

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 تَوْفِیْقُهُمْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 الْمَلِكِ وَالْقُدُّوسِ الرَّحِیْمِ الَّذِیْ لَا یَاخُذُ
 الْحِسَابَ الْاَوَّلِ الْاَوَّلِ الْمُرُورِ الْاَوَّلِ

ܩܘܪܝܢܐ
 Interpretatio. J.

الرجل الذي لم يتبع رائد



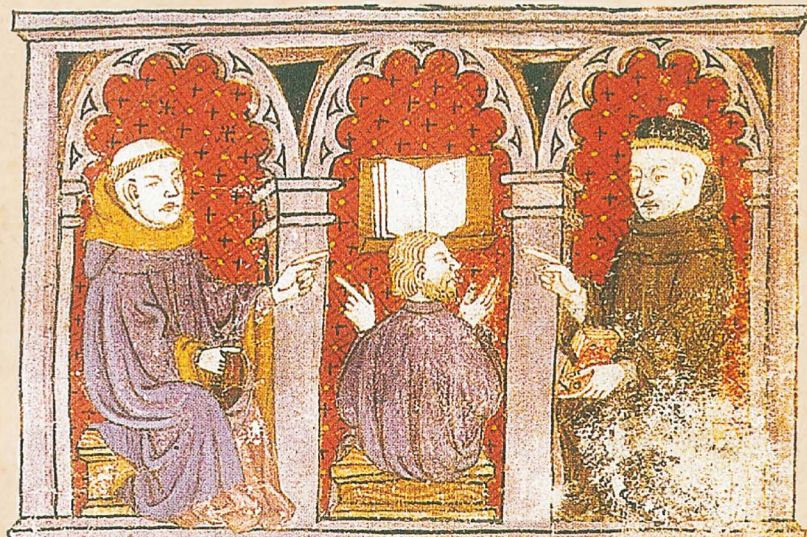
Eatitudo viro, qui non ambulavit in consilium

المناقبين	ܩܘܪܝܢܐ	Impiorum,
ولم يفتكر ريتا الخاكين	ܩܘܪܝܢܐ	& in via
ولم يخالس	ܩܘܪܝܢܐ	peccatorum non stetit,
المستعربين لكن في ناموس	ܩܘܪܝܢܐ	& cum societate derisorum non
مشيده	ܩܘܪܝܢܐ	circumivit. Sed in insititutione
ويك سنه يستلو	ܩܘܪܝܢܐ	DEI voluntas eius,
لولا ودفارا فيكون	ܩܘܪܝܢܐ	& in lege eius, medietatur
كمثل الشجرة المفروسة	ܩܘܪܝܢܐ	dicac nocte. Et erit
على حيارد المياه التي	ܩܘܪܝܢܐ	tanq̄ arbor vite, que plantata est sup
تفكي ثمرتها في حربه	ܩܘܪܝܢܐ	fonticulos aquarum, cuius fructus
وورفها لا يثمر	ܩܘܪܝܢܐ	maturefcit in tempore suo,
وكل ما يعمل	ܩܘܪܝܢܐ	& folia eius non defluunt,
بشم ليس كذلك	ܩܘܪܝܢܐ	& omne germen quod germinat,
الماقون ليس كذلك	ܩܘܪܝܢܐ	grandescit & proficic. Non sic
دل كالماء الذي يندرب	ܩܘܪܝܢܐ	impit, sed sicut quisquis
الرباح عن وجه الارض	ܩܘܪܝܢܐ	quas proicit ventus,
لا تقوم	ܩܘܪܝܢܐ	Propterea non surgent
الماقون في القضا	ܩܘܪܝܢܐ	impit, in die iudicii magni,
ولا الخطاء في مجمع	ܩܘܪܝܢܐ	neq̄ peccatores in societates
الصديقين لان الرب	ܩܘܪܝܢܐ	fulurum. Quoniam manifesta est
شارق بطريف الاقرار	ܩܘܪܝܢܐ	ante DEVM, via fulurum,
وطريق الاثمة تبيد	ܩܘܪܝܢܐ	& via impiorum perdetur.

Vemadmodus praefatus Iamas in primo libro Mithaei voluit nunciatos conatere contentarios in palatentique nec in reliquis sacre feripte libros. Causus siquidem s̄ annus exilimari possit labor noster si post Didymum Origenem Eusebiumque grecos, aut post nros Hilariun Augulstinum Hieronymum Ambrosium Callistorum, aut etiam post Salomone et Abrahā Daudem & multos alios heteros, magnam et iuniorum turba, plmos explantare aggredieremur. Atque pauula quedi adducemus quibus nec tenet heretici redarguti possint, noster uero & delectari & in dogmate christiano confirmari, quaequum quae maria tyra sagunt & roma nos pontificum auctoritate robora sunt confirmare non iam gene. Itaq̄ palatentia, sicut libri nomie ortu mat, grecum uerbum est, quod iatine laudatorum organum dicitur possit. Est autem ut Hieronymus ad Dardaniam scripuit, uas in modum chordae elyptum decem cordas, secundum quod scriptu est in psalterio eccem choridarum psalterium. In omni transuero psalmo uim dem ite totius quod in psalterium magis exprimit, decem illi esse genus organi cuius melius si nantes quae chithara, iuniorumque habere chithara sed nō esse Chithararum intere.

LATE MEDIEVAL EXEGESIS: AN INTERFAITH DISCOURSE

ORGANIZER: RYAN SZPIECH



... in lege eius, medietatur
 dicac nocte. Et erit
 tanq̄ arbor vite, que plantata est sup
 fonticulos aquarum, cuius fructus
 maturefcit in tempore suo,
 & folia eius non defluunt,
 & omne germen quod germinat,
 grandescit & proficic. Non sic
 impit, sed sicut quisquis
 quas proicit ventus,
 Propterea non surgent
 impit, in die iudicii magni,
 neq̄ peccatores in societates
 fulurum. Quoniam manifesta est
 ante DEVM, via fulurum,
 & via impiorum perdetur.

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WITH THE COLLABORATION OF:



OCTOBER 17-18, 2011
 UNIVERSITY OF MICHIGAN, ANN ARBOR
 RACKHAM GRADUATE SCHOOL
 915 E. WASHINGTON ST.
 ASSEMBLY HALL

LATE MEDIEVAL EXEGESIS: AN INTERFAITH DISCOURSE

Exegesis and scriptural commentary are at the heart of Jewish, Christian, and Muslims traditions. Evolving in all three Abrahamic faiths as a multifaceted practice—at once social, devotional, intellectual, creative, and educational—exegesis constituted an essential aspect of expression and belief. At the same time, because it dealt with issues such as the shape of the canon, the limits of acceptable interpretation, and the meaning of salvation history from the perspective of faith, exegesis was often elaborated along the fault-lines of inter-confessional disputation and polemical conflict.

This conference will explore the nature of medieval exegesis as an interfaith discourse in all three traditions during the High and especially the Late Middle Ages (roughly from the 11th to the 15th Centuries), paying particular attention to the exegetical production of scholars in the Western Mediterranean. Seeking to move beyond the best-known and most obvious examples of interfaith exegesis, this conference seeks to explore the following questions: Who was reading exegesis from other faith traditions? In what contexts did exegetes collaborate across confessional divisions? Was the interfaith discourse of medieval exegetes always a polemical discourse, or was there also a counter-tradition of “irenical” exegesis? How did the practical and technical demands of reading foreign scriptures and commentaries affect exegetes’ views and traditions? In what way did exegetical practice “essentialize” or “de-essentialize” their practitioners? How did individual exegetes working with foreign commentaries negotiate their relationship with the larger traditions to which they themselves belonged? How did these issues manifest themselves in the physical practice of manuscript preparation and copying or in the subsequent impact and dissemination of such copies?

In exploring these questions, the participants will address the relations between commentary, polemic, dialogue, and scholarship across and within the boundaries of Jewish, Christian, and Muslim scriptural interpretation. They will look at the nature of exegesis in the late-medieval Western Mediterranean in contrast to the robust earlier traditions of exegesis before the 11th century and also to the abundant exegetical traditions that continue to develop further north after the fifteenth century.

Ángel Sáenz-Badillos, *Real Colegio Complutense de Harvard*
"Jewish and Christian Interpretations in Moses Arragel's Bible Version and Glosses."

Luis Girón-Negrón, *Harvard University*
"...pero quanto yo, non puedo tragar las dichas opiniones: Further Reflections on Exegesis and Translation in Arragel's Biblical Codex."

16:45-17:45

Roundtable: Medieval Exegesis: An Interfaith Discourse?

(Moderator: Larry Simon, *Western Michigan University*)

Nina Caputo, Deena Klepper, Sidney Griffith, Thomas Burman, Steven Kruger.

17:45 *Closing Remarks.*

17:45-18:45 *Reception (East Conference Room).*

19:00-21:00 *Dinner (Vinology, 110 S. Main St., Ann Arbor).*



All sessions will be held in Assembly Hall, Rackham Graduate School (4th floor).

SPONSOR:
European Research Council (ERC).

ORGANIZER:
Consejo Superior de Investigaciones Científicas (CSIC).

CONFERENCE COORDINATOR:
Ryan Szpiech, *University of Michigan* (szpiech@umich.edu).

Noah Gardiner, *University of Michigan*

"Neither Sultan nor Shaytān Shall Oppress You: Talismanic Exegesis and Crypto-Ismā'īlism in the Works of Ahmad al-Būnī (d. 622/1225) and Ibn 'Arabī (d. 638/1240)."

John Dagenais, *ULCA*

"The Paraclete: Biblical Exegesis and Conversion in the *Tuhfa* of Brother Anselm Abdullah."

Thomas Burman, *University of Tennessee*

"Dominican Friars and Qur'anic Tafsiṛ, 1250-1320."

12:15-13:30 *Lunch (West Conference Room).*

13:30-14:30 *Visit to the University of Michigan Special Collections Library. 7th floor, Harlan Hatcher Graduate Library.*

14:30-15:30

Session 7: Exegesis and the Physical Manuscript.

(Chair: Javier del Barco, CSIC)

Catherine Brown, *University of Michigan*

"People of the Book in the *Codex Albeldensis*."

Ursula Ragacs, *University of Vienna*

"Lost and Found: Steinschneider's Manuscripts of Nahmanides' *Vikuah*."

15:30-15:45 *Coffee (East Conference Room).*

15:45-16:45

Session 8: Reading the Bible of Moshe Arragel.

(Chair: Larry Simon, *Western Michigan University*)

PROGRAM

Monday, October 17

8:15-8:45 *Registration and Coffee (East Conference Room and Assembly Hall).*

8:45-9:00 *Opening Remarks (Assembly Hall).*

9:00-10:30

Session 1: Sephardic Exegesis in Christian Kingdoms.

(Chair: Elliot Ginsberg, *University of Michigan*)

Nina Caputo, *University of Florida-Gainesville*

"Sons of God and Mothers of Demons: Nahmanides on the Nephalim."

Jonathan Decter, *Brandeis University*

"The Sins of Sodom: Hebrew Literature and Biblical Exegesis in Medieval Iberia."

Benjamin Braude, *Boston College*

"Why did the *Sister Haggadah* Castrate Noah?"

10:30-11:00 *Coffee (East Conference Room).*

11:00-12:30

Session 2: Medieval Islam and Non-Islamic Scriptures.

(Chair: Alexander D. Knysh, *University of Michigan*)

Sarah Stroumsa, *Hebrew University of Jerusalem*

"The Father of Many Nations: Abraham in Al-Andalus."

Sidney Griffith, *Catholic University of America*

"The Abrogation of Law in Medieval Jewish/Christian Polemic: Notes on Ibn Kammūna's *Examination of the Three Religions*."

Walid Saleh, *University of Toronto*

"Al-Biqa'i Seen Through Reuchlin: Reflections on the Islamic Relationship to the Bible."

12:30-14:00 Lunch (West Conference Room).

14:00-15:30

Session 3: Dominicans and Polemical Exegesis.

(Chair: Hussein Fancy, *University of Michigan*)

Harvey Hames, *Ben Gurion University of the Negev*

"Reconstructing Thirteenth Century Jewish-Christian Polemic: From Paris 1240 to Barcelona 1263 and Back Again."

Piero Capelli, *Ca' Foscari University, Venice*

"Rashi in the Paris Talmud Controversy of 1240."

Antoni Biosca i Bas, *University of Alicante*

"The Anti-Muslim Discourse of Alfonso Buenhombre."

15:30-16:00 Coffee (East Conference Room).

16:00-17:30

Session 4: Christian Reading Between Polemics and Irenics.

(Chair: Ryan Szpiech, *University of Michigan*)

Yosi Israeli, *Tel Aviv University*

"A Christian Version of a Jewish Exegetical Dispute in the *Additiones* by Pablo de Santa Maria."

Deeana Klepper, *Boston University*

"Christian Hebraism in a Changing Landscape: Ponce Carbonell (d. 1349) and Paul of Burgos (d. 1435) on Nicholas of Lyra's *Postilla*."

Ari Geiger, *Bar-Ilan University*

"Between Religion and Exegetical Method: Christian Literal Exegetes in the Middle Ages and Mosaic Law."

17:30-18:30 Reception (East Conference Room).

18:30-20:30 Dinner (West Conference Room).

Tuesday, October 18

8:30-9:00 Coffee (East Conference Room).

9:00-10:30

Session 5: Interfaith Exegesis and Gender.

(Chair: Theresa Tinkle, *University of Michigan*)

Steven Kruger, *Graduate Center, CUNY*

"Exegesis as Autobiography: Conversion, Gender, and Sexuality."

Alexandra Cuffel, *Ruhr University, Bochum*

"Between Epic Entertainment and Polemical Exegesis: Jesus as Anti-hero in *Toledot Yeshu*."

Esperanza Alfonso, *CSIC, Madrid*

"The Strange Woman in *Proverbs*."

10:30-10:45 Coffee (East Conference Room).

10:45-12:15

Session 6: Strategies of Reading on the Borders of Islam.

(Chair: Gottfried Hagen, *University of Michigan*)