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Anomalies in RLIN Hebraica Records: Reflections of a Recent Arrival on the Cataloging Scene

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Abstract: **Hebraica records on the Research Libraries Information Network feature many inconsistencies in romanization, descriptive cataloging, and form of heading. The categories of inconsistency are outlined, and examples of the variations found on RLIN are provided and discussed from the perspective of a novice cataloger. Classic Hebrew grammar and Biblical sources are often cited as authorities for the correct forms, which may not be found in Library of Congress records. Local policies of the Jewish Theological Seminary regarding name and subject headings for Judaica are included.**

Why was I invited to participate in this panel? It cannot be that I am an expert, having been a librarian cataloger for only about three years. My function must be to raise questions more than to answer them, to learn, not merely to speak. It is not to find fault or to hold others up to ridicule that I offer examples of Hebraica cataloging with which I disagree. There is much of cataloging rules and policies and the history of this discussion of which I am ignorant, and some of my questions may have answers in published sources.

JTS Cataloging Policy

How and why does the Jewish Theological Seminary (JTS) Library modify RLIN records before we derive them for our Aleph online catalog? As is true for so many questions in Judaism and in the world, the answer is: It depends.

With only three remaining full-time professional catalogers and at least ten paraprofessionals and part-time inputters, there is a great deal of variation in cataloging in our library, despite our attempts

at implementing uniform policy and uniform practices.

On the one hand, the administration of the library desires that the largest number of catalog records be completed in the least amount of time. After all, we have a backlog of tens of thousands of titles: some of them gifts and bequests, some from the Rare Book collection that have never been cataloged in a modern way, others remaining to be recataloged since the disastrous fire of nearly three decades ago, and still others—current purchases. "Just input anything, fast and dirty, so that we can let the monograph circulate without further delay!"

On the other hand, as professionals with pride in our work, eager to make the information as accessible as possible to students, faculty, and other users of the JTS Library—who may not know what additional author or title or subject is in a book if the access point does not appear in the catalog record—we would like to bring every record up to the fullest possible level, to what the RLIN standard for cataloging category designates "9114," meeting the latest standards for spacing and punctuation, AACR2 (*Anglo-American Cataloguing Rules*, 2nd ed., rev. 1988) description, and LC classification.

The result is that some of us make a great many enhancements and modifications to RLIN records, and hence add USMARC field 040 (cataloging source) delimiter d (modifying institution) and our library's identifying initials NNJ, while others of us make no modifications or very few to existing records. Sometimes the very same cataloger will accept one record as is, and introduce considerable modifications in others.

Seminary Library catalogers may modify an RLIN record for any of the following reasons:

it contains a character which our in-house Aleph system cannot display;

there is an error in spelling or punctuation, in spacing, in romanization according to the rules of Hebrew grammar;

we disagree on the interpretation of AACR2, or we change romanization better to match the vocalization of a Biblical source;

we have a theological objection to a Christological established heading;

we have already established an author heading or uniform title in a different form from the one found in the national authority file.

Bearing these categories in mind, let us turn to specific examples.

Changes Relating to Limitations of the Aleph System

Ellipses—When some text from a title page is omitted, many catalogers input "word, no space, three dots, no space, word," but for Aleph to file properly, we must add a space before and after ellipses: to alphabetize correctly, words must be separated from the three dots.

Digraphs—RLIN can display double *vav* or double *yod* in a single space, but Aleph cannot interpret this, and so we change these digraphs to two separate *vav*'s or two separate *yod*'s.

Special characters—Aleph is not able to produce nor to read Polish slash L, nor Z with top dot or bottom curve or semi-*etna.hta* vowels. Neither Aleph nor RLIN is able to produce script L = leaves.

Changes Made Because of Jewish Theological Seminary Library Policy

The changes listed below are left in our RLIN records. Unlike other libraries, we do not pass modified records to the local system and then change them back to "standard" forms on the network.

1. We do not number years "Before Christ" nor "Anno Domini." Thus the heading 100 0 $aHillel, $d1st cent. B.C. / 1st cent. A.D. becomes:
100 0 $aHillel, $d1st cent. B.C.E. / 1st cent.

2. We do not accept the New Testament

nor the Apocrypha as parts of the Bible. Hence we change:

(a) Bible. $O.T.   to   Bible . ...
(b) Bible. $N.T.   to   N.T. ...
[We do not spell out N.T.]
(c) Bible. ... Apocrypha to Apocrypha ...

[*Caveat:* The Library of Congress Name Authority File shows a broad diversity among the headings Bible. O.T. Apocrypha, Bible. N.T. Apocrypha, and just plain Apocrypha.]

3. We do not recognize Jesus as the Messiah, nor do we add honorifics to headings for Christian saints. Hence we change the following names in subject fields:

(a) 600 00 Jesus Christ   to Jesus
(b) 600 00 Saint Paul $cApostle to Paul, $cApostle.

4. Maimonides' *Tham-aniyat fu.sul.* $l Judeo-German is a heading established nationally, but at JTS, the established uniform title is in Hebrew, not Arabic:

Shemonah pera.kim. $l Yiddish.

5. The "kosher" Library of Congress subject heading for Responsa leaves the date open:

650 0 Responsa$y—1800–

but JTS adds a closing date:

650 4 Responsa$y—1800–1945

6. For the LC subject heading **Passover customs and ...** , which implies volition, JTS substitutes the subject heading "Passover (Jewish law)," implying obligation.

Romanization

Changes Mandated by LC Practice

Vowels—Is there a danger of misreading two consecutive vowels if they are not separated by an apostrophe?

Har yeraeh vs *Har yera'eh?*

LC (Maher, 1987, p. 12) does require an *alif* (apostrophe) before an *alef* that begins a new syllable. Should we supply it in records that lack it?

Hyphenation—Where do you hyphenate the prefix in the books of Torah and other titles? The following inconsistencies are found in the contents notes of RLIN Hebraica records:

1. Be-reshit   be-Reshit   Bereshit
2. Shmot   Shemot
3. .va-Yi.kra   .Va-yi.kra   .Vayi.kra

If we are transcribing the fifth word in the fourth book of scripture, all Masoretes agree that the initial vowel is *sheva*, not *patah*. The following variations are found on RLIN:

4. Ba-midbar   ba-Midbar   be-Midbar
                             [nismakh]

Acronyms—Hebraica Cataloging (Maher, 1987, p. 30) allows us to romanize an acronym or initialism as a word only if it appears vocalized for pronunciation as a word in Even-Shoshan; JTS's latest edition of this dictionary does not treat the abbreviation for "Responsa" as a word; therefore we change *Shut* to *Sh. u-t,* the LC form.

For the Hasidic honorific, LC recently consistently has the romanization *Admur,* while all our references agree on *Admor.*

An obsolete practice reflected in older RLIN records that we derive was to use capital letters for consonants and lower case for vowels in acronyms, as in: *.Hayyim BLA"A Mosheh;* but now: *.Hayim b. le-a. (a.) Mosheh.* We no longer transcribe double apostrophe or quotation marks (*gershayim*) that indicate a Hebrew abbreviation with the equivalent English punctuation mark, but use periods.

Changes Mandated by Hebrew Grammar

Position of 'ayin—Just as *patah* under final *het* is pronounced before the consonant (*tapuah, Ruah*), and *patah* under final *he* is pronounced before it (*Gavoah; Eloah*), so too *patah* under final *'ayin* is pronounced before the (Ashkenazically-silent but Sefardically semi-glottal stop) *'ayin.*[1] Hence NOT

Pola.k, Yehoshu'a but
Pola.k, Yehoshua' [*'ayin .ha.tufah*]

NOT *Sha'ashu'a, Yosef Shalom* but *Sha'ashua', Yosef Shalom ben .Hayim* Note: NOT *Be'er Shev'a* but *Be'er Sheva'* (the *patah* is under the *vet*).

Kamats katan—Hebrew grammarians agree that all semivowels combining *sheva* with a vowel are treated as moving *sheva*, i.e., *sheva na',* which cannot be accented, and which makes the previous syllable always end with a vowel sound and always have some emphasis.[2] A *kamats katan* cannot be accented and cannot be in a syllable ending with a vowel sound, but rather always in a syllable ending with a *sheva* or consonant sound.

Nonetheless, in speaking Sefardic Hebrew, Ashkenazic Jews pronounce *kamats* before *hataf-kamats* as *katan* (like English AW/O), while Sefardim pronounce it as ordinary *kamats gadol* (like English AH/A); ergo the correct romanization according to Sefardic pronunciation,

which LC purports to follow, is NOT *.Tohorat ha-metim* but *.Tahorat ha-metim.*

Conjunctions—Rules for vocalizing prefixed *vav ha-hibur* (for example, those found in the grammatical supplement to Even-Shoshan's Hebrew dictionary) sometimes allow latitude for style, for "the beauty of the language":

Halakhah .ve-agadah / Halakhah .va-agadah
'E'srim .ve-.hamesh / 'E'srim .va-.hamesh.

How should catalogers handle this?

Rafeh—If a title alludes to a Biblical phrase, should we ignore pausal vowel shift and the *rafeh* (undotted) form?

Imre binah / vinah [*bgd kpt* after the letters *alef, he, vav, yod*]
Mishnah berurah / verurah
'Amude kesef / khesef / kasef / khasef?

Modern Hebrew may ignore the rule requiring removal of *dagesh* from initial *bet, gimel, dalet, kaf, pe,* and *tav,* immediately following final *alef, he, vav,* or *yod,* but if a title contains a Biblical allusion, should the romanization preserve the classical vocalization? We trace both forms to enhance access.

.Kishu.te kalah / .Kishu.te khalah.

Popular pronunciation—Should the cataloger follow Yiddishized Hebrew, or provide a strict, grammatical romanization?

Lashon ha-ra' [*nifrad*] or *Leshon ha-ra'* [*nismakh*]?
Shalom bayit or *Shelom bayit?*

Do we transcribe what the author/editor intended, or the correct form?

In a Brooklyn publisher statement we find the word *nun khaf dalet yod.* Is the correct romanization *nekhde* or *nikhde?* (Even-Shoshan has *nekhde.*)

Changes to Conform with Biblical Vocalization

Sometimes a given romanization is grammatical, but not correct because the title is a Biblical Hebrew pausal form; sometimes a dictionary cannot resolve the dilemma; a concordance of the Bible or Talmudic literature is needed:
Rishpe .keshet should be romanized *Rishfe .kashet* [Psalm 76:4].

Another Biblical pausal:
Imre shefer / Imre shafer.

A rabbinic title may allude to Midrashic literature:
'Ale be'er or *'Ale ve'er* [Exodus Rabba 1: 37]
rather than to a Biblical source:
'Ali be'er or *'Ali ve'er* [Numbers 21:17].

Although aware of the possible variations, I generally accept the romanization found in the RLIN database.

Vowel reduction—Is the correct vowel *sheva* or *pataḥ*?
Tosfot / Tosafot / Tosefot ha-Rosh? According to Alcalay (1974), *Tosefot* is correct, but all 3 forms are found on RLIN.

Indeterminate Romanization—How can one distinguish a Hebrew noun from a verb? *Daber tov le-Yisrael* versus *Davar* (or *diber?*) *tov le-Yisrael?*

How do we know which vowels an author intended in an ambiguous verb/noun form? *.Hashav* or *.Hishev Sofer* or *.Heshev Sofer?*

Some simple old Hebrew titles defy agreement in romanization: *'Ebronot* [Harvard]
'Evronot [Yale, Princeton, Stanford]
'Ibronot [*Jewish Encyclopedia*]
'Ivronot [LC]

Why use intensive verb forms when simple (*kal / pa'al*) forms convey the same meaning? *asher izen .ve-.hi.ker* or *asher azan .ve-.ha.kar?*

Sometimes authorities differ on the romanization of the same title: *.Kehilat Shelomoh* [LC] versus *.Kohelet Shelomoh* [EJ]

In the following case, did the author intend modern Hebrew or Biblical Hebrew?

Maśa Dameśe.k or *Maśa Damaśe.k?*

Lamed fe yod space *s<h>in fe resh yod: le-fi sifri* or *le-fi sifre* or *le-fi sefarai ; entsi.klopedyah le-'inyene halakhah u-minhage-Yiśra'el.*

Tet lamed lamed yod space *s<h>in nun he:*

.Telale shenah or *shanah?*

.Talele shanah or *shenah? Bet resh k<h>af tav* space *s<h>in nun yod mem sofit:*

Brekhat shnayim or *Berekhat shenayim* or *Birkhat sheniyim* or *Birkat shanim : derashot?*

When a classic quotation is printed in *Ketiv haser* (defective spelling), how do you tell singular from plural without looking it up in a concordance? Is the correct romanization of the following title

Kelal setirat ze.kenim binyan or

Kelal setirot ze.kenim binyan?

Weinberg (1980, p. 324) provides additional examples of biblical phrases in titles whose romanization is uncertain.

Yiddish

Language tagging—If the body of a book is in Yiddish, but the title page is in Hebrew, do you romanize the title: in Hebrew or in Yiddish?
mem alef vav resh vav tav space *he gimel dalet vav lamed yod mem sofit:*
    Me'orot ha-gedolim?
    Meoyres hagdoylim?
    Me'oro's ha-gedolim?

For an all-Yiddish translation: *Zohar* or *Zoyher?*

Variant orthography—A Yiddish title page has a word spelled *alef, vav, fe sofit;* Should the romanization be *of* or *oyf?*

Diacritics—If Yiddish romanization requires the same diacritics for consonants as Hebrew, why do some catalogers omit diacritical marks for *.va.v, .het, .tet, .kuf,* and *'sin?*

Descriptive Cataloging

Capitalization—When a title plays on the author's name, I use a capital letter for the word corresponding to the name, rather than treat it as a common noun. For example, I input NOT *Oholey .hayim* but *Aholey .Hayim* / Isaac ben .Hayim, of Volozhin.

Hebrew and Yiddish books often have added title pages in other languages. The rules for cataloging in those languages are therefore relevant to Hebraica cataloging. Old German title pages print nouns in lowercase, but modern German orthography requires that all nouns begin with capital letters: AACR2 (1988, rule 1.1B1) authorizes a cataloger transcribing data to change title-page capitalization: Do you change German lowercase nouns to capitals in accordance with AACR2 (1988, Appendix A, rule A.40A1)?

Punctuation—When a Yiddish t.p. prints every Hebrew word in parentheses, in descriptive cataloging we omit these marks of punctuation, e.g.: *Dos ersh.t (.hele.k) os den (Sefer ha-Yoshor) in (Sefer Yehoshua').* Other libraries retain them.

Place of publication—If a title page says Gross Brothers, but includes no place, but you know Gross Brothers published that year in Brooklyn, would you code place as nyu (New York) or xx (unknown)? If you know they are now in Union, NJ, should you fill in fixed field CP with nju (New Jersey) or xx?

If a title page and field 260 do name place of publication, I do not like to leave field CP with the code xx (country of publication unknown).

Where is Hiberniae Berolini (a place of publication found in rare books)?

If the verso of a title page (t.p.) tells you that *Yits.ha.k Broch* lives in Monroe, spelled only in English, but works in Brooklyn, and the work is printed in Brooklyn (spelled in Hebrew on the t.p.), [for both PC is nyu] which place of publication do you put in field 260?

Homographic place names—How do you know whether a publication emanates from Mogilev Belorus or from Mogilev-Podolski, Ukraine, since many Jews lived and wrote in both places? Piotrk'ow Trybulanski, Poland, or Piotrkov, Belarus?

Publisher—If a title page names a publisher OR printer, I do not like to leave field 260 subfield $$b:s.n. (= sine nomine, i.e., no name) or [.h(asar) mo (tsi) l(a-or)], but we are required to use s.n. if no publisher is named.

What to transcribe in MARC field 260? I name printer in the 260 field only when no publisher is named, and I do not input "distributed by," but what would you do when a book indicates
  PRINTED: Bene Bera.k : Y.'Zinger
But publisher is
  London : G. J. George & Co., Ltd.
but the introduction says
  London : Shelomoh ben Zekhariah .Hayim Dzialo.vs.ki et al.

Is objective, mechanical romanization possible for publisher, or does it require researching who was publishing in that city in that year, as well as discretion?
Y.hi'al me-yakhol le-zey (romanization found on RLIN) or
Ye.hi'el Mikhel Le.vi (presuming *lamed zayin yod* is a typographical error for *lamed vav yod*)?

An Amsterdam publisher is represented as *kof alef shin* (or *sin*) *mem alef nun*; should we romanize the name as spelled and pronounced in Dutch or systematically from the Hebrew? The possibilities include:

Cashman or Cashmann
Ca'sman or Ca'smann
Coshman (n) or Co'sman(n)
Kashman(n) or Ka'sman(n)
Koshman (n) or Ko'sman(n)

A Jerusalem publisher is represented as *dalet vet yod resh.* Is the romanization *Dabeir* or *Devir?* (The former transcription was found on RLIN.)

Dates—When the date of publication is a single Hebrew year, some see that as a questionable secular year and code it PC: q 1968/1969 [=5729=] in the fixed field of the RLIN/MARC record, while others see the two possible years as a multiple date of publication: PC m 1968/1969; but we read AACR2 as requiring the code s 1969 if the date is certain or probable, because three-quarters of the Jewish and secular year overlap. (75% of 1969 = 75% of 5729 = high probability!)

Year of Publication Expressed in Hebrew Letters; Chronograms—Rabbinic title pages often encode date of publication in one or more words, but I transcribe the letters into digits as Maher (1987, p. 40) suggests; I do not romanize them as words as one cataloging agency did; "Lashshon" was intended to be read "le-śaśon!" Since the Hebrew date is the one that appears on the title page, I transcribe that first in numerals and the secular equivalent second.

Collation—If a rabbinic work has only each sheet of paper (leaf) numbered but has text printed on both sides of each leaf, I convert (*giyur ka-halakhah*) 33 leaves into [i.e., 66] p.; I construe AACR2 (1988, rule 2.5B1) as allowing us to number "leaves" only when a book is printed on one side of a sheet, as in an original doctoral dissertation.

Contents notes—In the 505 field (contents note), variant spacing and punctuation are found in RLIN records:
"Title one.— Title two."
"Title one — Title two"
Is it worth it? We take the time to insert required spaces.

Name Headings

Rabbinic authors may be entered under surname by one library, and under given name (forename) by another cataloging agency. The basic choice is: Surname, Given name or Given name Surname.

Authors known by the name of their town may have moved several times. A town name may be used as a surname (e.g., Vilner), or entered with the English preposition "of" or the Hebrew preposition *me* after the forename. A place name may be spelled in the Slavic or Germanic original form or in a Hebrew-Yiddish (mis)pronunciation.

JTS does *not* enter all Hebrew authors with their given name first. Our heading for every author is a roman form, with *see* references from the Yiddish and/or Hebrew forms in both the original script and romanization, which may take any or all of the above forms, and/or acronyms. The cataloger's choices include: input the author's Hebrew name, coded 100 1 (main entry) or 796 10/796 00 (local heading), or not at all (many libraries do not input headings in Hebrew script).

The Hebraica catalogs of the Bodleian Library, the British Museum, etc., can help us decide how to romanize names of older authors:

Haida or Haide (British Museum, 1867) versus Heida (Oxford University, 1852; 1929) or Heide.

We must bear in mind that some bibliographers, such as Steinschneider, were thinking in German or writing in Latin.

Linking names and titles—How do you decide whether the author of a previously unknown work appearing for the first time, e.g., "Maharam Galanti" is:
Galante, Mosheh ben Mordecai, d. 1608 or
Galante, Mosheh ben Yehonatan, 1620–1689 or
Galante, Mordekhai, d. 1781 or
Galante, Moshe, d. 1804?

Variant authorities—Should we spell an author's name as the Library of Congress (LC) decided:
Holz, Abraham, 1934 [NAF]
  or as the author does:
Holtz, Avraham [my doctoral dissertation advisor at JTS]?

Is the best heading for an author's name the spelling provided by LC:
  Zaretsky, David [NAF]
or the one found in the book?
  Zaritsky, David [title page, plus other sources]
or systematic romanization?
  Zarits.ki, Da.vid?

Who knows an author's name better, LC:
Shailat, Isaac [NAF; ne Grinshpan, Yits.ha.k]
    or the author:
Shilat, Yits.ha.k [presentation autograph]?

Conflicts—How should we deal with conflicts in the Name Authority File?
NAF: Luzzatto, .Hayim, 1707–1747. Sha'are Ram.hal.
NAF: Luzzatto, .Hayyim, 1707–1747.

Ben/Bin—How should we romanize the vowel in the word *bet, nun sofit,* and how do we know whether to treat *yod* as a consonant or as part of a vowel?
Yosef ben Gurion ha-Kohen or
Yosef bin Guryon ha-Kohen?

Dates—If we know an author's dates of birth and death, why establish a heading without this element?
Schiff, David Tevele NOT
Schiff, David Tebele, d. 1791?

When you give the dates of an author's birth and death with the Hebrew name, do you read the dates from left to right or from right to left? How do you represent in Hebrew the abbreviations:
b. (= born; *nolad*?)
d. (= died; *niftar*?)
ca. (= circa; *be'erekh*?)
15th *cent.* (= *ha-me'ah ha-tet vav*?)

On which side do you enter question marks: ?1204?–?1199? Because this is so awkward, I prefer to omit questionable dates from Hebrew author headings.

Surnames

How shall we romanize the surname *zayin nun gimel resh* for which we do not know the correct vowels? There is no record in the Name Authority File (NAF), and there are no prior publications by the author.

Singer, Yom .Tov ben Ya'a.kov Yiśra'el
Sanger / Senger / Zanger / Zenger / Zinger

For the sequence of letters *pe <or fe> lamed bet <or vet> nun yod,* what is the correct romanization?
    Flavni, Daniyel or *Falvagni, Daniel;*
    Pelavny, Daniel or *Palbani, Daniyel?*

Which is the objective romanization? Does it depend on the language of the author's native land?

Who is familiar with (French?) North African Judeo-Arabic surnames? The sequence *alef gimel* apostrophe *yod nun yod* may be *Ag'iani, Ra.hamim Yosef* or *Agyian'i* or *Adjeni;* in records contributed by the New York Public Library (NYPX), Yale University (CTYH), and Hebrew Union College-Jewish Institute of Religion (OHHH), we find *A`geni* or *Ag'aini.* Forms found in Israel phone books include *Adjanni, Agueni, Ajany,* and *Ajjenui.* Should we change the heading for the ancestor in light of the Israeli pronunciation and spelling used now by his descendants?
Zini, Yehonatan and
Ag'yini, 'Amram Sha'ul, de-mit.kari 'Ama.sa.

Forenames

On RLIN, we find the following variant headings for a single author:

Princeton University (NJPG): Aaron
New York University (NYCG): Aaron, of

Cardena [using information not on the title page]

New York University (NYCX): Aaron of Cardina [some sources with tilde over *n*]

Harvard University (MHAU): Aaron Abraham ben Baruch Simeon, ha-Levi, 16th cent.

Yiddish forenames—Mosheh Ya'a.kov Ya'a.kel—isn't the final Yiddish nickname merely a variant of the Hebrew given name? Why include both?

Added forenames—Perlov, .Hayim Mordekhai a.k.a. Mordekhai, mi-Kherson or Perlo.v, Mordekhai ben Da.vid, ha-Kohen?

The author says he was always called Mordekhai, but the name Haim was added when he was critically ill.

Biblical names—Yi'sakhar: One *sin* or two? One *shin* or two? Or one of each? The pronunciation may be *Yish'sakhar* or *Yi'sa'skhar,* according to different Masoretes. Do we try to replicate the way each author pronounced his own name and how those who knew him pronounced his book title? Or should we always romanize a given name in the same way?

Corporate headings

I'm confused by the heading *Algemeyner Idisher arbey.terbund in Li.ta, Poylen un Rusland*—which is NOT IDENTICAL WITH Og'olny Zydowski Zwiasek Robotniczy "Bund" w Polsce, although the Name Authority File equates them.

Uniform Titles

Who defines designations such as: **Siddur (Persian rite)**? What distinguishes **Siddur (Hasidic)** from **Siddur (Habad)** from **Siddur (Ari)** from **Siddur (Hasidic, Sephardic)**?

Uniform titles are not the same as romanized transcriptions; so in titles of tractates, we have inconsistent '*ayin* without apostrophe, dotted *z* for *tsade,* sometimes doubled and sometimes ungeminated letters with *dagesh,* and *vay, het, tet, kuf* without dots:

Arakhin
Avodah zarah
Be.zah
Derekh ere.z
Eruvin
Gittin
.Hullin
Keritot

Ketubbot [United Kingdom: *Ketuboth*]
Kiddushin
Kodashim
Ma'aserot
Mo'ed katan
Nezikin
Shekalim
Sotah
Tohorot
Yevamot.

Although unhappy with the inconsistency, we do not change the official headings.

For parts of works, various catalogers supply inconsistent punctuation and capitals:

Midrash. Aggadat Bereshit
Midrash agadat Be-reshit
Midrash Agadat Be-reshit
Aggadat Bereshit
Agadat Bereshit
Midrash Aggadat Bereshit

What is the point in having identical, redundant Uniform titles (240 10) and Added titles (740 01)? If I can enter a 500 (note) field justifying an added title as a cover title or spine title or running title or added t.p. title, I do so; if I find no justification except convenience, I add a uniform title (240 10).

Subject Access

If a book was published in Vilna during the Nazi occupation, is the correct subject heading:

Jews$$z—Poland$$z—Vilna or
Jews$$z—Lithuania$$z—Vilnius?

Several LC subject headings approximate peripherally the concept of charms / talismans, but neither of these is really the equivalent of *segulot.*

There is an LC class number for Christian liturgical use, but no official class number for Jewish liturgical use of Psalms.

There is a suitable subject heading for Piety—Christianity, but no "Piety$$x—Judaism"! There is no Jewish piety?!

Notes

1. All of these are in the category of *patah genuvah,* as explained in the 7th edition of Even-Shoshan's Hebrew dictionary (1960), Vol. 4, Appendix 6, Chapter 1, Section 9.

2. *Loc. cit.,* Section 5, states that a *hataf* is like a *sheva na';* Section 7 deals with the rules for open and closed syllables.

References

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