

Parma MS 769 = 3018; Richler no. 1333 (Cat., p. 365)

A copy, in 14th (?) cent. Italianate hand, of the Hebrew paraphrase of Saadia's *Emunot* and other treatises translated from the Arabic. The scribe of the copy, who has left no personal colophon, reproduces the colophon of the original translator of Saadia's *Commentary on the Sefer yesirah*, who identifies himself at the end of the translation of that work (fol. 89r, col. 2) as "Moses b. Joseph b. rabbenu Moses hadayyan b. rabbenu Moses harab of (or from) the metropolis of Lucena." A second colophon of the same translator occurs at the end (fol. 99v) of his translation of Jacob ibn Nissim's commentary on the *Sefer yesirah*, where the translator describes himself as being "from the metropolis of Lucena which is in the land of Sefarad (*mimedinat ulisanu asher be'eres sefarad*).

The first colophon, after the translator's identification of himself, continues with his statement that he translated Saadia's commentary in honor of (*likebod*) Aaron b. Isaac. Because cultural activity of Jews of Lucena is unknown after the Almohades' converted them by force in 1148, it appears quite evident that the translator Moses b. Joseph, and also his client Aaron b. Isaac, lived before that time; and it is quite likely that they were residents of Lucena itself, which until the rise of the Almohades sheltered the most important yeshibah of Andalusia. (Cf. also Moreover H. Malter, *Life and Works of Saadia Gaon*, p. 288: "The style and strange terminology of the translation ... may ... be looked upon as a proof that the author lived prior to the period of translators inaugurated by the Tibbonides, in 1167.")

It must therefore be noted that the translation was not made "at the request of Aaron and Isaac," as the new catalogue states, but rather at the request of a certain magnate named Aaron son of Isaac who is apparently otherwise unknown.