BIBLIOGRAPHY

AND

INDEXES

BIBLIOGRAPHY

I. MANUSCRIPTS AND EDITIONS OF THE OR ADONAI

The text of the *Or Adonai* included in this work rests on the *editio princeps* of Ferrara, 1555, collated with eleven manuscripts. The rejected readings of the Ferrara edition are recorded in the critical notes together with the variant readings of the manuscripts. The variants found in the Vienna edition, 1859, are partly based upon the Vienna manuscript, which I have consulted directly, but in the greater part are the result of errors. Of the latter I have taken no notice. When in a few instances the readings of the Vienna edition are recorded, it is on the assumption that they represent readings of the Vienna manuscript which I may have overlooked. The Johannesburg edition, 1861, is a reprint of the Ferrara edition with some conjectural emendations on the part of the publisher. Of these I have taken no notice, although one of the emendations is discussed in the explanatory notes (p. 379). The first part of the propositions (*Ma'amar I, Kelal I*) printed with the commentary *Ozar Hayyim* by H. J. Flensburg, Wilna, 1905–07, is likewise based upon the earlier editions with conjectural emendations by the editor. Of these, too, I have taken no notice.

In the critical notes I have recorded only such readings as I could check up at the time the text was prepared for publication. At that time, however, I had before me only three manuscripts in photostatic reproduction (MSS. ב, נ, י), whereas of the other eight manuscripts I had only a collection of variant readings copied in note-books. Consequently, whenever I decided to depart from the Ferrara edition and to record its reading in the critical notes, I had no way of assuring myself of the agreement between the rejected reading of the Ferrara edition and that of any of the eight manuscripts except the absence of any record to the contrary in my note-books. In such instances, which are comparatively few in number, rather than quote the manuscripts on the evidence of the silence of my note-books or else quote them with some query-mark, I thought it more advisable to omit them altogether and to record the reading in the name of the Ferrara edition only.

Neither the *editio princeps* nor any of the manuscripts seems to represent what may be considered a copy of an original definitive text. In fact, it may be doubted whether such a definitive text ever came from the hands of the

author. The variants which are to be observed in the Ferrara edition and the manuscripts would seem to represent largely not so much corruptions of copyists as alternative tentative readings contained in the copies of the work made by students of Crescas to whom the *Or Adonai* was first delivered in the form of lectures and who participated in its composition (cf. above pp. 23, 29). The author's death which followed soon after the completion of the work precluded the possibility of a final revision and of the issuance of an authoritative text. On the basis of a colophon in the Jews' College manuscript Hirschfeld concludes that it is "probable that the MS. is an autograph of the author." But this manuscript, adorned with some notes by a student of Crescas, is with a few material exceptions (see, for instance, above p. 140, l. 14, and p. 338, n. 23; p. 180, l. 18; p. 352, l. 15), an exact duplicate of the Parma manuscript, and if both of them are not copies of a single manuscript, it would seem from internal evidence that the former is a copy of the latter. As for the colophon, see above p. 17, n. 61.

Some suggestions as to the relationship of the manuscripts are available. The Parma and the Jews' College manuscripts, as already mentioned, are of the same origin. The Paris and Vatican manuscripts have many readings in common. Occasionally they are followed by the Adler manuscript. In the same way there is a resemblance between the Bloch and Bamberger manuscripts. The Sulzberger manuscript comes nearer the Ferrara edition than any of the others. In four of the manuscripts, Sulzberger, Jews' College, Paris and Parma, there is an omission of an entire section in *Ma'amar III, Kelal I, Pereḳ 4*, beginning with 'ואנחנו השענה דב' and ending with the word preceding 'והפסוק דר' (Vienna edition, p. 66b, l. 41—p. 67b, l. 29).

The texts, arranged in the order in which I have consulted them, and the symbols by which they are designated in the critical notes, are as follows:

☞—Ferrara edition, 1555.

☛—Jewish Theological Seminary, New York, MS. Sulzberger. This consists of 246 folios, of which folios 197–246 (beginning early in *Pereḳ 3* of *Ma'amar III, Kelal III*, Vienna edition, p. 73b, l. 4) are in a different hand. The first part of this manuscript is badly damaged by the corrosion of the ink, and of folios 93–129 only the margins are left.

☞—Munich. See M. Steinschneider, *Die hebräischen Handschriften der K. Hof- und Staatsbibliothek in München*, München, 1875, No. 301 (containing *Ma'amar I–II*) and No. 303 (containing *Ma'amar III–IV*).

☞—Jews' College, London. See H. Hirschfeld, *Descriptive Catalogue of the Hebrew MSS. of the Montefiore Library*, London, 1904, No. 281.

- Ⓘ—Paris, Bibliothèque Nationale. See H. Zotenberg, *Catalogues des Manuscrits Hébreux et Samaritains de la Bibliothèque Impériale*, Paris, 1866, No. 737.
- Ⓛ—Vienna. See A. Krafft und S. Deutsch, *Die handschriftlichen hebräischen Werke der k. k. Hofbibliothek zu Wien*, Wien, 1847, No. 78; A.Z. Schwarz, *Die hebräischen Handschriften der Nationalbibliothek in Wien*, Wien, 1925, No. 150.1.
- Ⓜ—Rome, Vatican. See St. Ev. Assemanus et Jos. Sim. Assemanus, *Bibliothecae . . . Vaticanae Codd. MSS. Catal.* Rome, 1756, No. 261.
- Ⓝ—De-Rossi Collection in Biblioteca Palatina, Parma. See *MSS. Codices hebraici Biblioth. I. B. De-Rossi*, Parma, 1803, III, p. 81, Cod. 1156; H. J. Michael, *Or ha-Ḥayyim*, Frankfurt a. M., 1891, p. 422.
- Ⓟ—Oxford. See Ad. Neubauer, *Catalogue of the Hebrew Manuscripts in the Bodleian Library*, Oxford, 1886, No. 1351. 4; H. J. Michael, *Ozerot Ḥayyim*, Hamburg, 1848, p. 33, No. 386. 4. This MS. ends with *Ma'amar I, Kelal III, Pereḳ 6*. In Neubauer this MS. is erroneously said to end with III, 6.
- Ⓠ—Akademie für die Wissenschaft des Judentums, Berlin. Formerly owned by Prof. Philipp Bloch.
- Ⓢ—Jewish Theological Seminary, New York, MS. Adler 1800. See *Catalogue of Hebrew Manuscripts in the Collection of Elkan Nathan Adler*, Cambridge, 1921, p. 55.
- Ⓣ—Jewish Theological Seminary, New York, MS. Bamberger. "Written in beautiful Spanish characters in Lisbon, 20th of Shebat (Jan. 15), 1457, about half a century after the author's death, by a member of the famous Ibn Yaḥya family, Solomon b. David, for a Solomon b. Yehiel" (Prof. Alexander Marx in the Register of the Jewish Theological Seminary for 1928–1929, p. 139).

The MS. which once existed in Turin but is no longer extant is described in the following catalogues: Josephus Pasinus, *Codices Manuscripti Bibliothecae Regii Taurinensis Athenaei*, Taurini, 1749, p. 54, Codex CXLVI, a. v. 31; B. Peyron, *Codices Hebraici Manu Exarati Regiae Bibliothecae quae in Taurinensi Athenaeo Asservatur*, Taurini, 1880, p. 99, Codex CVII. A. 25; H. J. Michael, *Or ha-Ḥayyim*, p. 422. Cf. letter by A. Berliner to H. J. Flensberg in *Or Adonai* with *Ozar Ḥayyim*, Wilna, 1905–07, p. 184.

The colophon of the Turin MS. is reproduced by Pasinus as follows: וְהִיחָה הַשְּׁלֵמָה לְמַאֲמָרִים בְּחֹדֶשׁ יוֹן שְׁנַת ק'ע לְפָרֶט אֱלִיָּה הַשֵּׁנִי לִיצִירָה. The same reading is given by Michael. Peyron has לְמַחְבֵּר הַהֶשְׁלֵמָה instead of לְמַאֲמָרִים and at the end of the colophon adds בְּמַלְכוּת אֶרְנֹן. See above p. 17, n. 61.

II. MANUSCRIPTS AND EDITIONS OF WORKS CITED

This list, arranged alphabetically, contains only those works which are not adequately described when cited. They are entered here either by title or by author according as they happen to be referred to. A complete list of works cited will be found in the Index of Passages. The titles of Hebrew books, which are given throughout this work in transliterated form, are reproduced in Hebrew characters at the end of this list.

- Albalag, Isaac, Commentary on Algazali's *Kawwanot (De'ot) ha-Pilosofim*. MS. Paris, Bibliothèque Nationale, 940. 3.
- Albertus Magnus, Hebrew translation of his *Philosophia Pauperum*. MS. Cambridge University Library, Mm. 6. 32 (6).
- Al-Najah*, by Avicenna, published together with the *Kitab al-Kanon*, Rome, 1593.
- Altabrizi, Commentary on Maimonides' twenty-five propositions. Isaac ben Nathan's translation, Venice, 1574; MS. Vienna (Krafft and Deutsch 74, Schwarz 150. 2). Anonymous translation, MS. Paris, Bibliothèque Nationale, 974. 2.
- Anonymous:
- (1) Supercommentary on Averroes' *Intermediate Physics*. MS. Jewish Theological Seminary, New York, Adler 1744. 1.
 - (2) Supercommentary on Averroes' *Intermediate Physics*. MS. Jewish Theological Seminary, New York, Adler 1744. 2.
 - (3) Commentary on Averroes' *Epitome of the Physics*. MS. Bodleian 1387. 1. Neubauer describes it as on the "Large" commentary in the body of his Catalogue (p. 495) but as on the "paraphrase," i. e., Epitome, in the Index (p. 924). The latter is correct.
- Aristotle, *Opera*, ed. I. Bekker, Berlin, 1831–1870. English translations: *Physics* by Thomas Taylor, London, 1812; *De Caelo* by Thomas Taylor, London, 1812, by J. L. Stocks, Oxford, 1922; *De Generatione et Corruptione* by H. H. Joachim, Oxford, 1922; *De Anima* by W. A. Hammond, London, 1902, by R. D. Hicks, Cambridge, 1907; *Metaphysics* by W. D. Ross, Oxford, 1908.
- Avicenna, Commentary on *De Caelo*. MS. Cambridge University Library, Add. MS. 1197.
- Azriel, *Perush 'Eser Sefirot (= 'Ezrat Adonai)*, ed. N. A. Goldberg, Berlin, 1850.
- Bittul 'Ikkere ha-Nozerim*, by Hasdai Crescas, ed. E. Deinard, Kearny, 1904.
- Bruno, Giordano, *De l'Infinito Universo et Mondi*, in *Opere Italiane*, ed. P. de Lagarde, Gottinga, 1888; *De la Causa, Principio, et Uno*, *ibid.*; *De*

- Immenso et Innumerabilibus*, in *Opera Latina Conscripta*, I, 1–2, ed. F. Fiorentino, Neapoli, 1879–1884.
- Cuzari*, by Judah ha-Levi. Arabic and Hebrew texts, ed. H. Hirschfeld (German title: *Das Buch Al-Chazari*), Leipzig, 1887; Hebrew with commentary *Ḳol Yehudah* by Moscato and commentary *Ozar Nehmad*, Wilna, 1904.
- Efodi. See *Moreh Nebukim*.
- Emunah Ramah*, by Abraham Ibn Daud, ed. S. Weil, Frankfurt a. M., 1852.
- Emunot we-De'ot*, by Saadia. Hebrew, with commentary *Shebil ha-Emunah* by Israel ha-Levi Kitqver, Yosefov, 1885. Arabic, *Kitāb al-Amānāt wa'l-I'tiqādāt*, ed. S. Landauer, Leyden, 1880.
- Epitomes* of Aristotle's works by Averroes:
- (1) *Epitome of the Topics*. נצוח in *Kol Meleket Higgayon*, Riva di Trento, 1559.
 - (2) *Epitome of the Sophistic Elenchi*, הטעוא, *ibid.* and MS. Bodleian 1352. 3 (included in the codex described in Neubauer's Catalogue as ספר הטבוא, *Isagoge*). My quotation follows the reading of the MS.
 - (3) *Epitome of the Physics*. Hebrew, *Kizzure Ibn Roshd 'al Shema' Tibe'i le-Aristoteles*, Riva di Trento, 1560.
 - (4) *Epitome of the Meteorologica*. Hebrew. MS. Paris, Bibliothèque Nationale, 918.
 - (5) *Epitome of the Metaphysics*. Arabic, ed. Carlos Quirós Rodríguez, Madrid, 1919; Latin translation from the Hebrew, *Epitomes in Libros Metaphysicae*, in *Aristotelis omnia quae extant opera* . . . Venetiis, apud Iuntas, Vol. 8 (pp. 356–396), 1574; German translation by Max Horten, *Die Metaphysik des Averroes*, Halle, 1912; Spanish translation by Carlos Quirós Rodríguez, *Averroes Compendio de Metafisica*, Madrid, 1919; German translation by S. van den Bergh, *Die Epitome der Metaphysik des Averroes*, Leiden, 1924.
- Fons Vitae*, by Solomon Ibn Gabirol. Avencebrolis *Fons Vitae*, ed. C. Baeumker, Münster, 1895.
- Gershon ben Solomon, *Sha'ar ha-Shamayim*, Roedelheim, 1801.
- Gersonides' Supercommentaries on Averroes'
- (1) *Intermediate Physics*. MS. Bodleian 1389; MS. Paris, Bibliothèque Nationale, 964. 1.
 - (2) *Epitome of the Physics*. MS. Paris, Bibliothèque Nationale, 962. 1.
 - (3) *Intermediate De Caelo*. MS. Paris, Bibliothèque Nationale, 919. 4; MS. Parma 805.
 - (4) *Epitome of De Caelo*. MS. Paris, Bibliothèque Nationale, 962. 2.

Happalat ha-Happalah. Hebrew translation of Averroes' *Tahafut al-Tahafut*.

MS. Bodleian, 1354. Arabic original, Cairo, 1903. Latin translation from the Hebrew, *Destructio Destructionum*, in *Aristotelis omnia quae extant opera* . . . Venetiis, apud Iuntas, Vol. IX, 1573. Partly translated and partly paraphrased into German by M. Horten, *Die Haupt-lehren des Averroes*, Bonn, 1913. See also *Happalat ha-Pilosofim*.

Happalat ha-Pilosofim. Hebrew translation of Algazali's *Tahafut al-Falasifah*.

MS. Paris, Bibliothèque Nationale, 910. 1. Arabic original, Cairo, 1903. (The new edition by M. Bouyges, Beyrouth, 1927, was not available at the time this work was sent to the press). The first four "Disputations" are translated into French by Carra de Vaux (*Les Destruction des Philosophes*) in *Muséon*, 1899, 1900. The entire work is incorporated in Averroes' *Tahafut al-Tahafut*. See also *Happalat ha-Happalah*.

Hegyon ha-Nefesh, by Abraham bar Ḥiyya, ed. E. Freimann, Leipzig, 1860.

Hillel of Verona, Commentary on Maimonides twenty-five propositions, published together with *Tagmule ha-Nefesh*, ed. S. J. Halberstam, Lyck, 1874.

Ḥobot ha-Lebabot, by Baḥya Ibn Pakuda. Hebrew, Wilna edition. Arabic:

Al-Hidāja 'Ilā Farā'id Al-qulūb, ed. A. S. Yahuda, Leyden, 1912.

'Iḳḳarim, by Joseph Albo, Wilna edition, with commentary *Ez Shatul* (divided into *Shorashim*, *'Anafim*, and *'Alim*) by Gedaliah Lippschitz.

Intermediate Commentaries on Aristotle's works by Averroes:

(1) On the *Categories*. Hebrew. MS. Columbia University.

(2) On the *Physics*. Hebrew. Kalonymus ben Kalonymus' translation, MS. Paris, Bibliothèque Nationale, 938 (also 943); Zeraḥiha Gracian's translation, MS. Bodleian 1386. Latin translation from the Hebrew of Books I–III, in *Aristotelis omnia quae extant opera* . . . Venetiis, apud Iuntas, Vol. IV (pp. 434–456), 1574.

(3) On *De Caelo*. Hebrew. MS. Paris, Bibliothèque Nationale, 947. 1. Latin translation from the Hebrew, in *Aristotelis omnia quae extant opera* . . . Venetiis, apud Iuntas, Vol. V (pp. 272–326), 1574. In this translation the commentary is described as "Paraphrasis" instead of "Expositio Media."

(4) On *De Generatione et Corruptione*. Hebrew. MS. Paris, Bibliothèque Nationale, 939. 2.

(5) On *Meteorologica*. Hebrew. MS. Paris, Bibliothèque Nationale, 947.

(6) On *De Anima*. Hebrew. MS. Paris, Bibliothèque Nationale, 950. 2.

(7) On the *Metaphysics*. Hebrew. MS. Paris, Bibliothèque Nationale, 954.

Isaac Ibn Latif, *Rab Pe'alim*, ed. Samuel Schönblum, Lemberg, 1885.

Isaac ben Shem-ṭob:

- (1) *First* supercommentary on Averroes' *Intermediate Physics*. MS. Trinity College Library, Cambridge, Cod. R. 8. 19. 3.
- (2) *Second* supercommentary on Averroes' *Intermediate Physics*. MS. Munich, 45; MS. Cambridge University Library, Mm. 6. 25.
- (3) *Third* supercommentary on Averroes' *Intermediate Physics*. MS. Trinity College Library, Cambridge, Cod. R. 8. 19. 2.

Joseph ben Judah Ibn Aknin, *Ma'amar R. Joseph ben Judah Ibn Aknin*.

- (1) Hebrew text and German translation by Moritz Löwy (*Drei Abhandlungen von Josef b. Jehuda*), Berlin, 1879.
- (2) Hebrew text with English translation by J. L. Magnes (*A Treatise as to . . . by Joseph Ibn Aknin*), Berlin, 1904.

Joseph Caspi, *'Amude Kesef*, ed. R. Kircheim, Frankfurt a. M., 1848.

Joseph Zabara, *Sepher Shaashuim*, ed. I. Davidson, New York, 1914.

Judah Messer Leon, *Commentary on Averroes' Intermediate Categories*. MS. Jewish Theological Seminary, Adler 1486.

Kawwanot ha-Pilosofim. Hebrew translation of Algazali's *Maḳṣid al-Falasifah*. MS. Paris, Bibliothèque Nationale, 901; MSS. Jewish Theological Seminary, Adler 131, 398, 978, 1500.

Kitāb Ma'ānī al-Nafs, ed. Goldziher, Berlin, 1907; Hebrew translation, *Torat ha-Nefesh*, by I. Broydé, Paris, 1896.

Kol Meleket Higgayon, Nizzuah. Averroes' *Epitome of the Topics* in the Hebrew translation of his *Epitome of the Organon*, Riva di Trento, 1559.

Kobeṣ Teshubot ha-Rambam we-Iggerotaw, Leipzig, 1859.

Likkutim min Sefer Meḳor Ḥayyim. Hebrew version of Ibn Gabirol's *Fons Vitae*, in S. Munk's *Mélanges de Philosophie Juive et Arabe*, Paris, 1859.

Long Commentaries on Aristotle's works by Averroes:

- (1) On the *Physics*. Hebrew. MS. Bodleian 1388. Latin translation from the Hebrew in Aristotelis *omnia quae extant opera* . . . Venetiis, apud Iuntas, Vol. IV, 1574.
- (2) On the *Metaphysics*. Latin translation from the Hebrew, *ibid.*, Vol. VIII, 1574.

Ma'amar Yikkawu ha-Mayyim, by Samuel Ibn Tibbon, Presburg, 1837.

Maḳṣid al-Falasifah, by Algazali, Cairo, without date.

Megillat ha-Megalleh, by Abraham bar Ḥiyya, ed. Poznanski and Guttmann, Berlin, 1924.

Mif'alot Elohim, by Isaac Abravanel, Venice, 1592.

Milḥamot Adonai, by Gersonides, Leipzig, 1866.

Millot ha-Higgayon, by Maimonides, ed. D. Slucki, Warsaw, 1865.

Mishneh Torah, by Maimonides, Berlin, 1880.

Mizan al-'Amal, by Algazali, Cairo, A. H. 1328.

Moreh ha-Moreh, by Shem-ṭob Falaquera, Presburg, 1837.

Moreh Nebukim, by Maimonides. Hebrew: Samuel Ibn Tibbon's translation, with the commentaries of Efodi, Shem-ṭob, Abravanel, and Asher Crescas, Lemberg, 1866; Judah al-Ḥarizi's translation, ed. L. Schlossberg, 3 vols., London, 1851, 1876, 1879. Arabic and French by S. Munk, *Le Guide des Égarés*, 3 vols., Paris, 1856, 1861, 1866. English by M. Friedländer, 3 vols., London, 1881, 1885. Whenever possible I incorporated the phraseology of Friedländer's translation in my English translations of the passages from the *Moreh Nebukim* quoted in this work.

Moscato, *Ḳol Yehudah*. See Cuzari.

Moses ha-Lavi, *Ma'amar Elohi*. MS. Bodleian 1324. 5.

Mo'ene Zedek. Hebrew translation of Algazali's *Mizan al-'Amal*, ed. J. Goldenthal, Leipzig and Paris, 1839.

Narboni, Moses:

(1) Commentary on Maimonides' *Moreh Nebukim*, ed. J. Goldenthal, Vienna, 1852.

(2) Commentary on Algazali's *Kawwanot ha-Pilosofim (Maḳaṣid al-Falasifah)*. MS. Paris, Bibliothèque Nationale, 901.

(3) Commentary on Averroes' *Intermediate Physics*. MS. Paris, Bibliothèque Nationale, 967. 1.

(4) Commentary on Averroes' *Ma'amar be-E'zēm ha-Galgal (Sermo de Substantia Orbis)*. MS. Paris, Bibliothèque Nationale, 918. 10.

Neveh Shalom, by Abraham Shalom, Venice, 1575.

'*Olam Ḳaṭan*, by Joseph Ibn Ṣaddīq, ed. S. Horovitz (German title: *Der Mikrokosmos des Josef Ibn Ṣaddīq*), Breslau, 1903.

Or Adonai, Vienna, 1859.

Pico della Mirandola, Giovanni Francesco, *Examen Doctrinae Vanitatis Gentium*, in *Opera Omnia*, Vol. II, Basel, 1573.

Plutarch, *De Placitis Philosophorum*, in *Scripta Moralia*, II, Paris, 1841.

English: *Plutarch's Morals* by W. W. Goodwin, III, Boston, 1870.

Reshit Ḥokmah, by Shem-ṭob Falaquera, ed. M. David, Berlin, 1902.

Ruah Hen, attributed to various authors, among them Jacob Anatolio, ed. D. Slucki, Warsaw, 1865.

Sefer ha-Bahir, pseudonymous, Wilna, 1883.

Sefer ha-Gedarim, by Menahem Bonafos, ed. I. Satanow, Berlin, 1798.

- Sefer ha-Madda'*. See *Mishneh Torah*.
- Sefer ha-Shorashim*, by Ibn Janah, ed. W. Bacher, Berlin, 1897.
- Sefer ha-Yesodot*, by Isaac Israeli, ed. S. Fried (German title: *Das Buch über die Elemente*), Drohobycz, 1900.
- Sermo de Substantia Orbis*, by Averroes. Latin translation from the Hebrew *Ma'amar be-'Ezēm ha-Galgal* in *Aristotelis omnia quae extant opera...* Venetiis, apud Iuntas, Vol. IX (pp. 3–14), 1573.
- Shahrastani, *Kitab al-Milal wal-Nihal*, ed. W. Cureton (English title: *Book of Religious and Philosophical Sects*), London, 1846. German translation by Th. Haarbrücker, *Asch-Scharatâni's Religionspartheien und Philosophenschulen*, Halle, 1850–1851.
- Shamayim Hadashim*, by Isaac Abravanel, Rödelheim, 1828.
- Shebil ha-Emunah*. See *Emunot we-De'ot*.
- She'elot Saul*, containing philosophic correspondence between Saul ha-Kohen Ashkenazi of Candia and Isaac Abravanel, Venice, 1574.
- Shem-tob Ibn Shem-tob:
- (1) Commentary on the *Moreh Nebukim*, Lemberg, 1866.
 - (2) Commentary on Averroes' *Intermediate Physics*. MS. Paris, Bibliothèque Nationale, 967. 4.
- Tagmule ha-Nefesh*, by Hillel ben Samuel of Verona, ed. S. J. Halberstam, Lyck, 1874.
- Tahafut al-Falasifah*. See *Happalat ha-Pilosofim*.
- Tahafut al-Tahafut*. See *Happalat ha-Happalah*.
- Teshubot She'elot* = *Ma'amar Abu Hamid Algazali bi-Teshubot She'elot Nishe'al Mehem*, ed. H. Malter (*Die Abhandlung des Abû Hâmid al-Gazzâlî. Antworten auf Fragen, die an ihn gerichtet wurden*), Frankfurt a. M. 1896.
- Versor, Joannes, *She'elot Tibe'iyot*, Hebrew translation by Elijah Habbilo of the *Quaestiones Physicarum*, MS. Paris, Bibliothèque Nationale, 1000.
- Zerahiah Gracian, Commentary on Maiomonides' twenty-five propositions. MS. Paris, Bibliothèque Nationale, 985. See also *Intermediate Commentaries*.

LIST OF HEBREW TITLES

הפלת ההפלה	בן קהלת	אגרת אל תהי כאבותיך
הפלת הפלוסופים	בתי הנפש	אור ה'
		אמונה רמה
חובות הלבבות	דעות הפלוסופים	אמונות ודעות
יסודי התורה	הגיון הנפש	בטול עקרי הנוצרים

פרוש עשר ספירות (=עזרת ה')	משנה תורה	כחרי
קובץ חשובות הרמב"ם	נדה שלום	כונות הפלוסופים
ואגרוחיו		כל מלאכת הגיון, נצוח
קול יהודה		לקוטים מן ספר מקור חיים
קצורי אבן רשד על שמע טבעי	ספר הבהיר	מאזני צדק
לארסטוטלס	ספר הגדרים	מאמר אבוחאמר אלמאלי
ראשית חכמה	ספר היסודות	בחשובת שאלות נשאל מהם
רב פעלים	ספר המדע	מאמר בעצם הגלגל
רוח חן	ספר השרשים	מאמר יקוו המים
שאלות טבעיות	ספר יצירה	מאמר ר' יוסף בן יהודה אבן
שאלות שואל	ספר שעשועים	עקינין
שביל האמונה		מגלת המגלה
שמים חדשים	עולם קטן	מהות הנפש
שער השמים	עלים	מורה המורה
שרשים	עמודי כסף	מורה נבוכים
תגמולי הנפש	ענפים	מלות ההגיון
תורת הנפש	עץ שחול	מלחמות ה'
חשובות שאלות	עקדת יצחק	מפעלות אלהים
	עקרים	

III. SELECTED LIST OF BOOKS, ARTICLES AND OTHER ITEMS ABOUT CRESCAS

(Arranged in chronological order)

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