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Critical Edition of a Fragment of Ramon Llull's *Centum
Formae* in the *Introductorium Magnae Artis Generalis*

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Jewish Quarterly Review, Volume 110, Number 3, Summer 2020, pp. A1-A16
(Article)

Published by University of Pennsylvania Press



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Appendix

Critical Edition of a Fragment of Ramon
Llull's *Centum Formae* in the *Introductorium
Magnaë Artis Generalis*

ILIL BAUM

THIS APPENDIX ACCOMPANIES the essay by Ilil Baum, "Jewish Lullism around the Expulsion A Spanish-Catalan Fragment in Hebrew Characters from Ramon Llull's *Introductorium Magnaë Artis Generalis*," JQR 110.3 (2020): 553–573.

The following critical edition presents a late fifteenth- or early sixteenth-century fragment from the Vatican Library (MS Vat. ebr. 375, ff. 50r–51r), written in Catalanized Castilian in Hebrew script. It contains seventeen philosophical definitions that I identify as part of Ramon Llull's lists of *centum formae* (hundred forms) in his *Introductorium magnaë artis generalis* (Introduction to the great general art; also known as *Liber de universalibus*, The book of universals). The edition is meant to make this material accessible to researchers interested in the study of Jewish-Christian intellectual relations in the Iberian Peninsula, particularly with regard to the reception of the work of Ramon Llull. It includes a reproduction of the Hebrew text, a transcription and critical edition with comparison to the known Latin manuscripts in the footnotes, and an English translation.

Editorial Criteria

I have interfered with the texts as little as possible. I have also tried to represent the visual appearance of the manuscript as closely as possible. Hence, I have tried to maintain the spaces between the rows and parts of the sentences. I have marked the definitions in **bold**, as these are highlighted in the original fragment by a stretched line between two arrows ← → above each definition (except that of *infinity*). In order to facilitate

the reading of the translation, I have preferred a consecutive form of translation, wherein the rows of the original fragment are separated by a | sign. The English translation is quite literal in order to maintain the original language as much as possible.¹

The purpose of the transcription into Latin characters is to reflect the rendition of the Hebrew text as closely as possible, without making it unreadable. Some evident mistakes by the copyist that could confuse the reader are corrected in the edition, followed by an explanatory footnote. In other cases, I have preferred to maintain the original “errors,” while commenting on them in the footnotes.

Graphic signs used in the edition of the text:

- [abcd] Square brackets mark doubtful readings. When the reading is even less clear a question mark is also added abcd[?].
- (abcd) Parentheses include some interpretative proposals lacking in the text, including the elaboration of abbreviations. In the English translation, these are used for additions that improve the sense of the text.
- Additions in the manuscript above the line are inserted as \bcd/.
- Hebrew elements are marked with *italics*.
- Forms that are exceptional for medieval Catalan and medieval Castilian or that might cause reading confusions are indicated in the footnotes. Among these are the forms with initial *h*-.

No accents are added. Capital letters are added according to modern Spanish. All punctuation signs are my own additions, as the Hebrew text generally lacks any punctuation marks. The Hebrew manuscripts, like other medieval Catalan and Castilian manuscripts, in many cases agglutinate words or else misdivide them. The agglutinated words are separated by the interpunct sign (◌).

Some concrete remarks regarding the transcription of the consonants are due: Since the matrix language seems to be Castilian rather than Catalan, [qwa] and [qwo] are transcribed as *cua*, *cuo* (for example, *cual*, *cuando* etc.), and not as *qua*, *quo* as in Catalan texts. The sound [g] is transcribed as *g* before *a*, *o*, *u*, and *gu* before *e* and *i*.

Since the use of the apostrophe (or *rafe*) with *gimel* and *peh* is not systematic, I have interpreted it either as *g*, *p* or rather *j*, *f*, according to the context. *Bet* and consonantal *vav* are transcribed as *b* and *v*, respectively.

Samekh is transcribed as *c* (before *e*, *i*) and *ç* (before *a*, *o*, *u*). *Tzade* is attested only in a couple of occurrences at the end of the word. These are also transcribed by *ç*. *Shin* is generally transcribed by *ç* (equivalent to *ç*

and intervocalic *-ss-* in medieval Castilian and medieval Catalan). The text supplies many examples for the confusion between *shin* and *jamekb* to render <s>, <ss> and <c>, <ç>.

The Hebrew script does not generally allow digraphs. The Spanish *rr*, *ll* are represented in the manuscript by a single Hebrew letter, thus, both vibrant *-rr-* [r] and the simple *r* [r] are represented by Hebrew *resh*. Hence, when in Castilian or Catalan one would expect *rr*, the transcription renders it as such. The *ll* sound [ʎ] is represented in Hebrew letters in two ways: a *lamed* (transcribed with *l*), or at times, a *lamed* followed by two consecutive *yod* (י״ל, transcribed with *ll*).

As for the transcription of vowels, when the *mater lectionis* is lacking, I have generally assumed the use of the vowel *a* between the consonants. The conjunction word is transcribed as *e*, according to the prevailing form in both medieval Castilian and Catalan texts. Final *heb* (ה-), *alef* (א-), and the combination of both (הא-) are all transcribed as *-a*.

Thus, as a general rule, my (non-Hebrew) transcription concords with the following:²

Consonants

Heb. letter	Transcription	IPA equivalent
ב	b	b, v, ß
ג	g (before <i>a, o, u</i>), gu (before <i>e, i</i>); j	g; ɢ, ʒ
גי	j (before <i>a, o, u</i>), ³ g (before <i>e, i</i>)	ɢ, ʒ
ד	d	d
ו (וו)	v	v
ז	z	z
ט	t	t
י	y	y
ל	l	l; ʎ
לל	ll	ʎ
מ	m	m
נ	n	n
ס	c (before <i>e, i</i>), ç (before <i>a, o, u</i> and final position)	s; ʃ [ts]
פ	p, f	p, f
פּ	f	f
צ (ץ)	ç, z (mainly to mark final <i>-tz</i>);	ʃ [ts]
ק	qu (before <i>e, i</i>), c (before <i>a, o, u</i>)	k
ר	r; rr	ʀ; r
ש	s	s, z

Vowels

Heb. letter	Transcription	IPA equivalent
א	a; sometimes e	a; e, ə, ε
כ	a; sometimes e	a; e, ə, ε
ך	in final position <i>a</i>	a
ו	o; u	o; u
כּ	o; u	o; u
י	e; i	e; i
יּ	e; i	e; i

Diphthongs

Heb. letter	Transcription	IPA equivalent
או	ua	wa
אוי	ue	we

A Fragment of Ramon Llull's *Centum Formae* in the *Introductorium Magnae Artis Generalis* (MS Vat. ebr. 375, Vatican Library, ff. 50r–51r)

ENGLISH TRANSLATION	TRANSCRIPTION	TEXT
1 [50r]	1 [50r]	[50r] 1
1- in the generable and corruptible things, that is, elementals, ⁴ vegetables, and animals.	1- en'les coses generables e corr(u)tibles ⁵ ço es elementales,	1- אינ ליש קושיש נינדאבליש אי קורטיבליש סו איש אילימנטאליש
3- Infinity is that thing which is without end and measure	2- vegetales e animales. ⁶	2- וינטיאליש אי אנימאליש
4- and this is in three modes, that is: in size, in duration, and in number. Infinity of size is immensity, infinity of duration is eternity, (and infinity) of number is like that which enumerates, which does not reach the end of the numbers. ⁹	3- Infinitat es aquela cosa ⁷ que es sin termino ⁸ e mesura	3- אינפניטיאט איש אקילה קושה קי איש שין טרמינו אי מישורה
	4- e es en'tres modos: ço es en'graneza, en	4- אי איש אינטריש מודוש סו איש אינגראניזו • אינ
	5- duracio e en'nombre. Infinitat de graneza es	5- דוראסאי • אי אינומברי • אינפנידיאט די גראניזו איש
	6- imencidat, ¹² infinitat de duracio es eternidat,	6- אימונסידאט • אינפניטיאט די דוראסאי איש איטירנידיאט
	7- de nombre es cuanto aquelo que nombra que el cual no al	7- די נומברי איש קואנטו אקילו קי נומברה קי איל קואל נו אל
	8- cança ¹³ el ¹⁴ termino ¹⁵ del nombre. ¹⁶	8- קאנצא אל טארמינו דיל נומברי
9- Compre(n)sion ¹⁰ is similarity to infinity, as for example the sky that comprehends all the natural bodies of the elements. ¹¹	9- Conpre(n)sio es semblança de infinitat, asi como el ¹⁷	9- קונפרישיו איש שימבלאנסה די אינפנידיאט אשי קומו אול
	10-selo ¹⁸ que compren ¹⁹ todos los corpus ²⁰ naturales	10- שי לו קי קונפרין טודוש לוש קורפוש נאטוראליש
	11-de los elementos. ²¹	11- די לוש אילימנטוש

ENGLISH TRANSLATION	TRANSCRIPTION	TEXT
<p>12-Apprehension is similarity to finity, as for example regarding taste: when (one) tastes, he becomes familiar with and apprehends the sea, which is salty. </p>	<p>12-Aprensio es semblança de finitat, asi como el²²</p>	<p>12-אפראינשוו איש שימבלאנסה די פנישטאט אשי קומו איל</p>
<p>15-Capacity is a form by which the capable is able to comprehend and contain the things that can be comprehended and contained by him. </p>	<p>13-gusto el cual cuando gusta²⁵ conoce e a(p)re</p> <p>14-ende²⁴ el mar el cual es salado.²⁵</p>	<p>13-גושטו איל קואל קואנדו גושטה קונוסי אי אסרי</p> <p>14-אינדי איל מאר איל קואל אש שאלאדו</p>
<p>18-Existence is the essence of the thing that is present.²⁶ </p>	<p>15-Capacitat es forma por la cual lo capaz²⁸ pode</p> <p>16-conprender e contener las cosas²⁹ que poden</p>	<p>15-קאפאסיטאט איש פורמה פור לה קואל לו קאפאץ פודי</p> <p>16-קונפרינדיר אי קונטיניר לאש קושאש קי פודין</p>
<p>19-Agency is the essence of the agent: from the agency comes out the action,²⁷ which is its proper act, as for example heating out of warmth and good deeds out of goodness. </p>	<p>17-eser³⁰ conpreses e contenidas por el.³¹</p> <p>18-Esistencia³² es esencia de la cosa³³ que esta.</p>	<p>17-איסיר קונפרישיש אי קונטיניראש פוריל</p> <p>18-אישישטינסיאה איש אישינסיאה דילה קושא קי אישטא</p>
<p>19-Agency is the essence of the agent: from the agency comes out the action,²⁷ which is its proper act, as for example heating out of warmth and good deeds out of goodness. </p>	<p>19-Agencia es ecencia³⁴ del agente: de la cual³⁵ sale</p> <p>20-el fazer que es acto suyo,³⁶ asi como el</p> <p>21-escalfar del caldo e el ben far del</p> <p>22-bueno.</p>	<p>19-אגניסיאה איש איסינסיאה דיל אגנטי דילה קואל³⁷ שאל</p> <p>20-איל פאזיר קי איש אקטו שויו אשי קומו איל</p> <p>21-אישקאלפאר דיל קאלדו אי איל בין פאר דיל</p> <p>22-בואינו</p>

ENGLISH TRANSLATION	TRANSCRIPTION	TEXT
<p>2 [50v]</p> <p>1- Faculty is that thing which constitutes the object with its act,⁵⁸ as for example sight with seeing the visible thing and hearing with hearing the audible thing and intellect⁵⁹ with understanding the intelligible thing.</p> <p>5- In man there are <i>ten</i> natural faculties. That is: memory, intellect, will; imaginative, visual, auditory, gustatory, odorative, tactile, (and) olfactory (faculties).</p>	<p>2 [50v]</p> <p>1- Potencia es aquella acosa⁴⁰ la cual con'el su acto sea⁴¹ el⁴²</p> <p>2- objeto, asi como la vista con'el veer a la cosa</p> <p>3- visible e el oido c(o)n'el⁴³ oir a la cosa oible e el en</p> <p>4- tenimento⁴⁴ con'el entender a la cosa inteligible. E'son en</p> <p>5- en'el ombre x⁴⁵ potensies⁴⁶ naturales, so⁴⁷ es: memoria⁴⁸</p> <p>6- entendimento, volentat, imaginativa, visitiva, auditi</p> <p>7- va, gustativa, odorativa, tactiva, afativa, a les cuales</p>	<p>[50v] 2</p> <p>1- פוטינסיאה איש אקילה אקושא לה קואל קוניל שו אקטו שיאה אל</p> <p>2- אובניקטו אשי קומו לה וישטה קוניל ויאיר אלה קושה</p> <p>3- וישבלי אי איל אואירו קניל אואיר אלה קושה אואיבלי אי איל אינ</p> <p>4- טינימינטו קוניל אינטינדיר אלה קושה אינטיליגיבלי אישון אין</p> <p>5- איניל אומברי י' פוטינשיאיש נאטוראליש שו איש ממוריאה</p> <p>6- אינטינדימינטו • וולינטאט • אימאגינאטיווא • וישיטווא • אאדיטי</p> <p>7- בה גושטאטיווא • אודוראטיווא • טאקטיווא • אפאטיווא • אליש קואליש</p>

ENGLISH TRANSLATION	TRANSCRIPTION	TEXT
8- To those correspond ten manners of operation ⁴⁹ and objects. In another way this is called “faculty” for that thing which has not yet come into being, but can be, as for example, the fruit in the tree, science in the intellect.	8- corresponden diez ⁵⁰ maneras de obras ⁵¹ e de objectos en ^{ot} 9- ra ⁵² manera se llama potencia ⁵⁵ por aquella cosa ⁵⁴ que aun 10-no es en ^{eser} mas puede ^{eser} , ^{asyi} ⁵⁵ como el ⁵⁶ fruto e 11-n ^{el} arvol, ciencia en ^{el} entendimento. ⁵⁷	8- קורישפונדן דייך מאניראש די אבראש אי די אובניקטוש אינאנט 9- רא מאנירא שי ליאמא פוטינסיאה פור אקילייא קושא קי אאון 10-נו איש אינאישיר מאש פואידי אישיר אשי קומו אול פרוטו 11-ניל ארוול סיאניסיאה איניל אינטינדימינטו
12- Object is that thing which is apprehended by the faculty, as for example, taste for tasting; goodness and virtue for will.	12- Objecto es aquella cosa que es apresada por la potenci 13-a, ⁵⁸ ^{asyi} como la sabor por ^{el} gusto, benteza ⁵⁹ e 14-virtut por volentat.	12-אובניקטו איש אקילייא קושא קי איש אפרשה פיר לה פוטינסי 13-א-א אשי קומו לה שאבור פוריל גושטו בנטזה אי
15- Act is the work of the faculty when the object is taken by the faculty. As for example, seeing out of sight; understanding out of intellect. In a similar way an act is in <i>two aspects</i> : first,	15- Acto es obra de potencia cuando el objecto se 16-toma por la potencia, ^{asi} como veer de la 17-vista, entender de lo entendimento. ⁶⁰ E senb 18-lante mente ⁶¹ acto es <i>be-ii tse^{dadim}</i> : ⁶² primera mente	14-וירטוט פור וולונטאט 15-אקטו איש אברא די פוטינסיאה קואנדו איל אובניקטו שי 16-טומא פור לה פוטינסיאה • אשי קומו ויאיר די לה 17-וישטא אינטינדייר די לו אינטינדימינטו אי שינב 18-לאנטי מינטי אקטו איש בב צדדים פרימירה מינטי

ENGLISH TRANSLATION	TRANSCRIPTION	TEXT
19-when the thing is in being; second, when it is 20-in the working of an agent <i>in actu</i> , as for example, the tree is <i>in actu</i> : upon yielding fruits, it is in the working of the same (= the tree). 23- Necessity is that thing that can not be (in another way). ⁶⁸	19-cuando la cosa ⁶⁵ es en eser. La segona cua'n/do es 20-en obra del agente estan en acte, ⁶⁴ asi como el 21-arvol es en acte, en ⁶⁵ lo frutificar ⁶⁶ es en obra 22-del mismo. ⁶⁷ 23- Nececidad ⁶⁹ es aquella cosa ⁷⁰ que no puede eser ⁷¹	19-קוא/טרו לה קושא איש אין אישיר • לה שינונה קואנדו איש 20-אין אוברא דיל אנינטי אישטאן אין אקטי איש קומו איל 21-ארוול איש אין אקטי אין לו פרוטיפיקאר איש אין אוברא 22-דיל מישמו 23-ניסיסיאדא איש אקלייא קושה קינו פואידי אישיר
3 [51r] 1- works and the secrets of those natural and moral things. 2- Regime is the habit with which the prince governs his people. 3- Militancy is the habit with which the knight helps the prince so that he may have justice. 5- Politics is an art with which the citizens obtain the public good of the city.	3 [51r] 1- obras e'los secretos ⁷² de aquellos naturales e morales. ⁷³ 2- Regimento es abit ⁷⁴ con'lo cual el princep rige su pue(blo). ⁷⁵ 3- M(i)licia ⁷⁶ es abito ⁷⁷ con lo cual el cavalleero ⁷⁸ aiuda el pri(n) 4- cipe ⁷⁹ porque pueda tener jjustisia. ⁸⁰ 5- Politica es art con'la cual los cibdadanos ⁸¹ percuran 6- la publica utilidat de'la cibtat. ⁸²	[51r] 3 1- אובראש אילוש שקריטוש די אקילוש נאטוראליש אי מוראליש 2- רגימינטו איש אביט קונלו קואל איל פרינסיפ ריגי שו פואי 3- מליסיאה איש אביטו קון לו קואל איל קאואלייארו איודה אל פרי 4- סיפי פירקי פואידה טיניר גיושטיסאה 5- פוליטיקה איש ארט קונלה קואל לוש סיבדאדאנוס פירקוראן 6- לה פובליקה אוטילידאט די'לה סיבטאט

ENGLISH TRANSLATION	TRANSCRIPTION	TEXT
7- Preaching is an art with which the <i>preacher</i> instructs the people ⁸³ to have good customs and avoid the evil ones.	7- Predicacion ⁸⁴ es art con la cual el <i>doresh</i> ⁸⁵ informa el 8- nom ⁸⁶ a'aber ⁸⁷ bonas costumes ⁸⁸ e esquivar las 9- males.	7- פרידיקאסיון איש ארט קון לה קואל איל דורש אינפורמא איל 8- נום אאביר בונאש קושטומיש אי אישקיואר לאש 9- מאליש
10- Prayer is piously and devotedly elevating God, so that (He) may give or forgive.	10- Oracio es alevacio de piadosa e devota mente a'Dio ⁹⁰ 11-per'ço que l[e] de o perdone. ⁹¹	10-אוראסיו איש אליבאסיו די פ'אדושה אי דיווטה מינט אדיאו 11-פירסו קי ל[י] די או פירדוני
12- Memory is a rational faculty ⁸⁹ that preserves the species which the intellect and the will receive, affirming or denying; loving or hating.	12- Memoria es racional potencia que conserva las 13-espesas ⁹² las cuales el entendimento e la 14-voluntat toman ⁹³ afirmando o negando, amando o odiando.	12-מימוריאה איש ראסיונאל פוטינסיאה קי קונשירוא לאש 13-אישפישאיש לאש קואליש איל אינטינדימינטו אי לה 14-וולונטאש טומאן אפירמאנדו או ניגאנדו אמאנדו או אודיאנדו
15- Quality , relation, action and passion. <i>These four</i> can be substantial and accidental in created nature and all the other accidents, that is, <i>from (the Book of) the Articles</i> (i.e., <i>Aristotle's Categories</i>).	15-Calitat, relacio, ⁹⁴ e accio, e pasio ⁹⁵ <i>elu ba-iu</i> ⁹⁶ poden 16-eser sustanciales e accidentales en'natura 17-creada e todos los altres accidentes r'l <i>meba-ma'amaro'</i> (t)	15-קאליטאט • ראלאסיו • אי אקסיו • אי פאשיו • אלו הדי פודין 16-איסיר שושטאנסיאליש אי אקסידניטאליש אינאטורא 17-קריאדה אי טודוש לוש אלמריש אקסידניטיש ר'ל מהמאמר ⁹⁷

1. When the word in the original translation was divided between two rows, I have translated it in the first row where it appeared. Thus the word *al | cança* that is divided between 1:7 and 1:8 is translated as “reach” in row 1:7 in the English translation. The abbreviations Heb., Lat., Cast., Cat. and Prov., denote words of Hebrew, Latin, Castilian, Catalan or Provençal origins, respectively.

2. These transcription criteria follow to great extent the work of Coloma Lleal Galceran and Jose’ Ramo’n Magdalena Nom de Déu, *Aljamiás hebraicoaragonesas (siglos XIV-XV)* (Barcelona, 1995), 87–92.

3. In exceptional cases, I have diverged from this rule, for example in the case of *גורטשיביא* as *juustwĩa*, wherein *juu* stands for *ju* in Cast. *justicia*.

4. While the Castilian here is *elementales*, the Latin is *metallis*, “metal, gold silver, iron or other material dug from the earth,” here probably referring to minerals.

5. Corr(u)tibles] Heb. קורטיבליש *qwrtyblyš* (*cortibles*) = *corruptibles*; Lat.: *corruptibilibus*.

6. The fragment starts in the middle of the 57th form, which is the definition of “privation.” See Roman Llull, *Liber de universalibus*, ed. A. Madre, in *Raimundi Lulli opera latina*, vol. XII (Turnhout, 1984), 161: *Privatio est medium inter generationem et corruptionem, per quod esse transit ad non esse. Haec tria principia naturalia supra dicta sunt in tribus, in quibus sustentatur cursus naturae in generabilibus, corruptibilibus, scilicet metallis, uegetabilibus, animalibus.*

7. Aquela cosa] Lat. *ens* “entity.” Throughout the text, the translator avoids using the Castilian literal translation: *ente*, or in Catalan: *ens*.

8. In some Spanish and Catalan texts in Hebrew script, the lack of a *mater lectionis* renders the vowel *e*, as in the example of *טרמינו* /*tr̥mynw/* for *termino*.

9. According to Aristotle, there is no infinity *in actu* but only infinity *in potentia*. One can never complete the count to infinity but can count infinitely, always adding another number.

10. Comprehension in the sense of comprising and including.

11. This seems to mean that the mind can comprehend *innumerable* objects.

12. Imencidat] = Cast. *inmensidad*; Cat. *immensitat*.

13. Al cança] = Cast. *alcanza*; Cat. *alcança*.

14. El] Heb. אל *al*, wherein the *aleph* or the lack of a *mater lectionis* sometimes renders <e>.

15. Termino] Heb. *tarmino*, see n. 8.

16. In the Latin original the explanation is much longer. It is possible that it was avoided by our translator for referring to God. See *Liber de universalibus*, 161–162: *Infinitas numeri quo ad numerantem, qui non attingit terminum numeri, licet ipsa res numerata in se finitum numerum habeat, uel in se habeat numerum conditionum | cum non prima nec ultima detur nec possit in communibus dignitatibus dari; ut: ‘Deus solus benedictus’ uel est duplex, scilicet simplex et secundum quid. Simplex: Deus solus; secundum quid: aliquae creaturae; et hoc quantum ad obiectionem, quia terminus illius rei non distincte percipit.* However, it should be noted that in one of the manuscripts in Madre’s edition the whole part from *cum non prima nec* until the end is omitted.

17. The definite article is written אל *ol* and not אל *el*, with a significantly large ם.

18. Selo] Heb. סֵלֹו *se lo* = Cast. *cielo*. See the editorial criteria above regarding the distinction of *c*, *ç*, *s*.

19. Compren] = Cat. *compren* (cf. Cast. *comprende*).
20. The form *corpus* serves as both singular and plural in Spanish and Catalan.
21. De los elementos] does not appear in the Latin edition, *Liber de universalibus*, 162: Lat. *sicut caelum, quod comprehendit omnia corpora naturaliter*.
22. See n. 14.
23. Gusta] Heb. גוֹשְׁתָּה *gawšṭh*, but according to Lat. *gutta* “drop” it should be translated into Castilian and Catalan as *gota*. This seems like confusion due to the use of the verb *gustar* earlier in the same sentence.
24. A(p)re ende] Heb. אֶרֶב אֶרֶב אֶרֶב *’ary ’yndy (aṣre ende)*, a copying mistake confusing *samekb* with *peb* = Cast. *aprende*; *aprebende*.
25. El cual es salado] is omitted from the Latin edition I have used. See the discussion above regarding the comparison to Latin manuscripts.
26. “To be present” translates the Castilian verb *estar*.
27. “Action” here translates *fazer*, literally “the doing.”
28. Capaç] Heb. קַפָּאץ *q’p’ṣ* = Cast. *capaz*, Cat. *capaç*.
29. Las cosas] Lat. *entia*.
30. Eser] = Cast. *eser*; Cat. *esser/ésser (passim)*.
31. Porel] Heb. פּוֹרֵל *powyl* = Cast. *por él*. Latin version of this in *Liber de universalibus*, 162: [. . .] *per quam capax potest comprehendere et continere entia comprehensibilia et contentibilia* per ipsum.
32. Esistencia] = Cast. *existencia*; Cat. *existència*.
33. La cosa] Lat. *entia*.
34. Ecencia] Heb. אֵינְסֵנְיָה *’aynsny’h* = Cast. *esencia*, Cat. *essència*.
35. cual] is followed by a redundant line that could also be read as a *yod* (*cualo*).
36. De la cual es . . . acto suyo] The Latin differs a bit, see *Liber de universalibus*, 162: *Agentia est essentia agendi. Quod agere est actus existentis; sicut calefacere calidi et bonificare boni*. “Agency is the essence of the agent. Since doing is an act of existence.” *Suyo* in the Hebrew script is שׁוּיָּה *suia*.
37. After קוֹאֵל *qow’l* there appears an inclined line which seems to be a slip of the pen. This could also be read as a *waw* thus rendering the word קוֹאֵלִי which does not exist either in Castilian or in Catalan. This inclined line is quite different from the copyist’s *waw* throughout the text, thus it seems like a copying mistake.
38. Lat. *est illud ens, quod cum suo actu se habet ad obiectum*.
39. “Intellect” translates *entimento* in the manuscript, more literally “understanding.” Lat. *intellectus*.
40. Aquela acosa] = Cast., Cat. *aquella cosa*. Lat. *illud ens*.
41. Sea] Heb. שֵׂאָה *šy’h*. Lat., *Liber de universalibus*, 162: *est illud ens, quod cum suo actu se habet* ad obiectum. This seems like a literary translation of Latin *se habet* as *se ha*, rather than the verb *ser* “to be” in the subjunctive present. Thus this sentence conveys that “faculty is that thing which constitutes the object with its act.”
42. See n. 14.
43. C(o)n·el] Heb. קִיֵּל *qnyl (cavel)*.
44. En tenimento] *entimento* = Cast. *entendimiento*; Cat. *enteniment*.
45. The Hebrew letter *yod* (י) stands for the number 10; Lat. *decem*.
46. Potensies] = Cast. *potencias*, Cat. *potències*.
47. So] = *ço*.

48. Memoria] Heb. מְמוֹרֵיָאָה, see also in n. 8.
49. In the text *obras*, “operations, works, deeds, acts, creations.”
50. Dieç] Heb. דִּיעַץ *dyyc* = Cast. *diez*.
51. De obras] omitted from Latin, *Liber de universalibus*, 162: *Quibus correspondent decem modi obiectorum*.
52. Ot ra] = *otra*.
53. Potensia] = Cast. *potencia*; Cat. *potència*.
54. aquella cosa] Lat. *pro ente*.
55. Asyi] Heb. אַשׂי *ʿasy* = Cat. *així*; Cast. *Así* (*passim*). This spelling might point to a pronunciation of the Catalan form *així* [ajʃi] found also in the second Scotist fragment of the same manuscript, in Catalan, of the same hand.
56. El] Heb. אֵל *ʿel* (*ol*), copying mistake confusing *vav* and *yod*.
57. Entendimiento] Lat. *intellectus*.
58. Potenci a] = Cast. *potencia*; Cat. *potència*.
59. Benteza] Heb. בִּנְטָזָה *bnṭzb* (*bantaza*), Lat. *bonitas*, this is an undocumented variant, for Cat. *bonea*, *bonea*, *bondat*; Cast. *bondad* “goodness.”
60. Veer de la vista . . . entendimento] Latin, *Liber de universalibus*, 162: *ut uiderē uisus, intelligere, intellectus, etc.* In my translation *etc.* is omitted.
61. Senb lante mente] *semblantemente* = *semblantemente*.
62. Be-ü tvedadim] Heb. בְּבִי צִדִּדִּים “in two aspects/sides.” Lat. *et similiter actus est duplex*.
63. Cosa] Lat. *ens*.
64. Segona cuando . . . en acte] Latin is a bit different, *Liber de universalibus*, 162: *secundo per agere ipsius entis, stantis in actu*.
65. En] this seems to be a copying mistake for *e*, “and”; see Lat. two footnotes below.
66. Frutificar] Lat. *fructificare*.
67. Arvol es . . . del mismo] Lat. 162: *ut arbor est actus; fructificare est agere siue actus ipsius*.
68. The definition is not complete. The translation into English is completed according to the Latin: *necessitas est illud ens, quod aliter esse non potest*. The translation lacks the part saying necessity is that which cannot be **in another way**.
69. Necesidad] Heb. נְעִסְדָּא *nycsydyd* = Cast. *necesidad*.
70. Aquella cosa] Lat. *illud ens*.
71. Nececidad . . . eser] The sentence is abruptly cut off and the next page does not complete it. See n. 68.
72. Secretos] Heb. שְׁקֵרֵיטוֹשׁ *ʿsqryṭwš* (*secretos*), see also in n. 8.
73. This translates the final sentence of the 99th form, the definition of *philosophy*. In Lat, p. 165: *Philosophia est scientia, per quam intellectus illuminatur ad cognoscendum primam causam per eius effectum, et ad cognoscendum effectus primae causae et opera et secreta ipsorum naturalia et moralia*. The next definition is not the expected 100th form defining *geometry*, but rather continues straight to the definition of *regime* (the 110th form). See the discussion above on the comparison with Latin manuscripts.
74. Abito] = Cast. *hábito*.
75. Pueblo] Heb. פּוֹאֵבֶל *pwye* (*pue*). It seems that the writer intended to write פּוֹאֵבֶל *pueblo* “people, nation,” Lat. *populum*. Since the line underneath also seems to be missing a letter, it could be that the text was recut and thus lost a couple of letters *pue* (*blo*) and *pri* (*n*) | *cipe* (*cipe* continuing in the next line).

76. M(i)licia] Heb. מליסיאה *mlysy'a* (*malicia*).
77. Abit] = Cat. *hàbit*.
78. Cavalleero] Heb. קאולייארדו.
79. Pri(n) cipe] Heb. פרי סיף = Cast. *príncipe*. Note the use of final *peb* with the addition of a following *yod*. See also footnote regarding *pueblo*, and the possibility of a recut of the text, which could explain the lost *n*.
80. Jiustisia] Heb. גיושטיסיה *gywštyšy'b* = Cast. *justicia*; Cat. *justícia*.
81. Cibdadanoc] Heb. סיבדאדאנוס *sybd'd'nows* = Cast. *ciudadanos*; Lat. *burgenses*.
82. Cibtat] = Cat. *ciutat*.
83. Nom] Heb. נום *nwm* is probably a copying mistake for Cat. *hom* “man,” though the expected parallel to Latin *populum* “people” would have been Cat. *poble* or Cast. *pueblo*. Beforehand *populum* was translated correctly by the translator into Cast. *pueblo*.
84. Predicacion] Lat. *praedicare*.
85. Doresb] Heb. “preacher.” Lat. *praedicator*. See also in Rashi on Exodus 7.1: אדם המכרז ומשמיע לעם דברי תוכחה . . . ובלעז קוראין לו – פרידקיך.
86. See n. 83.
87. Aber] = Cast. *haber*; Cat. *haver*.
88. Costumes] Lat. *mores* “habits, manners.”
89. In Jewish thought, memory is not usually described as a “rational faculty.” In Maimonides and most Maimonideans, memory is associated with imagination, not reason. However, the concept of memory as a “rational faculty” is found in the history of philosophy. Aristotle, *History of Animals*, I, 1, 488b, distinguished between “memory,” which is common to many animals, and “recollection,” which is peculiarly human. Augustine, *Confessions*, 10, XIV speaks of memory as rational. Avicenna considers memory (*dhikr*) a nonrational faculty but considers “recollection” (*tadhakkur*) to be a rational faculty. The Latins similarly distinguished between *memoria* and *recordatio*. See Aquinas, *Commentaries on Aristotle's “On Sense and What Is Sensed” and “On Memory and Recollection,”* trans. with introductions by K. White and E. Macierowski (Washington, D.C., 2005), 173.
90. Dio] Heb. דיא *dy'w*. In Judeo-Spanish God is still referred to as *Dió*, and not as in Spanish *Dios*. However, this could also be read as the Catalan form *Déu*.
91. L[e] de o perdone] Lat. *ut det uel parcat*. Latin *parcat* give a sense of “sparing the life of” and not exactly “forgiving.”
92. Espesias] Heb. אשפישיאש *'špšyšy'š* = Cast. *especie*; Cat. *espècie*.
93. Toman] Lat. *accipiunt* “receive.”
94. Relacio] Heb. ראלאסיא *r'l'sy'w* (*ralacio*) = Cat. *relació*.
95. Pasio] = Cat. *passió*.
96. Elu ba-iv] Heb. אלו הדר “these 4.”
97. רוצה לומר מהמארות [ר'ל מהמאמרי] *r'l meba-ma'amaro* seems to stand for “that is, from the articles,” which refers to the Hebrew translation of Aristotle's *Categories* in *Sefer ha-ma'amarot*.

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