

# Elenco degli indici e degli abstract di *Materia Giudaica* dal 1996 al 2019

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### 13 NUOVI CONTRIBUTI E RICERCHE SULLA STORIA E LA CULTURA DELL'EBRAISMO

15 L. De Luca, *Tracce Politeistiche nel De Opificio Mundi di Filone di Alessandria: Presenza di Dio nella natura e forme divine secondarie*

**Abstract:** The analysis of polytheistic echoes in Philo of Alexandria's *De opificio mundi* is conducted on two different levels: i). the influence of Stoicism makes Philo suppose the presence of the οὐσίασπευματικά – which have a divine character – in nature; ii). other divine beings here are not excluded: the δυνάμεις, the angels, the stars as gods and God's collaborators in the creation of men. These references to polytheisms could be intentional and closely related to the eventuality that Philo's work would have been available to Greek-Roman readers.

25P. Collini, *Radicalismo gesuano e radicalismo rabbinico: convergenze fra ideologia e storia.*

**Abstract:** The making of the Mishnah spanned at least the first and second age CE in comparison with the shorter period needed for the composition of the NT corpus. Nevertheless, the NT shows that many contents subsequently written in the Mishnah must have been already present, if not at the time of Jesus, undoubtedly during the early church period. The question is: which contents were already present and which ideological and historical importance does the dispute about them have?

39 I. Maurizio, *I frammenti della Genesi nella seconda colonna esapla di Origene: analisi linguistica e fonetica.*

**Abstract:** The study of the extant fragments of the *Second Column* of Origen's *Hexapla* by thoroughly analysing the transcription carried out almost four centuries before the first Masoretic punctuation, may serve as an important source to know how Hebrew was pronounced in Palestine between the late 2nd and first half of the 3rd century, i.e. during Origen's time. An examination of the /a/ sounds is particularly interesting because the Greek graphemes may reveal the exact pronunciation of the vowel, indicating a specific *terminus ante* or *post quem* for some Hebrew linguistic and phonetic phenomena. The same happens with regard to guttural consonants, whose lacking in the Greek language allows us to understand Origen's ways of their transcription.

**51 M. Marrazza, *Analisi componenziale del lessema צרעת in EA***

**Abstract:** This study analyzes the occurrences of the lexeme צרעת erroneously understood as 'leprosy'. In fact, Hansen's disease does not appear before its importation by the troops of Alexander the Great in the Indian countryside of 326 BCE. The analyzed lexeme in the various functional languages is therefore a hypernym of many dermatological diseases. In EB1 it only connotes scabies, but in EB3 the diseases are so many and so complex that only occasionally it is possible to establish an intelligence. Both in the juridical-cultic language and in the languages of Qumran it became necessary to evaluate each single occurrence, since these were concentrated in precise occurrence in order to establish a first variety of the diseases connoted by the lexeme צרעת.

**69 M. Romani, *Non havemo confirmazione alchuna né la porremmo far se non cum Caricho de l'anima nostra. Concessioni e divieti a fenerare come aporie. Il caso di Mantova nel XV secolo.***

**Abstract:** In my essay I discuss the thesis that as far as condotte are concerned, as it has already happened with guilds' statutes, a too strong tie to the institutional framework has produced some misinterpretations. The granting of privileges has very often been interpreted as a necessary assumption for settlements of Jewish communities. This connection assigns to the Jewish settlements and loan history a determinism and linearity that are quite artificial. Of course, the institutional contest has a value that nobody can neglect. Providing a legal framework to some controversial topics, the condotta satisfies some needs of regulatory clarity both for Christians and Jews. Moreover, giving the Jews a specific lending function, the condotta is in the same time also a way of acknowledgment and integration which allows their inclusion in the Christian civic space.

**77 M. Bevilacqua Krasner, *Da Bologna a Padova: "nomadismo" ebraico di prestatori tra Tre e Quattrocento.***

**Abstract:** The modern methodological approach, unlike the past, recognizes in the Middle Ages, and especially in the late Middle Ages, a period of great social mobility. This is especially true for the Italian regions of central and northern Italy. If in the Christian environment we are witnessing the affirmation of famous companies and families of merchants and bankers, likewise, in this period, in the Jewish world we note the growth and development of rich families of lenders. Entrepreneurship and great mobility characterize economic operators, both Christians and Jews, and above all, for the latter one can follow the continuous movements, the journeys to operate in the various loan banks. The essay intends to analyze and investigate the movement of various Jewish lenders between Bologna and Padua. Both cities had a university with open, rich and vibrant city environments. Moreover, here, between the end of the 14th century and the beginning of the 15th century, numerous families of Jewish lenders grew – the Finzi, the da Fabriano and many others – who maintained close contacts between the two cities. The rich Paduan notarial documentation allows, in particular for the Finzi family, to reconstruct the genealogical tree of the first generations of the XIV century through a comparison between the notarial texts and a study on the owners of Jewish manuscripts.

**91 L. Maffi - M. Romani, *Banche private in Italia nel XIX secolo. Il network "ebraico" dei Parodi di Genova.***

**Abstract:** The article explains the important role of the relations between Jewish and Catholic private bankers in the period of entrepreneurial and financial dynamism that characterizes the decades of Italian national Unity. The case study of the Parodi bank in Genoa explains the function of Italian "private bankers", starting from the Ligurian city, creating a network of relationships that covers both the entire territory of the peninsula and other areas of the continent. This analysis was made possible also thanks to the correspondence preserved in the archives of the Rothschild banks of London and Paris.

101 **C. Camarda, *Il Sefer or ha-sekel di Avraham Abulafia e i commenti aggiunti nel MS 12 della Biblioteca Fardelliana di Trapani.***

**Abstract:**The Fardelliana Municipal Library of Trapani owns one of the oldest manuscripts containing Avraham Abulafia's *Sefer Or ha-Sekel* (Manuscript 12). This essay introduces Abulafia's life experience and mystical technique, concentrating especially on this work and publishing for the first time the two handwritten commentaries that were found in Ms. 12. The first one, in particular, has been identified as one of the commentaries on *Ma'arekhet ha-Elohut* attributed by Efraim Gottlieb to Rabbi Reuven Zarfati. The full text is followed by an Italian translation.

117 **M. Mascolo, *Stele giudaiche irripetibili, edite e inedite, di Bari, Venosa e Taranto dal fondofotografico "Nikolaus Müller" - Humboldt Universität zu Berlin.***

**Abstract:**The paper catalogues the Jewish steles of Puglia and Basilicata, the state of availability of which have been verified through surveys on the sites of origin and preservation. From the comparison the unavailability of 19 Jewish published epigraphs from Puglia – 1 stele of Bari, 7 of Taranto – and from Basilicata, 11 from Venosa, have been confirmed. The study has been made possible thanks to the comparison of printed material and archive sources so far unpublished, as for example some images from the photo archive of Nikolaus Müller (Glasplattendas jüdischer Katakombeninschriften - "Sammlung Nikolaus Müller", Humboldt Universität zu Berlin) and some casts on tracing paper of Rocco Briscese (Archivio Privato Briscese, Comune di Venosa). From the Müller archive 7 steles, which were unpublished and hard to find, only whose site of origin and preservation were possible to identify, have come to light.

151 **M. Ben Zeev, *Jewish Identities in Ancient Times: the Case of Artapanus.***

**Abstract:**Artapanus' literary work includes passages which not only display cultural assimilation and accommodation to the surrounding pagan environment but also utterly contradict Jewish tenets. An examination of the background of these passages and of Artapanus' doubtful dependence on the Septuagint suggests the possibility that his deviations from the biblical account reflect not a deliberate disregard but rather a scant familiarity with the Jewish world.

161 **I. Briata, *"¿Cuál madre a hijo comió?" La storia di Maria di Eleazar nelle fonti spagnole e giudeo-spagnole.***

**Abstract:**The paper deals with the Judeo-Christian reception of an unusual episode of maternal cannibalism recounted in Flavius Josephus's *De bello judaico* (VI, 201-204). The story of Maria of Bethzuba, who killed and ate her son during the siege of Jerusalem in 70 CE, experienced a successful transmission in Christian romance sources, thanks to the early Latin translations of the work of Josephus. The present contribution focuses on the Spanish and Ladino traditions of the anecdote. The sources discussed are ascribed to four various genres, namely a 15th century historiographical work (*Ystoria del noble Vespasiano*); a dramatic adaptation (*l'Auto de la destrucción de Jerusalén*, second half of the 16th century); an heroic poem (*Romance de la crueldad que usó una muger con un hijosuyo*, published in 1587 in *Coro febeo de romances historiales*, V, 147v-149v), and a couple of Ladino poetic compositions (*Una madrecomió asado a suhijo el regalado*). These texts are analyzed from the philological and literary point of view, so as to identify, where possible, any relations in the transmission of these texts. Particular attention is devoted to the image of the character of Maria – a woman, a Jewess, and an unnatural mother – as an embodiment of "the ultimate Other."

173 **M. Perani - A. Frisoni, *Il registro e gli statuti della Hevrat Gemilut Hasadim di Finale Emilia (1615-1750) con cenni di storia e bibliografia sulla carità nell'ebraismo.***

**Abstract:**In his study in part I, Mauro Perani attempts to retrace the long history of charity in Judaism, documenting that the rise of Jewish brotherhoods in the 16th century Italy does not constitute a new reality, but a mere adaptation to modern-age-requirements of a value, already stated in the Bible, the Mishnah and the Talmud. The practice of works of mercy is actually attested in the most

ancient documentation of this subject in our hand, i.e. the fragments of the Cairo Genizah. Subsequently we have documents from the 13th-14th century in Spain, Provence and Sicily and from the 16th in Italy and other European countries. Perani concludes the study with an extensive bibliography on the topic, whose aim is to help new researches on this important field of Jewish History. In part II, Alice Frisoni, after a brief presentation of the Jewish community of Finale, publishes the Hebrew text and the Italian version of the Statutes of the *Gemilut Hasadim* brotherhood of Finale Emilia for the years 1615-1750. In the thirteen articles of the Statutes that this confraternity of mercy has given itself, the spiritual values animating the Jewish community of Finale for a span of 135 years do emerge. Were it not for the fact that, when the minutes cease to be written in Hebrew and pass to Italian, there is a gap of 9 years without any written traces, reducing to 126 the years of the documentation. This document reveals us new and significant data, which enrich the already significant studies on this community, based on mostly external sources in Italian and Latin.

**213 A. Scandaliato, *I prodromi delle confraternite ebraiche di età moderna: Sedaqah, assistenza e apparati comunitari per l'aiuto ai poveri nella Sicilia medievale.***

**Abstract:**In this study the author shows the prodromes of the Jewish Charity brotherhoods of the modern age, which documents in the Sicily of the 13th and 14th centuries, where the term *Chavorah* already exists, together with a whole system for helping the poor, the redemption of prisoners and for the other aspects of charity that Jews always practiced. The paper also extends its inquiry to the documentation of the Cairo Genizah from the 11th century, and in the Iberian Peninsula from the 12th century up to the expulsion, which confirm the active presence of the *Gemilut Hasadim* work. In the most important Jewish communities of Sicily a fund of money was created for aid to the poor, called *Heqdeš*, and *Chavorot* were active in Palermo, Sciacca, Syracuse, Trapani, while *hospitalia* are attested in Catania, Castoreale, Syracuse, Marsala, Sciacca, Palermo. Moreover, the study shows how the confraternities born at the beginning of the 16th century in the central-northern Italy of the Modern Time, have a long tradition behind them, that the documentation in our possession does not go further back than the fragments of the Cairo Genizah. The novelty and the difference of the new Confraternities is that in the 16th century, as the communities themselves are well organized and regulated in a Counsel, similarly the *Havurot*, also take on clearer and more rigorous formal and structural aspects. The founder and leader had to fix its statutes, – something also attested previously – hire a scribe to record the sessions writing the minutes, listing the members present at each council and, after completing a register, deposit it in the community archive.

**227 D. Biagini, *Nuovi registri della confraternita ebraica femminile So'edHolim di Modena.***

**Abstract:**During the Modern age, in Italy and throughout Europe, we find several Jewish congregations for charitable purposes. In particular, in Modena, we witness the first, and today only, entirely female Jewish congregation, the So'edHolim Sisterhood. Established in 1735 with the aim of giving the poor Israelites economic assistance, medical aid and all kinds of help, this Sisterhood still holds his Statutes in two registers, the So'edHolim register kept in Modena and in the register of the most important male brotherhood of the time, the HevratRahamim u-GemilutHasadim, kept in the Central Archives for the History of Jewish People in Jerusalem. Through an accurate examination of these rules, we can understand the essential aspects of this confraternity. This all female Sisterhood still remains a rarity in the European scene.

**239 E. Lolli, «A good wife is a great blessing». *Female portraits through the Lugo di Romagna jewish community's register of the dead (1658-1825).***

**Abstract:**The Register of the dead of the Jewish community of Lugo di Romagna is a very important manuscript, unique of its kind. It contains all the death recordings of the community from 1658 to 1825, as well as the statutes and resolutions of the charitable association called Hevratgemiluthasadim i.e. Good Works or Mercy Society. This precious and largely unpublished manuscript, which is now stored at the Jewish Theological Seminary in New York, presents an exceptional interest on different levels. For example, we can reconstruct various aspects of its members, also concerning women. Indeed, the undoubted merit of the Register is to provide a significant picture of the female universe within the ghetto of which, in a completely unexpected way, a rich and articulated profile emerges. The document provides an interesting description of the activities that women performed daily, which

were often essential for household as well family economies, but there are also female figures playing an active role in trading, teaching, craftwork and ritual slaughter.

**247 A. Spagnuolo, *I cimiteri ebraici di Ferrara attraverso i Pinqasim comunitari (secc. XVI-XIX). Il registro dei verbali della Comunità del 1630-1673.***

**Abstract:**The Jewish Community of Ferrara is well observed through the historical reconstruction of its cemeteries. In fact, there were six Jewish cemeteries in the city, only two of which remain today. Through the study of the minutes recorded by the Jews in their Pinqasim, or registers, light is shed on the little-known aspects of these Jewish cemeteries. This study focuses on the great Jewish cemetery seated in Via delle Vigne in Ferrara, on its history, on its structure and on the members of the Community who took care of its custody and maintenance. This piece of research is based on the analysis of the Pinqas of the Italian School, enclosed in the manuscript IT/Lu-1a, housed at the Central Archives for the History of the Jewish People in Jerusalem, spanning the years 1630 to 1673.

**259 M. Cadelo, *La Pia Società femminile di Torino “Nina Sacerdote Fubini” tra Otto e Novecento.***

**Abstract:**This paper deals with the historical events of the female Jewish confraternity “Nina Sacerdote Fubini” of Turin. The history of the institution, rebuilt through the *Pinqasim* received and kept at the Terracini archive, is part of a broader charity system which became particularly important in the phase following the Jewish emancipation. The Confraternity, founded in 1832 by the will of a small group of women, became a moral institution in 1889 and has been playing a role in supporting the destitute newborns and women who intend to embark on a path of professional training. The philanthropic model underlying the granting of subsidies incorporates the traditional concept of *tzedakah*, but also fulfils the crucial function of preserving the bond of cohesion among the internal members of the community. The history of the association constitutes a starting point to understand the economic and social situation of the *Turin Universitas* in the early twentieth century and its complex relationships with external reality.

**271 M. Perani, *Una critica cabbalistica del XIII secolo a Maimonide traviato da «quel diavolo d’un greco». Gikatilla e la lettera sulla Santità.***

**Abstract:**The author illustrates the context in which the “Letter on the Sanctity of Sexual Union between Man and Woman” was born, starting from the dispute between maimonists and antimaimonists that characterized the two centuries following the death of the Maimonides in 1204. After mentioning the apocalyptic root of sexual phobia, which was particularly spread in the Christianity during the first Father of the Church in the 3rd–4th centuries, the paper proceeds examining the dispute and the accusation of having deviated from the statements of Genesis. Gikatilla, accused Maimonides for having been deviated from that “devil of Greek philosopher”, namely Aristotle. Finally, the author of this paper describes the structure of the letter, also reporting some significant passages.

**293 E. Abate, *Postscriptum: dieta e preghiera per favorire il hibbur.***

**Abstract:**In this article two apocryphal appendices of the anonymous *Iggeret ha-Qodeš* (kabbalistic treatise on the sexual union attributed to Nahmanides (RaMBaN) are edited and analyzed. The first appendix is a dietary prescription which is meant to improve the quality of blood and semen in order to enhance conception. The second one contains a magical prayer to be pronounced by the kabbalist on the night established to perform the *hibbur* (sexual union), in order to attract special moral and spiritual virtues on his future offspring. Both texts are found in the oldest manuscripts of *Iggeret ha-Qodeš* and the aim of the essay is to describe this branch of the tradition. The correspondences between the appendices and the ritual and theurgical instructions – in the fourth and fifth chapters of *Iggeret ha-Qodeš* – are also taken into account.

**307 S. Campanini, *Epistola sacra seu de sacro concubitu. La traduzione dell'Iggeret ha-qodesh di Jacques Gaffarel.***

**Abstract:** The rare scholars who have studied the *Iggeret ha-qodesh* and especially its fortune among the Christians did know that the Holy Letter had been translated into Latin in the XV century, by the convert Flavius Mithridates for Giovanni Pico della Mirandola. It was known, moreover, that Jacques Gaffarel had translated it anew and provided the text with erudite annotations, as the translator himself remarked in his letter-preface to the *Historia dei riti Hebraici* of Leone Modena (1637). Gaffarel mentioned his intention of printing his commented translation, but, if the printing had taken place, it was considered irretrievably lost. The article documents the discovery, at the Bibliothèque Inguimbertaine of Carpentras, of the galleys of this edition, beside a manuscript version (preserved only partially) derived from the galleys. The author offers a first survey of the features of this large fragment (only the annotations of Gaffarel are incomplete) and suggests some clues in order to find a solution to two questions: why did Gaffarel abandon the project of publishing his translation and what were the peculiar traits of the manuscript, allegedly very old, that he used for his translation. A forgotten chapter of Baroque intellectual history is therefore unearthed here for the first time, documenting also a further stage of the diffusion of the Holy Letter among a Christian readership.

**319 J. Baumgarten, *Traduire et imprimer l'Iggeret ha-kodesh en yiddish (Fürth, 1692).***

**Abstract:** A translation of the *Iggeret ha-kodesh* in Yiddish was published in Fürth in 1692. In this article we study the difference between the Hebrew and the Yiddish versions in order to understand the principles and techniques of translation into the Jewish vernacular and to know for which readership this book was printed. We notice the suppression of references to kabbalah, to philosophical notions and the transmission of ethical norms of behaviour. In a troubled time, especially after the Shabbatai Tsevi's heresy, this book, among many other ethical manuals, was printed to remind of the moral code of conducts concerning the sexual relation between men and women and their impact on the divine world.

**329 L. Graziani Secchieri, *Strategie matrimoniali delle tre anime ebraiche della Ferrara cinquecentesca fra isolamento, inclusione e fusione delle nazioni.***

**Abstract:** The text aims to evaluate the level of participation of the Italian, Ashkenazi and Sephardic Nations in processes of mutual inclusion and family relationships fusion among these three groups, in Ferrara between 1492 and 1598. The archival collection has helped to shed light on which circumstances were an obstacle to "mixed" marriages between Jews of different linguistic and cultural origins (the various testamentary uses, the greater independence of the Ashkenazi women; the different sizes of the dowry and the Sephardic marriage and inheritance law).

**349 M. Davide, *Scelte condivise e differenti percorsi delle diverse anime di una minoranza nella Terraferma veneziana (XIV-XVI secolo).***

**Abstract:** The choices taken by the Jews in the Patriarchate of Aquileia and in the Venetian mainland between the fourteenth and sixteenth centuries are not due only to the Ashkenazi or Italian origin and to the different habits of these two worlds. The options were also influenced, in particular, by the types of citizenship obtained and by the social and economic conditions of the towns where they lived.

**363 R. Scuro, *Dentro e fuori il ghetto: relazioni professionali e familiari degli ebrei veneziani alla metà del Cinquecento.***

**Abstract:** This article presents the first results of an ongoing project aimed at the analysis of the social and economic history of the Jewish group of Ashkenazi and Italian origin that settled in Venice during the 16th century (i.e. the *Nazione Tedesca*), after the establishment of the ghetto in 1516. By the middle of the century, the initial issues concerning a permanent residence of the Jews in the Venetian capital were de facto overcome, despite any official authorization still depending on the existence in force of the

renewable charters. Moreover, since the 1540s the Sephardi exiles had also become a regular presence in the city: initially as foreign merchants subject to the Sublime Porte, soon to be followed by Marrano families moving to the Serenissima in order to be permitted to come back to their ancestors' faith, whilst living in the ghetto as Jews. Thus, by the mid-1550s in the Jewish separated quarter of Venice, the old Italian and Ashkenazi group was merging with the coreligionists of Sephardi origin, facing the trouble to get on despite segregation, and linguistic, cultural and social differences. Problems were accentuated by the strict professional differentiation imposed on them by the Christian authorities, as a result of the respective charters: the 'Nazione Tedesca' to be confined to moneylending and second-hand dealing; whilst the Sephardim were seen as valuable operators to sustain international trade based at the Rialto hub.

**379 E. Traniello, *Una piccola città e il suo banco: il caso di Rovigo fra continuità e cesure.***

**Abstract:** Rovigo had only recently become part of the Republic of Venice in 1482, when the town had to manage a jurisdictional passage whilst, during the same decades, Venice was leaning toward a more restrictive policy in the Jewish matter, as a consequence of the establishment of the ghetto (1516) and the support given by the Serenissima to the foundation of the Monti di pietà in the Terraferma. It was a new political and cultural approach compared to the previous period when Rovigo had been ruled by the dukes of Ferrara, who were more tolerant towards Jews and created the conditions for a stable and continuous settlement of the Finzi family in the town since the latter 14th century. As a consequence, by the mid-16th century, new fiscal impositions on mainland Jewry were charged by Venice, together with the lowering of the maximum interest rate the official lender was permitted to ask for, thus generating both frictions and negotiations. The City Council of Rovigo was forced to debate with the Venetian government, in order to defend both Jewish moneylending, and the protection of its prerogatives of self-government, as well as negotiating power in the relationship between centre and periphery. In the end, Jewish moneylending continued to exist in Rovigo, although in the 1550s, the Finzis abandoned the management of the local bank, entrusting to Venetian Jews.

**393 G. Corazzol, *Sulla tradizione testuale della traduzione calco in latino del Sefer ha-šorašim di Dawid Qimhi prodotta nel circolo di Egidio da Viterbo.***

**Abstract:** A translation of Dawid Qimhi's *Sefer ha-šorašim* commissioned by the Augustinian Giles of Viterbo has been transmitted in two manuscripts: ms. Lat. 3 of the Biblioteca Angelica in Rome (= ms. A) and ms. 236 of the Library of the University of St Andrews in Scotland (= ms. ST). Ms. A was produced some time before July 1517; ms. ST was accomplished in January 1519 in Zaragoza, where Giles found himself as papal legate. Both of the copies belonged to Giles of Viterbo. The paper offers a description of the two manuscripts and a reconstruction of the textual tradition. It argues 1. that both ms. A and ms. ST were copied from an apparently lost archetype (which itself depended on a lost original); and 2. that while ms. A was used by Giles as a study book, ms. ST shows the editorial layout that Giles intended to apply to the translation in order for it to serve as a valuable tool for the study of Hebrew.

**401 F.V. Diana, *La fine del Despotato bizantino di Morea secondo la cronaca ebraica di Eliyyahu Capsali.***

**Abstract:** Even though recognized as the earliest Jewish work dealing with the Ottoman Empire, *Seder Eliyyahu Zuta* still remains inaccessible to those who do not know Hebrew. The SEZ is a very complex work and it is not possible to classify it as a single genre. It is a work that can be studied from many points of view: historical, literary, theological and religious. My present aim is to offer some interesting fragments preserved from Chapters XIII and XIV of the Seder in order to demonstrate that much of the chronicle preserves material which is clearly legendary and rich of messianic significance. The texts will be examined in detail by comparing Greek and Hebrew sources.

**411 G. Tamani, *Le xilografie di Francesco Grisellini per la Bibbia ebraica stampata a Venezia nel 1739-41.***

**Abstract:**In Venice, after the printing of the five rabbinical Bibles, only a few innovations were introduced in the printing of Hebrew Bibles. The first novelty was the inclusion in the margins of the Bibles, next to the biblical text, of the translation or explanation of difficult words in Italian, Yiddish and Judeo-Spanish printed with Hebrew characters. The second novelty was the insertion, next to those decorated with architectural and floral motifs, of frontispieces and antiporte, – i.e. the figured page preceding the frontispiece – the portraits illustrated with biblical vignettes, often performed by non-Jewish artists. A few copies of these editions have been preserved, either due to a limited edition or to the scarce conservation of the volumes. It is worth mentioning for their artistic interest the four antiporte prepared by the engraver Francesco Grisellini (1717-87) for the editions that appeared in 1739-41 and in 1743-44 in the StamperiaBragadina.

**425 N. Bonomi Braverman, *La popolazione ebraica nella Toscana meridionale nel Cinquecento: immigrazione e stanziamenti.***

**Abstract:**This essay tries to sketch the origin of the Jewish population in South Tuscany in the frame of the Jewish migrations in Italy in the sixteenth century. After the expulsions from the South of the peninsula (1541) and from the Papal States (1569), a wave of Jews settled in a wide area, a sort of “No-man’s land” with no natural boundaries and no strong political bodies. The examination of one hundred of notarial acts of matrimony, dowries, testaments, and foundations of companies allows to broadly outline the origin of these immigrant families and to picture an active Jewish population that lived in small places and with no strong legal limitations.

**441 G. Frulla, *L’esodo in scena: il Mosè in Egitto di Rossini e le tradizioni bibliche ed extrabibliche.***

**Abstract:**This paper considers one of the most important works of Gioacchino Rossini (1792-1868), *Mosè in Egitto*, a tragic work (with text by Andrea Leone Tottola) represented for the first time in 1818 in Naples (and modified for later versions), in order to compare it with the biblical story and parallel traditions. Rossini’s composition shows a very interesting aspect, i.e. the presence of characters actually absent in the Bible but inserted for narrative reasons, evidently to make the plot more complex and fascinating. In this regard, for example, the author introduces the episode of the love story between a Jewish girl and the firstborn son of the Pharaoh, Osiris, or great importance is given to Mambre, who is presented as a trusted counselor of the son of Pharaoh, but also as one of the magicians who managed to defeat Moses with his own wonders. The analysis conducted in this paper aims to highlight the specific features of the work and above all those aspects that differ from the biblical narrative, to verify the type of relationship that is established between the text and ancient (biblical and extra-biblical) sources and a more recent one, the tragedy written by father Francesco Ringhieri (1721-1787) and entitled *L’Osiride*.

**453 E. Carandina, “*Canta i giardini che non sai*”. *La Venezia di Dan Pagis.***

**Abstract:**The article deals with Venice as representation of Dan Pagis’ arspoetica, especially his antimimetic approach. The poem devoted to the Italian city is contextualized in Pagis’ section *Gannekar* from *Še’on ha-sel* (1959). In order to explore the notion of creativity as a failed attempt to grasp something, the author approaches the poem *Gannekar* and its use of Rainer Maria Rilke’s *The Sonnets to Orpheus*. This notion of arspoetica is then developed with respect not to the description of Venice but to the dynamic of the city as a paradox that is impossible to grasp.

**463 T. Carlino, *Di margini letterari ed epifanie spaziali in Jacqueline ShohetKahanoff ed Edmond Jabès.***

**Abstract:**The articles examines the literary relations among Jacqueline Shohet Kahanoff and Edmond Jabès taking as starting point three short essays in which Kahanoff writes about their reciprocal acquaintance and about Jabès oeuvre. This article also explores

two analogies in Kahanoff and Jabès literary production: a fragmented composition daring the literary categories and the return of the native country through epiphanies – sudden appearances of Egypt, the Nile and the desert.

**472 R. Esposito, *Real and Imaginary Yiddishland. A Journey Along the Borders of a Borderless Nation.***

**Abstract:**Yiddishland is a concept variously applied to manifestations of Yiddish culture, although its definition is problematic due to both translation issues and the deterritorialized nature of Yiddish cultural, linguistic, and national space. This paper will explore various instances and understandings of Yiddishland throughout history, including Yiddish nationalism, the revolutionary experience, and the Birobidzhan experiment. Re-enactments of Yiddishland following the sudden disappearance of the Ashkenazi homeland in Eastern Europe will be analysed, as well as depictions of Yiddishland in post-Holocaust fiction. The conclusion will emerge that despite its inherently diasporic nature, Yiddishland in all its instances appears as deeply rooted in a pre-war Eastern European landscape.

**485 A. Lissa, *Dove è meglio? Un approccio scettico alla tradizione ebraica e all'utopia sionista in Un ospite per lanotte di Sh.Y. Agnon.***

**Abstract:**Scepticism has been sometimes called into question for the evaluation of Agnon's works, although either without being explicitly mentioned or by giving an intuitive definition of it. In the following pages, I will try to demonstrate that Agnon's doubt must not be appraised and understood in a general intuitive sense, instead, it is a literary and especially a philosophical doubt; as such it entails a method and a strategy. This method draws on sceptical strategies stemming both from philosophy and literature. The main target of doubt is authority, and in this novel Agnon operates first a displacement of authority by resorting to modernist literary techniques and finally he tries to debunk authority, especially religious authority, by resorting to a strategy drawn from the Pyrrhonian sceptic system: "opposing to every proposition an equal proposition". The chapter *Beyond The River Sambatyon* from the novel *A Guest For The Night* summarizes and epitomizes the whole point of the novel: where is it better? In other words, is there a place where the Jews can live if not happily at least quietly and safely?

**505 D. Miccoli, *Il grande mare: letteratura e immaginari ebraici nel Mediterraneo.***

**Abstract:**This article discusses how the Mediterranean is portrayed in literary works by Jews of Sephardi origin, from the colonial period up to the present; such as Georges Cattaui, ErezBiton, Victor Magiar and many others. By analysing novels, poems and autobiographies published in French, Italian, Hebrew and English, this article presents a cultural-historical analysis of the Mediterranean, underlining its centrality in the construction of the modern Jewish imagination and in the narration of this sea, both as a connecting and divisive space.

**513 C.C. Scordari, *Socio-political readings of the return to Sinai: in dialogue with David Hartman and Joseph Soloveitchik.***

**Abstract:**This article compares the socio-political models patterned on the *return* to Sinai, as envisaged by Joseph Soloveitchik (1903-1993) and David Hartman (1931-2013). For Hartman, Sinai – the *collective memory* of the *place* to which man constantly returns – shapes halakhic hope and responsibility, urging to combine prophetic morality and political demands into a covenantal perspective. Whereas Hartman's reflection is *engagée* in so far as it looks to the complexities of Israeli political reality as the background of a renewed Jewish Covenant, Soloveitchik understands the return to Sinai within a more existentialistic framework, bringing a blend of East European Jewry outlook and German philosophical tradition into the American debate. He aims at intellectual, spiritual, and identitarian resistance. Particular attention is paid to the complementarity between the Exodus experience and Sinai revelation; the transition from a *covenant of fate* into a *covenant of mission*; the interweaving between freedom, slavery, time-awareness, and storytelling.

**525 S. Perfetti, *The sacrifice of meaning: Leonard Cohen's retellings of Abraham's trial.***

**Abstract:**The lyrical language of songs, poems and other literary texts by Leonard Cohen, is a space in which textual materials from the Jewish tradition are constantly rewritten by means of breaking the boundaries between Biblical evocation and autobiography. This article examines Cohen's retellings of the narrative of Abraham and the near-sacrifice of Isaac through a path between the songs *Story of Isaac* (1969) and *You Want It Darker* (2016), with detours toward other purely literary texts of Cohen's. The possible influence of contemporary Israeli authors on Cohen is also addressed.

**535 N. Faustin, *Il sacrificio biblico: uno sguardo antropologico.***

**Abstract:**The theme of ritual sacrifice among ancient Israelites has always been a complex and fertile field of studies, which many disciplines have thoroughly examined. Among these, some sociological and anthropological general theories on sacrifice could represent an interesting key of interpretation of the phenomenon. This paper aims to compare some of them to biblical immolation procedures, in order to form a conceptual substratum, so as to foster and ease the comprehension of these customs. Thus, it has been possible to track down some essential elements of these rituals, proving the validity of this approach. These results, supported by other contributions – such as historical, theological, or philological ones – could help to unravel the “inexpressible” of the biblical code.

**547 F. Malaguti, *Sul ruolo della qabbalah e della filosofia ebraica nelle opere di Giordano Bruno.***

**Abstract:**This article is focused on the philosophical doctrines of Giordano Bruno (1548-1600) and, in particular, on passages of his works referring to the Old Testament, Kabbalistic symbolism and Jewish philosophers (mostly to Avicbron, but we also underline hypothetical textual references to the works and the thought of Maimonides, Hasdai Crescas and Leo the Hebrew). We discuss the possible influence of various aspects of the Jewish cultural tradition on the philosophical doctrines of Bruno (particularly physics and cosmology, but also mnemotechnics). Our analysis includes topics that have already been analysed by other scholars. Our aim is to collect the results of the previous studies in order to discuss them and give a comprehensive view of the relation between Bruno's thought and Jewish culture.

**571 C. Martone, *Un Midraš su Salomone e Asmodeo in un manoscritto ebraico della Biblioteca Vaticana.***

**Abstract:**This article presents the text and translation of a brief midrash on King Solomon and Asmodeus found in the manuscript Vat. ebr. 100 ff. 157v-158r. Moreover, the article tries to trace back the literary development of the motive narrated in this midrash.

**577 S. Sadik, *Les voies menant aux mystères chrétiens dans le Scrutinium Scripturarum de Pablo de Santa Maria.***

**Abstract:**Pablo de Santa Maria (Burgos, 1350-1435), formerly named Rabbi Shelomoh Halevi, was one the major Jewish Spanish apostates. In his principal polemical work entitled *Scrutinium Scripturarum* (Scrutiny of the Scriptures), Pablo tries to convince the Jews that the esoteric Christian reading of the Bible shows the deepest meaning of the sacred texts. This strategy is very uncommon for polemics. Pablo firstly uses Maimonides to argue that there is a deeper meaning of the text; then conversely, he attempts to prove that the rational esoteric meaning of Scripture by Maimonides is inadequate. He concludes by stating that only belief in Christian esoteric interpretation of Scripture can resolve all the contradictions existing in other interpretations.

**587 S. Emanuel, *The European Genizah: its character and the history of its study.***

**Abstract:**In the late medieval and early modern eras, thousands of pages of Hebrew manuscripts were reused to bind books and folders of archival documents. These pages are now scattered in hundreds of libraries and archives throughout Europe and even

beyond. This article tries to comprehensively review this phenomenon, from the first pieces of information we already had in the high Middle Ages, to the ambitious projects of the present century, for full disclosure of these pages.

**625 M. Stefani, *Marsilio Ficino e la demonologia ebraica. Su due marginalia nel codice Vallicellianus F20.***

**Abstract:**A recent critical edition of Marsilio Ficino's annotations to Iamblichus' *De mysteriis* revealed two *marginalia* on Jewish demonology. This paper analyses possible sources of this tradition, suggesting that Ficino would have known them thanks to his relationship with the Jewish intellectual community in Florence and, more specifically, with Yohanan Alemanno

**631 L. Troiani, *Gli Atti degli Apostoli: aspetti dell'ebraismo greco-romano.***

**Abstract:**A reconsideration of the occurrence of the word *ethnē* in the *Acts of the Apostles* offers new insights into the social dynamics at work in the Graeco-Roman diaspora.

**639 CORRIGENDUM di J. Isserles**

**641 RECENSIONI**

## **Volume XXIII (2018)**

**3In memoriam di Mauro Zonta, Fausto Parente e Gérard Nahon.**

**65 NUOVI STUDI SULL'EBRAISMO**

**67 I. Briata, *Disgust, Ethics and Etiquette in the Rabbinic Tractates Derek Eres Rabbah and Zuta.***

**Abstract:** Since William I. Miller's *Anatomy of disgust*, the emotion of revulsion has drawn increasing attention in the humanities. However, theoretical models on disgust have been applied only sporadically to Jewish studies and, specifically, to rabbinic literature. A particularly intriguing and productive case study is constituted by the tractates *Derek Eres Rabbah* and *Derek Eres Zuta*. Two late compilations included among the Minor Tractates of the Babylonian Talmud (8th-10th century), *Derek Eres Rabbah* and *Zuta* deal with ethics and etiquette. The phrase *Derek eres* can be translated as *good manners, courtesy* and indicates the set of behavioral features that most immediately distinguishes the member of the rabbinic elite as an educated man. Instructions in the *Derek Eres* corpus cover every aspect of everyday life – from table to toilet, from school to market. More or less explicitly, this normative structure refers to the concept of disgust in a wide range of semantic nuances, such as physical repulsion, social inappropriateness, and moral reproach. In the light of the extant inquiries on disgust, the rabbinic texts suggest three thematic directions: (1) *etiquette and oral incorporation*, based on *Derek Eres Rabbah* 9,1, where table manners find their *raison d'être* in a combination of hygienic considerations and personal issues connected with individual sensibility; (2) *good and bad taste*, on *Derek Eres Zuta* 6,1, where the usage of the adjective *meguneh* (*revolting or reprehensible*) reveals the continuity between corporeal perceptions and moral/social rebuke; (3) *body management and ethics of caducity*, on *Derek Eres Rabbah* 3,3, depicting a grotesque portrait of human condition through the symbolic connection between physiological functions and distance from divinity. As an anthological collection of

materials dedicated to quotidian behavior, the *Derek Eres* corpus represents a productive starting point for the exploration of the idea of disgust in Jewish medieval literature.

**77 A. Bellusci, *Immaginazione e modelli onirici tardo antichi nei frammenti magici della Genizah del Cairo.***

**Abstract:**The hundreds of thousands of manuscripts uncovered in the Cairo Genizah are among the most fundamental resources available to scholars nowadays to reconstruct the sociocultural and religious history of Jews who lived in Cairo and in the Middle Eastern area during the medieval and modern eras. Even though they were not copied before the ninth century, some of the Genizah fragments — and especially those focusing on divination and magic — transmit textual material much earlier than their palaeographic dating, thus representing valuable sources also for the reconstruction of late antique and even earlier traditions. Beside their linguistic specificities (such as Aramaisms, Graecisms, terms fallen into disuse, etc.), these texts often present content features which would have been anachronistic in the historical and cultural context of the Jewish community of Fustat and which reflect, instead, the mentality and ideology of Jews who lived in earlier epochs and possibly in different areas. In my contribution, I offer an example of this interesting phenomenon, discussing a group of magical fragments from the Cairo Genizah — most of which still unpublished — which describe and give instructions on how to perform a specific dream technique known as *še'elat halom* (literally, dream request). Focusing on the specific content and forms of the dreams associated with the *še'elat halom*, I attempt to reconstruct how ancient Jews dreamt — or, more correctly, how they expected to perceive their dreams. In particular, I attempt to demonstrate that the dreams associated with the *še'elat halom* were in part shaped according to an oneiric imagination and ideology that can be traced back at least to Late Antiquity.

**91 F.V. Diana, *Il Seder EliyyahuZutadi Elia Capsali: un esperimento di scrittura storiografica del Cinquecento.***

**Abstract:**After a brief *excursus* on the significance of the word “history” in Jewish culture and the development of the “Jewish historiography” during the Renaissance period, the article presents some commented passages involved in the first book of Eliyyahu Capsali’s *Seder Eliyyahu Zuta* (1523). Eliyyahu Capsali (ca. 1490 - ca. 1555) was a condestabulo, rabbi and historian who lived in Crete under the Venetian rule. The chronicle covers the years 1280-1522, a period of great historical significance as it marked the end of the Byzantine Empire and the unstoppable development of the Ottoman one. The selected passages concern a detailed description of the capture of Constantinople by Ottoman army on 1453 and the good relations between Sultan Mehmet II and some members of the Jewish community, especially with Rabbi Mošeh Capsali who became a loyal friend of him. An examination of the *Seder*’s contents reveals that on the one hand, much of the chronicle is historically accurate, on the other hand, there is material which is clearly legendary. The *Seder Eliyyahu Zuta* represents one of the most important sources, written about seventy years after the conquest of Constantinople, concerning Jewish-Ottoman relations.

**103 R. Esposito, «A Little No. 5 didn’t blow up that morning». Israeli fiction in the time of the Second Intifada.**

**Abstract:**Two novels published in Hebrew during the Second Intifada and immediately after deal with the effects of the unprecedented string of terrorist attacks against Israeli civilian population. *Human parts* by Orly Castel-Bloom creates a doomsday scenario where terrorism is associated with fictive calamities, thus emphasizing both the absurdity of suicide bombings and the perception of terrorism as a natural phenomenon. *Almost dead* by Assaf Gavron offers a double first-person narrative from the point of view of a young Israeli man and a Palestinian boy, the latter being a terrorist. Both novels emphasize the normalisation of terrorism through the tone of the narrators, an unemotional narration of shocking events, yet in Gavron’s work the reader witnesses a development of characters following the knowledge of the enemy.

**115 A.Y. Lattes, *Le confraternite ebraiche di Venezia nel XVII secolo ed i loro documenti: una prima analisi.***

**Abstract:** During the Early Modern age, Italian Jewry developed various social and political institutions, which included some types of philanthropic and cultural associations. Thus, within these organizations, the social as well as religious life of Jews locked up in the ghettos was realized. Since those institutions produced a great amount of documentation, such as registers of members but also prayer books, through its analysis it is possible to understand the network of social contacts and cultural exchanges within the ghettos. On the other hand, being often elitist organizations, their analysis shows us many socio-economic aspects, such as the stratification of the Jewish community. This study examines the case occurred within the Venetian ghetto.

**131 E. Lolli, *The Hevrat Gemilut Hasadim of Lugo and the death recordings of Rabbis Avraham Dawid and Šelomoh Yahyah.***

**Abstract:** This article deals with the *Hevrat Gemilut hasadim* (Good Works or Mercy Society) of Jewish community of Lugo. This association handled the burial of each member of the community and its activities specifically consisted in looking after the family members of the dying preparing the body before the burial; organizing the funeral procession and ceremony; cemetery maintenance; assisting mourners; saying ritual prayers; distributing provisions and medicine for sick people. It was instituted on 16 Hešwan 5418, i.e. 23rd October 1657, and its statutes can be found on the front pages of the manuscript containing the Book of the Dead of the Jewish Community of Lugo. The text of the statutes shows a very interesting insight of religious and social welfare life of the Jews of Lugo. It was considered very prestigious to be a member of the Brotherhood. This is clearly apparent not only from the analysis of the statute, but also from the passages taken from the death records of some of the most illustrious members, such as the rabbis Mika'el Avraham Dawid and Šelomoh Yahyah.

**141 S. Locatelli, *I registri dei morti della Comunità Ebraica e dei Provveditori alla Sanità di Venezia.***

**Abstract:** The books of the dead of the Jewish Community of Venice are a valuable source to study the history of the Ancient Jewish Cemetery of the Lido. The acts of these minutes were recorded by the Venetian Jewish community over the years 1601 to 1839, but also by the Venice municipal authority (the *Provveditori alla sanità*), for the years 1631 to 1765. They allow us to get important information about the death of all the people buried there, such as the reason of the death, the age, and the area of the Ghetto where the death happened. They also show the names of the doctors who worked in the Ghetto and they help to recover the information that are no longer readable on the tombstones.

**151 A. Spagnuolo, *Il riutilizzo delle stele funerarie dei cimiteri ebraici sefarditi di Ferrara nel Pinqas della scuola Spagnuola.***

**Abstract:** Through the study of sources within the Jewish world we can shed light on little known aspects of the history of the Jewish community of Ferrara. *Pinqasim*, or community registers, can indeed provide interesting data on the Jewish cemeteries of the city. This study focuses on the Sephardic Jewish cemeteries of Ferrara and on the incredible reuse of their ancient funerary steles. The case of research is based on the analysis of the *Pinqas of the Spanish Levantine School*, manuscript of 1715-1811, kept at the National Library of Israel in Jerusalem.

**161 G. Sinisi, *Considerazioni introduttive allo studio del Hanok la-Na'ar di Yishaq Berekyah da Fano (II).***

**Abstract:** Among the abundant documentary heritage drawn up by the Jews in Lugo di Romagna in the three centuries ranging from the seventeenth to the nineteenth, one finds the unpublished manuscript Cod. Parm. 3480 from the Biblioteca Palatina of Parma. It contains a copy of the *Hanok la-Na'ar* by Rabbi Yishaq Berekyah da Fano (II) (1582-1651), son-in-law and disciple of the cabbalist Menahem 'Azaryah da Fano (1548-1620). A preliminary paleographic investigation showed a similarity between its script and the

one in which were compiled the very first pages of the *Pinqas ha-Niftarim* or Book of the Dead of the Jewish community of Lugo, written between the years 1658-1825 (Ms. New York, JTS 3960), containing in those front pages the statutes of the Mercy Society. Moreover, the transcription of the Hebrew text and the Italian translation of the introduction (ff. 1r-16r) composed by the son Yehudah Arié, further shed light on the cultural background and interests in the Jewish community of Lugo during the seventeenth century.

**173 G. Tamani, *Mazo da Zara “stampator ebraico nella privilegiata stamparia vendramina” (1738-1757).***

**Abstract:** Mazo (Me’ir ben Hayyim Mošeh) da Zara printed about 25 Hebrew editions for the printshop Vendramina between 1738 and 1757, among which the following are worth mentioning: a Bible in three volumes (1740); the three editions of the *Haggadah* (1743): the first with a Yiddish translation, the second with a Judeo-Spanish translation in Hebrew script, and the third with a Judeo-Italian translation, also in Hebrew script, the collection of response entitled *Seferš emeš sedaqah* (1743) by Šimšon Morpurgo; the literary chronicle *Qore ha-dorot* (1746) by Dawid Conforte, and various prayer books for the festivals and the Sabbath, in particular in the Italian rite. Mazo da Zara was one of the few Jews, to whom, in spite of the Republic of Venice prohibition to dedicate themselves to topographic art, the “Riformatoridello Studio” of Padua gave the license to print with the qualification ‘Jewish printer in the Vendramina printshop’ (1741); this license authorization was then confirmed in 1743 by the Cattaveris.

**189 C. Tasca - M. Rapetti, *I de Carcassona. Dalla Provenza allo studio generale cagliaritano.***

**Abstract:** The article aims to reconstruct the genealogy of the Jewish family de Carcassona, originally from Provence, who arrived in Alghero, in the Kingdom of Sardinia, in 1422 and remained on the island even after the expulsion ordered in 1492 by Ferdinand the Catholic. Once converted to Christianity, in spite of the *limpieza de sangre* rules, they played very important roles in the Sardinian society and in the city of Cagliari in particular.

**201 M. Bevilacqua Krasner, *I primi prestatori ebrei a Padova e i rogiti del notaio padovano Oliviero Lenguazzi.***

**Abstract:** When the Jewish lenders arrived in Padua, invited by Francesco de Carrara in 1369, the city had experienced fierce battles fought between various powerful and wealthy families for control and supremacy over the city itself. The winners were the parental group of the Carrara who with Francesco il Vecchio gave the city a political period of strength and prestige. Among the families who had lost in the fight were also the Lemizzi, famous and enterprising lenders and moneylenders who Dante Alighieri had placed in Hell, in the Divine Comedy, along with even more famous Scrovegni, as examples of usurers. The collapse and destruction of these families weakened Padua economically. Therefore, Francesco da Carrara had to resort to Jewish loan. The new group of Jewish lenders who settled in the city chose, among all the Paduan notaries, Oliviero Lenguazzi, relative of the destroyed Lemizzi family and, as a revenge of history, through the documents of this notary, it is possible to reconstruct the loan operations that the Jewish made in Padua in first period of their settlement.

**213 M. Bianchi, *L’assenza del padre: Giacomo Debenedetti e l’ebraismo.***

**Abstract:** The article is about the link between Giacomo Debenedetti and Hebraism. The relationship is characterized by a deeper reserve, because Debenedetti feels alienated with respect to the religion. In the twentieth century a lot of Jewish writers (Kafka, Proust, Saba, Svevo and Zangwill) analysed the question of the absence of a father. The article tries to show that Debenedetti’s work is about a parricide and the removal of the Jewish tradition.

**223 M. Mascolo, *Circolazione delle stele ebraiche nel reimpiego: da Venosa alla cattedrale di Matera.***

***Aspetti storici e paleografici.***

**Abstract:** The Hebrew epigraphic material in Southern Italy, attested by Late Antiquity, in medieval times was often recycled for secondary reuse. The difficulty in finding marbles and the consequent crisis in the processing of stone materials, due to the fall of the Roman Empire, leads to the spread of the practice of re-employment of epigraphic material, with or without figures, both Latin and Hebrew, not only for decorative purposes but also as building material. This happened also to the Hebrew tombstones most probably originated in Venosa and reused in the cathedral of Matera, two cities about 100 kilometres apart from each other. This is the conclusion of the late Cesare Colafemmina, a leading scholar of Hebrew epigraphy in Southern Italy. In addition to illustrate this curious reuse, a common practice all over the world at any time, this study is also focused on a first palaeographic analysis of the Matera epigraphs, compared with those of Venosa, in order to confirm the thesis of Professor Colafemmina based on palaeographic evidence.

**245 M. Marrazza, *Un esempio di analisi componenziale dei lessemi חלי' e מלחמה in ebraico antico.***

**Abstract:** The present study is a componential analysis of two lexemes related to the negative pole of the CL of 'health' and 'disease' in AE: חלי' and מלחמה. These lexemes have been studied in all their occurrences through the LF: it was thus possible to identify heterogeneous variations in their use. The meaning of the first lexeme (חלי') is normally reconstructable in the CA through the opposition of the lexemes in the identified dimensions, it also adapts itself as a designator id est to a specific circumstantial indication of diseases that is inferable from the context and from extra-biblical materials. The second lexeme (מלחמה) on the other hand, maintains a generic use and retains an altogether general distinctive feature in every occurrence. The classes identified for both are: 'physical state' and 'condition', while the detected dimensions are 'physiological' and 'cultic-behavioral'.

**257 M.M. Colasuonno, *Benvenuto Aron Terracini as a precursor of sociolinguistics on ancient and modern Judeo-Italian.***

**Abstract:** This paper deals with the sociolinguistic insights of Benvenuto Terracini – one of the most renowned Italian linguists who primarily dealt with Latin and Romance dialects – that I culled from his works on ancient and modern Judeo-Italian. Terracini's analyses are impressive because they offered a modern and varied sociolinguistic interpretation of Judeo-Italian. Terracini unveiled the variationist parameters crucial for Jewish interlinguistics and general sociolinguistics that were established after him by a number of eminent sociolinguists, e.g., Jonathan Owens, Haim Blanc, and Uriel Weinreich. The variationist parameters that Terracini employed are the act of bipolar prestige, the linguistic reflexes of the combination of community membership and immigration flows, and language loyalty. Furthermore, Terracini made an invaluable contribution to three issues: the classification of Modern Judeo-Italian into an argot and a vernacular; the restriction in contexts of use and the consequent language demise; and the alleged existence of the koinè in ancient Judeo-Italian. However, since Terracini's interest in Judeo-Italian was, regrettably, secondary and scanty, he did not take advantage of his exceptional sociolinguistic sensibility and multilingualism to elaborate a wide-ranging project of all the varieties of Judeo-Italian; to deal with Yiddish and Judezmo; and, consequently, to be among the first linguists to explore Jewish interlinguistics.

**267 A. Legnaioli, *Il tempo in ebraico antico. Una riconsiderazione del lessema עת***

**Abstract:** This paper attempts a reevaluation of the semantics of עת in the main corpora of Hebrew, from the Bible through the Dead Sea Scrolls to the Mishnah. The syntactic environment (presence of determiners, quantifiers, prepositions or absence thereof) in which the lexeme occurs is thoroughly analysed, as well as the semantic effects produced on the noun by plural marking. Therefore, עת's range of meanings is reconstructed with the aim of shedding light on the conceptualization of time as expressed by the lexeme.

281 **A. Pecchioli, D. Albanesi, A. Bellandi, E. Giovannetti, S. Marchi, *Annotazione Linguistica Automatica dell'ebraico Mishnaico: esperimenti sul Talmud babilonese.***

**Abstract:**The automatic linguistic analysis of ancient Hebrew represents a new research opportunity in the field of Jewish studies. In fact, very little has been produced, both in terms of linguistic resources and, above all, of tools for the analysis of ancient Hebrew. This article illustrates a work born within the Italian Translation of the Babylonian Talmud Project aimed at the construction of an automatic linguistic annotator of Mišnaic Hebrew.

293 **R. Vergari, *Studio semantico contrastivo: il caso di mišpat nella lingua storico-narrativa.***

**Abstract:**The present article provides a sample of the results achieved through functional study of the lexical field of the “law” nouns in Ancient Hebrew. In particular, the first part of the article focuses on the semantic variation of the noun mišpat within the historical-narrative language. In the second part of the article, the investigation takes into account the Greek equivalents of such lexeme within Septuagint versions, aiming at analyzing the semantic variation in cross-linguistic perspective.

307 **G.M. Cùscito, *Mnemotechnics in the Sefer Yesirah?***

**Abstract:**When compared to any other text dealing with the micro-macrocosm correspondence, whether Jewish or non-Jewish, *the Sefer Yesirah* seems to stand out: although it presents a set of correspondences between the celestial bodies and the human body, the sequence it proposes strongly differs from any other treatise dealing with such an association. A hypothesis is presented, which tries to explain this and other peculiarities of the text by suggesting the existence of a mnemotechnic criterion that concurred in the redaction of the extant versions of the treatise.

317 **M. Mantovani, *La versione latina di Paolo Ricci del Sefer Sha‘are Orah.***

**Abstract:**The paper pays attention to the *editio princeps* of the kabbalistic treatise *Portae Lucis* (Augustae 1516) and to the first print of a sefirotic tree, which was included in its frontispiece. The book constitutes the Latin translation of the *Sefer Ša‘are Orah* (Book of the Gates of Light), a work on Jewish mysticism probably composed around 1290 in Castile and attributed to Rabi Yosef Gikatilla (ca. 1248 - ca. 1325). It is generally agreed, today, that Paolo Ricci (d. 1541), the translator, was a Jewish convert and that he was very close to the Aristotelian tradition of the University of Padua. It is perhaps less known the significance of Ricci’s Latin translation of the *Sefer Ša‘are orah* to reconstruct his own view, mainly rooted on Kabbalistic doctrines and Aristotelian thought. A brief example might clarify this concept, i.e. the main assumption contained in his *In Cabbalistarum seu allegorizantium eruditionem Isagoge* (first edition: 1509), an introductory work where the Kabbalah is described as a tool capable to produce the unification with the Agent Intellect. The last part of the paper seeks to reconstruct the reception of the Latin text and the fame of its frontispiece (1516), with particular focus to the responses offered by the Jesuit and the Protestant worlds between the 16th and 17th centuries, as well as to the interest which Scholem showed.

333 **C.C. Scordari, *Adamo, Abramo, Mosè e rabbi Akiba: quattro livelli di perfezione umana nella letteratura di Maimonide.***

**Abstract:**This article focuses on Maimonides’ models of human perfection, in the light of the scholarship of the last fifty years (Joseph Soloveitchik, David Hartman, Aviezer Ravitzky, Kenneth Seeskin, and Menachem Kellner). In the *Guide of the Perplexed* and, especially, in the *Mišneh Torah*, Maimonides sketches four models of human excellence: Adam, Abraham, Moses and Rabbi Akiba. These models reveal tension between opposing poles: the prophetic perfection, out of the reach of man, and the sense of finitude and fallibility; the silence of contemplation and the sense of responsibility towards one’s community. The result is an *anthropology of human finitude* and a *communal philosophy*, in which Maimonides attempted to portray the post-Edenic man, forced to live in a peculiar “exile”, different from the historical one of Israel.

343 **I. Wartenberg**, *La trasmissione italiana dello Yesod ‘Olam(1309/10 e.v.) di Isaac Ha-Israeli.*

**Abstract:**The article presents the Italian transmission of the important calendrical treatise Yesod ‘Olam by Isaac Israeli from fourteenth-century Toledo. Among the twelve witnesses copied in Italy and/or in Italian hand, I focus on two particularly interesting manuscripts. The first one is Emanuel Ringelblum Jewish Historical Institute rkps 189, which demonstrates Sephardic and Italian scribal collaboration. The second one is BayerischeStaatsbibliothek Cod. hebr. 35, which was copied by no other than the rabbi and cabalist Ezra ben Isaac Fano, as part of Johann Jakob Fugger’s ‘Venetian Project’.

361 **C. Tretti**, *La meravigliosa ruota delle stelle. Corrispondenze fra Sefirote livelli cosmici nella Qabbalah.*

**Abstract:**There are discordant treatments of the complex, fascinating and problematic question of the correlation between *sefirot* and cosmic levels attested in both Jewish and Christian *qabbalah*. The comparison of the different documented versions, however, allows us to glimpse a possible solution of the enigma, namely a model of harmonious correspondence and internal coherence.

375 **ALTRI STUDI**

377 **E. Cussini**, *Eight Judaica Books from the Library of the Young Refugees of Villa Emma.*

**Abstract:**The paper examines the small Judaica section of the fairly recently recovered library of the young refugees of Villa Emma, in Nonantola (Modena). The Judaica section is a small segment of the original library that originally counted over eight hundred books. The Hebrew books are two grammars, a journal issue, a memorial volume, and three prayer books. It seems probable that at least some of the books were used by the refugees in the classes organized at Villa Emma and beforehand, in the LesnoBrdo manor by their *madrich*, Josef Indig, as part of their training in Modern Hebrew and History.

391 **R. Ebgi**, *Vincenzo Cicogna: a Forgotten Christian Kabbalist.*

**Abstract:**This contribution provides an overview on the life and works of the Veronese priest Vincenzo Cicogna (c. 1519 - after 1596). Our analysis will focus in particular on a thus far unknown text by Cicogna, preserved in a manuscript in the Biblioteca Queriniana in Brescia, dedicated to a Trinitarian interpretation of Kabbalistic materials (mostly drawn from the *Maareket ha-Elohut* and the *Pardes Rimmonim*, but with references to the *Zohar* as well). As will be proved, a study of this highly original work allows us to shed light on a new chapter in the history of Christian Kabbalah.

407 **J. Isserles**, *Typology and Use of Medieval Hebrew Liturgical Fragments from the ‘Books Within Books’ Database.*

**Abstract:**This study of medieval Hebrew liturgical manuscript fragments from the Books within Books database is articulated as a typology, where the fragments are separated into two geo-cultural groups. They are investigated according to specific criteria, revealing their similarities and discrepancies between both regions. The main objective of this survey is to determine the place of liturgy among other Hebrew fragments of different literary genres on the database, as well as seek a better understanding of their use, not only by bookbinders, but also by their original Jewish owners, as surviving witnesses of a once flourishing Jewish religious life in medieval Europe.

429 **G. Corazzol**, *«Chiunque tu sia, sarai nostro amico» G. Pico della Mirandola - amico ignoto: carteggio (1486-1487).*

**Abstract:**On November 10, 1486, Giovanni Pico della Mirandola replied to a now-lost letter from an *amicus ignotus* – i.e. unknown (or ignorant) friend. Six months later, on April 7, 1487, after having read Pico’s *Conclusiones*, the unknown friend wrote another

letter to Pico. In his letters, the man asked the Count information about the relationship between *Sefer Yosippon* and Flavius Josephus' Greek works, the Hebrew, the Chaldean and the Arabic alphabets, and the source of one of Pico's Kabbalistic conclusions. The article offers a commented translation of the two letters and argues that the unknown friend may be identified with Marsilio Ficino.

**459 D. Biagini, *La Confraternita ebraica modenese Pirqeširah.***

**Abstract:** Among the fifteen Jewish religious Confraternities active in Modena during the Modern Age, the minute's registers of the *Hevrat Pirqeširah* are those best preserved. In fact, if compared to other confraternities, this is the one for which the largest number of documents and minute registers has arrived to us. Among their extant registers, the most important is certainly that dated 1759-1763, which contains the Statutes of the Confraternity. Through an accurate examination of these rules, we can understand the essential aspects of the confraternity's life and activity, as the role of its members, and how they achieved its religious aims. This confraternity, getting a very rare name, unknown in other Italian Jewish communities, gives us an outstanding insight into the Modena Jewish community life and its problems during the 18th century

**467 R. Segre, *Nuove ricerche sugli ebrei in ambito veneziano.***

**Abstract:** Assente

**473 M. Perani, *Due fr. ebraici medievali nell'Eremo di Camaldoli.***

**Abstract:** In this study, the author presents two new fragments of medieval Hebrew manuscripts, which he found at the Hermitage of Camaldoli Library, in the Apennines of central Italy, at one thousand meters above sea level. The fragments are two whole bifolios, well preserved, which were dismembered from two different manuscripts in order to reuse them as bookbinding, in 1575 and 1590, respectively. The first one is an Italian codex copied in semi-cursive writing, datable to the fourteenth or fifteenth century, and it contains Rashi's Commentary to Numbers 21,14-26 and 27,7-20, with the Commentary of Nachmanides to the same book in the margin. The second bifolio has been dismembered from an Ashkenazi manuscript copied in Gothic semi-cursive Hebrew writing in the fourteenth century and contains the Commentary of Rashi to Ezekiel 1,8-2,2 and 18,14-20,26. Both the two bifolios' text present several reading variants if compared to the standard printed text.

**481 M. Perani, *Nuove fonti sul cimitero ebraico di Modena con l'edizione di quattro stele funerarie dei secc. XVIII-XIX.***

**Abstract:** After a brief historical report on the presence of the Jews in Modena and on the local Jewish cemeteries, the author indicates a precious new seventeenth-century Hebrew source on the cemetery of Modena he found in Jerusalem at The Central Archives for the History of the Jewish People. This is the Register of all exits and accounts concerning the Modena cemetery of the Holy Community of Israel, compiled by Elia Israel Modena, starting on June 14, [5]388 [= 1628], of which the beginning is here transcribed in Hebrew with an Italian version. After reporting some documents on the Modena Jewish cemeteries, there are four funerary epigraphs, three from the 18th century and one from the early 19th century. Among them, one is of particular interest for its wonderful poem in rhyme and rhythm.

## 503 INFORMAZIONI SCIENTIFICHE

**505 I. Zatelli, *Il progetto internazionale Semantics of Ancient Hebrew Database (SAHD).***

**Abstract:** A historical and methodological description of the international project Semantics of Ancient Hebrew Database (SAHD).

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### 3 Saverio Campanini, *Un frammento sconosciuto dello pseudo-Zohar nella Roma del Rinascimento.*

**Abstract:** A hitherto unknown fragment of the Pseudo-Zohar, i.e. a fabrication, probably of Spanish origin, in Aramaic, prophesizing the divine origin, the passion and the resurrection of Jesus, has been discovered in the guard sheets of an incunabulum (the Soncino vocalized Bible of 1488), and it is preserved in the Vatican Library (sign. Stamp. Barb. AAA.I.126). The owner of the incunabulum, Veriano da Toscanella, who copied the pseudo-zoharic text and narrated how he had been able to obtain it from a certain Hieronymus of Tudela, most likely a Jewish convert, was a member of the Roman clergy at the beginning of the sixteenth century. The text of the fragment is edited and its wider context, the dissemination of pseudo-zoharic texts in the Renaissance, is reconstructed in constant reference to the mixture of polemical attitudes and veneration for ancient Jewish texts characterizing the Renaissance and specifically, the Christian Kabbalah.

### 15 Francesca Valentina Diana, *Dal Profeta al Gran Signor Turco: due ritratti a confronto nel Seder Eliyyahu Zuta di Elia Capsali.*

**Abstract:** This paper analyzes the desecrating representation of the Prophet Muhammad and the idealized depiction of Sultan Mehmet II in Elia Capsali's *Seder Eliyahu Zuta* (1523). Elia Capsali (ca. 1490-1550) was a condestabulo, rabbi and historian, who lived in Crete under the Venetian rule. By referring to some descriptions of the Prophet from medieval Christian writings of the thirteenth and fourteenth centuries, the first part of the paper shows how Capsali's representation of Muhammad relates to them, according to the common consideration of Islam as a Christian heresy. The second part of the article is devoted to Sultan Mehmet II, the so called *Gran Signor Turco*, conqueror of the last bastion of Christianity. The appearance of such a charismatic character and the increase of anti-Jewish events give birth to a sequence of eschatological speculations and interpretations: Mehmet II is in the *Seder Eliyahu Zuta* depicted as a messianic figure, some kind of a second Cyrus who invites the Jews to settle in Istanbul, his new capital city.

### 25 Anna Porziungolo, *Gli studi ebraici di Scipione Sgambati (S.J. 1595-1652): la traduzione italiana inedita del commento alla Miwnah.*

**Abstract:** The article focuses on the study of seven Hebrew manuscripts containing, *inter alia*, an unedited Italian translation of a *Mišnah* commentary, allegedly written by a Neapolitan Jesuit and Hebraist, Scipione Sgambati SJ (1595-1652). A biographical profile of the author is traced to reconstruct the motives behind the composition of the original collection, now divided between the National Library of Naples and The National Library of Rome. According to his correspondence, Sgambati became involved in the censorship of Hebrew books in Vienna, whilst working at the Habsburg Court of the Counter-Reformation Emperor, Ferdinand II. Moreover, the *Mišnah* commentary is compared with Maimonides' and Bertinoro's commentaries in order to prove its linguistic and textual originality.

### 35 Mauro Perani, *La cultura ebraica nelle edizioni anastatiche di Arnaldo Forni. Aspetti della storia del libro prima dell'e-book.*

**Abstract:** In this study, the author examines an aspect of the history and spread of the book, particularly of works on Jews and Judaism, in Italy during the Sixties and Seventies of the last century. At that time, there was in Italy a growing interest in studying the history of Italian Jews and of Jewish culture in general. This rebirth of the Italian Jewish Studies or of Jewish studies on Italian Jews and Judaism, happened in a time when only photocopies or microfilms began to provide help to the reader, lacking both digital cameras and the e-book as today, when the book left the paper writing support to replace it with the much cheaper Pdf format. At that

time, the editorial strategy of Arnaldo Forni, an Italian bookseller of Sala Bolognese, was winning, leading him to produce a number of anastatic reprints of rare or hard-to-find books relating to Judaism. People who deal with Jewish Studies cannot not to know the volume *איטליא חכמי מזכרת* – *Indice alfabetico dei rabbini e scrittori israeliti di cose giudaiche in Italia*, con richiami bibliografici e note illustrative, by the author, the Chief Rabbi of Mantua Marco Mordekhay Levi Mortara, published in Padua in 1886. This precious repertoire of information and historical data about Italian Rabbis and Jewish intellectuals was out of print, and so the anastatic cheap editions of Arnaldo Forni, filled this gap, with enormous advantage for students and scholars. Another repertoire of great importance, reprinted by Forni in 1978, is the *Dizionario storico degli autori ebrei e delle loro opere*, composed by Giovanni Bernardo De Rossi and printed in Parma in 1802. The Bologna publisher's anastatic editions were 37, all related to Judaism, the majority on Jewish history (23), but also to epigraphy, cultural history, repertoires, demographics, travel stories and anti-Semitism. Arnaldo Forni's role in the diffusion of Jewish culture in Italy and the world was certainly of great importance.

## 51 ARTE, STORIA E POESIA CIMITERIALE

### 53 Sofia Locatelli, *Arte, storia, poesia e paleografia nelle lapidi dell'antico cimitero ebraico del Lido di Venezia*.

**Abstract:** The work of my PhD is a catalogue of the all 1234 tombstones (fragments included) that still make up the "Ancient" cemetery of the Lido. For every gravestone, I create a detailed form which in most cases includes the transcription and translation of the epitaph and also outlines the architectural style of the tomb, the kind of stone used and an assessment of his condition, a description of the emblem which sometimes was engraved on the stone, a paleographic analysis of the writing, a note about the poetic and grammatical features of the text and a historical commentary, which mainly concerns the news reported in the community dead registers.

### 63 Antonio Spagnuolo, *Gli epitaffi perduti dell'antico cimitero ebraico di Trieste nella trascrizione del 1908-1909 di Giacomo Misan*

**Abstract:** This study is a first contribution to the complete analysis of Giacomo Misan's manuscript. It was realized in 1908/1909 by the Triestian religious operator Giacomo Misan, and it is a precious collection of 853 Jewish epitaphs that were previously present in the old Jewish cemetery of Trieste of via del Monte. To date, all of them have been lost except for 25 surviving graves, preserved in the new cemetery and in the Lapidary Civic Garden. An indexation of all the data obtained from the study of epitaphs is envisaged in addition to their complete transcription and translation into Italian.

### 73 Chiara Benini, *La nuova concezione della morte nell'ebraismo italiano di età barocca: Aaron Berekyah e Leone Modena, Moshe Zacuto*.

**Abstract:** The conception of death in the Italian Jewish communities, in the Baroque era, linked to the Christian contest in the same period, has some peculiar aspects both on the ritual sides and the social ones. Literary works, related to the world beyond the death and treaties about the ritual for the death, are widespread during the seventeenth and eighteenth centuries. Here the comparison is between four literary works (*Ma 'avar Yabbok*, *Sori la-Nefesh u-Marpe la- 'ESem* and *l'Historia de' Riti Ebraici*, *Tofteh 'Arùk*) and their authors (Aaron Berekhia ben Moses from Modena, Yehuda Arie or Leone Modena, Moshe ben Mordekhay Zacuto). They have marked important milestones in the history of Jewish thought and literature; they also give comparative literary approach on the rituals about death and the underworld.

## 81 STUDI PER LA STORIA DEGLI EBREI IN SICILIA

**83 Angela Scandaliato, *Il contributo di «Materia Giudaica» agli studi sull'ebraismo siciliano.***

**Abstract:**In this short note, the author lists all the studies on the Sicily's Judaism that have appeared in the past twenty-year in "Materia giudaica" the Journal of the Associazione Italiana per lo Studio del Giudaismo (AISG, see: [www.aisg.it](http://www.aisg.it)). In this way, Angela Scandaliato highlights the contribution that this Review has given to enrich our knowledge of the life and culture of Sicilian Jews.

**87 M. Balsamo, M. Perani, A. Scandaliato, *Judaica Terre Salemi. Gli ebrei a Salemi nelle fonti notarili dei secoli XIV e XV.***

**Abstract:**In this text, the authors offer the first contribution to the history of Jews who lived in the Sicilian city of Salemi for about a century and a half, from 1349 - the first document attesting the presence of Jews in that town - until the expulsion of 1492. Although several documents relating to the Jewish community of this city have been reported, both in the Diplomatic Code of the Jews of Sicily compiled by the Lagumina Brothers and in the vast repertoire of eighteen volumes *The Jews of Sicily* edited by Shlomo Simonsohn, there was no specific study so far dedicated to the Jews of Salemi. A new search recently carried out by the authors in Salemi's Notarial Archive has thrown new light on the life of this Jewish community. From some documents we know that on the eve of the expulsion, Salemi's Jews had reached the number of about 150 people, a small group in comparison to the larger number of Jews living in Sicily at that time, namely between 20,000 and 30,000. The small community had the kosher slaughterhouse and a cemetery, and was organized into a *collegium judeorum* led by leaders or in Sicilian *proti*, and by a General Sicilian Judge named *Dienchelele* (from Hebrew Dayan kelal) role, covered in Salemi by Maurice de Bonavoglia. Yona de Yona bought a synagogue - in Sicilian called meskita (from Arabic *Mosque*) - with a ritual bath or *Miqweh*. As usual practice, in the year of the expulsion 1492, the synagogue was transformed into the church of Santa Maria della Catena. The main economic activities of Salemi's Jews, as that of Sicily in general, were the production and sale of wheat, cheese and cloth, and the trade of horses. Some Jews were moneylenders, practicing the loan on interest, like the Yonah and Gabrieli families. On September 27 1437, Salemi Aron ben Gershon Abu al-Rabi was present, he was a leading scholar and commentator of Rashi's commentary. After the expulsion, several families of Salemi's Jewish aristocracy moved to the Kingdom of Naples and to other regions of southern Italy.

**119 D. Agostino, M. Perani, A. Scandaliato, *L'iscrizione ebraica del kior di Siculiana donato da Xamuel de Yona Xibuni nel 1478. Una testimonianza storico-artistica sugli ebrei di Agrigento.***

**Abstract:**In this study, the authors describe a Jewish synagogue hand-wash basin, in Hebrew kior, which was discovered in the Sixties of the past century, after having been hidden for centuries. It served for less than fifteen years at the entrance of the synagogue of Agrigento, up to 1492, when the Jews of Sicily were expelled by the Catholic Kings of Aragon, of which the island was a part. On that tragic occasion, it is likely that someone concealed this precious monument in Siculiana or in another place, which contains a dedicatory inscription of the donor dated 1478, Samuel the son of Yonah Shiv'on. Later the precious artefact was reused as a baptismal font and placed in the baptistery of the church of SS. Crocefisso, in Siculiana - a center not far from Agrigento and Sciacca - likely around the beginning of the seventeenth century, when the church was built. In 1966, during a restoration, when the baptismal font was cleaned, the priest of the church saw that it was a washbasin with a Hebrew inscription. Further study of historical sources allowed us to identify its donor as Samuel ben Yonah Shiv'on as Xanguel de Jona (or Iuni) Xibuni, a rich Jewish grain dealer in Agrigento, and a member of a well-known family of the Jewish aristocracy in Agrigento and other towns. On that occasion, also eight alabaster forms, in which an artist engraved eight biblical scenes, were discovered around the Kior. The artisan wrote a dedicatory inscription in an elegant square ashkenazi writing, with Italian influences. The date and content of the alabaster forms appears to be compatible with the end of the fifteenth century, but we cannot confirm with certainty whether their biblical scenes, also attested in Christian art, had been made by the donor to embellish the synagogue's kior of Agrigento, or whether they had originally been realized by Christian, and later reused to decorate the Kior.

## 149 STUDI PER LA STORIA DEGLI EBREI A LUGO

### 151 Elena Lolli, *L'atto di morte del rabbino di Lugo Yisshaq Berekyah da Fano III (1676-1750). Note per una ricostruzione biografica.*

**Abstract:**Genealogical research, combined with the onomastic and prosopographical ones, allow us to investigate and reconstruct, the lives of eminent members of the Jewish bourgeoisie in Italy, such as rabbis, leaders and cabbalists, through manuscripts and historical sources. The Register of deaths of the Jews of Lugo di Romagna – a source of great importance compiled entirely in Hebrew between 1658 and 1825 and currently stored in the Library of the Jewish Theological Seminary of America in New York – contains information on almost two centuries of the community's history, with descriptions of Jewish funerary culture. This set of documents will enable to shed new light on influential personalities memoirs. Such an investigation was essential for the partial reconstruction of a branch of the family tree of the illustrious family da Fano, who lived between the fifteenth and the nineteenth centuries in Ferrara and Lugo, which boasts of the presence of the distinguished Rabbi and Talmudist, Emanuele Menahem Azaria Fano, said Rama, who was probably born in Lugo in 1548.

### 159 Gianmarco Sinisi, *La preghiera per la salvezza dal terremoto del 1688 e altri componimenti per varie occasioni del rabbino di Lugo Yisshaq Berekyah da Fano (III).*

**Abstract:**The great handwritten production drawn up by the Jews in Lugo, mainly from the seventeenth to the nineteenth centuries, kept in the libraries of Europe, United States and Israel, is very important for the identification and reconstruction of the main protagonists and aspects of the local Jewish community's everyday life. Among this abundant documentation, the unpublished manuscript 4101 from the Jewish Theological Seminary library in New York City contains a copy of an anthology of Jewish prayers composed by Rabbi Yisshaq Berekyah da Fano (III) (1676-1750) for various circumstances and festivals, which was produced in 1759. The transcription of the Hebrew text and the Italian translation by the author allow us to preserve the memory of this specific liturgical prayers, together with the memory of everyday insoiring events and therefore worthy of commemoration. Moreover, this material contributes to the enrichment not only of the cultural profile of the author and his illustrious family, but also of the results of the studies carried out so far on Lugo's internal sources that make the local Jewish community a very interesting case-study.

## 171 ALTRI STUDI

### 173 Massimiliano Marrazza, *Alcune considerazioni sul lessico del corpo umano nei corpora dell'ebraico antico.*

**Abstract:**This study analyzes the lexicon of the human body in the *corpora* of ancient Hebrew. The lexemes as denotative of organs of the human body are explained in the light of ancient medical and physiological knowledge. Only when ancient literature does not suffice to clarify entirely the function of a precise organ in ancient Hebrew, will Rabbinic literature be quoted. The study starts from the unitary notion of the body and, therefore, of the person, and goes on to the identification of its physiological components. The greatest difficulty in a study about the phisiology lexicon in ancient Hebrew is the disambiguation between a denotative use and a connotative or metaphorical use for some parts of the body, like feet, heart and liver.

### 187 Isabella Maurizio, *Le bgdkpt all'interno della Seconda esapla: studio delle consonanti e della loro pronuncia in epoca origeniana.*

**Abstract:**The study of the Second column of *Hexapla* offers us the occasion to inquire into the real pronunciation of *bgdkpt* consonants in the Origenic period: the transliteration of Hebrew into Greek alphabet is an evidence to discuss what the real pronunciation of *bgdkpt* consonants is, noticing that the transcription of the same consonants is usually made with aspirated Greek grapheme. In order to solve the problem, it is necessary to study the evolution of the consonants during the different historical ages,

and to confront the treatment of the same letters in Proto-Semitic and other Semitic languages, starting from the assumption that both Hexaplaric material and biblical text are the last phase of a previous evolution.

**199 Tsipora Rakhovskaya, *Beyond Repentance: R. Moses ben Joseph Trani's Novel Definition of Tešuvah.***

**Abstract:** This article discusses R. Moses ben Joseph Trani [= *Mabit*]'s study of repentance as presented in *Ša'ar ha-Tešuvah* section of his comprehensive and systematic moral-philosophical work, *Beit Elo-him*. The focus of the article is on the formal and conceptual definition of tešuvah that Mabit formulates at the very beginning of the section. Mabit defines *tešuvah* as “coming close to God after being distant from Him due to sin”. Following a general survey of the previous studies on *tešuvah* pertaining to the definition of the misvah and the emphasis on coming close to G-d through its fulfillment, it shall be shown that the author's proposed definition presents both a continuation and change from the previous tradition. An in-depth analysis of Mabit's argument, as well as the sources that he uses to build and substantiate his case, is offered at the end of the article, demonstrating the originality and significance of his approach.

**211 Shlomo Simonsohn, *Gli ebrei a Roma e nello Stato Pontificio da Paolo IV a Pio IX - un quadro d'insieme.***

**Abstract:** Jews in Rome and the Papal States during the last three centuries of papal temporal rule. The narrative is based mainly on papal bulls, rescripts and directives. It covers the period from the days of Pope Paul IV (*Cum nimis absurdum*) to the middle of the nineteenth century. It describes the piteous conditions of the Jews in the Roman ghetto and elsewhere under papal domination, until their emancipation.

**221 Lorenzo Vigotti - Piergabriele Mancuso, *Reconstructing a lost space the Ghetto mapping project at the MAP.***

**Abstract:** Established in 1570 by Gran Duke Cosimo I, the ghetto of Florence had been the barycentre of Jewish life for more than two centuries, until 1888, when it was entirely demolished as part of a major urban plan aiming to reshape the form and the physiognomy of the city centre. Thanks to a comprehensive survey of Medici archives, more than 200 volumes produced during the Medici and Lorena rule have recently been found. Thanks to the information within these documents (ranging from cadastral paper, through maps, blueprints, watercolours, late 19th century photos, to verbal description and accounting registers) it was possible to produce a very faithful virtual 3D model. A reconstruction of the ghetto's economies, demographics and socio-cultural features are also amongst the goals of this newly launched project.

**233 Piergabriele Mancuso - Elena Abbado, *The bound music fragments from NazioneIsraelitica Collection in Florence: a preliminary survey.***

**Abstract:** *NazioneIsraelitica* is one of the most important archival collections, consisting of 72 volumes containing judicial papers and all the documents produced by the Hebrew secular courts that operated in the ghetto of Florence between 1620 and 1808. While conducting a comprehensive survey of all the volumes in preparation of an electronic edition, inside the *vellum* cover of one of the earliest volumes – the twentieth one – fragments of a paper score were found. These are heterogeneous materials, ranging from some pages of what presumably was a parish register, through a bilingual theological study, to some folios of instrumental music (presumably for violin or flute) and fragments of an oratorio or melodrama.

**249 Donatella Melini - Roberta Tonnarelli Corsi, *Frammenti ebraici e strumenti musicali: un'insolita relazione.***

**Abstract:** This paper's aim is to communicate the existence of a particular typology of reuse of fragments of Hebrew manuscripts: the fragments held within musical instruments. During an archival campaign about the sixteenth- and seventeenth-century lutherie a very interesting viol was studied; inside it, some parchment strips from a Babylonian Talmud from about the thirteenth century Hebrew manuscript have been found. This circumstance – formerly unknown both in the field of lutherie and in that of the research of Hebrew fragments reused as bookbinding – arose many questions about their presence inside the instrument (when they were inserted, where they come from, etc.). An interdisciplinary approach immediately appeared necessary; as only scholars in organology can help to trace the history of these musical instruments. A complete codicological and paleographic analysis of the strips has been conducted analysing these fragments within the phenomena of reused fragments, the so-called Genizah. Besides it, other instruments have been discovered to share the same particularity and are analyzed here. On the one hand, this research increases our knowledge about a particular (and unknown) aspect of lutherie and on the other hand, it could provide new research path in Jewish studies by considering the musical instruments as a place (an unusual place) for the retrieval of fragments.

**259 Alessandra Veronese, *Espressioni del volgare italiano scritte in ebraico nei diari di viaggio di Mešullam da Volterra e Moweh Basola (secoli XV-XVI)*.**

**Abstract:** This paper deals with the presence of “Italian” words written in Hebrew characters in travelogues of the 15th and 16th centuries. I have examined the travelogue of Mešullam of Volterra, a wealthy Jewish banker and merchant, and that of Mosheh Basola, also a banker and a merchant, as well as a rabbi, head of the yeshivah of Ancona, and a fairly appreciated kabbalist. While I have concentrated on the “Italian” words in Mešullam’s travelogue, I have also tried to point out the importance of a correct transliteration for the understanding of the text, also discussing a few mistakes of interpretation in the English translation of Basola. The work is still in progress and the remarks are therefore only a first step towards a better understanding of the intellectual personality of some Jewish travellers of the Renaissance.

**267 Lionella Viterbo Neppi Modona, *Nuovi dati biografici sui defunti sepolti nel cimitero ebraico di Cento*.**

**Abstract:** In this paper Dr Lionella Neppi Modona Viterbo, thank to several documents in her possession, received from ancestors who lived in Cento, adds many interesting data related to the Jews buried in the Jewish Cemetery of that town, whose community disappeared. These information, related to the dead, his parental relations and his families, integrate and enrich the recent Book, published by Mauro Perani, *Il cimitero ebraico di Cento negli epitaffi e nei registri delle Confraternite*, appeared last year in the Series of the “Corpus Epitaphiorum Hebraicorum Italiae”, n. 5, Firenze, Giuntina, 2016.

**283 RECENSIONI**

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**3 IN MEMORIAM Bruno Chiesa, di Mauro Perani, Corrado Martone e Giulio Busi.**

**13 L’EBRAISTA CRISTIANO FEDERICO FREGOSO E L’ISCRIZIONE EBRAICA DEL 1533 NELLA CHIESA DI CASTEL D’ALFIOLO A GUBBIO.**

**Workshop svoltosi a Ravenna il 26 giugno 2015, a cura di Mauro Perani.**

### **15 Guillaume Alonge, *Federico Fregoso nella crisi religiosa del Cinquecento.***

**Abstract:**Federico Fregoso was an Italian nobleman of the early sixteenth century, protagonist of political, cultural and religious events during the Italian Wars. His life, similarly to that of many other aristocrats and writers of his time, follows a trajectory from politics to religion, from State to the Church, from the Renaissance to the Reformation. Growing up in the culturally vibrant court of Urbino, Fregoso first became a contributor of Julius II and then a leading figure in his hometown, helping for nearly a decade his brother Ottaviano governing the city of Genoa. The political crisis of the small states of the Peninsula with the rise of the Habsburg power led Fregoso to abandon diplomatic and military circuits to address, in a definitive way after 1526, the study of sacred texts and pastoral activity as bishop of Gubbio. The decisive turning point in his spiritual life was the encounter with the Evangelic movement of France, at the court of Francis I and the city of Lyon, where there were many Italian exiles.

### **25 Laura D'Andrea, *Cenni storici su Castel d'Alfiolo.***

**Abstract:**In this short note the author describes the history of Castel d'Alfiolo, located in Padule, a village in the outskirts of Gubbio (Umbria). The castle was built around 1000 CE and was located within the fiefdom of Alfiolo created by Emperor Otto II. In the absence of heirs, the castle and all its assets passed into the hands of the bishop of Gubbio who subsequently turned him over to several religious orders. In the twelfth century the castle was transformed into an abbey (badia). In 1444 the castle came newly into the possession of the Bishop of Gubbio, who turned it into a summer residence for the bishops. After the vast improvements carried out by the Cardinal Federico Fregoso, starting in the year 1533, it reached its present form in 1539. With the unification of Italy in the XIX century, the castle was privatized and its ownership has changed many times in the last century.

### **29 Saverio Campanini, *Utriusque linguae egregie peritus et prudens. Federico Fregoso cardinale ebraista e l'identità del suo familiarisebreo «grandissimo cabalista».***

**Abstract:**The intellectual figure of Federico Fregoso (1480-1541) has not been extensively studied in the context of the early development of Catholic Reformation. Even less studied was his engagement as a Hebraist. Although his contemporaries, among whom one counts ecclesiastical and intellectual protagonists such as Jacopo Sadoletto, Pietro Bembo and Gregorio Cortese, constantly praised his skills in Hebrew and his devotion to the study of the Scriptures in their original language, not a single study has been dedicated to his education as a Hebraist nor to the output of his studies. The rediscovery of the Hebrew monumental inscription in the chapel of his private residence at Castel d'Alfiolo, near Gubbio, presented a welcome occasion to collect and analyze the evidence on this neglected matter. The article offers a first assessment of Fregoso's career as a Hebraist, discusses his relationship with Sante Pagnini and Giles of Viterbo, and focuses on the quite mysterious figure of his personal assistant in Hebrew: the Jewish physician and poet, in Hebrew and Italian, Leone di Salomone da Mantova. With the help of the new evidence many previous misunderstandings are dispelled. Moreover, a new evaluation of some pieces of information now put in the appropriate context allows to depict in greater detail the intellectual milieu within which Fregoso's activity as a Hebraist flourished. A letter from the physician Giacomo Tiburzi da Pergola to Leone di Salomone from the Biblioteca Ariosteana is published in a new, corrected, form together with a new assessment of Fregoso's interest in Kabbalah.

### **45 Mauro Perani, *Federico Fregoso e la più antica iscrizione ebraica di un umanista cristiano a Gubbio (ca. 1533). Esame paleografico e comparativo.***

**Abstract:**In this text, the author presents to the international scientific world of Jewish Studies the recent discovery made in Gubbio, of a beautiful Hebrew inscription painted in 1533 by the Christian Hebraist Cardinal Federico Fregoso in the church of bishops' summer residence. The inscription had been forgotten for more than four centuries inside a castle of private property not open to the public. After a report on the history of the discovery, the author carries out a paleographic examination of its letters, containing five verses of Psalm 84, 2-3, 5-6 and 13. It was painted on the ledge that runs along the perimeter of the rectangular plant of the Cappella,

at almost 6 meters of height. The letters, of 40 cm of height and 35/40 cm of width, are in a calligraphic Ashkenazi writing that reached its splendor in northern Italy during the 16th century. Until 1500, we should consider the culture of the Po Valley area in northern Italy as Ashkenazi, including the writing letters. It follows an examination of some funerary epigraphs from the 11th and 12th centuries, kept in the Jewish cemetery in Worms. Here, before mid-13th century we cannot find any Ashkenazic style, and the writing used are very similar to the funerary inscription of southern Italy, namely Apulia and in Jewish catacombs of Venosa, dated from the 8th up to 11th centuries. It is very likely that the group of Italian Jews of the Calanimos family coming from Lucca, immigrated to this area in the 9th-10th century, brought this script to Rhineland. Finally, the author makes a comparison between the Gubbio inscription and fifteen other Italian documents engraved in the same Ashkenazic writing in a period between 1389 and 1595. Due to its 36 meters of length, the inscription appears to be the longest and monumental one that is known, comparable only to the synagogue inscriptions. Moreover, as it was depicted in 1533, it appears to be also the oldest Hebrew inscription made by a Christian Hebraist.

## 77 Apparato iconografico.

### 145 STUDI PER LA STORIA DEGLI EBREI A LUGO

#### 147 Mauro Perani, *Fra Filippo Maria Perruzzotti censore a Lugo e l'espurgazione nel 1765 di un testo ritenuto anticristiano.*

**Abstract:** This study sheds new light on an almost unknown censor of the Hebrew books in Lugo di Romagna during the second half of the 18th century. This censor was Filippo Maria Peruzzotti, a Friar of the Dominican Convent in Lugo, only briefly mentioned by Marco Mortara, Abraham Berliner and William Popper. Peruzzotti was appointed as a censor for the strict censorship of the books of the Jews in the Ghetto of Lugo, ordered by the Inquisition after the confiscation and censorship carried out by the Dominican Friar Giovanni Antonio Costanzi in Rome in 1753. Peruzzotti worked with Costanzi, the main Roman censor, chosen for this role by Pope Clemente XII (1730-1740) in 1731, and was equally zealous in his work, believing that even Jewish books previously censored should be reexamined and expurgated. In Lugo, on the night of August 10, 1753, he censored nearly 200 Hebrew books. Manuscript 69 of the Classense Library of Ravenna contains a 16th century Manual of biblical passages for use in an Jewish anti-Christian polemic. A 1765 certificate by the censor Peruzzotti, handwritten on folded sheets of paper, is stiched into the manuscript. In this small code, the names of the books of the Bible are written in Hebrew but according to the Christian form. The censor Peruzzotti, probably a converted Jew considering his knowledge of Rabbinic Literature, believes that for its forceful anti-Christian polemic and hate, the book must be placed in the Index and absolutely prohibited.

#### 165 Elena Lolli, *Il tragico decesso di due rabbini lughesi nel 1666: Šelomoh Fano e Yosef Yahyah.*

**Abstract:** Among the archival material on the Jews of Lugo one can consult the death registry for the years 1658-1825, written entirely in Hebrew and held by the Library of the Jewish Theological Seminary of America in New York. This manuscript is a formidable and rich source containing historical genealogical and biographical information related to the dead, their family relations, as well as a description of the rites and ceremonies that accompany the event of death. The most detailed records allow us to identify the most important personalities, e.g. rabbis and wealthy members of the bourgeoisie, representatives of the main Jewish families who produced dozens of major rabbis in Lugo and the rest of Italy. An interesting example is a record translated in full, from which we learn about the tragic death of two rabbis and important members of the Jewish community of Lugo: Šelomoh da Fano and the Kabbalist Hayyim Yosef Avraham Yahyah, who was buried at the foot of his master Kabbalist Rabbi Isaac Berekyah da Fano.

#### 179 Gianmarco Sinisi, *L'elogio funebre di Samuele Portaleone in morte di Menahem Azaria Fano.*

**Abstract:**The purpose of this work is to publish the eulogy (or *hesped*) delivered in praise of Italian Rabbi and Kabbalist Menahem Azaria da Fano (Lugo, 1548 - Mantua, 1620) contained in the seventeenth century manuscript Neubauer 988 from the Bodleian Library of Oxford, ff. 309r-315r. Composed by his pupil Samuele Portaleone from Mantua on the occasion of his death, this eulogy gives us important biographical and literary information and allows us to learn more about the customs and the traditions that deal with the perception and the experience of death in the Italian Jewish community of seventeenth century, as well as its culture. This eulogy has become the key element in ensuring the survival of Menahem Azaria da Fano's memory and making his righteous life an example for those living in anticipation of the Messianic redemption.

## 215 ALTRI STUDI

### 217 Shlomo Simonsohn, *Jewish Italy: The Melting Pot of Mediterranean Jews*.

**Abstract:**This paper is the first part of an attempt to look at the history of the Jews of Italy from a new vantage point: the melting pot of Mediterranean Jews. It is a preliminary and partial investigation of the problem, which examines one of the relevant elements: the languages employed by the Jews of Italy throughout the ages. I am planning to deal with other factors in the future.

### 229 Lidia Benini - Mauro Perani, *Censimento e catalogo delle lucerne funerarie ebraiche di epoca tardo romana conservate in Italia*.

**Abstract:**The present study provides for the first time a survey and cataloging of Jewish funerary lamps of the late Roman period, mainly produced in North Africa, held in museums or other Italian institutions. The research has identified 93 Jewish lamps surveyed in 35 Italian locations, which have been divided according to the 38 iconographical motifs that appear in them. Sometimes the place of conservation of these lamps is not necessarily that of their discovery. For historical reasons, related to the presence of Jews between the 4th-6th centuries CE, these lamps have been found mostly in the southern regions and in the two major islands, Sicily and Sardinia. Obviously, those described in this study, are not all the Jewish funerary lamps discovered in the Italian peninsula, because a few, already known, for various reasons could not be examined, while others were sold in other European countries, in Israel and in the USA or to museums around the world. For each item the authors provide a record containing all the relevant details, such as: features, characteristics and typology, place in which they were discovered and where they are held, state of conservation, and bibliographic references.

### 329 Aaron Ahrend, *Scribal Additions to Textual Witnesses of Rashi's Commentary to Tractate Sukkah*.

**Abstract:**Textual witnesses of Rashi's Commentary on the Talmud contain scribal addenda. An analysis of these supplements to witnesses of the commentary on Tractate Sukkah reveals that some have been copied from Rashi's Commentary on other Tractates, some derive from other identifiable Sages, while most of them were taken from unknown sources. Some of these scribal additions migrated into the commentary text in the printed editions. The difficulty in distinguishing between the addenda and the commentary itself led the Talmudists using these editions to err in attributing these supplements to Rashi himself. The content of the addenda is varied, but the vast majority was designed to elaborate upon and complete Rashi's commentary, not to dispute or alter it. Illustrative drawings appear periodically throughout the commentary, and at least some of them are later additions to Rashi's commentary.

### 341 Leor Jacobi, *The Jewish bookbinders of Girona*.

**Abstract:**Evidence is presented supporting the scholarly opinion that Catalonia's medieval bookbinders of Hebrew manuscripts were Jewish, not gentiles or apostates. Numerous historical sources indicate that bookbinding was a Jewish occupation in the region. Scholarly resistance to this conclusion is based upon the Talmudic obligation to bury worn-out holy texts or store them in "Geniza". A critical study of this branch of Jewish law, based upon a stringent responsum by R. Samuel di Modena of Salonika, among other sources, shows that only actual Biblical texts written on parchment were unambiguously included in this category. Catalonian Jewish

communities apparently did not adopt these stringencies regarding paper-based Talmudic, liturgical, and interpretative Hebrew and Aramaic literature abundant in the bindings, nor did their distant coreligionists in Yemen.

**349 Leor Jacobi, *Appeals to authority: Latin and Hebrew drafts on a Girona Bookbinding fragment.***

**Abstract:** A small paper fragment extracted from a 1395 notary book in the ArxiuHistòric of Girona contains a draft of a 1388 Latin appeal to King Joan I of Aragon commissioned by Benet Bellshom, a senior leader of the Girona aljama who would soon become a converso during the great upheavals of 1391. Bellshom appeals a sentence of banishment resulting from a feud with BonastruchDesmestre, later a representative at the 1413-14 Disputation of Tortosa. Both Bellshom and Desmestre were moneylenders. Between the lines, a Jewish hand practiced copying one of the Latin words and transcribing another into Hebrew square script. The back of the Latin draft was reused as scratch paper for a rare form of Hebrew poetry in Biblical style. The margin contains draft formulations of an appeal to a Rabbinic authority, likely from Bellshom to Joan's minister, R. Hasdai Crescas. Its flowery poetic style, based upon Bible and Talmud, is typical of Rabbinic correspondence of the period.

**361 Antonio Spagnuolo, *Storia e poesia in 25 epitaffi dell'antico cimitero ebraico del Lido a Venezia.***

**Abstract:** This study focuses on the publication of the 25 tombstones from the ancient Jewish cemetery in Venice Lido. The selected transcribed and translated epitaphs span a period of two centuries, from the sixteenth to the eighteenth century, and have been selected for their diversity, uniqueness and fame of some of the deceased. The analysis shows that the Jewish epitaphs not only form a document with artistic value, but also an important historical and literary source. The present contribution stems from a new appreciation for the study of the Jewish tombstones throughout Italy.

**407 Gabriele Fabbrici - Mauro Perani, *I capitoli di un banco di prestito ebraico a Nonantola del tardo XVI secolo.***

**Abstract:** Until recent time, it was known the existence of a Jewish money lender bank in Nonantola, a city near Modena, but we did not have any document attesting it, as normally happens. In fact, every Municipality wrote some statutes containing the agreement about the conditions requested to the Jew banker in order to give him the permission to lend money. Several years ago an antique dealer proposed to Nonantola Municipality to purchase a document that contains a version of these chapters of a Jewish bank in Nonantola. The sale of the document was not successful, but somehow it was possible to get its reproduction, which is now published here. The authors provide preliminary information about the lending Jewish banks active in the towns under the rule of the Este family, and give some mention about the Jewish presence there, including the discoveries of medieval Hebrew manuscripts reused as ligatures in Nonantola and in the Modena area. The manuscript, which follows the well-known typology of these documents, is dated from the late 16th century, only five years before the devolution of Ferrara to the Pope in 1598, that will change dramatically the framework of Jewish presence in Emilia Romagna. This document should be considered only a preliminary draft in view of his final fulfillment.

**425 Chiara Benini, *Leone Modena e la sua versione di parti dell'Orlando Furioso dell'Ariosto. Per una nuova ricerca su testi e contesto.***

**Abstract:** This article discusses the young Yehudah Aryeh mi-Modena, who translated Ariosto's *Orlando Furioso* at the age of twelve. Until now, we had records of two of his autographs, namely that of Divan in which he translated into Hebrew the 1st and the 28th Canto, and one sheet of his *Hebrew-Italian biblical glossary* in which he translated the first octave of the 19th Canto. The author publishes the almost unknown first ottava of the 19th canto from the manuscript held by JTS Library, New York, with a prosodytextual analysis, as a first contribution to a new research on Leone Modena's Hebrew translation of this work, which will

hopefully be carried out. The main issues to address are how to place these translation exercises in the author's poetic works, why he failed to copy and insert this ottava into the diva, and understanding the characteristic features of his translation. This working method could give valuable guidance and useful input for further research into other Leon Modena transcripts.

**431 Diletta Biagini, *Gli ebrei di Modena durante la peste e quelli espulsi da Mantova nel 1630.***

**Abstract:**In this article, the author describes the plague of 1630, particularly the epidemic that hit the city and the Jewish community of Modena, also relating to that of Mantua. After a brief reference to the origin of the disease, the author describes the plague of 1629, brought to the city by German troops coming from Mantua and the expulsion of the Mantua Jews in July 1630. The hygienic and sanitary conditions of Modena during the plague and particularly those of the "ghetto" are described, as well as the precautionary measures taken by the Jewish community to prevent the spread of the disease. The article discusses some "Gride", or municipal decrees, relating to the manner and placement of the Jews' burial: they were not to be buried in their cemetery but in a special field and, similarly to dead Christians, they were to be covered with at least twenty centimeters of caustic lime. Finally, a short reference is offered comparing the percentage of the Jewish population affected by the disease to that of the Christians.

**439 Silvana Greco, *Heresy, Apostasy and the beginnings of Social Philosophy Moses Dobruska Reconsidered.***

**Abstract:**Moses Dobruska (1753-1794) has attained renown owing to his adventurous life. Born as a Jew in a family that adhered to Sabbatean heresy, he converted to Catholicism, was ennobled by Empress Maria Teresa and made his fortune as a banker. In 1792 he moved from Vienna to Paris in order to join the French Revolution. He was guillotined during the Reign of Terror, after having been charged with spying and treason. For the first time, this study focuses on the *Philosophie Sociale*, written in German and published in French by Dobruska in 1793. This book presents itself as a forgotten masterpiece of early social thought and a forerunner of some crucial sociological concepts

**465 Sofi a Locatelli, *Cinque ketubbot inedite della Biblioteca Comunale "Luciano Benincasa" di Ancona.***

**Abstract:**The "Luciano Benincasa" Library of Ancona preserves five unpublished ketubbot, marriage contracts, four from Ancona and one from Leghorn. In this paper they are studied from a textual and artistic point of view, analyzing the names of the groom and the bride, of the witnesses, the date, the measurements of the parchment, the material, and the writing with a description of the decoration.

**471 Alex Borghi, *L'organo in sinagoga. Conflitti giuridici e culturali nell'Ebraismo del XIX secolo.***

**Abstract:**This study deals with the conflict which arose at the beginning of the 19th century among the European Judaism, between Jews supporting a Reform and the Orthodox, attached to the tradition, examining in particular the question of using the organ in the Saturday liturgy. The occasion is a 1822 document containing the opinion of Solomon Jona rabbi of Modena, requested from the President of the local Jewish community in Modena on this issue. After describing the context of the confrontation starting from the 18th century Jewish enlightenment or Haskalah, the author publishes the document in which Rabbi Jona expressed his favor to the use of the organ in the liturgy to be held in the synagogue of Modena.

**481 RECENSIONI**

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3 IN MEMORIAM Michele Luzzatti, A. Veronese e M. Perani.

27 STRATEGIE E NORMATIVE PER LA CONVERSIONE DEGLI EBREI DAL MEDIO EVO ALL'ETÀ CONTEMPORANEA, ATTI DEL CONVEGNO INTERNAZIONALE, Ravenna 30 sett. - 2 ott. 2013, acura di Mauro Perani.

29 Silvia Superbi, *Le ebrei di Santa Caterina Martire. Storie di conversione nella Ferrara del XIII secolo.*

**Abstract:**At the end of the Thirteenth century, in Ferrara, five young Jewish women cross the threshold of the Dominican convent. In the documents that bear witness to the events the inquisitor appears as the director of the conversion, as well as the administrator of the personal assets of the women. Their story is linked to the trials started by the Inquisition against the Jews settled in the city and comes to light between attempt at constraints and margins of freedom.

37 Cecilia Tasca, *La politica dei sovrani aragonesi e spagnoli nei confronti degli ebrei. Nuove fonti sull'Inquisizione in Sardegna (1486-1515).*

**Abstract:**This essay traces the steps that, in the course of the 15th century, led to a radical change of Catalan Aragonese and Spanish rulers' policies against the Jews of the Sardinian Kingdom, from the early years of the century until the edict of expulsion of 1492. We also present new documentary sources in relation to the trials of the Tribunal of the Inquisition, suffered by "converses" and the "cristianosnuevos" on the island since 1486.

55 Nadia Zeldes, *Offering economic and social benefits as incentives for conversion - The case of Sicily and Southern Italy.*

**Abstract:**The Church, at least since Gregory the Great, advocated the offer of "temporal benefits" to new converts, but lay authorities were not as anxious to lose the income they exacted from their Jewish subjects. Moreover, a prince could legally confiscate the property of a Jewish convert to Christianity (since the lord lost a source of income). In time, the tensions between Church policy and lay rulers' interests were resolved by royal declarations in favour of allowing converts to keep their property. Royal favour was sometimes extended to tax exemptions, privileges, and even financial help to indigent converts. The monarchies of south Italy tended to favor conversions. Earlier than other rulers in western Christendom, King Roger II of Sicily (1195-1154) bestowed gifts on converts from Judaism and Islam. In later times, both the Angevins in southern Italy and the Aragonese in Sicily offered tax exemptions and other benefits to converted Jews. Economic factors played a role in the return of converted Jews to Sicily after the expulsion. The present article examines the developments in royal policy in regard to conversion of the Jews in these areas till the end of the fifteenth century.

63 Gabriele Fabbri, *Catecumeni e conversioni forzate a Reggio Emilia nei secoli XVI-XIX.*

**Abstract:**The study examines the conversions, free or forced, of Jews to Christianity in the Reggio Emilia area, a subject not yet deeply explored by historians. The sources to be studied are those kept in the Episcopal Archives in Reggio, in particular those contained in the “Pio LuogodeiCatecumeni” – or house for the Catechumens – Archive. Said archive contains about 101 documents related to the subject covering the years spanning from 1632 to 1753. This study, moreover, examines the motivations and nature of the various cases of conversions; among them we find: spontaneous conversions; others done as a result of forced preaching; for love or desire to remarry; conversions for a chance to get a job or a subsidy; as an act of rebellion to parents; to acquire civil liberties expeditiously; and finally conversions for illness or health reasons. The research to understand the phenomenon of the conversion in the region of Emilia is still very long and complex. We have to answer to the following questions: what are the real reasons that led to the conversion? Where they really free and spontaneous? What was the life of the neophytes like after conversion?

### **71 Ivo Fasiori, *Le conversioni forzate degli ebrei nella Oria del IX secolo nei piyyutim di Ammitai ben Šefatyah.***

**Abstract:**In the period 873-886 the Byzantine Emperor Basil I launched in his kingdom a violent policy of forced conversions for Jewish people. This fact is described in the Chronicle by Ahima'as ben Palti'el (1054): «At this time and in those very days, there reigned a king over the Edomites, a man of evil, a treacherous murderer; in his heart he plotted to silence acknowledgment of the Unity of the Rock whose deeds are perfect by the progeny of the holy and pure. In the 800th year after the destruction of the holy city, the exile of the people of Judah and Israel, the destruction of the Sanctuary of the celestial Residence, rose a worshiper of idols to destroy the unforsaken people; a king whose name was Basili was about to make my path crooked, to efface the name and residue of the remnant of Israel, to extirpate, to divert them from the Torah and to mislead them in a hopeless faith». Traces of forced conversions in the city of Oria (Apulia - Southern Italy) in the 9th century can be found in some piyyutim by Amittai ben Šefatiah. This study introduces two of them, *Why dost thou stand afar off, O Lord, and I loved you with betrothal love*, with Italian translations and commentary.

### **81 Saverio Campanini, *Nottole ad Atene. La qabbalah cristiana e la conversione degli ebrei.***

**Abstract:**This article, composed of a brief survey and a textual analysis, deals with the role of the intellectual movement called Christian Kabbalah, which blossomed in the 15th and 16th century, within the frame of apologetic literature aimed at the conversion of the Jews to Christianity. The central tenet of Christian Kabbalah, the very idea that the Jewish literature, and particularly the Kabbalah, are already in perfect harmony with Christianity and that the Jews still are, at least implicitly, the truthful prophets of the Christian faith, could allow two opposed political stances: on the one end the persuasion that missionizing the Jews was unnecessary or even dangerous for their independent testimony of the Christian truth and, on the other end, the utilisation of “Kabbalistic” texts, mostly forgeries, in order to persuade the Jews to receive baptism. A sketch of the complexity of this ambivalent position is shown via a historico-philological analysis of a celebrated fragment from the Zohar, quoted repeatedly by Christian apologists, oftentimes even in its claimed Hebrew or Aramaic “original”. The true target of this sort of apologetic activity, as it becomes evident, are not so much the Jews but rather Christian readers, who were often reluctant in approaching Jewish literature as a legitimate source, be it for purposes of instruction, edification or spiritual growth.

### **103 Elena Lolli, *Nuovi documenti sulle prediche coatte agli ebrei nella Lugo del Settecento.***

**Abstract:**The aim of this work is to analyze the phenomenon of the implementation of forced sermons in *Universitashebreorum* of Lugo. The news, which I have derived from the study of microfilm of miscellaneous documents of the eighteenth century from the ancient archives of the Jewish community in the city, now preserved at The Central Archives for the History of the Jewish People in Jerusalem, allow us to update the state of research and reveal interesting aspects about forced preaching to the Jews of Lugo in the eighteenth century. The author presents six papers, dating from September 5, 1766 to May 10, 1778.

**117 Andrea Yaakov Lattes, *Un elenco di converti in un registro seicentesco della Casa dei catecumeni di Ferrara.***

**Abstract:**The Houses of Neophytes, like other institutions of the period, usually kept detailed records describing all their activities as well as movement of people. A document of this kind is a register of conversions preserved in Ferrara, which contains a list of 24 people baptized in this city during a period of nine years, from March 19, 1681 until June 4, 1690. These are very detailed sources, and show the new names after the conversion and surnames taken from Christians, as well as the previous Hebrew names, and also other details such as the names of Christian godfathers who accompanied the newcomers to the baptismal font. As consequence, it is possible to use this data to provide an initial demographic and sociological analysis of the phenomenon of conversions in the city of Ferrara.

**131 Giancarlo Lacerenza, *La carriera di un convertito: Pedro Iacobo de Toledo nella Napoli del Vicereame.***

**Abstract:**The article introduces the life and works of the Jewish physician Pedro Iacobo de Toledo, who converted in Naples in the first half of 16th century. Information about this figure is still scarce, and no comprehensive studies have been published up to this day. Philosopher, astronomer, and scientist in the broadest meaning of the term, and also a *protégé* of the viceroy Pedro Álvarez de Toledo, Pedro Iacobo was in touch with other philosophers and *literati* of the Realm. His writings were highly appreciated during his lifetime and after, but his Jewish origins were subsequently overlooked.

**145 Mauro Perani, *Conversioni di ebrei a Mantova nel tardo Settecento: il caso del neofito Moisè Aron Sacerdoti da Revere (1786).***

**Abstract:**This study is devoted to a special case of conversion to Christianity of a Jew of humble origins, Moses Aron Sacerdoti, which occurred in 1786 in Revere and Mantua. The author examines the record of the trial at the request of the Chiefs of the local Jewish community: according to their opinion, the Catechumenal process did not comply with the conditions prescribed by the law. The Austrian legislation, in fact, required that the conversion be free and motivated only by spiritual choices and no other reasons or interests, nor because of promises of a better standard of living in the new religion. Moses had serious disagreements and quarrels with his family, especially with his mother because of his dissolute behaviour and for stealing money from her uncle, with whom he worked. In reading the minutes of the trial, the suspicion arises that this young Jew, of poor economic status, saw in the transition to the majority religion a way to rebuild his reputation among Christians, having entirely lost it among his coreligionists of Revere. Incredible, on the contrary, the unconditional exaltation that the Christian community of Revere bestows upon this Jew, seen as a hero to be saved and helped, rising to his defence regardless of any other consideration about his past, and by going against his mother and the Mayor of the town. The nineteen-year-old Moisè perhaps could not hope for anything better in his efforts to attain a new life: to be suddenly transformed in the new religion from thug, thief and degenerate into a victim and a hero to exalt, help and save.

**157 Sara Campana, *La Casa dei catecumeni e la legislazione sulla conversione degli ebrei a Mantova fra XVI e XIX secolo.***

**Abstract:**This article talks about the phenomenon of the catechumenate and the conversions of the Jews in Mantua. The research, based on the study of sources and archival documents, has focused on two aspects: the history of the House of Catechumens of the city and the analysis of the legislation and the dynamics that governed the phenomenon between XVIII and XIX century.

**169 Laura Graziani Secchieri, *Il singolare caso di Laura de Vita: da erede del banco da Po a 'illustre signora' dei Pio di Savoia nella Ferrara di metà Seicento.***

**Abstract:**Laura de Vita is the protagonist of this short essay: she was a young Jewish heiress who lived in Ferrara during the middle of the 17th century. Betrothed to her cousin by her family, she escaped the arranged marriage through conversion: as a Christian woman she married her godfather's nephew and died a few years after, leaving all her riches to her husband's family.

**201 Mafalda Toniazzi, «Perchè il dilicto suo è di grande importantia». *Bella, vedova ebrea, ed il convertito Benedetto nella Toscana del Quattrocento.***

**Abstract:**In October 1481 the Jewish widow Bella (daughter of Salomone da Bologna and wife of the late Vitale da Siena) and a converted tailor, Benedetto son of Luca (another convert), are respectively sentenced to the stake and banned for having had a love affair. The story, as evidenced in the documents of the Florentine Otto di Guardia e Balìa, offers implications that go beyond the immediate aspects of romance and brings us back, at first, to the delicate issue of the regulation of relations between Christians and Jews by the authorities and to the problem of a possible return of the apostate Jew to the religion of their fathers.

**207 Samuela Marconcini, *L'esame di accertamento della volontà di conversione degli ebrei a Firenze e a Livorno nel «Registro degli atti di esplorazione» degli anni 1827-1865.***

**Abstract:**This article investigates the use of the preliminary exams in conversions from Judaism to Christianity in the Catechumen Houses in Italy during the nineteenth century. Even if this practice was already used elsewhere in the second half of the eighteenth century, it was established as a rule only under the Napoleonic dominion. Tuscany represents a special case-study, for the wealthy and powerful Jewish community living in Leghorn could enjoy of this opportunity since the issue of the Privileges (the so-called "Livornine") in 1591-1593.

**219 Jack Arbib, *Conversioni di ebrei a Monte San Savino nei secoli XVII e XVIII.***

**Abstract:**This essay covers 16th-17th centuries conversions to Christianity, either forced or by free will, by members of the Jewish community of Monte San Savino, home to the patrician Del Monte family of Pope Julius III fame. The Jewish presence in the place came to an end in 1799, as a consequence of the Viva Maria insurrection. Recent researches and findings of paper and stone documents have enabled the reconstruction of the genealogies of many local families and the events that affected them.

**233 Asher Salah, *Infedeltà e conversione: gli ebrei nel romanzo libertino l'Infortuné napolitain.***

**Abstract:**Travelogues and adventure novels constitute a largely unexplored source on ideas and prejudices of Enlightenment concerning European «regimes of identity» as they create «imaginative spaces» where it is possible at the same time to experiment alternative performances of subjectivity and build complex images of otherness. The interest of *L'infortuné napolitain*, a fictional account of the biography of a Catholic Neapolitan who ends his existence in Holland as a Protestant, after having embraced Islam and Judaism, resides in the depiction of faith as a sort of merchandise, which permutes its value when moving from one place to the other, and in its particular attention to Jews and Jewish life in the 17th and 18th century.

**247 Maria Chiara Rioli, *L'Opera San Giacomo: una Chiesa ebraica nello Stato d'Israele.***

**Abstract:**On 1954 the Saint James Association was established within the Latin Patriarchate of Jerusalem with a specific commitment to pastoral work in and toward the Jewish world in Israel. This paper explores the unusual traits and features that characterized this group, clearly distinguishing it from a centenary tradition of Christian attitude directed to the conversion of Jews.

**267 Paolo Pellegrini, *Ebrei nobilitati e conversioni nell'Italia dell'Ottocento e del primo Novecento.***

**Abstract:**The article reviews a series of events regarding conversions to Catholicism by ennobled Jews in Italy in the 19th and early 20th centuries. For a better understanding of the context where these religious shifts occurred, a picture is given of the ennoblement of Jews that took place in Italy before and after Unification and the old aristocracy's attitudes towards ennobled Jews are examined. The reported cases illustrate how conversions were generally used for social climbing projects that included other types of identity transformations.

**291 Luca Andreoni, *Conversioni e strategie di difesa degli ebrei ad Ancona e nella Marca pontificia (secc. XVII-XVIII).***

**Abstract:**Starting from a survey on Catholic institutions delegated to the conversion of the Jews in the Marche region in the Modern Age (the "Case deicatecumeni") and also on the real participation of bishops, this paper aims to investigate the actual compulsion conditions of the pontifical suburbia, different from those of Rome, the Christendom capital. The case study is an episode of "Jews escaping" connected to the accusations frequently made by inquisitors. The inquiry sheds new light also on the evolution from the Jewish community perceived as an institution towards a new perception of the Jew as individual.

**303 Maria Teresa Reale, *Patria potestà e coabitazione con la consorte. Il caso di un capofamiglia ebreo convertito nella Siena del 1805.***

**Abstract:**In 1805, the Jewish family man MoisèCastelnuovo, from Siena, converts to Catholicism. Due to his parental authority, he can ask for the baptism of his daughter, who is not thirteen yet. His previous marriage, for the Church, is not automatically dissolved: a neophyte can keep on living with his wife, as long as she agrees, if she converts or even if she remains Jewish. The Tuscan Jews, on the contrary, do not allow the continuation of the marriage if one of the spouses converts.

**319 Nina Valbousquet, *La conversione nel discorso antisemita fra le due guerre: usi e trasformazioni dei pregiudizi di matrice cattolica.***

**Abstract:**This paper presents the issue of the conversion of the Jews as perceived by some Catholic anti-Semitic circles active during the interwar period. I draw these examples from archival research conducted on Catholic anti-Semitism for my current PhD dissertation "The Circulation and Use of Anti-Semitism during the Interwar Period: The Case of Intransigent Catholic Networks (1917-1943)". By studying the Catholic network led by the Roman prelate Umberto Benigni, the Roman Entente of Social Defense, this research reveals that transnational networks and circulations played a key role in the transformation and renewal of traditional Catholic prejudices. This paper focuses on the Catholic appropriation of new models of anti-Semitic propaganda and analyses its influence on attitudes towards conversion. In fact, within this international network of intransigent Catholics, religious prejudices appeared to be mixed with secularized anti-Semitic themes and combined with a racial-biological language. Together, these discourses, denied the efficacy of conversion, the traditional Catholic solution to the "Jewish problem". By calling conversion into question, these cases of racial ecclesiastic discourse blur the usual limits between anti-Judaism and anti-Semitism. As a result, the study of the diffusion of anti-Semitic tendencies provides an ideal case for examining the debates around conversion and anti-Semitism that divided the interwar Catholic hierarchy and world.

**329 APPENDICE DOCUMENTARIA di Piergabriele Mancuso, *Evangelizzazione gesuitica e tattiche ebraiche di difesa a Mantova fra Sei e Settecento sotto il rabbinato di Yehudah Leone Brielli.***

**Abstract:**In 1694, Giovanni Pietro Pinamonti, an accomplished Jesuit preacher and scholar well known for his missionary efforts in proselytizing the Jews, published *La Sinagoga Disingannata* ovvero *Via facile à mostrare qualunque Ebreo la falsità della sua Setta*, a theological tractate aiming to reveal the blunders and fallacies of the Jewish faith. A few years later, in 1702, Yehudah Briel – also known as Leone Brielli, a rabbi from Mantua and a pupil of Moshe Zacuto, a leading authority in the fields of rabbinical studies and Kabbalah (that Briel personally rejected) – completed a "counter-treatise" that he titled *Risposte al Libro che fu dato alle stampe dal*

Padre Pinamonti. Intitolato La Sinagoga Disingannata. Briel's text was not published but circulated in a number of manuscripts that have recently been collated and analysed to produce an annotated critical edition.

#### 447 STUDI PER LA STORIA DEGLI EBREI A LUGO

##### 449 **Andrea Yaakov Lattes, *Introduzione al secondo registro della Comunità ebraica di Lugo degli anni 1630-1673.***

**Abstract:** In Lugo, like in other cities of central and northern Italy, a particular urban Jewish phenomenon, was developed from Middle Ages. This process led, during the 16th Century, to the formation of a new type of community, as well as the creation of various institutions and new forms of documentation. The abundance of sources which belonged to the Jewish community of Lugo makes this city a very important case-study. A first community register was recently been published, but a second document, which reports decisions from 1630 to 1673, was found and will now be the object of further research. From this document it is possible to learn about issues like the economic activities of Jewish institutions, the oscillation of taxation, the shift to political offices within the community, as well as the relationship between Jews and ecclesiastical authorities.

##### 455 **Elena Lolli, *Vita ebraica a Lugo nei verbali delle sedute consiliari degli anni 1670-1759.***

**Abstract:** This study throws new light on the Jewish community of Lugo through a survey conducted on an internal source, which is a voluminous record of the minutes drawn up by the Massari and chiefs of the Counsel of the Jewish Community of the city, encompassing the time between 1670 and 1759. These registers handwritten by the official scribe of the Jewish Community of Lugo, generally its Rabbi, allow us to discover the rich variety of customs and traditions. The Minutes contain a record of the deliberations adopted and promulgated on the occasion of more than 300 meetings of the community held over a period of almost 90 years, in which they discussed various issues related to the organization and administration of its affairs, taxation of people, planning budgets for the expenses of the school, the rabbi, and the management of all aspects of community life.

#### 469 ALTRI STUDI

##### 471 **Rachel Fronza, *Lions of Judah. Identifying an Italian Genizah fragment in Bologna State Archive.***

**Abstract:** This article deals with a biblical fragment which belongs to the European genizah and is currently housed at the ASBO in Bologna. The fragment is important for it comprises an extraordinary illuminated manuscript, more precisely one containing micrographic decorations. These very micrographic representations of facing rampant lions, bird and floral motifs have enabled the Bologna fragment ebr. 44 to be identified as part of a group of Ashkenazi Bibles with micrographies that were produced in the area of Würzburg between 1264 and 1300. In this case, the lion as the symbol of Judah refers to the workshop of scribal-artist Judah, son of Judah, with extant manuscripts in London, Berlin and Oxford. In this study Hebrew micrography is employed as a complementary tool to codicology and palaeography for dating and localizing medieval Hebrew manuscripts and fragments. While it is a modest attempt to draw attention to illuminated fragments in the genizah collections, one hopes that future research will further our knowledge of the making of decorated medieval Hebrew manuscripts.

##### 481 **Aaron Ahrend, *Studies in the Spanish Recension of Rashi's Commentary to Tractate Berakhot according to a Ms. from the Historical Archive of Girona.***

**Abstract:** This article presents a new study in Rashi's commentary on tractate *Berakhot*. We examine fragments of a fourteenth century manuscript that was preserved in the bindings of two notary books in the Historical Archive of Girona. A close analysis of the manuscript led to the conclusion that it represents a Spanish branch of Rashi's commentary. A second branch existed in Italy-

Byzantium, and was preserved in mss Parma Palatina 2589 and London Or. 5975. The first printing, Soncino 1484, represents a third branch. Girona manuscript contains some additions to Rashi, some of them were written by scholars of Girona in the 13th-14th centuries. It becomes apparent that at the end of the *Riṣonim* period there were different versions of Rashi's commentary throughout Spain.

**501 Mauro Perani - Elisa Cibien, *Mantovani: un cognome ebraico attestato dal Seicento a Modena e oggi quasi scomparso con una nota sui cognomi Sacerdoti e Sanguinetti.***

**Abstract:**In this study the authors examine the Jewish surname Mantovani, sporadically attributed to Jews in various documents, as Ketubbot and other community registers, and most significantly in the Jewish population registers compiled by the Municipality of Modena from the second half of the 17th century. Several other surnames originated from individuals' places of birth, and this surname is also not exclusively Jewish, being well attested for Christians as well. At first glance, it was hypothesized that a possible relation might exist between the origin of the surname Mantovani for Jewish people in Modena and the expulsion from Mantua of 1.600 Jews, ordered by the Austrian power immediately after the conquest of the city with the famous conquest and plundering of Mantua in July 1630. As many as 1,000 of them escaped by boat sailing from the lakes of the city and then on the rivers Mincio and Po, and landing in Carbonarola, near Sermide, hoping to arrive in Mirandola and in Modena. Nevertheless, thanks to a more careful analysis, this hypothesis still remains to be verified, because it seems that, while up to 15th century surnames of Jews were easily exchangeable, on the contrary, this was no longer true in the 17th century. Consequently it is more likely that the Jews who arrived in Modena from Mantua have maintained the same surname they had in Mantua. In order to verify the frequency of the surname Mantovani among the Modenese Jewish Community, the authors examined all the occurrences of this surname, in comparison with the two other most common surnames among Jews of the city, namely Sanguinetti and Sacerdoti, in all the Communitarian registers compiled by the Municipality of Modena starting from the second half the 17th century until the 19th century Napoleonic census. However, despite the significant presence of the surname in these registers, in the second half of the 19th and especially in the 20th century, Mantovani became a very rare surname, and it even almost disappeared among the Italian Jews, perhaps because of a massive assimilation of this household into the Christian world.

**519 Rachele Scuro, *Credito e commercio nella Terraferma veneta del Quattrocento.***

**Abstract:**This paper deals with the economic role of Jewish moneylenders who worked in the "almost-cities" of the Venetian Mainland State during the XVth Century. While their city counterparts could benefit from an increasing success in the field of credit (both upon pledge and, more profitably, connected with manufacture), the country bankers adopted other differentiation strategies that allowed them to enlarge their business by taking advantage of local peculiarities and of the chronic need for money that afflicted the local authorities. They also bonded their credit market to the agricultural system, despite the fact that they were forbidden from land ownership. This was fulfilled through short-range trade and indirect control of farming, by means of payment in kind and possession of animals.

**537 Raffaele Esposito, *Lexical wars: Hebrew euphemisms and dysphemisms in phrases relating to the Arab-Israeli conflict.***

**Abstract:**Euphemisms are widely used in public discourse in order to obfuscate potentially unwelcome or unacceptable measures and policies, whereas dysphemisms (i.e. their unpleasant counterparts) offer a means of expressing strong feelings on disputed issues. Alternative phrasings denoting the same referent were observed for several topics in the context of the Arab-Israeli conflict: depending on the choice between euphemism and dysphemism, they convey profoundly different connotations. This research was conducted through a content analysis of the four most widely circulated Israeli daily newspapers in Hebrew; three subjects – the

territories, the separation barrier, and violent actions such as targeted killings and terror attacks – were taken into account in order to highlight the connection between linguistic choices and political stances.

**549 Massimiliano Marrazza, *The Lexical Field of the adjectives of “Health” and “Illness” in Ancient Hebrew: the case of (ʾmlland ʾn(w)š) inserted in the negative pole of LF.***

**Abstract:** This study analyses the classes, the dimensions and the changes of usage of two marginal lexemes pertinent to the lexical field of health and illness in ancient Hebrew. The research in question looks at the occurrences of ʾmlland ʾn(w)š within the lexical field of all adjectives indicating “health” and “illness” in the corpora of Ancient Hebrew. This research also made use of ancient Versions: Targumim, LXX and Vulgate in order to establish an old intelligence of the analyzed lexemes.

**557 Mariapina Mascolo, *I Vaaz: nuovi documenti sui feudi di una famiglia di ebrei conversi sefarditi in terra di Bari.***

**Abstract:** The Vaaz’s story: originally from a family of Jewish-Portuguese merchants to *conversos* and “di toga” noblemen in Apulia, where they would keep their titles until 1806, the year of the laws that abrogated feudalism. Founder of the “noble” branch is Miguel Vaaz, who, in the early 1600s, acquired the fiefs of Casamassima, San Donato, Mola, some feudal rights of Rutigliano and Sannicandro, and founded Casa Vaaz, which later became the city of Sammichele. This article presents a double set of documents relating to land holdings of the Apulian Vaaz. The sources are taken from the coupons of the Royal House of Sommaria (State Archives of Naples), and from protocols of some Apulian notaries (State Archives of Bari). This study proposes an interpretation of some hitherto unpublished documents, especially the opening of the will of one of the last counts of Mola di Bari, Don Simone Vaaz, solemnly described in an act of 1695 by the notary Giovanni Antonio Caro de Mola, through which one can rebuild the framework of the last generations of Vaaz feudal lords.

**579 Tobias Leuker, *Una prosopopea ebraica di Diogo Pires e la sua riscrittura cattolica.***

**Abstract:** The article offers an edition of a hitherto unknown Neo-Latin poem by which Diogo Pires (1517- 1599), evoking the death in a shipwreck of Susanna, a young women from Évora, erected a monument to the Jewish victims of the Portuguese Inquisition. As the study documents, Pires, some years (or perhaps even decades) after the composition of his poem, transformed it into a commemoration of an alleged relative of Thomas More in order to make it acceptable to the catholic public of his time.

**587 RECENSIONI**

## **Volume XVII-XVIII (2012-2013)**

**I tesori della morte. Antropologia, concezioni e rituali nell’ebraismo. Atti del convegno internazionale.**  
Ravenna 9-11 settembre 2012. A cura di M. Perani - M. Del Bianco – P. C. Ioly Zorattini

**5 Riccardo Di Segni, *La dialettica fra al di qua e al di là nell’ebraismo.***

**Abstract:** The study offers some reflexions on the subject of death and the relationship between the terrestrial and the afterlife in Judaism. After quoting an interesting and mysterious history of the Talmud (TB Baba Metzia 83b) whose protagonist Rabbi Eleazar ben Simon bar Yochai, the author detects the presence of an underground soil of communication between the Jewish world and the emerging Christian world about the fate after death and the incorruptibility of the bodies of special people. In contrast to the remarkable development of Christianity of representations and treatises devoted to life beyond death, in the Hebrew Bible there is a reluctance to talk about these realities. Perhaps it is due to the religious and cultural choice the present life and faith in this world, without a particular attention to things that can happen after death. The author, after mentioning the conceptions of karet and that of the gilgul hanefesh, exposes the rabbinic idea of 'olam haba, the world to come, concluding his analysis by mentioning the few books composed on this subject (namely the Ma'avar Yabok or "the passage of Jabbok" by the Mantuan Aron Berechia of Modena, and the book Gesher ha-Chayim "the bridge of life" by Yechiel Tukachinski). In some passages of the Zohar this world and this life seem to be nothing more than a passing phase between the present life and that beyond the grave.

### **11 Pier Cesare Ioly Zorattini, *Tra due salvezze: la morte e i giudaizzanti nei procedimenti del S. Uffizio di Venezia.***

**Abstract:** Based on a thorough analysis of trials against Jews and crypto-Jews held by the Holy Office of Venice (Processi del S. Uffizio di Venezia contro Ebrei e Giudaizzanti, (1548-1734), a c. di P. C. Ioly Zorattini, Firenze, Olschki 1980-1999, currently the most comprehensive compilation in print of Roman Inquisitional sources regarding Italian Jews), the essay aims to determine the attitude toward death of the Iberian crypto-Jews residing in Venice during the 16th and 17th centuries. Typical of their religious life was maintaining a difficult balance between simulation and dissimulation; namely the necessity to keep up the formal appearance of being an orthodox Christian while internally adhering to Judaism. This equilibrium was put to a severe test at the moment of death, when they had to deal with the dramatic, conflicting options between the need to die "as good Christians" in order to avoid the crime of apostasy, and the need to remain faithful to the religion of their fathers.

### **25 Maddalena Del Bianco, *La percezione dei riti e dei siti funerari degli ebrei nella società cristiana in alcune fonti significative: un'analisi comparata.***

**Abstract:** The project of the working group in Udine analyses the problem of the history of the death from the standpoint of Jewish minorities and its perception by the Christian majority. The aim of this essay is to evaluate the perception of the rites and of the burial sites of the Jewish minorities. This is done through a comparative and interdisciplinary approach and by focusing on the minorities living in the Christian milieu of the State of the Church and in the Italian territories of the Habsburgs. The paper also takes into account the attitude and policies of the government institutions toward them, from the end of the Modern to Contemporary Age.

### **35 Laura Graziani Secchieri, *Il Liber Iudeorum Defunctorum della Comunità Israelitica di Ferrara e le sue integrazioni (1730-1800).***

**Abstract:** The Liber Defunctorum Hebreorum is an almost unexplored source for what concerns the Comunità Israelitica of Ferrara in the 18th century. The Liber ranges from February 8th, 1730 to December 31st, 1800 with just a few gaps. These were erroneously included in the Libri dei Morti, a work on Christian burials. The records contained in the Hebrew Liber Defunctorum let us create genealogical ties, including those of Sephardic Jews, and to know a better understanding the role of the gravediggers of the local cemeteries, both Italian, Ashkenazi and Sephardic. Among the notary deeds (kept at the Archivio di Stato di Ferrara) we also found fifteen last wills of women and men mentioned in the Liber were also found.

### **79 Silvia Superbi, *Un cimitero ebraico trecentesco nel cuore di Ferrara: la domus cum curia magna del Sesto di San Romano.***

**Abstract:** The oldest Jewish cemetery in Ferrara was located in the heart of the city, near the cathedral, the residence of the Marquis and the palaces of noble families. The source which bears testimony to the existence is unique, but the contemporary documents allow us to reconstruct the context, retrace the events that have affected it and investigate the relationships among the Jews, the inquisitors, and the city in fourteenth and fifteenth century.

**91 Mauro Zonta, *L'opinione di Maimonide filosofo circa la vita dopo la morte secondo alcuni dei suoi commentatori.***

**Abstract:** In two passages of his main philosophical work, *The Guide of the Perplexed*, Moses Maimonides hints at his own opinion about man's life after death and, in particular, his idea about the surviving of the soul and his substantial rejection of a corporeal eternal resurrection. These passages were more or less differently interpreted by the Jewish scholars who, in Spain, Provence and Italy between 1250 and 1500, commented on Maimonides' work. The opinions of Mosheh ben Shelomoh da Salerno, Abraham Abulafia, Shem Tov Ibn Falaquera, Yosef Ibn Caspi, Mosheh Narboni, Profiat Duran, Bonen Crescas, and Shem Tov Ibn Shem Tov are examined here; among most of them, there are some traces of the Aristotelian-Averroistic concept of the agent intellect as being the only part of man which survives after death.

**99 Saverio Campanini, *Ancora sulla "morte di bacio" e la sua fortunata Rinascimento e Barocco.***

**Abstract:** The theme of the "death by kiss", already well known in rabbinic, kabbalistic and Renaissance studies, is examined anew from the combined perspective of history of words and history of ideas. Numerous texts are quoted attesting the success of the term "morsosculi" in Renaissance literature. The transliteration of the Hebrew original "binsica" is also studied in its vicissitudes from substantive to adjective and from a mystical term for ecstatic apotheosis to an obscure mental disease (Van Helmont). Towards the conclusion, the comeback of philological interests among authors such as Knorr von Rosenroth and Gilbert Gaulmin is documented and described as the terminal phase of the long process of adaptation of a specific Jewish concept within the Christian world.

**109 Maria Pia Pedani, *L'idea della morte tra Oriente e Occidente.***

**Abstract:** Shamanism arrived in Europe in the Middle Ages, brought by barbarian peoples coming from the North-East. The most ancient Latin medieval chronicles such as that of Jordanes (5th c.) label the practices belonging to this religion as odd customs belonging to 'the others'. In the 8th c., on the contrary, Paul the Deacon tells us stories which are based on shamanic beliefs which he considers as normal events worth of no specific explanation. 12th-13th century European society was completely Christian; in the chronicles of that period everything is read from a Christian point of view, while some ancient stories are not rarely altered in order to make them religiously compatible, even if they clearly sprang from another source and had originally a completely different meaning. Between the 12th and the 13th centuries another cultural revolution concerning afterlife took place in Europe. The evil and good deeds of the deceased began to be weighed on the scales of justice. At the same time the Purgatory made its appearance. In the following century Dante wrote the *Divina Commedia* where the geography of Heaven, Purgatory and Hell is fully described. Scholars discovered an Islamic influence on these ideas. The story concerning the Prophet's ascension to Heaven, which clearly influenced Dante's afterlife, arrived in Muslim Spain and then reached Italy and Tuscany in particular. Other cross-cultural exchanges took place in the Middle East during the period of the Crusades. In the 14th-15th century Ottomans conquered the Balkans and Greece, ruling there for about four centuries. They introduced Islam in that area together with ancient shamanic customs that had already become only superstition in their own society.

**117 Ivo Fasiori, *L'Angelo della morte negli inni di Amittai ben Šefatiah da Oria: principe della Torah?***

**Abstract:** In the piyyut «To the heroes city», Amittai ben Šefatiah from Oria (9th century) introduces an angel named «Prince of darkness» and «Angel of death». In the piyyut «You are the God of the spirits», the same angel is named «Yofi'el», a name normally referred to the so-called «Prince of Torah»! So we find a Prince of Torah/Prince of darkness who is also a Prince of Torah/Angel of death, a kind of «Dr. Jekyll & Mr. Hyde» ante litteram! Such a dualism lies on the «monistic» concept of evil, quite common in ancient

postbiblical Hebrew literature: all things came from God, good and evil included! God created Satan as he is now! In this context, I present the «positive» concept of death shown by Amittai: death too is from God and can be accepted as part of his plans. Finally, I present the same «positive» concept of death common in jungian psychoanalysis.

**127 Corrado Martone, *Il cimitero di Qumran: un tentativo di statusquaestionis.***

**Abstract:** This article offers a concise “status quaestionis” about the several discussions on the cemeteries of Qumran occurred over the years. After offering some data on the site of the cemeteries and on the number of the extant tombs and on the number of tombs effectively studied, the article focuses on the question of the presence (or absence) of the female skeletons. This is a crucial problem in identifying the Qumran group and its alleged celibacy customs. The article focuses also on the intriguing question about the North-South orientation of the tombs in the cemetery that might refer to the well-known Qumran polemics against the Jerusalem Temple. Such an unusual orientation might also be a further link between the Qumran group and the Karaites.

**133 Gisèle Lévy, *Usi sefarditi nordafricani e del Mediterraneo Orientale, relativi agli aspetti della morte.***

**Abstract:** Many aspects characterize Jewish Sephardi customs towards death and mourning in North Africa. Sometimes, those traditions are the same in different cultural sites. This paper deals more specifically with the similarities between Jews and Muslims in visiting the tombs of the Zadiqim (Mrabit) in Libya, Tunisia, Morocco (and therefore, Israel immigrants) and the mourning meal ritual, as well as the lamentation rite of female mourners, as traditionally observed by many ethnic minorities, both Jewish and Christians in the Balkans.

**143 Marcello Massenzio, *“L’immortalità melanconica”:* cultura episcopatologia.**

**Abstract:** The aim of this paper is to cast light on the religious customs and habits aiming to give human death a cultural meaning. The research adopted a religious-anthropological perspective and approach in evaluating the historical evolution of the perception and concept of death in contemporary society, in the light of a comparative method applied from a comparative perspective. At the background of this analysis are the theoretical lines and the methodological approach of the Italian historiographical school founded by Raffaele Petazzoni.

**149 Andrea Lattes, *la concezione della morte e dell’oltretomba nel dramma Tofte ‘Aruk di Rabbi Mošeh Zacut.***

**Abstract:** Tofte Aruk, a drama by Rabbi Moshe Zacuto, is doubtless one of the most representative works of the Baroque Italian Jewish literature. The drama describes the awakening of the dead in the afterlife and his dialogue with an evil creature. The analysis of this work reveals many popular concepts spread throughout Italy during the seventeenth century concerning death and the nature of afterlife.

**155 Asher Salah, *Morte e catastrofi nell’elegia ebraica italiana all’epoca dei ghetti.***

**Abstract:** A literary analysis that concentrates solely on the forms and the stylistic modes of the lamentations (qinot) will emphasize only the fixity and the repetitiveness of the poetic conventions which have been used by the qinot authors from the Middle Ages to the beginning of the modern age. However, by paying attention to the circumstances which served as pretexts for the writing of qinot, one notices a progressive change of attitude toward what was considered to be a mournful event—and thus, one worthy of being commemorated in verse. Until the confinement of Italian Jews in ghettos at the end of the Sixteenth century, lamentations were usually provoked by political catastrophes (e.g., foreign invasions, wars, persecutions, and expulsions). By contrast, the age of the ghettos was dominated until the late eighteenth century by lamentations commemorating everyday news (e.g., the collapse of the roof of a synagogue, a fire, or an earthquake). This essay presents data that support these observations as far as Italy is concerned, and also suggests some possible explanations for this change.

169 **Andrea Alessandri**, *Il tema dell'esperienza della morte in vita nel mito di Filottete: da Sofocle alla modernità.*

**Abstract:** The theme of experiencing death during life was first examined through the classical myth of Philoctetes. Since then it has been re-written and re-interpreted according to the historical and cultural context of the moment. The essay explains first the key concepts of Sophocle's Philoctetes and carries on by making a historical-comparative analysis with François Fénelon's modern version in the 12th book of *Les aventures de Télémaque*. This comparison highlights how Fenelon brings myth into modern age by giving a new meaning to certain aspects connected to Philoctete's illness, ranging from the individual/society conflict to a subjective (personal) dimension.

177 **Mauro Perani**, *L'atto di morte di Isaia Romanin rabbino di Lugo, 2 febbraio 1765: "Tesori della morte" neiregistri delle comunità ebraiche italiane.*

**Abstract:** This study aims at delving into the act of death included in the *Pinqas ha-niftarim* of the Jewish community of Lugo (Ms. New York, JTS, 3960, f.55v). This text, so far not adequately explored, is an essential source for the reconstruction of the biography of Isaiah Romanin. Poet, rabbi and kabbalist born in Padua between 1690/95 and died in Lugo in 1765, Romanin was a disciple of Isaiah Bassan (Verona 1673 - Reggio Emilia 1739). We publish here for the first time Romanin's deed of death, together with a commemoration for his death written by Benjamin the son of Isaiah Bassan, contained within the Benjamin's autograph homilies, extant in Ms. Oxford, Bodleian, Mich. 597, Neub. 988. According to this commemoration, Isaiah Romanin, before meeting his Master (Benjamin's father) in Padua, devoted his life to vain things; thanks to the teachings of Rabbi Isaiah Bassan, he could finally take off this suit of vanity and chose the way of the true wisdom, drinking from the pure source of the Living Water. Taking into consideration also the biography of Isaiah Bassan, who went to Mantua between 1694 and 1695 in order to study with Moses Zacuto and his disciple Yehudah Leone Briel, we trace back the roots of a small branch of the Kabbalistic tradition that flourished in Lugo during the seventeenth and eighteenth centuries.

189 **Indice dei nomi**

**ALTRI STUDI**

203 **Mariapina Mascolo**, *Presentazione del CeRDEM-Centro di Ricerche e Documentazione sull'Ebraismo nel Mediterraneo "Cesare Colafemmina": un progetto e un impegno di ricerca sulla presenza ebraica nell'Italia meridionale e nel Mediterraneo.*

**Abstract:** This paper outlines the aims and future goals of the CeRDEM, Centro di Ricerche e Documentazione sull'Ebraismo nel Mediterraneo (A Centre for Research and Documentation on Judaism in the Mediterranean), established by late professor Cesare Colafemmina to whom the centre is dedicated. The paper includes a concise but comprehensive report on the early history of the Centre, its genesis, the guidelines concerning its activities and non-confessional character, as well as the main phases of professor Colafemmina's scholarly career. Professor Colafemmina was one of the most important scholars on Italian Jewry as well as the curator of the only Italian museum – the Museo Diocesano in Trani housed in the former "Scola Grande" synagogue – with a section dedicated to the Jewish presence in Medieval Italy.

215 **Ilia Rodov**, *Papal Lions on the Torah Ark: A Heraldic Symbol Converted.*

**Abstract:** The article investigates the semantics of the leonine reliefs on the Torah ark of 1522/23 of the synagogue built by Jewish exiles from Catalonia in Rome by permission of Pope Leo X. The proposed interpretation of the lion is derived from the messianic symbolism of the lions in the Bible, Jewish iconography, and Christian Renaissance culture in Rome during Leo's pontificate.

**229 Idan Pérez, *The testament of a Jewish woman named Baladre(1325). New contributions to the study of the synagogues in Girona.***

**Abstract:**This paper describes the text of the testament of a Jewish woman named Baladre (1325). This document refers time and again to local Jews and Jewish milieus, at the same time offering new elements for a deeper understanding of the history of Girona Jewry. According to the information provided by the testament and the terminology used in the Latin documents of that time the author formulates the hypothesis that the so-called Second Synagogue of Girona, and probably also other synagogues in the Catalan lands, were designed following the model of the synagogues in southern France and Provence, not according to stylistic patterns commonly adopted in Sepharad. According to this franco-provencal model, the women gallery would be located on a lower floor below the main prayer hall of men and not in an upper level as it was supposed until today.

**249 Elisa Tizzoni, *The application of racial laws by the Prefecture inLucca Province: Economical and Social considerations.***

**Abstract:**This contribution deals with the socio-economic features of the application of racial laws issued by Fascism in 1938 with particular focus on the city of Lucca and the near area. The study is based on records now kept in the archives of the GabinettodellaPrefettura in Lucca, concerning the supervision over people of supposed Jewish origin, most of whom owners of local business activities. The aim of the paper is to shed light on the role of this kind of Archival sources for the analysis of socio-economic structures of Jewish society and the impact of racial laws.

**257 Mauro Zonta, *The study of Aristotle's physics at the school ofJudah Messer Leon and its relationship with the Paduan Latinscholastic school.***

**Abstract:**Judah Messer Leon (1425-1498 ca.) was one of the major representatives of 15th-century Jewish philosophy, and one of the main figures of Hebrew Scholasticism as well. In three commentaries on Aristotle's Physics, which were written either by Messer Leon himself or by his school, there are evident traces of the relationship between him and a number of Latin Scholastic scholars. He surely knew and employed their works, and might even have been in contact with one of them, Gaetano de' Thiene (1387- 1465), while both of them, the former and the latter, were in Padua.

**263 Esperança Valls i Pujol, *L'impost sobre la renda de l'any 1427(sobre la declaració del sguanyts de 1426) o l'egualtat dels guanyatges' de la comunitat Jueva de Girona.***

**Abstract:**The aim of this paper is to present a manuscript of the ArxiuHistòric de Girona containing a text concerning a medieval taxation for the year 1427. It also describes other documents and elements relating to the internal taxation of the Jewish medieval community of Girona, concerning, more specifically, the management of the indirect taxes (ajuda or sisa).

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7 *Ricordo di J. Alberto Soggin di Daniele Garrone.*

## 9 LAUREE AD HONOREM

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17 *Laudatio di Shlomo Simonsohn.*

21 *Studenti e studiosi ebrei a Bologna ed altre Università medievali e rinascimentali italiane di Shlomo Simonsohn.*

29 **ATTI DEL XXIII CONVEGNO INTERNAZIONALE DELL’AISG, L’Ottocento ebraico in Italia fra tradizione e innovazione: la figura e l’opera di Marco Mortara**, Ravenna 14-16 settembre 2009, a cura di Mauro Perani.

31 **Mauro Perani, *Per uno studio dell’opera e del pensiero di Marco Mortara: recenti scoperte, bibliografia, piste di ricerca e appendice documentaria.***

**Abstract:**In this study the author informs the academic world about several recent discoveries of unknown autograph writings and documents related to Marco Mortara, chief Rabbi in Mantua for over half a century from 1842 to 1894. Well known for its *Indice alfabetico dei rabbini e scrittori israeliti di cose giudaiche in Italia* (1886), Mortara remains largely unknown and little studied, despite his fame and his relations with the greatest scholars of the *Wissenschaft des Judentums* such as Steinschneider, Jellinek, Shadal and others. After creating a workshop on this master and promoting the 2009 AISG Congress on Mortara, of which we publish the proceedings in this issue of “*Materia giudaica*”, Perani presents for the first time the complete bibliography of Mortara, lists his autograph manuscripts, known and unknown, kept at the Archive of the Jewish Community of Mantua and in the private Fornasa Collection. In a documentary Appendix at the end of the study he published many unpublished letters, writings and texts of Mortara, which reveal his role in the dispute between tradition and reform, conservatism and modernity that characterized the nineteenth century. Among them, two poems written on the occasion of the bestowal of a Doctorate in Theology to Mortara, and of his election as chief Rabbi in Mantua; a letter in which the Rabbi requests an increase of his salary after 15 years of service in Mantua, documents showing his attitude toward the city’s Jews who converted to Christianity, or his comments on the draft of a statute to formally establish a Jewish community in Milan; the epitaph and a Psalm in Hebrew and Italian prepared by his disciple Donato Modena, his epitaph written by Mortara himself, and other topics of great interest. The hope is that the continuation of research on the work and the thought of Marco Mortara becomes easier, with this study and with the *Epistolary of Mortara*, published at the same time by Asher Salah for La Giuntina Press, originally a paper delivered at the above-mentioned conference, but published in book form, due to the large amount of material found.

111 **Alberto Cavaglion, *La corrispondenza familiare di Amadio Momigliano (1844-1924) con una lettera inedita di Arnaldo Momigliano.***

**Abstract:** Amadio Momigliano (1846-1924) was a grain merchant, who lived all his life in Caraglio, near Cuneo, but it was in contact with greatest rabbis of his time: this article presents some letters of him to the young Rav Dario Disegni, in connection with private life and problems of Italian Jews face to modernity.

### **121 Gadi Luzzatto Voghera, *Riflessioni sulla storiografia ebraica dell'Ottocento in Italia.***

**Abstract:** With this brief article I trace the journey that a minority, excluded from the major historical events of the peninsula until the moment of emancipation, followed in re-thinking its history and inserting itself in the wider Italy's historical matters. In their journey of emancipation and integration in Italian society, Jews played an important role in history and its writing. In this, they fully immersed themselves in the same journeys that characterized the patterns of emancipation and integration of Jewish communities that were more numerically consistent and more active in their role of cultural production such as those of Germany, Galicia and France.

### **129 Maddalena Del Bianco, *Aspetti della modernità: l'impegno del rabbinato italiano dell'Ottocento nell'istruzione e nell'educazione.***

**Abstract:** The essay focuses on some innovative aspects in the policy and programmes regarding instruction, education, and didactics undertaken by Italian rabbis in the 19th century with particular regard to the role and commitment of Marco Mortara.

### **139 Bruno Di Porto, *Marco Mordekai Mortara Doreš Tov.***

**Abstract:** A profile of Marco Mordehai Mortara (1815-1894), the Chief Rabbi of the important Mantua's Community. His life. His thought and works. His rabbinic commitment and defense of Judaism. His moderate religious reformism. His view of Jewish transition from the ancient religious nationality in a religious minority, as a part of the modern nations, with an ideal of international peace and universal harmony, through the gradual progress of mankind, in the monotheistic light. All these aspects in the background of the emancipation, the Italian Risorgimento, the making of Italy.

### **169 Claudio Fano, *Due lettere inedite di Shadal al suo ex allievo Marco Mortara.***

**Abstract:** This study publishes two inedited letters by Shadal (Shemuel David Luzzatto – 1800-1865) of congratulations with his once pupil Marco Mortara (1815-1894), chief rabbi of Mantua, for his wedding (1851) with Sara Castelfranco (1832-1916). These letters are the opportunity for the author to comment about Shadal's wide, twofold culture and education, both Jewish and European. Further comments follow about the personality and the role of these two rabbis within the context of Italy in the middle of the XIX century.

### **177 Matteo Bianchi, *Mortara e Benamozegh: una controversia apparente?***

**Abstract:** The paper attempts a comparison between Elia Benamozegh and Marco Mortara, important members of the Italian Rabbinate in the nineteenth century, through three fundamental concepts of their philosophical and religious thought: tradition, universalism, progress and revelation. Despite the divergence on the reform of Jewish worship, the comparison between the two rabbis shows how their speculative system was influenced by nineteenth-century culture, based on freedom, progress, faith in providence and religion of the future. In this way both can be included within the question of the relationship between Judaism and modernity.

### **205 Marina Romani, *Gli ebrei nel contesto socio-economico mantovano del XIX sec.***

**Abstract:** My paper relates on the history of the Jewish Community of Mantua between the Seventeenth and the half of Eighteenth centuries, when the district was annexed to the Kingdom of Italy. I especially study the impact of the politics and institutional transformations on the demography and on the social order of the Jews.

**217 Chiara Pilocane, *Una finestra sull'ebraismo italiano dell'Ottocento nelle lettere inedite del rabbino Marco Momigliano (1825-1900).***

**Abstract:** A small archival fonds preserved in the archive named after «Benvenuto and Alessandro Terracini» (Torino) keeps a number of interesting documents produced by Marco Momigliano, rabbi of Savigliano, then Moncalvo and finally, from 1866 until his death in 1900, of Bologna. Among these papers stands out a letter book, dated between 1870 and the beginning of 1897, which collects 137 unpublished and so far unknown documents, mostly drafts of letters sent by Momigliano, but also copies of few letters received. This correspondence, addressed both to individuals – often other rabbis – and to Jewish or non Jewish organizations and institutions, constitutes a rich mine of historical, social, economical, religious and biographical data, and of anecdotes. We offer a brief overview on the letter book – result of a preliminary and general study of the document – and the transcription of various excerpts from the letters, which both illustrate Momigliano's activity as a rabbi and at the same time give an insight into the ideological ferment of Italian Judaism in the second half of 19th century.

**229 Felice Israel, *Graziadio Isaia Ascoli: gli studi ebraici in Italia e il suo rapporto con Isacco Samuele Reggio.***

**Abstract:** The Author publishes for the first time some documents about the relationship between Graziadio Isaia Ascoli, Isacco Samuele Reggio: A sonnet of Ascoli in honor of Reggio; An anonymous sonnet dedicated to Ascoli; A wedding composition of Reggio in honor of Ascoli; A sonnet of Reggio in honor of Ascoli; A letter of Reggio to Ascoli (heretofore unpublished). In the second part the Author refers to the Ascoli's position in Italian Jewish intellectual circles studying the unknown correspondence of some scholars of the Wissenschaft des Judentums with Ascoli: there is the publication of an unknown letter of Mosè Finzi to Ascoli and his obituary redacted for the *Rivista Israelitica* by Hirsh Peres Hayes.

**251 Giuliano Tamani, *I.S. Reggio e A. Geiger editori di due opere di Leon Modena in difesa della legge morale.***

**Abstract:** Published in 1852, in Gorizia, the essay *Behinat ha-kabbalah* (Examination of the Tradition) by I.S. Reggio contained the text of a pseudonymous polemical essay directed against the Rabbinical tradition (*Kol Sakhal*) and its uncompleted refutation written by the Venetian rabbi Leon Modena some time after 1624 (*Ša'agat Aryeh*). The attribution of the *Kol Sakhal* to Modena himself, proposed by Reggio, was to be either accepted or refused by later scholars, but the real authorship of the work was never determined with any certainty. In 1856, A. Geiger published in Breslavia Leon Modena's pamphlet *Magen we-xinnah*, stating that the «Eleven issues against the Oral Law» there included, as well as their refutation, were both the work of the Venetian rabbi, who – in Geiger's view – in private would attack the rabbinical tradition, while defending it publicly. Later studies have demonstrated that the «Eleven issues» were identical to those composed by Uriel da Costa and that had been transmitted by the leaders of the Portuguese community of Amsterdam to the Venetian rabbis in 1616.

**259 Andrea Yaakov Lattes, *La figura del rabbino Graziadio Hananel Neppi, membro del sinedrio di Parigi.***

**Abstract:** Graziadio Hananel Neppi was one of the most important leaders of the Italian Jewry during the period between the 18th and the 19th centuries. He was the pupil of a major halakhic Italian school, and is known for being one of the two authors of the most important bio-bibliographical dictionary of Italian scholars, even though most of his writings, including 11 volumes of halakhic jurisprudence, are still manuscripts. Neppi was involved in the great debates which shook the Jewish society of his time: he was one of the Italian delegates to the Grand Sanhedrin of Paris, expressed his position in the debate about shaving during holidays, in the discussion promoted by Wessely about the study of secular subjects, as well as about the introduction of music in the liturgy. Neppi is therefore a key figure for understanding the traditional Jewish law response towards the conflict between tradition and “modernity”.

**265 Mario Jona, *Due ebrei piemontesi nell'età dell'emancipazione: Israel Jona e Giulio Levi.***

**Abstract:**Two Jews from Piedmont, both born in the same town in the first half of the nineteenth century, have stated in writing their opinions on social and religious subjects. Nineteen years difference in age and a completely different family background explain their personal attitudes and interests concerning the problems they perceived in the rapidly evolving environment in which they lived. Israel Davide Jona, born in 1815, was a fervent advocate of the civil use of the Hebrew language. Concerned with the problem of keeping the new generations together, and avoiding a complete assimilation in the aggressive Catholic environment, he proposed a moderate reform of Jewish religious practices, abandoning some aspects that had lost their original appeal. The Jews living in his home town were not interested, and he remained isolated. His opinions are collected in a volume of manuscripts. Giulio Giacomo Levi was born in 1834, and was sent, by a very open-minded father, to study in France, as Jews in Piedmont could only profit from the existing religious schools. After the opening of the Turin University to Jews he studied law, and started practice in Ivrea and later in Milan. He finally moved to Torino, where he was very much concerned with the development of industry and the related problems of pauperism. He proposed a solution which half a century later was generally adopted (consumer society). His objections to the «savage» industrial society of his times and to the Communist solutions proposed made him unpopular with both sides. His books were not sold and can just be found in few libraries.

**281 Liana Elda Funaro, *Ritratti di ebrei italiani dell'Ottocento nelle pagine di Sabato Morais.***

**Abstract:**This article focuses on a totally unknown section of Sabato Morais' writings, his Biographical Sketches, a part of a posthumous larger collection Italian Hebrew Literature (1926). Born and brought up in the traditional Sephardic milieu of the Leghorn community, Morais left his city in 1846 and moved first to London (where he was familiar with Giuseppe Mazzini) and later to Philadelphia, where he operated as a hazzan, a Minister and a much respected teacher for over forty-seven years. An opponent of the Reform and a founder of the Jewish Theological Seminary, Morais took an active part in the contemporary events of the American society, both Jewish and secular, but never forgot his Italian masters, friends and correspondants, with a special attention to the main characters and events of the Italian Risorgimento. His Biographical Sketches provides a large and unusual collection of portraits of Italian Jews of the 19th century and is a contribution to the history of the emancipation of the Italian Jews in the 19th century.

**307 ATTI DEL XXIV CONVEGNO INTERNAZIONALE DELL' AISG, Percorsi e incroci della mistica ebraica in Italia, Ravenna 1-3 settembre 2010, a cura di Mauro Perani.**

**309 Moshe Idel, *Kabbalah in Italy in the 16th century: Some perspectives.***

**Abstract:**The lecture surveyed the basic developments in Italy of 16th century Kabbalah, putting in relief the special role the Italian Peninsula played as a place of encounter between the Spanish and the Italian forms of Kabbalah, in matters of printing Kabbalistic books, as the most important center in the world, and as the place where Christian Kabbalah emerged. The policy of printing privileged the writings of Spanish Kabbalists and those of the Safedianones, but minimized the printing of Italian Kabbalistic books. Italy was the place where the esoteric nature of Kabbalah has been neglected.

**319 Mauro Zonta, *La «Scolastica ebraica»: storia del fenomeno e storia della ricerca.***

**Abstract:**In the 13th, 14th, and 15th centuries some Jewish scholars, working in Spain and in Italy, were interested into Latin Scholasticism, and sometimes created a «circle of philosophers» and a really «Hebrew/Jewish Scholasticism». This article tries to reply to two questions about this fact. First, who were these scholars? Second, when and how was this «Hebrew/Jewish Scholasticism» discovered and studied?

**331 Fabrizio Lelli, *Il termine siyyur in alcuni trattati cabbalistici dell'Italia rinascimentale.***

**Abstract:**In the Middle Ages the Hebrew term *xiyyur* (literally: «drawing, painting») was used also by Kabbalists, either to designate a single Sefirah or the totality of the divine world. In fourteenth and fifteenth-century Italy this same word similarly suggested a divine geography – the Sephirothic tree as a map of the hidden Godhead –, or a conceptualization of the dynamisms in God’s creative works. In the first decade of the sixteenth century Italian kabbalists derive both interpretations from their precursors. In this article the twofold meaning of the term *xiyyur* is examined on the basis of Abraham ben Meir De Balnes’ Epistle of the Decade (ca. 1509), and compared to contemporary kabbalistic handbooks, whose aim was that of trying to depict a conceptualization of the Sephirothic world.

### 339 Saverio Campanini, *Il de divinis attributis di Cesare Evoli*.

**Abstract:**The article presents for the first time an examination of the short philosophical treatise bearing the title *De divinis attributis* of the Italian philosopher and military writer Cesare Evoli (1532-1598). After a brief reconstruction of his life and works, the main focus of the attention is directed to a synthesis of the contents of this work, which purports to interpret the traditional «tree» of the sefirot according to the major tenets of Aristotelian philosophy. Thus the sefirot of the Kabbalistic tradition are interpreted as divine attributes and connected with the ten spheres of contemporary cosmology. The relevant differences between the first three editions of the work (1571; 1573; 1580) and the fourth and last one (1580) are accounted for in a systematic comparison, showing a progressive elimination of authentic Jewish elements from the picture, leaving a disembodied pattern which has lost almost any contact with genuine Kabbalistic tradition as a heavy tribute paid to the prevailing Aristotelianism of the second half of the XVIth century and, at the same time, to the beginnings of the ruthless fight against Judaizing tendencies fostered by the Counter-Reformation and the institution of the Index. Moreover, a sketch of the dissemination of sefirotic cosmology among Christian intellectuals in late Renaissance Rome and Florence allows to appreciate the work of Cesare Evoli in a wider context.

### 357 Angela Scandaliato, *Astrologia e Qabbalah nella Sicilia ebraica*.

**Abstract:**The knowledge of the Arabic language directed the Sicilian Jews towards the scientific studies. They were particularly interested in Astronomy, Astrology and Kabbalah. During the Middle Age some Jewish doctors studied Mathematics, Geomancy and Physiognomics, in the article we mention Geremia Cuino in Palermo, Abulrabi in Catania and Nissim Bulfarag in Sciacca and Caltabellotta. His son Samuel, that is the converso Flavius Mithridates, taught the Kabbalah to Pico della Mirandola. After the expulsion of the Jews from Sicily, Jewish family Zumat (Summatu) moved from Sciacca to Rome, where the rabbi and doctor Michael became leader of the Sicilian Jewish community introduced the cardinal Egidio da Viterbo to kabbalistic studies. During the XVI century some Jewish converts went on with kabbalistic studies and tried themselves at magic.

### 365 Vadim Putzu, *Appunti simbolico-enologici su Menahem ‘Azaryah da Fano*.

**Abstract:**Prominent among the Italian kabbalists of the late 16th-early 17th centuries, Menachem Azariah of Fano is considered one of the main representatives of Safedian mysticism in the boot-shaped peninsula. However, one who focuses on Fano’s references to wine in his works will find that the complex and somewhat disturbing enoic images crafted by Cordovero and Vital have barely left a mark on the Italian kabbalist. Fano says very little about this commanded-yet-feared liquid, bearer of both joy and sin. Yet when he does talk about wine, he seems to leave out the ominous connections characterizing much of its symbolism for the sake of positive evaluations and lesser known references. I shall argue that Fano’s approach to wine, insofar as it is different from his Safedian masters’, may be seen as a reflection of his own particular mentality as well as of the specific cultural context of Italian Jewry. Fano’s attitude represents a case in point of my «cultural enology of Judaism», which argues that given wine’s ubiquitousness in Jewish life and its ambivalent symbolism, attitudes about this beverage may contribute to elucidate broader ideological and existential postures maintained by a Jewish individual or social formation.

### 377 Sandra Debenedetti Stow, *La mistica ebraica e la Commedia dantesca*.

**Abstract:**The paper focuses on an examination of the creational theme and the perception of the original language as Dante expressed them in the twenty-sixth Canto of his *Paradiso* and aims at proving the importance of the message hiding in the deepest folds of the anagogical level of Dante's text, in addition to the three customary hermeneutic levels, the literal, the moral and the allegorical. This new reading of issues as creation and the original language, already amply treated in different critical approaches to the *Commedia*, underlines the parallels with themes and theories exploited by Jewish qabbalah. The purpose of such reading is twofold: 1) To prove the validity of the use of a cabalistic key for the opening of the hidden message in Dante's text, as a «privileged instrument» that enables to provide answers to questions Dante's criticism has yet been unable to solve in a satisfactory way; 2) To offer additional evidence of the extent of the circulation of the theories of Jewish qabbalah within Christian society in the late Middle Ages, and particularly among those schools of thought that were trying to reconcile the principles of Christian orthodoxy with the tenets of neo-Aristotelian philosophy

**389 Natascia Danieli, *Il fine didattico di alcune opere cabalistiche di Mošeh Hayyim Luzzatto.***

**Abstract:**The study deals with the didactic objective of Moses Hayyim Luzzatto's works. Actually, Luzzatto wrote a lot of kabbalistic works in order to teach kabbalah to his pupils. In particular, he used the form of dialogue in some distinctive kabbalistic works: *Hoqer u-mequbbal*, *Kelah* [138] *pithehokmah* and *Da'at ha-tevunot*.

**397 Marina Arbib, *Una voce femminile in difesa della Qabbalah: Rahel Morpugo.***

**Abstract:**This essay deals with the defense of the qabbalah by the poetess, Rahel Morpugo née Luzzatto (1790-1871), in the context of the mid-nineteenth century controversy concerning the qabbalah that was prominent among the Italian Maskilim of the Hapsburg Empire. From the *Sefer ha-berit* by Pinhas Hurwitz (d.1821), and the teachings of Rav Hayyim Vital Calabrese therein, who speak of Jewish identity as deeply-rooted in the Jewish tradition of both masoret and qabbalah, she finds the key to legitimate her uniqueness as a woman dealing with masculine concerns. That is, though seemingly fully acquiescent in the role of a traditional Jewish woman, her defense of the qabbalah, and subtle poetic criticism of the masculine establishment in its endeavors to block the entrance of women into the field of Jewish learning, reveals a modern mood.

**405 Ariel Viterbo, *Il pensiero di Benamozegh nella ricezione di Samuele Colombo.***

**Abstract:**This paper is the first attempt to outline a biographical portrait of Rabbi Samuele Colombo (1868- 1923), Chief Rabbi of the community of Livorno from 1900, stressing the links with his teacher, Rabbi Elijah Benamozegh (1822-1900), the last great Kabbalist in Italy.

**411 Irene Kajan, *Dante Lattes allievo di Benamozegh: dalla Qabbalah al sionismo.***

**Abstract:**Gershom Scholem enlightens the continuity between Jewish mystical thought and modern Judaism: especially Sabbateanism could be considered as an ancestor of the *Wissenschaft des Judentums*, Reform movements, Zionism because Sabbatean followers gave a free and innovating interpretation of Jewish traditional texts, changed the number and meaning of the *mixwot*, stressed the active role of Jewish people in the return to Jerusalem. The article deals with Elia Benamozegh and Dante Lattes in this context: Lattes' Zionism could be seen as a consequence of Benamozegh's Qabbalah.

**427 Cristiana Tretti, *Il punto primordiale, icona simbolica della sapienza divina nel pensiero cabalistico.***

**Abstract:**This study deals with a fascinating kabbalistic speculation: the theme of the primordial point, which represents, with different hues, a symbolic icon of two Sefirot: Hokmah (Wisdom) and Keter (Crown), the most transcendent levels of the Tree of life. The analysis is prefaced by a survey of the relations between Ensof, Keter and Hokmah in the history of kabbalistic thought.

#### 437 STUDI PER LA STORIA DEGLI EBREI A LUGO

##### 439 **Andrea Yaakov Lattes e Mauro Perani, *Un poema della «Compagnia di Mezzanotte» nella Lugo ebraica di metà Settecento.***

**Abstract:**In this study the authors publish first time the Hebrew text with an Italian translation in rhyme of a poem composed in Lugo by R. Menahem Šabbetai Jacchia (Yahiah) in 1743/44 on the occasion of the re-constitution of the Jewish Hevrathaxot or «Midnight company», devoted to the prayer and reading of the Torah and sacred text. The poem was dedicated to R. Reuben Jacchia, at that time Chief Rabbi of the Jewish community in Lugo. The text and the quotation it includes refer to a kabbalistic milieu, well known in this Community, in which lived and worked prominent kabbalist such as Isaac Berakiah Fano (3) d. in 1750, grandson of Isaac Berakia Fano (2), who was born in Ferrara in 1582 and dead in Lugo in 1666, the later disciple and nephew of the great Menahem Azaria Fano, born in Ferrara in 1548 and dead in Mantua in 1620, where he was appointed as Chief Rabbi. Yaakov Lattes publishes and studies the text of the poem, Mauro Perani presents the results of his research on the two mentioned Rabbi, thanks to Pinkas ha niftarim of the Jew who lived in Lugo (Ms. New York, J.T.S, 3960).

#### 457 ALTRI STUDI

##### 459 **Piergabriele Mancuso, *Una citazione di Donnolo nell'Eškol ha-kofer.***

**Abstract:**In a passage of his Eškol ha-kofer, the 12th century Karaite scholar Yehudah Elyyiahu Hadassi refers to a passage of Sefer Hakhmoni, one of the oldest extant commentaries on Sefer Yexirah and a work on medicine and astrology by the 10th century southern Italian polymath Šabbatai Donnolo. Hadassi, more specifically, offers a verbal description of the images of the twelve zodiacal constellations that he had found in Donnolo's work. Two of the twelve images – namely those of Scorpio and Cancer – described by Hadassi do not correspond to any known western astrological iconic tradition. It may well be that the iconographic apparatus described by Hadassi was part of Donnolo's original text and that Donnolo himself had to some extent absorbed and incorporated into his astrological knowledge which largely derived from Byzantine sources, also some elements of oriental cosmology, probably from Persia.

##### 467 **Gila Prebor, *Domenico Yerushalmi: his life, writings and work as a censor.***

**Abstract:**Domenico Yerushalmi was one of the dominant figures in the service of Church-sponsored censorship of Hebrew books: a rabbi who became one of the most prolific censors. The biography of Domenico Yerushalmi can be divided into two distinct parts: his life in the Levant as a Jew, Samuel Vivas, who was born in Jerusalem and who served as a rabbi, a rabbinical judge and as a physician; his life in the west as a Christian, Domenico Yerushalmi, who served as a censor, an author and as an instructor of Hebrew. The purpose of this study is to trace the various stages of Domenico's fascinating life, to review his literary works, among them a guide for censors, a history as well as various works of a religious nature, and then to evaluate his activity as a censor, a position he held from the time of his baptism until the end of his life. The biography of Domenico Yerushalmi reveals a fascinating figure and can shed light on his period and on the history of the censorship of Hebrew books.

##### 483 **Angelo Michele Piemontese, *G.B. Vecchiotti e la letteratura giudeo-persiana.***

**Abstract:**The Medici Oriental Press, founded in Rome (1584) and directed by Giovanni Battista Raimondi, aimed at the printing of a Bible in 11 languages, among which Persian. Giovanni Battista Vecchiotti, a diplomat, traveller, man of letters and scholar of Persian

discovered and collected, during his second travel in Iran particularly (1599-1608), many Judeo-Persian manuscripts containing almost all the books of the Old Testament, like a Pentateuch (Vat. pers. 61). Vecchietti also transcribed, together with his native collaborators, some books in Arabic-Persian script, like a Psalter (Naples, National Library, III.G.34). He proposed to Pope Paul V his own plan of printing the Persian Bible, but with no success. The philosopher T. Campanella, a Dominican friar, and the poet G. Chiabrera were among the friends of Vecchietti, who did not carry out his plans. Gerolamo Vecchietti, his brother, was his first biographer as well. The most part of the manuscripts are kept at the Bibliothèque nationale de France, Paris.

**501 Sebastiano Venezia, *La comunità ebraica di Nicosia tra giudaismo e inquisizione (secc. XV-XVI)*.**

**Abstract:** The history of a Sicilian Jewish settlement is rebuilt by the analysis of a vast historical literature about this topic and by the analysis of little sources available. The settlement of Nicosia that in the last medieval centuries had an important social and economical role. Textiles merchants, cereals traders and doctors with their work witnessed the wealthiness of one of the most populated and active community in Sicily. In 1492 there was an edict of expulsion which was just an echo of the edict made by Spanish sovereigns in the west kingdom. The edict forced many Jews of Nicosia to choose the conversion instead of the forced repatriation. The large part of conversions were made to preserve the economical and social status that Jews created before 1492. Historical sources testify some important cases of Judaizing heresies in a background controlled by Inquisition.

**513 Marisa Allocati Càssola, *Una famiglia di ebrei erranti: i Graziani da Ascoli a Modena 1604-1871*.**

**Abstract:** The article outlines the story of a large Jewish family, the Gallico-Graziani, who came from France and settled in Modena at the beginning of the sixteenth century. The reconstruction refers in particular to that branch of the family which produced the economist Augusto Graziani, a well-known teacher at the University of Naples in the opening decades of the nineteenth century.

**531 Marco Caneschi, *Storie e «dinastie» degli ebrei aretini*.**

**Abstract:** Between 1830 and 1860 Arezzo becomes a Jewish centre, like other towns in the Tuscany region, where Jewish tradition is by then well-established and more famous: some hundreds of Israelites gather around places and buildings that make up a real community. This research highlights relationships, trades, social features and personal data of Jewish families that appear for the first time in the second half of the 18th century, thanks to the loosening of the Counter-Reformation grip carried out by Pietro Leopoldo of Lorena, and then come back in the Twenties of the 19th century in dribs and drabs, remembering the minor acts of violence suffered in Arezzo while Sanfedisti movements called Viva Maria burnt all through Central Italy. Though the town benefited from the Jewish diaspora from little villages like Lippiano and Monte San Savino, soon after the unity of Italy Arezzo watches «its own» Jewish migrating towards Florence and to a lesser extent towards Livorno and Siena, where more structured and larger communities provide more warranties.

**545 Lara Tavarnesi Ben David, *La Shoah nella letteratura israeliana contemporanea*.**

**Abstract:** This essay discusses how the memory of the Shoah has been narrated in Israeli contemporary literature, debating the complex nature of testimony, the drifts of hypermnnesia and the role that literature has in forging memory. Starting from the prodromes, when the literature of the 'settlement' and the idea of sabbariyut came into being, we proceed with time to a new phase where more attention was given to the psychology of the characters. Then we explore the issues proper of the second generation, living in an Israel which is, more than anything else, a complex society challenged by its own problems and sometimes 'hunted' by the past. How did, then, Zionism balance between the memory of the Shoah and the demands of an emerging nation? We shall try to give an explanation by comparing the different ways in which sabres and survivors tell their stories and choose their own memory.

**555 Pinchas Roth, *Fragments of a New Manuscript of She'elot u-Teshuvot min ha-Shamayim from Gerona*.**

**Abstract:**She'elot u-Teshuvot min ha-Shamayim, by Jacob ben Levi, is a unique responsa collection from early 13th century Languedoc. Rabbi Jacob addressed his questions to God, and recorded the answers he heard from angels. The questions relate to Jewish law (Halakhah), and many of them reflect tensions between different Halakhic traditions that were current in the area. Often, these traditions originated with the Northern French Tosafists or with Rabbi Isaac Alfasi, the Andalusian codifier, and Rabbi Jacob's questions reflect the difficulty his community faced in choosing between these traditions. Fragments of an early manuscript of this work have been identified in Gerona, and they are published here for the first time. A later scribe added a magical incantation and copied a passage from the Jerusalem Talmud.

**565 Mauro Perani e Cesare Colafemmina, *Un anello ebraico da Porto Torres e l'epigrafe di Anabatia da Gerace, con una nota su una lucerna funeraria ebraica da Licata (secc. IV-V e.v.)*.**

**Abstract:**The study presents a number of new archaeological discoveries of Jewish artifacts and proposes a new reading of an already known inscription. Perani, author of Part I, describes a recently discovered Jewish bronze ring from Porto Torres, Sardinia, dating to late antiquity (4th-5th centuries e.v.), relating to similar Jewish rings, discovered in Sicily and Sardinia in the past. Colafemmina, author of Part II, presents his reading of the inscription of Anabatyia found in 1990 in Gerace, province of Reggio Calabria. Finally, M.S. Rizzo and A. Toscano Raffa describe a recently discovered Jewish funerary lamp with menorah from late Roman period (4th-5th centuries), just found in Licata (Sicily).

#### **575 INFORMAZIONI SCIENTIFICHE**

**577 Saverio Campanini, *Report on the Ninth Congress of the European Association for Jewish Studies (Ravenna, July 25-29, 2010)*.**

**579 Viviana Mulè, *Convegno Internazionale nel Quinto Centenario dell'espulsione degli ebrei dall'Italia (1510-2010)*.**

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**3 *Ricordo di Sergio Joseph Sierra, di Felice Israel.***

**7 *Ricordo e bibliografia di Aron Leoni, di Pier Cesare Ioly Zorattini.***

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13 **Cecilia Tasca**, *Premessa della curatrice.*

15 **Robert Bonfil**, *Introduzione ai lavori.*

17 **Luciano Carta**, *Un intellettuale sardo dell'Ottocento in dimensione europea: Giovanni Spano (1803-1878).*

**Abstract:** Giovanni Spano (1803-1878), canon of the cathedral of Cagliari, was the most important Sardinian archaeologist and linguist of the nineteenth century, celebrated among European intellectuals for his *Grammatica del Sardo-Logudorese* (Grammar of Sardinian-Logudorese, 1840), *Vocabolario Sardo Italiano* (Sardinian-Italian dictionary, 1851-1856) and for his fundamental studies on the nuraghes; he was also an important scholar of epigraphs and coins. He acquired his scientific training in Sassari and Rome, where he specialized in Oriental Languages at La Sapienza University. His teachers were the hebraists A. Molza, N. Wiseman, Saudi M. Lanci and the archaeologist A. Nibby. He has been a professor of Hebrew Language at the University of Cagliari from 1834 to 1845; between 1855 and 1864, he founded and directed the *Bullettino Archeologico Sardo* (Sardinian Archaeological Bulletin). Rector of the University of Cagliari from 1857 to 1868, he was appointed Senator of the Kingdom of Italy in 1871. In 1875, he published a brief history of the Jews in Sardinia.

35 **Mauro Perani**, *Giovanni Spano e gli ebrei. Due mss. ebraici della sua collezione nella Biblioteca Universitaria di Cagliari e nuove scoperte sulla Sardegna Judaica.*

**Abstract:** In the first part of this study the author examines the attitude of Giovanni Spano (1803-1878), a learned ecclesiastical scholar in Sardinia during the 19th century, towards the Jews and Judaism, as it appears from his "History of the Jews in Sardinia" published in Cagliari in 1875. Spano, who studied oriental languages in Rome at the University "La Sapienza" and not in an Ecclesiastical or Pontifical institution, was a pioneer in the study of the presence of the Jews in Sardinia. He considered the Jews as Sardinian people for almost 1500 years and appreciated their values and merits in the development of the commercial activities. His attitude towards them is characterized by a total absence of anti-Semitism, which on the contrary was still widespread in the Catholic Church at that time, and by a sympathetic evaluation of their capacities. In the second part the author describes two Hebrew manuscripts which belonged to Giovanni Spano's collection, now preserved at the University Library in Cagliari. These manuscripts escaped from the census carried out from the Sixties of the 20th century by the Institute of Microfilmed Hebrew Manuscripts in Jerusalem. The manuscript 197, copied in Emilia Romagna - northern Italy during the 15th century and belonged to some members of the Finzi Jewish family of Reggio Emilia, contains prayers for the Jewish Holydays celebrations of the liturgical year. The second manuscript, bearing the call number 194, was copied in the Tunisian area during the 17th century and is a miscellany of magical texts and recipes and of astrology as well. In the third part the author describes some documents relating to the Jewish presence in Sardinia. In particular the upper part of two funerary Jewish lamps decorated with a menorah, discovered recently in Porto Torres, and a fragment of white marble with incised a five-branch menorah: all these findings date back to the 4th-5th century C.E. Finally a vellum handwritten folio in Latin and Hebrew, discovered in the Eighties of past century reused as binding in the Diocesan Archive Lanusei, is described. The content of the two pages, which has never been identified, is a part of the *Pugio fidei*, a work composed in the second half of the 13th century by the Catalan Dominican friar Ramón Martí. In this work for the first time he tries to prove the truth of the Christian religion in order to convert the Jews starting from the Hebrew and Aramaic texts of rabbinic literature, which thanks to the *Pugio* became known to the Christian world for the first time.

63 **Leonhard Becker**, *A new magical and astrological Hebrew manuscript from the Cagliari University Library.*

**Abstract:** The Cagliari University Library is in the possession of a magical and astrological MS, assumedly originating from 17th-century Northern Italy. It comprises texts known from the Ashkenazic, Sephardic and even Islamic realm written in Hebrew,

Aramaic and Arabic, revealing moreover many Romance lexical items. The combined appearance of these elements makes the MS a most interesting find. This article provides a rough first survey of its characteristics and content.

**67 Silvia Castelli, *Gli ebrei di Roma inviati in Sardegna da Tiberio nelle fonti romane.***

**Abstract:** The first evidence of a Jewish presence in Sardinia concerns the 4,000 freedmen who were banished from Rome and sent to the island in 19 e.v., during Tiberius' principate. By re-examining the sources of the Roman age (Flavius Josephus, Tacitus, Svetonius and Cassius Dio, as well as the allusions given by Philo of Alexandria and Seneca) the author claims that the senatus consultum of 19 e.v. was not motivated by Jewish proselitism and should not be considered as a caesura in the relationship of Rome with the Jewish community of the city, but rather as an ad hoc measure, responding to a difficult socio-political, economic and military situation in Rome.

**81 Cesare Colafemmina, *Una rilettura delle epigrafi ebraiche sarde.***

**Abstract:** Collection of the Jewish inscriptions of Sardinia, with new proposals for reading some of them. The funerary inscriptions were found in S. Antioco, Porto Torres, Isili, and Tharros. Two are engraved on rings. Note that the inscriptions red painted on the plaster of two arcosolia in a small catacomb of S. Antioco were removed from the original site and reassembled incorrectly in the town museum. They were also repainted, so some readings are uncertain.

**101 Giuseppe Piras, *Sedecami [A?]ronis f(ilius): una possibile nuova testimonianza epigrafica d'età romana della presenza ebraica in Sardegna? Notula introduttiva.***

**Abstract:** This study proposes a critical deciphering of an unpublished Roman funerary epigraph found in the countryside of Ardara (Sassari - Sardinia) and dated back to the High Empire. The titulus is dedicated to the memory of Sedecami (or Sedecam), son of Aron, and it could possibly refer to a Sardinian Jew.

**111 Olivetta Schena, *Traccedi presenze ebraiche in Sardegna fra VI e XIII secolo.***

**Abstract:** During the VI century, Jews had permanently settled in the City of "Carales" – Sardinia, where the synagogue, mentioned in a letter by Pope "Gregorio Magno" (Gregory the Great), represented this community's place of worship and congregation. Archaeological artefacts (such as epigraphy, oil lamps, rings and charms) belonging to the first centuries of the Early Middle Ages are evidence of their presence in other parts of the Island as well: Turrilisu, Sulci, Tharros. During the following centuries less and less proof regarding their presence is available, but this does not exclude the fact that they occasionally continued to attend commercial ports of call in Sardinia, most likely as merchants.

**125 Shlomo Simonsohn, *I rapporti fra la Sardegna e la Sicilia.***

**Abstract:** Historians are beginning to take an interest in communication between individuals and groups particularly in Mediterranean countries. This paper attempts to trace such contacts between the Jews of Sicily and Sardinia under Aragonese domination before the expulsion of 1492. An examination of available archival records shows that the links between the two were largely commercial, and to a lesser degree cultural and other.

**133 David Abulafia, *I rapporti fra la Sardegna e le Isole Baleari.***

**Abstract:** The commercial relationship between the Jews of Majorca and those of Sardinia can be traced from the time of the Aragonese invasion of Sardinia up to the expulsion of the Jews from Sardinia. Trade by Sardinian Jews in grain, cheese and salt from Sardinia to Majorca survived the extinction of the Majorcan Jewish community in 1435. These activities provide valuable evidence for small-scale trade within the lands of the Crown of Aragon.

**139 Meritxell Blasco Orellana, *Un elogio a Rabí Bondaví de Cagliari en un responsum de Rabí Yisshaq bar Séset Perfet de Barcelona***

**Abstract:** This article analyzes and discusses the introduction, in poetic prose, of responsum 171 by Rabbi Yisshaq bar Šéset Perfet de Barcelona, sent from Algiers between 1405 to 1408, to Bonjudà Bondaví, Chief Rabbi of the Jewish community of Cagliari. This panegyric is a literary work of great aesthetic erudition, wit and acuity.

**145 José Ramón Magdalena Nom de Déu, *Un judío ludópata entre tahúres cristianos de Cagliari en un responsum de Rabí Yisshaq Bar Séset Perfet de Barcelona***

**Abstract:** This essay provides a Spanish annotated translation of and the analysis of responsum 171 by Rabbi Yisshaq bar Séset Perfet de Barcelona, which was sent from Algiers between 1405 to 1408 to Bonjudà Bondaví, Chief Rabbi of the Jewish community of Cagliari. The responsum deals with a “hérem” issued against a Sardinian Jew who, even on the Sabbath, was forced by the king himself to engage in gambling with Christians at the royal court.

**149 Amira Meir, *La ketubbah di Šelomoh Carcassona ebreo sardo del XV secolo.***

**Abstract:** In this paper first time is accurately published the Hebrew text of the unique extant Ketubbah of the Jews who lived in Sardinia for about one thousand five hundred years, which survived thanks to its reuse as binding material in a file of the University Library in Sassari. The marriage was celebrated on the Sixth day the 2nd of Shevat of the year 5216 of the creation, that is Friday 9th January 1456. The bride was Shelomoh son of Zarch Carcassona and the groom Bella, daughter of Marwan ha-Seniri. The Carcassona family went to Alghero from the city of Carcassone, its place of origin in Provence around the 1422, and its members were bankers and served the King who was hosted in their house in Alghero during his visit, until the expulsion of 1492. In her study the author was able to read the signatures of the witnesses: Ben Ardut, Yehudah b. Elazar, Astruc Shealtiel Zarch and Lunell b. Salamies Lunell, the two latter wedding shoshevin or brides mans. The last signature, of Shelomoh b. Shemuel Carcassona, give us the most important information about the familiar relationships of the Carcassona family. What before was a simple hypothesis now became proved: the four brothers Carcassona Maimon, Mosheh, Salomon alias Nino and Zarch or Zarquillo were all the sons of Samuel Carcassona, father of Salomon and grandfather of Samuel the groom.

**159 Rossana Rubiu, *Scambi commerciali fra la Sardegna e Marsiglia nel sec. XIV.***

**Abstract:** The notarial registers kept in the Archives Départementales des Bouches-du-Rhône in Marsilia let us go back to the protagonists of the trades between Provence and Sardinia in the XIII century. Among them with different roles we find many Jews.

**171 Danièle Iancu-Agou, *Portrait des juifs marseillais embarqués pour la Sardaigne en 1486. Données prosopographiques.***

**Abstract:** The notarial registers in the Archives of Marseilles contain many information enabling to reconstruct the prosopography of the Jews who, having been expelled from the town, embarked towards Sardinia in 1486. Through marriage contracts and wills we can trace their genealogical tree.

**187 M. Carmen Locci, *Gli scavi archeologici nel sito dell'antica sinagoga del castello di Cagliari.***

**Abstract:** During the restoration work at the Santa Croce church, in the medieval town of Castello (Cagliari, Sardinia), the 19th century floor has been removed and an archaeological excavation campaign started. Many christian burials, three crypts and a rectangular building came in light. According ancient documents this building can be identified with the Synagogue which the Hebrews frequented until 1492, then the Jesuits converted in a church.

**195 Michele Luzzati, *“Nomadismo” ebraico nel sec. XV: il medico ebreo Genatano di Buonaventura da Volterra “pendolare” fra Toscana e Sardegna.***

**Abstract:**The focus on the life of a doctor, merchant and money-lender, who worked in Sardinia roughly between 1435 and 1460, allows us to assess two important themes on the history of Italian Judaism at the end of the Middle Age. The first one relates to “nomadism” and the “commuter quality” of Italian Jewish families. The second one relates to the largely failed attempt to create lasting connections between the Jews of central-northern Italy and those living in southern and insular Italy, under Aragonese control.

**209 Lucia Siddi, *Il restauro della chiesa di Santa Croce di Cagliari.***

**Abstract:**The whole intervnet of the restore of the churches and furnishes it has been done since 2005 and in the 2007 with the contributions of the State. After a short history “excursus” of the site, that brought in light structures before it can be identified with synagogue of the antic Jewish comunity presented in Cagliari until 1492, they come describe the events of the more important restores.

**227 Viviana Mulè, *Ebrei sardi in Sicilia ed ebrei siciliani in Sardegna.***

**Abstract:**Sardinian Jews in Sicily (Sardu, Sardignolo, Callarisi) and Sicilian Jews in Sardinia (seciliano); commercial relation between Jewish merchants of Sardinia and Sicily; 14th and 15th centuries.

**239 Cecilia Tasca, *Conversos in Sardegna prima e dopo l’editto di espulsione.***

**Abstract:**This essay deals with the conversos presence in Kingdom of Sardinia, a subject based on unpublished documents located in some Italian and foreign archives found during a research on Sardinian Jews in 15th century, and up to present not studied before. Several documents give evidence that some conversos lived in Cagliari and Alghero since 1432, yet sixty years before the expulsion of 1492. Especially we have studied many records about catalan merchant Johan Sollam, important convers in Cagliari.

**257 Anna Esposito, *L’emigrazione, a Roma e in Italia, degli ebrei sardi dopo il 1492.***

**Abstract:**This study deals with the few Sardinian Jews, taken shelter in Italian countries after the Expulsion edict. In this research I have introduced some hypothesis about the shortage of Italian documentary sources at the end of 15th and 16th century. Probably this exodus was rather limited and restricted to single families not belonging to a more large community. Therefore the Sardinian Jews, after 1492, appear to be completely reabsorbed by Sephardic Judaism.

**265 Carlo Pillai, *Schiavi ebrei e schiavi di ebrei in Sardegna.***

**Abstract:**As everybody knows the slavery held in Europe since whole modern age. Consequently, it regarded the Jews too. They was often owner of slaves as international merchants, infrequently they were slaves. That occurred especially after Expulsion edict when all their goods were confiscated by Spanish Crown.

**271 Carla Marongiu, *Fonti archivistiche sui conversos a Cagliari nel XVI secolo.***

**Abstract:**Archival sources about Jewish converts in Cagliari in the fifteenth century. By means of documentary sources, the author attempts to identify the conversos or cristianosnuevos de judios (Jews converted to Christianity before and after the expulsion edict of 1492) who were in Cagliari during the first half of fifteenth century. The research highlights a complex reality of exchanges, integrations and relations, determined primarily by economic interests.

**285 Filippo Petrucci, *Rapporti economici tra ebrei del Maghreb e la Sardegna.***

**Abstract:**The Mediterranean Sea was always a place for business exchanges and meetings. With its ports and cities, Sardinia was one of the centers of this commercial hub. This article studies the contacts of Jewish merchants with Tunisia, Algeria and Sardinia, their role in African society and their relations with the Sardinian population.

### 293 **Claudio Natoli, *Il fascismo e la persecuzione degli ebrei.***

**Abstract:**The persecution of Jews during the Fascist regime has been removed from the consciousness and memory of Italian people for a long time. This statement seems to affirm that in Italy the persecution of Jews has passed with no victims, and that the racial laws of 1938 would not have been put into action strictly. According to this theory, the dictator Mussolini would not have been directly involved in the Holocaust, and his persecution of Jews would have been a sort of collateral effect of the war and the “pact” with Hitler. Some recent scientific researches show a different “setting”; in fact, Italian anti-Semitism was deeply bound up with Fascist ideology and also in Italy the persecution of Jews implied for them the loss of civil rights, the exclusion from the “society”. Moreover, it has been proved that during the Salò Republic, there was a close cooperation between Mussolini and SS which aimed at the deportation and destruction of Jews.

### 307 **Simonetta Angiolillo, *Un ricordo di Doro Levi nel settantesimo anniversario della promulgazione delle leggi razziali.***

**Abstract:** Here is outlined the character of Doro Levi, the well-known archaeologist who made excavations at Phaistos (in Crete) and was the Director of the Italian Archaeological School at Athens in the second half of the 20th century. In the thirties he was professor at the University of Cagliari and directed the Sardinian Monuments and Fine Arts Office until the enactment of the racial discrimination laws (1938): then he was suspended from his office and had to leave Italy.

### 315 **Alessandro Matta, *Lo studio della cultura ebraica in Sardegna tramite la fonte audiovisiva: videoteca ebraica di Cagliari.***

**Abstract:**A Holocaust scholar, journalist and law student at the University of Cagliari, Alessandro Matta has created in PoggiodeiPini, near Cagliari, a documentation center about the Shoah equipped with a library, a video library and a multimedia center. Perhaps the major center in Sardinia for the study of Jewish culture and the Holocaust, the Memorial Shoah Poggio houses thousands of fiction and documentary movies related to Jewish topics. Matta also contributes to the online magazine Cinemecum ([www.cinemecum.it](http://www.cinemecum.it)) and created the weekly “Cinemenorah”, specifically dedicated to Jewish topics in cinema.

### 319 **Constantino Vidal, *Una mezuzà a l'Arxiu Municipal de l'Alguer.***

### 321 **Bibliografia**

### 357 **Indice dei nomi**

### 369 **ALTRI STUDI**

### 371 **Silvia Cappelletti, *Giudei e giudaismo nella Roma del I secolo d.C.***

**Abstract:**Deep differences mark the Jewish communities that flourish in the Mediterranean context during the Graeco-roman period. The cultural milieu and the social background can influence the identity of these communities that look both to Eretz-Israel and to the non-Jewish world. From a cultural point of view, the communities have to face the risk of being assimilated: the degree of integration

varies according to groups and areas. From a political point of view, the position of the communities depends on the status granted by local administration. Some sources summarize this latter point by the use of the expression “to live according to their own customs”. In this paper we study the meaning these words have in the Jewish community of Rome during the first century, before the fall of Jerusalem.

**387 Kirsten Fudeman, *Etymology, Gloss, and Pešat with special Reference to the Hebrew-French Glossary of Cod. Parm. 2342.***

**Abstract:** This study compares six sets of glosses on Leviticus 11 and Deuteronomy 14, with a focus on a single-folio Hebrew-French glossary in Cod. Parm. 2342, in order to better understand the relationship between the use of Old French glosses and methods of reading the Bible. It is argued that although pešat exegesis was particularly compatible with the use of Old French glosses and, conversely, that the practice of glossing itself may have contributed to its development, the relationship between pešat and glossing was by no means an exclusive one. In thirteenth century Hebrew-French glossaries, paronomasia was applied to understanding the Bible with renewed vigor.

**407 Mauro Perani, *A 1307 Testamentary Dispute from the “Gerona Genizah”.***

**Abstract:** In this article I present two fragments containing a decision of the Gerona Bet din delivered at the request of the Jews Hisday ben Avraham and Yehudah ben Mosheh Abarbalia, relating to a previous decision of the Bet din of Barcelona for Yosef ben Peter and En Momet Bonafed of Barcelona. The act is localized and dated twice in Gerona on Tammuz 5067, that is July/August of the Christian year 1307. The document was written on parchment, like the majority of the juridical deeds, by the hand of a scribe who copied many of the documents from these years found in Gerona Genizah cut in two parts, with about one line lacking, it was reused to bind a register 95 years after the decision. The members of the Rabbinic tribunal who signed the document are Yosef ben Hayyim, Todros ben Yitzhaq ben Todros, and Shelomoh ben Avraham ben Shelomoh.

**411 Elodie Attia, *Raphael Da Prato’s Manuscripts Kept in Moscow.***

**Abstract:** The study of Da Prato’s private manuscripts, (MSS Oxford, Bodleian Library, Mich. 500, and Ms Moscow, Russian State Library, Günzburg 41) provide original insights to the mentality of Jewish scholars towards books in northern Italy, at the first half of the 16th century. The study of these two manuscripts reveals the complexity in manuscript’s structure: they are both part a former original volume, some of their contents are annotated or copied from printed books. Some chronological evidences indicate the constitution of a private library during the lifetime of a scholar scribe.

**419 Piergabriele Mancuso, *Manuscript production in Southern Italy: new information from a 11th-12th century manuscript from the Cairo Genizah.***

**Abstract:** In the early Middle Ages the Jews of southern Italy, specifically those living in Apulia, were actively involved in a process of cultural renewal best represented by the establishment of a wide net of rabbinical schools and by the renaissance of Hebrew as a medium of written communication. During the 10th century a number of works on history, poetry, exegesis and science (mainly medicine and astrology, such as the 10th century Shabbatai Donnolo’s *Sefer Hakhmony*) were written in Hebrew. In spite of this wealth of Hebrew texts, we have very scanty information about the production of Hebrew manuscripts in southern Italy in the early Middle Ages. Scholars and researchers of Hebrew palaeography have recently made some interesting arguments about the existence of a southern Italian Hebrew scribal tradition, identifying a series of manuscripts which share some unique scribal and palaeographic features. This article focuses on three manuscript fragments from the Cairo Genizah which, in all likelihood, were part of a unique codex containing the complete text of Donnolo’s *Sefer Hakhmoni*, one of the earliest commentaries on *Sefer Yesirah* and the most comprehensive early-medieval work on Jewish astrology. The codex was produced probably in Byzantine southern Italy around the 11th-12th centuries, in close chronological proximity with the composition of Donnolo’s work.

431 **Meritzell Blasco Orellana, J. Ramón Magdalena Nom de Déu, Miguel Ángel Motis Dolader, Últimas voluntades de los judíos en Aragon: el testamento de doña Oro, esposa de Samuel Rimok, judía de Monzón (1463).**

**Abstract:**This paper deals with the palaeographic transcription, the Spanish translation, the philological and linguistic analysis and the socio-historical context of the last will and testament of Dona Oro, wife of the rich “parnas” Semu’el Rimok. Together with her husband, she lived in the Aragonese town of Monzón during the second half of the fifteenth century. The document is a well-preserved parchment housed at the Archives Départementales des Pyrénées Orientales (Perpignan, France).

461 **Matteo Al Kalak, Per la storia della Casa dei Catecumeni di Reggio Emilia.**

**Abstract:**Approximately in 1630 the testament of a nobleman of Reggio, Alberto Scaioli, established that 50 “ducatoni” should be allotted for the foundation of a House of Cathecumens. The executor designed by Scaioli was a brotherhood – the “Confraternita della Misericordia” – indirectly ruled by diocesan authorities (bishop and canons). The Old Community of Reggio tried to treat with the brotherhood to obtain a cooperation in the administration of the House. But the conversion of Jews was not the first aim of the Community: in fact many other citizens intended to bequeath economic helps to cathecumens and baptized Jews and the administration of those capitals could become a profitable business. The “Misericordia” opposed the foundation of the House in cooperation with the Community and the mediation of the capuchin Giambattista from Modena (till to 1629 sovereign of Este Dukedom with the name of Alfonso III) was unsuccessful. After exhausting negotiations the duke Francesco I took the helm of the House and in 1633 the “Pio LuogodeiCatecumeni” could begin its activity.

485 **Nardo Bonomi, Un censimento degli ebrei di Siena.**

**Abstract:**A census of the Jews of Siena of the year 1612 is examined. The set-up of the Ghetto is the result of the match between the Counter Reform of the Church and the policies of legitimacy of the Medici family. First a quantitative analysis of the Jewish population is worked-out. Then the names are compared with contemporary resources. Starting from the history of the most known families is sketched the geographical origin and the composition of the population of the Ghetto.

493 **Colette Sirat, Gershom Scholem: ricordi paleografici.**

499 **Saverio Campanini, Parva Scholemiana IV. Rassegna di bibliografia.**

527 **PRESENTAZIONE DEL catalogo dei MSS. ebraici della BIBLIOTECA APOSTOLICA VATICANA, ROMA 30 e MILANO 31 gennaio 2009**

529 **Benjamin Richler, Cataloguing the Vatican Hebrew Manuscripts.**

533 **Malachi Beit-Arié, The Hebrew Medieval Book as a Cross-Cultural Agent between East and West.**

541 **Pier Francesco Fumagalli, Da Gerusalemme a Roma cercando un libro.**

547 **Ambrogio M. Piazzoni, Presentazione degli ospiti, dei relatori e commento.**

549 **INFORMAZIONI SCIENTIFICHE**

551 **Renato Bigliardi**, *Il convegno di Bologna: Between Šem and Yafethorizons and frontiers of Jewish Philosophy.*

557 **G. Miletto e G. Veltri**, *Il congresso su Leone Moscato e la cultura ebraica a Mantova nel secolo XVI*

561 **RECENSIONI**

## **Volume XIII 1/2 (2008)**

3 **LAUREA HONORIS CAUSA** a **David Grossman**, *Università di Firenze, Giorno della Memoria, 27 gennaio 2008.*

7 **Ida Zattelli**, *Laudatio. I nuovi profeti di Israele.*

11 **David Grossman**, *Lectio doctoralis.*

*Atti del XXI Convegno Internazionale dell' AISG, Aspetti e problemi di filosofia ebraica, Ravenna 4-6 settembre 2007 a cura di Mauro Perani.*

### **I. Sezione – Aspetti e problemi di filosofia ebraica.**

23 **Francesca Calabi**, *Filone di Alessandria. Tra pensiero greco ed ebraico.*

**Abstract:** The article deals with the specific features of Philo's Biblical Exegesis and places it in the broader framework of Judaism in late antiquity on the one hand and of Platonic philosophy on the other. The multiple layers of his references show a skilful capacity of going as far as can be done within Judaism with a Greek background and vice-versa. The old question of the "Jewishness" of Philo is here reformulated and understood by pointing to his originality as a philosopher and as an exegete. He has an original system of thought going beyond the structures of identity and liable to influence retrospectively his own, textual and religious, starting points.

### 35 Giuseppe Mandalà, *Ahituv ben Yishaq da palermo filosofo del sec. XIII.*

**Abstract:**This is an historical investigation on Ahituv ben Yishaq of Palermo: physician, philosopher and translator, who lived in Sicily in the second half of the 13th century. In the first half of the 1280's Ahituv came into contact with the self proclaimed prophet and Messiah Avraham Abulafia. Ahituv was personally involved in the controversy between this mystic and Šelomoh ben Avraham ibn Adret, the spiritual leader of the Catalan-Aragonese communities. The present paper argues that Ahituv was the son of Yishaq / Busach, physician protégé of Frederick II, and the brother of David, also a physician, as well as magister Judeorum and, later, sichus of the Jewish community in Palermo during the first ten years of Aragonese rule. Particular attention is given to Ahituv's extended family, the de Medico / luMedicu from Palermo, a dynasty of physicians and translators of Arabic, who were protagonists of Sicilian Jewish life up until the expulsion in 1492. Ahituv was the author of Mahberet ha-tene (Poem of the basket), a composition in rhymed prose where he describes his journey to Paradise. This work is an allegory that the author uses in order to diffuse the thirteen articles of Jewish faith following Maimonides' formulation. Ahituv was also the translator, from Judeo-Arabic into Hebrew, of the Treatise on Logic attributed to Maimonides. The results of an original investigation on Ahituv's life, thought and works are briefly presented here, and it is also the author's intention to publish a critical edition, translation and comment on the text of Mahberet ha-tene as part of his 2009 research for a "F. A. Yates Fellowship" at the Warburg Institute, London.

### 63 Mauro Zonta, *La "scolastica ebraica" nel Quattrocento: stato della ricerca.*

**Abstract:**Between 1231 and 1282 circa, a number of translations or paraphrases of Medieval Arabic philosophical and scientific works were made in the Kingdom of Naples, including Sicily; some of these works involved Jewish scholars, and included Arabic-into-Hebrew and Arabic-into-Latin versions. This note tries to give some tentative historical explanations of this fact. Which works were translated, and why? Who were their translators? Where these translations were made? Which were their readers?

### 71 Elisa Coda, *Le fonti filosofiche del trattato Surot ha-yesodot di Yishaq Abravanel (1437-1508).*

**Abstract:**This article deals with the sources of Yishaq Abravanel's first philosophical work, the Surothayesodot (The Forms of the Elements), in order to examine the counterinfluences exerted by Arabic and Jewish philosophy on Abravanel's thought. After a summary of the works which Abravanel mentioned, the author's analysis returns to the standpoint of Abravanel's philosophical sources. The present study, representing a historico-philosophical approach to the topic, attempts to throw light on this less studied aspect of Abravanel's literary work.

### 81 Giuseppe Veltri, *La dimensione politico filosofica dei caeremonialia hebraeorum: Baruk Spinoza e Simone Luzzatto.*

**Abstract:**"The political-philosophical value of the CaeremonialiaHebraeorum in Spinoza and Simone Luzzatto". The article deals with Spinoza's concept of ceremonies in his Tractatus theologicus-politicus as a temporary laws and precepts for the Jews in the time of the Temple. The author claims that a source of Spinoza's text and polemical attack against the "rites and ceremonies of the Jews" is Luther's commentary to Paul's letter to the Galatians. Spinoza was probably also reading the "Discourse" of Simone Luzzatto, who, on the contrary, claimed that what God had transmitted to Jews as law cannot be temporary; it is an eternal commitment to his people as a task to be fulfilled.

### 91 Oliver Leaman, *The Role of Silence in Jewish Philosophy.*

**Abstract:**Silence seems a peculiar feature of the Jewish conception of God. Hegel criticised the excessive distance of this silent God from the needs and the desires of humanity, praising Christianity for having bridged the abyss separating immanence and transcendence with the figure of the divine/human mediator. The silence of God, on the other hand, seems to preserve divinity from banalization and blasphemous instrumentalization of God for earthly, too human, ends. Maimonides' idea of a cultic evolution towards perfect silence urges a positive view of silence as a means towards the practical realization of monotheism.

**97 Roberto Gatti, *Il pensiero ebraico di Gersonide.***

**Abstract:**In order to determine Gersonides's position within the history of Medieval Jewish thought (i.e., his precise stance towards the most authoritative figures of Jewish philosophy during the 14th century, Maimonides and Averroes), the aim of this paper is to look at his thought from the notion of «paradigm» of T. Kuhn's philosophy of science. The focus is on Gersonides as a philosopher-scientist dealing with such traditional problems as the physical infinity and the movement of the sub-lunar elements. On the whole, Gersonides's thought may be interpreted as a movement of going to and fro between Maimonides (conceived of as a precise model of Jewish exegetical and esoteric philosophy of religion) and Averroes (as a model of pure theoretical research, apart from any apologetic consideration). Throughout the article, many samples of this going to and fro are given, drawing also from manuscript material.

**111 Irene Kajon, *Al di là di teismo e ateismo: gli attributi di azione nella filosofia ebraica.***

**Abstract:**This article deals with the problem of God's attributes in Yehudah ha-Lewi's Kuzari, Maimonides' Guide of the Perplexed, and Hermann Cohen's Religion of Reason out of the Sources of Judaism. It discovers a common line of thought: while man cannot give God essential attributes because they deny divine unity, or attributes which express God's relation with the world because they deny divine infinity, he can give God the attributes of action, i.e. moral attributes. These are the thirteen middot perceived by Moses after God's passage (Ex. 34) according to the Rabbinical exegesis. The article shows how the Jewish philosophical doctrine concerning the attributes of action could offer – beyond the traditional and still actual conflict between theism and atheism – a third way which is similar to the way followed by Kant when emphasising the primacy of practical reason.

**121 Orietta Ombrosi, *“Šem abiterà nelle tende di Yafet”:* un approccio per comprendere la filosofia ebraica.**

**Abstract:**Starting with a commentary on Gen. 9,27 on the footsteps of Levinas' famous interpretation, the author reflects once again on the problematic status of Jewish Philosophy. The four cardinal points of this inquiry are: 1. the confrontation between “Jewish philosophy” and the Jewish religion that is with the specific weight given to Revelation in this religious tradition; 2. between “Jewish philosophy” and “Jewish thought” (e.g. Kabbalah); 3. its relationship towards the universalistic claims of general philosophy; 4. the place of a “Jewish philosophy” within the general history of philosophy. The article suggests a peculiar or even essential aspect of “Jewish philosophy” as thinking about hospitality, translation and temptation.

**II. Sezione – Relazioni a tema libero.**

**131 Lucio Troiani, *Sulla tradizione del tempio di Leontopoli.***

**Abstract:**The sources relating about the building of a Jewish Temple in the Egyptian town of Leontopolis, mainly based on Josephus' contradictory reports, do not allow a consistent judgement of the significance and of the historical framework in which this episode took place. However, the article suggests an interpretation of the data, locating the project to a peculiar period of time and to a unique political constellation, the temporary prevailing of a philo-egyptian, that is pro-Ptolemaic faction within the Maccabees. The sudden changes in the political arena, due to the key role assumed by the Romans and the revilement of the Seleucids attitude towards the insurgent Maccabees, made the temple of Leontopolis appear quickly outdated and even less than transparent to historical interpretation.

**135 Gabriele Mancuso, *La scienza astrologica nel mondo ebraico. Dalla Baraita di Šemu'el agli Alchandreana (ca. X-XI secolo)***

**Abstract:**The relationships between the Jewish communities of southern Italy and their towering intellectuals on the one hand, and the Mediterranean world in the 10th X century are still awaiting a work of synthesis and a general clarification. A case in point is the *Sefer Hakmoni* by Šabbetai Donnolo. The article compares selected passages concerning classical astrological problems such as the “Thema mundi” and the two Dragons with the traditions attested in the collection of astrological texts translated into Latin and bearing the title of *Alchandreana*. The striking similarities point to a mutual relationships worth deepening in further studies.

#### 143 Cecilia Tasca, *Conversos in sardegna fra la fine del Quattrocento e i primi anni del Cinquecento*.

**Abstract:**This essay deals with the conversos presence in Kingdom of Sardinia, a subject based on unpublished documents located in some Italian and foreign archives found during a research on Sardinian Jews in 15th century, and up to present not studied before. Several documents give evidence that some conversos lived in Cagliari and Alghero since 1432, yet sixty years before the expulsion of 1492.

#### 153 Evelyn Cohen, *Illustrating the Bible in Fifteenth-Century Italy: Scenes from a Hebrew Manuscript*.

**Abstract:**Over fifty biblical illustrations appear in a copy of Abraham ibn ‘Ezra’s commentary on the Pentateuch that was written for Isaac da Pisa in 1432. These sepia drawings often are unique. Dramatic scenes that were commonly portrayed in the Renaissance are not present. Instead, the artist usually depicted something that is mentioned at the beginning of the pericope, even if it is devoid of dramatic content. The resulting pictorial cycle includes representations that are not known from other sources. Perhaps the most striking aspect of this work is that it contains depictions of God in the form of a man, images that previously were believed to have been eschewed in art created for Jews in fifteenth-century Italy.

#### 159 Maria Luisa Crosina, *I Mandruzzo e gli ebrei*.

**Abstract:**The article deals with the presence, the cultural activities and the social stand of the Jews in the town of Riva di Trento under the dynasty of bishops-princes Madruzzo. From the evidence of the documents it is evident that the Jews enjoyed a comparatively tolerant atmosphere due to the protection of the Madruzzos. Their destiny was different from that of the majority of the Jews in northern Italy during the Catholic Reformation and allowed a rich cultural activity, as symbolized by the printing press of Jacob Marcaria.

#### 169 Angela Scandaliato, *Gli ebrei nel commercio siciliano del grano nel XV secolo..*

**Abstract:**The wheat market has been central for many centuries of Sicilian history. Its structure and profile is studied here for the 15th century with particular attention to the role of the Jews in this vital economical segment. The study considers the Jewish involvement in the wheat market on the whole island, but special importance is given to the stocking facilities in Sciacca and in the southern coast. The Jews were not, as a general rule, active in the production, but rather in the flourishing trade, especially towards foreign countries, northern Africa and the East. They come to the fore as linguistic intermediaries, a function in which they could take advantage of their knowledge of Arabic, as commissioners (intermediating large amounts of the commodity) and they appear in many joint ventures with Christian partners. This macrocosm allows to gaze into the social and economic structure of Jewish life on the island before the expulsion.

#### 179 Alessia Antiga, *Gli “Annali tipografici dei Soncino” nel carteggio di Giacomo Manzoni*.

**Abstract:**Giacomo Manzoni (1816-1889), bibliophile and bibliographer from Lugo in Romagna, composed an important work about Soncino’s activity: *Gli Annali tipografici dei Soncino*, published in Bologna between 1883-1886 by Gaetano Romagnoli and unfortunately left unfinished. The Soncino printers represented milestone in the Sixteenth Century’s editorial world, especially Gershom, the greatest figure of the family, who published in Jewish, Italian, Latin and Ancient Greek. The essay analyses the most

remarkable moments during the composition of the *Annali* by Giacomo Manzoni, mainly considering the exchange of letters between this last and many eminent scholars.

**199 Gabriele Fabbrici, *Il ghetto di Reggio Emilia: urbanistica e società*.**

**Abstract:**The Jews of Reggio Emilia lived long without a ghetto, but then, in the second half of the XVII century, the authorities, complying with the general policies of the other Italian states and with the directives of the Roman Catholic Church, did enclose them in a central quarter of the town. The author describes the urban and social features of this institution and depicts from several documents the life of the Jews in the modern period, trying to reconstruct the social and demographic structure of their communal life.

**207 Alberto Castaldini, *Il ghetto di verona: crocevia dell'ebraismo europeo nel secolo XVII*.**

**Abstract:**The study analyzes the social and cultural dynamics within the ghetto in Verona, which has been founded in 1599. After the initial Aškenazi presence, the gradual establishment of the Jewish community in the city was enriched during the XVII century of a significant demographic group of Sephardim, coming from eastern and western regions of the Mediterranean world. Thanks to Verona's central geographical collocation in the northern part of the Italian peninsula, this gave origin to cultural exchanges between the ghetto of Verona on the one hand and Venice, Lombardy and Northern Europe and the communities of the entire European continent.

**217 Silvia Haia Antonucci, *Il riordino del Fondo Scuola Tempio conservato presso l'Archivio Storico della Comunità Ebraica di Roma*.**

**Abstract:**One of the most important group of documents, in the Historical Archives of the Jewish Community of Rome (ASCER), concerns the activities of the Scuola (Synagogue) Tempio, which gathered the Jews of the Roman rite, the most ancient one among the five rites of the Ghetto period (ScuolaCastigliana, and Catalana: Spanish rite; ScuolaTempio, Nuova and probably Siciliana: Italian rite). The documentation of the ScuolaTempio mostly concerns the administration, the accounting, and the religious activities. This is very interesting because it gives the chance to learn something about the cultural and religious life of the Jewish Community of Rome in a very long period, from the second half of 1500 to the end of 1800. It is important to remember the fact that the documentation of the Archives, the books of the Library of the Jewish Community of Rome, and the furniture of the five Scuole preserved and exposed at the Jewish Museum of Rome, show many interesting aspects of the history of the Jewish Community of Rome, the most ancient in Europe.

**245 Sara Ferrari, *Quando la parola si fa corpo, ovvero le "Lezioni di ebraico" di Hezy Leskly*.**

**Abstract:**The present study is focused on HezyLeskly, one of the most interesting voices of Israeli poetry in the last years. Among the complexity of his work, the concept of "word" and the role of poetry are particularly examined. The starting point is represented by the cycle Ši'ur'ivrit, but the examination is soon extended to other poems like Širah, which resumes Leskly's view about the significance of poetry, and Šalošsibbot, from his last book Sotimyeqarim. The author's analysis is intended to show that these poems are the essential sources to comprehend the whole Leskly's aesthetics and work.

**251 Lara Guglielmo, *Manuscripts, editions and translations of the Damascus Document from 1896 to 2007. Towards a (Re-)edition of 4Q266*.**

**Abstract:**In this paper the author produces a history of the transmission of so called “Damascus Document” according to what is currently known from its ancient and medieval manuscripts and from their contemporary printed editions, of which a review is presented from 1896 to 2007. As a result of this investigation, clearly appears the importance of re-editing the most ancient and best preserved witness of the rule, 4Q266, collating its fragmentary text with the medieval copies, on the basis of the physical characteristics of the ancient scroll.

## **ALTRI STUDI**

### **281 Mauro Perani, *Addendum ai cimiteri ebraici di Mantova e Rivarolo Mantovano con una nota sull’epitaffio del Museo Ebraico di Bologna.***

**Abstract:**In this article the author presents an addendum to the recently published book on the Jewish cemeteries of Mantua and its surrounds, adding some new discoveries of two Jewish tombstones which belonged to the ancient cemetery seated in the Gradaro area and other four to that of RivaroloMantovano recently discovered by ErmannoFinzi. After presenting also a folio from an early Biblical Hebrew manuscript produced in the 11th century, containing a part of Qohelet, and reused to bind a manuscript in the Municipal Library of Mantua, the article deals also with another unfinished tombstone in which the family name of the Jew was cancelled, now kept in the Jewish Museum of Bologna. The author identifies the place of origin of this Jew who went to Bologna from Trancoso (Portugal), suggesting that he or converted to Christianity or was expelled from Bologna in 1569.

### **301 Elga Disperdi, *Una rara edizione ebraico-italiana dei Mišle Hakamim stampata a Mantova nel 1592.***

**Abstract:**In 1592 the typographerYishaqNorzi printed in Mantua a bilingualHebrew-Italian edition of Mišlehakamim by Yehudah ben Šelomoh Al-Harizi, where the Hebrew text had been completed with an Italian translation by Simon Massarani whose title is Motti di diversi saggi tradotti di lingua hebraica in volgare in versi sciolti. The Author examines the copy of this rare edition of the 16th century kept in the Teresiana Library in Mantua. The text of the Motti, transmits a modified version of Tahkemoni’s XLIV maqama, that seems to go up to a 1566 homonym edition, printed in Venice by Giorgio de’ Cavalli. But no copy of this book has survived.

### **311 Maria Teresa Ortega-Monasterio – F. Javier del Barco del Barco, *Hebrew Manuscripts in Spanish Collections: A new Catalogue.***

**Abstract:**The authors present the publication of the comprehensive catalogue of the Hebrew manuscripts held in libraries of the Spanish capital. The article details interesting statistical facts, such as the type of script of the majority of the manuscripts which is, not surprisingly, Sefardic. The most important result of this important work, beside the enormous increment of information about the single artefacts and the collections, is the possibility of focusing in particular on the personality of the principal protagonists, who collected the books especially for philological reasons, such as the Biblia Poliglotta Complutensis and the Biblia Regia. Figures of European stature such as Alfonso de Zamora, Benito Arias Montano and Cardinal Zelada are briefly sketched as having been instrumental in the history of the collections after the expulsion of the Jews from Spain.

### **331 Judith Kogel, *Le‘azim in an anonymous comment of the 13th century.***

**Abstract:** This article deals with the Ms. Add. 18, 686 of the British library, containing an anonymous and incomplete commentary on Joshua, Judges, Samuel and Kings described by George Margoliouth in 1905 but never completely studied. It was probably written in Provence during the early 13th century, although the unicum in London may be a 14th century copy. The author identifies in it the features of Provençal exegesis, whose most prominent exponent was David Qimhi. The inquiry is carried out regarding the structure of the commentary and its use of Targum and le‘azim. The exegetical preoccupations of its author resemble those of the Provençal school, namely the objective of demonstrating the logic of the text, and an interest in chronology. The role of Midrash in

its exegesis and the grammatical terminology characteristic of this commentary are not treated, because both merit a separate study. It is very likely that this commentary was written by Joseph Seniri, son of the poet Isaac Seniri, grandson of Judah ben Nathanel, in the town of Beaucaire in Provence.

**339 Elisa Tizzoni, *La presenza ebraica a Sarzana nei secoli XV-XVII.***

**Abstract:** This article deals with the presence of Jews in the historical Italian region called “Lunigiana”, which lies among Tuscany, Liguria and Emilia, where Jews are documented since the age of pope Gregorius Magnus. The aim of this study is to focus on the Jews community and the loan bank of Sarzana, supposed to be the “capital” of Lunigiana, collecting and analysing records coming from the local archives. The period covered by this research dates from the XV to the XVIII century.

**349 Claudia Sojer, *Talmudic Fragments in the Library of the Premonstratensian Convent Wilten in Innsbruck.***

**Abstract:** The article presents the analysis of three trimmed parchment folia, originally part of a ternion, of Babylonian Talmud, written in Aškenazic script and dated between 13th-14th century. The fragments contain Talmud Bavli, Nedarim, 38v-40v; 50v-55r. The nucleus of this contribution aims to enrich the description (G. KOMPATSCHER, *Die Handschriften der WiltenerStiftsbibliothek. Altbestand, StiftWilten, Innsbruck, 1995, pp. 14-15*) of the Hebrew fragments inserted as Guard leaves in the Latin codex (act. seg. Bibliotheca Wiltinensis 32 03 18) kept in the Handwriting section of the Historical Library of the Premonstratensian Convent Wilten in Innsbruck. The author wishes to place the collected information and here published facts at Austrian research team’s disposal straight because the Hebrew fragments of Wiltenaren’t yet integrated directly in Genizah Austria online because of the on-going revising project of the Wilten catalogue.

**355 Saverio Campanini, *Parva Scholemiana III. Rassegna Bibliografica.***

**Abstract:** The article, belonging to a bibliographic series, surveys new items of the bibliography of the works of Gershom Scholem or somehow related to him. A fac-simile and an edition of the address book which belonged to Hannah Arendt, together with a German edition of the letters by Jacob Taubes to Scholem are critically examined. The recent publication in German of the correspondence between Hans Blumenberg and Carl Schmitt prompts a marginal remark about the role played indirectly by Gershom Scholem in this central philosophical, theological and political confrontation. A separated paragraph is dedicated to the correct dating of a dialogue with Israeli educators held by in Hebrew Scholem in the Sixties now available in Italian translation. Its intrinsic value and importance for the present debate over religion and politics are appreciated while at the same time, its usage as a propagandistic device suggests a unique feature of the Zionistic enterprise. French and American translations of Scholem’s youth diaries are critically examined. New items concerning the much debated controversy over Arendt’s book *Eichmann in Jerusalem* and the exchange of letters with Scholem ensuing that debate are listed and briefly commented upon. The edition of the correspondence between Leo Strauss and Gershom Scholem is reviewed on the occasion of the publication of a French commented translation. The linguistic peculiarity of this exchange allows a qualified look onto the complex world of these leading personalities on the philosophical and historical stage of their era.

## **BREVI NOTE**

**379 Amira Meir, *Tamar: un’eroina per caso o una femminista ante litteram?***

## **LIBRI E PROBLEMI**

385 Mauro Perani, *Alla ricerca del Miqweh perduto di Palermo. Come trasformare un'ipotesi in una scoperta.*

397 Saverio Campanini, *A proposito di un carteggio recente fra Morton Smith e Gershom Scholem. Saggio bibliografico.*

#### INFORMAZIONI SCIENTIFICHE

408 Viviana Mulè, *Il II° Convegno Internazionale su Flavio Mitridate mediatore fra culture, Caltabellotta 30 giugno – 1 luglio 2008.*

415 RECENSIONI E TAVOLE A COLORI

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3 ATTI DEL XX CONVEGNO INTERNAZIONALE DELL' AISG, *L'analisi dei testi ebraici. Metodi e problemi fra tradizione e innovazione, Ravenna 11-13 settembre 2006.*

5 Michael Segal, *The text of the Hebrew Bible in Light of the Dead Sea Scrolls.*

**Abstract:** This article examines the contribution of the Dead Sea Scrolls towards understanding the nature of the biblical text in the Second Temple period. The approximately two hundred biblical scrolls from Qumran provide evidence of the variety and fluidity of the text in this early period. Prior to the Dead Sea discoveries, three primary witnesses of the Pentateuch (Masoretic Text, Samaritan Pentateuch, reconstructed Hebrew Vorlage of the Septuagint), and two for the rest of the Bible (MT, Septuagint), were available to scholars. The scrolls from the Judean Desert thus have greatly increased the evidence at our disposal. The primary focus of this article is on the categorization of the scrolls suggested by Emanuel Tov, in his *Textual Criticism of the Hebrew Bible* (2nd ed.; 2001), into five groups: texts copied using the “Qumran” scribal practice; proto-Masoretic; pre-Samaritan; texts similar to the reconstructed Vorlage of the Septuagint; and “non-aligned” texts. It is suggested here that this division is problematic because: (1) Scribal practices cannot be used to determine textual affiliation. The same scribe can copy two textually distinct scrolls, yet this does not transform them into a textual family. Thus, the first category of texts above should not be used. (2) Manuscripts can only be grouped together according to secondary readings, especially regarding content. Therefore, most of the proto-Masoretic texts, and the few examples of texts similar to the Vorlage of the LXX, cannot be combined on textual grounds. (3) The scrolls from the Second Temple period should not be viewed through the prism of the rabbinic and medieval evidence, but rather, only the early evidence should be considered. Thus the grouping of all proto-MT texts together reflects a later collection of presumably textually independent

versions of each book. In addition, the comparison of the Qumran proto-MT texts to the medieval MT may lead to a skewed picture of the internal relationship between the early texts. (4) Pre-Samaritan texts of the Torah do indeed form a textual family since they all share unique secondary readings related to content. Those changes, often labelled “harmonistic,” are analyzed here extensively, leading to the conclusion that this description is misplaced. In light of the problems of this categorization, it is suggested that the Dead Sea biblical texts need to be reassessed, independent of the later evidence, in order to determine the textual affiliations between them.

#### **21 Saverio Campanini, *Problemi metodologici e testuali nell’edizione del Sefer ha-Bahir*.**

**Abstract:** A methodological survey about the evolution of textual criticism in general and within Jewish studies in particular is followed by the concrete study of textual variants in the Bahir and in its Humanistic Latin translation made by Flavius Mithridates for Giovanni Pico della Mirandola, recently edited along with the Hebrew text. The peculiar perspective of textual criticism, the search for the “original” of a given textual tradition is here reversed to give way to a broader appreciation of some dialectical tensions which are implicit in any reconstruction of documents of the past: not only analogy versus anomaly, or *lectio difficilior* versus *usus scribendi*, but also tradition as opposed to reception (here declined as peculiar variants of the dialectics between masoret and qabbalah). The comparison between “kabbalistic” and “philological” models reveal striking similarities between Paul Maas and Gershom Scholem’s reflections on the nature and epistemological limits of philological knowledge. Even the remote, and apparently extravagant, history of a Jewish mystical text in its Christian avatar is shown to be a case in point.

#### **45 Mauro Zonta, *Traduzioni testuali nella filosofia ebraica medievale. Recenti scoperte e problem aperti*.**

**Abstract:** The textual tradition in medieval Jewish philosophy concerns texts written in Judaeo-Arabic and Hebrew, and focus on four aspects: the manuscript tradition of the original versions of the relevant texts; the role played by medieval Hebrew and Latin translations of those texts; the case of the so-called “author’s variants”; and the identification of ancient Greek, medieval Arabo-Islamic, and Latin Scholastic sources. In this article, the author tries to give, in a summarized way, some short examples of this textual tradition, referring to some specific cases: Dawud al-Muqammaz, Ya’qub al-Qirqisani, Isaac Israeli, Shelomoh Ibn Gabirol, Bahya Ibn Paquda, Abraham Ibn Daud, Abraham bar Hiyya, Levi ben Gershom (Gersonides).

#### **51 Marco Di Giulio, *Pragmatics as a Theoretical Framework for Interpreting Ancient Hebrew Texts: An Appraisal*.**

**Abstract:** A substantial change of perspective occurred with the introduction of pragmatics into the study of Biblical Hebrew, since this linguistic methodology allowed the narrative aspects of the text to be integrated into linguistic analysis. The main focus in pragmatic research soon became the interplay of verbal aspect, tense, and mood. The methodologies most commonly used by scholars of Biblical Hebrew led to a better understanding of the way the verbal system enables the narrative to unfold. The actional dimension proper of the biblical text is investigated by using the tools of speech act analysis and dialogue analysis. Central issues in pragmatic research on Biblical Hebrew are discourse markers, performativity and information structure.

#### **63 Moshe Bar-Asher, *Mishnaic Hebrew and Biblical Hebrew*.**

**Abstract:** There are three necessary aspects in the study of Mishnaic Hebrew grammar. 1. The dependence of the Mishnaic grammar on biblical grammar. 2. The elements both grammars have in common. 3. The differences between the two grammars. I intend to exemplify these three aspects by attending to a segment of the grammar of Mishnaic Hebrew that has been little studied: the morphology of the noun, and above all, the nominal patterns (=mishqalim)

#### **73 Michael Ryzhik, *La Mishnah nell’edizione di Livorno e le tradizioni popolari della lingua della Mishnah degli ebrei d’Italia*.**

**Abstract:**The language of the Mishna according to the Livorno edition is analyzed in comparison to the popular language traditions of Italian Jewry and to the Mishna manuscripts of Italian origin. The Livorno Mishnah language shows great affinity with the tradition included in the Mishna manuscript Paris 328-329, and some affinity with other manuscripts from Italy.

### **83 Yohanan Breuer, *Innovations in the Hebrew of the Amoraic Period.***

**Abstract:**This paper describes lexical Hebrew items that were innovated during the Amoraic period. Besides presenting typical Amoraic innovations, it deals with the border between the periods. There is not always a clear distinction between periods, so a feature typical of the Amoraic period may already appear in the Tannaitic period, and a feature typical of the Geonic period may already appear in the Amoraic period. Some of the innovations establish internal linguistic differences between various compositions of the same period, a phenomenon that may have implications for dating compositions of the Talmudic period as well.

### **89 Giancarlo Lacerenza, *Struttura letteraria e dinamiche compositive nel Sefermassa'ot di Binyamin da Tudela.***

**Abstract:**Benjamin of Tudela's Book of Travels (Sefermassa'ot) is usually considered by the historians of the Middle Ages as the unitary work of a single author: a merchant-traveller who wrote his travelogue – maybe embellished by an anonymous redactor – after a long journey made in the middle of the twelfth century. A careful analysis of the booklet reveals, however, redactional strategies and varieties of sources underlying the textus receptus, which, despite the common opinion, is not at all wellpreserved and still awaits a thorough study of its language and contents. In this paper the Sefermassa'ot is considered in its guise as a literary work, attempting to make some distinctions between the literary shape of its fictional and non-fictional sections. Also indicated are the textual changes in contents and even in style according to the different macro-areas discussed by Benjamin. Some repetitions and common patterns of quotation – for instance, in those sections containing the few legendary subjects included in the text – would indicate, among other indicators, that the Book of Travels is the opus of a learned redactor, still to be identified, who had at his disposal Hebrew, Arabic, and Latin sources.

### **99 Fabrizio Lelli, *Influenze italiane sulla poesia liturgica corfiota.***

**Abstract:**Sefer yas'ir Mos'eh (The book of "Moses sang") is the first terzina liturgical hymn ever composed by a non-Italian-born Jewish poet. It was authored by Mos'eh [ha-]Kohen, a Corfiote who probably lived during the second half of the sixteenth century and who was active in Venice. In this article the major features of Moses Kohen's poem, which was composed for the S'abbatzakor liturgy according to the Corfiote rite, is analyzed against the background of Hebrew and Italian literary texts produced in Northern Italy during the Renaissance. The Hebrew text of the 40 first strophes of the hymn is edited here, along with an Italian annotated version.

### **115 Michela Andreatta, *Aspetti della produzione poetica di Hananyah Elyaqim Rieti.***

**Abstract:**This article surveys the production of liturgical poetry by Hanania Eliakim Rieti, a banker and rabbi in Mantua and in its outskirts, between the end of the sixteenth and the beginning of the seventeenth century. The content and stylistic features of his poetry are examined according to Rieti's main collection, which is extant in the manuscript Sefer Minhat Hananyah, and in light of the spread of devotional poetry characteristic of the period. In the Appendix, the Hebrew text of a piyut for the Eve of the Day of Atonement and its Italian translation have been provided.

### **129 Natascia Danieli, *Il Dramma La-yes'arimtehillahdi MošehHayyim Luzzatto: pluralità di letture.***

**Abstract:**The last drama composed by Moses Hayyim Luzzatto, titled La-yes'arimtehillah, is an allegorical drama in three acts. It is influenced both by the Italian drama of Arcadia and by Jewish sources. It is possible to interpret it according to an autobiographical reading or innovative aspects, like the descriptions of nature and the enormous importance attributed by the author to the secular sciences. Everything is presented primarily in the monologues of allegorical characters but also in their dialogues. Each character

uses a personal language and expressions that correspond to his particular temperament, because Luzzatto emphasized important features by means of the words used by the allegorical figures.

**139 Elisa Carandina, *L'effatezza di Dolly nel romanzo Dolly City di Orly Castel-Bloom: una prospettiva critica.***

**Abstract:**This article deals with the cruelty of Dolly, the protagonist of Orly Castel-Bloom's novel *Dolly City*, from a post-modern perspective. The author's analysis seeks to understand if the reaction elicited in the reader to this cruelty can be interpreted as part of the ethical aspect of the text. The more general problem is to understand if in a post-modern text it is possible to evoke an ethical dimension, and if so in what sense this is possible.

**151 RELAZIONI A TEMA LIBERO**

**153 Andreina Contessa, *La rappresentazione dell'arca dell'alleanza nei manoscritti ebraici e cristiani della Spagna medievale.***

**Abstract:**The representation of the Ark of the Covenant in Sephardic Bible illustrations is linked to an ancient tradition of depicting the Temple implements in Jewish art. Nevertheless, the image of the Ark in thirteenth- to fifteenth-century Sephardic Bibles represents a renewed visual interpretation of this ancient motif. An early feature of the Ark of the Covenant was a gabled (or rounded) wooden box on feet that was found in Jewish funerary art and in pavement mosaics between the fourth and seventh centuries. This motif was abandoned by medieval Jewish manuscript illuminators, who preferred representations of the Tablets of the Law within a transparent ark and depictions of the Temple implements without an architectural frame. The gabled version of the Ark of the Covenant, which was assimilated to the *aron ha-kodesh* (the cabinet in the synagogue in which the Torah scrolls have been kept since early times), survived in ancient Latin illustrated Bibles that were produced in Castile between the ninth and thirteenth centuries. This particular shape was also used to represent another sacred receptacle, the ark of Noah, in Latin codices that were produced in Catalonia and Spain during the tenth and eleventh centuries. The visual link between the two objects shows the interrelation between these sacred vessels, which is attested to in early Jewish sources.

**161 Silvi a Di Donato, *La Iggeretha-petirah: alcune considerazioni sulla tradizione ebraica della Risala al-wada' di Avempace.***

**Abstract:**The nucleus of this contribution is the analysis of the entire textual tradition concerning the *Iggeret ha-Petirah* (the Hebrew translation of Avempace's *Risala al-wada'*), the direct and the indirect one, from an historical and philological point of view. The supplementary comparison with the original Arabic text will point out the specific characters of the translation (quality, method, usus of the translator) and also its fundamental importance as indirect tradition for the critical analysis of the Arabic text itself, that is incomplete.

**177 Mariuccia Krassner, *Aspetti politici e rapporti istituzionali comuni tra le comunità ebraiche sarde e quelle siciliane nei secoli XIV e XV: la politica di Martino l'Umano (1396-1410).***

**Abstract:**This paper presents a comparison between the Jewish communities of Sardinia and of Sicily at the end of fourteenth century. The comparison indicates the same political project, from which it is noticeable that above all what appears to be the most decisive political action taken by King Martin "the Human" is the changing and modification of the election system in the Jewish communities in Sicily. In 1399 he adopted the same election system that Peter IV imposed on the Jewish community of Cagliari in 1369, based on the participation of all the economic groups in the community decisions. At the same time the appointment of magister Bonjusas Bondavin in Sardinia and magister Iosef Abenafia in Sicily as judge – dayyan, dayyankelali – must be understood

as a part of King Martin's comprehensive political vision, and the already existing tradition and typical collaboration between the courts of Spain and Portugal and the Jewish communities. Following the tragic events that had damaged the Jewish communities in the Iberian regions (1390-1), King Martin tried to reinforce his royal authority against religious fanaticism. In order to carry out this project he decided to make the Jewish communities' electoral system on both islands similar and more democratic in nature. He also gave the judges – dayyanim – the duty of checking, examining, and helping the religious life in all communities, as well as acting as their representatives in the royal court.

### **187 Aleida Paudice, *Capsali's Seder Eliyahu Zuta: A Messianic Work.***

**Abstract:** This paper focuses on the role of messianism in Elia Capsali's Seder Eliyahu Zuta (1523). By referring to Capsali's text the paper shows how Capsali's work is messianic and how it is also part of a messianic environment. Elia Capsali (1483 - ca. 1555) was a Jewish historian who lived in Crete, which during the 16th century was under Venetian rule and was a meeting place of different cultures for its being poised between the East, with the Venetian colonies of the Eastern Mediterranean and the Ottoman Empire on one side, and the West, the Latin world of Italy and the Western Mediterranean powers like France and Spain on the other side. Capsali's account of Ottoman history is based on the following events which have great messianic significance in his conception of history: the fall of Constantinople by Mehmed II of 1453, the conquest of Egypt and Palestine by Selim I of 1517 and the fall of Rhodes by Süleyman I of 1522. The Ottoman Sultans are described as messianic figures by Capsali who sees the expansion of the Ottoman Empire as the sign of the imminent defeat of Christianity and of the advent of the Messiah.

### **195 Elia Boccara, *Una famiglia di mercanti ebrei italo-iberici in Tunisia nella seconda metà del XVII secolo: i Lombroso.***

**Abstract:** From the middle of the 16th century many crypto-Jews moved from Portugal to Venice, where they openly reverted to Judaism. During the second half of the 17th century, some of these New Jews, members of the Lombroso [Lumbroso] family, moved to Tunis, where they played a very important part in the economic development of the town and in the creation of an independent Portuguese Jewish Community.

### **211 Roberta Tonnarelli, *Le confraternite ebraiche anconetane (secc. XVII-XX): un inedito caso di filantropia italiana.***

**Abstract:** This article focuses on the confraternities that used to enliven the ghetto of Ancona. Members of the Jewish community played an important role as moneylenders, and the Church tolerated their presence until the middle of the sixteenth century. Despite the paucity of documents – due to the fact that the main part of the archive was moved to Israel in 1948 – this research argues that there was a great liveliness in the philanthropic activities, especially during the eighteenth and nineteenth centuries, when the situation of extreme poverty in the ghetto necessitated the increase of charitable associations. At the end of the eighteenth century, there were five confraternities in the town: Marpe` Lanafesc, Tifered Bakurim, Biquir Holim, Malbis Arumim, and Gemilut Hassadim. There is no mention of their founding, but they are most probably quite old, as reported in their set of laws, which is said not to be the first one, being the former most ancient. However, confraternities have been present in the territory for many centuries.

### **221 ATTI DEL COLLOQUIO INTERNAZIONALE: Gli ebrei a Imola nelle fonti ebraiche, Imola 12 novembre 2006.**

### **223 Andrea Yaakov Lattes, *Il fantastico e l'immaginario nella Šalšelet ha-qabbalah di Ghedaliah Ibn Yahia.***

**Abstract:** This paper analyses some "fantastic" features contained in Ibn Yachia's work: Shalšelet ha-Kabbalah. Since the purpose of this book was to summarize the knowledge of its time, it reflects the scientific and religious beliefs of the author's contemporaries.

This knowledge was not supported by empiric experience, but was in many cases the result of fantasy. For these reasons, this book is a very good example of ancient medieval thought and modern conceptions combined together.

### 229 Yosef Adichai Cohen, *Notizie rabbiniche sugli ebrei a Imola nel Tardo Medioevo.*

**Abstract:** This article sheds light on various aspects of the lives of the Jews of Imola in the first half of the sixteenth century, based on information gleaned from contemporary rabbinical sources. A careful study of the sources reveals that many of the disputes that arose among the local Jewish townspeople required resolutions from some of the most brilliant rabbinical minds of the generation. These included Rabbi Azriel Diena and Rabbi Moshe Novere, and most particularly, Rabbi Avraham Cohen of nearby Bologna, who was involved in almost every dispute that arose in the town. These matters revolved primarily around disputes relating to the flourishing banking industry of Jewish Imola, the reverberations of which could still be seen in the rabbinical novellae well into the seventeenth century, as well as disputes connected to the personal lives of sixteenth-century Imolan Jewry. Despite this, an investigation of the rabbinical sources, including what is known to us through archival documents from Imola, reveals that beside the famous Ibn Yahia dynasty, there resided in Imola at that time other local rabbis of stature, such as Rabbi David Yechiel – apparently, Rabbi David ben Angelo of Tossignano – as well as the brothers Rabbi Moshe and Rabbi Aharon Finzi of Reggio.

## 241 ALTRI STUDI

### 243 Mauro Perani e Claudia Colletta, *L'epitaffio di Daniel Ben Šelomoh del Monte (m. 1480) da Fermo.*

**Abstract:** In this article the authors publish the epitaph of Daniel ben Solomon Del Monte, a leader and a leading physician of the Jewish Community in Fermo during the second half of the 15th century. Claudia Colletta gives some essential information about the history of the Jews in Fermo in the 14th and 15th centuries. Mauro Perani publishes the Hebrew text of the epitaph with an Italian translation.

### 251 Mauro Perani, *Ancora sul manoscritto Mosca, Guenzburg 786, copiato da Osea Finzi a Crevalcore nel 1505.*

**Abstract:** In a previous paper the author presented the three extant Hebrew manuscripts copied in Semah Lev Boloniese, which is the town of Crevalcore, located in the Province of Bologna. The manuscripts are: Oxford, Bodleian Library, Ms. Opp. 598; Vienna, National Library, Cod. Hebr. 189; and a third manuscript in Moscow, Russian State Library, Guenzburg 786. While in the two first manuscripts the colophon is easily read, that of the manuscript in Moscow is partially illegible in the photocopy printed from the microfilm. A careful examination of the original *de visu* carried out by the author in Moscow has enabled a reading of the entire colophon, in particular the day and the month in which the copy was completed. The 350 sheets of this manuscript contain the Torah with the Targum and Haftarot. It was copied for himself by the Jewish moneylender of Crevalcore Osea Finzi on Adar 13 of the year 5265, corresponding to Monday, February 17 of the Christian year 1505. The illuminations of the incipit of the books of the Torah are reproduced in faithful colour plates.

### 257 Dario Burgaretta, *La ketubbah del fondo SS. Salvatore della Biblioteca Regionale di Messina.*

**Abstract:** This article presents a fragment of a Ketubbah, which according to palaeographers dates from the early eleventh century, and which probably was written in Sicily; today it is housed in the Regional Library of Messina. The Ketubbah was reused by Basilian Monks of Sicily as a front endpaper for a Byzantine Sticherarion of the eleventh - twelfth centuries. Neither date nor place is mentioned in the present fragment. The bridegroom is Hananel ben 'Amram, and the bride is Al-Sitt (a female Arabic name meaning literally "The Lady", used among Jews and frequently recorded both in the Cairo Genizah and in Sicilian medieval manuscripts). Among the witnesses are Eliya ben Nissim and Nissim ben rav Avraham. The Ketubbah, written in square Sephardic script and

containing a micrographic frame around the text, which unfortunately is no longer legible, is devoid of any other decoration or illumination.

**265 Carla Forti, *Una condotta di Vespasiano Gonzaga (1584) e il banco ebraico dei Forti in Sabbioneta.***

**Abstract:**Carla Forti provides the transcription of an unknown condotta issued in 1584 by Duke Vespasiano Gonzaga in favour of Abraam Forti, granting him permission to open a loan bank in Sabbioneta. The Fortis continued to run the banco for generations. The introduction follows the story of the family from 1584 to 1983, that is, until the death of the last Jewish owner of the original parchment, from which the transcription is taken.

**277 Maria Pia Balboni, *Epifania di una epigrafe: la sepoltura di Donato Donati nel cimitero ebraico di Finale Emilia.***

**Abstract:**The author recounts the history of the restoration of the Jewish cemetery of her city and of the deciphering of the inscriptions carved on the oldest tombstones, the most impressive of which has three inscriptions so damaged by time that they are largely illegible. By means of a chain of surprising coincidences, which involved a physician from Carpi from the seventeenth century and various contemporary scholars of Jewish studies, the author, despite her lack of knowledge of the Hebrew language, has identified the stone under which is buried the person who in 1600 founded the Jewish cemetery of Finale Emilia, which is considered the oldest and most impressive of the region of Emilia Romagna.

**285 Gaëlle Collin & Michael Studemund-Halévy, *Un aspect du patrimoine séfarde de Plovdiv: Lefonds de livres en judéo-espagnol de la bibliothèque Ivan Vazov.***

**Abstract:**The small, but important Ladino collection of the Municipal Library Ivan Vazov of Plovdiv (Bulgaria) lists 79 sefardic imprints from the last two centuries, all of them printed in Bulgaria and reflecting the Zionist and socialist orientation of the Bulgarian Sefardim.

**291 Saverio Campanini, *Parva Scholemiana II. Rassegna di bibliografia.***

**Abstract:**This bibliographical survey reviews some recent publications concerning Gershom Scholem in relation to Elias Canetti with detailed reference to published and unpublished letters, diaries and notes. Another topic dealt with in the survey is Scholem's mail address in Jerusalem, in connection with the publication of the address-book of Walter Benjamin during the Thirties. Finally a major change in the text of an Eranos conference on the occasion of its translation into Hebrew and its uncommented suppression leads to some considerations about Scholem and the Eranos-Circle, supplemented with the bibliography, including Italian translations, of the text of all the conferences Scholem held in Ascona. Given the psychoanalytical background of the founders of the Eranos circle and of its spiritus rector C.G. Jung, the very fact that the suppressed passage was dealing with a Chasidic anticipation of the "unconscious" theme in the 18th century seems extremely relevant and worth of a thorough discussion.

**313 RECENSIONI**

## **Volume XI 1/2 (2006)**

**3 ATTI DEL XIX CONVEGNO INTERNAZIONALE DELL' AISG, Siracusa 25-27 settembre 2005.**

## **Sezione tematica: L'ebraismo dell'Italia meridionale nel contesto mediterraneo. Nuovi contributi.**

### **5 Cesare Colafemmina, *Un medico ebreo di Oria alla corte dei Fatimidi.***

**Abstract:** Arabic sources write about Musa' b. El'azar, a Jew captured in Oria in 925. He became the official physician for the Fatimid court and a leading personality during the vicissitudes of the fourth caliph, al-Mu'izz (932-975). The Jewish sources tell an almost similar story, but here the main character is called Paltiel. The character is actually the same; Ahima'as b. Paltiel in his *Sefer Yuhasin* molded the figure with the prestigious features of those Jews who had been successful among the courts, especially the Fatimid court.

### **13 Mauro Perani e Alessandro Grazi, *La "scuola" dei copisti ebrei pugliesi (Otranto?) del secolo XI. Nuove scoperte.***

**Abstract:** This article deals with some newly found fragments from the Italian Genizah that belonged to two manuscripts copied in the last quarter of the eleventh century. They show very close similarities with the dated but not localized Ms. Vaticano, ebr. 31, copied in the year 1072-73 in southern Italy, probably in Apulia. Some scholars suggested that the copyist of the latter codex also wrote some pages of the Ms. Parma, Biblioteca Palatina, Parmense 3173 (Richler 710; De Rossi 138) containing the oldest extant handwritten copy of the Mishnah. According to the authors' palaeographical analysis, they belong to the same school of scribes and were copied in the same period but not by the same hand. Based on an examination of some Judeo-Italian glosses in a dialect of southern Italy, probably of Salento (Otranto), the Parma codex has been localized to this region and this town. We therefore now know of four manuscripts probably produced from the "Otranto scribal school" in the last decades of eleventh century. The authors' careful analysis of these manuscripts from palaeographical and codicological points of view, supports the hypothesis that they all come from the flourishing cultural milieu of the Jewish academies of eleventh-century Apulia, probably Otranto.

### **43 Shlomo Simonsohn, *Dalla Sicilia a Gerusalemme: 'aliyyah di ebrei siciliani nel Quattrocento.***

**Abstract:** The papal and royal prohibition aimed at stopping Jews from travelling to the Holy Land notwithstanding, Sicilian Jews continued to make 'aliyyah in the fifteenth century. The authorities did not interfere with this traffic, as long as only individuals were concerned. It was when large groups attempted to leave the country for Jerusalem that the king intervened. The most clamorous case occurred in Syracuse in 1455, when a large group of would-be 'olim was detained on royal orders. 'Aliyyah of individual Sicilian Jews continued after that, albeit at no more than a trickle.

### **51 Dario Burgaretta, *Il Purim di Siracusa alla luce dei testimoni manoscritti.***

**Abstract:** Based on the historical and geographical ambiguity pertaining to the Jewish feast of the "Purim of Saragosa" or "Purim of Siracusa", the present study, representing a philological rather than a historical approach to the topic, attempts to throw light on the less studied or most misinterpreted aspects of the event. Following Simonsen's thesis and a complete philological analysis regarding the name of the city theater of the events (Spanish Saragossa or Sicilian Syracuse), the study focuses on the celebration of the abovementioned Purim by the Sicilian Jews of the Greek cities of Ioannina, Arta and Salonica. Particular attention is paid to the folk poem sung in the first two communities during the feast, which appears to be composed in the local dialect, but written in Hebrew characters. It is transcribed in Greek and translated into Italian for the first time by the author. A specific part of the work is dedicated to the main characters of the Megillah. To conclude a fully documented analysis, the entire manuscript of the "Megillat Saragusanos" is quoted and translated into Italian by the author, accompanied by a comprehensive analysis, including a wide variety of linguistic, philological, historical, and anthropological notes. The study is based on microfilmed manuscripts of the Megillah that are kept at the Hebrew University of Jerusalem.

81 **Angela Scandaliato**, *Due illustri medici ebrei nella Sicilia del sec. XV.*

**Abstract:** Benedetto de Malta and Lazzaro Sacerdote were famous fifteenth-century physicians and members of the Jewish Sicilian oligarchy who enjoyed remarkable privileges. In notarial documents in Polizzi, Benedetto was named as magnifico, as were the members of old nobility. Lazzaro was both a surgeon and a medical officer in Termini Imerese.

87 **Cecilia Tasca**, *Aspetti economici e sociali delle comunità ebraiche sarde nel Quattrocento. Nuovi contributi.*

**Abstract:** This essay presents a first survey of a wide-ranging study on the archival sources concerning the Jewish communities in the Kingdom of Sardinia during the fifteenth century, carried out in the archives of Sardinia and Spain. Approximately 1,000 unpublished documents from 1413-1512 were found. These new sources made possible the fulfilment of the Author's previous studies on the Jews in Sardinia in the Middle Ages until the expulsion of 1492.

97 **Mariuccia Krasner**, *L'onomastica degli ebrei di Palermo nei secoli XIV e XV: nuove prospettive di ricerca.*

**Abstract:** This article examines, through the analysis of male and female first names and of family names, the linguistic components (Arabic, Judeo-Arabic, Latin, and Sicilian) of the community of Palermo in the fourteenth and fifteenth centuries. In the fourteenth century almost all masculine names, including Arabic names, were Jewish in origin (Isaac, Abraham, Jacob, etc.). The family names comprised Jewish names, Arabic names and geographic names in Sicilian dialect. The Arabic form was normally taken from professional names. The female names preserved Arabic influences as well. In the fifteenth century, the Arabic influence had ended and the names in the Jewish community were mostly Jewish, Latin, or vernacular.

113 **Giancarlo Lacerenza**, *La topografia storica delle giudecche di Napoli nei secoli X-XVI.*

**Abstract:** From the Roman Age until the Expulsion of 1541, a Jewish community flourished in Naples. This essay attempts to delineate the development and the actual extent of its urban space. A close reexamination of the cartographical and documentary evidence allows us to correct many traditional views about the areas where Jews resided in Naples. From recent archaeological excavations carried out along the southern city walls, something new can be learned about the status of the Monterone area. It might have been inhabited by Jews throughout the centuries – both before and after Belisarius's sack of Naples in 536. It also seems that after the Byzantine conquest of the town, the Jews moved for a while to the Vicus Iudaeorum, on the opposite side of the city walls. There is no evidence, however, of an extended settlement in that place, as has been maintained. At the end of the Byzantine Duchy, the Jews appear to have dwelled again at the Monterone, in regione Patriziana, under the duke's palace and the monastery of St. Marcellinus and Peter, where they had a synagogue that probably was inherited from the Late Roman or Gothic period. During the High Middle Ages, perhaps under Norman rule, a new Jewish quarter was established in the east, in the Forcella region. In the same period, however, a new synagogue or scola was established at Patriziano, close to the church of St. Renato, which in later documents was often referred to as St. Donato. From there, the Jewish quarter expanded to the underlying Portanova area, where in 1295 a synagogue – probably the still existing Church of Santa Caterina Spinacorona – was converted by a group of neophyti into a Christian holy place. In the subsequent Aragonese period, there was an extensive Jewish quarter in Portanova, the Giudecca grande, and a Giudechella. Another Giudechella became necessary when, in 1492, hundreds of exiles from Spain and Sicily reached Naples, where they settled for decades.

**143 Abraham David, *Jewish Intellectual Life at the Turn-of-the-Sixteenth-Century Kingdom of Naples according to Hebrew Sources.***

**Abstract:**This study sheds light on several aspects of the intellectual-spiritual life of the Jews of the Kingdom of Naples at the turn of the sixteenth century. The destruction of the Jewish communities in the Iberian peninsula, as well as in Sicily, took place in the final decade of the fifteenth century. Their members were forced to wander along the Mediterranean shores, seeking refuge in the cities of the Kingdom of Naples, among other places. Little is known of the intellectual activity in the Kingdom of Naples prior to the wave of expulsions from Spain in 1492, from Sicily in 1493, and in the following generation. A few new sources have recently been uncovered that have succeeded in shedding light on the intellectual-spiritual world of the Jews of the kingdom. One of them is an unknown halakhic responsa collection written by the Sicilian sage R. Hayyim Jona, who found shelter in Apulia after the Sicilian expulsion of 1493.

**153 Ruth Lamdan, *The Wanderings of a Manuscript: Sefer Tikkun Soferim by Rabbi Itzhak Zabakh of Jerusalem (Ms. Jerusalem 8° 958).***

**Abstract:**Sefer Tikkun Soferim is a collection of Hebrew legal bills (s'etarot) that was a source of inspiration for a number of scribes who copied it for their personal use. The best preserved and most complete manuscript of this collection is found at the Jewish National Library and University Library in Jerusalem (Heb. 8° 958). It was copied in Jerusalem in 1635 by Yehudah Mora'li – a student of Rabbi Itzhak Zabakh, who was a scribe, judge, and later a head of a yeshivah (school) for about forty years. The search for Rabbi Itzhak Zabakh's sources leads to various centers of Jewish life: Istanbul, Salonica, Izmir, Venice, and more. The origin of the collection was most probably in Salonica, in the first half of the sixteenth century, and it is attributed to the great rabbi and scholar Rabbi Moshe Almosnino. It was later edited by Rabbi Shmuel Yaffe Ashkenazi of Istanbul, and then came into the possession of Rabbi Haim Benveniste; it was copied in his library in Izmir at least twice (1673, 1681) by Moshe Uziel. It was published in Leghorn in 1789. In the course of its wanderings, the scholarly owners and copiers of Sefer Tikun Sofrim added to the text their own remarks and customs, most of which concern matters of personal law. This affords a splendid opportunity to study the legal and social connections and transformations among Jewish communities following the Expulsion from Spain.

**159 Luciana Pepi, *Lettori e letture di Maimonide nell'Italia meridionale.***

**Abstract:**This article attempts to explain the diffusion of Moses Maimonides's thought in southern Italy during the Middle Ages. The study of Maimonides is connected both to the cultural plan of the Emperor Frederick II, and to the expansion of the interest in Aristotelianism. Maimonides's best known texts are the Mishneh Torah and the Guide of the Perplexed. It is important to remember that the first commentaries to the Guide of the Perplexed were written in southern Italy. This study examines some Maimonidean experts: Ya'aqov Anatoli, Yehudah ha-Kohen, Moses from Salerno, Hillel from Verona and Abraham Abulafia.

**169 Nadia Zeldes, *The diffusion of Sefer Yosippon in Sicily and its role in the relations between Jews and Christians.***

**Abstract:**In the Renaissance period Jews and Christians were greatly interested in Sefer Josippon, both as part of the search for historical sources from Antiquity and as part of the Jewish-Christian dialogue of that period. Although it appears that few copies of Josippon circulated in Sicily, this work played a similar role there as well. The present paper discusses two Jewish-Christian encounters centered on Sefer Josippon: an attempt to translate the book from Hebrew into Castilian, and the story of the false inscription of Palermo found in Ranzano's *Delle origini e vicende di Palermo*. Both encounters portray the Jew as an intermediary between the Christian and the historical work, where the Jew acts as translator from Hebrew into the spoken language.

**179 Giuseppe Mandalà, *La migrazione degli ebrei del Garbum in Sicilia.***

**Abstract:**This paper investigates the dynamics of mobility that existed at the beginning of the Jewish migration toward Sicily at the time of Frederick II (1198-1250). Jews arrived in Palermo in the autumn of 1239 from a place called Garbum, the exact meaning of which corresponds to the geographical and political idea of north-west Africa under the influence of the Almohad dynasty. The migration is believed to have been caused by the economic and political crisis that struck the area in the late thirties of the thirteenth century. This paper will also investigate the conditions of the Jews in Almohad Morocco, and will trace elements of possible internal mobility in reprisal against both the Jews and the Christians of Marrakus (629/1231-32).

**201 Fabrizio Lelli, *L'influenza dell'ebraismo italiano meridionale sul culto e sulle tradizioni linguistiche-letterarie delle comunità greche.***

**Abstract:**Social, religious, and linguistic information about late medieval Southern Italian Jewish communities can be drawn from a comparative analysis of the Hebrew and Judeo-Italian liturgical material produced before and after the expulsion of Southern Italian Jews. In this article Romaniote and Italian liturgical literature produced by the "Apulian" Jewish Community in Corfu, as well as by the "Italian" Jewish Communities in Salonika is examined.

**217 Clara Biondi Mauro Perani, *Il testamento di un ebreo catanese del 1392 con firme dei testimoni in ebraico.***

**Abstract:**This article deals with an archival document, which was recently found in the Tabulario of the San Nicolo' l'Arena Monastery in Catania. It contains the will, written in 1392, of Salamon de Bizino, a Jew from Catania. Clara Biondi, who found the parchment document, illustrates and publishes it, while Mauro Perani studies and transcribes the signatures at the end of the will that were written by five Jewish witnesses who wrote their names in Hebrew, using witnesses' formulas in both Hebrew and in Judeo-Arabic.

**229 Gemma Teresa Colesanti, *Frammenti di microstoria ebraica della Sicilia orientale da un libro contabile catalano del XV secolo.***

**Abstract:**Utilizing unpublished documents found in the Archives of "Centre Borjas" of S. Cugat del Valle's (Barcelona), this essay illustrates some aspects of the economic life of Sicilian Jews in the Middle Ages. The documents were written by and for Caterina Lull, a Catalan woman who lived in Sicily and Barcelona at the end of the fifteenth century. Through the study of one of these documents, the libromastro, containing deeds from 1472-1479, it has been possible to highlight a woman's active involvement in the economic life of her time, which may have been less unusual than is often believed. A new strand of knowledge of the history of the Sicilian economy at the end of the fifteenth century has been added as well.

**237 RELAZIONI A TEMA LIBERO**

**239 Luca Arcari, *Problemi relativi a una definizione del concetto di figlio dell'uomo tra giudaismo del periodo ellenistico-romano e protocristianesimo.***

**Abstract:**In this study the author analyzes the concept of the «apocalyptic tradition on the messianic Son of Man». He rereads the Jewish sources about the messianic Son of Man and concludes that it is more problematic to establish in the Judaism of the Hellenistic-Roman period the existence of an «apocalyptic tradition on the messianic Son of Man». The concept of «tradition» presupposes an ample number of sources, or the possibility to reconstruct a historical development by using either an expression or an idea. The case of the messianic Son of Man, on the contrary, is a specific case of rereading of the danielic image in a single group, that of the Book of Parables. Neither 4 Ezra nor the Testament of Abraham uses the image of the Son of Man (despite some danielic literary reuses); the Qumran and other enochic sources seem to avoid the messianic symbol as well. Consequently, on the basis of our

knowledge of the messianic concepts of the Judaism of the Second Temple Period, we cannot derive the synoptic messianic use of the expression from an «apocalyptic tradition on the messianic Son of Man». Rather, the expression seems to be derived from a direct controversy against the group of the Book of Parables, carried on both by the historical Jesus and by the some Proto-Christian communities.

### **255 Francesco Zanella, “Promised Gift” and “Promise of a Gift”: The case of the lexeme ndr.**

**Abstract:** This paper analyzes the lexeme ndr and its two semantic values “promised gift to God” and “promise of a gift to God”. Different kinds of data (i.e. distributional, syntagmatic, classematic, dimensional and paradigmatic data) have been gathered here in order to argue objectively that the following two lexematic variants are identifiable: ndr1 (“promised gift to God”) and ndr2 (“promise of a gift to God”). As far as the role of the lexeme ndr within the LF of “gift” in AH is involved, it is clear that the lexeme takes a marginal position between the LF of “promise” and “gift”.

### **263 Piergabriele Mancuso, *Il sefer Hakmony tra gli scaffali della biblioteca degli Hasidei Aškenaz. L’empio del commento alle tefillot di El’azar da Worms.***

**Abstract:** Founded between the twelfth and the thirteenth centuries by members of the Kalonymous family, HasideAskenaz was one of the most influential schools of esoteric Jewish thought. Its literary production developed in two distinct directions: one of ethical and moral character, best represented by Sefer Hassidim (Book of the Pious), and one with much more pronounced esoteric meanings, which according to the tradition of the movement itself, was the fruit of a long chain of transmission of mystical knowledge that originated in southern Italy in the early Middle Ages. Rabbi Judah the Pious, one of the movement’s most influential teachers and leaders, developed an original notion of Jewish prayer that regarded the text of the tefillah as the manifestation of the concealed harmony that combined together the letters of the sacred texts and explained the facts of existence. His ideas were fully developed by his pupil and relative El’azar ben Yehudah of Worms, author of an extensive peruslatefillot (Commentary on the Prayers). In his commentary on Nis̄matkol hay (The Soul of Every Living), in order to define the series of relations binding the text of the prayer to the manifestation of the empirical reality, El’azar applies the notion of correspondence between micro- and macrocosm (man and universe), strongly relying on the anonymous Aggadat ‘olamqatan and on Sabbatai Donnolo’s Sefer Hakmony, one of the earliest commentaries on Sefer Yesirah.

### **287 Samuel Rocca, *A Jewish Gladiator in Pompeii.***

**Abstract:** This article focuses on a gladiatorial helmet found at Pompeii. The main characteristic of the helmet is a seven-branched palmetto relief on the helmet’s front. This helmet, evidently produced before 79 CE, depicts a motif that is very similar to the palm depicted in the Judaea Capta coins of Vespasian and Titus, as well as on the coins of the Roman Procurators of Judea and the Rebel coinage of 66-70 CE. The seven-branched palmetto, in fact, is one of the symbols of Judea. The only possible reason a seven-branched palm would have been depicted on a gladiatorial helmet was because the gladiator was a Jew. Moreover, we learn in Josephus that many Jewish prisoners after the onslaught of 66-70 CE were sentenced to fight as gladiators. It is thus possible that the owner of this helmet was a prisoner of war, sentenced in 70 CE to become a gladiator.

### **303 Rita Calabrese, *Ebrei tedeschi dopo la Shoa. Dall’autobiografia al romanzo familiare.***

**Abstract:** The so-called “New German-speaking Jewish Literature” of the Eighties and Nineties has portrayed the painful self-definition of the children of survivors and their search for a language and a home, while facing the memory of the past. After the autobiographical dimension, we can now outline a new phase that draws on the family novel from a Jewish point of view. It tries to reestablish the flow of time that was interrupted by the Shoa and to widen the horizons beyond time and space. A considerable production can already be pointed to: from the historical reconstructions by Peter Singer and Gerda Hopper such as Viola Roggenkamp’s and Peter Stephan Jungk’s traditional family-novels to the “dialogue” writings between father and daughter (Arno

Lustiger's and GilaLustiger's), sister and brother (Eva Menass's and Robert Menasse's), mother and children (Rada Biller's, Maxim Biller's, Elena Lappin's), not to mention some successful writers from other countries, such as Amos Oz, Nicole Krauss, Alessandro Piperno.

**315 Sonia Vivacqua, *Il partito comunista italiano di fronte alla guerra dei sei giorni, tra nazionalismo arabo, sinistra israeliana e resistenza palestinese (1967-1970)*.**

**Abstract:**The Italian Communist Party, upon the eve of the Six Days War, in June 1967, condemned the aggressive Israeli policy, which they linked to USA imperialism. The policy was viewed as directed against the progressive Arab states, which were considered an expression of the national liberation movements. Italian communist leaders affirmed that Israel had developed an autonomous expansionistic policy. At the same time they considered the Arab leaders' declarations about the destruction of Israel wrong and damaging to Arab interests. The Mediterranean Conference held in Algeria in March of 1969 was a turning point for the Italian communists. They discovered in Al Fatah the expression of Palestinian resistance. Peace between Israel and the Arab States through the application of UN Resolution 242 of November 22, 1967 seemed insufficient, because it did not consider Palestinians as a political subject. Italian communists openly supported the Al Fatah political program, realizing it implied the dissolution of the State of Israel, although not of the Jewish presence in Palestine. On one hand, in all Italian communist official documents the right of the existence of the State of Israel was always mentioned; on the other hand, the mere existence of the Jewish State was considered, in several public conferences and publications of the party, a menace to peace in the entire Middle East.

**331 PROCEEDINGS OF THE EAJS SUMMER COLLOQUIUM 2005**

**333 Nicholas de Lange, *The Teaching of Hebrew in European Universities. A short report*.**

**337 Albert van der Heide, *S.Y. Agnon: Three fragments and their history*.**

**345 Glenda Abramson, *Language and Intimation in Mul ha-ya'arot by A.B. Yehoshua*.**

**351 Mauro Perani, *The Teaching of Hebrew Language in Italy*.**

**355 Ora (Rodrigue) Schwarzwald, *The Linguistic Unity of Hebrew: Colloquial Trends and Academic Needs*.**

**369 YishaiNeuman, *A Lexically Creative Approach to the Teaching of Modern Hebrew as a Foreign Language*.**

**377 ALTRI STUDI**

**379 Massimiliano Marrazza, *L'aramaico del libro di Ezra*.**

**Abstract:**The Biblical Aramaic could be defined as the language of the parts of the Hebrew Bible written in Aramaic. In the Hebrew Bible the following are written in Aramaic: Ezra 4:8-6:18 and 7:12-26; Daniel 2:4-7:28; Jeremiah 10:11, and one word in Genesis 31:47. Within the Book of Ezra, in particular, we would expect a specific linguistic style consistent with that of the study called

Reichsaramaisch in which Aramaic is used as the bureaucratic language of the great Middle Eastern emperors. This language is fundamentally observed through papyri from Elephantine, documents from Hermoupolis, and the private letters edited by Driver, all of which are datable between the sixth to the fourth centuries B.C.E. The language of Ezra must be, in other words, that which was used by the chancellor Achaemenid. The aforementioned book contains some references to the great Persian sovereign, and the fact that he used Aramaic as the lingua franca could explain the presence in the Bible of these Aramaic pages. The scholars who believe in the historicity of Ezra necessarily admit the antiquity in all respects of the Aramaic portion of the Bible. Those who doubt the historicity of Ezra, however, note the artificial character of the language in which the book was written in relation to Reichsaramäisch / Imperial Aramaic.

**391 Andrea Ravasco, *Il marzeah nell'esegesi e nella filologia.***

**Abstract:**Marzeah is a religious Syro-Palestinian institution, mentioned by the biblical prophets Amos and Jeremy and in many extra-biblical sources. In this essay the author studies the history of its interpretation, criticizing a diffuse funerary interpretation. Analyzing the root, the author presents a new hypothesis about pharyngeal fricatives voicing in the syllabic Akkadian of Ugarit.

**405 Stefano Vuaran, *The figure of Abraham: An analysis based on the Functional Languages of Biblical Hebrew.***

**Abstract:**In this article I treat the figure of Abraham by applying Coseriu's general theory of functional languages. In particular, I consider the substantives and the verbs related to the Patriarch. The analysis, especially for the substantives, points out four aspects of this figure that the Bible emphasizes: his paternity in regard to the people of Israel, his stance of submission and obedience to God, the singularity of his being chosen, and the special relationship between him and the God. An overall view points out the importance of Deutero-Isaiah: the origin of the significance of Abraham, as we know it, should probably be viewed in the context of the exile, in order to restore people's hope in God and in his promises. Abraham's experience is the prototype of God's fidelity to his promises and, as a consequence, Israel in exile can reinforce his hope.

**415 LIBRI PRESENTATI E RECENSITI**

## **Volume X/2 (2005)**

**221 IN MEMORIAM Daniel Carpi 1926-2005**

**223Bibliografia di Daniel Carpi.**

**233 Livia Capponi, *Ecateo di Abdera e la prima katoikia di giudei in Egitto (Giuseppe, Contro Apione I 186-9).***

**Abstract:** This paper offers a reconsideration and a new translation of a passage in Josephus' *Contra Apionem* (I 186-9), which quotes from the historical work by Hecataeus of Abdera. The passage deals with the deportation in Egypt of a group of Jews after the Egyptian conquest of Syria and Palestine by king Ptolemy I Soter (battle of Gaza, 312 a.C.). The passage documents the foundation of the first organized Jewish community (katoikia) in Egypt, and suggests that the civil rights (politeia) of this community were regulated by the king, probably through a royal edict.

**241 Mauro Perani and Günter Stemberger, *A New Early Tanhuma Manuscript from the Italian Genizah. The fragments of Ravenna and their textual tradition.***

**Abstract:** This article deals with a new fragment of Midrash Tanhuma (part on Lev. 17,4-19,24), which is one of the oldest known witnesses to the text, consisting of a bifolio dismembered from a manuscript copied in the 12th century, recently found in the bookbinding of a Register kept in the Archiepiscopal Archive in Ravenna. Mauro Perani (part 1) describes his discovery of the fragment and its codicological and palaeographic characteristics, and edits the Hebrew text; Gunter Stemberger (part 2) analyzes its textual tradition. A detailed comparison of its text with the other textual witnesses demonstrates that Ravenna fragment is identical or at least closely related with Vatican 34, the basis of Buber's edition. Of special interest are the chapters which do not exist in Vatican: Qedoshim 6, 8 and 9. Ravenna has them all. In all these chapters, Ravenna stands between Tanhuma and Tanhuma Buber, especially in 8 and 9, where the differences between the two versions are minimal. This fragment underlines the importance of Italy for the textual transmission of Midrash Tanhuma as of so many other Midrashim. They also force us to rethink the assumption of the "creative scribe" and the theory of an "Ashkenazi revision" of many rabbinic texts.

**267 Nurit Pasternak, *The Judeo-Italian Translation of the Song and Ya'aqov da Corinaldo.***

**Abstract:** MS Paris, BNF hébr. 1342 is a prayer book containing also the Song of Songs scroll, all in Judeo-Italian translation. This paper shows that a fragment in Judeo-Italian kept at the Biblioteca Ambrosiana belongs to missing first quire of the Paris codex, and traces down its scribe, a Ferrarese Jewish scholar who wrote it, no doubt as a young man, most probably in the last decade of the fifteenth century.

**283 Paola De Lumè, *Frammenti del più antico testimone manoscritto (sec XI) della Mahberet di Menahem ben Saruq scoperti a Bologna.***

**Abstract:** This article deals with the discovery of the fragments 330.1 and 330.2 in the Bologna State Archive, inside a notarial register cover dating back to 1634-1644. These fragments contain only a few pages of Mahberet, a Spanish lexicographical masterpiece, composed by Menahem ben Saruq in the 10th century, and they likely restore its most ancient witness. From a codicological and palaeographical comparison with two important manuscripts, that is MS VaticanoEbraico 31 and MS Parma A of the Mishnah, it has emerged that both of them are very likely to date at about 1072-1073, since they are the work of just one copyist who belonged to the scribal school of Otranto, which was active in Puglia in the last quarter of the 11th century. Some observations on the text of these fragments by Angel Saenz Badillos enrich the paper as well.

**305 Pinchas Roth, *On some Rabbinic fragments from the European Genizah.***

**Abstract:** New Hebrew manuscript fragments from the bindings of books in European archives are significant, even when they are remnants of books that are already well-known. An interdisciplinary approach, combining paleography, Talmudic philology and history, can mine such new finds for important information on the development and transmission of these works. The article focuses on three fragments. The first is from Genesis Rabbah, and betrays a strong connection to Vatican Ebr. 60, an important and problematic manuscript of the midrash. The second is the remnants from a 10th century codex of the She'iltot de-RavAhai, an important Geonic compilation. The third is from Gerona, a copy of the novellae of Nahmanides (a native of Gerona) on the Talmudic tractate of AvodahZarah.

**313 Cesare Colafemmina, *Sull'iscrizione di Berakah ben Sa'adyah ha-Zaqen Faqqas di Siracusa.***

**Abstract:** New reading and edition of the epigraph that remembers Berachah b. Sa'adyah the Eld, known as Faqqas, as donor of soil to the synagogue of Syracuse to build the hekal. The donation had been made when the donor was still alive. On the ground of the existing documentation, the father of Berakah seems should be identified with the Sa'adyah ha-Zaqen remembered in an epitaph of Syracuse of the 15th century. In the light of the new epigraph, it is possible that also the inscription found in the apse of the church of

the Saint John the Baptiste, which was until the 1492 the synagogue of the Jews of Syracuse, should be related to the gift of Berakah ben Sa'adyah and therefore it was of commemorating character.

**319 Andrea Buonaguidi, *La trasformazione dell'identità; da ebrei a cristãosnovos nel Portogallo del 1400.***

**Abstract:** This article is about the Jews in Portugal in the fifteenth century: number, professions, special legislation, and social organization and the complicated process that transformed the Jewish minority in a new social subject, the "CristãosNovos". The study begins from the assault of the inhabitants of Lisbon to the judiariagrande of 1449, with the shout of Matallos e Rouballos, (to kill and to rob them) until the violent baptism of mass of the Jews that happened at Lisbon in 1497.

**329 Eunate Mirones Lozano, *¿Por qué no usurero cristiano?***

**Abstract:** The purpose of the article is to question about the so called usury attributed exclusively to the Jewish community; and in doing so it tries to understand why we do not think almost ever of a Christian usurer in medieval times. I explore the documents at my disposal in the general archives of Navarre in order to answer that question regarding that kingdom, and thinking that perhaps we will be able to understand the point in general terms comparing this brief study with similar ones about other places and periods of time.

**341 David Malkiel, *Empiricism in Isaac Lampronti's PahadYishaq.***

**Abstract:** The present study offers a preliminary sketch of the intellectual profile of Rabbi Isaac Lampronti of Ferrara (1679-1756), through the analysis of a dominant theme in his magnum opus, PahadYishaq. In entries devoted to both halakhic and non-halakhic topics, one can discern his devotion to the scientific method, namely observation and empirical testing. This method suggests an insecurity, a sense that halakhic traditions were slipping away, and a valiant effort to recover, restore and strengthen them.

**353 Michael Studemund Halévy, *La mort de Sara et la source de Miriam:interpretation d'une epitaphe au cimetiere juif de Ambourg.***

**Abstract:** The Jewish cemetery in Konigstrasse in Hamburg is not only the oldest Jewish cemetery in Hamburg, it counts as one of the most prominent cultural monuments in Hamburg and Northern Germany because of the exceptional decoration on the gravestones and beautifully fashioned epitaphs in Hebrew, Portuguese and Spanish which bear witness to the extraordinary craftsmanship of the stonecutters who made them.

**365 Sigrid Sohn, *A "Yiddish journey" to Ethiopia: Chaim Shoshke's book Durkhumbakante lender.***

**Abstract:** This article sums up the journey that Chaim Shoshkes made in Ethiopia to visit the remote Falasha (Beta Israel) villages, located in the mountains of Gondar area. He left the newly established State of Israel where he wanted to talk to the President Ben Tsvi in order to make him promise to help the black brethren in Ethiopia. Afterwards, Shoshkes went to the then Governor General of Gondar provinces, the Prince AsrateKassa, emperor Haile Sellassie's son-in-law, who gave him valuable help to make his hard journey. The author also remarks on the way Shoshkes lived the Ethiopian experience and on the existence or not of a certain racism that the traveller, although not clearly, seems to reveal when speaking about the black brethren and the Ethiopian people in general.

**375 Sara Ferrari, *Alcune note su un particolare caso d'intertestualità nella poesia di Yehuda Amichai.***

**Abstract:**In the poetry of Yehuda Amichai with a certain frequency occurs the expression "heavy eyes", taken from the biblical episode of Jacob's death. Amichai ascribes this characteristic only to particularly religious persons, above all his father, and to the Jewish people. With this words he expresses his guilty feeling towards his father for having abandoned religious practice and he describes the pain and the sadness which, in according to his thinking, are peculiar to the Jews.

387 **Tiziana Carlino**, *Riflessioni su alcuni aspetti della prosa israeliana contemporanea: le scrittrici di origine "orientale"*.

**Abstract:** This article compares the prose of two Israeli women writers: Ronit Matalon and Dorit Rabinyan. They are descents from families emigrated to Israel from two Islamic countries: Egypt and Iran. The texts analyzed in this article deal with the past and the cultural heritage of their families. Both writers reconstruct the story of their relatives and ancestors in a post-modern way. The prose of Ronit Matalon and Dorit Rabinyan is part of the multicultural and composite Israeli literary scene.

395 **Saverio Campanini**, *Parva scholemiana I. Rassegna bibliografica*.

**Abstract:** With a review of disparate bibliographical items, the article, starting a series of surveys on literature about G. Scholem, deals with the German motto "Der liebe Gott steckt im Detail" by Aby Warburg as employed by Gershom Scholem in his works. In the second part the author deals with an Italian translation of the correspondence between G. Scholem and J. Taubes, identifying the source of a verse quoted by the former. The third part of the article deals with a recent translation of some minor political essays by Scholem, suggesting a new look on the problem of the "legitimacy of modernity" and his relationship with the philosopher Hans Blumenberg and with the jurist Carl Schmitt.

413 **RECENSIONE**

## **Volume X/1 (2005)**

3 **IN MEMORIAM** **Vittore Colorni 1912-2005**

**STUDI**

9 **Mauro Perani**, *Gli studi giudaici negli ambienti accademici e scientifici italiani dal Novecento ad oggi*.

**Abstract:** This article deals with a survey on the present state of Jewish studies in the Italian Academic and scientific world. After an historical excursus on the peculiarities of Italian Jewry, the author illustrates the leading role played by Italian Jewish culture during the Renaissance. The essay also studies in detail the development of Jewish studies in the peninsula from the twentieth century, beginning in the 1960s, until the present. Finally it analyzes the contemporary situation in Italian Universities and cultural

institutions, offering a comprehensive status studiorum of all the fields of Jewish studies existing in Italy and emphasizing the specific contribution of Italian scholars to Jewish studies in general.

**33 Anna Passoni Dell'Acqua, "YHWH si adira contro Neharayim". Il mitema della lotta cosmogonica in Abacuc 3,8-15.**

**Abstract:**In the ancient biblical poem of Hab 3 several textual cruces are present, first of all in vv. 8-15. In order to make the MT more understandable, scholars proposed a great number of emendations (corrections, omissions, additions and displacement of words and verses). By comparing this passage with the Near Eastern myths (especially the Ugaritic cycle of Ba'al and the Babylonian Enumaelish) we show that the Massoreticconsonantic Text can be read without relevant changes and some 'difficult' readings of the LXX can be explained.

**57 Luca Arcari, *Il Nachleben del testo greco di 1Enoc in alcuni scritti del cristianesimo antico. È esistita 'una' traduzione greca di 1Enoc?***

**Abstract:**This study analyzes some excerpts by the Greek Enoch in ancient Christian texts (Epistle of Barnabas, Clemens of Alexandria, Origenes, the Testament of the Twelve Patriarchs) and argues that some Greek versions existed in ancient Christian communities. The codex Panopolitanus version (G) is one of the Testimonia of the different forms of Greek Enoch. This can be observed also in the excerpts transmitted by Syncellus. Syncellus' version belongs to the legacy of a different Greek version compared to Enoch's one. To be sure, Syncellus did not read the text from Enoch, but read these excerpts in Annianus and Panodorus's works. All these testimonia (together with the excerpts attested in the Epistle of Barnabas, Celsus-Origenes and the Testament of the Twelve Patriarchs [the so-called locii, which are not found in the texts of Enoch as we know them]) clearly demonstrate that the different versions of Greek Enoch cannot be read as variants of the text of G, but rather as parallel versions of the Greek Enoch, or as part of the Enochic Diaspora Tradition.

**73 Aaron Quincoces Loren, *Un'analisi lessicale di Genesi 37-50 della LXX: annotazioni per la comprensione di una traduzione.***

**Abstract:**The text of Gen. 37-50 is extremely coherent both in Hebrew and in Greek. This study deals with the Greek renderings of Hebrew words. The lexical analysis of Gen. 37-50 brings us to three main conclusions: first, the homogeneous renderings lead us to suspect the existence of one translator only for the LXX Greek version; second, the terms and the hierarchical and administrative schemes reflect those in use during the Ptolemaic period (third century B.C.); third, the context is undoubtedly Egyptian. Because of these three main conclusions there is no need of any rewriting of the text.

**85 Samuele Rocca, *The Book of Judith, queen Sholomzion and king Tigranes of Armenia: a Sadducee appraisal.***

**Abstract:**This article deals with the date and composition of the Book of Judith. It argues that Judith may be identified with Queen Salome Alexandra, who reigned in Judaea between 76-66 BCE. Queen Salome Alexandra was the widow of the Hasmonean ruler Alexander Jannai. It seems that the story itself narrates the war between the powerful King Tigranes of Armenia and Queen Salome Alexandra's Judaea. The author of the Book of Judith was probably a Sadducee. The book is also a vehicle to criticize contemporary Pharisees's leadership, then in power.

**99 Moshe Idel, *On Še'elat halom in Hasidei Aškenaz: Sources and Influences.***

**Abstract:**The article examines the relationship between the divine names and techniques of inducing dreams in Hasidei Ashkenaz, R. Yehudah he-Hasid and Eleazar of Worms, as part of a divination process. Of remarkable importance was the so-called name of seventy-two letters; the study considers its occurrences in the first medieval sources. The article also explores the plausible sources of

those masters in earlier speculations, in particular Abraham ibn Ezra, and the impact of these techniques on the development of the ecstatic Qabbalah of Abraham Abulafia.

**111 Alessandra Veronese, *Gli ebrei nel Ducato di Urbino tra Cinque e Seicento: insediamenti, economia e società.***

**Abstract:**This study deals with the history of the Jewish settlements in the territories of the Duchy of Urbino during the Della Rovere rule (sixteenth-seventeenth centuries). The following questions are considered: 1. Specific aspects of the politics of the Dukes towards the Jews; 2. Jewish demography; 3. Economic activity of the Jews. Some archival documents are published in the Appendix.

**123 Daniel Carpi, *L'attività della «Cassa per il riscatto degli schiavi» della Comunità ebraica di Livorno negli anni 1654-1670.***

**Abstract:**The Leghorn community's «Fund for the Ransoming of Captives» was probably established at the beginning of the seventeenth century, a short time after the founding of the Venetian community's fund. Yet, according to the studies published until now, no information about its activities was preserved before 1683. This study attempts to investigate the Fund's main activities during the years 1654-1670; the research is based on the records of the Venetian fund, which contain the draft of outgoing correspondence, including dozens of letters to the Leghorn community's fund.

**133 Daniele Nissim, *Dell'origine del cognome ebraico Cuzzi.***

**Abstract:**The current assumption that the Cuzzi (or similar) surname derives from the name Yekutiel, is not quite convincing. This study suggests that the founder of the Cuzzi families is Yosef, called "Cucer" after his father's name "Marcucio". This family lived in Cividale del Friuli and later in Riva del Garda. The brother of Yosef was the well-known banker Salomone of Piove di Sacco (ca. 1410-1475).

**135 Diego Lucci, *Filosemitismo e apocalittica nell'ermeneutica biblica di Isaac Newton.***

**Abstract:**This article examines the basic elements of Isaac Newton's biblical criticism, with a particular focus on Newton's philo-Semitism and his theories about the Apocalypse. In order to demonstrate the complexity of Newton's philosophy and the recent growing interest in his hermeneutics, this study also takes into account the most important critical essays on Newton's theological thought.

**151 *Corrigenda***

**155 INFORMAZIONI SCIENTIFICHE**

**169 RECENSIONI**

**Volume IX 1/2 (2004)**

**5 IN MEMORIAM «Et erit memoria patrum in benedictionem»: Enrico Rodolfo Galbiati *in memoriam*, di Pier Francesco Fumagalli.**

**9 Anna Passoni Dell'Acqua, *Bibliografia di Enrico Rodolfo Galbiati*.**

**35 ATTI DEL XVII CONVEGNO INTERNAZIONALE DELL'AISG, Gabicce Mare (PU) 16-18 sett. 2003 a cura di M. Perani. Sezione tematica: Fonti per la storia della società ebraica in Italia dal Tardo-antico al Rinascimento: una messa a punto**

**37 Cesare Colafemmina, *Le testimonianze epigrafiche e archeologiche come fonte per la storia degli ebrei*.**

**Abstract:** Inscriptions often are, especially for the late antiquity and the high Middle Ages, the only evidence we have of Jewish settlements. The first part of this article analyses some burial epigraphs from Venosa, which attest that during the fourth, fifth and sixth centuries some Jewish families enjoyed power and prestige both within the community and the city. The second part of this study examines inscriptions that provide interesting information about the inner life of the communities and the relationship with the surrounding world. At the end of the article a bibliographical appendix lists old and more recent studies of Jewish epigraphs in Italy.

**53 Serena Di Nepi, *I registri notarili ebraici come fonte storica*.**

**Abstract:** This article deals with a famous group of Roman Jewish notarial acts preserved in the Archivio Capitolino in Rome, better known as Notai Ebrei. The publica fides question is analysed in a diplomatic view, especially with regard to sentences used as typical formula, their juridical meanings and their linguistic features. Through these registers the author also provides a social analysis of the bankers; they are considered the most important, rich and educated social group on the basis of different considerations (marriage strategy, specific history of some of the Scole and palaeographical analysis).

**65 Chiara Marucchi, *I registri di prestatori ebrei come fonte storica*.**

**Abstract:** The purpose of this article is to take into consideration the extant books in Hebrew handwriting of Italian Jewish moneylenders. Only six books of this kind are known today. They represent an important source for the history of pawning in Italy during the fifteenth century. In these books the moneylenders recorded information about the borrowers (name, origin, profession), the amounts of the loans with the return date and, of course, the objects pawned. This abundance of information helps us gain an in-depth knowledge of the late-medieval way of life, especially in cities like Bologna and Florence, where two of the better known registers of Jewish moneylenders were found.

**73 Francesca Frugoni, *La letteratura consiliare come fonte storica*.**

**Abstract:** The aim of this article is to consider the consilium not only as a source for the study of the juridical status of the Jews, but also as a source for social history. This study examines in particular the trial against the Jew Angelo that took place in 1474, and compares with this trial's acts the consilia of A. Tartagni and B. Sozzini.

**79 Mauro Perani, *I manoscritti ebraici come fonte storica*.**

**Abstract:** This article deals with the medieval Hebrew manuscript considered as a historical source independently from the literary work it contains. The manuscript provides a great deal of information such as notes by the owners, lists of births, deaths and circumcisions, together with other important events related to the owners' family. Moreover, of great interest is the information

conveyed by the scribe in his colophon, which indicates his name, the town in which the copy was concluded, the purchaser who commissioned the manuscript, and sometimes even the circumstances in which the scribe carried out his work. The personal notes written by the censors, generally at the end of the codex, are, indeed, of historical interest. The SfarData, an impressive data base created by the Hebrew Palaeography Project in Jerusalem, allows us to make a computerized research of all this information based on the name of the scribe, the date and place of copying, and other information contained in the colophons.

### 103 **Roberto Bonfil**, *I responsi rabbinici come fonte storica*.

**Abstract:** Following a brief outline of the literary genre of the responsa and of the main methodological problems connected with their exploitation as sources for history, discussion focuses on one short example: a responsum by rabbi Moses Provenzali (Mantua 1503-1576) on the question whether wigs may be acceptable as proper headcoverings for married Jewish women.

### 109 **Chiara Frugoni**, *A proposito dell'edizione italiana del volume di Blumenkranz sull'ebreo nell'iconografia cristiana medievale*.

**Abstract:** This article introduces the Italian edition of the essay by Blumenkranz on Jews in medieval Christian iconography. This is an invaluable work in so far as it fosters our understanding of the rise and development of anti-Semitism, a phenomenon that, without doubt, was invigorated by the Crusades. Blumenkranz examines the images of Jews in Christian art: they are represented with specific ethnic traits, such as the pointed hat and the washer. Some of these traits were later intentionally accentuated and made into caricatures. It is around these very traits that a variety of tales, legends and themes originated and, inspired by the precise and constant iconographical representations, contributed to the creation of the stereotype of Jewish evil and avarice. Blumenkranz's investigation is useful also in so far as it puts forward considerations about the struggle between Christianity and Judaism, which he does not consider inevitable, necessary nor fundamental.

## 111 SEZIONE A TEMA LIBERO

### 113 **Fiorella Scagliarini**, *La religione degli ebrei nelle iscrizioni ebraiche antiche*.

**Abstract:** The references to the religious sphere in epigraphic Hebrew consist in the names of deities found in inscriptions and in onomastics and in some words alluding to a temple and to cultic personnel. Funerary customs are known from cave inscriptions containing blessings by god and curses against those who will open the tomb. Yhwh is the main god in ancient Hebrew inscriptions: there are some theophoric elements plausibly related to deities different from Yhwh in personal names. Short notices in the inscriptions provide some information about the deities. Furthermore, we are able to identify the goddess Asherah by the syntactic structure of the blessing by gods.

### 129 **Chiara Peri**, *Li ha riscattati dalla mano del nemico: un'interpretazione mitologica del Salmo 107*.

**Abstract:** The memory of the so-called Combat Myth, i.e. of the tradition which celebrates YHWH's struggle and victory over the forces of Chaos, is still alive in the Book of Psalms. Psalm 107 gives a very interesting description of YHWH's action in the Netherworld. Four different aspects of the Kingdom of Death are illustrated: death as desert, death as prison, death as illness and death as abyss.

### 137 **Marco DiGiulio**, *Classi e variazioni d'uso nel paradigma degli aggettivi yph e n'ym: un esempio di analisi semantica nei corpora dell'ebraico antico*.

**Abstract:** This article compares and contrasts two Hebrew adjectives, both belonging to the lexical field of 'beauty': yph «beautiful» and n'ym «pleasant». The cases taken into consideration are drawn from the corpora of Ancient Hebrew (the Bible, the book of Ben Sira, the Dead Sea Scrolls, and various inscriptions). By analyzing the ontological classes to which the two adjectives are applied, semantic properties are discovered. yph «beautiful» is primarily used to describe qualities of visual correlates, while n'ym «pleasant»

is mainly used to describe qualities of an abstract nature that escape visual perception. Only a few marked applications of the two adjectives are considered.

**149 Maria Patrizia Sciumbata, *I hakamim nell'antico Israele: una classe? Il contributo della linguistica a una vexata quaestio.***

**Abstract:**Even though dismantled by Whybray's research in his *The Intellectual Tradition*, the theory of a political, scribal or teaching class of hakamim in ancient Israel still survives in the field of biblical sapiential literature. While confirming Whybray's conclusions, this article presents a linguistic analysis focused particularly on the semantic features of the lexeme hakam; such an analysis can explain all the uses of the lexeme in the biblical texts and its following development. The Appendix makes a methodological suggestion: to separate the study of school lexicon and learning practice from the epistemological debate.

**159 Giuseppe Regalzi, *Mille monete per Salomone. Osservazioni su Cantico 8,12.***

**Abstract:**A close examination of Song of Songs 8:12 leads us to a new interpretation of this traditionally contentious text: the Bride addresses Solomon and makes him an offer of marriage. «Two hundred» silver money is the standard amount (in the currency of Hellenistic Judah) allotted to the mohar due to the guardians of the bride's virginity; «thousand» is the dowry for Solomon.

**167 Massimo Gargiulo, *Sulla parentela tra Ebrei e Spartani.***

**Abstract:**Several texts from the Hellenistic age speak of a kinship between Jews and Spartans; among them the most interesting is 1 Macc. In this book Sparta is always linked with Rome, the constitution of which is celebrated in a way that reminds of Polybius's description of the Roman mixed constitution, whose prototype was only Lycurgus's system. This may suggest that 1 Macc. used the kinship with Sparta, re-creating the Rome-Sparta couple, in order to praise the Maccabean government as a mixed constitution; after all, this was an acceptable model in the Roman world.

**175 Roberto Gatti, *Il problema filosofico della creazione nella Guida dei perplessi di Maimonide.***

**Abstract:**It is a well-known fact that the issue 'creation vs. eternity of the universe' is one of the most puzzling themes of Maimonides' *Guide of the Perplexed* (as shown by a variety of medieval and modern commentators). This article attempts to solve the riddle by interpreting this theme in the light of Thomas of Aquinas' idea of *creatio ab aeterno* found in his *De aeternitate mundi*. This study analyses three contexts of the *Guide* in which the idea of *creatio ab aeterno* seems to be present and to be held in an esoteric mode: 1) the theme of God's will (i.e. its character of free and indeterminate entity); 2) the theme of shefa' (=emanation), by which Maimonides explains the divine action of the God on the universe and 3) the theme of infinity vs. eternity (i.e. co-eternity) of the universe. On the whole, Maimonides himself turns out to be a perplexed thinker, uncertain between the obligations of his faith (according to which creation started from an initial instant of time) and the principles of the Aristotelian cosmology and physics (i.e. time and movement are infinite, without a point of beginning and end).

**183 Chiara Pilocane, *I manoscritti ebraici della Biblioteca Nazionale di Torino.***

**Abstract:**After tracing the history of the Hebrew manuscripts' collection of the National Library of Torino, and mentioning the fire that in 1904 seriously damaged and destroyed the manuscripts, this article attempts to assess the present situation of the Hebrew codices: the number of manuscripts rescued from the fire, their conditions, how many of them have been restored so far. The main goal of this study is, however, to inform scholars about the project, which began in December 2002, for the identification, restructuring and cataloguing of thousands of burnt pages and quires. After a century an enormous wealth of Hebrew writings is about to come back to life and, hopefully, lead to new research and interesting discoveries.

**191 Cristina Santandrea, *Frammenti di manoscritti ebraici medievali riusati in legature a Rimini e Forlì.***

**Abstract:** This article sums up the author's M.A. thesis, in which she catalogued all the fragments of medieval Jewish manuscripts found in the Archives and Libraries of Forlì and Rimini. The catalogue describes 74 fragments (folios and bifolios) discovered in book bindings and registers, recomposing the original manuscripts to which they belonged. A description of the contents is provided in the cards together with the indication of name, title and date of the register bound with the fragment, or with the indication of the call-number of the fragment if detached. Among the most important findings is a bifolia containing the Babylonian Talmud written in a semi-cursive Italian script during the 13th century.

**203 Laura Pasquini, *Il Leviatan e il pesce di Giona nella tradizione iconografica ebraica.***

**Abstract:** This article studies the iconography of the Leviathan and the big fish of Jonah in relation to the Jewish figurative tradition. The image of the sea monster, adopted by early Christians in the episode of the prophet, does not find an equivalent in Jewish representations. Here the fish-like image seems to embody both the Leviathan and the big fish waiting for Jonah in the middle of the waves. Consequently, it appears to be an evolution of the iconographical motif used in the rabbinical literature of the post-tannaitic period, in particular in the episode of the messianic banquet in which the primordial creature was served at the table of pious men. The significance of the banquet in amoraic sources probably led to the figurative interpretation of the primordial sea creature; because of the messianic banquet depicted in rabbinical literature, it gradually lost the dragon-like connotations of the biblical text and took on the fish-like ones, until it coincided even visually with the big fish dag or dagah of Jonah's text.

**217 Fabrizio Lelli, *Rapporti letterari tra comunità ebraiche dell'Impero bizantino e dell'Italia meridionale: studi e ricerche.***

**Abstract:** Despite their paucity, extant Hebrew works composed from the tenth to the fifteenth century in Byzantine and post-Byzantine Southern Italy, as well as in the territories of the Eastern Roman Empire, reveal the profound concern of Byzantine Jews with traditional Hebrew literature, especially with both haggadic and halakhic Midrash. Besides attempting to point out that the influence of Byzantine Jewry on Western European Jewish literature is stronger than generally assumed, the present survey intends to stress once again the significant role Southern Italian communities played in fostering intellectual links between Eastern and Western Judaism.

**231 Viviana Mulè, *Nuovi documenti sulle comunità ebraiche della Sicilia orientale: Messina, Catania, Siracusa.***

**Abstract:** During the Middle Ages the Jewish communities of Messina, Catania and Syracuse were, together with the one of Palermo, the most important in Sicily. New documents preserved in the Spanish Archive of Barcelona and a few surviving notarial deeds from the Sicilian State Archives provide crucial information for a better understanding of the history of these communities. The Jews of Messina and Syracuse took part in the Mediterranean trade and in the slave trade; many Jews of Catania were doctors and craftsmen.

**241 Silvia DiDonato, *Il Kasf 'an manahig di Averroè: confronto fra la versione latina di Abraham De Balmes e le citazioni di Calo Calonimo nel De mundi creatione.***

**Abstract:** The study of the Liber modorum rationum de opinionibus legis – the Hebrew-Latin translation of Averroes' Kitab al-Kasf 'an manahig –, together with the comparison between this version and the one found in the Treatise On the World Creation by Calo Calonimo can be used to analyse the context and the way in which texts and theories were transmitted from the Arab-Islamic world to the Latin late Middle Ages. This is particularly true with regard to the specificities of the method of translation and the relationship of these two versions with their hypothetical Hebrew model.

**249 Bruno DiPorto, *«Il Corriere Israelitico»: uno sguardo d'insieme.***

**Abstract:**This article is a chapter of a work in progress on the history of Jewish journalism in Italy. «Il Corriere Israelitico» was published from 1862 to 1915 in Trieste, where there was an important Jewish community. Indeed, Trieste did not belong to Italy at the time. However, the periodical was written in Italian and looked at Italy and Italian Jewry as a vital point of reference. This was often in contrast with «L'Educatore Israelita» (later «Il Vessillo Israelitico»), which was the Jewish periodical published in the Italian Kingdom. «Il Corriere Israelitico» was founded by Abram Vita Morpurgo, who died in 1867; his son-in-law, Aronne Curiel, became the new editor; in 1903 Aronne's son, Riccardo Curiel, took as a partner editor his brother-in-law Dante Lattes (1876-1965). Lattes was a young rabbi who arrived to Trieste from Livorno and became a leading figure of Italian Jewry and an important Zionist. He gave to the periodical a specific Zionist trend, thus responding to the assimilationist stance and reacting against anti-Semitism. In its early period «Il Corriere Israelitico» had the benefit of theological and cultural contributions by Samuel David Luzzatto and Lelio Della Torre, teachers of the Rabbinical College in Padua.

### **265 Francesco Spagnolo, *La stampa periodica ebraica come fonte per la ricostruzione della vita sinagogale nell'Italia dell'emancipazione.***

**Abstract:**The Emancipation of Italian Jews during the 19th century brought about dramatic changes in synagogue life. The most relevant feature of this period was the impact that the European Reform movement had on Italy. Such impact was later erased from communal memory and even denied by historiographers. Nineteenth century Synagogue life can be reconstructed through the interplay of written sources and anthropological fieldwork, following the example of scholars of Jewish ethnomusicology. This article offers methodological insights on how to organize the precious information found in the Jewish press of the time, notably the «Educatore Israelita» (1853-1874) and «Il Vessillo Israelitico» (1874-1922), integrating it with the oral sources retrieved by ethnographic research. By understanding what changed during the Emancipation period, we may gain a better picture of what remained unchanged since the time of the ghettos and still constitutes the legacy of Italian Jewry into the present.

### **275 Alberto Castaldini, *L'intrusione nella memoria. Condizione ebraica e sapere antropologico: il caso di Mantova.***

**Abstract:**Is anthropological knowledge about Jews by non-Jews acceptable? Is it possible for them to convey a genuine representation of the perception of a cultural and religious millenary status? Is Jewish history a set of events, representative of a wider and mutual experience? If personal memory is individual, by means of a sympathetic mechanism human beings ascribe the property of their own remembrances to fellow men. This is how collective memory took shape, and this is how Jews and Christians from a specific geographic space came in into possession of a shared memory. This article examines the context of Mantua.

### **285 Elissa Bemporad, *Il sincretismo, l'identità e lo spazio degli ebrei sovietici: oltre la storiografia dell'assimilazionismo.***

**Abstract:**Soviet Jewish history has often been studied as a mere assimilation process into the Soviet system, which inevitably led to the loss of Jewish identity. In other words, the encounter between universalism and particularism, between Sovietness and Jewishness, was presented as a violent clash that resulted in the destruction of the latter. Indeed, a destructive clash did occur, but only after World War II. By emphasizing the importance of elements of continuity, syncretism and coexistence of Soviet and Jewish identities, this essay is an attempt to reassess our understanding of the experience of Soviet Jewry during the 1920s and 1930s.

### **295 Sonia Vivacqua, *Aspetti della politica estera di Israele verso l'URSS e i paesi del blocco comunista negli anni formativi dello stato ebraico: 1948-1953.***

**Abstract:**Foreign relations between the State of Israel and the Soviet Union from 1948 to 1953 were unique in the history of the relationship between these two countries. After receiving the Soviet Union's support for the establishment of the Jewish State, Israel's foreign policy was faced with a dilemma. Should Israel shift towards the western world, in order to gain political, economic

and military support to confront the hostility of the Arab world? Or should Israel maintain a neutral position between East and West and preserve good relations with the Soviet bloc in order to encourage the 'aliyyah of Jews living in the Popular Democracies and not to lose contacts with Soviet Jews? The exacerbation of the Cold War, the end of the 'aliyyah from East European countries and the denial of 'aliyyah for Russian Jews, together with the degeneration of the Soviet Government's attitude towards Soviet Jews, made it very difficult for Israel to maintain a real neutral position in foreign affairs. By the same token, the USSR was growing more and more suspicious about Israeli western inclinations: it separated its foreign policy in the Middle East (open support for the Jewish State until 1949, neutral position between Israel and the Arab States from 1949 to 1952) from its inner policy towards the Jews. But, on the eve of the Slánsky Trial and the «Doctor's Plot», anti-Semitism, anti-Zionism and attacks against the Jewish State, led Israel to abandon its policy of non-identification between the East and the West and to join the western world.

**317 Michela Briigliadori, *Religione e democrazia nello Stato d'Israele dal 1948 ad oggi alla luce di alcune sentenze dell'Alta Corte di Giustizia.***

**Abstract:** This article deals with the relationship between religion and democracy in the State of Israel beginning with the Status Quo agreement signed in 1947 up to the Basic Laws enacted in the 1990s. The analysis is based on significant decisions made by the Israeli High Court of Justice.

**333 INFORMAZIONI SCIENTIFICHE**

**339 RECENSIONI E SEGNALAZIONI BIBLIOGRAFICHE**

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**267 STUDI**

**269 Silvia Cappelletti, *La presa di Gerusalemme e il presunto influsso demografico sulla comunità giudaica di Roma.***

**Abstract:** Both literature and archaeology cannot justify the supposed demographic increase sustained by the Jewish community of Rome at the end of the first Jewish war. A close analysis of the passages of Josephus' *Bellum Judaicum* concerning the siege of Jerusalem and the winter 70-71 C.E. clearly shows that, with the exception of 700 Jewish men chosen for their appearance and deported to be exhibited during the triumph, there is no reference to a massive arrival of prisoners in Rome.

**279 Cinzia Achille, *I Giudei visti da alcuni intellettuali latini del II secolo e.v. Le testimonianze di Floro e Frontone.***

**Abstract:**This article examines the attitude towards Jews shown by two Latin authors who lived during the first half of the second century C.E.: the historian P. Annaeus Florus and the rhetorician M. Cornelius Fronto. Florus relates events that took place in 63 B.C.E., such as the conquest of Jerusalem by Pompey and his entrance in the temple in order to discover the truth about the Jewish God. Fronto, on the other hand, refers to the star which marks the end of Jewish fast days and recalls the defeats sustained by Roman soldiers during the Jewish revolt in Palestine in 132-135 C.E.

**297 Federico Dal Bo, *Tra le pietre e le stelle. La traduzione di Scholem di Zohar I, 15a-22a.***

**Abstract:**The purpose of this article is to offer a linguistic analysis of Scholem's translation of Zohar I, 15a-22a, according to Coseriu's word field investigation. Through the lexicological analysis of Zohar's light and darkness lexicon, we examined Scholem's German translation and underlined its philosophical character.

**311 James Nelson Novoa, *An aljamiado version of Judah Abravanel's Dialoghi d'Amore.***

**Abstract:**This article focuses on an aljamiado version of the seminal treatise on love, *Dialoghi d'amore* by Judah Abravanel, better known to Renaissance readers as Leone Ebreo. The treaty was most probably composed by a member of the Salonican Sephardic community around the middle of the Sixteenth century, and it is contained in a manuscript today in the British Library (Or. Gaster 10688). The manuscript demonstrates two main points: that the community was open to the Renaissance culture, and, secondly, that Abravanel's work was interpreted in a Jewish light. This last point is stressed by the marginal notes written in Hebrew contained in the manuscript. The work was published in Venice and dedicated to Philip II of Spain, a fact which further demonstrates the Sephardic attachment to Spain and to its language in the generations following the expulsion.

**329 Alessandro Vanoli, *L'idea ebraica di 'guerra giusta' e l'incontro con la cultura islamica.***

**Abstract:**This paper deals with the basic elements of the idea of 'just war' in the Jewish tradition, in Biblical texts and in the Talmudic tradition. The later field of the inquiry starts with an analysis of Maimonides' work and attempts to show the relationship between the Jewish world and Muslim culture in elaborating the idea of 'just war'.

**343 Viviana Mulè, *Beniamino Romano ebreo siracusano. Documenti inediti dell'Archivio della Corona d'Aragona.***

**Abstract:**During the Medieval period the Jewish community of Syracuse played an important role in international trade. There are few surviving notarial acts that state the prominent presence of Jews in Mediterranean trading. New unpublished documents from the Spanish archive of Barcelona refer to an interesting and rich member of the community - Beniamino Romano - who was creditor of the king John of Aragon.

**351 Elia Boccara, *A trent'anni dalla morte: un contributo postumo di I.-S. Révah. Nuova Luce sul cripto-giudaismo spagnolo.***

**Abstract:**Forty years ago I. S. Revah, a French scholar, shortly announced his important discoveries about the marrano Spanish writer Antonio Enríquez Gómez and all his ancestors, crypto-Jews, from the beginning of 15th century until the end of 16th century. He did not communicate his sources, but wrote that he was preparing a lengthy report about the subject. Eleven years later, in 1973, Revah died without publishing this paper. Currently, in 2003, all that the scholar wrote about A. Enríquez Gómez and his family,

together with all references relating to Inquisition archives (previously unknown) can be found edited in France by C.L. Wilke. This greatly contrasts against findings from some other scholars - including B. Netanyahu - who claimed that Spanish marranism came to an end before the birth of Spanish Inquisition in 1478. We now know that, two centuries after the 1391 pogroms, many conversos in Spain kept their Jewish faith and, in part, Jewish religious practice.

**361 Natascia Danieli, *L'epistolario di Mošeh Hayyim Luzzatto (1707-1747)*.**

**Abstract:** This article analyses the correspondence among Moseh Hayyim Luzzatto, his disciples and his teacher Isaia Bassani. This correspondence represents a very important collection of documents, in particular for the study of the social and cultural structure of the Italian Jewish communities in the first half of the Eighteenth century.

**367 Elissa Bemporad, *Le dimensioni di una nuova identità sovietica: lo sviluppo della scienza dell'ebraismo nella repubblica socialista bielorusa, 1926-1931*.**

**Abstract:** The essay explores the rise of a state-sponsored Jewish scholarship in the Belorussian Soviet Socialist Republic during the mid-1920s and the early 1930s. By analysing the works of the newborn Wissenschaft in Yiddish, and in particular the Minsk-based periodical Tsaytskrift, this study sheds light on the political and cultural transformations that Soviet Jewry underwent by the end of the first Five-Year-Plan. The pressure of Soviet nationality policies determined the emphasis in Jewish scholarship on the Belorussian region, and fostered the construction of a new territorialized identity, namely, a Belorussian-Jewish identity. The development of Soviet-Jewish Wissenschaft in the Belorussian Republic reflects both the interplay and the clash between Jewish nationality and Soviet citizenship, anticipating the reality of the late 1930s when Jewish particularism was forced to yield to Soviet universalism.

**387 Orietta Ombrosi, *Le jugement de l'histoire dans les messianismes philosophiques de Walter Benjamin et Emmanuel Levinas*.**

**Abstract:** This article deals with the philosophy of history that emerges from *Totalité et Infini* by Emmanuel Levinas and *Sur le concept d'histoire* by Walter Benjamin. Both these authors reach the same conclusions, independently. In their opinion official history is created by the "winners" and expresses the winners' point of view. As a counterpart to such a history Benjamin and Levinas propose another history, that of the defeated and overwhelmed people. In this philosophy of history the authors offer the winners the chance to express themselves and delineate a particular concept of the messianic era.

**397 Emanuela Trevisan Semi, *Migrant women and Israeli society in the novel 'Našim mi-tok Qatalog' by Savion Liebrecht*.**

**Abstract:** The paper deals with the issue of foreign immigrants and particularly migrant women in the context of Israeli society, starting from the period of the first Intifada as focused in the novel *Nashim mi-tok Qatalog* by the Israeli woman writer S. Liebrecht. The novel is made up of three short stories each one dealing with the meeting with an immigrant woman. The main purpose of the article is to show how the migrations fulfil the function of a mirror as they reveal the deepest contradictions of a society and the most obscure part of ourselves, and how this is shown through the narrative of Liebrecht.

**405 RECENSIONI E SEGNALAZIONI BIBLIOGRAFICHE**

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### 3 ATTI DEL XVI° CONVEGNO INTERNAZIONALE DELL' AISG, Gabicce M., 1-3 ott. 2002: Le lingue degli ebrei. Tradizioni e metodologie

#### 5 Maria Patrizia Sciumbata, *L'ebraico antico tra filologia e linguistica: il caso della semantica.*

**Abstract:** In the rigid conception of the grammar of Biblical Hebrew that was dominant until fifty years ago, the linguistic anomalies found in the MT were solved through an extensive use of textual emendation. Comparative philology had a different approach: it saved the anomalies, while projecting on Biblical Hebrew elements of the linguistic systems of cognate languages. Discoveries of new corpora of Ancient Hebrew, in particular the Dead Sea scrolls, have allowed an assessment of these anomalies as rather clues of linguistic variation in the text (chronological, dialectical, stylistic, social etc.). The various methodologies of modern linguistics attempt to explain differently odd grammatical phenomena. The author demonstrates how the results of a paradigmatic-componential analysis on the lexical fields of verbs and substantives of 'knowledge' in Ancient Hebrew may account for two alleged semantic anomalies (Hos 13.2 and Is 53.3).

#### 17 Anna Passoni Dell'Acqua, *Iafet nelle tende di Sem: gli ebrei e il greco della Bibbia.*

**Abstract:** The first biblical translation, the so-called LXX, is a corpus of books translated during the course of at least four centuries, with different literary styles and various lexical features. It represents the most ancient example of transculturation, «telling Jewish matter in Greek»; it is a witness of koine´ spoken in Ptolemaic Egypt. Graeco-Jewish and rabbinical literatures convey the theoretic and theological discussion on whether translating the Bible into Greek is legitimate.

#### 27 Lucio Troiani, *Il greco degli autori giudeo-ellenisti.*

**Abstract:** The Greek language was a necessity for the Jews of the Graeco-Roman age, and, to some degree, Jewish literature in Greek demonstrates the assimilation of the Jews to paideia, the canon of Greek education. From this vantagepoint the work of Philo of Alexandria is emblematic. Besides the Bible, the Jews of the Greek period were also well acquainted with Homer.

#### 35 Silvia Castelli, *La lingua di Flavio Giuseppe tra tecnicismi e interpretazione biblica.*

**Abstract:** Although the study on Josephus' Bible has been widely developed in the last decades, the linguistic field remains neglected. This contribution points out that the terminology used by Josephus in his biblical section does not merely simplify the biblical source, but frequently displays a high standard of technicality and time and again it conceals a peculiar interpretation of the biblical account, a specific tradition defended by the author, or a particular concept that he likes to stress to his readers.

#### 41 Bruno Chiesa, *Il giudeo-arabo. Problemi e prospettive con un esempio.*

**Abstract:** A survey of some recent publications on the Judaeo-Arabic language and literature together with a sample of the first treatise on Hebrew phonetics, based on al-Halil and al-Gahiz, by the Karaite Ya'qūb al-Qirqisānī (ca. 927 C.E.).

#### 53 Haggai Ben-Shammai, *Extra-Textual Considerations in Medieval Judaeo-Arabic Bible Translations: the Case of Saadya Gaon.*

**Abstract:**The Author presents a limited number of examples of the differences between Saadya's separate translations to Biblical books and his commentary accompanied ones. In these examples the literalness of the separate translations is not for its own sake, but it results from some didactic or communal or ideological considerations. These were mainly aimed at strengthening the position of tradition among less sophisticated members of the faith. It may be said that in Saadya's eyes the seemingly more sophisticated explanations were closer to the true meaning of the text. There are other kinds of differences that pertain to various other aspects. In cases one finds that also for the more sophisticated readers Saadya integrated Rabbinic elements into his translations and interpretations. In such cases tradition was probably paramount with respect to all other considerations. The Biblical text as such, and its «true» meaning are just one among several factors. All the others are extra-textual. Judging by the model of himself Saadya seems to have thought that striking the correct balance between textual and extra-textual considerations should be at the discretion of the exegete.

**61 Laura Minervini, *Problemi e metodi nello studio del giudeo-spagnolo.***

**Abstract:**The study of Judeo-Spanish offers interesting perspectives on such issues as koine` formation, language standardization, formation of glottonyms, etc. Recently, scholars have proposed new models of interpretation of this bundle of problems, which conflict with previous, largely widespread views.

**65 Maria L. Mayer Modena, *Il giudeo-italiano: riflessioni nelle fonti.***

**Abstract:**During the course of almost a century of serious research on the subject of Judeo-Italian, the most various sources have been retrieved. A rich harvest of very interesting material was found in the Jewish milieu; some of the possible examples are: lexica, Sifremiswot, derashot, Judeo-Italian plays. In many cases these texts have not yet been published nor studied. Moreover, some important discoveries of «external» sources (mainly from the Italian Renaissance theatre), rather serious and quite different from the anti-Semitic parodies which were known in the past, lead us to evaluate the non-Jewish evidence on the Judeo-Italian linguistic expression and its importance.

**75 RELAZIONI A TEMA LIBERO**

**77 Chiara Peri, *La «regalità» di Adamo.***

**Abstract:**In the book of Genesis, in the narrative of the creation of Adam, some lexical and literary elements may suggest a royal connotation of the First Man, especially in comparison with other Near Eastern mythological texts: his role as ruler of the creatures and keeper of the garden; the knowledge of good and evil; and the tunic he receives when he leaves the garden. However, the most peculiar literary element is that Adam has the possibility of gaining immortality but, like all other Near Eastern mythic kings, he fails.

**87 Massimo Gargiulo, *Il tramonto di un'epoca: alcune considerazioni sui rapporti tra Proverbi 1-9, il Cantico dei Cantici e il Deuteronomio.***

**Abstract:**Besides all the elements that bind them together, Proverbs 1-9 and the Song of Songs share a reference to a central text of the Bible, the Shema' (Dt. 6). On the one hand this fact confirms the direct nature of their relationships; on the other hand it proves that, in the new context of the Hellenism, the authors wanted to replace the Law as the historical way to the salvation of Israel with Wisdom and Love as ethical salvation. Moreover, it is possible that the Song of Songs operated a contaminatio using as a model also the Greek poet Meleager of Gadara.

**95 Luca Arcari, *Il vocabolario della conoscenza nel testo greco del Libro dei Vigilanti. Per una definizione del SūzīmLeben della versione greca di 1 Enoc.***

**Abstract:**In this study the Author suggests the possibility that the «translation» of the Book of Watchers be an expression of Diaspora Judaism. The translation in the Greek language of the original Aramaic involves conforming to a cultural situation in which

Judaism and «classical» culture «live together». This conforming is particularly evident in the «vocabulary of knowledge»: the addressees of the translation are not only alert readers of the LXX, but they also know the «classical culture»; in the Hellenistic schools they study the «pagan» culture and, together with the Bible, read Homer, Plato and so on. The Jews of the Diaspora are also acquainted with the religious forms of Hellenistic culture; in this case, however, in spite of using the same language, they maintain their own specificity. The Greek Book of Watchers is an expression of an Enochic and/or Essenic group which translates its own basic text for another group that lives within the «Hellenistic» world.

**105 Pierluigi Lanfranchi, *Il sogno di Mosè nell'Exagoge di Ezechiele il tragico.***

**Abstract:** The article focuses on the dream of Moses and its interpretation by his father-in-law Raguel in Ezekiel's Exagoge 68-89. As opposed to the great majority of modern scholars, who consider this scene an example of a heavenly journey or of merkavah-mysticism, the author of this essay tries to place this passage within its context and to explain its dramatic function. In accordance with the nature and function of dreams in Greek tragedy, the meaning of Moses' dream lies in the symbolic value of its oneiric images, which predict the role of the hero as king and prophet.

**113 Maria Brutti, *I sommisacerdoti di età pre-asmonaica: il problema della presenza-assenza.***

**Abstract:** This work is an introduction to the main issues related to the study of the High Priesthood during the Pre-Hasmonean Period (301-152 B.C.E.). It deals with the «Presence-Absence» of the Jewish High Priests in the sources concerning this subject. If in the First Book of Maccabees the names of the High Priests are absent, in the Second Book they are often mentioned. In Antiquities 20,224-251, the list of the High Priests is extremely significant for a discussion about their succession.

**123 Eleonora Cussini, *Ebrei a Palmira: un riesame delle fonti epigrafiche.***

**Abstract:** Archaeological and epigraphic records witness to the presence of Jewish communities in Mesopotamia, Syria and Palestine during the III century A.D. A link between the Syrian city of Palmyra and Beth She'arim (Israel) may be established thanks to a group of funerary inscriptions in Greek, Hebrew, and Palmyrene Aramaic mentioning Palmyrene Jews buried there. Differently from other sites – for example Dura Europos – epigraphic records only may be gleaned from Palmyra, and specifically personal names gathered from all extant text-types. Genealogies containing Jewish personal names both from Palmyra and Beth She'arim are here re-evaluated, alongside the significance of peculiar texts, such as a cession text from Palmyra, where the sale transaction was conducted by members of a Jewish family.

**139 Enrica Sagradini, *I frammenti talmudici della «Genizah italiana».***

**Abstract:** This article sums up author's graduation thesis, in which she describes all the Talmudic fragments (Mishnah, Tosefta, Babylonian Talmud, Palestinian Talmud, Alfasi) that have been found in the «Italian Genizah» up to the present. The study of these fragments not only testifies to the large number of Talmudic manuscripts circulating in Europe in the late Middle Ages (12th-14th centuries), but also provides us with significant textual variants. The 356 fragments recovered allow us to identify 148 different manuscripts: a very important discovery if we consider the scarcity of the extant complete copies of the Talmud.

**145 Laura Pasquini, *L'incipit miniato del Levitico (sec. XIV) nel frammento ebraico 640 dell'Archivio di Stato di Bologna.***

**Abstract:** This article examines the illumination of an Incipit of Leviticus contained in the Hebrew Fragment 640.1 found in the Bologna State Archives. The term Wa-yiqra, written in monumental letters, is framed by polychrome ornamentations representing floral motives and monstrous animal, as well as a hare-hunting scene. The iconographical examinations of these various elements and

their non-casual juxtaposition suggest a symbolic interpretation of the illumination. The monstrous animals, located by the medieval tradition in the fantastic regions of the marvellous Orient, where everything is permitted and all dreams come true, could very well represent the oneiric horizon in which the Jew redeems himself. On the contrary, the hare-hunting scene could very well represent the current situation of the intolerable everyday life; here the Jew is humiliated and defamed just as a hare hunted by the Domini canes (Dominicans) is fugitive and errant.

### **155 Giancarlo Lacerenza, *I manoscritti ebraici dell'Accademia Nazionale dei Lincei.***

**Abstract:** Description of Hebrew manuscripts at the Accademia Nazionale dei Lincei in Rome: 1) Mos'eh ben Nahman, Perush ha-Torah; 2) Ptolemy, Almagest, Books I-III; 3) amulet on parchment; 4) Mordekay Finzi, Astronomical Miscellany. This latter is an important autograph codex up to this day regarded as lost. It includes Euclid, Elements, Books I-VII; Avraham ibn 'Ezra', Book of the Astrolabe; Ibn al-Saffar, Explanation of the Astrolabe; Ibn al-Zarqallu, Epistle on the Construction of the Plate Called safihah; Qusta ibn Luqa, Book on the Construction of the Celestial Globe; and other texts concerning astrolabes, sundials and quadrants.

### **177 Michela Andreatta, *La traduzione latina del Cantico dei Cantici eseguita da Flavio Mitridate per Pico della Mirandola.***

**Abstract:** In the year 1486, the Christian convert Flavius Mithridates, Hebrew associate of Pico della Mirandola, accomplished most of his Latin translations of Hebrew works; among them, there was the Latin translation of Gersonides' Commentary on Song of Songs, which is extant in the Cod. Vat. Lat. 4273 of the Vatican Library. As a part of the Commentary, the manuscript also contains a Latin version of the Song of Songs, which Mithridates made autonomously on the basis of the Massoretic text of the Bible. The paper deals with some specific and significant aspects of this translation, by comparing it to the Latin version of the Vulgate and, from the methodological viewpoint, to the Vetus Latina, and the Greek version of the Septuagint. The comparison is aimed at valuing the ability of the translator, as well as his method, style and sources.

### **191 Cristina Galasso, *Matrimoni e patrimoni nella Comunità ebraica di Livorno (sec. XVII).***

**Abstract:** The analysis of the wills and the civil and legal acts of the Jews of Livorno clearly shows that during the seventeenth century marriage and dowry represented the core of the Jewish economic system. This fostered women to empower themselves and create more well balanced marital relationships.

### **199 Elisabeth Borgolotto, *La lettre du Juif Simone (Firenze 1470?).***

**Abstract:** Folded in a Florentine notary's book, I found a letter written by a Jew, Simone, to his brother Salomone, who lived in Florence. It is a very personal letter written between 1470 and 1482 by a Jew about whom we know very little. He refers to some family facts, as for instance the disease of his sister Dolcetta, and to some other problems he faced. Besides the three Jews already mentioned, the rest of the characters Simone tells us about are not identifiable; this means that a part of the Jewish population is hidden from us. We are well acquainted with moneylenders' families but not with the others, namely, those who do not appear in governmental documents or notarial deeds. Through this single letter, we tried to define Simone's social surroundings and his family circle. In this rare document, Simone makes no use of Hebrew letters. This is an important element to understand the degree to which Italian Jews were integrated into Christian society. From beginning to end the letter is written in the Tuscan language, which means that Simone was accustomed to speaking in the vernacular. He exclusively spoke the language of the society that had welcomed him, without using any Hebrew even when addressing his relatives, that is, within his own world.

### **209 Mauro Perani, *Una ketubbah cremonese del 1591 dalla «Genizah italiana».***

**Abstract:** In this article the author presents the discovery in the State Archives of Modena of a Ketubbah written in 1591 in Cremona (Italy). The Ketubbah was reused by a Modenese bookbinder as a wrapper for a notarial registry containing deeds of the year 1644.

The bridegroom is Isaac ben Mordekai Levi, and the bride, which is a haluzah (a widow whose brother-in-law refused his levirate duty), is Goitla, an Italian form of the Ashkenzic name Gutele (Hebrew: Tovah, Italian Bona). Among the witnesses appear Aharon Levi and Nathan. This «poor» Ketubbah is written in a square Sephardic script and presents only the text, without any decoration or illumination.

**213 Giulio Busi, *Menahem Finzi of Recanati. The True Name of an Old Acquaintance.***

**Abstract:**Probably the most influential Italian kabbalist, Menahem Recanati has remained to date a rather shadowy historical figure. Moshe Idel has recently attempted to identify him with a scribe named Menahem ben Binyamin, who was a member of the Anawim family and was active, most probably in Rome, in late 13th century. As already pointed out by Malachi Beit-Arie', such an identification seems to be untenable both on paleographic and historic grounds. The present article pieces together biographical evidence from various handwritten sources, which points to a clear conclusion, that is to say to the fact that Menahem Recanati was a member of the Finzi family, and that already at the beginning of the 14th century various members of this family can be located in the town of Recanati. The lineage of the Finzi family during the second half of the 13th century is also partially reconstructed.

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**211 Presentation of the new Catalogue of the Hebrew Manuscripts in the Biblioteca Palatina, Parma, November 11 2001**

**213 Malachi Beit-Arié, *Hebrew Manuscripts and the Singularity of the Collection of the Biblioteca Palatina in Parma.***

**Abstract:**More than 70,000 handwritten Hebrew books have survived to this day. They are kept in some six hundred national, state, public, municipal, university and monastic libraries, and private collections all over the world. These manuscripts, which survived only from the ninth century on, reflect the Jewish verbal culture in its diversified aspects. Without any hesitation the De Rossi collection of the Biblioteca Palatina in Parma is the most important collection in the whole world, together with the collection kept in the Bodleian Library of Oxford. The superiority of the De Rossi collection is manifested both by its contents covering most of the facets of Jewish creativeness, from illuminated Bibles to philosophy and medicine, and by its physicality – the excellent state of the manuscripts, their diversified origins of production (mainly from all over Europe – Spain, Germany, France, and of course Italy, much less from other regions), and their richness in providing precise copying dates not to be found in any other collection. Author's task in the catalogue was the palaeographical description and identification of the manuscripts.

**217 Benjamin Richler, *On editing the Catalogue of the Hebrew Manuscripts in the Biblioteca Palatina in Parma.***

**Abstract:**The collection of Hebrew manuscripts in the Palatina is certainly one of the most important in the world. It is not the largest collection in Europe, its 1600 Hebrew manuscripts make it the fifth largest, but in the number of early medieval European manuscripts it probably ranks among the top three. The editors of the new catalogue, as far as its language is concerned, opted for English, but they decided to quote the titles and authors in Hebrew as well. The new catalogue, which includes almost 1600 entries on close to 700 pages, was not compiled from a tabula rasa. De Rossi's catalogue was its cornerstone. Many, perhaps most of the manuscripts were described by Ephraim (Franciszek) Kupfer in the Institute of Microfilmed Hebrew Manuscripts. Nevertheless, there remained hundreds of manuscripts that had never been fully and accurately described and it was left to the staff that prepared this publication to complete the work. In preparing this catalogue the editors were able to identify, for the first time, many authors and titles and included masses of new, unpublished information.

**223 Giuliano Tamani, *Le descrizioni dei manoscritti ebraici della biblioteca palatina di parma anteriori al nuovo catalogo.***

**Abstract:**After the De Rossi catalogue (1803), the most important contribution to the description of the Parma Hebrew Manuscripts collection was given by Pietro Perreau (Piacenza 1827-Parma 1911). Other corrections and additions to the De Rossi catalogue were made by: Abraham Berliner (in 1874 and 1875), Leopold Zunz (1876), Carlo Bernheimer (1924). Other significant contributions to the cataloguing of the Parma collection were given by the catalogue of the exhibition of illuminated manuscripts from Palatina (Milan 1966), by that of the exhibition of Parma manuscripts (Jerusalem, JNUL 1985); by the inventory of illuminated Haggadot compiled in 1973 by Mendel Metzger, and by Giulio Busi (1990). The formation of the Hebrew collection of Parma was reconstructed in 1967 by Giuliano Tamani, the author as well of many inventories of manuscripts kept in the Palatina.

**227 Mauro Perani, *Il nuovo catalogo dei Manoscritti ebraici della Biblioteca Palatina di Parma, Jerusalem 2001.***

**231 Laurea *ad honorem* a Colette Sirat e Malachi Beit-Arié, Ravenna 19 ottobre 2002**

**233 *Laudati* di Mauro Perani.**

**238 *Lezione* dottorale di Colette Sirat.**

**244 *Lezione* dottorale di Malachi Beit-Arié.**

**247 STUDI**

**249 Sarit Shalev-Eyni, *Obvious and Ambiguous in Hebrew Illuminated Manuscripts from France and Germany.***

**Abstract:**Decoration and illustration appear side by side in Hebrew illuminated manuscripts. The same motif may appear once as a decorative element and once as an illustrative component. Their status as illustration is defined first by their relation to the illuminated text. The slight changes in the models as well as the existence of an iconographic tradition, establish their illustrative intention. Occasionally, the distinction between decoration and illustration becomes difficult to determine and the limits between the two are altogether collapsed.

**273 Laura Pasquini, *The Motif of the Hare in the Illuminations of Medieval Hebrew Manuscripts.***

**Abstract:**Lunar animal par excellence in a great number of Eastern and Western cultures, considered impure by Leviticus 11,6, and Deuteronomy, the hare became a symbol of the flee from Egypt of the Jews, and, in medieval handwritten and printed Ashkenazi haggadot of 16th century, it is often depicted pursued by one or more dogs. In a Rashi's commentary on the Torah, copied in Pescia in 1396, we find a peculiar representation of a complex Magen David in micrography, with a crouching leveret in the central hexagon, and an archer depicted while shooting an arrow towards the six-pointed star, aiming at the crouching hare. The Jew, fated to run away, wandering, leper, tends to identify himself more and more with the animal whose presence is frequent in medieval Hebrew manuscripts, which sometimes seem to strengthen the process of «Hebraicization» of given symbols, as, for instance, the Magen David.

### 283 **Massimiliano Marrazza, *Osservazioni su accadismi e persianismi nel libro di Esdra.***

**Abstract:**Within the Book of Ezra we would expect a specific linguistic style consistent with that of the study called Reichsaramäisch in which Aramaic is used as a bureaucratic language of the great middle eastern emperors. The study of the Aramaic of Ezra, then, has been seriously overshadowed by the importance of Ezra, in the historical Judaic context as undubitable proof of the prestigious cultural value enjoyed by the history of Judaism. Through studies of the technical words of the book of Ezra it has been noted that a part of the meaning of such terms were close to the Aramaic text of the 1st Century B.C.E., while the meaning is far removed from the same words in Aramaic texts of the 5th Century B.C.E.

### 299 **Silvia Castelli, *Giuseppe Flavio interprete della Bibbia. Tendenze esegetiche nel terzo libro delle Antichità giudaiche.***

**Abstract:**In the biblical section of the Antiquities Josephus solves several textual and conceptual problems found in the Bible, remarks and follows some of the key principles of historiography such as order and verisimilitude of the material, updates and dramatizes the biblical account for the sake of his readers. In this contribution are considered some of the fundamental tendencies of Josephus' interpretation of the Bible. Their context and their motivations throw light on the significance of canon and Scripture in the first century, and on the concept of biblical history in Josephus' work.

### 313 **Elia Boccara, *L'alternativa alla morte degli ebrei iberici.***

**Abstract:**Cecil Roth thinks that Spanish Jews who preferred to be converted rather than dying were less heroic than German Jews who, in Rhineland, chose to die to sanctify the Name in a similar situation. Benzion Netanyahu writes that when Inquisition began to function in Spain in 1480 nearly all converted Jews had completely lost their Jewish identity. Discussing these thesis, the author thinks that before judging it is necessary to understand the particular situation of Spanish and Portuguese Jews. He also thinks that although Netanyahu wrote important books from the historical point of view, his conclusions are wrong. The article ends with an inquiry about the permanent positive attitude of some famous, sincerely converted, Spanish Jews about Israel people.

### 329 **Abraham Gross, *On the Baptism by Fire and the Designations of Prester John in the Hebrew and Christian Sources.***

**Abstract:**The interest in the ideal Christian kingdom of Prester John, originating in the 12th century, reached its heights in the second half of the 15th, and in the first quarter of the 16th century. This had to do with the fear of European Christendom from the Ottomans and the better connections with Ethiopia which was identified as that legendary kingdom. Soaring Jewish messianic expectations in that period heightened a parallel interest in the Ten Lost Tribes, widely believed to live in the same area. This paper tries to illustrate the benefit of familiarity with both Christian and Jewish relevant sources. A Hebrew source informs us that Prester John is called Sultan Bati, an appellation unknown to us from any Christian source. The meaning of this name is discussed and solution is offered on the basis of Christian travelling literature. Inter alia, we discuss Hebrew sources referring to «baptism by fire», a topic of great interest in Europe during the period under analysis.

**335 Mauro Perani, *L'opera Šemen ha-tov e Zeqan Aharon dei rabbini ragusini Šelomoh Ohev e del nipote Aharon ben Dawid ha-Kohen, Venezia 1657.***

**Abstract:** This article deals with the works *Šemen ha-tov* and *Zeqan Aharon*, composed by Aharon ben Dawid ha-Kohen, Rabbi in Ragusa-Dubrovnik in the 17th century, the author as well of the story known as *Ma'aseh Yeshurun*, published as an appendix at the end of the cited book. The first work contains the commentaries on the Bible and the Talmud by Aharon, while the second one the biblical, midrashic and kabbalistic *Hiddushim* of his grandfather and predecessor as Rabbi in Ragusa *Šelomoh Ohev*. The last work was also compiled by Aharon, who took some notes during *Welomoh Ohev derawot* delivered in the synagogue on the Sabbaths. The prefaces and introductions to the work by the printer and the editor are examined, together with its literary structure. Few examples of the exegesis carried out by Aharon ha-Kohen and *Šelomoh Ohev* are given, pointing out the deep knowledge of kabbalistic works of the latter.

**341 Ines Miriam Marach, *Il cimitero ebraico di Lugo e le sue antiche lapidi.***

**Abstract:** This paper presents a research conducted on the Jewish cemetery of Lugo. The peculiarity of this cemetery is a specimen of forty gravestones originating from a previous burial area, used until the second half of the 19th century. The gravestones date from the 16th to the 18th century. Their importance mainly rests upon the *piyyutim* to the memory of the deceased, found in the inscriptions.

**349 Bruno Di Porto, *«Il Vessillo Israelitico». Un vessillo ai venti di un'epoca tra Otto e Novecento.***

**Abstract:** «*Il Vessillo Israelitico*» (The Jewish Banner) was the major Jewish journal in Italy during the liberal age, from the years after the *Risorgimento* to Fascism (1875-1922). It was published in Casale Monferrato, in Piedmont, a region with a leading role in the making of Italy. It continued the former «*L'Educatore Israelita*» (1853-1874), the last one studied in «*Materia Giudaica*» (2000/6). An introduction to the study of «*Il Vessillo Israelitico*» appeared in «*Materia Giudaica*» (2001, VI, 1). Rabbi *Flaminio Servi* (1841-1904) was the editor. His son *Ferruccio*, a rabbi too, succeeded him, and was assisted by *Guglielmo Lattes*, a rabbi and a writer, and by his son *Aldo*. Both were disciples of *Elia Benamozegh*. The *Lattes'* replaced *Ferruccio Servi* in some periods. «*Il Vessillo Israelitico*» expressed the situation and the views of an emancipated Jewry, integrated in the Italian State and society. Religion was the pivot of Jewish identity, whichever the faith and the observance actually might be. The national sediment of Judaism emerged again with the Zionist movement, with great difference and variety of feelings and opinions, between the love of Italy and the Jewish revival. The religious order was orthodox, in a balanced disposition, and yet a moderate reformist ferment appeared. Above all, the journal stood up for the image and the interest of Judaism in a beloved Italian country and in the world. It gave much information and dealt with culture. «*Il Vessillo Israelitico*» was often in contrast with the other important Jewish Italian periodical «*Il Corriere Israelitico*» of Trieste (then under the *Asburgic Empire*), and later with the weekly «*Israel*», voice of a new epoch (1916-1938), both Zionist.

**385 Marco Grusovin, *Il carteggio ebraico fra Stefano Kociancic e Samuel David Luzzatto.***

**Abstract:** In the second half of the nineteenth century, *Stefano Kociancic* (1818-1883), a Catholic professor of Hebrew and biblical exegesis in Gorizia (North-East Italy), initiated a Hebrew epistolary exchange with the distinguished Jew scholar *Samuel David Luzzatto* (1800-1865), professor at the *Collegio Rabbिनico* of Padua. The article studies the origin, the form, and the contents of this Hebrew correspondence trying to assess its literary value in the framework of the *Haskalah*.

**397 M. Roberta Cappellini, *Il pensiero ebraico tra immanenza e trascendenza secondo André Neher.***

**Abstract:** The irreconcilable vital tension between immanence and transcendence lies in time. Time is characterized by man's need of coherence between his life contents and its container (time). This need can put in relation daily contingency with Absolute Time. An

example is given by biblical time, constituted by an uninterrupted chain of human events related in Torah, which witnesses man's meeting with God, as a never concluded covenant. So it is the human word handed down to posterity to create human time, keeping the gap between immanence and transcendence always open.

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### 3 ATTI DEL XV CONVEGNO INTERNAZIONALE DELL' AISG (Gabicce Mare, 3-5 Sett. 2001)

#### 5 Jan Alberto Soggin, *Storiografia nel Vicino Oriente antico e in Israele. A proposito della seconda edizione della mia storia d'Israele.*

**Abstract:** The Author summarizes the main innovations in the forthcoming second edition of his History of Israel. The united monarchy under David and Solomon has been placed in prehistory: maybe I. Finkelstein is right in assuming that the emergence of the legend of such a united empire can be traced back to Josiah's efforts to reconquer the northern territories after the end of the Assyrian domination (end of 7th cent. B.C.E.).

#### 7 Paolo Sacchi, *Origini dell' enochismo e apocalittica.*

**Abstract:** A fundamental element in Sacchi's work is that we must distinguish between the apocalyptic form, and consequentially the literary genre, and the contents of thought of the apocalypses. In order to retrace the history of Jewish thought the contents are what counts, not the literary form. The apocalyptic form existed long before the oldest Jewish apocalypse that we know of, the Book of Watchers. Drawing on an article by Collins referring to an apocalyptic «Worldview», as the basis of all apocalypses from any and all currents of thought, Sacchi points out that the very fact that the author of the Book of Watchers chose the apocalyptic form in order to express his thoughts demonstrates that in some way the apocalyptic form is a part of apocalyptic thought. The fact remains, however, that apocalyptic thought can express an extremely wide variety of theologies. Sacchi concludes, then, that there is such a thing as an apocalyptic spirituality and he attempts to provide a definition that is neither so narrow that it precludes comprehension of this diversity, nor so broad as to be useless. Apocalyptic spirituality would seem to derive from a religiosity in which the world of God is perceived as a spiritual world in which man participates in.

#### 14 Chiara Peri, *Tra mare e deserto: il viaggio di Giona.*

**Abstract:** Judaic and Christian tradition attributes to Jonah a symbolic value that goes far beyond the literal meaning of the facts described in the biblical book dedicated to this prophet. The mythological space in which the action takes place, and the numerous references, mainly of lexical nature, to other Old Testament books open the way to an interpretation which may lead to a better comprehension of the theological message of this brief composition.

#### 24 Miriam Ben Zeev, *Five Jewish Delegations to Marcus Antonius (44-41 BCE) and Josephus' Apologetic Purposes.*

**Abstract:** Flavio Giuseppe nel XIV Libro delle Antichità menziona quattro documenti che trattano della politica di Marco Antonio verso gli ebrei, in essi descritta come favorevole. Giuseppe, tuttavia, nel presentare i documenti lascia trasparire l'intento di convincere il mondo intellettuale greco-romano che gli ebrei sono sempre stati grandemente rispettati e onorati dalle personalità politiche di Roma. Gli studiosi oggi si chiedono se attribuire valore storico a questi documenti e se questa presunta politica di Antonio favorevole agli ebrei sia confermata da altre fonti coeve. Da un esame accurato di esse emerge che possiamo riconoscere senza dubbio il supporto fornito da Antonio a Erode, ma non dobbiamo esagerare la sua benevolenza verso gli ebrei della Giudea.

### **28 Eleonora Cussini, *La rappresentazione femminile a Palmira: stereotipi e realtà documentaria.***

**Abstract:** An investigation of the role of women at Palmyra may be conducted on a restricted number of inscriptions mentioning women, and on a wider specimen of portraits depicting women in stereotyped poses. As far as the epigraphic material is concerned, the largest majority of texts are funerary epitaphs, mentioning the names of the deceased women and their patronyms, or an indication such as «wife of» with no other reference to their role in Palmyrene society. Some additional data may be gleaned from the analysis of a unique type of texts recording cession of portions of tombs. These texts indicate that Palmyrene women could manage properties on their own, without the mediation of male relatives. This partly clash with the more demure image of women resulting from an analysis of iconography, and stresses the importance of the interplay between visual and epigraphic data for a study of Palmyrene women and their role.

### **38 Chiara Pilocane, *Frammenti di un antico manoscritto biblico italiano (sec. XI) dagli archivi modenesi.***

**Abstract:** The present study deals with a fragmentary manuscript of the Old Testament written in Italy between the 11th and the 12th century. The most interesting feature of this manuscript is its punctuation: vowels, accents and other diacritical marks. It differs from the three punctuation-systems hitherto known (the Tiberian, the Babylonian and the Palestinian), and it is, at the same time, highly detailed. Thanks to collation of all the extant fragments, and through comparison with the already known Codex Reuchlinianus, the following hypothesis regarding the origin of this unusual punctuation is offered here. The punctuation system of the manuscript could have originated from the Palestinian punctuation and subsequently developed autonomously. In any case it is important to notice the use, as late as the 12th century, of a punctuation system which is not the Tiberian. Differently from the almost universal opinion in the field of history of the Old Testament text, it is remarkable to note that the Tiberian punctuation, at that time, was far from having attained the supremacy it would acquire later on.

### **47 Lucio Troiani, *Lucio Giunio Gallione e le comunità ebraiche.***

**Abstract:** Paul's preaching is listed by contemporary Roman authority among «questions concerning doctrine, words and law of the Jews». The presence of «Greeks» as one of the parties to the case confirms that what we call Judaism was articulated and complex in the age of the early Christianity. Citizens of Jewish origin were deeply-rooted from generations in the cities visited by missionaries. In the New Testament, the term «Jews» represents a minority of the nation.

### **55 Anna Passoni Dell'Acqua, *Gli editti di liberazione nella letteratura giudaico-ellenistica: intento storico ed apologetico.***

**Abstract:** In Jewish-hellenistic literature (3 Maccabees, Greek Esther, Letter of Aristeas) we find some liberation decrees very interesting from historical and ideological point of views. By reflecting the lexical and formulaic features of royal edicts of the Hellenistic sovereigns (especially the Ptolemies) known to us from contemporary documents, they show the historical aim of their authors. Moreover, they reveal their apologetic aim: the Hellenistic kings themselves become the most authoritative defenders of the Jews against the claims made by anti-Jewish propaganda.

**67 Irith Davidzon, *Il deserto nel De vita Mosis di Filone Alessandrino: possibilità di un'ascesa etica e conoscitiva attraverso i prodigi.***

**Abstract:** This work deals with the meaning of the desert as seen in Philo's *De Vita Mosis*. This research intends to show how the desert – as described by Philo – is not only a physical place but offers to man the possibility of rising towards God. In *De Vita Mosis* there is a strict relationship between the desert, the sufferings, and divine interventions: in the context the «manna» is the link between man and God. The human path towards God starts with the sufferings and the deprivations inflicted by the desert but finally man reaches the contemplation of nature and the knowledge of God through the wonder of manna as divine manifestation.

**74 Giancarlo Lacerenza, *Giuliano messia dei giudei.***

**Abstract:** For a long time, the lack in the rabbinic literature of allusions to Julian and the rebuilding of the Temple has been considered an evidence of a special hostility towards this emperor. Round the end of 19th century, however, it was ascertained that some useful sources referable to Julian could be found in the sayings of a Palestinian Rabbi, Aha of Lydda. Some years later, hints at the rebuilding of the Temple were detected in further haggadic texts. This paper focuses on analysing the reasons for such a striking negligence.

**80 Gabriele Fabbri, *Ricerche sugli insediamenti ebraici nel reggiano del XV secolo. Guastalla e Luzzara.***

**Abstract:** One of the most ancient Jewish groups, among the several ones settled in the territory of Reggio Emilia during the 15th century, is the Luzzara one. In 1434, in this village, ruled by a branch of the Gonzaga family, the two brothers Matassia and Bonaventura di Salomone (the last one living in Mantua) opened a bank of loan. It lasted until the 18th century, when the small group came to an end. With regard to nearby Guastalla, in the land of the Torello family and, as of the 16th century, of the Gonzaga family, the first certain pieces of information about Jewish presence date back to 1457. From 1457 to 1497 the famous Guglielmo di Angelo Portaleone physician of Ferdinando I, King of Naples, and of the Duke of Milan was interested in the activities of the bank, frequently in contact with the Torello Court. In Guastalla as well, Jewish fortunes lasted for centuries, and the local community came to an end at the beginning of the 20th century.

**90 Saverio Campanini, *Pici Mirandulensis biblioteca cabbalistica latina. Sulle traduzioni latine di opere cabbalistiche compiute da Flavio Mitridate per Pico della Mirandola.***

**Abstract:** The article sums up the research dedicated to the mysterious figure of Flavius Mithridates (alias Raimondo Moncada, alias Nissim Abu-I Farag), the translator of Kabbalistic texts who was active in 1486 on behalf of Giovanni Pico della Mirandola. In presenting a research project carried out at the Institut für Judaistik of the Freie Universität in Berlin, the author recounts new discoveries concerning the extent of the Kabbalistic library available to Pico della Mirandola, and actually perused by him while writing his 900 theses. Moreover, the publication project of this Latin Kabbalistic library is briefly sketched.

**97 Anna Esposito - Micaela Procaccia, *Un astrologo e i suoi prognostici: Bonnet de Lattes a Roma alla fine del '400.***

**Abstract:** Between the end of the 15th and the beginning of the 16th century, Bonnet de Lattes was a quite famous rabbi, physician, and astrologer. He was born in France, where he probably wrote his well known *Anulus astronomicus* (published in Rome at the end of 1492, or at the beginning of 1493), and moved to Rome around 1492. There he became Pope Alexander VI's physician and astrologer, and published regularly his *Prognostics for the new year* from 1493-1494 to 1499-1500. In each issue there was a section devoted to forecasts about the Jews, despite the scarcely positive attitude of some Jewish traditions towards astrology. This essay focuses on Bonnet's life in Rome, specifying episodes and chronology, on his *Prognostics*, and on his effort to practise astrology without clashing against Jewish orthodoxy.

**105 Angela Scandaliato, *Note sugli ebrei di Polizzi Generosa nel XV secolo.***

**Abstract:**The Jewry of Polizzi in Sicily hitherto imperfectly known, was in the Middle Ages the most important in the district of Palermo. Some notarial acts of fourteenth century in the State Archives of Termini Imerese are enlightening on this subject. Infact a notarial act shows that the leaders of community, the majorentes, had the privilege such as the jews of Sciacca, to unterwrite the deeds in judeo-arabiclanguage with cristian notaries. There was several famous physicians in Polizzi particularly in the Maltese family. They used books in hebrew and arabic and, as in other part of southern Europe, probably they gave medical private education among sicilianjews. Other sources mayuncover other facets of their activity.

**112 Elisabetta Traniello, *Presenze ebraiche nel Polesine di Rovigo nel XV secolo.***

**Abstract:**In the late XIV century, Jewish money lenders arrived in «Polesine di Rovigo». In Rovigo and Lendinara, they were members of Finzies or their partners, instead Jews in BadiaPolesine from 1433 are Ashkenazim, who kept relationship with the mains Ashkenazim communities of Veneto and Friuli. Why Badia was different from Rovigo and Lendinara? Perhaps it happened because of location of this town, in a cross of fluvial traffic. Also, in Badia were the very important Vangadizza Abbey. Often travellers and monks arrived very far from Badia, sometimes from German lands. It was possible Badia people wereaccustomed from teuthonici.

**124 Cristiana Facchini, *Emblemi e imprese nella predicazione barocca di Yishaq Hayyim Kohen Cantarini (1644-1723).***

**Abstract:**The essay deals with some aspects of the sermons of Isaac HayyimCantarini, rabbi, preacher and doctor who lived in Padua (1644-1723). The sermons, written in Italian and Hebrew, are a clear example of Baroque literary trends within Italian Jewish culture. This essay does not mean to deal with all the features of Cantarini's sermons, but it analyses only some peculiar yet quite original elements: the use of images taken from books of iconology widely used, for example, in Catholic sermons. These few examples reveal the techniques of composition of the sermons and the relationship between different cultural elements: the Bible and Rabbinic culture on one hand, and texts of Italian Baroque culture on the other.

**145 Natascia Danieli, *Il circolo cabbalistico patavino di Mošeh Hayyim Luzzatto.***

**Abstract:**MoshehHayyimLuzzatto was the founder of a kabbalistic circle in Padua. In the 1930's, Simon Ginzburg discovered some letters and papers written by Luzzatto, by his teachers and his friends; among these are the regulations of his kabbalistic circle. Two versions of these regulations are extant: the first one was written before the breaking out of controversies against Luzzatto as a new, dangerous, false messiah. In the present contribution the author tried to identify the names of members of the circle, whose complete list is contained in the first version. Differently, in the second one, probably composed after the first ban against Luzzatto, no complete names are preserved. The article is concluded by the first available complete translation from Hebrew of both versions of the regulations.

**155 Irene Kajan, «Ciò che è ebraico come metodo». *Ebraismo e antropologia filosofica in Franz Rosenzweig.***

**Abstract:**In a letter to Hans Ehrenberg, written in Kassel, in September 1921, Rosenzweig declares that he was not a «specialist in Judaica»: «what is Jewish» (das Jüdische) was not the «object», but the «method» of his investigations. This declaration had a polemical intention against the Wissenschaft des Judentums whose aim was a knowledge of Judaism as a specific field of culture, founded on a detached and neutral research. The article shows how this sentence of Rosenzweig alludes on one side to an analysis of human existence which uses typical terms of Jewish religious tradition. On the other, to a reflection on Jewish life which offers fundamental insights to philosophic anthropology. If the first way leads from humanity to Judaism, the second leads from Judaism to humanity. In both cases Rosenzweig connects faith and science. An example of the first manner of Rosenzweig's arguing is his

exegesis of the Song of Songs in *The Star of Redemption* (1921). An example of the second manner is his description of Jewish experience before and after the emancipation, in the draft entitled *The Jew* (1920).

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131 **New Discoveries in the «European Genizah»: the Gerona Archives. Prolegomena to a Scientific Inquiry, Proceedings of the International Congress (Jerusalem, December 12, 1999)**

133 **Yom Tov Assis, *Catalan Jewry before 1391: Archival and Hebrew Sources.***

**Abstract:** The history of the Jews of Catalonia is very well documented. No other medieval Jewish community has such an abundance of Hebrew, Latin and Romance texts. Historians cannot afford to base their research on just one type of source. The Hebrew and Latin-Romance sources compliment each other and provide different types of information that are needed for a holistic understanding of any chapter of this history.

139 **Mauro Perani, *The «Genizot» of Gerona and Italy: Towards a Typological Comparison. Supplementary Note: New Publications on the «Italian Genizah».***

**Abstract:** The article compares the typology of the Hebrew manuscript fragments found in the Italian archives, the so-called «Italian Genizah», and those recently discovered in the «Gerona Genizah». The reemployment of Hebrew manuscripts in Gerona – whose beginning antedates its Italian counterpart by about three centuries – probably was also done by some Jewish bookbinders. In the «Gerona Genizah» there is no evidence, as in Italy, of a connection between the re-use of the texts and pogroms against Jews. The fragments found in the «Italian Genizah» well represent the three most important types of script that were widespread in the Western world: Sephardic, Ashkenazic, and Italian. In contrast, all of the fragments discovered in Gerona are written with Sephardic script. The Italian fragments exclusively contain literary texts and are on parchment. On the contrary, the Gerona fragments are mostly written on paper and contain, together with literary texts, many private or historical documents of the Jewish communities.

145 **Edna Engel, *The Sephardic Scripts of the 13th-14th Centuries in View of the Gerona Fragments.***

**Abstract:** The gradual development of the Sephardic script during the thirteenth-fourteenth centuries, revealed in Hebrew manuscripts, is clearly demonstrated in the Gerona fragments. The Sephardic script emerged from the Muslim regions of the world in the tenth and eleventh centuries and was concentrated in manuscripts written in square letters. It reached its peak during the thirteenth and fourteenth centuries in manuscripts written in square, semi-cursive and cursive letters.

161 **Abraham Gross, *Gerona. A Sephardic Cradle of Jewish Learning and Religiosity.***

**Abstract:**Gerona, a small Catalan town, was prominent in the religious history of the Jews in Spain. The second half of the thirteenth century – when figures like Jonah Gerondi and Moses ben Nahman (Nahmanides) were active there – was of particular importance. Gerona's location between Provence and Spain made it a cultural bridge and a blending of the two regions. Gerona, with its Kabbalistic circle, was a firm anti-rationalist center. The piety characterizing this community continued as late as the end of the fourteenth century when its leaders died as martyrs in the persecutions of 1391. In contrast to many other communities, they did not convert to Christianity.

**167 Danièle Iancu-Agou, *Les livres inventoriés à Gerone aux lendemains de la dispute de Tortose (1414-1415)*.**

**Abstract:**Thanks to Millas' and Battle's articles (1928), to Perarnau's note (1985) on the inventories of books from Gerona, we now possess precious documentary material: a part of the range of manuscripts that were available to the Jews of Gerona following the fateful Disputation of Tortosa (1414-1415). The other part, as a consequence of the Disputation, had already been discovered. Out of sixty-seven inventories actually produced with known owners – the spiritual leaders of the community, Call's permanent advisers, and sometimes their spouses – nineteen lists are made quite explicit with the detail of the works. As a result, they allow us to examine 361 volumes and compare them to books circulating at that time in other geographic areas (such as Catalonia, Roussillon, Provença, etc.).

**183 Ezra Chwat, *Identifying an Alfasi Gloss Supplement on Rosh ha-Shanah, Possibly of Yom Tov Asevilli (Ritba) in a Fragment found in Gerona*.**

**Abstract:**A 32-page manuscript fragment, recently discovered in the Gerona archives, is a copy of a gloss supplement on the Alfasi Code, tractate Rosh ha-Shanah, and was possibly written by Yom Tov Asevilli. This is an example of a Rabbinic genre which was one of the most prolific and productive fields of Rabbinic literature between the twelfth and thirteenth centuries throughout the Rabbinic world. When compared to parallel texts of this genre produced in the Geronese school founded by Nahmanides, one can discern the role it played in the stages of development and refinement of these works.

**191 I frammenti ebraici di Bazzano. Un piccolo tesoro nella «Genizah italiana», Atti del forum internazionale, Bazzano (BO), 25 maggio 2000**

**193 Mauro Perani, *I manoscritti ebraici, le loro vicissitudini e la loro «morte». A proposito dei frammenti di Bazzano*.**

**Abstract:**The discovery during the last twenty years of thousands of Hebrew manuscript fragments in Italian archives has recently aroused a growing interest. They were used as covers of archival volumes in what, only analogically, has been defined as the «Italian Genizah». The re-employment of materials of every kind of manuscript was well known throughout the entire period from ancient times until the present. The Hebrew fragments found in Italy are partially of Italian origin (less than one third), Ashkenazic (more than one third), and Sephardic (about one third). This article deals with the production of medieval Hebrew manuscripts, the migration and mobility of the scribes, the absence of scriptoria in the Jewish world, the vicissitudes of the Hebrew Medieval books from their production until their «death» or because of their confiscation and burning during the Inquisition, or because of their dismembering and re-use as book-bindings (what happened to the Bazzano fragments).

**200 Abraham David, *La «Genizah» di Bazzano: una breve panoramica*.**

**Abstract:**We evaluated several kinds of Jewish literary texts which have been preserved in the Archivio Storico Comunale at Bazzano. We did not discuss the remains of Biblical texts and Rashi commentary on Prophets, of which some leaves are located in

this archive. No doubt this small collection of fragments is very important for scholarly purposes, especially for a philological analysis of those texts which were copied during the Medieval period, namely between twelfth to fourteenth centuries. Among the most important Hebrew manuscript fragments found in this collection, we have pointed out the Talmudic fragments, which make up 50 percent of the «Bazzano Genizah». Furthermore, we have identified some more leaves from the same manuscripts in other «Italian Genizah» collections in Bologna and its vicinity.

### **205 Edna Engel, *Rilievi codicologici e paleografici sui frammenti ebraici di Bazzano.***

**Abstract:** The collection of Hebrew parchment folios, found in the Archivio Storico Comunale of Bazzano, introduces through its dozen fragments a nice scope of the Hebrew manuscripts written during Middle Ages and thus contributes – like the collections of the other Italian archives – to the Hebrew codicology and palaeography research. The Medieval book, like other traditional arts, was produced in a systematic way and with stereotypical methods that were based on the cultural legacy of the place and time. The author presents several examples of codicological and palaeographical parameters which are demonstrated in the Bazzano fragments. In the Bazzano collection, we can find a similar distribution of scripts that was found in the other Italian archives. The main types of scripts found here are Italian – written in northern and central Italy; Sephardic – written in the Iberian peninsula, North Africa, and Sicily; and Ashkenazic – written in Western Europe.

## **221 ALTRI STUDI**

### **223 Laura Gusella, *Esseni, comunità di Qumran, terapeuti.***

**Abstract:** This article discusses three forms of Jewish community life, documented from approximately the second century BCE to the first century CE: the Essenes, the Qumran community, and the Therapeutae. The article begins by looking briefly at the identity and organizational structure of the first two groups and then examines the Therapeutae in greater detail. Described by Philo in his *De vita contemplativa*, the Therapeutae, who were few in number, lived in a single community in Egypt in the vicinity of Alexandria and the Mareotic Lake. The group's characteristic features include the presence of women in the community, celibacy practiced by all members, and total dedication to contemplative life. The article concludes with a discussion of whether these three groups were autonomous or related to one another. The Essenes and the Qumran community were closely related; the community experience of the Therapeutae, on the other hand, was independent and unique.

### **249 Pierluigi Lanfranchi, *Μισαίνειν τὸν ναὸς: Il motivo della contaminazione del Tempio nella Guerra Giudaica di Flavio Giuseppe.***

**Abstract:** In his *Bellum Judaicum*, Josephus attempts to provide a theological justification of the war against the Romans by adopting deuteronomistic conceptual patterns. The pollution of the Temple by the rebels is of primary importance to Josephus' theological interpretation of history because, according to God's will, it eventually causes the destruction of the Sanctuary in 70 CE. This paper analyses the biblical background and the priestly tradition to which Josephus refers.

### **258 Görg K. Hasselhoff, *The Reception of Maimonides in the Latin World: The Evidence of the Latin Translations in the 13th-15th Centuries.***

**Abstract:** The article focuses on the three philosophical and theological Latin translations of Maimonidean works dating from the thirteenth century and on the medical translations which were provided by Armengaud Blasius, John of Capua, and some anonymous translators from the beginning of the fourteenth century onwards. An edition of John's *Proemiuminterpretis* and a list of all known manuscripts containing the Maimonides Latinus are included.

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