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Johann Heinrich Hottinger and the Systematic Organization of Jewish Literature

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הַרְרִיכְנִי Psalm 25. ΟΔΗΓΗΣΟΝ
בְּאֶמְתָּךְ 49. 5. με ἐπι τῶν ἀδικησιῶν 68.

IOH. HENRICUS HOTTINGERUS, S.S. TH. D. eiusdem, ut et Linguarum Orientalium in Academia Heidelbergensi PROFESSOR, S. Curiae CONSILIARIUS, Collegij Sapientiae EPHORUS, et Facultatis p. t. DECANUS. AETAT. XL. ANNO CID MDCLX.

U. Wilson

Portrait of Johann Heinrich Hottinger.

Source: *Etymologicum orientale, sive Lexicon harmonicum* (Frankfurt, 1661). Courtesy of the University of Pennsylvania Libraries.

Johann Heinrich Hottinger and the Systematic Organization of Jewish Literature

SETH JERCHOWER AND HEIDI G. LERNER

ABSTRACT

The authors explore the influence of the Swiss theologian, Orientalist, and Christian Hebraist, Johann Heinrich Hottinger, who preceded Shabbetai Bass in developing and implementing a classified Hebraica-Judaica bibliography. His ideas and theories have heretofore not been closely examined by Judaica bibliographers or researchers of Jewish intellectual history. Hottinger's innovation was his degree of abstraction: that of analyzing a collection according to its contents. A study of his theories and classification systems can stimulate and encourage a renewed look at early practices and offer insights that can be relevant to current research. Unless otherwise noted, translations from the original Latin, Hebrew, and other languages are the authors'.

INTRODUCTION

Early booklists found in the Cairo Genizah and also some medieval European codices attest to the existence of a basic subject nomenclature of Bible, Mishnah and Talmud, Theology, Halakhah, and Liturgy.¹ However, these early booklists are simple inventories, neither rigorously analyzed nor arranged into sets.

¹ Cf. models of topical groupings developed in Christian monastic scriptoria, conventionally referred to as theological, which broadly arrange collections into Bible and Commentaries, Patristics, Canon Law, Liturgy, and Philosophy. For a larger overview of the history of bibliographical classification, see: Blum (1980), Samurin (1967), Serrai (1977, 1991), Zedelmaier (1992). For the history of Judaica classification, see: Steinschneider (1852–1860, preface); the following articles from the *Jewish Encyclopedia* (1901–1906): “Bibliography,” by Ginzberg and Jacobs; “Category,” Kohler and Broydé; “Catalogues of Hebrew books,” by Jacobs and Broydé; “Libraries,” by Gottheil. See also Serrai (1991), p. 373–380.

Menasseh ben Israel listed nine bibliographical subject groupings, in the first volume of his *Conciliator* (1632, p. 199–200).

TABLE 1. MENASSEH'S CATALOGO

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1. *Libros delas sentencias y Mahamerim delos antiguos sabios* [Talmud, Targum, Midrash, Yalqut]
 2. *Expositores sobre los Mahamerim y sentencias delos antiguos* [Commentaries on the Talmud, Targum, Midrash, Yalqut]
 3. *Expositores sobre la Biblia: Prophetas: Escritos* [Commentaries on the Bible]
 4. *Libros Cabbalisticos* [Cabala]
 5. *Libros de derechos, y consultas* [Responsa]
 6. *Libros de sermones* [Sermons]
 7. *Libros grammaticales* [Grammar]
 8. *Libros historicos* [History]
 9. *Discursos legales* [Halakhah and philosophy]
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None of Menasseh's groupings attempt to reflect or assess the corpus of Hebrew literature; instead, they propose a brief organization of core literature used by him. In an article entitled "The Classification of Jewish literature in the New York Public Library," Joshua Bloch notes that Shabbetai Bass (1641–1718) was "really the first to essay the difficult task of creating a classification of all Jewish literature, as far as he knew it" (1929, p. lii).² Bass's catalog, entitled *Śifte yesh-enim* (1680),³ lists over 2,200 Hebrew titles and organizes them not only alphabetically by title and/or author, but also according to specific classification schemes.⁴

The *Ḳohelet David*, (Metz, 1826) compiled by Isaac Metz (fl. 1826–1836) was the first catalog of Hebrew literature to apply a classified organizational scheme to a particular collection—in this case that of David ben Abraham Oppenheim (1664–1736). The collection, already evaluated by Johann Christoph Wolf and Moses Mendelssohn, was sold to the Bodleian Library in 1829. The earlier catalogs of Giuseppe Simone Assemani, for the Vatican libraries (1719–1728; 1756–1759); Antonio Maria Biscioni, for the Laurenziana in Florence (1757); and Giovanni Bernardo de Rossi, for his collection in Parma (1803–1804), are not organized by class. These catalogs are based on shelflists, and grouped by language. Each contains alphabetical indexes. In the Latin introduction to *Ḳohelet David*, Cornelius Müller (1793–1879) acknowledges the earlier bibliographical

² Joshua Bloch was Chief of the New York Public Library's Jewish Division, 1923–1956.

³ On Bass's bibliography, see Slatkine (1957–1958), Oeslner (1858).

⁴ Part 2, pp. 1–91 (n.b.: this section is paginated; foliations recommence at fol. 92r); Part 1, fols. 10b-20b; for an outline of Bass's *she'arim*, see "Libraries: Library classification," in *Jewish Encyclopedia* (1901–1906), by Gottheil.

work on the collection by Johann Christoph Wolf (pp. xii-xiii). The second volume of Wolf's *Bibliotheca hebraea* (1715–1733) contains a subject index that follows Bass's scheme. Wolf acknowledges here the contributions and model of "R. Shabtai *Bibliotheca Rabbinica*," as he refers to *Śifte yeshenim* (vol. 2, p. 9).

In the last section of the *Śifte yeshenim* (fols. 107a–107b), Bass included a listing of over 150 books on Jewish and Hebrew studies that are not in Hebrew. These are written primarily by Christian Hebraists, and he calls this section the *Sha'ar ha-ḥitsoni* ("gateway to the outside"). Here Bass lists the earlier Hebraica bibliographies: Johann Buxtorf the Elder's *Bibliotheca rabbinica nova*, printed with *De abbreviaturis Hebraicis* (1613); the above-mentioned *Conciliador*; Jean de Plantavit de La Pause's *Florilegium rabbinicum* (1644); volume 1 of Giulio Bartolucci's *Bibliotheca magna rabbinica* (1675); and finally, Johann Heinrich Hottinger's *Promptuarium, sive Bibliotheca Orientalia* (1658).⁵ Of this last work, Bass comments, "And here he records a great many books, placed in order according to subject" (fol. 107a).

It is at this juncture that we can begin examining the link between the pioneering bibliographical work of Shabbetai Bass, and the larger world of bibliographical theory and practice. During the sixteenth and seventeenth centuries, methodologies on the science of bibliography were first published. Their authors believed that the classification of literature coincides with the classification of human knowledge. For practical purposes, certain principles of arrangement of books needed to be established. Most commonly, books may be organized physically or bibliographically by the alphabetical order of authors and titles; chronologically by date of publication; according to subjects in a hierarchical, logical, or alphabetical arrangement; or by some combination of these methods. In a classified catalog the books are arranged according to a pre-determined order of subject analysis, based on their contents.

In *Śifte yeshenim*, Bass reviewed those systems of Jewish authors that he found most influential and useful.⁶ However, while the study of categorical logic was widespread among the Jews, before Bass no Jewish author had undertaken a development of unions between theories of knowledge and bibliographical

⁵ The *Promptuarium* is the second part of Hottinger's series *Smegmatis Orientalis*. The other works of the series are: *Ioh. Henrici Hottingeri, S. Th. D. et in Electorali Heidelbergensium Academia professoris publici, Smegma orientale: sordibus barbarismi, contemptui praesertim linguarum orientalium oppositum, cujus argumentum sequens exhibet pagella* (Heidelbergae: Typis & impensis Adriani Wyngaerden Academiae bibliopolae & typographi, 1658); *Ioh. Henrici Hottingeri, D. Grammatica, quatuor linguarum Hebraicae, Chaldaicae, Syriacae et Arabicae, harmonica: ita perspicuè & compendiosè instituta, ut ad linguam Hebraicam, tanquam matrem; caeterarum etiam, ceu filiarum, linguarum, accommodentur praecepta: cui, appendicis loco, accedit technologia linguae Arabicae theologico-historica* (Heidelbergae: Typis & impensis Adriani Wyngaerden, Acad. bibliopolae & typographi, 1659).

⁶ "I found three types of knowledge [*ḥokhmah*] listed in the *Ḥovot ha-levavot* [by Bahya ben Joseph ibn Pakuda, 11th century] . . . ten types in the *Musre ha-filosofim* [by Hunayn ibn Ishaq al-'Ibadi, 809?–873] as stated by Aristotle [*sic*, i.e., Averroës. *Compendia librorum Aristotelis qui parva naturalia vocantur*] . . . And [seven types] in the *Berit menuḥah* [by Abraham ben Isaac, of Granada, 13th century], chapter 11" (folio 7v).

organization, or the systematic application of categorical logic to bibliography.⁷ By contrast, such unions were widely investigated by non-Jewish sources. In the massive *Bibliotheca universalis* (1545), the Swiss naturalist and bibliographer Konrad Gesner (1516–1565) incorporated several methods of bibliographical organization and provided lengthy discussions of his theories in this work.⁸ In the second volume (1548), the *Pandectarum sive partitionum uniuersalium Conradi Gesneri . . . libri xxi* [*The 21 Books of the Pandects* (categorical digests), i.e., *The Universal Divisions*],⁹ Gesner integrated works of Jewish literature and arranged them according to his subject hierarchies. His colleague and countryman, Johann Jacob Fries (1546–1611), further expanded Gesner's principles of organizing literatures into fields of knowledge in the third edition of the *Bibliotheca universalis* (Gesner, 1583). Fries also developed a classified system for the shelving of books, which Hottinger described in the *Bibliothecarius quadripartitus* (1664, p. 81).

The sixteenth-century Protestant philologist Michael Neander (1525–1595) published a descriptive analytic catalogue in his Hebrew grammar, the *Sanctae linguae hebraeae erotemata* (1567, pt. 3). However, the declared purpose of Neander's *Catalogus* is not that of bibliographical utility but, rather rhetorical, as he clearly states: "A catalog of Hebrew, Aramaic, Ethiopic, Arabic, Greek, and Latin books; not so much for referring to, to but to show their Jewish Talmudic and Cabbalistic wickedness, vanity, blindness, stupidity and superstition" (1567, pt. 3, p. 367).¹⁰ Not surprisingly, Neander is not listed or mentioned by Bass.

JOHANN HEINRICH HOTTINGER (1620–1667)

The Swiss reformer, humanist, theologian, historian, philologist, and bibliographer Johann Heinrich Hottinger was born in Zurich in 1620 (BBKL). Fritz Büsser, Professor of Church History and Director of the Institute of Reformation Studies at the University of Zurich in Switzerland, has recently described Hottinger as "the greatest Swiss scholar of the seventeenth century" (1997, p. 262). Professor of Ecclesiastical History and Oriental Studies in both Zurich and Heidelberg, he directed much of his energies toward the study of Hebrew and cognate lan-

⁷ Abraham Zacuto's *Sefer Yuḥasin* (1566) and Gedalyah ibn Yahya's *Shalshet ha-ḳabalah* (1587) include bibliographical notices: the former is arranged bio-bibliographically; the latter contains an index (in the Amsterdam 1697 edition, fols. 97–100) entitled "Maftaḥ sefer ben Yahya ha-niḳra Shalshet ha-ḳabalah" for the works cited therein and arranged according to historic-generic criteria.

⁸ On Gesner and the *Bibliotheca universalis* see: Bay (1916), Serrai (1990).

⁹ Also see vol. 3 (1549), on the theological divisions, subtitled *Partitiones theologicae, Pandectarum*.

¹⁰ If Hottinger's attitude about the Jews is more benign, he will, nonetheless state regarding their bibliographical habits: "And as we trust the Hebrews, we can confidently say that there is no genre of letters that the Jews, throughout their history, have not conserved intact" (1568, p. 2).

guages, and was one of the founders of the new disciplines of comparative linguistics and Semitics. Among Hottinger's innovative contributions was the first publication of the Samaritan Bible (1644a), the first comparative grammar and lexicon of the Semitic languages (1661), extensive studies on Hebrew and Jewish epigraphy, and numismatics (1659), and extensive histories of the Near East and of the Reformation (1651, 1660). Hottinger's voluminous collection of correspondence, the *Thesaurus Hottingerianus*, housed at the Zentralbibliothek Zurich (ZBZ Ms F 36–87), fills 52 volumes. The collection comprises approximately 18,000 documents, covering about 70,000 pages (available from IDC on 1,229 microfiches). It contains Hottinger's correspondence of the Zürich Reformers (including Zwingli, Bullinger, Pellican, Bibliander, Gwanther, Lavater, Simler, Vermigli, and Gesner), as well as the letters sent to him during his six years in Heidelberg. His contacts extended to many of the leading Swiss Reformers of his time, including Johannes Buxtorf the Younger (Burnett 1995, p. 145).¹¹ Prior bibliographical attention to Hottinger has been paid by Mendel Slatkine in his *Reshit biḳ ure ha-bibliyografiyah ba-sifrut ha-'Ivrit* (1957, p. 31), which lists the *Promptuarium's* eleven classes (see below), and by Shimeon Brisman, whose *History and Guide to Judaic Bibliography* also mentions the work, albeit briefly, in the context of historical bibliography (1972, p. 6).

In contrast with the bio-bibliographical organizations of Buxtorf and de la Pause, Hottinger's *Promptuarium* was the first bibliography to delineate autonomous classification prospectuses for Hebrew, Arabic, Syriac, Samaritan, Coptic, and Ethiopic literatures respectively. An article by Alfredo Serrai, on the *Bibliothecarius Quadripartitus*, begins: "In the seventeenth century, the most acute theoretician of bibliographical phenomena is found in Johann Heinrich Hottinger, better known in his role of Orientalist and theologian. If the title of 'most important bibliographer of the sixteenth century' belongs to Konrad Gesner, then that for the seventeenth deserves to go to Hottinger" (1992, p. 13). The *Bibliothecarius Quadripartitus* was Hottinger's magnum opus, in which he elaborates and discusses methodologies in library classification. However, much of the basis of this work, in which library realia are dealt with *sui generis*, were encountered by Hottinger in a number of his earlier studies, not least of which is the *Promptuarium*.

What was the influence of Johann Heinrich Hottinger on Hebrew bibliography? On the whole, it seems to have been eclipsed. In the introduction to his *Catalogus librorum Hebraeorum in Bibliotheca Bodleiana* (1852–1860), Moritz Steinschneider traces the history of Hebraica classification back through the aforementioned Metz, to Wolf, and then (finally) to Bass. In volume 2 of his catalog, Steinschneider lists the works by Hottinger in the Bodleian Library, including the *Promptuarium* (item no. 3, under Hottinger), but never does he make or recognize a connection between the systematic classification of Hebrew litera-

¹¹ Abraham Braunschweig, a Jewish assistant to Johannes Buxtorf and dealer in Hebrew books had connections to both Buxtorf and Hottinger. His name appears frequently in the correspondence between the two, see: Gottheil and Hirschfeld (1901–1906).

ture and this work. Steinschneider's silence is enigmatic; perhaps Wolf's assessment (and dismissal) of Hottinger's bibliographical work, at the very beginning of the *Bibliotheca Hebraica*, played an all too indelible role: ". . . the *Promptuarium sive Bibliotheca Orientalia*, chapter 1, p. 1–58, is dedicated to Hebrew literature, which it distributes into eleven classes according to different subjects, [but] fails to provide imprint or format information regarding the editions cited" (Wolf, 1715–1733, vol. 1, p. 6).

What were Hottinger's sources?¹² In the introduction to chapter 2 of the *Promptuarium (De bibliotheca Arabica)* Hottinger traces the history of classical bibliography to Gesner, and that of Hebrew bibliography specifically to Buxtorf. He further specifies that his bibliographical sources for Hebrew literature are Buxtorf, Antonio Legero, and Menasseh ben Israel (1658, p. 58–59).¹³ Hottinger is referring to Buxtorf's *Bibliotheca Rabbinica nova*, (published with his *De abbreviaturis Hebraicis* Basel 1613; second edition, Basel 1640). Manuscript materials are also cited, although Hottinger does not always specify the collection.

THE CLASSES

A summary of Hottinger's classes follows.¹⁴ (A complete list of his classes and subclasses is found in the Appendix.)

Classis I. *Theologia Biblica* [Biblical studies].

Class One lists commentaries proceeding through the order of the Jewish biblical canon. Notable is the absence of explanation of the Jewish canon itself. The *Promptuarium*, as the title itself suggests, is intended as a handbook. Hottinger presupposes the reader's knowledge of earlier bibliographical works. This is

¹² Gottheil and Hirschfeld's claim, in the *Jewish Encyclopedia*, that Sa'adiah ben Levi Azankot (fl. 1629–1645) "taught Jewish Literature to Hottinger" (Gottheil and Hirschfeld, 1901–1906, p. 361) seems based on a citation from Hottinger's *Exercitationes anti-Moriniana* (1644, p. 5) made by Wolf (1715–1733, vol. 3, p. 863, note 1755c; vol. 4 p. 937, note 1755d). See also: Steinschneider (1852–1860, no. 6857 [col. 2226–2227]); Doron (2000).

¹³ The Waldensian theologian Antonio Leger (1594–1661) served as chaplain of the Dutch embassy in Constantinople from 1628 to 1637, during which time he was in contact with Leon Aryeh Judah Sia and Jacob ben Isaak ibn Bakoda Roman (BBKL). Leger maintained correspondence with both the Buxtorfs father and son, and with Hottinger (notwithstanding Wolf's doubts [1714–1733], vol. 1, p. 6), and was important in the younger Buxtorf's 1640 revision of the *Bibliotheca rabbinica nova*.

¹⁴ This is one of the earliest appearances in printed literature of the Latin term *classis* (class) in the sense of a logical bibliographical division. Cf. the *Bibliotheca classica* by George Draud (1611); the *Bibliotheca philosophorum classicorum*, by Johann Jakob Fries (1592), is a bio-bibliography of the Church Fathers, as opposed to *genus, loci communes*, and *partitiones* (Gesner), *topoi, argumentus, ordo, gradus, theater*, etc. Gesner's uses the term *portae* to refer to main subject headings, comparable to the use of the term *she'arim* by Bass.

followed by a typology of commentaries on the Pentateuch: Midrashim (allegoric and historic commentaries); Cabalistic;¹⁵ Philosophic; and finally, on treatises, which is then subdivided into nine subtypes.

Hottinger continues with the rest of the Hebrew Bible. The *Ḥamesh megilot* [Five Scrolls] are placed prior to Prophets, following conventions found as well in contemporary Hebrew printing, where they are accorded a place of “privilege” due to Jewish ritual. While the list may not be complete (no specific commentaries given for Ezra, Nehemiah, Chronicles),¹⁶ 74 works are listed in this section. Notable also is the position of Daniel, classed as a work separate from both Prophets and Hagiographa.

Classis II. *De Scriptis et Scriptoribus Talmudicis* [On Talmudic writings and authors].

Class Two.¹⁷ Hottinger commences this section by stating: “This is the other word of God (“*verba Dei*”), which the Jews hold as their unwritten tradition,” i.e., *shebe-‘al peh*. These are separated into thirteen subclasses,¹⁸ e.g., Talmudic confessions, listings of aggadot, and indexes of biblical citations in the Talmud (see “Class Two” in the Appendix).

Classis III. *Theologia Didactica* [Dogmatic teachings].

Class Three like the previous class, is also divided into thirteen subclasses. In addition to these subclasses, Hottinger reviews the four Maimonidean categories of knowledge, known as “*Avodat ha-ḳodesh*” in the *Moreh Nevukhim* [Guide to the Perplexed]:

1. Divine Unit
2. Holy Service
3. Man and Creation
4. Retribution

¹⁵ The manuscript is attributed to David ben Judah he-Hasid but is actually the work of Joseph Angelino, (fl. 1326).

¹⁶ In fact, Bass only lists one commentary for Ezra and Nehemiah (fol. 12v, section 1.2.17): *Moshi’a ḥosim* (listed under the letter *mem* 116; p. 40), contained in last part of *Torat ḥesed* (Belvedere [Kuru Chesme, Constantinople]: Donna Reyna Mendesia, 1593–1594), by Isaac ben Solomon Jabez (16th century) (listed under *tav* 102, p. 87).

¹⁷ Hottinger does not list the orders or tractates of the Talmud for the same reasons that Class One does not go into the order of books in the biblical canon, i.e., they constitute a basic bibliographic core of which Hottinger presumes the reader’s foreknowledge.

¹⁸ Hottinger’s source for these subclasses is not mentioned. As for the number of subclasses listed (thirteen), it would appear that this is not a random number, but clearly is rooted in rabbinic traditions paralleling the number of attributes of God, such as the thirteen *midot* in the Baraita of Rabbi Ishmael and the Maimonidean thirteen articles of faith, hence indicating a possible Jewish source.

He also mentions another four categories as listed in a work entitled *Even shetiyah*, found in a manuscript in the Heidelberg Library.¹⁹

1. Nature of God
2. Divine Providence
3. Knowledge
4. Observance

Finally, Hottinger lists additional miscellaneous works dealing with dogma and beliefs, especially the *Milhamot ha-Shem* of Gersonides. Hottinger takes note of its Aristotelian orientation, and lists its six categories:

1. Immortality of the soul
2. Foreknowledge of the future
3. Knowledge of God (universal and particular)
4. Divine providence
5. On the motion of heavenly bodies
6. On creation (including signs, miracles, omens, and prophecy)

Classis IV. *Theologia Elenctica* [Polemical treatises].

Class Four is on Jewish polemical and controversial works. The primary example given against Islam, Karaism, and Christianity is the *Magen Avot*.²⁰ Five subclasses are given, specifically against:

- a. Christians
- b. Philosophers (Aristotle and Islamic Averroism)
- c. Karaites
- d. Mixed (rich in Responsa literature)
- e. “Those from within, against other rabbis”

¹⁹ This refers to the Palatine Library of Heidelberg, bestowed to the Vatican in 1622. The current manuscript number is “Vatican—Biblioteca Apostolica ebr. 250/1,” and the author of this work—a philosophical treatise, which, according to the colophon, the author presented to Hasdai Crescas in 1378—is Abraham ben Judah Leon, of Candia. He may be the same as the scribe who in 1375 copied a *Sefer ha-yesodot* of Euclid (Oxford, Bodleian Library MS Hunt. 561 [Neubauer (1886) 2,003]), and a *Sefer keritut*, by Samson Ben Isaac, of Chinon (14th century), formerly of the Judith Montefiore College Library (Ramsgate, England). See Assemani (1756–1759), vol. 1 (*Codices ebraicos et samaritanos*), p. 212; Rosenberg (1983–1984); Sotheby’s (2004), p. 183, note 147.

²⁰ Cited without author, although referring to that of Simon ben Zemah Duran (1361–1444), not that of Menahem ben Solomon Meiri (1249–1306).

The final subclass, “Those from within, against other rabbis,” refers specifically to the Maimonidean controversy.²¹ The discussion ends with a paragraph on the Karaite schism and an overview of Karaite and Rabbanite literature covering the history of the schism, and includes a brief citation of the 1547 “Constantinople Polyglot Pentateuch.”²²

Classis V. *Theologia Leiturgica* [Liturgical works].

Class Five covers three subclasses. The first cites *Ḳerovets*, published in Prague in 1629; a Judeo-German *Maḥazor* as an example of the entire liturgical cycle.²³ The second subclass (*Prayers, hymns*) covers the hymn *Keter malkhut*, the *Maḥazor* proper (Venice edition, probably *Maḥazor: ke-minhag ḳ.ḳ. Ashkenazim*, printed in 1599 by Bragadin), *Seliḥot*, *Siddur*, and the prayer-books for the *Three Festivals* (“*Ut diximus seliḥot ve-maḥazor*”). He then mentions the chief local rites (notably omitting the Byzantine/Romaniote) of the *Maḥazor*, and continues with *zemirot* (“Elegant chants for the Sabbath, sung in Germanic prosodies . . .”), and the *Sefer Abudarham*. The final third subclass, which Hottinger refers to as *Minhagim*, covers the *Hagadah Pesah*, (“*Ritualia paschatis*,” e.g., Venice, 1609, Judeo-German edition), and, another work simply referred to as the *Seder Yom* (1599), “covering the rite of the Turkish Jews.”

Classis VI. *Theologia Practica* [Practical Religion].

Class Six deals with matters of piety, repentance, and conduct. The chief example is the *Igeret Teman*. Hottinger then lists five subclasses:

- a. Penitence (*De penitentia*): *Igeret ha-teshuvah* (no author given, but by Jonah ben Abraham Gerondi, ca. 1200–1263); *Moreh ḥata'im ba-derekh*, by Eleazar ben Judah, of Worms, ca. 1176–1238; *Pirḳe ha-teshuvah* (no author given); *Sha'are teshuvah*, by Jonah ben Abraham Gerondi, ca. 1200–1263.

²¹ Hottinger cites the following on Rabbanite literature regarding the Maimonidean controversy: [1] *Haṣagot alashḳar Animadversiones* in *Sefer Emunot R. Schem Toḥ, in quo rationes ejus, quas profert contra Rambam et alias Philosophos, refutantur* [i.e., Moses Alashkar (1466–1542), *Haṣagot she-ḥeṣig . . . R. Moshe Alashḳar zal 'al mah she-katav Rabi Shem Tov be-Sefer ha-Emunot* (i.e., Shem-Tob Ibn Shem-Tob [d. 1429 or 1430], *Sefer ha-emunot*) *shelo neged ha-Rambam. Ferrara: be-vet Avraham ibn Ushki*, (1556)]; [2] “Item habetur *Giv'at ha-moreh* ‘Collis More’” (commentary on *Moreh nevukhim*, by Moses of Narbonne [d. 1362]); and [3] “Contra Majm. Vide Hist. Eccl. Sec. XII. p. 259” (Hottinger’s cross reference to his own treatment of the Maimonidean controversy in his *Historia ecclesiastica*).

²² *Ḥamishah ḥumshe Torah . . . Ketuvim* (Constantinople: Eliezer Soncino, 1547).

²³ *Ḳerovets*, i.e., *Ḳol rinah vi-yeshu'ah be-ohole tsadikim* (1629).

- b. Moral formation: *Menorat ha-ma'or*, by Isaac Aboab; and another work of unidentified authorship, *Sha'are 'ets hayim*: "Ethical and moral maxims, composed in verse" ("*Sententiae ethicae et morales, rhythmice conscriptae*").
- c. "Hyperamythic" writings, or writings of consolation and meditation, such as the Hebrew translation attributed to Samuel Benveniste of *De consolatione Philosophiae*, by Boethius.²⁴
- d. Vanity of the world: *Beḥinat ha-'olam* by Jedaiah ben Abraham Bedersi (ca. 1270-ca. 1340)
- e. Pursuit of piety: the *Ḥovot ha-levavot* of Baḥya ben Joseph ibn Pakuda; the *Shire musar haškel* of Hai ben Sherira, 939–1038 and its commentary *Ḳa'arat kesef*, by Joseph ben Ḥanan Ezobi; the *Torat ha-adam* of Nahmanides).

Classis VII. *Theologia Casuistica et Catechetica* [Casuistic and Catechetic treatises].

The first subclass of **Class Seven**, *Casuistica*, or ethical apologetics, deals essentially with the resolution of cases of conscience, on which Hottinger writes: "Little to observe here, except what Rambam writes in the *Epistolam persecutionis 'Igeret ha-shemad'* on surviving against the Islamic persecutions."²⁵ The second subclass, *Catechetica* covers basic didactic literature, of which Hottinger writes: "The *Sefer ha-ḥinukh* by *R. Levi Barzelonitae* (Aaron ben Joseph, ha-Levi [born circa 1235]), is an outline of the 613 precepts [. . .] the *Lekaḥ tov*²⁶ "the Good Doctrine" (Proverbs 4:1), a catechism for Jewish children in questions and answers."

Classis VIII. *Theologia Cabalistica* [Cabalistic works].

Class Eight, "with which the Jews have long occupied themselves, along with theology, more than any other topic, as the following catalog will show." There is no apparent hierarchy provided; Hottinger cites 89 titles on cabalistic literature, dedicating more than five pages to this class.

There are, however, three sections within the class, each listing works in alphabetical order by title. In the first section (pp. 31–34), consisting of 65 titles,

²⁴ *Menahem Meshiv Nafshi*, cited as *Neḥamat Boetsyo libellus de consolatione Boetij, elegantissime in linguam Hebraeam translatus a r. Samuele ben Banschat*. This may be the translation by Azariah ben Joseph ibn Abba Mari (15th century). See: Boethius (1967).

²⁵ Printed, prior to Hottinger, in *Igrot leha-ma'or ha-gadol* (Venice: Giovanni Farri, [1544]; second edition, Venice: Giustiniani, [1545]).

²⁶ This work, by Abraham ben Hananiah dei Galicchi Jagel (16th/17th century), was printed in Venice by Zu'an di Gara, ca. 1595.

Hottinger dedicates ten lines to a description of the *Zohar* “cabalistic commentary on the Pentateuch,” and nineteen lines to the *Sefer Raziel* (p. 33). The second group (pp. 34–35, 22 titles) begins with an *Igeret ha-ḥemdah* (*Epistola desiderij*, i.e., “letter of desire”²⁷); the third (pp. 35–36) consists of two titles: the *Sefer ha-bahir*, “the most ancient of all,” and the *Sefer ṭuv ha-arets* by Natan Shapira (d. 1662).²⁸

Classis IX. *De iure Hebraeorum* [On Jewish Law].

Class Nine barely occupies three pages, in contrast to the five dedicated to Cabala. Its location in the hierarchy, separate from that on the Talmud (class two), seems less unusual when compared with Menasseh ben Israel’s *Catalogus* (in his *Conciliator*), where the “*Discursos legales*” are placed as the last class in the hierarchy, in contrast with the class covering *Talmud*, *Targum*, *Midrash*, and *Yalkuṭ*, which he places first.²⁹

The class is separated in two sections. The first consists of expositions on the 613 *mitsvot*; the second, on various legal treatises, lists 45 titles of legal codes, including the *Arba’ah turim*, the *Agur* by Jacob ben Judah Landau (5th cent), the *Rokeaḥ*, the *Bet Yosef*, the *Kol bo* (attributed by Hottinger to “*R. Iehudae Barsel-lonij*”),³⁰ the *Shulḥan ’arukh*, *Sefer Mordekhai*, *Pisḳe ha-Rosh*, and others.

Classis X. *Medicina* [Medicine].

Class Ten is not organized hierarchically. Hottinger commences: “The number of available superlative works on medicine in Hebrew is not few.” In the first paragraph, he lists titles such as the *Hanhagat ha-berī’ut*, by Maimonides; the *Abir Ya’akov*, by Meser David ben Yehudah Meser Leon (ca. 1470–1526?); *Af ḥokhmati refu’ah* (anonymous, manuscript, presently unidentifiable); *Sod yesharim*, unattributed (but by Leone Modena); *Sefer me’ah dapim* (anonymous, at present unidentifiable); *Mekhalkel maḥalah*, by Abraham ben David Caslari (fl. 14th century) (Gottheil and Broydé, 1901–1906),³¹ *Manhig ha-rofe’im*, by Isaac Israeli (ca. 832–ca. 932),³² *Pirḳe Mosheh [bi-refu’ah]*, by

²⁷ Hottinger writes that this work appears in a manuscript but does not specify the collection.

²⁸ In Hottinger, “Author *Nathan Spira*, Hierosolymitanus” (italics are Hottinger’s). The work was first printed in Venice, 1655.

²⁹ Hottinger comments here (p. 36) that he had already noted the lack of a systematic legal classification in Jewish intellectual tradition in his *Historia Ecclesiastica* (1651–1657): “*Juris hebraici pandectas agnoscunt quidem judaei Talmud babylonicum, vide Hist. Eccles. Sec. 5 p. 272.*”

³⁰ Hottinger is referring to Judah ben Barzillai, al-Bargeloni (b. 1070), author of *Sefer ha-’itim*.

³¹ A fragment of this is extant in the Bodleian (Neubauer no. 2142, 39) (Gottheil, Kahn, and Broydé, 1901–1906).

³² Alternatively, *Musar ha-rofe’im*. See: Kaufmann (1884).

Maimonides;³³ a manuscript, *Tsori ha-guf*, by Shem Tov ben Joseph Falaquera (ca. 1225–ca. 1295);³⁴ and the *Or ‘amim*, by Obadiah ben Jacob Sforno (ca. 1470–ca. 1550).³⁵

In the second paragraph, Hottinger relates how he received from a certain cleric in Augsburg named Hopfer a gift of two codices through “D. Antonium Wöllwein, Augustanum,” (Augsburg), purchased from the library of Daniel Schwenter.³⁶ One manuscript contained Book Four of the Canon, while the other contained a translation into Hebrew of medical works written by Rāzī (Abū Bakr Muḥammad ibn Zakarīyā Rāzī [865?-925?]), *Al-razi ha-niḳra Sefer ha-ḥiluk voha-ḥalof*, along with: *Ḳanon sagir* (i.e., *Canon minor*); *Herbarium*, by Joseph ben Joshua ibn Vives al-Lorqui (d. before 1408); *Sefer sirḳashṭans*, a Hebrew translation of the *Circa instans*, by Matthaeus Platearius (d. 1161); and *Peraḥ ha-refu’ah le-Gavṭir*, a Hebrew translation by the *Flos medicinae* by Gualterus Agilon (thirteenth century).

Classis XI. *Philosophia* [Philosophy].

Class Eleven, of which Hottinger states (pp. 40–41): “We descend to below the lowest level, Philosophy, to be sure, the arts, disciplines, knowledge, and relics of philology, which are likened to what is denoted as philosophy, on which many have written.” This is the longest section of classes, nearly 18 pages in all. Furthermore, it contains the most complex hierarchy.³⁷ In addition to the general sources cited above, Hottinger makes frequent use of the *Shalshelet ha-ḳabalah* (1587) by Gedaliah ben Joseph ibn Yaḥya (1515–1587), while also including contemporary works by such authors as Leone Modena and Joseph Solomon Delmedigo.

³³ *Epitome librorum Galeni, facta a Mose Aegyptio Arabice (Fuṣūl mūsā.), deinde Hebraice et Latine versa* [Rāzī, Abū Bakr Muḥammad ibn Zakarīyā, 865?–925?], *Contenta in hoc volumine. Liber Rasis ad Almansorem; Diuisiones eiusdem . . . Afforismi Rabi Moysi* (Venice: Bonetus Locatellus for Octavianus Scotus, 7 Oct. 1497), *nomineque Florum Galeni in lucem edita* [Goff R-176].

³⁴ Recently published: *Tsori ha-guf / le-R. Natan ben Yo’el Falakerah*. Zohar ‘Amar, Ya’el Bukhman, editors. [Ramat Gan]: Ha-mador le-toldot ha-refu’ah be-Erets Yiśra’el, ha-Maḥlaḳah le-limude Erets Yiśra’el ve-arkhiologyah, Universitat Bar Ilan, 2004.

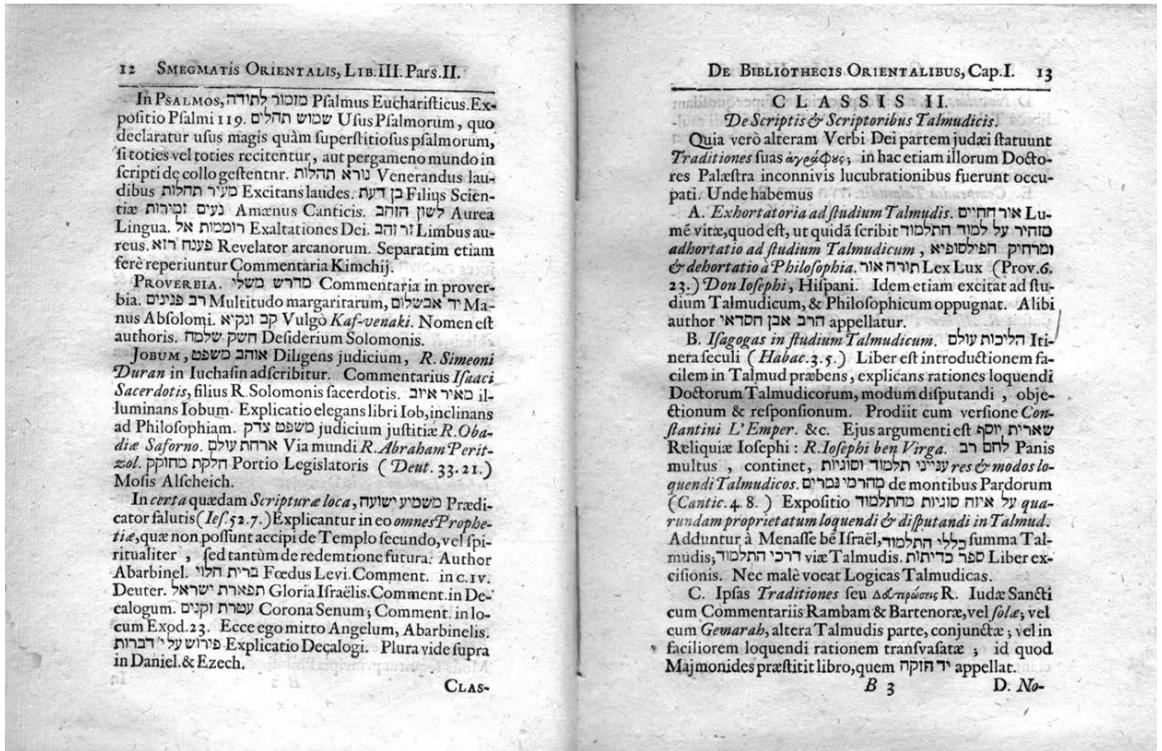
³⁵ Hottinger: *R. Obadiae Siphronij, Medici*. First published as *Zeh Sefer Or ‘amim* (Bologna: Silk weaver’s Society, 1537).

³⁶ Daniel Schwenter [1585–1636]; Professor of Hebrew, Oriental Languages, and Mathematics at the University of Altdorf. Nothing more is known about either Wöllwein or Hopfer, except that the name of the latter is tied to the ecclesiastic activities in Augsburg from the fifteenth to the eighteenth centuries.

³⁷ Hottinger’s approach in this class may be compared with Gesner’s “*Tabula de singulis pandectarum*” (1545–1555, vol. 2), and with Bass’s analytic breakdown of the liberal arts and sciences (1680, 7v).

CONCLUSION

Both Hottinger's *Promptuarium* and Bass's *Sifte yeshenim* deserve our attention. Their importance today is not bibliographical per se, but as moments in intellectual history. Hottinger's innovation was his degree of abstraction: his ability to analyze a collection according to its contents, whether the set be real or abstracted, discrete or infinite. It is reasonable to presume that Bass knew Gesner's and Fries's major bibliographical works. However, Bass mentions only Hottinger's *Promptuarium*, providing us with a definite link between his and Hottinger's methods of elaborating bibliographical subject schemes, and thereby introducing formal classification into the Hebrew-language world. In the context of experimental science, Hottinger uses the libraries of "Oriental" languages as his control sets of data and, through a happy set of circumstances, provides us with more tangible relations between Jewish thought, Christian Hebraism, historical epistemology, and the Swiss school of classification and bibliography.



Joh. Henrici Hottingeri, S. Th. D. *Promptuarium: sive, Bibliotheca orientalis* (Heidelberg, 1658), pages 12-13.

(Courtesy of the University of Pennsylvania Libraries.)

APPENDIX

Complete List of Classes and Subclasses in Johan Heinrich Hottinger's *Promptuarium*

[Editor's note: The numbering of classes and subclasses follows the sequence and numbering in the *Promptuarium*.]

	<i>Page</i>
<i>Classis I. Theologia biblica [Biblical studies].</i>	2–12
<hr/>	
a. <i>Universa biblica</i> (Entire Bible): Rashi (<i>Iarchius</i> [sic]) Ibn Ezra, Kimḥi, Gersonides, Sa'adiah, Abarbanel, and the <i>Mikhlah yofi</i> , by Shelomoh ibn Melekh	2
◇ [Pentateuch]	3–5
Genesis (cross-reference to <i>Midrashim</i>)	3
Exodus	3
Leviticus	3–5
Numbers and Deuteronomy	5
◇ "Other types of biblical commentary"	5–9
I. <i>Midrashim</i> ("allegorical as well as historical exegesis")	5
II. Cabalistic	6
III. Philosophic	6
IV. <i>Tractatus</i> [Treatises]	6–9
a. "On how to teach and study the Torah"	6
b. <i>Expositio 13 midot</i> [On the 13 <i>midot</i>]	6
c. <i>Commentaria in Targumium</i> [Commentaries on the Targum]	6
d. <i>Biurim</i> (Hottinger uses this term and spelling)	6–7
e. <i>Concordantiae</i> [Concordances]	7
f. <i>Notae variae Masorethicae</i> [On the Masorah and its annotations]	7
g. <i>Consilia de legendis Bibliis</i> [<i>Yesod mora</i>] [Recommendations for the reading of the Bible] ³⁸	7
h. <i>Regulae seu methodus concionandi</i> [Rules and methods of exegesis]	8
i. <i>Homiliae sive conciones integrae</i> [Complete homiletical works]	8–9
◇ On the remaining books of the Bible (<i>Rashi</i> , <i>Rokeaḥ</i> , <i>Leḥem Setarim</i>)	9–12
[Five Megillot]:	9–10
Song of Solomon	10
Lamentations	10

³⁸ According to Hottinger, this heading is based on the *Yesod mora*, by Abraham ibn Ezra, and was suggested to Hottinger in a written communication from Antonio Leger.

<i>Classis I. Theologia biblica.</i> (CONTINUED)	<i>Page</i>
Ruth	10
Ecclesiastes	10
Esther	10–11
Prophets:	11
A. Former and Latter	11
B. Former	11
C. Latter	11
Daniel	11
Hagiographia	11–12
Psalms	12
Proverbs	12
Job	12
<i>In certa quaedam Scriptura loca</i> ["On other and miscellaneous sections of the Bible"]	12
	<i>Page</i>
<i>Classis II. De scriptis et scriptoribus talmudicis</i> [On talmudic writings and authors].	<i>13–16</i>
A. <i>Exhortatoria ad Studium</i> [Invitations to the study]	13
B. <i>Isagogas in studium Talmudicum</i> [Introductions to the Talmud]	13
C. <i>Ipsas Traditiones</i> [Introductions to the traditions]	13
D. <i>Novellas</i> [ḥidushim]:	
ḥidushe hilkhot	
ḥidushe agadot	14
E. <i>Compendia Talmudis</i> [Talmudic compendium]	14
F. <i>Conciliationes fabularum Talmudicarum</i> [listings of Aggadot]	14
G. <i>Disputationes Talmudicas</i> [Talmudic polemics]	14
H. <i>Indices Talmudicos</i> [Talmudic Indexes]	14
I. <i>Historias sive fabulas ex Talmude collectas</i> [Anthologies of Aggadah]	15
K. <i>Castigationes Talmudicas</i> [e.g., <i>Ḥokhmat Manoah</i> ³⁹]	15
L. <i>Indices locorum Scripturae qui in Talmude citantur</i> [Indexes of biblical citations in the Talmud, e.g., <i>Toldot Aharon</i>]	15
M. <i>Explicationes Talmudicas, Hebraice tosefta</i> [sic] & <i>in plurali tosfot . . . baraita</i> [e.g.]:	
<i>Tosfot R. Asher</i>	
<i>Tosfot R. Joseph</i>	15–16
N. <i>Loci communes Talmudici</i> [Talmudic encyclopedias, e.g., <i>Zikaron (Torat Mosheh)</i> ⁴⁰]	16

³⁹ Hendil Manoah, *Ḥokhmat Manoah* (Prag: Ya'aqov bar Gershon, 372 [1612]).

⁴⁰ Moses ben Joseph Pigo, *Zikaron Torat Mosheh: keli ḥefets maḳif ma'amare talmudenu ha-Bavli yeha-Yerushalmi* (Kuştañinah, Mosheh Parnes Rofe, [1554]).

	<i>Page</i>
<i>Classis III. Theologia Didactica [Dogmatic works].</i>	<i>16–21</i>
A. a. <i>De Deo</i> [On God]	16–17
b. <i>De nominibus Dei</i> [On the names of God]	16
c. <i>De misericordia Dei</i> [On the mercy of God]	16
d. <i>De unitate</i> [On the unity]	16
e. <i>Providentia Dei</i> [On Divine Providence]	16–17
B. <i>De Lege</i> [On the Torah]	17
C. <i>De Prophetis</i> [On the Prophets]	17
D. <i>De Peccato</i> [On sin]	17
E. <i>De Sabbatho</i> [On the Sabbath]	17
F. <i>De Circumcisione</i> [On circumcision]	17
G. <i>De Paschate</i> [On Passover]	17
H. <i>De Sacrificiis</i> [On sacrifices]	17
I. <i>De Festis</i> [On holidays]	18
K. <i>De Messia</i> [On the messiah]	18
L. <i>De Resurrectione</i> [On resurrection]	18–19
M. <i>De Vita Aeterna</i> [On eternal life]	19
N. <i>De Templo</i> [On the Temple]	19
◇ <i>Moreh nevukhim</i> , in <i>‘Avodat ha-ḳodesh</i> :	19
1. <i>De Deo, ejusque unitate</i> [On God and his unity]	19
2. <i>De cultu Dei</i> [On the worship of God]	19
3. <i>De fine hominis, totiusque creationis</i> [On the end of mankind and all of creation]	19
4. <i>De secretis legis divinae Meiri ben Nabbaei</i> [On the secret of the divine law by Me’ir ben Nabbaei—“see also what is well noted there on the Mystery of the Trinity”]	19
◇ <i>Menasse tamen inter Cabbalisticos refert scriptores Even shetiyah Lapis fundamenti, cujus iv partes</i> [“Manasseh (ben Israel), in his section on Cabalistics refers to an <i>Even shetiyah</i> (‘Foundation stone’), whose four parts are:”]	19
1. <i>De essentia Dei</i> [On the essence of God]	19
2. <i>Ejus providentia</i> [On His providence]	19
3. <i>Legis scientia</i> [On the knowledge of the Torah]	19
4. <i>Praeceptorum observatione. Fuit in Bibl. Heidelbergensi Msc.</i> [On the observance of the precepts (<i>mitsvot</i>); in a manuscript in the library of Heidelberg ⁴¹]	19
An additional twelve works are listed in the next paragraph, among which are:	19–21
◇ <i>Milḥamot YY’ Ralbagi</i> . [<i>Milḥamot ha-shem</i>] of Gersonides: “A philosophical and theological work, as much as it is a metaphysical, collected from the writings of Aristotle and other philosophers.”	20–21

⁴¹ Bibliotheca Palatina, since 1623 in the collection of the Biblioteca Apostolica Vaticana in Rome (Vatican 250). On the work and its author, Abraham ben Judah Leon of Candia, see Lawee (1997).

<i>Classis III. Theologia Didactica.</i> (CONTINUED)	<i>Page</i>
1. <i>De animae immortalitate</i> [On the immortality of the soul]	20
2. <i>De notificatione vel scientia futurorum, a quo et quomodo illa fiat, ubi et de insomniis, divinationibus et prophetia</i> [On the prediction and knowledge of future events, and their various types, and on dreams, divinations, and prophecy]	20–21
3. <i>De scientia Dei, quae scilicet est in Deo, quomodo ille res omnes universales et particulares sciat</i> [On the knowledge of God, on which knowledge resides in God, universal and particular]	21
4. <i>De providentia Dei</i> [On Divine providence]	21
5. <i>De corporibus caelestibus et motoribus illorum</i> [On heavenly bodies and their movements]	21
6. <i>De innovatione seu creatione mundi, in quo etiam agitur de miraculis, signis et prodigiis, quomodo item probandus sit propheta</i> [On the creation of the world and its role with respect to miracles, signs, prodigies, and true prophecy]	21
	<i>Page</i>
<i>Classis IV. Theologia Elenctica [Polemical treatises].</i>	<i>21–25</i>
a. <i>Christianos</i> [Christian]	21–22
b. <i>Philosophos</i> [Philosophic]	22–23
c. <i>Karaitas</i> [Karaite]	23
d. <i>Mixtas</i> [Mixed]	23–24
e. <i>Ipsimet saepe inter se commissi fuerunt Rabbini</i> [Inter-rabbinic polemics]	24
◇ <i>“Karaitae vero damnarunt Rabbanitas”</i> (“The Karaites condemned the Rabbanites”—Karaite polemics against Rabbanites)	24–25
	<i>Page</i>
<i>Classis V. Theologia Leiturgica [Liturgical works and studies].</i>	<i>25–27</i>
I. <i>Ḳerovets: i.e. Ḳol rinah vi-yeshu’ah be-ohole tsadikim . . . , Germanice Pragae, a. M. 389</i> [Prag: Ya’akov Bah, 1629; “Prayers and chants for the entire year”]	25
II. <i>Preces, hymni</i> [Prayers, hymns]	25–26
<i>Keter malkhut</i>	25
<i>Maḥazor</i> [notes Venetian censorship ⁴²]	25
<i>Seliḥot</i>	25
<i>Tefilah mi-kol ha-shanah</i> [or] <i>Seder tefilot</i>	25
[In Shalosh regalim (Pilgrim festivals) “refer to seliḥot and maḥzor sections”]	25–26

⁴² “Greatly corrected from exemplars in Venice, which had been aimed against Christians and the Roman Kingdom.”

<i>Classis V. Theologia Liturgica [Liturgical works and studies]. (CONTINUED)</i>	<i>Page</i>
<i>Galli, Germani, Poloni, Itali, Hispani</i> [French, German, Polish, Italian, and Spanish rites; such as: <i>Seder tefilot ke-minhag bene Roma; Tefilot ke-minhag ha-sefaradim</i>]	26
<i>Zemirot</i>	26
<i>Abu darham [sic] iber ritualis</i>	26
III. <i>Minhagim</i> [Customs]	26
a. <i>Ritualia paschatis</i> [Passover rituals]; <i>Hagadat Pesah</i> [Venice, 1609 edition]	26–27
b. <i>Ritus judaeorum Turcicorum</i> [Customs of the Turkish Jews]; <i>Seder Yom</i> ⁴³	27
	<i>Page</i>
<i>Classis VI. Theologia Practica [Practical Religion].</i>	<i>27–30</i>
<i>Igeret Teman</i> (in five parts):	27–30
a. <i>De poenitentia</i> [On penitence]	27
b. <i>De formanda vita</i> [On the formation of life]	27–28
c. <i>Scripta hyperamethica</i> [Writings of consolation and meditation]	28
d. <i>De mundi vanitate</i> [On the vanity of the world]	28
e. <i>De pietatis studio</i> [On the pursuit of piety]	28–30
	<i>Page</i>
<i>Classis VII. Theologia Casuistica et Catechetica</i>	<i>30–31</i>
<i>[Ethical apologetics and basic didactic literature].</i>	
◇ <i>Casuistica theologiae</i>	30–31
◇ <i>Catechetica</i> [e.g., <i>Sefer ha-hinukh; Lekah tov</i>]	31
	<i>Page</i>
<i>Classis VIII. Theologia cabbalistica [Cabalistic works].</i>	<i>31–36</i>
Hottinger gives no further hierarchy to this class.	
	<i>Page</i>
<i>Classis IX. De lure Hebraeorum [Jewish law (mitsvot; halakhot); codes, responsa].</i>	<i>36–39</i>
1. 613 Mitsvot	36
a. <i>'Avodat ha-Levi</i> ⁴⁴	36

⁴³ On p. 27: “b. *Ritus judaeorum Turcicorum [Seder yom] Ordo diei. Ritus judaeorum Turcicorum in Synagogis suis.*” This is a reference to *Sefer Seder ha-yom: ve-hu perush na'eh 'ad me'od 'al ha-tefilot kalul 44 suge ha-hokhmah*, by Moses ben Judah ibn Makhir (16th century) (Venetsiyah: Be-vet Daniyel Zaneti, 359 [1599]).

⁴⁴ By Solomon ben Eliezer, ha-Levi ([16th century]; published by Giustiniani in Venice, [1545 or 1546]. Hottinger cites the following: “*Avodat ha-Levi Ministerium Levi*, who is *Ramban*,” although the work is taken from Maimonides. Hottinger may be confusing this work with the *Hašagot ha-Ramban*).

b.	<i>Sefer ha-kolel liber continens, rationes praeceptorum mosaicorum, r. Mose, ben Tybbon, filij Samuelis Msc.</i> ⁴⁵	36
c.	<i>Ḳol todah</i> ⁴⁶	36
d.	<i>Sha'are Tsiyon</i> [by Isaac ben Jacob de Lattes (14th century)] ⁴⁷	36
2.	<i>Varios tractatus de iure, consuetudinibus etc.</i> [Varia, treatises on law, practices, etc.]	36–39

	<i>Page</i>
<i>Classis X. Medicina [Medicine].</i>	39–40

Hottinger gives no further hierarchy to this class

	<i>Page</i>
<i>Classis XI. Philosophia [Philosophy].</i>	41–52

	41–42
<i>De Philosophia</i> [Philosophy]	41
<i>Crisin, vel libros criticos</i> [Critical works (such as <i>Or emet</i>)]	41
<i>Paradoxa</i> [Paradoxes (such as <i>Shete yedot</i>)]	41
<i>Enkyklopaideias</i> [Encyclopedic works (such as <i>'Olat Yitshak</i>)]	41
<i>Alij contra Aristotelem disputarunt (Sha'ar ha-shamayim . . . etiam contra Majmonide, etc.</i> [Anti-Aristotelian and anti-Maimonidean works]	41
<i>Alij Aristotelis philosophiam excoluerunt, et pro ea pugnarunt</i> [Aristotelian and neo-Platonic works, particularly the <i>Reshit hokhmah</i> of Shem Tov ben Joseph Falaquera]	41–42
<i>Alij veritatem fidei ex philosophia demonstrarunt</i> [Philosophical proofs on the truth of religion]	42
["Specific to (the study of) philosophic works, and therefore to the (liberal) arts are":]	42
A. [Grammatical Works]	42–47
<i>Grammatici</i> [Grammars]	42–45
<i>Lexica</i> [Lexicons]	45–46
1. [Biblical]	45–46
2. [Talmudic]	46
3. [Chaldaica (Aramaic)]	46

⁴⁵ This *Sefer ha-kolel* must be the *Sefer ha-mitsyot*, Mosheh ibn Tibon's Hebrew translation of Maimonides' *Kitāb al-fara'īd*. Although printed a number of times in the sixteenth century (and notably with the *Haṣagot ha-Ramban* [Venice: Bomberg, 1544]), Hottinger's note refers to a manuscript of this *Sefer ha-kolel* (otherwise unidentifiable at present).

⁴⁶ Not identifiable at present. Hottinger attributes this to a R. Ioseph Moubner, and describes the work as consisting of 248 parts.

⁴⁷ No edition or manuscript cited. The first printed edition is: *Sha'are Tsiyon: kolel seder ha-ḳabalah me-Adam ha-rishon 'ad anshe keneset ha-gedolah ve-seder Tana'im ve-Amora'im*, ḥibro Yitshak b.h.rab r. Ya'akov di Laṭes; 'im he'arot ve-tiḳunim mi-meni Shelomoh Bober (Yarislaya [Jaroslaw]: S. A. Greber, 645 [1885]).

<i>Classis XI. Philosophia.</i> (CONTINUED)	Page
4. [Mixed, <i>Shemot devarim</i> , by Elijah Levita Baḥur ⁴⁸]	46
B. [Rhetoric]	46–47
C. [Logic]	47
[Philology]	47–52
I. [History]	47–50
A. [Universal]	47–48
B. [Particular]	48–49
a. <i>De judaeorum bellis et Republica Yosipon Iosephus</i> [Josephus and Josippon]	48
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⁴⁸ Elijah Levi Ashkenazi ha-medakdek, *Shemot devarim: bi-leshon Ivri uvi-leshon Romiyi gam Ashkenazi ke-negdo, mesudarim ke-seder alfa beta = Nomenclatura Hebraica*, autore Helia Levita (Isne: s.n., Mense Iulio, anno MDXLII [1542]): Hebrew-Latin-Yiddish dictionary.

⁴⁹ Hottinger cites this work, a history of the Jews in Poland. The following is a citation for the second edition: Me'ir ben Samuel of Shchebreshin [seventeenth century], *Sefer Tsuḳ ha-ʿitim*. Venetsiyah: [s.n., 1656]. Hottinger notes: “I obtained a copy (of this book) from a Jew sojourning in Switzerland.”

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⁵⁰ “*Hanokh . . . r. Gedallae* [part 2 of *Shalshet ha-ḳabalah*], by R. Gedalyah [ben Joseph Ibn Yahya], who composed it in Pesaro in memory of his son Hanoch.”

⁵¹ The work is listed under Mathematics and not under the headings for general physics or astronomy, notwithstanding—or perhaps because of—his publication of Copernican heliocentric theory (published in Hebrew three years prior to Galileo’s own *Dialogo*) and his speculation on the presence of other intelligent life in the universe (for which Giordano Bruno had been condemned to death in 1600).

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