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. Palto.

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
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 Zerain 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 אָלָסָכְנֶר instead of אלכסנדרי 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 Sephardic 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 "," and however in tractate Rosh Hashanah the term "מתני" 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:

צעיר אברהם בכ"ר יצחק לוי אבוקראט נ"ע
כתיי זה הספר והאות תלמוד והים ומימי ומארז משינוית
הפ מצרפתות צייר ליזירע [1537] בתעמוק מיי וינון תלמסור
השנת יג"ו הלוחות באנא וחרץ וטור עחי מעשה זה עלול אידר [אנין וני heirs
On p. 141 it there is a note in the margin in square script:

כימיי הז תמרות ממת הגביר אבוקראט הרופה
באולף פרותות בשנת התתקפי [1826]
צעיר רפא בנט יד [יודו לולסמ
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):

בשישית שבת, ישראלי זורי כבת
שימווי הז תמרות, כי רונן שאולן לומשו כוף
באלול庄园, שמשת לומך אליי הרב
י' ימי קדוש הכמה, אז' כיי לול לומשו לומשה
שנת התקפי', אני מונין, וישבorna כי מונין.

The letters ‘יצחק’ 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, Héb. 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).
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 נכתתי למורנ’ הרב ר’ מתתיה בן מורינו ורבינו הרב ר’ יוסף ז”לה”ה, כל הששה סדרים =זכרו לחיי העולם הבא, וסיימות בשבעה עשר יום לחדש טבת שנת מאה ושלש לשון אדני מורינו הרב מתתיה בן מורינו הרב ר’ יוסף ז”לה”ה, ויביאו לעון עולם. ברוך י”י וברוך צורי וברוך אלהי ישעי שזכני לכך =אמן אמן סלה חזק.

R.N. Rabinovitch argues that the words "למר…” 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.

Here too the words "מורנו... ז"לה"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 "Diqduque 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
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*).
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 "ברכות" 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:

岔מש בר מנחת המכות איהו קниים קנים להמסכת בשתת ר"פ ל"מ ק"פ (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:
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:

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: "הדרון 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 passage from the Zohar was copied in a different hand.

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 ומסכיןא דוד ש"צ בן מעודד רי"ת בן סעדיה נע"ג ב

and to the side of the colophon:

חדש מרחשון שנת אתתנ"ח 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.

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.
[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
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).
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.


### 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)
Mishnayot 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.
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). Mishnayot 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
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' כתו בבראש כל המילים והם לשהא את הגדול וה/vndת הלוחות ובו אנוי וה/d וקמע

アイיה יתכן פ💚 ממקומי กנה העיריה קנדיאה דעל כיף 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 והתחזק 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:
יוושעיה פן הרבי אברם בן הרב רברך בר, בריך בר, אברם בר, רברך בר, יוספ ממס вашиים יוספ המשנה במסת
סדר נשומ חוכם בן בריך בן מתיי ומיי יוספ יוספ משומ חוכם בן בריך בבר בן מתיי ומיי יוספ יוספ משומ חוכם בן בריך בבר.
הלוגוס בן בנם בן בני דוד סוף סוף שלショורות, אם אמן. ברך הנוחת ליעם את אשר יודע עשה
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 "ניינא הלכה ומענה" 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.

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 preceed b 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.

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 "שמיא" in place of "שמיא".

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 נערות" 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 the author of the commentary on the Smag, Rabbi Isaac Stein.
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 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, Egla 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
הзор יכה צורי לחרים
בפסוק �すれば שבועות אימת בה להשתת עדותי לפורענות
חקך משש הספר לא זוק

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 municipal, 889

Cat. no. 8042

88 parchment pages.

The manuscript contains most of tractate Gittin. C.30 pages are missing.
Ashkenazic manuscript from the 14th-15th century.
The words מָטָנִיתִין, גָּמָרָא 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 המתא
וסייםתי בחדש אלול שנת ארבעת אלפים ות”ת קמ”ד ליצירה
הרחמן יזכני להגות בהם אני וזרעי وזרע זרעי עד עולם
ללמד וללמד وغيرها 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 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).
Provençale 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
**The complete manuscripts of the Babylonian Talmud – Version 2 (2019)**

**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, Hasocher; 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: "םירשת הוה באהד " that hints at the year in which the researchers are not in agreement as to how to decipher and interpret the word "samekha" that hints at the year in which the
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. Héb. 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

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 ב륭י רביעי יא לזר(BigInteger ליב ani Shelama יא ליב ani Shelama)

וכתבתיו עלעמי אניל שלמה בך רשאלו יל לאלבל ולבםשלמה (=ארביאד)

ברך הרמן דסיני

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

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, Mei'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 Gosudarstvennai 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)

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 AlKhahira and the entire State of Egypt". In his commentary on Zevahim, 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.

<table>
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<th>Tractate</th>
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<td>ENA 2097/1–6 + halper 91–94</td>
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<td>Add. 25,717 (402)</td>
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<td>Keritot</td>
<td>Entire</td>
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(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.

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 Universitätsbibiothek, 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:
- ובםיעתה דמיין שם. אודר א' דתתפ'עלול. [אודר א' דתתפ'עלול. אודר א' דתתפ'עלול.]
- לעבר גורדת קורות הדרת יקרת עשתת מפורת כליל ופואות מ' ור' כטש. [לכך גורדת קורות הדרת יקרת עשתת מפורת כליל ופואות מ' ור' כטש.]

Introduction: The Friedberg project for Talmud Bavli variants - ‘Hachi Garsinan'
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'agari" – 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:

"וירכז מודיチン על לה נמאר כי אם בפ' ראשוני"  
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.
tractate *Sheqalim*, and on some of the pages the commentaries were written in various geometrical forms such as triangles and circles.


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

**Ms. Paris 1408**

Paris, Bibliothèque nationale de France, Suppl. Héb. 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.
**Selected bibliography (for works not listed in Sussmann's catalog)**

1. Epstein, Yoma
   י"א אפשטיין, מסורת הנוסח של בבלי יומא פרק ג', עบודה גמר ליתואר מוסמכ', ירושלים תש"ס, עמ' 45-59.

2. Baadani, Hayu Bodqin
   נ' בעדני, מסת פרק ה' בודק', עבודה גמר ליתואר מוסמכ', בר איילן, תשנ"ט.

3. Westreich, Zevahim
   ר' וסטרייך, תיבור לשם קבלת תואר דוקטור, בר איילן, תש"ט.

4. Landau, Egla Arufa
   ג' לנדאו, מסת פרק ה' עיניהערה בבלי, עבודה גמר ליתואר מוסמכ', בר איילן, תשל"ע-ע"ס 6-11.

5. Milgram, Bechorot
   י"ש מילגרם, פירוש ביקורתי לבכור פרק ח', תיבור לשם קבלת תואר דוקטור, בר איילן, תש"ח.

6. Stollman, Eruvin
   א"א סטולמן, מהדורו ופירוש על הפרק המthanוק למיתו הפוליטי של ח"ות מות החולאים, תיבור לשם קבלת תואר דוקטור, בר_aiילן, תש"ס', עמ' 8-9.

7. Shushtri, Sukkah
   ר' שוסטרי, מסורות הנוסח של מסכת סוכה, תיבור לשם קבלת תואר דוקטור, בר איילן, תש"ס.

8. Turan, Makkot
   ס' תוראן, פרק החליש מסכת מכות – מהדורו ופירושו, תיבור לשם קבלת תואר דוקטור, בית מדרש לרבנים בבאיאניקה, תשס"ד.