Rashi and the Dominican Friars*

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Only few Jewish scholars from the Middle Ages are partners in conversation throughout the centuries. One of them is Rabbenu Salomon Yitshaaqi, better known as Rashi. He was born around 1040 in Troyes (Champagne). As a young man he learned at the Jewish academies of the Rhineland and became a scholar of the second European generation to study the Talmud. Already in Mainz he started to comment on the Pentateuch (Torah). After his return to Troyes, he continued to comment on nearly all the books of the Hebrew Bible as well as on nearly the complete Babylonian Talmud, in his last years supported by his sons-in-law and his grandsons and further students who later were called the ‘Tosafists’. As such, Rashi was among those Jewish scholars who transformed European Judaism from a Bible-based Judaism to a rabbinical Judaism. After his death in 1105 the students of his academy continued and finished his labours and spread his commentaries throughout the Jewish world. The extent of their contribution to Rashi’s commentaries remains disputed since the oldest manuscripts preserved stem from the late twelfth and early thirteenth century. Soon his Talmud commentaries became part of the growing European Talmud tradition, often copied in the margins of the Talmud text. His peshat-based Bible commentaries, i.e. commentaries oriented towards the ‘literal’ meaning of the Bible, also became

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the basis of Jewish Bible exegesis. Both commentary traditions continue to be read until today.\(^5\)

Yet, Rashi was not only read by Jewish scholars in medieval Europe and beyond, but also within Christian exegetical circles. Some scholars of the school of St Victor in Paris, for example, were in lively contact with their Jewish contemporaries and drew on Rashi.\(^6\) After the Parisian University was established,\(^7\) a Jew-to-Christian convert (Nicolas Donin) attacked the Talmud.\(^8\) In the aftermath of his accusations and the Talmud trials that followed (with the burning of some Talmud copies in the end) not only parts of the Talmud, but also excerpts from Rashi’s commentaries and Maimonides’s *Guide for the Perplexed* were translated in Paris.\(^9\) As it seems, all translations were supported, be it directly or indirectly, by Dominican friars from the Parisian Convent of St Jacques. At least Thibaud de Sézanne,\(^10\) perhaps Henry of Cologne, and two to three anonymous persons were involved in these translations in one way or other.\(^11\) Among the bulk of translations we do not only find about 2000 excerpts from the Talmud including com-

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ments by Rashi, but also a list of some 160 excerpts from Rashi’s Bible commentaries.

These excerpts are taken from nearly all parts of Rashi’s Bible commentaries. There are nonetheless some peculiarities when we look at the distribution of the comments on different parts of the Bible and the Biblical books themselves. Concerning the Torah (altogether ninety three excerpts), most excerpts relate to the first two books, Genesis (41) and Exodus (33), whereas only nineteen excerpts are taken from Leviticus (3), Numbers (7), and Deuteronomy (9). From the prophetic books (including most of the ‘historical’ books of the Christian Bible) thirty-eight excerpts are taken. Most of these excerpts stem from Isaiah (12), whereas only a few are taken from Joshua (1), Judges (5), I Samuel (4), II Samuel (6), I Kings (1), Jonah (1), Micah (1), Habakkuk (1), Obadiah (3), and Zechariah (5). Regarding the Ketuvim some similarities to the prophetic books are striking: Whereas most excerpts stem from the Proverbs (14) and Ecclesiastes (Qohelet, 8), only a few are taken from Psalms (2), Job (1), Song of Songs (4), Lamentations (1), and Daniel (4).

Apart from that number of quotations, how are the Rashi texts translated? To give an appropriate answer one should have a look at Rashi’s comments themselves. Since we do not have any autograph but only manuscripts from the

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14 These excerpts will be edited soon.
17 For the excerpts from Judges and I-II Samuel see the Appendix below; the rest is edited in G.K. Hasselhoff, 'The Parisian Talmud Trials and the Translation of Rashi’s Bible Commentaries', Henoch 37 (2015), pp. 29-42 (p. 37, pp. 40-41).
18 They are edited in G. Dahan, 'Un dossier latin de textes de Rashi autour de la controverse de 1240', Revue des études juives 151 (1992), pp. 321-36 (pp. 335-336).
19 All are edited in Hasselhoff, 'The Parisian Talmud Trials', pp. 37-40.
20 See the Appendix below.
twelfth and later centuries that differ in content, we have to be cautious in stating Rashi’s ‘original’ interpretation.  

In his Hebrew commentaries these comments are rather short, sometimes only explaining one word with one or two synonyms, sometimes by a longer comment of one or two sentences. 22 In the following I will give some examples together with their Latin renderings. 23

A first group is formed by explanations that go back to Talmudic or Midrashic explanations. In Judges 5 the story of Sisera who fought against Israel is told. In v. 20 the stars that also fought against him are mentioned. Rashi now employs an explanation from the Babylonian Talmud (= BT) Pesachim 94b to explain the thickness of the firmament in relation to the distance between heaven and earth. 24 That explanation is translated more or less verbatim into Latin; no significant changes can be discovered:

‘The stars remain in their order and their course and fought against Sisera.  
Gloss: One edge of the star, which fought, was in heaven and the other [edge] was on earth. From this the sages have said that the thickness of the heaven was equivalent to the [distance] between heaven and earth. And that star was fixed in heaven like a bolt in a door, and so it is as long as the heaven is thick’. 25

Rashi goes on to comment on one further sentence which is not translated. He then turns to v. 21, where three times a brook (nahal) is mentioned, two times the brook Kishon and once an undetermined – and difficult to translate and explain – ‘brook of antiquities’ (nahal qadumim). Rashi again explains that word with a sen-

21 See on that problem Schoenfeld, Isaac On Jewish and Christian Altars.


23 The Latin translations are taken from the edition in the appendix to this article; the English translations are mine.

24 The full text is printed in all standard editions.

25 ‘Stelle manent in ordine et cursu suo adversus sisaram pugnauerunt [Jud. 5:20]. Glosa: vna extremitas stelle, que pugnabat, erat in celo et alia erat in terra, ex hoc dixerunt sapientes quod tantum continet spissitudo celli quantum est inter celum et terram et fixa est stella in celo sicut caullia in ostio et ita longa est sicut celum spissum est.’

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tence from the Talmud (BT Pesachim 118b) which says that that brook is a guar-
antor to the sea in sweeping away the enemies since the days of Egypt. Again we
find a rather verbal translation with one exception: ‘cadumyn’ is neither in the
Biblical verse nor in the comment translated, but transcribed, and only on the
second occasion is a translation given. To the short translation of the comment
an explanation by the translator is given; in some manuscripts these glosses are
underlined:

‘The brook Kysyn [i.e. Kishon] has carried away their dead bodies, the brook
Cadumyn. Gloss: cadumyn is translated with “antiquities”, that is the brook which
was a guarantor of the sea from the days of Egypt. Above you have this fully’. 26

The Latin translation edited below offers further explanations which follow the
same scheme. Rashi comments on Judges 5:23 by referring to two passages from
BT Moed Katan 16a, on Judges 21:12 by referring to BT Yevamot 60b, on I Samuel
14:34 by referring to BT Hullah 17b,27 on I Samuel 28:13 by referring to BT Hagiga
4b (and an unidentifiable place in Taanit),28 on II Samuel 7:14 by referring to
Midrash Tehillim Ch. 78,29 on II Samuel 13:13 by referring to BT Sanhedrin 21a
and Kiddushin 68b, on II Samuel 15:1 by referring to BT Sanhedrin 21b, on II Sam-
uel 18:9 by referring to Pesiqta Rabbta 53 and BT Sota 10b,30 and on II Samuel 19:1
by referring to BT Sota 10b. The translation of Rashi’s comment on Daniel 7:23
might be added here. In today’s standard editions no parallel can be found.31 But
it is remarkable that in BT Avoda Zara and in Rashi’s comment on that passage
similar ideas are expressed.32 The translation which in addition bears another
typical feature of Rashi’s way of commenting reads as follows:

‘And it will devour the whole earth and crush it and shatter it.
Gloss: That is Rome who bound the debts because her money went away. The
whole world calls her debitrix, in Gallican: andetee, because she must be treasured.

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26 Torrens kyson traxit cadauera eorum torrens cadumyn [Jud. 5:21]. Gloss: cadumyn inter-
pretatur antiquitatum hic est torrens qui fuit fideiusser mari a diebus egypciorum, hoc ha-
bess supra plene.
27 The translation here seems to go back to a slightly different version.
29 For the identification and explanation of this source which is not mentioned by Rashi see
30 Again the identification is given by A.J. Rosenberg, Samuel II, p. 379.
31 See also G. Dahan, ‘Un dossier’, p. 333.
32 I thank Ulisse Cecini, Bellaterra, for pointing me to this similarity; also BT Shevuot 6b
should be taken into account.
There was namely in her plague and leprosy in mankind and in the animals and in everything and when a man says to his companion: Take Rome for one pictavina, for a quadrans, there will be none who cares for her.\(^33\)

Rashi quite often gives a French equivalent to an Aramaic or Hebrew word (the so-called 'laazim').\(^34\) So does the anonymous translator who gives andetee\(^35\) as an explanation of debitrix. We find a similar rendering in the translation of the explanation of 1 Samuel 14:34 where dentatus is explained with achiez (or ochier).\(^36\)

A second group of comments is formed by short continuations of the biblical text in Rashi's own words. A good example is the translation of his comment on 1 Samuel 14:45:

'Therefore the people have liberated Jonathan so that he did not have to die.
Gloss: Because they released Saul from his oath.'\(^37\)

A third group are the explanations of single words that are not quotations from rabbincal texts but explanations by Rashi himself.\(^38\) Good examples are the explanations of II Samuel 15:1 (omnes illi) and Daniel 11:14 (hic est). In some cases the explanation is grounded in a different biblical quotation (e.g. II Samuel 20:19 which is based on Numbers 26:46).

In several cases of the Latin translations we do not have a Vorlage in Rashi's still extant commentaries. Since the Latin translations in general are close to the

\(^33\) 'Et deorabit totam terram et conteret et comminuet eam [Dan. 7:23]. Glosa: hoc est Roma debitis obligata, quia moneta eius exuit, per totum mundum appellatur debitrrix, gallice andetee, quia debet extimari, [P.f. 230ra] erat enim in ea plaga et lepra in homine et in bestia et omni re et si dicat homo socio suo tene Romam pro pictavina vna pro quadrante non erit qui curet de ea'. It has to be noted that the translator here does not follow the translation of the Vulgate.


\(^35\) Ch. Merchavia, 'Talmudic Terms', p. 200, and G. Dahan, 'Un dossier', p. 333, follow the reading of the Parisian manuscript P and read audcor; on this word see also A. Fidora and U. Cecini, 'Nicholas Donin's Thirty-Five Articles', n. 30.

\(^36\) Also mentioned in Ch. Merchavia, 'Talmudic Terms', p. 200, and G. Dahan, 'Un dossier', p. 333. It has to be noted that Rashi's 'original' comment is no longer extant in the later tradition.

\(^37\) 'Liberavit ergo populus Jonathan vt non moreretur [1 Sam. 14:45]. Glosa: quia absoluerunt saul a iuramento suo.'

\(^38\) Here I do not mean those roughly 1000 passages throughout Rashi's works that are introduced by the - topical - phrase 'but I explain', which are not translated in the excerpts.

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original texts by Rashi, we may conclude that also the other translations are close
to a text that was written by Rashi or was regarded as written by him. Their loss
might have been caused by censorship, by a simple loss of the original text, or
by disinterest in that specific explanation by the copyist of the manuscript.

Apart from that, one interesting point should be mentioned, since it gives us
an idea of the translator’s intention. In the Parisian manuscript P the scribe un-
derlined words or passages that are not originally written by Rashi. Instead, in
these instances we find explanations and commentaries by the translator (or
redactor) which either give his interpretations of Rashi’s words (e.g. on Daniel
9:27: avozazara [i.e. avoda zara] is explained as ecclesia) or his references to other
parts of the translation of either Rashi or the Talmud. In addition, the transcrip-
tions of Hebrew words shows that the translator (only) knew the Ashkenasi, i.e.
middle or eastern European pronunciations with the aspiration of tav. But we
are not informed who this translator was.

Additionally we have to state that it is not clear whether these translations
were read by many people, and there are only a few traces in the medieval litera-
ture apart from the manuscript copies themselves. But we know for certain that
twenty to thirty years later another Dominican friar provided new translations
from Rashi’s oeuvre.

After an early career in Islamic studies, the Catalan friar Raymond Martini
(Ramon Martí; Raimundus Martini, fl. 1250-84) was appointed member of the
board of censors of Jewish books following the infamous disputatión of Barcelona
in 1263. A few years later he published the first version of his Capitrum Judeorum
(‘Muzzle of the Jews’). In that book he tried to prove from Jewish writings that
Jesus of Nazareth was the expected Jewish Messiah. For that purpose Raymond

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40 On linguistic aspects in the Latin Talmud translation see E. Vernet i Pons, ‘On the Latin
Transcription of Hebrew and Aramaic Proper Names in the Latin Talmud (Tractate
41 The names of the coins mentioned in the translation of the commentary on Daniel 7:23
might, in addition, point to the origin of the translator from Poitiers (‘pictavina’) and that
he translated for a Parisian audience (‘quadrans’), but this is mere speculation.
42 For his biography see A. Berthier, ‘Un Maître orientaliste du XIIIe siècle. Raymond Martin
43 See Raimundus Martini Capitrum Judeorum, Texto crítico y traducción A. Robles-Sierra, 2 vols.,
44 For interpretations of the Capitrum Judeorum see U. Ragacs, Mit Zaub und Zügel muss man
ihr Ungestüm bändigen – Ps 32,9. Ein Beitrag zur christlichen Hebraistik und antijüdischen Polemik
im Mittelalter, Frankfurt: Lang, 1997; S. Wiersma, Pearls in a Dunghill. The Anti-Jewish Writings
of Raymond Martin O.P. (c. 1220 – c. 1285), Ph.D. thesis, Tilburg University 2015,
Martini translated a large number of different rabbinical and post-rabbinical texts into Latin. Among these translations there are already a number from Rashi, some clearly visible as comments on biblical texts, some from the commentary on the Talmud, some unidentifiable. As usual in Raymond Martini's works, the quotations are part of the longer line of argumentation (or said differently: they are not merely a list of texts by one author). If we, against Raymond Martini's intention, single out these quotations we arrive at the following preliminary results.

There are about thirty-nine references to Rashi in the Capistrum Iudeorum.

Differently from the Parisian collection where Rashi features as 'Salomon Trecensis' (Solomon of Troyes) Raymond Martini introduces him with the 'title' Rabbi. As such he is one of the suspicious modern Jews (quod quidam rabini, et maximi moderni, de quibus est R. Selomo). From these thirty-nine references two are rather general without mentioning the source, nineteen references indicate Rashi as commentator on the Talmud, and eighteen references show him as a commentator of the Bible. From the nineteen references to the Talmud one is taken from Rashi's comment on BT Avoda Zara, in one further instance with two references it is unclear whether the comment is on BT Avoda Zara or on BT Sanhedrin. In one further case it is unclear whether the reference is to a Talmudic passage or to the comment on a psalm. In all other cases the comments are inserted into quo-


46 The index of Robles Sierra's edition (and the edition itself) are far from reliable; therefore I cannot exclude that I might have missed one or two quotations.


48 Raimundus Martini, Capistrum Iudeorum, R. 4:28 (ed. A. Robles-Sierra I, 206); R. 5:8 (see previous note).


50 Raimundus Martini, Capistrum Iudeorum, R. 2:8 (ed. A. Robles-Sierra I, 78; 2 references).

51 Raimundus Martini, Capistrum Iudeorum, N. 1:5 (ed. A. Robles-Sierra II, 28) reads: 'Tertio vero, quod Rabini antiqui intellexerunt et exposuerunt de Messia totum Psalmum: "Deus, iudicium tuum regi da", ut dicit in suo Perus R. Selomo, et supra iam habitum est, et infra adhuc plenius ostendetur cum de Messiae deitate tractibitur, et si quandoque aliqui de Salomone eiusdem Psali versus aliquos exposuerint'. In the index, Robles Sierra attributes this text to 'Shelomo, R. (Yarchi) (ben Isaac) / - perush in Psal. 71,2' (ed. cit., 320). In M.I. Gruber, Rashi's Commentary on Psalms, Leiden - Boston: Brill, 2004, no equivalent in content to such a formulation can be found, neither on Psalm 71:2 nor on
tations from BT Sanhedrin. That means that Raymond Martini used a manuscript of Sanhedrin that had Rashi's comments in the margin or within the Talmudic text, whereas for further Talmudic treatises the texts did not include Rashi's comments (perhaps with the exception of Avoda Zara). From the seventeen references to Bible commentaries fifteen refer to texts from the corpus of the prophetic writings (Isaiah: 7, Jeremiah: 1, Ezekiel: 2, Micah: 1, Habakkuk: 1, Haggai: 1, Malachi: 1) and two to the Ketuvim (each one on Daniel 9:26, and II Chronicles 13:3-5). There are no quotations to the Pentateuch. The comments themselves show no important dissimilarities to those of the Parisian list with the exception that Raymond does not quote the biblical text because that text had been quoted before.

Raymond Martini himself improved his general way of arguing, and some ten years later he published his *Pugio fidei* ('Dagger of Faith') that displayed a huge number of changes compared with the *Capistrum Iudeorum*. Most important is that, firstly, this book was not merely a Christian messianology out of the sources of Judaism: it was a text that covered all topics of Christian dogmatics. Secondly, Raymond Martini now provided the original Arabic, Aramaic, and Hebrew texts of the sources quoted. It has to be noted that those texts that were already quoted in the *Capistrum Iudeorum* appear more or less unchanged in the *Pugio*

Psalm 72:1. The context of Raymond Martini's quotation rather points to Rashi's comment on BT Sanhedrin.


60 Raimundus Martini, *Capistrum Iudeorum*, N. 7:8 (ed. A. Robles-Sierra II, 246) on II Chr. 13:3-5.

61 He did not quote Greek texts, as the 17th-century editions imply.

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fidei.\textsuperscript{63} That might hint to the fact that Raymond Martini already when writing the \textit{Capistrum} kept the original version and translation together.

Within the \textit{Pugio fidei} the number of quotations in general and those from Rashi in particular had grown enormously. We now find more than 300 references to Rashi.\textsuperscript{64} Again the way he quotes from Rashi is not substantially different from that in the \textit{Capistrum Iudeorum}. There is, nonetheless, a major difference in his treatment of him. In the \textit{Capistrum Iudeorum} the number of quotations is almost balanced between the Talmud and the Bible commentaries. In the \textit{Pugio fidei} less than ninety references relate to rabbinical and Talmudic texts, whereas more than 200 references relate to Rashi’s bible commentaries. Also the range of these references is broadened: whereas in the \textit{Capistrum Iudeorum} the Rashi-quotations are concentrated on BT Sanhedrin on the one hand and the prophets on the other, in the \textit{Pugio fidei} eleven treatises from the Babylonian and two treatises from the Jerusalem Talmud as well as nearly all biblical books with commentaries from Rashi are quoted.

With Raymond Martini is reached both the peak and the end of a Dominican interest in Rashi. Whereas independent scholars like Arnaud de Vilanova or Franciscan writers like Francesco Eiximenis, Ponç Carbonell, and, more importantly, Nicolas of Lyra from the Franciscan Order relied on Martini’s writings, the Dominican friars remained silent. The reasons remain hidden, but the fact has to be mentioned. For the Dominican friars we have to state: They provided translations from Jewish authors, but they only scarcely used them.

\textsuperscript{63} But not all texts reappear; for an example of a quotation from Maimonides that is shortened see G.K. Hasselhoff, ‘Some Remarks On Raymond Martini’s (c. 1215-30 - c. 1284-94) Use Of Moses Maimonides’, \textit{Trumah} 12 (2002), pp. 133-148. It is a desideratum to provide a synopsis of texts quoted in the \textit{Capistrum Iudeorum} and in the \textit{Pugio fidei} when the critical edition of the complete \textit{Pugio fidei} will be completed. For that critical edition see G.K. Hasselhoff, ‘Towards an Edition of Ramon Marti’s \textit{Pugio fidei}’, \textit{Bulletin de Philosophie Médievale} 55 (2013 [2014]), pp. 45-56.

\textsuperscript{64} A preliminary list of quotations established on the basis of the Leipzig edition from 1687 is provided in G.K. Hasselhoff, ‘Die Rashi-Texte in Ramón Martí’s \textit{Pugio fidei}’, \textit{Judaica} 70 (2014), pp. 165-173; the following numbers are taken from that article.
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Appendix

Edition of excerpts from Rashi based on the translations from the 1240s

The following edition is based on four manuscripts, none of them being the original one.\(^{65}\)

The oldest manuscript (= P) is kept in the Bibliothèque nationale de France and seems to have been written in the middle of the thirteenth century. It is close to the original version. The scribe copied all marginal notes and references to the biblical passages and underlined all glosses which are added to Rashi’s explanations. The marginal notes and the underlinings are reproduced here.

In the seventeenth century, the manuscript P was copied. The scribe of that manuscript (= M)\(^{66}\) was relatively careful, but sometimes inserted incorrect conjectures.

The other two manuscripts are younger than P and represent a second tradition. Both seem to be copies of the hyparchetype of that second tradition. Both are of southern French origin. The manuscript from Carpentras (= C) belonged to an Augustinian monastery in Aix\(^{67}\) and was written towards the end of the thirteenth or the beginning of the fourteenth century. The manuscript from Girona (= G) was copied together with Ockham’s Dialogi; it therefore must stem from the fourteenth century.\(^{68}\) The manuscript might have been brought to Catalunya during the papacy of pope Benedict XIII when he moved from Avignon to Peníscola. Both manuscripts are closely related to each other but seem to be independent copies of the same völage.

\(^{65}\) A final description of all manuscripts will be provided in the critical edition of the Latin Talmud that Ulisse Cecini and Óscar de la Cruz currently prepare.

\(^{66}\) A. Fidora, 'Textual Rearrangement and Thwarted Intentions. The Two Versions of the Latin Talmud', *Journal of Transcultural Medieval Studies* 2 (2015), pp. 63-78 (p. 66), gives it the siglum ‘Z’. Since in the other editions from Rashi this manuscript features as ‘M’ this siglum will be kept.


\(^{68}\) The manuscript was described by J.M. Millás-Vallicrosa, 'Extractos del Talmud y alusiones polémicas en un manuscrito de la Biblioteca Catedral de Gerona', *Sefarad* 20 (1960), pp. 17-49, and by A. Fidora, 'Die Handschrift 19b des Arxiu Capitular de Girona. Ein Beitrag zur Überlieferungsgeschichte des lateinischen Talmud', in *Zwischen Rom und Santiago. Festschrift Klaus Herbers*, ed. C. Alraum et al., Bochum: Winkler, 2016, pp. 49-56. Both authors did not take into account that Ockham’s treatise was copied on the same material into the same codex which was cut into two pieces. Yet, the descriptions were made only from one piece, nevertheless, both parts of the codex were produced in the same way.
In general, the edition follows P. The interpunction is changed in so far that every Biblical verse is ended with a dot and after each reference to the Gloss a colon is added.

P = Paris, Bibliothèque nationale de France MS lat. 16,558, fols 224va-230rb (thirteenth century).

C = Carpentras, Bibliothèque municipale L’Inguimbertine MS 153, fols 74ra-76va (thirteenth-fourteenth century).

G = Girona, Arxiu Capitular MS 19b, fols 79ra-81rb (fourteenth century).

M = Paris, Bibliothèque Mazarine MS 1115, fols 412r-421r (seventeenth century).

a) Judges

Jud. 5 [P f. 228v; C f. 75v; G f. 80v; M f. 417v] Stelle manentes in ordine et cursu suo adversus sissaram pugnauerunt [Jud. 5:20]. Glosa: vna extremitas stelle, que pugnabat, erat in celo et alia erat in terra, ex hoc dixerunt sapientes quod tantum continet spissitudo celi quantum [P f. 228v] est inter celum et terram et fixa est stella in celo sicut cauilla in ostio et ita longa est sicut celum spissum est.

Nota Torrens kyson traxit cadauera eorum torrens cadumyn [Jud. 5:21]. Glosa: cadumyn interpretatur antiquitatum hic est torrens qui fuit fideiusor mari a diebus egypciorum, hoc habes supra plene.


Maledicite habitatoribus eius [Jud. 5:23]. Glosa: barach excommunicavit meroth cum cccc cornibus, tubis, concrepantibus et omnes habitantes prope infra iiij cubitos ab ipsa mel [C f. 75v] roth, hoc est consuetudo iudeorum quod prope ad iij cubitos ab excommunicatis non est habitandum.  

69 CG et 
70 CG tamen 
71 CG similitudo 
72 Om CG 
73 P hostio 
74 CG hoc 
75 Om CG 
76 CG habitantibus 
77 CG baraach 
78 CG hoc 
79 CG cubitos illior
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| stul. iudic. 21 | Inuenteqte\(^{80}\) sunt de Jabes\(^{81}\) galaad cccc\(^{82}\) virgines [Jud. 21:12]. Glosa: examinae-
|                | runt e\(^{9}\) super ora dolorum vini hanelitus corrupte resolebat vinum, hanelitus
|                | incorrupte non. |

b) Samuel I

| i. rg. iij sap. 14 | Puer autem Samuel ministrabat domino coram hely [I Sam. 3:1]. Glosa: hinc ostenditur quod qui\(^{14}\) seruuint sapientibus idem est, ac si seruirent deo. |
|                   | Occidite cum isto et vescimini [I Sam. 14:34]. Glosa: saul probabuit cutelium\(^{11}\) [M f. 418’] vtrum esset dentatus, gallice acheiz\(^{16}\) et tradidit eis ad occidendum bues suos. |
| er. 28 | Liberuait ergo populus Jonathan vt non moreretur\(^{87}\) [I Sam. 14:45]. Glosa: quia\(^{88}\) absolverunt saul a iuramento suo. |
| stul. i. reg. 28 | Deos uidi ascendentces de terra [I Sam. 28:13]. [Glosa:] fuerunt duo mosse et samuel, "samuel enim tenebat sibi"\(^{89}\), ne\(^{91}\) duceretur ad judicium [P f. 228’] et propter hoc duxit secum mosse ut testificaretur quod bene seruauerat legem. |

c) Samuel II

| 2. reg. 7 | Arguam eum in virga virorum et in plagis filiorum adam [II Sam. 7:14]. Glosa: hoc est de asmoday, asmodeo qui proiectit salomon extra regnum suum, per cccc\(^{90}\) leucas et demones sunt filij adam, quoniam cxxx aniss quibus seperauerit se ab uxore sua post mortem abel conceperunt de ipso spiritu (?) et peperuerunt. |
| er. Nota 13 | Quin pocius loquire ad regem, et non negabit me tibi [II Sam. 13:13]. Glosa: quia bene possum contra heretecum [sic] quare quia nata fuit de muliere capta in |

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\(^{80}\) C Invenitque
\(^{81}\) CG delabes
\(^{82}\) C cccc M quadringenta
\(^{83}\) CG eis
\(^{84}\) Om C
\(^{85}\) C cultelum
\(^{86}\) CG ochier; M ochie
\(^{87}\) CG moriretur
\(^{88}\) CG quoniam
\(^{89}\) CG add. et
\(^{90}\) CG timebat siue
\(^{91}\) Om C
\(^{92}\) M quadringentas

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bello, antequam fieret iudea, et filius qui nascitur israelite de ancilla ul iquosa aliena, in nullo est filius suus, ideo non erat soror, amon	extsuperscript{95}, secundum talmud.

Et quinquaginta viros qui eum precederent	extsuperscript{96} [II Sam. 15:1]. Glosa: omnes illi non habebant spinem et plantas pedem habebant concavaetas, supra est plene.

Et illo suspenso inter celum et terram [II Sam. 18:9]. Glosa: dixerunt magistri nostri quod absalom extraxit gladium ut abscinderet capillos suos, sed vidit infernum subter se patentem.

Fili mi absalom	extsuperscript{97} etc. [II Sam. 19:1 et 19:5]. [Glosa:] 

dixit hoc, secundum hebreum septies quia eleuauit	extsuperscript{98} eum per vij. gradus inferni, et octaua uice posint	extsuperscript{99} eum in paradiso.

Nonne ego sum que respondero urritatem [II Sam. 20:19]. [Glosa:] illa fuit sara filia aser	extsuperscript{100} [Num. 26:46] de qua legitur	extsuperscript{101} multum ergo vixerat.

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d) Daniel

<table>
<thead>
<tr>
<th>dan. 7</th>
<th>Nota</th>
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<tbody>
<tr>
<td>[P f. 229	extsuperscript{95}; C f. 76	extsuperscript{96}; G f. 81	extsuperscript{96}; M f. 420	extsuperscript{96}] Et deuorabit totam	extsuperscript{102} terram et conteret	extsuperscript{103} et comminuet	extsuperscript{104} eam [Dan. 7:23]. Glosa: hoc est Roma debitis obligata, quia moneta eius exulit, per totum mundum appellatur debitrix, gallicce andeete	extsuperscript{105}, quia debet extimari,	extsuperscript{106} [P f. 230	extsuperscript{96}] erat	extsuperscript{107} enim in ea	extsuperscript{108} plaga et lepra in homine et in bestia et in omni re et si dicat homo socio suo tene romam pro	extsuperscript{109} pictavia	extsuperscript{109} vna pro	extsuperscript{111} quadrante	extsuperscript{112} non erit qui curet	extsuperscript{113} de	extsuperscript{114} ea	extsuperscript{115}.</td>
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\textsuperscript{95} G amon
\textsuperscript{96} C rederent
\textsuperscript{97} P absolon
\textsuperscript{98} P absolon
\textsuperscript{99} M add. et
\textsuperscript{100} CG eleuuait
\textsuperscript{101} C possint
\textsuperscript{102} G asser
\textsuperscript{103} CG add. num xxvi [ex marg.]
\textsuperscript{104} VG: uniusam
\textsuperscript{105} VG: concubabit
\textsuperscript{106} CG diminuet
\textsuperscript{107} PM audocez, G andetec
\textsuperscript{108} P exterari M exterminari
\textsuperscript{109} G orat C horat
\textsuperscript{110} Om. CG
\textsuperscript{111} C populi

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<table>
<thead>
<tr>
<th>da. xi</th>
<th>Nota</th>
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<tbody>
<tr>
<td>11^a</td>
<td>Filii preuaricatorum populi tu</td>
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<td></td>
<td>Et erit in templo abhominacio desolacionis [Dan. 9:27]. Glossa: hoc est quoddam</td>
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<td></td>
<td>tempore</td>
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<td></td>
<td>in quo non est potentia et infra:</td>
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<td></td>
<td>Et usque ad consummacionem et finem perseuerabit desolatio [Dan. 9:27].</td>
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<tr>
<td></td>
<td>Glossa: descendet finicio super ecclesiam et super eos qui seruiunt ei, per manum</td>
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<td></td>
<td>regis messye</td>
</tr>
</tbody>
</table>

110 C pictamqua P picta, M pieca
111 CG et
112 CG quadrante; M qua diversitate
113 CG querat
114 Om CG
115 CG eam
116 CG sententiam ante Dan. 7 scribent
117 P tu
118 CG add. da ut
119 CG et
120 Om C
121 Om CG
122 Om CG
123 C turpe G t(ur)pe (?)
124 CG que
125 CG quia
126 CG obnuituit
127 C perseuerauit
128 C mosse G messe G* corr messie