–1979), a critical edition with translations into Spanish, French and English. The French translation by R. Le Déaut and J. Robert was published separately in four volumes (Paris, 1978–1981) and the English translation by M. McNamara et al. in vols. ia-v of *The Aramaic Bible* (Edinburgh 1992–1997). Another translation of Genesis was published by B. Grossfeld, *Targum Neofiti 1: an Exegetical Commentary to Genesis: including full rabbinic parallels*, complete text edited by Lawrence H. Schiffman (New York 2000). A facsimile edition was published (Jerusalem 1980).

Various suggestions for the date of origin of the Targum have been proposed ranging from the pre-Christian era (Díez Macho) to later than the second century (M. McNamara). M. Goshen-Gottstein, "The 'Third Targum' on Esther and Ms. Neofiti 1." *Biblica*, lvi (1975), pp. 313–315, is inclined to date the present form of the Targum to the sixteenth century acknowledging that it may contain ancient material in its expanded passages.

Some passages are censored or erased. At least ten hands added completions, corrections and notes in the margins in various Italian semi-cursive scripts. Numerous books and articles have been written about this manuscript and about the text of the Targum.

Copied by three different hands. The first scribe copied ff. 1r–30v and 201r–240v, the second scribe copied ff. 31r–200r and 242r–245r and the third copied f. 241r–v and 245v–446v. The third scribe, Menahem b. Mordecai the physician b. Moses the physician b. Menahem the physician, added a colophon at the end in which he stated that he transcribed the manuscript for "Maestro Egidio" [da Viterbo] in Rome in the month of Adar הנהדר. The colophon (f. 444v) reads: נשלם על יד צעיר המחוקקים מנחם בכ"ר מרדכי הרופא יצ"ו בכ"ר משה הרופא ז"ל בכמ"ר מנחם הרופא אביר הרופאים וכתבתיו אל החכם הגדול מיישטרו אידייו יר"ה פה רומא לחדש אדר הנהדר חזקו ויאמץ לבבכם כל המייחלים: and, below, in a semi-cursive hand: גבורות א[ל] אשיחה'לה. Most of the scholars describing the manuscript considered the word הנהדר to be a chronogram indicating the date of the copy, namely 5259=1499 or 5264=1504. In the introduction to vol. I of his edition, M. Díez Macho discussed

the date and provenance of the manuscript and was the first to date it to 1504. However, the phrase *אדר הנהדר* is not uncommon in colophons of the 15th and 16th centuries, and the word *הנהדר* is not singled out in any manner, making it unlikely that it serves as a chronogram. The commissioning of a Hebrew or Aramaic manuscript by Egidio in Rome at such an early date poses difficulties, as related by Díez Macho and again by M. McNamara in his article on "The colophon to Codex Neofiti 1." *Journal for the Study of the Pseudepigrapha*, xix (1999), pp. 147–157. A later dating of the manuscript would resolve most of these difficulties. As Egidio is called scholar or master (not Cardinal) in the colophon, it is most probable that the manuscript had been copied before 1517, the date Egidio was appointed Cardinal.

Provenance: McNamara (op. cit.) doubts that the manuscript was ever in the possession of Egidio. In 1587 the convert and censor, Andrea del Monte, left the manuscript in his will to another convert, Ugo Boncompagni (né Solomon Corcos in Rome), who in turn presented it, together with other books, to the College of the Neophytes where it is known to have been since 1602 (cf. R. Le Déaut, "Jalons pour une Histoire d'un Manuscrit du Targum Palestinien (Neofiti 1)." *Biblica*, xlviii, 1967, pp. 509–533).

Neof. 2

169 ff. (1–31, <1>, 32–130, <1>, 131–137, <1>, 138–166). Parchment. 277 × 205 (185 × 127) mm. Senions. <Catalayud, Spain>, 1473. Sephardic semi-cursive script.

[פירוש התורה לראב"ע] Abraham b. Meir ibn Ezra's commentary on the Pentateuch. The commentary on Exodus until the words *הר סיני* in xix:2 is the long commentary and thereafter the short commentary is copied. This combination of the long and short commentaries is found in many other manuscripts as well. At the end of the manuscript, on ff. 156r–164v, the scribe provided the continuation of the long commentary on Exodus xix:2–xx:21 (repeating the beginning of xix:2) and on ff. 164v–165v he copied the short commentary on Exodus xxxiv:6–30 omitted in its proper place.

On f. 154v the scribe added verses by Ibn Ezra beginning *עוזי וחזקי* and a note on the date of Ibn Ezra's death at the age of seventy-five on Monday, 1 Adar 4954=1194.

Copied by Abraham Almosni[no] for Todros Costantini and completed on the eve of 9 Kislev 5234=1473. It is probable that the manuscript was copied for the same Todros b. Moses Costantini for whom MS Cambridge, University Library Add. 499 was copied in Catalayud in 1471 and who copied MS Paris, BnF héb. 1100 in 1475 in the same town (cf. *Manuscrits médiévaux en caractères hébraïques*, I, 137). Colophon (f. 166r): *סופר אשר כתב לספר זה / נקרא שמו אברם לאלמושני / נשלם בליל ... נכתב לאיש שלם תשעה לחדש הוא / כסלו תשיעי הוא לחשבוננו / לפרט אלפים שש שנת אָזְנָר [רל"ד] ... בכל חכמה / ... טדרוס מכונה הוא קסטנטיני*

The incipits of the books and the pericopes are decorated with filigrees of violet and red ink.

Owners: Mordecai b. Jacob Rossello sold the manuscript for the price of 12 giulii to Elijah Corcos on Thursday, 31 May (no year) according to a note recording the transaction and the affirmation of the witness Benjamin b. Joseph Arignano. The note by Rossello reads מודה אני מרדכי ב"ר יעקב איך מכרתי את הספר הזה לרבי אליהו signed י"ב יוליאי מודה אני מרדכי ב"ר יעקב רושלה יצ"ו. The witness added מעיד אני ... איך היו' יו' ה' ל"א מאיו מכר ר' מרדכי בכמ"ר יעקב הספר הזה הנקרא אבן עזרא על התורה בנימן ב"ר יוסף יצ"ו מאריניאנו signed לכמ"ר אליהו קורקוס וקבל ... דמי שויי (f. 155r). Mordecai Rossello was the owner of MS Vat. ebr. 210 (q.v.) which was copied for him in 1550. Benjamin Arignano, the witness, was associated with the printer Antonio Bladao in Rome (cf. J. Perles, *Beiträge zur Geschichte der hebräischen und aramaischen Studien*, 1884, p. 190). He also served as an agent in the sale of MS Neof. 26 in 1541, and his marriage to Beata, daughter of Eliav b. Judah Aquila of Sulmona was recorded in MS Urb. ebr. 7; Abraham b. Samuel אברהם ב"ר שמואל ישר"ל is mentioned in a partly erased bill of sale on f. 166v.

This manuscript was presented by the convert Ugo Boncompagni (né Solomon Corcos in Rome) to the College of the Neophytes in 1602 (cf. R. Le Déaut, "Jalons pour une Histoire d'un Manuscrit du Targum Palestinien (Neofiti 1)." *Biblica*, xlviii, 1967, p. 530).

Neof. 3

326 ff. Paper. 290 × 219 (211 × 145) mm. Senions. <Provence?>, ca. 1400 (watermarks similar to Briquet no. 8352 dated 1391–1396 and to Mošin and Tralijč, 2269 dated 1399 [1403]). Sephardic semi-cursive script.

[פירוש התורה לרלב"ג (ויקרא-דברים)] Levi b. Gershom's commentary on the Pentateuch. Incomplete. Only Leviticus iv:7 – Deuteronomy xxxii:8. With glosses, variant readings and corrections in the margins and between the lines in an Italian script. On f. 154r a gloss in the margin by Abraham Elijah Kohen אברהם אליהו כהן (cf. MSS Vat. ebr. 37 and 230).

Neof. 4

288 ff. (<1>, 1–70, <1>, 71–72, <1>, 73–87, <1>, 88–113, 113^a–171, 171^a–218, <1>, 219–255, <1>, 256–258, <2>, 259–278). Parchment (outer and inner bifolia of each quire) and paper. 218 × 149 (144 × 85) mm. Ten and nine-bifolia quires. Cosenza (Southern Italy), 1458. Sephardic-Byzantine semi-cursive script.

[פירוש רד"ק לס' יחזקאל ותרי עשר] David Kimḥi's commentary on Ezekiel (ff. 2r–113r) and the Minor Prophets (ff. 113^ar–278r).

Copied by Perez b. Samuel for his relative Solomon b. Samuel Lagim and completed on Tuesday, 1 Adar 5218=1458 in Cosenza. Colophon (f. 278r): אני פרץ בר' שמואל כתבתי הספר זה ר"ל פירוש יחזקאל ותרי עשר למר' ר' שלמה דודי בר' שמואל לגים מכתבת ידי והשלמתי אותו בשלישי בשבת הראשון לחדש אדר שנת עבדו את ה' **ביראה** [=רי"ח] לפרט האלף השישי פה קוסנצא. Solomon Lagim, for whom the manuscript was copied, was himself the scribe of MSS St. Petersburg, NLR Yevr. II A 121 (copied in 1447 in Cosenza),

Rome, Bibl. Casanatense 2921 (copied in 1460) and Berlin, Staatsbibliothek Or. oct. 257 (copied for his son in Rende, near Cosenza, in 1483).

At the beginning of the manuscript (f. 1r-v) jottings and scribblings.

Neof. 5

164 ff. (1, <1>, 2-87, <1>, 88-162). Parchment. 263 × 205 (184 × 132) mm. Quinions. <Italy>, 1469. Italian semi-cursive scripts.

[פירוש רד"ק לס' ישעיה וירמיה] David Kimḥi's commentary on Isaiah (ff. 1r-100r) and Jeremiah (ff. 103r-162r).

Copied by two scribes. The first wrote ff. 1-115 and the second wrote ff. 116-162. The second scribe, Shabbetai b. Joshua, completed the Book of Isaiah on Friday, 17 Ellul 5229=1469. The names of the patron for whom the manuscript was copied and the place where it was completed were erased and the name Shem Tov b. Abraham Teglio and the placename Naples were inscribed over the erasure. Colophon (f. 100r): 'היום יו' ו' י"ז ימים לחדש אלול שנת ידרך אני הצעיר שבתי עבד ה' בכא"מ יהושע יצ"ו כתבתי זה הפירוש לנזר הבחורים (שם טוב טיליו בין) להר' אברהם שלמתי אותו ביום הניז' פה (נאפולי). The scribe is probably Shabbetai b. Joshua of Tivoli who copied MS London, British Library Or. 1088 in 1488 in Ferentino in an identical script using similar scribal practices. The numerical value of the date ידרך is 234 but it must correspond to 5229 [=5 (thousand) + 229], in which 17 Ellul fell on a Friday. On f. 100v a permit to act as a *shoḥet* issued to Mordecai b. Abraham of Sezze [or Sissa or possibly Sessa Aurunca] יצ"ו מסיסי בכ"מ אברהם מסיסי יצ"ו witnessed by Malachi b. Jacob Neppi איש ניפי יעקב איש ניפי בכ"מ אברהם and Abraham b. Aaron אהרן אהרן. On f. 101r a note by the owner Shem Tov b. Abraham Teglio אני אברהם טיליו and, in another hand, the date 5280=1519/20 הר' אברהם טיליו. היום יום ו' שנת חמשת אלפים ומתים ושמוני' On f. 164v: *Havuto dall'Inquis[iti]one ad 21 di novembre 1572.*

This manuscript was presented by the convert Ugo Boncompagni (né Solomon Corcos in Rome) to the College of the Neophytes in 1602 (cf. R. Le Déaut, in *Biblica*, xlviii, 1967, p. 529).

Neof. 6

228 ff. Parchment. 270 × 200 (183 × 131) mm. Quinions. <Italy>, ca. 1400. Sephardic semi-cursive script.

[פירוש התורה למנחם ריקנטי] Menahem b. Benjamin Recanati's kabbalistic commentary on the Pentateuch. First edition Venice 1523. One folio at the beginning missing. Text begins ביתא דחכמה.

On f. 228r a record of the sale of the manuscript by Elijah b. Meshullam to Menahem b. Samuel on 29 Av 5185=1425 ויכ"י בכמא"ר משולם ישראל בכ"ר שמואל זלה"ה בשביל המעות כי מכרתי זה הפירוש חומש מה"ר מנחם מריקנטי למ"ר מנחם ישראל בכ"ר שמואל זלה"ה בשביל המעות. שקבלתי מידו וזה היה היום יום ב' כ"ט באב שנת קפ"ה לפרט.

jottings and illegible owners' signatures, some of them, according to Sacerdote's catalogue, by Judah b. Shabbetai.

This manuscript was presented by the convert Ugo Boncompagni (né Solomon Corcos in Rome) to the College of the Neophytes in 1602 (cf. R. Le Déaut, in *Biblica*, xlvi, 1967, p. 530).

Neof. 7

233 ff. (1–110, <1>, 111–166, <1>, 167–231). Paper. 268 × 197 (211 × 134) mm. Eight-bifolia quires. Zamora (Spain), 1457. Sephardic semi-cursive script.

ל"ל Commentary on Pentateuch by Moses b. Naḥman. At the end (f. 231v) a different hand copied the order of the *ḥalizah* ceremony סדר חליצה.

Copied by Jacob b. Moses Arama in the *yeshivah* (seminary) of Isaac Canpanton in Zamora for his brother Isaac (the author of *Akedat Yizḥak*) and completed on 24 Ellul 5217=1457. Colophon (f. 230v): נשלם זה הפירוש מואלה שמות ע"כ לרמב"ן ז"ל כ"ד. לחדש אלול שנת רי"ז בסמורה בישיבת ה"ר יצחק קאפנטון ס"ט על ידי הצעיר יעקב בכ"ר משה עראמה לקורותיו של ר' יצחק קאפנטון מגדולי חכמי ספרד Cf. A. David, *למשכיל הנכבד הר' יצחק אחי י"א* *KS*, li (1977), pp. 324–326 (reprinted in *From the Collections*, pp. 123–125).

Neof. 8

252 ff. (1–214, <1>, 215–235, <1>, 236–250). Paper. 206 × 145 (151 × 90 with variations) mm. Varied quiring (4–7 bifolia, apart from the last quire of nine bifolia of which the last 3 folios, presumably blank, are missing). <Sephardic zone>, 1439. Sephardic semi-cursive scripts.

1. Ff. 1r–71v; 83r–136v: Homilies on biblical verses and sermons. A few of the sermons are by Nissim b. Reuben Gerondi (first edited in Constantinople 1533): No. 1 on בראשית (ff. 1r–14r), the beginning of no. 11 on שיפטים (ff. 14v–18r), the beginning of no. 10 on ואתחנן (f. 56v), the beginning of no. 4 on וישכון (f. 110v), no. 9 (ff. 110v–120r), no. 3, beginning differently from the printed text (ff. 130r–133v) and no. 6 on במה אקדם (ff. 133v–136v). Sermon no. 9 is signed ר"ן and no. 3 is signed ר' ניסים תם. On f. 122r–v continued on ff. 126r–130r a sermon attributed to Moses b. Naḥman רמב"ן (not edited) beginning ויאמר ה' לחונה, חתן משה לאמר החדש הזה לכם דמים למולות (end missing). In the homilies at the beginning of the manuscript a few rabbis are mentioned: וקשה למהר"ף (f. 18v), Asher b. Jehiel הרב ר' אשר יהיה (f. 19r) and Isaac ha-Kohen הכהן יצחק הכהן (f. 19r).
2. Ff. 71v–82v: [נחמת הפילוסופים] Hebrew translation of *Consolatio Philosophiae* by Boethius. The translator, named in the only other extant manuscript of this translation, St. Petersburg, Institute of Oriental Studies of the Russian Academy MS B 18, is Samuel b. Saul Beneveniste. Only the beginning of the work

for Rosh Hodesh that falls on the Sabbath (f. 51r); the *kerovah* for the *Amidah* in the service for the Fast of Esther by Jehiel b. Abraham beginning בשני עונד בעם (ff. 69r–73r); the *selihah* for the same service באהבה by Abraham (f. 73v), the *yozer* באקשה ואסובבה לדוד בשווקים for *Shabbat ha-Gadol* (f. 78r–v); the *maSariḳ* ליל שמורים אותו אל חצה for the evening service of the first two days of Passover (f. 81r); the verses at the beginning of the Passover Seder סדר אור *yozer* for the second day of Passover השיר יהיה לכם ליל התקדש חג חפזון by Solomon ha-Bavli (ff. 92v–93v); the prayer for dew by Eleazar Kallir including the *reshut* beginning בעת רצון בדעתו אביע חידות אפאר לאל יחיד העונה by Eleazar Kallir and the *piyyut* אפציה אמרים מפנינים יקרים טל תן לרצות ארצך (ff. 101v–102v); the *yozer* אפציה אמרים מפנינים יקרים by Shabbetai for the intermediate Sabbath of Passover (ff. 104v–105r); the *maSariḳ* יה שלח אורו והופיע בהדרו for the last days of Passover by Joshua, usually found in the Romaniote rite (f. 107r); the *reshut* נזכירה את חסדי האל (ff. 107v–108r); the complete *yozer* מתנת סיני אהבים by Simeon b. Isaac for the first day of Shavuot (ff. 177v–178r) and the *yozer* אני חכמה ערמה by Benjamin b. Samuel of Coutances, lacking only the *zulat* (ff. 182v–183r), both usually found in the Romaniote rite; unedited *kinot* by Kallir including אביה מלך אז בצלע האלף (ff. 219v–220r) and למען תהלות שם קדשך (ff. 221v–222r); the *yozer* איים ינאום לנחמי איום (ff. 229r–230r); סדר *taḥanunim* and *seliḥot*, among them והברית החסד by Solomon of Rome (ff. 251v–252r), אשתחווה אפים ארצה by Abraham ibn Ezra (f. 252r–v), אני אשמתי והרביתי לחטוא נגדך by Aaron ha-Kohen (f. 253v); the *maSariḳ* אמוני נבונים בתקעם בירח איתנים אופד מאז לשפט אונתה (ff. 257v–258r); the *kedushta* אילי צבאות מחנות ofan (ff. 274v–277r) including the *piyyut* אומץ אדירי כל חפץ (ff. 275v–276v) and the *silluk* ונתנה תוקף (ff. 276v–277r, also copied on f. 330r as the *silluk* for *Musaf* of Yom Kippur), the *ofan* רום קדושים for the second day of Rosh ha-Shanah (ff. 278v–279r); two *seliḥot* for the Fast of Gedaliah משחור תארי אבלה נפשי וחשך משחור תארי by Saadiah Gaon (f. 279r–v) and אתה היכנת צרי לכשולי עונות (f. 279v); the *maSariḳ* מי אל כמוך אדיר המלוכה ארוממך (f. 283r), *seliḥot* for the same evening, among them ויכניע רום לבבו אלי לך אוחיל עד עת (f. 290r–v), *reshuyyot* for Yom Kippur, among them אסיפתי יה שמך ארוממך (f. 291r–v), *kaddish* יה שמך ארוממך (f. 292r–v) and ה' שושן עמק for the *kedushta* in the morning service (f. 297v); האמירוהו באימה ברכוהו בבינה *piyyutim* by Kallir (ff. 298r–307r), including the *piyyutim* by Yanai (ff. 302v–303r), אל אמונה אתה ורחום לכל מאמיניך (f. 303r–v), אראלים יאדירוהו ברקים יברכוהו (f. 303v), באפך לא תבלעני (f. 306v); the *reshut* by Elia preceding the *kedushta* in the *Musaf* service for Yom Kippur (f. 324v) and, following the *kedushta*, the *piyyut* לאוהב צדקות לבוחן *piyyutim* (f. 330v–331r) and the beginning of the *silluk* מי ימלל גבורות חיילך (f. 331r), followed by *piyyutim*, among them רוממו אדיר במרומיו (f. 331v); the *reshut* אקראך ותענה בצפצוף מענה (f. 333r–v) that precedes the *reshut* for *Seder Avodah* beginning ביאור דברי נכוחות by Johanan ha-Kohen and, among the *piyyutim* that follow, אע"ר גודל עשרה כירות ... אשמיע לקהלי בנועם קולי by Joseph ibn Abitur (ff. 336v–337r); אשמיע לקהלי בנועם קולי at the end of the *Musaf* service (ff. 339v–340r); the *rehitim* attributed to Kallir in the repetition of the *Amidah* for

Minḥah אלהים אין, ויהי אומן אמונה ויפציחה (f. 349r) תיכון ארשת שוועה (ff. 348v–349r), רוממו (f. 349r–v), רוממו אדוני האדונים קדוש הוא בוחר אמונים, (ibid.), בלעדיך בלתך נורא תהלות (f. 349v); האמירוהו באימה ברכוהו בבינה (ff. 349v–350r) and תומך תמימים כי קדוש שמו לעולמים (f. 349v); *seliḥot* for *Minḥah* by Benjamin b. Abraham Anav (ff. 353v–354r) and שמך נורא ביום נורא (ff. 354v–355v), the *seliḥot* by Judah ha-Levi (ff. 355v–356r) and אמונים עומדים נגדך בפחד ובמורא וחילה by Abraham ibn Ezra (f. 356r) and *seliḥot* of the חטאנו type all for *Minḥah* of Yom Kippur that falls on the Sabbath (ff. 356v–357r); *piyyutim* for *NeSilah* איים (f. 363v–364r) and אלהינו שעה בני אלים (f. 364r); *seliḥot* for *NeSilah* עמדי יחידתי עלי by Abraham ibn Ezra (f. 368r–v) and אל בית המלך לבוא נקראתי by [Judah] Abbas according to the acrostic (f. 369r–v); the *maSario* for the first day of Sukkot בצל מחורב אתלונן by Meshullam (f. 377r), the *reshut* for *Nishmat* אל אחד בראני by Abraham ibn Ezra (ff. 379v–380r) and the *yozer* for Simḥat Torah אל נוטה שמים בשכלו *silluk* אמרתי בשמחה אנסכה (ff. 402v–403v) with the *silluk* by Eliakim (f. 403r–v). There are more *piyyutim* of the פטירת משה type on the theme of the death of Moses, among them אז קראתני עניו מכל אדם (ff. 406v–407r) and בא"י אמ"ה אשר בגלל אבות בנים גידל (f. 409r–v). The blessing בא"י הבורח after the reading from the Torah on Simḥat Torah (f. 411r–v) ends בצדיקים ונתן תורה לעמו על ידי משה רבינו.

Pirkei Avot is copied after the services for Passover (ff. 120r–171v) and includes the commentary by Moses b. Maimon with the introductions by the author (*Shemoneh Perakim*) and by the translator, Samuel ibn Tibbon. The end of the translator's introduction is the same as that printed in the footnotes to the translation in the Vilna edition of the Babylonian Talmud. For chapter six, *Perek R. Meir*, the scribe copied the commentary attributed to Rashi מפ"י רש"י ז"ל בפרקי האבות.

At the end of the manuscript (ff. 420r–425r) *Seder ha-Berakhot*, blessings, prayers and ritual laws for various occasions, among them סדר ברית מילה for the circumcision ceremony (ff. 421v–422r), סדר ברכת חתנים for the wedding ceremony (ff. 422r–424r) and עניין אבלות prayers and *piyyutim* for the period of mourning (ff. 424r–425r). On ff. 425r–430v: מזמורים שאומרים בכל שנה a selection of chapters from Psalms i–lxxi mostly in their correct order.

On f. 430v–432v: laws of *niddah*, followed by דין טבילה לנידה on ritual immersion of menstruate women. On ff. 432v–435v: עניין אבלות and דיני אבלות ritual laws concerning mourning.

A few initial words are decorated.

Probably copied by Moses whose name is singled out on f. 411r. Some pages were copied by other hands, ff. 171–172 in an Ashkenazic square script and ff. 420–435 in an Ashkenazic semi-cursive script, probably by one of the owners, Shabbetai b. Jedidiah (cf. infra).

Some expurgating by a censor.

Owners (f. 1r): שבתי and [הממונה]. On f. 435v two bills of sale of the manuscript to the same owner on different dates. Both documents were written by the

sellers in their own hands. The first records the sale of the manuscript on Monday, 11 Adar 5302=1542 for the price of six scudi by Joseph b. Isaac of Sezze [or Sissa or possibly Sessa Aurunca] a resident of Tivoli to Samuel Zoref b. Moses through the agency of David b. Solomon of Cori, a leader of the community י"ב ב' י"א לחדש אדר ש"ב בפני יוסף בכ"ר יצחק ז"ל מיסיסה ... זה המחזור מקלף כמ"ר שלמה ז"ל [?]שמואל צורף בכמ"ר משה ... מהכנסת החדשה על יד הפרנס מאותו הזמן כמ"ר דוד בכמ"ר שלמה ז"ל מיקורי בשכר ו' סקודי אני יוסף בכ"ר יצחק ז"ל מיסיסה מתגורר עתה בטיבולי כותב. The second records the sale of the manuscript on Sunday, 2 Marḥeshvan 5305=1544 by Shabbetai b. Jedidiah to Samuel Zoref for four scudi שנת לחדש מרחשוון שנת היום יום א' ב' לחדש שבת יצ"ו בכמ"ר ידידיה נ"ע איך מכרתי זה המחזור לה"ר שמואל צורף בשכר ארבעה סקודי, וכדי שיהיה בידו לעדות ולראייה ברורה כתבתי אני שבת הנז' שורותים אלו בפני עדים החתמים [?]. למטה. The witnesses, apparently two brothers, signed their names, Mordecai b. Uzziel of Aversa and Moses b. Uzziel of Aversa כדי שלא יהיה מרדכי בכ"ר עזיאל י"ץ בפני נכתב ונמכר Uzziel of Aversa. האמת נעדרת כתבתי וחתמתי שמי פה משה בכ"ר עזאל מאורצא. In MS Budapest, Jewish Theological Seminary K 53 written in Naples and Sessa Aurunca around 1525, there is a sermon recited at the wedding of Mordecai b. Uzziel, possibly one of the witnesses to the sale of this manuscript. Both Sessa Aurunca and Aversa are located in the province of Caserta.

On f. 173v Francesco da Hierusalem recorded in Italian in a crude square script that he was locked in the library with four other scholars who were accused of attempting to strike him with a rod: *Io Francesco da Hierusalem sono stato impergiore in questa Libreria con quatro altri scolari per la medesima qausa che Io stavo la quale era questa che noi lo voleuamo bastonare come diceva Lui et pero ho voluto lasciare la mia memoria schrita in eterno.*

This manuscript was presented by the convert Ugo Boncompagni (né Solomon Corcos in Rome) to the College of the Neophytes in 1602 (cf. R. Le Déaut, in *Biblica*, xlviii, 1967, p. 529).

Neof. 10

140 ff. (1–27, 27^a–139). Paper. 258 × 198 (175–188 × 137–142) mm. Senions. Catalonia, mid-15th century (watermarks similar to Briquet no. 2401 dated 1437–1456). Sephardic semi-cursive script.

[מחזור מנהג קטאלוניא] Maḥzor, rite of Catalonia.

Includes mainly *piyyutim* and only a small part of the permanent liturgies. Most of the Maḥzor is supplied with vowel points.

Among the less common *piyyutim*: שב מן הפסילים by Solomon b. Isaac Gerondi (ff. 27^v–27^a), אני מזכיר היום חסד אבותי, signed Moses b. Maimon (f. 30r–v), אסיר תקוה לקץ ימין לא יאמין כי יסופר by Pinḥas b. Joseph ha-Levi (ff. 35r–36r), העזבה, signed Anni (f. 46v), the *zulat* for Yom Kippur with אחלה פניך באימתה by Abraham ibn Ezra (ff. 56v–57v), אסיר מעל יצף, signed אפס [=Ephraim] (f. 66r), אסיר למפיק מאויי, signed by Moses (incomplete, f. 85v), אימות עלי נפלו ושעיפי בי נבהלו, signed אצלצלה ברכותיך אלהי מערכות, signed by Abraham ibn Ezra (ff. 96v–97r), and אתה אדון לכל הנמצאות, signed by Moses ibn Ezra (ff. 97v–98r).

The *Seder Avodah* is preceded by the *reshut* אבואה אל אלהים בך יצדקו צדוק כל זרע ישראל both by Joseph ibn Abitur (ff. 104r–109v) and the *pizmon* אנא אל נאור בקוע באשנבו which is part of another *Avodah* beginning *שבועת הימים* (f. 110r–v). In the right margin of f. 36v at the beginning of the *mašariv* for Yom Kippur the *piyyut* on the blessing beginning *שמון לעד נרומם* שהיינו by Solomon was copied, but the first words of each line were cut off by a binder.

Some of the initial words are decorated by pen. The name [of the scribe] Isaac is decorated on many pages (e.g., ff. 4v, 28v, 31v, 43v, 57v, 90r). Some expurgations by censors. Lacunae after ff. 9 and at the end of the manuscript where at least one folio is missing from the end of the *Nešilah* service.

On the method of vocalization in this manuscript cf. A. Dodi מחזורי קטלוניה, *KS*, lxiv (1992/3), pp. 1072–1073. בעיות המנוקדים - המחקר שבכתבי יד מתקופת ספרד הנוצרית

Neof. 11

231 ff. Parchment and paper. 205 × 140 (150 × 93) mm. 14th century (watermarks similar to Briquet nos. 701–708 dated 1320–1354 and 13598–13601 dated 1322–1361). Sephardic semi-cursive script.

1. Ff. 1v–15v: [פירוש המשנה לרמב"ם (פרק חלק)] Moses b. Maimon's commentary on the Mishnah, Sanhedrin chapter x, translated from the Arabic original. According to M. Steinschneider, *Hebr. Uebersetzungen*, p. 925, the translator was Judah al-Ḥarizi, but according to E. Kupfer, למשנת הרמב"ם עתיק של פירוש הרמב"ם ל"חלק" *Alei Sefer*, i (1972), p. 59, it was Samuel ibn Tibbon. The introduction to this translation was first edited by O.H. Schorr, משה מיימון זצ"ל, זה פרק החלק מר' משה מיימון זצ"ל, in *החלוץ* xii (1887), pp. 104–111. On this translation cf. M. Goshen-Gottstein, *Tarbiz*, xxvi (1957), pp. 185–196. The Thirteen Articles of Faith were first edited by Goshen-Gottstein, *ibid.* Y. Shilat הקדמות (Jerusalem 1992), pp. 127–146, used this MS in the footnotes to his edition based on another translation by Solomon b. Joseph.

On f. 1v two poems in praise of Moses b. Maimon, זו צנצנת שבה הפקד המן שמה, attributed to Joseph b. Judah ibn Aknin and קצרו הקוצרים attributed to Ḥasdai ha-Nasi. Both poems were edited by M. Steinschneider, מורה מקום, *Kobez Al Yad*, i (1885), pp. 5–6, 25–26. According to the heading in this manuscript both poems were found inscribed on an ark in which Torah scrolls were stored כתובות בארגז אשר היו ספרי התורה והיו באותו ארגז ... ובכל חרוזות נמצאו כתובות בארגז אשר היה מעץ יבנוס[?] והיו החתום [...] חקוקות במכסה הארגז ההוא גם זה היה כתוב על הארגז על הארגז =1180 was also inscribed on the same ark גמרתו זה החבור כיד אלהי הטובה עלי שמנה ימים לחדש כסלו אתצ"ב לשטרות במצרים.

2. Ff. 16r–30r: מאמר תחיית המתים לר"ם במז"ל: *Iggeret shel Teḥiyyat ha-Metim* or *Mašamar Teḥiyyat ha-Metim*, translated from the Arabic by Samuel ibn Tibbon. Cf. MS Vat. ebr. 251,2.

3. Ff. 30v–50v: אגרת תימן לרב רבנו משה בן מימון זצ"ל *Iggeret Teman*. His epistle to the Jews of Yemen in the translation of Samuel ibn Tibbon. First edition of this translation Vienna 1874. A.S. Halkin did not use this manuscript in his edition, אגרת תימן (New York 1952) but Y. Shilat based his publication on this manuscript in אגרות הרמב"ם vol. i (Jerusalem 1988), pp. 77–168.
4. Ff. 51r–55v: ז"ל לחכמי מונפשליר אגרת מהר"ם His letter on astrology to the sages of Montpellier. First edition Constantinople, ca. 1517. Cf. the latest edition using this manuscript in Y. Shilat אגרות הרמב"ם vol. ii (Jerusalem 1988), pp. 474–490.
5. Ff. 56r–66r: במז"ל מבגוד אגרת שאלה נשאלה מהר"ם במוז"ל מכתב ונכתב בתמוז אתק"ב 1502 of the Seleucid era=1191 (f. 66r). This manuscript, which includes the second half of responsum 310 that is missing in the earlier printed editions, was used for variants by J. Blau תשובות הרמב"ם vol. ii (Jerusalem 1960), nos. 308–310, pp. 566–578. The text was also edited from an Amsterdam manuscript with variants from this manuscript by M. Benayahu, *Studies in Memory of R. Yitzhak Nissim* ii (Jerusalem 1985), pp. 212–234 and again using this manuscript by Blau in his edition, תשובות הרמב"ם vol. iv (Jerusalem 1986), pp. 10–20. Cf. also I.M. Ta-Shema, *Maimonidean Studies*, i (New York 1990), Hebrew section, pp. 23–42.
6. Ff. 66v–70v: תשובה לר"ם במז"ל למר יוסף בן גאבר מאנשי בגדד על אגרת נכללו בה שאלות His letter to Joseph ibn Gabir of Baghdad in reply to the criticism of Moses b. Maimon by Samuel b. Ali Gaon. Y. Shilat, אגרות הרמב"ם vol. i (Jerusalem 1988), pp. 402–418, based his edition on this manuscript.
7. Ff. 70v–74v: Two letters by Moses b. Maimon to his disciple Joseph b. Judah ibn Shamun concerning the polemic with Samuel b. Ali Gaon. The first letter was edited from this manuscript by D.H. Baneth, אגרות הרמב"ם (Jerusalem 1946), pp. 76–79. According to Y. Shilat אגרות הרמב"ם vol. ii (Jerusalem 1988), pp. 694–695, the letter is a forgery spuriously attributed to Moses b. Maimon. The second letter was edited from this manuscript by Shilat, *ibid.*, i, pp. 419–422.
8. Ff. 75r–78v: תשובת הר"ם במז"ל לאחד מחכמי ספרד His letter to Hasdai ha-Levi of Alexandria on the Creation, attributed to Moses b. Maimon. End missing. According to Y. Shilat who edited the responsum anew from this manuscript in his אגרות הרמב"ם ii (Jerusalem 1988), pp. 673–684, the attribution to Moses b. Maimon is spurious, but Y.T. Langermann, *או* אגרות ופירושים מיסודו של הרמב"ם או *Me6ah She5arim, studies ... in memory of Isadore Twersky* (Jerusalem 2001), Hebrew section, pp. 229–236, presents arguments for its authenticity.
9. Ff. 78v–82v: תשובת הר"ם במז"ל לר' פנחס הדיין ב"ר משלם הרב זצ"ל The first part of his responsum to Pinḥas ha-Dayyan b. Meshullam. Used for variants in the latest edition in Y. Shilat, אגרות הרמב"ם vol. ii (Jerusalem 1988), pp. 433–454.
10. Ff. 83r–99v: אגרת ר' אברהם בן כבוד הר"ם במז"ל נגד החולקים על ספריו

- Abraham b. Moses b. Maimon's *Milhamot Adonai*, his defence of his father's writings. Ends נשלמה אגרת תשובת הנעלה ר' אברהם ב"ר משה ב"ר מימון זצ"ל על החולקים על מורה הנבוכים וספר המדע בקלקול אמונתם כתב יפת ב"ר נדיב הלוי י"ו לחדש: 4995=1235. אדר ראשון שנת תתקצ"ה ליצירה אתקמ"ו לשטרות First edition Vilna 1821. Used for the edition by R. Margalioth השם מלחמות השם (Jerusalem 1953).
11. Ff. 98r–100v: Letter of excommunication from the Nasi of the Damascus community against the opponents of the Moses b. Maimon's *Guide of the Perplexed*. The letter, which was written in 5046=1285/6, was edited at the end of אגרות קנאות, the printed edition of letters and responsa by Moses b. Maimon ואגרותיו הרמב"ם (Leipzig 1859), pp. 21–22.
 12. Ff. 101r–103v: את זה מצאתי שעשה המעתיק בסוף מאמר תחיית המתים מהמלות הזרות Samuel ibn Tibbon's glossary of unusual words in Moses b. Maimon's treatise on resurrection. Edited from other manuscripts by J. Finkel, "Maimonides' Treatise on Resurrection." *PAAJR*, ix (1939), pp. 57–105 and Hebrew section, pp. 39–42.
 13. Ff. 103v–104v: Moses b. Maimon's letter to Yefet b. Elijah ha-Dayyan in the Holy Land dated 1185, headed כג"ק מרנא יפת החכם ... בן כג"ק מרנא ורבנא יפת החכם ... משה ב"ר מימון זצ"ל ... מאת אהובו ... משה ב"ר מימון זצ"ל. In this letter the writer includes much biographical information concerning the death of his father Maimon and the drowning of his brother David. This manuscript is the only source that includes the date שבט אתצו. First edition in דברי חכמים (Metz 1849), p. 60 from an Oxford manuscript. Cf. the latest edition, based on this manuscript, in Y. Shilat, אגרות הרמב"ם vol. i (Jerusalem 1988), pp. 224–230.
 14. Ff. 104v–111r, 115v–119r: Eighteen responsa by Moses b. Maimon originally written in Hebrew or preserved only in Hebrew. These responsa were edited by A.H. Freimann in his edition of Moses b. Maimon's responsa תשובות הרמב"ם (Jerusalem 1934) and again from this manuscript and others in the edition by J. Blau תשובות הרמב"ם (Jerusalem 1958–61). On this manuscript cf. *ibid.*, vol. iii, p. 29.
 15. Ff. 111v–115v: Ethical treatise in ten chapters incorporating sayings from Bahya ibn Paquda's *Hovot ha-Levavot*. Begins אמר אחד החסידים הפרוש המיוחד צהלתו בפניו ואבלו בלבו.
 16. Ff. 119r–124r: אגרת אשר חבר הפילוסוף הגדול אריסטוטליס *Iggeret ha-Mussar ha-Kelalit*. End missing. Epistle on ethics attributed to Aristotle and translated from the Greek to Arabic by =Alī. Translated from the Arabic into Hebrew by Judah al-Ḥarizi. According to M. Steinschneider, *Hebr. Uebersetzungen*, pp. 354–356, =Alī is to be identified with =Alī b. Ridwān, but there is no evidence that this attribution is correct. Cf. S. Pines, לתולדות חיבור פסיכודר, *Tarbiz*, xxiv (1955), pp. 406–409.

17. F. 125r: Genealogy of the family of Moses b. Maimon by his grandson, David b. Abraham. Ends ... אלה הם תולדות הרב רבנו אשר נודע לנו. Edited from this manuscript by A.H. Freimann, *אלמה*, i (1935), pp. 17–18.
18. Ff. 125r–128v: Moses b. Maimon's letter to Samuel b. Judah ibn Tibbon נזר התלמידים צבי החכמים ר' שמואל ש"צ ב"ר יהודה זצ"ל concerning ibn Tibbon's translation of his *Guide of the Perplexed*. The letter was translated by Samuel ibn Tibbon from Arabic into Hebrew. The text is not complete in this manuscript. The full version of this letter was twice edited by Y. Shilat, *Studies in Memory of R. Yitzhak Nissim* ii (Jerusalem 1985), pp. 259–290, and again in *אגרות הרמב"ם* vol. ii (Jerusalem 1988), pp. 511–554. The parts of the letter omitted in this transcription are found in Shilat's edition, pp. 533–549.
- Includes, on ff. 127v–128v, an abridged version of another letter on the same subject headed עוד ראה זה מצאתי ממה שהגיה הנכבד ר' שמואל במצרים מדברי הרב רבנו אמ' אביי הללו בלשון רבים אמורות ומשה מפי הגבורה אמרן והללו הר"ם במז"ל and beginning אמ' אביי הללו בלשון רבים אמורות ומשה מפי עצמו אמרן.
19. Ff. 128v–132v: Responsa by Maimon b. Joseph, the father of Moses b. Maimon. A few lines missing at the end. Edited from this manuscript by A.H. Freimann, *תשובות ר' מיימון הדיין*, *Tarbiz*, vi (1935), pp. 408–420.
20. Ff. 134r–156v: *Ruah Hen*, anonymous introduction to Moses b. Maimon's *Guide to the Perplexed*, attributed in manuscripts to Judah ibn Tibbon or other authors. First edition Venice 1544.
21. Ff. 157r–160v: *Maḅamar ha-Ṣayin*. Philosophical treatise on the evil eye by Meir b. Eleazar. Edited from another manuscript by S.A. Wertheimer, in *Ginzei Yerushalayim*, iii (Jerusalem 1902), ff. 1r–2v.
22. Ff. 161r–180v: [פירוש מעשה בראשית לרד"ק] David Kimḥi's philosophical-allegorical commentary on Genesis (ii:7-v:1) dealing with Creation. Begins קבלתי מפי החכם נ"ר שחכמי המחקר מודים לדברי חכמינו ע"ה שמהלך ת"ק שנה יש מן הארץ ועל הגלגל הלבנה. עתה אשוב לפרש הנסתר אשר מפסוק וייצר ה' אלהים את האדם. Edited from other manuscripts, without the author's preface not found in most manuscripts, by L. Finkelstein in an appendix to his *Commentary of David Kimhi on Isaiah* (New York 1926). This manuscript includes the preface which was published from another manuscript with variants from this manuscript by H. Kasher, *הפתיחה שבכתבי יד לפירושו האליגורי של רד"ק למעשה בראשית*, *KS*, lxii (1988–1989), pp. 873–885. Cf. F. Talmage, "David Kimhi and the Rationalist Tradition." *HUCA*, xxxix (1968), pp. 208–211.
23. Ff. 180v–197v: [פירוש מעשה מרכבה לרד"ק] David Kimḥi's commentary on the passages dealing with the chariot in Ezekiel i. On f. 180v a short piece on the two 'wheels' of the chariot הוא גלגל ומתני מר' לוי ב' האופנים הם הסודות והכסא הוא גלגל הכל החוזר המקיף הכל.

24. Ff. 198r–199v: Notes on the first chapters of Part ii of the *Guide of the Perplexed* by Moses b. Maimon. Begins כתב הרב הגדול ז"ל וכן סיבת כל תנועה גלגלית and ends ופסק הדין שיש שכלים נפרדים כמספר הגלגלים.
25. Ff. 201v–203r: [דרושים קצרים] Short homilies on the love of God, the rainbow, water and air and the four sages who "entered a garden" (i.e., engaged in esoteric speculation) as related in TB Ḥagigah 14b.
26. Ff. 203r–214v: Letter by Samuel b. Mordecai of Marseille to Jekuthiel ha-Kohen criticizing the opponents of Moses b. Maimon. Begins ראיתי בשם הר"ר המורה והושו דבריו עם עד כאן העתקתי מאגרת ששלח החכם ר' שמואל ב"ר מרדכי אל החכם ר' יקותיאל הכהן ואלהיבנו לדת משה ע"ה והעתקתי ממנה בדלוג מאסף in עקבותיו של גבירול בקבלה, pp. 175–176, and in English translation from this manuscript in his *Origins of the Kabbalah* (Philadelphia 1987), pp. 225–226. Cf. M. Idel, *KS*, I (1975), pp. 149–153.
27. Ff. 215r–231r: Part of the beginning of Moses ibn Ezra's *Arugat ha-Bosem*. Includes the preface by the translator (beginning missing). M. Idel, *KS*, li (1977), pp. 484–487, identified the translator as Judah ibn Tibbon and edited the preface.

Bound with a printed copy of the Pesaro 1476 edition of Levi b. Gershom's commentary on Job. On f. 1r a list of the works in this manuscript.

Neof. 12

191 ff. Paper. 200 × 137 (158 × 90) mm. Eight-bifolia quires. <Provence>, ca. 1400 (watermarks seem to be identical to Briquet no. 5816 dated 1400–1410). Sephardic semi-cursive script.

מנחת קנאות עשאו הרב הגדול אבא מרי ב"ר משה ... שלחו אל הרב הגדול ר' [שלמה] בן אדרת ברצלוני *Minḥat Kena'ot* by Abba Mari b. Moses b. Joseph Astruc of Lunel. Collection of letters and pamphlets on the anti-Maimonidean controversy, including writings of Solomon ibn Adret. 120 chapters. First edition Pressburg 1838. This manuscript represents a different redaction and was used for variants by C. Dimitrovsky who published it in his edition of ibn Adret's responsa תשובות יבא אחר זה כתב התנצלות לחכם: הרשב"א (Jerusalem 1990). At the end in a different hand: הגדול ר' ידעיה ב"ר אברהם בדרשי ז"ל המכונה דון בוניט פרפייט ששלח אל הרב הגדול ר' שלמה בן אדרת ... גם אחר זה יבא כתב החכם הגדול השלם ... הה"ר מנחם ב"ר שלמה לבית מאיר זצ"ל ששלח אל הרב הגדול ר' שלמה גם כן להתנצלות לומדו ומלמדו בחכמות ... אלה הכתבים שניהם ... שיחברו יחדו. These texts were not copied here.

This manuscript was presented by the convert Ugo Boncompagni (né Solomon Corcos in Rome) to the College of the Neophytes in 1602 (cf. R. Le Déaut, in *Biblica*, xlvi, 1967, p. 532).

Neof. 13

350 ff. Paper. 286 × 201 (200 × 125) mm. Eight-bifolia quires. <Spain>, mid-15th century (watermarks similar to Briquet nos. 4645–6 dated 1459–1473). Three Sephardic semi-cursive scripts.

1. Ff. 1r–345v: [ספר מישרים] *Sefer Mesharim*, the third part of Jeroham b. Meshullam's halakhic treatise *Toledot Adam ve-Ḥavah*. First edition Constantinople 1516.
2. Ff. 346r–350r: משפט החרם לרמב"ן ז"ל *Mishpat ha-Ḥerem*, Moses b. Naḥman's laws of excommunication (end missing). First printed in כל בו (Naples 1490). Printed again from this manuscript and others by E. Lichtenstein in his edition of חידושי הרמב"ן על שבועות ונדה (Jerusalem 1976), pp. 280–304.

Copied by three scribes. The first one copied ff. 1–114, the second copied ff. 115–253 and the third copied the rest of the manuscript. On f. 145r the second scribe singled out the letters forming the name Meir Assaban מאיר אסבן. On ff. 307v, 309v and 319r the name Meir is singled out. One quire, ff. 254–271, bound upside down.

Neof. 14

103 ff. (1–19, 19^{bis}–58, 58^a–101; ff. 98–101 blank). Paper. 187 × 133 (143–146 × 103–106) mm. Seven-bifolia quires. Porcia (Italy), 1450. Italian semi-cursive script.

מספר מעלות המדות *MaṢalot ha-Middot*, ethical work by Jehiel b. Jekuthiel Anav of Bethel. First edition under the title בית מדות Constantinople 1512.

Copied by Bezalel Elijah b. Zedekiah b. Elijah for his own use and completed in Porcia on the river Lasus on Thursday, 28 Adar 5210=1450. Colophon (f. 98r): אני בצלאל אליהו בכמה"ר צדקיה נבתי"א בכמ"ר אליהו זצ"ל כתבתי זה הספר מעלות המדות והשלמתיי הנה בפורצי היושב על נהר לאסו בחמישי בשבת בכ"ח באדר שנת ר"י לפרט.

The upper external corners of ff. 7–18 were damaged.

Neof. 15

143 ff. (1–125, 129–146). Paper. 274 × 193 (170–175 × 105–108) mm. Mostly quinions. <Italy>, ca. 1400. Italian semi-cursive scripts.

1. Ff. 3r–7v: [כוונת הפילוסופים לאלגולי עם פירוש הנרבוני] Extract from the beginning of Ghazālī's *Intentions of the Philosophers* in an anonymous translation from the Arabic. The beginning of the text is copied twice, once on f. 3r–v with the commentary of Moses b. Joshua Narboni, and again, by a different hand, on ff. 4r–7v with Narboni's introduction but without his commentary and only until near the end of the second *fen*. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 299–301.
2. F. 8r–v: Logical propositions by another hand.
3. Ff. 9v–17v: ספר כלי נחשת The first edition, composed in 1146, of *Sefer Kelei*

Neḥoshet by Abraham ibn Ezra, an explanation of the use of the instruments of the astrolabical type. This text is longer than the text in other manuscripts, such as MS Munich, BSB hebr. 299 and includes an extra chapter תיקון מעשה הלווחות that seems to be incomplete and ends in the middle of f. 17v.

4. Ff. 19v–37v: אלפרנגי by Aḥmad ibn Muḥammad Al-Farghānī's treatise on astronomy, translated from the Arabic by Jacob b. Abba Mari Anatoli. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 554–556. On f. 38r a diagram of the lunar eclipse with explanations in Latin.
5. Ff. 38v–64v: [צורת הארץ] Abraham bar Hiyya's astronomical-geographical treatise *Zurat ha-Arez*. First edition Basel 1546.
6. Ff. 65v: [התחלות הנמצאות] Extract from the beginning of *Sefer Hathalot ha-Nimzaot*, Abū Naṣr Muḥammad al-Fārābī's *Kitāb al-mabādi* translated by Moses ibn Tibbon. Ends in mid-sentence in the middle of the page. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 290–292.
7. Ff. 66v–68v: [ביאור אמצעי על ספר המבוא של פורפיריוס] Extract from the beginning of Averroes' *Middle Commentary* on Porphyry's *Isagoge*, translated by Jacob Anatoli. With variants from the text in some of the other manuscripts. The text ends in mid-sentence and the scribe did not continue to copy. F. 68v is mostly blank except for some jottings.
8. Ff. 69r–99v: ספר המופת והוא אנלוטיקא השנית Averroes' *Middle Commentary* on *Analytica Posteriora* from Aristotle's *Organon* translated by Jacob Anatoli. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 60. Missing until the middle of treatise ii מופת ממופת.
9. Ff. 100r–146r: [כוונות הפילוסופים לאלגולי עם פירוש הנרבוני] Extract from the beginning of Ghazālī's *Intentions of the Philosophers* in an anonymous translation from the Arabic, with the commentary of Moses b. Joshua Narboni. Includes the first treatise on logic (beginning missing) and most of the second treatise on metaphysics. Between the two treatises (ff. 125r–129[!r]) the copyist inserted the introduction by Judah b. Solomon Nathan to his translation of the *Intentions*. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 299–301. On f. 146v some jottings.

Copied by three hands. The first scribe copied nos. 1, 3–7, another hand copied no. 8 and a third hand copied no. 9.

On f. 1r jottings including a medical recipe for treating fistulae. On f. 1v a note in a Sephardic script dated 25 Nisan 5242=1482 by the owner Eliezer b. Joseph ha-Levi the Spaniard concerning the debts owed him by the brothers Daniel and Shabbetai of Sermoneta
 היה חייב לי הנכבד ר' דניאל י"א והנכבד ר' שבתאי אחיו ... בעבור שהאדם האחד הלך ר' שבתאי י"א למלכות לענין וידאל שחייבים לי מהם שלשה דוקאדו וקרליון אחד ושלשה בולוניניש ועוד חייבים לי משבעה חדשים שעמדתי עמהם לבדם בסרמוניטי ... והיה זה בחדש ניסן כ"ה לחדש ניסן שנת רמ"ב לפרט היצירה. אליעזר בכמ"ר הה"ר הרב יוסף הלוי זלה"ה הספרדי

This manuscript was presented by the convert Ugo Boncompagni (né Solomon

Corcos in Rome) to the College of the Neophytes in 1602 (cf. R. Le Déaut, in *Biblica*, xlviii, 1967, p. 530).

Neof. 16

149 ff. (<1> + 1–148; ff. 93–99 and 148 blank). Parchment. 196 × 140 (119 × 77) mm. Quinions. <Italy>, 15th century. Italian semi-cursive script.

[ביאור אמצעי על ספרי ההיקש והמופת לאריסטו] Averroes' *Middle Commentary* on Aristotle's *Analytica posteriora* (ff. 1r–92v) and *Analytica priora* (ff. 100r–147v) from the *Organon*, translated by Jacob Anatoli. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 57–62. A few short glosses in the margins.

Acrostics forming the name of the scribe, Obadiah, are singled out on ff. 10r, 45v, 81r, 81v and 138v.

Neof. 17

312 ff. Paper. 203 × 145 (145 × 92) mm. Senions. <Provence or Spain>, late 15th century (watermarks similar to Briquet no. 3548 dated 1477–78). Sephardic cursive script.

1. Ff. 1r–69r: [פירוש מורה נבוכים] Commentary on Moses b. Maimon's *Guide of the Perplexed* by Samuel b. Solomon Carcassonne. The author mentions his name, Samuel, several times. On the identification of the author cf. M. Steinschneider, "Die hebräischen Commentare zum Fuhrer des Maimonides." *Festschrift zum ... A. Berliner* (Frankfurt a. M. 1903), p. 349. On ff. 1r–3r a poem on the *Guide*, probably by the author of the commentary, beginning missing. On ff. 69v–71v a later hand added additional commentaries on the *Guide* and on f. 69v the commentator mentions his uncle, Moses of Carcassonne דודי אדוני משה דקרקשוני דון משה דקרקשוני.
2. Ff. 72r–312v: אבן בן שם טוב b. Isaac ibn Shaprut's polemical treatise *Even Boḥan*. Fifteen chapters. Incomplete. Missing from the middle of chapter xv, section 2. On the different redactions of *Even Boḥan* cf. N.E. Frimer and D. Schwartz, *הגות בצל האימה [The Life and Thought of Shem Tov ibn Shaprut]* (Jerusalem 1992), pp. 23–55. The first chapter was edited, with variants from manuscripts including this one, by J-V Niclós, *Šem Ṭob ibn Šaprut: La Piedra de Toque* (Madrid 1997). On this manuscript, which belongs to Recension A, cf. *ibid.*, pp. [35]–[37].

Neof. 18

98 ff. (98 blank). Paper. 290 × 218 (198 × 122) mm. Eight-bifolia quires. <Spain>, 15th century. Sephardic semi-cursive script.

Commentary on Aristotle's *De anima* by Thomas Aquinas. Anonymous translation. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 486–487. Beginning missing. Text begins הנפש הבעל הנפש בלבד אל החכמה הטבעית אשר היא מהדברים הבעל הנפש בלבד. Ends נשלם הפי' והבאור על ספר הנפש אשר פי' טומאסי מאקוינו מכת הפרידקטורי.

Neof. 19

220 ff. Parchment. 326×235 (240×141) mm. Quaternions. <Provence?>, 1330–1339[?]. Sephardic semi-cursive script.

[ספר השרשים] *Sefer ha-Shorashim*, lexicon of biblical Hebrew by David Kimḥi. References to biblical verses in the margins. Cf. MS Vat. ebr. 414.

According to the colophon, in which the names and other parts were purposely obliterated, the manuscript was copied on the 25th of a month (name of month erased) in [590.] = a year between 1330 and 1339. Colophon (f. 220r): ... אני החותם ... כתבתי זה ספר שרשים מר' דוד קמחי ... [ח]משה ועשרים יום ... [חמשת] אלפים ו[תשעים]

Catchwords are decorated.

Jottings by owners at the beginning (f. 1r) and the end (f. 220r) of the manuscript. On f. 1r the *piyyut* אל אל שובי יחידה by Abraham ibn Ezra, and the signature of an owner, Solomon b. Judah da Fano יהודה ישראל. On f. 220r a record of the sale of the manuscript in Avignon on Wednesday, 15 Shevat 5147=1387. The names of the owners were erased. מודה אני החתום מטה ... שמכרתי מכירה גמורה ... זה הספר הנקרא שרשים מר' דוד בן קמחי עם פירוש מהר"ש מחמשת חומשי תורה ... כתוב בקלף בכתב מאשק ... ביום רביעי חמשי לירח שבט שנת קמז לפרט האלף הששי ליצירה למנין שאנו מונין כאן אוניון.

Censor (f. 219v): 1555 *Die x dec[em]bris Revisus p[er] d jac[obu]m Geraldini comiss[arium] ap[osto]l[ic]u[m] Caesar Belliossus curiae ep[iscop]a[li]s Bonon[ie]nsis s[upra]dicti d comiss. not[a]r[ius] mand.*

This manuscript was presented by the convert Ugo Boncompagni (né Solomon Corcos in Rome) to the College of the Neophytes in 1602 (cf. R. Le Déaut, in *Biblica*, xlviii, 1967, p. 532).

Neof. 20

222 ff. (1–2, <1>, 3–26, <1>, 17–52, <1>, 53–102, <1>, 103–121, <1>, 122–145, <1>, 146–152, <1>, 153–215). Parchment. 261×210 (179×137) mm. Quinions. <Italy>, 1471. Italian semi-cursive script.

1. Ff. 1r–201r: [ספר השרשים] *Sefer ha-Shorashim*, lexicon of biblical Hebrew by David Kimḥi. References to biblical verses and a few variant readings in the margins. Cf. MS Vat. ebr. 414.
2. Ff. 202r–215v: ספר דקדוק לר' משה קמחי Moses b. Joseph Kimḥi's grammatical treatise *Mahalakh Shevilei ha-Da5at*. With vowel points. First edition Soncino 1488.

Some words are decorated, among them the beginning of the first treatise (f. 1r) and the roots that are written in red and blue ink.

Copied by Judah Aaron b. Benjamin for Solomon b. Immanuel Feltri and completed on Friday, 19 Iyyar 5231=1471. The name of the father of the original

owner in the colophon was blotted out and the name Immanuel Feltri was inscribed over the erased name, perhaps by the scribe. Colophon (f. 201r): ותשלם כל המלאכה מלאכת עבודת הקדש ביום הששי בתשעה עשר יום לירח אייר שנת יגדיל תורה ויאדיר לאלף הששי על ידי יהודה אהרן ישא"ע בכאמ"ר בנימן זא"ב ז"ל וכתבתיו לשלמה בכמ"ר עמנואל דליפלטרי ... On f. 201 two owner's entries, only partly legible, the earlier one, dated 5261=1500/1, partly legible under ultraviolet lamp, records the sale of the manuscript by Solomon b. Immanuel שלמה בן עמנואל to Isaac b. Jehiel יצחק בן יחיאל (f. 201r), and the other one, dated 25 September 1533, records the birth of a daughter ליל ה' ששה ימים לחדש תשרי ... שנת יציץ ופרח לפ"ק שהם כ"ה סטימרו ואלף וחמש מאות (f. 201v).

Neof. 21

129 ff. (6–134). Paper. 194 × 133 (142 × 90) mm. Quaternions. Byzantium, mid-14th century. Byzantine semi-cursive script.

[מכלול] *Mikhlol*. Philological treatise by David Kimḥi. First edition Constantinople 1530. Incomplete. Only part of שער דקדוק הפעלים (= Lyck 1863 edition, ff. 16a-132a) is extant in this manuscript.

Neof. 22

230 ff. (<1> + 1-229; first and last ff. blank). Paper. 220 × 157 (148 × 98) mm. Quinions. Orvieto (Italy), 1531. Italian semi-cursive script.

[זוהר (בראשית)] *Zohar* (Genesis). There are variations from the printed editions and in several places the order of the text is different from the editions and other manuscripts. For instance, ff. 1r–12v in the manuscript are parallel to ff. 15a–22a in the Margaliot edition but the continuation on ff. 12v–17v is parallel to ff. 34b–38a in the edition and the continuation on ff. 17v–24a includes the texts on ff. 29a–34a in the edition. The texts on ff. 22b–28b in the edition were not copied in this manuscript.

Copied by Levi b. Perez Foa for his own use and completed in Orvieto on Tuesday, 22 Iyyar 5291=1531. The scribe originally wrote Adar and changed it to Iyyar. Colophon (f. 228r): ותכל עבודת הקדש מלאכת ה' ספר ראשון מתורתינו הקדושה מן הזוהר המופלא על ידי הצעיר... בבית אבי לוי יצ"ו בכמהר"ר פרץ פואה ז"ל והיתה השלמתו יום ג' כ"ב ימים לחדש אדר אייר שנת רצ"א לבריאת עולם פה אורויתו פרש' ופניתי אליכם והפרתי אתכם והרבתי אתכם. Scribe's name, Levi, singled out on ff. 6r, 10r, 21r, etc. Above the colophon on f. 228r a drawing of a heraldic emblem.

Slightly corrosive ink.

Neof. 23

118 ff. Paper. 251 × 187 (204 × 130) mm. Senions. <Spain or Provence>, late 15th century (watermarks similar to Briquet nos. 241 and 243, and to O. Valls i Subirà, *Paper and Watermarks in Catalonia*, Amsterdam 1970, i, no. 249 dated 1473–1484). Sephardic semi-cursive script.

[זוהר (בראשית-שמות)] *Zohar* (Genesis-Exodus). The order and selection of passages is different from the editions. Much of the material in Margalioth's edition, ff. 40–60 was not copied in this manuscript. The *Zohar* on pericope *Noah* extends only until f. 63a of the edition and the continuation (ff. 20v–24r) is the *Midrash ha-Ne5elam* from *Zohar Hadash* followed by the same on pericope *Lekh Lekha* (ff. 24r–28v). Only part of *Zohar* on *Lekh Lekha* (=edition 89a-96b) was copied on ff. 28v–34v. The *Zohar* on *Va-Yera* until *Va-Yeze* (ff. 34v–58r) generally follows the order of the text in the editions but the continuation is less complete and includes only *Va-Yehi* 211a-216b (ff. 59v-64r) with an interpolation of *Zohar* on *Aharei Mot* 75b-76b on ff. 61v–62r followed by *Va-Yishlah* 165b-173b (ff. 64r–68v) ending תם ספר בראשית *Zohar* on Exodus includes only pericopes *Shemot* arranged differently from the editions (ff. 69r–91v), *Be-Shalah* (ff. 91v–111r) and *Tezavveh* (ff. 111r–118v) in the same order as in the editions.

Neof. 24

238 ff. (1–50, 52–239; ff. 237–239 blank). Paper. 202 × 138 (156 × 93) mm. Quinions. <Italy>, 1531. Italian semi-cursive script.

[זוהר (ויקרא)] *Zohar* (Leviticus). Some differences in the contents and order of the sections from the printed editions. Pericopes *Emor*, *Kedoshim* and *Aharei Mot* in that order (ff. 74a-107b in the editions) follow pericope *Mezora* (ff. 101r–213v). The continuation (until f. 115a in the editions) was not copied. Selections from other parts of the *Zohar* were interwoven in the copy: a passage from *Zohar* on Exodus f. 32a in the edition on f. 112r–v and from 36b-39b on f. 213v, from Genesis 219b-223a on ff. 135r–139r, from *Midrash ha-Ne5elam* on Genesis 25a-26b on ff. 213r–214r, on Exodus 262b-269a on ff. 214r–227v, a passage from *Tikkunei Zohar* lxix on ff. 228r–229v and *Ra5aya Meheimna* on *Ekev* 271b-274a on ff. 229v–236v.

Copied by Judah b. Solomon de Blanes for Judah b. Moses de Blanes and completed on Thursday, 13 Adar 5291=1531. Colophon (f. 236v): אני יהודה בן לא"א שלמה דבלאניש זצ"ל כתבתי זה הספר הזוהר מויקרא אשר לא יערכנו כל חמדה אל אדו' המפואר כמ"ר יהודה יצ"ו בכמ"ר המרומם כמ"ר משה דבלאניש תנצב"ה ... וסימתיו היום יום ה' י"ג לחדש אדר שנת רצ"א לפ"ק. Another volume of the *Zohar* was copied by the same scribe in the same year (MS Neof. 25).

Neof. 25

210 ff. (<1> + 209). Paper. 202 × 138 (156 × 93) mm. Quinions. <Italy>, 1531. Italian semi-cursive script.

[זוהר (ליקוטים)] Parts of the *Zohar*. Includes parts from Exodus (pericopes *Va-Yakhel* and *Pekudei*), Numbers (until pericope *Pinhas*) and Deuteronomy (pericopes *Va-Ethannan* and *Va-Yelekh*). A few sections from Genesis were copied in the middle of *Pekudei* and elsewhere.

Continuation of MS Neof. 24. Copied by Judah b. Solomon de Blanes for Judah

b. Moses de Blanes and completed on Thursday, 24 Iyyar 5291=1531. Colophon (f. 269r): ותכל מלאכת עבודת הקדש... כתבתיהו אני הצעיר... יהודה בן לא"א שלמה דבלאניש ז"ל: (f. 269r): כתבתיהו אל... יהודה בכמ"ר משה דבלאניש... וסימתיו היום יום ה' כ"ד ימים לחדש אייר שנת רצ"א לפ"ק.

On a flyleaf at the beginning a note by a censor attesting that the manuscript had been expurgated: מזוקק.

Neof. 26

129 ff. Parchment. 230 × 175 (143 × 123) mm. Quaternions. <Spain or northern Italy>, ca. 1400. Sephardic semi-cursive script.

[שערי אורה] *ShaSarei Orah* by Joseph Gikatilla. Kabbalistic treatise. First editions published in 1561 in Mantua and Riva di Trento. Some additions in the margins in an Italian script.

On f. 1r two owners' entries. The first entry relates that Meshullam b. Ben-Zion Raphael began to copy *ShaSarei Orah* for Mazliḥ b. Abraham on Wednesday, 20 December 5292=1531... לכ"מ מצליח... בכ"מ אברהם אני משולם יצ"ו בכ"ר בן ציון רפאל זלה"ה. The same Mazliḥ b. Abraham was the owner of MS Vat. ebr. 507. The second entry, partly obliterated, records the purchase of the manuscript in Rome by Mordecai b. Menahem of Ceprano through the agency of Benjamin b. Joseph Arignano (cf. MS Neof. 2) for 2 gold scudi on Sunday, 2 February 5301=1541 when the decree to expel the Jews from Naples, issued by Emperor Charles V, was published. The owner, Mordecai, added that the banker Solomon Zarfati left Rome to meet the Emperor in order to try to abolish the decree on 21 February 1541 ז"ל מנחם ז"ל קניין כספי מרדכי בכמ"ר מנחם ז"ל ל' מצפיפראנו מדרי יהודים נאפולי פה ברומה מתא יום א' ב' לחדש פרבארו שנת ש"א בזמן שבא צווי לגרש היהודים ממלכות נאפולי וקניתיהו ע"י ר' בנימן בן מר' יוסף מארינייאנו בשכר ומערך שנים סקוטי זהב וביום ב' שנסע מרומא שלמה צרפתי ללכת למצוא הקיסר בגלל בטול גרוש הנז' כ"א פרבארו ש"א.

This manuscript was presented by the convert Ugo Boncompagni (né Solomon Corcos in Rome) to the College of the Neophytes in 1602 (cf. R. Le Déaut, in *Biblica*, xlviii, 1967, p. 531).

Neof. 27

200 ff. (199 blank). Parchment. 190 × 155 (115 × 98) mm. Quinions. <Italy>, early 15th century. Italian semi-cursive script.

1. Ff. 1r–3r: Kabbalistic prayer *Tefillat ha-Yiḥud* attributed to Neḥunya ben ha-Kanah. Beginning missing. Extant text begins מחשבה חקירה ידיעה תנועה.
2. Ff. 3r–85v: *MaSarekhet ha-Elohut*. First edition Ferrara 1558. On the attribution of this kabbalistic work to R. Perez cf. G. Scholem, *לבעיות ספר*, *KS*, xxi (1944/5), pp. 284–287. With the commentary called פ"ז in the margins. According to E. Gottlieb, *לזהותו של מחבר הפירוש האנונימי*, *Mehkarim*, pp. 357–369, the author of the commentary is

- Reuben ha-Zarfati. In the margins from f. 11r on, the scribe added פירוש היריעה [הקטנה] Reuben ha-Zarfati's *Perush ha-Yeriyah ha-Ketannah*, commentary on the Sefirot beginning קודם כל דבר הזהירונו חכמים ז"ל להתרחק מג' דברים Cf. G. Scholem, *מפתח לפירושים על עשר ספירות* KS, x (1933/4), p. 511, no. 120.
3. Ff. 86r–110r: ספר הבהיר *Sefer ha-Bahir*. Similar redaction as in MS Barb. Or. 110. First edition Amsterdam 1651. Cf. D. Abrams, *The Book Bahir* (Los Angeles 1994), p. 110. S. Campanini and G. Busi included a critical edition based on other manuscripts in *The Book of Bahir* (Turin 2005).
 4. F. 111r–v: חשבון כלל המספרים *Heshbon Kelal ha-Misparim*. Kabbalistic work on permutations of the Divine Name. Cf. MS Vat. ebr. 197.
 5. Ff. 112r–119v: [פירוש המרכבה של יחזקאל] Commentary on the Merkavah (visions in Ezekiel i) by Jacob b. Jacob ha-Kohen. Cf. G. Scholem, *ראשית הקבלה* (Jerusalem 1948), p. 20. This redaction is similar to that in MS Cambridge, University Library Add. 647.
 6. Ff. 120r–166r: מדרש רות *Midrash Ruth* from the *Zohar Ḥadash*. First edition Venice 1658.
 7. Ff. 167r–199v: [פירוש התפילות למנחם ריקנטי] Kabbalistic commentary on the prayers by Menahem Recanati. Includes the author's preface that was not printed in the first edition in the author's *טעמי המצות* (Constantinople 1544). Cf. M. Idel, *R. Menachem Recanati the Kabbalist*, i (Jerusalem 1998, in Hebrew), p. 78.

The name Shabbetai, probably that of the scribe, is singled out on f. 17r and the acrostic forming the name on f. 21r.

Neof. 28

564 ff. (561–564 blank). Paper. 207 × 153 (152 × 92) mm. Eight-bifolia quires. Ottoman zone, ca. 1600. Sephardic semi-cursive script.

[ספר פרדס רמונים] *Sefer Pardes Rimmonim* by Moses Cordovero. Includes the author's colophon dated 29 Av 5308=1548 on f. 560v: ותשלום החבור הזה בשנת הש"ח לבריאת עולם תשע ועשרים יום לחדש מנחם. First edition Cracow 1592.

Neof. 29

199 ff. (156–159 blank). 271 × 196 mm. Italian semi-cursive scripts.

I

Ff. 1–73; 160–199. Paper. 271 × 196 (203 × 130) mm. Seven-bifolia quires. Tivoli (Italy), 1331.

1. Ff. 1r–73v: [חיבור ברפואה מאת יחיא ה' מאסויה] Medical treatise by Yūḥannā Masawaih (Mesue). Anonymous translation of the *Grabadin medicinarum particularium*. Not listed among the manuscripts of this translation – translation A – by M. Steinschneider, *Hebr. Uebersetzungen*, p. 721.

II

Ff. 74–155. Paper. Seven-bifolia quires. 271 × 196 (194 × 122) mm. <Italy>, late 14th century.

2. Ff. 74r–75v: מאמר לג מספר סרפיוני מן הנשים שאינן מקבלות ההריון Chapter xxxiii on women who cannot conceive from Book V of Serapion's (ibn Sarābī) *Liber Serapionis* translated by Moses b. Maḏliah of Capua. Not among the manuscripts of this translation listed by M. Steinschneider, *Hebr. Uebersetzungen*, pp. 736–737.
3. Ff. 75v–79r: מאמר אחר מספר אביצינה מספר שלישי מעילת העקרה Extract from Book III of Avicenna's *Canon* on the same subject in a different translation from those listed by M. Steinschneider, *Hebr. Uebersetzungen*, pp. 682–683. Begins מן העקרה ומחושלת קבלת ההריון. עילת העקרה יהיה או מזרע האיש או מזרע האשה או באיברי הרחם או באבר גיד הערוה.
4. Ff. 79r–81v: מאמר אחד מספר שביעי מספר אלמנצור מו ההקזה Chapter on bloodletting from Book VII of Abū Bakr Muḥammad al-Rāzī's *Kitāb al Manṣūrī* in an anonymous Hebrew translation different from those listed by M. Steinschneider, *Hebr. Uebersetzungen*, p. 726 and from the translation in MS Vat. ebr. 345. Begins מהקזה. הוורידים שבמנהג ההקזה והורגלו להקיז זה הוא ציפליקא.
5. Ff. 82r–155v: [מהעצה והטבעים והתנאים של הרפואות המשלשות הפשוטות והמורכבות] Hebrew translation of the treatise on purgatives and emetics by Māsawaih al-Māridīnī (Mesue the Younger) translated from the Arabic by Samuel b. Jacob of Capua. The Latin title of the treatise is *De medicinis laxativis; De consolatione medicinarum et correctione operationum earundem*. About one page at the beginning is missing. Ends נשלם מאמר הרפואות הפשוטות המשלשות מיוחנן Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 718–719 and G. Sarton, *Introduction to the History of Science* i (Baltimore 1927), p. 728. In vol. ii (1931), p. 784, Sarton expresses “uncertainty with regard to this Mesu junior and to his work. It would be better to call him pseudo-Mesu, or rather pseudo-Mesu II”.

I.

Ff. 160–199. Parchment (outer and inner bifolia of each quire) and paper. Eight and nine-bifolia quires. Tivoli (Italy), 1331.

6. Ff. 160r–199v: זה ספר אוצר העניים המחובר מאת אומן פטרוס יוליאנוס הספרדי *Thesaurus pauperum* by Petrus Hispanus, who became Pope John XXI. Anonymous translation more faithful to the original than the translation in MS Vienna, Nationalbibliothek hebr. 62. Also found in MS Parma, Biblioteca Palatina Parm. 2115. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 817, where both the Vienna and the Parma manuscripts are erroneously listed as different copies of the same translation. F. 193 belongs after f. 194.

Part I (ff. 1–73 and 160–199) was copied by Jehiel b. Solomon b. Joab. According to the colophon on f. 199v the copy was completed in Tivoli on 15 Tevet 5092=1331. Colophon: ונשלם זה הספר על יד יחיאל יזי"י בכמ"ר שלמה יש"ר בכמה"ר יואב

תנצב"ה בעיר טיבולי בט"ו ימים בירח טבת בשנת חמשת אלפים ותשעים ושנים לבריאת העולם. השם למען רחמי הרבים וחסדיו הגדולי' ימלא משאלות לבינו לטובה אמן ואמן ס'. The scribe, Jehiel, also copied MS Munich, BSB hebr. 111 in 1330 on quires composed of paper and parchment.

On f. 155v, following the end of no. 5, another hand added a note stating that the manuscript [had been written?] in Tivoli on the River Tiber *פה בטיבולי היישובת* על נהר טיבריס.

Part. II (ff. 74–155) was written in the late 14th century by two different hands on different paper. The first hand began his copy on a quire used by Jehiel and continued until f. 93r. The second hand, which singled out the letters forming the name Moses *משה* on f. 110v, copied ff. 93v–155v.

This manuscript was presented by the convert Ugo Boncompagni (né Solomon Corcos in Rome) to the College of the Neophytes in 1602 (cf. R. Le Déaut, in *Biblica*, xlviii, 1967, p. 531).

Neof. 30

106 ff. Parchment. 239 × 179 (161 × 117) mm. Quinions. <Northern Italy>, early 15th century. Sephardic semi-cursive script. Glosses in Italian script.

1. Ff. 1v–101v: [ספר העיבור] *Sefer ha-Ibbur*, Abraham Bar Ḥiyya's treatise on the Jewish calendar. Preceded by the author's verses ... קחה לך החיבור בחשבון העיבור ... אברהם בר' חייא אשר חבר אותם קנה לך. In other manuscripts the beginning reads *קנה לך*. After section six of the second chapter of the second part (ff. 43v–44r) a chapter from another source, headed *חידוש מספר אחר*, concerning the order and Hebrew names of the months, beginning *תשרי חדש שביעי*. First edition from other manuscripts (London 1851).
2. Ff. 102r–105r: *סוד העבי"ן* Treatise on the Jewish calendar by Joseph b. Judah of Troyes. Begins *אפרש סוד העבי"ן אשר יסוד מורי החכ' יוסף בר' יהודה החזן מטרוייש והוא* משמש להבין המולד. Ends *באב ג' בליל ב' ג' נשלם סוד העבי"ן תל"ח*. Another later and expanded version of this treatise titled *סוד העיבור* or *יסוד העיבור* is found in two other manuscripts (Montefiore Collection 429, Moscow, RSL Guenzburg 365).

On f. 105v tables relating to the calendar (incomplete) and on f. 106r a diagram of the lunar motions.

An identical copy of both treatises is found in MS London, British Library Or. 10538. On f. 1r some notes on the Christian calendar, on the date of Easter and on the lunar *molad* (conjunction with the sun) are written in several other scripts.

This manuscript was presented by the convert Ugo Boncompagni (né Solomon Corcos in Rome) to the College of the Neophytes in 1602 (cf. R. Le Déaut, in *Biblica*, xlviii, 1967, p. 533).

Neof. 31

161 ff. (137v–138v blank). Paper. 292 × 219 (240 × 160) mm. Senions. <Spain>, late 14th century. Sephardic cursive script.

[יסוד עולם] Isaac b. Joseph Israeli's astronomical work *Yesod Olam*. Missing until Part i, near the beginning of chapter 4. Extant text begins על דרך כלל הן על ג' מדות ויהא החילוף שכתב שער לתיקון החילוף הדק שיוצא בין שום ימים אמתיים לבין האמצעיים שלעומתם והוא החילוף שכבר בארתי טעמו בפ' ז' מהמאמר השלישי On f. 139r–v a list of the 53 tables added at the end of the manuscript. Only tables 1–47 are extant in the manuscript (ff. 140r–161v). On f. 139v, after the list of tables, an article on time at Creation and the beginning of time. Mentions Abraham הזנקיל, (probably Abū Ishāq Ibrāhīm ibn Yaḥya al-Zarqālī) and Isaac the ḥazzan הכי ברעג תקופת ניסן האמיתית נברא העולם כפי עיוני אברהם הזנקיל ר' יצחק החזן.

On ff. 7r and 8r Latin glosses in the margins.

This manuscript was presented by the convert Ugo Boncompagni (né Solomon Corcos in Rome) to the College of the Neophytes in 1602 (cf. R. Le Déaut, in *Biblica*, xlviii, 1967, p. 531).

Neof. 32

234 ff. (<5> + 1–229). Paper. 270 × 207 (228 × 165) mm. Binions. <Italy>, 1615. Italian-Christian semi-cursive script.

עדות חדשה New Testament. Hebrew translation of the Gospels by Domenico Gerosolimitano (Irosolomitano). Includes: Matthew בשורת מתי (ff. 1r–63r), Mark בשורת מרקוס (ff. 64r–105v), Luke בשורת לוקא (ff. 106r–178v) and John בשורת יוחנן (ff. 179r–229r). With vowel points. On f. <5> recto a note by Domenico stating that he translated the Gospels from the Aramaic, Greek, Latin and Arabic versions אנוכי הדל והצעיר זיכני האל אב ובן ורוח קדוש להעתיק את העדות החדשה מלשון אשורי ויווני ורומי והגריי אל לשון הקדוש לשון עברי נאום דומיניקו ירושלמי and on f. <5> verso the same in Latin: *Deus Pater Filius et sp[irit]us [anc]tus mihi minimo scientiae pauperi maereri fecit ut testamentum novum de sermone Syriaco Graeco Latino ac Arabico in S[anc]to sive Haebraico traducere Ego Domenicus Hierosolimitanus.*

This is the first of three volumes (MSS Neof. 32–34) of translations of the New Testament and the Apocrypha. Includes the translator's preface and autobiography in Hebrew on ff. i–v. The autobiography was edited by G. Prebor, "*Sepher Ha-Ziquq*" by Domenico Yerushalmi (1555–1621) and its Influence on Hebrew Printing (unpublished thesis, Ramat Gan 2003), pp. 59–60 [in Hebrew]. Cf. Vat. ebr. 273.

Autograph of the translator. Completed on Saturday, 12 December 1615 = 21 Kislev 5376. Colophon (f. 229r): היום יום שבת י"ב לחדש דיצימרו 1615, כ"א לחדש כסלו שע"ו לפ"ק

Neof. 33

266 ff. (<1> + 1–265). Paper. 270 × 207 (228 × 165) mm. Binions. <Italy>, 1616. Italian-Christian semi-cursive script.

[עדות חדשה] New Testament. Hebrew translation of the Acts of the Apostles by Domenico Gerosolimitano. With vowel points. This is the second of three volumes (MSS Neof. 32–34) of translations of the New Testament and the Apocrypha. On the verso of the flyleaf at the beginning: “Secundus Tomus”.

Autograph of the translator. Two colophons, the first dated Sunday, 5 June 1616 (f. 231r) והשלמתי ההעתקה הזאת היום יום א' ה' לחדש גוניי 1616 ממני הצעיר והדל דומיניקו ירושלמי and the second dated 15 September 1616 (f. 265v) השלמתי העתקת הספר הקדוש והנעלם 15 שיטימרו 1616 נאום הצעיר דומיניקו ירושלמי.

Neof. 34

215 ff. Paper. 270 × 207 (228 × 165) mm. Binions. <Italy>, 1617. Italian-Christian semi-cursive script.

[ספרים חיצונים] Apocrypha, translated into Hebrew by Domenico Gerosolimitano. With vowel points. Includes introductions by the translator at the beginning of the manuscript and preceding some of the books. Includes ברוך Baruch, with the Epistle of Jeremiah (ff. 1r–12v), חכמת שלמה Wisdom of Solomon (ff. 13r–40v), קהלת Ecclesiasticus [Wisdom of Ben Sira] (ff. 41r–112v), מנשה The Prayer of Manasses (f. 113r–v), The Three Holy Children (ff. 114r–117v), שושנה Susanna (ff. 117v–121r), מעשה דניאל Bel and the Dragon (ff. 121r–123v), יהודית Judith (ff. 124v–122v), טוביה Tobit (ff. 147v–165r) and the letter of Aristeas (ff. 165v–214v).

This is the third of three volumes (MSS Neof. 32–34) of translations of the New Testament and the Apocrypha. On the inside front cover: “Tertius Tomus”.

Colophons: 10 April 1617 (f. 12v); 26 April 1617 (f. 112v); 10 June 1617 (f. 165r); 1617 גוניי 25 ... השלמתי העתקת [=25 June 1617] (f. 215v).

On inside front cover a note by [Paul-Louis-Bernard] Drach who received the manuscript on loan in order to publish it: *Ce manuscrit cité dans la Bibliothèque rabbinique de Bartolucci et de Wolfius ... Il m'a été prêté ... Je dois le garder jusqu'à ce que je l'aie publié ... Paris, le 13 Juillet 1842 ...* [signed] Drach. On Drach cf. MS Borg. ebr. 14.

Neof. 35

98 ff. (1–20, 20^{bis}–97). Paper. 335 × 225 (315 × 200) mm. Eight-bifolia quires. Rome, late 16th century. Sephardic-Oriental current semi-cursive script.

Homilies and sermons to Jews delivered during the years 1576–1581 in Rome, most probably by Andrea del Monte, a convert to Christianity formerly known as Rabbi Samuel Zarfati of Fez. In his catalogue of the Neofiti manuscripts, p.

27, G. Sacerdote identified the author as a Domenico Gerosolimitano, not to be confused with the censor of that name who was baptized in 1593. The writing, however, is identical to Andrea's glosses in the margins of MS Neof. 37. Andrea had been appointed to the post of preacher to the Jews in 1576, and on ff. 41r–56r there are several sermons preached on Sabbaths in the oratory of the SS Trinità church from 2 December 1576 until early 1577 with the permission of Pope Gregory XIII גריגוריו פאפה גריגוריו הגדול הכהן הגדול פאפה גריגוריו אלה הם הדרשות אשר דרשתי אל יהודי רומא ברשות אדונינו הכהן הגדול פאפה גריגוריו 1576 (f. 41r). On f. 56r the author recorded a sermon he delivered in the presence of several cardinals, among them Cardinal Sirleto, to whom Andrea dedicated his work, *Iggeret Shalom*, preserved in MS Neof. 37. Andrea was known for his virulently anti-Jewish sermons. On ff. 27–39 and elsewhere extracts from sermons by other preachers delivered during the years 1572–1576 in various churches, among them a sermon by Father Francesco in the Church of the Holy Apostles in 1572 האב פראנג'סקו אשר דרש באורטוריו של חברה השלוחים הקדושים בקהל קדושי השליחים ... (f. 23v).

On ff. 2r–10v extracts in Hebrew characters from a treatise in Italian.

Neof. 36

217 ff. Paper. 190 × 137 (155 × 100) mm (occasionally smaller folios). Varied quiring. <Rome, Italy>, ca. 1600. Mixed type of semi-cursive script, basically Oriental.

Reflections on the Bible by the apostate Domenico Gerosolimitano. In Italian in Hebrew characters. The reflections, comprising a total of 73 lessons mainly on the books of Job, Psalms and Ecclesiastes, are written in three volumes. This volume includes lessons 1–21. The others are found in MSS Neof. 40 and 41. On the author cf. MS Vat. ebr. 273 and literature cited, especially G. Prebor, op. cit. pp. 57–58.

Some of the folios are damaged by corrosive ink.

Neof. 37

224 ff. Paper. 275 × 218 (166 × 128) mm. Eight-bifolia quires. <Rome>, late 16th century. Italian square script.

[אגרת שלום] *Iggeret Shalom*, a polemical work written in Rome by Andrea del Monte, a convert to Christianity, formerly a rabbi known as Joseph Zarfati of Fez, who had been acting as preacher to the Jews in Rome. On f. 1r titles in Hebrew: אותות ביאת המשיח אל היהודים חיבור של אנדריאה די מונטי אשר היה רב ודורש עברי and in Italian: *Della verità della venute del Messias alii Hebrei Trattato de Andrea Monte già Rabbino et Predicatore Hebreo in Roma*. Dedicated to Cardinal Guglielmo Sirleto אל המאור הגדול והנעלה האדון גולילמו סירליטו חשמן חשוב של הקהל הקדוש קציני ורזני ... (f. 1v). The treatise is in Hebrew and Italian on opposite pages.

Autograph.

The manuscript is written and bound like a Hebrew manuscript from right to left but the foliation is on the verso sides of the folios.

This manuscript was presented by the convert Ugo Boncompagni (né Solomon Corcos in Rome) to the College of the Neophytes in 1602 (cf. R. Le Déaut, in *Biblica*, xlviii, 1967, p. 532).

Neof. 40

211 ff. Paper. 195 × 137 (155–165 × 115) mm. Varied quiring. <Rome>, ca. 1600. Mixed type of semi-cursive script, basically Oriental.

Reflections on the Bible by the apostate Domenico Gerosolimitano. In Italian in Hebrew characters. The reflections, comprising a total of 73 lessons mainly on the books of Job, Psalms and Ecclesiastes, are written in three volumes. This volume includes lessons 22–40. The others are found in MSS Neof. 36 and 41. On the author cf. MS Vat. ebr. 273 and literature cited, especially G. Prebor, op. cit., pp. 57–58.

Neof. 41

251 ff. Paper. 205 × 140 (165 × 120) mm. Varied quiring. <Rome>, ca. 1600. Mixed type of semi-cursive script, basically Oriental.

Reflections on the Bible by the apostate Domenico Gerosolimitano. In Italian in Hebrew characters. The reflections, comprising a total of 73 lessons mainly on the books of Job, Psalms and Ecclesiastes, are written in three volumes. This volume includes lessons 41–73. The others are found in MSS Neof. 36 and 40. On the author cf. MS Vat. ebr. 273 and literature cited, especially G. Prebor, op. cit., pp. 57–58.

Neof. 42

53 ff. (<1 blank> + 52; f. 52 and folio pasted on the inner back cover are blank). Paper. 215 × 137 (164 × 95) mm. Binions. <Italy>, 17th century. Italian-Sephardic semi-cursive script.

[תפוחי זהב] *Tappuḥei Zahav* by Jehiel Melli, an abridgement of the ethical-kabbalistic book *Reshit Hokhmah* by Elijah Vidas, omitting the kabbalistic elements and most of the citations from other sources. First edition Mantua 1623. On the abridgements of *Reshit Hokhmah* in general and on this abridgement in particular cf. M. Pachter, בספרי המוסר "אורחות צדיקים" לעניין המובאות מ"אורחות צדיקים" של חכמי צפת *KS*, xlvii (1972), pp. 704–706.

Includes the ethical letter sent by Moses b. Naḥman to his son ז"ל שלח הרמב"ן (f. 48r–v) and Asher b. Jehiel's ethical work known variously as *Hanhagot ha-Rosh*, *Orhot Ḥayyim* and *Zavaḥat ha-Rosh* (ff. 48v–51v), both appended to the Mantua 1623 edition from which this manuscript was probably copied.

Ff. 1–12 copied by a different hand.

Neof. 43

299 ff. Paper. 215 × 150 ff.

Collection of fragments and quires from different Spanish and Provençal manuscripts mostly from the 15th century, bound together.

I

F. 1. Paper. 18th century[?]. Sephardic type of script. Corrosive ink damage.

1. F. 1r–v: [אגרות] Copies of two letters. The first letter was composed in Rome on 28 August 5308=1548 and mentions Don Solomon Zarfati a prestigious relative of the anonymous addressee רב פעלים קרובך דון שלמה צרפתי, possibly the same Solomon Zarfati who was sent to the Emperor in 1541 (cf. MS Neof. 26). The last line, including the date, reads נכתבה פה רומה כ"א אגושטו ש"ח (f. 1r). The second letter is a form for a letter of introduction for a collector of alms, where all proper names and dates had been omitted. At the bottom of f. 1v a note states that the continuation is at the end of the manuscript, but it refers to the text on f. 2v השאר כתוב בסוף הספר.

II

Ff. 2 and 299. Paper. 18th century[?]. Sephardic semi-cursive script.

2. Ff. 2r–v; 299r–v: [דרושים] Homilies on passages from the Talmud and the Bible. On f. 2r an explanation by the late Jacob Berab (d. 1541) is mentioned פלי אחר מהרב רבי יעקב בירב זלה"ה.

III

3–14 ff. Paper. <Spain or Provence>, late 15th century. Sephardic semi-cursive script.

3. Ff. 3r–14v: [דרושים] Homilies on the Pentateuch. Missing from the middle of pericope *Va-Era*. Begins בעשרה מאמרות נברא העולם וכו'. השם ברא עולמו בעשרה מאמרות רצו באמרות רבוי זמן בפעולות חלקות. In the margin of f. 14r a note stating that the beginning of Exodus was not copied שמות ואלה שמות. A few notes in the margins in a later hand.

IV

Ff. 15–24. Paper. <Spain or Provence>, ca. 1400. Sephardic semi-cursive script.

4. Ff. 15r–24v: [מדרש הנעלם] Selections from *Midrash ha-NeSelam* on Genesis (*Bereshit* to *Noah*) from *Zohar Ḥadash*.

V

Ff. 25, 30–31. Paper. <Spain or Provence>, 15th century. Sephardic semi-cursive script.

5. Ff. 25r–v; 30r–31v: [זהר (במדבר)] Fragment from the beginning of *Zohar* on Numbers. Corresponds to the printed editions, ff. 117a–117b (f. 25) and 118a–119a (ff. 30–31).

VI

Ff. 26–29. Paper. <Spain or Provence>, early[?] 14th century. Sephardic semi-cursive script.

6. Ff. 26r–29v: [זהר (אדרא זוטא)] *Idra Zuta* on pericope *Haḅazinu* from the *Zohar*. Corresponds to the printed editions, ff. 291b–292a (f. 26), 292b–293a (f. 27), 292a–292b (f. 28) and 293a–293b (f. 29).
On the first and last pages an elaborate undecipherable signature of an owner [?].

VII

Ff. 32–51. Paper. A twelve-bifolia quire of which the first 4 folios were cut out leaving stubs. <Spain or Provence>, mid-15th century (watermarks similar to Briquet no. 5619 dated 1461). Sephardic semi-cursive script.

7. Ff. 32r–51v: [זהר (במדבר)] Fragment from the *Zohar* on Numbers. Corresponds to the printed editions, ff. 118b–127b and 149a–155b. The *Idra Rabba* was not copied. The beginning of pericope *Be-HaSalotkha* was not copied and its text begins מפרשת בהעלותך. הכא אית לאכתבלא.

VIII

Ff. 53–68. Paper. <Spain or Provence>, late 14th century[?]. Sephardic semi-cursive script.

8. Ff. 53r–68v: [דרשות] Sermons (not kabbalistic) and extracts from the *Zohar* copied out of sequence. Ff. 53r–56r: Sermon for *Shabbat ha-Gadol* beginning והוא אינו ספק כי מעלת כל דבר ודבר אמנם הוא כפי מעלת כל נושא תהלתך. end not copied.

Ff. 56r–60r: Extracts from the *Zohar*.

Ff. 61r–62r, 63r–v: A sermon on Balaam followed by short homilies on passages from the Pentateuch (end missing). The text on f. 63 is a uninterrupted continuation of the text on f. 62r.

Ff. 62v, 64r–68v: Extracts from the *Zohar* (Numbers, Deuteronomy and Genesis), including some passages not included in the printed editions.

IX

Ff. 69–84. Paper. <Spain or Provence>, 15th century. Sephardic current cursive script.

9. Ff. 69r–84v: [פירוש משלי ורות לרש"י] Solomon b. Isaac's (Rashi) commentaries on Proverbs and Ruth. Extant only on Proverbs lxix:7 to the end (ff. 69r–81v) and Ruth ii:2 to the end with variations from the editions (f. 82r–v). On ff. 82v–83v תועלו' מגילת רות י"ד the fourteen *toḤaliyyot* from the introduction to Levi b. Gershon's commentary on Ruth. On f. 84r–v commentaries on pericope *Va-Yishlah* יעקב וישלח יעקב.

X

Ff. 85–95. Paper. <Spain or Provence>, 15th century. Sephardic semi-cursive and cursive scripts.

10. Ff. 85r–94r: [קיצור בראשית רבא] Abridgment of *Midrash Genesis Rabbah*. Extant only from the middle of *Parashah* xix to middle of *Parashah* lxvii.

11. Ff. 94r–95v: Short midrashim and commentaries, *inter alia*, on circumcision, an extract from the *Zohar* on Exodus f. 32a (f. 95r–v), and commentaries on passages in the Book of Ruth headed שפוט השופטים (f. 95v).

XI

Ff. 96–142. Paper. Senions. <Spain or Provence>, 15th century. Sephardic semi-cursive script.

12. Ff. 96r–142v: [דרשות על התורה (במדבר-דברים)] Sermons on the Pentateuch (Numbers to Deuteronomy). Begins במדבר סיני ונשוא. Quotes Moses b. Maimon and Abraham ibn Ezra. In the margin of f. 104r a note states that there is a lacuna חסר מכאן זאת הפרשה ומכאן ואילך הוא מוזאת חקת. On ff. 105r–106v: homilies in different hands. On ff. 141r–142v the scribe added an additional sermon on pericope *Ekev* (end missing).

XII

Ff. 143–147. Paper. <Spain or Provence>, 15th century. Sephardic semi-cursive script.

13. Ff. 143r–147v: משלי שלמה בן דוד מלך ישראל Commentary on Proverbs. Begins כוון שלמה המלך ע"ה במשלי ספריו שעשה להועיל לבני אדם תועלת גדולה לגוף ולנפש. Extant only until Proverbs iii:17.

XIII

Ff. 148–151. Paper. <Spain or Provence>, 15th century. Sephardic semi-cursive script.

14. Ff. 148r–149v: [דרושים] Homilies and commentaries on biblical passages. Beginning missing.
15. Ff. 150r–151v: [פירוש משלי] Commentary on Proverbs. Extant only on Proverbs i:14–iii:10. The scribe numbered the verses in the margins 14–65. He terminated his copy a few lines before the end of f. 151v and another scribe added another transcription of the commentary on iii:9–10 in the blank space at the bottom of the page.

XIV

Ff. 152–183. Paper. <Spain or Provence>, 15th century. Sephardic semi-cursive script.

16. Ff. 152r–153v: [דרשות ודרושים] Sermons and homilies on biblical passages. Includes a sermon on Deuteronomy xvi:17 אלהיך ה' אלהיך (f. 152r–v) and, by different hands in cursive scripts, homilies and explanations of biblical passages, an extract from the *Zohar* on Genesis f. 67a פרשת נח (f. 153r) and explanations of verses from Proverbs in no particular order.
17. Ff. 153v–183v: [דרשות ודרושים] Sermons and short homilies. Includes a sermon for Passover and for when a plague strikes זמן המגפה וג"כ לתקנת זמן המגפה (ff. 153r–156r), brief homilies (f. 156v), for Rosh ha-Shanah לראש השנה and for repentance וגם לימי תשובה לתיקון העבירות (ff. 157r–158r) and another sermon for Rosh ha-Shanah ענין אחר מר"ה (ff. 158r–159r). On ff. 160r–183v short homilies

on biblical passages with their contents or intentions marked in the margins.

XV

Ff. 184–204. Paper. Late 15th century. Sephardic semi-cursive and cursive scripts.

18. Ff. 184r–204v: [דרושים] Short homilies on biblical passages in no particular order. On ff. 184r–185v a sermon on Yom Kippur.

XVI

Ff. 205–229. Paper. Senions. <Spain or Provence>, 15th century. Sephardic semi-cursive script.

19. Ff. 205r–229v: [דרשות] Sermons, *inter alia*, for wedding ceremonies (ff. 205r–208r), Rosh ha-Shanah (ff. 209r–214v), Sukkot (ff. 219v–221r), Yom Kippur (ff. 221r–225r) and Shemini Azeret (ff. 225r–227v).

XVII

Ff. 230–231. Paper. <Spain or Provence>, ca. 1400. Sephardic cursive and semi-cursive scripts (three hands).

20. Ff. 230r–231v: [דרשות] Sermons. The sermon on ff. 230r–231r ends abruptly on f. 231r and another hand added a different sermon on f. 231v. Owner (f. 231v) אברהם ן אראגיל Abraham ibn Arragel.

XVIII

Ff. 232–237. Paper. <Spain or Provence>, mid-15th century. Sephardic semi-cursive script.

21. Ff. 232r–237v: [דרשות על שה"ש ותהלים] Sermons based on Canticles and Psalms. *Inter alia*, two sermons based on Canticles ii:8 (קול דודי הנה זה בא). On f. 235v a different hand added a note on the sermons in Judeo-Spanish.

XIX

Ff. 238–239. Paper. <Spain or Provence>, 15th century. Sephardic semi-cursive (f. 238r) and cursive scripts.

22. F. 238r: [פירוש פסוקים בתהלים] Commentary on Psalms iv:9, v:9, v:12 and viii:3. On f. 238v a later hand copied three lines from שער מצוות החכם לבנו from the more complete text of *Miḥar ha-Peninim* copied on f. 240v (q.v.).

23. F. 239r: [דרושים] Homilies. Includes a discussion of four types of human society based on the benefits of wealth, physical needs, needs of the soul and a combination of all three 'הב' חב'ת תועלת ממון, הא' חב'ת תועלת ממון, הג' חב'ת תועלת ממון. followed by two short homilies.

24. F. 239v: חשבון העבור. On the calendar. End missing.

XX

F. 240. Paper. <Spain or Provence>, 15th century. Sephardic semi-cursive and cursive scripts.

25. F. 240r–v: [פירוש התפילות (קטע)] Fragment from a commentary on the prayers.

Includes a commentary on תכנת שבת from the *Musaf* service for Sabbath and on verses from Psalms and other matters.

On f. 240v a different hand added שער מצות החכם לבנו, the first half of a chapter from the ethical work *Miṣḥar ha-Peninim* מבחר הפנינים attributed to Solomon ibn Gabirol. Cf. f. 238v. The continuation of the commentaries on f. 240r was copied beneath this chapter.

XXI

Ff. 241–252. Paper. 15th century. Sephardic cursive and semi-cursive scripts.

26. Ff. 241r–252v: [דרושים] Homilies and discussions on various topics. The first articles and those on ff. 250r–251v are headed הקדמה or prefaces. On f. 243r a discussion of the statement from the Talmud מסכת חולין פרק גיד הנשה (TB *Hullin* 91b) about three castes of angels who sing hymns שלש כתות של מלאכי השרת אומרות שירה בכל יום. On ff. 244r–249v commentaries on the Pentateuch and on Rashi's commentary. On f. 252r a discussion of the sins of Reuben and David beginning כל האומר ראובן חטא אינו מטעה! (TB *Shabbat* 55b). On f. 252v two extracts on the *Shema* from *Midrash Ruth* from *Zohar Ḥadash* with variations from the printed text (1953 edition, 77b-78a and 76b).

XXII

Ff. 253–278. Paper. <Spain or Provence>, 15th century. Sephardic cursive and semi-cursive scripts.

27. Ff. 253r–256v; 259r–261v: [ליקוטים מספר הזוהר] Extracts from the *Zohar* and *Zohar Ḥadash* (references are to the Jerusalem 1953 edition). Includes *Midrash Ruth* 90b to the end of 91a (ff. 253r–254r), 86b-87b (ff. 254r–256r, line 9), 88b (f. 256r, line 9–256v, line 7), *Zohar* on Numbers from pericope *Pinḥas* 220b-221b (f. 259r), *Midrash Ruth* 89a-b (f. 259v), selections from *Zohar* headed מפר' ויקחו לי תרומה, including a few lines from *Zohar* on Exodus 174a followed without interruption by selections from *Zohar* on Genesis 92b-93b followed by selections from other parts of the *Zohar* (f. 260r), *Zohar* on Exodus 174b-175a including six lines at the end that are not in the printed editions headed דרש על המת (f. 260v), Numbers 220a (f. 261r), a homily not from the *Zohar* on pericope *Ki Tissa* כי תשא followed by *Midrash Ruth* 84a-b (f. 261v). On the blank space after line 7 on f. 256v a different hand added, upside down, some charms and a list of the seven Noahide laws אלו הם הז' מצות שנצטוו בני נח.
28. Ff. 257r–258v: Various extracts. Includes discussions of the seven blessings of the wedding banquet, ritual matters, homilies on pericope *Va-Yishlah*, etc., a chapter headed סוד הלולב והאתרוג, supposedly on the *lulav* and *etrog* but actually on Yom Kippur and Sukkot as reflected in the story of Jacob and Esau. On f. 258r a later hand added extracts from *Midrash Shoḥer Tov*, end of Psalm xv, beginning רבן גמליאל כשקורא במקרא. F. 258v blank.
29. Ff. 262r–278v: [דרשות] Sermons for some weekly readings from the Torah, for festivals and other occasions (Rosh ha-Shanah, circumcision, weddings, etc.).

XXIII

Ff. 279–280. Paper. <Spain or Provence>, 15th century. Sephardic cursive (ff. 279r, 280r–v) and semi-cursive scripts (f. 279v).

30. Ff. 279r–280v: [דרושים] Homiletic discussions.

XXIV

F. 281. Paper. <Spain or Provence>, 15th century. Sephardic current semi-cursive script.

31. Ff. 281r–v: [דרושים] Homilies or part of a homiletic work.

XXV

F. 282. Paper. <Spain or Provence>, 15th century. Sephardic cursive script.

32. F. 282r–v: [דרושים] Homiletic discussions.

XXVI

Ff. 283–298. Paper. One eight-bifolia quire. <Spain or Provence>, 15th century. Sephardic semi-cursive script.

33. Ff. 283r–298v: [פירוש המדרשות] Extracts from Jedaiah ha-Penini's commentary on the midrash. Includes commentaries on *Midrash Tehilim* (f. 283r–v), on *Midrash Tanhuma* beginning with pericope *Lekh Lekha* with extracts from *Sifre* on Numbers and on מדרש חזית [= *Ruth Rabbah*] (ff. 284v–290v), on *Genesis Rabbah* ending תם בראשית רבה (f. 293r–v), on *Exodus Rabbah* ואלה שמות רבה (ff. 294r–297v) and *Leviticus Rabbah* ויקרא רבה (ff. 297v–298v).

On ff. 290v–292v: Commentaries on legends of the Talmud.

With many additions by a later hand in the margins.

Neof. 44

85 ff. (84–85 blank). Paper. 205 × 153 (150 × 86) mm. Quaternions. <Ashkenaz>, ca. 1500 (watermarks similar to Briquet no. 11781 dated 1503–1509). Ashkenazic semi-cursive script.

אם למקרא *Em la-Mikra* by Meir Bendig d'Arles. Concordance to biblical passages expounded in the Talmud and in some of the minor tractates. The concordance is preceded by a short introduction and verses signed with the acrostic Jacob b. Solomon who wrote that the author also composed a compilation of talmudic aggadot called *Em la-Massoret* [החכמים ... לקטם ... החכמים] מזכרת פסקי עשרים וארבע המובאים בתלמוד לקטם ... קבץ החכם הנזכר בכל הגדות התלמוד בספר אחד אשר ממנו חוצב זה הספר מאישט' באנדיג דארלדי ... קבץ החכם הנזכר בכל הגדות קראתי אם למסורת וזה קראתי אם למקרא. ראיתי לקרוא שם לכל ספר וספר לספר ההגדות קראתי אם למסורת וזה קראתי אם למקרא.

Neof. 45

149 ff. (iii–iv, 1–2, <1>, 3–146; ff. iii–iv, 146 blank). Parchment (outer and inner bifolia of each quire) and paper. 231 × 167 (136–137 × 82–86) mm. Quinions. Ferrara, 1475. Sephardic semi-cursive script.

2. Ff. 3v–108v: ספר המדות בהנהגת האדם הנקרא בלשון נוצרי איתיקש: *His Nichomachean Ethics* in the translation by Meir Alguadez. Cf. idem, *ibid.*, pp. 209–212.

Initial words of the books were written in a serpentine cursive script sometimes forming elaborate decorative patterns (cf. especially ff. 3v and 98r). F. 104 is bound out of order and is the direct continuation of the text on f. 88. A leaf or two are missing after folio 103. F. 9 is damaged and only a small remnant is left.

Copied by Moses b. Meir ibn Yaḥyun for his own use in Hita in 5226=1465/6. The colophon is in a different script but the date is undoubtedly correct and its veracity is corroborated by the watermark (Briquet no. 3538 dated 1466). The colophon on f. 108v reads: אני משה בן כבוד החכם ה"ר מאיר ׳ יחיון כתבתי זה הספר לעצמי בעיר היטה בשנת מאתים ושישה ועשרי לאלף הששי. Ff. 1–2 are by a different hand on different paper and do not belong to the main manuscript.

Visual Testimony, p. 79, no. 42.

Neof. 48

40 ff. Paper. 140 × 105 (99 × 85) mm. Quaternions. <Ottoman Empire>, 1533. Italian semi-cursive script.

Poema di Yosef Tale of the biblical Joseph in rhymes in Judeo-Spanish. Edited from this manuscript together with a Latin character transcription and with annotations and historical, literary and linguistic analyses by L.M. Girón-Negrón and L. Minervini, *Las Coplas de Yosef* (Madrid 2006). A previous edition with Latin character transcription was published by M. Lazar, *Joseph and his Brethren: Three Ladino Versions* (Culver City 1990), pp. 6–97. A small part of this poem was edited from a fragment in a Cambridge manuscript by I. González Llubera, *Coplas de Yoçef, a Medieval Spanish Poem in Hebrew Characters* (London 1935). Printed fragments from the Cairo Geniza, also in Cambridge, were edited by E. Gutwirth, "Coplas de Yosef from the Genizah." *REJ*, clv (1996), pp. 387–400 and L. Minervini, "Les Coplas de Yosef de la Genizah du Caire." *REJ*, clxiii (2004), pp. 429–444 with variants from this manuscript. Cf. also idem, "Sulle tracce degli ebrei spagnoli nella Roma del Cinquecento: le Coplas de Yosef del manoscritto vaticano Neofiti 48." *Hebraicia Hereditas; Studi in onore di Cesare Colafemmina* (Napoli 2005), pp. 99–106.

At the end of the work (ff. 39v–40r) the scribe added a rhymed colophon in two stanzas, in which he mentions a previous edition (no copies have survived) printed by Gershon (presumably Gershon Soncino), giving the date of his copy as Adar II 5293 (=1533), thirteen years into the reign of Sultan Suleiman the Magnificent: אישטה נובלי אישקרטורה / אוטרה ויש פואי אישטאנפאדה / מאש נו פואי טאן / אינמינדאדה / אי פירביטה אין הירמוזורה / קון גינטיל אישטאנפא דורה / פור מאנו די גרשון איל נומבראדו / אישטאמפאדו [ר] מוי פאמאדו / אומברי די בואינה מיזורה / אנוש טריזי יא פאשאדוש / אינרריינר איל אינשאלסאדו / סלטאן סולימאן מוי אמא [ד] / די איל דיו אי שוש פונסארוש / סינקו מיל אאיל מונדו שון קונטאדוש / מאש טריש אי דוויינטוש אי נווינטה / אה דייז די ואדר אה לה קואינטה / טודו אישטו פואי אקאבאדו.

Ottobiana Lat. 2911

117 ff. Parchment. 250 × 205 (142 × 131) mm. Quaternions. Two columns. <France?>, ca. 1300. Ashkenazic square and current semi-cursive scripts, supplemented in Provence or Spain in the 14th century with text written in a Sephardic square script in one column (written area: 160 × 138 mm).

[מגילות, הפטרות ותהלים] Five Scrolls and Haftarat according to the Ashkenazic rite. With vowel points and accents, Masorah Magna and Parva and, in a minute Ashkenazic semi-cursive script on the bottom half of the pages, the commentary by Solomon b. Isaac (Rashi). Occasionally the scribe included the verse preceding the haftarah or omitted the first verse. The original manuscript written in the Ashkenazic scripts on ff. 1–108r contains the Scrolls and haftarat alone. A Sephardic hand added the text of Psalms i:1-xc:8, beginning in the upper margins of ff. 30r–108v, where the Masorah Magna was not copied. Previously, another Sephardic hand had added the first few verses of Psalms in the upper margin of f. 29r. Another hand continued the copying of Psalms until cxliv:15 in a larger Sephardic square script in one column on full pages in the body of the manuscript. Psalms cxiv and cxv were copied together. End missing. The parchment and ruling technique on ff. 109–117 are different from the original manuscript.

The name Joseph, was singled out in the commentary to the haftarat on f. 40r.

Cod. Pers. 61

364 ff. Oriental (Persian) laid paper. 270 × 237 (185 × 180) mm. Quaternions. <Persia>, late 15th century. Persian square script.

[תורה עם תרגום לפרסית-יהודית] Judeo-Persian translation of the Pentateuch. The manuscript includes the text of the Hebrew Pentateuch with vowel points. Each verse is followed by its translation into Persian. According to A. Netzer, *Manuscripts of the Jews of Persia* (Jerusalem 1985), p. 15 [in Hebrew], the translation was made no later than the 14th century.

A transcription of this text transliterated into Latin characters was published by H.H. Paper, "The Vatican Judeo-Persian Pentateuch." *Acta Orientalia*, xxviii (1965), pp. 263–340; xxix (1965/66), pp. 75–181, 253–310; xxxi (1968), pp. 56–113. Previously, M. Seligsohn had printed excerpts in "The Hebrew-Persian Manuscripts of the British Museum." *JQR*, xv (1903), pp. 283–285.

Ff. 1–23, 119 and 363–364 were completed by a later hand on chained and laid paper.

According to an inscription in Italian in the inner binding at the beginning, the manuscript was purchased by Giambattista Vecchietti of Florence in Lar, Persia, in May 1606. He lost it on his return to Italy when his ship was attacked by pirates and he was taken to Tunis. He bought it back on 18 October 1607 from a Jewish rabbi in Tunis for two ducats. Pope Benedict XIV gave it to the Vatican

Library in 1714. The inscription reads: *Il Taurat compero da me Gioan Ba. Vecchietti Fiorentino l'anno 1606 del mese di maggio, perduto meco in Tunis e venuto in man di Corsali l'anno 1607 alli 18 di ottobre quando fui fatto schiavo e ricompero un'altra volta due zecchini d'oro dal Cacam degli Hebrei in mano del quale era pervenuto. Fu compero la prima volta in Persia nella città di Lar.*

This manuscript was described by I. Guidi, "Di una versione persiana del Pentateuco." *Rendiconti della Reale Accademia dei Lincei, Classe di scienze morali, storiche e filologiche*, serie iv vol. i (Rome 1885), pp. 347–355. It was described again by E. Rossi, in *Elenco dei manoscritti persiani della Biblioteca Vaticana* (Rome 1948), p. 87. On Giambattista Vecchietti, cf. W. Fischel, "The Bible in Persian Translation." *Harvard Theological Review*, xlv (1952), pp. 3–45.

Kennicott 502.

Codices Rossiani

Ross. 325

231 ff. (2–232 + <1 f. pasted to the inner cover>; f. 232 and the pasted folio blank). Parchment. 179 × 129 (95 × 76) mm. Quaternions. <Italy>, mid-15th century. Ashkenazic style Italian square script.

[תורה] Pentateuch. With vowel points and accents. On a folio bound at the beginning in a Sephardic script verses on the order of the weekly pericopes beginning ראשית מנוחה לך.

Neatly produced. Part of the running headlines on each page in red ink.

Censor (f. 231v): *f.[ra] Luigi [da Bologna], 1601* and other undecipherable inscriptions by censors.

Ross. 326

174 ff. Parchment. 185 × 140 (129–133 × 105–111) mm. Quinions. <Italy>, 1361. Italian semi-cursive script.

Jehiel b. Jekuthiel Anav's ethical work *Maṣalot ha-Middot*. Title on f. 2r. Cf. MS Vat. ebr. 478. At the beginning (f. 1v) an index to the work in another hand סימני מעלות המידות. At the end (ff. 171v–173v) the poem by the author beginning אני גבר בסיבות הזמנים.

Copied by Benjamin b. Meshullam for Judah b. Samuel and completed on 11 Av 5121=1361. Colophon (f. 170r): תם הספר ונשלם ... על ידי בנימין יר"ו בכ"ר משולם זצ"ל וכתבתי יום לירח אב שנת קכ"א לפרט האלף למורי חביבי היקר ר' יהודה בכ"ר שמואל יש"ר והשלמתיו באחד עשר יום לירח אב שנת קכ"א לפרט האלף ופרע אותו משלם and in the margins הששי ב' ימים קודם נחמו ...

Owners (f. 174r): Shabbetai b. Samuel purchased the manuscript from the brothers Nethanel and Judah sons of Reuben through the agency of Abraham יג"ל and later sold it to Kalonymus b. Benjamin of Chieti on 27 April 5271=1511. The first inscription reads שלי שבת ינח"ל בכמ"ר שמואל מבע' שקניתי מר' נתנאל ומר' יהודה אברהם יג"ל The second inscription reads מודה אני שמואל בכ"ר שבת ינח"ל כמו שמכרתי זה המעלות המדות לר' קלונימוס בכ"ר בנימין יצ"ו מצווט' אברהם דניאל די בטריו and it is signed by Abraham b. Daniel di Butrio בכ"ר דניאל ז"ל מבוטרי' Abraham b. Daniel Butrio signed a permit to perform ritual slaughter issued in 1508 in Chieti (MS Parma, Biblioteca Palatina Parm. 2690). Shabbetai also signed his name on f. 1r.

Visual Testimony, p. 62.

Ross. 327

333 ff. (ff. 332–333 blank). Parchment. 175 × 135 (100 × 75) mm. Quinions. <Italy>, early 15th century. Italian semi-cursive script.

[מחזור, מנהג רומא] Maḥzor, Roman rite.

Includes only the Haggadah preceded by the mnemonic verses for the order of the service **סדר השיר יהי לכם** with an explanation (f. 1v), *Pirkei Avot* (ff. 19v–38v), *azharot* for Shavuot including those by Solomon ibn Gabirol beginning **שמור לבי מענה** (ff. 39r–55r) and the *azharot* beginning **נתת לעמך ראשית** (ff. 55v–66r), the *viddui* for Yom Kippur by Nissi (ff. 66v–69r), a prayer beginning **יהי רצון מלפניך ה'** *חברה על גזירות* headed **אלהינו ואלוהי אבותינו** שתהא השנה הזאת הבאה עלינו קץ תכלית לשבי עמך (ff. 69r–76v), a *viddui* for *Minḥah* of Yom Kippur beginning **מרום** (ff. 76v–80v), prayers for the Tenth of Tevet (ff. 82r–88r), Purim (ff. 88v–99v), the fast on 17th of Tammuz (ff. 100r–110r), Ninth of Av (ff. 100r–110r), including **תשעה באב** *kinot* for the eve, all by Kallir, copied after the services because the scribe forgot to copy them in their proper place: **אנה אלך** (ff. 156v–158r), **אבילה וחפויה ראש** (f. 158r–v), **אין אופל בית הלהב** (ff. 158v–159r) and **אין השמיעוני כרעי לבל** (f. 159r), *seliḥot* for the Ten Days of Penitence (ff. 160v–199v) among them the *seliḥah* **לאל מחסי רם** by Eliav (ff. 191r–192r) and **אמת לא שלחך אל למען תכלכלי גויה** by Eleazar (f. 199r–v) and *piyyutim* for Yom Kippur **עניין יום הכפורים**.

Large parts of the manuscript are provided with vowel points. On ff. 19v–51v and other pages towards the end of the manuscript only the four bottom lines are vocalized. Ff. 179–185 were bound upside down. The lower margins of some pages were cropped.

On f. 331v a censor's inscription stating that no corrections were necessary in the text copied in this manuscript: *Die 13 8bris 1622 liber orationu[m] no[n] eget correcttione [m] fr[ater] Angel[u]s M[ari]a de M(ont)e Badio scripsit p[rese]nte P. f. Vincentio de Mattelica Pred[icator].*

Ross. 328

388 ff. Parchment. 174 × 123 (94 × 65) mm. Quinions. Ferrara (Italy), 1512. Sephardic square script.

[סידור, מנהג רומא] Siddur, Roman rite.

Includes prayers for the entire year.

The *maSario* for Passover **ליל שמורים אותו אל חצה** (f. 108v) recited, according to the instructions in this manuscript, on both evenings **לשתי לילות של פסח**, includes an additional stanza after the first one beginning **ליל שמורים טכסו אלוף נעורים** and is followed by the *piyyut* **ליל שמורים פסח אכלו פחוזים** (ff. 109r–110v) recited in some congregations in place of **ליל שמורים טכסו אלוף נעורים**. There are three sets of *piyyutim* for *yozer* for the first two days of Passover by Moses b. Shabbetai of Rome, David b. Huna and Solomon ha-Bavli.

After the services for Passover, prayers, on ff. 161v–162v: סדר התרת קללות against curses, סדר הברכה the סדר שברך for the congregation and סדר זכרון הנפשות memorial prayers (*yizkor*), all incorporating words and sentences in Judeo-Italian.

At the end of the Siddur (ff. 384r–388v) additional prayers for weddings סדר חתנים, circumcision סדר ברית מילה and redemption of the firstborn סדר פדיון הבן.

Initial words and titles written in gold within richly decorated panels. Some expurgations by censors.

Copied in Ferrara by Moses b. Ḥayyim Akrish, an exile from Spain, and completed in Ferrara on Friday, 19 Marḥeshvan 5273=1512. Colophon (f. 388v): נכתב ונשלם פה פירארה על יד צעיר המחוקקים משה בכמ"ר חיים זלה"ה עקריש מגלות ירושלם אשר היה בספרד יום ששי י"ט ימים לחדש מרחשון שנת כי טוב סחרה [=רע"ג] מסחר כסף ומחרון תבואתה.

Former call-number in the Rossiana collection: IX 18.

Ross. 355

320 ff. Parchment. 71 × 53 (41–43 × 32) mm. Quaternions. <Italy>, 1480. Italian semi-cursive script.

[מחזור מנהג רומא] Maḥzor, rite of Rome. Includes liturgies for weekdays, Sabbath, Rosh Ḥodesh, Hanukkah, Purim, festivals, the Ninth of Av, Rosh ha-Shanah and Yom Kippur. On f. 245 the *viddui* by Nissi b. Berechiah al-Nahrawani, headed וידוי שלגאון שאומרין ביום הכיפורים אחד צבור ואחד יחיד קודם שיאמרו הסליחות. One quire is missing at the beginning of the manuscript. Some text expunged by censors.

Copied by Jedidiah b. Abraham ha-Levi Zarfati for Raphael b. Judah and completed on 5 Adar 5240=1480. Colophon (f. 319v): ותשלם ... אשר עשיתי בזה הסידור: (f. 319v): אני ידידיה בכ"ר אברהם הלוי צרפתי אי"ש חי"ל ועשיתיו לשם ... הר' רפאל בכ"ר יהודה [מחוק] והשלמתיו היום יום ה' בר"ח אדר שנת ר"מ.

Owner (f. 320r): Mordecai b. Moses Arignano of Rome שלי מרדכי בכ"מ משה מאריניאנו איש רומי.

Former call-number in the Rossiana collection: IX 45.

Ross. 356

133 ff. (a blank quire foliated 134–139 was added at the end). Parchment. 80 × 66 (51–53 × 44–45) mm. Quinions. Camerino <Italy>, 1412. Ashkenazic square script.

[תפילות פרטיות] Personal prayers. Includes prayers that may be recited before or after the daily services (ff. 2v–72r); three personal prayers to be recited during the daily services, also found in MS Parma, Biblioteca Palatina Parm. 1729 (ff. 72r–74r); סדר השב תשובה prayers and instructions for penitents (ff. 74r–81r); prayers and charms for wayfarers (ff. 81r–94v); charms, spells and amulets (ff. 95r–100v); prayers for events during the life cycle: circumcision, redemption of the firstborn (*pidyon ha-ben*), marriage and death (ff. 102v–117v); formulas for

curses and excommunication (ff. 118r–120r) and excerpts from the *Hekhalot* literature תפלת חותם גודל and תפלת כתר נורא (ff. 120r–128v). On ff. 129v–131r: a calendar for the years 1408/9–1446. Additional charms and amulets were added in Italian hands (ff. 132v–133v).

Includes, *inter alia*, a *viddui* headed תפלת הר' יהודה החסיד זצ"ל ומיוחדת לי' ימי תשובה ובפרט *Seder Eliyahu* and *Seder ha-MaSarahah* by Elijah b. Menahem of Le Mans (ff. 7v–41v), *Keter Malkhut* by Solomon ibn Gabirol (ff. 45v–60v), various prayers beginning יהי רצון מלפניך ה' אלהי ואלהי אבותי (ff. 60v–63r), העולמים לא בצדקתי וביושר לבבי אני נשען יהי רצון מלפניך ה' אלהי ואלהי אבותי שתתן לי כח וחיל ללמוד (ff. 63r–64r), שתתן לי כח לעשות רצונך יהי רצון מלפניך ה' אלהי ואלהי אבותי שתשלח ברכה והצלחה (ff. 64r–65r), וללמוד לשמור ולעשות attributed here to Moses b. Naḥman ז"ל (f. 65r–v), attributed here to Rabbenu Tam או"א עלת העלות ותחילת ההתחלות כח כל כח (ff. 65v–66v), תפלה מרבנו תם the second part of a prayer by Saadiah Gaon beginning ה' שפתי תפתח ופי יגיד תהלתך (ff. 66v–67v) ... ה' הקשיבה ועשה אל תאחר לעשות בקשתי from Baḥya b. Joseph Pakuda's *Hovot ha-Levavot* (ff. 67v–68r), a prayer to invoke spells beginning מטטרוני אני עליך מטטרוני (f. 68r; cf. MS Urb. ebr. 57), several prayers, possibly all parts of one liturgy, beginning יהי רצון מלפניך ה' אלהי ואלהי אבותי שתצילני (ff. 69r–71r), היום ובכל יום מאויבי יהודה beginning יצחק ויעקב אברהם אלהי אברם (ff. 71r–72r; cf. Apocrypha) and a prayer attributed to Aristotle beginning אשר אהיה וקדמון (f. 72r). The prayers for penitents include תשובה בקצרה מסדר תשובה אשר לא סר כללי תשובה בפרט rules for penitence by Eleazar of Worms (ff. 74r–75v) and prayers beginning רבון כל העולמים הרי אני לפניך למחר בתענית (f. 75v), ה' אלהי ישראל (ff. 76v–77r) and רבון כל העולמים אתה הוא בעל הרחמים (ff. 77r–78r) from *Keter Malkhut* (ff. 77r–78r). On ff. 78r–81r there are *vidduyim* according to the rite of Rome. The prayers for wayfarers include prayers for travel by sea, for entering and leaving cities, for protection from bandits and short versions of the *Amidah* liturgy. One of the prayers called אחיות עינים attributed to Samuel b. Ḥofni was sent by Moses b. Naḥman from Acre to Barcelona מן מעכו לברזילונא שגלו מן (ff. 83v–84v). Other prayers were attributed to Moses b. Naḥman ז"ל תפלת הר"ם בני"ל על הים כשהלך (ff. 84v–85r) and שמירת הדרך שחבר הר"ם ב"ן ז"ל (ff. 87r–88r) and תפלת הר"ם בני"ל על הים כשהלך להר"ר יהודה החסיד ז"ל (ff. 88r–89v). These prayers are followed by charms for protection from dangers and from magical spells, to find favour and even to stop bloody noses, etc. (ff. 94v–102r).

The prayers for circumcision include blessings recited when a convert to Judaism or a freed slave are circumcised (ff. 102v–104r); those for weddings include את חתן ליום (ff. 108r–109r) אשא תפלה בעד חתן וכלה גוננם רב עליה *piyyutim* by Leon [b. Michael ha-Parnas?] (f. 110r) and חתונה (f. 109r–v) לך אקרא בקול זמרה, עם כי השר recited outside the groom's room after he retires (f. 110r).

The prayers for burial and mourning include, *inter alia*, two prayers recited over the grave beginning יהי רצון מלפניך ה' אלהי ואלהי אבותי שתרכני ותקבלני בתשובה שלמה (f. 113r-v) and רבון כל העולמים מלך מלכי המלכים תמחול ותסלח על כל עונותי (ff. 113v-114r). The last part of the manuscript includes chapters 27-29 from *Pirkei Hekhalot* and תפלת חותם גדול (ff. 120r-124r), two mystical prayers מפירקי היכלות מדרש סוד תורה and תפלת כתר נורא that includes the *piyyut* and other prayers from *Pirkei Hekhalot Rabbati* (cf. P. Schäfer, *Hekhalot-Studien*, Tübingen 1988, p. 184).

Copied by Jeroham b. Samson the Ashkenazi from Eger for Solomon b. Elijah in Camerino and completed on 7 Adar 5172=1412. Colophon (f. 132r): אני הסופר ירוחם בר' שמשון זצ"ל מעיר איגראשכנז כתבתי זה הסידור לכמ"ר שלמה ידי' [דיה] בכמ"ר אליהו פה בעיר קמרניו והשלמתי יום א' ז' ימים באדר קעב"ל. י"ר שיזכה בו ובספרים אחרים. The same scribe also copied MS Parma, Biblioteca Palatina Parm. 676. One or more ff. missing after f. 4. Ff. 2v-5r by a different Italian semi-cursive hand.

The name of the owner Solomon b. Elijah was inserted into many of the prayers by the scribe (ff. 65v, 66r, 66v, 89v, 94r). He is also named in an entry at the beginning of the manuscript זה הסידור בא לחלק מר' שלמה ישר"י בכמ"ר אליהו ז"ל כשחלק [מ]א. On ff. 1v-2r a note by a guardian, Abraham b. Moses the physician, concerning the purchase of the manuscript and others by Solomon b. Moses Norzi from Stella the widow of Solomon b. Elijah and from the heirs of his son Mordecai on 1 Av 5218=1458. Witnesses: Aaron Raphael b. Jehiel and Jekuthiel Hayyim b. Daniel Camerino. [מ]א דהאני אברהם זי"א בכ"מ משה הרופא ז"ל [מ]קורטיני כמו פריקורטור ממר' שטילה אלמנת מ"כ שלמה ז"ל בכ"ר אליהו טויריציני [מ]יורשי מר מרדכי מב"ע בכ"ר שלמה זלה"ה ... שהיום יום ד' בר"ח אב רי"ח מכתתי .. זה הסידורילו מתפילות עם ליאונציני [מ]כ"ס ו' א' תהילים עם ליאונציני כסף בשכר ו' פרחי וחצי מכתתי אותם למ"ר שלמה זי"א ... בכמ"ר משה [ז]לה"ה מנורשא ... חתמתי ש[מ]ני' פה ופייסתי את אהרן רפאל זי"א בכמ"ר יחיאל זלה"ה מורייתומי מטה .. יקותיאל חיי' זי"א בכמ"ר דניאל נבתי"א [מ]קמ[ר]יניו. The prices of the books and the complicated methods of payment are specified. Abraham b. Moses copied MS Rome, Academia Nazionale dei Lincei, Biblioteca Corsiniana 44.A.4 in Terni and Todi in 1452/3 and owned MS Oxford, Bodleian Library Mich. 207 in 1437.

Former call-number in the Rossiana collection: IX 46.

Ross. 357

107 ff. Parchment. 93 × 65 (63 × 43) mm. Quinions. Reggio d'Emilia, 1473. Italian square script.

Siddur, Roman rite.

Second half of a Siddur that originally included prayers for the entire year as stated in the colophon. With vowel points. This volume includes services for Passover until Simḥat Torah. Begins towards the end of the Passover services with the second half of the *piyyut* אהבתו יודיע לכם (f. 1r-v) usually found towards the end of the services for the last day of Passover and the *piyyut* by Benjamin

for festivals beginning עושה השלום (ff. 1v–2r). The service for Shavuot includes only the *Amidah*. The service for Rosh ha-Shanah (ff. 9v–30r) includes the *Amidah*, אבינו מלכנו, the *piyyut* for עושה שלום beginning היים תאמצנו and את פני ה' יום תראו שלום לכם אל תיראו by Benjamin. The Yom Kippur service (ff. 30v–62r) includes the *Amidah* and *vidduyim* for the *Minḥah* service beginning במה אקדם ה' אכף לאלהי מרום (f. 50r). The services for the eight days of Sukkot include the *Amidah* prayers and *hoshanot* (ff. 62v–91r).

At the end of the Siddur additional prayers: מזמורים של חול the Psalms for each day of the week and other prayers in the morning benedictions according to the Sephardic rite (ff. 91r–98r), the Ten Commandments recited after the morning service according to the Sephardic rite (ff. 98v–99v), Grace after Meals according to the Roman rite (ff. 100r–104v), the *piyyut* חי יגדל אלהים by Daniel b. Judah (ff. 104v–105v) and, after the colophon, two *zemirot* for Sabbath, כי אשמרה שבת אל, זה מכובד מכל ימים by Abraham ibn Ezra (ff. 106v–107r) and [יום] זה מכובד מכל ימים by Israel (end missing, f. 107v).

Initial words decorated. Copied and vocalized by Benjamin b. Immanuel Norzi for Mazliah b. Zechariah Finzi of Parma and completed in Reggio [d'Emilia] on Sunday, 1 Kislev 5234=1473. Colophon (f. 106r): אני בנימון בכמ"ר עמנואל ישר"ו מנורצי: כתבתי ונקדתי זה הסודור מתפלות כל השנה אל המפואר כמ"ר מצליח יזיי"א בכמ"ר זכריה פינצי זלה"ה הדר עתה בפרמא ותהי השלמתו פה אריי ביום א ר"ח כסליו שנת רל"ד.

The same scribe copied a Pentateuch for his own use in the following year at the same place (MS Halle, Landesbibliothek Ya.1.4Q).

Former call-number in the Rossiana collection: IX 47.

Ross. 358

68 ff. Parchment. 124 × 88 (57 × 38) mm. Quinions. <Italy>, 15th century. Square Italian script of the Sephardic type.

Jedaiah b. Abraham Bedersi's ethical work *Beḥinat Olam*. First edition Mantua 1474–76.

In the upper and lower margins of ff. 1r–12r: his [בקשת הממי"ן] *Bakashat ha-Memin*, a prayer composed of lines beginning with the letter *mem* written by the scribe in a smaller script.

Initial words in gold.

Former call-number in the Rossiana collection: IX 48.

Ross. 359

196 ff. (195 + <1> blank). Parchment. 145 × 97 (81 × 56) mm. Quaternions. <Spain (Catalonia)>, 14th century. Sephardic semi-cursive script.

[מחזור מנהג קטאלוניה] *Maḥzor*, rite of Catalonia.

Includes mainly *piyyutim* for Rosh ha-Shanah and Yom Kippur, few of the permanent liturgies and none of the Torah readings. With vowel points.

The liturgies are according to a Catalonian rite. Quite frequently, *piyyutim* according to the rite of Barcelona are provided (ff. 91r, 93r, 128v, 131r, 133r, 150v, 169r, 177v, 178v) and once both the rites of Barcelona and the nearby community of Villafranca del Panades are mentioned: זהו סודר ברצלונה ובוילא פרנקא מתחילין אברך ... את ה' (f. 68v).

Includes *azharot* for the Sabbaths preceding each of these holy days. On f. 1v אל אלהים נצב בעדת אל with the *pizmon* לקץ ימין אסיר תקוה both by Pinḥas b. Joseph ha-Levi for the Sabbath preceding Rosh ha-Shanah and on f. 43r אדברה ברשיון מביני both by Isaac b. Samuel ha-Levi for the Sabbath preceding Yom Kippur. On these *azharot* cf. Y.S. Spiegel, רבי פנחס הלוי *Studies in Memory of R. Yitzhak Nissim*, v (Jerusalem 1985), pp. 71–83.

There are three *reshuyyot* preceding the *yozerot* for Rosh ha-Shanah, the last of which is בעד קהלי יום אתחנן שחר יום אשחרך by Isaac b. פשאד (f. 16v, ff. 49r–51v). The *yozer* for this day is עון כובש צור עון ארוממך צור יום זה ארוממך צור עון כובש by the same *paytan* (ff. 53r–54r) and the *zulat* is שם מן הפסילים by Solomon b. Isaac Gerondi (ff. 56r–57v).

There are two *kerovot* for the morning service of the second day of Rosh ha-Shanah אדר היקר העיר מזבולי by Joseph b. Judah Aknin (ff. 25v–26r) and ארץ אתנפל לפני דר גבוהי by Isaac b. Judah Gerondi (ff. 33r–35r). The first *kerovah* includes more parts than the second, though the additions were not made by the author himself. Among the *piyyutim* in this piece is the *pizmon* מעלה מלאכי צבא by Moses b. Shabbetai (f. 31r–v). At the end of the second *kerovah* the *mustajab* מראש מקדמי עולמים attributed to Moses b. Naḥman ז"ל (ff. 41r–42v).

Among the *seliḥot* for the eve of Yom Kippur מנחם אנה העיר הויה by Moses ibn Ezra (ff. 60v–61r) and זבחי אלהים אשר לא תבזה by Zerahiah ha-Levi Gerondi (f. 61r–v).

Among the *piyyutim* for *yozer* for Yom Kippur there are two *zulatot*: יקר חסוד by Isaac b. Zerahiah ha-Levi Gerondi (ff. 83v–85v) followed by אחלה פניך באימתה with the *kheruj* עמכם קחי by Abraham ibn Ezra following the custom of Barcelona according to the heading ברצלונה (ff. 85v–86v). וארץ אקוד ואשתחיה בפחד by Abraham ibn Ezra is among the *piyyutim* for the *kedushta* for the morning service of Yom Kippur (ff. 87r–89r) as well as the *pizmonim* יענה כבוד אבות לבן מחטא מזוהם (f. 91r–v) and חרדים לבית תפלתם (f. 93r–v) by Moses ibn Ezra.

The *Seder Avodah* for *Musaf* of Yom Kippur is אל אל אשא דעי by Isaac ibn Ghayyat (ff. 151v–192v) preceded by the *reshut* חזקי וחלקי by Solomon ibn Gabirol.

On establishing the rite of this liturgy cf. A. Dodi, בעיות - המנוקדים - בחזרי קטלונה (1992/3), p. 1068, note 7.

The quires are numbered 1–25, but are bound out of order. The correct order is 1, 3, 2, 7, 4–6, 8–20, 24, 21–23, 25. The three leaves in quire 25 are bound backwards.

Former call-number in the Rossiana collection: IX 50.

beginning *מושח* *בראותי כי עבר סגריי* (ff. 247r–248r), similar in style, content and rhyme scheme to Judah ha-Levi's *meborah* *יום אור בהיר או עת זמיר* ff. 253r–264v: Additional *hoshanot* for Sukkot, probably according to a different rite than the *hoshanot* copied above.

Ff. 264v–267v (in a semi-cursive hand): *Zulat* for Simḥat Torah on the death of Moses beginning *אז מראש מקדמי ארץ* acrostic *לוצ"ל נתן ברבי חנין ברבי נתן זצ"ל* Ezobi b. Ḥanan b. Nathan. In other manuscripts another version of this *piyyut* is signed with the acrostic *לוצ"ל נתן ברבי חנין ברבי מרדכי* Mordecai b. Ḥanan b. Nathan. In פיטיי ר' יצחק השניירי (Ramat Gan 1996), p. 74, B. Bar-Tikva suggests that the author is Jehoseph b. Ḥanan Ha-Ezobi and he lists the sources where the different versions were published. The version in this manuscript includes an additional stanza not found in the printed editions.

Ff. 268v–272v: Five *piyyutim* of the *nishmat* type for various festivals, mostly by Joseph ibn Abitur. Includes a *piyyut* by Solomon beginning *שכונני אהלים* (ff. 270v–271r), headed *לפסח ויום תפל* *נשמת*. On *יום תפל* also called *ההסגר* cf. Bar-Tikva, *ibid.*, pp. 90–93. The *piyyut* was edited from another manuscript by A.M. Habermann, *פיוטים נבחרים לחגים ולמועדים* (Lod 1992), pp. 64–65.

Ff. 272v–280r: *Piyyutim* for different festivals copied in no particular order, among them a *kaddish* beginning *כבוד ינחלו בנים בשבי צר* (f. 276r) and *piyyutim* for *havdalah* beginning *מתי אל אראה נס ומבשר שלום* (f. 274r–v) and *אל עם לא אלמן קץ נטמן* (ff. 274v–275r) both by Moses, *טעמי דת שעשועי נפשי* (f. 278v), *בית מדות בית ועלייה* (f. 278v–279r) and *בורא יצורים מה מאד גדלת* (f. 279r) by Solomon Ḥazzan (f. 279r).

After each of the festival services relevant passages from the Mishnah and/or talmudic literature are copied: Pesahim x for the first day of Passover (ff. 128v–129v), Menaḥot x for the second day (f. 129v), *Baraita de-Melekhet ha-Mishkan* xiii–xiv for the seventh day (f. 131v) and Yadaim iii–iv for the last day (ff. 134r–137v), Menaḥot v:1–2 and TB Menaḥot 53a–53b for the first day of Shavuot (ff. 169r–174r), Bikkurim i:3 for the second day (f. 171v), Sukkah i for the first day of Sukkot (ff. 235v–243v) and Sukkah iii for the second day (f. 236v), the entire tractate Ta'anit for Shemini Aẓeret (f. 238v) and Sotah i:9 with TB Sotah 13a–14a for Simḥat Torah (ff. 238v–243v).

The *piyyutim* until f. 252r were numerated 1–252 in the margins, but almost all of the numbers were cropped by the binder. At the end of the manuscript (ff. 280v–284r) an alphabetical index of the *piyyutim* referring to these numbers.

A later semi-cursive Sephardic hand added *piyyutim* on f. 1r and on the lower margins of ff. 31r, 258r–261r, 264v–267r.

This manuscript was used for variants in Fraenkel, *Mahzor Shavuot*.

Former call-number in the Rossiana collection: IX 50.

Ross. 361

117 ff. Parchment. 150 × 118 (107 × 70) mm. Quaternions. <Spain>, 14th century. Sephardic semi-cursive script.

[תורה] Pentateuch. With vocalization and accents. The leaves at the beginning are bound out of order. The correct order is Genesis i:1-i:26 (f. 1v), i:26-xiv:5 (ff. 3r–8v), xiv:5-xvi:11 (f. 2r–v) and Genesis xvi:11-end of Pentateuch (ff. 9r–117v). Another hand added haftarot for pericopes *Bereshit* and *Noah* in the margins. Only the first few verses of the haftarot are supplied with vocalization and accents.

In a few places there are notes concerning the proper manner to write words or leave spaces when copying a Torah scroll (ff. 30r, 64v, 109v and at the end of each Book). It is possible that this codex served as a model for writing Torah scrolls (*tikkun soferim*).

Parashah signs simply decorated by pen.

Owner (f. 1r): Solomon Catorse אשר נתן לי אלהים בכסף מלא שלמה בן קטורזי

Former call-number in the Rossiana collection: IX 51.

Ross. 362

342 ff. (early Hebrew foliation: 1–353). Parchment. 153 × 125 (96 × 74) mm. Quaternions. <Catalonia>, 14th century. Sephardic square script.

[מחזור מנהג קטלניא] *Maḥzor*, rite of Catalonia. Includes services and liturgies for most of the year, Hanukkah, Four Sabbaths, Purim, Shabbat ha-Gadol, the three festivals and Rosh ha-Shanah. Incomplete and bound out of order. Does not include the permanent prayers, the readings from the Torah, *seliḥot* for fast days and *kinot*, but does include a rich selection of close to 450 *piyyutim*. The first 282 *piyyutim* are numbered except for the *hoshanot* on ff. 228r–248r.

The liturgies for Shabbat Hanukkah (ff. 2r–9r) include two *piyyutim* for *Nishmat*, both by Joseph: נש[מת] יונה הזוכרת שם אלהיה (f. 8r–v) and נש[מת] ישורון ישירון הודד (f. 8v). On ff. 11v–58v liturgies for the Four Sabbaths with those for Purim in the middle (ff. 34r–51r). Among them, the *kedushta* for Shabbat Parah בוחן לבבות ייעץ by Berechiah (f. 42r–v, the *pizmon* יום לך רעיני נהים was copied later on f. 256v) and the *reshut* for Shabbat ha-Ḥodesh ראשון לירחי אל נקדש וראשית (f. 50r–v). On ff. 59v–64v, 73r–76v and 78r–81r *piyyutim* for Shabbat ha-Gadol, among them the *azharot* זמרה עם נכאה with the *pizmon* צרופה ויראתו עומדת לעד טהורה both by Zerachiah ha-Levi (ff. 59v–64v) and אשאלה רשיון שוכן אפדני מרומים both by Judah ha-Levi (ff. 73r–76r) and with the *pizmon* אל בעל גבורות מוציא אסירים בכושרות by Elijah b. Saul ha-Levi (ff. 78r–81r).

On ff. 81v–93r *piyyutim* for the first day of Passover, among them the *geḇulah* רחמי יה מראשיתך by [Moses?] b. Sheshet (ff. 88v–89r) and the *pizmon* יה מראשיתך by Isaac (ff. 91v–92v).

On ff. 93r–107v *piyyutim* for the second day of Passover, among them the *mukharakh* נש[מת] יוצאים נאווה תהלה למלך גאה (f. 95r–v), two *piyyutim* for *Nishmat* נש[מת] יידיים המתאווים להודות לשם קדשך יתנו שבחך (f. 96r–v) and לאורות מחשבות תיחדך (f. 96v–97r), a *kaddish* beginning מעוני תשכח אלי הלעד (f. 97r) and an *ahavah* beginning ימים קדומים אזכור (ff. 102v–103r, completed in the margin of f. 103r).

On ff. 108r–117v *piyyutim* for the seventh day of Passover, among them the *meborah* אוחיל עצור בשורך by Abraham ibn Ezra (ff. 113v–114v). On ff. 119r–123v *piyyutim* for the Eighth Day of Passover, among them the *piyyut* for *Nishmat* נשמת] אנושים בשבים בעניים תברכך (ff. 118v–119r). On ff. 124r–136r two additional sets for *yozer*, one for the first days of Passover that includes יראיך עם ירחלל by Hananiah (ff. 124v–125r) and the *ofanim* יכירו עם בך יכירו by Judah ha-Levi (ff. 125v–126r) and the *meborah* יה כבודך by Moses b. Naḥman (f. 126r–v); the second set for the last days of Passover includes the *yozerot* במשמרת אביעה רנות ממשמרת by Menahem (ff. 128v–130r) and *meborah* מעללי שוכן חביון by Joseph (f. 130r–v), the *zulatot* אומץ דתותי וסדרי הגיוני by Isaac b. Joseph ibn al-Nakaf (ff. 131r–132r) and the *zulatot* וסלולת דרך by Isaac b. Joseph ibn al-Nakaf (ff. 132r–133v) and the *silluk* for the *kedushta* לאלהי בעודי by Joseph ibn Abitur beginning אצור ועד ימי פלאיך אצור (ff. 135v–136r).

On ff. 136v–138v additional *piyyutim* for Hanukkah: אוהב צדק ותום by Moses ibn Ezra, the *yozer* שש חנוכות נעשו לתפארתו by Moses, the *meborah* אל אל by Isaac, the *ahavah* חביון עורר] יה עליון עורר] by Judah and the *meborah* יחידה וטובו נהרי. The *piyyut* for יום תפל [=Easter, a day on which Jews in some areas remained indoors for fear of being attacked] beginning ראש שבועי ראש נשמת שכוני אהלים שבעי ראש by Solomon begins on f. 138v and continues on f. 163r (bound out of order).

On ff. 163v–170v and continuing on ff. 139r–146v *piyyutim* for the first day of Shavuot, among them a *piyyut* for *borkhu* איחל יה אלהי צבאות יה שם by Solomon (f. 166r–v) and a *meborah* פושע אצור (f. 168r–v).

On ff. 146v–162v continuing on ff. 171r–181r *piyyutim* for the second day of Shavuot, among them the *yozer* את עוז אלהיך לצפצף אואיל by Joseph ibn Abitur (ff. 175v–176r) and a *meborah* אשא כנפי רעיוני by Abraham Ḥazzan (ff. 176v–177r).

On ff. 181v–188r *piyyutim* for the first day of Sukkot, among them the *meborah* אור קדושי יתחדש by Joseph ibn Zaddik (f. 184v). On ff. 188r–194r *piyyutim* for the second day of Sukkot among them the *reshut* נר לרגלי דברך צור (f. 188v), the *piyyut* אז בעת רצון בהתקבץ by Moses (f. 190r–v) and a *zulat* המוני by Joseph (ff. 193v–194v). On ff. 194v–202v *piyyutim* for Shemini Aẓeret. On ff. 203v–210v additional *piyyutim* for Sukkot and Shemini Aẓeret, among them *kedushta* ישנה בחיק ילדות (f. 203v) and the *kedushta* אראה במקדש מעט היום עטוף כאביון both by Judah ha-Levi (ff. 204v–205r), the *pizmon* ירושה מחרב by Levi (f. 207v), the *silluk* אדיר ונאור בורא כל קרבים (f. 210r) and the *ofan* ארץ ארץ תהלל מהולל (f. 210v) both by Isaac.

On ff. 211r–227v *piyyutim* for Simḥat Torah, among them the *meborah* שרי קדושי by Meir (f. 214r–v) and the *zulat* ארץ מקדמי ארץ by Jehoseph b. Ḥanan ha-Ezobi (ff. 215v–218v). On ff. 220v–227v *piyyutim* on the death of Moses.

On ff. 228r–237v *hoshanot* (מושעות) for weekdays followed by שגב for the Sabbath (f. 237v).

On ff. 238r–248r *hoshanot* for Hoshanah Rabba, among them תם המשתחוה אנא זכור תם המשתחוה את רחמיד, למען אב מאור כשדים שוע ונענה, ארצה פעמים שבעה (ff. 238v–239r), ארצה פעמים שבעה

אנא ארצנו תפריח תנוב עדני (ff. 245r–246r) and אשאל וחמלתך אדרושה (ff. 241v–242r). Another hand added in the margins a different selection of *hoshanot* according to a local rite.

On ff. 251v–258v supplemental *piyyutim* numbered 270–282, among them שירו (f. 257r–v), the *reshut* צור לבבי ומעריצי ופחדי ומבטחי (ff. 255v–256v), the *meborah* צור לבבי אש חמה תתלקח (f. 258r–v), and the *meborah* בת בני בת בכורי קומי אורי (f. 258v) by Isaac.

Ff. 259r–266r: *Hakafot* (*hoshanot*) for Sukkot, among them אנא יסד ארמון הושע נא (f. 260r–v), בישועתך ירונו ורני פלט בחכם (ff. 259v–260r) והושיעה נא (ff. 260v–261r), אקראך ממצר משיגי (f. 261r–v) and המצא לי בקראי מושיעי וגואלי (ff. 261v–262r). On f. 264r–v *hakafot* for Shabbat, among them אלהים אתה צוית לעמך (f. 264r–v) and בסיני אנא אל אחרון וראשון און נצורים כאישון (ff. 265v–266r) פזמון ליום ערבה. On ff. 265v–266r beginning *signed Ashbili*.

On ff. 266r–285v: תקון ליל הושענא רבה a *tikkun* for the eve of Hoshana Rabbah including *piyyutim* with the titles of the songs to whose tunes it should be sung. Includes אחלי עדתך לעמוד על אדניה (f. 271r–v), עליון העושה במרומיו שלום (ff. 271v–272v), ישכון לבטח עם סליחה שואל (ff. 274v–275r), יה בשמך אנעם וזכרך עדני (f. 273v–274r), שוקדים שומרים במעונך (f. 275r), לשועם אונך חצות לילה קומו ישנים ומה תנומו (ff. 276v–277r), מנת חלקי וכוסי גם אני חבל נחלתו (f. 279r–v) and מנת חלקי וכוסי גם אני חבל נחלתו (f. 279v–280r).

The *piyyutim* for Rosh ha-Shanah begin with אזהרות לראש השנה לר' פנחס הלוי *azharot* by Pinḥas ha-Levi including לקץ ימים לא *pizmon* אלהים נצב בעדת אל (ff. 287v–290r) by the same poet. The *piyyutim* for Rosh ha-Shanah include two sets of *yozerot* and *kerovot* for the second day. All the *piyyutim* for the first day are by Judah ha-Levi except for the *pizmon* for Rosh ha-Shanah that falls on Shabbat לובשי סות אימים (f. 303v) by Moses ibn Ezra. Among the *piyyutim* for the second day the *kaddish* אגדלה את המלך אשר פעל (f. 308r) by Abraham ibn Ezra, the *yozer* את אדר אלהותך נודע בכל מחוז (ff. 308v–309r) and the *zulat* מן הפסילים (f. 310v) by Solomon b. Isaac Gerundi. The *kedushta* for the morning service of the second day אדר היקר העיר מזובלו (ff. 312r–313r) by Joseph b. Judah ibn Aknin. Among the other *piyyutim* inserted into this work the *tokhekhah* אנא צורי וגואלי (ff. 320v–322v) by Isaac b. Judah Gerundi.

The second set of *piyyutim* on ff. 327v–341r is mostly by Isaac Gerundi. The *reshut* preceding the *yozerot* אשחרך שחר יום אתחנן בעד קהלי (ff. 327v–330r) by Isaac b. פשאד. On f. 337r to the end the scribe added additional *piyyutim* that were not copied in their proper place among the prayers.

Other hands added supplemental *piyyutim* and other liturgies on many pages throughout the manuscript. On f. 1r–v the *meborah* אשפיל לך לבי ועיני attributed by Zunz to Abraham ibn Ezra but here attributed to Abraham bar Ḥasdai לר' אברהם אשפיל לך לבי ועיני. On f. 9r–v (in cursive script) the *gebulah* יקוש בפח השבות (f. 9r–v) by Abraham ibn Ezra beginning משכני *gebulot* שיערי פדות אפתח מי ינעלם and אדיר מושל על *piyyut* אב רחמן שלח אלינו רוח צח להחלימנו and אחריק אגילה בחדריך כסא רום ישבת. Most of f. 9v is erased.

On ff. 20v–21r the main scribe copied a *zulat* for *Shabbat Zakhor* אב רחמן שלח אלינו רוח צח להחלימנו.

שמואל a different version from the *piyyut* with the same beginning copied in its proper place in the manuscript.

Ff. 65r–72v are a quaternion written by another hand that was inserted between two quires in the middle of the *azharot* for Passover, between those by Zerahiah ha-Levi and Judah ha-Levi. The *azharot* in this quire are אבארה הלכות פסח הנעים by Nathan b. Joseph the *ḥazzan* (ff. 65r–68r) preceded by a prefatory poem beginning שובב אל עיר קדש עיר לקחה *pizmon* and followed by a *pizmon* ויחזירום ואזרחים (ff. 68r–v), a *zulat* for the first day of Passover by Solomon ibn Gabirol beginning חג חמה (f. 68r–v), another for the seventh day ויהי בחצי הלילה אמיץ חגר חמה (ff. 68v–69v) and the *geḇulah* יום ליבשה by Jehoseph b. Ḥanan ha-Ezobi (f. 69v) and the *geḇulah* יום ליבשה (f. 72r) that was also copied in its place in the original manuscript.

On f. 77r–v a current semi-cursive hand added a Haggadah for Passover (end missing). On an inserted bifolium (ff. 78–79) and on two blank leaves (80r–81r) the hand that wrote the inserted quire (ff. 65–72) added a *piyyut* beginning מי כמוך אל בעל גבורות by Elijah b. Saul ha-Levi written in a square script, similar in style to the *azharot* for Passover and a semi-cursive hand added the *Musaf* service for Rosh Ḥodesh on f. 81r–v.

On ff. 248v–251r *piyyutim* for various occasions. Ff. 250v–251r were copied by an elegant semi-cursive hand. On f. 286r–v a later hand wrote the *piyyut* for Hanukkah שש חנוכות נעשו לתפארתו copied by the original scribe in its place on f. 136v. On ff. 341r–342v a different hand copied a few stanzas from several other *piyyutim* for Hoshana Rabbah.

The Hebrew foliation includes the leaves that were added to the manuscript. Ff. 287–290 and 292–297 according to the Hebrew foliation are now missing and may have been blank. The quire of ff. 163–170 should be bound after f. 138. A decorative frame composed of micrographic writing surrounds the opening on ff. 163v–164r.

Used for variants by Fraenkel, *Mahzor Shavuot*. On the *azharot* by Pinḥas ha-Levi cf. Y.S. Spiegel, רבי פנחס הלוי ואזהרותיו לשבת שלפני ראש השנה *Studies in Memory of R. Yitzhak Nissim*, v (Jerusalem 1985), pp. 71–83.

On the *kerovah* by Berechiah cf. B. Bar Tikvah, פרקי שירה (Ramat Gan and Jerusalem 1990), pp. 61–75. On the *piyyut* על יום תפל cf. idem, יצחק השניירי (Ramat Gan 1996), pp. 89–93.

Former call-number in the Rossiana collection: IX 52.

Ross. 363

360 ff. (ff. 8–14 from the original manuscript are missing and were replaced by old blank ruled parchment sheets). Parchment. 125 × 130 (84 × 85) mm. Two columns. Quaternions (quires 32 and 42: quinions). <Spain or North Africa>, 15th century. Sephardic square script.

[תורה, מגילות והפטרות] Pentateuch, Haftarat for the entire year according to the

Sephardic rite and Five Scrolls. With vowel points and accents, Masorah Magna and Parva. Incomplete. Includes Genesis i:14–vii:19 (ff. 1r–7v), Genesis xxi:19–Deuteronomy xxxiv:12 (ff. 15r–249r), haftarot (ff. 249v–335r) and Scrolls to Esther viii:3 (ff. 335r–360v). The order of the Five Scrolls is Ruth, Canticles, Ecclesiastes, Lamentations and Esther.

Former call-number in the Rossiana collection: IX 53.

Ross. 436

285 ff. Parchment. 272 × 210 (180 × 125) mm. Quinions <Italy>, ca. 1400. Italian square script (additions on ff. 267v–272r, 280v–283v and 285r and in the margins of f. 242r–v in various semi-cursive hands).

[מחזור, מנהג רומא] Maḥzor, Roman rite.

Includes liturgies for weekdays, Sabbath, Rosh Ḥodesh and liturgies and readings from the Pentateuch, haftarot and Scrolls (except for Ruth) for the festivals and other occasions from Hanukkah until Shabbat Naḥamu.

The selection of *piyyutim* is influenced by the Ashkenazic and Romaniote rites.

In the *Shema* recited upon retiring the blessing is לקרוא קרית שמע ולהמליכו עלינו and it includes the incantation משבענא ומזמינא כל רוח ושר וכל וכל חפיצה ומזיק (ff. 22r–23r). The Sabbath morning service includes a choice of two *yozerot* אמת אלהים אמת אלהים by Benjamin b. Zerah and איהל בעוז גבורותיי by Benjamin (ff. 34r–35r). The *Minḥah* service for Shabbat includes *bakashot* beginning יהי רצון מלפני השמים usually recited only in the daily services.

The service for the Tenth of Tevet fast includes the *seliḥah* זכור ברית אב המוניי by Benjamin (ff. 74v–75r) and the *teḥinah* תהיינה עיניך פקוחות following the *seliḥot* is אל דומי לך רב וגואל by Elijah (f. 75r–v). Another *teḥinah*, יאזנך קשבת by Joseph b. Isaac (f. 75r–v). Another *teḥinah*, אתה תוקף עיצומיך מושל עולם בגבורה by Jehiel (ff. 82v–83v), [אתה] אל ימעט לפניך את כל התלאות, by Meshullam (ff. 83v–84r), הוא אלוה ראשונים by Hillel (f. 84r–v) and אלהי יעקב סלה משגב לנו by Ezraḥ (f. 86r).

The *maṣariv* for the first day of Passover is ליל שימורים אותו אל חצה (ff. 112v–113r). The *yozer* for the first day of Passover is אור ישע מאושרים by Solomon the Bavli including the *piyyut*, *yozer* and *silluk* (ff. 126v–129r); for the second day אדבר משפטים ישרים by David bar Huna including the *piyyut*, *yozer*, *silluk* and *ofan* (ff. 129r–131r); for Shabbat Ḥol ha-Mo=ed אהוביך אהבוך מישרי by Simeon b. Isaac, *piyyut* and *yozer* alone (ff. 144v–146r) and for the seventh day אתה היארת ה*yozer* יומם ולילה לפני מחניי (f. 153r–v) and the *ofan* אסר רכבו בשלישי חילו (f. 155r). The *sillukim* for Shabbat Ḥol ha-Mo=ed and for the eighth day were not copied. The *maṣariv* for the seventh day is יה שלח אורו והופיע בהוד הדרו by Joshua (f. 151v). The haftarot for Passover include the Aramaic Targum. The Pentateuch reading for the seventh day includes Targum Onkelos, the midrashic supplements from the Aramaic Targum Yerushalmi and the Aramaic *piyyutim* על ימא (ff.

מאן כוותך, (f. 165r) אמר אויב אאסור מרכבה, (f. 164r) והוה כד איתגלי ה' למשה, (163r–164r) and ארייא נהמא (ff. 165r–166r) תנון שבחיה דשליט על כל קוזמוס (f. 166r–v).

The *hakhrazah* on the Sabbath preceding Shavuot is אומן אמונה אצולת מכמניך by Meshullam b. Abraham (ff. 193v–194r). The *maṣariv* for Shavuot is אל נגלה בסיני (f. 194v) usually found in the Romaniote rite. The *yozerot* for both days are those found in the Ashkenazic rite: אילת אהבים מתנת סיני by Simeon is the *yozer* for the first day (f. 196r–v) and the *ofan* is אורחות אראלים יאדירו בסיני (ff. 196v–197v); the *yozer* for the second day is אדון אימנני אצלו שכניי attributed here to Simeon the Great שמעון הגדול (ff. 202v–203r) and includes only the *piyyut* for *yozer*. The Aramaic *piyyutim* for the first seven of the Ten Commandments and the Targum for the haftarot of the second day were copied after the readings for the second day (ff. 205r–214v).

Though *kinot* are not usually recited on the eve of the Ninth of Av according to the Roman rite, four *kinot* by Eleazar ha-Kallir were copied in this manuscript: אתמיד בבכיה, (ff. 235v–236r) איך אופל בית הלהב, (f. 235r–v) אנה אלך אבן־לֶה וחפוייה ראש (f. 236r) and ואקונן בגיעיה (f. 236r–v). The *kinot* for the daytime services include many not printed in the Leghorn 1856 edition. On f. 266v a *yozer* for Shabbat Naḥamu אהיש ותרב גדולתכם by Judah b. Menahem followed by a *zulat* by a different hand כי נחמתי.

On ff. 270v–280r the scribe copied, in a wrong order, the set of *yozerot* for Shavuot according to the rite of Rome followed by the *azharot* שמור לבי מענה by Solomon ibn Gabirol, headed לכתוב לשבת קודם שבועות.

On ff. 267v–272r (in different semi-cursive scripts): supplementary liturgies, among them an additional *teḥinah* for the Fast of Esther לעזרני ידך (f. 268r), another *yozer* for Shabbat Naḥamu איום ינאום לנחמי (f. 268v) followed by the haftarah that was not copied together with the other liturgies for that day (f. 270r). On ff. 280v–285r additional prayers beginning יהי יעידון גידון כלם (f. 284r) רצון מלפניך ה' אלהינו ואלהי אבותינו שיהיו חולי עמך בית ישראל נרפאים (f. 284r) and the *geḇulah* by Solomon ibn Gabirol (f. 284r) and the *geḇulah* by Abraham ibn Ezra including the stanza added by Solomon b. Isaac of Perugia during the plague of 5123=1362/3 (f. 285r).

On f. 280v, by a different hand דין ניקור הבשר לרבינו שלמה [=רש"י] זצוק"ל laws of porging by Solomon b. Isaac (Rashi) and on ff. 281r–283v the first half of ספר חיי עולם Jonah b. Abraham Gerondi's ethical-halakhic treatise printed as *Sefer ha-Yirah*.

The text is vocalized except for the parts that are generally not recited. The ritual instructions are minimal.

The opening word on f. 1r is written in large letters within a frame over which two lions are drawn. Decorated initial words on ff. 45r, 46r and 272r.

The scribe of ff. 281r–283v singled out the name Moses (f. 283v).

On f. 284v a bill of sale by Solomon b. Daniel who sold the manuscript on 24 October 5228=1467 to his grandson Reuben b. Jekuthiel (son of Solomon) for 15 gold ducats stating that neither his brother Immanuel Ḥai nor any other of his

relatives could lay claim to the manuscript מודה אני שלמה בכ"ר דניאל זצ"ל כמו שביום ו כד אוטו' רכ"ח מכרתי ב' חתיכות עם זה מחזורים מכל תפילות השנה לר' ראובן נכדי בכ"ר יקותיאל בני זצ"ל בשכר ט"ו דוקטי זהב וקבלתי המעות מידו ומחלתי לו דמי אונאה ... וגם מר' עימנואל חי אחי ומכל בני ונכדיי וקרוביי שלא יוכלו לערער על זאת המכירה. וכדי שיהיה בידו וביד הבאים מכוחו לעדות ולזכות וראייה ברורה כתבתי זה מכתבת ידי ממש ופייסתי העדים החתומים למטה שיחתמו שמם הכל שריר וקים ... Witnessed by Avigdor b. Joseph of Mantua, Abraham b. Joseph the physician, Samuel b. Benjamin b. Jacob and Solomon b. Jacob Abingdor יזי"א בכמ"ר יוסף זה"ה ממנטוא, אני אברהם י"ץ בכמה"ר יוסף הרופא זצ"ל הייתי עד לכל הכתוב לעיל, אני שמואל י"ץ בכמ"ר בנימן בכ"ר יעקב יצ"ו הייתי עד, שלמה בכמ"ר יעקב יצ"ו מטירני

Former call-number in the Rossiana collection: IX 126.

Ross. 437

412 ff. (1–29, <1>, 30–411). Parchment. 273 × 121 (150–158 × 121) mm. Quaternions. Lucca (Italy), 1448. Italian semi-cursive script.

הנותר לשכוי בינה להבחין בין ביום בין שעותיני מל ולא ערל and שעשיתני איש ולא אשה, בלילה

The Maḥzor includes a large selection of *piyyutim*, but the readings from the Pentateuch and scriptures are not copied.

The morning benedictions include the versions הנותן לשכוי בינה להבחין בין ביום בין שעותיני מל ולא ערל and שעשיתני איש ולא אשה, בלילה The morning service for Sabbath includes an additional *yozer* for Shabbat Bereshit: אלהינו by Benjamin b. Zerah (ff. 29r–30r). The service for the termination of the Sabbath includes two *piyyutim*: משביח שאון ימים נטה עלינו שלומים by Joab b. Jehiel followed by מנוי יום מנוחה המציא לעמד הנחה by Jacob to which the same opening, משביח שאון ימים was added (f. 38r–v). The service for Shabbat Rosh Ḥodesh includes the *zulat* אתה המאזין עתירה (ff. 41v–42r). *Piyyutim* of the *drumot* genre, i.e. *shivatot* by Kallir for *Maṣariv*, were added to the services for the four special Sabbaths: for Shabbat Shekalim נפש תאות כל (ff. 51v–52v), for Shabbat Zekhor פרה אימרה קשה מכל ניחוחי (ff. 52v–53v), for Shabbat Parah ראש קצינים אשה (ff. 53v–54r) and for Shabbat ha-Ḥodesh ראשון אמצת לפרח שושנים (ff. 54r–55r). The *zulat* ארוסת אמונה ארוסת צדק ומשפט by Judah b. Menahem was included for Shabbat ha-Gadol (f. 61r–v). For the first evening of Passover the *maṣariv* is ליל שימורים אותו אל חצה (f. 65r–v). The Haggadah is preceded by the mnemonic verses for the order of the service סדר השיר יהי לכם with an explanation (f. 67r). In addition to the four *yozerot* for Passover found in most Roman rite prayer books this Maḥzor includes two rarely found, אפיק רגן ושירים by Meshullam b. Kalonymus – common in the Ashkenazic rite – (ff. 83r–84r) and אומר ברוך אישורים by Jehiel b. Abraham, father of Nathan, the author of the *Arukḥ* (ff. 85r–86r). On ff. 90r–93r אלפבטיין שלפסח, i.e., Targum Jonathan to some passages from the Torah reading for the seventh day of Passover with the midrashic embellishments and *piyyutim*. On ff. 96r–99v the Targum of the haftarot with the text of the haftarot in the margins. After the Passover services *Pirkei Avot* with the commentary by Moses b. Maimon, including the introduction and *Shemoneh Perakim*, all in the translation by Samuel ibn Tibbon (ff. 100r–133v). The end of the translator's introduction is the same as that printed in the footnotes to the translation in the

Vilna edition of the Babylonian Talmud. The commentary on פרק ר' מאיר is by Jacob b. Samson, attributed here to Rashi כפי מה שפירש רבינו שלמה זצ"ל (ff. 133r–138r). On ff. 138r–144v פרק חלק Moses b. Maimon's introduction to his commentary on the Mishnah of Sanhedrin x in the translation by Judah al-Ḥarizi followed by his commentary on the Mishnah of Sanhedrin i:1-i:4 (cf. M. Goshen-Gottstein, י"ג העיקרים להרמב"ם בתרגום אחריו, *Tarbiz*, xxvi, 1957, pp. 185–196).

The services for Shabbat preceding Shavuot include two *reshuyyot*: אמרות ה' אמרות by Judah b. Menahem (ff. 145r–146r) and אימן אמונה אצולת מכמיך with the preface כן גזרו רבותינו יש חוסנם במפעלם with the preface כך by Meshullam b. Abraham (f. 146r–v), two *yozerot* גזרו רבותינו מביני מדע וסוכלתנים by Abraham (ff. 146v–147v) and אמרי נועם צוף דבש by Moses the scribe b. Benjamin of Rome (ff. 147v–148v). There are three complete sets of *yozerot* for Shavuot. The first includes: איילת אהבים מתנת סיני by Simeon (ff. 148v–149r) in which the *ofan* is יקדישו ברדתו בסיני (f. 148r–v) and the *zulat* is ומשה עלה אל האלהים עלה איש חכם (f. 149v). The second set begins with אלהים אור by Leonte b. Abraham (ff. 149v–151r) and the third set with ישראל קדושי by Judah b. Menahem (ff. 151r–152r). There are three sets of *azharot* (ff. 152r–161r). The *maSario* for the first day of Shavuot is ונס אנכי ה' (f. 161r–v). The Aramaic *piyyutim* for the Ten Commandments include three for the second commandment: איתו כרועו לצלמי (f. 164v) and אמין שיתין לרומא (f. 165r–v) and בה שעתא גזר נבוכדנצר רשיעא (ff. 165v–166r) and none for the ninth and tenth commandments.

Among the *kinot* for the Ninth of Av: אם יתקע שופר בעיר ותרועה (ff. 188v–189r), איכה (f. 189v) and אויב בעת נכנס להיכל (f. 190r) and איבדתי! [צ"ל: אתה איבדת] פרעה נכה (f. 191r) and אביה מלך אז בצלע האלף (ff. 191v–192r).

The *seliḥot* include, *inter alia*, בשברון רוח ותחנונים by Meir b. Moses of Rome (f. 201r–v), איכה שפתי אהיה פותח by Isaiah b. Mali di Trani (ff. 201v–202r), אלהים למדתנו מנעורינו by Benjamin b. Zerah (f. 202r–v), אל נכספתי לראותך על כן חשתי, ואתמוגג ונפשי אמולה by Moses b. Joseph (ff. 204v–205r) and attributed in this manuscript to Abraham ibn Ezra (f. 205r) and מאנה הנחם אל ביתך by Mordecai Arokh (ff. 206v–207r). Among the *piyyutim* for אוחילה מייעי are רחמים נואמים מבקשי רחמים by Eliakim (f. 221r) and רחמים נואמים מבקשי רחמים attributed in this manuscript to Simeon ha-Gadol (ff. 223v–224r).

On f. 225r–v: עשרים ושנים צומות בשנים עשר חדשי השנה a list of twenty-two fast days similar to the list in Aramaic in *Megillat TaSanit*. Edited by S. Elizur, *Wherefore Have We Fasted? "Megilat TaSanit Batra"* (Jerusalem 2007), pp. 130–134 [in Hebrew].

The *maSario* opening the Rosh ha-Shanah services is בירח איתנים (f. 226r–v). Among the *piyyutim* for the morning service for Yom Kippur are האל המאודר המבורך המגודל and יאדירוך יאמירוך יברכוך ובארוך (f. 258v). Among those for the *NeSilah* service are עם עורך היום תפלות חמש (f. 298r–v), עינות עמד ראה ומעויותו אל תחזה (f. 298v) and עינות עמד ראה ומעויותו אל תחזה (f. 298v).

The *maSario* opening the Sukkot services is אתלונן בצל מחורב (f. 316r) and the one

for the Shemini Aẓeret service is *זה היום אישש להאמיני* by Joseph (ff. 325v–326r). There is a greater selection of *piyyutim* for Simḥat Torah than is found in the printed Maḥzor.

On ff. 336r–342v: additional *piyyutim* for festivals, most of them *reshuyyot*, among them, *מושיעי לעתות בצרה* by Meshullam ha-Sofer (ff. 339v–340r) and *רחמיך* אב הרחמים שובה שביתנו גאלינו מעמים (f. 341r–v). The melodies for reciting some of the *piyyutim* are indicated (ff. 340r and 341r).

On ff. 342r–348r *piyyutim* and prayers for fast days, among them a *selihah* on harsh edicts by David b. Meshullam אל דמי לדמי אלהים (ff. 347v–348r) followed by a similar piece by Daniel b. Jehiel נצח נצח ישראל (f. 348r).

On ff. 348v–410r: various prayers, halakhic and other treatises most of which are often copied at the end of other manuscripts of Roman rite liturgies, among them laws concerning daily life, marriage, divorce and *ḥalīzah*, dietary laws, portents, etc. On ff. 374v–383r: משה קמחי זצ"ל Moses Kimḥi's treatise on grammar *Darkhei Leshon ha-Kodesh* with glosses in the margins.

On ff. 386r–406v: short treatises on the calendar, often found in Roman rite maḥzorim, among them *שערי קביעות* י"ד *Ha-SheṢarim* ("Fourteen Gates") by Benjamin b. Abraham Anav (ff. 397r–403v).

On f. 407v: סימני הסליחות an index of the *seliḥot* copied in this manuscript.

On ff. 408r–410r: Benjamin Anav's ethical treatise in verse *עץ החיים* *ShaṢarei Ez Ḥayyim* (edited several times, first edition Prague 1598). At the end: שלמו שערי עץ החיים.

On f. 410v, by a different hand, a *piyyut* for Purim beginning *ימי קדם אזכור* by Joshua b. Samuel (acrostic).

Copied by Solomon Jedidiah b. Abraham of Camerino in Lucca for Isaac b. Shabbetai and completed on Tuesday, 8 Kislev 5409=1448. Colophon (f. 410r): ותכל מלאכת עבודת הקדש אשר אני שלמה ידידיה בכמ"ר אברהם יזי"א מקמרינו בזה המחזור מתפלות שלכל השנה היום יום שלישי בשמנה ימים לירח כסליו שנת הד"ר לפרט קטן וכתבתיהו פה בעיר לוקא אל האציל כמה"ר יצחק יזי"א בכמ"ר שבת ישר"ו יושב הארץ. The same scribe copied MS Florence, Bibl. Medicea Laurenziana Acq. e doni 107 in Pisa, 1445. He may be identified as Salomone di Abramo da Camerino, the manager of Jehiel (Vitale) da Pisa's money lending affairs in Pisa (cf. Cassuto, *Firenze*, p. 260).

Owners (f. 1r): Isaac Perez [..] יצחק פרץ מנ.; Nathan Finzi of Reggio Emilia purchased the manuscript from Joshua in April 5360=1600 *אני נתן פינצי* מארייו יצ"ו קניתי זה המחזור מיד המעלה[?] ר' יהושע ... היום י"ח[?] אפרילו ש"ס ... Nathan Finzi may be Nathan b. Benjamin Finzi who wrote MS London, British Library Add. 27012 in 1581.

Some text erased by the censors. Censor's inscription on f. 410: *Corretto p[er] me Gio[vanni] Dom[en]ico da Lodi neofito di commissione del fr. Ang[elu]s Capillus.*

Former call-number in the Rossiana collection: IX 127.

tefillin סדר הנחת תפלין וברכתו *mezuzah* קביעות מזוזה וחיובה (ff. 272v–273r), the sciatic nerve הלכות גיד הנשה (f. 273r), laws of porging by Rashi ז"ל נקור הבשר לרש"י (f. 273r–v) and laws of salting meat דין מליחת בשר (f. 273v).

At the end of the manuscript (f. 274v) a later hand added a *seliḥah* by Samuel beginning אחינו ישראל הסוערים [צ"ל: הסעורים] במצור ובמצוק סגורים. According to the heading the *seliḥah* was composed for a community under siege סליחה לקהל היושב במצור או אסור ביד מלך.

Elaborate pen decorations on ff. 33v, 76v, 99v, 137r, 182v and many more.

Copied by Aryeh b. Eliezer Ḥalfan for Menahem Azariah b. Benjamin Fano and completed on Friday, the eve of 5 Tishri 5245=1484. Colophon, with vowel points (f. 274r): נשלם מלאכת עבודת[!] הקדש המחזור הזה שלם מכל השנה על ידי קטן הסופרים: אריה חלפן יצ"ו בכמ"ד אליעזר חלפן זלה"ה וכתבתיו אל הנכבד כמ"ר מנחם עזריה יזי"א בכמ"ר בנימון מפאנו יצ"ו והיתה השלמתו יום ו' פר' והיטבך והרבך מאבותיך [=פר' נצבים וילך] שנת רמ"ה לפ"ק.

The scribe, Aryeh b. Eliezer Ḥalfan, was a prolific copyist and many of his manuscripts copied between 1477 and 1494 have survived.

Crossed out owner's inscriptions on f. 274v.

Censor (f. 274v): *Fr. Hipp[olitu]s expurgavit, 1601.*

Former call-number in the Rossiana collection: IX 128.

Ross. 477

46 ff. (<1>, 45). Parchment. 313 × 225 (218 × 153) mm. Quinions. <Italy>, 15th century. Italian semi-cursive script.

[הקאנון, ספר ב'] *Canon* (Book II, Fens 1–2) by Avicenna, in the translation of Nathan ha-Meati.

Censor: Camillo Jaghel, 1619 (f. 44v).

Visual Testimony, p. 74. Former call-number in the Rossiana collection: IX 167.

Ross. 478

71 ff. Parchment. 340 × 230 (213 × 139) mm. Two columns. Quinions. <Italy (Rome?)>, 1294. Italian square script.

[הפטרות] Haftarat according to the Italian rite. With vowel points and accents. Openings of each of the haftarat and some of the endings are illuminated with "colorful fleshy and knotted acanthus borders with golden dots intertwined with dragons and other fantastic creatures used to frame the initial word typical of Roman decoration of that period" (J. Gutmann, in *Visual Testimony*, p. 28).

On f. 1r the blessings recited before the readings and on ff. 70v–71v those recited after.

MSS Vat. Rossiana 478, 556 and 553 are all parts of the same codex, a volume that included the Pentateuch, Scrolls, Haftarat and Psalms. MS Ross. 556

precedes this manuscript, ending with quire no. 30 while this manuscript begins with quire no. 31. MS Ross. 556 was copied by Elia b. Jacob ha-Kohen for Shabbetai b. Solomon and completed on Friday, 8 Sivan 5054=1294, probably in Rome (cf. MS Ross. 556). Cf. L. Mortara Ottolenghi, "Un gruppo di manoscritti ebraici romani del sec. XIII e XIV e la loro decorazione." E. Toaff, ed., *Studi sull'ebraismo italiano in Memoria di C. Roth* (Rome 1974), pp. 141–158 and idem, "Miniature ebraiche italiane." *Italia Judaica*, i (1983), pp. 218–220. Cf. Tietze, *Rossiana*, p. 67, nr. 99.

Former call-number in the Rossiana collection: ix,168.

Ross. 498

273 ff. Parchment. 230 × 175 (181–189 × 126; 186 × 129) mm. Two columns. Quaternions. <Northern Italy>, ca. 1451–1475. Ashkenazic semi-cursive script.

[משנה תורה (ספר מדע-קדושה)] Moses b. Maimon's *Mishneh Torah* (*Sefer Madda-Kedushah*). With *Haggahot Maimuniyyot* and *Teshuvot Maimuniyyot* by Meir ha-Kohen in the margins and in "windows" throughout the text. At the end (ff. 210v–213r) *Piskei Hallah* (printed after *Sefer ZeraSim* in the editions).

The manuscript is illuminated with five large miniature title panels illustrating the text at the beginnings of the books (ff. 2v, 13v, 43v, 83v and 153v). According to J. Gutmann, in *Visual Testimony*, p. 29, "the miniatures have rich floral and decorated borders. Each book of the legal code is introduced by a miniature whose figures are well-modeled and are set within receding spatial surroundings". Gutmann surmises that the illuminator may have been the artist Cristoforo de Predis or Franco dei Russi.

Copied by Nehemiah whose name is pointed out twice on f. 214v. The first book was completed on 1 Tammuz 5217=1457. Colophon (f. 43r): וסיימתיו ר"ח תמוז ר"ז. The continuation of this manuscript, illuminated by another artist, was formerly in the Stadtbibliothek in Frankfurt and was described in the catalogue of an exhibition in Frankfurt, *Katalog der ständigen Ausstellung* (Frankfurt 1920), no. 6. The manuscript is now in a private collection in New York. From the faded undated colophon of the second volume it seems that the manuscript was copied for Moses b. I[saac]. The colophon is followed by verses, also partly illegible, with an acrostic of the name of the poet/scribe from which only the first letter (N) and the third letter (M) are extant, probably indicating the name Nehemiah. Cf. M. Beit-Arié, *The Makings of the Hebrew Book* (Jerusalem 1993), p. 199, note 45.

On the illuminations cf. H. Tietze, *Rossiana*, pp. 110–11, no. 217; R. Schilling and G. Swarzenski, *Die illuminierten Handschriften in Frankfurter Besitz* (Frankfurt 1929), pp. 329–341; L. Mortara Ottolenghi, "Miniature ebraiche italiane." *Italia Judaica*, i (1983), pp. 223–224.; *Visual Testimony*, no. 38. The second volume is described in Narkiss *HIM*, p. 172 no. 60, but the Hebrew edition of 1984 adds a description of this volume as well and has more extensive notes.

Former call-number in the Rossiana collection: IX 188.

(71) אליך בהשמיעו and (72) אביון המשוע ויתום ואין עוזר לו (71) אליך בהשמיעו ה' אלהי האלהים ואדוני האדונים באנו לפניך בשברון, (73) אנא שא נא לפשע באי עדיך בושים ונכלמים by Meir b. Moses (74), רוח ותחנונים by Amitai (75), אידך מכל אומות הושפלתי עד תהומות, (76) אכרעה ואברכה פני ארויך אדון השקיפה, (77) by Leonte b. Moses (77), אליך ה' שועתי ואקרא, (78) ממעון קדשך by Benjamin b. Abraham Anav (81), בקר ערכתי ואקראה עדיך כל צופה ורואה, (82) by Elia b. Shemaiah (82), ממיית ומחיה בקרב פעלך חיה, (84) שוכן עד, by Shabbetai b. Moses (84), וקדוש שמך אתה לבדך גואל יומם עינינו תלויות צופות לרב עלילות, (85) by Isaac b. Meir of Narbonne (85), באים דפוק שעריך אדון האדונים, (86) by Benjamin b. Abraham Anav (86), עינינו אליך בתחנונים אתאנו, (87) by Amitai (87), ידידיך היים נוסדו יחד, (88) by Jedidiah (88) and (91) ה' אלהי ישראל ... הבט משמים וראה

On ff. 144v–145v an index of these *seliḥot*.

On ff. 146r–147v: The *yozer* for the Shabbat preceding Rosh ha-Shanah with the *silluk* אל מלך אקרא לאלהים עליון ראה ראש השנה both by Joseph b. Mattathias.

On ff. 147v–172v: Service for Rosh ha-Shanah. There are two *reshuyyot* for the *kaddish* after *pesukei de-zimra*, לא אכסה by Judah ha-Levi (f. 153r–v) and יה מלכי מנעה מבכי by Joab (f. 154r–v). For the Second Day the *ofan* is רום קדושים (ff. 156v–157r) and the *zulat* is אדיר מלך אדיר אמוני נבונים במרומים בשופט עמים which is part of the *maṣariv* for Rosh ha-Shanah בתקעם בירה איתנים.

On ff. 172v–173r: The *piyyut* for the *yozer* for Shabbat Shuvah.

On ff. 173v–283v: Service for Yom Kippur. In addition to the *reshut* for *nishmat* by Solomon ibn Gabirol החכמה שחי לאל יחידה the manuscript also includes another *reshut* by Jacob Ascoli (ff. 182v–183r). On ff. 202r–219r a collection of 28 numbered *seliḥot*, the first half containing liturgies mostly by Spanish poets and the second half mostly by Benjamin b. Abraham Anav and a few by other Italian poets. Several of them were also copied among the liturgies for fast days at the beginning of the manuscript. Eight more *seliḥot* were copied for the *Minḥah* service, among them ישראל עם קדוש יגל וישמח לבו, by Kalonymus (ff. 261r–262r) and אל מלכי מנעה מבכי by Levi (ff. 262r–263r) and אבוא היים בתפילה אל מקדשי אל on the immolation of R. Elia in 1296 (ff. 263r–264r). The final *seliḥah* for the Neilah service is אפך וחמתך (f. 280v).

On ff. 284r–305r: Services for Sukkot. There are two *reshuyyot* for *nishmat* for the first days of the festival, אודה צורי הפליא חסדו by Moses [b. Ḥiyya?] followed by יפרוש גואל סוכת שלום by Jacob of Ascoli (ff. 285v–287r).

On ff. 305v–313v: Services for Shemini Azeret including *shevaḥot* for the Three Festivals (from f. 307v). The service ends with the *piyyutim* for beginning עושה שלום (ff. 312v–313r) and ה' ישפוט (f. 313r) by Benjamin (f. 313r).

On ff. 314r–324r: Services for Simḥat Torah including the *piyyutim* מלכא מהדר

(f. 321r) and עידנא ארכון בר נון כד מטא ליה זמן (f. 322r).

On ff. 324r–325v: two *piyyutim* for Shabbat Bereshit, אלהינו אלהים אמת by Benjamin b. Zerah and יה השב לבצרון חבצלת השרון by Isaac.

On ff. 326r–347r: fourteen personal prayers, some of them *piyyutim* composed for other occasions and copied here for recitation as personal prayers.

On ff. 22–288 there are many additions and glosses on the margins in different hands, among them, several Psalms recited together with the *maSamdot* (ff. 71r–84r), additions and completions of lacunae in the liturgies copied and commentaries or explanations of prayers. The glosses also include several homilies on charity במעלת הצדקה עיניך (f. 164v) and on weeping during prayer (f. 166r–v) and extracts from the *Zohar* (ff. 159v, 165r and 229r).

Copied by Judah b. Solomon b. Benjamin for Leon Gabriel b. Uzziel Azriel and completed in the month of Tishri 5207=1446. Colophon (f. 348v): ותכל עבודת מלאכת הקדש אשר עשיתי בזה הספר אני יהודה עמ"י יזי"א בכמ"ר שלמה ישר"ו בכמ"ר בנימן ז"ל היינו מארבעה צומות וסליחות וידיים ועניינים אחרים בחדש תשרי שנת ה'רב' כבסני מעוני לפרט אלף השישי ליצירה, וכתבתיהו ליקר נכבד ומשכיל כמ"ר ליאון גבריאל יזי"א בכמ"ר עוזיאל עזריאל ז"ל וקבלתי מידו שכירתי משלם. השם שזיכני בהשלמתו הוא יזכהו להגות בו ובשאר ספרי הקדש הוא וזרעו וזרעו עד סוף כל הדורות אמן ואמן ויקיים בנו מקרא דכתי' לא ימוש ספר התורה הזה מפיך והגית בו יומם ולילה וגו'.

The colophon, now bound at the end of the manuscript, refers only to those liturgies copied from the beginning until f. 145. It is possible that the leaf on which the colophon was written was detached and bound at the end. Indeed, a leaf is missing at the end of the first part of the manuscript after f. 145 and the colophon is written on one of three loose leaves bound at the end. The quires of the second part of the manuscript on which the prayers for Rosh ha-Shanah etc. were written are numbered 1–17, unlike those of the first part that are not numbered. Nevertheless, there is no reason to doubt that the scribe, Judah b. Solomon, copied the second part as well. Several hands participated in the production of the first part of the manuscript. The last ten lines of f. 2v until 3v were copied in a semi-cursive script. Ff. 55r–99r were copied in various square scripts, mostly by hands other than the main scribe's. Ff. 55r–57r were written in a Sephardic-type script, perhaps by a scribe named Moses whose name is singled out on f. 55v. Ff. 57v–61v were copied in a smaller square script. Ff. 64r–66v, line 6 were copied in an Ashkenazic square script possibly by the main scribe, Judah b. Solomon. The continuation until f. 88v and ff. 93r–98v were written in a distinctive Sephardic square script. The codex consists mainly of quinions, but there are also quires of different compositions, especially in the first part where the composition of the quires is irregular and includes quires of two, three, five, six and twelve sheets. Some opening words are decorated (e.g., ff. 46v, 91r, 92r).

On f. 1r an incomplete entry describing an earthquake in or near Camerino:

עוד הפליאו לעשות הרעשים הנז' כי הפילו בתים רבים ... עד כי נתקבצו יותר מחמש מאות פועלים מהכרכים ומהכפרים הנז' אנשים ונשים וטף ובאו פה בעיר קמירינו מלובשים לבנים ... עם סוסיהם ... טעונים בר ולחם ומזון ויין להחזיק יד עני ואביון ... וימשכו הרעשים ההם מחדש ניסן עד כל חודש אלול.

Prophets by David Kimḥi. Almost complete. One folio between ff. 183 and 184 that included the text of the commentary from the end of Habakkuk i:13 to ii:17 is missing. The outer sheet of the final quire that included the text of the commentary from Malachi ii:7 to the end of Prophets is missing.

The headings of the books and the references to haftarot in the margins are decorated in colour. The incipits are written in red and sometimes green ink.

The letters forming the name of the scribe, Menahem, are singled out on ff. 36v, 127v and 189v and he can be identified with certainty as Menahem b. Abraham who copied five other manuscripts between 1319 and 1326, one of them in Rome and another in Frascati.

Owner (f. 1r): Joshua the teacher שלי זה כמ"ה יהושע המלמד

Former call-number in the Rossiana collection: IX 223.

Ross. 534

103 ff. Parchment. 315 × 240 (230 × 167) mm. Two columns. Quinions. <Italy>, ca. 1400. Italian semi-cursive script.

[ספר מצוות גדול] Moses b. Jacob of Coucy's *Sefer Mizvot Gadol*. Incomplete. Includes only positive commandments lxxiv–ccxlviii and, on ff. 96r–103v, laws of *Eruvin* and laws of Mourning (incomplete). First edition Rome 1475 [?].

According to the numbering of the quires, 20 quires are missing at the beginning.

Former call-number in the Rossiana collection: IX 224.

Ross. 553

113 ff. Parchment. 345 × 225 (218 × 139) mm. Two columns. Quinions. <Italy (Rome?)>, 1294. Italian square script.

[תורה ומגילות] Pentateuch (missing until Leviticus xiii:53) and Five Scrolls (Ruth, Canticles, Ecclesiastes, Lamentations and Esther). With vowel points and accents.

Beginnings and end of each of the Books, beginnings of pericopes and other pages are illuminated (cf. MS Rossiana 478). MSS Rossiana 478, 553 and 556 are all parts of the same manuscript, a volume that included the Pentateuch, Scrolls, Haftarot and Psalms. This manuscript includes quires nos. 12–24. MS Rossiana 556 (quires nos. 25–30) was copied by Elia b. Jacob ha-Kohen for Shabbetai b. Solomon and completed on Friday, 8 Sivan 5054=1294, probably in Rome (cf. MS Rossiana 556). Cf. L. Mortara Ottolenghi, "Un gruppo di manoscritti ebraici romani del sec. XIII e XIV e la loro decorazione." E. Toaff, ed., *Studi sull'ebraismo italiano in Memoria di C. Roth* (Rome 1974), pp. 141–158 and idem, "Miniature ebraiche italiane." *Italia Judaica*, i (1983), pp. 218–220. Cf. Tietze, *Rossiana*, p. 68, no. 100.

Former call-number in the Rossiana collection: ix, 243.

Ross. 554

537 ff. Parchment. 352 × 235 (213 × 146–148) mm. Two columns. Senions. < Italy >, 1286. Italian semi-square script.

[תנ"ך] Bible. With vocalization and accents. The beginning and end of the Pentateuch (ff. 1r–140v) are incomplete and include only Genesis iii:23–xviii:8 (ff. 1r–8v), parts of xx:15–xxii:2 (f. 9r–v; a small fragment, remnants of a leaf), Genesis xxii:6–Deuteronomy xxxiv:12 (ff. 10r–140r). Ff. 141r–386r: Former and Latter Prophets and Hagiographa. Order of Hagiographa: Chronicles, Psalms, Job, Proverbs, Five Scrolls, Daniel, Ezra and Nehemiah. The haftarot according to the Italian rite were designated by the scribe in the margins. On the first pages of the manuscript, on ff. 63r–64r and sporadically throughout the manuscript there are brief masoretic notes.

The beginning and end of the Books, the pericopes and the books of Psalms are enclosed within decorated frames in colours and gold in which dragons and other fantastic creatures are pictured.

Copied by Jekuthiel b. Jehiel Anav (Piattelli) for Menahem b. Moses the *dayyan* and completed on 13 August 5046=1286. Colophon (f. 536v): ותכל כל מלאכת עבודת הקדש אשר עשיתי בזה הספר אני יקותיאל ביר' יחיאל ממשפחת הענוים בשלישי בשבת בד' מיים לירח אייר שלשנת חמשת אלפים וארבעים ושש לבריאת עולם וכתבתיו לחביבי ר' מנחם ביר' משה נ"ע הדיין The vocalization was supplied by Benjamin b. Joab Anav who vocalized several other manuscripts and copied one codex in Rome and in Viterbo between 1284 and 1292. His colophon on f. 536v reads: בנימן בר' יואב המנקד חזק ממשפחת הענויים

Owners: Moses b. Jekuthiel sold the manuscript that had been presented to him by his father-in-law Nethanel on his sick bed to his relative Jacob b. Abraham the physician in Ascoli Piceno on the banks of the River Tronto for 42 gold ducats on 15 Elul 5192=1432. The purchaser, Jacob b. Abraham the physician of Ascoli is probably the liturgical poet of the same name, some of whose *piyyutim* are included in various Roman rite prayer books. The bill of sale on f. 386v reads, in part: מודה אני משה יזי"א בכמ"ר יקותיאל ישר"ו ... שברביעי בשבת בחמשה עשר יום לירח אלול שהוא י"ג אגוש' קב"ץ לפרט האלף השישי למניין שאנו רגילין למנות בו פה בעיר אסקולי היושבת על נהרי טורונטו ... מכרתי זה הספר עשרים וארבעה כתיבה ספרדית [!] שנתנו אלי כמה"ר נתנאל חמי ע"ה במתנה גמורה בעת התחלת חולי וחולשת בריאות ... מכרתיהו אני משה הנז' לכמה"ר יעקב וח"י ב"ב וקרובי ... בכמ"ר אברהם הרופא נתבוי"א בשכר מ"ב דוקטי זהב ... The seller signed his name at the end of the bill הכותב ישר"ו הכותב ישר"ו and the witnesses Joseph b. Samuel מנחם יזי"א בכמ"ר דניאל and Menahem b. Daniel of Ascoli יוסף יזי"א בכמה"ר שמואל זצ"ל added their signatures to attest to the validity of the sale. The purchaser, Jacob b. Abraham, wrote a note attesting that he purchased the manuscript at the request of his son-in-law, Shabbetai b. Jekuthiel and that the cost was repaid by said Shabbetai on 3 Sivan 5193=1433 in Ascoli לזכר טוב כמו שאני יעקב וח"י הנז' בכמ"ר אברהם הרופא נתבוי"א קניתי זה העשרים וארבעה ממ"ר משה ב"ב הנז' בנכ"ר יקותיאל ישר"ו לבקשת חביבי ... מ"ר שבתי חתני יזי"א בכ"ר יקותיאל ישר"ו ... והחזיר אלי המעות ... ביום ו' ג' בסיון קצ"ג לפרט האלף השישי ע"י יעקב וח"י בכמ"ר אברהם ... פה בעיר אסקולי

miniati in Italia Settentrionale nel secolo XV." *Arte Lombarda*, lx (1981), p. 43; *Visual Testimony*, p. 77; C. M. Grafinger, "Die vier Miniaturen der Handschrift Cod. Rossiano 555 der Biblioteca Apostolica Vaticana." *Codices Manuscripti*, xv (1990), pp. 45–56. On the scribe, Isaac b. Obadiah, cf. N. Pasternak, יצחק בן עובדיה: סופר יהודי מהולל שהמיר את דתו לנצרות; Tarbiz, lxviii (1999), pp. 411–428 and "A Meeting Point of Hebrew and Latin Manuscript Production; a fifteenth century Florentine Hebrew scribe, Isaac ben Ovadia of Forlì." *Scrittura e civiltà*, xxv (2001), pp. 185–200.

Former call-number in the Rossiana collection: IX. 245

Ross. 556

59 ff. Parchment. 343 × 229 (213–223 × 139–141) mm. Two columns. Quinions. <Italy (Rome?)>, 1294. Italian square script.

[תהלים] Psalms. With vowel points and accents.

Beginnings of each of the Books of Psalms (ff. 1r, 16r, 27v, 36r, 43r, 59r) are illuminated (cf. MS Ross. 478).

Copied by Elia b. Jacob ha-Kohen for Shabbetai b. Solomon and completed on Friday, 8 Sivan 5054=1294. Colophon (f. 59r): 'נשלם זה ספר תהלים על ידי ר' אליה בר' יעקב הכהן וכתבתיו לר' שבתאי בר' שלמה ונמצא שלם בשישי בשמונה לשלישי חמשים וארבע לאלף השישי יעקב הכהן וכתבתיו לר' שבתאי בר' שלמה ונמצא שלם בשישי בשמונה לשלישי חמשים וארבע לאלף השישי לאלף. MS Turin, BN A.II.13 was copied for a Shabbetai b. Solomon by an anonymous scribe in Rome in 1283/4. MSS Vat. Ross. 478 and 553 are parts of the same manuscript, a volume that included the Pentateuch, Scrolls, Haftarot and Psalms. This manuscript includes quires nos. 25–30, and it follows Ross. 553 (quires 11–24) and precedes Ross. 478 (beginning with quire 31). Cf. L. Mortara Ottolenghi, "Un gruppo di manoscritti ebraici romani del sec. XIII e XIV e la loro decorazione." E. Toaff, ed., *Studi sull'ebraismo italiano in Memoria di C. Roth* (Rome 1974), pp. 141–158 and idem, "Miniature ebraiche italiane." *Italia Judaica*, i (1983), pp. 218–220. Cf. Tietze, *Rossiana*, p. 66, no. 98; *Visual Testimony*, no. 12 and p. 28.

Former call-number in the Rossiana collection: IX 246.

Ross. 599

207 ff. Parchment. 404 × 285 (273 × 189) mm. Two columns. Quinions. <Italy>, ca. 1400. Italian semi-cursive script.

[ספר מצוות גדול] *Sefer Mizvot Gadol* by Moses b. Jacob of Coucy. Incomplete. Only from middle of negative commandment no. lxxix to positive commandment ccxxxiii. Some glosses in different hands. First edition Rome 1475[?].

According to the numbering of the quires, three quires are missing at the beginning.

Former call-number in the Rossiana collection: IX 289.

Ross. 600

160 ff. Parchment. 430 × 285 (273 × 193) mm. Two columns. Quaternions. <Pro-
vence?>, late 14th century. Sephardic semi-cursive script.

[טור א"ח וי"ד] Jacob b. Asher's code of halakhah, *Arbaṣah Turim*. Includes only
parts *Orah Ḥayyim* and *Yoreh Deṣah*. Beginning and end missing. Begins in the
middle of the table of contents of *Orah Ḥayyim* and ends with §159 of *Yoreh
Deṣah*. With some glosses and completions in the margins by an Italian hand.

According to the numbering of the quires, one quire of eight folios is missing at
the beginning. The lower margins of ff. 65–80 were cropped with loss of some
of the glosses.

Former call-number in the Rossiana collection: IX 290.

Ross. 601

212 ff. Parchment. 364–365 × 295–300 (237–239 × 202–205) mm. Three columns.
Senions. Huesca (Spain), 1275. Sephardic square script.

[תורה ונביאים ראשונים] Pentateuch and Former Prophets. With vowel points and
accents, Masorah Magna and Parva. On ff. 1v–10r - a quaternion and one
additional folio disrupting the correspondence of the parchment sides -
masoretic treatises, some written within ornamental borders and some
disposed in geometrical designs in red ink. Among these treatises: אלן פסקינא
אלן פלגות אשר בין בני ארץ ישראל ובין בני בבל, דאורייתא בכל ספר וספר
(f. 1v and following), בארבעת ספרים הראשונים (f. 4r) and selections from *Dikdukei ha-Teṣamim* by Aaron b.
Moses Ben Asher (ff. 4v–5r). Cf. A. Dotan, *The Dikduqe Hatteamim of Aharon ben
Mose ben Aser* (Jerusalem 1967), volume i, introduction, p. 65 [in Hebrew]. The
biblical text begins on f. 10v.

At the end of the manuscript (f. 212r–v) a list of haftarot for the entire year
according to a Spanish rite זכרון האפטרות בשמן ואי זהו מקומן.

On f. 9v a colophon by the scribe Joseph b. Jacob ibn Janaḥ who completed the
copy on 2 Kislev 5036=1275 in Huesca: אני יוסף הקטן בר' יעקב ז"ל בן ג'נאח סיימתי לכתוב
חלופי הנביאים בסיעתא דשמיא ביום שני לירח כסליו שנת חמשת אלפים וששה ושלשים למניננו שאנו
מונין בכאן במדינת ושקה. ישע יקרב ברוך י"י לע' אמן ואמן
The colophon was written at the
end of the quire of the masoretic treatises, and, indeed, relates to that text. It is
difficult to decide whether the biblical text was also copied by Joseph b. Jacob,
though the square script in the masoretic quire seems to be identical to the script
of the masorah throughout the manuscript and resembles that of the biblical
texts.

Former call-number in the Rossiana collection: IX 291.

Ross. 883

131 ff. Paper. 195 × 145 (141 × 100) mm. Quaternions. <Italy>, early 18th century. Ital-
ian semi-cursive script.

[אוצרות חיים] Ḥayyim b. Joseph Vital's kabbalistic work *Ozerot Ḥayyim*. With glosses by נתן [=Nathan Spira], ב"ד [=Benjamin b. Eliezer ha-Kohen Vitale], and מה"ר יהונתן סגיש ז"ל [=Jonathan Sagis] (f. 57r).

Former call-number in the Rossiana collection: XI 36.

Ross. 925

206 ff. Paper. 280 × 213 (178 × 142) mm. Quaternions. <Italy>, mid or late 16th century. Italian semi-cursive script.

[פירוש ס' שמות לר"י אברבנאל] Commentary on the Book of Exodus by Isaac b. Judah Abrabanel. First edition Venice 1579. The Jerusalem 1997 edition is based on the first edition and this manuscript.

Owners (f. 206v): Jacob Joshua Aggol purchased the manuscript for nine ducats on Tuesday, in the week of the pericope *Va-Yigash* [=30 Kislev] 5372=1611 in Mantua כספי אני יעקב יהושע עגול יצ"ו קניתי בעד ט' דקט יום ג' פרשת ויגש של שנת שע"ב מנטובה; Io Jacob Roman heb[re]o. Censors (f. 205v): *Domenico Irosolomi[ta]no* [=Gerosolimitano], 1597; *Gio[vanni] Dome[ni]co Carretto*, 1618.

Visual Testimony, p. 85. Former call-number in the Rossiana collection: XI 75.

Ross. 1015

164 ff. 18th century. Square script

[בראשית א-א-כז:לב] Genesis i:1–xxvi:32. With vowel points. Probably copied by a Christian hand.

Ross. 1169

2 ff. Parchment. 14th century. Ashkenazic square script. Two columns.

[תלמוד בבלי, סוף מס' מגילה ותחילת מס' תענית] Babylonian Talmud, fragments from tractates Megillah and Ta'anit. Includes TB Megillah 28b (four lines from end) until 29a (9 lines from end) and the Mishnayot copied at the beginning of TB Ta'anit, from i:1 to near the end of i:6.

Ross. 1169 C

Fragments removed from bindings. MS Rossi 1169 also includes fragments from Latin, Greek and other manuscripts.

I

1 fragmented folio. Parchment. 295 × 230 mm. Two columns. <Ashkenaz>, ca. 1300. Ashkenazic square script.

F. 12: [תלמוד בבלי, בבא בתרא צט ע"ב-קב ע"א] Babylonian Talmud, tractate Bava Batra 99b-102a.

Samuel" is written 'ושמואל משרת את פני ה'. Above the text of the *ketubah* a crest, probably of the Sonnino family, was drawn.

The *ketubah* was detached from the binding of a volume of the Venice 1517 edition of the *Biblia Rabbinica*.

Codices Urbinati Hebraici

Urb. ebr. 1

982 ff. (1–240, <1>, 240–663, 663^{bis}–929, <1>, 930–979). Parchment. 550 × 396 (335–337 × 245–246) mm. Three columns. Quaternions. <Germany>, 1294. Ashkenazic square script.

[תנ"ך] Bible. With vowel points and accents. Masorah Magna and Parva and Aramaic Targum after each verse. Includes Pentateuch with Targum Onkelos (ff. 1–239), Former Prophets, Jeremiah, Ezekiel, Isaiah, Minor Prophets, Ruth, Psalms, Job, Proverbs, Ecclesiastes, Canticles, Lamentations, Esther, the Dream of Mordecai in Aramaic, Daniel, Ezra and Nehemiah, and Chronicles. There are additions to the Targum of the Prophets and, on f. 616r–v, on Isaiah lxvi:23 and lxvi:1–3 that were included in R. Kasher's edition of the additions to the Targum תוספות תרגום לנביאים (Jerusalem 1996). The Targum and *Targum Sheni* to the book of Esther are copied together after each verse. Esther is followed by the apocryphal addition the Dream of Mordecai in Aramaic.

Another hand added the commentary on the Pentateuch by Solomon b. Isaac (Rashi) in a semi-cursive script in the margins.

A facsimile edition of this manuscript with an introduction, notes and English translation of the Aramaic Targum by E. Levine was published (Jerusalem 1977). This manuscript was used for establishing the text of the Targums of Chronicles by Le Déault (Rome 1971), Ruth by E. Levine (Rome 1973), Lamentations and Ecclesiastes by E. Levine (New York 1978), Job by R. Weiss (Tel Aviv 1979) and Ecclesiastes by L. Diez Merino (1997).

At the beginning and end of each Book there are micrographic decorations.

Colophon (f. 979v): Isaac b. Simeon ha-Levi provided the masorah of half the volume for Eliezer b. Samuel and completed it on 15 Kislev 5055=1294 אני יצחק ברבי שמעון הלוי מסרתי חצי הספר להנדיב ר' אליעזר בר' שמואל השם יזכהו להגות בו בניו ובני בניו עד סוף כל הדורות אמן סלה וסיימתי לשנת חמשת אלפים בחמשים וחמשה לפרט בחמשה עשר בכסליו. Indeed, the masorah until f. 536v seems to have been written by another hand; however, the name Isaac is singled out in the biblical text on f. 14r. The name Moses, probably the name of the scribe who added Rashi's commentary, is singled out on f. 78v.

The masorah is disposed to form rich decorative geometrical designs and zoo- and anthropomorphic patterns, particularly at the beginning of Books and in the openings between quires. The first part of the colophon is also composed of letters formed from the micrographic text of the masorah.

Kennicott 228.

Urb. ebr. 2

384 ff. Parchment. 346 × 317 (235 × 215–230) mm. Three columns. Quinions. <Italy>, ca. 1100. Italian square script.

[תנ"ך] Bible. Order of books: Pentateuch, Prophets, Chronicles, Psalms, Job, Proverbs, Five Scrolls, Daniel, Ezra and Nehemiah. With Tiberian-Palestinian vowel points and accents, Masorah Magna and Parva.

The script and the graphic fillers resemble those in MS Karlsruhe, Badische Landesbibliothek Reuchlin 3 dated 1105/6.

Two sheets from a quire are missing between ff. 15 and 16, but there is no loss of text. Ff. 1, 41 and 384 are later completions by another scribe who also vocalized the text on these folios. The same hand wrote a spurious colophon on f. 384r, stating that the manuscript was copied by Shabbetai b. Samuel in 4739=979 *אני שבתאי בר' שמואל נ"נ כתבתי המקרא הזו בשנת ארבעת אלפים ושבע מאות ושלשים ותשע לבריאת עולם*. The type of script and the use of pencil in ruling these additional folios indicate that they may be dated no earlier than the fourteenth century. P.J. Bruns in his *Erläuterung der Unterschriften in den hebräischen Manuscripten* in H.E.G. Paulus, *Neues Repertorium für Biblische und Morgenländische Literatur*, ii (Jena 1790), p. 3, realized that the colophon was not genuine, nevertheless, S.A. Birnbaum, *The Hebrew Scripts* i (Leiden and London 1971), cols. 289–290, no. 298 did not doubt its authenticity.

Owners' inscriptions were written on folios added to the manuscript at its beginning and at its end. On f. 1r a partially obliterated note on the sale of the manuscript by Isaac b. Solomon *דסמטי* in Viterbo to Shabbetai b. Elia in the presence of Raphael b. Isaiah: *ל... לי שבתאי בכ"ר אליא [...] לר' יצחק ב"ר שלמה דסמטי [...] כאלה עד שנה תמימה וקם לי זה הספר [...] חלשה ונדרתי להוסיף לו א' פרח זהב בפני מר רפאל בכ"ר ישעיה ז"ל מביטרבו ... ויש לי בפני עדים מאורגטו כמו שמכר לי זה העשרים וארבעה מכירה שרירא וקיימא ...* On f. 384v signature of Samuel b. Jehiel of Orbetello *יחיאל מאורביטילו היושבת על הים* and two almost identical notes by [his son?] Jehiel b. Samuel on the sale of the manuscript together with two prayer books to Aaron b. Menahem Volterra on Wednesday, 29 August 5229=1469 *מודה אני יחיאל בכ"ר שמואל ז"ל הודאה ברורה כמו [...] כ"ט אגוסטו רכ"ט וקבלתי המעות מידו [...] ג' סדורי' מתפללות*.

A facsimile edition of Prophets to Hagiographa from this manuscript was published (Jerusalem 1980).

Kennicott 225.

Urb. ebr. 3

429 ff. (pp. 1–101, ff. 50–428; f. 402 originally blank, f. 428 blank). Parchment. 390 × 300 (242 × 205) mm. Three columns. Quaternions. <Germany?>, late 13th century. Ashkenazic square script.

[תורה, מגילות והפטרות] Pentateuch, Five Scrolls and Haftarat. With vowel points and accents, Masorah Magna and Parva. The Pentateuch includes Targum Onkelos after every verse. Includes Pentateuch (ff. 1r–341v), the blessings recited after reading the haftarat in large letters (f. 342r–v), Ruth (ff. 343r–345v), Canticles (ff. 345v–348v), Ecclesiastes (ff. 348v–354v), Lamentations (ff. 354v–357v), Esther (ff. 357v–364v) and haftarat (ff. 365r–427v). The haftarat for Passover (ff. 409r–414v) and Shavuot (ff. 416r–418r) include the Aramaic Targum. There are a few exegetical and masoretic notes in the margins. According to the deed of sale on f. 402v the manuscript originally included the Book of Job.

Copied by Ḥayyim who wrote a colophon on f. 401r: חזק ונתחזק חיים הסופר לא יזק. The name Ḥayyim is singled out on f. 304v. The name of the masorete, Samson, was singled out several times (f. 92r, f. 105v, etc.).

Owners: Joseph of Chalon-sur Saône חלק יוסף דקאלון (p.1). On f. 402 a deed of sale in which the names of the owners were erased. The manuscript was sold on Thursday, 17 Sivan 5062=1302 in נואין (perhaps Nouan or Noyon) for 18 Tournois pounds (livres) and the deed was signed by the witnesses חיים ב"ר שלמה זכרון עדות שהיתה: Elijah b. Ḥayyim אליהו ב"ר חיים זצ"ל and Ḥayyim b. Solomon נבתוי"א בפנינו חתומי מטה בחמישי בשבת בשבעה עשר יום לירח סיון שנת חמשת אלפים וששים ושתים לבריאת עולם למנין שאנו מונין כאן בנואין מתא איך בא לפנינו ... והודיתי הודאה גמורה שמכרתי לו חומש זה שלם תרגום בתוכו וחמש מגלות והפטרות ואיוב הכל בכרך אחד בערך שמנה עשר ליטר' מטבע טורנייש ...

Kennicott 485.

Urb. ebr. 4

203 ff. (1–202 + <1 blank>). Parchment. 390 × 342 (240 × 230) mm. Three columns. Quaternions. <Spain>, 13th century. Sephardic square script.

[נביאים ראשונים] Former Prophets. Includes Joshua (ff. 9v–37r), Judges (ff. 37v–64v), Samuel (ff. 64v–131v) and Kings (ff. 131v–202r). With vowel points and accents, Masorah Magna and Parva. On a separate quire (ff. 1v–8r) the scribe and the masorete added various masoretic texts in minute writing, partly in red ink, within decorated frames of verses from Psalms written in large square script. The Masorah at the beginning of the manuscript and in the margins is sometimes written in elaborate micrography to form animal figures and other designs. Between Joshua and Judges and between Judges and Samuel the micrography forms large figures of animals.

Owner (f. 1r): Menahem b. Aaron Volterra bought the manuscript together with other books from the heirs of Joseph of Tivoli שלי מנחם יזי"א בכ"מ אהרן תנצב"ה איש בולטירא קניתיהו עם ספרי' אחרים מיורשי כמ"ר יוסף דטיבולי ע"ה... נערך עשרה פ"ר (ten florins) an evaluation of the manuscript is marked

Kennicott 492.

יהודה בר' יצחק נ"ע הסופר והמנקד ואמיץ כל הקורא בו ונשלם בשנת ה' אלפים ונ"ג לבריאת עולם. Perhaps the copyist is the scribe by the same name who copied most of MS Soissons, Bibliothèque municipale 4407, in 1289 (cf. *Manuscripts médiévaux en caractères hébraïques*, I, 14).

Owners (f. 1r): Shabbetai b. Moses the physician bought the manuscript in Corneto together with two other books from his brother [half-brother?] Abraham b. Joab 'אחר' ספרי' עם ב' בכ"ר יואב ז"ל כמו שיש לי שטר ... מר' אברהם אחי יז"י בכ"ר יואב ז"ל כמו שיש לי שטר ... The same owner recorded the acquisition of MS Urb. 5 and MS Munich, BSB hebr. 232 when a library was divided among his brothers and himself in 5178=1418. This MS may have belonged to the same library. Another, partly illegible entry mentions Benjamin b. Moses, Menahem and Benjamin Deodato [=Nethanel?] and other names: בנימן ישראל [בכ"מה"ר משה נ"ע] יצחק יש"ר פצירילו יז"י ר' עמנואל הנקרא [...] מנחם דיודטו, בנימן דיין[דטו]. On ff. 224v there are additional owners' entries. Shabbetai b. Avigdor sold the manuscript for 2 florins to Abraham b. Isaac b. Nethanel מודה אני שבתי בכ"ר אביגדור מב"ע כי אני מכרתי זה התהלים בשכר ב' פרחים לר' אברהם בר' יצחק יש"ר בכ"ר נתנאל נ"ע השם יזכיהו להגות בו הוא זרעו וזרעו עד סוף כל הדורות ועלי לפצותו מכל דין וערער וקיים עליו דכתי' שנ' לא ימוש ספר התורה הזה מפיך אמן שלי שבתי ב"ר מב"ע Menahem b. Aaron Volterra who purchased the manuscript from his brother Abraham together with other manuscripts on January 10, 5208=1448 'אחר' י' מנחם בכ"ר אהרן תנצב"ה מבולטירא קניתייהו מהנ' אברהם אחי עם ספרים אחר' י' ינרו ר"ח וקבל כל המעות מידי ביום הנז' ולתוספת ראייה יחתום שמו למטה כתיבתו מודה אני אברהם בכ"מ אהרן תנצב"ה הנז' כל הכתוב לעיל ולכן חתמתי שמו פה ביום הנז' Menahem Volterra also purchased MS Urb. ebr. 5 from his brother on the same date. On the same page an owner recorded the death of his wife in 5126=1366.

Kennicott 497.

Urb. ebr. 7

132 ff. (<2> blank flyleaves + 1-130; last quaternion blank fly quire). Parchment. 145 × 100 (77 × 54-58) mm. Quinions. Naples (Italy), 1469. Sephardic square script.

[תהלים] Psalms (ff. 1v-122r). Divided into 149 Psalms. With vowel points and accents. The beginning of each Psalm is decorated and the beginnings of the Books (ff. 1v, 33r, 57v, 75v, 90v) are supplied with sumptuously ornamented frames with rosette and floral decors interspersed with animals and birds.

Copied by Isaac b. Moses ibn Arragel (al-Ragil) the Spaniard for Shabbetai איש נשמר and completed on Tuesday, 8 Adar 5229=1469 in Naples. Colophon (f. 122r): אני יצחק בן החכם ר' משה ה' אלראגיל ספרדי כתבתי זה התהלים ליקר הנכבד ר' שבתאי איש נשמר השם יזכהו להגות בו הוא זרעו וזרעו עד עולם ככתוב לא ימוש ספר התורה הזה מפיך ומפי זרע זרעך אמר י"י מעתה ועד עולם. והיתה השלמתו יום שלישי שמנה ימים לחדש אדר שנת רכ"ט לפרט האלף הששי בעיר נאפולי. The same scribe copied a Bible in Toledo in 1456 (now in a private collection). Perhaps he was the son of Moses Arragel who translated the

Alba Bible in the Liria Palace in Madrid (1422–1433). It is possible that the patron who commissioned the manuscript, Shabbetai איש נשמר בכ"ר משה Moses who issued permits to perform ritual slaughter in the years 5233–5234=1472/3–1474 preserved in MS Oxford, Bodleian Library Opp. Add. Qu. 78.

Owners: Raphael רפאל אח"י (entered twice on f. 1r); Judah b. Benjamin acquired the manuscript when a family library was divided among brothers on 2 Iyyar 5259=1499 אחיו עם כשחלק ז"ל בנימין ב"ר בכמ"ר ב' אייר רנ"ט (f. 1r). According to records in other manuscripts Judah b. Benjamin acquired MSS Parma, Biblioteca Palatina Parm. 2897 and 3293 and Rome, Biblioteca Nazionale Or. 55 in the same way and on the same date that he acquired this manuscript. At the end of the manuscript family records from the years 5244–5322=1484–1562. A daughter Laura was born on 23 Adar I 5244=1484 (f. 130r), Graziana, wife of Eliav אליאב ... גראציאנה אשת records the marriage of her daughter Brunetta ברוניטה to Hallela b. Barukh of Città della Pieve הללה ב"ר בכ"מ ברוך זלה"ה תושב ציטטה דפיבי in Kislev 5297=1536 (f. 128v) and the marriage of Beata daughter of Eliav b. Judah of Aquila, a resident of Sulmona ביאטה בת המפואר כמ"ר אליאב נ"ע בכמ"ר יהודה זצ"ל מאקויליה תושב סלמונה to Benjamin b. Joseph Arignano of Rome יוסף בכ"ר יוסף יצ"ו מאריניאנו תושב רומא on Adar II 5299=1539. On the bridegroom Benjamin b. Joseph Arignano of Rome (f. 129r) cf. MS Neof. 2. On f. 1v a family shield.

Kennicott 500. *Visual Testimony*, no. 43.

Urb. ebr. 8

273 ff. (<1> + 271 + <1>). Parchment. 248 × 183 (157–161 × 103–104) mm. Quinions. <Italy>, 1371. Italian semi-cursive script.

[רש"י] Commentary on the Pentateuch by Solomon b. Isaac (Rashi). With glosses inserted into the text quoting Joseph Kara ר' יוסף קרא זצ"ל (f. 38r), R. Leon פירש זצ"ל ליאון זצ"ל (f. 41r), Simeon b. Joseph [=Joseph b. Simeon Kara?] פירש זצ"ל (f. 42r), Isaiah [di Trani] ז"ל (f. 51r), R. Nathan נתן בשם ר' (f. 54v) and R. Meir the teacher of the scribe or the glossator מפי מורי ה"ר מאיר נר"י (f. 78v). In the margins other hands added glosses, additions and commentaries, some of them *gematriot*. One of the notes is signed Immanuel עמונאל (f. 155r). In a note on f. 139v Isaac of Perugia מפרושא is mentioned. On f. 113v a drawing of a candelabrum (*menorah*).

Copied by Solomon b. Elia for his brother Aaron who paid for the copy which was completed on Tuesday, 17 Tevet 5131=1371 (in 5131, the 17th Tevet fell on a Sunday!). Colophon (on an unfoliated page after f. 271): נשלם פירוש חומש אשר פירש המאור הגדול רבינו שלמה זצ"ל ונגמר בשלישי בשבת בשבעה עשר לירח טבת שנת חמשת אלפים ומאה ושלושים ואחד לבריאת עולם ונכתב על ידי שלמה בכ"ר אליא יש"ר וכתבתיו למ"ר אהרן אחי ... ושכר טורחי קבלתי מידו משלם.

Owners: On the recto of an unfoliated page before f. 1, Menahem b. Aaron Volterra signed his name [איש וולטין] בכמ"א אהרן תנצב"ה and on the

verso his son[?] Eliezer מוולטירא ישר"א בכמ' מנחם ישר"א. At the top of the recto page an evaluation of the manuscript, is marked (five florins) 'נערך ה' פר'. Other entries by owners were erased and are illegible.

Urb. ebr. 9

102 ff. (<2 flyleaves> + 97 + <3> blank unfoliated leaves from the last quire). Parchment. 233 × 171 (136 × 112) mm. Quinions. <Italy>, early 15th century. Italian semi-cursive script.

[פירוש התורה לרמב"ן] Moses b. Naḥman's commentary on Pentateuch. Heading: מה שישד הרב הגדול רבינו משה בר' נחמן זצ"ל. On ff. 1r–2v a poem by the author sent to his relative Jonah Gerondi, beginning לי יזעקו רעי ולי ישאלו. At the end of the poem: מאה בתים שעשה הרב ר' משה בר' נחמן שיחיה לשלחם למורי הרב ר' יונה קרובו. In the margins of f. 32r: Abraham ibn Ezra's short commentary on Exodus iii:13. In the margins of ff. 43r–44r: Abraham ibn Ezra's short philosophical work *Arugot ha-Ḥokhmah u-Pardes ha-Mezimah* beginning יען אשר ראיתי כי הר"מ ב"ן ז"ל דבר הנה מקדמות העולם וחדושו כתבתי כאן ערוגת החכמה ופרדס החכמה לר' אב"ע ז"ל.

Urb. ebr. 10

163 ff. Paper. 240 × 165 (160 × 100) mm. Eight-bifolia quires. <Provence?>, ca. 1400 (watermarks similar to Briquet no. 2565 dated 1397). Sephardic cursive script.

[פירוש רלב"ג על ספר בראשית] Commentary on Genesis by Levi b. Gershom. A later hand added the title on f. 1r: לוי בן גרשום פירוש על ספר בראשית. First edition Mantua ca. 1476. Used for variants in the edition by B. Branner et al. (Ma=aleh Adumim 1993).

Owner: Menahem b. Aaron Volterra מבולטירא. שלי מנחם יזיי"א בכמ"ר אהרן נבתייא. At the top of the recto page the evaluation of the manuscript is marked (one florin) 'נערך א' פרח.

Urb. ebr. 11

235 ff. (<1> + 1–234; ff. <1>, 91–92 blank). Parchment (outer and inner bifolia of each quire) and paper. 232 × 155 (172 × 100) mm. Eight-bifolia quires. <Spain>, 1303. Sephardic semi-cursive script.

[פירוש נביאים ראשונים לרד"ק] David Kimḥi's commentary on the Former Prophets. Includes Books of Joshua (ff. 1r–41r), Judges (ff. 41r–80v) and Samuel (ff. 83r–234r).

Copied by two scribes. The first part (ff. 1–80) was copied for Anatolio b. Ḥalafta by Solomon b. Daniel who pointed out his name, Solomon, on ff. 56r, 72r and 72v, and who completed the copy on 12 Kislev 5064=1303. Colophon (f. 80v): אני שלמה בר' דניאל כתבתי זה הספר לר' אנטוליו בר' חלפתא יצ"ו בי"ב בכסליו שנת ס"ד לפרט ליל של שני. The rest of the manuscript was copied by another hand on separate quires in a

comprising 208 folios, may have been bound in a separate volume that is now missing and probably included commentaries on other books of the Bible.

Copied by David b. Abraham and completed on Tuesday, 5 Sivan 5054=1294. The name of the scribe was scraped off in the colophon. In all probability his first name was David, a name singled out many times in the text (ff. 1v, 6v, 72r, 128r, 147v, etc.) and his father's name, Abraham, is barely legible. Colophon (f. 286r): אני [דוד בן אברהם] כתבתי זה הפרוש מר' דוד קמחי וסיימתיו בשלישי בשבת בחמשה ימים לירח: סיון שנת חמשת אלפים וחמשים וארבע לפרט.

Owners: Menahem b. Aaron Volterra 'מאנחם יזי"א בכ"מ אהרן ... מוולטיר' and by another hand in a calligraphic script 'מאנחם ישרו"א בכ"מ אהרן נבתי"א מבולטיר' (f. 1r), Elijah and Joab 'אליהו ויואב' (f. 286v).

Urb. ebr. 14

159 ff. (157 + <2> blank). Parchment (outer and inner bifolia of each quire) and paper. 290 × 217 (207–216 × 170–173) mm (parchment folios of smaller size). Two columns. Varied quiring. <Spain>, 1317. Sephardic semi-cursive script.

[פירוש תרי עשר, ישעיה וירמיה לרד"ק] Commentary on Minor Prophets (ff. 1v–55r), Isaiah (ff. 55v–115r) and Jeremiah (ff. 115r–157v) by David b. Joseph Kimḥi. First edition Guadalajara, 1482.

Copied by Nehemiah who signed his name at the beginning of a long gloss in the margin of f. 142v 'נחמיה הסופר נ"ל'. The scribe also singled out his name on f. 50r. The commentary on the Book of Amos was completed in Nisan 5077=1317. Colophon (25r): בניסן עת גאלה שנת יתן ע'ז' למלכו סיימתי ספר עמוס.

Owner (f. 1r): Menahem b. Aaron Volterra bought the manuscript in Cagliari in 1424/5 'שלי מאנחם יזי"א בכ"מ אהרן תנצב"ה מבולטיר' ... קניתיהו ... בעיר קלייארי אשר באי סרדיניא 1424/5 and by another hand in a calligraphic script: 'של מאנחם יזי"א בכ"מ אהר' נבתי"א מבולטירא.

Urb. ebr. 15

192 ff. (<1> + 1–189 + <2>). Parchment (outer and inner bifolia of each quire) and pre-watermarked paper. 225 × 159 (159 × 97) mm. Eight-bifolia quires. <Spain>, ca. 1300. Sephardic semi-cursive script.

[פירוש יחזקאל לרד"ק] Commentary on Ezekiel by David b. Joseph Kimḥi. Includes the verses beginning מראות אלהים נשגבו and the author's preface (ff. 1r–2r), both printed only in the first edition (Guadalajara, 1482).

Owners: Menahem b. Aaron Volterra whose name was written by another hand in a calligraphic script 'מאנחם ישרו"א בכ"מ אהרן נבתי"א מבולטיר'; Aaron b. Joab 'זה הספר מימני אשטרוק בוניאק צבי אטרק בוניאק' (f. <1>r); David b. Makhir sold the manuscript to Samuel ha-Kohen for six dinars and eight pieces in Barcelonan coins 'דוד מודה אני שמכרתי זה הספר שהוא פירוש יחזקאל מר' דוד (recto of last unfoliated folio). Another partial copy on the facing page.

Urb. ebr. 16

308 ff. Paper. 225 × 150 (147 × 88) mm. Varied quiring. <Spain or Provence>, ca. 1400 (watermarks similar to Briquet no. 3278 dated 1395–1402). Sephardic semi-cursive scripts.

[פירוש תהלים לרד"ק] Commentary on Psalms by David b. Joseph Kimḥi. The full version. First edition [Bologna] 1477. Includes the author's introduction (beginning missing).

Written by two hands; the second one, which first appears on ff. 59r–62v, line 5, is more current - sometimes cursive - and replaces the first hand in considerable parts of the manuscript.

The manuscript is stained and many pages are illegible.

Urb. ebr. 17

279 ff. (<5> blank flyleaves + 1–273 + <1> blank flyleaf; ff. 121v–123v, 236–244 blank). Parchment. 226 × 147 (146 × 80–92) mm. Quinions. <Italy>, ca. 1435. Italian semi-cursive script.

1. Ff. 1r–154r; 245v–273v: [פירוש משלי והמגילות לרלב"ג] Levi b. Gershom's commentaries on Proverbs משלי ספר פירוש ספר (ff. 1r–102r), Ruth לוי בן מגלת רות (ff. 108v–121r), Esther לוי בן גרשם (ff. 103v–108v), Ecclesiastes באור קהלת (ff. 124r–154r) and Canticles חבור שיר השירים (ff. 245v–267v). First editions: Proverbs - Leiria 1492; Scrolls - Riva di Trento 1560.
Ff. 245v–273v in a different script.
2. Ff. 154v–160r: [פירוש המגילות לרש"י] Solomon b. Isaac's (Rashi) commentaries on Esther מגלת רות מרביני (ff. 154v–157v) and Ruth מגלת רות מרביני (ff. 158r–160r). First edition Bologna[?] 1477.
3. Ff. 160r–192v: אברהם הלוי בר יצחק תמ"ד Abraham b. Isaac Tamakh's commentary on Canticles. First edition Sabbioneta 1558/9. Used for variants in the critical edition by L.A. Feldman (Assen 1970).
4. Ff. 193r–204r: [כפות כסף] מגילת איכה מהחכם ר' יוסף אבן כספי זלה"ה והיא הכף השנית: Joseph b. Abba Mari Kaspi's commentary on Lamentations, the second part of the author's *Kappot Kesef*. First edition in I.S. Reggio's collection of letters, *Iggerot Shadal*, ii (Vienna 1836), pp. 45–61.
5. Ff. 204v–235v: ספר צפוני שיר השירים לר' אברהם קצת זלה"ה *Sefer Zefunei Shir ha-Shirim*, commentary on Canticles by Abraham קצת.

Copied by Elia b. Joseph [of Sezze] in צביטה דוקט. Colophon (f. 235v): נשלמו צפוני שיר השירים שבה לאל שהוא משפיל ומרים על ידי אלייא בכ"ר יוסף ז"ל פה בעיר צביטה דוקט ברוך הנותן לכוח. Elia b. Joseph copied MS Parma, Biblioteca Palatina Parm. 3145 in 1432/3. Ff. 245v–267v, line 16 by another hand.

Owners: Joseph b. Abraham b. Jekuthiel Tam, Elijah b. Joab b. Elijah the

physician of the Sommo family of Rome שלי יוסף יזי"א בכמ"ר אברהם זל"ה בכמ"ר יקותיאל ת"ם אליהו הנבי"א בכמ"ר יואב לב"י מב"ע בכמ"ר אליהו הרופא ז"ל מעיר רומא רבתי ממשפחת הסוימי (f. <2>v). On f. <3>r he listed the contents of the manuscript and signed his name as Joseph b. Abraham of Tivoli שלי יוסף יזי"א בכ"ר ... אברהם זל"ה מטיבולי. On this owner cf. MS Urb. ebr. 32. Menahem b. Aaron Volterra signed his name on f. <3>r [רה] איש וולטי and recorded the evaluation of the manuscript, four florins נערך ד' פר' On f. <1>v he signed his name in a cursive Sephardic script ... שלי מנחם מוולטירא and in Italian *questo libro si è mio cioè io manouello da volterra*.

Urb. ebr. 18

108 ff. Parchment. 256 × 191 (161 × 108) mm. Quinions. Northern Italy[?], 1396. Sephardic semi-cursive script.

[פירוש ס' איוב לרלב"ג] Commentary on Job by Levi b. Gershom. With the author's colophon from 23 Tevet 5086=1326 של שנת בכ"ג לירח טבת של שנת 5086=1326. First edition Ferrara 1477.

Copied by Zerachiah b. Judah for Solomon b. Mattathias and completed on 27 Shevat 5156=1396. Colophon (f. 108r): ותכל מלאכת עבודת הקדש בכ"ז ימים לחדש שבט שנת קנ"ז על ידי זרחיה ב"ר יהודה יצ"ו וכתבתיו אל השוע ... מ"ר שלמה בכ"ר מתתיה ז"ל

The type of parchment and composition of quires indicate that the manuscript may have been copied in northern Italy.

Urb. ebr. 19

147 ff. (<1> + 145 + <1>). Parchment (outer and inner bifolia of each quire) and paper. 210 × 143 (145 × 89) mm. Eight-bifolia quires. Padua (Italy), 1402 (or shortly earlier). Sephardic semi-cursive script.

פירוש איוב ודניאל אל החכם הפילוסוף ר' לוי ב"ר גרשום הנקרא מאישטרי ליאון דבניולש זכר צדיק Commentary on Job and Daniel by Levi b. Gershom. First edition of Job - Ferrara 1477, of Daniel - Rome ca. 1470.

Copied by Pinhas b. Salameh Lunel. Colophon (f. 145v): ... והנה נשלם פירוש דניאל ... מעשה ידי פינחס ב"ר שלמיה לונל. The same scribe copied about ten manuscripts in northern Italy, mostly without dated colophons (Cf. MSS Urb. ebr. 26 and 28). The earliest dated manuscript he copied was in 1397. MS Parma, Biblioteca Palatina Parm. 2687 was copied in Padua in 1398. This manuscript seems to have been produced in Padua in 1402 or earlier as attested to by the document written by the scribe recording the sale of the manuscript on 22 Elul 1402 to Vidal Rossel in Padua מודה אני החתום למטה מודעה ברורה לר' וידאל רושיל שמכרתי לו זה הספר Vidal Rossel in Padua מכתובת ידי בסך שני דוקאט' ימים וטובים ... ביום שנים ועשרים באלול שנת קס"ב כאן בפדואה כתבתי שמי פה ... פינחס ב"ר שלמיה לונל

On the verso of the last, unfoliated leaf two owner's entries. Barukh Comti (Comati?) sold the manuscript to Nathan b. Meshullam the physician in Perugia

Urb. ebr. 21

160 ff. (<1> + 1–159). Parchment. 246 × 175 (157 × 96) mm. Two columns. Quinions. <Italy?>, 1405. Sephardic semi-cursive script.

Minḥat Yehudah. Supercommentary on Solomon b. Isaac's (Rashi) commentary on Pentateuch. Compiled from the writings of the Tosafists by Judah b. Eliezer in the presence of his teacher, Eliakim b. Menahem לפני מורי הרב דעת זקנים Fuller and more accurate than the edition printed in (Leghorn 1783), but not identical with the redaction which I. Levi described in "Quelques manuscrits du 'Minhat Yehouda' de Juda b. Eliézer." *REJ*, 1 (1905), pp. 45–52. On f. 159v a colophon similar to the one published by Levi (*ibid.*, p. 51), but the date is 5043=1282/3 and not 5073 as in Levi's source and other manuscripts.

Copied by Joseph b. Zerachiah b. Joseph ibn Janah for Moses b. Joseph of Spire and completed in Nisan 5165=1405. Colophon (f. 69r): ואני יוסף ב"ר זרחיה בן החסיד ר' יוסף זלה"ה אבן גנאה כתבתיו לכמה"ר משה בן החבר ר' יוסף דאשפירא זצ"ל וסיימתיו בירח ניסן בשנת והיית לקהל עמים. On ff. 133r, 141v and twice on f. 142v the name Mas=oud is singled out. The quinions begin with the flesh-side of the parchment, indicating that the manuscript was probably produced in Italy.

Owner (f. <1>v): Menahem b. Aaron Volterra איש וולטי. At the top of the same page an evaluation of the manuscript is marked (six florins) נערך ו' פר. On the recto of the same folio many jottings, among them the name of another owner, Solomon b. Joshua יהושע זצ"ל.

Urb. ebr. 22

69 (66 + <3>; ff. 18v–30v, <1–3> blank.). Parchment (outer and inner bifolia of each quire) and paper. 217 × 147 (142 × 92; ff. 35–53: 141 × 81) mm. Eight-bifolia quires. <Italy>, 1433. Italian semi-cursive script.

1. Ff. 1r–64r: [פירוש התורה ליעקב בן שבתאי] Commentary on the Pentateuch by Jacob b. Shabbetai. Mainly a supercommentary on Solomon b. Isaac's (Rashi) commentary.
2. Ff. 65r–66r: Ethical treatise in rhymed prose by Eliezer, the brother of Avigdor b. Elijah Kohen-Zedek ייסד מה"ר אליעזר אחיו של ה"ר אביגדור כהן צדק נר"ו. End missing. Printed in ליקוטי הפרדס (Venice 1519).
3. F. 66v: שערין שחבר החכם האמתי ר' יהודה בר' משה בר' דניאל, והם פתיחות והקדמות אל ביאור: Chapters on prophecy in the Bible by Judah Romano. Cf. G.B. Sermoneta, "Prophecy in the writings of R. Yehuda Romano." *Studies in Medieval Jewish History and Literature*, ii (1984), pp. 337–374 (previously published in Hebrew in *Daat*, viii, 1982). Only the beginning of the work (chapters i–iv) is extant in this manuscript.

Copied in 1433. No. 1 was completed on 29 Iyyar 5193=1433. The name of the scribe, who copied the manuscript for his own use, was rubbed out but it was

probably Isaac, the name singled out on f. 2r. He may well be Isaac b. Jekuthiel Tam who copied MS Florence, Biblioteca Medicea Laurenziana Plut. I,50 several weeks earlier (on 16 Adar II). The handwriting in the two manuscripts is identical. Colophon (f. 64r): תם ביאור מפירוש הרב רבי שלמה מכל התורה כלה חברו החכם ר' יעקב בר' שבתאי ז"ל נשלם ע"י [...] זלה"ה כ"ט באייר שנת ה' אלפ' וקצ"ג לבריאת עולם הנה אכתוב כל הספרי שאשים בב"ה שהם מכמ"ר יצחק דודי זי"א מטיבולי ירשי כמ"ר יצחק [of Tivoli?] מנחם וולטירא [b. Aaron] Volterra ורשי כמ"ר יצחק [of Tivoli?] ע"ה. At the top of the same page an evaluation of the manuscript is marked (one florin) נערך א' פר.

Urb. ebr. 23

362 ff. (1–217, 217^a–361). Parchment. 257 × 186 (166–170 × 107–109) mm. Quaternions and senions. <Ashkenaz>, 1347. Ashkenazic semi-cursive script.

1. Ff. 1v–296v: [מורה נבוכים] Moses b. Maimon's philosophical treatise *Guide of the Perplexed* in the Hebrew translation of Samuel ibn Tibbon, with the translator's preface. At the beginning a list of the chapters in the three parts of the *Guide*. First edition Rome, before 1480. On f. 4r the verses מה; בינו בד[ע]ת משה and בערו הבוערים אמת מורה אמת קרך ככינור.
2. Ff. 296r–305r: [פירוש מעשה בראשית לרד"ק] David Kimḥi's philosophical-allegorical commentary on Genesis (ii:7–v:1) dealing with Creation. Begins עתה אשוב לפרש הנסתר אשר מפסוק ויצר ה' אלהים את האדם. Edited from other manuscripts by L. Finkelstein in an appendix to his *Commentary of David Kimhi on Isaiah* (New York 1926).
3. Ff. 305v–318r: [פירוש פרק חלק לרמב"ם] Moses b. Maimon's commentary on Mishnah Sanhedrin chapter x, in an anonymous translation from the Arabic original attributed by various authorities to Judah al-Ḥarizi or Samuel ibn Tibbon. Cf. MS Neof. 11,1. First printed in the Naples 1492 edition of the Mishnah.
4. Ff. 318r–331r: הא לך אגרת תחיית המתים. His treatise on resurrection, *Iggeret shel Tehiyyat ha-Metim* or *Maḥamar Tehiyyat ha-Metim*, translated from the Arabic by Samuel ibn Tibbon. Cf. MS Vat. ebr. 251,2.
5. Ff. 332r–361v: [פירוש המלות הזרות] *Perush ha-Millot ha-Zarot*. Samuel ibn Tibbon's explanation of philosophical terms in Moses b. Maimon's *Guide of the Perplexed*. First printed in the Venice 1551 edition of the *Guide*. J. Even-Shemuel edited the text from early editions and a few manuscripts in the Jerusalem 1946 edition of the *Guide*.

Copy completed on Sunday, 10 Sivan 5107=1347. The name of the scribe, Solomon שלמה, was singled out on ff. 10r, 33v and 177r. Colophon (f. 296r): נשלם ביום ראשון בעשרה ימים לירח סיון שנת חמשת אלפים ומאה ושבעה לאלף הששי

Owners entries on f. 1r. A deed records the sale of the manuscript on Friday, 28 Iyyar 5144=20 May 1384 by Benjamin, a resident of Fano, son of David of Civitanova to Abraham, a resident of Imola, son of Elia for the sum of nine and a half ducats 'מעידים אנו חתומי מטה מה שהיה בפנינו בששי בשבת כ"ח ימים לירח אייר שהוא כ' במייו שנת חמשת אלפים מאה וארבעים וארבעה לבריאת עולם למנין שאנו רגילין למנות בו איך ר' בנימן יש"ר הדר בפאנו בכ"ר דוד ז"ל מצביטא נובא מכר זה הספר למר' אברהם יש"ר הדר באימולא בכמ"ר and יקותיאל בכ"ר שלמה זצ"ל Witnesses: Jekuthiel b. Solomon and Benjamin b. Isaac זלה"ה יצחק זלה"ה ... בנימן ... בכמה"ר יצחק זלה"ה [שלמה] בכ"ר אברהם ז"ל Abraham b. Isaac ז"ל יצחק ז"ל and Menahem b. Aaron Volterra who purchased the manuscript in Ravenna שלי מנחם יזיי"א בכ"מ אהרן תנצב"ה דבולטירה קניתיהו בראווינא נערך ד' פר' (four florins) 'נערך ד' פר'.

Urb. ebr. 24

80 ff. (76 + <4>). Paper. 198 × 133 (145 × 80) mm. Eight-bifolia quires. <Provence or Spain>, early 15th century. Sephardic semi-cursive script with cursive shape of letters.

[עמודי כסף] *Ammudei Kessef*, mystical commentary by Joseph b. Abba Mari Kaspi on Moses b. Maimon's *Guide of the Perplexed*. The scribe copied only until the commentary on Part iii, chapter 51, adding at the end עד כאן. Minor variations from the first edition עמודי כסף ומשכיות כסף (Frankfurt 1848).

Owner (f. 1r): Menahem b. Aaron Volterra 'שלי מנחם יזיי"א בכ"מ אהרן תנצב"ה איש וולטי' At the top of the same page the evaluation of the manuscript, a half-florin, is marked נערך חצי פר'.

Urb. ebr. 25

152 ff. (<1> + 1–151; ff. <1> and 63–73 are ruled but blank). Parchment. 222 × 173 (152 × 106) mm. Quinions. <Italy>, 14–15th century. Italian semi-cursive script.

[משנה תורה (מדע, אהבה)] Moses b. Maimon's *Mishneh Torah* (*Sefer Madda, Ahavah*). Includes the author's introduction at the beginning. On f. 151v: Psalms i:1–iii:1.

The acrostic of the name of the scribe Menahem is pointed out on ff. 12r and 147v.

Urb. ebr. 26

246 ff. (<2> + 1–244). Parchment (outer bifolia of each quire) and paper. 225 × 142 (160 × 95) mm. Nine-bifolia quires. <Northern Italy (Padua?)>, ca. 1400. Sephardic semi-cursive script.

[פירוש מורה נבוכים מאת משה רבוביני] Commentary on Moses b. Maimon's *Guide of the Perplexed* by Moses b. Joshua Narboni. Edited from a manuscript in the Nationalbibliothek in Vienna by J. Goldenthal (Vienna 1852). On f. 67v, at the

end of the first part, a colophon by the author stating that this part was completed in Burgos in the middle of Adar 5129=1369 נשלם פירוש החלק הראשון במהמורה והשלמתיו בבורגוש בעשור אמצעי לחדש אדר שנת קכ"ט. The date however, is erroneous, for in other manuscripts and in the colophon at the end of the work the date is 5122=1362. The author's colophon at the end (f. 242r) states that the commentary was completed on 3 lyyar 5122=1362 in Soria נשלם פירושו זה יום שלישי למחצית חמשת אלפים ומאה ועשרים ושנים ליצירה פה שורייה לחדש אייר שנת חמשת אלפים ומאה ועשרים ושנים ליצירה פה שורייה.

The manuscript was undoubtedly transcribed by Pinḥas b. Salamiah Lunel who copied MSS Urb. ebr. 19 and 28 as well as several other manuscripts in northern Italy between 1397 and 1402. Ff. 47r–50r and 54v–69v were copied by another hand using a less cursive script.

On f. 243v a formula for refining silver quoting the commentary by Moses b. Maimon on the Mishnah (Ḥullin vi:7) and on f. 244r a short list of words (linguistic terms?) in Italian. Owner (on the recto of an unfoliated parchment leaf at the beginning of the manuscript): Menahem [b. Aaron] Volterra שלי מנחם מבולטירא. At the top of the same page the evaluation of the manuscript, two florins, is marked 'נערך ב' פר'. On the verso a note by Joseph b. Benjamin on the purchase of the manuscript from Solomon of Castello ב"ר יזיי"א ב"ר יוסף השלי"ט יזיי"א ב"ר יוסף ב"ר יוסף. בנימין ז"ל מהגב' ... שלמה ב"ב יזיי"א מקשטילו. On Joseph b. Benjamin cf. MS Urb. ebr. 27.

Urb. ebr. 27

184 ff. (<1> + 1–183). Parchment. 255 × 215 (155 × 137) mm. Quaternions. <Ashkenaz>, mid-14th century. Ashkenazic semi-cursive script.

Isaac b. Joseph of Corbeil's *Sefer Mizvot Katan*. According to the author's colophon the title of the work is *Ammudei Golah*. First edition Constantinople ca. 1510. With glosses by Perez b. Elijah. The form of the *get* (divorce bill) is dated Wednesday, 19 Tevet 5040=1280 in Corbeil ברביעי בשבת בתשעה עשר יום לירח טבת שנת חמשת אלפים וארבעים לבריאת עולם למנין שאנו מנין כאן בקורבויל מתא (f. 64r) but on f. 64v the date is Wednesday, 19 Kislev 5008=1247 in Bray-sur-Seine ברביעי בשבת בתשעה עשר יום לירח כסליו שנת חמשת אלפים ושמנה לבריאת עולם מתא בבראי מתא. The same date in 5008 and the same place are found in several other manuscripts of this work (MSS Parma, Palatina Parm. 1940; New York, J TSA Rab. 651 and others). At the beginning of the manuscript an unfoliated leaf on which the author's letter preceding the work was copied on the recto side זאת איגרת רבינו יצחק מקורביל יצחק. The text of the letter was erased and some halakhic notes were written over part of the erased text. The verso includes some notes on laws of prayer in a more cursive hand, headed כתי רבינו יהודה. There are corrections between the lines and additional glosses and notes by the scribe and by a different hand in the margins. Among the authorities quoted in the notes in the margins are Jehiel b. Joseph of Paris תי' רבינו יחיאל ז"ל אומ' (f. 5v), ע"כ אמ' רבי' יחיאל בר' יוסף (f. 72r in the hand of the scribe) and the teacher of the glossator, Isaac b. Isaac יצחק בן הר' יצחק (f. 27v).

Owners: On a piece of parchment pasted to the verso of the flyleaf at the end of

first nine quires are similar to Briquet no. 3189 dated 1347; one of the watermarks on the following pages is similar to no. 7497 dated 1354.

Owner (f. 1r): Menahem b. Aaron Volterra מבולטי'א אהרן נתבוי'א שלי מנחם ישר'ו בכמ"ר אהרן נתבוי'א מבולטי'א. The same owner added a note stating that he had purchased the manuscript together with a commentary on the Pentateuch and Prophets by Rashi from Samuel b. Meir de Sauves (possibly the son of the prolific copyist Meir b. Samuel de Sauves) through the agency of Isaac א' אהרן קניתי'הו עם א' Isaac א' אהרן קניתי'הו עם א' פירוש מרבנו שלמה על כל התורה ונביאי' מה"ר שמואל ישר'ו בכ"מ מאיר דשלוויש וקבל המעות ע"י ה"ר יצחק י"ץ פטרוני. At the top of the same page the evaluation of the manuscript, one florin is marked א' פר. נערך א' פר. At the end of the manuscript an owner noted the dates of births of his daughter in 5168=1408 and his son in 5174=1414.

Urb. ebr. 30

182 ff. (<1> + 1-179, <2>); at the beginning, before the unfoliated leaf belonging to the original manuscript, a parchment folio and 2 paper ff. were added). Paper. 218 × 146 (151 × 83) mm. Eight-bifolia quires. <Spain>, mid-14th century. Sephardic semi-cursive script.

Moses b. Maimon's *Book of Precepts* (*Sefer ha-Mizvot*), translated by Solomon b. Joseph ibn Ayyub. The translation was completed in Beziers in Nisan 5000=1240 according to the translator's colophon (f. 179r): נשלמת[!] העתקת הספר הזה בחדש ניסן שנת חמשת אלפים ליצירה והעתקתיו אני שלמה בר' יוסף בן איוב הספרדי ז"ל במדינת בדירש.

Owners (on the blank pages at the beginning): Menahem b. Aaron Volterra שלי מנחם יזיי"א בכ"מ אהרן תנצב"א איש בולטי'א. At the top of the same page the evaluation of the manuscript, two florins, is marked ב' פר'. Solomon purchased the manuscript from Solomon b. Uzziel שלי שלמה קניתי'ו ממעותי פריבטו ממ"ר שלמה בכ"ר Obadiah b. David purchased the manuscript from Menahem b, Moses on 2 Sivan 5165=1405 [...] בכ"ר דוד [...] מכמ"ר [...] מנחם יזיי"א בכמ"ר משה רבי' ע"ה ב' בסיון ש'קס"ה. On f. 1r additional owners' entries: Moses d'Estella משה דאשטלא; Nathan b. Joseph ז"ל יוסף ז"ל listed books that he had loaned to Solomon Dayan דיין שלמה ליד מ"ר, a siddur loaned to Jekuthiel [Elijah b. Joab] of Tivoli, owner of MSS Urb. ebr. 11, 12, 17, 32 and 55 לזיכ' כי יש לי עוד הנחתו בפקדון ליד מר' שלמ' הנז' ד' ספר' נצרים and four additional books loaned to the aforementioned Solomon נצרים. N. Allony described and published this list of books in *Areshet*, i (1959), pp. 48, 54-55.

Urb. ebr. 31

187 ff. (<1> + 1- 186). Parchment (outer and inner bifolia of each quire) and paper. 198 × 218 (218 × 145) mm. Mainly eight-bifolia quires. Two columns. <Italy>, 1405. Sephardic semi-cursive script.

1. Ff. 1r-99v: ספר האורה Joseph Gikatilla's *ShaSarei Orah*. First editions published in 1561 in Mantua and Riva di Trento.

2. Ff. 100r–130r: פירוש המרכבה של יחזקאל הנביא Commentary on the Merkavah (visions in Ezekiel i) by Jacob b. Jacob ha-Kohen. Cf. G. Scholem, ראשית הקבלה (Jerusalem 1948), p. 20.
3. Ff. 130v–131r: [תרגום ארמי ליחזקאל אג-איב] Aramaic Targum to the Merkavah visions in Ezekiel i:3-i:12. Printed. In the colophon the scribe refers to this treatise as the Targum to the haftarah for Shavuot.
4. Ff. 131r–134r: פירי מרכבה *Massekhet Hekhalot*. Begins רם ונשא ואף כסאו רם הקב"ה. First edited in ארזי לבנון (Venice 1701). Also edited by A. Jellinek, *Bet ha-Midrash*, ii (Leipzig 1853), pp. 40–47, and from a more accurate manuscript as *MaSase Merkhavah* by S.A. Wertheimer, בתי מדרשות i (1950), pp. 51–62, 387–390. A new critical, synoptic edition based on several manuscripts including an analysis of the text and a German translation was published by K. Herrmann (Tübingen 1994). On this manuscript, cf. *ibid.*, pp. 60–61.
5. Ff. 134r–154v: שער הרזים לחכם טדרוס הלוי ז"ל *ShaSar ha-Razim* by Todros b. Joseph ha-Levi Abulafia. According to M. Kushnir-Oron in her edition (Jerusalem 1989), p. 39, this text belongs to version B.
6. Ff. 155r–163r: שערי הצדק Anonymous kabbalistic-ethical work wrongly attributed to Moses b. Nahman and printed with the title אגרת הקדש *Iggeret ha-Kodesh*. First edition Rome 1546. On the authorship cf. G. Scholem, האם חיבר האם חיבר, *KS*, xxi (1944/5), pp. 179–186. On ff. 162r–163r the section on foods, found in many other manuscripts, beginning בני השם ישמרך ויחייד וידריכך בדרך ישרה באורח זה תלך אודיעך הנה המאכלים הראויים, edited by Y.S. Spiegel, *KS*, li (1976), 488–491, who considered it a separate work by another author, and a prayer to be recited before conducting sexual intercourse, beginning יהי רצון מלפניך צור כל העולמים צדיק בכל הדורות. Printed several times.
7. Ff. 163r–165r: Short treatises copied together in several other manuscripts (e.g., MS London, British Library Add. 17807). Includes a philosophic piece beginning האבות והאילים והפצד לבוא בדרכי החכמה, a kabbalistic piece beginning אמר חמאי ראש המדברים על פנימיות החכמה (an extract from *Midrash Kohen*) and a short piece attributed to Hamai Gaon beginning פנימיות החכמה. According to Daniel Abrams in an unpublished doctoral thesis, *The Book of Illumination of R. Jacob b. Jacob HaKohen* (New York University 1993), p. 149, no. 151 these pieces are all part of Jacob b. Jacob's *Sefer ha-Orah*.
8. Ff. 165r–168r: פירוש שם של ארבע אותיות בשכמל"ו Commentary on the Divine Name of four letters. Begins מי שהוא ירא ה' ויש בריתו שלם. Composed in the Iyyun circle. Cf. G. Scholem, ראשית הקבלה (Jerusalem 1948), p. 258, no. 14. On f. 168r a kabbalistic prayer beginning שמע קולנו ה' אלהינו.
9. Ff. 168r–169v: [זוהר ומדרש הנעלם, קטע] An extract from *Midrash ha-NeSelam* from *Zohar Hadash*. Begins כל הקורא קרית שמע באותיותיה. Cf. M. Idel, *Jerusalem Studies in Jewish Thought*, viii (1989), pp. 73 ff.
10. Ff. 169v–175r: [פירוש עשר ספירות] Commentary on the ten Sefirot. Begins נתתי

את לבי לפרש סוד ויסוד הקדמוני. Similar to writings of the *Iyyun* circle though it is of a slightly later date. A version of this commentary with minor variations was edited in ספר הפליאה (Korets 1784), pp. 109a-110d. Cf. G. Scholem, ראשית הקבלה (Jerusalem 1948), pp. 259-260, no. 19 and idem מפתח לפירושים על עשר ספירות *KS*, x (1933/4), p. 507, no. 79.

11. Ff. 175r-176v: [שאלות ותשובות בקבלה מייחסות להאי גאון] Three questions and responsa on Kabbalah wrongly attributed to Hai Gaon. Composed in the *Iyyun* circle. Printed in Moses Cordovero's *Sefer Pardes Rimmonim*. Cf. G. Scholem, ראשית הקבלה (Jerusalem 1948), pp. 258-259, no. 16, idem, *Origins of the Kabbalah* (Philadelphia 1987), pp. 347-354 and M. Verman, *The Books of Contemplation* (Albany 1992), pp. 114-119.
12. Ff. 176v-177r: [פירוש עשר ספירות] Commentary on the ten Sefirot. Begins מצאתי מפתח לפירושים על עשר ספירות. כתוב טעם אחד לעשר ספירות. Cf. G. Scholem, מפתח לפירושים על עשר ספירות *KS*, x (1933/4), p. 506, no. 68.
13. Ff. 177v-185v: Twenty-four kabbalistic secrets composed by Joseph Angilet or a member of his circle.
14. Ff. 186r-186v: [שער הכונה למקובלים הראשונים] *ShaSar ha-kavanah la-mekubalim ha-rishonim*, probably by Azriel. Edited by G. Scholem, ראשית הקבלה (Jerusalem 1948), pp. 143-144.

Copied by Solomon b. Nethanel Kokhavi for Joshua b. Joab and completed in Adar 5165=1405. Colophon (f. 186v): אני שלמה בכ"ר נתנאל ככבי ז"ל כתבתי לכמ"ר יהושע: ספר האורה ופירוש מרכבת יחזקאל הנביא ע"ה ותרגום ההפטרות של חג השבועות ופרקי מרכבה ושער הרזים לר' טדרוס הלוי ז"ל ושערי הצדק ולקוטות ופיל' שם של ד' אותיות ולקוטות אחרים והסודות שצריך אדם לקבל מפה אל פה ושער הכונה וסימתי הכל בחדש אדר שנת קס"ה לפרט האלף הששי וקבלתי שכרי מידו לידי המקום ברחמי יזכהו להגות בו הוא זרעו זרעו עד סוף כל הדורות אמן ואמן. The same scribe had made another copy of *ShaSarei Orah* in 1404 (MS New York, JTSA 5449) and previously had copied another manuscript, now in a private collection, in 1401. At least two other identical collections of kabbalistic works are extant, and it is probable that this manuscript was copied from one of them. The colophons in all three manuscripts are identical except for the names of the scribes and the dates. The earliest copy is in MS Florence, Biblioteca Medicea Laurenziana Plut. II, 41 copied by Isaac Hilo in 1325-1327/8 and the other one in MS New York, Columbia University Library X893. G363 copied for his own use by Moses b. Jacob Barzilai in Rimini in 1400.

Urb. ebr. 32

108 ff. Parchment. 194 × 137 (116 × 78) mm. Quinions. <Narni[?]> (Italy), ca. 1361-1370. Italian semi-cursive script.

1. Ff. 1r-69v: Commentary by Judah b. Benjamin Anav on Isaac Alfasi's *Halakhot* or compendium of the Talmud. On tractates Pesahim, Yoma, Sukkah, Bezah, Rosh ha-Shanah and Megillah. With additions marked 'תוס' in the margins in a later hand.

different from that in the first edition (Bologna 1538). On ff. 1–11 a list of the §§. On ff. 14v–15r and 105v–125v different hands, one of them perhaps that of the main scribe, added decisions and short halakhic discourses from the Geonim, early French and Ashkenazic rabbis, Moses b. Maimon and Isaiah b. Elijah di Trani. On f. 15r–v there are discourses on the laws of purging (*nikkur*) including one by Solomon b. Isaac (Rashi) ז"ל different from similar printed works, and Samuel b. Meir's commentary on laws of inheritance found in his commentary on TB Bava Batra 115 דין כתב רבינו שמואל בר' מאיר בפ' בבא בתרא פרק יש נוהלין שמעינן מפירקין שסדר נחלות כך הוא. A few of the pieces at the end of the manuscript were crossed out. All these short discourses, with the exception of those crossed out, were copied, most probably from this manuscript, at the end of another copy of Recanati's decisions in MS New York, JTSA Rab. 610. On f. 115v another hand added a list of the differences in religious customs between Babylonian Jewry and the community in Erez Israel. This text, published several times based on different redactions, was not copied in the JTSA manuscript.

Ff. 1–104 were copied mostly by one hand and ff. 105–125 were copied partly by the same scribe but mainly by other different hands.

At the beginning of the manuscript (f. 1r) its evaluation was apparently listed. On f. 118v: a bill of sale in which the names were partly obliterated but are still legible: Abraham b. Moses sold the manuscript for four and a half lire to Judah b. Benjamin Finzi on Friday, 12 Av 5148=1388 מודה אני אברהם בכמ"ר משה תנצב"ה כמו שכתתי זה הספר בשכר ד' ליט' וחצי לכמה"ר יהודה בכ"ר בנימין ישראל פינצי ... וזה היה יום ו' י"ב באב שקמ"ה. The new owner, Judah Finzi sold the manuscript to Benjamin b. Joab (an owner of MS Urb. ebr. 32) ... ואני יהודה יז"י בכ"ר בנימין פינצי ישראל אחר שקניתי מר' אברהם ... מכרתי למ"ר בנימין ישראל בכ"ר יואב זלה"ה.

Urb. ebr. 34

181 ff. (180 + <1>). Paper (Spanish pre-watermarked paper with zigzag marks and chain lines spaced 56 mm apart) and parchment (outer bifolia, only at the beginning of the manuscript). 270 × 185 (190 × 125) mm. Varied compositions of quires. <Spain>, early or mid-14th century. Sephardic semi-cursive script.

1. Ff. 1r–171v: ספר המאור *Sefer ha-Ma'or*, a commentary on the *Code* of Isaac Alfasi by Zerahiah b. Isaac ha-Levi Gerondi. On tractates Berakhot, Ta'anit, Megillah, Ḥagigah, Mo'ed Katan, Yoma, Ḥullin, Shabbat, Eruvin, Pesahim, Rosh Ha-Shanah and Sukkot. First edition Venice 1552.
2. Ff. 172r–180v: ספר הצבא *Sefer ha-Zava*, treatise on rules of talmudic hermeneutics. First edition in *Sefer Temim DeSim*, no. 225 (Venice 1622). Edited from this manuscript (Benei Brak 1997). On f. 179r–v a poem by the author beginning שירת המאור (Jerusalem 1984), pp. 131–133. On ff. 179v–180r: a commentary on the talmudic *sugya* beginning אמר ר' יוחנן חלון עגול צריך שיהא בהיקפו (TB Eruvin 76).

4. Ff. 74v–78v: Three short treatises by Thomas Aquinas translated from the Latin by Judah Romano: מאמר אחד לאח טומסו דאקווינו בהעדר אפשרות המצא כזב a treatise on the infallibility of the prophets; מאמר לחכם המתואר his treatise on will and intellect and משכלו ומשכלו his treatise on politics. Cf. G.B. Sermoneta, "Jehudah ben Moseh ben Daniel Romano, traducteur de Saint Thomas." *Hommage à Georges Vajda* (Louvain 1980), pp. 231–262.
4. Ff. 110r–278r: [פרקי משה] Moses b. Maimon's medical aphorisms translated from the Arabic by Zerahiah b. Isaac b. Shealtiel Ḥen. Title at the end of the treatise (f. 278r) מימון הקרטבי ... משה ז"ל בן ... Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 766.

Copied by three scribes. The first scribe copied ff. 1–19 and 51–80, the second copied ff. 20r–45r and 81–228 and the third scribe copied ff. 229–278. Owners (f. <1> at the beginning): Solomon and Joseph Comono י"א קומונו י"ץ

Urb. ebr. 39

160 ff. (159+<1>). Parchment. 263 × 198 (157 × 132) mm. Quinions. <Italy>, 1311. Italian semi-cursive script.

1. Ff. 1v–38r: ספר השמע הטבעי קצור בן רשד Compendium by Averroes of Aristotle's *Physics*. Translated by Moses ibn Tibbon משה בן ... שמואל בן יהודה ז"ל בן תבון מרמון Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 108–109. With a few textual variants in other Italian and Sephardic hands in the margins.
2. Ff. 38v–61v: ספר השמים והעולם לארסטוט' His compendium of Aristotle's *De Caelo et Mundo* also translated by Moses ibn Tibbon. Cf. idem, *ibid.*, pp. 126–127.
3. Ff. 61v–71r: ספר ההויה וההפסד His compendium of Aristotle's *De Generatione et Corruptione*. The translator is Moses ibn Tibbon, even though the scribe attributed the translation to Samuel b. Judah ibn Tibbon והעתיקו מלשון הגרי אל לשון עברי Cf. idem, *ibid.*, p. 130.
4. Ff. 71r–101r: אותות השמים *Otot ha-Shamayim*, Aristotle's *Meteorologica* translated from the Arabic by Samuel ibn Tibbon. Cf. idem, *ibid.*, p. 132. Edited from other manuscripts by R. Fontaine, *Otot ha-Shamayim; Samuel ibn Tibbon's Hebrew Version of Aristotle's Meteorology* (Leiden 1995).
5. Ff. 101r–125v: ספר הנפש לאבן רשד Compendium by Averroes of Aristotle's *De Anima*, translated from the Arabic by Moses ibn Tibbon. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 147.
6. Ff. 126r–145v: ספר החוש והמוחש קצור בן רשד His compendium of Aristotle's *Parva Naturalia (de Sensu et Sensato)* by the same translator. Cf. idem, *ibid.*, pp. 153–155. Edited from other manuscripts by H. Blumberg *ספר החוש והמוחש* (Cambridge, Mass. 1954).

7. Ff. 146r–159r: ספר השינה והיקיצה לאריסטוטליס *De Somno et Vigilia*, ascribed to Aristotle in the manuscript. According to M. Steinschneider, *ibid.*, p. 284, the true author is probably Avicenna. Translated by Solomon b. Moses of Melgueil.

These “seven treatises of natural science” were copied by Aaron b. Mordecai for [name erased] b. Shabbetai b. [name erased] Shabbetai and completed on Thursday, 28 Kislev 5072=1311. Colophon (f. 160r): והשלמה זו היתה בה' בשבת ג' ליציאת כסלו שע"ב לפרט אלף ששי ובהשלמת ספר זה נשלמו ז' ספרי הטבע על ידי הכותב אהרן בר' מרדכי הסופר זלה"ה וכתבתים ל... ר' [מחוק] בה"ר שבתאי זצ"ל בן אביר הרועים [מחוק] ר' שבתאי זצ"ל On f. 101r the scribe noted that he had already copied *De Generatione et Corruptione* in the siddur of Judah Taltali [= of Toledo?] ספר הוייה והפסד כבר כתבתיו למעלה בסדור החכם ר' יהודה טלטלי.

Urb. ebr. 40

154 ff. (<1> + 151 + <1>). Parchment (outer and inner bifolia of each quire) and paper. 242 × 170 (157 × 101) mm. Ten-bifolia quires. <Spain>, early 15th century (watermarks similar to Briquet no. 10500 dated 1420–1432). Sephardic semi-cursive script.

רשד *Middle Commentary* by Averroes on Aristotle's *De Caelo et Mundo* translated from the Arabic by Solomon b. Joseph ibn Ayyub. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 128.

Owner (f. <1>r at the beginning): Menahem Volterra שלי מנחם דוולטריא and at the top of the page the evaluation of the manuscript, two scudis נערך ב' סקודי.

Urb. ebr. 41

140 ff. (79–82 blank). Paper. 314 × 216 (188–191 × 130–143) mm. Senions. <Italy>, 1422. Sephardic semi-cursive script.

1. Ff. 1r–33v: *Middle Commentary* by Averroes on Aristotle's *De Generatione et Corruptione*, translated by Kalonymus b. Kalonymus. Ends נשלמה העתקת ביאור ת"ל בן רשד לספר הוייה והפסד לארסטון תם ת"ל. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 130–131.
2. Ff. 33v–78v: *Middle Commentary* by Averroes on Aristotle's *Meteorologica*, translated by Kalonymus b. Kalonymus. Begins המאמר הראשון מספר אותות נשלם ביאור בן רשד לספר אותות עליונות לאריסטוטיל ועשרים אחד ועשרים י"ע. This colophon was copied from MS Parma, Biblioteca Palatina Parm. 2273 from which the Middle Commentaries on this manuscript were copied. The Parma manuscript also includes the commentary on *De Anima*, of which only the heading was copied in this manuscript האמצעי מהמאמר הראשון מספר הנפש לאריסטוטיל.
3. Ff. 83r–88v: [אגרת מבארת דברי ראב"ע בענין שיעור קומה] Moses Narboni's supercommentary on Abraham ibn Ezra's explanation of *shīṣur komah* in his commen-

- tary on Exodus xxxiii:21. Includes the author's colophon dated Sukkot eve, 5103=1342 ... נשלמה ערב סוכות ממחברה לשנת מאה ושלש לאלף הששי. Edited from another manuscript by S. Pinsker, *Kochbe Jizchak*, xxx (1864), pp. 25–33, and by A. Altmann, from two other manuscripts "Moses Narboni's 'Epistle on Shi'ur Qoma'." *Jewish Medieval and Renaissance Studies* (Cambridge, Mass. 1967), pp. 225–288.
4. Ff. 88v–89r: Extracts on philosophy, some attributed to Aristotle, similar to those compiled in *Mussarei ha-Filosofim*. Includes: דברי ארסטו ביום הקהל כאשר עלה לבימה הוא וחביריו עם רבו אפלאטון וניטפוריש בן דופסאטאטס המלך: במחשבה הנכונה תושג העצה כתב ארסטון לאלכסנדר: תאמין כי המשגל כליון הנפש והגוף and הרחוקה as well as other short pieces, one of them on the curriculum of studies סדר למוד החכמות with some variations from a similar curriculum in *Mussarei ha-Filosofim*, part i, chapter 11.
5. Ff. 89r–136r: ספר הדרושים הטבעיים חברו החכם אבן רושד ועמו דרושים טבעיים לחכמים זולתו: *Sefer ha-Derushim ha-TivoiSim*, a compilation of questions (*Quaestiones*) by Averroes, Abū'l Qāsim b. Idrīs and Abū Ja=afar b. Sabik in an anonymous translation. With the commentary by Moses Narboni. The complete work consists of 17 responsa on various matters. Though numerous manuscript copies of this work are extant, none include all 17 sections. This manuscript includes 12 responsa, among them הגלגל בעצם הפילוסוף מאמר לאבן רושד *De Substantia Orbis* (ff. 115r–122r) followed by another work by Averroes on a similar subject עוד כתב החכם אגרת אחת לזה והיא זאת: אמר ב"ר [=בן רשד] וכבר ראוי שנחקור במאמרים בגרם השמימי שהוא פשוט נשלם פירוש המאמר 5 Adar II 5109=1349 ממומרים בגרם השמימי שהוא פשוט בעצם הגלגל ובו נשלם פירוש הדרושים הטבעיים והשלמנו מפרשו בחדש אדר שני בחמישי בו שנת מאה ותשע לפרט האלף הששי. On f. 136r–v a chapter by Abū'l Qāsim b. Idrīs on forms מאמר לדיין המעולה אבו אלקאסם בן אדריס. On this compilation cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 178–189. S. Rosenberg described this work and listed the contents of all the manuscripts known to him התרגומים של ה' רשד ופירושו של ר' משה נרבוני *KS*, lvii (1982), pp. 715–724.
6. Ff. 136r–138v: ספר אסור הקבורה לגאלינוס קצור יושע האשורי טרם שבעים ושתים שעות A treatise on the prohibition of burial within 72 hours, spuriously attributed to Galen, abridged by Abū Sa=id Obeid Allāh (Jesus the Syrian) and translated into Hebrew by Judah al-Ḥarizi נ"ע שלמה אלחריזי יהודה בן שלמה אלחריזי נ"ע for the physician Maestro Bonafos הרופא הנאמן מאשטרו בונפוס. The Latin title of the treatise is *De prohibenda sepultura*. Includes שער בהנהגת העלות הנזכרות ותורתן (f. 138r–v), also found in other copies of this treatise. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 656–657.
7. Ff. 138v–139r: Epigrams. Includes הטוב שבמלכים מי שדומה אל הנשר שסביביו הנבלות הצדק מישר תקון העולם, העולם פרדס followed by ולא מי שדומה אל הנבלה שסביבותיה הנשרים etc. משרת המלכות, המלכות שלטון תשגבנו הדת

According to the colophon on f. 139r the copy was completed on 2 Nisan

5182=1422. An identical hand copied four other manuscripts, three of them in Bologna, in 1418/19 (MS Milan, Biblioteca Ambrosiana x 161 sup.), 1422/3 (MS Paris, BnF héb. 1283) and 1428/29 (MS London, British Library Harl. 5722). The terminology in all the colophons is quite similar. In the other manuscripts the scribe is called ben Levi or possibly Moses Levi. The colophon, in which the scribe apologizes for writing at a fast pace, reads: אף כי איני מבין כלל אם אקרא ראשון שני אלו הדפין לא אכתבם כי אינם מן הספר. ודי כתבתיו וסיימתיו ב' ניסן שנת בעני עון על הארץ. ואל תאשימני על המהירות כי יש לי על כרחי ללכת ה' מילין לשעה ויותר ואם אלך לאטי אין זה מטבעי והרגל טבע שני ויש לי להחיות את נפשי ודי למשכיל.

Urb. ebr. 42

168 ff. Parchment. 254 × 196 (171 × 121) mm. Quinions. <Northern Italy?>, ca. 1400. Sephardic semi-cursive script.

Levi b. Gershom's supercommentary on Averroes' commentary on Aristotle's *De Animalibus* chapters xi-xix. Includes the author's colophon from Shevat 5083=1323 ושלוש שנים ושלש לפרט והיתה השלמתו בחדש שבט של שנת שמנים והאלף הששי.

The quinions start with the flesh side of the parchment.

Urb. ebr. 43

204 ff. (<1> + 1-200, <3>; ff. <1>, 73v-80r, 101r-118r, <3> blank). Parchment. 286 × 214 (190 × 130) mm. Quinions. <Italy>, ca. 1400. Sephardic semi-cursive script.

1. Ff. 1r-73r: [תגמולי הנפש] *Tagmulei ha-Nefesh*, philosophical treatise on the soul and other matters by Hillel b. Samuel of Verona. First edition Lyck 1874. Critical edition from this manuscript with variants from others by G.B. Sermoneta (Jerusalem 1981), reviewed by W. Harvey, in *Tarbiz*, lii (1983), pp. 529-537.
2. Ff. 80v-111r: *De Substantia Orbis* by Averroes, translated by Judah b. Moses Romano from the Latin. With a commentary by the translator. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 182-183; A. Hyman, *Averroes' De Substantia Orbis* (Cambridge, Mass. 1986), pp. 7-8, 25-27. On the two translations of this work cf. S. Rosenberg, "דרושים הטבעיים", *KS*, lvii (1982), p. 723.
3. Ff. 118v-200v: *Battei ha-Nefesh ve-ha-Lehashim*, an encyclopedia of philosophy and sciences in rhymed prose by Levi b. Abraham b. Hayyim. With the anonymous commentary and some explanations in the margins. The first chapter was published from this manuscript and others by I. Davidson, in *ידעות המכון לחקר השירה העברית* v (Berlin-Jerusalem 1939), pp. 3-42. At the end (f. 200v): נשלם פרדס החכמה ובתמו תמו בתי הנפש והלחשים.

Each work was written on separate quires. No. 1 and no. 3 have independent quire enumerations (signatures); no. 3 also has catchwords.

On a piece of parchment glued to f. <1>r a few verses were jotted down as a writing exercise beginning אנסה הדיו ואראה מה יופיי.

Urb. ebr. 44

109 ff. (<1> + 1–108; ff. 73, 99v, 107r blank). Parchment (outer and inner bifolia of each quire) and paper. 222 × 144 (148 × 90) mm. Senions. <Spain or Provence>, mid-14th century (watermarks seem to belong to the type listed by Briquet nos. 2750–2751). Sephardic cursive script.

1. Ff. 1r–72v: זק"ל דוד אברהם ב"ר דוד זק"ל *Sefer BaSalei ha-Nefesh*, laws relating to women by Abraham b. David of Posquières. Cf. I. Twersky, *Rabad of Posquières* (Philadelphia 1980), pp. 86–97. First edition Venice 1602. A critical edition based on a fuller version in MS Jerusalem, JNUL 4°120 with variants from other manuscripts was edited by Y. Kafih (Jerusalem 1964). The text in this manuscript is close to that in the JNUL manuscript. Cf. I.M. Ta-Shema, *רבי זרחיה הלוי בעל המאור ובני חוגו* (Jerusalem 1992), p. 24 and p. 129, note 10, where this manuscript is referred to as MS Vatican 657, i.e. the running number in the Allony-Loewinger catalogue.
2. Ff. 74r–91v: זרחיה הלוי אל הראב"ד זerahiah b. Isaac ha-Levi Gerondi's *Sela ha-Mahloket*, a critique of Abraham b. David's *Sefer BaSalei ha-Nefesh*. Edited by Y. Kafih in his edition of the latter and from this manuscript by E.A. Buchwald (Bnei Brak 1990). Cf. I.M. Ta-Shema, *op. cit.*, pp. 22–24 and 129–130.
3. Ff. 92v–99r: משפט החרם *Mishpat ha-Ḥerem*, Moses b. Naḥman's laws of excommunication (end missing). First edition in the book *Kol Bo* (Italy ca. 1490).
4. Ff. 100r–106v: נסים יצ"י Two responsa by Nissim b. Reuben Gerondi, nos. 65 (responsum preceding the question) and 82 in the edition by L.A. Feldman (Jerusalem 1984).

Owner (f. <1>v): Menahem b. Aaron Volterra מעיר תנצב"ה אהרן תנצב"ה בכ"מ אהרן תנצב"ה מעיר מנחם יז"א בכ"מ אהרן תנצב"ה מעיר. On the same page the evaluation of the manuscript, one florin, is marked נערך א' פר' [ח].

Urb. ebr. 45

253 ff. (<1> + 1–252). Paper. 229 × 155 (160 × 82) mm. Senions. <Spain or Provence>, early 14th century (watermarks similar to Briquet no. 7326 dated 1326). Sephardic semi-cursive and cursive scripts.

דוד אברהם ב"ר דוד זק"ל *Middle Commentary* by Averroes on Aristotle's *Metaphysics*. Translated by Kalonymus b. Kalonymus. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 160–161.

Ff. 1r–4r in a cursive script probably by a different scribe.

Owners (on an unfoliated parchment leaf added at the beginning of the manuscript): Nathan the physician sold the manuscript together with a parchment manuscript of a commentary on logic for six gold florins to Solomon Jedidiah through the agency of Mattathias b. Isaac in the presence of the witness Solomon b. Samson Durante זה הספר שהוא מה שאחר הטבע מכרו כמ"ר נתן הרופא לכמ"ר

שלמה ידידיה יז"י עם שמע הטבעי האמצעי בנייר בכרך אחד וביאור ההגיון בקלף בשכר ששה פרחים זהב על ידי מתתיה יז"י בכמה"ר יצחק יש"ר ובפני מ"ר שלמה דורנטי יז"י וקבל המעות מידו. The witness signed his name בר שמשון שלמה. Another owner: Menahem b. Aaron Volterra מנחם יז"י א"א ב"ר אהרן Volterra.

Urb. ebr. 46

282 ff.(1–281 + <1 blank>). Paper. 238 × 169 (151–159 × 103–106) mm. Eight-bifolia quires. Bologna (Italy), 1397. Sephardic semi-cursive script.

1. Ff. 1v–280r: [ביאור ארוך מאת אבן רשד על ספר מה שאחר הטבע לאריסטו] The long commentary by Averroes on Aristotle's *Metaphysics*. Translated by Moses b. Solomon of Salon. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 171–173.
2. Ff. 280v–281v: זה ספר יש בו בענייני סם ה' לפולוס הרופא Anonymous translation of a treatise on toxicology in four parts by Paulos [of Aegina]. Muslim tradition attributes a book on toxicology to Paulos of Aegina (ca. 640). M. Steinschneider, *Hebr. Uebersetzungen*, p. 668, speculated that this may be a Hebrew translation of the now lost Arabic translation. The scribe copied only until the middle of the second part החלק השניי במיני אבנים. More complete copies are found in MSS Munich, BSB hebr. 214 and Rome, Biblioteca Casanatense 2875.

Ff. 1v–280r were copied in Bologna in 1397 in a Sephardic semi-cursive script. The same anonymous scribe copied other manuscripts, mostly in Bologna, between the years 1391 and 1403 in the same distinctive handwriting: MSS Munich, BSB hebr. 77 (in 1397); Moscow, RSL Guenzburg 133 (in 1398/9); Cambridge, University Library Add. 378.1 (in 1401); and London, British Library Or. 1084 (in 1403). Colophon (f. 280r): שלמה העתקת זה הספר ותהלה לאל והעתיקו: החכם הגדול האלהי הנכבד ר' משה בר' שלמה מחכמי שלון נ"ע ותהי משכורתו שלימה מעם ה' אלהי תחת כנפיו יחסה אמן. האלהים יהיה בעזרי לעיינו באמת ובצדק. נכתב פה בולוניה שבט שנת זק"ן. Ff. 280v–281v were copied in an Italian semi-cursive script of the early 15th century.

Urb. ebr. 47

84 ff. Parchment (outer and inner bifolia of each quire) and paper. 285 × 220 (180 × 119) mm. Seven-bifolia quires. <Northern Italy>, ca. 1400. Sephardic and Italian semi-cursive scripts.

Collection of astrological treatises most of them composed or translated by Abraham ibn Ezra.

1. Ff. 1r–24r: ראשית חכמה *Reshit Hokhmah* by Abraham ibn Ezra. First edition Baltimore 1939.
2. Ff. 24v–34r: אהל לכתוב בספר הטעמים *Sefer ha-TaSamim* by Abraham ibn Ezra. Edited from other manuscripts by N. Ben Menachem (Jerusalem 1941) and by J.L. Fleischer (Jerusalem 1951).

3. Ff. 34v–35v: Horoscope for a child born on 12 Marḥeshvan 4921= 1160, compiled by Abraham ibn Ezra based on teachings of Moslem scholars in Toledo. Begins נולד הילד בי"ב לחדש מרחשון שנת ד' אלפים תתקכ"א לבריאת עולם ... ותקנתי הכל על דעת, With variations from the edition printed from another source by M. Steinschneider at the end of Judah ha-Kohen's *Otot ha-Shamayim* (Warsaw 1886). Cf. idem, "Mathematik bei den Juden (1551–1840)." *MGWJ*, 1 (1906), p. 472.
4. Ff. 35v–40r: ספר המבחרים *Sefer ha-Miḥarim* by Abraham ibn Ezra. Begins טרם שאדבר על המבחרים אומר דרך כלל Edited from MS Vat. ebr. 390 by J.L. Fleischer (Cluj 1939).
5. Ff. 40v–44r: מבחרים שניים *Miḥarim Sheniim*, another redaction of *Sefer ha-Miḥarim* by Abraham ibn Ezra, beginning חכמי התורה מודים שיש יכולת באדם לעשות טוב גם רע.
6. Ff. 44r–53r: טעמים אחרים Another redaction of *Sefer ha-TaSamim* by Abraham ibn Ezra. Begins הנה נא הואלתי לשום מוסד לספר ראשית חכמה Edited from this and other manuscripts by N. Ben Menachem (Jerusalem 1941). Cf. the introduction to J.L. Fleischer's edition of ספר הטעמים (Jerusalem 1951).
7. Ff. 53v–56v: ספר המאורות *Sefer ha-Meḥorot* by Abraham ibn Ezra. With some variations from the version edited by J.L. Fleischer from MS Vat. ebr. 390 (Bucharest 1932).
8. Ff. 57r–69v: ספר המולדות *Sefer ha-Moladot* by Abraham ibn Ezra. Begins אמר אברהם הספרדי כל משכיל בחכמת משפטי המזלות The text in this manuscript is the later, longer version that includes the discussion of the *tekufot* and other topics at the end.
On f. 69r the scribe left blank space to fill in text that was missing from the manuscript he was copying. The text was added by another hand in the margins.
9. Ff. 69v–76r: ספר השאלות *Sefer ha-Sheḥelot* by Abraham ibn Ezra. Version B. Begins חכמי המזלות נחלקו בענין השאלות לשתי תורות גדולות Edited from another manuscript by Bakal (Jerusalem 1995).
10. Ff. 76r–78v: אגרת אבי יוסף בן אצחק אלכנדי בקצור המאמר במולדות *Iggeret be-Kizzur ha-Maḥamar ba-Moladot*. Abū Yūsuf Ya=qūb in Ishāq ibn al Ṣabbāḥ al-Kindī's (Alkindus) astrological work on the new moon translated by Kalonymus b. Kalonymus on 24 Ellul 5074=1314. The translator's colophon reads נשלם קיצור אלכנדי במולדות והעתקתי אני קלונימוס כ"ד אלול ע"ד לפרט Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 563.
11. Ff. 78v–81v: אגרת אבי יוסף בן אצחק אלכנדי בעלות מיוחסות אל האשים העליונים המורות על: תמה האגרת העתיקה ר' קלונימוס ע"ה יש"י, כ"א אלול ע"ד לפרט Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 563, 565.

12. Ff. 81v–83v: *שאלות למשאללה Shebelot*, an astrological treatise by Mash'allah, translated from the Arabic probably by Abraham ibn Ezra. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 600.
13. Ff. 83v–84v: *ספר משפטי הקדריית למשאללה Mash'allah's Book of Eclipses*. Translated from the Arabic, possibly by Abraham ibn Ezra. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 602–603 and B.R. Goldstein, "The Book on Eclipse of Masha'allah." *Physis*, vi (1964), pp. 205–213.

With glosses, corrections and completions in the margins.

Ff. 1r–53r were copied by Pinḥas b. Salamaiah of Lunel in a Sephardic semi-cursive script. This scribe is known to have copied several other manuscripts, among them MS New York, JTSA 1641 in 1396/7, MS Parma, Biblioteca Palatina Parm. 2867 in Padua in 1397, MS Budapest, Kaufmann 34 in 1397 and MS Urb. ebr. 19 in 1402. Colophon (f. 53r): ... נשלם הספר הנותן אמרי שפר ... הכותב והחותם הדל באלפי וידו אין לאל פינחס ב"ר שלמיה לוניל נ"י. Ff. 53v–84v were copied by another scribe in an Italian semi-cursive script beginning on the last five pages of the last quire copied by Pinḥas. The Italian scribe used red ink for initial words whenever he started a new quire.

Urb. ebr. 48

78 ff. (<1> + 77). Parchment. 285 × 205 (202 × 132) mm. <Italy>, ca. 1300. Italian semi-cursive script.

1. Ff. 1r–58v: [ספר העיבור לאברהם בר חייה] *Sefer ha-Ibbur*, Abraham Bar Ḥiyya's treatise on the Jewish calendar. Preceded by the author's verses קחה לך החיבור אשר סודו נחתם ... אברהם ב"ר חייה אשר חבר אותם. In other manuscripts the beginning reads: קנה לך. First edition from other manuscripts (London 1851). On f. 24v a copy of a chapter from another source, headed חידוש מספר אחר, concerning the order and Hebrew names of the months, beginning הרמב"ן ז"ל אמ' כי מה שאנו קורין תשרי חדש שביעי זהו לפי שניסן הוא ראש לחדשים. This chapter is found in several other manuscripts (cf. MS Neof. 30). On f. 58r a paragraph on the correspondence between the Jewish and Christian calendars. The example (דמיון) for reckoning a date is for the year 5052=1291/2 נ"ב. ה' אלפים נ"ב. On f. 58v a table listing the day of the week on which the first day of each month falls in the solar cycle of 28 years במחזור חמה מחודשי חמה במחזור כ"ח שהוא כ"ח שנים.
2. Ff. 59r–73v: [ספר העיבור לאברהם אבן עזרא] *Sefer ha-Ibbur*, Abraham ibn Ezra's treatise on the Jewish calendar in three parts. The first two parts were edited from Oxford manuscripts by S.Z.H. Halberstam (Lyck 1874). This manuscript includes the unpublished third part. The treatise begins with the verses by the author אלהים תן עזרה לאברהם בן עזרא. It also includes the signs of the cycles lacking in the edition, even though they are found in one of the Oxford manuscripts. The verses on reckoning the *molad* begin נתיבות דת מיושרות ודורכות במ (f. 59v) and not נתיבות בית etc. as in the edition. In the third part there

is an additional set of verses with the same beginning but with a different continuation accompanied by a commentary. Preceding the treatise on f. 59r there is a short piece on arithmetical reckoning using fingers זה מניין אצבעות and another piece on the seasons (תקופות).

3. F. 74v (by a different hand): [קטע מהלכות הרי"ף על מס' פסחים] Extract from Isaac Alfasi's *Code* on Pesahim. The scribe copied only the beginning of the tractate, corresponding to f. 1a-1b of the printed edition, ending in the middle of a sentence.
4. Ff. 75r–77r (in two different Italian hands): זה ספר השמד הטבלה העגולה של המלך *King Arthur and his Knights of the Round Table* in an anonymous Hebrew translation from the Italian completed in 5039=1278/9, probably in Northern Italy. Includes the translator's apology and two episodes, the first, based on the Old French prose work *Merlin* and the second on *Mort Artu*. The translation, or its transcription, is incomplete and breaks off on f. 77r in the middle of the account of the tournament in Winchester. This text was first edited by A. Berliner מלך ארטוש *Ozar Tob*, viii (1885), pp. 1–11. M. Gaster translated Berliner's text into English "The History of the Destruction of the Round Table as Told in Hebrew in the Year 1279." *Folk Lore*, xx (1909), pp. 272–294. C. Leviant published the text again from this manuscript with a new English translation *King Artus* (Assen 1969), reviewed by J. Dan, הנוסח העברי של אגדת המלך ארתור, *Tarbiz*, xxxix (1970), pp. 99–105. Cf. also M. Steinschneider, *Hebr. Uebersetzungen*, pp. 967–969; M. Schuler, "Die hebräische Version der Sage von Arthur und Lanzelot aus den Jahre 1279." *Archiv für neuere Sprachen und Literatur*, cxxii (1909), pp. 51–63; M. Przybilski, "Ein anti-arthurischer Artusroman: Invektiven gegen die höfische Literatur zwischen den Zeilen des Melech Artus." *Zeitschrift für Deutsches Altertum und Deutsche Literatur*, cxxxii (2002), pp. 409–435.

Owner (f. <1>r): Menahem b. Aaron Volterra שלי מנחם דוולטירא.

Urb. ebr. 49

121 ff. (<1> + 1–119 + <1>; unnumbered parchment folios and 93–94 blank). Parchment (outer and inner bifolia of each quire) and paper. 330 × 240 (214 × 140) mm. Ten-bifolia quires. <Italy?>, early 15th century (watermarks seem to be similar to Briquet no. 11689 dated 1411–1421). Sephardic semi-cursive script.

1. Ff. 1r–93r: Commentary on Avicenna's *Canon*, Book I, Fens i–ii. Begins אמר המפרש זה גדר הרפואה וקודם שנבארה יאות לנו לבאר המלות הזרות. This commentary is found in several other manuscripts. M. Steinschneider, *Hebr. Uebersetzungen*, p. 682 listed four copies of this commentary which he attributed to Joseph b. Joshua Lorki. On pp. 690–691 he listed anonymous commentaries on the *Canon*, but several of them are, in fact, almost identical to those attributed to Lorki. On f. 3v in this manuscript the author quotes Lorki by his name והקשה לורקי ר"י לורקי, but in another copy of this commentary in MS Oxford, Bodleian Library Bodl. Or. 595, f. 5v the same passage is quoted in the name of "my

Urb. ebr. 52

186 ff. Paper. 218 × 147 (143 × 94) mm. Varied quiring. <Italy>, late 14th century. Italian semi-cursive script.

[ספר יוסיפון] *Sefer Josippon*, historical narrative in Hebrew, of anonymous authorship, describing the period of the Second Temple, written in southern Italy in the mid-tenth century. According to D. Flusser in his edition of the text *ספר יוסיפון*, vol. ii (Jerusalem 1980), p. 10, parts of this copy are close to version A and parts are close to version B (as printed in Mantua 1480). The text from which the scribe copied was incomplete and the scribe marked the lacuna פה חסר. The scribe left blank the middle of f. 50r until f. 51v because two leaves were missing from the text he copied הנה חסר שני דפיך ולא יותר.

The end of the copy is missing.

Owner (f. 1r): Menahem b. Aaron Volterra 'איש וולטי' מ"מ אהרן תנצב"ה. At the top of the same page the evaluation of the manuscript, half a florin, is marked חצי פרו' נערך.

Urb. ebr. 53

92 ff. Paper. 201 × 142 mm (written area varies between 140 × 100 and 135 × 115 mm). Varied quiring. <Italy>, mid-14th century (watermarks of the type listed by Briquet no. 708 dated 1354 and similar to no. 10481 dated 1348). Italian semi-cursive script.

1. Ff. 1r–20r: ספר נקרא סוד הסודות Anonymous Hebrew translation of *Secretum secretorum* attributed to Aristotle. Edited from another manuscript by M. Gaster in *Journal of the Royal Asiatic Society*, [xxxix] (1907), pp. 880–912. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, p. 251, and A. I. Spitzer, "The Hebrew Translations of the "Sod ha-Sodot" and its Place in the Transmission of the "Sirr al-'asrar." W. F. Ryan and C.B. Schmitt, eds., *The Secret of Secrets, Sources and Influences* (London 1982), pp. 34–54.
2. Ff. 20v–63r: [מוסרי הפילוסופים] *Musarei ha-Filosofim*, a collection of proverbs from Greek and Arabic wisdom literature in Judah al-Ḥarizi's Hebrew translation of Ḥunayn b. Isḥāq's Arabic translation *Adāb al-Falāsifa* from the Greek. The text in this manuscript displays variations from the printed editions (the first edition of Riva di Trento 1562 and the Frankfurt 1896 critical edition by A. Loewenthal). The dicta concerning Alexander the Great copied in this manuscript on f. 40v and following were printed at the end of the editions. Cf. M. Steinschneider, *Hebr. Uebersetzungen*, pp. 348–353.
3. Ff. 63v–92r: ספר היסודות ליצחק ישראלי Isaac b. Solomon Israeli's *Sefer ha-Yesodot* in an anonymous translation from the Arabic original (*Kitāb al-Iṣṭaqisat*). Other copies of this anonymous translation, prefaced by Abraham ibn Ḥasdai's introduction to his translation, are found in MSS Munich, BSB hebr. 43 and Parma, Biblioteca Palatina Parm. 3524. Ibn Ḥasdai's translation was edited from a Leiden manuscript by S. Fried (Frankfurt, 1900). Fried suggested that the author of the anonymous translation in the Munich codex was Moses

ibn Tibbon. Cf. A. Altmann and S.M. Stern, *Isaac Israeli* (Oxford 1958), pp. 133–145, and M. Steinschneider, *Hebr. Uebersetzungen*, pp. 391–393.

The name of the scribe, Menahem, is singled out on f. 9v. The text from the last line on f. 41v to the first two words on f. 43v is by a different hand.

Ff. 42–68 (excluding ff. 58 and 61/62) display an octavo folding, unlike the regular quarto folding of the same watermarked paper and are ruled by a different technique.

On a late flyleaf at the beginning of the manuscript and on two loose slips of paper descriptions of the contents of the manuscript in Hebrew in the hand of Giovanni Giorgi who also added a note in the margins of ff. 42v and 49v.

Urb. ebr. 54

312 ff. Parchment. 298 × 226 (198–203 × 136–138) mm. Quaternions. <Spain or Provence>, 1214. Sephardic square script.

Sefer ha-Shorashim by Jonah ibn Janaḥ, Hebrew translation by Judah ibn Tibbon of *Kitāb al Uṣūl*, a dictionary of biblical Hebrew forming the second part of the author's *Kitāb al-Tanqīḥ*. Begins החלק השני ממחברת הדקדוק והוא ספר השרשים חברו החכם ר' יונה בן ג'נאח הקרטבי נ"ע במדינת סרקסטה בלשון ערב והעתיקו החכם ר' יהודה בר' שאול ז"ל בן תבון מרמון ספרד אל לשון הקודש במגדל לוניל יעזרהו האל לעולם בשנת תתקל"א On f. 1r a different semi-cursive hand added a poem by Meshullam b. Solomon da Piera on Moses b. Maimon's *Moreh Nevukhim* beginning ירבו מזימותי ולא נגמרו כי אחקור סודות ולא נחקרו. A later Italian hand added three epigrams. *Sefer ha-Shorashim* was edited from this manuscript by B.Z. Bacher (Berlin 1896).

At the bottom of f. 1r the evaluation of the manuscript, 108 tournois, is marked ק"ח טורניש.

Copied for an owner whose name was erased in the colophon and completed in Iyyar 4974=1214. Colophon (f. 312v): ... כתבתי זה ספר השרשים לחכם המשכיל ... זצ"ל: וסימתי בחדש אייר של שנת תתקע"ד ליצירה ... The name of the scribe, which was also erased in the colophon, was probably Moses as the name משה was singled out on f. 11v. Ff. 44–45 are two narrower parchment leaves on which another hand, very similar to the main scribe's, completed text the scribe had omitted. The original text on f. 46r was scraped out and replaced by the second scribe in a narrower column.

Urb. ebr. 55

218 ff. Parchment (outer and inner bifolia of each quire) and pre-watermarked paper. 232 × 160 (150 × 97) mm. Seven-bifolia quires. <Spain>, ca. 1300. Sephardic semi-cursive script.

Sefer Mikhlol, grammatical work by David b. Joseph Kimḥi. First edition Constantinople 1525. Title by a later hand. At end: נשלם חלק הדקדוק.

Owners (f. 1r): Astrug Cressant of Manosque אשטרוג קריאישנט דמנואשקה, Jekuthiel

Elijah b. Joab [of Tivoli] who purchased the manuscript from Nathan the physician הרופא נתן שקניתיים ממ"כ נתן הרופא, Aaron b. Menahem יקותיאל אליהו הנבי"א בכ"ר יואב שקניתיים ממ"כ נתן הרופא, Aaron b. Aaron [Volterra?] [ב]ן מנחם [?] יזי"א בכ"מ אהרן זצ"ל and Menahem b. Aaron Volterra מנחם יזי"א בכמ"ר אהרן נבתי"א מבולטירה. On f. 1r there are some jottings by Jekuthiel Elijah or members of his family. At the top of the same page the evaluation of the manuscript, two florins, is marked 'נערך ב' פר'. Many pages were damaged by corrosive ink and repaired.

Urb. ebr. 56

49 ff. Parchment. 232 × 165 (153 × 107) mm. Quinions. <Northern Italy>, ca. 1400. Sephardic semi-cursive script.

[פתח דברין] *Petaḥ Devarei*. Anonymous grammatical treatise. First edition Naples 1492. On f. 49r a listed of the accents (*tašammei ha-mikra*).

Urb. ebr. 57

619 ff. (1–433 + <1> + 434–610 + <8> blank ff.). Parchment. 160 × 115 (90 × 62) mm. Quaternions. <Italy>, early 15th century. Sephardic semi-cursive script (ff. 596v–610v in Italian semi-cursive scripts).

השנה (f. 14r). Maḥzor, Italian rite. Includes liturgies for the entire year. The readings from the Torah, haftarot and Scrolls were not copied. Only a few pages were vocalized, many only partly and often with non-standard vocalization (ff. 1v, 14v–15r, 27r–v, 33r–v, 38v–46v, 53v–59r, 60v–61r, 113r, 164r, 289r).

On f. 1v: **שבעים ושתיים פסוקים** the seventy-two verses corresponding to the Holy Name of 72 letters beginning **מגן בעדי** ואתה ה' מגן בעדי, with the psalms and prayers that follow, including one that begins **רצון אקראך ותענני** יהי רצון מלפניך שתהא שעה זו שעת רצון אקראך ותענני (f. 5r). On f. 6r the signs of the zodiac and the names of the angels corresponding to each of the days of the week and two copies of Psalm lxxvii and its correspondence to the Holy Name of 72 letters, one of them in the form of a candelabrum (*menorah*). On f. 9r a mystical prayer beginning **אלהי ישראל** אנא ה' אלהי ישראל attributed in the manuscript to Rabbi Ishmael. On f. 11v a prayer to be recited daily **יפה לאמרה בכל יום** יהי רצון מלפניך ה' אלהי יפה לאמרה בכל יום beginning **ואלהי אבותי שתתן לי כח לעשות רצונך** ואלהי אבותי שתתן לי כח לעשות רצונך. The morning benedictions (f. 15r–v) include both **שלא עשאני איש** and **שלא עשאני אשה** (f. 15v). At the end of the daily liturgy the prayers upon retiring **המטה** was copied, including the spell **טליתא כל רוח ושד וכל טליתא** (f. 59v). On ff. 106r–109v **הבדלות למוצאי שבת** *piyyutim (havdalah)* for the termination of the Sabbath: **ימים נטה עלינו שלומים** by Joab b. Jehiel (f. 106r–v), **ימים נטה עלינו שלומים** by Jacob (ff. 106r–107v), **אלהים כוננה אשר נעשה** [ה] כל ששת ימי המעשה, **ימים נטה עלינו שלומים** by Isaac ibn Ghayyat (ff. 107v–108v), **ימים נטה עלינו שלומים** by Isaac (ff. 108v–109v) and an unusual version of the *havdalah* (f. 109v).

On ff. 130r–132v: **עניין תענית** *seliḥot* for fast days. Includes only the frame and the following *seliḥot*: **אתה תשמע מן השמים אנקת** (f. 132r–v), **אתה תקום תרחם ועל הרעה תנחם**

מיחדי שמך פעמים (ff. 132v–133v), by Abraham ibn Ezra (ff. 134r–135r) and the *tehinot* by Benjamin (f. 137r–v) and אל דמי אל רב וגואל by Elia (ff. 137v–138r).

There are *maṣarivim* for the festivals and Rosh ha-Shanah as in the Romaniote rite liturgy. There are *reshuyyot* for Rosh ha-Shanah but not for the festivals or Yom Kippur. One *reshut* for Yom Kippur, שחי לאל יחידה החכמה by ibn Gabirol, was added in the margins (f. 409v). The Passover Haggadah includes two mnemonic verses on the order of the service: סדר השיר יהיה לכם (f. 160r) and קדש ורחץ כרפס יחץ (f. 164r).

The *yozerot* for the first days of Passover are אור ישע מאושרים by Solomon ha-Bavli (ff. 184r–187r) and אדבר מישרים משפטים ישרים by David bar Huna (ff. 188v–191r). In each array of *yozerot* only the *piyyutim* for the *silluk* and the *ofan* were copied. The *yozer* for the seventh day of Passover is אתה היארת יומם ולילה לפני מחני (ff. 201r–203v) but only the *piyyutim* for the *yozer* and the *ofan* were copied. For the eighth day the *yozer* is אופל המוניי נגה לעיני by Elia, but only the *piyyut* for the *yozer* was copied. The *yozer* array for the first day of Shavuot is אור ישראל קדושי by Judah b. Menahem (ff. 250r–251v) and it includes the *piyyutim* for the *yozer*, the *silluk*, the *ofan* and the *zulat*. For the second day the *yozer* is בהנחילך דת מורשה אלהים by Leonte b. Abraham and it includes *piyyutim* for the *yozer*, the *silluk* and the *ofan*. The *azharot* for Shavuot include אזהרות דרבנן נתת לעמך ראשית לעמך (ff. 257v–259r) and אזהרות דאליהו זכור לטוב אתה הנחלת תורה לעמך (ff. 259r–270r) and beginning אזהרות של ר' שלמה הקטן (ff. 270r–286v). On ff. 288r–297r liturgies for the fast day of 17 Tammuz. Includes the *kerovah* by Yudan b. Mistaya (ff. 289r–293v) followed by the *seliḥot* אבותינו נשאו באורך שלוותם (f. 295r–v) and אתאנו לך יוצר רוחות (ff. 294r–295r) and the *tehinah* בקולה יזעקת ישראל by Elia b. Shemaiah (ff. 296r–297r). The *kinot* for the Ninth of Av are identical to those in the S.D. Luzzatto edition of the Roman rite *Maḥzor* (Leghorn 1856) until איכה אשפתו (ff. 310v–313r). They are followed by *kinot* by Eleazar Kallir from the Romaniote rite בעיר שופר (ff. 313r–314r), בימים ההם ובעת ההיא (ff. 314v–316r) and אנכי אנכי אנהם (ff. 316r–318r). The only *piyyut* copied for Shabbat Naḥamu is את יום פדותכם אחיש ותרב by Judah b. Menahem (ff. 320r–322r). The *tahanunim* preceding the Rosh ha-Shanah service include ... בהשכימי בתוך *seliḥot* by Benjamin b. Zerah (ff. 331v–332r), אין לנו (f. 334r–v), מצח להרים ראש by Solomon ha-Bavli (ff. 336v–337v), and את ה' בהמצאו לדרשו קדמתי by Elia b. Shemaiah (ff. 339r–340v). The *kedushta* by Eleazar Kallir for the morning service of Yom Kippur includes זה אל זה אומרים אדיר ואין דומה (ff. 433^ar–434v) and אל עורך דין באמת ואין עול *rehitim* (f. 443r–v). There are fewer *seliḥot* in the Yom Kippur liturgy than in the printed edition, among them תכלה ממנו אפך וחמתך for the morning service (f. 465r). At the end of the *Musaf* service a *reshut* for the *Seder Avodah* by Abraham ibn Ezra beginning סדר עבודה (ff. 512r–516v). After the *Neṣilah* service the *piyyut* מלאכים מרופפים נגד אמות הספים (f. 567r). There are no *yozerot* for the Sukkot services. The end of the *Maḥzor* from near the end of the *maṣariv* for Shemini Azeret is missing.

The ritual instructions in the Maḥzor are similar to those in the printed edition, but not identical.

On f. 117r a schematic drawing of the moon and on f. 171r of the *mazzah*. The end of the manuscript was completed by Italian hands (ff. 596v–604r, 604v–605r and 605v–610v, each by a different hand).

Owners: Aaron b. Menahem Volterra מבולטירא בכמ"ר אהרן בכמ"ר מנחם (ff. 1r and by another hand on one of the unnumbered folios at the end), Menahem b. Aaron Volterra מבולטירא בכמ"ר אהרן בכמ"ר מנחם יזי"א (f. 1r). At the top of the same page the evaluation of the manuscript, six florins, is marked 'פר' נערך ו' פר'.

Urb. ebr. 58

139 ff. (135–139 blank). Paper. 312 × 218 (271 × 185) mm. 1663. "Christian" square script.

חלופין שבין שלשה תרגומים נמצאים בשלשה מקראות גדולות ... ברומה בוואטיקאנו א' מהם כ"י בקלף בדף גדול שמביא מאורבינו, הב' שנדפסת באנווירשאה שנת אלף תקס"ט למשיחנו ונקראת ריגיה: הג' שנדפסת בבסיליאה שנת אלף תרי"ט ונקראת של בוקישטורף ולקט אותם יוחנן הטובל נקרא לפני רבי יהודה יונה מצפת הגליל העליון סופר בוואטיקאנו שנת הת"י, ולא יכול לסיים זאת הספר כי מת קודם לסיימו *Discrepantes inter selectiones duorum Targumim Chaldaicae Paraphras per Io. Baptist Ionam Galilaeum in Biblioth. Vatic. scriptorem qui morte praentus eas absoluere non potuit obiit die 26 Marty 1668 aet. 80.*

Variant readings from three copies of the Targum: MS Urb. ebr. 1, the Antwerp 1569 edition and the Basel 1619 edition, compiled in 5410=1650 by the Hebrew scriptor of the Vatican Library, Giovanni Battista Jona, a convert from Judaism formerly called Judah Jonah from Safed. Includes readings from Targum Onkelos on Pentateuch and the Aramaic targumim on Prophets and most of Hagiographa.

Autograph. Completed on 1 August 1663. Colophon (f. 134v): א' אגוסתו ... שנת אלף שש מאות וששים ושלושה לביאת משיחנו אני יוחנן המטביל.

Urb. ebr. 59

331 ff. Paper. 355 × 235 (265 × 180) mm. Indiscernable quiring. 1677. Sephardic (Maghrebi?) square, semi-cursive and cursive script.

ספר השנויים הנמצאים בתרגום משלשה מקראות גדולות מאוד יפות וחמודות שהן בגנזי ספרי ואטיקאנו, הראשונה נקראת מקרא ריגיה נדפס על הקלף באנווירשה שנת אתקי"ז, השנית נקראת מקרא בושטורפי נדפס בבאשיליאה שנת אתרי"ט והשלישית נקראת מקרא שהובא מאורבינו כתיבת יד על הקלף שנת הנה לבריאת עולם וביאת משחינו[?]. ארצ"ה ובעיון רב נכתבו בו בשלשה עמודים כל שנויים המכתב וטעויות הדפוס ובאמצע השלשה עמודים נכתבו כל פסוק ופסוק גם בלשון הקדש ותשלם המלכה[?]. בשנת הראשון לשבת על כסה מלכותו הכהן הגדול אינוציניצו י"א ... והיה היום יום א' יום ראשון לחדש פיברארו שנת אתרע"ז על יד ממני הצעיר. ג'וליו מורושיני ששמו מלפנים ... שמואל בר דוד ממשפחת בן נחמיאש מעיר *Trium Targumim seu Paraphrasum Variarum Lectionum collatio ex tribus Codicibus Vaticanis videlicet ex Codice Maximo Hebraico et Chaldaico Urbinate MS et*

ex aliis duobus excusis nempe Ex Bibliis Regiis et Basiliensibus Buxtorfianis collectarum per Iulium Morosinum antea in Iudaismo vocatum Samuelem Ben Davidis Nachmias Venetum scriptorem librorum Hebraicorum in Bibliotheca Vaticana. Absolutum est Opus tempore Pontificat S.^{mi}.D.N.D. Innocentii Papae XI Anno D[omi]ni MDCLXXVII.

Giulio Morosini, the Hebrew scribe of the Vatican Library and a convert from Judaism formerly called Samuel b. David Nachmias from Venice, copied the variant readings recorded by G.B. Jona (MS Urb. ebr. 58, q.v.) in a cursive calligraphic script and completed Jona's work which was left unfinished after he died in 1668. In the title pages Morosini attributed the work to himself and did not acknowledge Jona's contribution.

Written in brown and red inks. The variant readings from MS Urb. ebr. 58 are written in a cursive calligraphic script.

Urb. lat. 9

195 ff. (1, 1–193, <1>). Parchment. 405 × 280 (233 × 187) mm. Quinions. Three columns. Florence, 1473. Italian semi-cursive Hebrew script and Latin and Greek scripts.

[תהלים] Trilingual Psalter (Hebrew, Greek, Latin). The Hebrew text with vocalization and accents was written in the column on the right, the Greek text in the middle column and the Latin text in the column on the left, each column copied by a separate scribe. The Latin text was written first and the Greek and Hebrew were added afterwards.

Initials, including those in Hebrew, were decorated, though probably not by the Hebrew scribe. The scribe left space for the first letter of each Psalm and wrote it in a miniscule script in the margin for the illuminator to copy and decorate.

On f. 192v there is a colophon by the scribe, Aaron b. Gabriel, who copied the Hebrew text for Duke Federico da Montefeltro of Urbino in Florence and completed it on April 4, 1473. The colophon begins with verses with the name of the scribe in an acrostic:

אם המלאכה היתה דם הנה גם היא נשלמה
 רוחו יתן אלהים בעם נא אל גבור ירבה עצמה
 אני אהרן בן מהר"ר גבריאל הסופר כתבתי זה הספר אל השר הגדול הקונטי מאורבינו ירה"י
 וסיימתיו יום ד' לחדש אבריל רל"ג לפ"ק פה פלורניצה העירה חזק ואמץ כ"ר

The scribe is probably Aaron b. Gabriel Strasbourg who signed his name and copied the same verses in a manuscript formerly in the Juedisch-theologisches Seminar in Breslau, MS 10 (Saraval 7), now deposited in the University library in Wrocław.

Cf. C. Stronajolo, *Codices Urbinates Latini i* (Rome 1902), no. 9, p. 16 and Cassuto, *Firenze*, p. 189.

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(attr) = attributed; (m) = mentioned; (o) = owner;
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| אולמא Ulm | אשבוה Lisbon |
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| אנגורה Ankara | |
| אנגלהיימא Engelheim | דמשק Damascus |
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- ואלניטאנו Valentano
 ווהראן Oran
 וויבאגנא Bevagna
 וויצבורק Weissenburg
 וויירצבורק Würzburg
 וולודא Fulda
 וולפאגן Wolfhagen
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 וושקא Huesca
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