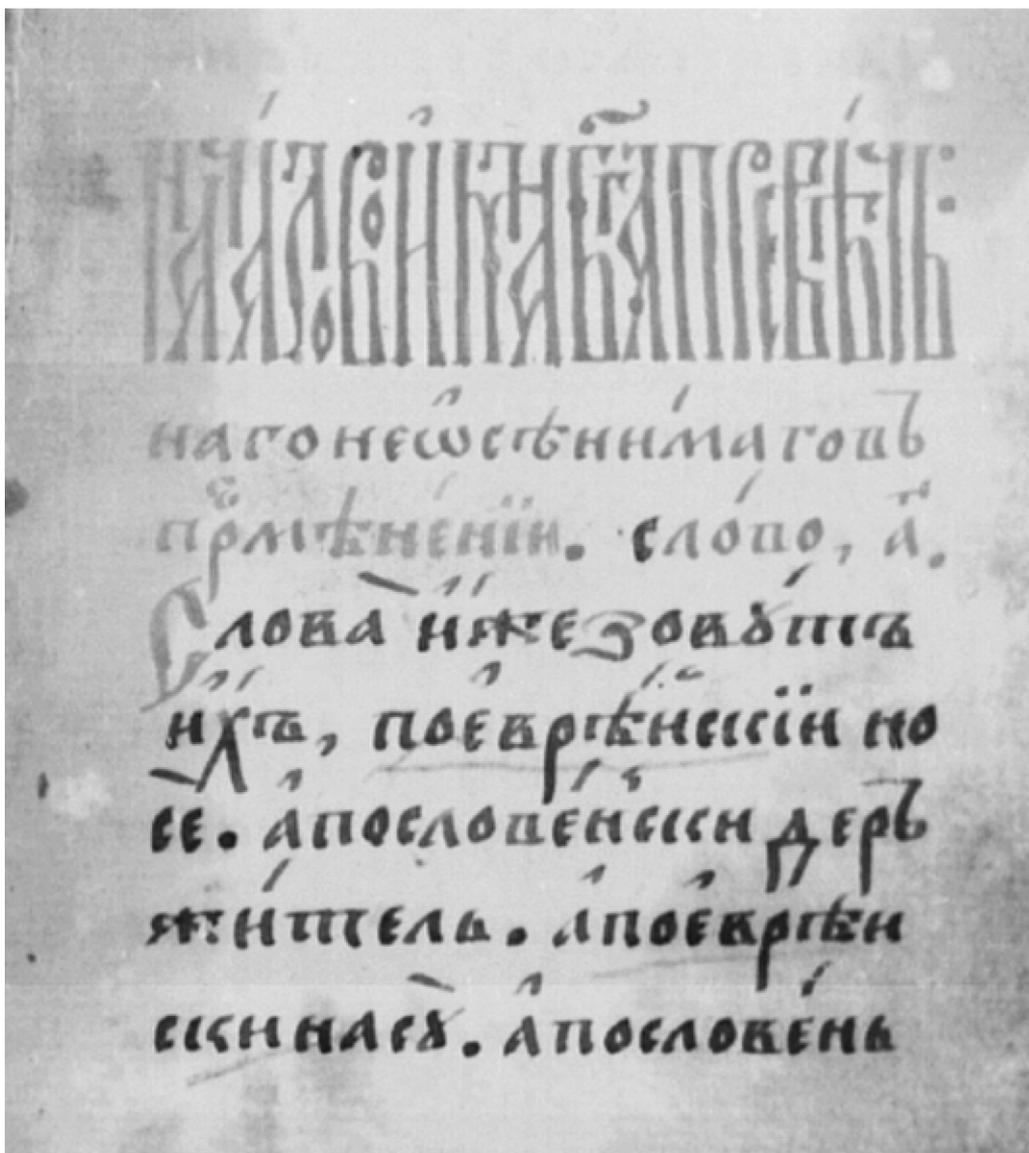


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THE LOGIKA
OF THE JUDAIZERS



Moscow, State Historical Museum (Государственный исторический музей, GIM),
Synodal Collection, no. 943 (late sixteenth–early seventeenth century), f. 2r,
from the introduction to (pseudo-?) Maimonides' *Logical Terminology*.

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THE LOGIKA OF THE JUDAIZERS

A Fifteenth-Century Ruthenian Translation from Hebrew

Critical edition of the Slavic texts
presented alongside their Hebrew sources
with Introduction, English translation, and commentary

by

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For Dana

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Preface

The aim of the present study is to provide the necessary ground for a discussion of two medieval Arabic philosophical texts that were translated from their medieval Hebrew translations into the language of the Grand Duchy of Lithuania in the last quarter of the fifteenth century: (pseudo-?) Maimonides' *Logical Terminology* and Al-Ghazālī's *Intentions of the Philosophers*. Parts of these Ruthenian translations were combined in the Muscovite Principality into a single text, entitled *Logika*, first mentioned by Archbishop Gennadij of Novgorod in his 1489 letter to Ioasaf, former archbishop of Rostov. Gennadij names the *Logika* as one of the texts in the possession of the heretics recently discovered in Novgorod and asks his addressee whether these texts are to be found in his monastery.

The *Logika* is preserved in nine copies, dating from the late fifteenth through the eighteenth centuries. The section on logic in Al-Ghazālī's *Intentions* was extracted early on from the combined text and replaced with (pseudo-?) Maimonides' work on logic. The extracted section survived in a single copy, written down at some time between 1458 and 1483, in which the folia were preserved in utter disorder.

The *Logika* has been studied in the past, but never on a solid basis, since neither the Ruthenian text nor its Hebrew sources had been published in their entirety. Hypotheses about the initiators, the executors, the addressees, and the aims of the translation thus necessarily remained conjectural. The aim of the present study is to remedy this deficiency.

I owe my initiation into Slavic studies to the late Prof. Moshé Altbauer, who also introduced me to the corpus of East Slavic translations from Hebrew.

I am immensely indebted to Anatolij Alekseevič Alekseev for his help in obtaining the microfilms of most of the manuscripts. I am grateful to Anna Abramovna Pičkhadze for her help in obtaining a microfilm of the Synodal copy (G) of the *Logika*, and to Angelika Sineva for her help in obtaining a microfilm of the Russian State Library manuscript copy (R).

I am similarly indebted to the Institute of Microfilmed Hebrew Manuscripts at the National Library of Israel in Jerusalem for making microfilms of the Hebrew manuscripts of Al-Ghazālī's *Intentions* available to me. I am grateful as well to Dr. Tamar Leiter of the Hebrew Palaeography Project for her enthusiastic combing of the project's database for references to Zacharia of Kiev.

I am grateful to my former students Dr. Elena Govberg-Afros, who helped index the texts and create the glossaries, and Dr. Aleksei Krakhmalnikov, who combined the original three glossaries into one and proofread the Slavic portions of the monograph.

It is my pleasure to thank the colleagues and friends who read the manuscript or parts of it at various stages and offered their valuable remarks. These include Warren Zeev Harvey, the late Edward L. Keenan, Yoash Meisler, Alexander Pereswetoff-Morath,

Preface

Francis J. Thomson, William F. Ryan, the late Viktor Markovich Zhivov, and Constantin Zuckerman. The late Gideon Goldenberg never declined my frequent requests to discuss fine points of Arabic terminology and many other matters.

I am deeply grateful to the Publications Committee of the Israel Academy for taking the publication of this book under its wing, to its former Chairpersons, Professor Yohanan Friedmann and the late Professor Haim Tadmor, and to its present one, Professor Yosef Kaplan, for their gentle insistence and support in pushing it through a drawn-out publication process. The Academy's Publications Department uncomplainingly took on one of its most complex publication projects ever and expertly saw it through. Deborah Greniman, the Academy's Senior Editor of English-Language Publications, did an outstanding job as copy editor and contributed substantially to the quality and coherence of this complex volume. My thanks to the department's Director, Tali Amir, for her contribution to important parts of the publication process; to its former Chief Editor, Zofia Lasman, for her many helpful suggestions, even after she left the Academy's direct employ; and to its Production Supervisor, Yehuda Greenbaum, for turning my vision of this book into a splendid printed volume. Esther Rosenfeld took on the daunting task of proofreading all the English parts of the volume, and Noa Shalitin proofread the Hebrew texts and apparatuses. The feat of typesetting the entire book, including the triple-language edition with its two sets of apparatuses and running commentary, was admirably performed by Veronika Mostoslavsky, whose attentiveness to the task went well beyond the call of duty.

I am grateful to occupy the Tamara and Saveli Grinberg Chair of Russian Studies at the Hebrew University, which has supported my research for many years. My thanks to the Chair's initiator, Ms. Idi Neter. The research for this book was supported by a grant from the Israel Science Foundation, established by the Israel Academy of Sciences and Humanities.