Cataloging Without Title Pages
Detective Work for Catalogers

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Chicago, IL

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History of Offprints
1. Before photocopying, sending offprints was the best way to share articles.

2. Offprints and reprints from books was sometimes a speedier way of sharing scholarly materials than waiting for the final publication.

3. Sometimes sharing was a way to show off one’s work. Offprints and reprints were tokens of prestige and evidence of scholarly achievement.
A Selection of Offprints
秝ש ה-רחבעא תאנש בל מירב הילט

םדא

[1]
Principles of Cataloging

1. Make bibliographic order out of publisher chaos
2. Inventory and record what a library owns
3. Bring together like items
4. Enable library users to find materials
5. Enable circulation and inventory control

All must be done with rules so that searches by subjects, creators, and titles can produce usable results.
To Rabbi Dr. Boaz Cohen
ברגשי כבוד
מאת המחבר
ה' קיחלא בן משה קיחלא
Bombay 3. Aug. 7, 1931
הקטן ספרדי טהור

THE POSITION OF WOMAN IN RABBINICAL LITERATURE
(Continued from page 183 of Vol. III, N. S.)

EZEKIEL, EZEKIEL MOSHE, lawyer and
Hebrew, b. Bombay, Dec. 10, 1889. He came
of a noted 10th century family. His great-grandfather,
Joseph Isaac (1725-1798), was a commercial officer
in the 12th Regiment of the British East India Cor
paign. His grandfather, Ezekiel Joseph (1812-1873),
was an eminent artist and a founder of Shabbat Rattan
synagogue (originally called the New Synagogue). His
father, Moses Ezekiel (1857-1917), was a wealthy mer-
chant who lost his fortune during the Franco-Prussian
War.

Ezekiel studied at Elphinstone College in Bombay
and at Bombay University. He became principal of
the Sir Jacob Sassoon High School and served as
such for thirty-four years. At the age of fifty he be-
came a lawyer and practiced as an advocate in the
High Court of Bombay. He was appointed a justice of
the peace in 1925. In 1931 he was made an Honorary
President of Magistrates.

He was also Wilson Philological Lecturer on He-
brew and other Semitic languages at Bombay Univer-
sity in 1920 and 1922. For a number of years he was a
Hebrew examiner of the universities of Bombay and
the Punjab, and as Hebrew was a member of the
faculty of arts of Bombay University. During the latter
part of his life, while practicing law, he was professor
of Hebrew at S. Xavier's College, Bombay. He held
the professorship about fourteen years the Senate of
the college attended his funeral.

He wrote on the late Israel of India for the Hebrew
encyclopedia Oseh Yair and contributed to the Dr.
Madi Memorial Volume (1930) as well as to this ency-
clopedia. He is also the author of The Position of
Women in Rabbinical Literature.

Ezekiel was a member of the managing committee
of the Bombay branch of the Royal Asiatic Society. He
was also president of the Bombay Benevolent Society.
Religion has been sometimes defined as "what the individual does with his own solitude"; i.e., what a person does with himself in solitude. One of the reasons that prompted this definition was the desire to subjugate religion from invading, or being invaded by, other disciplines—particularly natural science. The only domain that may successfully escape the scrutinizing eye of science and its methods, according to this definition, is solitude, hence, a suitable subject for religion to dwell in. This conception serves to derive support from history as well as from sociology: from the fact that the founders of religion sought a (more) personal part of their lives in solitude, and that modern man who spends so little time in true solitude is also deprived of true religion. Indeed, it seems to us quite convincing that religion must not be isolated, but must exist in the domain of other disciplines. In the past, when a similar situation was less understood, it seems always existed disinterestedly for religion. Yet we cannot accept this definition as entirely. It tends to make religion the occupation of a leisure class, the privilege of a few or else the lot of the detached and withdrawn. Instead, we believe (for reasons that we cannot enter into in this short essay) that religion is the consequence of the human situation, the implications of which are deeply embedded in man's very existence. Any definition that does not express the existential nature of religion is either vague or inadequate. Accordingly, religion is what a man does, not with "himself" but rather, what he does with "his self". (By self we mean the intuitive feeling of one's being: that all pervasive irreducible experience of one's own existence. "For I am experience" exclusively, everything else, including one's own body, can be objectified or reduced to sense.) Indeed, it seems to us quite convincing that religion must not be isolated, but must exist in the domain of other disciplines. In the past, when a similar situation was less understood, it seems always existed disinterestedly for religion.

David Weiss Halivni
Cataloging for Weiss Article

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Cataloging for offprint

Cataloging for collected articles.
Cataloging Sample
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• What we know
  • Author
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Known and Unknown

• What we know
  • Author: ברקוביץ, אליעזר
  • Title: שיטת "ת בקידושי אalienית
  • Source: ספר הזכרין λ...ייזואל יניקב ונברג

• What we don’t know
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Search for Matches

• Publisher
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• Date of publication

Item was searched in WorldCat, Rambi, and Israel Union Catalog and no matches were found.
From here we find the publisher, city of publication and the date. No listing for full contents, but it is not needed.
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Thank you for attending

Cataloging Without Title Pages
Detective Work for Catalogers

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