Johann Heinrich Hottinger and the Systematic Organization of Jewish Literature

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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.

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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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<tr>
<td>1</td>
<td><em>Libros delas sentencias y Mahamerim delos antigos sabios</em> [Talmud, Targum, Midrash, Yalkut]</td>
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<tr>
<td>2</td>
<td><em>Expositores sobre los Mahamerim y sentencias delos antigos</em> [Commentaries on the Talmud, Targum, Midrash, Yalkut]</td>
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<tr>
<td>3</td>
<td><em>Expositores sobre la Biblia: Prophetas: Escritos</em> [Commentaries on the Bible]</td>
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<td>4</td>
<td><em>Libros Cabbalisticos</em> [Cabala]</td>
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<td>5</td>
<td><em>Libros de derechos, y consultas</em> [Responsa]</td>
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<td>6</td>
<td><em>Libros de sermones</em> [Sermons]</td>
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<td>7</td>
<td><em>Libros grammaticales</em> [Grammar]</td>
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<td>8</td>
<td><em>Libros historicos</em> [History]</td>
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<tr>
<td>9</td>
<td><em>Discursos legales</em> [Halakhah and philosophy]</td>
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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 *Sifte yeshenim* (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 *Kohedet Dayid*, (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 *Kohedet Dayid*, Cornelius Müller (1793–1879) acknowledges the earlier bibliographical

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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 *Sifte yeshenim* (vol. 2, p. 9).

In the last section of the *Sifte 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-hitsoni* (“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 *Conciliorum*; Jean de Plantavit de La Pause’s *Florilegium rabbinicum* (1644); volume 1 of Giulio Bartolocci’s *Bibliotheca magna rabbinica* (1675); and finally, Johann Heinrich Hottinger’s *Promtuarium, sive Bibliotheca Orientalia* (1658). 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 *Sifte yeshenim*, Bass reviewed those systems of Jewish authors that he found most influential and useful. 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

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6 “I found three types of knowledge [*hokhmah*] listed in the *Hovot 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. 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. In the second volume (1548), the Pandectarum siue partitionum uniuerzialium Conradi Gesneri . . . libri xxi ["The 21 Books of the Pandects (categorical digests), i.e., The Universal Divisions"], 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). 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-

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7 Abraham Zacuto’s Sefer Yuḥasin (1566) and Gedalyah ibn Yahya’s Shalshelet ha-ḥabalah (1587) include bibliographical notices: the former is arranged bio-bibliographically; the latter contains an index (in the Amsterdam 1697 edition, fols. 97–100) entitled “Maftateḥ sefer ben Yahya ha-nikra Shalshelet ha-ḥabalah” for the works cited therein and arranged according to historic-generic criteria.


9 Also see vol. 3 (1549), on the theological divisions, subtitled Partiones 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). Prior bibliographical attention to Hottinger has been paid by Mendel Slatkine in his *Reshit bikure ha-bibliyografiyah ba-sifrut ha-Ivrit* (1957, p. 31), which lists the Promtuarium’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 *Promtuarium* 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 *Promtuarium*.

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 *Promtuarium* (item no. 3, under Hottinger), but never does he make or recognize a connection between the systematic classification of Hebrew litera-

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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 *Promtuarium (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 Rabbinicla nova*, (published with his *De abbriviaturis 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 *Promtuarium*, as the title itself suggests, is intended as a handbook. Hottinger presupposes the reader’s knowledge of earlier bibliographical works. This is

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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 rabbinnica 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 classicia* 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; Philosophic; and finally, on treatises, which is then subdivided into nine subtypes.

Hottinger continues with the rest of the Hebrew Bible. The Hamesh 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), 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. 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, 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-kodesh” in the Moreh Nevukhim [Guide to the Perplexed]:

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

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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 hosim (listed under the letter mem 116; p. 40), contained in last part of Torat hesed (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 concludes the reader's foreknowledge.

18 Hottinger's source for these subclasses is not mentioned. As for the number of subclasses (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.  

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

Finally, Hottinger lists additional miscellaneous works dealing with dogma and beliefs, especially the *Millhamot 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, Karaim, and Christianity is the *Magen Avot.*  

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”

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

**Class Five** covers three subclasses. The first cites *Kerovets*, published in Prague in 1629; a Judeo-German *Maḥazor* as an example of the entire liturgical cycle. The second subclass (*Prayers, hymns*) covers the hymn *Keter malkhut*, the *Maḥazor* proper (Venice edition, probably *Maḥazor: ke-minhag k.k. Ashkenazim*, printed in 1599 by Bragadin), *Selihot, Siddur*, and the prayer-books for the *Three Festivals* (“Ut diximus selihot 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:

1. 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; *Pirk e ha-teshuvah* (no author given); *Sha’are teshuvah*, by Jonah ben Abraham Gerondi, ca. 1200–1263.

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23 *Kerovets*, i.e., *Kol 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 *Hovot ha-levavot* of Baḥya ben Joseph ibn Pakuda; the *Shire musar haškel* of Hai ben Sherira, 939–1038 and its commentary *Ka’arat kesef*, by Joseph ben Ḥananyah Ezobi; the *Torat ha-adam* of Nahmanides)

**Classis VII. Theologia Casuistica et Catechetica**

[Casuistic and Catechetical treatises].

The first subclass of Class Seven, *Casistica*, 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 *Lekah 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,

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24 Menahem Meshiv Nafshi, cited as *Nehamat Boetsyo libellus de consolatione Boetij, elegentissime in linguam Hebraeam translatus a r. Samuele ben Benschat*. 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 Razel* (p. 33). The second group (pp. 34–35, 22 titles) begins with an *Igeret ha-ḥemdah* (*Epistola desiderij*, i.e., “letter of desire”); the third (pp. 35–36) consists of two titles: the *Sefer ha-ḥahir* “the most ancient of all,” and the *Sefer ṭuv ha-aretz* by Natan Shapira (d. 1662).

**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 *Yalkut*, 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 Rokeah, the Bet Yosef, the *Koḥ bo* (attributed by Hottinger to “R. Iehudae Barsel- lonij”),30 the Shulḥan ‘arukh, *Sefer Mordekhai*, *Piske 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-beri’ut*, by Maimonides; the *Abir Ya’akov*, by Meser David ben Yehudah Meser Leon (ca. 1470–1526?); *Aḥokmat ha-refu’ah* (anonymous, manuscript, presently unidentifiable); *Sod yesharim*, unattributed (but by Leone Modena); *Sefer me’ah dapim* (anonymous, at present unidentifiable); *Mekhalkel mahalah*, by Abraham ben David Caslari ([fl. 14th century) (Gottheil and Broydé, 1901–1906),31 *Manhig ha-robe’im*, by Isaac Israeli (ca. 832–ca. 932),32 *Pirke Mosheh [bi-refu’ah]*, by

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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 agnoscent 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).

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

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. 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 Zakariyā Rāzī [865?–925?]!), *Al-rażī ha-nikra Sefer ha-ḥiluk veha-ḥalof*, along with: *Kanon sagir* (i.e., *Canon minor*); *Herbarium*, by Joseph ben Joshua ibn Vives al-Lorqui (d. before 1408); *Sefer sirkḥaštans*, a Hebrew translation of the *Circa instans*, by Matthaeus Platearius (d. 1161); and *Peraḥ ha-refu’ah le-Gavtir*, 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. In addition to the general sources cited above, Hottinger makes frequent use of the *Shalshelet ha-kabalah* (1587) by Gedaliah ben Joseph ibn Yahya (1515–1587), while also including contemporary works by such authors as Leone Modena and Joseph Solomon Delmedigo.

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


36 Daniel Schwenter [1585–1636]; Professor or 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 *Promtuarium* 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 *Promtuarium*, 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.


(Courtesy of the University of Pennsylvania Libraries.)
APPENDIX

Complete List of Classes and Subclasses in Johan Heinrich Hottinger’s *Promtuarium*

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

<table>
<thead>
<tr>
<th>Classis I. Theologia biblica [Biblical studies]</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Universa biblica (Entire Bible): Rashi ([archius] [sic]) Ibn Ezra, Kimḥi, Gersonides, Sa’adiah, Abarbanel, and the <em>Mikhāl yofi</em>, by Shelomoh ibn Melekh</td>
<td>2</td>
</tr>
<tr>
<td>◊ [Pentateuch]</td>
<td>2–12</td>
</tr>
<tr>
<td>◊ Genesis (cross-reference to Midrashim)</td>
<td>3–5</td>
</tr>
<tr>
<td>◊ Exodus</td>
<td>3</td>
</tr>
<tr>
<td>◊ Leviticus</td>
<td>3–5</td>
</tr>
<tr>
<td>◊ Numbers and Deuteronomy</td>
<td>5</td>
</tr>
<tr>
<td>◊ “Other types of biblical commentary”</td>
<td>5–9</td>
</tr>
<tr>
<td>I. Midrashim (&quot;allegorical as well as historical exegesis&quot;)</td>
<td>5</td>
</tr>
<tr>
<td>II. Cabalistic</td>
<td>6</td>
</tr>
<tr>
<td>III. Philosophic</td>
<td>6</td>
</tr>
<tr>
<td>IV. Tractatus [Treatises]</td>
<td>6–9</td>
</tr>
<tr>
<td>a. “On how to teach and study the Torah”</td>
<td>6</td>
</tr>
<tr>
<td>c. <em>Commentaria in Targumium</em> [Commentaries on the Targum]</td>
<td>6</td>
</tr>
<tr>
<td>d. <em>Biurim</em> (Hottinger uses this term and spelling)</td>
<td>6–7</td>
</tr>
<tr>
<td>e. <em>Concordantiae</em> [Concordances]</td>
<td>7</td>
</tr>
<tr>
<td>g. Consilia de legendis Bibliis [Yesod mora] [Recommendations for the reading of the Bible]</td>
<td>7</td>
</tr>
<tr>
<td>h. Regulae seu methodus concionandi [Rules and methods of exegesis]</td>
<td>8</td>
</tr>
<tr>
<td>i. <em>Homiliae sive conciones integrae</em> [Complete homiletical works]</td>
<td>8–9</td>
</tr>
<tr>
<td>◊ On the remaining books of the Bible (<em>Rashi, Rokeḥ, Leḥem Setarim</em>) [Five Megilot]:</td>
<td>9–12</td>
</tr>
<tr>
<td>Song of Solomon</td>
<td>9–10</td>
</tr>
<tr>
<td>Lamentations</td>
<td>10</td>
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</tbody>
</table>

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.
Classis I. Theologia biblica. (CONTINUED)

<table>
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<th>Page</th>
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<tbody>
<tr>
<td>Ruth</td>
</tr>
<tr>
<td>Ecclesiastes</td>
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<tr>
<td>Esther</td>
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<tr>
<td>Prophets:</td>
</tr>
<tr>
<td>A. Former and Latter</td>
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<tr>
<td>B. Former</td>
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<tr>
<td>C. Latter</td>
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<tr>
<td>Daniel</td>
</tr>
<tr>
<td>Hagiographia</td>
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<tr>
<td>Psalms</td>
</tr>
<tr>
<td>Proverbs</td>
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<tr>
<td>Job</td>
</tr>
</tbody>
</table>

In certa quaedam Scriptura loca ["On other and miscellaneous sections of the Bible"]

Classis II. De scriptis et scriptoribus talmudicis [On talmudic writings and authors].

<table>
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<tbody>
<tr>
<td>A. Exhortatoria ad Studium [Invitations to the study]</td>
</tr>
<tr>
<td>B. Isagogas in studium Talmudicum [Introductions to the Talmud]</td>
</tr>
<tr>
<td>C. Ipsas Traditiones [Introductions to the traditions]</td>
</tr>
<tr>
<td>D. Novellas [hidushim]:</td>
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<tr>
<td>Ɵdushe hilkhot</td>
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<tr>
<td>Ɵdushe agadot</td>
</tr>
<tr>
<td>E. Compendia Talmudis [Talmudic compendium]</td>
</tr>
<tr>
<td>F. Concilationes fabularum Talmudicarum [listings of Aggadot]</td>
</tr>
<tr>
<td>G. Disputationes Talmudicas [Talmudic polemics]</td>
</tr>
<tr>
<td>H. Indices Talmudicos [Talmudic Indexes]</td>
</tr>
<tr>
<td>I. Historias sive fabulas ex Talmude collectas [Anthologies of Aggadah]</td>
</tr>
<tr>
<td>K. Castigationes Talmudicas [e.g., Ḥokhmah Manoah40]</td>
</tr>
<tr>
<td>L. Indices locorum Scripturae qui in Talmude citantur [Indexes of biblical citations in the Talmud, e.g., Toldot Aharon]</td>
</tr>
<tr>
<td>M. Explicationes Talmudicas, Hebraice tosefta [sic] &amp; in plurali tosfo... baraita [e.g.:]</td>
</tr>
<tr>
<td>Tosfot R. Asher</td>
</tr>
<tr>
<td>Tosfot R. Joseph</td>
</tr>
<tr>
<td>N. Loci communes Talmudici [Talmudic encyclopedias, e.g., Zikaron (Torat Mosheh40)]</td>
</tr>
</tbody>
</table>

39 Hendil Manoah, Ḥokhmah Manoah (Prag: Ya’aḵov bar Gershon, 372 [1612]).
40 Moses ben Joseph Pigo, Zikaron Torat Mosheh: keli hefets makif ma’amare talmudenu ha-Bavli yeha-Yerushalmi (Ḳuṣṭanṭīnah, Mosheh Parnes Rofe, [1554]).
### Classis III. Theologia Didactica [Dogmatic works].

<table>
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<th>Page</th>
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<tr>
<td>16–21</td>
</tr>
<tr>
<td>b. De nominibus Dei [On the names of God]</td>
</tr>
<tr>
<td>c. De misericordia Dei [On the mercy of God]</td>
</tr>
<tr>
<td>d. De unitate [On the unity]</td>
</tr>
<tr>
<td>B. De Lege [On the Torah]</td>
</tr>
<tr>
<td>C. De Prophetis [On the Prophets]</td>
</tr>
<tr>
<td>D. De Peccato [On sin]</td>
</tr>
<tr>
<td>E. De Sabbatho [On the Sabbath]</td>
</tr>
<tr>
<td>F. De Circumcisione [On circumcision]</td>
</tr>
<tr>
<td>G. De Paschate [On Passover]</td>
</tr>
<tr>
<td>H. De Sacrificiis [On sacrifices]</td>
</tr>
<tr>
<td>I. De Festis [On holidays]</td>
</tr>
<tr>
<td>K. De Messia [On the messiah]</td>
</tr>
<tr>
<td>L. De Resurrectione [On resurrection]</td>
</tr>
<tr>
<td>M. De Vita Aeterna [On eternal life]</td>
</tr>
<tr>
<td>N. De Templo [On the Temple]</td>
</tr>
</tbody>
</table>

- Moreh nevukhim, in ‘Avodat ha-κodesh:
  1. De Deo, ejusque unitate [On God and his unity] | 19 |
  3. De fine hominis, totiusque creationis [On the end of mankind and all of creation] | 19 |
  4. De secretis legis divinae Meiri ben Nabbaei [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 |

- Menasse tamen inter Cabbalisticos refert scriptores Even shetiyah Lapis fundamenti, cujus iv partes [“Manasseh (ben Israel), in his section on Cabalistics refers to an Even shetiyah (‘Foundation stone’), whose four parts are:”] | 19 |
  1. De essentia Dei [On the essence of God] | 19 |
  2. Eius providentia [On His providence] | 19 |
  3. Legis scientia [On the knowledge of the Torah] | 19 |
  4. Praeceptorum observatione. Fuit in Bibl. Heidelbergensi Ms. [On the observance of the precepts (mitsvot); in a manuscript in the library of Heidelberg41] | 19 |

An additional twelve works are listed in the next paragraph, among which are: | 19–21 |

- Milhamot YY’ Ralbagi. [Milḥamot ha-šem] 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 |

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Classis III. Theologia Didactica.  (CONTINUED)  

1. De animae immortalitate [On the immortality of the soul] 20  
2. De notificatione vel scientia futurorum, a quo et quomodo illa fiat, ubi et de insomniis, divinationibus et prophetia [On the prediction and knowledge of future events, and their various types, and on dreams, divinations, and prophecy] 20–21  
3. De scientia Dei, quae scilicet est in Deo, quomodo ille res omnnes universalies et particulares sciat [On the knowledge of God, on which knowledge resides in God, universal and particular] 21  
5. De coporibus caelestibus et motoribus illorum [On heavenly bodies and their movements] 21  
6. De innovatione seu creatione mundi, in quo etiam agitur de miraculis, signis et prodigiis, quomodo item probandus sit propheta [On the creation of the world and its role with respect to miracles, signs, prodigies, and true prophecy] 21

Classis IV. Theologia Elenctica [Polemical treatises].  21–25

c. Karaitas [Karaite] 23  
d. Mixtas [Mixed] 23–24  
e. Ipsimet saepe inter se commissi fuerunt Rabbini [Inter-rabbinic polemics] 24  
   ◇ “Karaitae vero damnarunt Rabbanitas” (“The Karaites condemned the Rabbanites”—Karaite polemics against Rabbanites) 24–25

Classis V. Theologia Leiturgica [Liturgical works and studies].  25–27


II. Preces, hymni [Prayers, hymns] 25–26  
   Keter maḥkhat 25  
   Maḥazor [notes Venetian censorship42] 25  
   Seliḥot 25  
   Tefilah mi-kol ha-shanah [or] Seder tefilot 25  
   [In Shalosh regalim (Pilgrim festivals) “refer to selihot and maḥzor sections”] 25–26

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42 “Greatly corrected from exemplars in Venice, which had been aimed against Christians and the Roman Kingdom.”
Classis V. Theologia Leiturgica [Liturgical works and studies].

Galli, Germani, Poloni, Itali, Hispani [French, German, Polish, Italian, and Spanish rites; such as: Seder tefilot ke-minhag bene Roma; Tefilot ke-minhag ha-sefaradim]
Zemirot
Abu darham [sic] iber ritualis

III. Minhagim [Customs]
a. Ritualia paschatis [Passover rituals]; Hagadat Pesah [Venice, 1609 edition]
b. Ritus judaeorum Turcicorum [Customs of the Turkish Jews]; Seder Yom

Classis VI. Theologia Practica [Practical Religion].

Igeret Teman (in five parts):
a. De poenitentia [On penitence]
b. De formanda vita [On the formation of life]
c. Scripta hyperamethica [Writings of consolation and meditation]
d. De mundi vanitate [On the vanity of the world]
e. De pietatis studio [On the pursuit of piety]

Classis VII. Theologia Casuistica et Catechetica [Ethical apologetics and basic didactic literature].

Casuistica theologiae
Catechetica [e.g., Sefer ha-hinukh; Lekah tovi]

Classis VIII. Theologica cabbalistica [Cabalistic works].

Hottinger gives no further hierarchy to this class.

Classis IX. De Iure Hebraeorum [Jewish law (mitsvot; halakhot); codes, responsa].

1. 613 Mitsvot
   a. ‘Avodat ha-Levi

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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. Sefer ha-kolel liber continens, rationes praeeptorum mosaicorum, r. Mose, ben Tybbon, filij Samuelis Msc.45

c. Kol todah 46

d. Sha'are Tsiyon [by Isaac ben Jacob de Lattes (14th century)]47

2. Varios tractatus de iure, consuetudinibus etc. [Varia, treatises on law, practices, etc.] 36–39

Classis X. Medicina [Medicine].

Hottinger gives no further hierarchy to this class

Classis XI. Philosophia [Philosophy].

De Philosophia [Philosophy] 41–42
Crisin, vel libros criticos [Critical works (such as Or emet)] 41
Paradoxa [Paradoxes (such as Shete yedot)] 41
Enkyklopaideias [Encyclopedic works (such as ‘Olat Yitshak)] 41
Alij contra Aristotelem disputarunt (Sha’ar ha-shamayim . . . etiam contra Majmonide, etc. [Anti-Aristotelian and anti-Maimonidean works] 41
Alij Aristotelis philosophiam excoluerunt, et pro ea pugnarunt [Aristotelian and neo-Platonic works, particularly the Reshit ĥokhmaḥ of Shem Tov ben Joseph Falaquera] 41–42
Alij veritatem fidei ex philosophia demonstrarunt [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
Grammatici [Grammars] 42–45
Lexica [Lexicons] 45–46
1. [Biblical] 45–46
2. [Talmudic] 46
3. [Chaldaica (Aramaic)] 46

45 This Sefer ha-kolel must be the Sefer ha-mitsvot, Mosheh ibn Tibon’s Hebrew translation of Maimonides’ Kitab al-fara'id. 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. Joseph 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-ḵabalah me-Adam ha-rishon ‘ad anshe keneset ha-ḵedolah ye-seder Tana’im ye-Amora’im, ḥibro Yitshak b.h.rab r. Ya’akov di Latės; ‘im he’arot ye-tiḵunim mi-menī Shelomoh Bober (Yarislava [Jaroslaw]: S. A. Greber, 645 [1885]).
Classis XI. Philosophia. (CONTINUED)

<table>
<thead>
<tr>
<th>Classis XI. Philosophia.</th>
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<tbody>
<tr>
<td>4. [Mixed, Shemot devarim, by Elijah Levita Bahur(^{48})]</td>
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</tr>
<tr>
<td>B. [Rhetoric]</td>
<td>46–47</td>
</tr>
<tr>
<td>C. [Logic]</td>
<td>47</td>
</tr>
</tbody>
</table>

[Philology]

I. [History] 47–52

A. [Universal] 47–48

B. [Particular] 48–49

a. *De judeaeorum bellis et Republica Yosipon Iosephus* [Josephus and Josippon] 48

b. *De danitarum imperio. Sefer Eldad ha-Dani* 48

c. *De persecutionibus* [On persecutions] 48

d. *Ma’aseh bet David bi-yeme Paras—Res gestae domus Davidis, temporibus* [An anonymous work recounting the heroic deeds of the House of David during the time of the Persians]; *Sefer Tsuk ha-’itim* [by Meir Ben Samuel of Shchebreshin, 17th century\(^{49}\)] 48

e. *De LXX interpretibus* [Interpretations of the Septuagint] 49

f. [Genealogies] 49

g. *Variae prosopographiae* [Prosopography] 49

h. *Itineraria* [Travel literature] 49

i. *Scriptores Mixti* [Me’or ‘enayim, by Azariah de Rossi] 49

k. *De variis epochis* [Various periods] 49

II. [Poets] 50–51

3 (sic). [Orators] 51

4 (sic). [Epistolographers] 51

5 (sic). *Fabulae, adagia* [Fables, proverbs]: *Meshal ha-kadmoni* [Sahula, Isaac ben Solomon, 13th century . . . “Divided in five parts” (she’arim):] 52

1. *De laude intellegentiae et sapientiae* [In praise of intelligence and wisdom] 52

2. *De laudibus poenitentiae* [In praise of penitence”) 52

3. *De consilio et prudentia* [On counsel and prudence] 52

4. *De humilitate* [On humility] 52

5. *De timore* [On the fear (of God)] 52

Scientias [Sciences]: 52–58


a. *De sensibus* [On the senses] 52

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\(^{49}\) 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 Tsuk ha-’itim*. Venetsiyah: [s.n., 1656]. Hottinger notes: “I obtained a copy (of this book) from a Jew sojourning in Switzerland.”
Classis XI. Philosophia. (CONTINUED)

<table>
<thead>
<tr>
<th>b. De anima [On the soul]</th>
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<tr>
<td>c. De aqua et mari [On water and the seas]</td>
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</tr>
<tr>
<td>d. De memoria artificiali [On artificial memory]</td>
<td>53</td>
</tr>
<tr>
<td>e. De somniorum interpretatione [On the interpretation of dreams]</td>
<td>53</td>
</tr>
<tr>
<td>f. Cheiromantia [Chiromancy]</td>
<td>53</td>
</tr>
</tbody>
</table>

2. [Mathematics—Sefer Elim of Joseph Solomon Delmedigo 162951] [Geometry] [Arithmetic] [Mixed (cross-disciplinary)]
   a. [Astronomy] | 54–55 |
   b. [Geography] | 55 |

3. [Ethics] | 55–57 |
4. [Politics] | 57 |
5. Ad oeconamiam [Domestic economy]
   a. De conjugio [On marriage] | 57 |
   b. Convivalia [On living together] | 57–58 |

SOURCES

Assemani, Giuseppe Simone (1719–1728). Bibliotheca orientalis Clementino vaticana, in qua manuscriptos codices syriacos, arabicos, persicos, turcicos, hebraicos, samari
tanos, armenicos, ethiopicos, graecos, aegyptiacos, ibericos, & malabaricos, jussu et munificentia Clementis XI, pontificis maximi, ex Oriente conquisitos, comparatos, avectos, & Bibliothecae Vaticanae addictos recensuit. Romae: Typis Sacrae congregatio
nis de propaganda fide, 1719–1728.


50 “Hanokh . . . i. Gedallae [part 2 of Shalshelet ha-κabalahl], 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 Coperni
can heliocentric theory (published in Hebrew three years prior to Galileo’s own Dialo
go) and his speculation on the presence of other intelligent life in the universe (for which Giordano Bruno had been condemned to death in 1600).


Boethius (1667). *Sefer Di ḳonsolasi’oni filosofya, me-et Bo’isi; she-ne’etaḵ me-‘Azaryah bar Yosef ibn Aba Mari ha-mekhuneh Bonfoš Bonfil Eshtroḵ.* Turino: Sergio Josef Sierra, 1667.


Buxtorf, Johann [the elder] (1640). *De abbreviaturis Hebraicis . . . Editione hac secunda omnia castigatiora & locupletiora [i.e., 2nd ed.].* Basileae: Impensis Ludovici Regis, 1640.


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