

The Complete Manuscripts of the Babylonian Talmud

Version 2

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Preface

During the first few hundred years of its compilation, the Talmud was transmitted orally. It is not known exactly when it was first written down, but even when there were manuscripts in the academies (Yeshivot) of the Geonim, it was still primarily studied orally, memorized by the "Amoraim" who recited it. Testimonies about the transcription of the text are about R. Natronai bar Hechinai from the 9th century "conveyed the Talmud to the Sefardic people from his mouth and not from the written text". There is similar testimony about R. Paltoi.

The Talmud was usually transcribed in the form of individual tractates or a group of tractates – up to an Order - and in other cases we can identify a "booklet of chapters": specific chapters copied from the Talmud, apparently for the purpose of studying in a yeshiva. A manuscript of the entire Talmud is a very rare phenomenon, and there is only one well-known example - **Codex Munich (95)** of the Babylonian Talmud, transcribed in Ashkenaz in 1342.

The complete Talmud manuscripts known to us were copied in the form of a "codex", i.e. a book constructed of leaves of parchment or paper. In some of the manuscripts, an explicit date can be seen if the colophon survived, but the dating of many other manuscripts is approximate, according to the type of script, etc. The earliest extant complete manuscripts are from the eleventh or twelfth centuries (the earliest dated manuscript was written in 1177), most of which were transcribed between the thirteenth and fifteenth centuries, and a minority (the branch of Yemenite manuscripts) in the 16-17th centuries. These manuscripts were written after the earliest printings but were not copied from them.

"The Thesaurus of Talmudic Manuscripts" (Jerusalem 2012) compiled by Prof. Yaacov Sussmann, lists 68 complete manuscripts - of a complete tractate or tractates or large parts of tractates. 38 in Ashkenazic or Italian script, 17 Sefardic, 6 Yemenite, 5 Byzantine, and 2 in Provencal script.

The scholars emphasized that in many tractates we can see two basic versions of each tractate - one more revised and amended than the other - and that this is not a European phenomenon because the division of versions into branches can already be seen in Oriental manuscripts, and probably originated in the period of the Geonim. Ashkenazi manuscripts generally reflect a later tradition, and they have undergone many more "learned" amendments, often following the glosses and interpretations of the early Ashkenazim. This phenomenon exists to a lesser extent in the Sefardic manuscripts.

As for the Yemenite manuscripts, they are a branch of texts in their own right, often with a unique textual tradition, sometimes very abbreviated and sometimes not, and scholars are sharply divided in their opinions on their place in the textual tradition, in part because they were copied very late. Some of the scholars claimed that the

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Yemenite manuscripts are primary manuscripts that reflected the tradition of the more original version of the Talmud, whereas others saw them as secondary.

Although there are manuscripts that include several tractates, each manuscript must be treated independently, since the manuscript could have been copied from several manuscripts, in the individual tractates. Sometimes individual chapters have been copied from different manuscripts, so that the examination of the text of the manuscript must be carried out carefully.

In most of these manuscripts, the Mishna of each chapter was written at the beginning of the chapter, and in a minority the Mishna was broken up and embedded in the chapter, as is generally the case in the printed editions. In some of the manuscripts the distribution of the Mishnayot is mixed, in some places the Mishna was written at the beginning of the chapter and in others it is embedded in the chapter. Sometimes the Mishnayot were written twice, both at the beginning of the chapter and during the chapter.

Most manuscripts contain only the central Talmud texts. Some of the manuscripts contain Rashi's commentary and Tosafot like the printed versions of today; and some contain other works. Most manuscripts contain glosses by the scribe or proofreader attest to a different version that stood that the proofreader was looking at.

Ms. Oxford 366

Oxford, Bodleian Library, Opp. Add. fol. 23 (366)

Cat. no. 627

184 parchment pages.

This manuscript includes tractate **Berakhot** and the Order of Moed (Mishna of the order **Zeraim** follows **Berakhot**; Mishna of tractate **Sheqalim** follows **Moed**).

Square Sefardic script, in two columns, probably from the 14th-15th century. In the opinion of M. Beit-Arie it was written in Spain (14th –15th centuries). M. Glazer believes it was written in Provence by a Sefardic scribe (Epstein, Yoma). There are few glosses in the manuscript, most of them in the handwriting of the scribe.

The manuscript contains errors and omissions, but not many. (Shushtri, **Sukkah**; Golinkin, **Rosh Hashana**). The manuscript has characteristics of Arabic speakers such as "אלסכנודרי" instead of "אלכסנודרי" in tractates Shabbat, Pessahim, Yoma and Megillah.

The manuscript was apparently copied from different manuscripts in each tractate, as a result there are tractates that are defined as "Ashkenazic" by the researchers and others that belong to the Sephardi tradition (Stollman, *ha-Moze Tefillin* - **Eruvin** chapter ten: Sefardic with Ashkenazic influence, Golinkin, **Rosh Hashanah**: Ashkenazic. E.S. Rosenthal, **Pesahim**: Ashkenazic. Wald, **Pesahim** ("Elu Ovrin"): Mixed style. Tal, **Betzah**: Between the branch of Ms. Antonin 891 and the Ashkenazic branch. D. Rosenthal, *Al Haqitzur wehashlamato*, pp. 847-851] points out the Sefardic textual tradition in one sugya of tractate Shabbat).

Stollman considers the tenth chapter of tractate Eruvin to be the best complete version of this chapter. Together with MS Vatican 109, it represents the branch that is considered more authentic and less altered of this tractate. The passages for which we have extant parts of the Fez printing generally reflect this tradition.

The Mishnayot are copied at the beginning of the chapters except for tractate **Megillah** and tractate **Ta'anit**, and also Chapter 2 of **Sukkah**. In chapter 1 of **Sukkah** most of the Mishnayot also appear in their places. The paragraphs at the beginning of each sugya are indicated by the word "מתני" and in the middle by the word "פיס", however in tractate **Rosh Hashanah** the term "פיס" only appears twice and in two

cases it signifies a new independent sugya. There are also sections without any linguistic indicator.

Provenance: on the opening page the following legend is inscribed:

הצעיר אברהם בכ"ר יצחק לוי אבוקראט נ"ע
קניתי זה הספר והוא תלמוד זרעים ומועד גמרא ומשניות
פה מצרים השי"ז ליצירה [=1537] בחמשים מידי ושנים לסרסור
השי"ת יזכני להגות בו אני זרעי זרע זרעי מעתה ועד עולם או"ר [=אמן וכן יהי רצון]

On p. 141 it there is a note in the margin in square script:

קניתי זה הספר מאת הגביר אבוקראט הרופא
באלף פרטות בשנת התקפ"ו [=1826]
הצעיר רפאל צנוע ישל [=יהי שמו לעולם]

On p.177 b there is an inscription in the margin in square script in a different handwriting: ". The *HIDA* (Rabbi Hayim Yosef David Azulay) saw this manuscript in Egypt in the 18th century, as he testifies in his work *Shem HaGedolim*. In the mid-19th century the manuscript was brought to Jerusalem, and sold to R. Nachman Natan Koronel. He sold the manuscript to the Bodleian library in Oxford before the year 1868 (Golinkin, **Rosh Hashanah**).

Basic text of tractates **Berakhot** and **Shabbat** in "*Ma'agarim*" – the historical dictionary.

Ms. Firenze 7

Firenze, Biblioteca Nazionale Centrale, II.1.7 (3.[א])

Cat. No. 467

333 parchment pages.

This manuscript contains most of tractates **Berakhot** and **Bekhorot** and tractates **Temurah**, **Kritot**, **Tamid**, **Me'ilah** and Mishna tractates **Middot** and **Qinnim**.

Ashkenazic script, the earliest dated codex known to us – from the year 1177. The following is written in the colophon. (The division into lines is not in the original):

בשישי בשבת, ישמריני צורי כבבת,
סיימתי זה הספר, יהי רצונו שאוכל למצוא כופר,
באלול ירח, ושמשו למרפא עלינו יזרח,
ח' ימים קודם הכסא, הא' יהיה לנו למעוז ולמחסה,
שנת תתקל"ז אנו מונין, ושבח ורנן אנו לך מרננין.

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The letters 'צחק' are inscribed in tractate Bekhorot on page and apparently hint at the name of the scribe.

Tractate **Berakhot** was written by a number of other scribes and placed at the beginning of the volume of the Order of **Qodashim**.

The Mishnayot were copied at the beginning of the chapters, except for **Bekhorot** 3-4 and tractate **Temura**.

This manuscript was chosen as the basic text of tractates **Bekhorot, Temura, Me'ila** and **Tamid** in "*Ma'agarim*" – the historical dictionary.

Ms. Paris 671

Paris, Bibliothèque nationale de France, Hébr. 671 (671.4)

Cat. no. 8208

91 paper pages.

This manuscript contains tractate **Berakhot**. It is preceded in the miscellaneous volume by the work *Hovot HaLevavot* and *Tikkun Middot Hanefesh*, and followed by the story of Alexander the Great.

An Eastern Byzantine manuscript from the 15th century.

The manuscript has pages that are in the wrong place. Glosses in the hand of the copyist completing omissions.

At the end the scribe writes: "נשלם הספר וכתבתיו לעצמי" (The book has been completed and I wrote it alone).

The Mishnayot are at the beginning of each chapter.

Ms. Munich 95

München, Bayerische Staatsbibliothek, Cod. hebr. 95

Cat. no. 7204

577 parchment pages.

The only manuscript that contains the entire Talmud Bavli. The central part of the manuscript is the Babylonian Talmud, although there are other works in the first and last pages (at the beginning: *Baraita d'Melechet HaMishkan, Piyyut* and *Seder Olam Rabbah*. At the end: minor tractates, *Seder Tannaim ve Amoraim*, bank orders and legislative enactments from Rabbenu Tam and Rabbenu Gershom).

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Semi-cursive Ashkenazi script. Written in 1342, probably in France. The textual tradition is Ashkenazic, and follows the interpretation of Rashi in many instances. This manuscript contains many errors (Diqduqe Sofrim) Many names are not written precisely, and the textual tradition of the Talmud was edited in many places on the basis of parallel versions (Friedman).

The manuscript contains a large number of abbreviations. The manuscript was prepared with great care and precision and represents a revolutionary change in the way the Babylonian Talmud was inscribed (Friedman, *Ketzad Medaqdeqin*).

At the end of the order of **Qodashim**, which also the end of the Babylonian Talmud in the manuscript, there is a colophon, dated 12 Kislev 5103 (Nov 11, 1342):

אני שלמה ב'ר' שמשון ז"ל כתבתי למורנ' הרב ר' מתתיה בן מורינ' ורבינו הרב ר' יוסף ז"לה"ה
[=זכרו לחיי העולם הבא] כל הששה סדרים וסיימתים בשתיים עשרה לירח כסלו שנת מאה ושלש
לאסף ששי הצור יאריך ימיו ושנותיו וירבה גבולו בתלמידים ויזכה זרעו זרעו להגות בו עד
סוף כל הדורות א'א'ס'ח' [=אמן אמן סלה חזק]. ברוך י"י וברוך צורי וברוך אלהי ישעי שזכני לכך.

R.N. Rabinovitch argues that the words "למורנ'... ז"לה"ה" were written over an earlier erased text and he believes the manuscript was written for R. Yehosefya Binyamin, who also wrote most of the glosses.

After the colophon there is an addition by a proofreader (R. Yehosefya?) in small characters.

ברכות והודאות ותשבחות שירות וזמרות הללות ורוממות רנן ותהלות והשתחוואות לשמך הגדול
והקדוש בכל קדושות, הנאדר כל אדר, הנאזר כל עז, הנשגב בכל גדולות, הגבור בכל גבורות,
השליט בכל ממשלות, הנורא בכל נוראות, הרחמן בכל רחמניות, היכול בכל היות, ב'ש'כ'מ'ל'ו'
[=ברוך שם כבוד מלכותו לעולם ועד].

There follow Mishnayot from the orders of **Zeraim** and **Taharot** and at the end an additional colophon, from the 17th of Tevet of the same year:

חזק ונתחזק הכותב לא יוזק.
אני שלמה ב'ר' שמשון ז'לה"ה' כתבתי כל הששה סדרים
לאדני מורינ' הרב מתתיה בן מורינ' הרב ר' יוסף ז"לה"ה
וסיימתים בשבעה עשר יום לחדש טבת שנת מאה ושלש לאסף ששי ליצירה.
הצור ית' יאריך ימיו ושניו וירבה את גבולו בתלמידים
ויזכה זרעו זרעו עד סוף כל הדורו' להגות בו
ויקיים בו מקרא זה לא ימושו מפיד ומפי זרעך ומפי זרע זרעך אמר י"י מעתה ועד עולם. אמן סלה.
ותורה תהא חוזרת לאכסניא שלה.

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Here too the words "מורינו... ז"ל"ה" are written where other words have been erased.

The sequence of the tractates in the manuscript differs from the traditional order in the Mishna. Tractate **Berakhot** is placed at the end of the order of **Moed** and tractate **Nidda** at the end of **Nashim**. In addition, the order of **Moed** is arranged to reflect, with some exceptions, the yearly cycle of festivals: **Shabbat** and **Eruvin** at the start of the order and then **Pesahim** and **Hagiga**, **Rosh Hashanah**, **Sukkah**, **Yoma** and **Betzah**, **Sheqalim** of the Jerusalem Talmud before tractate **Megillah of the Babylonian Talmud** and at the end **Ta'anit** and **Moed Qatan**. The order of **Nashim** is also arranged in a more "logical" order: **Yevamot**, **Ketubbot**, **Qiddushin** and **Gittin** and then the other tractates – **Nedarim**, **Nazir**, **Sota**, **Nidda**. The order of **Neziqin** is also arranged in a more "logical" order: [**Bava Qama-Makkot**], **Shevuot**, **Horayot** [so far issues that the Beth Din were asked to judge] **Avodah Zarah** and at the end a tractate that has no Talmud – the tractate of **Eduyot**.

The tractate of **Avot** [not included in the order of **Neziqin** in this manuscript, but] was written after the colophon at the end of **Zeraim** and **Taharot**, followed by the minor tractates and other works.

In tractate **Eruvin** chapter 5 is inserted between chapter 2 and chapter 3. In tractate **Pesahim** chapter 10 follows chapter 4, that is to say, tractate **Pesah Rishon** is first and is followed by tractate **Pesah Sheni**. In tractate **Sanhedrin** chapters 9-10 follow chapter 7.

On p. 47a pp. 72-75 of **Eruvin** are missing, the scribe placed them on p.157a. On p. 196a pages 84-87 from **Ketubbot** are missing; on p.365a p. 25 from **Shevuot** is missing; on p. 424b pages 76-77 are missing; on p. 425b Mishna **Menahot** chapter 7 is missing. Pages 103-5 of Bavli **Yevamot** were copied twice. At the end of tractate **Gittin** all of chap. 6 was copied again.

This manuscript served as the basic text of "Diqduqe Sofrim" by R. N. Rabinovitch.

Tractates (according to the research literature, tractates which have been examined in the manuscript):

Eruvin – (Chapter 10) Belongs to the widespread branch which includes the printings which is more developed and sophisticated, reflects minor amendments intended to

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clarify and improve the text. This manuscript has a tendency to abbreviate and to make errors in names (Stollman, *ha-Motze Tefillin*).

Pesahim – belongs to the Ashkenazic branch of the widespread textual tradition (E.S. Rosenthal, *Pesahim*).

Yoma – In the (third chapter) of the tractate it belongs to the branch that includes a Ms Oxford 366. (Since Ms Oxford 366 was written in square sefardic script, Yachin Epstein regards it as belonging to the Sefardic branch. However according to M. Glazer it was written in Provence by a Sefardic scribe, therefore it belongs to the Ashkenazic branch in this tractate too.) There are many errors, deletions, mixing up of names of the sages, and other issues. It has original readings that are not found in other manuscripts and also informed amendments and additions. Of the six commentaries of Rashi, none are incorporated, although in one place the scribe may have had them in mind. Most of the notes in the margin are from the Ashkenazic branch (Epstein, **Yoma**).

Rosh Hashanah – clearly an Ashkenazic manuscript, close in its text to Ms. Vatican 134. As full of errors as a pomegranate is full of seeds (Golinkin, *Rosh Hashanah*).

Sukkah – belongs to the Ashkenazic branch but also has Mizrahi or mixed readings. It has many omissions and errors, and abbreviations of names. (Shushtri, *Sukkah*)

Megillah – belongs to the Ashkenazic branch. Incorporates Rashi's commentary (Segal, *Megillah*).

Betzah – belongs to the Ashkenazic tradition, but also contains readings similar to **Ms Antonin** (Tal, *Betzah*).

Moed Qatan – belongs to the branch that includes the manuscript of the Vatican (Ashkenazic), in contrast to the Columbia branch (Yemenite) and Ms. Vatican 108 – Sefardic, which apparently originated in the East (Schremer, *Moed Qatan*).

Sotah – Clearly belongs to the Ashkenazic branch. There are a number of errors and abbreviations, mainly in quoting the Sages. Rashi's commentary is incorporated into the whole tractate (Landau, *Egla Arufa*).

Bava Metzia – represents the Ashkenazic branch (Friedman, *Manuscripts of Bava Metzia*).

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Sanhedrin – close to the text of the Yemenite **MS Herzog** (M. Sabato). Chapter 5 belongs to the Ashkenazic branch. There is a tendency to simplify or shorten words and write names incorrectly. Generally free of omissions, and various original linguistic forms are preserved (Baadani, *Hayu Bodqin*).

Makkot – the manuscript is full of additions, short and long, and there are also abbreviations. There are many errors, especially omissions because of similar phrases, and the language of the Talmud is amended according to parallels or according to local languages. There are also other types of informed amendments in the manuscript (Turan, *Makkot*).

Zevahim – the chapter "כל הזבחים" represents the Ashkenazic branch and was moderately influenced by Rashi's commentary (Westreich, *Zevahim*).

Hullin – Chapter 8 belongs to the textual tradition of the Ashkenazic manuscripts, to a less original branch.

Bekhorot – In the chapter "בכורות" belongs along with the printing to a sub-branch of the Ashkenazic branch (Milgram, *Bekhorot*).

The Mishnayot in the manuscript were written in their own section on the interior of each page.

Ms. Vatican 108

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 108

Cat. no. 7384

123 parchment pages.

The manuscript contains tractate **Shabbat** from p. 47 to the end of the tractate, and tractate **Mo'ed Qatan**.

Square Sefardic script, end of 13th century - early 14th century.

The manuscript contains glosses between the lines and in the margins.

Was copied by three scribes: one scribe up to p. 33, a second up to p. 119, and a third copied pp. 120-123. At the top of p.57a there is a note:

יצחק בר מנחם המכונה אייזק קטן למד המסכת בשנת ר"ס לפ"ק (=1499/1500)

Mishna at the beginning of the chapter, except for tractate **Moed Qatan**, chapter 3.

Ms. Nuremberg

Nurnberg, Staatsarchiv, Fr. 51–68 (682–686)

Cat. no. 7247

Formerly **Pappenheim 3.1.**

23 parchment pages.

Includes parts of tractates **Shabbat, Pesahim, Yoma, Rosh Hashanah, Megillah, and Hagigah.**

Ashkenazic script from France, 14th century, two columns.

From a binding. Commentary between the lines, between the columns and in the margins.

Because of the fold of the page for the binding, a couple of lines in the middle of each column are illegible.

Mishnayot at the beginning of the chapters.

In tractate **Megillah**, Rashi's commentary is in the outer margins.

Ms. Vatican 127

Vatican, Biblioteca Apostolica Vaticana, Vat. Ebr. 127

Cat. No. 7404

112 parchment pages.

This manuscript includes parts of the tractates **Eruvin** (2-26), **Shabbat** (2-3), **Gittin** (2-17), and **Niddah** (2-21).

Square Ashkenazic script, Germany, second half of 14th century.

Commentary between the lines and in the margins.

In tractate Shabbat the Mishnayot appear in a kind of separate square to the left of the Talmud.

Mishna at the beginning of the chapter in **Eruvin** chapter 1, **Gittin** chapter 1 and **Niddah** 1-3.

Rashi's commentary in the margins except for **Gittin** chapter 2.

Ms. Friedberg (Toronto) from the Geniza

Toronto, University of Toronto, Friedberg Collection, 9-002

Cat no. 8459

The following codices form joins to this manuscript:

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Cambridge University Library, T-S E 2.24 (+ T-S AS 78.249) Cat. no. 1787

Cambridge, Westminster College Library, Talm. 2.2 Cat no. 587.

Sankt-Peterburg, National Library of Russia, Yevr. III B 868 Cat. no. 8703

26 parchment pages (22 of them in Ms. Friedberg).

This manuscript includes the beginning of tractate **Shabbat** (2-5; 66-68).

Script (?) from the 11th century (?). The script and the date are not certain; According to the codicological features, it is possible that it originated in North Africa (Tamar Leiter).

Copied by two scribes. Glosses between the lines and margins in another script. Some of the words are difficult to read.

Mishnayot at the beginning of the chapters.

Ms. Vatican 109.[A]

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 109.[a]

Cat. no. 7385

51 parchment pages.

Manuscript contains tractate **Eruvin**.

Ashkenazic or Italian square script, apparently copied in Italy or Ashkenaz in the 12th century.

Written in two columns, with a few glosses in the margins, by several scribes.

Bound together with another manuscript, **Vat. Ebr. 109.[B]**, which also has two columns and the same number of lines, containing tractates **Pesahim** and **Betzah**.

Represents, along with Ms. Oxford 366, the most original branch from the complete textual witnesses.

Mishnayot at the beginning of the chapter.

Basic text of tractates **Bekhorot**, **Temura**, **Me'ila** and **Tamid** in "*Ma'agarim*" – the historical dictionary.

(Stollman, *ha-Motse Tefillin* (Heb.))

Ms. St. Peterburg (Firkovitch) 293

Sankt-Peterburg, National Library of Russia, Yevr. II A 293.1.[a]

Cat. no. 8526

The following fragments form joins to this Ms:

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London, British Library, Or. 2468/209 (264.[c]) **Cat. No. 1052**

Jerusalem, Schocken Institute, 3639.[c] **Cat. No. 7878**

64 parchment pages (62 in Ms Sankt Peterburg 293).

The manuscript contains significant parts of the tractates **Yoma** and **Hullin**, and two pages of tractate **Eruvin** (pp. 55-82 in Vilna Edition).

Sefardic manuscript, from the 13th century.

The manuscript contains errors, amendments and additions.

Despite the Sefardic origin of the manuscript, it reflects an Ashkenazic tradition.

Chapter 4 is the last chapter of tractate **Hullin**, which appears after chapter 12, and is followed by the following short line: "הדרן עלך בהמה המקשה חסילא מסכת חולין".

Mishnayot at the beginning of chapters: **Eruvin** Chapters 6-8, B **Yoma** chapters 1-5.

Hullin Chapters 4: 9, 10: 4, 11-12.

Ms. New York 1623

NY, JTS, Rab. 1623

Cat. no. 6052

131 paper pages.

The manuscript includes tractates **Pesahim** and **Yoma**.

A Yemenite manuscript from the 16th century,

Manuscript represents the Yemenite branch. The scholars disagreed on its quality:

Some saw it as one of the best of the textual witnesses (E.S. Rosenthal, *Pesahim*, sees this MS as representing the tradition of the "Lishna Acharina" of the tractate together with the **MS Columbia, Munich 6** [partly] and the commentary of R. Chananel (Epstein, *Yoma*, Breuer, *Pesahim* - with regard to its language) and some saw it as a secondary manuscript combining two early readings, influenced by R. Chananel and his works (Amit, **Pesahim** Wald, Elu 'Ovrin).

The scribe who copied the manuscript was very precise, and there are few errors. In places there is the influence of the Ashkenazic branch. This may be the result of the editing process and completion of the manuscript, in addition to the influence of external parallels (Bavli, Tosefta and Midrashim).

Mishnayot are integrated in their places.

Between **Pesahim** and **Yoma** there are piyyutim; At the end of tractate **Yoma**, a paassage from the Zohar was copied in a different hand.

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The manuscript was chosen for the basic text of tractate **Pesahim** in "*Ma'agarim*", the Historical Dictionary.

Ms. Columbia

NY, Columbia University, X893 T14, T141 (294–295)

Cat. no. 5941

202 paper pages.

Two volumes that includes most of tractate **Pesahim** (Vol. 1) and tractates **Megillah**, **Mo'ed Qatan** and **Zevahim** (Vol.2)

A Yemenite manuscript from 1546, from the city of Sana'a.

According to the colophon:

ספרא חלשא ומסכינא דוד ש"צ בן מעודד רי"ת בן סעדיה נע"ג בן יוסף תנצב"ה אלשא"ל

and to the side of the colophon:

חדש מרחשון שנת אתתנ"ה לשטרות במדינת צנעא כן

In tractate **Megillah** chapter 3, before chapter 4.

Regarding the tradition of the text of the manuscript, opinions differ. E.S. Rosenthal regarding tractate **Pesahim** and Segal regarding tractate **Megillah** maintain that the tradition of the text of the manuscript is accurate and provides a reliable and original branch, despite the many changes in this tradition. On the other hand, Friedman, Wald and Amit, who wrote about **Pesahim**, believe that the textual tradition is secondary and represents a mixed tradition with many additions.

Mishanyot are integrated in their places.

The first part of volume 1 is a secondary work based on tractate **Betzah**.

The manuscript was chosen for the basic text of tractates **Megillah**, **Moed Qatan** and **Zevahim** in "*Ma'agarim*" - the Historical Dictionary.

Ms. Munich 6

München, Bayerische Staatsbibliothek, Cod. hebr. 6

Cat. no. 7201

197 parchment pages.

Manuscript contains most of tractate **Pesahim** and **Hagigah** and all of tractate **Yoma**.

In tractate **Pesahim**, E.S. Rosenthal sees common points (in places) with the tradition of "Lishna Acharina" of the tractate together with **Ms. New York Rab 1623**, **Ms.**

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Columbia, and commentary of the R. Chananel, in contrast to **Ms. Vatican ebr. 125**, which represents a different branch. The Yemenite manuscripts constitute, in his opinion, a mixed version that is influenced by both manuscripts.

The glosses in the margin of the manuscript are Ashkenazic and represent the branch of the Ashkenazic tradition.

The Mishna was copied at the beginning of the chapters.

The manuscript was chosen for the basic text of tractate **Yoma** in "*Ma'agarim*", the Historical Dictionary.

(According to: E.S. Rosenthal, *Toldot HaNusach*; Amit, *Yemenite manuscripts*)

Ms. Vatican 125

München, Bayerische Staatsbibliothek, Cod. hebr. 6

Cat. no. 7403

76 parchment pages.

The manuscript contains most of tractate **Pesahim** (5a – 116a).

Square Sefardic script, apparently written in Spain or North Africa. Partially vocalized with cantillation marks.

Sequence of chapters: 1-4, 7, 6, 5, 8-10. Commentary between lines and in margins, including translation of words to Arabic and sections of the commentary of the Geonim.

According to E.S. Rosenthal, this manuscript represents the best transmission of "**Our Pesahim**", which is found in most manuscripts, Genizah fragments and earliest printings, in contrast to the "**Lishna Achrina**" (other version) tradition that is shown in the Yemenite manuscripts (**Mss Rab 1623** and **Colombia T141, T41 X8932**) and to a certain extent in **Ms. Munich 6**. In the opinion of Amit this manuscript represents another branch of tradition, in contrast to the branch of tradition of **Ms. Munich 6**. On the other hand, the Yemenite manuscripts represent a later tradition influenced by both branches.

Mishnayot at the beginning of the chapters, but in general each Mishna is copied in its entirety once more in the middle of the Gemara.

(According to: E.S. Rosenthal, *Toldot Hanusach*; Amit, *Yemenite manuscripts*. Richler, *Vatican*).

Ms. Vatican 109.[B]

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 109.[b] (109.II.2)

Cat. no. 7386

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 109.[b] (109.II.2)

92 parchment pages.

This manuscript includes tractates **Pesahim** (most of tractate) and **Betzah**.

Square Italian script. From the 12th or beginning of 13th century.

The sequence of the chapters in **Pesahim**: 1-4, 10, 5-9, i.e. tractate **Pesah Rishon** is followed by tractate **Pesah Sheni**. Bound with another manuscript, ms vat ebr. 109.

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[B] that also has two columns and the same number of rows, this manuscript has two columns.

Tractate **Betzah** is very close in its textual tradition to **Ms. Antonin 891**

Commentary in the margins by several authors.

Mishnayot at the beginning of the chapter.

(According to: Tal, *Betzah*)

Ms. New York 1608

NY, JTS, Rab. 1608

Cat. no. 6045

101 parchment pages.

The manuscript contains tractates **Pesahim** (35-57; 89-121), **Rosh Hashanah** and **Sukkah** (2-4-72). The order of the chapters in **Pesahim** is 1-4, 10, 5-9, i.e., tractate **Pesah Rishon**, followed by tractate **Pesah Sheni**.

Sefardic square handwriting, but it does not necessarily come from Spain (According to Brumer's catalog, the manuscript was brought from Cairo). According to Glazer this manuscript is earlier than manuscript from the mid-13th century in Spain.

The manuscript contains errors and omissions. Commentary between the lines and margins, in Sefardic script. In tractate **Pesahim**, E.S. Rosenthal attributes it to the branch of "the widespread tradition," but as one of the manuscripts that were not influenced by the sages of France and Ashkenaz. Amit identifies it as close to the branch of **Ms. Munich 6**. In tractate **Rosh Hashanah**, **Ms. London 400** is closest, which is close to the primary textual tradition of Spain and Provence, and its version is not as abbreviated as the Yemenite manuscripts or lengthened like the Ashkenazic versions.

Mishna at the beginning of the chapter.

(According to: Rosenthal, *Toldot HaNusach*, Amit, Yemenite Manuscripts, Richler, **Rosh Hashanah**; Shushtri, *Sukkah*)

Ms. London 9 (Sassoon-Lunzer)

London, Valmadonna Family Trust, 9 (31)

Cat. no. 1376

113 paper pages.

The manuscript contains tractate "**Pesah Rishon**" from tractate **Pesahim** - chapters 1-4 and chapter 10.

Semi-cursive Sefardic script, probably written in Provence between 1447-1452.

Scattered notes in a Provençale handwriting.

According to Rosenthal, *Pesahim*, this manuscript is a clear representative of the widespread textual tradition, and even though the commentary and Tosafot are added, it belongs to the Sefardic tradition that meticulously preserved the language and wording of the original text of this tradition, although the text was sometimes "amended" by Sages. A number of errors in common with other manuscripts of the same textual tradition show that it belongs to the same textual tradition, such as Ms. New York 1608.

Mishnayot at the beginning of each chapter.

(According to: E.S. Rosenthal, *Sassoon-Lunzer*)

Ms. Vatican 134

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 134

Cat. no. 7407

221 parchment pages.

The manuscript contains the majority of the order Moed (**Pesahim**, **Yoma** [2-26 ; 64-71] **Rosh Hashanah** [28-34], **Ta'anit**, **Sukkah**, **Betzah**, **Megillah**, **Hagigah**, **Moed Qatan**).

Semi-cursive Ashkenazic script, from early or middle 13th century (France or Germany)

The manuscript begins with two columns, but most of the second half is not arranged in this way. Part of **Pesahim** (pages 4-7, 10-27 in the Ms. = 5-11, 15-54) was completed later in a different hand. The order of the chapters in **Pesahim**: 1-4, 7, 6, 5, 8-10.

In the manuscript there are few errors in tractate **Rosh Hashanah** (Golinkin), but many omissions and errors in tractate **Sukkah** (Shushtri), and tractate **Megillah** was written with extreme carelessness and has many omissions completed in the margins, most of them by a scribe with Ashkenazic handwriting. Tractate **Megillah** maintains

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many "symbols" and is associated with the Ashkenazic-French tradition and is very influenced by Rashi's commentary, along with **Ms. Munich 95** and the printed editions (Segal, **Megillah**). Tractate **Rosh Hashanah** is clearly Ashkenazic, especially close to the **Ms. Munich 95**, although sometimes it has similar readings to the Oriental manuscripts (Golinkin, **Rosh Hashanah**). In tractate **Betzah**, this is the closest manuscript to the printed editions (Tal). In tractate **Moed Qatan**, Shremer ascribes this manuscript along with **Ms. Munich 95** manuscript to one branch, in contrast to the manuscripts of **Ms. Columbia** and **Ms. Vatican 108** - two textual branches that apparently originated in the yeshivot of the Geonim. At the beginning of the manuscript before tractate **Pesahim** there is an inscription written in semi-cursive script, "זה הסדר של הצדקה דק"ק מאלבורג" referring to the city of Mahlberg in southwest Germany.

Mishnayot are at the beginning of the chapters.

Ms. New York 218

NY, JTS, Rab. 218

Cat. no. 5984

The manuscript includes tractates **Yoma**, **Sukkah** and parts of tractate **Rosh Hashanah** (2-18).

A manuscript was written in Yemen in the village of Garame in the 17th century (Manuscripts are scattered in the dates of the writing: 1608, 1617-1618).

Glosses between the lines and the margins, and partial vocalization (of quotations from the verses of the Bible?) in Bavli **Yoma**, **Sukkah** and **Rosh Hashanah**.

This manuscript represents the Yemenite branch, which sometimes preserves an original version of the issue and sometimes includes abbreviations and amendments of sugyot. The manuscript also has omissions and other errors. In tractate **Sukkah**, Shushtri found 80 omissions in connection with similarities between the Yemenite manuscripts and 49 other common copying errors; In this tractate, apart from copying errors, the Yemenite manuscripts are completely identical. In some places, this manuscript was recognized errors that were before it and tried to correct and improve it. Glosses in the margins and between lines According to the printed editions.

The version of the Mishna here sometimes contains glosses based on the Rambam's version of the Mishna (Fuchs, **Sukkah**).

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Mishanyot are integrated in their places.

The manuscript includes additional works: Mishna with the Mishna commentary by Maimonides, Rif, Kitzur Piske Rosh, commenatary of the Mizrachi on the tractates and more.

(According to: Epstein, *Yoma*; Shushtri, *Sukkah*; Fuchs, *Sukkah*)

Ms. London 400

London, British Library, Harley 5508 (400)

Cat. no. 1059

236 parchment pages.

The manuscript includes tractates from the end of Seder Moed (**Rosh Hashanah, Yoma, Hagigah, Betzah, Megillah, Sukkah, Moed Qatan and Ta'anit**).

This is an Italian-Ashkenazic manuscript from the end of the 11th century.

The manuscript is characterized by the abbreviation of words and even sugyot, and there are also additions and corrections and various errors and researchers assessed it as being of relatively low quality. In tractate **Megillah**, it was regarded as representing the Ashkenazic-French branch that preceded Rashi (Segal). In tractate **Rosh Hashanah** it is considered primarily Sefardic (Golinkin). In tractate **Yoma**, it is attributed mainly to the Ashkenazic branch, but at times it maintains the textual tradition found in manuscripts representing other branches (Y. Epstein). In tractate **Betzah** it stands between the branch of Antonin 891 and the Ashkenazic branch (Tal) and tractate **Sukkah** the later Ashkenazic tradition, but also includes ancient and original Oriental versions that came from Babylon (Shushtri).

The notes in the margin are in Ashkenazic handwriting, from the 13th century, and were taken from an Ashkenazic-style manuscript (Golinkin, Epstein), the main ones being the completion of shortcomings and correction of errors, as well as corrections that make the text more Ashkenazic.

The Mishna was copied at the beginning of the chapters.

(According to: Golinkin, **Rosh Hashanah**; Epstein, *Yoma*, Segal, *Megillah*; Shushtri, *Sukkah*)

Ms. New York 108

NY, JTS, Rab. 108/1–35

Cat. no. 5966

The fragment Holon, Nahum, 259/7 (Cat. No. 7598) forms a join to this manuscript.

36 paper pages.

The manuscript contains parts of the tractate of **Sukkah** (32-43; 46-48), **Rosh Hashanah** (16-18, 20-24, 28-35), and one page from tractate **Yoma** (23). We can assume that the manuscript originally included these three tractates in their entirety. A Yemenite manuscript from the 14th or 15th century belonging to the Yemenite tradition of textual witnesses.

The manuscript has very few glosses. The versions of the manuscript are relatively short compared to the other texts of the manuscript, and in most of these cases the version in the manuscript is not only the shortest but also the most accurate and the simplest (Golinkin, **Rosh Hashanah**).

In tractate **Rosh Hashanah** the handwriting is very similar to Genizah fragment T-S F 1(1).21 (g5 in the Golinkin edition), as well as fragment T-S F 2(2).1 (g1). Among the European manuscripts, it is particularly similar to **Ms. Munich 140**, and among the Rishonim its versions are similar to the R. Chananel. Like other Yemenite manuscripts, the manuscript has many errors, but they are generally technical (such as omissions or the misplaced sequence of words) and not the result of scholarly transcription. (Golinkin)

Mishanyot are integrated in their places.

(According to: Shushtri, *Sukkah*; Golinkin, *Rosh Hashanah*)

Ms. Oxford 2677

Oxford, Bodleian Library, Heb. e. 51 (2677)

Cat. no. 858

83 paper pages.

Contains tractate **Sukkah** (with small omissions)

Yemenite handwriting from the 16th century.

In the first pages Rashi's commentary in the margins.

Belongs to the Yemenite textual tradition of the tractate.

Mishnayot integrated in their places.

Ms. Munich 140

München, Bayerische Staatsbibliothek, Cod. hebr. 140

Cat. no. 7206

160 parchment pages.

The manuscript includes tractates **Moed Katan** (19-29), **Rosh Hashana**, **Sukkah**, **Ta'anit** and **Megillah** (2:21, 25-28)

Sefardic square script, written in Spain in the 13th century (Shushtri, **Sukkah**) or the 14th -15th (Aleph catalog) by several scribes

In tractate **Rosh Hashanah**, the manuscript is similar to several manuscripts written in Spain in the 13th century. (Golinkin)

Tractates **Moed Qatan**, **Rosh Hashanah** and **Sukkah** were written by one scribe, **Ta'anit** by two scribes and **Megillah** by two scribes. The manuscript contains glosses, some of which were written in square script by the chief scribe and others in semi-cursive Sefardic script by at least two different copyists. Its wording is not as abbreviated as the Yemenite manuscripts and does not write in full like the Ashkenazic versions. This is a mixed version similar to the Oriental versions on the one hand and the Sefardic language on the other. There are a large number of errors and omissions in the manuscript.

Mishnayot at the beginning of the chapters.

(According to: Shushtri, *Sukkah*; Golinkin, *Rosh Hashanah*)

Ms. Goettingen

Göttingen, Niedersächsische Staats- und Universitätsbibliothek, Cod. hebr. 3, Or. 13 (498.[b])

Cat. no. 7067

110 parchment pages.

Contains tractates **Ta'anit** (25-30), **Megillah**, **Hagigah**, **Betzah** and **Moed Qatan** (2-10).

A Sefardic manuscript, possibly from Provence, in the Provencal order of the tractates, from the 13th century.

Glosses in margins.

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At the beginning of tractate **Megillah** (up to page 11) it has similar readings to the Yemenite **Ms. Columbia**. In tractate **Betzah**, it is very close to the Ashkenazic branch but sometimes has readings close to **Ms. Antonin 891** (Tal).

Mishanyot at the beginning of the chapters.

The manuscript was chosen for the basic text of tractate **Betzah** in "*Ma'agarim*" of the Historical Dictionary of the Academy of the Hebrew Language.

(According to: Segal, *Megillah*)

Ms. St. Peterburg (Antonin) 891

Sankt-Peterburg, National Library of Russia, Yevr. III B 8

Cat. no. 8711

7 parchment pages.

The manuscript contains the beginning of Tractate **Betzah** (2-20).

The handwriting is similar to the pre-square script used in the East, and therefore many have identified it as Eastern (Tal, Aleph catalog), but it has European features and therefore it may be an ancient European manuscript from the 10th - 12th century, possibly from Italy (Milikovsky).

Manuscript from the Cairo Genizah (Antonin collection).

In tractate **Betzah** very close in its reading to Ms Vat. 109[B], Cat no. 7386 in Rashi apparently refers to a similar version of this manuscript (Tal).

Mishnayot of Chapter 1 at the beginning of the chapter.

The rest of the manuscript (which contains a total of 21 leaves) contains no Talmud: Seder Olam and responsa of the Geonim. Some pages are torn and the writing is damaged in many places.

(According to: Milikowsky, **Seder Olam**; Tal, *Betzah*)

Ms. Yad Harav Herzog

Jerusalem, Yad HaRav Herzog 1

Cat. no. 7837

151 paper pages.

Manuscript contains tractates **Sanhedrin**, **Makkot** and most of tractate **Ta'anit**.

A Yemenite manuscript from the 16th century. Partially punctuated with Tiberian and Babylonian vocalization marks. The manuscript contains clues as to the dates of the

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manuscript that this mss was copied from: Inside "five hundred and ninety" (830) and on the parchment "five hundred and thirty-eight" (778). These dates are the earliest known to us of any manuscript of the Talmud.

Partial punctuation and many comments in the margins regarding readings, parallels and even commentaries and *Poskim*.

Mishnayot are divided, the order of the chapters in tractate **Sanhedrin** is 11, 10.

Basic text of tractates **Sanhedrin**, **Makkot** and **Ta'anit** in *Ma'agarim*, the historical dictionary.

(According to: M. Sabato, **Sanhedrin**)

Ms. Vat 171

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 171 (171.48–49)

Cat. no. 7411

57 paper pages.

This manuscript contains tractate **Hagigah** and c. 11 pages from tractate **Sanhedrin** (pp. 97-108).

Byzantine manuscript from 15th century, according to the colophon in 1492/3.

Originated in Candia (Crete).

The pages of **Sanhedrin** were copied by another scribe in Sefardic Semi cursive handwriting.

Colophon at the end of tractate **Hagigah**:

שנת ה"ך ג"ן נעול ב[?]ג למנחם הש' לש"ה את לבי יחזיק וינחם להגות בו אני זרעי וז"ז עסכ"ה
אוי"ר יצחק פפנו ממקומ"י הכ' העירה קנדיאה דעל כ"ף ימא מותבא".

The name of the scribe is Yitzchak

Mishnayot are integrated in their places. In chapter 1 of tractate **Hagigah** the mishnayot are at the beginning of chapter.

The entire manuscript has 535 pages. In addition to the tractates of the Babylonian Talmud there are 57 further works, Midrash and exegeses. A few pages were copied by a different scribe in Sefardic script.

Ms. Munich 141

München, Bayerische Staatsbibliothek, Cod. hebr. 141

Cat. no. 7207

103 parchment pages.

The manuscript includes tractate **Yevamot**, from p. 48 until end of the tractate.

Square Sefardic script from the 14th -15th century.

Commentary between lines and margins by several authors.

At the end of the tractate, the author added the chapter symbols and concluded: "חזק ונתחזק הסופר לא יזק אמן ואמן".

Mishnayot at the beginning of the chapters

Ms. Vatican 130, 110-111

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 110-111

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 130

Cat. no. 7387, 7405

Three volumes written on parchment.

Volume I (110) 102 pages contains tractates **Sota**, **Nedarim** and **Nazir**, Volume II

(111) 223 pages contains tractates **Yevamot**, **Qiddushin** and **Nida**, volume III (130)

128 pages contains tractates **Gittin** and **Ketubot**.

Ashkenazic manuscript from 1381.

Colophon:

יהושעיה בן הרב ר' אברהם בן הרב ר' ברכיה בר' אברהם בר' יוסף ממשפחת יוסף המעוני כתבתי
סדר נשים זה לר' ברכיה בר' מתתיה וסיימתיו בי"א יום לחודש שבט קמ"א לפרט, המקום יזכינו
להגות בו בניו ובני בניו עד סוף כל הדורות. אמן אמן. ברוך הנותן ליעף כח ולאין אונים עצמה
ירבה.

Origin of the manuscript: Germany or France.

Many comments in the margins and between the lines, many of them according to Rashi's commentary.

R.N. Rabinovitz (D.S., B.B) knew of the first two volumes but not of the third (140).

Yevamot, **Qiddushin**, **Niddah**, 128 pages containing tractates **Gittin** and **Ketubot**.

The Mishna was copied at the beginning of the chapters.

Ms. Vatican 130 is the basic text of tractate **Gittin** in "*Ma'agarim*" – the historical dictionary.

Ms. Moscow 594

Moskva, Rossiskaya Gosurdarstvennaia Biblioteka (Russian State Library), 594

Cat. no. 8473

184 paper pages.

This manuscript contains tractate **Yevamot**.

Manuscript from 15th century

With Rashi's commentary and Tosafot of the Rosh.

At the end of the tractate: Completion of Tosafot Harosh and "עניין חליצה ומנעל" by the Ritva in the name of his teachers.

Tosafot of the Rosh on tractate **Yevamot** was printed according to this manuscript.

According to the printers of the Tosafot of the Rosh, the manuscript was written in Castillia and with the Spanish Expulsion of 1492, it was exiled with the deportees who came to the city of Fez, and was in the hands of the Sirero rabbinic family until it reached the city of Livorno. In the year 1776 it was replaced by the printed edition.

Ms. Oxford 367

Oxford, Bodleian Library, Opp. 248 (367)

Cat no. 628

386 parchment pages.

Manuscript contains tractate **Yevamot** and most of tractate **Qiddushin** (except pp. 76 – 81)

Ashkenazic manuscript from 15th century. Sequence of chapters in **Yevamot**: 11, 14, 13, 12, 16, 17.

With Rashi's commentary, Rivon, Likutei Tosafot and the Mordechai. Rashi and Tosafot are on the sides of the page, and the Mordechai is at the top and bottom of the page.

Mishnayot chap. 1 of **Yevamot** is at the beginning of the chapter.

Ms. Moscow- 1017, 1339.[b], 1134

Moskva, Rossiskaya Gosurdarstvennaia Biblioteka (Russian State Library), 1017

Moskva, Rossiskaya Gosurdarstvennaia Biblioteka (Russian State Library), 1134

Moskva, Rossiskaya Gosurdarstvennaia Biblioteka (Russian State Library), 1339.[b]

Cat no. 8488, 8492, 8500

Three volumes written on parchment.

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Volume I (1017) 79 leaves containing tractate **Yevamot**, volume 2 (1339. [b]) 71 leaves containing tractate **Ketubot** and volume (1134) 62 pages, containing leaves from tractates **Nedarim** and **Nazir**.

Ashkenazic (Italian?) manuscript from 12-13th century.

The upper part of all the pages are all damaged in the same way, which proves that they were once bound together.

It should be noted that in this manuscript we find variants in readings that preceded the Rishonim and are precise and so far these readings ... have not been found in the other manuscripts of the Gemara, and there are many readings that we found only in this manuscript and were signed we have before us as readings that were brought only in the Rishonim "(DS Ha-Shalem, **Yevamot** 4)

These manuscripts only reached us after the fall of the Iron Curtain (1991). Therefore in "דקדוקי סופרים השלם" they were only used in the order of Nashim. For this reason, they were used only in tractate **Nedarim** and in the last part of **Yevamot**, but not in the first three volumes of **Yevamot**.

The Mishna was copied at the beginning of the chapters.

Ms. St. Petersburg (Firkovitch) 187

Cat no: 8514

175 parchment and paper.

The manuscript contains most of the tractate **Ketubot** (pages 17-70 of page 19) and almost all the tractates of **Gittin**.

A Byzantine manuscript. Apparently, there is a colophon in the manuscript, but the condition of the manuscript does not allow for its reading. Rabinovitch (D.S, Megillah) claims that he found in Firkovich's writings that he was the owner of the manuscript, which was written in the year 5771 (1111-2), and elsewhere Rabinovitch even dates it to 1072 (D. Rosenthal, **Ms. Firenze**, footnote 2), But others dated it to the fourteenth century (some to 1323). It should be noted that Firkovich's dating is unreliable and sometimes he forged dates on the colophons.

The manuscript is poorly preserved and most of the pages are damaged and some are illegible.

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The manuscript contains additions and changes in the Talmudic text, some of which are marked with the word "פירוש". The manuscript preserves ancient and precise spelling.

The manuscript was written by several scribes. Apparently, each tractate was written by a different scribe (Danzig catalog, p. 180 *).

Mishnayot **Ketubot** 3,5 and **Gittin** 1-6 at the beginning of the chapter.

Basic text of tractate **Ketubot** in "*Ma'agarim*", the historical dictionary.

Ms. Vatican 113.[A]

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 113.[a]

Cat. no. 7389

85 parchment pages.

Manuscript includes most of tractates **Ketubot** and **Niddah**.

Ashkenazic manuscript from 13-14 century. Copied by two scribes. Contains ancient forms of writing like "שמיי" in place of "שמאי".

The Mishna was copied at the beginning of the chapters.

Transmission of the basic text of tractate **Niddah** in "*Ma'agarim*" – the historical dictionary.

Ms. Vatican 112

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 113.[a]

Cat. no. 7388

40 parchment pages.

The manuscript includes the tractate **Ketubot**, from the beginning to page 72.

Ashkenazic square script, from the mid- or end of the 14th century.

From the beginning of the chapter "אלו נערוות" the script is different – probably a student scribe and therefore full of omissions, errors, deletions and later corrections in the margins and between the lines in various hands.

Written in two columns. The scribe stopped copying at the top of the second column of page 40. Mishna at the beginning of the chapter, on p. 32 of the manuscript, the letters "יעקב" are marked in an illustration and in points, and it is possible that the copyist hinted at his name. The last page bears the name "Isaac Stein". He may be the author of the commentary on the Smag, Rabbi Isaac Stein.

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There are good textual versions in the manuscript that are similar to other manuscripts of the tractate or the quotations that lie before us in the Rishonim.

Ms. Vatican 487

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 487

Cat. no. 7431

44 parchment pages.

Manuscript contains a significant part (c. 60 pages in the printed Vilna edition) of tractate **Ketubbot**.

Sefardic manuscript from the 13th century.

Pages of the manuscript are not bound in the traditional order. Pages 110-119 are in a different manuscript.

This manuscript contains important ancient textual readings, and is annotated later by an author who added corrections, most of which are corrected by another version.

Sometimes he deleted the interior with a line and added the corrections between the lines or on the side of the sheet. Thus, we have before us two versions that are based on an older manuscript and precise and important symbols (D.S Hashalem, **Ketubot**)

This volume contains about 12 different manuscripts containing various Talmudic passages (nos. 7427, 7428, 7429, 7431), commentaries on the Torah, a festival prayer book, a new Zohar, and more.

Mishnayot at the beginning of the chapter.

Ms. Oxford 2675

Oxford, Bodleian Library, Heb. d. 20/25a–63 (2675.2)

Cat. no. 853

40 paper pages.

The following fragments form joins to the manuscript: Cambridge, CUL, T-S AS 91.62 + T-S AS 91.155 + T-S AS 91.316 + T-S AS 88.23 (cat. nos. 5324, 5204, 5324.3, 5332)

Manuscript contains most of tractate **Sotah**.

Sefardic manuscript from the 13th century.

The scribe's name is apparently Yehuda. One of the pages (page 25) was written by another scribe.

The complete manuscripts of the Babylonian Talmud – Version 2 (2019)

The manuscript was from the Cairo Geniza. Many variations in the manuscript. In the manuscript many notes between the lines and sides were apparently made by the scribe himself. Many of the comments in the manuscript offer a different version of the text, which is usually similar to the widespread tradition.

Mishnayot of chapter 5 at the beginning of the chapter (as in the printed editions).

Basic text of tractate **Sotah** in "*Ma'agarim*" – the historical dictionary.

(According to Landau, Eglar Arufa)

Ms. Vatican 140

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 140

Cat no. 7408

156 parchment pages.

The manuscript contains tractates **Gittin** and **Shevuot**.

Ashkenazic manuscript from the 14th century.

The manuscript includes Rashi's commentary on tractate **Gittin** and the beginning of **Shevuot**, at the end of Rashi's commentary, there is a colophon (The dividing to lines are not in the original):

הדרן עלך ארבעה שומרים
הצור יזכה קרני להרים
בסוף מסכת שבועות אזכה בה להשעות ויהיה לי למושעות
חזק משה הסופר לא יוזק

In tractate **Shevuot**, chapter 6 comes after chapter 9.

Mishnayot **Shevuot** 1-2, 5, 9 at the beginning of the chapters.

Transmission of the basic text of tractate **Shevuot** in "*Ma'agarim*" – the historical dictionary.

Ms. Oxford 368

Oxford, Bodlean Library, Opp. 38 (368)

Cat. no. 629

40 parchment pages.

The manuscript contains a significant part (c. 30 pages in Vilna printed edition) of tractate **Gittin**.

Ashkenazic manuscript from the 14th century.

Sequence of chapters – 5,7 Rashi commentary in the manuscript. Notes in the manuscript are later; they generally complete the scribe's omissions.

Mishnayot at the beginning of each chapter. Sequence of chapters: 5, 7.

Ms. Arras

Arras, Bibliothèque municipale, 889

Cat. no. 8042

88 parchment pages.

The complete manuscripts of the Babylonian Talmud – Version 2 (2019)

The manuscript contains most of tractate **Gittin**. C.30 pages are missing.

Ashkenazic manuscript from the 14th-15th century.

The words, גמרא, מתניתין, passages from the Mishna and opening words of Tosafot are inscribed in red ink.

Mishnayot integrated in their places.

The manuscript contains commentary by Rashi and Tosafot, in the central column Talmud, in the inner column Rashi and in the outer column Tosafot.

Ms. Hamburg 165

Hamburg, Staats- und Universitätsbibliothek, Cod. hebr. 19 (165)

Cat. no. 7106

223 parchment pages.

Manuscript is missing many pages. It starts with page 14 and every few pages there is a page is skipped. In total manuscript includes tractate **Nizikin**: tractates **Bava Kama**, **Bava Metzia** and **Bava Batra**.

According to the colophon, it was written in Spain (Catalonia) in the city of Girona in the year 1148.

Colophon at the end of the ms (The division into lines is not in the original):

אני יצחק הכותב בר חנינאי יע"ה
כתבתי אלו תלתא באבי גמרא לעצמי בגירונא מתא
וסיימתים בחדש אלול שנת ארבעת אלפים ות"ת קמ"ד ליצירה
הרחמן יזכני להגות בהם אני וזרעי וזרע זרעי עד עולם
ללמד וללמד לשמור ולעשות את כל דברי התורה אמן וכן יהיה רצון.

Ms Hamburg is considered an erudite and precise manuscript.

Mishnayot at the beginning of chapter.

Basic text of tractates **Bava Kama**, **Bava Metzia** and **Bava Batra** in "*Ma'agarim*" – the historical dictionary.

Ms. Firenze 8-9

Firenze, Biblioteca Nazionale Centrale, II.1.8–9 (3.[b])

Cat. no. 468

Two volumes are written on parchment.

The complete manuscripts of the Babylonian Talmud – Version 2 (2019)

The first volume comprises 314 pages containing most of tractate **Bava Kama** and tractate **Bava Metzia**. The second volume comprises 349 pages that contain most of tractates **Bava Batra** and **Sanhedrin** and tractate **Shevuot**.

Ashkenazic manuscript from before the mid-13th century.

The scribe was "probably an ignorant scribe who didn't understand what he wrote and therefore there are many errors..." (D.S. Sanhedrin, p. 4). The manuscript was influenced by Rashi's commentary but in some places the manuscript preserved a unique and apparently original reading.

The Mishna was copied at the beginning of the chapters.

(According to: Friedman, *haSocher*; Ms. *Firenze*; M. Sabato, *Sanhedrin*)

Ms. Escorial

San Lorenzo de El Escorial, Biblioteca Real, G 1.3.1 (1115)

Cat. no. 8010

140 parchment pages.

Manuscript contains tractates **Neziqin** (**Bava Kama**, **Bava Metzia**, **Bava Batra**).

Provencale manuscript from the 15th century.

This manuscript belongs to the later versions of the Babylonian Talmud text, and represents a mixed version of the Ashkenaz and Sefardic branches.

Mishnayot at the beginning of chapter.

The manuscript contains Babylonian Talmud tractate **Neziqin**.

In the margins, the Jerusalem Talmud tractate **Neziqin**, Piskei HaRif, and even Maimonides' laws relating to the issues on the page were copied – similar to the Ner Mitzvah commentary. The Bavli and the Yerushalmi are written in two columns: the Bavli is written in the center of each page, the RIF on the lower and Yerushalmi in the margins on the upper margins and often on the margins of the sides. On the margins of the sides and between the columns: Maimonides laws.

Mishnayot at the beginning of chapter.

(According to: Friedman, *haSocher*; D. Rosenthal, *Yerushlami Neziqin*)

Ms. Vatican 116

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 116

Cat. no. 7396

69 parchment pages

The manuscript contains tractate **Bava Qama**

Manuscript from the 14th century. Apparently originated in Germany.

Mishnayot at the beginning of each chapter.

Ms. Vatican 115.I.

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 115.[a]

Cat. no. 7394

61 parchment pages.

Manuscript contains tractate **Bava Qama** and tractate **Bava Metzia**.

Ashkenazic manuscript from the 14th century. Apparently, the manuscript originates from Germany.

The sequence of the chapters in **Bava Metzia**: 1-5, 9, 6-8, 10.

According to Friedman this manuscript represents a late mixed version.

Name of the scribe: Avraham. This shelfmark also contains a manuscript of **Bava Batra**, although apparently not copied by the same scribe.

Mishnayot are integrated in their places except for in tractate **Bava Betzia** chaps.1,8 where they are at the beginning of the chapter.

“In all the chapters with Talmud and Mishna, the scribe shortened the lines of Mishna from both sides and they stand out as a distinct column on the page!” (Friedman, p.78)

(According to D.S, B"B; Friedman, *Hasoche*; Richler, *Vatican*)

Ms. Vatican 117

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 117

Cat. no. 7397

89 parchment pages.

The manuscript contains tractate **Bava Metzia**.

The manuscript is Ashkenazic, and at the end there is a colophon: "סיימתי היום באחד" . The researchers are not in agreement as to how to decipher and interpret the word "סמטוך" that hints at the year in which the

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book was written. Some of them placed it before the year 1280 (Rabinovitch) and others after 1373 (Friedman).

The origin of the manuscript is probably Germany. The manuscript is riddled with orthographic errors.

The name of the scribe may be Joel.

The Mishnayot were copied at the beginning of the chapters.

(According to D.S, B" B; Friedman, *Hasocher*; Richler, *Manuscripts*)

Ms. Cremona

Cremona, Archivio di Stato, Fragm. ebr. 33, 35, 57–58, 79–85

Cat. no. 597

23 parchment pages.

Manuscript contains tractate **Bava Metzia**.

Sefardic manuscript from the 13-14th century.

The manuscript is held in the municipal library of Cremona, where the individual pages were removed, and used as two envelopes for documents. The manuscript is similar in its the handwriting to of the Sefardic manuscript of tractate **Avodah Zarah** (JTS Rab.15). The style of writing preserves ancient forms. The manuscript maintains an ancient numbering system of the Bavli that has not yet been completely deciphered.

The manuscript is similar in its textual tradition to Ms. Hamburg.

The scribe's name is probably Joseph.

Mishnayot 3-5 at the beginning of chapter.

(According to: Friedman, *Manuscript Fragments*)

Ms. Paris 1337

Paris, Bibliothèque nationale de France, Suppl. Hébr. 1337

Cat. no. 597

213 parchment pages

Manuscript containing the tractates **Bava Batra**, **Avoda Zara** and **Horayot**.

Sefardic writing from the 14th to 15th centuries.

Represents the Sefardic branch, but it appears to have many influences from the commentators of Ashkenaz, Rashi and Tosafot. According to E.S Rosenthal, its

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readings are sometimes superior on the manuscript of JTS Rab.15 in tractate **Avodah Zarah**.

Mishnayot at the beginning of chapter.

Basic text of tractates **Avodah Zarah and Horayot** in "*Ma'agarim*" – the historical dictionary.

(According to: D. Rosenthal, *Avodah Zarah* 138 - 140)

Ms. Oxford 369

Oxford, Bodleian Library, Opp. 249 (369)

Cat. no. 630

58 parchment pages.

The manuscript contains a significant part of tractate **Bava Batra** (10-79).

Ashkenazic manuscript from 14th century.

Mishnayot integrated in their places.

Commentary in the margins. In chaps. 2-3 Rashi's commentary followed by another commentary).

Ms. Vatican 115.II.

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 115.[b] (115.II.2)

Cat. no. 7395

55 parchment pages.

The manuscript contains tractate **Bava Batra**.

An Ashkenazic manuscript from the 13th century. On p.66 there is a damaged inscription mentioning the date 9th Nissan 155 (1395).

The name of the scribe is Isaac. This shelfmark includes another manuscript from tractate **Bava Metzia**, but apparently not copied by the same scribe.

Mishnayot chapters 1-4, 9-10 are at the beginning of the chapters.

(According to D.S, *B''B*, Friedman, *Hasocher*; Richler, *Vatican*)

Ms. St. Peterburg (Firkovitch) 190

Sankt-Peterburg, National Library of Russia, Yevr. I 190/1–21

Cat. no. 8515

21 parchment pages

Manuscript contains part of tractate **Bava Batra** (about 40 Vilna pages – parts of chapters 1, 6, 8, 9).

Ashkenazic manuscript from 13th century, written in two columns.

Mishnayot integrated in their places.

Ms. Karlsruhe

Karlsruhe, Badische Landesbibliothek, Reuchlin 2 (9)

Cat. no. 7293

96 parchment pages.

Manuscript contains most of tractate **Sanhedrin**.

Ashkenazic manuscript from the 13th century. The manuscript is full of errors as a pomegranate is full of seeds, most of them omissions, some of which have been corrected in the margins. The main significance of the manuscript is that it is not influenced by the Rashi's commentary and is the only manuscript representing an Ashkenazic tradition prior to Rashi.

The Mishnayot were copied at the beginning of the chapters.

(According to M. Sabato, *Sanhedrin*)

Ms. Vatican 156

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 122

Cat. no. 7409

52 parchment pages.

Manuscript contains pp. 2-30 of tractate **Shevuot**.

Ashkenazic manuscript from the 14th century, probably from Germany.

First page completed in different handwriting.

The manuscript joins the textual branch of the manuscripts, as opposed to the textual branch of the printing editions. The manuscript was probably copied from Ms.

Firenze, and in places where there was confusion, the writer corrected the version of the printed editions. (Benovitz, Shavuot)

Mishnayot at the beginning of the chapters.

Ms. New York 15

NY, JTS, Rab. 15

Cat. no. 5953

64 pages, most paper and several parchments.

Manuscript Contains tractate **Avodah Zarah**.

Sefardic manuscript from the year 1290. The colophon states:

נשלמה ביום רביעי יא לירח כסלו שנת נא לפרט היצירה
וכתבתיה לעצמי אני שלמה בר' שאול נ"ע בן אלבגלי בובדה (=אובידה)
בריך רחמנא דסייען.

Apparently up to the beginning of page 31a, line 3 the scribe copied from one manuscript, and from this point he copied from another manuscript with earlier features.

The manuscript is representative of the Sefardic version, and it has many changes compared to the printed editions, there is text that is not in the printed editions and there is text in the printed editions that is not in the manuscript.

Mishnayot chaps. 1-3 were copied at the beginning of the chapters and in chaps 4-5 the Mishnayot are integrated in their places.

(According to Abramson, *Avoda zara*. See also Friedman, *tractate Avodah Zarah*.)

Ms. Vatican 120-121

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 120-121

Cat. no. 7399

Two volumes written on parchment.

The manuscript contains the order of **Qodashim**. Volume I (**Ebr.120**) includes 242 pages containing tractates **Menahot**, most of **Bekhorot**, **Keritot**, **Me'ila**, **Tamid**, **Arakhin** and **Temura**, as well as Mishna tractates **Qinnim** and **Middot**. Volume II (**Ebr.121**) has 183 pages containing tractates **Zevahim** and **Hullin**.

Ashkenazic script from the end of the 12th century or the beginning of the 13th century. Apparently, the manuscript originated in France.

The name of the scribe is Samuel.

Mishnayot at the beginning of the chapter, except chapters 3 and 4 in **Bekhorot**, chapter 2 in **Tamid**, chapter 2 in **Temura**, and chapter 10 in **Hullin** where the Mishnayot are integrated in their places.

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Basic text of tractate **Arakhin** in "*Ma'agarim*" – the historical dictionary.

Ms. Vatican 118-119

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 118-119

Cat. no. 7398

Two volumes written on parchment.

Manuscript contains the order of **Qodashim**, with the exception of tractate **Hullin**, which may have been lost, or was never included in the manuscript. Volume I (**Ebr. 118**) includes 119 pages containing most of the tractates of **Zevahim** and **Menahot** (the first section of tractate **Zevahim** was mistakenly bound at the beginning of the second volume). Volume 2 (**Ebr.119**) includes 128 pages containing the tractates **Temurah**, **Arakhin**, **Bekhorot**, **Me'ila**, and most of tractate **Keritot**.

Ashkenazic manuscript from the 13th century.

"Square script is very beautiful, but an uneducated scribe who did not understand at all what he wrote ... to the point that it is almost impossible to understand what is written there" (DS, **Bava Batra**, p. 17). Apparently, the origin of the manuscript is in Germany.

Manuscript written by two scribes; the name of the main scribe is Meir.

Mishnayot at the beginning of the chapter except for chaps. 1-3 in **Temurah** and chaps. 3-4 in **Bekhorot** where the Mishnayot are integrated in their places.

(According to Y. Rosenthal, *Keritot* p.4; D.S; **B" B Bavli, Vatican**, Volume 2, *Petach Davar* pp. 5-7; Richler, *Vatican*)

Ms. Paris-London-Moscow

London. BL. Add. 25,717 (402)

Paris. AIU. H 147 A

Moskva, Rossiskaya Gosudarstvennaia Biblioteka (Russian State Library) 1342–1343

Cat. nos. 1061, 8055, 8502

The following fragments form joins to this manuscript:

Cambridge, CUL, T-S F 2(1).132 (cat no. 2295)

NY, JTS, ENA, 1488/6 (cat. no. 6267) b

NY, JTS, ENA 2097/1–6 + Philadelphia, University of Pennsylvania, Halper 91-94 (cat nos. 6454+7006)

Sankt-Peterburg, National Library of Russia, Yevr. II A 293.3 (cat no. 8531)

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277 parchment pages.

This manuscript contains most of the tractates of **Zevachim, Minchot, Bekhorot, Arakhin, Tmura, Ma'aseh** and all of tractate **Keritot** (on tractate **Hullin** see below).

Ashkenazic manuscript from the 13th century.

The manuscript was split up and is held today in various libraries around the world under different catalog numbers. Three of the sections are defined as “complete manuscripts of the Babylonian Talmud” in the catalog edited by Prof. Y. Sussmann, and the rest are Genizah fragments listed in the table below.

R. N. Rabinovitch claims that the manuscript [now **Ms. Paris**] in his possession was sent to him from Egypt: "It was sent to me as a gift from the great and wise Rabbi, including Rabbi Yom Tov Yisrael S.T H.Y.U, the Av Beit Din in AlKahira and the entire State of Egypt". In his commentary on **Zevachim**, R. N. Rabinovitch adds that when he was in the Firkovich library he found several pages of this manuscript, apparently referring to fragment **Yevr. II A 293.3**.

It is therefore likely that the complete manuscript was split up over time and thus reached various places around the world. Part of the manuscript came to Egypt; this explains why 15 pages of the manuscript were found in the Genizah. Apparently, they were split when the manuscript in Egypt broke up and found their way to the Genizah (It is also possible that they reached the libraries through various merchants and because they originated from Egypt, they were considered to be Genizah fragments).

In the pages of tractate **Menahot** parts of chapter **Gid Hannashe** of tractate **Hullin** are written in Ashkenazic handwriting from the 15th century. Mishnayot at the beginning of the chapters with the exception of chapter 2 of tractate **Temurah**.

Tractate	Frame	Ms.	Cat. no.
Zevachim	יב ע"ב 35 – כ ע"ב 14	Yevr. II A 293.3	8531
	כב ע"א 25 – קכ ע"ב 6	H 147 A	8055
Menahot	ב ע"א 1 – יא ע"א 26	H 147 A	8055
	יג ע"א 10 – יט ע"א 1	ENA 2097/1-6 + halper 91-94	6454+ 7006
	כ ע"א 17-41	ENA 1488/6.[B]	6267
	כא ע"א 3-40	ENA 1488/6.[B]	6267
	כח ע"ב 52 – כח ע"ב 35	Moscow 1342-1343	8502
	כח ע"ב 44 – כט ע"ב 15	T-S F 2(1).132	2293
	כט ע"ב 15 – ל ע"ב	H 147 A	8055

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	לח ע"ב 2 – קט ע"א 18	H 147 A	8055
Hullin	פט ע"ב 6 – קג ע"ב 33	H 147 A	8055
Me'ila	ב ע"א 1 – י ע"א 10	Moscow 1342–1343	8502
	י ע"א 11 – יד ע"א 6	H 147 A	8055
Temura	ב ע"א 1 – טו ע"א 24	H 147 A	8055
	טז ע"א 24 – טז ע"א 36	Yevr. II A 293.3	8531
	טז ע"א 36 – כב ע"ב 6	H 147 A	8055
Bekhorot	ח ע"ב 7 – סא ע"א 36	Add. 25,717 (402)	1061
Arakhin	ב ע"א 1 – יא ע"ב 5	Add. 25,717 (402)	1061
	יב ע"ב 4 – כו ע"ב 38	Add. 25,717 (402)	1061
	כח ע"ב 5 – לד ע"א 23	Add. 25,717 (402)	1061
Keritot	The entire tractate	Add. 25,717 (402)	1061

(According to D.S, **Rosh Hashanah**; D.S. Zevahim; Danzig, *Catalog* p. 37 note 134.

(Main source: Tamar Leiter, *Ichui*)

Ms. Vatican 122

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr. 122

Cat. no. 7400

111 parchment pages.

Manuscript includes tractate **Hullin**.

Ashkenazic manuscript from the 14th century.

Order of chapters: 1-4, 9,8, 7, 5-6, 9-12.

The manuscript was written by three different copyists. From the original scribe Meir only pages 100-105 and 107-112 remain. An additional copyist apparently named Yaacov completed pages 19-99 and p. 107. The beginning of the tractate – pages 1-16 – was completed from another manuscript and added to this one.

Mishnayot at the beginning of the chapters.

Basic text of tractates **Berakhot** and **Shabbat** in "*Ma'agarim*" – the historical dictionary.

Ms. Vatican 123

Vatican, Biblioteca Apostolica Vaticana, Vat. ebr.123/6-26[Field]

Cat. no. 7402

21 parchment pages, which contain a significant part of tractate **Hullin**.

An Ashkenazic 15th century manuscript.

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Sequence of the chapters: 3,4, 12, 9

The copyist stopped transcribing while writing the eighth chapter in the middle of a sentence.

Mishnayot at the beginning of each chapter. Mishna chapter 3 (the beginning of which does not exist in the manuscript, were added in the margin at a later point.

A number of miscellaneous works are bound in this volume; it opens with a number of pages from tractate (no. 7401), and continues with various commentaries on the Bible.

Ms. Hamburg 169

Hamburg, Staats- und Universitätsbibliothek, Cod. hebr. 68 (169)

Cat. no. 7109

71 parchment pages.

Manuscript contains most of tractate **Hullin**.

Byzantine manuscript from the 13th century.

Sequence of chapters: 1-4, 9,8, 7, 5-6, 9-12.

Written by an unprofessional scribe, who was not a scholar, there are many errors in it and on the margins written a lot of variant readings (D.S. **Berakhot**, p. 39).

Mishnayot at the beginning of each chapter.

Ms. Oxford 2673

Oxford, Bodleian Library, Heb. b. 1/10–20 (2673.8)

Cat. no. 833

11 parchment pages.

The following fragments form joins to this manuscript:

London, British Library, Or. 5558 A/17 (cat no. 1148)

Cambridge, Cambridge University Library, T-S F 2(2).60 + Manchester, John

Ryland's University Library, AF 85, AF 101 (cat nos. 2412 + 1518.13-14)

Containing a significant part of tractate **Keritot** (pages 4-6; 18-28).

Sefardic manuscript from the year 1123. According to colophon:

בסייעתא דמרי שמיא. אדר א' ד'תתפ"ג לעולם. – [אלף נ"ה לחורבן. אלף תל"ד לשטרות].
לכבוד גדולת קדושת הדרת יקרת צפירת עטרת תפארת כליל וכותרת מר' ור' נסים.

The complete manuscripts of the Babylonian Talmud – Version 2 (2019)

תפארת עם עמוסים. יברכהו מושיע חוסים.
יגדלהו בכבוד בעושר ובנכסים. יצליחהו בכל מעשים.
יצילהו מיד שוסים. ימלטהו מכף נוגשים ושרי מסים.
וצריו תחת כפות רגליו יהיו מעוסים. וקמיו דרוכים רפושים רמוסים.
בן כבוד גדולת קדושת הדרת יקרת צפירת עטרת תפארת נזר וכותרת מרנא ורבנא סעדיה רוחו
ונשמתו בעדן גן אלהים יניח. אמן נ"ס.
[nowadays western Lybia] וכתב יוסף קטן הסופרים ביר' שמואל ביר' אפרים נ"ן מהר נפוסה.

The manuscript has two joins from the Genizah: **BM. Or. 5558 A/17, T-S F 2(2).60**. According to Y. Rosenthal, the Oxford manuscript is essentially Ashkenazic, but it was influenced by another textual tradition of tractate **Keritot**, which was probably in its "father" manuscript (the manuscript from which the scribe of the Oxford manuscript copied the tractate). There is a similarity between the other tradition that is reflected in this manuscript and the tradition of *Halachot Gedolot*.

Mishnayot chaps. 5-6 at the beginning of the chapter.

Basic text of tractate **Keritot** in "*Ma'agarim*" – the historical dictionary.

(According to: Y. Rosenthal, **Keritot**; **SfarData**, no. 0C296)

Ms. Oxford 370

Oxford, Bodleian Library, Opp. 726 (370)

Cat no. 631

105 parchment pages.

Manuscript contains most of tractate **Tamid** and all of tractates **Me'ilah** and **Arakhin**.

Ashkenazic manuscript from the 14th century.

At the end of chapter 1 of Mishna Middot, there is a section from Gemara **Tamid**; the scribe writes that this Gemara belongs to chapter 1 of Midot:

"והילך מידות ולית לה גמרא כי אם בפ' ראשון."

Mishnayot at the beginning of the chapters.

The manuscript contains many other works, including Mishna tractate **Middot** (after tractate **Tamid**), Jerusalem Talmud tractate **Sheqalim**, and minor tractates **Kallah** and **Smahot**. In addition, the manuscript contains various interpretations, some of them on the margins of the Gemara pages, and some of them are annotated at the end of the manuscript. There are interpretations on Mishna **Middot** and Jerusalem Talmud

The complete manuscripts of the Babylonian Talmud – Version 2 (2019)

tractate **Sheqalim**, and on some of the pages the commentaries were written in various geometrical forms such as triangles and circles.

Order of the works: **Tamid**, Mishna **Middot**, **Me'ila**, **Arakhin**, minor tractates Yerushalmi **Sheqalim**, commentaries.

The commentaries on tractate **Me'ila** and Yerushalmi **Sheqalim** were published by A. Sofer.

Ms. Paris 1408

Paris, Bibliothèque nationale de France, Suppl. Hébr. 1408/82–84 (1408.37)

Cat. no. 8223

3 parchment pages.

Manuscript contain most of tractate **Tamid**.

Ashkenazic manuscript from 14th century.

Mishnayot chapters 1-2, 4 at the beginning of the chapters.

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י' אפשטיין, מסורת הנוסח של בבלי יומא פרק ג', עבודת גמר לתואר מוסמך, ירושלים תש"ס, עמ' 45-59.
2. Baadani, Hayu Bodqin
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ג' לנדאו, נוסח פרק עגלה ערופה בבלי, עבודת גמר לתואר מוסמך, בר אילן, תשע"א, עמ' 6-11.
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7. Shushtri, Sukkah
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8. Turan, Makkot
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