

# CATALOG DEPARTMENT

Pearl Berger  
Yeshiva University  
New York, NY

## Yiddish Names

### Walfish (Continued from p. 27)

13. קציר: קובץ לקורות התנועה הציונית ברוסיה. 2 כר', תל-אביב: מסדה, בשיתוף הועד הציבורי לתולדות התנועה הציונית, תשכ"ד-תשל"ב.
14. קרית ספר. ירושלים: בית הספרים הלאומי והאוניברסיטאי, 1924.
15. קרמיש, יוסף, עורך. עתונות המחתרת היהודית בורשה. 3 כר' עד עכשיו. ירושלים: יר ושם, 1980.
16. רשימת מאמרים במדעי היהדות, ירושלים: בית הספרים הלאומי והאוניברסיטאי, 1969.
17. שחראי, אברהם יעקב. רבי עקיבא יוסף שלזינגר. ירושלים: מוסד הרב קוק, תש"ב.
18. שכביץ, בועז. יערות מתוהמים: אפיסודות בביוגרפיה ליטררית של שמעון הלקין. תל אביב: מכון כץ לחקר הספרות העברית, אוניברסיטת תל-אביב, 1982.

In the previous issue of *Judaica Librarianship* (v. 2: no. 1-2, 1985, p. 16-17), this column presented a proposal regarding romanization of Yiddish names, submitted by Dr. Barry Walfish of the University of Toronto. The proposal elicited several reactions which are reproduced here for consideration.

26 September, 1986

Dear Pearl and Sharona,

I read with interest your article on p. 15-20 of JL (Spring '85), and would like to make some comments on the proposed statement to Library of Congress concerning its policy on the establishment of Yiddish personal names derived from Hebrew:

I fully endorse the statement on p. 16. However, I differ with regard to the form the proposed Hebrew-derived, Romanized, Yiddish personal names should take. My suggestions . . . constitute a compromise between Weinreich's transliteration and LC's practice with regard to Hebrew Romanization. I propose that we retain the Hebrew consonant equivalents, particularly "h" (for "hey") wherever possible. In this way the Hebrew derivation is suggested. By the same token, Soviet Yiddish orthography will be suggested when present. Thus:

משה ← Hebrew: "Mosheh"  
Yiddish: "Moysheh"  
מוישע — Yiddish: (Soviet orthography): "Moyshe"

### [Names in Weinreich]

Walfish (LC)	Sigal	Walfish (LC)	Sigal
Avrom	Avrohm	Shimen	—
Elyohu/Elye	Eliyohu	Šimḥe	Šimḥeh
Dovid	—	Sore	Šoreh
Ḥane	Ḥaneh	[Other common names]	
Yehude	Yehudeh	Elḥonen	Elḥonon?
Yoysef	—	Osher	—
Yanḳev	—	Binyomen	Binyomin?
Yitshok	—	Doniel	—
Yeshaye	Yeshayeh	Ḥave	Ḥaveh
Yiśroel	Yiśroyel	Yoyne	Yoyneh
Leye	Leyeh	Yirmiye	Yirmiyeh
Meyer	—	Noyeh	—
Mordkhe	—	Noḥem	—
Moyshe	Moysheh	Neḥemye	Neḥemyeh
Rivke	Rivḳeh	Shoel	—
Roḥl	—		
Shloyme	Shloymeh		
Shmuel	Shemuel?		

Sincerely,

Goldie Sigal, *Judaica Cataloguer and Bibliographer*  
McLennan Library, McGill University, Montreal, Canada

Dr. Barry Walfish is *Hebraica and Judaica Cataloguer and Bibliographer* at the University of Toronto Library, Toronto, Canada.

P.S. Shanah tova, and congratulations to Bella and all concerned with another outstanding (double) issue of *Judaica Librarianship*!

October 1, 1986

Dear Ms. Berger:

I read with interest your and Ms. Wachs' "Catalog Department" column in the spring issue of *Judaica Librarianship* and wish to share with you some concerns that the Library of Congress has with the idea of basing romanization on pronunciation, as expressed in conventional Yiddish spellings of forenames. I approach the subject with considerable misgiving, because I do realize that if one did not have to consider the enormous file of names we have, particularly as this file is amalgamated with others in such multi-library files as OCLC or RLIN and in various union catalogs, romanization could indeed be more responsive to the needs or preferences of a sub-set of users. I shall forge ahead, however, hoping I can say what I need to without giving offense.

Although several of our romanization tables are still grounded in pronunciation values as a determinant of roman forms, we now consider romanization tables for all languages in an atmosphere mandating that tables be as reversible as possible and that they also be as mechanical as possible, so that even people who have only a slight knowledge of the language can still cope, as is the case both with paraprofessionals in many large libraries and also with professional librarians in many theological libraries that have to deal not only with Hebraica languages, but also with other classical ones of the Greco-Roman civilization. In this context one cannot emphasize reversibility too much: each non-roman letter must have a value distinct from that of every other non-roman letter. In the case of consonants, the existing table does make some attempt in this direction: note the distinction between "h" and "kh" (although both are pronounced the same), between "t" and "t," etc. Introducing consonants in roman values when there is no non-roman counterpart (cf. "Yankev" for "Ya'akov") is similarly disturbing for reasons of non-reversibility.

These are some of the immediate thoughts we have at the Library of Congress as we consider an exception for "Yiddish" forenames, from the general point of view of romanization tables. These thoughts are particularly pertinent to the Hebraica languages since the Yiddish forms of forenames are not (a) derivable from the Hebrew letters except by cognoscenti, and (b) would not necessarily be uniform. I am thinking not only of the common names such as Moses (Moyshe, Meysheh, or Meyseh) or Abraham (Avraham, Avrom, or Avrohom), but also about the specific names listed in your column for possible change. We find a roman form of each name in one or more of their books in our collections, and in all but one of the cases find some degree of disagreement with your proposed new forms [see box].

Proposed New Form	Found Romanization in Books
Goṭlib, N. Y. (Noyeh Yitshok)	Gotlib, N. J.
Zak, Avrom, 1891-	Zak, Abraham
Tsanin, M. (Mordkhe)	Tsanin, M.
Bukhman, Yankev, 1904-	Buchman, Jakob/Jakub
Kats, Doniel	Kac, Daniel
Shkḷiár, Moyshe, 1920-	Szklar, Mosze
Bridzsher, Doyid	Bridger, David
Gris, Noyeh	Gruss, Noe
Shyarts, Shmuel	Szwarc, Szmul
Ronṭsh, Yitshok Elhonen, 1899-	Ronch, I. E.

Although you do indeed present a rather short list for change, I would assume that if the exception could be applied, it should reasonably be considered for other cases, if not now, at least in the future. Taking this wider view, I worry about such practical matters as the following:

1. Are there not some authors who write both in Hebrew and in Yiddish? It could be problematic deciding whether an author is "Yiddish" or not.
2. What about the rabbinic writers who, although writing in Hebrew, have the same, or nearly the same names as Yiddish writers? For example Yitshak Elhanan Spektor undoubtedly spoke Yiddish (and may have pronounced his name exactly as did Yitshak Elhanan Rontsh).

Abramowicz

(Continued from p. 30)

References

Reyzen (Reisen), Zalmen, *Leksikon fun der nayer yidisher literatur, prese un filologye*. 2nd. edition. Vilna, 1927-1929. 4 vols.

Weinberg, Bella Hass, "The YIVO Library: methods and principles of cataloging publications, preparing bibliographies, and servicing library users." *YIVO-Bleter*, Jubilee volume XLVI, New York, 1980, p. 133-167. English abstract, p. 355.

Yiddish Bibliographic Data

רייזען, זלמן. לעקסיקאָן פון דער ייִדישער ליטעראַטור, פרעסע און פּילאָלאָגיע. 2טע אויסג. ווילנע, ב. קלעצקין, 1926-29. 4 בבי וויינבערג, בלה, "די ייִוואָ-ביבליאָטעק, מעטאָדן און פּרינציפּן פון קאַטאַלאָגירן פּובליקאַציעס, גרייטן ביבליאָגראַפיעס און באַדינען ביבליאָטעק-ניצערס." ייִוואָ-בלעטער, יובל-באַנד, ניו-יאָרק, 1980, זיי 133-167.

Dina Abramowicz is Head Librarian of YIVO Institute for Jewish Research and an authority on Yiddish bibliography.

3. Some of the names appearing as forenames could appear in other contexts: surnames, corporate names, titles of works, etc. Such other contexts for the same name would raise questions both as to the scope of the exception and to its impact on searching in a catalog, particularly if its scope was confined to forenames.

Considering all classes or types of library users, as well as a wide spectrum of cataloger expertise or background, we are concerned about the interaction of these variables with the exception and the consequent impact on the integrity of the catalog. Under the existing system of romanizing on the solid base of the Hebrew letters we have considerable uniformity, in spite of the various difficulties in romanizing Hebraica languages. Using the original Hebrew value for names across the board results in a catalog that offers predictability of headings, and, moreover, it is readily teachable to library users, because it does not depend either on a particular cataloger's articulation of the name or on a variety of authoritative reference sources. Perhaps one further illustration will suffice: would all catalogers applying the exception and all library users thereby affected conclude that Shemu'el Shvarts pronounced his name as "Shmuel," and not as "Shmil" or "Shmul"?

I would imagine that some of the enthusiasm implied for the exception is generated by the frequently expressed desire to avoid systematically romanized headings for Hebraica names. We can all take comfort, however, in the fact that even without the exception a non-systematically romanized heading can usually be formulated, due to the fact that so many Yiddish books now being published include a romanized form of name, whether they are published in Israel or outside. As noted above, all the authors mentioned in the article were found to have published books providing a non-systematically romanized form of name. If this particular found romanization does not happen to coincide with a "standard" Yiddish spelling of the forename, I do not believe we need to be too concerned about access. Certainly we could consider making cross references from these differently romanized forms.

I regret that I must be so negative, but hope that these remarks will provide you with a reasonable statement of current thinking behind our position.

Sincerely,

Ben R. Tucker, Chief  
Office for Descriptive  
Cataloging Policy  
Library of Congress

Barry Walfish responds:

In his letter, Mr. Tucker raises several interesting points which are worthy of further discussion. I was interested to learn that the Library of Congress is becoming more and more convinced that reversible romanization is an ideal to be strived for. I would certainly agree, but would like to point out that the Library of Congress's system for Hebrew is one of those that are still grounded in pronunciation and requires great expertise on the part of the librarian and the library user for it to be used properly. If it were a reversible system and every letter in Hebrew had a corresponding unique equivalent in roman form, we would not have any problems and the table could be applied indiscriminately for Hebrew words or Yiddish words of Hebraic origin, and the reader would supply the correct pronunciation. Since this is not the case, and LC's system provides the pronunciation of the Hebrew words, and this pronunciation is Israeli-Sephardic, we still have a problem. There are many words in Yiddish of Hebraic origin, and LC has recognized in the past the fact that they are not pronounced in Israeli Hebrew by romanizing them the way they are pronounced. Some examples are *Toyre* (not *Torah*), *Breyshes* (not *Be-reshit*) *Shabes* (not *Shabat*), and *Yontef* (not *Yom tov*). The purpose of AJL's proposal is to see this recognition of the differences in pronunciation of Yiddish and Hebrew extended to include Yiddish names as well. It would certainly have made our lives easier had the Yiddish-speaking world at large adopted the Soviet reformed Yiddish orthography, but it has not, and we are still left with many Yiddish words and names of Hebraic origin spelled as they are in Hebrew.

I agree with Mr. Tucker that many Yiddish personal names of Hebraic origin do not have unique pronunciations in Yiddish and that uniformity is a problem. However, I do not see it as being any more serious than the problem of Yiddish pronunciation as a whole. Standards can be set and choices made as to what is acceptable and what is not. That was a point made in our proposal.

Since our proposal was formulated, the rules have changed, and now the preferred headings for Yiddish authors are the romanized forms found in their works. This certainly affects the application of the proposed changes, but does not affect the principle of the matter. If these forms do not appear as headings, they should at least appear in the authority records as references, in recognition of the fact that they are pronounced differently than in Hebrew.

As for Mr. Tucker's practical concerns, I would say the following:

1. The problem of deciding whether an author is Hebrew or Yiddish is not unique to this category of authors. There are many authors of Slavic origin, for example, who write in their native languages and in one or more Western languages. The same criteria for determining an author's predominant language of expression that are applied to these authors could be applied to Hebrew/Yiddish authors.

2. Rabbinic authors who write in Hebrew should be treated as Hebrew authors and their names romanized accordingly. We cannot begin to guess how any individual Hebrew author might have pronounced his name. Similarly, we cannot guess how a Yiddish author might have pronounced his name. But the standard Yiddish form for that name should be used on authority records and in statements of responsibility in bibliographic records.

3. Such names that appear in other contexts should be treated in a similar fashion. If a corporate name in Yiddish includes a Hebrew name, it should be romanized according to its Yiddish pronunciation.

Until such time as the Library of Congress adopts a truly reversible system of romanization for Hebrew and Yiddish, or shifts to using Hebrew script in all its Hebrew and Yiddish records, it seems to me that it should at least be consistent in applying the romanization tables that it now uses. So, rather than asking for another exception to be made to a uniform policy, we are asking that LC apply its existing policy uniformly, and romanize Yiddish names of Hebraic origin in the same manner that it romanizes Yiddish words of Hebraic origin.

Barry Walfish  
University of Toronto Library

March 11, 1987

Dear Dean Berger:

*Thank you for forwarding to me Dr. Walfish's further comments on Yiddish names. The LC catalogers and I have discussed the issues once again, benefiting from these comments. We are certainly in accord with the idea of providing sufficient access to particular headings. If there was an authoritative list of "best" Yiddish forms of names that we could base cross references and/or headings on, we would also agree to providing this "sufficient access" uniformly. Is there a possibility of having such an authoritative list, formulated on a broad basis of consent? One thought that occurs to us is that the effort at Columbia University to produce a new, comprehensive Yiddish dictionary might consider an addendum for Yiddish names.*

*In the meantime, I believe we can help by making a cross reference from the putative "best" Yiddish form whenever it is not found in the heading being created. In a percentage of the cases we provide such a cross reference anyway. For any that we happen to neglect, we would like to hear about the problems in locating particular Yiddish names, so that we could make the reference, albeit retrospectively.*

Sincerely,

Ben R. Tucker

## Classification

Judaica research libraries have in large measure adopted the LC Classification scheme for arrangement of their collections. It has become apparent, however, that some of these libraries have found the LC scheme wanting in a number of areas and have developed extensions, expansions and modifications to LC. In some cases, the libraries saw a need for a finer breakdown than that provided by LC (see JTS—DS 149—Zionism), and in others, it was considered desirable to pull together works otherwise dispersed (see JTS—DS 126.3—Holocaust). Another motivation for reworking the LC schedule was a perceived need to impose a Jewish bias in a Judaica library, rather than the Christian approach which underlies the printed classification. Hence the Bible schedule was revised at Yeshiva University to reflect the canonical order according to Jewish tradition. Similarly, the Mishnah and Talmud schedules were altered so that the shelf order will correspond to the internal sequence of these works rather than the alphabetical order of the names of the tractates in romanization. (See "BM 506 Special Orders . . ." in *LC Classification B: BL, BM, BP, BQ, Religion*, 1984, p. 114 and "Table I," pp. 137–9 in the same volume.)

In cases where our libraries have tampered with the LC Classification, an attempt has been made at self-containment within the assigned numbers, that is, avoidance of conflict with the official schedules. It should be kept in mind, however, that the modifications often date back to the 1960s and 1970s, and LC's own *Additions and Changes* during the ensuing years were not taken into account. While the editing of the classification is necessitated by historical and social developments, scientific advances, geographical and political realignments and cultural undulations, libraries with open-shelf browsable collections tend to resist changes which require reclassification of large groups of works or the introduction of parallel collections on the same topic.

At the 1986 Spring Cataloging Workshop of the New York Metropolitan Area Chapter of AJL, librarians from the Jewish Theological Seminary of America and Yeshiva University discussed deviations from LC in effect at their libraries. Presenters for JTS were Tzivia Atik, Linda Ashkenazi, Rita Lifton and Micha Oppenheim. Presenters for YU were Ricky Dreyfuss and Shaindy Kurzmann, both in collaboration with Leah Adler. Tables of the alternative class numbers in use at these libraries follow, accompanied by explanations of the differences between the LC and local practices. An analysis of the general problem of tampering with the Library of Congress Classification for Judaica is given by Bella Hass Weinberg in an article following this column.

### The Library Jewish Theological Seminary of America Classification Decisions

*LC lumps works on Hasidism in BM 198, and the various exegetical approaches to the Pentateuch in BS 1225. The JTS expansions provide a finer breakdown within these two classes.*

#### Hasidism

##### BM 198

- .A1 A–Z9 General works, essays, etc.
- .A2 A–Z9 History
- .A3 A–Z9 Philosophy (incl. doctrines and teachings)
- .A4 A–Z9 Apologetic and controversial literature
- .A5–Z9 Individual works. Apply Table 5, p. 77, schedule B
- .Z9 A–Z Habadic literature

Biography—Collective. Class in BM 750  
Biography—Individual. Class in BM 755  
Hasidic Tales and Legends. Class in BM 532  
Bible Commentaries. Class in Bible

#### Pentateuch

##### BS 1225

- .5x2 Criticism, commentaries, etc. Early to 1950.
- .5x3 Classical Jewish commentaries
- .5x31 Sermons
- .5x32 Homiletical commentaries
- .5x33 Philosophical commentaries
- .5x34 Cabalistic commentaries
- .5x34 Hasidic commentaries

*JTS prefers to treat Jewish aspects of the Second World War (1939–1945) within the Jewish history schedule. LC classes these materials under “Special Topics” in the history of the Second World War, especially D 802 through D 811, and does not distinguish works about Jews from general works in these categories, except for the catch-all D 810.J4.*

**Period of World War II, 1939–1945**

- DS 126.3–  
DS 126.35 Prefer these numbers for materials that deal specifically with the Jewish aspect of this topic. Materials of a general nature are classed in D 802–D 805 and D 810 J4.
- DS 126.33 General works on the Holocaust, Atrocities.
- DS 126.34 Use for books on War crimes, Trials. Class books on specific Ghettos with the history of the city in question, e.g., a book about the Warsaw Ghetto will be classed in DS 135 P62 W3 A–Z by author.
- DS 126.35 Prefer for books on prisoners and prisons, including concentration camps. If limited to a single concentration camp or camps within one country, double-cutter for country and main entry. If about concentration camps in general, add A2 to number noted above, i.e., DS 126.35.A2, then cutter for main entry.

*The JTS classification schedule DS 149–150 expands LC’s numbers and allows for subarrangement of works on Zionism by form and discipline.*

**Zionism**

- DS 149.1 Periodicals. Yearbooks.
- .2 Societies. Use DS 150 for Zionist parties e.g., H2–3 Hadassah, W5–6 Wizo
- .25 Institutions e.g., J42 Jewish Agency J46 Jewish National Fund P35 Palestine Foundation Fund W6 World Zionist Organization
- .28 Congresses (By date) (Books about Congresses cuttered by author following full Congress number)
- .285 WZO General Council
- .3 Dictionaries
- .4 Study and teaching
- .5 General works
- .55 General special
- .6 Addresses, essays, lectures, collections
- .62 Minor works, pamphlets
- .63 Juvenile literature
- .65 Philosophy
- .68 Controversial literature
- .7 History
- .8 Special aspects and topics e.g., C45 Christianity & Zionism R4 Religion U4 Uganda scheme
- .9 In individual countries (A–Z)
- DS 150 Special movements, A–Z.
- .E 4–6 Early Zionist.
- .E 52 Bilu
- .E 53 B’nai Moshe
- .E 55 Hibbat Zion

*LC has not yet developed a schedule for Israeli Law.*

**Law**

- KR I72 Israeli law
- A1 Periodicals
- A2 Bibliography
- A3 Congresses
- General principles and concepts (A4–Z)
- I73 Legal research. Comparative studies.
- I74 Legal history

KR (Continued)

I75	Study and teaching
I76	Legal profession
A1	Judges
A2	Lawyers
	General works (A5-Z)
I77	Administration of justice
A1	Supreme Court
A2	Regional courts
A3	Magistrate courts
A4	Military courts
A5	Rabbinical courts
A6	Courts martial and courts of inquiry
A62	Juvenile courts
	General works (A7-Z)
I78	Laws of the State of Israel (Collections) (By date)
I79	Knesset documents (By date)
I8	Administrative regulations
I82	Local law (By jurisdiction A-Z)
I83	Digests, indexes, etc.
I84	Law reports and related materials
I85	Cases
I9	Topics in Israeli law

*Cross references to topics classed in other schedules are interfiled.*

A3	Agriculture	I57	Insanity
B23	Bad faith	I58	Insurance
B25	Bankruptcy	I59	Investment
B5	Bills of exchange	J85	Judicial error
C48	Children	J9	Juvenile delinquency
C56	Citizenship		Labor laws & legislation—HD
C58	Civil law	L28	Land tenure
C59	Civil procedure	L68	Lost articles
C6	Civil service		Marriage law—BM
C65	Conditions		Marriage, Mixed—BM
C66	Conflict of laws		Military law—UB
C67	Consumer protection	M58	Mistake
C68	Contracts	N43	Negligence
C69	Copyright	N45	Negotiable instruments
C7	Corporations	O25	Obligations
C72	Criminal law	O42	Offer and acceptance
C73	Criminal procedure	P45	Persons
D27	Damages	P75	Property
D38	Debtor and creditor	P9	Punishment
	Divorce—BM	R4	Real property
D63	Domestic relations	R43	Recording & registration
D9	Duress	R5	Religious law and legislation
E3	Ecclesiastical law	R53	Respondeat superior
E53	Emigration & immigration	R87	Rule of law
E56	Environmental law	S28	Sales
E75	Equality	S45	Sentences
E8	Evidence	S9	Suretyship & guaranty
E9	Executions	T65	Torts
F6	Formalities	T7	Traffic violations
F7	Fraud	T74	Trespass
G6	Good faith	T77	Trover & conversion
	Husband & wife—BM	U57	Unjust enrichment
I53	Inheritance & succession	W6	Woman-Legal status, laws, etc.
I54	Injunctions		

*The Library of Congress arranges individual works of Yiddish literature, regardless of period, in a single alphabet. JTS provides a chronological breakdown.*

**Yiddish**

PJ  
Literature

5122  
5122.Z9  
5123

History  
Poetry  
Folksongs  
Drama

5125  
5126  
5127  
5128  
5129

Collections  
Selections. Anthologies.  
Poetry (incl. Folksongs)  
Drama  
Other  
Individual authors, A-Z (Table IXa)

.A2	To 1864,	.A3-Z
.A3	1864-1917,	.A4-Z
.A4	1917-	.A5-Z

**Mendel Gottesman Library of Hebraica/Judaica  
Yeshiva University  
Classification Decisions**

*In contrast to LC's approach and practice, YU treats Mikra'ot Gedolot as a separate category and does not include them with texts or with individual commentaries. The position of the publication date in the classification number causes these collections of commentaries to precede individual commentaries in the shelf arrangement.*

**Bible**

*Mikra'ot Gedolot*—Class collections of commentaries, with or without text as follows (see Figure 1):

TANAKH—Commentaries—Collections—Hebrew

BS  
1158  
H4  
Date of publication  
Name of publisher (or editor)  
For reprints add reprint date

PENTATEUCH (TORAH)—Commentaries—Collections

BS  
1225  
Date of publication  
Name of publisher (or editor)  
For reprints add reprint date

PROPHETS and HAGIOGRAPHA—Commentaries—Collections

BS  
1286  
A5  
Date of publication  
Name of publisher (or editor)  
For reprints add reprint date



BS }  
 1286 } Prophets. Commentaries to 1950  
 A5 }  
 1974 } Date of publication  
 MP } Publisher  
 1976 } Reprint date

BS Bible. O.T. Prophets (Nevi'im). Hebrew. 1976.  
 1286 מקראות גדולות... עם ה"י פירושים חדשים  
 A5 גם ישנים... וראה... מה שהוספנו... פירוש  
 1974 רבינו ישעי' מטרנאי, ביאור הגר"א, פירוש  
 MP המלבי"ם, מראות הצובאות מאלשיך הקדוש, עיני  
 1976 שמואל. --  
 New York : M.P. Press, c1976-1983 (v.1, 1981).  
 10 v. ; 25 cm.  
 Cover title : מקראות גדולות נביאים וכתובים  
 Spine title : נ"ך עם מלבי"ם  
 Reprint. Originally published: New York : M.P.  
 Press, 5734 [1973 or 1974]- 5736 [1975 or 1976].

Figure 1. YU classification for *Mikra'ot Gedolot*

"The names of the Biblical books and the order of their arrangement (in the LC Schedule) is that of the Authorized Version of the English Bible." (LC Classification B:BL-BX, Religion, 1962, p. 153) Y.U.'s revision organizes books of the Tanakh in canonical order.

"Special parts of the Old Testament-Continued"

BS Pentateuch (Torah). (See Class BS, pp. 154-5).  
 1286 Prophets (Hebrew Bible). The Nebi'im. (Table II).  
 .5 The Former Prophets. The Nebi'im rishonim. (Table II).  
 1291-1295.5 Joshua. (Table I).  
 1301-1305.5 Judges. (Table I).  
 1311-1325.5 Samuel (1 and 2). (Table I).  
 1331-1335.5 Kings (1 and 2). (Table I).  
 1349 The Latter Prophets. The Nebi'im aharonim (Table II).  
 1351-1355.5 Isaiah. (Table I).  
 1356-1359 Isaiah. Paraphrases, Metrical Verse  
 1361-1365.5 Jeremiah. (Table I).  
 1371-1375.5 Ezekiel. (Table I).  
 1380 The Minor Prophets. (Table II).  
 1381-1385.5 Hosea. (Table I).  
 1391-1395.5 Joel. (Table I).  
 1401-1405.5 Amos. (Table I).  
 1411-1415.5 Obadiah. (Table I).  
 1421-1425.5 Jonah. (Table I).  
 1431-1435.5 Micah. (Table I).  
 1441-1445.5 Nahum. (Table I).  
 1451-1455.5 Habakuk. (Table I).  
 1455 Criticism, commentaries, etc. (See further breakdown on p. 159, Class BS).  
 1461-1465.5 Zephaniah. (Table I).  
 1471-1475.5 Haggai. (Table I).  
 1481-1485.5 Zechariah. (Table I).  
 1491-1495.5 Malachi. (Table I).  
 1504 Hagiographa. (Kethubim). (Table II).  
 Psalms.  
 Texts.  
 1506 Polyglot.  
 1507 Hebrew.  
 English.  
 1508 Comparative texts.  
 1509 Standard versions. By date.  
 1510 Selections. By editor.  
 1511 Private versions. By translator, editor or name.  
 1512 Other early or European languages, A-Z.  
 e.g., .F7 Old French. By date.  
 .F8 Modern French. By date.  
 Other non-European languages, see BS 315-355.

BS (Continued)

	History and criticism.
	General works. Commentaries.
1516	Early to 1800.
1517	1801–1950.
	1951–
1520	Minor works
1521	Concordances. Indexes, etc.
	Metrical versions.
	Cf. BX 5146, Psalters (Church of England)
1527	English. (For further details see table BS 1440 on p. 157.)
1528	Greek. Greek and Latin. By editor, A–Z, or date.
1529	Latin. By editor, A–Z, or date.
1530	Other languages. By editor, A–Z, or date.
1537	Study and teaching of the Psalms.
1541–1545.5	Job. (Table I).
1546	Paraphrases.
1547	Dramatic versions.
1551–1555.5	Proverbs. (Table I).
1556	Paraphrases.
1557	Study and teaching.
1560	The Five Scrolls. (Table II).
1561–1565.5	Ruth. (Table I).
1571–1575.5	Song of Songs. Song of Solomon. Canticle of Canticles. (Table I).
1576	Paraphrases.
	Metrical versions.
	English
1577	Other languages, A–Z.
1579	Dramatic versions.
1580	Koheleth. Ecclesiastes. The Preacher. (Table I).
1581–1585.5	Paraphrases.
1586	Lamentations. (Table I).
1591–1595.5	Paraphrases. Metrical versions.
1596–1599	Divided like BS 1576–1579.
1601–1605.5	Esther. (Table I).
1611–1615.5	Daniel. (Table I).
1616	Prophecies and visions of Daniel. (See note under BS 1556 on p. 159).
1621–1625.5	Ezra. (Table I).
1631–1635.5	Nehemiah. (Table I).
1641–1645.5	Chronicles (1 and 2). (Table I).

**Mishna and Talmud—Individual Tractates**

*This classification schedule arranges commentaries according to the sequence of Orders and Tractates in the Mishna and Talmud. Early commentaries—those before 1500 (Rishonim)—are classed separately from later commentaries, i.e., post-1500 (Aharonim). Numbers in Table 1—Mishna, Tosefta, Talmud—are used to expand LC class numbers. LC cutters, although partially redundant, have been retained (see Figure 2).*

Works dealing with three or more Tractates from the same Order are classed with the Order. Works dealing with two Tractates are classed with the first Tractate.  
Note: Similar arrangements have been established for texts and for the Tosefta.

BM 497.7	Commentaries on Mishna—Early to 1500
497.71–497.7693	3 or more Tractates from different Orders
	Individual Orders or Tractates (See Table)
497.8	Commentaries on Mishna—1500–
497.81–497.8693	3 or more Tractates from different orders
	Individual Orders or Tractates—(See Table)
BM 498.7	Commentaries on Palestinian Talmud—Early to 1500.
498.71–498.7693	3 or more Tractates from different Orders.
	Individual Orders or Tractates (See Table)
498.8	Commentaries on Palestinian Talmud—1500–
498.81–498.8693	3 or more Tractates from different Orders.
	Individual Orders or Tractates (See Table)
BM 504.02	Commentaries on Babylonian Talmud—Early to 1500–
506.01–506.0693	3 or more Tractates from different Orders.
	Individual Orders or Tractates (See Table)
506.07	Commentaries on Babylonian Talmud—1500–
506.1–506.693	3 or more Tractates from different Orders.
	Individual Orders or Tractates (See Table)

BM  
506.03 { *Commentary on Talmud—*  
*Early to 1500*  
*Order—Nashim*  
N23 *LC cutter for Nashim*  
M44 *Meiri*  
1975 *Date of publication*

folio  
BM Meiri, Menahem ben Solomon, 1249-1306.  
506.03 [ בית הבחירה, נדרים... ]  
N23 ספר חדושי המאירי, הנקרא בית הבחירה, על  
M44 נדרים, נזיר, סוטה, גיטין, קדושין. -- סודר  
1975 והוגה מחדש עפ"י כת"י פארמא, ועפ"י מה  
שכבר נדפס בהלבערשטאדט ; וגם נוסף בזה פירוש  
המשנה להרמב"ם הנמצא בכת"י של הידושי המאירי.  
-- זכרון יעקב : המכון להוצאת ספרים וכתבי  
יד שליד המרכז לחינוך תורני זכרון יעקב,  
תשל"ו, [ 1975 או 1976 ].  
410 p., [4] p. of plates ; facsim. ; 31 cm.

BM  
506.037 { *Commentary on Talmud—*  
*Early to 1500*  
*Tractate Kiddushin*  
K53 *LC cutter for Kiddushin*  
E45 *Eliezer of Touques*

ref  
BM Eliezer of Touques.  
506.037 הוספות טוך, קידושין / לרבנו אליעזר  
K53 מסוך ; יוצא לאור ע"פ ארבעה כת"י עם הערות,  
E45 מקורות ומבוא ע"י אברהם צבי שינפילד. --  
[ ירושלים ] : מכון ירושלים, חשמ"ב,  
[ 1931 או 1932 ].  
143 p. : facsim. ; 25 cm.  
Includes bibliographical references.

BM  
506.37 { *Commentary on Talmud—1500-*  
*Tractate Kiddushin*  
K53 *LC cutter for Kiddushin*  
E4 *Erlanger*

folio  
BM Erlanger, Avraham.  
506.37 ברכת אברהם : הערות, ביאורים וחידושים  
K53 על מסכת קידושין / יו"ל על ידי אברהם  
E4 ארלנגר. -- ירושלים : [ ארלנגר ], חשמ"ב,  
[ 1981 או 1982 ].  
158 p. ; 31 cm.

Figure 2. YU classification for Talmud commentaries

Table 1\*

Mishna, Tosefta, Talmud

1. Zera'im	2. Mo'ed	3. Nashim
11 Berakhot	21 Shabbat	31 Yevamot
12 Pe'ah	22 Eruvin	32 Ketubbot
13 Demai	23 Pesahim	33 Nedarim
14 Kil'ayim	24 Shekalim	34 Nazir
15 Shevi'it	25 Yoma	35 Sotah
16 Terumot	26 Sukkah	36 Gittin
17 Ma'aserot	27 Bezah	37 Kiddushin
18 Ma'aser Sheni	28 Rosh Ha-Shanah	
19 Hallah	29 Ta'anit	
191 Orlah	291 Megillah	
192 Bikkurim	292 Mo'ed Katan	
	293 Hagigah	
4. Nezikin	5. Kodashim	6. Tohorot
41 Bava Kamma	51 Zevahim	61 Kelim
42 Bava Mezia	52 Menahot	62 Oholot
43 Bava Batra	53 Hullin	63 Nega'im
44 Sanhedrin	54 Bekhorot	64 Parah
45 Makkot	55 Arakhin	65 Tohorot
46 Shevu'ot	56 Temurah	66 Mikva'ot
47 Eduyyot	57 Keritot	67 Niddah
48 Avodah Zarah	58 Me'ilah	68 Makhshirin
49 Avot	59 Tamid	69 Zavim
491 Horayot	591 Middot	691 Tevul Yom
492 Masekhtot ketanot	592 Kinnim	692 Yadayim
		693 Ukzin

\*This Table, developed in Israel, was introduced for use at Yeshiva University in the early 1970s. The original Table is in Hebrew and has been romanized for purposes of this column. The Table replaces "Table I," LC Classification B, 1984, pp. 137-9, which arranges Orders and Tractates alphabetically by their romanized names.

## News from Israel

The Israeli Cataloging Committee has issued an expanded edition of its list of uniform titles in Judaica, *Reshimat Kotarim Ahidim Be-Mada'e Ha-Yahadut* dated January 26, 1987. The 21-page Hebrew list contains 565 established uniform title headings with "see" and "see also" references and is arranged alphabetically. The list tends to bring together works under broad categories, including liturgy (*Tefilot*), which is currently dispersed by AACR2.

A useful project might be to annotate this list with the equivalent AACR2 uniform titles. The editor of this column will be pleased to share the list with catalogers who express interest. Although geared to the Israeli cataloging community, it may well prove useful to Judaica catalogers in general.

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