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Introduction

The Latin translations of the Babylonian Talmud which were carried out in Paris in the years between 1238 and 1248 are a milestone of Christian-Jewish relations. Compiled with the purpose of serving as a textual basis for the trial against the Talmud, the thirty-five articles of accusation by the Jewish convert Nicholas Donin, and the far more extensive and systematic *Extractiones de Talmud*, bring the Talmudic text to the centre of anti-Jewish polemical discourse in an unprecedented way. If it is true that the Talmudic corpus and its contents were not unknown to Christianity, having been mentioned already in the ninth century by the Carolingian bishop Agobard of Lyon, and used for anti-Jewish polemic more extensively in the twelfth century in Petrus Alfonsi's *Dialogus contra Iudaeos* (Dialogue against the Jews) and Peter the Venerable's *Adversus Iudaeorum inveteratam duritiem* (Against the deep-seated hardness of the Jews), they had never before been treated in such a rigorous and systematic way as in the translations of the 1240s. These translations make the Talmud not merely a part of the controversy, but its main objective. Moreover, they present themselves as an independent work in their own right – a Latin Talmud – and not just as accessory to a work of controversy, even if their polemical purpose is clear.

The Latin Talmud translations of the 1240s have been the object of scholarship since at least the 18th century: this is when we find the first fragmentary editions in Jacques Échard's *Sancti Thomae Summa suo auctori vindicata* (Paris, 1708). Further fragments were published later by Isidore Loeb (1880-1881), Joseph Klapper (1926), Erich Klibansky (1933), Gilbert Dahan (1990s) and José María Millás Vallicrosa (1960), and more recent studies have shown the role the Latin Talmud translations played in the context of Christian-Jewish polemic. These include Chen Merchavia's *The Church Versus Talmudic and Midrashic Literature (500-1248)* (Hebrew, 1970), Robert Chazan, John Friedman and Jean Connell Hoff, *The Trial of the Talmud. Paris, 1240* (2012) and Paul Lawrence Rose, *When Was the Talmud Burnt at Paris? A Critical Examination of the Christian and Jewish Sources and a New Dating. June 1241* (2011).

However, our research project based at the Universitat Autònoma de Barcelona, which envisages the critical edition of the *Extractiones de Talmud*, "The Latin Talmud and Its Influence on Christian-Jewish Polemic" (LATTAL), brought to light new insights and perspectives. Our philological work has brought forth new findings about the complexity of the translation process, the manuscript tradition of the *Extractiones*, their chronology and their influence on later polemics and on cultural history at large.

This volume, collecting revised and enlarged versions of papers presented at the 51st International Congress on Medieval Studies (May 12-15, 2016, Western

Michigan University, Kalamazoo, MI, USA) and at the 23rd International Medieval Congress (04-07 July 2016 University of Leeds, UK), introduces the reader to the latest results obtained by Alexander Fidora and his research team during the editorial work and points to new perspectives and horizons in research on Jewish-Christian relations, including the work of additional scholars who have been in close exchange with the LATTAL team.

The first contribution – “The Latin Talmud and its Place in Medieval Anti-Jewish Polemic” by Alexander Fidora – introduces the reader to the *Extractiones de Talmud*, setting it in the history of Christian-Jewish controversy and pointing to some examples of the complexity met with during the course of the editorial work, such as the existence of two versions of the *Extractiones*. In particular, the article brings to light entanglement between Nicholas Donin’s thirty-five articles and one of these versions of the *Extractiones*.

The presentation of the work continues with the chapter “El estadio textual de las *Extractiones de Talmud* en el BnF ms. lat 16558” by Óscar de la Cruz Palma, which focuses on the intricate manuscript tradition of the work. It discloses the history of different redactions that the translation underwent before coming to its most mature phase, as represented by the manuscript lat. 16558 of the Bibliothèque nationale de France. Until now, this manuscript has been regarded by scholars as a unique exemplar of the “original” translation, the other manuscript witnesses being just modifications of it.

The third chapter, “Looking for Polemical Argument: A Closer Look into the Latin Translation of the Talmud, *Extractiones de Talmud* (c. 1244-45)” by Ulisse Cecini addresses the contents and the methodology of the translation. It shows the high level of knowledge of Jewish culture possessed by the translator and the fundamental literality of the translation when compared to the original Hebrew/Aramaic Talmud. At the same time, Cecini shows how the apparent fidelity to the original does not rule out the bias of the translator(s) in service of the polemic against the Talmud.

The next contribution, “Hebrew *Hapax Legomena* from the Bible in the Latin Talmud: Some comments regarding their textual transmission and their Latin translation” by Eulàlia Vernet i Pons concentrates on direct Biblical quotations from prophetic books containing *hapax legomena* and other textual difficulties faced by the translator of the Talmud. It uncovers how the translator not only makes use of Jerome’s Vulgata for the translation of such Biblical verses, but also follows other *versiones* in given occasions. Thus, the study intertwines reflections on Biblical textual transmission in the Talmud with an assessment of the Biblical knowledge and language skills of the translator.

In the chapter: “The Latin Talmud Translation: The Hebrew Sources”, Annabel González Flores looks for the historical text that was translated in the *Extractiones*, bearing in mind the very complex textual transmission of the original Talmud in its century-long history from the Near East to Europe. González Flores identifies passages in the Latin text that allow the postulation of textual variants in its *Vorlage* in comparison with the Hebrew/Aramaic canonical text of the Vilna Talmud from

the nineteenth century and checks those variants in the still extant manuscripts of the Talmudic tradition.

The cultural influence of the Latin Talmud is the object of the chapter: “The Latin Talmud Translation: The Epitome” by Isaac Lampurlanés Farré. The study focuses on the *Excerptum de Talmud*, an hitherto unedited translation of Talmudic passages. The study reveals the text to be a re-elaboration of the *Extractiones* and carefully describes its relationship to the latter, highlighting similarities and distinctions. Moreover, the contribution offers further insights into the complex redaction history of the *Extractiones*, showing how different redaction layers and versions of the *Extractiones* are reflected in the textual evidence given by the *Excerptum*.

Around the *Extractiones de Talmud*, a dossier of related documents was built whose final version is portrayed by the aforementioned manuscript (lat. 16558 of the Bibliothèque nationale de France). One of the parts of the dossier, carefully described in its entirety in the second chapter of this volume, is represented by a collection of Latin translations of commentaries to Biblical verses by the famous Jewish commentator of the eleventh century Shlomo Yitzhaqi, known by the name of Rashi. The chapter: “Rashi’s Glosses on Isaiah in Bibliothèque nationale de France, Ms. lat. 16558” by Görg K. Hasselhoff edits and comments twelve glosses on Isaiah from this corpus. The commentary deals with the original text by Rashi, the method followed by the translator and its possible *Vorlage*.

Rashi and his rendering into Latin are also the object of the contribution: “A Priest’s ‘Uncircumcised Heart’. Some Theological-Political Remarks on a Rashi’s Gloss in tractate Sanhedrin and its Latin translation in *Extractiones de Talmud*” by Federico Dal Bo. The chapter concentrates on a particular gloss of Rashi which deals with the question of whether or not an apostate “Jewish priest” should be admitted into the Temple service. After inscribing Rashi’s statement into the complex internal Jewish debate about the question and highlighting the intended ambiguity of its interpretation, Dal Bo comments on the translation choices made by the Latin translator who, on the contrary, offers an explicit and specific interpretation. Thus, the study reveals once again the dynamics at work and the different layers of interpretation that hide behind such “correct” – but nevertheless alienating – translations as those given in the *Extractiones de Talmud*.

The chapter: “The References to the Talmud in Andrew of St. Victor’s Biblical Commentaries” by Montse Leyra offers a view on the Christian treatment of Talmudic material preceding the *Extractiones* through the analysis of references to Jewish religious practices and traditions in the Biblical commentaries of Andrew of St. Victor (d. 1175). The study focuses on Andrew’s sources and is particularly interested in the question of whether they go back to Talmudic commentaries of Jewish authors of the twelfth century or rather to Latin exegesis (Jerome, *Glossa ordinaria*). Even if the latter is often the case, the other possibility also presents itself. This, one may reflect, could possibly be seen as a trend which eventually led, even if not directly, to the turning point represented by the *Extractiones*, which went straight to the Hebrew sources and translated them.

“An Unrevealed Source: The Talmud in Nicholas of Lyra’s *Postilla Literalis*” by Ari Geiger analyses the role of Talmudic quotations in the Bible commentary *Postilla literalis super totam Bibliam*, written by Nicholas of Lyra (1270-1349). It is shown how Nicholas avoids citing the Talmud and that, when he does cite it, his purpose is to ridicule the Talmudic material. This seems to be the consequence of the hostile attitude towards the Talmud prevalent in the cultural environment the author inhabited, an attitude which discouraged him to make a neutral or constructive use of Talmudic quotations in his commentary.

This last contribution rounds up this volume of studies about the Latin Talmud. The work as a whole gives a comprehensive picture of the most recent discoveries and reflections concerning this ground-breaking collection of translations from the 1240s, from the historical context, through text-transmission and redaction problems, to methodological issues, external influences and different perspectives on the subject in precedent and subsequent works. Therefore, it is a pleasure for the editors to let the volume speak and to thank all the contributors and the European Research Council (FP7/2007-2013/ERC Grant Agreement n. 613694) for making it possible. The editors would also like to thank the University Press of the Universitat Autònoma de Barcelona, and Sarah Wood for the final revision of the volume.

Bellaterra, November 2017

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(More on our project under <http://pagines.uab.cat/lattal/>)