

## Judaica and Hebraica Cataloging: Anglo-American Traditions\*

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## Introduction

Elhanan Adler [see preceding paper] has discussed the older Judaica cataloging tradition as exemplified by Hebraica bibliographies. In continuing with the Israeli cataloging tradition, he necessarily had to refer to practices adopted from the Anglo-American tradition. The latter topic is the focus of my presentation, and I shall conclude with a discussion of the possibilities of synthesis of the two traditions. If our papers do not seem to progress logically, we may quote the following principle of biblical interpretation: *en mukdam u-me'uhar ba-Torah* (There is no chronological sequence in the Torah).

I would like to focus initially on the word *tradition* in the title of this session and in the titles of the individual papers. The equivalent Hebrew word *masoret* suggests the handing down of practices from one generation to the next. In English, the word *tradition* conjures up the idea that "We've always done it this way." This attitude is common in the world of cataloging. Michael Gorman (1991, p. 28) has, for example, noted that the MARC (machine-readable cataloging) record is an "electronic card catalog." In other words, in computerized cataloging we have continued to do what we have always done in manual cataloging, without really rethinking the process. In this paper, I first describe Anglo-American Judaica cataloging practices and then provide an assessment of their validity. The factors discussed are:

1. the language of cataloging,
2. author main entry,
3. descriptive cataloging,
4. Hebrew title access,
5. uniform titles,
6. Romanization,
7. authority control,
8. subject analysis,
9. classification, and
10. filing.

These topics are discussed in the context of cataloging codes as well as from the perspective of automation of the cataloging process. (A managerial/policy analysis of American Judaica cataloging and its automation is provided in Weinberg, 1989; a more general discussion of Judaica library automation is found in Weinberg, 1991.)

## 1. The Language of Cataloging

A discussion of Judaica and Hebraica catalogs in the Anglo-American world must begin with Moritz Steinschneider's *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (Catalog of the Hebrew Books in the Bodleian Library), published in three volumes between 1852 and 1860. This was the catalog of a British library, but the language of cataloging was Latin, not English. The Christian Hebraists working in the 1700s had frequently written in Latin, but by the mid-nineteenth century, vernacular languages certainly predominated; it is therefore not clear why Steinschneider employed Latin, except that he is reputed to have said "that he wrote only for 'three or four readers'" (Brisman, 1977, p. 43).

The language of cataloging is one of three types of linguistic knowledge that the Judaica librarian must have, as I pointed out in a review of Hebraica cataloging published more than ten years ago (Weinberg, 1980, pp. 323-324). Hebrew and English are languages that the Judaica librarian is expected to know, while Latin is a language that Steinschneider expected scholars to know.

Aside from Steinschneider, all catalogs of Judaica and Hebraica published in the U.S. and England feature English as the language of cataloging terminology. The language of cataloging is a question to which we shall return in the discussion of the possibility of synthesis of the American and Israeli traditions.

We could at this point examine the structure and organization of Steinschneider's catalog and proceed chronologically with the next Judaica catalog published in England. I believe that it is more interesting, however, to discuss the cataloging principles that may be abstracted from an analysis of the major published Anglo-American Judaica catalogs, viewed comparatively. (Prior publications that provide detailed descriptions of the arrangement, content, and format of Judaica catalogs include Brisman (1977) and Gold (1977).)

## 2. Author Main Entry

What most distinguishes the Anglo-American tradition of Judaica cataloging from the Hebrew bibliographic tradition is that the latter opts for *title* main entry, while the former features *author* main entry. Nabil Hamdy (1973, p. 20) has shown that the idea of author main entry is rooted in Western philosophy, while in the Oriental tradition, greater emphasis is placed on the work, and hence the title.

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Author main entry is based on the assumption that catalog users are interested in *literary units*, i.e., having all the works of an author together. Once we have granted the validity of this principle, the next question becomes: How does one determine the correct form of an author heading?

The traditional form of a Jewish name is [forename], *ben* (son) or *bat* (daughter) of [father's forename]. Surnames were imposed on Jews only a few centuries ago, although geographic and occupational designations often followed forenames and patronyms (Chazan, 1972). It is frequently difficult to determine when such modifiers should be the initial element of a name heading. The older Anglo-Judaica catalogs tend to favor forename over designation.

The correct form of Hebrew forenames in Roman characters is also a question. Steinschneider features Latinized forms such as *Salomo* for *Shelomoh*, but most published Anglo-Judaica catalogs use the form in the Authorized Version of the Bible. Steinschneider's successor, Cowley, the compiler of the *Concise Catalogue of the Hebrew Printed Books in the Bodleian Library*, explicitly states this in his preface (Oxford, 1929, p. vi). Zedner, in compiling an "index of names" to the *Catalogue of the Hebrew Books in the Library of the British Museum* (actually a file of cross references from Hebrew to Roman headings), omitted Biblical names, citing the "authorized English version" of the Bible as an authority (British Museum, 1867, p. 821). Hans Wellisch (1983) has suggested that the use of the Christian Bible as an authority for Hebrew names constitutes a form of bias in cataloging. For modern Hebrew writers, LC now uses systematic Romanization for Biblical forenames – *Mosheh* rather than *Moses*, for example.

Anglo-American cataloging codes have always had a complex set of rules for determining the preferred name of a Hebraic author, based on the period in which an author lived and the country from which he hailed. The revised second edition of the *Anglo-American Cataloguing Rules* features a change in the direction of simplification of this rule: the elimination of geographic distinctions (AACR2R, 1988, p. 390). The 1978 edition of the code (AACR2) had specified that the Latin spelling of Israeli authors'

names found in their works could serve as preferred headings, while for Diaspora authors, systematic Romanization had to be applied. The rule change was brought about in part by lobbying from members of the Association of Jewish Libraries (Berger & Wachs, 1985).

### 3. Descriptive Cataloging

The older British catalogs, such as Steinschneider's and Cowley's (Oxford University, 1852-60; 1929), recorded only title proper in Hebrew characters under Romanized main entry. Zedner's catalog (British Museum, 1867) features fuller title information in Hebrew, and also records the place and date of publication in Hebrew characters, as well as in the Roman (or Cyrillic) alphabet and in Arabic numerals (for the common era equivalent), respectively.

In America, early twentieth-century Library of Congress (LC) practice was to transcribe the Hebrew title page completely, to the point of copying every diacritic and vowel point. This was presumably based on an interpretation of rule 136 in ALA's *Catalog Rules* (1908): "The title is usually to be given in full, including the author's name, and is to be an exact transcript of the title-page. . ." (p.43). After the publication of *Rules for Descriptive Cataloging in the Library of Congress* (LC, 1949), however, the author statement in Hebrew characters disappeared from LC cards (see Figure 1), as it was presumed to be redundant with the Romanized author heading

unless there was a Hebraic pseudonym on the title page (rule 3:6). AACR1 (1967, rule 134A2) explicitly stated that the statement of authorship should be omitted "when the form of the name in the heading is a letter-for-letter transliteration of the name in the author statement." Even though LC's Hebrew Romanization scheme is not a letter-for-letter transliteration, this rule was applied in the cataloging of Hebraica.

Fortunately, the International Standard Bibliographic Description (ISBD, 1974), which was incorporated by AACR2 (1978), distinguished between the form of an author's name on a title page, which is permanent, and the author heading, which is subject to change, and recent LC Hebraica cards, as well as online records, feature full title-page transcription in Hebrew characters except for conversion of Hebrew dates. The sample LC record in Figure 2 notes vocalization on the title page, but does not reproduce it.

Published catalogs of American Judaica libraries – The New York Public Library (1960), Hebrew Union College (1964), and Harvard (1968) – incorporate a great many LC cards, and so these catalogs reflect the title-page transcription practices of the Library of Congress to a great extent.

### 4. Hebrew Title Access

Almost all Anglo-American Hebraica catalogs with author main entry in Roman script feature title access in the original

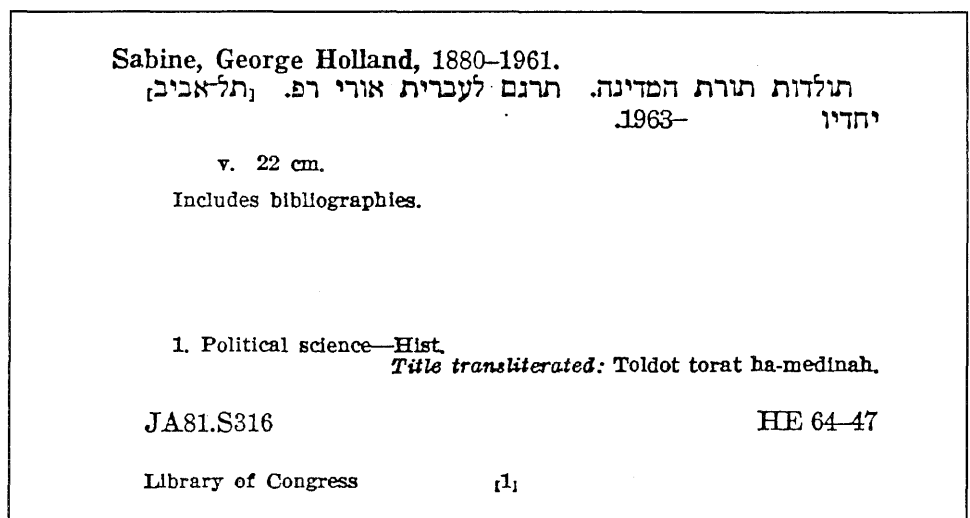


Figure 1. Library of Congress card, pre-ISBD: Hebrew author statement omitted.

alphabet. Hebraica title indexes have been used for years by Judaica catalogers to find Romanized author headings in published Judaica catalogs. The British catalogs used to be employed for this purpose until they were superseded by LC's (1986) interpretation of AACR2 rule 22.3C2, which established the *Britannica*, *Americana*, and *Collier's* encyclopedias as authorities for Hebrew name headings. It is important to note that the Hebraic Section of the Library of Congress has maintained a Hebrew-script title catalog for decades, in violation of its parent body's principles. Just about all Judaica libraries subscribing to LC printed Hebraica cards arrange them by title in Hebrew characters.

The most recent published general Hebraica catalog in America, the *Hebrew-Character Title Catalog of the Jewish Collection* of the New York Public Library (NYPL, 1981), provides additional evidence for the primacy of Hebraic title access. Although the majority of the records feature author main entry in Roman characters, the author cards have not been reproduced.

An exception to the American pattern of author main entry in Roman characters, and title page transcription and title index in Hebrew characters, is *Koheleth America: Catalogue of Hebrew Books Printed in America from 1735-1925*, by Ephraim Deinard (1926). This bibliography features Hebrew title main entry (including occasional translations of English titles into Hebrew), complete title-page transcription in Hebrew, and Hebrew as the language of cataloging. The work has no author access or indexes of any kind.

Yet a different pattern is found in a specialized American Hebraica catalog, that of the Yiddish collection of the YIVO Library, published by G.K. Hall (YIVO, 1990). The YIVO card catalog has featured Yiddish author main entry since its inception in 1938. Recent professional cataloging has provided multiple access points for each work – all in Yiddish characters, but the element that Anglo-American Judaica librarians are most used to searching in Hebraica catalogs – title – is not available for all works (i.e., older works that have not been recataloged have author entries only). This is also true, to a lesser extent, in Harvard's Hebrew catalog. The preface to the latter states that the Hebrew title catalog is

selective, listing only works with distinctive titles (Harvard, 1968, p. iii).

To summarize the discussion so far, Romanized author main entry has been the predominant pattern in Anglo-American Judaica catalogs, but the importance of Hebrew title access is evident in most of these works.

### 5. Uniform Titles

Uniform title is a subtle cataloging concept, recognizing that two books containing the identical work may have different "labels" or titles.

Uniform titles are common in the Anglo-American Judaica cataloging tradition, and have been applied most often to liturgical works and classic texts. Steinschneider separated these into a special section of Anonyma, including Bible, Talmud, and Prayers (Oxford, 1852, vol. 1).

Canonized texts have posed less of a problem in the establishment of uniform titles than has liturgy, but the question of whether to accept the LC heading *Bible. Old Testament* remains an issue for Judaica libraries. AACR2 (1978, rule 25.18A4) recognizes the different terms used for groups of books of the Bible in the Jewish and Christian traditions, e.g., *Nevi'im* vs. *Prophets*.

All published European Hebraica and Judaica catalogs group liturgical works under form headings such as *Liturgies*. The second element of the heading may be the uniform title of the individual work or rite. Subarrangement is generally by date or language. The problem with these methods of arrangement is that all three of the primary elements are difficult to ascertain. The uniform title is often nonobvious, the rite may not be identified in the work – and expert knowledge is required to determine it – and the date may be missing as well. The title proper, the only definite element accessible to the searcher or cataloger, is frequently not provided in Hebrew title indexes, either because it is too common, e.g., *Seder Tefilot Yisra'el*, or because it is assumed that the cataloger (or searcher) can readily provide the translation to uniform title.

In the American tradition, during the era of AACR1 (1967, rule 29C), there was an attempt to place Jewish liturgical

works in the mold of Catholic ones through the cumbersome heading *Jews. Liturgy and Ritual*, modeled on *Catholic Church. Liturgy and Ritual*. AACR2 (1978, rule 21.39C) calls for using title proper or uniform title of the specific liturgical work, but provides only the simplest examples, such as *Haggadah* and *Kinot* (rule 25.21).

In my experience, American Judaica catalogers learn more from analyzing LC Hebraica cataloging records than from reading abstract rules. After a significant number of records for Jewish liturgical works was produced by LC, it was noted that the change in the handling of this genre by LC had not simplified its cataloging at all. The grouping of liturgical works under the old descriptive heading had been shifted to the subject heading *Judaism – Liturgy – Texts* (Weinberg, 1984).

A great deal of research remains to be done in the area of cataloging of Jewish liturgy. No detailed analysis of published Judaica catalogs has been done in this regard, and no research has been done to determine which elements the user seeks in the catalog, or which sequence is most "user-friendly."

### 6. Romanization

The conversion of Hebrew to Roman characters is a cataloging practice that relates to many of the topics discussed thus far, e.g., author main entry – in Hebrew or Roman characters?; descriptive cataloging – in the original alphabet or Roman transcription? Under this rubric, however, I focus on the number of elements Romanized and the choice of a scheme.

In European Judaica catalogs, we find Romanization of author headings only, not of titles. It is worth noting that Fürst's *Bibliotheca Judaica* (1849-1863), the only attempt at a combined bibliography of Hebraica and Judaica, adds vowel points to Hebrew titles, which is an aid in Romanization.

The classic Library of Congress printed Hebraica card Romanizes author and short title, as well as uniform title and series, if required. A recent LC practice is Romanization of Hebrew bibliographic data in notes, which are not access points [see Figure 2]. In the automated environment, Romanization of the

Tuktali, Ehud.

(Galut ben galim)

נלות בין גלים / אהוד טוקטלי, שמואל ונ'די קליצנר ; עטיפה  
וציורים, מיכאל נצר. — ירושלים : הוצאת "פרי הארץ",  
.747- [1986 or 1987- c1987-

v. <1 > : ill. ; 23 cm.

Title page partially vocalized.  
Contents: sefer 1. 'Alilot yalde Tarshish.

I. Klitsner, Shemu'el. II. Klitsner, G'udi. III. Netses, Mikhà'el.  
IV. Title.

PZ90.H3T77 1987

87-166787

MARC

AACR 2

HE

90

Library of Congress

Figure 2. Library of Congress card, post-AACR2: Hebrew author statement transcribed; vocalization on title page noted; notes Romanized.

## 7. Authority Control

The principle of uniform heading for authors is evident in European Judaica catalogs, as is uniform title. A certain amount of cross referencing is found in these published catalogs. The most useful type of cross reference is from a Hebrew form of a name as found on a title page to the established Roman heading. An example of this type of referencing is found in Zedner's catalog (British Museum, 1867, p. 821). See Figure 3.

LC's authority records for Hebraic authors have to date provided headings and references in Roman characters only. Several American Judaica libraries have integrated Hebrew name references into their Hebraica title catalogs (see, for example, NYPL, 1981) or have provided direct links between Hebrew and Roman forms of name in a separate file.

The possibility of parallel non-Roman headings on RLIN has raised the issues of whether such headings should be uniform and unique, and how the MARC Authorities Format should be modified to accommodate non-Roman data (These issues were raised by Lucia Rather, LC's former Director for Cataloging, at the Association of Jewish Libraries Convention held in Washington, DC in June 1989). *Uniform* means that a single form is chosen, e.g., *Rambam* over *Mosheh ben Maimon*. *Unique* means that in the case of a common name such as *Rabinovitch*, *Mosheh*, one must add elements to the heading to distinguish authors with the same name.

There have been two discussion papers prepared by the Library of Congress on the question of how to accommodate non-Roman data in the MARC Authorities Format. The first one, prepared in 1989, essentially viewed all non-Roman forms as cross references to the official Roman heading. The second discussion paper (LC, 1990) featured the notion of a preferred form of a non-Roman heading, and even presented the option of separate files for each script. The discussion paper was on the agenda of the American Library Association Convention in June 1990. (The latest word received is that the MARC format for authorities will be revised to incorporate parallel fields for non-Roman data, similar to those which are found in the MARC bibliographic formats.)

complete title-page transcription is required. This has presented a hardship to American Judaica catalogers. The rules have been elucidated in Maher's (1987) guide to the ALA/LC Romanization, but the guide reveals how thorough a grounding in Hebrew grammar a Judaica cataloger needs (see review by Leah Adler (1989)).

Rosalie Katchen (1990) has proposed that the Research Libraries Information Network (RLIN) approve the Romanization of author and title proper only, rather than requiring complete Hebraica title-page transcription in the Roman alphabet. Although she placed her proposal in the context of rethinking cataloging in the age of automation, the effect of adoption of the proposal would be to emulate the LC printed card model.

So much for the number of elements to be Romanized, now to choice of a scheme. Romanization in the library community must be standardized; it cannot be idiosyncratic.

The *American National Standard Romanization of Hebrew* (ANSI, 1975) was recently up for revision. The published standard contains four tables. The first one, General-Purpose Romanization, has been used by some bibliographers, e.g., Shimeon Brisman (1977, p. x), but this has been criticized by at least one librarian (Baker, 1989, p.142) because use of this Romanization table makes matching a bibliographic refer-

ence to a library catalog entry difficult. The use of *ch* for the Hebrew letter *het* is particularly controversial.

The second ANSI table is essentially equivalent to the one used by LC, and given the vast number of Hebraica catalog records created according to this scheme, it was unlikely that any dramatic changes would be implemented in it.

The third scheme, "Narrow transliteration" – which involves subtleties of Hebrew grammar such as doubling of consonants in the case of *dagesh forte* – is employed little, if at all, in the bibliographic community, although it is based on scholarly usage. The final scheme, "Keypunch-compatible transliteration" was significant in the production of the Hebrew character title sequence of the New York Public Library's Automated Book Catalog (NYPL, 1972). An attempt to adopt reversible transliteration – which requires far less knowledge than phonetic transcription – for machine-readable cataloging on RLIN failed, because the use of two Romanization schemes would have led to a split in the database (Aliprand, 1990, pp. 15-16).

Instead of revising the standard for the Romanization of Hebrew, the National Information Standards Organization elected to withdraw it, in recognition of the fact that the Library of Congress creates the *de facto* standard in this field.

I.—INDEX OF NAMES.

Biblical Names having been rendered according to the authorised English version, are not included in this list.

Azulai .....	אזולאי	Ayllon .....	איליון
Azevedo .....	אזוידו	Abba .....	אבא
Azkari .....	אזקרי	Abbamare .....	אבא מרי
Acha .....	אחאי	Abayob .....	אבאיוב
Eger .....	איגר	Abu-l'-afyah .....	אבואלעפייא
Egra .....	איגרא	Abudarham .....	אבודרהם
Edels .....	אידלש	Aboab .....	אבוהב
Oettingen .....	אויטינגן	Abulafio .....	אבולאפיו
Eilenburg .....	אילינבורג	Abukara .....	אבוקארא
Ergas .....	אירגאס	Abzamil .....	אבזאמיל
Estrosa .....	אישטרושה	Abigedor .....	אביגדור
Esthori .....	אישתורי	Abayob .....	אביוב
Achselrad .....	אכסילראד	Avila .....	אבילה
Albaz .....	אלבאז	Abiezri .....	אביעזרי

Figure 3. Excerpt from the "Index of Names" to the *Catalogue of the Hebrew Books in the Library of the British Museum* (1867).

8. Subject Analysis

Published British Hebraica catalogs do not feature much in the area of subject analysis. The uniform titles for liturgical works have the effect of grouping related materials, but other than that, subject access in the form of alphabetic-specific headings is generally not provided. An exception to the latter statement is the category of works without authors. The preface to Cowley's catalog states: "Anonyma are entered under subject headings" (Oxford, 1929, p. vi). Although Cowley uses the term *subject headings*, each is most probably a catchword extracted from the title, rather than a term selected from an authorized list of headings. J. Winter Jones wrote in the preface to the *Catalogue of the Hebrew Books in the Library of the British Museum* (1867, p. vi) that where the author is not known, the heading is taken from the first substantive (i.e., noun) in the title.

American published Judaica catalogs have been dictionary catalogs for the most part, with author, title, and subject entries in a single alphabet. The subject headings are generally based on, or copied from, the lists issued by the Library of Congress.

There have been great changes in subject headings for Judaica over the past few decades. The new pattern for liturgy has already been mentioned. The earlier

change from *World War, 1939-1945 – Jews* to *Holocaust, Jewish (1939-1945)* affected thousands of records. Generic posting for biography, e.g., entering Golda, Meir under *Prime Ministers – Israel and Zionists*, is an LC practice that both violates the principle of specificity in subject headings and complicates the life of the cataloger. Finally, the change from direct to indirect geographic subdivision (topic – country – city) has affected thousands of entries for *Jews in [place]*. It is interesting to note that Harvard antedated the change from *Jews in [place]* to *Jews – [place]* by a couple of decades (Harvard, 1968, vol. 1, p. v).

Applying LC's rule that the latest form of a country's name be used has created anachronistic subject headings (as well as classification numbers) for memorial volumes (*yisker-bikher*) on *shtetlekh*, in that formerly Polish towns are defined as part of the Soviet Union. All of the current changes in Eastern Europe – above all, the demise of the U.S.S.R. – have many implications for subject catalogers in general, and Judaica catalogers in particular.

Subject headings are deceptively simple as they are arranged alphabetically, and the commands *see* and *see also* are designed to be comprehensible to the layman. It is not widely known that *see also* is used for two distinct kinds of references – to narrower and related terms; nor have all librarians mastered

the rules for converting LC's former cross reference structure into its newer thesaurus notation. A recent review of compilations of Library of Congress subject headings for Judaica (Weinberg, 1990) found them all wanting in the area of syndetic or cross reference structure. Before Judaica librarians attempt to influence LC to modify its subject headings, or implement local modifications, they need a thorough grounding in the principles of LC subject headings and full comprehension of its reference structure (Weinberg, 1985).

The reference structure of subject headings creates a hidden classification, but the redundancy of shelf classification and alphabetical subject headings has generally been ignored in the States. Two exceptions to this are found in published Judaica catalogs. Herbert Zafren wrote in the preface to the catalog of the Klau Library: "... it has been recent practice to avoid duplication by not assigning a subject heading whenever the subject corresponds exactly to a class" (Hebrew Union College, 1964, p. iv). The preface to Harvard's Hebraica catalog supplement states: "The file by call number is a classified index and, in effect, a detailed subject index" (Harvard, 1972, vol. I, p. vii).

9. Classification

The making of specialized Judaica classification schemes constituted a significant element of American Judaica librarianship until the late 1960s. Abraham Freidus compiled a classification scheme for the Jewish Division of the New York Public Library (Bloch, 1929), and Harry Wolfson created one for Harvard's Judaica collection (Harvard, 1972, vol. 1). When *Anglo-American Cataloging Rules* was published in 1967, there was a mass movement in the U.S. to switch to LC Classification (LCC), and most Judaica research libraries converted to that scheme as well.

There are serious problems with LC's classification for Judaica. While it is relatively easy to get LC to change a subject heading such as *Communitistic settlements* to *Kibbutzim*, getting the Library of Congress to separate the history of Israel from Jewish history in Class DS would be far more difficult. We can understand that the books of the Bible are arranged in the Christian order, but the fact that individual

tractates of the Talmud, an exclusively Jewish work, are arranged alphabetically rather than within their traditional orders (*sedarim*) is less comprehensible. The alphabetical arrangement of liturgical works in class BM 675 by cutter number, e.g., .D3 *Daily prayers* [i.e., Siddur], .H5 *High Holy Day prayers* [i.e., Mahzor] and .S3 *Sabbath Prayers* [i.e., Siddur for the Sabbath], constitutes another illogical sequence.

The Hebrew University has done a drastic revision of LC Classification for Judaica. A significant amount of tampering with LCC goes on in American Judaica research libraries as well (Weinberg, 1987), with the rationale of creating a shelf order of books that will be acceptable and browsable by users.

The Elazar classification, first published in 1968, emphasizes the logical arrangement of a Judaica collection. This scheme has been adopted in many Jewish school, center, and synagogue libraries, but has had little impact on academic and research libraries.

10. Filing

Questions of order lead to the final topic – filing. Most users assume that they require only knowledge of the alphabet to use catalogs, but librarians and bibliographers often deviate from strict alphabetical order.

It is interesting to note the two methods of arrangement under author established by Cowley: "Works by living authors are arranged chronologically in the order of their publication. Works by deceased authors are arranged in alphabetical order of their titles" (Oxford, 1929, p. vi). Within Hebrew title indexes, anomalies may also be noted. Fürst (1863), for example, files *igrot* (the plural form of the Hebrew word for 'epistle') after *igeret* (the singular form), although the order of Hebrew letters calls for the opposite sequence (*vav* before *tav*). He does the same for *agadat* and *agadot* (the singular and plural forms of 'legends'), following the latter by *agudat*, which is spelled identically with *agadat* (see Figure 4). This nonalphabetic sequence might trip up a few librarians, not to mention novice users.

Codes of filing rules in the Anglo-American library world tend to be book length. Many of the rules have recently

<p>אָבֶק סִפְרִימִים I. 185. III. 26. 205.                  אָבֶק הַזִּבְלִים v. Jos. Karo II. 176. (I. 281.)                  — — v. Machir II. 283. (III. 317.)                  — — v. Reifmann III. 144.                  אָבֶק הַזִּבְלִים (v. Machir) II. 285.                  אָבֶק הַזִּבְלִים I. 232.                  אָבֶק הַזִּבְלִים I. 238. II. 97.                  אָבֶק הַזִּבְלִים III. 55.                  אָבֶק הַזִּבְלִים III. 19.                  אָבֶק הַזִּבְלִים III. 516.                  אָבֶק הַזִּבְלִים I. 360.                  אָבֶק הַזִּבְלִים III. 318.                  אָבֶק הַזִּבְלִים II. 20. 82. III. 240.                  אָבֶק הַזִּבְלִים II. 97.                  אָבֶק הַזִּבְלִים v. Baruch b. David I. 89.                  — — v. Mose-Wolf b. Elieser III. 521.                  — — v. Mose-Seeb III. 535 (2).                  — — v. Krzemiolez I. 193.                  אָבֶק הַזִּבְלִים III. 351.                  אָבֶק הַזִּבְלִים v. Samosé III. 231.                  — — v. Stärk III. 378.                  אָבֶק הַזִּבְלִים I. 50. II. 26. III. 213.                  אָבֶק הַזִּבְלִים II. 256.                  אָבֶק הַזִּבְלִים III. 248.                  אָבֶק Aboab's I. 4; Abulafia's 16; Zebi                  Aschkenasi's 64; Bedarschi's 96; Bi-                  gi's 116; Jos. Borgo's 127; Briele's                  132; Cantarini's 141; Cases' 146;</p>	<p>אָבֶק הַזִּבְלִים I. 215. II. 134.                  III. 410.                  אָבֶק הַזִּבְלִים II. 202.                  אָבֶק הַזִּבְלִים I. 276. II. 217. 311.                  III. 250. 509.                  אָבֶק הַזִּבְלִים III. 325.                  אָבֶק הַזִּבְלִים III. 548.                  אָבֶק הַזִּבְלִים III. 71.                  אָבֶק הַזִּבְלִים III. 72. ed. I. 185.                  אָבֶק הַזִּבְלִים III. 252.                  אָבֶק הַזִּבְלִים II. 165. ed. II. 25.                  III. 260. אָבֶק I. 164.                  אָבֶק הַזִּבְלִים III. 132.                  אָבֶק הַזִּבְלִים zu אָבֶק הַזִּבְלִים II. 237.                  אָבֶק הַזִּבְלִים II. 144.                  אָבֶק הַזִּבְלִים III. 62.                  אָבֶק הַזִּבְלִים I. 157.                  אָבֶק הַזִּבְלִים v. Abroon-Abraham I. 21.                  (411.) ed. II. 1.                  — — v. Jak. Sforno III. 318.                  אָבֶק הַזִּבְלִים v. Jos. Sofer III. 348.                  אָבֶק הַזִּבְלִים II. 141.                  אָבֶק הַזִּבְלִים II. 253.                  אָבֶק הַזִּבְלִים I. 185.                  אָבֶק הַזִּבְלִים II. 311.                  אָבֶק הַזִּבְלִים III. 255.                  אָבֶק הַזִּבְלִים I. 33.</p>
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Figure 4. Examples of grammatical filing in the Hebrew title index to *Bibliotheca Judaica*, by Julius Fürst (1863). Note the sequence *agadat, agadot, agudat*.

been simplified (ALA, 1980) in recognition of the fact that computers cannot make semantic judgments – in English, let alone Hebrew.

Neither computers nor new published filing codes have solved the classic problems of Hebraica filing: the *he ha-yedi'ah* (the attached definite article) and the nondistinctive word *sefer* (book) at the beginning of a title.

Regarding the Hebrew definite article, I recall a point made by Peretz Tishby of the Jewish National and University Library: that by right we should file on the article, only it is too frequent. All Hebraica title catalogs and indexes ignore the initial Hebrew article, but some British catalogs file on the Yiddish articles *di, der, and dos*, presumably because they are relatively infrequent. As recently as 1981, we find medial *he ha-yed'iah* disregarded in the *Hebrew-Character Title Catalog* of the New York Public Library; most Judaica libraries adopted mechanical filing years ago. The latest trend is to treat the definite

article in names such as *Hacohen* as significant, and this is indicated through capitalization in Romanization.

Since the *he* is sometimes an integral part of a word in Hebrew, in the automated cataloging environment, the cataloger must indicate the number of characters to be ignored in sorting. A computer program handles the normalization of digraphs (e.g., double *vav* in Yiddish) and final forms of Hebrew letters; the program also deletes diacritics in indexing and sorting (Aliprand, 1987, p. 10).

With regard to the word *sefer*, the burden has also shifted from the filer to the cataloger. In LC practice, the word *sefer* is no longer dropped in Hebrew title-page transcription. It is Romanized as part of the title proper (see Figure 5), and it often becomes necessary to establish a uniform title without the word *sefer* (Maher, 1987, p. 45). Title entries for both forms are provided, cluttering up card catalogs significantly.

**Adret, Solomon ben Abraham, 1235-1310.**

[Hidushe ha-Rashba (Berakhot, Shabat, 'Eruvin)  
(Sefer Hidushe ha-Rashba)

ספר חרושי הרשב"א : על מסכתות ברכות, שבת, עירובין / סדר והונה מחדש על פי כתבי יד ודפוסים ישנים עם תיקונים והוספות רבות. — זכרון יעקב [Israel] : המכון להוצאת ספרים וכתבי יד שליד המרכז לחינוך חרני וזכרון יעקב, 747 [1986 or 1987]

256 p. ; 32 cm. — (חרושי הרשב"א על הש"ס)

1. Talmud. Berakhot—Commentaries. 2. Talmud. Shabbat—Commentaries. 3. Talmud. Eruvin—Commentaries. I. Title. II. Title: Hidushe ha-Rashba. III. Series: Adret, Solomon ben Abraham, 1235-1310. Hidushe ha-Rashba 'al ha-Shas (Zikhron Ya'aqov, Israel)

BM506.B63A37 1986

88-106318

MARC

AACR 2

HE

Library of Congress

90

Figure 5. Library of Congress handling of the nondistinctive word *sefer* in Hebrew titles.

All the issues of pure alphabetical filing vs. taking the type of entry into account affect Judaica catalogers. Should all the *Jews - [place]* headings be kept together, or should *Jews - [form]* and *Jews - [topic]* headings be interfiled with them? What we consider a logical grouping will complicate searches by our users.

**Assessing Anglo-American Judaica Cataloging Traditions**

Before addressing the possibilities of synthesis of the Israeli and American cataloging traditions, I would like to provide my assessment of the various American practices, in the order of the factors enumerated above.

1. I think that using English as the *language of cataloging* for Hebraica is reasonable in the Western world, i.e., wherever English is an official language, as many librarians who can handle Hebrew script have not mastered Hebrew bibliographic terminology.

2. As for *author main entry*, I think this makes sense for modern Israeli works, but all the research done to determine author headings for older Hebraica publications is lost on the user, who will search by title anyway.

3. I consider *descriptive cataloging* in the original alphabet the only permanent element of a Hebraica catalog record. I feel everything should be transcribed from the title page non-correctively: non-

standard spellings, Hebrew dates, including chronograms, and place names in non-Roman scripts. Conversions of script or date should be secondary, never a substitute for the original form. Notes containing Hebrew bibliographic data should not be Romanized either.

4. *Hebrew title access* has shown itself to be a *sine qua non*. RLIN is providing access to all the words in Hebrew titles, and is working on algorithms for automatically stripping articles and particles in both Hebrew and Arabic (Aliprand, 1990, pp. 17-18). Enhanced title access will serve as an auxiliary means of subject access.

5. The concept of *uniform title* is clever, but it has been carried too far in the Anglo-American cataloging tradition. Entering a work of Maimonides under its uniform Romanized Arabic title, which is unknown to most Judaica library users, is wasted hyperscholarship. The cumbersome liturgical headings that LC continues to create are also unlikely to be sought – or found – by most users (see Figure 6). Entering a work such as *Sefer Hilkhoh Setam* under the uniform title *Selections* (see Figure 7) is simply laughable. Harvard's deviation from this practice in its published Hebrew catalog (1968, vol. 1, p. iii) is eminently sensible.

6. I think it is fairly well known that while many Judaica librarians are concerned with how to *Romanize*, my position is: Why Romanize at all? (Weinberg, 1974). I realize, however, that knowledge of Romanization is required of most American Hebraica catalogers, so I have devoted considerable energy to mastering the rules.

One of my hobbies is looking at new shipments of Library of Congress Hebraica cards and studying the Romanization. I find transcriptions of Hebrew words that do not reflect popular pronunciation, Hebrew abbreviations represented as multiple Romanized words, and many errors in Yiddish Romanization. I often joke that there are only two people in America who know how to Romanize Hebrew script correctly according to the ALA/LC system, but I don't know who they are!

I am aware of the arguments that certain computers cannot display Hebrew script,

**Siddur. Sabbath (Reform, Congregation Beth El). English & Hebrew.**

[Ye-laher libenu]. — Sudbury, Mass. : Congregation Beth El of the Sudbury River Valley, c1980.

167 p. ; 23 cm.

Includes services for Sabbath and Pilgrim Festivals. English and Hebrew.

1. Siddurim—Texts. 2. Mahzorim—Texts. 3. Reform Judaism—Liturgy—Texts. 4. Sabbath—Liturgy—Texts. 5. Pilgrimage Festivals (Judaism)—Liturgy—Texts. I. Congregation Beth El of the Sudbury River Valley (Sudbury, Mass.) II. Mahzor. Pilgrim Festivals (Reform, Congregation Beth El). English & Hebrew. 1980. III. Title.

BM675.S3Z663513 1980

296.4—dc19

81-105297

AACR 2 MARC

Library of Congress

HE

Figure 6. Library of Congress heading for a Jewish liturgical work.

Rozenboim, Mosheh Leyb Liṭsh, d. 1877.

[Selections. 1983]

(Sefer Hilkhot setam)

ספר הלכות סח"ם : אניה דיונה : מאיל המלאים : כיח אריה :  
שערי אמת : הפארת אריה : חמרת אריה. — [ירושלים : חמ"ל,  
[744 i.e. 1983 or 1984

110 [i.e. 220], 40 [i.e. 80], 64 [i.e. 128], 44 [i.e. 88] p. ; 25 cm.

Cover title.

Spine title: Hilkhot setam.

Reprint of works originally published [1863 or 1864]-1869.

I. Scribes, Jewish—Handbooks, manuals, etc. I. Title. II. Title:  
Hilkhot setam.

BM659.S3R69 1983

87-162682

MARC

AACR 2

HE

90

Library of Congress

Figure 7. Uniform title *Selections* for a work with a distinctive Hebrew title.

and that a reference librarian who does not know Hebrew can work with a Romanized reference. But surely such users do not require a Romanization scheme that is based on the subtleties of *sheva merahaf* (floating schwa) and *otiyot bumaf* (labials).

I believe that the complexity of ALA/LC Romanization of Hebrew has contributed to the shortage of Judaica catalogers in America. I have always been impatient with librarians who say, "I can't read the Hebrew alphabet; can you give me advice on how to catalog my Yiddish collection?" On the other hand, requiring Judaica librarians to have doctoral-level knowledge of Hebrew grammar does not make sense. A revised *American National Standard Romanization of Hebrew* might have alleviated this problem, but the existence of thousands of bibliographic records with ALA/LC Romanization precluded such a revision.

7. *Authority control* will be a key issue in American computerized cataloging in the coming years. I believe that the *USMARC Format for Authority Data* has a flawed structure, with a great deal of redundancy between the references and source notes. Adding non-Roman data to this structure is likely to make it crack; at minimum, a multiscript authority record will be incomprehensible. I hope that the Committee on Machine-Readable Bibliographic Information (MARBI), will adopt the option in the second LC discussion paper that calls for a separate record for each script, just as the Canadians have separate, but linked French and English authority

records (Delsey, 1989). [As this paper was being prepared for publication, it was learned that the USMARC Format for Authority Data was revised to allow for parallel non-Roman data. Bialphabetic authority records cannot be created, however, on the local processing system of the Library of Congress, and the new format will therefore not be implemented.]

8. *Subject access* in online catalogs is receiving a great deal of attention in American library literature right now, as it has been shown that a high percentage of online searches are subject searches. One simple enhancement of online subject searching is to provide access to every word in subject headings rather than to phrases alone. The structure of LCSH is being reviewed in light of its online use, and there are many proposals for its reform (see, for example, Studwell, 1990). This is a positive phenomenon, which I hope will benefit Judaica libraries.

9. In the area of *classification*, a lot of research is currently focused on the display of hierarchical classification schemes online. Karen Markey Drabenstott (1990) has worked extensively with the Dewey classification, and Nancy Williamson (1989) is attempting to develop a MARC format for the LC classification. Because alphabetic subject headings scatter Judaica materials throughout a general catalog, the classified approach to searching is a welcome development for researchers in Jewish studies.

10. The traditional *filling* debates continue to rage, but attention is also being given to new issues, such as the effectiveness of screen displays in online catalogs. For subject headings with numerous subdivisions, simple alphabetic subarrangement may not be as useful as grouping form, topical, and geographic subdivisions (Massicotte, 1988). This is especially true for the headings *Jews* and *Judaism*.

In concluding this assessment of Anglo-American cataloging traditions and current trends, it is safe to predict that change will be a constant in the world of Judaica cataloging. Leonard Singer Gold made a similar prediction concerning the *form* of catalogs in 1977 (p. 45). Cataloging rules and methods are clearly affected by the form in which the catalog is presented.

#### Possibilities of Synthesis of the American and Israeli Traditions

One of the RLIN display formats, the LONG format (see Figure 8), approximates the Israeli standard. Main entry is in Hebrew characters, as are title-page transcription and name added entries. The language of cataloging is the only major difference: Hebrew in Israel, English on RLIN.

The best model for reconciling Israeli and American cataloging traditions may be found in the bilingual cataloging of the Canadian National Bibliography. Two languages of cataloging are employed: French and English. Headings and uniform titles are established in the forms familiar to users of each language, and authority records in the two languages are linked, as noted above.

Tom Delsey (1989) of the National Library of Canada has written a great deal about its bilingual cataloging. When one of the two languages of a work is in a non-Roman script, however, bilingual cataloging becomes more complex. One might suggest that all that need be done is to convert the script to Roman characters. But given the availability of Hebrew script both in bibliographic utilities and word processing software (Kuperman, 1988), the rationale for Romanization is fast disappearing. For those who cannot handle Hebrew script, automatically generated (i.e., reversible) transliteration should suffice. It need not matter that this is not pronounceable.



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Moving to subject analysis, because of their European antecedents and their multilingual clientele, Israeli libraries have traditionally used the classified catalog with multilingual indexes for subject access rather than alphabetical subject headings (Hovne, 1970). Current interest in online classified displays, in multilingual thesauri, and in hierarchical thesaurus displays point to a return to the concept of the classified catalog in a new form.

Israeli librarians may have discarded their traditions and embraced American ones too hastily. Librarians on both sides of the world need to acquire confidence about what makes sense in cataloging, rather than slavishly copying centrally provided data.

I recall a statement made by the late Rabbi Jacob Haberman at the Library of the Jewish Theological Seminary of America in the mid-1970s: "We don't enter the Hebrew University under Jerusalem because we know where it is." LC subsequently changed the heading, deleting *Jerusalem*, but systematically Romanized the Hebrew form of the name as *Universitah ha-'Ivrit bi-Yerushalayim*, again creating a heading that neither an American nor an Israeli user is likely to seek in a Roman catalog. But now that LC has granted the validity of Hebrew access points (see Figure 8), the gap between Israeli and American practice has narrowed, and I believe that there is hope for an event-

ual synthesis of our two cataloging traditions. I acknowledge the pioneering efforts of Elhanan Adler (1988) in articulating the issues and suggesting solutions for the exchange of American and Israeli cataloging data.

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PROD Books LON DCLH88-B17 Search CRLG-INT  
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טוקטלי, אהוד.  
גלות בין גלים / אהוד טוקטלי, שמואל וג'ודי קליצנר ; עטיפה וציורים, מיכאל נצר. -  
ירושלים : הוצאת "פרג' הארץ", 1987- [1986 or 1987-] c1987- .747-  
v. <1 > : ill. ; 23 cm.

Title page partially vocalized.  
Contents: sefer 1. 'Alilot yalde Tarshish.

I. נצר, מיכאל II. קליצנר, ג'ודי III. קליצנר, שמואל IV. Title.

LCCN: 87166787/HE/r89  
L.C. CALL NO: PZ90.H3.T77 1987 <Hebr>  
ID: DCLH88-B17 CC: 9114 DCF: a [HBR]

Figure 8. Hebrew bibliographic record in the RLIN LONG format.  
(Courtesy of Joan Aliprand, the Research Libraries Group.)

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