For most of this century, an unbound manuscript of nearly a thousand leaves lay in the offices of the Hebrew Section of the Department of Oriental Manuscripts and Printed Books of the British Museum (later the Oriental Collections of the British Library). Despite its bulk, the manuscript remained unaccessioned, apparently unrecognized or unnoticed by curatorial staff, and unknown to researchers in the Hebrew collections of the British Museum Library. Mercifully, the manuscript was not lost or discarded over time, as was the fate of similar material in the past, although it was certainly forgotten. At the time of the move of the Oriental Collections from Store Street in Bloomsbury to Orbit House near Blackfriars, in 1991, its yellowed leaves were boxed and labelled, and for the first time brought to the attention of scholars.

The unpublished manuscript consists of a bibliographic compilation towards the printing history of the Hebrew books held in the British Museum, dating from the beginning of the sixteenth century until the end of the nineteenth. It is apparently the work of the late nineteenth-century curator of Hebrew printed books, Samuel van Straalen, assisted by a single collaborator or amanuensis. Van Straalen (1845–1902), a native of Gouda in Holland, began his career at the British Museum in 1873, following the retirement of the distinguished bibliographer Joseph Zedner in 1869. Van Straalen continued to work in the British Museum until his death, and was known even from afar as an industrious cataloguer of Hebrew. Although active as a translator of Dutch and German, Van Straalen is generally known to bibliographers for only one achievement, namely, his Catalogue of Hebrew Books in the British Museum acquired during the years 1868–1892, published in 1894. This is a continuation of Zedner’s earlier catalogue, and Van Straalen included in the new catalogue a combined title index to both catalogues.

In fact, Van Straalen then prepared for publication a supplement to his own catalogue, i.e. for Hebrew books acquired by the Museum between 1893 and 1899, especially rich in contemporary fin-de-siècle East European printing. First proofs and even corrected second proofs of this further supplement went through the press shortly before his death in 1902, but the printing of the new catalogue was abandoned upon his demise. In 1990, copies of both sets of proofs were found in a pile of papers in the basement of the Oriental Collections of the British Library in Store Street. Soon thereafter, nearly ninety years after they were prepared for printing, the corrected proofs were reproduced for limited
distribution to Hebraica libraries, under the title *Supplementary Catalogue of Hebrew Books in the British Museum, acquired during the years 1893–1899.*

**THE LOST ‘SUBJECT INDEX’**

When Van Straalen died, his sisters\(^8\) were said to have offered to the Trustees of the British Museum a ‘subject index’ of Hebrew printed books in the British Museum, prepared by the late curator during his spare time.\(^9\) The Trustees agreed to purchase the index, which was on about 7,000 slips of paper, together with ‘18 columns of printed matter’, but it is not altogether certain that this material was actually acquired, or ultimately kept, by the Museum. All trace of this index was then lost, probably due to the fact that no successor replaced the late curator until 1914 (when Jacob Leveen was appointed to the post).\(^10\)

The manuscript found in the Hebrew Section of the British Library might well have been taken for this lost ‘subject index’, were it not for the discovery in 1993 of printed specimens of what is patently a ‘subject index’, or ‘subject (class) catalogue’, in part with Van Straalen’s own handwritten corrections, in the Adler Collection of the Library of the Jewish Theological Seminary of America, New York. Apparently, Van Straalen was indeed preparing for the press, at the same time as his *Supplementary Catalogue*, a separate *Subject Catalogue* of the Hebrew printed books in the British Museum, the proof-sheets of which were somehow acquired by the famous English collector E. N. Adler either before or after the curator’s untimely death. Whether any further sheets were printed or acquired by Adler, or whether Adler also managed to acquire the original slips of this catalogue offered by Van Straalen’s sisters to the Museum, is unknown.\(^11\) Only these few proof-sheets, perhaps no more than samples, remain.\(^12\) At any rate, the actual existence of Van Straalen’s ‘subject index’ is now certain, and the lengthy manuscript found in the Hebrew Section of the British Library cannot be confused with it.

**A CATALOGUE OF HEBREW PRINTERS**

The present manuscript (fig. 1) is thus to be reckoned as the fourth of Van Straalen’s bibliographic works, to a degree complementing the others, and perhaps even of equal importance. It consists of a catalogue, or index, of printers and publishers, arranged alphabetically by name of printer or publisher, of the Museum’s Hebrew books dating from the sixteenth century until the end of the nineteenth. By the middle of the last century, the British Museum’s collection of Hebrew printed books was one of the two greatest in the world, rivalled only by the celebrated Oppenheim Collection in the Bodleian Library, Oxford, and especially rich in the early centuries of Hebrew printing. As a near-contemporary of Robert Proctor, the nineteenth-century printing scholar at the British Museum, Van Straalen was attempting to provide for the Hebrew collections what was then being attempted for early Western printed books: a printing-historical
Fig. 1. Entries for the Wilhermsdorf (Franconia) printer Tsevi Hirsh ben Hayim of Fürth, in Van Straalen's hand, from the 'Catalogue of Hebrew Printers'. Or. MS. 15027, f. 879
approach to the literature. Van Straalen could not himself complete the mammoth task, and the work was necessarily left unfinished. As has been said of more than one bibliographer and his efforts, 'ce qu'il a laissé doit être accepté comme un travail interrompu.'

The 964 leaves of the manuscript contain entries for up to 4,000 Hebrew titles, amounting to less than a fifth of the holdings of circa 20,000 Hebrew printed books in the British Museum Library, as they stood in 1900. Although incomplete, the compilation is representative of these holdings, providing an extremely detailed cross-section of printers and publishers active in the major portion of Hebrew printing centres over the course of four centuries, from the post-incunable period up to 1900. (It seems that incunables, i.e. printed books of the fifteenth century, were intentionally excluded by Van Straalen, perhaps owing to plans to incorporate them in a separate British Museum compilation, soon to be undertaken by Proctor.) Despite considerable advances in bibliographic research over the course of the twentieth century on the geography, history, and annals of Hebrew printing, the compilation remains invaluable for the broader study of Hebrew printers and presses in Europe before 1900.

Altogether over 800 printers, publishers, or independent publishing houses, aside from factors, typesetters, correctors, etc., are represented in the entries of the printers' catalogue. Of these, eighty-two are of the sixteenth century, likewise eighty-two of the seventeenth century, 213 of the eighteenth century, and the largest portion, 430, of the nineteenth century. Thus the compilation goes well over a century and a half beyond where Steinschneider's earlier compilation of Hebrew printers, based on the Bodleian holdings, left off in 1732. All in all, over sixty printing towns, most of the European centres of Hebrew printing, are represented in Van Straalen's printers' catalogue. (It is surprising that some early printing towns, such as Bologna and Ferrara, are entirely absent from the compilation; perhaps this is intentional, due to Van Straalen's awareness of bibliographic work already undertaken by De Rossi and others, or already in planning at the British Museum, for the post-incunable period.) The earliest entries he records, from the beginning of the sixteenth century, are for the prototypographer Gershom Soncino at Fano and Pesaro, the Ibn Nahmias family at Constantinople, and Samuel Latif in Mantua. The latest-dated entries, from the last decade of the nineteenth century, are for Meir Rosenbaum in Paks (Hungary) and for Moses Jacob Samuel in Bombay. It may be noted that of the period from 1732 to 1900, not covered by Steinschneider, Van Straalen's compilation is exceptionally rich in Central and East European printing; very few of the East European printing centres are not represented.

PROBLEMATIC IMPRINTS

In two separate sequences appended to the catalogue of printers, there are recorded bibliographically problematic imprints, those in which the 'place is mentioned, but the printer is not mentioned', and those in which 'neither the place nor the printer is mentioned'. In these two sequences are noted numerous questions concerning places,
printers, and dates; in the second sequence are provided tentative identifications of twenty-five unidentified towns of printing. Some but not all of these uncertainties have, since Van Straalen’s day, been resolved definitively by bibliographic research. Nevertheless, these sections call attention to some of the most interesting questions of Hebrew bibliography, such as anonymous imprints resulting from censorship, pseudo-imprints, plagiarism, and so forth.

THE INDEXES

It has now been possible to compile a series of indexes to this compendium, according to a variety of printing-historical approaches, and exploiting the particular detail provided throughout the work. It may not be inappropriate to describe here the range of data contained in the catalogue of printers and rendered accessible through the indexes, and also to highlight some of this information and its significance for different aspects of printing history. The most important approaches, of course, are by place and by date. Aside from providing an alphabetical listing of towns, as is usual in geographical gazetteers of printing, an effort has been made also to group the towns according to the various countries and regions in which they are found, the latter approach rarely encountered in printing histories, but of tremendous utility for regional history. For example, no histories of Hebrew printing in, say, ‘Hesse’, or ‘Podolia’, or ‘East Prussia’, have yet been prepared, a lacuna which may begin to be addressed through this index. Additionally, notice has been taken separately of some 120 printers, beginning with the renowned Gershom Soncino, who moved from one town to another (there are three printers recorded here who were each active in three towns), and of seven who moved from one country to another.

PRINTERS AND PUBLISHERS

As noted earlier, printers and publishers alike are represented in the entries of the compilation. Often, where the main entry is for a publisher, the name of his printer is indicated in the column of ‘observations’, e.g. Parenzo in the entry for Di Gara, or Johann Sachse in the entry for Elias Hutter. Sometimes the opposite is the case, such as the publisher Solomon Cabuli, who is indicated within the entry for the printer Solomon Jabez. In many instances an additional printer is mentioned in the observations. All of these names have been cross-referenced in the index of printers’ names. It has not been possible to provide a separate index of Christian printers of Hebrew, although Christian printers are certainly well represented in the compilation. In some cases Christian names are immediately recognizable as such, but in others, particularly in the German lands in the later centuries, it is not always possible to determine identity from the name alone, and further research is sometimes required.
A word must be said about dates. It must be stressed that the dates given in the indexes beside the printers’ (or others’) names represent only the entries recorded in this catalogue and not necessarily the earliest or latest dates of their known typographic activity. In fact, in a number of instances earlier and/or later examples of their printing were held in the British Museum collections, which Van Straalen simply did not manage to reach as he worked through the shelves, and therefore do not appear in this incomplete, unfinished catalogue. In other instances, earlier or later examples have been acquired since Van Straalen’s time. Nevertheless, for at least half of the places of printing represented here, there are listed the earliest known books, or among the earliest known books, issued by the first printers in the given localities, as later surveyed by Hebrew bibliographers.

Much more than dry bibliographic data is included in the individual entries for books issued by the given printers. From the bibliographic entries and ‘general observations’, it has been possible to extract information on a variety of aspects of printing history, such as languages of printing, the printing of vowel-points, tinted paper, women printers, factors (chief printers, or press foremen), typesetters, correctors, financial sponsors, and, perhaps most significantly, ornamentation. This supplementary data has been culled, in large part, in the various indexes. In some cases, as will be shown here, it has been possible to exploit the unusually comprehensive notes to surprising effect.

LANGUAGES

The language of text, when other than Hebrew or in addition to Hebrew, is always noted by Van Straalen. Some seven Jewish languages in Hebrew characters are recorded, the most widely printed of these being Aramaic (which Van Straalen archaically labels ‘Chaldee’) and Yiddish. Under ‘Aramaic’ is meant whole running text in Aramaic, especially Targum, but not Talmudic texts (whose printing history has been surveyed elsewhere), nor other rabbinic Hebrew texts with embedded Aramaic, nor Hebrew books bearing Aramaic titles. The Aramaic entries which Van Straalen lists are usually bilingual Hebrew and Aramaic editions, especially biblical ‘polyglots’, but in some cases the Aramaic is found together with a language other than Hebrew, such as Yiddish or Judaeo-Spanish. As the printing history of Aramaic has never been surveyed in any way, the index here of seventy-five printers in thirty-five towns contributes much not only to typographic history but also to the Nachleben of this ancient semi-sacred language within the linguistic hierarchy of European Jewry. Reference may also be made here to Syriac, the Christian correlate of Aramaic, the history of whose printing in Hebrew characters, mostly by Christian Hebraists, has yet to be surveyed.

The texts in other Jewish languages, in as much as Van Straalen has recorded them, are generally in parallel accompaniment with Hebrew texts, or incorporated within Hebrew books, especially liturgies or Bible versions. (The incidental appearance of brief
Jewish-language texts or glosses in otherwise whole Hebrew books is not recorded. In fact, Van Straalen records few whole books in the Jewish languages, which were in any case very few in his day, with the exception of Yiddish. In accord with British Museum practice, Van Straalen makes use of the term 'Judaeo-German' for Yiddish, referring to both Western and Eastern Yiddish, as well as to German in Hebrew characters. The forty Yiddish printers recorded here, from twenty towns, may serve as the basis for a preliminary account of the course of traditional Yiddish typographic history before the rise of secular Yiddish publishing in the late nineteenth century.

The relatively few entries for Judaeo-Spanish (i.e. Ladino, or Judezmo, in Hebrew characters; cf. fig. 2) recorded herein have since been supplemented by a more comprehensive printing history of this language. Surveys of Judaeo-Persian printing, which was still in its infancy in Van Straalen's day, have likewise been undertaken in this century. The entries for Judaeo-Italian and Judaeo-Greek are too few to be meaningful, but serve as a reminder of the lack of purely bibliographic accounts of the printing and manuscript history of these languages, especially in light of discoveries and scholarship in this century. Van Straalen's entries for Judaeo-Arabic texts, from nine presses in seven towns, in Europe as well as the Orient, underscore a more serious lacuna in Hebraic bibliography: despite the availability of various local histories of Oriental and North African Hebrew presses, there is still no comprehensive history of printing in Judaeo-Arabic, the most widely published Jewish language next to Yiddish.

The index of printers of non-Jewish languages, with entries for eight modern European languages as well as Latin, generally lists only those printers who used non-Hebrew types, whether Latin or Cyrillic, for extended running texts appearing in accompaniment, usually in parallel, with running Hebrew texts. German, of course, is the most important of these languages, followed by Latin. The incidental use of some non-Hebrew type in a Hebrew book, whether added on the title-page or in a censor's statement, or in some short prefatory text or approbation, was not recorded by Van Straalen, and is thus not reflected in these indexes. Jewish printers of non-Jewish languages, or those printing wholly in non-Hebrew types, were likewise beyond the scope of Van Straalen's compendium.

Vowel Points; Tinted Paper

The printing of Hebrew vowel-points, like the printing of the accents, has not yet been surveyed in typographic histories. By noting the use of vowel-points, Van Straalen has provided essential data towards this end. Some twenty-seven printers in seventeen towns, rather modest figures, are recorded in the index of this data. Similarly an account of the paper used in Hebrew printing is still lacking in the history of the Hebrew book. Van Straalen's data on one arcane aspect of this subject, the use of tinted paper, contributes towards this account. Most of the references to tinted paper, which have been brought together in a separate index of eleven printers from as many towns, are to the
Fig. 2. Title-page of excerpts, in Judaeo-Spanish translation, from the ritual compendium by Joseph Caro, *Shulhan ha-panim* ... 'Mezah de el almah' (Venice: Stamparia Bragadina, 1713). 1960.e.2
late East European phenomenon, which is for the most part unrelated to the earlier and rarer use of tinted paper for deluxe copies in Italy and Western Europe.35

WOMEN PRINTERS

Women printers, a subject of ever-increasing interest in Hebrew typographic history,36 have been brought together in a separate index of nineteen printers from thirteen towns. Although a few are manifestly Christian, such as the widow and daughter of Professor Grillo in Frankfurt an der Oder, or Madame Zawadska in Warsaw, most are Jewish women, usually the wives or daughters of Jewish printers. The first of these, at the end of the sixteenth century, is Doña Reyna, widow of the Duke of Naxos, in the Istanbul suburbs of Belvedere and Kuru Çeşme; women printers of Italian Hebrew incunables, 120 years earlier, were beyond the scope of this compilation. The latest woman printer recorded by Van Straalen is the widow of David Moses Hoffmann in Vienna in 1893. The index reveals Lemberg in Galicia as outstanding in female-run print-shops, at least on the basis of the data in this compilation. Mention will be made later of female typesetters.

FACTORS

Van Straalen makes use of the term ‘factors’, rarely employed today, with reference to a head printer, a trained press foreman, or manager of the press, when this figure is named in the book but not as the primary printer/publisher (e.g. Adelkind working in the house of Bomberg, or Parenzo working in the house of Bragadin). In a few instances, the given factor is also known independently as a printer in his own right (such as Francesco Viecceri at Venice). In other instances, the factor is better known as a typesetter in the given press (e.g. David Bueno in the Stamparia Vendramina at Venice, or David and Moses Mellol in Leghorn). There are twenty-seven factors’ names recorded in the compilation as such, in thirteen towns (particularly Venice, and also Leghorn and Carlsruhe). As some of these names do not figure among the printers, and others are not otherwise recorded as typesetters, and some as neither, they have all been brought together in a separate index.

TYPESSETTERS AND THEIR GEOGRAPHY

The data provided on typesetters and correctors is especially rich. Owing to the sheer volume of information provided, not all the typesetters recorded in the compilation have been listed in the indexes. Only those typesetters bearing an identified surname have been listed in the indexes of typesetters by names and by towns; simple patronymics without indication of family name (e.g. Jehiel Michel b. Abraham Solomon of Nikolsburg, who worked in the house of Jacob Bak in Prague in 1678, or Jacob b. Aaron of Zabludów, who worked in the house of Krueger at Nowy Dwór in 1803) have been
excluded from these two indexes. As a rule, where a ‘toponymic’ added to a simple patronymic does not appear to be a family name, the figure has not been included in these two indexes. However, it is often not possible to distinguish a personal ‘toponymic’ from a family name proper, and where in the compilation these appear to be identified as family names, they have been listed as such in the indexes.

The use of ‘toponymics’ among Ashkenazic Jews before modern times, and indeed the near-ubiquitous use of geographic or ‘toponymic’ indicators in the typesetters’ colophons, create a complicating element for indexing, but a rich and virtually untapped source for both cultural and typographic history. For this reason, geographic indicators following typesetters’ names, whether or not they bear a family name proper (e.g. ‘Gumpel Altschuh of Prague’, a typesetter active in Amsterdam, or the aforementioned ‘Jacob b. Aaron of Zabludów’, a typesetter in Nowy Dwór), have been fully indexed in two additional indexes of ‘typesetters: their origins and movements’. These latter indexes, indicating both the towns of typesetters’ activity and their towns of origin, i.e. where they went and whence they came, serve in particular to illuminate local and educational, as well as typographic, history. The use of toponymics, in particular the convention of indicating the typesetters’ towns of origin, is seen to be more commonly practised by Ashkenazic than by Sephardic or Italian printers, and thus the towns indicated are almost always German or Central European (although in one curious instance one finds the typesetter Jacob Hayim b. Moses Raphael of Brazil – probably from Recife in Pernambuco – who worked in Amsterdam in 1681). Of particular interest are the typesetters who hail from little-known or forgotten towns of Jewish settlement, such as Austerlitz, Fasselfelg, Haslach, or Schidlow, the index thus providing new data for the cultural history of these localities.

Inasmuch as Central European Jewish surnames are often toponymics, and in their earliest use often indicated the place of origin of the bearer or his family, the index of typesetters bearing family names may be seen as a complement to the index of typesetters’ origins. However, this information must be used guardedly: although many of the supposed family names are toponyms or variants thereof (e.g. Bielefeld, Brainersdorf, Grillingen, Lübeck, Mainz, Mulheim, Oettingen, Schneituch, Seefeld, Sulzbach, Tuerckheim, Wallerstein, Wirtenheim, Worms), in most cases these do not necessarily indicate the immediate origin of the bearer, and for this reason have not been included in the index of typesetters’ origins.

Sometimes the names of the typesetters are revealing of other details in the history of the book arts, e.g. the members of the ‘Buchbinder’ family of Wilhermsdorf, working at Fürth in the printing establishment of Hayim b. Tsevi Hirsh, whose original trade is apparent from their name. In some cases, Van Straalen provides typesetters’ professional ‘nicknames’, e.g. Judah Loeb ‘Pressenzieher’, who worked in the house of Kalonymus Jaffe in Lublin in 1639. Similarly, the name ‘Drucker’ is not necessarily a family name, but simply an indication of the bearer’s trade (just as ‘Madfes’ or ‘Drucker’ is often added to the name of a printer, not necessarily a proper surname).

43
As in the case of factors, one encounters ‘wandering’ typesetters who elsewhere acted as printers in their own right, such as Moses b. Kathriel Weisswascher, a typesetter in the house of Isaac Prostitz in Cracow in 1597, who is known for his earlier collaboration with printers in Mantua and Prague. In some instances one sees the names of typesetters who later become independent printers (or occasionally the reverse). More importantly, the index of typesetters’ origins throws into relief the extraordinarily cosmopolitan nature of the printing houses, whose various typesetters often originated from a dozen or more towns. Presses in Amsterdam, Berlin, Dyhernfurth, Fürth and Prague stand out in the diverse origins of their typesetters, at least inasmuch as their origins are recorded. Sometimes this cosmopolitan crew was active at one and the same time, in printing a single work. For the Talmud printed by Michel Gottschalk in Frankfurt an der Oder in 1697–9, Van Straalen notes the names of fourteen typesetters, originating from eight different towns. For the edition of Jacob b. Asher’s four-volume legal code, printed by Wolf Mirls in Berlin in 1702–3, Van Straalen records the participation of thirteen typesetters from nine towns, only one of them a local from Berlin. For the printing of the Talmud by Sklower and Chochmowitz at Dyhernfurth in 1816, one notes the participation of sixteen typesetters from more than a dozen towns.

Data on the origins and movements of the typesetters can serve as a basis for a social history of the printing houses, but Van Straalen’s compilation provides more material than that. Van Straalen notes that a book printed by Tsevi Hirsh b. Hayim in Wilhermsdorf in 1721 contains ‘a little verselet by Moses b. Abraham Katz, who appears also to have been a typesetter’ (see fig. 1). In one instance Van Straalen records the statement of the typesetter, Isaac b. Jacob Min ha-Leviyim, grandson of the author Leone Modena, who begs forgiveness for the many mistakes in the book, as he is ‘14 years old today’. Sometimes Van Straalen’s observations on typesetters provide additional useful information, such as his note on the Czernowitz typesetter Abraham Mehler, in 1864, who is called mashin-maynster (‘master of the machinery’).

CORRECTORS

More than 500 typesetters are recorded in the compilation; fewer than 200 correctors are recorded here. The role of the corrector in the Hebrew publishing houses, little noticed in either typographic or intellectual history, certainly deserves some attention, and the compilation provides much material towards a monograph on this subject. A few of the names recorded by Van Straalen have been recognized elsewhere for their particular contribution to typographic history, e.g. Samuel Boehm in Venice and Cracow, the apostate Vittorio Eliano in Cremona and Venice, Isaac and Johanan Treves at Venice, and Israel Zifroni at Basle, all of the sixteenth century, or David b. Solomon Altaras, active in printing and publishing at Venice circa 1700. One might also mention here another Venetian corrector, Moses Alfalas, active in the house of Zanetti in 1600–1, who was progenitor of the Palaggi family of Smyrna, known three centuries hence for its prolific Sephardic publications (cf. fig. 3), and perhaps also related to the Falagi family.
of printers and typesetters in Leghorn. Many other names of correctors can now be retrieved from obscurity.

Van Straalen occasionally provides snippets of detail which contribute to the social history of the correctors. In one instance, he notes the pitiful complaint of the corrector Abraham Abobab, working in the Stamparia Bragadina in Venice in 1666, which is recorded in a colophon: *uve-veto en lehem ve-en simlah* (‘in his home there is neither food nor clothing’). In another instance, likewise of the seventeenth century, it is noted that the corrector Meshullam Solomon b. Abraham Berach of Goerz [Gorizia], working in the house of Joseph Athias in Amsterdam in 1684, ‘belonged to those driven from Vienna’. In a third instance, Van Straalen cites the account of David b. Raphael Meldola, a corrector in the house of Mondovi in Amsterdam in 1762, concerning an odd detail of printing history: ‘In a sort of epilogue the Corrector gives the reason why the author had the two volumes of this work [Solomon Salem’s *Shoneh halakhot*] printed at the same time by two different firms.’ Remarking the reference in Johann Koelner’s new edition of the *Arba’ah Turim* (Frankfurt am Main, 1712–16) to the corrector Samuel b. Isaac Dressels of Opatow, Van Straalen notes that this corrector had been active at Cracow in 1631–9, and ‘he is therefore not likely to have acted in the same capacity at this [later] date.’

**WOMEN TYPESETTERS**

Although the activity of Jewish women as independent printers or publishers has long been a subject of interest, the role of women typesetters has received little notice. Van Straalen draws attention to five women typesetters, mostly of the seventeenth century. The first of these is Czerna, daughter of the Cracow printer Menahem Meisels, active there in 1646. This is the only instance Van Straalen records for Poland; the rest are from Germany. He notes that Rebecca and Reichel, daughters of the publisher Isaac b. Judah Juedels in Wilhermsdorf, were among the typesetters of David b. Samuel’s *Ashle ravreve*, printed there in 1677. It is perhaps this same Reichel, daughter of Isaac, who served as typesetter – and also corrector – in the Fürth press of Tsevi Hirsh b. Joseph, and was active between 1694 and 1701. Van Straalen also records Ulla, sister of Moses b. Israel, as one of fourteen typesetters of the Talmud printed by Michel Gottschalk in Frankfurt an der Oder in 1697–9. Lastly, in 1727, one finds Bela, daughter of Moses Schlencker, working in the house of Tsevi Hirsh b. Hayim in Wilhermsdorf. The Franconian towns of Fürth and Wilhermsdorf are thus seen here to be centres of female typographic activity in Germany proper, although their presses were not managed by women.

**TYPESETTERS AND CORRECTORS**

The indexes of typesetters and correctors by towns give some impression of the identity and numbers of trained staff required in the printing houses, especially the large centres, such as Amsterdam, Berlin, Constantinople, Dyhernfurth, Frankfurt an der Oder, Fürth, Leghorn, Prague, Salonica, and Venice. It is noteworthy that the number
of correctors recorded here for Venice not only vastly outnumbers those in any other
town (for example, considerable data on correctors are provided in the entries under
Daniel Bomberg), but also seems to outnumber the typesetters recorded for Venice itself,
although this may reflect confusion in nomenclature or, more likely, an overlap in roles.42
Certainly, in some cases there is confusion between factor or typesetter or corrector, all
of these roles being played at the same time or different times by one individual (e.g.
David Provençal and the Parenzo brothers in Venice, or David Mellol in Leghorn). The
indexes of typesetters and correctors shed new light on established intellectual figures (or
their relations) whose own published works are known, but whose involvement in
printing houses as correctors or typesetters has hitherto been overlooked or understudied.
Additionally, the indexes of these figures reveal not only significant typesetters and
correctors in and of themselves, but also families or generations of printworkers, such as
members of the Baschwitz family active in printing houses in Berlin, Wandsbeck, and
Frankfurt an der Oder. In some cases, the compendium’s extensive data have been
superseded by more recent scholarship devoted to specific printing towns (e.g.
Amsterdam, Basle, Leghorn, Sulzbach) or publishing houses; in other cases detailed
typographic histories have yet to be prepared (e.g. for Prague and Salonica beyond the
sixteenth century).

FINANCIAL SPONSORS

Another aspect of publishing history which deserves more attention is the role of
financial sponsors in printing and publishing.43 Printers could not always work
independently, and some maecenas was often required. Noted here are some eighteen
names of financial sponsors, in ten towns, which have been brought together in the
‘index of financial sponsors’. Most of the figures listed are from before the middle of the
eighteenth century, but the last quarter of the sixteenth century is best represented, with
names of figures otherwise well attested in Jewish social and intellectual history.
Sponsors were not always wealthy boors, and in some instances they were even bookmen.
Although the Marrano statesman Abenaes, who farmed diamond mines in India, was not
among the ranks of the learned, two other sponsors, Moses Provençal of Mantua and
Samuel de Medina of Salonica, were among the greatest rabbinic scholars of the
sixteenth century. Jacob Culi, recorded as a sponsor at Ortakoi in 1719, appears to be
the figure later famed as the author of Me-‘am lo’ez, the classic work of Ladino
literature.44 Only a single sponsor is recorded for the nineteenth century, and in this case
not even for a European press. Ironically, Van Straalen’s two supplementary catalogues
of Hebrew books in the British Museum provide considerable detail relating to financial
sponsors, especially for East European imprints in the nineteenth century, a subject of
renewed bibliographic interest of late.45

SPONSORS AND PUBLISHERS

As between typesetters and correctors, there may be a certain overlap in roles between
'publishers' and 'sponsors'. In one case, Moses de Medina, son of Samuel de Medina and perhaps the most significant of the sponsors recorded here, did in fact found a new press in Salonica in 1594, and can be reckoned as a 'publisher'. In another, inverse case, Christoffel van Ganghel, known historically not as a publisher but as a paper merchant associated with the printer Joseph Athias, is recorded by Van Straalen as a publisher in Amsterdam. Ganghel did apparently finance the publication of a Pentateuch in 1682, and his name appears highlighted as such in the imprint on the title-page; hence Van Straalen's identification of this figure as a publisher.48 Another detail of the social history of printing may be derived from the entry for Jacob Bueno, a sponsor at Cremona in 1576, one of the earliest recorded by Van Straalen. Is this Bueno a distant ancestor of David Bueno, printer, factor and typesetter in Venice in the 1740s? It has already been noted that an association with printing, publishing, and the book trade is often transmitted within families over many generations or even centuries. The Parenzo family in Italy and the Jaffe family in Poland are outstanding examples, but many other Hebrew printing families and their interrelationships can similarly be traced.

PRINTED ORNAMENTATION

Of all the data in the catalogue of Hebrew printers which have been indexed, the most original are Van Straalen's notes on printed ornamentation: vignettes, border designs, printers' devices, engravings, woodcuts, and so forth. They usually describe title-page decoration, but also include information on vignettes appearing elsewhere in the book, whether at the beginning of the text, on the last leaf, or some other leaf. (Van Straalen is seen to be concerned specifically with ornamentation, and generally not with illustration or diagrams, despite the rarity of illustration in Hebrew books;47 he also pays no attention to maps or charts.48) It goes without saying that Van Straalen's notes are of seminal importance for the study of the art of the Hebrew book. For the sake of printing history, these notes have been fully abstracted in the 'index of ornamentation', and arranged by town and by date. In general, a separate entry has been made for each individual ornament, device, woodcut or engraving, even if several appear in the same book (or on occasion even on the same page). Sometimes the observations are amusing. The vignette used by the Offenbach printer Bonaventura de la Noye in 1719 is described as 'either a nut or a pumpkin', and another by the same printer as 'a boy angel blowing bubbles'. The descriptions of the vignette(s) used repeatedly by the printers Sa'adon, Meldola and Nuñez-Vaez at Leghorn, just before and after the turn of the eighteenth century, include 'two boy angels kissing', 'two cherubs kissing on clouds', and 'two boys kissing within polyangular space'.

For art-historical purposes, the notes on ornamentation have also been indexed separately by subject (largely but not entirely by keyword), with as many cross-references as possible. Broad headings or categories of details have been introduced in the subject index both to facilitate research and to open up new perspectives. For example, some twenty-five creatures have been cross-referenced under 'animals', over
twenty different names under ‘biblical figures’, and some twenty ‘fruits’ and ‘vegetables’ have been cross-referenced under these groupings. Columns (of portals) are ubiquitous on the title-pages of Hebrew books and are often described in no more detail than that, but Van Straalen distinguishes between varieties: corinthian, doric, draped, fluted, ionic, serpentine, sloping, etc., all of which have been listed in the index under ‘columns’. As he always transcribes the legends or mottoes which appear under devices and other ornaments, these have been grouped together in the index under ‘legends’, and arranged alphabetically by language (mostly Hebrew or Latin).

**RECURRENT ORNAMENTAL MOTIFS**

Perhaps the most significant by-product of Van Straalen’s notes on ornamentation is the ‘index of recurrent motifs’, which allows for research in an area which hitherto has rarely been touched by historians of Hebrew printing or Jewish art. Fifty ‘recurrent motifs’ have been indexed separately here, exposing for the first time the broad panorama, geographically and chronologically, of the use of specific elements of Hebrew book ornamentation. The title-page portal and the biblical figures of Moses and Aaron are the most common of the decorative motifs, but there are of course many others. For example, crowns – the image of the triple crown derives from the Mishnah – are seen to figure in books printed in twenty towns, from the mid-sixteenth century until the early nineteenth. Lions – a Jewish symbol of biblical origin – appear in books printed in seventeen towns over roughly the same period.

Among the other motifs seen to have wide or persistent use over centuries are angels, birds (especially eagles), flowers, vases and garlands, trees, and shields. Representations of female figures, often bare-breasted, which Van Straalen notes in books from seventeen towns, certainly deserve further study, all the more so in light of later strictures and modern misconceptions. A number of motifs are less widespread but still recurrent, sometimes unexpectedly so, such as dragons, fish, priestly hands, levitical jugs, masks, serpents, temples and towers. It may also be noted that Van Straalen records woodblock letters appearing in books printed in a dozen towns (these are deserving of their own printing history), and various engravings used by printers in seven towns (this list could be expanded, and is likewise worthy of study).

**MISCELLANEOUS INFORMATION**

Occasionally details are provided in the ‘observations’ which do not fall into any of the usual categories, but which contribute nevertheless to the fabric of printing history. In the entry for the responsa of David b. Joseph Ibn Lev, printed by Solomon Jabez at Constantinople in 1573, one finds the note (fol. 397): ‘At the end, it is stated that during the printing of this book the author fell dangerously ill so that he could not personally revise the proof.’ In a note concerning *Nahalat Tsevi* by Tsevi b. Joseph ha-Kohen, printed by Girolamo Bragadino in 1661, there is the observation: ‘On the last page
(before the Index) appears a statement by Yomtob Lipman Heller, the author of Tosfot Yom Tov, declaring that the book is really by Tsebi b. Joseph, and defending the latter against the accusation, as if he wished to pass a book written by his father, as his own.' With respect to a book issued by Joseph b. Solomon Schneior in Fürth in 1692, it is remarked simply: 'during the printing, the Publisher died.'

Most interesting from the bibliographic perspective is the detail of an ‘unfinished’ printing provided in the entry for Simeon Duran’s responsa, Tashbets, printed by Naftali Herz Rofe at Amsterdam in 1738: ‘In a little introduction, the Publisher mentions that the year before, 1737, his whole place was burnt down and with it 30 ff. of the Sh.u-t. ha-Tashbets which had already then been printed, so that he had to begin the work over again.' Another bibliographic issue to which Van Straalen calls attention is the notion of ‘Selbstverlag’ (which should be considered together with other matters of financial sponsorship). In the entry for M. J. Benlevi’s Moreh shoresh he-‘avar [Hebräischer Wurzelzeiger], printed by E. A. Telgener in Hanover in 1833, Van Straalen notes: ‘Published by the author, or rather sold by him without the intercession of a publishing firm.’ In another case, Van Straalen provides the names of two ‘distributors’ or mefazerim – an interesting term – working in collaboration with the printer Judah Hassan in Smyrna in 1757. The distribution of Hebrew books, an aspect of publishing which also has bearing on paper, binding, and even the printing of text, has rarely been addressed in bibliographic discussions, outside of occasional notes of this sort.

Lastly, and not uncharacteristically in a bibliographic work which deals with pure typographic history and the aesthetics of printing, notice is occasionally taken of the quality of the printing. With respect to Samuel Edels’ Hidushe halakhot, printed in Lublin in 1670 (fol. 945), to Solomon Molco’s Shemen mishkhat kodesh, printed by Kalai and Nahman in Salonica in 1779, and to Nissim Abraham Ashkenazi’s Nehmad le-mareh, printed in Salonica and Smyrna from 1832 to 1857 (fol. 942), one finds the remark in every case: ‘badly printed’. On the other hand, of the edition of Joseph Caro’s Hoshen ha-mishpat, printed by Adolph Samter at Königsberg in 1855, it is said: ‘handsomely printed’. 

Fig. 3. Engravings of a printing press and binders’ implements, from the commentary on Caro’s code by Solomon Kimhi, Yakhel Shelomoh, with preface by Hayim Palaggi (Smyrna: Ben-Zion Rodeti, 1870). 1964.e.15
Much of the printing-historical documentation assembled in this compilation around the turn of the century has in the intervening years been complemented or superseded by subsequent published (and some unpublished) bibliographic studies, both geographic and thematic. Nevertheless, much of what is compiled in this work remains of tremendous bibliographic utility, especially for individual printers and towns whose Hebrew printing history is surveyed in no other Western-language tool. The wide-ranging notes on aspects of typography and typographic personnel can still be exploited for the technical and social historiography of Hebrew printing. Moreover, Van Straalen's detailed notes on ornamentation, despite some relevant research in this century, are to be found effectively in no other bibliographic source. This forgotten compilation of Hebrew printers can now be redeemed from obscurity and employed as a travail de base for research in the history of the Hebrew book.

**APPENDIX I**

*List of towns represented in the 'Catalogue of Hebrew Printers'*

<table>
<thead>
<tr>
<th>Aix</th>
<th>Bucharest</th>
<th>Frankfurt a.O.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aleksyniec →</td>
<td>Budapest (also → Ofen and Pest)</td>
<td>Fürth</td>
</tr>
<tr>
<td>Oleksinetz</td>
<td>Bützow</td>
<td>Glogau</td>
</tr>
<tr>
<td>Alexandria</td>
<td>Cambridge</td>
<td>Gorizia (Görz)</td>
</tr>
<tr>
<td>Algiers</td>
<td>Carlsruhe</td>
<td>Gozlov → Eupatoria</td>
</tr>
<tr>
<td>Altona</td>
<td>Chervonoarmeisk → Radziwillów</td>
<td>Grodno</td>
</tr>
<tr>
<td>Amsterdam</td>
<td>Constantinople</td>
<td>The Hague</td>
</tr>
<tr>
<td>Augsburg</td>
<td>Cracow</td>
<td>Halberstadt</td>
</tr>
<tr>
<td>Baltimore</td>
<td>Cremona</td>
<td>Halle</td>
</tr>
<tr>
<td>Basle</td>
<td>Czernowitz</td>
<td>Hamburg</td>
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<tr>
<td>Belvedere</td>
<td>Dessau</td>
<td>Hanau</td>
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<tr>
<td>Berdycew</td>
<td>Drohobyicz</td>
<td>Hanover</td>
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<tr>
<td>Berlin</td>
<td>Dubno</td>
<td>Hedernheim</td>
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<tr>
<td>Bialystok</td>
<td>Dyhernfurth</td>
<td>Helsingfors</td>
</tr>
<tr>
<td>Bombay</td>
<td>Elk → Lyck</td>
<td>Hermannstadt</td>
</tr>
<tr>
<td>Bratislava →</td>
<td>Eupatoria</td>
<td>Homburg</td>
</tr>
<tr>
<td>Pressburg</td>
<td>Fano</td>
<td>Hrubieszów</td>
</tr>
<tr>
<td>Breslau</td>
<td>Florence</td>
<td>Isny</td>
</tr>
<tr>
<td>Brunswick</td>
<td>Franeker</td>
<td>Istanbul → Constantinople</td>
</tr>
<tr>
<td>Brünn</td>
<td>Frankfurt a.M.</td>
<td>Izmir → Smyrna</td>
</tr>
<tr>
<td>Brzeg Dolny →</td>
<td></td>
<td>Jassy</td>
</tr>
<tr>
<td>Dyhernfurth</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

50
Jerusalem
Jessnitz
Johannisburg
Józefów
Kalinigrad →
Kónigsberg
Karlsruhe →
Carlsruhe
Klaipeda → Memel
Kolomea
Königsberg
Kopy
Körlin
Korze
Kraków → Cracow
Krotoschin
Kuru Česme
Leghorn
Leipzig
Lemberg
Leningrad → St Petersburg
Leyden
Livorno → Leghorn
London
Lublin
Lunéville
Lwów → Lemberg
Lyck
Mainz
Mantua
Memel
Metz
Mezyrow
Minkowce
Minsk
Mohilov
Munich
Munkacs
Neuhof (near Warsaw)
Neuwied
New York
Nowy Dwór → Neuhof
Nuremberg
Odessa
Ofen
Offenbach
Oleksinetz
Ortakoi
Ostrog
Oxford
Padua
Paks
Paris
Pesar
Pest
Piotrków
Pisa
Pisz → Johannisburg
Poryck
Posen
Prague
Pressburg
Prostějov (Prossnitz)
Przemysł
Radziwiłłów
Rimini
Riva di Trento
Rödelheim
Sabbioneta
Safed
Salonica
Satoraljaujhely → Ujhely
Shanghai
Sibiu → Hermannstadt
Sighet → Sziget
Sklow
Slawuta
Smyrna
Sovetsk → Tilsit
St Petersburg
Stettin
Strassburg
Stuttgart
Sudzilow
Sulzbach
Szczeclin → Stettin
Sziget
Tarnów
Tilsit
Tunis
Ujghely
Ungvár
Venice
Verona
Vienna
Vilnius → Wilna
Wandsbeck
Warsaw
Wilhersdorf
Wilna
Wittenberg
Wroclaw → Breslau
Zhitomir
Žółkiew
APPENDIX II

Table of indexes to the
‘Catalogue of Hebrew Printers’

1. Geographic Gazetteer
   (a) countries and regions
   (b) towns
   (c) earliest dates of printing
2. Printers’ Names
3. Printers by Place
   (a) by town and date
   (b) printers active in more than one town
   (c) printers active in more than one country
4. Printers by Date
   (a) 16th century
   (b) 17th century
   (c) 18th century
   (d) 19th century
5. Printers of languages other than Hebrew
   (a) Jewish languages
      (Aramaic, Judaeo-Arabic, Judaeo-Greek, Judaeo-Italian, Judaeo-Persian, Ladino, Yiddish)
   (b) non-Jewish languages
      (Dutch, English, German, Hungarian, Italian, Latin, Portuguese, Russian, Spanish)
6. Printers using vowel points
   (a) by names
   (b) by towns
   (c) by date
7. Printers using tinted paper
   (a) by names
   (b) by towns
   (c) by date
8. Women Printers
   (a) by names
   (b) by towns
   (c) by date
9. Index of Factors
   (a) by names
   (b) by towns
   (c) by date
10. Index of Typesetters
    (a) by family names
    (b) by towns
    (c) their origins and movement
       1) by town of activity, indicating town of origin
       2) by town of origin, indicating town of activity
11. Index of Correctors
    (a) by names
    (b) by towns
    (c) their origins and movement
       1) by town of activity, indicating town of origin
       2) by town of origin, indicating town of activity
12. Financial sponsors
    (a) by names
    (b) by towns
    (c) by date
13. Ornamentation
    (a) by town and date
    (b) by subject
    (c) recurrent motifs
       1) by town
       2) by date


4 Van Straalen was educated at the gymnasium of Gouda and Amsterdam, and came to England in 1866. He was employed for some years as a teacher of modern languages (French and German) and maths at Wilton College and St Andrew’s College, both in Islington, before applying for a post in the British Museum. His application to the Museum indicated a full command of English, French, German, and Dutch, and some knowledge of Italian, aside from written command of Latin and especially Hebrew. From 1890, apparently after his formal retirement from Oriental Printed Books, he was re-employed by the Museum to work on Dutch and German books, though he must have continued to handle Hebrew. A lengthy bibliographic note, possibly prepared in collaboration with Van Straalen and dated April 1902, is added by hand in the pirated 1901 edition by ‘Menachem ben Chaim Scholtz’ [BL pressmark 1900.a.3] of Letteris’s Hebrew Bible, which had been printed previously in Berlin for the British and Foreign Bible Society. Also, one of the British Museum’s last acquisitions of a rare Hebrew book printed on vellum, the kabbalistic treatise *Ma’arekhet ха’Elohot* ascribed to Perez [ben Isaac ‘Gerondi’?], printed by Usque in Ferrara in 1557, was made in April 1902; it is likely that this very significant purchase was made on Van Straalen’s recommendation.


Kohut gives an account of the visit to Europe, around 1900, made by the distinguished librarian A. S. Freidus, head of the Jewish Division of the New York Public Library. Freidus paid visits to Cowley at the Bodleian, Van Straalen at the British Museum, Montezinos in Amsterdam, and Steinschneider in Berlin. ‘Van Straalen appears to have made the strongest impression on him. For him he cherished an associational reverence quite out of proportion to that modest librarian’s merits.’ The Hebrew publicist N. Sokolow describes in his memoirs, *Ketavim nivharim*, part i (Warsaw, 1904), pp. 47–8, a visit to the British Museum and his meeting with Van Straalen, whom he describes very warmly as a
last remnant of the Dutch Hebrew enlightenment, and a friend of the Amsterdam Hebraist and bibliographer Gabriel Polak. Sokolow also recounts that Van Straalen showed the extraordinary kindness of copying for him, voluntarily and in his own hand, an entire Hebrew manuscript in which Sokolow had expressed interest. (I am indebted to Mr A. Schischa of London for drawing this passage to my attention.)

Papers relevant to Van Straalen’s employment at the British Museum are held in the archives of the Museum; I am grateful to P. R. Harris of the British Library and Janet Wallace of the British Museum Archives for their kind assistance in directing me to relevant documents. Minutes relating to Hebrew book purchases and other issues during Van Straalen’s tenure are held in the archives of the British Library’s Oriental Collections. I am indebted to Mrs R. C. S. Levy for bringing to my attention a statement, or invoice, drawn up by Van Straalen for book purchases from the dealer J. Lipschitz, dated ii May 1897, of which she received a xerox from these archives some years ago; from the invoice it is apparent that original script and romanization of acquisitions records were as much of a concern in Van Straalen’s day as they are a century later. Material relating to Van Straalen is also to be found among the Gaster Papers in the Mocatta Library, University College London; see the following entries recorded in the card catalogue of the Gaster Papers: 1895/68/10, 74; 1895/69/1, 56, 122; 1896/82/83; and 1896/83/5, 42, 103.

5 The British Library and Bodleian catalogues record two books translated by Van Straalen, namely, Louisa Stratenus’s novel Suspected [original title: Gewroken] (London, 1892), and Alfred Hermann Fried’s The Diary of a Condemned Man (London, 1899), an indictment of capital punishment. Fried, an Austrian publicist and pacifist, later won the Nobel Prize for Peace in 1911. Van Straalen translated into Hebrew Charles Kent’s epigram on the accession of Pope Leo XIII, which appeared in Kent’s Corona Catholica ad Petri successoris pedes oblata, de summi pontificis Leonis XIII assumptione epigramma... in quinquaginta linguis (London, 1886). Kent apparently enlisted some of the greatest orientalists of his day to render the poem into various ancient, dead, oriental, and other foreign tongues, among them Prof. Noldeke for Chaldaic [Aramaic] and the Jesuit scholar J. N. Strassmaier for Samaritan. Further versions which did not make it into the published volume, including an additional Hebrew version and a Dutch version, were collected in a manuscript volume, now held in the BL, Department of [Western] Manuscripts, Add. MS. 35229. One may also call attention here to one further ‘bibliographic’ publication, Van Straalen’s Vorwort (in both English and German), actually a personal memoir, which prefaces the Catalog der von Herrn Fischl Hirsch nachgelassenen Bücher und Handschriften [Reshimah meseferim hadashim gam yeshanim ve-kirve yad yekare ha-mets’ut asher hish’ir aharav...Fishl Hirsh] (Berlin, 1899), calling attention to the significance of this distinguished bookseller in building the major European Hebraica libraries, most notably that of the British Museum.

6 Van Straalen’s preface to this catalogue is a meaningful source—‘kurz aber pregnant’—for the development of the Hebrew collections in the British Museum in the late nineteenth century, referring both to incunables and to contemporary Hebrew and Yiddish publishing. For an additional characterization of the new genre of Russo–Polish belles-lettres reflected in Van Straalen’s catalogue, see C. Moss, ‘The Hebrew Collections of the British Museum, I: The early printed books’, The Jewish Forum (London, Mar. 1956), p. 46. On the critical reception of Van Straalen’s catalogue, cf. Rabinowicz, op. cit., p. 61, quoting a contemporary review in The Jewish Chronicle. Zedner’s pioneering catalogue was rightly acknowledged as a monument of Hebrew bibliography in its conciseness and exactitude, whereas Van Straalen’s catalogue was perceived as ‘beneath the level of its predecessor’. Van Straalen’s reputation has been unjustly maligned as a result. It is true that the standard of entries is uneven, but no more uneven than that of the British Museum catalogue of his day when changes of cataloguing practice were introduced. It must also be remembered that Van Straalen, like other nineteenth-century bibliographers, was working in the near-complete absence of standardized tools for Hebrew bibliography and reference (such as the Jewish encyclopaedias) which had so enormous an impact on cataloguing practice in the Western and English-speaking world in the
twentieth century. Perhaps most importantly, Van Straalen was doing original cataloguing of mostly contemporary material, and not revising or ‘deriving’ earlier records, unlike so many cataloguers in this field before and after him.


With respect to post-incunables, too, Van Straalen often provides valuable new data, sometimes in detailed notes. For example, he dates the Constantinople edition of Tosafot al Semag by Moses of Coucy as 1519, properly interpreting the chronostich – which was misinterpreted by Wolf and De Rossi – on the basis of historical information provided in the book; cf. J. Hacker, ‘Constantinople Prints in the 16th century’, Areshet, v (Jerusalem, 1972), p. 480, no. 93, following Van Straalen, and correcting H. Michael, Steinschneider, and Yaari. (I am grateful to Mr M. L. Weiser of London for drawing Hacker’s note to my attention.)

Several copies of Van Straalen’s catalogue, with handwritten corrections and especially with numerous changes of pressmarks, are maintained in the Hebrew Section of the British Library. There is also at present a copy of Van Straalen’s catalogue in the North Library gallery, Bloomsbury, containing blank paste-ins blocking out numerous records, as well as handwritten corrections, particularly of pressmarks. Several Hebrew bibliographers in London, among them Prof. Ch. Abramsky and M. L. Weiser, have added handwritten corrigenda in their personal copies of the catalogue. That the reprint of Van Straalen’s catalogue issued by Georg Olms in Hildesheim in 1977, without the collaboration of the British Library, contains no corrections, is particularly unfortunate in light of the many subsequent pressmark changes.

7 A. S. Freidus is said to have brought back to New York from Europe, around 1900, some advance specimen sheets of this supplement. An apparently complete copy of the printed proof sheets (probably the first proofs), said to be a ‘unique copy of this work, printed, but not published’, is in the library of the Jewish Institute of Religion, New York, bound up with Van Straalen’s original published Catalogue; see Kohut, ‘Steinschneideriana’, p. 72. Apparently on the basis of this reference by Kohut, a microfilm of the proofs held in the Jewish Institute of Religion was ordered by the British Library in the mid-1970s (per personal communication [2 Dec. 1991] from Dr P. Miller, Director of the Institute’s Klau Library, behind whose desk the proof-copy volume was shelved). It may be noted that another set of these proofs was chopped up and pasted into a ‘paste-down copy’ of Van Straalen’s earlier catalogue (i.e., amalgating the published catalogue and the unpublished supplement), in three large folio volumes, held at present in the Oriental Reading Room of the British Library. I am ever so grateful to Prof. Ch. Abramsky for drawing my attention to several printing and other errors in the unpublished proofs.

8 The Hebrew entries in Van Straalen’s un-
published Supplementary Catalogue, together with entries prepared by Cyril Moss for subsequent acquisitions until 1960, were combined in the Second Supplementary Catalogue of Hebrew Printed Books in the British Library, 1893–1960, ed. D. Rowland-Smith, D. Goldstein, et al. (London, 1995). However, the numerous Yiddish entries in Van Straalen’s unpublished supplement (other than for Yiddish books bearing Hebrew titles) have not been included in the new Moss/Van Straalen compilation, but do appear – usually – in the British Library General Catalogue to 1975 (London: K. G. Saur, 1979–88); Yiddish, or ‘Judaeo-German’, was handled as a Western language, and was therefore included in the catalogue of Western printed books. The major portion of the Yiddish entries in the latter have been cumulated in Yiddish Printed Books from the British Library General Catalogue, preface by B. S. Hill (London, 1992; limited distribution). There are Yiddish entries in Van Straalen’s unpublished supplement which are recorded in no other British Library catalogue.

9 According to the obituary in The Jewish Chronicle, Van Straalen’s surviving sisters were Mrs S. Vandenberg and Mrs A. Drielsma, both of London. A brother predeceased him; it is not known whether he was related to the writer Robert Van Straalen, author of Romance and Rhyme (Stoke Newington, [1897]), and Poesy and Philosophy, ed. Sarah F. Rowe (London, 1927). The circumstances which led to the mass immigration of these Van Straalens to England are unknown.

10 See V. R. Emanuel’s entry on ‘Van Straalen’ in The Jewish Encyclopedia, vol. xii (New York, 1905), p. 401, and in particular H. M. Rabinowicz, op. cit., p. 61. According to the necrology by J. Jacobs, p. 198, Van Straalen’s subject catalogue of over 11,000 titles had been submitted to the Trustees of the British Museum, but ‘it was found to be on too elaborate a scale for publication, and he was engaged at his death in reducing this to practical proportions.’

11 On Levene, who eventually became Keeper of the Department of Oriental Manuscripts and Printed Books, see the entry in Encyclopaedia Judaica (Jerusalem, 1972), vol. xi, col. 68.

12 The British Museum’s proposed purchase of this material is recorded in the Department of Oriental Printed Books’ Report for Purchases, 1894–1909, in the archives of the British Library’s Oriental Collections (formerly O.M.P.B.), at present in the basement of the Oriental and India Office Collections, Orbit House, Blackfriars. The text of the relevant report, dated 14 Jan. 1903 and signed by the Keeper of the Department, reads as follows: ‘Mr. Douglas has the honour to commend to the Trustees the purchase from Mr. Vanden Berg, 82 Colvestone Crescent, Dalston, of the following Index slips:—

Slips – in number about 7000 – comprising a Subject Index of the Hebrew Books in the British Museum, with 27 pages and 18 columns of printed matter consisting of entries ‘Ablutions’ to ‘Bible’. These slips were compiled and written by the late Mr. VanStraalen in non-official hours, and would form a useful and workable Index of the contents of the Hebrew Library. Mr. Van Straalen was connected with the Hebrew Library for nearly 30 years. Robert K. Douglas

Pred. for £10.0.0’

It would seem that the ‘18 columns of printed matter’ referred to by Douglas were the first proofs. Two sheets of the first proofs, cols. 13–18, with many handwritten corrections, are among the printed sheets found in the Seminary in New York. However, most of the printed sheets at the Seminary, comprising cols. 1–24, are the corrected second proofs. Some confusion remains, additionally, as even the corrected proofs go from ‘Ablutions’ to ‘Belles-Lettres’, and do not reach ‘Bible’ as stated by Douglas, and the contents of the said ‘27 pages’ (printed or manuscript?) are unknown. It is curious that the Hebrew bibliographer S. Shunami was aware of the printed text of the subject index, which he described as ‘consisting of 8 proof sheets, each in 3 numbered columns and indexing drama and poetry’, but stated that both the subject index and Van Straalen’s unpublished Supplementary Catalogue were printed in 1894, which is impossible; see Shunami, Bibliography of Jewish Bibliographies, 2nd edn. enlarged (Jerusalem, 1965), p. 30.

13 Reproductions of the surviving proof-sheets, ten pages in all and covering less than two full letters of the alphabet (‘Ablutions’ to ‘Belles-Lettres [–Sketches – Russia]’), have now been provided to the British Library, and are held in the Hebrew Section under the title Subject
Catalogue of the Hebrew Printed Books (ca. 1475-ca. 1900) held in the Library of the British Museum (now British Library). I am most grateful to Rabbi Jerry Schwarzbard, Rare Book Librarian of the Jewish Theological Seminary, for bringing the long-lost proof-sheets of the Subject Catalogue to my attention. The page proofs of Van Straalen's Supplementary Catalogue, as well as the incomplete proofs of his Subject Catalogue, are thus to be added to the bibliographies of 'unfinished Hebrew printed books'.

The loss of Van Straalen's comprehensive and detailed subject index to the Hebrew printed books in the British Museum must be counted as one of the great Hebrew bibliographic losses of the twentieth century, albeit dwarfed by the much greater loss, during the last war, of the revised version, in twelve volumes with 60,000 entries, of Benjacob's bibliography of Hebrew printed books to 1863. One would like to hope that one day Benjacob's lost manuscript will be miraculously rediscovered in Vilnius, or perhaps in Bordeaux, where it was apparently held during the First World War, and that Van Straalen's blue slips will resurface in London or New York.


15 Most entries in the catalogue are for personal names of printers/publishers, but fifteen are for corporate names of 'co-operative' publishers, presses, or institutions, which may be listed here:

- American Bible Union, New York
- Anglo-Jewish and Vernacular Press, Bombay
- British and Foreign Bible Society, London
- English and Foreign Press, London
- English and Vernacular Press, Bombay
- Hebrew and English Press, Bombay
- Heineh Ne'arim Society, Berlin
- Königliche Ung. Universitäts Buchdruckerey, Budapest, Ofen
- Kupah shel gemilut hasadim [Charity Society], Salonica
- London Missionary Society, Shanghai
- Maramaroscher Actien-Buchdruckerei, Sziget
- Moses Montefiore Press, Jerusalem
- 'Società Tipografica', Verona
- Stauropigian' Institut, Lemberg
- Typographia Iurnalului Nationalulu, Bucharest

16 Cf. M. Steinschneider, 'Index Typographorum', in his Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana (Berlin, 1852-60; reprinted Hildesheim, 1964), cols. 2809-3094. Steinschneider records here, on the basis of an earlier compilation by J. C. Wolf, the names of nearly 2,000 figures, but these also include many other print-workers (typesetters, correctors) aside from independent printers or publishers. A 'List of Printers to 1732', which is a shortened form of Steinschneider's list, is appended to J. Jacob's article 'Typography', in The Jewish Encyclopedia, vol. xii (New York and London, 1906), pp. 308-22. It may be noted here that a complete index to Steinschneider's Catalogus, by place of imprint and then by printer, was prepared some years ago by E. Ben-David in collaboration with the Valmadonna Trust Library, London. This unique card index, a 'cut-and-paste' assemblage of all Steinschneider's bibliographic entries, arranged in several dozen file drawers, is now held at the Schocken Institute, Jerusalem. The index is currently being prepared for publication on microfiche, under the supervision of S. Schaeper.

17 J. Zedner, Catalogue of the Hebrew Books in the Library of The British Museum (London, 1867; reprinted 1964), pp. 890-1 ('Index of Places of Printing'), records 210 towns represented in his catalogue, but not all of these printed 'wholly Hebrew' books. Y. Vinograd, in his recent Otsar ha-sefer ha-'ivri [Thesaurus of the Hebrew Book], Part II: Places of Print (Jerusalem, 1993), records 305 towns of Hebrew printing up to 1863, but here again not all of these towns printed wholly Hebrew books. A. Freimann, in A Gazetteer of Hebrew Printing (New York, 1946), reprinted in J. Bloch et al., Hebrew Printing and Bibliography, ed. Ch. Berlin (New York, 1976), pp. 255-340, lists well over 650 towns of 'Hebrew printing' before 1900, but in many of these there was only a minimal use of Hebrew type, and not Hebrew book printing as such. Van Straalen's more modest coverage of sixty towns is nevertheless representative of the
major centres of Hebrew book production over
the four centuries from 1500 to 1900.

18 It must be borne in mind, too, that the **terminus ad quem** is 1900; thus, numerous significant
minor centres of Hebrew printing in Eastern
Europe, such as Bardiov (Bartfeld) in Slovakia,
or Bilgoraj in Poland, do not figure here, as their
Hebrew presses were launched only after the
turn of this century.

19 For example, Van Straalen, following Zunz,
Steinschneider, Zedner, Benjacob, and Berliner
(‘Zur Geschichte der hebräischen Typographie:
Die hebräische Presse in Safed’, *Jerusalem:
Jahrbuch... Palästina’s*, ed. A. M. Luncz, 1887,
pp. 72-3), assigns Alsheikh’s *Havatselet han-
sharon* to ‘Safed?’ in 1563, whereas the book is
now universally recognized to be a Con-
stantinople imprint; cf. Yaari, *Ha-Defus ha-
'irin be-arsoth ha-mizrah* [Hebrew Printing in the
East], Part I: Saffed... (Jerusalem, 1936)
(= Kiryat Sefer, Special Supplement to vol.
xiii), pp. 12-13, no. 2; idem, *Ha-Defus ha-
'irin be-Kosta* [Hebrew Printing at Constantinople: Its
History and Bibliography] (Jerusalem, 1967),
p. 116, no. 165, citing Tauber; and J. Muller and
E. Roth, *Aussereuropäische Druckereien im 16.
Jahrhundert: Bibliographie der Drucke* (Baden-

20 Pseudo-imprints, i.e. books bearing on the title-
page a false or fictitious place of printing,
whether due to external or internal censorship,
trade restrictions, matters of copyright, plagia-
ristism or forgery, have not yet been recorded or
studied systematically in Hebrew bibliography,
as they have been in the bibliography of some
Western languages. A study of this arcane corner of
Hebrew booklore would certainly reveal a
fascinating geographic and historical panorama.
Y. Vinograd’s forthcoming bibliography of
printed ‘ziyufim’ (i.e. forgeries of all sorts) will
be a valuable point de départ for further research
in this field.

21 The indexes are available to researchers making
use of the unpublished manuscript in the
Oriental and India Office Collections, and have
been reproduced for specialists working in
this field. I would like to thank Miss Samina
Ferozedean, of this department, who cheerfully
typed and corrected successive drafts of the
indexes, and in so doing helped more than any
other person in the completion of this bib-
liographic work.

22 The products of local Hebrew presses have
normally been excluded in regional biblio-
ographies of German Jewry; cf. F. Wiesemann,
‘Methodische Probleme der jüdischen Regional-
bibliographie’, in M. Heilmann and J. H.
Schoeps (eds.), *Forschungen zur jüdischen
Regionalgeschichte unter besonderer Berücksich-
tigung Schlesiens* (= 2. Steinheim-Kolloquium
(Duisburg, 1989), p. 16.

23 The printers active in three towns are Eliezer b.
Isaac Ashkenazi (in Lublin, Constantinople, and
Safed), Jonah b. Jacob [Ashkenazi] of Zloczów
(in Constantinople, Ortokai, and Smyrna), and
David Loeb Sklower (in Breslau, Dyhernfurth,
and Warsaw). Gershom Soncino was active as a
Hebrew printer in three Italian towns (in Fano,
Pesaro, and Rimini) after 1500, aside from his
work in other towns during this period as a
printer of Latin and Italian; his later printing in
Salonica and Constantinople, like his earlier
incunable printing and of course his printing in
non-Hebrew types, is not covered by Van
Straalen. On Soncino’s movements, see M.
Marx, *Gershom Soncinos Wanderjahre in Italy,
1498–1527: Exemplar Judaicae Vitae* ([Cincin-
nati, 1969].

24 In the indexes, names have generally been
provided as recorded in the MS. itself, some-
times following older forms established by
Zedner (e.g. ‘Ashcnazi’). In a few instances the
forms of names have been changed for the sake
of uniformity, or standardized in order to match
or approximate forms established in the Jewish
encyclopaedias (e.g. Fränkel, Jaffe, Katz
[= 2. Steinheim-Kolloquium]
[= Kiryat Sefer, Special Supplement to vol.
xiii], 1969). In one instance, Van Straalen follows Stein-

25 Confusion in this matter is nothing new: East
European Jews long considered the Flemish
Christian printer Daniel Bomberg to be a Jew,
even going so far as referring to him as the
’sainted Bomberg’ (*Bomberg ha-kadosh*), on the
assumption that his name was that of an
Ashkenazic co-religionist. Steinschneider, in his


A. Yaari, Reshimat sifre Ladino [Catalogue of Judaeo-Spanish Books] (Jerusalem, 1934). An unpublished ‘Part II’ of this work is held in manuscript in the Yaari Archive in the Department of Archives, Jewish National and University Library, Jerusalem. See also H. V. Besso, Ladino Books in the Library of Congress: A Bibliography (Washington, 1963), with index of places of printing.

32 See in particular A. Yaari, *Ha-Defus ha-ivri be-artos ha-mizrah* [*Hebrew Printing in the East*], 2 parts (Jerusalem, 1936-40); J. Fraenkel's exemplary *L'imprimerie hébraïque à Djerba (étude bibliographique)* (Paris, 1982); and the various studies of Maghrebi presses by R. Attal and others, recorded in R. Attal, *Les Juifs d'Afrique du Nord: bibliographie*, revised and enlarged ed. (Jerusalem, 1993), index, s.v. 'imprimerie'. Attal's comprehensive *Bibliographie de l'imprimerie hébraïque et judéo-arabe à Tunis*, now in preparation, will be a major contribution to this field.

33 There is still no account of this aspect of Hebrew bibliography, which would be of value to both Hebrew and European typographic history. Even whole pages of running text in Latin type, which preface a number of Hebrew books printed in Europe (e.g. in Prague or Leghorn) are ignored, most unfortunately, in bibliographies of European-language printing, and indeed in the most recent British Library catalogues of European printed books.


37 It may be recalled that Steinschneider's *Index Typographorum* also includes typesetters and other print-workers, all in a single alphabetical sequence, and it is not limited to surnames. Nevertheless, some of the typesetters recorded by Van Straalen are not recorded by Steinschneider. In one instance, Van Straalen corrects Steinschneider's misreading of a typesetter's name, properly 'Gumbrecht b. Abraham Pickart' (who worked in the house of Joseph Antoine at Metz), the surname transcribed inaccurately by Steinschneider as 'Fuckert'.

38 For a comprehensive survey of Jewish family names, see R. Singerman, *Jewish and Hebrew Onomastics: A Bibliography* (New York and London, 1977); S. A. Birnbaum, *Yiddish: A Survey and a Grammar* (Toronto, 1979), pp. 340-2 (bibliography of 'onomastics'); and P. Wexler, 'Jewish onomastics: achievements and challenges', *Onoma*, xxiii (1979), pp. 96-113. The identification of Hebrew-character toponyms, whether or not these are used as family names, is often fraught with confusion. Those encountered most often in imprints, as well as
many other toponyms encountered in Hebrew bibliography, have been identified with their Latin-character orthography in various tables included in standard bibliographic works; see most importantly Steinschneider, ‘Index Geographicus’, in his Catalogus, cols. 3097–103, and Freimann, Gazetteer, pp. 333–40 (‘Alphabetical Table of Hebrew Place Names’), as well as the references in Singerman and Birnbaum. A comprehensive lexicon of Hebrew toponyms prepared by Dr O. Lehmann, formerly curator of Hebrew in the Bodleian Library, is still unpublished.

In one instance, Van Straalen commits the ‘howler’ of identifying the origin of the Mantuan printer Jacob b. Naphtali the Priest as ‘Goslov’ [Eupatoria], when the place name is to be read correctly as Gazolo, or Gazzuolo, ever a stumbling block for bibliographers. In a few instances, the given identifications of German place-names associated with typesetters, all of which have been recorded in the indexes of typesetters, may require further attention: these reflect the geography and toponymy of German village Jewry, which are notoriously complex even for specialists. Thanks are due to Heike Tröger of the Universitätsbibliothek, Rostock, for her kind assistance in clarifying some orthographic questions of German toponyms in the indexes which have been prepared.

39 On the role of correctors, see S. Z. Havlin, ‘Haggahot’, in the Encyclopaedia Judaica (Jerusalem, 1972), vol. vii, cols. 1104–10; cf. also Hill, Hebraica from the Valmadonna Trust, p. 28, n. 46, and Index 5 (‘Correctors’).

40 See Steinschneider’s study of Jewish women printers and typesetters, cited above.


42 Cf. Hill, Hebraica from the Valmadonna Trust, Index 5 (‘Correctors’).

43 Fuks and Fuks-Mansfeld, op. cit., do include indexes of ‘financiers’, mostly with reference to printing in Amsterdam.


45 On early hasidic publishing, see now Z. Gries, Sefer sofer ve-sipur be-reshit ha-hasidut [The Book in Early Hasidism: Genres, Authors, Scribes, Managing Editors, and its review by their contemporaries and scholars] (Tel-Aviv, 1992). The activity of hasidic rabbis as sponsors of Hebrew books, especially in the later period, is another subject worthy of investigation.


54 The use of wood-block Hebrew letters, in particular for title-words but also for other headings and initial word panels, has yet to be studied systematically. The best handling of such material as employed in a single town, with full reproductions of the woodcut alphabets or ‘fonts’, is to be found in J. Prijs, Die Basler hebräischen Drucke (1492-1866), cited above.


56 This detail seems not to be recorded by either Steinschneider or Roest. More recently, several Hebrew bibliographers have undertaken bibliographies of unfinished printed books. See Ch. B. Friedberg, Bet Eked Sefarim [Bibliographical Lexicon of the whole Hebrew and Jewish-German Literature] (reprinted Tel-Aviv, s.a.), vol. iv, p. 1221, subject index, s.v. ‘Keta’im’; A. M. Habermann, ‘Ha-Kol talui be-mazal afilu sefer [Ill-starred books]’, Areshet, iii (Jerusalem, 1961), pp. 102-43; A. Schischa, ‘Mazal ma’ashir [Unfinished Prints]’, Areshet, v (Jerusalem, 1972), pp. 427-43; and N. Ben-Menahem, ‘Sefarim she-lo nishlemu bi-defus [Uncompleted Books in Print]’, in A. Eben-Shushan (ed.), Ve-im bi-gevurot [Ve-im Big-vuroth. Fourscore Years: A Tribute to Rubin and Hannah Mass on their Eightieth Birthdays] (Jerusalem, 1972), pp. 133-54. Van Straalen also calls attention (following Zedner) to two late eighteenth-century ‘specimens’ of Bibles published by Proops in Amsterdam and Kurzbeck in Vienna, respectively; Hebrew ‘specimen’ printings have yet to be ‘bibliographiert’.


59 In the half-century after Van Straalen’s death, a Europe is now voluminous. Printing and printers in Germany and Eastern Europe have been cited earlier. The literature on Hebrew typography, e.g. for Amsterdam, Leghorn, and Basle, have been mentioned. Some comprehensive local printing histories, such as J. Leveen and C. Moss, Hebrew books are included in the various sixteenth-century short-title catalogues of the British Museum (now British Library), which are indexed by printer, but Hebrew books have generally not been recorded in the seventeenth-century short-title catalogues. Western-language books bearing Hebrew fore-titles, but not whole Hebrew books, are recorded in D. Paisen, Catalogue of Books Printed in the German-speaking Countries and of German Books printed in other countries from 1601-1700, now in the British Library (London, 1994).

In the half-century after Van Straalen’s death, a number of detailed Hebrew printing histories, elaborated by country and town, were prepared by B. Friedberg, including Toldot ha-defus ha-‘ivri bi-medinot Italyah [History of Hebrew Typography in Italy, Spain-Portugal, and the Turkey ... Biographies of the first printers, their assistants and successors], (2nd edn. Tel-Aviv, 1956); Toldot ha-defus ha-‘ivri be-Polanyah [History of Hebrew Typography in Poland ... Biographies of the first printers, their assistants and successors], 2nd edn. (Tel-Aviv, 1950); Toldot ha-defus ha-‘ivri ... Avgnon ... [History of Hebrew Typography of ... Amsterdam, Antwerp, Avgnon ...] (Antwerp, 1937; reprint s.l.e.a.); and Toldot ha-defus ha-‘ivri ... Oigsburg ... [History of Hebrew Typography of ... Altona, Augsburg, Berlin ...] (Antwerp, 1935; reprint s.l.e.a.). Some comprehensive local printing histories, e.g. for Amsterdam, Leghorn, and Basle, have been cited earlier. The literature on Hebrew printing and printers in Germany and Eastern Europe is now voluminous.

The extremely valuable recent compilation by Y. Vinograd, Otsar ha-sefer ha-hvri [Thesaurus of the Hebrew Book] (Jerusalem, 1994-5), Part I: Indexes (including an index of printers, pp. 443-63) and Part II: Places of Print, only goes up to 1863 (a cut-off date assigned somewhat arbitrarily, on the basis of the cut-off date of the standard bibliography of Hebrew printed books by I. Benjacob, Otsar ha-sefarim [Thesaurus Librorum Hebraicorum] [Wilna, 1880; reprinted several times]). In this regard it may be noted that for the period between 1863 and 1900, Van Straalen records over 150 printers active in forty-four towns, who are accessible (by virtue of the indexes) by name, town, date, etc. The still unpublished imprint and printer index to Steinschneider’s Bodleian Catalogus, effectively comprehensive only up to 1732, is held at the Schocken Institute, Jerusalem, already referred to above. (This imprint index to Steinschneider is not to be confused with the imprint index of the Schocken library itself, i.e. the card catalogue arranged according to place of printing, irrespective of printer, which is also held at the Schocken Institute.)

An ‘imprint approach’ to Hebrew bibliography became more pronounced after Van Straalen’s time, in the twentieth century. B. Wachstein included separate lists of printing towns and of printers, especially valuable for Eastern Europe, in his catalogues of collections in the library of the Israelitische Kultusgemeinde, Vienna, Katalog der Salo Cohn’schen Schenkungen (Vienna, 1911-14), vol. i, pp. vii-xvii (‘Druckorte’ and ‘Verzeichnis der ... östlichen Drucker’), and vol. ii, pp. 165-73 (‘Drucker’ and ‘Druckorte’). According to the London bibliographer A. Schischa, who visited the library of the Kultusgemeinde before the last War, Wachstein maintained there a Hebrew imprint catalogue which was subsequently lost. Hebrew imprint catalogues, on cards, were also maintained in the Harvard and Schocken libraries; following the automated conversion of Harvard’s Hebrew catalogue, an imprint file (computer-generated) has been included in the newly published catalogue edited by Charles Berlin, Catalog of the Hebrew Collection of the Harvard College Library (Munich: K. G. Saur, 1995), vols. x-xi: Imprint Index. Imprint indexes have been included not only in library catalogues, but also in subject bibliographies,

A word may be said here about recent automated Hebrew data bases, in particular retrospective catalogues. The entire Hebraica collection of the Harvard College Library has for some years been accessible in romanized form on the OCLC and RLIN bibliographic data bases, likewise searchable by any bibliographic element, including place of imprint. Data for all known Hebrew incunables, as recorded in the British Library ISTC Project, are likewise available on RLIN and searchable in the same way (although at the time of writing these records have not yet been standardized). Relatively few Hebraica (mostly Western-language books bearing Hebrew fore-titles) are to be found in the retrospective conversions of the British Library General Catalogue and the Bodleian Library Pre-1920 Catalogue. However, both the Hebrew and Yiddish data (over 3,000 entries) in the British Library’s General Catalogue are accessible and searchable by any element, including place of printing, at the Hebrew terminal in the Oriental and India Office Collections.

The Institute for Hebrew Bibliography of the Jewish National and University Library, Jerusalem, has recently released on CD-ROM (Paris, 1994; paper copy not published) a comprehensive catalogue, The Bibliography of the Hebrew Book before 1960, allowing for searching according to any bibliographic element. The significance of such and similar printing-historical automated data was summed up a quarter-century ago in the remarkably prescient words of the Hebrew bibliographer Herbert Zafren (‘Dyhernfurth and Shabtai Bass: A Typographic Profile’, pp. 543–4): ‘If and when a large number of printers are ... profiled — perhaps with the data stored and made manipulatable and retrievable through the use of a computer rather than the all too limited memory of any scholar — there will be a data pool which will be able to serve the historian in ways well beyond the merely typographical.’