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SCATTER OF THE LITERATURE

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Please send articles of interest to Judaica librarians that are found in other journals—both Jewish and general—to:

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Alderdice, Kit. "New Line of Judaica Books for Children," *Publishers Weekly* (December 6, 1993), p. 34.

An American immigrant to Israel, Yaacov Peterseil, started a new press for children, called Yellow Brick Road. This effort attempts to address what Peterseil feels is a real need for children's Judaica in the United States and Canada; it is specifically geared for children aged 4 to 12. The wide range of topics—from *Zap It!* (a book on Kosher microwave dishes) to ... *And Then There Were Dinosaurs* (an effort to relate Jewish books on creation with evolutionary theories)—is being distributed in the United States by Baker & Taylor, Pinnacle, Bookazine and Como Sales. Initial sales have been high, and a new series aimed for Jewish pre-teens is due out in 1994.

Berger, Zev. "Books and Israel: Why the Jerusalem Fair is More Than a Commercial Event," *LOGOS*, 4/1, 1993, pp. 33–35.

For the past thirty years the biennial Jerusalem International Book Fair (JIBF) has been attracting thousands. Although it was established in 1963 as a commercial event, the Fair quickly became a national cultural event.

From a modest beginning (several hundred publishers from 22 countries), the Fair has expanded its audience and its mission, and in 1993 attracted 1,000 publishers from 40 countries. Initial fears that people and businesses would not come to a fair in a city—and a country—engaged in a state of war have proved groundless. Indeed, the magnitude of the JIBF has had a significant impact on the commercial market. In addition, the intimate atmosphere which was thought to be con-

fining has proved very conducive to business deals.

In addition to several main events including The Jerusalem Prize, an Editorial Fellowship Program, and symposia promoting trade and cooperation between Israel and Germany, the JBIF has generated such positive feedback for its sponsors that plans are being made to hold a Fair every year. Zev Berger, the energetic founder and promoter of this event, is justifiably proud of its success and its prominent position in Israeli culture.

Breger, Jennifer. "The Role of Jewish Women in Hebrew Printing," *AB Bookman's Weekly* (March 29, 1993), pp. 1320–1328.

Breger examines the role of Jewish women in Hebrew printing and finds that a large number of women were active as printers and scribes from as early as the 15th century.

Most of the women became printers by inheritance from their husbands or fathers, but Dona Reyna Mendes established her own press in Belvedere near Constantinople in 1596. Though there had been Hebrew printing in Constantinople since 1493, Dona Reyna's was the only press in the city in her day and when she died, there would be no Hebrew press in Constantinople again until 1638. This information is even more significant when one considers that Latin script presses did not start publishing in Constantinople until 1729.

Another prominent woman who established a press in Lemberg in the 18th century was Judith Rosanes. The widowed descendant of scholars, Rosanes moved to Lemberg in 1782 and, with her son from her first marriage, established a printing press. Another prominent press which was founded by a young widow, Devorah Romm, at the end of the eighteenth century, existed in Vilna until the Second World War.

It is worthwhile to note that the women printers of the 18th century did not specifically print books that would appeal to

women, such as romantic literature or women's prayerbooks. It also appears that these women were more affected by their status as Jews than by their gender. In this way, they were treated as poorly as their male counterparts and were subject to exile, banning, and all the indignities of second-class citizenship that Jews experienced during that era.

Ezer, A. "The Library of I. M. Furshtein (From the History of the Underground Libraries, Leningrad)." In *Jewish History and Literature: A Collection of Essays*, edited by Moshe S. Zidovetzki and Esther I. Mazovetzky-Rabinovich, vol. II, part 1, (Rehovot, Israel: ZEZAM, 1992), pp. 667–673.

In Russian. The bibliographic data are quoted from the English table of contents provided in the book.

A paper on the owner and his collection, which included pre-1914 books, current Soviet publications, and Russian books published abroad. After the owner left the country, the library remained in the Soviet Union and was opened to the public as a source for books on Jewish subjects.

Frank, Ruth S.; Schlesinger, Linda Ostrow. "Marketing Judaica: The Rich Diversity of Judaica Makes Merchandising and Selling These Books a Real Challenge for Retailers," *Publishers Weekly* (August 16, 1993), pp. 57–58.

Books on Judaica are rising in sales, and this blossoming new market offers a special challenge to booksellers. The scope of Judaica is so vast: a religion, a people, a culture. From cookbooks to intermarriage, from sociology to history, from prayerbooks to how-to books, the story of Jews and Judaism has fascinated Jewish and non-Jewish readers alike, making the field of Judaica an open and expanding one.

In addition to perennial bestsellers (*Tanakh*), there are always seasonal items, such as books on Hanukkah and Pesach, Haggadot and Jewish calendars. This year, with the dedication of the United States Holocaust Memorial

Museum in Washington, came a renewed interest in books on the Holocaust. This market still has not peaked. New works on Judaism and feminism (see Rahel Musleah's "Herstory" in this column), as well as a new look at "spirituality," have convinced booksellers that this is not a passing trend, but rather reflects a growing interest in publications by and about Jews.

General booksellers also have noted that Judaica books sell. It is no longer a local phenomenon that obtains only in Jewish bookstores. The market for Judaica has expanded from a specialty to one of genuine popular interest.

Gediman, Paul. "This Museum Is Not a Metaphor: Confronting the Hard Facts of the Holocaust," *Commonweal* (June 14, 1993), pp. 13-15.

In 1993 the United States Government dedicated its Holocaust Memorial Museum on the Mall in Washington, DC. Of the hundreds of reviews written on the meaning and significance of this museum, this article, printed in *Commonweal*, a liberal Catholic journal, seems to express a common feeling that many visitors to the museum have experienced.

In actually building an edifice in memory of those who perished in the Holocaust, the United States, has, in a sense, "transcended the discussion" and arrived at some consensus on the meaning of the Holocaust. Artifacts alone cannot explain what happened; videos and books can touch our sensibilities but what will touch our conscience is not merely a rehash of what happened or a warning to be aware in the future. We must always remember that our society is a product of western civilization, and so was the Holocaust. Perhaps this myriad of documents and materials, of shoes and of photographs, can reflect something beyond a cliché. The author feels that the people who built this museum have succeeded in making the Holocaust more than a metaphor. It has transcended its locality and expresses a haunting commentary on mankind.

Lamolinara, Guy. "Scrolls from the Dead Sea: An Introduction to a Major Library Exhibition," *The Library of Congress Information Bulletin*, vol. 52, no. 6 (March 22, 1993), pp. 114-117.

From April 29 to August 1, 1993, the Library of Congress displayed fragments of 12 of the Dead Sea Scrolls. This exhibition told the story of the Scrolls' discovery, provided an historical and archaeological

perspective, and shed additional light on these incredible documents.

Originally found in 1947 by a Bedouin in the area northwest of the Dead Sea, these scrolls have re-narrated the history of the written *Tanakh*, providing us with extant copies perhaps a millennium older than manuscripts previously held.

In addition to their historical significance, the Scrolls have also been a political pawn in the hands of those fighting for control of this area for the past 50 years. The Scrolls' importance, both religious and historical, has always been acknowledged. Not until 1992, however, when the Huntington Library in California allowed the contents to be shown publicly, had these Scrolls been accessible to more than a handful of scholars. Now a committee of 50 scholars from all over the world have begun deciphering their contents.

Lerner, Heidi G. "A Look at Hebraic Cataloging in the United States: Access Versus Cost." Co-published simultaneously in *Cataloging & Classification Quarterly* (The Haworth Press, Inc.) vol. 17, no. 1/2, 1993, pp. 115-131; and *Languages of the World: Cataloging Issues and Problems* (ed.: Martin D. Joachim; The Haworth Press, Inc., 1993), pp. 115-131.

As the number of Hebraica materials increase, the decision whether to catalog them in the vernacular or in romanized form is constantly being reassessed. Lerner discusses some options librarians should consider when they catalog their Hebraica collections. As she points out in her article, there are several technologies available on the current market which can address this issue, and she also discusses some of the choices that libraries with large Judaica collections have made.

In 1988, RLIN created a Hebrew character set for its bibliographic database. This created an online cataloging option for many Hebraica collections. But, as Lerner points out, the decision to catalog in the vernacular is based on many factors. Romanization, and the problem it poses for catalogers and patrons alike, is one of the most significant factors, but not the only one.

She lists the pros and cons for vernacular script, including among the pros the ambiguity in romanization schemes and the added access points one has in working in the original language. Critics of the vernacular cite the higher costs involved in adding additional Hebrew fields, as well as the fact that a significant number of

collections have already been added to OPAC systems and are already accessible now in romanization.

An informal survey, which was conducted in March 1992 at 23 large academic and Judaica libraries, revealed the contradictory feelings that librarians have about cataloging in the vernacular. The range of options, from creating one's own local system, to using the Hebrew cataloging program ALEPH, to using RLIN, all present different challenges for libraries.

Since the economic issue remains a primary concern, Lerner presents some future options which could contain costs. They include more cooperative cataloging arrangements among American libraries, the use of the Internet as a cataloging tool, exchange of American and Israeli cataloging, and multiscript capability on local American OPACs. For the moment, however, librarians in individual libraries must weigh the benefits of access versus cost.

Maryles, Daisy. "Networking in Jerusalem: The 1993 Fair Cast Its Spell on Participants, Encouraging Business and Connections That Will Last," *Publishers Weekly* (May 24, 1993), pp. 58-61.

The success of the Jerusalem International Book Fair (JIBF) already exceeds its founders' expectations. Initially a small cultural event, the Fair expanded its purpose and its reach throughout the publishing world. This Fair promulgates relationships and interests more than bookselling.

The intimate atmosphere that exists in Jerusalem extends to its Book Fair. Editors, authors, and publishers find such an environment hospitable to their trade. Over the years American and European publishers have built up solid relationships. During this past Fair, many new publishers from Eastern Europe attended for the first time. They soon discovered what some call "... a kind of publishing family reunion" atmosphere.

With plans for making this an annual event, the people of Jerusalem can look forward to more editors, authors, and publishers treading down its ancient paths.

(Continued)

Mazovetzky, E. "A History of the Underground Network of Jewish Educational Libraries of SETMASS (1919–1973)." In *Jewish History and Literature: A Collection of Essays*, edited by Moshe S. Zidovetzki and Esther I. Mazovetzky-Rabinovich, vol. II, part 1, (Rehovot, Israel: Zezam, 1992), pp. 593–640.

In Russian. Bibliographic data are taken from the English title page and table of contents provided in the book.

A research paper on the history and contents of the private library of Samuel and Shifra Zidovetzki in Moscow, described as the central library in the network of underground Jewish libraries organized by a clandestine group in the Soviet Union which called itself SETMASS (Russian acronym for the Association of Jewish Working Masses). The library also functioned, according to the article, as an unofficial Jewish university. The article is illustrated with title-pages of rare books. The entire collection was transferred to Israel in 1973.

Musleah, Rahel. "Herstory and the Jewish Tradition: Jewish Feminist Titles Are Finding Enthusiastic Support in the Market," *Publishers Weekly* (April 12, 1993), pp. 33–34.

One of the most significant factors responsible for the sudden surge in Judaica book sales is the feminist perspective. According to Letty Cottin Pogrebin, a co-founder of *MS Magazine* and author of *Deborah, Golda and Me*, this movement reflects the new interest in reconciling feminism and Judaism.

The wide range of subjects has as its target audience one of the most educated groups in the U.S.: American Jewish women. Responding to the wide range of interests, mainstream publishers, e.g., Harvard, Oxford, and Wayne State, have been turning out new titles over the past few years. Though there has been a significant boost in academic titles, a list of books coming out reveals an eclectic group—from Reconstructionists to Orthodox Jews, from Lisa Aiken's *To Be A Jewish Woman* to *The Telling*, a feminist alternative to the traditional *Haggadah*.

The feminist movement has profoundly affected all aspects of our lives. Jewish women have been in the vanguard of feminism, and the publishing field is now acknowledging this special bond.

Offenberg, A.K. "The Earliest Printed Books," *The British Library OIOC [Oriental and India Office Collections] Newsletter*, No. 48–49 (Autumn 1993), pp. 10–11.

In October and November 1992, Dr. A. K. Offenberg examined the collection of Hebrew incunabula at the British Museum. This article summarizes his findings.

Two of the findings challenged the conventional wisdom regarding Hebrew printing in Italy in the late 15th century. Scholars generally felt that the first Hebrew printed books came out of Naples around 1475. Offenberg's findings move that date up six years to 1469 and cite Rome as the place of printing. By comparing Hebrew incunabula with what was being printed in the Christian world, Offenberg was able to ascertain through page size and the type of bond used, that some of these books were published earlier than the established dates. Based on previous knowledge of what was printed in other parts of Italy during that period, Offenberg is able to establish the titles and the order of what was printed.

Offenberg concludes that David Kimhi's *Sefer ha-shorashim*, a secular and scholarly book, appears to have been the first Hebrew book printed in Italy, in 1469. Another bibliographer, Moses Marx, contended that Moses Ben Nahman's commentary on the Pentateuch was the first Hebrew book printed in Italy. Based on his criteria, however, Offenberg places *Sefer ha-shorashim* first. Moreover, Offenberg's revelation sheds additional light on Italian Jewry of the 15th century.

Ramaty, Vera. "Hebrew Books for Children," *Booklist*, vol. 88 (March 15, 1992), p. 1390.

Included in this brief bibliography are children's books written in Hebrew. For Israelis who are living abroad or for American Jews who want to expose their children to Hebrew books, this list is a good introduction.

Schwartz, Charles A. "Empirical Analysis of Literature Loss," *Library Resources & Technical Services*, vol. 38, no. 2 (April 1994), pp. 133–137.

The author, a Social Sciences Bibliographer at Rice University, evaluated the Judaica collections of 71 members of the Association of Research Libraries. His study utilized criteria that he had employed in evaluating previous social science collections in Anthropology, International Relations, Psychology, and Sociology.

His conclusions are based on an empirical analysis using OCLC/AMIGOS — a collection analysis system. His article describes the methodology and measures the reliability of his system and he even concedes that the precision of his analysis is low.

His study clearly shows a steady relative decline in the Judaica collections of the 71 ARL institutions. Percentage of holdings shifted from 57% in the early 1960s to 49% in the early 1980s. His contention, reinforced by his own studies in the social science collections, is that Judaica holdings have declined in relation to the total number of Judaica books being printed. This is the result of higher costs and the surge of publications in Judaica over the past twenty years.

While admitting that the precision of his analysis is low, the author nonetheless feels that the model is "generally reliable," comparable to those of other disciplines. He provides a positive answer to his question of whether such a methodology can ever be adequate, by quoting Milton Friedman's remark that "complete realism is clearly unattainable." Mr. Schwartz's analysis raises some interesting issues but comes up short of proving his hypothesis.

— Letter to the Editor, by Bella Hass Weinberg and Robert Singerman. *Library Resources & Technical Services*, vol. 38, no. 4 (October 1994), pp. 431–434. — Rejoinder by Toni Schwartz, pp. 434–435.

Walter, Virginia A.; March, Susan F. "Juvenile Picture Books About the Holocaust: Extending the Definitions of Children's Literature," *Publishing Research Quarterly*, vol. 9, no. 3 (Fall 1993), pp. 36–50.

Of the thousands of books already published on the Holocaust, few have been written and illustrated for young children on the death camps. Authors have handled other subjects, such as heroism and friendship between Christians and Jews, but few are willing to enter this area of horror. Virginia Walter and Susan March define the problem in their subtitle. To talk about Auschwitz would negate one of the principles of children's literature as we now define it—a happy ending.

The authors have found two books which explore a new dimension of the Holocaust while at the same time avoiding actual scenes of violence or death. *Let the Celebrations Begin* and *Rose Blanche* are vague and leave the readers with many unanswered questions. While the vagueness is intentional, it also obscures the

aim of the books: to introduce children to the concentration camps.

The subjects of the books are different: one deals with the first toys children experience after the liberation of the camps, while *Rose Blanche* alludes to the youths in Germany who opposed Nazism and all it stood for. What makes these stories similar are the obvious untold parts of the stories. These books reaffirm the concern of many librarians that these books should not be read alone but must be read with an adult who can answer the many questions that these books introduce.

Weinberg, Bella Hass. "The Hidden Classification in Library of Congress Subject Headings for Judaica," *Library Resources & Technical Services*, vol. 37, no. 4 (October 1993), pp. 369-379.

The author contends that Library of Congress Subject Headings (LCSH) and classification numbers are often redundant, and she offers some practical suggestions that will both facilitate access and provide the user with a better understanding of the terms.

By differentiating between broader terms (BT), narrower terms (NT), and related terms (RT), we can look at subject headings in a different light and see their relationship to one another in a more logical scheme. The user can create a classification from subject headings and reveal their hierarchy by displaying an explicit tree structure.

A graduate student with experience in indexing, working under the author's direction, used Joseph Galron's *Library of Congress Subject Headings in Jewish Studies* (the second edition published in 1991; subsequent editions were published in 1992 and 1993) as a methodological tool. In addition to its own unique categories, Jewish concepts are frequently narrower terms to general subject headings. This was revealed when the researchers created tree structures (or in the case of polyhierarchy, multiple trees), enabling them to visualize the relationship of Jewish and general hierarchies. Special attention was given to the detailed hierarchies of Judaic subject headings.

This exercise not only provided information applicable to other specializations,

but it also revealed weaknesses in some areas of LC classification for Judaica (e.g., Jewish history). Besides offering potential applications to individual libraries, the use of hierarchical displays will benefit the user by presenting the structure of subject headings more clearly.

Acknowledgment

Abstracts of Russian articles were provided by Dina Abramowicz, Reference Librarian, YIVO Institute for Jewish Research, New York.

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