Reference Sources for Sephardic Studies

Rachel Simon

Princeton University, Princeton, NJ, rsimon@princeton.edu

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Reference Sources for Sephardic Studies

Author Biography & Related Information
Dr. Rachel Simon is the Hebraica Cataloger at Princeton University Libraries. She holds an MLS from the University of Washington, Seattle, and a Ph.D. in the History of the Muslim Countries from the Hebrew University, Jerusalem. She served as editor of the Mideast File from 1982 to 1986, and since 1995 chairs the Cataloging Committee of the Research and Special Libraries Division of the Association of Jewish Libraries. Her research focuses on the Middle East and North Africa and their Jewish communities, with special reference to Libya. She has published several books and articles in the field.
Abstract: Some of the main reference sources for Sephardic studies in the broader sense, namely, covering issues related not only to the Jews of the Iberian peninsula and their descendants, but also to those of the Middle East and North Africa for the same period of time, are discussed. The categories covered are: Sepharad and Sephardic culture, the Sephardic diaspora, catalogs of special collections, and subject catalogs.

Scope

Strictly speaking, Sephardic studies relate to the study of the Jews in Spain (or the Iberian peninsula in general) as well as of Jews exiled from Spain and their descendants—their history, language, literature, and arts, as well as their religious, social, and economic life. Owing, however, to the tremendous influence of the Sephardic exiles on the communities within which they settled, especially in North Africa and the Ottoman empire, it is extremely difficult to treat the non-Sephardic Jews of these regions separately from the Sephardim. The same goes for other regions, such as Italy, Holland, and, to a certain extent, Latin America. Moreover, even in areas where the number of Sephardic settlers was not high, their cultural and socioeconomic influence was decisive. As a result, indigenous Jews often adopted Sephardic cultural characteristics to the degree that they started to regard themselves—and often also to be regarded by outsiders—as Sephardim. And, indeed, today the term "Sephardim," though imprecise, refers to Middle Eastern and North African Jews in general, including Jews who are not of Iberian origin. The term is often used even to refer to Jews of regions in which Sephardim hardly settled, such as Yemen.

Thus, Sephardic studies are often not limited to "true Sephardim"—and this does not refer to the expression Samekh-Tet, sometimes interpreted as "Sefaradi tahor" (pure Sephardi). For that reason, this article deals with reference sources to Sephardic studies in the broader sense, namely, covering issues related not only to the Jews of the Iberian peninsula and their descendants, but also to those of the Middle East and North Africa (for the same period of time). Not cited here are sources that deal generally with the Jews, the Middle East, North Africa, or the Iberian peninsula.

The purpose of this paper is to examine some of the main reference sources for Sephardic studies—it is not intended to cover the whole field and be exhaustive. It is, however, difficult to choose a small number of definitive reference works in the field because of the wide, and somewhat vague, definition chosen here for Sephardic studies. Most reference sources are regionally or linguistically based, and while there are some that cover the whole of North Africa, there are others of a more limited scope, which deal only with one country—Greece or Yemen, for example. Some compilers published updates to their reference works under different titles; these are treated here as multi-volume sets, because the method that the various tools use is basically the same—they differ only in the publication periods covered and in their titles.

The reference works are discussed under the following category headings. An alphabetical list of bibliographic references follows the text of the paper.

I. Sepharad and Sephardic Culture
II. The Sephardic Diaspora
III. Catalogs of Special Collections
    - Ladino
    - Hebrew and Judeo-Arabic
IV. Subject Catalogs
    - Periodicals
    - Marriage Contracts
    - Authors
    - Music
V. Electronic Databases

One can start research in this field with a popular work that is very wide-ranging, and which may be helpful for beginners and those looking for quasi-scholarly sources; nonetheless, it includes numerous scholarly works and can direct users in various ways:


The work has five parts: Sephardic experience: where it happened, when it happened; Annotated bibliography; Media selections; Resources: people, places, experiences; Author index.

The first part is subdivided by place or subject. It opens with the Sephardic experience in the Americas, and goes on to the Balkans and other countries. It includes sections on Christopher Columbus, the conversos, Sephardic literature, Muslim-Jewish relations, and Sephardic-Ashkenazi relations. Each topic is divided into subsections that cite articles, nonfiction books, literature, series, and classroom materials (not all forms appear in all subject categories). Entries in this part include only the author's name and the title of the work.

The second part—annotated bibliography—is divided by form into articles, books, classroom materials, literature, and series. Entries are arranged alphabetically by author; each includes a bibliographic reference as well as a short annotation (between one and five lines). The form of presentation of the work entails an obvious repetition; the two parts could have been combined.

The next part lists media selections (videos, 16 mm films, filmstrips, and slides). They are listed alphabetically by title, including length, date, type, audience, ordering information, and a short…

The division of the classification into a large number of subsections is very helpful, and the index helps to locate items dealing with a specific topic, regardless of where the entries are classified. Attempts to locate primary sources are a little more difficult: although there are sections dealing with manuscripts, citations to them are scattered throughout the subject classification and are not gathered in the index. The same goes for the form bibliographies.

There are several publications focusing on Sephardic culture—language, literature, and folklore. Some of this material is included in the more general bibliographies and those with a geographic emphasis, but specialized bibliographies are obviously of great help to the user. An early one is:


It contains 1,368 entries in alphabetical order with no index, and is based on materials found in European libraries.

A major bibliography is by David Bunis of the Department of Romance Languages in the Hebrew University:


The bibliography includes 1,891 entries in five parts: general works on Sephardic Jewry; Judezmo language (including its influence on other languages and its place within the framework of Jewish languages); Judezmo literature (including texts, bibliographies, studies, authors, genres, and Judezmo literature in English translation); folklore and folklife (including poetry, music, tales, humor, riddles, drama, games, medicine, magic, cookery, dress, arts, life cycle, calendric cycle, and folklore of specific areas); and historical background. Also included are a directory of institutions and organizations concerned with Sephardic studies in various countries, as well as indexes of authors and selected subjects. The entries are mainly in English, Judezmo, French, and Hebrew; titles in Hebrew characters are Romanized using International Phonetic Association (IPA) symbols, but the Romanization of Hebrew is not consistent.

A complementary bibliography to Bunis' is the one by Paul Wexler from the Department of Linguistics at Tel-Aviv University:
This bibliography focuses on all the Judeo-Romance languages attested before the expulsions of the Jews from France and the Iberian peninsula (with the exception of Judezmo) and thus does not include Judeo-Romance languages created after the sixteenth century. It deals with Judeo-Latin, Italo-, Gallo-, Ibero- and Rhaeto-Romance, but not with Castilian, which is dealt with by Bunis. For the sake of brevity, whenever synthetic works (definitive studies discussing and summarizing earlier partial ones) were available for a given topic, Wexler rarely gave earlier entries.

The bibliography includes 1,653 entries in six parts: comparative Judeo-Romance; Judeo-Latin; Judeo-Italo-Romance; Judeo-Gallo-Romance; Judeo-Ibero-Romance; and Judeo-Rhaeto-Romance, as well as an index of authors and anonymous articles. All parts (except the last) include the subcategories bibliographies, general discussions, texts, terminology, and dialects. Entries in Hebrew—a minority—are cited in Hebrew script and are intermixed with those in Roman script, i.e., they are filed as if they were Romanized. The comparative element is quite strong, including non-Romance Jewish languages, such as Yiddish. Included also are converso dialects. There is no subject index, and so one has to rely on the bibliography’s arrangement for access to topics.

II. The Sephardic Diaspora

Since the 1970s, important bibliographies on the Sephardic exiles have been published. These are basically bibliographies of regions where Sephardim settled. A major annotated bibliography on the Jews in the Middle East is:


This work covers the period beginning with the major reforms in the Ottoman empire and the enhanced Western influence, including the work of the Alliance Israélite Universelle in the region. It is divided into two major parts: the first is on Asian and African Jews in Israel, and the second on Jews in Middle Eastern Muslim countries. Each part is subdivided by topic.

The first part includes general works, sociological studies, demography, health, economy, education, youth, women’s status, culture, religion and customs, and political activity. The second part includes the following subjects for each country, as the literature warrants: general works, travels, demography, health, economy, education, women’s status, culture, Jewish organizations, political activity, Zionism, Aliyah, and bibliography. The table of contents lists the subdivisions in each part; to find a specific subject one has to scan through the entries in the broad categories. Each section opens with Hebrew citations: first alphabetically by author, and then anonymous works by date of publication; the same structure is repeated in the mixed English-French part. The bibliography has indexes of places and authors (in both alphabets).

Each entry is followed by a short annotation in brackets (in Hebrew for the Hebrew entries; in English for the rest). Entries are in Hebrew, English, and French and include books and articles that were checked by the compilers in various libraries in Jerusalem. Excluded are articles not in the list of periodicals cited in the bibliography, as well as unsigned articles from certain periodicals which deal with specific communities; these periodicals are, however, recommended for use by scholars studying these regions. The periodicals that were scanned are wide-ranging: from scholarly ones and those focusing on Sephardic and Middle Eastern Jews to some that are seldom indexed by similar bibliographies (e.g., ha-Refu’ah, Telamim [of Tenu’at ha-Moshavim], Devar ha-Po‘el). The bibliography thus includes aspects of the subject that are rarely cited.

This is indeed a major bibliography on Middle Eastern Jews, because others cover a shorter period and include Jews of other regions.

Several important bibliographies on the Jews of North Africa, some including also the Middle East, were compiled by Robert Attal, the librarian at the Ben-Zvi Institute in Jerusalem—a research center that specializes in Sephardim and the Jews under Islam. The Institute’s library has a very large collection of manuscripts, books, and periodicals on the subject.


The structure of most of these bibliographies is similar. They are divided into general sources on the region followed by sections on each country; some include regions outside the Middle East and North Africa. Those on the Middle East and North Africa are further subdivided by form and topic (e.g., reference works, literature, halakhah, published primary sources, language, arts, and popular literature). Within each section works are listed alphabetically by author and then by title for anonymous works, starting with works in the Hebrew alphabet and followed by those in the Roman alphabet. The author index is also divided into Hebrew and Roman-character sequences.

The 1973 work, with 5,741 entries, and the 1993 work, with 10,062 entries, are arranged only by region and country, but their indexes help one to locate materials on specific topics. The 1973 work has three types of indexes: named persons, places, and subjects. Each entry number is preceded by a letter indicating to which regional section it belongs (e.g., L = Libya, M = Morocco).

The 1993 work has separate author and subject indexes in Hebrew and Roman scripts, i.e., a total of four alphabetic sequences. The subject indexes feature at the bottom of each page the range of entry numbers for each country in order to facilitate the location of materials relevant to a specific country. These arrangements are somewhat cumbersome, forcing one to go back and forth between the index and the bibliography—one might instead scan certain parts from beginning to end. The 1980 work does not have a subject index. The topical subdivision for each section facilitates location of specific topics within geographical boundaries, but it makes the work look quite split-up. Despite some flaws, these bibliographies include a wealth of material and are indispensable for research on Judaism and Jews in the Middle East and North Africa.

A more selective bibliography is:

An intensely studied field is that of Yemenite Jewry, on which there are several bibliographies. The most useful ones began publication approximately at the same time: Tobi (1975) and Ratzaby (1976—).


This was the first major bibliography on the Jews of Yemen published after those of Avraham Nadaf in 1928 and Erich Brauer in the 1930s. It includes about 825 entries—there is no sequential numbering: this estimate is mentioned in the introduction—out of some 2500 entries which the compiler had in his private list. It records the major publications on Yemenite Jewry, mainly monographs and articles in scholarly journals. Excluded, with few exceptions, are articles published in more remote journals, works in languages that are less known in Israel, antiquated publications, and entries from daily or weekly periodicals.

The work has four parts: general material (bibliographies, catalogs, historical chronicles, and general books and articles); the Jews in Yemen (history, the Messianic movement, Jewish communities, Jewish society, and relations with the Land of Israel); the Jews of Yemen in the Land of Israel; and spiritual and cultural activity (including rabbinic literature, sciences, Cabala, poetry, language, and folklore). An author index (Hebrew and English) is included. The classification can be quite helpful, but the lack of a subject index makes the location of particular topics difficult.


A major advantage of this bibliography is that it was updated in 1981 and 1989; it thus covers the years 1935–1987 in 2,527 entries numbered sequentially. Even the first part is larger (1,155 entries) than Tobi’s work, which was published slightly earlier.

Ratzaby included general publications on Yemen and Jews in the Islamic world that deal explicitly with Yemeni Jews, as well as publications of manuscripts, Biblical and rabbinic literature, Jews in the northern Arabian peninsula, memorial books, and publications of Yemenite Jews. Excluded are general news from periodicals, entries from encyclopedias, theses or photocopy works that are generally unavailable to the public at large, new editions, and book reviews. The work lists bibliographies, periodicals of and about Yemeni Jews, general works, Bible, rabbinic literature, Cabala and philosophy, liturgy, poetry, literature, folklore (including women’s poetry), language, history, communities, Messianic movements, learning, books, synagogues, feasts, customs, contacts with the surrounding and other Jewish communities, Aliyah, Yemeni Jews in Israel, biographies and memorial books, and medicine.

Most of the entries are in Hebrew, with the rest primarily in English. Some entries include a short annotation, usually to clarify the main subjects of the item when this is not evident from the title, or to indicate citation in more general works. A unique phenomenon regarding research on Yemeni Jews is the large number of medical publications (relatively more in English than in the sections dealing with culture and social sciences). Each volume includes indexes of authors and book titles in Hebrew and English. The absence of a subject index makes finding specific topics difficult.

A bibliography on the Jews of Greece is another product of Attal:


The bibliography has 2,297 entries and is primarily an alphabetic list (by author and then by anonymous titles), first in Hebrew and then in Roman-script languages. It includes an appendix of references to Greek communities in the periodicals *El Tiempo* and *La Epoca*. The indexes are for subjects, titles of books and periodicals, places, and persons (by alphabet).

A bibliography on Italian Jewry is:


These bibliographies contain 2,528 and 2,396 entries respectively, covering publications in Italian, Hebrew, and other languages. Many of the authors of these works are of Sephardi origin. Entries are arranged alphabetically by author or anonymous title. There are indexes of places, persons, and subjects.

### III. Catalogs of Special Collections

The location of texts in Ladino and Judeo-Arabic was greatly facilitated by the publication of catalogs of imprints in these languages held in certain libraries. Many of these catalogs are cited in the above-mentioned bibliographies. The following serves as examples.

#### Ladino


The list includes 859 entries, mainly in Hebrew script. It is divided by subject (e.g., Bible, prayers, Jewish law, history, literature, periodicals, politics) and includes indexes of authors, titles, and places of publication.


All the entries are in Roman script: most are in Ladino, but there are also titles in other languages, e.g., English and Hebrew. In the Romanized data diacritics are included, but *alef* and *ayin* are not distinguished. The largest part of the catalog by far is the first, in which the entries are arranged by author/title. The second part has them arranged by subject, and the third by imprint. Thus, many entries are cited two or three times. In addition to bibliographic data, the entries include the local call number as well as reproduction data (i.e., availability of microforms). The inclusion of full information in the subject and imprint indexes is quite helpful—but it has almost doubled the size of the publication. This work is basically a reproduction of the same bibliographic records in three sequences: main entry, subject, and imprint.

This bibliography includes 289 entries, with authors and anonymous titles in one alphabet. Most entries contain information taken only from the title page, but in a few cases Besso added notes regarding the subject of the work. This was apparently the first Ladino bibliography to be published in Roman characters. A discussion of Ladino and the problems of its transliteration is provided (p. 41–44). The work includes Romanization tables for Ladino and Hebrew, based on Spanish orthography (e.g., "j" is used for het and khaif). The book includes a list of works cited and an index of places of publication—but no subject index. Thus, in order to find works on specific subjects one has to scan the entire bibliography.

[See also the article on Romanization of Ladino by Zachary Baker in the Catalog Department of this issue—Ed.]

**Hebrew and Judeo-Arabic**

Manuscripts of Maghrebi Jews are listed by Joseph Avivi in:


The first volume (the only one that has appeared to date) holds 335 entries dealing with rabbinic literature. The manuscripts are cited by country—Libya, Tunisia, Algeria, and Morocco. The catalog also includes a bibliography and nine indexes: authors, titles, copyists, commentators, owners, persons mentioned, titles mentioned, dates [the oldest manuscript is from 1293], and places. The entries include bibliographic description as well as details on the author and the work, with references. Some facsimiles are included. There is no index by genre (e.g., responsa, sermons, piyutim.)


The Benson collection at the University of Alberta houses North African manuscripts, mainly from Morocco. The 322 manuscripts include legal documents, medical receipts, riddles, religious writings, and letters. Details on their contents are provided, as are some photographs, but no physical description.

A large collection of Judeo-Arabic manuscripts housed in St. Petersburg is listed in:


Judeo-Arabic manuscripts (7,340) constitute the bulk of the second Firkovic collection and stem mostly from the Cairo genizah. The first collection contains Hebrew (rabbinic and Karate) manuscripts as well as some in Judeo-Arabic (cited in Appendix 2 [pp. 135–139]).

Other catalogs include:


The second volume of this catalog of microfilmed Hebrew manuscripts covers the libraries of Belgium, Denmark, the Netherlands, Spain, and Switzerland and was edited by Nehemya Allony and E. Kuper.


Yemeni writings, mainly manuscripts, but also some printed works are cataloged in:


Included are 489 manuscripts and books from Nahum’s private library. Most of them are in Hebrew and include works on the Bible, halakhah, liturgy, poetry, language, philosophy, Cabala, science, chronicles, and letters. There are indexes of persons, titles, and places. The entries include bibliographic description, date, and details on the contents.

Another important collection of Yemeni manuscripts is documented in:


The catalog describes the Maurice Spertus collection, which was contributed to the college in 1967. It includes descriptions of the manuscripts and photographs. It has indexes of books, tracts, and documents; authors; scribes; names of places; and names of persons. A “concordance” of dated texts and documents is arranged chronologically by common era year and indicates the number(s) of the document(s) written in each year.


**IV. Subject Catalogs**

Among the specialized catalogs, the following are worthy of mention:

**Periodicals**


Lists 145 periodicals alphabetically by country, providing details on collation and holdings in Jerusalem (including data on microforms).


Entries are arranged in Hebrew alphabetical order and include title and subtitle. For periodicals in Roman script, the title in Hebrew transliteration is given in brackets, followed by the title in Roman script. Also included are place of publication and name of the publisher (person or institution); date of the first issue; size; type of characters (Rashi, square, or Roman); Hebrew translation of the title and subtitle; frequency; editors; number and date of the oldest issue seen by the editor; holdings (at the Jewish National and University Library in
Marriage contracts


This work lists marriage contracts held in the Ben-Zvi Institute (113), the Jewish National and University Library (141), and the Israel Museum (54). All are sub-arranged by country: Libya, Tunisia, Algeria, Morocco, and Gibraltar (the Museum does not have ketubot from Libya). The list from the Ben-Zvi Institute appears in both Hebrew and French. Some facsimiles are included as well as an index of names of the couples and witnesses.

Authors


This bibliography lists 2,543 works alphabetically by author, and has an author index divided by century and profession (e.g., cabalist, astronomer, philosopher). It includes a list of publishers/printers (without reference numbers); an index of MSS and places of publication (with reference numbers). Some entries have a short annotation with holdings information or bibliographic data.


The first volume contains a bibliographic survey of fiction in the 20th century. Following an introduction on the subject, the survey includes sections for the following languages (based on their order in the Hebrew alphabet): Italian, English, Bulgarian, Georgian, Macedonian, Judeo-Spanish, Serbo-Croatian, Arabic, French, and Russian (as used mainly by Georgian Jews). The work cites mainly monographs, and only a few citations from periodical literature. Authors are arranged by alphabetical order of their Hebrew names. Each author has a short biographical note, followed by works arranged chronologically. Titles of books are provided also in Hebrew translation. There is information on the topic or form (novel, poetry, etc.) of some of the books. There is no index, and names of authors whose works span several pages are not repeated at the head of succeeding pages.


This work is similar in purpose to the former bibliography, but has a much more limited scope. The first section is arranged alphabetically by authors' names, followed by their works ordered by date of publication. Each author's country of origin is indicated. The second section is arranged chronologically; the earliest work is from 1880. This is followed by bibliographies on North African Jews; on Jewish literature in general; on Jewish Maghrebi literature; and works on the authors. An appendix lists articles in periodicals; the entries are arranged alphabetically by author.

Music


V. Electronic Databases

*Sefarad* is an electronic monthly newsletter edited by Yitzchak Kerem; it has appeared regularly since 1991. The newsletter includes a lot of current information on events related to Sephardic studies—from scholarly publications and data on conferences to musical performances and exhibitions. Each issue usually has the following sections: future Sephardic events, Sephardic events of the current month, past events, publications, music, films, calls for papers, announcements, news, and eulogies. The information in the various issues is somewhat repetitive; numerous entries appear more than once (as future, current, and past events). The reader has to scan through a lot of data, some of which are only tangentially related to Sephardic studies. Readers are asked to send information on their activities or those known to them in their communities or institutions. *Sefarad* has started to publish book reviews, and intends to publish full papers.

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Conclusion

The last two decades have witnessed tremendous growth in the scope of Sephardic studies. The horizons have widened far beyond the classical denotation of the field: poetry, philosophy, religious studies, language, and history of the Jews of the Iberian peninsula. In addition to these, there is now a growing focus on social studies of the Sephardic diaspora and the creative work of the Sephardim, and more sources are considered worthy of research. As a result, more regions and communities are included in the field; they are studied individually and comparatively, as part of one heterogenous entity subject to varied influences and conditions. Furthermore, there are simply more scholars in the field than there used to be, and specialized research centers have developed, mainly in Israel, France, and the U.S.

All these developments have led to a vast growth in the number and variety of publications in Sephardic studies. Consequently, specialized reference sources are even more crucial than they were in the past, since it is becoming increasingly difficult to keep abreast of developments in the field. As a result, there is a conspicuous growth in the number of reference works, many of which have been published in Israel and the U.S. by researchers and librarians. Future reference sources should combine the searching, organizing, and indexing abilities of information specialists and reflect the needs and work habits of researchers. Quantity, though important, is not the only criterion: data should be made accessible through accurate citation, proper internal arrangement, and generous, intelligent indexing.

References

Superscript numbers following bibliographic references refer to Hebrew bibliographic data below.


Deshen, Shlomo A. *Yehudim ba-Mizrah: Bibliyografyah Sotsiologit Niyheret*. Tel-Aviv: Universitat Tel-Aviv, 1976.5


Nadaf, Avraham. *Hovereit Sheride Teman*. Yerushalayim, 1928.20


Sefarad (electronic newsletter), 1991–


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**Hebrew Bibliographic Citations**

1. אבראהים, אליעזר. יפה על ידידים הפרשים. הוצאת כנרת צ'לן.
5. פינקmanın, מיכאל. תורות להב-eventy באירופה. ירושלים: יד לוי, ירושלים. ירושלים: יד לוי, ירושלים.

(Continued on p. 160)
1. **LADINO PENTATEUCH** [Constantinople, 1547]; Edition limited to 250 copies. 8½ x 11 inches, 560 pages on acid-free paper, sewn, clothbound, ISBN 0-911437-46-0 (1988) Libraries and other institutions $90.00 / Individuals $75.00

2. **MAIMONIDES' GUIDE FOR THE PERPLEXED** / A 15th Century Spanish Translation; Edition limited to 300 copies. 8½ x 11 inches, 370 pages on acid-free paper, sewn, clothbound, ISBN 0-911437-49-5 (1989) Libraries and other institutions $75.00 / Individuals $60.00

3. **LIBRO DE LAS GENERACIONES & THE BOOK OF YASHAR** / Spanish-English Translations; Edition limited to 300 copies. 8½ x 11 inches, 516 pages on acid-free paper, sewn, clothbound, ISBN 0-911437-51-7 (1989) Libraries and other institutions $90.00 / Individuals $75.00


5. **JOSEPH AND HIS BRETHREN** / Three Ladino Texts; Edition limited to 300 copies. 8½ x 11 inches, 336 pages on acid-free paper, sewn, clothbound, ISBN 0-911437-55-X (1990) Libraries and other institutions $70.00 / Individuals $55.00


Special Offer: Libraries and individuals who may wish to purchase all the published volumes of the Sephardic Classical Library can do so at a very special price: for both libraries (and other institutions) and individuals the discount for the entire package is 25 percent (payable in advance for individuals; libraries may send purchase order).

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Association of Jewish Libraries
Newsletter
Irene Levin-Wixman, editor
5494A Palm Springs Lane
Boynton Beach, FL 33437

Dr. Rachel Simon is the Hebraica Cataloger at Princeton University Libraries. She holds an MLS from the University of Washington, Seattle, and a Ph.D. in the History of the Muslim Countries from the Hebrew University, Jerusalem. She served as editor of the Mideast File from 1982 to 1995, and since 1995 chairs the Cataloging Committee of the Research and Special Libraries Division of the Association of Jewish Libraries. Her research focuses on the Middle East and North Africa and their Jewish communities, with special reference to Libya. She has published several books and articles in the field.

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Shimeon Brisman, Editor, APPROBATIONS

Book reviews are expected to include descriptions, evaluations, and critical comments (preferably in this order).

The descriptive part should acquaint the reader sufficiently with both the purpose and contents of the work. Data about the author, or additional information about the work (part of a series, illustrations, etc.), may be included in this part.

The evaluation of the material should consist of an objective examination of the contents, a spot-checking of the technical aspects of the work (arrangement of material, order of chapters, bibliography, etc.) may be included in this section.

Basic criticism, including the reviewer's opinions and final judgment of the work, should be relegated to the end of the review.

Reference Books Received

The following books of reference and professional value were recently received by the editor. Some of them may be reviewed in a future issue of Judaica Librarianship.


