

CORRIGENDUM FOR THE ARTICLE  
*TYPOLGY AND USE OF MEDIEVAL HEBREW LITURGICAL FRAGMENTS  
 OF NORTHERN EUROPE AND ITALY FROM THE 'BOOKS WITHIN BOOKS' DATABASE*

This small amendment concerns the content of footnote 59 on page 409 of a recently published article,<sup>1</sup> which describes an interlinear note found on one of the 50 fragments of a late-13<sup>th</sup> century *mahzor* according to the French rite from the State Archives in Pesaro, Italy. This scribal note is written in a small module bookhand script, located on the right – hand side of the page, preceding a *piyyut* recited on the 8<sup>th</sup> day of Passover. The text is the following: הרוצה לומר תוספת זו שהיא מן מורי החר' יוסף ב"ר יחיאל מפריש ג"ע (*One should say this addition from my Master, the Sage R. Joseph son of R. Yehiel of Paris, may his soul rest in Eden*).

Contrarily to the erroneous suggestion in the footnote of the article, the scribe is indeed

referring to Joseph ben Yehiel, son of Yehiel ben Joseph of Paris, the celebrated 13<sup>th</sup> century French Talmudist and Tossafist.<sup>2</sup> Furthermore, the *piyyut* in question also bears Joseph's name in acrostics, highlighted by a diagonal set of dots (see image attached). Moreover, the abbreviation of ג"ע (*Nišmato 'eden*) at the end of the interlinear note,<sup>3</sup> indicates that Joseph ben Yehiel had already passed when the *mahzor* was written, probably sometime in the late 13<sup>th</sup> century, according to codicological and palaeographical data.

As stated in a source, R. Joseph was R. Yehiel's eldest son and a highly respected rabbi and scholar in his own right.<sup>4</sup> Although nothing is known of R. Joseph other than his *aliyah* to the land of Israel,<sup>5</sup> the presence of this unique

<sup>1</sup> See J. ISSERLES, *Typology and Use of Medieval Hebrew Liturgical Fragments of Northern Europe and Italy from the 'Books Within Books' Database*, «Materia Giudaica» XXIII (2018), pp. 407-424.

<sup>2</sup> Many thanks to Simha Emanuel of the Hebrew University, Jerusalem, for calling to my attention the correct identity of the author of this *piyyut*. For more information on R. Yehiel's son, Joseph, see S. EMANUEL, *R. Yehiel of Paris: His Biography and Affinity to Eretz Israel* (Hebrew), «Shalem» 8 (2008), pp. 86-99. Furthermore, it is important to rectify that R. Yehiel did not die in Acco in 1268 as stated in the article, but back in France, some years after his attempted trip to the land of Israel in 1257 (see p. 93). According to his son-in-law R. Isaac of Corbeil (died 1280, author of the *Sefer Mitsvot Qatan*), R. Yehiel died on the 12<sup>th</sup> Nissan, three days before the beginning of Passover, a year when the eve of Passover fell on the sabbath. This rare calendrical synchronicity occurred during the beginning of the second half of the 13<sup>th</sup> century, only in 1260 and in 1264 and thus enables to pinpoint a more accurate time-span of R. Yehiel's death (see p. 94).

<sup>3</sup> The faded abbreviation of ג"ע at the end of the interlinear note was not seen by the authors of the

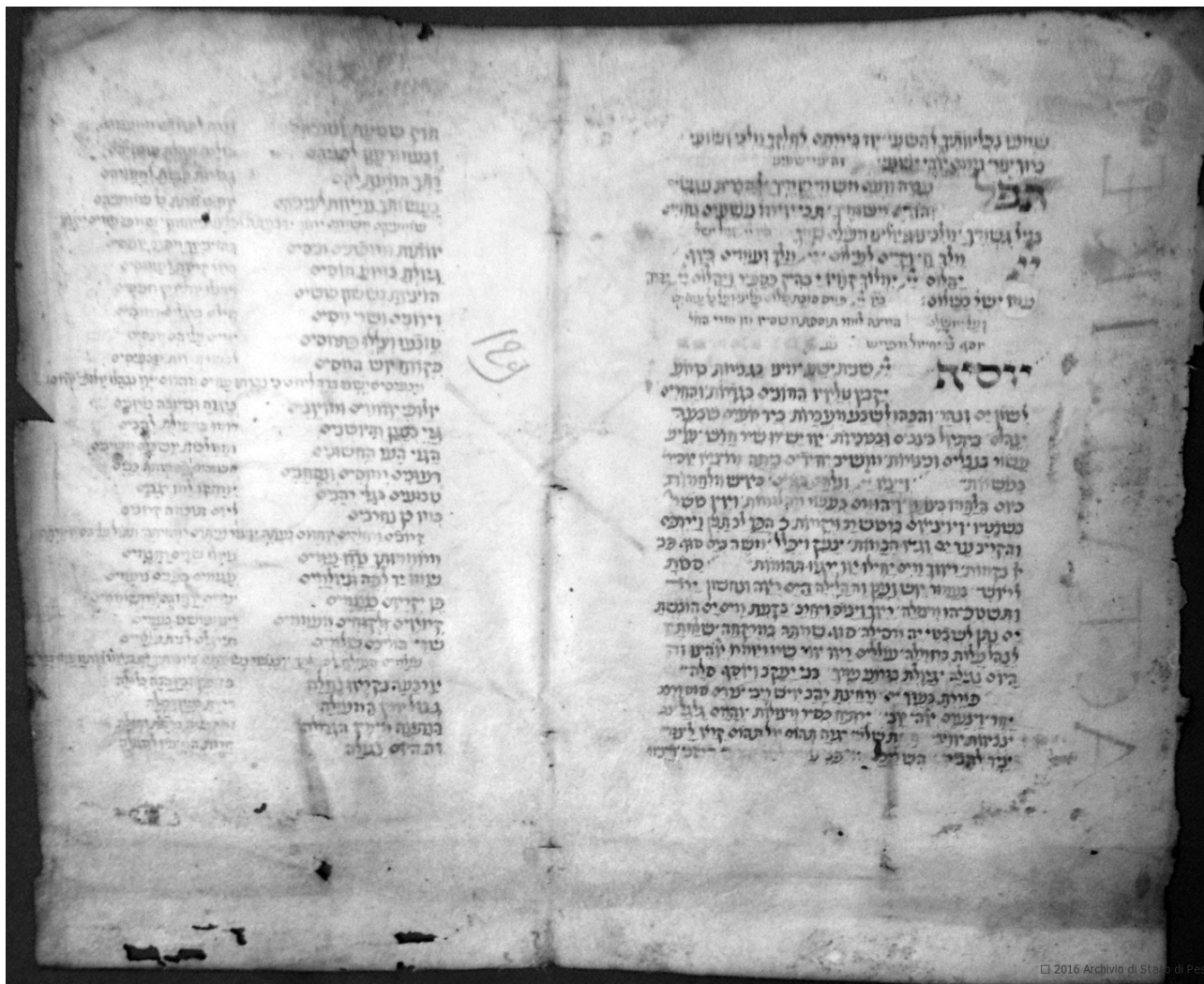
descriptive catalogue of the Pesaro fragments. Consequently, not only did they believe that the *piyyut* was attributed to R. Yehiel instead of his son Joseph, but that the Pesaro *mahzor* was written during the former's lifetime. See H.M. SERMONETA and P.F. FUMAGALLI, *Manoscritti ebraici nell' Archivio di Stato di Pesaro. Catalogo con riproduzione del Mahazor francese di Pesaro*, Ministero per i beni e le attività culturali, Rome 2002, p. 105.

<sup>4</sup> Other than the interlinear note, which clearly identifies R. Joseph as a *hakham* (a Sage), an Ashkenazi 14<sup>th</sup> century manuscript of *Qitsur Sefer Mitsvot Gadol* by Abraham ben Ephraim, gives evidence that R. Joseph was not only R. Yehiel's firstborn but that he bore the title of Rabbi, preceding his name. See Paris, Bibliothèque nationale, MS hébreu 392, fol. 17v, entry 50 (right col., lines 2-4): «... And I the young who is writing, I saw that my Master R. Yehiel was instructing his son R. Joseph, his firstborn, and R. Samuel, his brother (R. Yehiel's) who is firstborn, and he instructed the Gaon ...» (ואני... הצעיר הכותב ראיתי למורי הר' יחיאל מצוה לבנו הר' יוסף בנו...; הבכור ולהר' שמואל אחיו שהוא בכור ומצוה הגאון...). See EMANUEL, cit., p. 87, n. 5.

<sup>5</sup> See EMANUEL, cit., p. 88, n. 10.

*piyyut* found in two extant *maḥzorim* following the north French rite,<sup>6</sup> as well as in this newly discovered fragment (P.II.8, f.1v) from the Pesaro *maḥzor*, is a small yet substantial witness to R. Joseph ben Yeḥiel's spiritual and intellectual scholarship.

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Italy, Pesaro, Archivio di Stato, P. II. 8, folio 1v, *Maḥzor Pesaro*, late-13<sup>th</sup> century, northern France.

<sup>6</sup> See London, British Library, MS Or. 2735 and Parma, Biblioteca Palatina, MS Parma 1198. These two manuscripts were used for the edition of this

*piyyut* in Jonah Fraenkel's *Maḥzor le-regalim- Pesah*, Jerusalem - New York 1993, pp. 408-410. See also EMANUEL, cit., p. 87, n. 6.