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Jofre (Jaufre): the circulation of Arthurian romances among late medieval Catalan Jews

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ABSTRACT
The Arthurian legends have long attracted scholarly attention. In contrast, research on the reception of Arthurian works among Jews during the Middle Ages has been relatively limited. This study reconstructs nearly five hundred verses of the Occitan romance *Jaufre* written in Hebrew script and contextualizes its reception among Catalan and Jewish audiences. It is generally believed that this Occitan-Arthurian work is related to the court of King Jaume I. However, to this day no manuscript of clear Catalan origin has been found. The fragments in Hebrew characters from Girona display some linguistic traits that clearly testify to a more Catalanized version of this renowned Occitan work. The protagonist of the romance is also referred to in Catalan, *Jofre* rather than *Jaufre*. This work is evidence of the reception of Arthurian legends among late medieval Iberian Jews, and more particularly among the Jews of Catalonia during the fourteenth century.

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Jaufre; Arthurian romance; medieval Catalonia; Occitan literature; Hebrew script; Sephardic Jews

This is a first publication of the reconstruction of nearly five-hundred verses of the Occitan romance *Jaufre* in Hebrew script from Hebrew fragments of the Historical Archive of Girona (AHG).[1] Scholarly literature now generally concords that the King of Aragon to whom this Occitan-Arthurian work is dedicated to is King Jaume I.[2] While, some researchers relate the author direcly to King Jaume I's court, or to the close circles of his son, Infante Pere,[3] to this day no Catalan version of this work has been found.[4] The fragments in Hebrew script are first and foremost Occitan in their character. Nevertheless, some of the linguistic traits of the text in Hebrew letters clearly testify to a more

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[1]Girona, Arxiu Històric Girona, various fragments between MS FH 71.1–71.36, in the notary's book Gi 11, 17 *hebreu* (11r–17v) of the Historical Archive of Girona. See Esperança Valls i Pujol, "Els fragments hebreus," 267. In this context, I use the terminology "Hebrew fragments" or "Hebrew manuscripts" to refer to manuscript written in Hebrew script, wheras the language could Hebrew or not (i. e. Occitan in this case).

[2]Arthur, *Jaufre*, x–xvii; Espadaler, "El Rei d'Aragó i la data del Jaufré," 203–4; 207; Espadaler, "El final del Jaufre i, novament, Cerverí de Girona," 324; Espadaler, "La cort del plus onrat rei," 335–53; Lee, "L'elogio del re d'Aragona nel 'Jaufre'," 1054–55; Lee, "*Jaufre*," 508; 515. The dating of the work is still debated. Espadler, "El Rei d'Aragó i la data del Jaufré," 207 as well as in his following works, dates the work around 1272. Lee, "*Jaufre*: Genre boundaries and ambiguity," 515–6, dates it to 1282, or possibly to the mid-1240s.

[3]Antònia Carré, *Narrativa catalana medieval en vers, (el Jaufré i L'espill de Jaume Roig)*, 94–6; Cabré, "Trobadors i cultura trobadoresca durant el regnat de Jaume I," 932–6.

[4]For the vast circulation of other Arathurian wokrs in Catalonia, see Gracia, "Arthurian Material in Iberia," 11–32, and especially pp. 11–4; Lucía Megías, "The Surviving Peninsular Arthurian Witnesses," 33–4.

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Catalanized version, or Catalan coloring of this renowned Occitan work. This work also testifies for the reception of Arthurian legends among Jews in general, and more particularly among the Jews of Catalonia.

1. Description of the fragments from Girona

More than a thousand Hebrew fragments in the Historical Archive of Girona (AHG) were extracted from book bindings of notarial registers, mainly from the second half of the fourteenth century (and some from the fifteenth century). Since the discovery of this trove of Hebrew documents more than a decade ago, the AHG works on the restauration and cataloging of these fragments.[5] Valls describes the following documents as "eight fragments in poor condition, written in a fine semi-cursive handwriting characteristic of Catalan territories in the fourteenth–fifteenth century".[6] As the author explains, this text is very fragmented and thus raises difficulties in reading. Despite the hardship in deciphering these fragments, she asserts that this is apparently a lyrical text written in verse, containing many Occitan traits that characterize the troubadours' writing. Moreover, due to repeated occurrence of the name *Jofre* she deduces that this text might "make reference to *Jaufre* of the Arthurian literature".[7] Valls refrains from analyzing the text, and suggests a partial transcription of the fragments.

Valls' intuitions were correct. They are confirmed through a careful reading of the Hebrew fragments, which allowed me to reconstruct some of the missing parts of the puzzle. Piece by piece the image has been revealed and I have been able to locate the precise origin of the text as no other than the Occitan romance *Jaufre*. The eight fragments catalogued as such by the AHG, are better described as the remains of 25 fragments from different folios of the codex that were used for book binding, and hence were glued together and were difficult to separate. Descephering the fragments allowed me to patch together the pieces of the scattered fragments, to reconstruct some of its parts, and finally, to compare it to specific verses from the other known manuscripts.

Most of the Hebrew fragments extracted from the notarial book bindings from Girona are dated some twenty-five years earlier than the notarial register they bound. The date of the notarial register is 1395–1396 and it is safe to estimate that the fragments were copied somewhere between 1370 and 1405.[8]

The existence of an unknown version of Arthurian *Jaufre* in Hebrew characters is of great importance. The AHG's fragments comprise the remnants of three non-consecutive parts of the work. The first part is compatible with lines 1886–2181 (295 fragmented lines) of the Provençal-Occitan manuscripts; the second, with lines 2779–2871 (almost 100 fragmented lines) and the third part is with the end of the work (lines 9830–9926, nearly 100 fragmented lines).

[5]Perani, "A 2009 updated overview on the 'Gerona Genizah'," 137–73. Esperança Valls Pujols' recent dissertation is dedicated to the cataloging and analysis of these documents. Valls i Pujol, "Els fragments hebreus".
[6]Valls, "Els fragments hebreus," 267.
[7]Ibid.
[8]See Valls, ibid., 79–80. In a few cases the Hebrew fragments were later than the notarial registers. This could be explained by the fact that the binding was made from time to time, by the end of the year or whenever needed, a few years after writing it.

Jaufre, with its 11,000 verses, is the only Arthurian romance that has survived in Occitan.[9] It tells the adventures of Jaufre (Sir Griflet), one of King Arthur's Knights of the Round Table. The two existing complete manuscripts of *Jaufre* and six fragments belong to two branches, Occitan and Italian:[10]

- Ms. *A*, Paris, Bibliothèque nationale de France, français, 2164, fols. 1–110 (end of the thirteenth century-beginning of the fourteenth), copied by two copyists from Languedoc and Provence. The antigraph is believed to go back to a Catalan area,[11] and together with fragments *e*, *f*, *g*, and *h* they form the Occitan branch.
- Ms. *B*, Paris, Bibliothèque nationale de France, français, 12571, fols. 1–31, (end of the thirteenth century-beginning of the fourteenth), copied by a copyist from Northern Italy.[12] Together with fragments *c* and *d* they form the Italian branch.

The six fragmentary manuscripts of this work do not contain the lines that the Hebrew manuscript presents.[13]

While, the fragments in Hebrew characters reflect the original Occitan version, it also has clear Catalan or Catalanized linguistic traits. Most importantly, this work serves as a missing link regarding the reception of Arthurian legends among Jews.

There is some evidence for the circulation and reception of chivalric novels among Iberian Jews. For example, in the fifteenth century a court Jew wrote a letter in *Romance* (probably refferring to Castilian) to Castilian nobles where he praises chivalry and knighthood.[14] Pero Ferruz is one of the few and one of the early Iberian authors who mention *Amadís de Gaula* already around 1400.[15] While Ferruz also wrote a peom where he dailogues with the rabbis of Alcala, it reamians unclear if he was a convert.[16] Some Jewish converts in Valencia ca. 1500 also used to sing some *Coples de Merlin* "Coplas of Merlin".[17] The love of chivalric romances perpetuatued among Sephardic Jews also after the Expulsion. During the sixteenth century, the *Amadís de Gaula* was

[9]For a general background on the diffusion of Arthurian tradition in Provence and Languedoc see Gaunt and Harvey, "The Arthurian Tradition in Occitan Literature," 528–45.

[10]Lee, "*Jaufre*: Genre boundaries and ambiguity," 506; Lee, *Jaufre, Biblioteca Medievale Testi*, 43–4. On-line version of the edition (2002) in Rialc (*Repertorio informatizzato dell'antica lirica catalana*), http://www.rialc.unina.it/jaufre-i.htm; Carré, *Narrativa catalana medieval en vers (El Jaufré i l'Espill de Jaume Roig)*, 93.

[11]Lee, *Jaufre*, 43.

[12]In this work, I have relied on the more recent edition of *Jaufre*, ed. Lee. Several editions were made in the past: *Jaufre*, Breuer, *Jaufre. Ein altprovenzalischer Abenteuerroman des 13 Jahrhunderts*; *Jaufre*, ed. Brunel, *Jaufré: roman arthurien du XIIIe siècle en vers provençaux*. See also *Jaufre*, Lavaud and Nelli, "*Jaufré*," 17–618; and the partial edition of "Roman de Jaufre," in *Lexique roman*, ed. Francois Just Marie Raynouard (Paris, 1836–44), I:48–173. (incomplete). All of these are taken into consideration in Lee's edition.

[13]See in Lee, "*Jaufre*: Genre boundaries and ambiguity," 506; *Jaufre*, ed. Lee. *c* = Rome, Biblioteca Apostolica Vaticana, Vat. lat. 3206 (*chansonnier L*), verses 2633–2644, 3743–3828, 3877–3922, 7141–7987; *d* = New York, Pierpont Morgan Library, M. 819 (*chansonnier N*), verses 7405–7688; *e* = Nîmes, Archives départementales du Gard, F (001) 083, pièce 3, notaire de Vallerauge, verses 8214–8376, 9041–9206; *f* = Nîmes, Archives départementales du Gard, F (001) 083, pièce 4, notaire de Bagnols-sur-Cèze, verses 328–491; *g* = Rodez, Archives départementales de l'Aveyron, 50 J, fonds Balsa de Firmi, verses 5583–5599; 5610–5632; 5923–5941; 5961–5976; *h* = Barcelona, Institut Municipal d'Història, B-109, verses 6020–6030; 6048–6058; 6074–6081; 6102–6112; 6737–6746; 6769–6779; 6801–6810; 6831–6841.

[14]Gutwirth, "Creative Ambiguities and Jewish Modernity," 71–2.

[15]Gutwirth, "Dialogue and the City, circa 1400: Pero Ferruz and the Rabbis of Alcalá," 52.

[16]Ibid., 43–67.

[17]Gutwirth, "Archival Poetics," 638.

translated into Hebrew by a Sephardic Jew, Yaakov de Algaba, in Istanbul,[18] and the figure of Amadís repeatedly appers in modern ladino popular ballads.[19]

The only known Arthurian work that was translated into Hebrew is the unfinished Hebrew translation of *Mort Artus (1279)*, telling the story of King Arthur's death. It was transalted in northern Italy from an Italian source, which is now lost.[20] As Drukker points out:

> Although only a single fragment remains, this text stands as important evidence of the exposure of Jews in Italy to the surrounding Christian culture and their appreciation of and involvement with it. This short story is also an important component of late medieval Hebrew literature and the product of an ongoing linguistic, literary and cultural exchange between Jews and Christian in southern Europe in the thirteenth century.[21]

Indeed, these five hundred fragmented verses in Hebrew characters from the mid-fourteenth-early fifteenth century are a vital example of Jewish involvement in the cultural life of Christian Catalonia. The fragments are not only a testimony to another unknown Catalanized version of this work, but also evidence for the existence of a Jewish readership of Arthurian legends in the Occitan-Catalan area. It is a clear demonstration of the great diffusion of Occitan culture in Catalonia, also among the Jews of the area.

The routes of Jewish migration went back and forth between Provence, Languedoc, Catalonia and Spain. Many Languedocian Jews fled to nearby Catalonia and Provence after the order of expulsion in 1306. Conversely, after the attacks on the Jewish quarters in Catalonia in 1391, Catalan (as well as Aragonese and some Castilian) Jews sought asylum in Provence.[22]

The variation in this Hebrew manuscript, in comparison to the manuscripts of Paris, is relatively small. This Jewish copyist was probably of the thriving Jewish community of Girona, who relied on a version quite similar to the Paris manuscript. The existence of fragments from three different parts of the work indicate that this Jewish copyist probably copied the whole manuscript, presumably without making rough additions or omissions. The resemblance to the two Parisian manuscripts is clear in terms of both the word order and the content. In many cases, however, the Jewish copyist renders a more Catalanized version than the known Occitan one(s) we have at hand. In a few instances, the versification itself also varies from the known version of the Paris manuscripts.

2. The Catalanized version of *Jaufre* in Hebrew script

First, it is worth noting that the use of the Hebrew script illustrates some of the differences between the writing traditions of Catalan and Provençal Jews. The Jewish copyist of *Jofre*

[18]Ashkenazi, "Hacia una nueva lectura del Amadís de Gaula en hebreo," 167–86; Wacks, *Double Diaspora in Sephardic Literature*, 182–205. See also a seventeenth-century example of a Judeo-Spanish chivalric novel, Markova, "Un fragmento manuscrito de una novela de caballerías en judeo-español," 159–72.

[19]*Armistead, "Amadís de Gaula* en la literatura oral de los sefardíes," 27–32.

[20]Leviant, *King Artus*. See also Drukker, "A thirteenth-century Arthurian tale in Hebrew," 114–29. There are also Yiddish and Hebrew-German versions of Arthurian legends. Warnock, "Widwilt," 512–3; Landau. *Arthurian Legends*.

[21]Drukker, "A Thirteenth-century Arthurian tale in Hebrew," 129.

[22]Up until the Battle of Muret (1213), the Count of Barcelona had direct control over most of Provence and Languedoc. Upon the expulsion of Jews from France in 1306, many of the Jews of Montpellier first found their way to Perpignan and nearby cities, at least as a passing point. Norman Roth, "Spanish Provence," 537–9. On the interchanges between the Jews of Provence and France and the Jews of the Crown of Aragon and Castile see Assis, *The Golden Age of Aragonese Jewry*, 263, 301–7. For example, some Provençal and French rabbis immigrated to the Crown of Aragon, such as R. Shelomo Zarfati from France who settled in Majorca at the invitation of Jucef Faquim, or the Ashkenazi R. Asher ben Yeḥiel who emigrated from France to Toledo, Ibid., 302.

generally tends to a transliteration of the Occitan verbal conjugation of the second person in plural by טש- /-ṭš/ that reflects Catalan *-ts*, while in Provence, the tendency is to use טץ- /-ṭṣ/, to reflect Occitan *-tz*. This is only a general tendency and we cannot conclude that in fourteenth-century Girona, a Jewish copyist would not have also resorted to טץ- (*-tz*). Moreover, in Catalonia we find little use of צ /ṣ/to render *c/ç*, unlike the widespread use thereof in Hebrew manuscripts from Provence.

Another characteristic found both in Provence and in Hebrew documents from the archives of Girona, but not in other parts of Catalonia, is the rendering of /*z*/ by a *daleth* with *rafe*: ד̱ (*d̲*). In the other Catalan documents, ש is also used for rendering *z*-. This testifies to a phonetic process, which is also present in examples from Girona, regarding both Latin -C^{E,I}-, -CY-, -TI- and Latin -D-. In the Hebrew manuscript of *Jofre*, we find for instance Occitan *pes*, *peis* (< *petz* < Lat. *pes*) "foot (pl.)" rendered by פידיש *pyd̲yš* (line parallel to 1937; 1989; 2029; 9862), פידיש *pydyš* = *peðes/pedzes/pezes* (line 2094), or פידש *pydš* = *peds* (line 1890). More interestingly, on one occasion we find the form פיבש *pybš* = *peus* (line 2002). *Peu* is definitely a Catalan form. It seems that the different forms testify to the internal phonetic process in Catalan *ts* > *dz* > *ð* > *w*. This is a testimony of the phase *dz* or *ð* in Catalan, which is hardly ever documented.

These pieces of evidence demonstrate that this phonetic process was still at work even at the end of the fourteenth century, at least in Girona. The forms *pedes* and *peds* are not documented in Occitan sources.[23] In Catalan, there are only two cases of *peds* documented in the *Diccionari de textos catalans antics* (DTCA) and the *Corpus informatitzat del català antic* (CICA), from the *Homilies d'Organyà* (late twelfth-early thirteenth century). The form *pedes* is even more surprising in that it is difficult to explain the reinsertion of *e* in *-des*. This form resembles the Latin nominative plural *pedes*, but in fact, it seems to be the result of an internal development in Catalan (or Occitan) itself. It should be noted that in medieval Aragonese, intervocalic *-d-* tends to be conserved and the form *piedes* is documented, alongside examples such as *frida, paradiso, concludiendo, sedient, crudel*, etc. Some cases of the conservation of *-d-* were detected in modern-day Aragonese speech.[24]

In addition, intervocalic *-s-* [z] is also rendered by ד̱ : פרידון *pryd̲wn* (line parallel to 1903; 1992) or פירידון *pryd̲wn* (line parallel to 1913) for *prison* "prison". There is, however, an example from the manuscript where the copyist writes פיריישון *pryyšwn* = *perison* (line parallel to 1939). This leads me to the conclusion that the pronunciation would either be [pridzon] or [prizon] = *prison*.

The Catalan coloring is also visible in the name of the main protagonist *Jaufre* that is rendered according to Catalan pronunciation גופרי *Jofre* and never גאופרי* *Jaufre*. Other Catalan characteristics are attested in the verbal conjugation. Sometimes, the Catalan morpheme of the third person plural *-an* or *-en* replaces the Occitan *-on* (line 2098, Oc. *foron* vs. Heb.Ms. *foren*; line 2101: Oc. *eron* vs. Heb.Ms. *eran*). In the third person singular, in one instance the Catalan perfect from replaces the Occitan one (line 2173, Oc. *vol* / Heb.Ms. *volc* "[he] wanted").

There are also some examples of fluctuation between the Occitan feminine plural morpheme *-as*, vs. the Catalan one, *-es*. While in Occitan the plural feminine marker is *-as*, in

[23]See for example in the *Corpus des Troubadours* (Institut d'Estudis Catalans) http://trobadors.iec.cat/cerca_d.asp, or the Rialc (*Repertorio informatizzato dell'antica lirica catalana*), http://www.rialc.unina.it/sommario.htm.
[24]Alvar, *El dialecto aragonés*, 176–77; Zamora Vicente, *Dialectología española*, 173.

the Hebrew version of *Jaufre* we find the Catalanized form, in the few extant examples: דאנסיש *d'nsys* = *dances* (*danses*) instead of *dansas* "dances" (Jofre: 9829). See, however, the mixed solution לשקדיניש *lšqdynyš* = *las·cadenes*, with no *mater lections* in the feminine plural article, to mark an *a* (or *ə*) and final *yod+shin* in the noun vs. *las cadenas* "the chains" (Jofre: 2001).

Let us also mention the use of forms, such as Catalan *molt* instead of Occitan *mout* (2836), Cat. *cel* (2811) instead of Oc. *ciel*, or *matei[[x]]* in the Hebrew manuscript instead of Oc. *eis* (2784). Here the Hebrew version prefers the Catalan forms over the Occitan ones. The form *eis* (< Lat. *ipse, a, um*) is not used in Catalan, but rather *mateix* (< Lat. met + *ipse*). We also notice the repeated substitution of:

- Oc. *denan* / *denant* > Cat. *devant* (דיבאנט *dyb̲ʾnṭ* 2841; 2004).
- Oc. *enantz* > Cat. *enans* (איננש *ʾynnš* 1921; 2176 אננש *ʾnnš* = *anans*).
- Oc. *dintz* > Cat. *dins* (דינש *dynš* 1965)

"God" is written twice as דיב *dyb* (9864; 9925), which seems to transcribe Cat. *Déu*; and twice as דייב *dyyb*, which stands for *Dieu*. It is interesting to notice that in one of these examples the Occitan form is in fact the nominative *Dieus*. However, the Hebrew manuscript transcribes it as דייב *dyyb* (1984; 2079).

It is precisely in marking the cases that the Hebrew manuscript demonstrates a lack of stability. This is obviously the result of the fact that Catalan does not mark the case, whereas Occitan alongside Old French were the only Western Romance languages to mark cases. Thus we find the Oc. *cavallier* (line 1938: *Per que·ls cavallier seran soltz*) in the subject case in the plural, with the Catalan plural morpheme in *[…]rque els cavalliers*[25] *ser[…]* in the Hebrew manuscript. A similar example is apparent in line 1955 with the name *Jofre*: Oc. *dis Jofres*; Cat. *dis Jofre* (דיש גוֹפרי *dyš gwp̄ry*). However, the nominative form of *Jofre* is maintained, for example in line 1927 where the Hebrew manuscript reads *dis Jofres* (דיש גוֹפריש *dyš gwp̄ryš*). The same is true for the dative anaphoric of the 3rd person pronoun subject *il* (*ilh*) in Occitan, converted into Catalan sg. *li* (line 1979). Or the pronoun of the 3rd person plural, also *il*, is translated as the Catalan pl. form *els* = *ells* (line 2082). In another case, in line 2178: Oc. *s'el li puet* > *si'l·pot* (שילפוט *šylpwṭ*), we see the Catalan verbal form *pot* vs. the Occitan one *puet* "can". In Hebrew characters, one syllable is also omitted. It seems that the omitted part is that of the 3rd pers. pronoun (Oc. *el*, Cat. *ell*), rather than the dative *li* (Oc. and Cat.). Occitan *E s'el li puet esser de prop*, means "And if *he* can get near *him*", but in the Catalanized version, the pronoun "he" was perceived as redundant and the copyist wrote only the verb. This omission might have also interfered with the syllabic scheme of the verse.

All these phenomena demonstrate the divergence of Catalan from Occitan in the fourteenth century,[26] and the gradual continuum that connects these two very similar Romance languages.

[25]The spelling of the word in Hebrew script could also by transcribed as the Catalan *cavallers*.

[26]On the similarities and the *shibboleth* cases that distinguish between Provençal (or Occitan) and Catalan see for example, Coromines, *El que s'ha de saber de la llengua catalana*, 17–24; Rohlfs, "Catalan, Provençal, Gascon et espagnol," 7–17.

3. Difference of version: lexical choices, order and content

At times, the Hebrew manuscript presents a different version, with the selection of a different lexeme or a different reading (the line number of the Paris manuscripts is marked):

- 2085: Oc. *totz luec* "all places" / Heb.Ms. *trop locs* "many places". *Trop* "many; too many" is attested instead of *totz* "all".
- 2078: Oc. *tan desiros* "so desirous/anxious" / Heb.Ms. *tant anujó[[s]]* [=Oc. *enujos*, Cat. *enutjós*] "so annoyed".
- 1964: Oc. *los avia pres* / Heb.Ms. *els tenia prés* "he had them caught". Here, the auxiliary verb varies between *aver* and *tener*, Moreover the *acc.* or the pronoun of direct object is replaced, instead of the Occitan *los* in the Heb.Ms. We find *els*, which is a relatively modern form in Catalan. Medieval texts from Catalonia generally favored the older forms *lo, los*, and the more modern ones became common during the fourteenth-fifteenth centuries.
- 2102: Oc. … *mantenent* <u>*entratz*</u> "… meanwhile they [have] entered" / Heb.Ms. […] *mantenon* <u>*pujats*</u> (מנטנון פוגאטש *mnṭnwn pwḡ'ṭš*) "… meanwhile they [have] gone up". Note also how the Hebrew script might reflect the pronunciation of *mantenent*.
- 2807: *portat* / Heb.Ms. *levat* both meaning "brought, taken" (Oc. and Cat. *portar, llevar*).
- 9866: Oc. *Non fui* <u>*mais tan*</u> *pres de morir.* / Heb.Ms. *[N]o·fui* <u>*anc pus*</u> *pres de·morir* "I have never been so close to dying".
- 2861: Oc. *pulcella* / Heb.Ms. *pucera/pocera* (פוסירא *pwsyr'*) "maiden". *Pocera* is not documented in Occitan and Catalan dictionaries. The most similar documented forms in Occitan dictionaries are: *porcela* (Levy, *Petit dictionnaire*; Raynaud); *pucela*; and *pulcela*. The form in the Hebrew manuscript might also be a transcripition of the copyist's pronounciation of the word, wherein *l* and *r* in Occitan and Catalan are sometimes interchangeable.[27]
- 2863: Oc. <u>*Franc*</u> *cavallier, onratz e pros,* "Loyal knight, honored and virtuous" vs. Heb.Ms. <u>*E·dis·li franc*</u> *cavallier*[28] *onrat e·[…]* "And he told him: Loyal knight, honored and virtuous", wherein the *verbum dicendi* is added before the quote. In some instances, as in this case the different reading in Hebrew script implies different verse lengths and the different syllable counts causes hypermetry.

In a couple of instances, the version of the Heb.Ms is a bit different in content or order (marked in italics; more prominent differences are also underlined):

[27] Moll, *Gramàtica històrica catalana*, §120, §106; Anglade, *Grammaire de l'ancien provençal ou ancienne langue d'oc*, 302–3; Fernández González, *Gramática histórica provenzal*, 197–8; Ronjat, *Grammaire historique des parlers provençaux modernes*, part I, vol. 2, §300.

[28] The spelling of the word in Hebrew script also concords with the Catalan form *cavaller*.

- 1903–5:

Oc.	Heb.Ms.
1903 *"E mas prisons e mas cadenas.* 1904 E aiso," *dis*, "a *moutas* penas." 1905 "Doncx," dis Jaufre, '*totz los veirai* 1906 E poisas deliurar los ai	*En·prizon en·grans caden[…]* Aiçò *[lo]*·di*[s]* a·*malas* penas […] dis J[.]fre: *los rendré*
"'[I have thirty-five knights …] with more prisons and more chains and that', he said, 'with great pain', 'Well then', said Jaufre, 'I will see them all and set them free'"[29]	"' … in prison in massive chains.' and he said that with great [lit. bad] pain, 'Well then,' said Jaufre, 'I will get them back'"

- 2051–6:

Oc.	Heb.Ms.
2052 *Totas las armas …*	*Tot lor arnès* […]
…	…
2056 E tot lor arnes volontiers.	E·tot […]

Here, line 2052 of the Oc. manuscript reads: 'all the weapons', vs. the Heb. Ms. 'all of their harness'. Interestingly, this line of the Hebrew manuscript *E tot lor arnes*, is registered in line 2056 of the Oc. manuscript. However, the Occitan version has an additional versification in Ms. A: *E totas sas armas* 'and all their weapons'. While line 2056 cannot be reconstructed in the Hebrew source – it seems that these two sentences were somewhat interchangeable in the different traditions of this work.[30]

- 1987–9:

Oc.	Heb.Ms.
1987 Qu'eu *n'ai pres per totz venjamentz* 1988 Ab ma spaza d'aquest serventz,	[…e]u·*n·ai sacsonest* [?] […] *[…] n·ai [m[a]s] en·gran […]* […]quest serven

In line 1987, the Hebrew manuscript registers *n'ai sacsonest* (=possibly related to *sacsar, sacsejar* "to shake, throw or to move something rapidly from one side to another") "I have thrown[?] them away" and not *n'ai pres per totz venjamentz* "I have taken vengeance for everyone", which again implies different meter of the verse. Eventhough the next two lines are extremely fragmentary, it seems that the Hebrew version adds two extra lines, which are omitted in the Occitan manuscripts.

In some examples, there is a change in the morpheme of the third person:

- 2031: *Seiner, volentier anaren* / Heb.Ms. *[…]nyer volentiers [i] a[n]arem* "My lord, we'll go with pleasure,". Moreover, in the Heb. Ms., the Catalan takes the pronominal clitic *anar-hi* "to go, leave" vs. *anar* "to go" in Occitan.
- 2032: *e diren* / Heb.Ms. *e·lui direm* "and we will tell".

[29] *Jaufre*, trans. Arthur, 37, interprets this as "I have been torturing twenty-five knights in heavy chains."; "I will go to find them at once," said Jaufre, "and set them free." However, from the Hebrew version we might understand the "great pain", as meaning "said it with great pain", rather than referring to the imprisonment with heavy chains, and "with great pain."

[30] *Jaufre*, trans. Arthur, 40 (lines 2040–2043), translates both as "trappings."

The change of the third person plural morpheme from *anaren* and *diren* to *anarem, direm* could be explained by the existence of a different version. Most probably, however, a paleographical misreading of the Latin script might have caused this, either by the Jewish copyist or by a prior copyist of the Occitan work in Latin script. In any case, the *m/n* confusion was extremely common in Gothic scripts of the period, particularly, given the fact that the same abbreviation represented both sounds.[31] In line 2027, there also seems to be a *c/t* confusion (Oc. *cuidet* / Heb.Ms. *cuidec*), which was comon the Latin script of the time.

In some examples, there is a change in the emphasis of the pronoun from the second person plural to the first person plural:

- 2033: Oc. *Tot cho que vos en avetz dit* "all that you have said" / Heb.Ms. *ço qu·ens avets dits* "all that you have said to us".

Here the shift is from second to first person. Probably due to the reinterpretation of the adverbial pronoun *en* as the Catalan dative (1st pers.pl.) *ens*. It will be noted that *ens* is more modern than *nos*. *Nos* is the form that was most commonly documented in medieval Catalan, and *ens* became the prevailing form from the fifteenth century. The meaning however, stays the same, thus also a different version could be considered.

- 2007: Oc. *Seignor, ve·us nos en ta merce* / Heb Ms. *Senior, vet nos a·ta* [//]'My lord, we are at your mercy'. Here there is an omission of *us* "for you, for yourself" in the Hebrew manuscript. In both versions, the translation would be the same, or literally "My lord, see us here at your mercy". However, the form in the Occitan manuscripts *ve·us* is the 3rd pers.sg. of the verb *veire/vezer* "to see" accompanied with a *dativus ethicus*. It is followed by the subject pronoun *nos*. The Heb.Ms. simplifies the sentence: the Catalan form *vet* is preferred, and the *dativus ethicus* is omitted.

At times it is the tense that changes:

- 2084: Oc. *diseron* "they said"/ Heb.Ms. *dizen* (דידין *dydyn*) "they say". It will be noted that in this case, while ms. B reads *diseron* (past simple form), Ms. A (Breuer) reads *dizon* (present form). The form in Heb.Ms. is the Catalan present form. Alternatively, here too, the difference might have resulted from the abbreviation in the Latin script. The abbreviation *er* is common in Gothic scripts of the priod and could have been overlooked or misinterpreted by the copyist of the manuscript in Latin script, or later by the Jewish copyist who might have directly consulted a Latin-script version.
- 1899: Oc. *Que tengatz* "have (2nd pers.pl. of subj. pr.)" / Heb.Ms. *Que tengu[ess]ets* (2nd pers.pl. of subj. imperft.).
- 9830: Oc. *vera* "to see (3rd pers.sg. of the ind. fut.)" / Heb.Ms. *ve* "to see (3rd pers.sg. of the ind. pr.)".

It seems that passing from one writing system to another is also an excuse for shifting from one language to another. In this double and parallel transformation, the analysis

[31] An alternative explanation might be found in Occitan morphology. The conjugation in Occitan of *amar* "to love" in the plural, for example, is: *amam; amatz; aman/amon*. However, in some dialects of Languedoc, Provence and other places, *-m* becomes *-n* (*amam* > *aman*). In some dialects there was a lack of distinction in the pronounciation of the final nasal. Grandgent, *An Outline of the Phonology and Morphology of Old Provençal*, 52; 131.

of the clitics, and in fact the whole deictic system stands on rocky ground and is unstable. This suits Cyril Aslanov's notion that for Jews (and Muslims as well), all that was not the sacred language stands under one category, that of *laʿaz*.[32] This lack of distinction of one Romance language from the other gives even greater place for variance in Jewish texts. While any medieval text is inherently characterized by variance,[33] the medieval text in Romance in Hebrew characters seems to have an even greater degree of variation.

In conclusion, through a meticulous reconstruction, the bookbindings of the Historical Archive of Girona revealed nearly five-hundred verses of a previously unknown Catalanized version of the Occitan Arthurian romance *Jaufre* in Hebrew script. The manuscript witness from around 1370–1405 should be added to the Catalan bookshelf of Arthurian works that circulated in the late Middle Ages. It is a direct testimony of Catalan readership of the romance, giving way to the possible existence of other Catalan versions of *Jaufre* (or *Jofre* in Catalan, as here appears). Arthurian texts aroused great enthusiasm in the Catalan royal house during the fourteenth and fifteenth centuries, as inferred from the registers of Arthurian books bought, loaned, given and asked to be translated.[34] The Catalan predilection of Arthurian texts is also attested among the nobility and among merchants that held the books in their libraries.[35] The Catalanized version in Hebrew script might have been copied and read by a Jewish courtier or by a member of the elite Jewish strata of late medieval Girona. This is a unique demonstration of the reception of the chivalric, and particularly of Arthurian legends among Jewish audiences in both sides of the Pyrenees, also in Iberian Peninsula.

In light of this, I propose that (1) the Jewish copyist used a copy of *Jaufre* lost today, which for the main part was similar to the known Paris versions, and yet not identical. Eventhough there are only fragmentary pieces from three different parts of the work, in all likelihood the entire work was copied. (2) Time and time again, the Jewish copyist or the one before him, consciously or not, preferred Catalan or Catalanized forms over the Occitan forms. (3) The existence of a Hebrew-letters version of the Arthurian romance of *Jaufre*, confirms the circulation of chivalric novels among Iberian Jews, and particularly in late medieval Catalonia. This is an outstanding illustration of Jewish integration and wide cultural and intellectual contacts with the Christian surroundings.

Edition: Jofre (Jaufre)

In this edition the Hebrew transliteration and its transcription,[36] appear side-by-side with the parallel edition of the known Occitan manuscripts. The English translation is based on Ross G. Arthur's translation with minor changes. Linguistic and stylistic variances, as well as difference of order or versification, are marked in italics. The purpose of the transcription into Latin characters is to reflect the rendition of the Hebrew text as closely as possible, without making it unreadable.

Graphic signs used in the edition of the text:

[32]Aslanov, "Quand les langues romanes se confondent … La Romania vue d'ailleurs," 12–3; 17–26; 37–8; 40–1.
[33]Cerquiglini, *In Praise of the Variant*.
[34]Gracia, "Arthurian Material in Iberia," 13.
[35]Ibid.
[36]Various fragments between AHG FH 71.1–71.36 in the notary book Gi 11, 17 *hebreu* (11r–17v), Historical Archive of Girona. Partial edition can be found in Valls, *Els fragments hebreus*, 791–817.

- [**abcd**] Square brackets mark doubtful readings. When the reading is even less clear a question mark is also added **abcd**[**?**].
- **(abcd)** Parentheses include some interpretative proposals lacking in the text, including the elaboration of abbreviations. In the English translation, these are used for additions that improve the sense of the text.
- Additions in the manuscript above the line are inserted between \abcd/.
- Exceptional forms (in terms of medieval Catalan or Occitan) or forms that might cause confusion are indicated in the footnotes. Among these are the forms with initial *h*-.

Some exceptional traits: בּ is used both to represent the expected *v*, as well as to render *u* in the diphthongs *au,iu, eu*, and are transcribed as such in the relevant cases. In other manuscripts in Catalan in Hebrew script, this *u* is generally represented by ב (without *rafe*).[37]

The use of an *aleph* or the lack of any *mater lectionis* to represent *e* (mainly in cases of a clear [ə]) is quite systematic,[38] hence I simply transcribe these as *e*, without an explicative footnote. This is also very common in the the relative *que* (ק), which is agglutinated to the following word. For example, in line 1921, Heb. קווינגא *qwwyng'* (*ca·venga*) = *que venga.* This could also be influenced by Oc. and Cat. *car* "inasmuch, since, because", and its abbreviated form *c'*, before a vowel in Occitan.

Figure 1. Collection of Hebrew manuscripts of the Arxiu Històric de Girona, Gi 11, 17 (16 a) [=FH 71.33]. Verses 2030–2035; 2792–2799; 2817–2822.

[37]See Baum, "Judeo-Catalan, Jewish multilingualism".
[38]It is found in more than 40 cases in these short fragments.

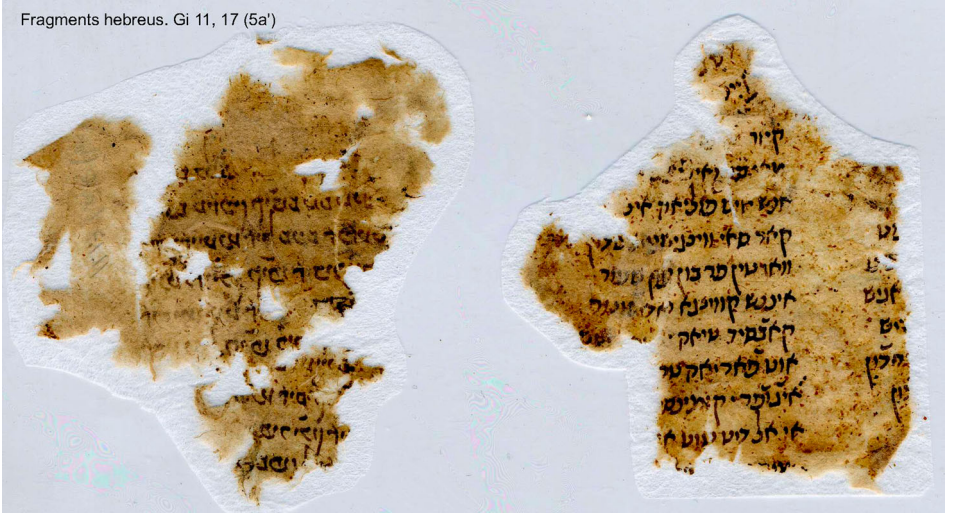

Figure 2. Collection of Hebrew manuscripts of the Arxiu Històric de Girona Gi 11, 11 (5a') [=FH 71.11/ 71.12]. Verses 1906–1925.

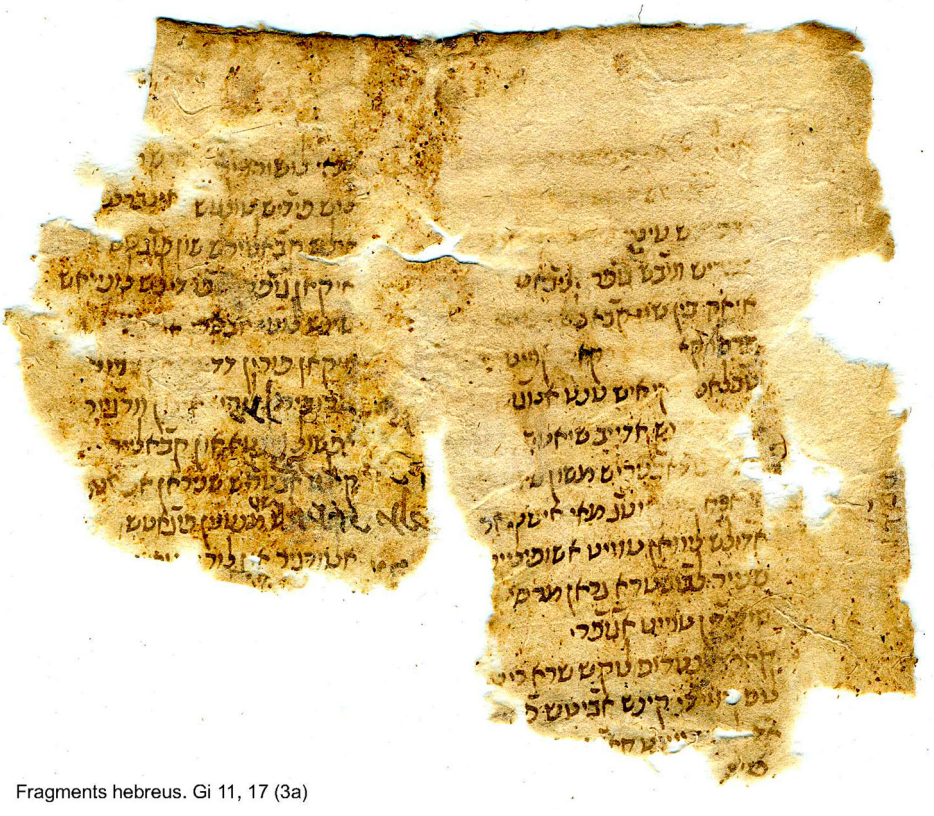

Figure 3. Collection of Hebrew manuscripts of the Arxiu Històric de Girona Gi 11, 17 (3a) [=FH 71.5]. Verses 2074–2087; 2093–2103.

The transcription follows the following lines (except in particular cases) (Figures 1–3):[39]

Consonants

Heb. letter	Transcription	IPA equivalent
ב	b	b, v, β
בּ	v	v
ג	g (before *a, o, u*), gu (before *e,i*); j	g; ʤ, ʒ
גּ	j (before *a, o, u*), g, j (before *e,i*)	ʤ, ʒ,
ד	d	d
דּ	z, d (rare)	ð, ʤ
(וו)ו	v	v
ז	z	z
ט	t	t
י	y	y
ל	l	l; ʎ
לּ	ll	ʎ
מ	m	m
נ	n	n
ס	c (before *e, i*), ç (before *a, o, u* and final position)	s; ṣ [ʦ]
פ	p, f	p, f
פּ	f	f
ק	qu (before *e,i*), c (before *a, o, u*)	k
ר	r; rr	ɾ; r
ש	s	s, z

Vowels

Heb. letter	Transcription	IPA equivalent
Ø	a; somtimes e	a; e, ə, ɛ
א	a; somtimes e	a; e, ə, ɛ
ה	in final position *a*	a
ו	o; u	o; u
או	o; u	o; u
י	e; i	e; i
אי	e; i	e; i

Diphthongs

Heb. letter	Transcription	IPA equivalent
וא	ua	wa
ואי	ue	we
אב, יב, וב / אבּ, יבּ, ובּ	au, iu, eu	aw, iw, ew

[39]These transcription criteria follow to great extent the work of Coloma Lleal Galceran and de Déu, *Aljamías hebraicoaragonesas (siglos XIV-XV)*, 87–92.

Parallel to lines 1886–2181

1. Lines 1886–1890 (FH 71.1–71.2, fragment 4)[40]

English translation (based on Ross G. Arthur,[41] p. 37, 1873)	Jaufre (ed. Lee, Rialc) 1886–1890	Transcription FH 71.1–71.2 (frg. 4)	Text FH 71.1–71.2 (frg. 4)
Weakly he cried for mercy.	1886 Mas que quer merce a gran pena.	//[…]r[a]n pena	// […] ר[א]ן פינא
"By the God I adore," said Jaufre, "a thief has no	1887 Dis Jaufre: "Per Dieu, cui aor,	//[…]qui·a]/	[…][קיא] […]//
right to find mercy, and I	1888 Ja non aurai de *raubador*	[…] de·robador	[…] דרובדור
will find none for me!"	1889 Merce, ne non la deu trobar."	//[…]n la·deu troba[r]	//[…]ן לדיב טרובא[ר]
With that, he cut off both	1890 E vai l'andos los peis trencar.	//mdos los pezs	//מדוש לוש פידש
his feet'		//[…]//	//[…]//

2. Lines 1893–1905 (FH 71.21 + FH 71.1, frg. 3)

English translation (based on Arthur, p. 37, 1873–1895)	Jaufre (Rialc) 1893–1905	Transcription FH 71.1–71.2 (frg. 3) + FH 71.21	Text FH 71.1–71.2 (frg. 3) + FH 71.21
" … don't go fighting with knights. It's time for you to get	1893 Ne·us conbatatz ab cavallier,	//cava//	//קבא//
another job, for you've been at this one too long. But I'm	1894 E aprenetz autre mestier,	//m[.]s //	//מ[.]ש //
upset that I cut off your feet without asking first if you have	1895 Que aquest avetz pron tengutz.	//[en]//	//[ינ]//
any knights imprisoned."	1896 Mas greu m'es, car non ai saubut,	//ar no [n]·ai [sab] //	//אר נו [נ]אי [שב]//
"My lord," said the soldier, "I have a house near here where I	1897 Enantz que·ls pes *toutz* vos ages,	//s·*tols* vos//	//שטולש בוש//
have been keeping thirty-five knights in heavy chains."	1898 S'avetz negun cavallier pres,	Si·avets negun cav[a]ller p//	שיאביטש נגון קב[א]לייר פ//
That he said with great pain. "Well then, I will go and get them back"[42]	1899 Que *tengatz* en vostra prison.'	Que·*tengu[es]ets* // vostra p//	קטינג[יש]יטש// בושטרא פ//
	1900 "Seiner, ben ai una maison,"	Senyer, ben·ai [u..]a mai//	שנייר בינאי א[..]א מאיי//
	1901 Dis lo servent, 'aqui de lai,	Dis lo·servent [.]qui de·la//	דיש לושירוונט [.]קי דילא//
	1902 On *.xxx.* e *.v.* cavalliers ai	On […]*nt e·cinc* cavalliers[43] //	און […]נט אסינק קבאליירש //
	1903 *E mas prisons e mas cadenas.*	*En·prizon en·grans caden[…]*	[…]אינפרידון אינגראנש קדינ
	1904 *E aiso,' dis, 'a moutas penas.'*	*Aiso [lo]·di[s] a·malas penas*	איישׁ [לו]די[ש] אמאלאש פינאש
	1905 "*Doncx," dis Jaufre, 'totz los veirai*	[…] *dis·J[.]fre: los rendre*	[…]דישג[.]פרי לוש רנדראי

[40]Henceforth the word fragment = frg. Some of the fragments have to be rotated in order to assure a correct reading.

[41]Since this translation of Ross G. Arthur is based on Ms. A, rather than Ms. B, as in the edition I have followed (Rialc) there are some discrepancies in the order and content of the lines. Thus the translation into English is based on Arthur's translation with some amendments with accordance to the Hebrew manuscript. The reference to Arthur's translation is marked according to the numbers in parenthesis at the beginning of the paragraph in his translation, from which I have quoted. Thus, the number (1895) starts a whole paragraph; and the next paragraph begins with (1904), etc.

[42]In the known Occitan edition *veirai* "I will see [them]". In Arthur, 37 (1895), the translation is: "I will go to **find them** at once … and set them free."

[43]The spelling of the word in Hebrew script also concords with a Catalan spelling *cavallers*.

3. Lines 1906–1925 (FH 71.11 /71.12, frg.2 + frg. 1)

English translation(based on Arthur, p. 37–38, 1895–1904)	Jaufre (Rialc) 1906–1914	Transcription FH 71.11 /71.12 (frg. 2)	Text FH 71.11 /71.12 (frg. 2)
"and I will set them free, since it's not right for you to keep them."	1906 E poisas diliurar los ai,	//s [deliu][44] […]	[…] [דליב] ש//
So he rode off to there,	1907 Car no·s taing que vos los tengatz.'	//[.]s te·t[anie]n[?][45] que·vos los	//[.]ש ט[טאני]ין[?] קיבוש לוש
To the house that was open.	1908 Ab *tan el s'en es lai anatz*	[teng …]	[…] טנג
Keeping quiet about what had happened, he asked the dwarf who was the porter, "Where are the thirty-five knights who have been imprisoned?" said Jaufre.	1909 A la maison, qu'i *fon* uberta.	[…] a[.]*tant el se·n·es anats*	[…]א[.]טנט איל שניש אנאטש
	1910 E demandet a gran cuberta	[…]l[…] que·*fo*·[u]ber//	[…]ל[…] קיפוא //[.]ביר
	1911 A un nanet, *qu'era* portiers:	[…]	[…]
	1912 "O son .xxxv. cavalliers,"	[…]*fo* p[ortiers]	[….]פו פ[ורטיירש]
	1913 Dis Jaufre, "qu'en prison estan?"	[…]nt e·ci[..c] //	// [.ק..]נט איס[…]
	1914 Atrestan leu respon lo nan:	[…] perizon e//	[…] פירידון אי//
The dwarf replied:		[…]spo[.] l//	[…]שפו[.]ל//

English translation(based on Arthur, p.38, 1904–1914)	Jaufre (Rialc) 1915–1925	Transcription FH 71.11 /71.12 (frg. 1)	Text FH 71.11 /71.12 (frg. 1)
"Knight, I think you're very bold for daring to come in here. You're not being brave, but rather foolish and mad for coming here; I don't know how you did it! Go away! I'm giving you good advice. Leave before my master comes. He'll either kill you dishonorably or do something worse!"	1915 "Cavallier, ben tenc per ausar,	//[ller]//	//[לייר]//
	1916 Car anc saïns auses entrar;	Car//	קאר //
	1917 Mas aisso non es ardimentz,	[…]	[…]
	1918 *Ainz* es follia e non sentz,	*Ans* es follia e·n//	אנש איש פוליאה
	1919 Car *cai* venguist, e no·m sap bon.	Car *sai* venguist//	אינ// קאר שאי ווינגישט//
	1920 *Vai* t'en, per bon conseill t'o don,	*Vag*·te·n par bon […. n] […]	וואג[(?)]טין פר בון […. ן] […]
Jaufre started laughing, and said, …	1921 *Enantz* que venga mon seignor,	*Enans* que·venga […]r	אינגנש קווינגא […]ר
	1922 C'aucira ti a desenor,	C·aucir ti·a//	קאבסיר טיאה//
	1923 O ti *fara* trop pietz d'aucire."	O·t *faria* tr//	אוט פאריאה טר//
	1924 E Jaufre comenset a rire	E·Jofre començ//	איגופרי קומינס//
	1925 E a *li dit* tot en rizent:	E *a·l dit* tot a//	אי אל דיט טוט א//

4. Lines 1935–1949 (FH 71.31/71.32, frg. 1)

English translation (based on Arthur, p. 37–38, 1924–1933)	Jaufre (Rialc) 1935–1949	Transcription FH 71.31/71.32 (frg. 1)	Text FH 71.31/71.32 (frg. 1)
"You'll never see your lord again, after the damage I have done him. I cut off both his feet, and the knights will be freed	1935 "Ton seignor non veras ja mais,	//[…]//	//[…]//
	1936 Car ieu l'ai mes en gran pantais,	//[…]//	//[…]//
	1937 Qu'ieu *los ai* amdos los pes toltz.	//*ai·l*[*o* …]dos los [p]edes//	//אי[…ל]דוש [לו]ש [פ]ידיש//
And you'll go to prison – unless you escape it, for a small ransom: will you agree to go where I send you?" "My lord," said the dwarf, "by my faith, I'll do whatever you wish to	1938 Per que·ls *cavallier* seran soltz,	[…]rque *els cavalliers*[46] ser[…]//	[…]רקי אילש קבאליירש שר//
	1939 E tu seras *en ma prison*,	[E·t]// seras *en·peris*[*on*]	[איט]// שראש אינפיריש[ון]
	1940 Mas a paucas de reenzon	//[.]pau[ca]s de·re//[..]	//[.]פאב[ק]ס דרי//[..]
	1941 Escanparas, se vols anar	//e·vols a[…]	//יבולש א[…]
	1942 Lai on ieu te *voll* inviar."	//*volre* e[…]//	//בולראי אי[…]//

(*Continued*)

[44]*Deliu*, Heb. דליב *dlyḇ* (*daliu*).
[45]*Te·t[anie]n*, Heb. ט[טאני]ין *ṭ[ṭ'ny]yn* (*ta·[tani]en*) = probably *te tenian.*
[46]See n. 43.

Continued.

English translation (based on Arthur, p. 37–38, 1924–1933)	Jaufre (Rialc) 1935–1949	Transcription FH 71.31/71.32 (frg. 1)	Text FH 71.31/71.32 (frg. 1)
command, since this has happened to my master.	1943 "Seiner," dis lo nan, 'per ma fe,	//[.]n par ma·fe	//[.]ן פר מפי
Today, you'll rescure many doleful knights from great sorrow, and thanks to you they'll find joy once more.	1944 leu ferai so que·m *mandes* be,	//que·m·*ma*[*n*]*dets* be[…]	//קיממ[נ]דיטש בי[…]
	1945 Pueis aissi es de mon *seignor*;	//s de·mon *senior*	//ש דימון שניור
As for me, I was forced to stay here;"	1946 E traires oi de gran tristor	//[…] gran […]//	//[…]גראן […]//
	1947 Est cavalliers, que son *dolentz*,	//son *dolen*	//שון דולין
	1948 E seran uei per vos *jausentz*.	//[*j*]*auzen*	//[ג]אבדין
	1949 Ez ieu qu'estava en gran forsa,	//gra//	//גרא//

5. Lines 1954–1974 (FH 71.4, col. 2)[47]

English translation (based on Arthur, p. 38–39, 1933–1962)	Jaufre (Rialc) 1954–1974	Transcription FH 71.4 (col. 2)	Text FH 71.4 (col. 2)
" … everything you wish to command."	1954 So que *volres* mandar ni dir.'	[…]s *volrets* […]r [n]e·dir	[…]ש בולריטש […]ר [נ]ידיר […] דיש גופרי מי[טט(?)]
"Then lead the way," said Jaufre, "and take me to the knights."	1955 "Doncx," dis *Jaufres*, "*mena·m* primiers	[…] dis *Jofre me*[*tat*(?)] p [erim …]	[…] פי[רימ …
	1956 Ez *enseigna*·m los cavalliers!"	[…]s[*enya*·m(?)] los cavalliers[48]	[…]ש[יניאם(?)] ל[ו]ש קבאליירש
"Gladly, my lord," said the dwarf. He led the way, and took him into a room where thirty-five worthy knights, sad and sorrowful, were cruelly imprisoned:	1957 "Voulentiers, seiner," dis lo nan.	[…]nan	[…]נאן
	1958 E senpre il se mes *denan*	[…]*van*	[…]באן
	1959 Et a·l menat en una sala,	[…]nat e[n] […] sala see note above	[…]נאט אי[ן] […] שאלה
	1960 On estavan en prison mala	[…]tavan en·peri[z]on mala	[…]טאבאן אינפירי[ד]ון מאלא
the soldier had defeated and captured them one by one.	1961 Tristz e marritz e *consiros*	[…] e·marrits e [*polordos*][49]	[…] אימריטש אי[פולורדוש]
	1962 .xxx. e .*v*. *cavallier pros*,	[…] *cinc cavalliers*[50] *tots* [*ben* …]	[…] סינק קבאליירש טוטש [בין …]
Jaufre entered and greeted the knights, but not one of them could reply; they began to weep, and all of them moaned between their teeth, "Curse the hour when that wicked soldier was born who has captured such good knights!"	1963 Que·l servent avia *conques*;	[…]nt avia *conquest*	[…]נט אויאה קונקישט
	1964 Un a un *los avia pres*.	[…] *els tenia prez*[.]*s*	[…] אילש טניאה פריד[.]ש
	1965 Ab tant Jaufre es *dintz* entratz	[…]fre es *dins* en[…]	[…]פרי איש דינש אינ[…]
	1966 Et *a·ls cavalliers saludatz*,	[…]*llers a saluda*[*d*]*s*	[…]ליירש אה שלודא[ד]ש
	1967 Mas negun no·i *vol* mot sonar,	[…]*v*]*olgueren* mot sonar	[…] ב]ולגרין מוט שונאר
	1968 Qu'enans so prenon a *plorar*	[…]re]non a·*polo*[*rar*(?)]	[…] רי]נון אפולו[ראר(?)]
	1969 E dizon totz entre lor *dentz*:	[…]s entre los *dens*	[…]ש אינטרי לוש דינש
	1970 "Mala fon anc nat *est serventz*,	[…]*aquest servent*	[…]אקישט שרווינט
	1971 Que tant bos *cavalliers* a pres!"	[…] *cavallier*[51] a pres	[…] קבאלייר אה פריש
When Jaufre said, "Knights, why ever are you weeping?" they replied, "You fool!" they said	1972 Mes mantenent lor dis Jaufres:	[…] dis·Jofres//	[…] דישגופריש//
	1973 "Cavallier, e perque·us ploratz?"	[…] perque·us plora[…]//	[…] פירקיבש פלורא[…]//
"only an idiot would ask why we are crying … "	1974 "Va, fol," dizon els, 'ben es fatz,	[…]n·es fat[…]//	[…]ניש פא[ט][…]//

[47]Henceforth the word column = col.
[48]See n. 43.
[49]*Polordos*, Heb. פולורדוש *pwlwrdwš*, probably related to Cat. *plorós*
[50]See n. 43.
[51]See n. 28.

6. Lines 1978–1996 (FH 71.3/ 71.4, col. 1)

English translation (based on Arthur, p. 39, 1962–1983)	Jaufre (Rialc) 1978–1996	Transcription FH 71.3/71.4 (col. 1)	Text FH 71.3/ 71.4 (col. 1)
" … Each man here laments and finds it even more	1978 *Per o non a un que no·s plaigna*	*No·n·i·a negun qu·no·se·n planya*	נוניאה נגון קנושין פלאנייה
painful that you too have been captured by the soldier,	1979 E no·*il* sia greu, car t'a pres	E·no·*li*·sia greu car […] a·pres	[…]אנולישיאה גריב קאר […] אפריש
damn his birth! We see that you are a fine young man,	1980 Lo servent, *c'anc* mala nasques,	Lo·servent *que*·mala na[…]	[…]לושירווינט קימאלה נא
but soon you'll feel the same torments which we suffer, as you can see."	1981 Car nos ti vezem bel e *gent*.	Car nos [te]·vezem bel e·*gen*	קאר נוש [ט]בידים ביל איגין
	1982 *Ar* entraras en tal torment,	E *ara* seras en·gran tor[…]	אי ארא שראש אינגראן טור […]
"The power of God is great," said Jaufre, "and He can deliever both you and me	1983 *Com* nos estam, *cho*[53] potz vezer.'	*Can* nos estam *ço*·pots […]	קאן נוש אישטאם סופוטש […]
from this place where you are in danger. I have thrown[?]	1984 Dis Jaufre: '*Dieus* a gran poder,	Dis·Jofre: *Dieu* a·gran poder	דישגוֹפ[ר]י דייב אגראן פודיר
them away,[52] […] more with great […],	1985 Que pot deliurar me e vos	[…]pot deliurar me e·vos	[…]פוט דליבראר מי איבוש
with this sword in which I trust,	1986 D'est luec, don estes perillos.	[…][*a*]*ques*[…]	[…][א]קיש[…]
for I cut off both his feet and then came straight to this house to deliver you from your captivity."	1987 Qu'eu n'ai *pres per totz venjamentz*	[… e]u·n·ai *sacsonest*[*?*] […] […] *n·ai m*[*a*]*s en·gra*[*n* …][54]	[…] י]בנאי שקסונישט […] […] [נאי] [מ].[ש] אינגר]ן […]
		[…]*on mal*[…][55]	[…]ון מל[…]
When they heard these words, all the knights cried out, "My lord, bless the hour of your birth! Thanks to you we are freed from pain and torture."	1988 Ab ma spaza d'aquest serventz,	[…]quest serven […][56]	[…]קישט שירווין […]
	1989 Qu'ieu li ai toutz amdos les *pes*	[…]s […]s·*pezes*	[…]ש […]שפידיש
	1990 E pueissas vengi chai apres	[…]	[…]
	1991 Tot dreitz *vas* aquesta maison	Tot dret *vais* aque[sta] m[..]zon	טוט דריט וואייש אקי[שטא] מ […]זון
	1992 Per *vos* deliurar de prison.'	Par *vozat*[*res*(*?*)] […]rar de·prizon	פר בוזאט[ריש(?)] […]ראר דיפרידון
	1993 E·ls cavalliers, *can an* auzit,	[…] caball[er]s *que·an* //	[…] קב]אל[ייר]ש קיאן //
	1994 Dizon totz ensem a un crit:	[…] tots ens[…]//	[…] טוטש אינש[…]//
	1995 '*Seigner*, bona fossetz anc natz,	*Senyer*, bona f[os(?)] […]//	[ש]נייר בונא פ[רש(?)] […]//
	1996 Car per vos *sem totz* deliuratz	Per vos·[*seem(?)*] deliura[…]//	פיר בוש[.אים][?] דליבראר//

7. Lines 2000–2007 (FH 71.3/ 71.4, col. 2)

English translation (based on Arthur, p. 39, 1988)	Jaufre (Rialc) 2000–2007	Transcription FH 71.3/ 71.4 (col. 2)	Text FH 71.3/ 71.4 (col. 2)
And the dwarf took two hammers and started cutting	2000 E·l nan pres un martel deliure,	E·el·nan pres […]	[…] אאילנאן פריש
the chains. Each man got up and they all went to kneel	2001 *Ab* que las cadenas trenques.	[.]*p*·que las·cadenes tren[q …]	[…פקי לשקדיניש [ט]רינ[ק] […]
before Jaufre, entrusting	2002 *Puis ve·l vos totz levatz en*	*Puis cascun en·peus* […]	[…] פוייש קשקון אינפיבש

(*Continued*)

[52]The English translation of the known Occitan manuscripts is "I have taken vengeance for everyone".
[53]*Cho*, The form *cho* (*passim*) is the one found in the edition of the Occitan manuscripts. However, the forms *czo*, *ço*, where in fact the common forms.
[54]This line is added in the Hebrew manuscript and not attested in the exiting manuscripts.
[55]This line is added in the Hebrew manuscript and not attested in the exiting manuscripts.
[56]This line is added in the Hebrew manuscript and not attested in the exiting manuscripts.

Continued.

English translation (based on Arthur, p. 39, 1988)	Jaufre (Rialc) 2000–2007	Transcription FH 71.3/ 71.4 (col. 2)	Text FH 71.3/ 71.4 (col. 2)
themselves to him to do as he commanded.	*pes,*		
	2003 *E puis son* tutz agenoiltz	[*E*]*·son sa*[57] tots agenol[…]	[…ל]גינו[אי]שון שא טוטש
They said to him, with one voice: "My lord, we are at your mercy"	2004 *Denant* Jaufre e·s son liuratz	[*D*]*evant* Jofre e son liu[…]	[…ליב] שון[ד]יבאנטגופרי אי
	2005 A lui per far son *mandamen*.	A·lui par far son *manda* [*me*]*nt*	אלויי פר פאר שון מנדא[מ]נט
	2006 E dizon tuit comunalmen:	[E·di]zen tuit comen[…]//	//[…]אמינקומ[אידי]ין טוייט
	2007 '*Seignor*, *ve·us nos en* ta merce,	*Senior*, *vet nos a·*ta […]//	//[…] אטא נוש ביט שניור

8. Lines 2017–2021 (FH 71.35, frg. 1)

English translation (based on Arthur, p. 39, 2004)	Jaufre (Rialc) 2017–2021	Transcription FH 71.35 (frg. 1)	Text FH 71.35 (frg. 1)
" … I will not set you any task; I only want to send you all to the court of good King Arthur	2017 Ne non man a negun ren metre,	//[…]met//	//[…]מיט//
	2018 Mas sol que totz vos voill trametre	//vos vol tramet[.]//	//בוש בול טרמיט[.]//
	2019 En la cort del bon rei Artus.	//b[o.] r[.]i Artus […]//	//[…] ר[.]י ארטוש [.ו]ב//
to tell him how i delivered you and released you … "	2020 E voill que li contatz cascus,	//[.]us […]//	//[…] וש[.]//
	2021 Con ieu vos ai totz deliuratz	//deliu[r]ats//	//דליב[ר]אטש//

9. Lines 2024–2029 (FH 71.6, col. 1)

English translation (based on Arthur, p. 39, 2004)	Jaufre (Rialc) 2024–2029	Transcription FH 71.6 (col. 1)	Text FH 71.6 (col. 1)
" … his excuse for defeating and capturing you, just because you passed along the path, and how he thought he'd defeated me, and what payment I gave him, cutting off both his feet."	2024 Ni per qual razon vos avia	[…]s avi[a]	[…]ש אביא[ה]
	2025 Pres ni vencutz per sa *sobriera*,	Pr[…] sa·*sobr*[*e*]*r*[*ia*]	[…] ששובר[י]ר[יאה]
	2026 Car *pasavatz* per la cariera,[58]	[…] ar *passavets* par la·[…]	[…]אר פשאביטש פר ל[…]
	2027 On mi *cuidet*[59] aver vencut,	[…] *cuidec* aver vencut	[…] קווידיק אביר ווינקוט
	2028 Ni qual *loier li n'ai* rendut,	[…] [*l*]*oguier n·a* r[…]	[…] [ל]וגייר נא ר[…]
	2029 Car toutz li ai *amdos los pes*.'	[…] li·ai [*lo*]*s·pezes* […]	[…]ליאיי [לו]שפידיש […]

10. Lines 2030–2035 (FH 71.33, frg. 3, col. 1)

English translation (based on Arthur, p. 40, 2020)	Jaufre (Rialc) 2030–2035	Transcription FH 71.33 (frg. 3, col. 1)	Text FH 71.33 (frg. 3, col. 1)
At once each man replied, "My lord, we'll go with pleasure,	2030 Ab *tant* cascuns *repon* apres:	[…]p·*tan* cascu[…]*sp*[*os*]	[…]פטאן קשקו[…] שפ[וש]
	2031 'Seiner, *volentier anaren*	//[…]nyer *volentiers* [*i*][60] *a*[*n*]*arem*	//[…]נייר בולינטיירש א[י]א [נ]ארים
and we will recount all that you have said, in the court of the king. But	2032 En la cort del rei *e diren*	La·cort del·rei *e·lui direm*	לאקורט דילריי אילויי דירים
	2033 Tot cho que *vos en* avetz	[…]ço *que·ns* avets dits	[…]סו קינש אביטש דיטש

(*Continued*)

[57]*Sa*, Heb. שא *š'*, probably = *ça.*
[58]*Cariera* = *carriera.*
[59]The different forms Oc. *cuidet* / Heb.Ms. *cuidec* might reflect a c/t confusion in the Latin script.
[60]*I* = *hi.*

Continued.

English translation (based on Arthur, p. 40, 2020)	Jaufre (Rialc) 2030–2035	Transcription FH 71.33 (frg. 3, col. 1)	Text FH 71.33 (frg. 3, col. 1)
since you have been so good to us, continue, please, … ”	dit; 2034 Mais puis *tant* nos avetz *servit*, 2035 Servetz nos mais, s’il a vos *platz*,	//pus *ta*[*n*] nos avets *servits* //si·a·vos *pla*[*yets*]	//פוש טא[ן] נוש אבֿיטש שרבֿיטש //שיאבֿוש פלא[ייטש]

11. Lines 2048–2060 (FH 71.6, col. 2) + FH 71.33, frg. 2, col. 2)

English translation (based on Arthur, p. 40, 2035–2043)	Jaufre (Rialc) 2048–2057	Transcription FH 71.6 (col. 2)	Text FH 71.6 (col. 2)
“ … the soldier [took from them], and then we will take to the road at once without fail.”	2048 Lo serventz, et pueis en la via	Lo serv[..]t puis en·la via	לושירוו[..]ט פוויש אינלא וויאה
“Go, with the help of God,” said Jaufre, “and for love of me, give them all their trappings!” “I’ll do it at once,” said the dwarf, and he went most willingly to the stable and brought back the horses and all their trappings, in haste.	2049 Nos metren senpres *senes* falla.’ 2050 “Ara doncx vai, se Dieus te valla,” 2051 Dis Jaufre, ‘et aporta lor 2052 *Totas las armas*, per amor!’ 2053 “Ades,” dis lo nan, “o farai.” 2054 E pueis *vas* l’estable s’en vai 2055 Et amenet totz lor destriers	[…]res *tota* fala […]us te·vala Dis·J[…] aporta·l[o][…] *Tot lor arnes* […] [.]des, […]s·lo·na[…] […] pui[s] *va*[*y*]*s* l’e[…] E·am[…] lor l[…]	[…]רש טוטה פאלא […]בש טיבֿאלא דישג[…] אפורטאל[ו][…] […] טוט לור ארניש [.]ד[…]שלונא[…] […] פוי[יש] וואייש לי […] איאמ[…] לור ל[…]
Each vassal mounted … ”	2056 *E tot lor arnes*[61] volontiers. 2057 Ab tant sont puiatz li vassal,	E·tot […] […] ta[…]	איטוט […] […] טא[…]

English translation (based on Arthur, p. 40, 2035–2043)	Jaufre (Rialc) 2056–2060	Transcription FH 71.33 (frg. 3, col. 2)	Text FH 71.33 (frg. 3, col. 2)
[Each vassal mounted] his steed And took back his own equipment	2058 Cascun en son coren caval, 2059 Et en an pres lor garnimentz.	Cascun// […]an prez//	קשקון// […]אן פריד//
Jaufre accompanied them … ’	2060 E Jaufre vai totz belamentz	//[Jof]//	//[גופ]//

12. Lines 2074–2087 (FH 71.5, col. 1)

English translation (based on Arthur, p. 40, 2057–2072)	Jaufre (Rialc) 2074–2087	Transcription FH 71.5 (col. 1)	Text FH 71.5 (col. 1)
… and they proceeded along the road. Jaufre dismounted,	2074 E pueis tenon lor dreitz cami.	[…]s ten[…]	[…]ש טינ[…]
and resaddled his horse, for his strongest wish was to carry on his search for Taulat.	2075 Apres *ve·us* Jaufre *avalat*, 2076 E a ben son caval cinclat, 2077 Per *cho* que vol cercar cojos 2078 Taulat, de que es *tan desiros*.	[.p]res [*ven*]*i*·us Jofr […][*levat*] E a ben s[on] caval […] [Par·*ço*·que] […]ca […] Taulat […] que·es *tant anuj* [*o* …][63]	[.פ]ריש [ונ]יבֿש גופֿר[…] [ליבֿאט] איאה בין ש[ון] קבֿאל […] [פרסוקי] […]קא [….] טבֿלאט […]קיאיש טנט אנוג[ו […]
“Gentlemen,” he said, “God speed! I have been much delayed on you account, and now I can stay no longer.”	2079 E dis: “Barons, a Dieu siatz, 2080 Que per *vos* me son trop tardatz, 2081 E ara n’i puesc plus estar.”	[…]ns a·Dieu siats […] [*v*]*ozatres* me·son t[…] […] [a.a] […]utj[64] mai es [.ar]	[…]נש אדייב שיא[טש] […] [ב]ודאטריש משון ט[…] […][א.א] […]וטג מאי איש [.אר]
They all bowed to him and said,	2082 Ez *il li* van *totz* sopleiar: 2083 “Seiner, la vostra gran merce,”	Ez·*els li*·van *tuit* a·sopleiar Senyer la·vostra gran mercè *Ço*·*dizen*[?] tuit a·Jofre	אד[י]לש ליוואן טוויט אשופליי [ר]// שנייר לבֿושטרא גראן מרסי

(*Continued*)

[61] *E tot lor arnes*, *E totas sas armas* (+1 line) in ms. A.

Continued.

English translation (based on Arthur, p. 40, 2057–2072)	Jaufre (Rialc) 2074–2087	Transcription FH 71.5 (col. 1)	Text FH 71.5 (col. 1)
"My lord, great thanks! The story of your service to us and your conquest of the soldier will be recounted far and wide."	2084 *Cho diseron* tuit a Jaufre, 2085 "Car en *totz luec* sera retraic 2086 Lo servizi que·ns[62] avetz faic, 2087 E del servent qu'avetz vencut."	Car en·*trop locs* sera re […]// Lo·s[…]zi que·ns avets f […] E·d[…] […]nt […]	[סודידלין(?)] טוייט אגופרי קאר [א]נטרופ לוקש שרא [רי]// לוש[…]די קינש אביטש פ[…]. א[ד …][…][נט]//

13. Lines 2093–2103 (FH 71.5, col. 2)

English translation (based on Arthur, p. 41, 2078–2085)	Jaufre (Rialc) 2093–2103	Transcription FH 71.5 (col. 2)	Text FH 71.5 (col. 2)
… as for the soldier, he didn't go anywhere, with his ripped-off arms and his sliced-off feet!	2093 Et es lo serventz remansutz, 2094 Los *pes totz* e·ls brasses ronputz.	E lo·ser[…]// Los *pedes to*[*l*]*ts*? […] [l·]bra[ces][66]//	[אי] לושיר[…] // לוש פידיש טו[ל]טש […] [ל]בר [סש] //
Once Jaufre had gone, all the knights mounted up and proceeded, all with one will, toward Cardueil.	2095 E·ls cavalliers *son tuitz puiatz*, 2096 Can Jaufre si *fon* d'els *lonjatz*, 2097 C'uns vas l'autre *non* ac orgoill.	E·*los* cavalliers *son pujats* Can Jofr[…] *fo* d'els *lunyas/lonyas*[67] [*sens*] […]	איל[ו]ש קבאליירש שון פוגטש קאן גופר[…] פו דילש לונייאש [שינש] […] קאן פורין דד[…] דו[ר]
When they arrived, they found the king in an orchard, with only twenty-five knights, since the others had gone away.	2098 E can *foron* dedentz *Cardoill*, 2099 Trobero·l[65] rei en un vergier	Can *foren* ded[…] *do*[*r*] […]robero[.] […]r[ei] […]n vergier	[…]רוביר[.] […]ר[יי] […]ן וורגייר [.]פשול[…]טא און קבאלייר
When they entered the orchard, where they found the king …	2100 Ab sol *.xxv. cavallier*, 2101 Que·ls altres *s'en eron anatz.* 2102 Mas el son *mantenent entratz* 2103 El vergier, on lo rei trobaron,	[.]p·sol […]ta *un cavaller* Qu[…]s a[u]tres *se·n·eran a*[…][*a*]*t*// […] *mantenon pujats* Al·verger [o]n lo·re//	ק[…]ש א[ב]טריש שניראן א […][א]ט// […] מנטנון פוגאטש […] אלוורגיר א[.]ן לורי//

14. Lines 2165–2181 (FH 71.1–71.2, frg. 1)

English translation (based on Arthur, p. 42, 2152–2156)	Jaufre (Rialc) 2165–2181	Transcription FH 71.1–71.2 (frg. 1)	Text FH 71.1–71.2 (frg. 1)
" … and tell me no lies. When did you see him?"	2165 E no m'en mentatz, cora·l vis?'	E no·me·menta //	אי נוממינטא //
"We saw him on Tuesday, early in the morning, safe and sound, laghing with joy,	2166 E l'un s'es sus levatz e dis, 2167 E dis al rei en son latin: 2168 'Nos lo vim[68] dimartz ben matin,	[…]// [novod]?//	//[…] //[נובוד]
for [doing] all that you wish. But he was in such a hurry that he didn't want to stop anywhere until he could take	2169 San e sal, riçen e *joios*. 2170 E tramet nos aici a vos[69] 2171 Per totas *vostras* volontatz. 2172 Mas el s'es *tant fort* estrunatz,	San e·s[a] […] [*jol*]*os*// Per totas *vostres*// Mai el s·es *tam·fort*//	שאן איש[א][…] [גול]וש // פר טוטש בושטריש// מאי איל שש טמפורט//

(*Continued*)

[62]*Que·ns*, in ms. A (Breuer): *que·uos* (+1 line).
[65]*Trobero·l*, in ms. A (Breuer): *Troberen lo* (+1 line).
[66]*L·bra[ces*, Heb. [ל]ברס[ש] *[l]br[šš]* (*[l]·bra[ças]*) = *les braces* or *els braços.*
[67]*Lunyas/lonyas* = Cat. *llunyats*
[68]*Vim*, in ms. A (Breuer): *ueim*.
[69]This line is missing in the Hebrew manuscript.

Continued.

English translation (based on Arthur, p. 42, 2152–2156)	Jaufre (Rialc) 2165–2181	Transcription FH 71.1–71.2 (frg. 1)	Text FH 71.1–71.2 (frg. 1)
vengeance for the shame Taulat gave you	2173 Que non *vol* en luec estancar,	Que·n[o]·**s** *volc* en·loc […]//	קנ[ו]ש בולק אינלוק […]//
the other day. Before he returns, he'll search until he's found him.	2174 Entro que vos puesca venjar 2175 De l'onta, que·us fes l'autre jorn	[E]ntro que·us pus[…]// De·l·[o]n[t]a que·u//	[א]ינטרו קיבש פוש// דיל[א]נ[ט]ה קיב //
If he can get near him, he will fight, and that's sure to be quite a battle!"	2176 Taulat. Et *enantz*[70] qu'el s'en torn,	[…]t [*enans*] [qu …]//	ט[…] [אננש] ק […]//
"LORD God glorious father … "	2177 Quera·l tant entro qu'el lo trop.	Quera·l […]//	קיראל […]//
	2178 E *s'el li puet* esser de prop,	*E si·l·pot* [es …]//	[.י] שילפוט א[יש […]//
	2179 *Conbatra*·s ab el senes failla,	*Combatra*·s//	קומבטראש//
	2180 Que ja non ira sens batailla.'	Que·ja //	קיגא//
	2181 '*Seigner* Dieus, paire glorios,	*seni*[*or*]//	שני[ור]//

Parallel to lines 2778–2871

15. Lines 2778–2790 (FH 71.32, frg. 1, col. 1)

English translation (based on Arthur, p. 52, 2768–2778)	Jaufre (Rialc) 2778–2290	Transcription FH 71.32 (frg.1, col. 1)	Text FH 71.32 (frg.1, col. 1)
He sent them all outside and stayed behind alone, fastening his gleaming helmet and moving toward the window.	2778 E pueis manda·ls en totz eissir, 2779 Ez el reman tot solamen. 2780 Pueis laça son elme luzen 2781 Ez es vengutz a la fenestra. 2782 Ez a vista *laïntz* la testa	[…]l[…] Ez·el·rom[…] E·puis/pueis las[…] Ez·es vengut[…] E·a vista *lains* la·t[..]ta	[…]ל[…] אדילרום[…] איפוייש לאש[…] אד־יש ווינגוט[…] איאה ווישטא לאינס לט[..]טא
As soon as he saw the head, which was an elegant and well-made piece of work, he took it away, and sat for a moment on a bench. Then he struck it sharply, and split it in half.	2783 Azaut'e bella e ben *faicha*, 2784 Ez aqui *eis* el la n'a tracha 2785 E va la en un banc pausar. 2786 E pueis va sus tal colp donar, 2787 Que tota l'a per mieg partida.	[.][z]auta [e] bella e·ben *faita* Aqui *matei*[.][72] el la·n·a […]ta E·va·la [e …]un banc p[.]u […] […] va sus tal colp donar […] a·par·mig pa[r]tid[a]	[.]דבטא א[.]בילא איבין פאייטא אקי מטיי[.] איל לנא[…]טא איבאלא א[…]ון באנק פ[.]ב […] […] בא שוש טל קולפ דונאר […] אפרמיג פ[ר]טיד[ה]
The head leapt up and cried out and hissed and threw itself around. It seemed as if all the elements[71] …	2788 E la testa sail sus e crida 2789 E sibla e mena torment, 2790 *Que par que tuit le alement*	//[…]ta […]s[…] […]em[…] […] [*c·azer(?)*] *tot l*[*o*] [*canta*]*ment*	//[…]טא […]ש[…] […]מ[…] […]קאדיר טוט ל[ו] מינט[קנט]

16. Lines 2792–2799 (FH 71.33, frg. 2, col. 1)

English translation (based on Arthur, p. 53, 2778)	Jaufre (Rialc) 2792–2799	Transcription FH 71.33 (frg. 2, col. 1)	Text FH 71.33 (frg. 2, col. 1)
All of the stones and beams clashed against each other, fell	2792 E non roman piera ni fusta, 2793 Que l'uns ab l'autre no·s combata	[…] ni·[fu]sta […]	[…] נ[פו]שטא […]

(*Continued*)

[70]*Enantz*, in ms. A (Breuer): *enatz.*
[71]According to the Hebrew version: *[…] tot lo [canta]ment* "[…] all of the singing".
[72]Hebrew seems to stand for מטייש *mṭyyš* = Cat. *mateix* "same".

Continued.

English translation (based on Arthur, p. 53, 2778)	Jaufre (Rialc) 2792–2799	Transcription FH 71.33 (frg. 2, col. 1)	Text FH 71.33 (frg. 2, col. 1)
against Jaufre and struck him hard that he would be totally dismayed if it didn't stop soon.	2794 E que sobre Jaufre no**n** bata 2795 E no·l fera de tal mesura, 2796 Que *gran vertu er,*[73] *si o dura.* 2797 Ez es escur e tona e plou.	[…] sobre Jof[…]//**no**·bata […]era de·tal mezura *De·merabella si·u*[74] *dura* Ez·es es[cur] […]na e[…]	[…] שוברי גופ// [נובאטא] […]ירא דיטאל מדורא דמראבילא איש שיב דורא אדיש איש[קור] […]נא אי […]
It grew dark, and thunder and rain came, buy Jaufre didn't budge; he just put his shield over his head.	2798 E Jaufre esta que no·s mou, 2799 Antz met l'escutz sus en la testa.	[…] esta que·no·s·mou //[s met] l·es[.]ut sus en·la·testa	[…] אישטא קנושמוב //[ש מיט] ליש[.]וט שוש אנלטישטא

17. Lines 2806–2808 (FH 71.32, frg. 1, col. 2)

English translation (based on Arthur, p. 53, 2778)	Jaufre (Rialc) 2806–2808	Transcription FH 71.32 (frg. 1, col. 2)	Text FH 71.32 (frg. 1, col. 2)
… that it took everything away. It almost took Jaufre away too, and would have, if he hadn't called on God.	2806 Que tot ne porta entrenantz, 2807 C'a *pauc* Jaufre non a *portat,* 2808 Se non aghes[75] Dieu reclamat.	Q[…] Qu[e]·[*po.*] p[…] *levat* […] n·ages […]cla[mat]	[…]ק [ק]י[פו.] פ[…] [ליבאט] […]נאגיש […]קל[מאט]

18. Lines 2809–2822 (FH 71.33, frg.1) + (FH 71.33, frg. 2, col. 2)

English translation (based on Arthur, p. 53, 2778–2809)	Jaufre (Rialc) 2809–2822	Transcription FH 71.33 (frg. 1)	Text FH 71.33 (frg. 1)
There was so much dust and noise and smoke that you couldn't see the sky. Then the rocks and thunderbolts began to fall all around ant the whole curse was gone with the wind.	2809 E levet tan grant polveriera, 2810 Tal *tabuis* e tal fumadiera, 2811 Que non pogratz lo *ciel* vesser. 2812 E pieras prendon a caser 2813 E lanps e fousers mout soven. 2814 Ez anet s'en ab aquel ven	[*le*]*vas* tan·g// [a]l·*tabust* e·tal[…]// //[…]ograts lo·*ce*[*l* …] //[…]//[76]	//[לי]באש [טנג] //[…]לטבושט אי[ט]אל[א] //[..]וגראטש לוסי[ל …] //[…]//
English translation (based on Arthur, p. 53, 2778–2809)	**Jaufre (Rialc) 2815–2822**	**Transcription FH 71.33 (frg. 1 + 2 merged)**	**Text FH 71.33 (frg. 1 + 2 merged)**

Nothing was left of the house, not even the foundations: it was as if nothing had ever been there.
Jaufre was sill there, exhausted and so battered and beaten
	2815 Tota aquella maldicion,
	2816 Que non reman de la maison
	2817 Fundamenta ne nulla res,
	2818 Plus que si anc ren non aghes.
	2819 E Jaufre reman tot *causat,*[77]
	2820 Que tant fo feritz e *machatz,*
		//t[a]//
		//Que·no re[…]//
		[f]undament[a] ne·[.]// [.a]·res
		Pus que·si·[a] // […][ages]
		E·Jofre r//ma[.] [tot] *cas*[*a*]*t*[*s*]
		Que·tant//[f]o·fe[rit]//*ma*[*ca*]*ts*
			// [ט] ה//
			//קינו רי[.]//
			[פ]ונדמינט[א] ני[..]//[.]אריש
			פיש קשי[א]// //[…][אגיש]
			איגופרי ר//מא[.][טוט]
			קש[א(?)]ט[ש]
			קיטאנט//[פ]ו פ[ריט]//
			מאקטש

(*Continued*)

[73]*Er*, an archaic form of the future in Oc.: *er, ers, er*
[74]*Si·u*, Heb. שיב *šyb* (*si·v*). This demonstrates the neutralization of *o* in *u* chrachteristic of the eastern dialects of Catalan.
[75]*Aghes* = Oc. *agues* (*passim*).
[76]This is followed with about three faded lines.
[77]*Causat*, in ms. B (Rialc): *cassat;* in ms. A (Breuer): *causat.*

Continued.

English translation (based on Arthur, p. 53, 2778–2809)	Jaufre (Rialc) 2809–2822	Transcription FH 71.33 (frg. 1)	Text FH 71.33 (frg. 1)
that he scarcely knew what to do. He went over to one side, …	2821 C'a pena se pot consel dar. 2822 E va s'en una part gitar,	C·a·pen[a.]//[…] c[.]se[.] // E·v[…]//[t] [git]//	//[.]קושין[…] [א.]קאפינ// //[…]איבֿ[ט] [גיט]//

19. Lines 2829–2845 (FH 71.31, frg. 2, col. 1)

English translation (based on Arthur, p. 53, 2809–2834)	Jaufre (Rialc) 2829–2845	Transcription FH 71.31 (frg. 2, col. 1)	Text FH 71.31 (frg. 2, col. 1)
… the house and the spell.	2829 La maison ab l'encantamen.	//[…]en	//[…]ין
They ran up and found him lying there quite exhausted. "Noble knight,	2830 E son ves el vengut corren	//[…]ng[ut] […] el corren	//[…]נג[וט] […][80] איל קורין
how are you?" said the maiden, smiling at him.	2831 E troban lo jazen tot las:	//[…]roban […] tot·las	//[…]רובאן […] טוטלאש
Politely and courteously, he	2832 'Franc cavallier, e con estas?'	[…]va[…] [que·n]·estas	[…]בֿא[…] [קינ]אישטאש
replied, "I have no serious wounds, and no mortal	2833 Dis la pulcella tot rizen.	[…][en·]rizen	[…][ינ]רידין
blow, but I have suffered greatly. I need to rest a	2834 Ez el li *respon* ben e gen:	//[Ez·[78]l …] [*respos*] ben e·gen	//[אדל … [רשפוש] בין איגין
little while." The young girl kissed his mouth, his	2835 'Non ai *plaga* ni colp mortal,	Non·ai *playa* [..] [c]olp mortal	נונאי פלאייא [..] [ק]ולפ מורטל
eyes, his face, and then turned toward the	2836 Mas *mout* aurai sofert gran mal,	Ma[.] [*mo*]*lt*·a// [s]ofert gran mal	מא[.] [מו]לטא //[ש]ופרט גראן מאל
woman who was right in front of him. "Woman,	2837 E voil m'aici un pauc pausar.'	//[…]auc pauza/	//[…]אבק פבֿדא//
have you found your baby?"	2838 Ez ella·l vai senpres baisar 2839 La boca e·ls *uels* e la cara.	//[…][re][…] E[ls] *uls*[79] e·la·cara	//[…][רי][…] אי[ל]ש אולש איל̇אקארא
"Yes, my lord, thanks to you."	2840 Ez ab aitant el se regara	//el se·regara	//איל שריגארא
"By your faith, the," he said, "take this beautiful young maiden … "	2841 Ves la femna que·s vi *denan*:	//s[…] *devant*	//ש[ו.] דיבֿאנט
	2842 "Femna," dis el, "as ton *enfan*?"	//ton *emfan*	// טון אימפֿאן
	2843 "O ieu, seiner, vostra merce."	//bostra merce	//בושטרא מרסי
	2844 "Ara," dis el, '*donc per ta* fe,	//[s] dis·el: *par·t*//	//[ש] דישיל פרט//
	2845 T'en vai ab aquesta pulçella,	//ba[…]//	//בא […]//

20. Lines 2851–2871 (FH 71.31, frg. 2, col. 2)

English translation (based on Arthur, p. 53–54, 2834–2863)	Jaufre (Rialc) 2851–2871	Transcription FH 71.31 (frg. 2, col. 2)	Text FH 71.31 (frg. 2, col. 2)
" … tell him of your adventure,	2851 Vostra ventura em per se, 2852 E faitz li·n gracias da part me!'	//[b.st]//a·bentura em·per·s[…] E·f//[… gr …]s part[…]	//[ב.שט]//אבינטורא אמפירש[…] איפֿ//[… גר …]ש פרט[…]
and give him best wished on my behalf." Then he	2853 Pueis a son caval demandat,	Pu[i]s […] son caval demandat	פו[.]יש […] שון קב־אל דמנדאט
asked for his horse,	2854 E *senpre lo l'a* amenat	E·[*s*]*empre an* [*lui*] amenat	אי[ש]ימפרי אן [לויי] אמינאט

(*Continued*)

[78]*Ez*, Heb. אד *'d* (*ad*), wherein the *rafeh* sign is not clearly shown (*אד for *az*).
[79]*Uls* = *ulls*.
[80]There is one missing word. Perhaps containing [ש..ג].

Continued.

English translation (based on Arthur, p. 53–54, 2834–2863)	Jaufre (Rialc) 2851–2871	Transcription FH 71.31 (frg. 2, col. 2)	Text FH 71.31 (frg. 2, col. 2)
and the woman who had been watching it brought it at once;	2855 La femna, que *garat l'avia*, 2856 *Que l'ac faitz passer tota via*	La·f[…] *qu·a·gra[da]t* l·avia *Que l·ac* [… *yt*] [… *a*] *via*	לפ[…] קאגר[דא]ט לא[וויאה] קלאק [… ייט] […]ה וויאה
She had already let it feed on the fresh grass.	2857 *De bel'erba fresca e creguda,* 2858 E pueis a·l sa lansa renduda.	*Paisser de·l·erba f[res]ca e·cr* [*egud\a/*] E·pui s·a·l sa·lança renduda	פאיישיר דלירבא פ[ריש]קא אקר [יגוד/ה\] איפווי שיאל שלנסה רינדודה
She gave him his lance, and he saddled his horse again, and was just about to mount up when the maiden came toward him, modest and tearful.	2859 Ez vai lo caval recinglar, 2860 Pueis s'apareilla de *puiar*. 2861 E la *pulcella* venc *denan* 2862 Tot humilmen e tot ploran: 2863 '*Franc* cavallier, *onratz* e pros,	A·el va el·caval recinglar E·puis s·aparela *pujar* E·la *pocera* […] *dev[a* …] Tot umilmen a·tot p[ol …] *E·dis·li franc* cavallier[82] *onrat* e·[…]	אאיל וא אלקבאל רסינגלאר איפוויש שעפרלא פוגאר אילא פוסירא […] דיב[א …] טוט אומילמין אטוט פ[ול …] אידישלי פרנק קבאלייר אונרט אי […]
And said to him: Noble knight, so glorious and bold, will you not accompany us to the place where you want to go?"	2864 E *non anaretz* vos ab nos 2865 Lai, on nos voletz enviar?' 2866 'Non ieu jes, que non o *puesc* far, 2867 Car tarzar mi poria trop,[81]2869 Que ja enantz non aurai ben	*E·no erets* vos ap·nos La on // volets enviar […] *pusc* far Ca·tar// […] trop Que·ja//	אינו איריטש בוש אפנוש לא און //בוליטש אימביאר […] פושק פאר קאטר// […] טרופ קיגא//
"I will not, for I can not. It would delay me too much. I will have no happiness, no joy of any sort, not even any rest, until I have caught up with him!"	2870 Ne alegrier de nulla ren 2871 Ne pausa, tro l'aia trobat,	Ne·alegr// Ne·pauz//	ניאליגר// ניפאבד//

Parallel to lines 9829–9926

21. Lines 9829–9832 (FH 71.35, frg. 2)

English translation (based on Arthur, p. 173, 9779–9815)	Jaufre (Rialc) 9829–9832	Transcription (FH 71.35, (frg. 2)	Text (FH 71.35, (frg. 2)
No one ever saw such a feast, and dances and chansons de geste.	9829 E *dansas e*[83] *cansons de jesta*: 9830 Jamais non *vera* hom *tal* festa.	[..mai] [..]·[*ve·o*]*m aital* fes[…] *Dances de·ca (n)ços*[84] *e·de·je*//[85]	[..מאי] .. [..]ב[.]א[.]ם אייטל פיש[…] דאנסיש דיקבסוש אידיגי//
Everyone was listening to the minstrels and in the room the food …	9831 E *tuitz escoltavon* joglars 9832 Per la sala, si que·ls manjars	E·*tuyt escoltav*[*en*]// […]la·sal[…]//	איטוייט אישקולטאב[ין]// […] לשל[…]//

[81]Line 28 is omitted from the Hebrew mansucript: *Aintz seguirai cel que non trop* "for I must pursue the man I haven't found yet".
[82]See n. 28.
[83]*Dansas e*, *dautras* (-1 line) in ms. A (Breuer).
[84]*Ca(n)ços*, Heb. קבסוש *qbswš* (*cavços*), copying mistake for *cançons*.
[85]The order of line no. 9829 and 9830 is reversed in the Hebrew manuscript.

22. Lines 9856–9859 (FH 71.1–71.2 frg. 2)

23. Lines 9860–9876 (FH 71.35, frg. 3)

English translation (based on Arthur, p. 173, 9830)	Probably: Jaufre (Rialc) 9856–9859	Transcription FH 71.1–71.2 (frg. 2)	Text FH 71.1–71.2 (frg. 2)
" … and I don't say it from fear – [its beak] was bigger than the ten biggest stakes that have been cut in the last thousand years. Its head was larger than a barrel … "	9856 (E non o dic per la paor)	//[…]o·di[…]//	//ודי//
	9857 Que non son .x. palm les plus gran,	Que·no·son de[…][86]//	קנושון די//
	9858 Que foson faitz oi a mils an,	Que·fosen fet[…]//	קפושין פט//
	9859 E·l cap plus gros d'un gran vasels,	//[… a][87] el·ca[p] […]	//[ה] אילק[פ]
English translation (based on Arthur, p. 173, 9830–9855)	Jaufre (Rialc) 9860–9876	Transcription FH 71.35 (frg. 3)	Text FH 71.35 (frg. 3)
" … its eyes as brilliant and beautiful as carbuncles, and its feet were surely larger than that door.	9860 E·ls oills a *tant* clars e tant bels,	//[.]els uls[90] *tan* [clar]//	//[.]אילש אולש טאן [קלאר]//
	9861 Que *senbla* que carboncle sia.	Que·*sembla* carbonacle si[a]	קשימבלא קרבונקלי שיא[ה]
	9862 E·ls *pes* a maior, *ses* fallia,	//e·ls *pezes* majors *se·ne·s* f[…]	//אילש פידיש מגורש שניש פ[…]
	9863 Que non es aquella *gran* porta.	//[que·]non·es *aquella* porta	//[ק]נוניש אקילא פורטא
I thank God that I escaped with my life, for i was truly never closer to death!"	9864 *Dieu en grasic que l'ai estorta*	[.]*Deu o·grazisc que·m·a e*[*s*]*tort* […]	[.]דיב אוגרדישק קימא אי[ש]טורט […]
	9865 Ma vida; car, senes mentir,	Ma·vida car senes mentir	מוידא קאר שנש מנטיר
"By God," said the king, "I will surely go and see if he's lying or speaking the truth."	9866 *Non* fui *mais tan* pres de morir.'	[*N*]*o*·fui *anc pus* pres de·morir	[נ]ופיי אנק פוש פריש דימוריר
	9867 "Per Dieu," dis lo rei, "verament	[…]eu dis lo·rei veramen	[…]ייב דיש לוריי וירמין
He called a page and said, "Bring me my arms!"	9868 Verai s'aquest dis ver o ment!"	[…] [ver o·m]en	[…] [וויר אומ]ין
Gawain, Jaufre and Melian rushed up at once before the king, who was arming himself to go out to find the bird. "My lord," they said, "we will go with you, and help you out … "	9869 Apres a sonat un donzel:	[…] [d]onzel	[…] [ד]ונזיל
	9870 "Aporta·m mas armas!"[88] *dis* el.	[…]as armas *ditz·el*	[…]אש ארמש דיטזיל
	9871 *Ab aitant* Galvan e Jaufres	[*Ap·tan*] [G.v …] e·Jofres	[אפטאן] [ג.ב …]איגופריש
	9872 E Melians vengron totz tres	[…]	[…]
	9873 Denan lo rei, que·s vol armar,	[…]	[…]
	9874 Que vol·s fors al auzel anar,	[…] fora[s] [al·]aucel anar	[…] פורא[ש] [אל]בסיל אנר
	9875 E disom[89]: 'Seiner, nos irem	[…]r nos irem	[…]ר נוש אירים
	9876 Ab vos ez aiudar vos em,	//[…]dar voz·em	//[…]דאר בודים

[86]This might stand for the word "ten", Cat. *deu*; Oc. *detz*.
[87]The word before *el cap* in Hebrew characters does not seem to be the sole conjunction *e/et* "and".
[88]Mas armas] *marmas* (-1 line) in ms. A (Breuer).
[89]*Disom* = *dison*.
[90]*Uls* = Cat. *ulls*.

24. Lines 9892–9900 (FH 71.36, frg. 1, col. 1)

English translation (based on Arthur, p. 174, 9875–9885)	Jaufre (Rialc) 9892–9900	Transcription FH 71.36 (frg. 1, col. 1)	Text FH 71.36 (frg. 1, col. 1)
… but they did not go out with the king for fear of upseting him.	9892 Mas non son ab lo rei issitz,	[…] a[p]·lo·rei i[…][91]	[…] א[פ]לוריי א[י …
	9893 Que an paor que no·l fos mal.	[…] no·fos […]	[…] נופוש […]
	9894 Ab *aitant* Quex, lo *senescal*,	[…]*n* Qu[e]cs lo·*senesca*[l]…]	[…]ן ק[י]קש לושנישק[ל] […]
Then Kay the seneschal said to them "My lords, let's be ready to help the king if we see that he needs it, and not wait until we are called." "There's no need for you to tell us that," said everyone. "We would do it even if we knew that it would lead to our death!"	9895 Dis: '*Seinor*, siam apercebut,	[…] *cavalliers*[92] siam ap[…]	[…][קב]אליירש שיאם אפ[…]
	9896 Que·l bon rei si'acoregut,	[…]	[…]
	9897 Se veziam que ops li fos,	[…] [veziam] [… op]s [li·fos] […]	[…][בדיאם] […] פ[ש [ליפוש]
	9898 *Que no·i atendesem semos!'*		[…] [נודיש(?)] טוטש […]
	9899 E cascuns dis: "No·us o cal dir,	[…] [casc..] [dis] [..]uz·o·c[…]	[…] [קשק..] [דיש] […]בד[ו]ק[..]
	9900 Se tuitz i sabiam morrir."	[…]	[…]

25. (Probably parallel to) lines 9924–9926 (FH 71.36, frg. 1, col. 2)

English translation (based on Arthur, p. 174, 9905)	Jaufre (Rialc) (Probably lines 9924–9926)	Transcription FH 71.36 (frg. 1, col. 2)	Text FH 71.36 (frg. 1, col. 2)
… lamenting most wildly: "Lord God, Father!" said Gawain. "What shall we do, where shall we go? … "	9924 E mout salvajament se plainon:	[…]s[…]tja//	[…]ש[…]טגא//
	9925 'Sener *Dieu* Paire, que farem,'	[…]r *Deu* P[.]//	[…]ר דיב פ[.]//
	9926 So dis Galvan, 'e on iren?	[…]dis Galvan·[..]n […]	[…]דיש גלבנ[..]ן […]

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[91]This fragment is precedded by about nine unreadable lines.
[92]See n. 43.

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