

# The First Printed Edition of Norzi's Introduction to *Minḥat Shai*, Pisa 1819

Jordan S. Penkower

In 1836, Samuel David Luzzatto (Shadal) noted in his *Prolegomeni ad una grammatica ragionata della lingua ebraica*<sup>1</sup> that Jedidiah Solomon Norzi's introduction to his work *Minḥat Shai* was first printed in Pisa, 1819, in the edition prepared by Samuel Vita della Volta. This first printing was issued almost eighty years after Norzi's main work itself, *Minḥat Shai*, had been printed by Rafa'el Ḥayim me-Italyah in two volumes in Mantua, 1742–44, without the *Introduction*.<sup>2</sup>

No actual copy of this first edition of the *Introduction* was known to later scholars: thus Adolf Jellinek, who published Norzi's *Introduction* in Vienna in 1876, noted Luzzatto's reference, but said that, as far as he knew, no one aside from Luzzatto had seen a copy of that edition.<sup>3</sup> More recently, Z. Betzer, in an introduction to his edition of the *Introduction to Minḥat Shai* together with other material,<sup>4</sup> and again in an in-

---

1. Samuel Luzzatto, *Prolegomeni ad una grammatica ragionata della lingua ebraica* (Padova: Cartallier, 1836), 59.

2. Norzi himself called his work *Goder Perets*. The first editor of this work did not have Norzi's *Introduction* and was therefore unaware of the original title. The editor named the work מנחת ש"י, playing on the Hebrew names of the author: יְדִידִיָּה שְׁלֹמֹה

3. Jedidiah Norzi, *Haḳdamah gedolah yi-yekarah le-sefer Minḥat Shai ye-sha'ar ha-sefer ya-ḥatimat ha-ḥibur* (Vienna: Winter, 1876), vii, n. 6.

4. Zvi Betzer, *ha-Nosafot le-Minḥat Shai* (Jerusalem: ha-Igud ha-'olami le-

roduction to his edition of *Minḥat Shai* on the Pentateuch,<sup>5</sup> listed Vienna 1876 as the *first* printed edition of the *Introduction*. Betzer further noted<sup>6</sup> Jellinek's comment on Luzzatto's note concerning the Pisa 1819 edition, but then, somewhat surprisingly, concluded that Luzzatto was referring not to a printed edition, but rather to a manuscript. As we shall see below, Luzzatto was correct concerning the details of the first printed edition of the *Introduction*. Though scholars after Luzzatto had not seen a copy of the Pisa 1819 edition, it did exist.

In 1979 I purchased a copy of the first volume of *Mikhtav Elohim*, an edition of the Pentateuch in small format, published in Pisa in 1818 (the edition also includes the *Haftarot* and the *Megilot*). The title page notes that this edition of the Pentateuch was published according to *Minḥat Shai*, and that the printer was Samuel Molkho.<sup>7</sup> This edition seems to give credence, then, to Luzzatto's report of a Pisa 1819 edition of the introduction to *Minḥat Shai*.

---

mada'e ha-Yahadut, 1997), 15.

5. *Minḥat Shai*: 'al Ḥamishah ḥumshe Torah (Jerusalem: ha-Igud ha-'olami le-mada'e ha-Yahadut, 2005/2006), 13.

6. *Ibid.* (1997), 15, n. 20; (2005/2006), 13, n. 65.

7. *Sefer Mikhtav Elohim* (Pisa: S. Molkho, 1818):

ספר מכתב אלהים... זאת תורה העלה מעלה על גבי מעלה / ע"פ ספר הבהיר מנחת ש"י  
 יובילו שי למורא / עם חמש מגלות והפטרות ברה כחמה אימה כנדגלות... על ידי המדפיס  
 שמואל מולכו ס"ט

—so the Genesis volume. The other volumes slightly change the wording of the title page, and no longer state *explicitly* that they were based upon *Minḥat Shai*, but seem to hint at the fact:

ספר מכתב אלהים... זאת תורה העלה מעלה על גבי מעלה / עם חמש מגלות והפטרות /  
 והארש האירה אור יקר. משפר לקט אורות / מנחה טהורה ש"י למורא / מעין לחכמה  
 ויהי כנהר שלומות... על ידי המדפיס שמואל מולכו ס"ט

—so Leviticus, Numbers, Deuteronomy, examined at JNUL; I am unaware of a preserved copy of the Exodus volume.

A copy of the Pisa: Samuel Molkho and Sons, 1819 *Introduction* was listed in recent years by the Bibliography of the Hebrew Book project at the Jewish National and University Library in Jerusalem.<sup>8</sup> It notes that a copy exists in the Biblioteca comunale di Mantova. This information was then repeated by Y. Vinograd in his bibliography of Hebrew printed books,<sup>9</sup> but in a somewhat garbled manner. In the section on Hebrew books printed in Pisa, he identifies no. 97 (Pisa 1819) as *Mikdash Yah*, with a copy in the Biblioteca comunale di Mantova, but describes it as a copy of Norzi's Pentateuch commentary. Then he lists no. 98 (Pisa 1820) as *Goder perets* and describes it as Norzi's *Introduction*, basing himself on H.B. Friedberg's 1951 bibliography of Hebrew printed books.<sup>10</sup> In fact, Friedberg's entry is inaccurate. It lists three editions of the *Introduction* (Vienna 1813, Pisa 1820, and Vienna 1876), where it should list only Pisa 1819 and Vienna 1876. Similarly, Vinograd's two entries should be corrected to one entry alone—Pisa 1819—and this should be described as the introduction to *Minhat Shai*. Similarly, D. Sperber (2006),<sup>11</sup> who was misled by the data in the works of Friedberg and Vinograd, should be corrected. Instead of four editions of the *Introduction* (Pisa 1820, Vienna 1813, as well as Pisa 1819 and Vienna 1873, i.e. 1876), there should be only two: Pisa 1819 and Vienna 1876. One should also add the latest edition by Z. Betzer contained in *ha-Nosafot*

---

8. The project's material was later released as a CD-ROM, and made available for a fee on the Internet.

9. Yeshayahu Vinograd, *Otsar ha-sefer ha-'Ivri*, vol. 2 (Jerusalem: ha-Makhon le-bibliyografyah memuhshevet, 1993), 529.

10. Bernhard [Hayim Dov] Friedberg, *Bet 'eked sefarim*, vol. 2 (Tel Aviv: Bar-Yuda, 1951), 191, no. 163.

11. Daniel Sperber, *Legitimacy and Necessity: Scientific Disciplines and the Learning of Talmud* (Jerusalem: Beit Morasha Press, 2006), 70, n. 22. Also available online at [http://www.bmj.org.il/pdf/books/Sperber\\_In.pdf](http://www.bmj.org.il/pdf/books/Sperber_In.pdf)

*le-Minḥat Shai*,<sup>12</sup> as well as the seven photo reprints of Jellinek's edition of the *Introduction* and the Jerusalem 1996 and Brooklyn 2000 editions, both based on Jellinek (see below).

In 1996, G. Busi published the second volume of his *Libri ebraici a Mantova*, a catalog of the printed Hebrew books of the library of the Jewish community of Mantua (first established in 1767) now housed in the Biblioteca comunale di Mantova.<sup>13</sup> In his catalog, Busi records two copies of the Pisa 1819 *Introduction* extant in the Mantuan library: a separate copy of the *Introduction*,<sup>14</sup> and a copy inserted into the Library's copy of the 1742-44 Mantuan edition of *Minḥat Shai*.<sup>15</sup> As recently pointed out to me by Raffaella Perini, librarian at the Biblioteca comunale, Busi's description has to be corrected slightly. The *Introduction* was inserted (and bound) into the second volume of the Library's copy of *Minḥat Shai* (Mantua, 1744, including the Latter Prophets and Hagiographa) and not into the first volume (Mantua, 1742), as Busi wrote.<sup>16</sup> In addition to these two copies, I have recently identified another copy of the Pisa 1819 *Introduction* in The Library of the Jewish Theological Seminary in New York.<sup>17</sup> The above three copies are the only surviving copies of this edition of the *Introduction* known to me.

---

12. Betzer, *ha-Nosafot le-Minḥat Shai*.

13. The library's books were transferred to the Biblioteca comunale di Mantova in 1931; see the introduction to Giulio Busi, *Libri ebraici a Mantova* (Fiesole: Cadmo, 1996-2003).

14. *Ibid.*, vol. 2, 299-300, no. 474 (shelf-mark I.A.21).

15. *Ibid.*, 86, no. 112.

16. The correct shelf-mark for this copy of the *Introduction*, then, is III.F.2 (and not III.F.1, or III.F.1/2, as Busi wrote). In addition, as Ms. Perini has noted to me, the III.F.2 copy of the *Introduction* is identical to the I.A.21 copy in its length (title page and 12 pages, printed on both sides).

17. BS718.N671 1819 (this is the revised call number, the date corrected according to my research)

## CONTENTS OF THE PISA 1819 EDITION (SMALL FOLIO)

The Pisa 1819 edition consists of the following elements:<sup>18</sup>

1. Elaborate title page  
(identical in wording to the Vienna 1876 title page, except for the final lines; see fig. 1)<sup>19</sup>
2. Short introduction taken from Efodi (as appearing later in the Vienna edition) 2a
3. Long introduction by the author (as in the Vienna edition) 2b–7a
4. Three indexes, by Norzi:
  - a. Masoretic notes that were corrected or new Masoretic notes not included in the printed edition of the rabbinic Bible 7b–10a
  - b. questions on various authors and solutions; disagreements with various authors 10a–11a
  - c. substantial discussion of various topics 11a–12a
5. Conclusion by the author (as in the Vienna edition) 12b

Note that nos. 2, 3, and 5 are laid out in pages of double columns. On the other hand, no. 4 is laid out with great “generosity”—only one column per page, with double spacing between the lines.

---

18. This description is based upon a photocopy of one of the Mantuan copies [I.A.21] in my possession; I thank Ms. Perini for sending me this copy. The JTS copy is identical to it in every respect.

19. I would like to thank Dr. Alberto Rosignoli for permission to publish a number of photos of the Pisa 1819 introduction to *Minhat Shai*, preserved in the Biblioteca comunale di Mantova. This volume is part of the library of the Jewish community of Mantua preserved in the Biblioteca comunale. The photos are from the copy with shelf-mark I.A.21.

# מקדש יה

תורת ה' תמימה מטיבת נפש ערוה ה' נאמנה כחכימת פתי: פקודי  
ה' ישרים משמחי לב מצות ה' ברה מאירת עינים: יראת ה' תהורה  
עומדת לעד משפט ה' אמת צדקו יחדיו: הנחמדים מזהב  
ומפז רב מהוקים מדבש ונופת צופים:

## חמשה חומשי תורה

מדוויקים כהגון וכמורה: ידומים להעמק ספר תורה: ע' חכמי המסרה והר"מ א"ר שכתבוה: שופר משמר הסהרה  
בעז ומפארת ונורה ופרטיות פתוחות וכמוות כמנהג ספרים המדוויקים מנלות ויוסלים אשר בספרד:  
וגם כל עשרים וארבעה ספרים מדוויקים כפי האסזר בנקודות וטעמים ורוכ פסוקה' דהגלים ונפיות ומהגן  
ורפין ומגשים ומפיקין: וקריין ולא כהבן: וכמבן ולא קריין: ומלין דכמיבן מד וקריין מרין: דכמיבין מרין וקריין  
מד ומיקון ספרים: וטבור ספרים: ומלין וסכירין ומטעין ומלוקין: ואומיות גדולות וקטנות: ואומיות קודות  
ואמיות: ומקון ביה שמו: וזרת שירת הים ושירת האינו: וגם שירת דבורה ושירת דוד דשמואל ותהלים אשר  
לא נראו בהנה מעולם: ושמות שפול בהם המחלוקת בין קדם לחול: וחזין של ספרים: וכללי ב'נד כ'פמ דסמין  
ל'סוף וכללי הקמן סוף: וכללי המאריך והנפיה: וכללים רבים מחכמי הדקדוק והמסורת: והמדרשים  
החולקים על המסורת: ומסורות רבות מנהגות משננות הדשים: ואגדות רבות בטעמי מסרות ומקרות:  
כל אלה אספתי כחפני וחברתי אני הלערי

### ידידיה שלמה רפאל בכמה'חר אברהם נורעי (זצוק"ל)

בערות ה' נבזות אשר יענני לה' אבות העמים והארים שלימות התורה והיולא מבין נגויה ומנויה: ואני המחזקתי  
כרוב חסדו ונידו הטובה עלי ואקבלה משמים מחכמים וקראתי סס החיבור ג' ד' פ' ר' על דרך מסורת סיג לתורה  
כחופה נכבדה: ובלורה ערוכה בכל ושמורה ליוסנים לפנייה יהו עליהם סתרה: ליהודים היתה שמחה ואורה:  
ומהוון הלא תורה ומקדש סעד ופורה: ויגיע זמנם לומר מירה:  
ובסוף החיבור ארכבה מפתחות האחת מהמחברים: כ' מהמסרות מחורטות וממוקנות: ג' סתירות ומתיות  
על קנת מחברים: ד' דיבורים ארוכים מעניינים שונים כאשר עין בעין יראה המעיין איש על נגלו כאלות:  
ובסוף הפתיחה הגדולה מרכ המכנה: בקול ענות חלוטה יבאו קלת הערות ממני הלערי המעתיק  
שמי'ואל חיי מלא'וולטה הרופא בקיק כנטובא יע'א  
אשר הטיבתי עם לכבי: כשהיניתי ה' וחכני ליהנות לאורה של הפתיחה היקרה והמפארה הזאת: והיה זה  
אור ליום שמי' עשרים וששה לחג השמיעי: בשנת פקודי ה' יס'רים: לסדר ולע' כזה ולס' תרה:

נרפס ראשונה



בעיר פיסא יע'א

שנת ע'רות ה' נאמנה לפיק

על ידי צעירי המדפיסים שמואל סולוב ובניו היו

Fig. 1. Pisa 1819 edition

CONTENTS OF THE TITLE PAGE VS. THE ACTUAL PRINTED  
TEXT OF THE 1819 EDITION

The elaborate text of the printed title page was copied from the title page as worded by Norzi (preserved, e.g., in the autograph manuscript in the British Library,<sup>20</sup> and see further below). This was meant as the title page of the whole work. It says that the work contains the Pentateuch text, and indeed the whole Bible text, accurately corrected. It further notes that at the end of the work there are four indexes (in addition to the three noted above, it includes as the first index “the statements,” i.e. teachings from the literature of the Sages included in the work). The whole work is called *Goder Perets*.

In addition, the title page states that, at the end of the introduction by the author, the copyist (i.e., of the introduction and conclusion, along with the indexes) Samuel Vita della Volta, the doctor of Mantua, has added a few notes. These, it says, were written on Friday 26 [*Tishre*] 5560<sup>21</sup> (25 October 1799), when della Volta read the *Introduction*. It then states: “First printed in the city of Pisa in the year 1819<sup>22</sup> by Samuel Molkho and sons.” This clearly refers to the *Introduction*, for the actual work had been printed earlier in Mantua, 1742–44.

A comparison to the actual printed text of the edition shows that the Pisa 1819 edition does not contain the work itself (*Goder perets / Minḥat Shai*), but rather the introduction to the work (as well as the short introduction taken from Efodi), the conclusion to the work, and three of the four indexes.

---

20. London, MS British Library Add. 27,198 (Margoliouth 231).

21. אור ליום ששי, עשרים ושש לחדש השביעי, בשנת פקודי ה' יש"רים [5560], לסדר ולע"בדה ולש"מרה [=פרשת בראשית]

22. In the Hebrew biblical phrase עדות ה' נאמנה, which is cited as the year, the following letters are marked: ה, ג, ת, ד, ע; this totals 579, i.e. the year [5]579 (1819).

In short, the Pisa 1819 edition of the *Introduction* (in both Mantuan copies noted above, as well as in the JTS Library copy), contrary to contents listed on its title page, lacks the first of four indexes and the notes by della Volta.

As to the first of the indexes, della Volta explains<sup>23</sup> that he omitted it because it was very long, would have required much work, and would not have yielded beneficial results. Furthermore, the manuscript was lent to him for only a few hours (more accurately, a short period; see below), and he did not have enough time to copy that long index (the missing index was first printed in Betzer's 1997 edition of the *Introduction* noted above).<sup>24</sup>

As to della Volta's own notes, it is unclear why they were not printed. In fact, it seems that their printing was originally intended, for, in addition to what was noted on the title page, we find at the bottom of p. 12b a catchword (see fig. 2), just as we find catchwords at the bottom of the previous pages. As we shall see, this catchword was the first word of the intended next page, which apparently was not printed, but which contained the notes of della Volta.

#### THE MANUSCRIPT SOURCE OF THE PISA 1819 EDITION

We will now demonstrate that the Pisa 1819 edition of the *Introduction* is based upon Budapest, Magyar Tudományos Akadémia, MS Kaufmann A 43, written by Samuel Vita della Volta on 25 October 1799 and completed on Saturday night, 26 October 1799.<sup>25</sup>

---

23. Pisa 1819, 7a, bottom.

24. Betzer printed all four of the indexes, but was unaware that three of them had already been printed in the Pisa 1819 edition.

25. See Budapest, MS Kaufmann A 43, p. 3.

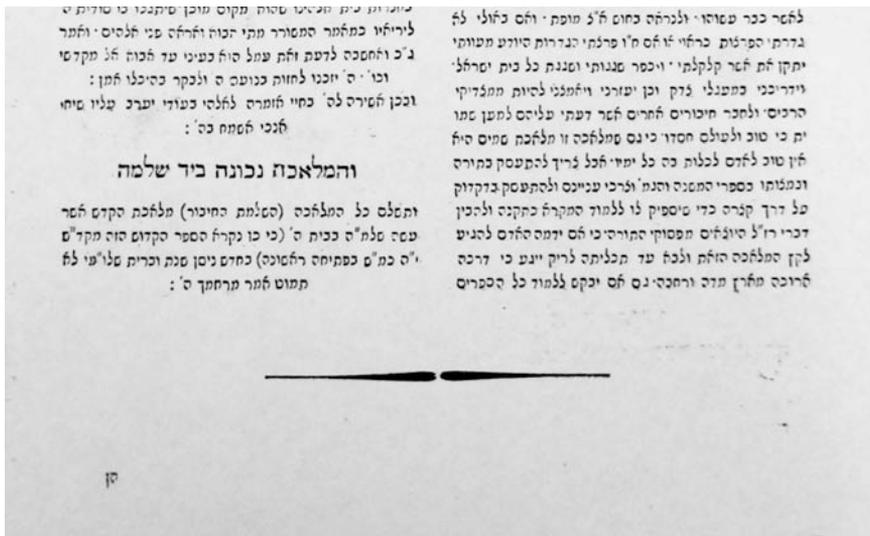


Fig. 2. Pisa 1819 edition, catchword on p.12b

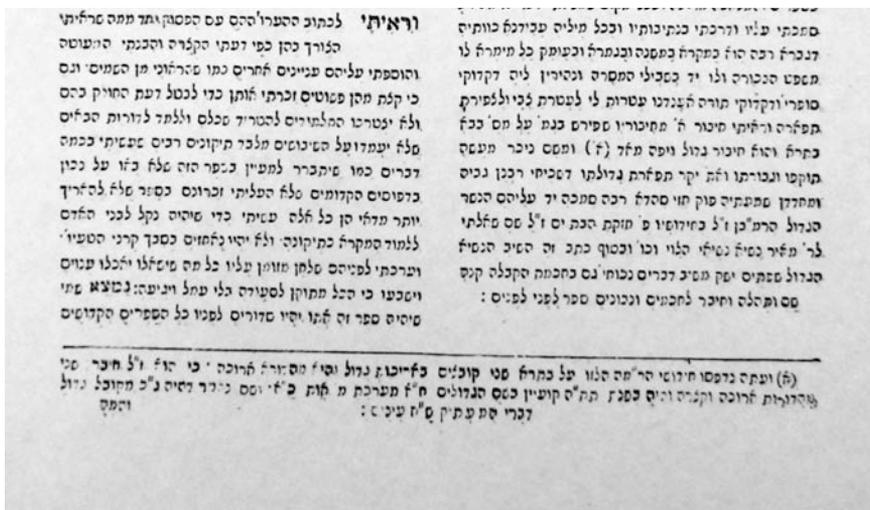


Fig. 3. Pisa 1819 edition, note on p.5a

First of all, as noted above, the 25 October 1799 date of della Volta's notes is mentioned on the title page of the printed edition. Furthermore, this manuscript consists of all the elements we find in the Pisa 1819 edition, as well as the notes by della Volta mentioned on the title page of the 1819 edition but not printed. These notes begin in the manuscript:<sup>26</sup> “*hen eleh ketsat he'arot asher yi'adeti el ozen shoma'at*” (these indeed are some notes I have designated to those who will be attentive). Note that the first word is *hen*, the catchword on the bottom of p. 12b in the printed edition (even though 12b is the last page). In short, this shows that the publisher intended to print della Volta's notes, as indicated on the title page, but for some unknown reason did not.

In the manuscript, della Volta in fact copied only three of the four indexes—so, too, in the 1819 edition. In the printed edition, however, he changed the order of the indexes slightly, switching the manuscript's order of the first and third indexes. His reason for omitting the first (one of the indexes mentioned on the title page) is found in the manuscript, after the indexes;<sup>27</sup> in the printed edition, it was printed just before the indexes.<sup>28</sup> Similarly, at the bottom of p. 7a in the printed edition, della Volta notes that the author did not list the sixty sources he said he would at the end of the *Introduction*. This comment is note 2 in the manuscript.<sup>29</sup>

It should also be observed that the marginal note in the printed edition, on p. 5a bottom, is exactly the same as the marginal note in the manuscript.<sup>30</sup> The one difference is that

---

26. *Ibid.*, p. 29 = 14a in the Hebrew enumeration.

27. *Ibid.*, p. 30 = 14b, note 8.

28. Pisa 1819, 7a, bottom.

29. Budapest, MS Kaufmann A 43, p. 29 = 14a.

30. *Ibid.*, p. 15 = 6a.

in the printed edition at the end of the note one finds the following: דברי המעתיק ש"ח עינים ( [these are the] words of the humble copyist) (see fig. 3). "Humble" translates the Hebrew phrase ש"ח עינים (based on Job 22:29); this phrase was chosen because the first word ש"ח was taken as an abbreviation of the author's Hebrew name: Shemu'el Ḥai, i.e. Samuel Vita [della Volta]. It follows from here that della Volta was responsible for preparing the printed edition. Thus, Luzzatto was correct in his description of the printed edition.

We may conclude that when preparing the 1819 edition, della Volta used his own October 1799 manuscript copy of Norzi's *Introduction* etc. and made only minor changes. For example, he noted on the title page that the printed edition was going to include some notes by the corrector Samuel Vita della Volta, though, for some unknown reason, della Volta's notes were (with two exceptions) not printed. In any case, one can still read them today in della Volta's autograph manuscript.

There is one final difference between the printed edition and the autograph manuscript: In the manuscript, della Volta notes (p. 3) that the copying began on 25 October 1799 and was completed on Saturday night, 26 October 1799.<sup>31</sup> On the title page of the printed edition, however, he only records 25 October 1799 as the date when he wrote the notes.<sup>32</sup> In place of the completion date of 26 October 1799, he now gives a new completion date, based on the changed circumstances: "First printed in the city of Pisa in the year 1819."

---

31. MS Budapest, p. 3: ותהי השלמת ההעתקה במש"ק בראשית והסדר צ"הר תעשה [פרשת נח=] לת"יבה i.e. the copying was finished on Saturday night, following the Friday that was previously mentioned (cf. above, no. 21, cited from the printed edition).

32. See above, no. 21.

Della Volta copied his 1799 manuscript of Norzi's *Introduction* etc. from Norzi's autograph, preserved in the British Library,<sup>33</sup> for only in that MS are the indexes found. This also seems to be the import of della Volta's note in the printed edition<sup>34</sup> that he did not copy the first index, though it was found "ba-mikhtav ha-rishon," in the first copy, i.e. the autograph.

For the sake of bibliographical completeness, we add the following summary of the editions of the *Introduction* and of scholars referring to the *Introduction*:

1. The *Introduction* was completed in the hand of its author in 1626, and is found in the autograph manuscript in the British Library. This manuscript includes both a first draft and the final copy.

2. The first scholar to mention the introduction to *Minḥat Shai* (even before it was printed) was G. de Rossi, who summarizes its contents in his *Variae Lectiones Veteris Testamenti*.<sup>35</sup> This description is based upon the manuscript copy of the *Introduction* in de Rossi's collection, no. 895.

3. Samuel Vita della Volta of Mantua copied the *Introduction* from the autograph copy on 25 and 26 March 1799, and added a few notes. He also copied the conclusion to the work, as well as three of the four indexes that Norzi compiled.

4. De Rossi notes the *Introduction* in his *Dizionario storico* of 1802, under the entry "Norzi" (this also appeared in a German translation, 1839).<sup>36</sup>

---

33. See above, no. 20.

34. P. 7a, bottom.

35. Giovanni de Rossi, *Variae lectiones veteris testamenti*, vol. 1 (Parma: ex Regio Typographeo, 1784; Amsterdam: Philo Press, 1969), pp. xli-xliii.

36. Giovanni de Rossi, *Dizionario storico degli autori ebrei e delle loro opere* (Parma: Reale stamperia, 1802); *Historisches Wörterbuch der jüdischen Schriftsteller und ihrer Werke* (Leipzig: Fort, 1839).

5. De Rossi later described his manuscript (briefly, and in Latin) in the catalog of his collection.<sup>37</sup> He notes that it was copied from the autograph manuscript by R. Jacob Saraval, Rabbi in Mantua from 1752. De Rossi also refers here to his own summary of the *Introduction* in *Variae Lectiones*.

6. The *Introduction* was first printed in Pisa in 1819; this edition was prepared by Samuel Vita Della Volta based on his own 1799 manuscript copy.

7. Then followed Luzzatto's 1836 remark concerning the Pisa 1819 edition of the *Introduction* (see above).

8. Eleven years later, R. Kirchheim mentions de Rossi's remarks in the above three sources (2, 4, 5) in a note to Azulai's *Shem ha-gedolim*,<sup>38</sup> in which he proceeds to summarize the *Introduction* in Hebrew based upon de Rossi's above Latin summary.

9. M. Steinschneider, in his entry on Norzi in his Bodleian catalog,<sup>39</sup> writes that he had not seen the printed edition of the *Introduction* noted by Luzzatto. He also refers to the above sources, except 3 and 4.

10. Then follows Jellinek's 1876 edition of the *Introduction*; he notes Luzzatto's 1836 remark.

11. Jellinek's edition was reissued several times in photo editions in the second half of the twentieth century: six of these without Jellinek's notes in German (New York: Shulsinger Bros., 1950; Jerusalem 1958; 1964; 1972; 1973; 1984. See below, p.14) and one with the notes: Jerusalem: [s.n.], ca. 1969.

---

37. *Manuscripti Codices hebraici Biblioth. J. B. de Rossi*, vol. 3 (Parma: ex publico typographico, 1803), p. 10. See also Binyamin Richler, *Hebrew manuscripts in the Biblioteca Palatina in Parma: catalogue* (Jerusalem: Jewish National and University Library, 2001), no. 693, p. 140.

38. Hayyim Azulai, *Shem ha-gedolim* (Frankfurt: Bach, 1847), 169–171.

39. Moritz Steinschneider, *Catalogus librorum hebraeorum in bibliotheca Bodleiana* (Berlin: Friedlaender, 1852–1860), vol. 2, col. 2377.

12. Four years after Jellinek's edition, I. Benjacob noted the remarks of Kirchheim<sup>40</sup> (above, 8), but did not note any of the printed editions of the *Introduction*.

13. In the twentieth century, the printed edition(s) of the *Introduction* were referred to by Friedberg (1951), the Bibliography of the Hebrew Book Project, and then by Vinograd (1994), and Busi (1997), and in the twenty-first century by Sperber (2006). The details in several of these sources are somewhat inaccurate, as noted above. The Bibliography project was the first to comment on the whereabouts of a copy of the 1819 Pisa edition. Busi was the first to record the two copies of the 1819 Pisa edition in the Biblioteca comunale di Mantova.

14. The *Introduction* was printed in Jerusalem (ha-Makhon ha-Torani Taye ḥokhmah she-'a.y. 'Olam ha-sefer ha-Torani, 1996) as part of *Tikun ḳor'im ha-mefo'ar 'simanim*, folio size (but not in the large folio size entitled *Tikun ḳor'im he-ḥadash 'simanim*), at the beginning, before the text of Genesis. This copy of the *Introduction* is based upon Jellinek's 1876 text (with no reference to the German notes). It is laid out in two columns per page. The introduction is not mentioned on the title page. Later editions of this *Tikun ḳor'im* (2000, 2002, 2003; the latter two without the word *ha-mefo'ar* in the title) omitted the introduction.

15. Z. Betzer, in the introduction to his edition of the *Introduction* (1997), and again in the introduction to his edition of *Minḥat Shai* on the Pentateuch, 2005/6,<sup>41</sup> mentioned Jellinek's 1876 edition, as well as two of the seven photo edi-

---

40. Isaac Benjacob, *Otsar ha-sefarim*. (Vilna, 1880), 343, no. 1558 (entry: *Minḥat Shai*),

41. The date on the title page is 5765 (2005), but in fact the volume was first printed and distributed in 2006.

tions: 1959 [read: 1958] and 1973, and Jellinek's note concerning Luzzatto's comment. He also noted Norzi's manuscript of the *Introduction*, della Volta's manuscript, and de Rossi's manuscript. He was, however, unaware of the existence of a copy of the Pisa 1819 edition, and also of the Jerusalem 1996 edition (above, no. 14).

16. The *Introduction* was printed again in Brooklyn, 2000, as part of an edition of *Minḥat Shai* on the Pentateuch, J.A. Gutman (ed. and publisher). This copy of the *Introduction* is based upon Jellinek's 1876 text (with no reference to the German notes). The editor also included in this edition the three essays Norzi wrote, which were included at the end of the 1742–1744 edition of *Minḥat Shai* but omitted from later editions; they were republished, however, in 1964 and 1988.<sup>42</sup> These essays were re-edited by Betzer in his 1997 volume. In his introduction to his 2006 edition of *Minḥat Shai* on the Penateuch, Betzer did not refer to Gutman's 2000 volume (nor to the other printings of the essays).

17. Penkower (2006) was the first to identify a copy of the Pisa 1819 *Introduction* in the JTS Library in New York. This copy had belonged to S. Z. H. Halberstam (1832–1900).

---

42. See below, nos. 3, 7. The former contained a photo edition of the Mantuan 1744 edition of the essays; the latter was based on that edition.

PHOTO REPRINTS OF JELLINEK'S EDITION OF THE  
INTRODUCTION TO MINḤAT SHAI

These photo editions appeared in the following publications:

1. *Otsar perushim 'al ha-Torah: kerekh nosaf le-Miḵra'ot gedolot 'im shishim perushim ye-hosafot*. (New York: Shulsinger, 1950). This is the sixth volume of a Pentateuch edition with commentaries.
2. *Miḵra'ot gedolot* (Jerusalem: Schocken, 1958–1959), vol. 1 (1958). Bible edition with commentaries. Following the Bible text are the *Introduction*, not mentioned on the title page (the pages of the Vienna edition's introduction were reduced and rearranged, two columns to the page), and *Minḥat Shai* on Genesis.
3. *Ḥumash Bet David u-Shelomoh*, vol. 1 (Jerusalem: Yosef ben Aharon Ḥasid, 1964). At the beginning of the volume, the *Introduction* was reduced and published as in no. 2 above; at the end of this volume, there is a photo edition of the three essays from the Mantua 1744 *Minḥat Shai* (neither of these items is mentioned on the title page of the 1964 edition).
4. *Ḥamishah ḥumshe Torah* (Jerusalem: Pe'er ha-Torah, 1972). Similar to the New York 1950 edition; at the end of vol. 1 are printed the *Introduction* (not mentioned on the title page) and *Minḥat Shai* on Genesis.
5. *Otsar mefarshe ha-Torah* (Jerusalem: [s.n.], 1973). A photo edition of a number of works on masorah.
6. Bible edition with commentaries (Jerusalem: Tefutsa, merkaz le-sifre ḳodesh, 1984), vol. 1. Following the Bible text are *Minḥat Shai* on Genesis, and the *Introduction*, not mentioned on the title page. The pages of the Vienna edition's *Introduction* were reduced and rearranged in two columns, but in a slightly different arrangement than in no. 2.
7. For the sake of completeness, I note that *Ma'amar ha-ma'arikh* was published in Jerusalem, 1988, containing Norzi's three essays, first published in Mantua, 1744, as well as selections from the *Introduction*. Note also that *Otsar perushim 'al ha-Torah* (Jerusalem: [s.n.], 1976) is a photo edition of no. 1 above, with a different title page, but omits Norzi's *Introduction*, as well as *Aderet Eliyahu*.