Unless otherwise noted, all extracts are from Bk. 1, Ch. 2 of Isaac Israeli’s *Yesod Olam* (Toledo 1310)

**Version 1**: Then the celestial equator and *every one of all* the circuits from its two sides will be positioned at a right angle *as a perpendicular* on the plane of your horizon.

**Version 2**: Then the celestial equator and *the multitude of* the circuits from its two sides will be positioned at a right angle *in their planes* on the plane of your horizon.

**Version 4**: The celestial equator and *every one of the multitude of* the circuits from its two sides will be positioned at a right angle *in their planes as a perpendicular* on the plane of your horizon.

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<tr>
<td>Version 1</td>
<td>Then the celestial equator and <em>every one of all</em> the circuits from its two sides will be positioned at a right angle <em>as a perpendicular</em> on the plane of your horizon.</td>
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<td>Version 2</td>
<td>Then the celestial equator and <em>the multitude of</em> the circuits from its two sides will be positioned at a right angle <em>in their planes</em> on the plane of your horizon.</td>
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<tr>
<td>Version 4</td>
<td>The celestial equator and <em>every one of the multitude of</em> the circuits from its two sides will be positioned at a right angle <em>in their planes as a perpendicular</em> on the plane of your horizon.</td>
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**Version HUC & BL**: Then *each and every one of* the celestial equator and *the multitude of* the circuits from its two sides will be positioned at a right angle *as a perpendicular* on the plane of your horizon.

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Version Modena: Then the celestial equator and the multitude of the circuits from its two sides will be positioned at a right angle as a perpendicular in their planes on the plane of your horizon.

Proof that what I call ‘Version 1’ is truly Version 1: description of a ‘cone’, Version 1: It resembles ... a pitched tent. The ground of this incline is a two-dimensional circle. Thence, in three dimensions, it ascends in a circular manner, becoming progressively narrower, until it reaches the stage that its top becomes as thin as the point of (kapi / כפ) a needle.

- Idiom ‘kapi / כפ a needle’ = ‘as the point of a needle’, i.e. ‘as the mouth of a needle’: Mordecai b. Hillel, 13th century Germany, Mordecai, Hullin, section 627, on Babylonian Talmud Hullin 50b-51a: ‘... the mouth of (pi / פ) the needle which, in the foreign language, they call pointa / pointe / כפ καμ, καμ.’

Yesod Olam, Other Versions: ‘... until its top becomes as thin as kam / כפ a needle’.

- Likely Explanation: Versions 2 and 4 did not understand the idiom ‘as the point of (kapi / כפ a needle’, and misconstrued it to (inelegantly) mean ‘(... its top becomes thin) in accordance with (kapi / כפ a needle’, i.e. ‘... as a needle’. Thus they miscorrected it to an elegant expression of ‘as’, Hebrew kam / כפ.

- Why 2 & 4 are incorrect: a needle, however narrow, has thickness; whereas the point being made here is that a cone narrows into nothingness, ‘as the point of a needle’.

Lesson 24: triangles drawn between parallel lines AD & BC:

Version 1, (literally): ... between line AD and between line BC / כפ יא”ד ובין ב”ג...

Versions 2 & 4: ... between lines AD – BC / כפ יא”ד ובין ב”ג...

BL: ... between line AD and line BC / כפ יא”ד ובין ב”ג...

HUC: ... between the two lines AD and BC / כפ יא”ד ובין ב”ג...

Modena: ... between lines AD and between lines BC / כפ יא”ד ובין ב”ג (incorrect)

4:8: Standard: ... because they were not attentive and they did not pay attention to the difference that exists between the time of the mōlād (lit. ‘birth’) and the time of the hidduš (lit. ‘renewal’)

Version 4: ‘because they were not attentive and they did not pay attention to the difference that exists between the time of the mōlād and the fixing (of the new month) on its basis, and the time of the hidduš (= renewal which is the time of the true conjunction’)...

Versions 1 & 2, & 4 are based on multiple manuscripts. For the other manuscripts: BL = British Library Add. 15977; HUC = Hebrew Union College 891; Modena = Estense e universitaria a.W.8.10.