Ancient to Modern Jewish Classification Systems: An Overview from the Beit HaMikdash Temple Archive to H.A. Wolfson, G. Scholem, A. Freidus, D. Elazar, & LC

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Description: Throughout Jewish history, classification has been integral to preserving, organizing, and codifying Jewish knowledge. The history of Jewish classification reveals that Jewish knowledge divisions are subject to a developmental process still evolving in modern Jewish classification schemes. We will consider library classification as an epistemological question, presenting an historical overview of ancient archives and the ordering of scrolls from antiquity to modernity. Among the ancient archives we will consider are: the Temple Archive of the Beit haMikdash; Ur; the ancient city of Mari; Ashur, in Assyria; Ashurbanipal's Library in Ninevah; Ras Shamra-Ugarit in Syria; and Zenodotus' Alexandrian Museum/Library. We will also refer to The Qumran Dead Sea Scroll Essene community, which operated a scriptorium for producing and organizing various seminal texts. Recently, more specialized classification schemes for enumeration, mapping and organizing Jewish knowledge have been developed, all having their strengths and weaknesses. Among the recent schemes is the Library of Congress classification system, considered highly expandable and most economically feasible. We will also consider bias problems in Library of Congress Subject Headings (LCSH). In a summary conclusion and chart, we will analyze and recapitulate the strengths and weaknesses of the seven classification systems currently used for Judaica and their utility in particular environments.

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Introduction

Throughout the Jewish tradition(s), classification has been integral to preserving, organizing, and codifying Jewish knowledge. The history of Jewish classification reveals that the divisions of Jewish knowledge are subject to a process of development. Modern Jewish organizing systems reveal that the mapped world of Jewish knowledge continues to be refined as classification schemes expand through enumerative assignment of new combinations of numbers and categories designating differentiated topics in rabbinic law such as Tay Sachs genetic mapping or new archeological discoveries such as the Cairo Geniza, the Amarna letters, or the Dead Sea Scrolls. For example we can further note that Carylyn G. Moser further expanded the Elazar classification system for the Holocaust around the four categories of *Perpetrators*, *Victims of the Shoah in occupied countries,*

Bystanders, and *Aftermath*, and Gershom Scholem expanded his system to offer more specificity for Jewish mysticism and Kabbalah. The grid of library classification schemes, whether enumerative, faceted, hierarchical, synthetic, or noetic continues to expand as the way organization of known knowledge and its limits continues to evolve.

I. The Beit HaMikdash Archive (see עם (תשמא) נ, תרביץ המקרא, בתקופת הסופר מלאכת מנחם, הרן,
87-65) עם 382-347 נב (תשמג) עם 644-643

The Temple archive of the *Beit HaMikdash* may have housed a number of scrolls which are referred to in the Biblical and Rabbinic corpus. In II Samuel 1:17 a military collection of war songs referred to as *The Book of Jashar* is cited when we read, כתובה הנה קשת בני-יהודה ללמד ויאמר על ספר הישר (And David intoned this dirge over Saul and his son Jonathan)- He ordered the Judites to be taught the song of the Bow. It is recorded in the Book of Jashar). This collection is further named in Joshua 10:13 when we read, ־על כתובה הלא-היא איביו גוי יקם עד עמד וירח השמש וידם ספר הישר (And the sun stood still and the moon halted, While a nation wreaked judgment on its foes- as it is written in the book of Jashar). The *Sefer Hayyasar* appears in these contexts of David's lament for Saul and Jonathan and Joshua's command to the sun and moon which miraculously stood still. A third probable excerpt appears in I Kgs. 8:12-13, a couplet imbedded in Solomon's prayer at the dedication of the *Beit HaMikdash* which survives in fullest form in the Septuagint where it appears directing the reader to "*the Book of the Song*" (*biblio tes odes*). I Kgs 8:12-13 appears to be a couplet taken from an ancient song establishing HaShem's supremacy over nature and ritual when we read, זבל בית בניתי בנה בערפל לשכון אמר הי שלומה אמר אז עולמים לשבתך מכון לך . Rashi notes that The book of Jashar refers to one book- The Torah, the book of the *yesharim* - the upright, the *avot* , *Avraham* , *Yitzak*, and *Yakov*, who are referred to as the upright/just. A central theme of the Torah enunciated in *Devarim* 6:18 is, "And you shall do what is upright and good" הי בעיני והטוב הישר ועשית.

In *BaMidbar* 21:14, the parsha for the week of AJL's 2001 convention, we find mention of a scroll titled, *The Book of the Wars of HaShem*. We read, היצא במדבר אשר ארנון מעבר ויחנו נסעו משם הנחלים-ואת בסופה את-והב הי מלחמות בספר יאמר על-כן האמורי ובין מואב בין מואב גבול ארנון כי האמורי מגבול ארנון. (From there they set out and encamped beyond the Arnon, that is, in the wilderness that extends from the territory of the Amorites. For the Arnon is the boundary of Moab, between Moab and the Amorites. Therefore the Book of the Wars of the HaShem speaks of.... Waheb in Suphah, and the wadis: the Arnon with its tributary wadis, stretched along the settled country of Ar, hugging the territory of Moab....). According to Ibn Ezra, *Milhamot HaShem* was a separate book which, together with the *Book of Jashar* , were anthologies of early songs describing the saga of Israel's battles at the beginning of its national existence during the period of *Moshe* and *Yehoshua*. Only three small fragments survive, but according to Ramban (v.13), a fourth fragment, the victory poem of Sihon (v.27-30) was included. Interestingly the citation of *Milhamot HaShem* appears in a prose context in which two other ancient texts, *The Song of the Well* (Num.21:17-20) and the Amorite *Song of Heshbon* (Num.21:27-50) are quoted. Both Ramban and Rashi refer to "the miraculous wondrous victories" including the parting of the *Yam Suf* and other military conquests recounted in Sefer *Milhamot HaShem*.

A further important scroll kept in the *Beit HaMikdash* archive is referred to as, *The Scroll of the Law.* This work was found by the reforming King Josiah's priest Hilkiah (I. Chr. 5:39-40; Ezra 7:1-2). It was subsequently given to the scribe Shaphan. We read, שפן על הגדול הכהן חלקיהו ויאמר

הספר ספר התורה מצאתי בבית הי ויתן חלקיהו את הספר אל-שפן ויקראהו (And Hilkiah the high priest said to Shaphan the scribe, "I have found the Scroll of the Law in the house of HaShem," and Hilkiah gave the scroll to Shaphan, and he read it.). Rashi comments that *The Scroll of the Law* was hidden under a layer of stones where they had concealed it when Ahaz burned the Torah, also quoted by Redak, Abarbanel, and Mezudath Dovid. Wicked kings such as Ahaz (743-727 B.C.E.) sealed the Torah, Manasseh (698-642 B.C.E.) cut out the holy names, and Amon (641-640 B.C.E.) burnt the Torah (Shem Ephraim), but the good King Josiah (639-609 B.C.E.), like the good reforming King Hezekiah (727-698 B.C.E.) before him (2 Kgs 22:8, 10,12,14; 23:4, 24; 2 Chr.34:14, 15, 18, 20, 22), did away with idolatry and sought to restore the Torah to its place of glory. Redak conjectures that during the reigns of the wicked Manasseh and Amon, the Torah was forgotten and idolatry was rampant. The Malbim draws a moral reflection by commenting that while some work to repair the physical condition of the outer Temple, the inner Temple or Torah of HaShem wherein His Shechinah rests, risks being neglected.

In I Kgs 14:19 a work titled, *The Book of the Chronicles of the Kings of Israel* is cited regarding a wicked King Jeroboam who established golden calves in Dan and Bethkel. We read, ויתר דברי ירבעם אשר נלחם ואשר מלך הנם כתובים על ספר דברי הימים למלכי ישראל (the other events of Jeroboam's reign, how he fought and how he ruled, are recorded in the Annals of the Kings of Israel). This work of Chronicles is not to be identified with the Biblical book of that name at the end of the Tanakh.

Further works found in the *Beit HaMikdas* included *The Midrash of Iddo* (2 Chr.13:22) and *The Midrash of the Book of the Kings* (2 Chr.24:27). Redak comments that the midrash of the prophet Iddo is called a midrash because it was always sought (נדרש) to see the events of each king's reign. Redak writes, נקרא ספרו מדרש לפי שהיה נדרש תמיד לראות שם עניני המלכים Gertner (*Terms of Scriptural Interpretation: A Study in Hebrew Semantics*, BSOAS, 1962a:10-11) states that midrash refers to a narrative or account, and Zeitlin (*Midrash: A Historical Study* , JQR ns. 44, 1953:24-25) claims that in Chronicles the term midrash refers to a book in which were recorded the inquiries of the kings and the answers and explanations of the prophets. Lieberman (*Hellenism in Jewish Palestine*, N.Y.: JTS, 1950:48) argues that midrash did not have a technical meaning in Chronicles. Lieberman comments, "However some copies of the *Hexpla* translate מדרש (in II Chron.13:22) [Greek to be supplied later] enquiry, which is the exact equivalent of our word. "Ezra has set his heart to inquire into the Law of the L-rd" (Ezra 7:10). The Hebrew לדראש is correctly translated by the Septuagint: [Greek to be supplied later], to inquire. Finkelstein (*The Origin of the Synagogue* , PAAJR 3, 1930:56) suggests that midrash of the prophet Iddo was a collection of oracles and that the midrash of the book of kings was "probably our book of Kings." Cassuto has suggested that archaic works such as *Shirat HaYam* (Ex.15:1-18), *The Song of Miriam* (Ex.15:21), *The Song of Moses* (Deut.32), *The Song of Deborah* (Judges 5), and *The Song of Hannah* (I. Sam 2:1-10) may through redaction derive from previous ur-texts.

According to Michael Harris, in the Temple in Jerusalem, "in a most secret place" which was open to only a few priests, sacred scrolls were kept i.e. Jeremiah speaks of the "book of records of the *avot* " that was kept, and Ezra speaks of "rolls" being kept in a scribe's chamber. After the Hebrews returned from Babylon in 516 B.C.E., Nehemiah reassembled the library to reform the

sacred archive. Scholarly debates exist whether the library was burned when Antiochus captured Jerusalem (ca. 2nd century B.C.E.) and which was then reestablished by Judas Maccabeus.

It is unlikely, whether non-Jewish works such as tablet 11 of the *Epic of Gilgamesh* which may have influenced the Noah flood account, the *Egyptian Story of Two Brothers* which has parallels with the Joseph/Potiphar's wife episode, or the *Enuma Elish* which is sometimes compared with *Bereshit aleph* , were also known to the scribes in the *Beit HaMikdash* archive. While it is clear that cases found in the *Code of Hammurabi* (1792-1749 B.C.E.) such as the goring ox (Ex.21:28-36), false accusation (Deut.5:20; 19:16-21; Ex.23:1-3), kidnapping (Ex.21:16; Deut.24:7), sharecropping (Lev.19:23-25), adultery (Deut.22:22), rape (Deut.22:23-27), incest of a father with a daughter (Lev.18:6-18; 20:10-21; Deut.27:20, 22-23), a son striking his father (Ex.21:15), two men fight and cause a miscarriage (Exodus 21:22-25), have correlations with Torah law, it is speculation to assume that the Temple priests collected this Ancient Near Eastern literature generally, considering the polemic against and separation from "pagan" non-monotheistic cults.

II. Classification Schemes in Ancient Near Eastern Archives

Classification practices in Ancient libraries may have varied from arrangement by title, broad subject, by chronology, medium (i.e. cuneiform, obelisk, scroll, stele, stone, wood, ivory, parchment, papyrus, etc.) or order of acquisition (see Sirat, C.,Ecriture et Civilisations, Paris, '76)

Archeologists have found at Ur, the birthplace of Abraham, *cuneiform* tablets, (ca. 2100 B.C.E.), classified by topic and stored in especially made clay boxes called *saduppu* , which received an identifying tag on which was noted the number of tablets inside, and the subject of classification.

Records exist of Egyptian libraries from Khufu (Cheops) a monarch of the Fourth Dynasty (ca. 2600 B.C.E.) down to Ramses (1300 B.C.E.), who enslaved the Hebrews to build store houses. Ramses' library contained 20,000 rolls in his palace at Thebes (see Sarna, Nahum, *Ancient Libraries and the Ordering of Biblical Books* , presented at LC, March 6, 1989).

An archive was excavated at Mari in Syria where twenty thousand clay tablets written in the Babylonian language, were uncovered in the three hundred roomed palace of King Zimrilim.

Archeologists at the ancient capital of Assyria, Ashur, have uncovered twenty-five thousand tablets from over fifty archives. One of the archives may have been founded by Tiglath Pileser I (ca. 1115-1077 B.C.E.), and has revealed a legal collection known as the *Middle Assyrian Laws*. An ordering principal included the arrangement of a series of tablets that share a common theme.

The library of Ashurbanipal (668-627 B.C.E.) at Ninevah, the city to which Jonah flees, and the city whose destruction in 612 B.C.E. is celebrated by the prophet Nahum was excavated by Austen Layard in 1849. Many classical texts of ancient Mesopotamia were arranged carefully, collated, and edited with a view to establishing an authoritative recension, with attention to counting line numbers, and recording the colophons. Tablets were grouped together by series (*iskaru*) and by subseries (*pirsu*), arranged by numbers, indexed at the rims. They were topically arranged in series, tablets from each series being stored together in built in cases with bundles tied together by string, with tags attached to identify the contents. Frequently the first line of the next tablet or series at the end of the preceding item, appeared in the hand of the

ancient archivists. Catalogs in duplicate copies with serial catch lines were also found. Finding lists or catalogs were often inscribed in the wall near the door or on clay tablets kept easily available.

Private and state libraries have been uncovered in the Mediterranean port of Ras Shamra-Ugarit in Syria where the excavation of the house of their chief priest (*rb khnm*), and five archives, revealed a library of mythological texts, etc. which were organized by administrative departmentalization.

While in the Hellenic world ancient archives date back to the palace of Nestor at Pylos in Messenia (1300 B.C.E.), from which hundreds of clay tablets written in Linear B script have been unearthed, it is Zenodotus' Alexandrian Museum/Library, which later organized scrolls based on Callimachus' (305-240 B.C.E) 120 volume catalog, *The Pinakes*, which has come to symbolize the glory of the Hellenic world. Originally planned by Ptolemy I Soter (283 B.C.E.), this institution which sponsored cultural activities was brought to completion by Ptolemy II Philadelphus (308-246 B.C.E.). At one time the library had a total of 432,000 scrolls. According to Plutarch, Marc Antony (ca.82-30 B.C.E.) added another 200,000 volumes that he stole from other libraries of antiquity i.e. the city of Pergamum in Asia Minor which had a sizable collection started by king Eumenes III (197-159 B.C.E.). The scribes of the Alexandrian library inscribed the colophons at the end of the rolls with identifying tags to each roll, and book boxes or buckets were used with checklists of the contents of each container. Knowledge was organized into ten main categories so that the library included ten main halls. The walls of the halls were lined with the *Armaria*, or book lockers, in which scrolls were deposited. (see Parsons, E.A., *The Alexandrian Library*, N.Y.: Elsevier Publishing Co., 1967).

The Qumran Dead Sea Scroll Essene community further operated a scriptorium that according to some scholars was open 24 hours a day, six days a week, except on *Hagim* , which produced and organized seminal texts such as *The Community Rule* (IQS), *The Manual of Discipline*, *The Damascus Document* (4Q266-273), *Pesher Habbakuk* (1QpHab), *Songs of Sabbath Sacrifice* (ShirShaba-b), *Thanksgiving Hymns* (1QH), *Genesis Apocryphon* (1QapGen), *War Scroll* (1QM), etc. as well as copying already canonized texts such as the scroll of Isaiah (1QIsa), the oldest copy as of to date, deriving from the Essene community. Extra biblical texts are also found such as the *Book of Jubilees* (1QJuba-b) since the sect followed a solar calendar found in that text, *Aramaic Testament of Levi* (TLevi ar), *Aramaic apocalypse* (ArApocal), *Tobit* in Hebrew and Aramaic (Tob), *Flood Apocryphon* (Flood Ap), *Joseph Apocryphon* (JosAp), etc.

III. Talmudic and Josephus' Mention of Jewish Archives

Josephus notes that the Jerusalem archive was set on fire in 66 C.E., as one of the first acts of the insurgents in order to destroy evidence of the debts owed by the Jerusalem poor (Wars, 2:247), while other less authoritative views suggest that Herod burned the genealogical registers in order to conceal his own Edomite origin. The archive was finally destroyed by fire in 70 C.E. by the Romans (Jos.Wars 6:354). The *Sanhedrin* examined the purity of priestly descent, on the basis of genealogical tables (*Megillat or Sefer Yuhasin*) which are known to have been preserved in the *Beit HaMikdash*. In *Yevamot* 5:4 we read, רבי שמעון בן עזאי אומר מצאתי מגילת יוחסין בירושלים. Further reference to genealogical documents is found in *Tosefta Haggigah* 2:9, 235; *Yevamot* 4:13, 49a-b. These documents of *Yichus* in the *Beit HaMikdash* at this time were guarded with

great care. Josephus writes, "A member of the priestly order must, to have a family, marry a woman of his own race... he must investigate her pedigree, obtaining the genealogy from the archives (the genealogy of his own family taken from the public registers)" (Josephus, *Apion* 1:31).

Meseket Kiddushin Mishnah 4:4 attests to this emphasis on genealogical purity as noted when we read, הנושא אשה כהנת צריך לבדוק אחריה ארבע אמהות שהן שמנה אמה ואם אמה אבי אמה ואמה ואם אביה ואמה ואם אבי אביה ואמה לויה וישראלית מוסיפין עליהן עוד אחת (One who weds a woman who is a priestess, must investigate after her for four mothers, which are eight; her mother, and the mother of her mother, and the mother of her mother's father and her mother, and the mother of her father and her mother, and the mother of her father's father and her mother. A Levite woman and Israelite woman- they add to them one more.). While Josephus mentions *Tiberia* (the last place for the relocation of the *Sanhedrin* from the *Lishkat ha-Gazit* of the *Beit HaMikdash*, to *Yavne*, *Shefaram*, *Bet She'arim* , and *Sepphoris*), the capital of *Galilee* being the seat of the royal bank and archives (Life, 38), rabbinic texts mention *Sepphoris* (*Kiddushin* 4:5) and *Gadera* (*Esther Rabba* 1:3) as other locations for Jewish archives.

In Sifre II 356, (ed. Finkelstein, p.423; also II *Aboth deR Nathan*, ch.46, ed. Schechter, 65a; TP *Ta'anith* IV, 2, 68a; *Soferim* VI, 4, ed. Higger, p.169) the presence of a Temple library is made in regards to scrolls distinguishing between what the Masorites call *Keri* and *Kethib*. We read, שלוש ספרים נמצאו בעזרה...באחד מצאו כתוב...ובשנים מצאו כתוב...בטלו חכמים את האחד וקיימו את השנים (Three Scrolls of the Law were found in the Temple Court.. In one of them they found written….and in the other two they found written... The sages discarded (the reading of) the one and adopted (the reading of) the two. Lieberman comments, "The sages established the correct reading of the Temple Scroll on the basis of the majority of manuscripts at some time during the Second Commonwealth. For our purpose we shall note only that there is no reference in the sources to doing away with (גניזה) or correcting (הנהה) any of the books which they collated. It is not even stated that they were removed from the Temple library (p.22)." Lieberman argues from evidence in *Moed Katan* III.4, *Kelim* XV.6, and *Tosefta Kelim* 584 that it appears that only one authoritative book was deposited in the archives of the Temple, but it does not follow that other copies were not to be found there. The passage from Sifre indicated that the standard copy was used from which the Scroll of the king was corrected (see *Mekhilta* on Deut in *Sifre* p.211) under the supervision of the High Court (Comp. *Tosefta*, ibid., IV,7, 421). From TP *Shekalim* IV, 3, 48a (comp TB *Kethuboth* 106a) we learn that a special college of book readers (מניהי ספרים) who drew their fees from the Temple funds, checked the text of the book of the Temple. In the *Tannaitic* and *Amoraic* periods suggestion of a method of ordering and arranging records (i.e. classification systems) may be suggested in texts such as *Tosefta Sanhedrin* 2:6, Mid. Tan. 26:13, 174/6; TJ, Meg 1:7, 71a). The phrase *tomus* of documents, טומוס של שטרות, is found in *Tosefta Baba Kamma* IX.31, 366, and a roll of documents, תכריך של שטרות, is found in *Mishnah Baba Mezi'a* I.8.

IV. Medieval and Renaissance Classification Systems
As Jacob Katz has demonstrated most of the ghettoized medieval Jewish communities were self legislated, and thus records of Jewish life would have been organized by Jews who kept *pinkasim* פנקסים i.e correspondence, circumcisions, synagogue seats, marriages, distribution of *mazzot*.

Scrolls were kept frequently in a case, תיבה of which there were three kinds, שידה , תיבה, and מגדל. Scrolls were frequently further protected in a cover or sheath of leather or metal called a תיק.

Paleographical identification and the discipline of codicology offer us further possibilities for the organization of medieval Hebrew manuscripts in smaller collections. Some medieval libraries may have organized their works into the following categories: (1) whether the codex is an isolated single compiled paleographical unit or (2) whether a medieval manuscript is the combination of different hands copied by more than one Jewish scribe including palimpsests, (3) types of medieval scripts employed including (a) Ashkenazi, (b) Italian, (c) Sephardi, (d) Byzantine, (e) Oriental, (f) Yemenite, etc.; (4) localization i.e. in which geographical region was the manuscript produced, (5) dating, (6) watermarks, (7) colophons, i.e. inscriptions at the end of a manuscript giving facts about its production some of which today may be in a title page, and (8) similar provenance. It is conceivable that in Jewish medieval manuscript repositories these eight factors may have influenced the ordering and arrangement of Hebrew manuscripts. Interestingly, the type of script/font did not necessarily reveal the geographical location or locality of the place of the text production for expulsions from Rome (139 B.C.E.), England (1290 C.E.), France (1306, 1394 C.E.), Germany (1348-50 C.E.), Spain and Portugal (1492-97 C.E.), Lithuania (1495 C.E.), Prague (1744-52 C.E.), etc. gave rise to the phenomena of many immigrant Jewish scribes who might produce a manuscript in a script from their previous place of origin while being relocated in another geographical location where another script was predominant.

Crucial to the classification of Jewish literature in the medieval ages is the arrangement of Rabbi Yehudah haNasi in 200 C.E. of the *mishnah* into the six orders of *Zeraim* , *Mo'ed*, *Nashim*, *Nezikin*, *Kodashim* , and *Tohorot* . These orders, along with the *braitot* , (extra-mishnaic teachings of the *Tannaitic* sages edited by Rabbi Chiya) the *Tosefta* (extra-mishnaic material organized by Rabbi Nechemiah) probably played a role in the way Jewish medieval *Beit Midrashim* classified or organized their literary collections.

Joshua Bloch ("The Classification of Jewish Literature in the New York Public Library," in *Studies in Jewish Bibliography and Related Subjects* , The Alexander Kohut Memorial Foundation, 1929) has suggested that medieval Hebrew collections recognized the authority of *Mikra* and *Mishnah* by arranging Hebrew *seforim* in the following categories: (1) *Tanakh* with commentary i.e. *Mikra Gedolot*, (2) Mishnah with commentary, (3) Talmud (the compilation of Rav Ashi and Rava for *Bavli*), (4) Philosophy and Theology, (5) Jewish Law (*Halakhah*), (6) Liturgy (*Siddurim, Mahzorim, Piyyutim*), (7) Hebrew grammar. This pattern of arrangement of broad categories for organizing medieval collections systematically is confirmed by the Adler genizah fragment from Fostat of a catalog published in the *Jewish Quarterly Review* (xiii, 52) dating to the twelfth century. Two similar lists from the same collection were published by Professor Bacher in the *Revue des Etudes Juive*s ("*Une Vieille Liste de Livre* s," XXXIX, 199 et seqq.; "*La Bibliotheque d'un Medecin Juif* ," XL, 55-62)

While in the Medieval ages Christian scholastics classified knowledge into the *Trivium* and *Quadrivium* , the organization of Jewish subjects can be seen in such works as Rabbi Bahyah ibn Pakudah's (ztsl), *Hobot ha-Lebavot* , which lays out Jewish learning into the following three

divisions: (1) The *Tanakh* including commentaries, lexicons, grammars, and masoretic works, (2) Rabbinic law such as later Codes (by the *Rif* , Rambam's *Mishneh Torah* , *The Rashboh* , *The Rosh*, R. Joseph Caro's *Shulhan Arukh*, R. David Levy's Tur Zahav, etc.), and responsa, and (3) Philosophy and Theology. Rabbi Yosef ibn Aknin (ztsl) (1160-1226 C.E.) in the twenty-seventh chapter of *Tabb-ul-Nufus* offers a classification of Rabbinic literature according to the subject matter.

The impulse to organize Jewish knowledge by subject matter rather than by the order of its presentation within the Torah is further seen in Rambam's organization of *Shas* in the Mishneh Torah by subject classification across the 14 divisions of the *yad hazakah* (Yod + Daleth = 14). The four part structure of the Tur (*Arba'ah Turim* of Rabbi Yakov ben Asher) into: (1) *Orah Hayyim* (day to day conduct), (2) *Yoreh Deah* (dietary laws, ritual purity, brit millah, etc., (3) *Even ha-Ezer* (marriage, etc.), & (4) *Hoshen Mishpat* (criminal law, laws of evidence, civil law, torts) also may have influenced the organization of medieval collections.

The author of *Sefer Hasidim* (13th C.) advises his readers to pay particular attention to the manner in which their books are kept. Similarly Judah ibn Tibbon (12th C.) bids his son to whom he gave his Arabic and Hebrew books, to take good care of his book chests, ארגז and bookcases תיבה representing a garden of wisdom. Ibn Tibbon counsels, "Take good care of thy books, cover thy shelves with a fine covering; guard them against damp and mice. Examine thy Hebrew books on the first of every month; thy Arabic ones once every two months' thy pamphlet cases (כרכים קשורים) once every three months. Arrange them all in good order, so that thou weary not in looking for a book when thou needest it... Write down the titles of books in each row (בית) of the cases (ארגזים) in a separate fascicle (אגרת) , and place each in its row, in order that thou mayest be able to see exactly in which row any particular book is without mixing up the others. Do the same with the cases. Take good care of the individual leaves (עלים) which are in the convolutes (כרכים) and fascicles;... look continually into the catalogue (מזכרת) in order to remember what books thou hast ... When thou lendest a book record its title before it leaves the home; and when it is brought back draw thy pen through the memorandum. Restore all loaned books on Pesah and Sukkot" (*Ermahnungsschreiben des Jehudah ibn Tibbon*," ed. Steinschneider, p.6-12, Berlin 1852).

H.A. Wolfson's "The Classification of Sciences in Medieval Jewish Philosophy" (*HUCA* , 1925, 263-315) gives an idea of the classification of Medieval Jewish literature, and argues that the Jewish conception of knowledge was influenced by Arabic models and are consequently Aristotelian in principle. Thus philosophy is divided into three divisions: (1) theoretical (חכמה/ומדע [Greek to be supplied later]) i.e. physics, arithmetic, geometry, astronomy, music, metaphysics; (2) practical (אמנות/[Greek to be supplied later]) i.e. politics, economics, ethics; and (3) productive ([Greek to be supplied later]).

In the Renaissance, Shabbethai b. Joseph Bass (1641-1781) in *Sifte Yeshenim* (Amsterdam 1680), lists 2200 Hebrew books, in the alphabetical order of titles, giving the author, place of printing, year and size of each book, as well as a short summary of its contents. Bass divided the whole of Jewish writings into Biblical and post-Biblical, and each group in turn was subdivided into ten sections. Bass' classification is hierarchical classification, in that it is based as much as

possible on the natural organization of the subject, proceeding to form classes to divisions to subdivisions.

**Due to space limitations only the chapter headings of the rest of the paper at La Jolla are listed.

V. Abraham Freidus' Classification Scheme for the Jewish Division of N.Y.P.L.

VI. Gershom Scholem's Classification Scheme for the Jewish Division of N.Y.P.L.

VII. Leikind Classification Scheme

VIII. Weine Classification Scheme

IX. Daniel Elazar Classification Scheme

X. Library of Congress Classification Scheme

CONCLUSION

This paper has presented an overview from ancient to modern Jewish classification systems. In section I we considered the various scrolls such as Sefer Hayyasar, Sefer Milhamot HaShem, The Scroll of the Law, The Book of the Chronicles of the Kings of Israel, The Midrash of Iddo, etc. that were possibly kept in the Beit HaMikdash Archive in Jerusalem. In section II we offered a brief overview of excavated ancient Near Eastern Archives such as Ur, Khufu, Mari, Ashur, Ninevah, Alexandria, and Qumran. In section III we addressed mention by Josephus of Jewish archives housing genealogical records, as well as cited some passages that hint at the existence of a Beit HaMikdash library. In section IV we touched upon the method for organizing Jewish works during the medieval and Renaissance periods. In sections V to X we examined the particular strengths and various aspects of twentieth century classification systems. While what system is to be used by a library depends on the size of the collection, the personal needs of the library patrons, and the type of library, all of the systems share the objective of providing coherent access to books by an ordering principle that arranges materials by subject classification.

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