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THE JESELSONN COLLECTION

The Jeselsohn Collection (also known as the David and Jemima Jeselsohn Collection) had its beginnings in 1970 as a collection of archaeological oil lamps originating from the Land of Israel. During the ensuing decades the Collection increased not only in quantity, but also in the types of artifacts which were added. At present, the Collection houses a comprehensive collection of Archaeology originating from the Land of Israel, Judaica, Books and Manuscripts.

- I. Archaeology – The most important sub-collections are:
 1. Archaeological Lamps – Terracotta, bronze, silver and glass lamps dating from pre-historical times up to the time of the Crusades, i.e., 13th century CE.
 2. Writing – Hebrew and Aramaic Ostraca (inscribed sherds), seals and bullae (seal impressions) and inscriptions on stone, pottery and other media from Judaeen (Iron II), Persian, Hellenistic, Roman and Byzantine periods (8th century BCE to 7th century CE). One of the most impressive artifacts in this category is the Jeselsohn Stone, a three-foot-tall tablet on which is inscribed a text known as Gabriel's Revelation, dating to the end of the 1st century BCE.
 3. Numismatics and Weights – Coins of the Land of Israel dating from the beginning of coinage in the 7th century BCE and up to the time of the Crusades, i.e., 13th century CE as well as weights dating from the second millennium BCE to the time of the Crusades.
- II. Judaica – Ritual objects used in the practice of Jewish religion, dating from the Middle Ages up to the present time.
- III. Books and Manuscripts – Manuscripts and books dating from the Middle Ages up to the present time. One of the best known items from this collection is the Nuremberg Mahzor from the year 1331 CE. The main sub-divisions are Hebrew manuscripts, Hebrew incunabula, early prints and travel diaries with descriptions of Palestine.

Many objects from the Jeselsohn Collection have been published and exhibited in the past and are presently part of permanent and traveling exhibitions in museums around the world. However, no monographs or catalogues of the collection have yet been published. The time has come to undertake both of these important projects.

The present volume is the first such monograph to be published, centered around a single item from the Books and Manuscripts collection, MS Jeselsohn 5. This manuscript is an illuminated Sefardi Bible, copied on vellum by Moses Ibn Zabara in Spain at the end of the fifteenth century. The manuscript also contains handwritten glosses by Menahem de Lonzano of the sixteenth century.

I would like to thank all those involved in the publication of this monograph. First and foremost, my gratitude to Professor Jordan Penkower, who saw in this enterprise a work of love and succeeded in accomplishing it in his usual all-embracing and meticulous manner. My thanks also go to all those mentioned in his preface. I would like to single out Angelo Piattelli, the curator of our Books and Manuscripts collection. Without his extensive knowledge and full dedication neither our Books and Manuscripts collection nor the present volume would have been realized.

I find it fitting that a Bible manuscript is the first volume to appear in the planned series of publications of the collection. My love for the Bible and for the various forms of its oral, written and exegetical transmission over the millennia were instilled in me by my parents, mainly my father. For dozens of years he was an honorary public Torah reader in synagogues. He also made a point of always having a Bible and a Bible concordance next to him for easier study and reference during the Sabbath meals. I do hope that this love for the Jewish tradition in general and the study of Bible in particular will continue in our family also in generations to come.

David Jeselsohn

P R E F A C E

My first exposure to Menahem de Lonzano and his work *'Or Torah* occurred while writing my Master's thesis on *Minhat Shai* by Yedidiah Shelomo Norzi (1969). Norzi frequently cites Lonzano's work with respect to the Pentateuch and even records a conversation with him that took place in Norzi's home in Mantua. Over the years I continued to gather source material about Lonzano's biography, his works, and his library. More recently, the identification of a fifteenth century Sefardi Bible manuscript with handwritten glosses by Lonzano was the stimulus for the monograph at hand. While writing this monograph further relevant sources came to light, including Lonzano's personal glossed copy of *'Or Torah* (Benayahu collection).

I would like to thank several people. First and foremost, Dr. David and Jemima Jeselsohn, the current owners of the above glossed Bible (MS Zurich, Jeselsohn 5), who have made this monograph possible; Mr. Angelo Piattelli, the curator of the Jeselsohn collection, who first identified Lonzano's signed gloss in the Pentateuch, and who suggested the publication of this book; Dr. Andreina Contessa, who has written the section on the decoration program in MS Jeselsohn 5; Ms. Tamar Leiter and Mr. Shlomo Zucker who have written the section on the palaeography and the codicology of MS Jeselsohn 5; Dr. Pinchas Roth who called my attention to a number of relevant manuscripts that contained Lonzano's glosses; Rabbi Joseph Avivi who identified in his publications many of the relevant kabbalistic manuscripts that were copied or glossed by Lonzano.

I would like to thank several people and public institutions who allowed me to publish photographs from books and manuscripts in their collections. Dr. David Jeselsohn, The Jeselsohn Collection, Zurich; The National Library of Israel, Jerusalem; The Biblioteca Palatina, Parma, with the permission of the Ministry of Heritage, Culture and Tourism; Mendel Gottesman Library, Yeshiva University, New York; Mr. René Braginsky, The Braginsky collection, Zurich, facilitated by Dr. Emile Schrijver; R. Hanan Benayahu, The Benayahu collection, Jerusalem; and anonymous private collectors.

My thanks to Ms. Estherlee Kanon for her skillful job of editing this monograph. I thank Ms. Nomi Morag for the design of this book.

I trust that this volume will appeal to readers with interests in Jewish history, biography, *masorah*, Bible, text criticism, and Kabbalah. Having supplied the necessary bibliographical materials in this book, I hope that scholars will pursue a study of Lonzano and Kabbalah.

Jordan S. Penkower

INTRODUCTION

In his catalogue published in 1932, titled *Ohel Dawid*, David Sassoon described in detail 1153 manuscripts housed in his collection. However, in his “Preface” Sassoon noted that his collection now numbered 1220 items.¹ Of the approximately 70 manuscripts that he had more recently acquired and not described in detail, Sassoon briefly introduced two at the beginning of the catalogue.² One of these manuscripts was MS Sassoon 1209 (acquired in Sotheby’s auction of December 2, 1930), containing the Latter Prophets and Hagiographa, completed by the scribe Moses ben Don Jacob Zabara at el-Muqasam³ on 15 Sivan [5]237, (May 29, 1477). This manuscript was more recently re-sold in Sotheby’s London auction of June 21, 1994 (I will hereafter refer to the manuscript as MS Sassoon 1209). The manuscript’s colophon, found on p. 708, states explicitly that the manuscript is a complete Bible (“24 Books”).⁴ It is clear from this, that MS Sassoon 1209 contains only the latter half of the original manuscript.

The whereabouts of the first half of the original manuscript remained unknown and it was assumed to no longer be in existence. Scholars who discussed the manuscripts written by the scribe Moses ben Jacob Ibn Zabara, described MS Sassoon 1209 as the second half of an originally complete Bible, the first half of which was no longer extant.⁵

A few years ago, Dr. David Jeselsohn acquired a manuscript from a private collection, now MS Zurich, Jeselsohn 5. A careful examination revealed that this manuscript, containing the Pentateuch and Former Prophets, is in fact the first half of the original Zabara 1477 Bible. This is clearly proven by a comparison of the handwriting of the scribe in both volumes, as well as a comparison of the handwriting of the additional notes inserted by another hand, which also appear in both volumes.

¹ Sassoon, *Ohel Dawid*, vol. 1, p. xii.

² “Addenda and Corrigenda to the Catalogue,” *Ohel Dawid*, vol. 1, p. li.

³ This place of origin has not been positively identified, although it is most likely a location in Spain. See Richler, Zabara, p. 141 n. 6, who also lists other manuscripts copied in this location in the fifteenth century. The equivalent of the Hebrew date here (and of the other dates noted further on) was calculated according to the tables in Mahler, *Chronologie*.

⁴ See above, note 2.

⁵ See Narkiss and Cohen-Mushlin, *The Kennicott Bible*, p. 21; Richler, Zabara, p. 141 n. 5.

The conclusions from studying the two manuscripts are as follows:

1. The colophon at the end of the second volume applies also to the first volume, and thus Zabara is also the scribe of the first volume.
2. The first volume is part of a Bible completed in 1477.
3. The additional marginal notes in the second volume were written by the same hand as the additional marginal notes in the first volume. An examination of the notes in the first volume reveals that in one of these notes, the author explicitly signed his name: Menahem de Lonzano.⁶ Thus, we have before us a unique Bible manuscript copied in the fifteenth century, containing autographic marginal notes by one of the leading textual critics of the sixteenth and seventeenth centuries.

Our study will focus on two central aspects of the 1477 Bible. The opening section will examine the work of the scribe, Moses Ibn Zabara. Following this, the main section will examine the life and work of Menahem de Lonzano.

⁶ מנחם די לונזאנו. I would like to thank Angelo Piattelli, who first called this to my attention. This note is found on fol. 62r in the original Hebrew enumeration in ink, which is equivalent to fol. 70r in the modern enumeration in pencil, which takes into consideration the folios prior to the beginning of the biblical text. In the references to the manuscript folio numbers in this study, I will hereafter refer to the modern enumeration in pencil.

Moses b. Jacob Ibn Zabara

Last quarter of the fifteenth century

Spain, and later Morocco

A. Manuscripts Copied by Zabara

Of the manuscripts copied by Zabara, we know of three extant Bible manuscripts:

1. MS Oxford, Bodleian Library, Kennicott 1 (Neubauer 2322), completed in La Coruña, Spain, on 3 Av [5]236, (July 24, 1476). Bible with *masorah*. This manuscript, known as the Kennicott Bible, was lavishly illuminated by the artist Joseph Ibn Hayyim, who was influenced by the illuminations of Joseph *HaZarfati* in the Bible MS Lisbon, National Library, Illuminated 72; Cervera, Spain, 1299-1300.⁷ Zabara's Kennicott Bible has been published in a facsimile edition, London 1985, with an introductory volume by B. Narkiss and A. Cohen-Mushlin.

2. MS Zurich, Jeselsohn 5, and MS Sassoon 1209, completed almost a year after the Kennicott Bible, in el-Muqasam (Spain?) on 15 Sivan [5]237, (May 29, 1477). This manuscript, presently in two parts, contains the Bible with *masorah* as well as later additional marginal notes throughout the biblical text by Menahem de Lonzano.

⁷ See Roth, Additional Note, pp. 316-319; Narkiss and Cohen-Mushlin, *The Kennicott Bible*, pp. 16-18, and passim. The Cervera Bible was in La Coruña during the years 1375 and 1439, when births were recorded therein (see Roth, Additional Note, p. 318; Narkiss and Cohen-Mushlin, *The Kennicott Bible*, p. 18). Thus, its illuminations and colophon style were able to serve as a model for the Kennicott Bible.

3. MS London, British Library, Or. 2286 (Margoliouth 87); Pentateuch (beginning lacking), *Haftarot*, and three *Megillot* (Ruth, Song of Songs, Ecclesiastes [end lacking]); with *masorah* (no *masorah magna* in the section of *Haftarot*). This manuscript lacks a colophon, although a later hand wrote a note attributing it to Moses Ibn Zabara.⁸ In addition, at the bottom of fol. 130v one finds written in square script (in the direction towards the top of the page) the name Moshe Ya'aqov (and also: "Za"). Furthermore, the style and language of one of the marginal notes in this manuscript is uniquely similar to one of Zabara's marginal notes in MS Zurich, Jeselsohn 5.⁹ One may conclude from this evidence that Zabara was also the scribe of MS London, British Library, Or. 2286.

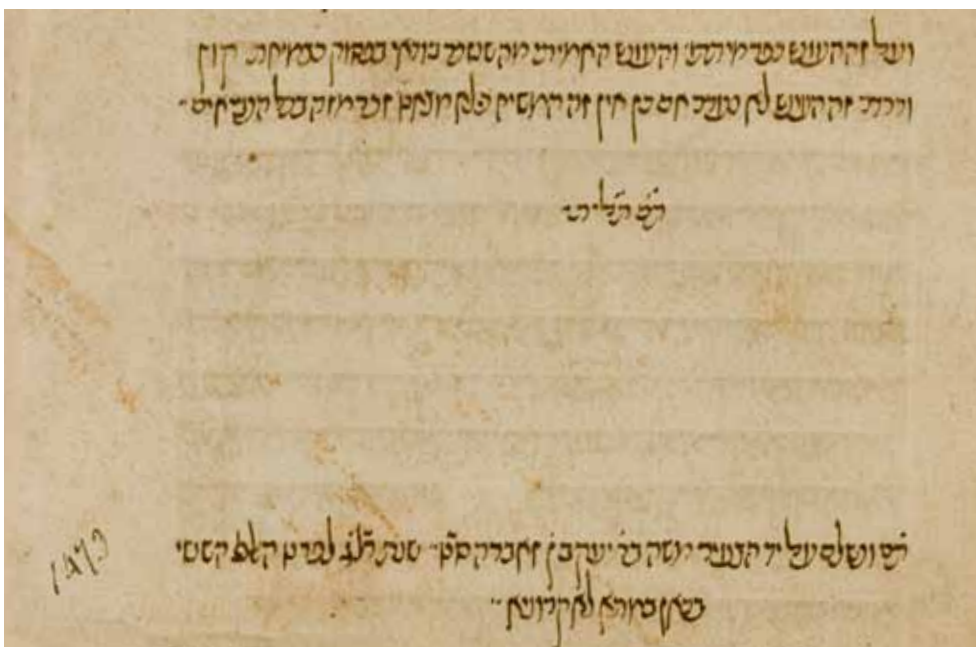
In addition to these Bible manuscripts, Zabara is known as the scribe of other codices as well:

4. MSS Zurich, Braginsky collection, 175 and 226, La Coruña, 1473 (figs. 1–2); formerly MS Breslau, Jüdisch-theologisches Seminar MS 92 (MS Saraval 38).¹⁰ This earlier manuscript, copied by Zabara in semi-cursive script, contains a collection of polemical works, poetry, and belles-lettres. This manuscript had been

- 8 Fol. 103v: ספרא רבה בישראל גדול שמו, הרב הקדוש שמו נודע בישראל להלל, אדונינו כמוה"ר משה זאברה (!) זיע"א. אשרי איש יחזיק בזה הספר ויהיה בבית גנוז, והיתה לבני ישראל למשמרת לדרתם להגיה ממנו ספר תורת משה רבינו ע"ה. וזכות הרב תגן עליו ועל זרעו, אכ"ר
- 9 In both cases Zabara records a disagreement with respect to the vocalization. MS London, BL Or. 2286, fol. 73v (on Num. 21:14): (יאמר 21:14); MS Zurich, Jeselsohn 5, fol. 20r (on Gen. 18:7): (ךך 18:7); MS Zurich, Jeselsohn 5, fol. 20r (on Gen. 18:7): (ךך 18:7); MS Zurich, Jeselsohn 5, fol. 20r (on Gen. 18:7): (ךך 18:7). The final expression in each note is based on Hosea 10:12, and is reinterpreted in light of its use in BT *Bekhorot* 24a, to mean: [the disagreement will remain] until he (= Elijah) comes and teaches us which is the correct opinion. However, Zabara uniquely uses the expression in each of these two cases to refer to the proper biblical vocalization. We further note that Zabara cites the *Hilleli* in his marginal notes in both of these manuscripts: a number of times in the British Library manuscript (fols. 59r, 60v), and frequently in MS Jeselsohn 5 and MS Sassoon 1209 (see below).
- 10 Loewinger – Weinryb, *Breslau Catalogue*, MS 250, p. 178, colophon at the end of the second work: תם ונשלם על יד הצעיר משה ב"ר יעקב ן' זאברה ס"ט שנת רל"ג לפרט האלף הששי [5233/1473]. See also p. 302: the concordance notes that nos. 300, 210, 250, and 299 in the catalogue correspond to the older listing of MS 92 (=MS Saraval 38).



1 Sefeqot LeHaRav Yosi ben Shem Tov, copied by Moses Ibn Zabara; MS Zurich, Braginsky 226, vol. 2, fol. 5v-6r



2 Sefeqot LeHaRav Yosi ben Shem Tov, copied by Moses Ibn Zabara, colophon 1473; MS Zurich, Braginsky 226, vol. 2, fol. 6v

Lonzano's Work in MS Jeselsohn 5 and MS Sassoon 1209

One of the manuscripts that were acquired by Lonzano the bibliophile was the 1477 Sefardi Bible manuscript written, vocalized, masoreted, and corrected by R. Moses Ibn Zabara. As we saw above, it was Lonzano's habit to gloss the manuscripts and books that he procured. From the glosses he entered in his other books, we saw that Lonzano often commented on the exact text of the Bible – its spelling, vocalization, and accentuation. We saw as well, that Lonzano held R. Meir HaLevi b. Todros Abulafia's decisions in *Masoret Seyag LaTorah* in high esteem. In addition, we saw that Lonzano commented on masoretic lists, clarifying the exact examples in a given list. Furthermore, he also cross-referenced books, both internally and externally, to other relevant books. As we shall see below, we find all of these types of glosses in the margins of our Sefardi Bible. There is, however, a significant difference between the glosses here and those appearing in most of the other books that he acquired – our Bible contains a massive quantity of glosses.

The 1477 Zabara Bible that Lonzano acquired, already had a reputation as an accurate Bible, especially because of its colophon. Indeed, Lonzano himself, in one of his glosses in *Masoret HaMasoret*, referred to it as “one of the accurate codices.”⁴⁰⁸ Nevertheless, Lonzano, in his habit of checking the texts of the books that he acquired, checked the text and the *masorah* of this manuscript very carefully. It seems likely that the large amount of glosses Lonzano wrote in this manuscript is to be explained in light of the project that Lonzano was planning – a careful correction of the Bible text: spelling, vocalization and accentuation, as well as the categories of Songs and the open and closed sections. We recall that he had already begun working

⁴⁰⁸ See above, n. 371.

on this project in Constantinople in the early 1570s, as evidenced by the letter written on his behalf by the rabbis of Constantinople to the communities of Jerusalem, Damascus and Aleppo.⁴⁰⁹

As we shall see below, it is clear from Lonzano's glosses in MS Jeselsohn 5 where he mentions the ancient Bible codices, that those glosses were written only after he had arrived in Jerusalem and examined the codices that were available there.

In general, in the 1477 Zabara Bible there is a greater quantity of notes in the section of the Pentateuch than in the sections of Prophets and Hagiographa. This reflects, on the one hand, the preoccupation with the exact text of the Pentateuch as found in the Sefardi texts themselves. On the other hand, it most likely also reflects the fact that Lonzano had the precedent of Abulafia's decisions in *Masoret Seyag LaTorah* for the Pentateuch alone.

A. Types of Lonzano's Glosses in MS Jeselsohn 5

1. Among the most common type of glosses made by Lonzano in MS Jeselsohn 5 are *masorah* cross-references. In most cases, the gloss refers to a *masorah parva* note that only states briefly the number of occurrences of a certain phenomenon, e.g., a given word is spelled x times plene, with a *waw* or *yod*. Lonzano briefly cross-references (fig. 48) to the appropriate *masorah magna* list appearing in the manuscript (which cites words to identify the relevant verses) by supplying the folio number of that page (all the folios were originally numbered in Hebrew, but many numbers were later cut off, probably in the process of binding).⁴¹⁰ In some cases Lonzano gives cross-references to the appropriate *masorah magna* list or *masorah finalis* list in the printed edition of the Rabbinic Bible (Venice 1548).⁴¹¹ The vast majority of notes of this type appear in the margins of the Pentateuch.

⁴⁰⁹ Printed at the beginning of *Shetei Yadot*, Venice 1618; see above, n. 74, and fig. 13.

⁴¹⁰ E.g., on fol. 19v, on the word והפריתי (Gen. 17:20), next to the original *masorah parva* note: וסי דף צ"ה' (three times – twice plene and once defective), Lonzano noted: וסי דף צ"ה' (i.e., the *masorah magna* list can be found on fol. 95). Similarly, on fol. 24v, on the word יושב (Gen. 24:3), next to the original *masorah parva* note: יז' מלי בתו' (seventeen times plene in the Pentateuch), Lonzano noted: וסי דף ק"י ודפ מ' ודפ נ"ה' (i.e. the *masorah magna* list can be found on fols. 110, 40, and 55).

⁴¹¹ E.g., on fol. 20v, on the original *masorah magna* list: ... וסימנהון... (Gen. 18:19), Lonzano noted: נדפס בריש ישעיה וביחזקאל סי' כ' – i.e., this *masorah magna* list was also printed in the 1548 Rabbinic Bible at the beginning of Isaiah, and also in Ezekiel chapter 20.



48 MS Zurich, Jeselsohn 5, fol. 19v



49 MS Zurich, Jeselsohn 5, fol. 63v

2. Another type of gloss which appears frequently in MS Jeselsohn 5 is a completion or expansion of a *masorah parva* note or *masorah magna* list (figs. 49–51). One of the purposes of these glosses is to remove any doubt as to the exact verse in question. If the cross-reference to a verse is not sufficiently clear, Lonzano will add a word or two

A Study of the Codicology and Palaeography of MS Zurich, Jeselsohn 5

Codicology: Tamar Leiter

Palaeography: Shlomo Zucker

The manuscript recently acquired by Dr. David Jeselsohn, containing the text of the Pentateuch and Former Prophets, is undoubtedly the first part of the MS Sassoon 1209 Bible, containing the text of the Latter Prophets and Hagiographa and including a dated colophon by the known Spanish scribe, Moses ben Jacob Ibn Zabara.¹

The strong link between these two manuscripts is evident in the identical decoration of initial words set at the openings of the biblical books, identical square script of the text and especially in the identical script of the *masorah magna* and *masorah parva* in both manuscripts. Both manuscripts also feature the same paragraph signs and the same sign for the Tetragrammaton when appearing in the *masorah* (a sign signifying God's name, used to replace the four letter form which is only permitted in the sacred text of the Bible).

Indeed, the Sefardi square script of the biblical text in both manuscripts is identical and was executed by a single scribe. Despite the stereotypical script

¹ See: Sassoon, *Ohel Dawid*, vol. I, Addenda and Corrigenda to the Catalogue, p. li. The manuscript was sold in a Sotheby's Judaica sale (1994) to a private collector. However, a microfilm of the manuscript is kept at the Institute of Microfilmed Hebrew Manuscripts of the National Library of Israel in Jerusalem.

prevalent in contemporary Bibles produced in Spain, an analysis of the script of both manuscripts reveals individual characteristics proving, that both were written by the hand of Moses Ibn Zabara. For example, the letter *gimel* in both parts of the manuscript, with its missing “heel” and its likeness to the *nun* (though shorter) displays the uniqueness of Zabara's script.

The colophon in MS Sassoon 1209 (p. 708)² refers, therefore, to both parts of the manuscript, which should be considered a single unit, and is the subject of the present study. It must be noted that examination of the original Sassoon manuscript was impossible and our research of this manuscript is based on our study of a microfilm of the manuscript in the National Library of Israel in Jerusalem (IMHM, f 9721). In his colophon, Zabara writes:³

I, Moses, son of the honorable and beloved, the illustrious Don Jacob Ibn⁴ Zabara⁵ the scribe, let my end be good,⁶ have corrected⁷ these Twenty Four Books⁸ according to many manuscripts of accurate books, and the book upon which I relied was the one written by the distinguished scholar Rabbi Israel the scribe of blessed memory, who had copied it from [the] book *Hilleliya*, and if my hand was short [in my understanding] and did not reach [the truth] in what I corrected, let whomsoever knows the truth come and correct after me,⁹ and the Lord will pay him his reward. And I completed it on

2 The Sassoon manuscript is paginated rather than foliated.

3 אני משה בן כבוד היקר ונכבד המשכיל דון יעקב ׳ זבארה הסופר ס׳ט [סופר טוב] הגהתי אלה הארבעה ועשרים ספרים בהרבה נוסחאות של ספרים מדויקים והספר שסמכתי עליו כתיבת החכם המובהק ר׳ ישראל הסופר ז׳ל אשר העתיק מספרת הלליא ואם קצרה ידי ולא השיגה במה שהגהתי יבוא יודע אמת ויגה בעדי והשם ישלם לו שכרו. וסימתי אותו ביום ה׳ ט״ב [ז׳] ימים לירח סיון שנת יוציאני לאור׳ [רל״ז] אראה בצדקתו (מיכה ז 9) לפרט האלף הששי במתא אלמקסם. והוא ליקר ונכבד בכל מושב ומעמד המעולה דון ברזלי ׳ ---- יצ״ו השם ברחמי ויזכה להגות בו הוא וזרעו וזרעו עד סוף כל הדורות ככתו׳ לא ימוש ספר התורה הזה מפוך והגית בו יומם ולילה וגו׳. ויזכה לעשות ספרים הרבה כדי לקים ויותר מהמה בני הזהר עשות ספרים הרבה אין קץ. אמן.

4 We hold that it is possible that by the use of this ׳ the scribe was referring to the Hebrew form *ben* (son of) and not necessarily to the Arabic form *Ibn*, as has been suggested by all those who have written about this scribe.

5 The graphic sign indicating this word is an inverted *qamatz* which is frequently found in the first quire of MS Jeselsohn 5 which contains the comparative tables of Ben-Asher and Ben-Naphtali and a listing of the Torah's *parashot* and *sedarim*.

6 In MS Kennicott 1 (see below), Zabara's self-blessing takes the form סופי לט׳וב, but since Zabara used here the usual abbreviation ס׳ט, the common interpretation in second person should be preferred.

7 Or proofread, Hebrew: הגהתי.

8 The Hebrew Bible according to its division in Jewish tradition.

9 = after me (according to the Arabic meaning of *ba'ad*)

Thursday, the seventeenth¹⁰ day of the month of Sivan 237¹¹ of the sixth millennium [29.5.1477] in the town al-Muqassam.¹² And it was made for the honorable and excellent person at any dwelling place and position, Don Barzillai, son of _____,¹³ may his Rock and Redeemer watch over him, may the Lord in His mercy grant that he study it, he and his offspring and his offspring's offspring until the end of all generations, as Scripture says, "Let not this Book of the Teaching cease from your lips, but recite it day and night," etc., (Josh. 1:8).¹⁴ And may [The Lord] enable him to produce many books, in order to fulfill the saying "and moreover take care, my son, to produce many books, books without end" (Eccles.12:12), Amen.

Zabara's script and scribal characteristics are familiar to us also from a sumptuously illuminated Bible, the well-known MS Oxford, Bodleian Library, Kennicott 1,¹⁵ copied by Zabara one year earlier (1476). The script, formulation of the colophon and the scribal practices found in the Kennicott Bible show a distinct likeness to our manuscript.

In the colophon of the Kennicott Bible, Zabara the scribe introduces himself in the following manner:¹⁶

I, Moses, the son of Rabbi Jacob Ibn Zabara the scribe, wrote, punctuated, masoreted [wrote the *masorah*] and corrected these Twenty Four Books in one volume and I finished it on Wednesday, the AB [i.e. the third] day of the month of Ab of the year

10 Hebrew *Tov*, 'good,' whose letters equal the numerical value of 17.

11 In the Hebrew original: the numerical value of the consonants in the Hebrew word <La'or> in the biblical verse, Micah 7:9, '[He will bring me forth] TO LIGHT [and I shall behold His Righteousness]'.
 12 Probably Almazán, a town situated south of the city Soria, in north-central Spain, as proposed by Richler, Zabara, p. 142 n. 6. The Hebrew word לאור <La'or> in the verse was marked with a graphic sign that forms one of Zabara's scribal practices. See n. 5 above.

13 The name of the owner's father and family name have been erased.

14 Translated according to *NJPS*.

15 Neubauer, *Catalogue*, no. 2322

16 אני משה בן בר' [בירבי] יעקב בן זבארה הסופר סופי לט' [וב] כתבתי ונקדתי ומסרתי [כלומר, כתב את המסורה] והגהתי אלה ארבעה ועשרים ספרים בקובץ אחד. וסיימתי אותו ביום רביעי. א"ב [=ג] ימים לחדש אב שנת והביאותים א"ל ה"ר קדשי לפרט האלף הששי [רל"ו] בכאן במתא לה קרוניא, [שבצפון מערב ספרד] והחזיקתי אותו בל"ז קונדרסין וסימן להם ל'ו'א' הקשבת למצותי ויהי כנהר שלומך [ישעיה מח 18]. לבחור הנחמד יצחק בן כבוד היקר דון שלמה די בראגה נ"ע' [נחור עדן] השם ית' [עלה] יזכהו להגות בו הוא וכל זרעו וזרע זרעו עד סוף כל הדורות ככתוב לא ימוש ספר התורה הזה מפך והגית בו יומם ולילה למען תשמר לעשות ככל הכתוב בו וגו' [מר]. ויגיעו לעשות ספרים הרבה כדי לקים ויותר מהמה בני הזהר עשות ספרים הרבה אין קץ. אמן כן יעשה יי.

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