

بسم الله الرحمن الرحيم
بسم الله الرحمن الرحيم
توهمه بسمه من امره من امره
المثل والنموه لبطي اسرائيل
السفر الاول المزمور الاول

الرجل
وذي
الذخيرة
لم يتبع
راية



وذي
الذخيرة
لم يتبع
راية



Eatitudo
viro, qui non
ambulavit
in consilium

المساكين
ولم يذوق
كفرنا الحاكين
ولم يجالس
المسكين
وكي سنده
ليستوا
كمنال الشجرة
عجل الحارث
تفعل ذمها
لا يتنثر
وكل ما
بشم ليس
كذل
المناقون
دل كالماء
الرباح عن
حارث لا تقوم
المناقون
ولا الخطاء
الصديقين
حارث بطريق
وطريق الاثمة

pit ac r' p' l' b' e' r' i' s' i' n' s' u' p' i' o' r' e' p' t' e' h' i' s' . C' i' t' a' r' a' u' e' r' o' h' o' c' g' e' n' u' s' l' i' g' n' i' c' a' u' d' i' & ' r' e' f' e' n' d' a' s' i' n' f' e' r' i' o' r' e' p' e' e' h' i' s' . I' t' a' q' u' e' i' n' p' a' l' e' s' t' i' n' o' c' h' o' r' d' e' d' e' s' u' p' i' o' r' i' s' a' c' c' i' p' i' t' . I' n' c' i' t' a' r' a' d' i' o' s' e' x' i' n' f' e' r' i' o' r' e' p' i' e' s' o' n' a' a' c' c' i' p' i' t' . H' i' e' r' o' n' i' m' o' e' x' a' u' c' h' o' r' i' s' . H' e' c' e' o' g' e' n' e' s' i' s' p' l' u' r' e' s' , & i' n' p' r' i' m' i' s' S' i' m' e' o' n' q' u' i' r' e' t' e' r' c' o' m' m' u' n' i' t' o' r' . S' a' l' o' m' o' n' p' l' a' t' e' r' i' u' m' a' c' i' t' a' r' a' d' i' s' t' i' n' g' u' i' t' , q' u' o' d' p' l' a' t' e' r' i' u' m' p' l' u' r' e' s' q' u' i' c' i' t' a' r' a' c' o' m' m' u' n' i' t' . A' p' p' e' l' l' a' t' a' .

SPONSORED BY

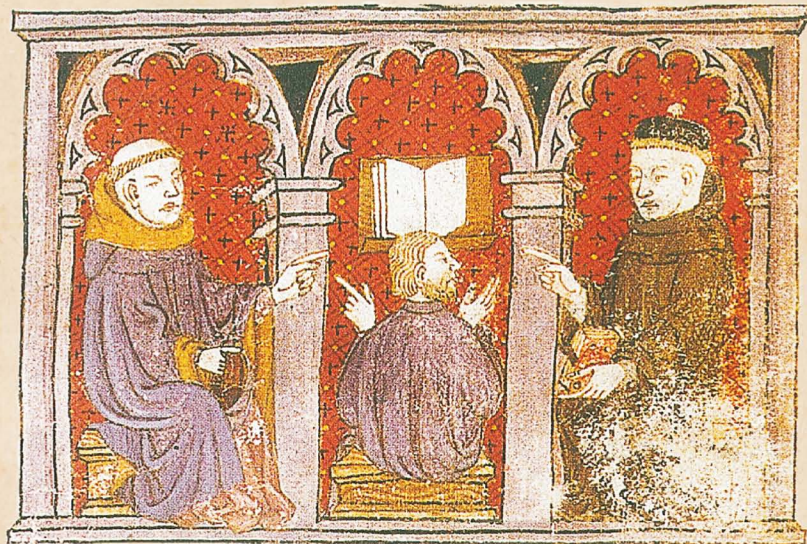


WITH THE COLLABORATION OF:



LATE MEDIEVAL EXEGESIS: AN INTERFAITH DISCOURSE

ORGANIZER: RYAN SZPIECH



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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 Tafsir, 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*)