

Moses Maimonides: His Works and the McGill Collection

by

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Philosopher, rabbinic authority and royal physician, Moses Maimonides (1138-1204) was one of the most illustrious figures in the history of Judaism and played an important role in the history of ideas. This paper provides an outline of his life, then briefly considers his major works and influence in the fields of philosophy, rabbinics and medicine. It describes McGill's rounded collection on Maimonides and mentions some of its rare and unusual holdings.

Philosophe, théologien et médecin juif, Moïse Maimonide (1138-1204) est l'un des personnages les plus illustres de toute l'histoire du judaïsme et il a joué un rôle capital dans l'histoire des idées. Cet article donne un aperçu de sa vie avant d'analyser brièvement ses oeuvres majeures et leur influence dans les domaines de la philosophie, des études rabbiniques et de la médecine. L'auteur y décrit la collection des oeuvres de Maimonide que possède l'université McGill et mentionne certains articles rares et inhabituels de cette collection.

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Some 850 years after his birth, the figure of Moses Maimonides (1138¹-1204) still towers over the history of Judaism, a history not lacking in luminaries of learning. Philosopher and royal physician as well as rabbinic authority, he was not only a giant of Jewish thought, but he played a significant role in the history of ideas in the western world. This paper will consider the man, his works and his influence, and will conclude with a brief discussion of McGill's library resources on Maimonides.

LIFE

Maimonides, or "the RAMBAM"², was born in Cordoba, Spain, in 1138. His first instruction was at the hands of his father, Rabbi Maimon ben Joseph, the *dayyan* of Cordoba, who was a biblical and talmudic scholar and mathematician. Moses's thorough grounding in rabbinics was supplemented by the wealth of Greco-Arabic learning accessible in Islamic Spain and North Africa.

The Maimon family was forced to leave Cordoba in 1148 when the city was conquered by the Almohads, an intolerant Muslim sect. After about a decade of wandering, the family settled at Fez in Morocco. They were uprooted once more, six years later, because of religious persecution. Around the year 1166, after a visit to the Holy Land, the family moved to Egypt and took up residence in Fustat (old Cairo), where Maimonides married and had a son.

During those early, difficult years, Maimonides wrote a treatise on logic (*Maqālah fī Ṣinā'at al-Manṭiq*), completed a work on the computation of the

Jewish calendar (*Ma'amar ha-Ibur*), and worked on drafts of some of his later manuscripts. In 1168 he produced his first major work, the *Kitāb al-Sirāj* (*Commentary on the Mishnah*) and about ten years later he completed the monumental *Mishneh Torah* - a codification of the entirety of rabbinic law. *Dalālat al-Ḥā'irīn* (*Guide of the Perplexed*) appeared around the year 1190, establishing his importance as a philosopher of the first rank.

Maimonides turned to medicine as a means of livelihood after the tragic death of his brother, David, and the loss of the family fortune in a shipwreck in 1169. His reputation as a physician spread rapidly and in 1185 he was appointed court physician to al-Qāḍī al-Fāḍil, vizier of Saladin. The majority of his medical works were translated from Arabic into Hebrew and Latin and this helped to spread his fame in the West.

During this period, Maimonides was also religious and lay leader of the large Jewish community in Cairo and carried on an extensive, warm correspondence with members of other Jewish communities, answering questions of law and strengthening their morale and resolve during times of persecution. The many facets of his career put a tremendous strain on Maimonides, as he described in his famous letter of 1199 to his disciple and translator, Samuel Ibn Tibbon, who lived in Provence:

I dwell in Fustat, and the Sultan resides at Cairo [originally a suburb of the older Fustat]; these two places are two Sabbath days' journey distant from each other. [A Sabbath day's journey is two thousand paces.] My duties to the ruler are very heavy. I am obliged to visit him every day, early in the morning; and when he or any of his children, or any of the inmates of his harem, is indisposed, I dare not quit Cairo, but must stay during the greater part of the day in the palace.

It also frequently happens that one or two of the royal officers fall sick, and I must attend to their healing the entire day. Hence, as a rule, I repair to Cairo very early in the day, and even if nothing unusual happens, I do not return to Fustat until the afternoon. Under no circumstances do I return earlier. Then I am almost dying with hunger. I find the antechambers filled with people, both Jews and Gentiles, important and unimportant people, theologians and bailiffs, friends and foes - a mixed multitude, who await the time of my return.

I dismount from my animal, wash my hands, go forth to my patients, and beg and entreat them to bear with me while I partake of some slight refreshment, the only meal I take in the twenty-four hours. Then I go forth to attend my patients, write prescriptions and directions for their several ailments. Patients go in and out until nightfall, and sometimes even, I solemnly assure you, until two hours in the night [eight o'clock] or even later. I converse with, and prescribe for them while lying down on my back from sheer fatigue; and when night falls, I am so exhausted, I can scarcely speak.

In consequence of this, no Israelite can speak with me or have any private interview with me, except on the Sabbath. On that day, the whole congregation, or at least, the majority of the members, come to me after the morning service, when I instruct

them as to their proceedings during the whole week; we study together a little until noon, when they depart. Some of them return, and read with me after the afternoon service until evening prayers. In this manner I spend that day. I have here related to you only a part of what you would see, if by God's aid you were to visit me.³

When Maimonides died in 1204, expressions of grief were voiced all over the Jewish world. Jews and Muslims alike observed three days of public mourning at Fustat. His body was taken to Tiberias in Galilee, and his grave is still an object of pilgrimage.

- "From Moses to Moses", goes the popular Jewish saying, "there has been no one like Moses."

WORKS AND INFLUENCE

Maimonides as Philosopher

Maimonides's disciplined, scientific approach to the acquisition of knowledge is articulated in his letter of 1194 to the rabbis of Marseilles: -

Know my masters that no man should believe anything unless attested by one of three principles. First, rational proof as in mathematical sciences; secondly, the perception by one of the five senses ... and thirdly, tradition as derived from the prophets and the righteous.⁴

In the same letter he strongly denounces astrology as a pseudo-science of legitimate astronomy, asserting that the "assumptions of the astrologers ... are irrational superstitions devoid of any scientific basis None of the Greek thinkers, who were surely authentic scientists, ever engaged in such notions."⁵ This was a view rarely expressed by Jewish (or other) scholars in medieval times.

Excerpts of a letter to Samuel ibn Tibbon reveal Maimonides's primary indebtedness to Aristotle as well as his attitude toward other philosophers:

- The writings [literally: words] of Aristotle's teacher Plato are in parables and hard to understand. One can dispense with them, for the writings of Aristotle suffice, and we need not occupy [our attention] with the writings of earlier [philosophers]. Aristotle's intellect [represents] the extreme of human intellect, if we except those who have received divine inspiration.

- The works of Aristotle are the roots and foundations of all works on the sciences. But they cannot be understood except with the help of commentaries, those of Themistius, and those of Averroes.

- I tell you: as for works on logic, one should only study the writings of Abū Naṣr al-Fārābī. All his writings are faultlessly excellent. One ought to study and understand them. For he is a

great man.

- Though the work of Avicenna may give rise to objections and are not as [good] as those of Abū Naṣr [al-Fārābī]⁶, Abū Bakr al-Ṣā'igh [Ibn Bajja] was also a great philosopher, and all his writings are of a high standard.⁷

Dalālat al-Ḥā'irīn (Guide of the Perplexed)

It is generally agreed that the *Guide of the Perplexed* is the most important and influential work produced within the Jewish philosophical tradition. The *Guide*, written in Judeo-Arabic in the form of a letter to Maimonides's pupil, Joseph ben Judah, was intended for those who were perplexed by the apparently conflicting claims of the Jewish faith and Greek philosophy. Through its translations, first into Hebrew (*Moreh Nevukhim*) and then into Latin (*Doctor Perplexorum [etc.]*), the *Guide* had a great influence both on subsequent Jewish and non-Jewish thought.

Many commentaries were written on this work during the period after Maimonides' death by Jewish scholars like Shem-Tov Falaquera, Joseph ibn Kaspi, Moses of Narbonne, Isaac Abravanel and others, and its theses were discussed at length by the noted Jewish philosophers, Gersonides and Hasdai Crescas. Modern Jewish thinkers influenced by Maimonides include men like Moses Mendelssohn, Solomon Maimon, Nahman Krochmal, Samuel David Luzatto (who opposed his rationalism), S. L. Steinheim, Hermann Cohen and Ahad Ha-Am.

Maimonides exercised an extensive influence on Christian scholastic thinkers like Alexander of Hales, William of Auvergne, Albertus Magnus, Thomas Aquinas and Duns Scotus, and the Christian mystic, Meister Eckhart. Nicholas of Cusa, in the 15th century, was indebted to him, and in early modern times, so were Benedict Spinoza and Gottfried Wilhelm Leibniz.

Maimonides as Rabbinic Authority

Kitāb al-Sirāj (Commentary on the Mishnah)

The *Mishnah* is the compendium of Jewish oral law (traditional interpretation of biblical law and later rabbinic legislation) prepared around the year 200. It formed the basis of study for all students of the law from its inception, and around it were constructed both the Babylonian and Jerusalem Talmuds. Maimonides' *Commentary on the Mishnah* was his earliest major work in Jewish law.

Kitāb al-Farā'id (Book of the Commandments)

In this work, known in Hebrew as the *Sefer ha-Mitsvot*. Maimonides gives his own enumeration of the 248 positive and 365 negative commandments of the Hebrew Bible, grouped according to fourteen principles.⁸ This work was generally accepted by Jewish scholars, and formed the foundation of the majority of subsequent lists on this subject in

rabbinic literature. It serves as an introduction to his *Mishneh Torah*.

Mishneh Torah

The *Mishneh Torah* (literally, "Repetition of the Law") is Maimonides's monumental code of Jewish law, written in a beautiful, lucid Hebrew. In his Introduction, Maimonides states that he wrote it "in plain language and terse style, so that thus the entire Oral Law might become systematically known to all."⁹

The scope of this work is staggering. To write it, an encyclopedic knowledge of the vast talmudic and post-talmudic literature, as well as of the Scriptures, was required. Maimonides divided this "sea" of law by subject, into fourteen books. Because the Hebrew letters for the number 14 in Hebrew also spell out the word "yad," or "hand," the Code is often referred to as "Ha-yad Ha-ḥazakah" ("The Strong Hand"), evoking "the strong hand" of the biblical Moses in the concluding verse of Deuteronomy. It continues to be a basic text of study in rabbinical academies to this day.

"Ha-yad Ha-ḥazakah" was aptly named. Maimonides's approach to, and formulation of, Jewish law was both daring and original. He was the first codifier to integrate his philosophy with Jewish legal writings, and for the sake of clarity and brevity he omitted the mention of sources or of divergent views. This bold approach was both admired and censured by his contemporaries. The Code was to be the focus of controversy for several centuries, largely because of the absence of cited sources, and because of the fear that the *Mishneh Torah* might replace the creative process of Talmud study itself.

A well known excerpt from the *Mishneh Torah* is Maimonides' description of the "Eight Degrees of Charity": -

There are eight degrees of charity, one higher than the other.

The highest degree is to aid a man in want by offering him a gift or a loan, by entering into partnership with him, or by providing work for him, so that he may become self-supporting.

The next highest degree is where the one who gives and the one who receives are not aware of each other.

The third, inferior degree is where the giver knows the recipient, but the recipient does not know the giver.

The fourth, still lower degree is where the recipient knows the giver, but the giver does not know the recipient.

The fifth degree is where the giver puts the alms into the hands of the poor without being asked.

The sixth degree is where he puts the money into the hands of the poor after being asked.

The seventh degree is where he gives less than he should, but does so cheerfully.

The eighth degree is where he gives resentfully.

- *Mishneh Torah*,
"Matnot 'Aniyim", 10:8-14¹⁰

Maimonides as Physician

Galen's art heals only the body
But Abū 'Amrān's [Maimonides'] the body and soul.
His knowledge made him the physician of the century.
He could heal with his wisdom the sickness of ignorance.

- A song of praise written by a patient, Sa'īd ibn Šanā' al-Mulk.¹¹

Sir William Osler called Maimonides "the prince among Jewish physicians"¹² The medieval Jewish physician is surprisingly modern in some of his pronouncements and attitudes. He treated disease by the scientific method, and responded to the psychological and spiritual needs of his patients.

Except for part of his Galen compendium, all of Maimonides' medical writings have been preserved.¹³ They demonstrate a knowledge both of Greek and Arabic medical writings: Hippocrates, Aristotle, Galen, Rhazes of Persia, Farābī of Turkestan and Ibn Zuhr of Spain.

Perhaps the most popular of his ten major medical treatises is the work, *The Medical Aphorisms of Moses* (*Pirke Mosheh* in Hebrew), which is a collection of some 1,500 aphorisms compiled from Greek medical writers, especially Galen. The final section is a lengthy criticism of the inconsistencies in the philosophy and medicine of Galen. Two other treatises demonstrating Greek influence on Maimonides are his *Extracts from Galen* and *Commentary on the Aphorisms of Hippocrates*.

The *Guide to Good Health*, popular in its Latin translation as *De Regimine Sanitatis*, was written in 1198 for the Egyptian sultan, Afḍal Nūr al-Dīn 'Alī, who suffered from attacks of depression accompanied by physical symptoms. In it, Maimonides taught that physical convalescence is dependent on psychological well-being and rest. His *Treatise on Poisons and their Antidotes* is considered to be as applicable today as it was 800 years ago. Maimonides was the first to distinguish various types of snake venoms and suggested the establishment of collections of antidotes in state pharmacies. Also well known are his treatises *On Hemorrhoids*, *On Sexual Intercourse*, *On Asthma*, and *On the Explanation of Accidents*. His treatise entitled *Explanation of Drug Names*, discovered in 1932 in the Aya Sofya Library in Istanbul, Turkey, served for centuries as a major textbook of pharmacology throughout Europe and the Middle East.

Whether considered as philosopher, rabbinic authority or physician, most scholars today seem to agree that each facet of Maimonides' personality was an expression of the whole man.¹⁴ As David Hartman convincingly argues, for Maimonides, the philosopher and the rabbinical authority were not in conflict with each other.¹⁵ Furthermore, Maimonides the physician was also an expression of the whole man. As Dr. Fred Rosner comments, "His attitude towards the practice of medicine came from his deep religious background, which made the preservation of health and life a divine commandment."¹⁶

McGILL'S COLLECTION

The literature on Maimonides is voluminous, having multiplied exponentially in the last century. A comprehensive bibliography covering all languages has yet to be published. The great Judaica libraries in Israel, the United States and elsewhere have extensive holdings on Maimonides, particularly in rabbinics. McGill's holdings on Maimonides are certainly less extensive, but they are rounded and diverse in nature. They offer the student a core of over 125 primary and 100 secondary sources in monograph form, including a fair number of rare and unusual works, and several incunabula. This collection, located mainly at the McLennan Library, but also at other libraries in the system, such as Osler, Religious Studies, and Islamic Studies, reflects the multi-faceted nature of the man. At the same time, the diversity of material provided is characteristic of an institution that includes the study of many disciplines and traditions.

Editions of the "Guide"

The *Guide of the Perplexed* was originally written in Judeo-Arabic (Arabic in Hebrew characters). A calligraphic rendering of the Judeo-Arabic *Dalālat al Ḥā'irīn*, reproduced from the cover of Pines' 1963 English translation of the *Guide*, mentioned later in this article, is shown below.



A sampling of McGill's editions of *Dalālat al Ḥā'irīn* (*Guide of the Perplexed*), and its translations, reflects the interdependence of different cultures in the history of ideas:

The Judeo-Arabic is represented by the three volume edition, at the McLennan Library, edited by Joseph Kafah (Jerusalem: Mosad Ha-Rav Kuk, 1972). This edition also contains the Hebrew translation by Kafah in facing columns.

The first Arabic edition in Arabic characters was published in Ankara (Ankara Üniversitesi Basimevi, 1974) and is housed at the Islamic Studies Library.

The two historic Hebrew translations (*Moreh Nevukhim*) were made by Samuel Ibn Tibbon and Judah al-Ḥarīzī. Yehudah Even-Shemuel (Kaufmann) edited part of the Ibn Tibbon text, with introductions and commentary. The first two volumes of this set (Tel Aviv: Shevil, 1935-38) are a gift of the late Rabbi Harry J. Stern.¹⁷ Volumes 3 and 4 (Jerusalem: Mosad ha-Rav Kuk, 1959-1987) complete the set at the McLennan Library.¹⁸ The al-Ḥarīzī translation is represented at the McLennan Library by the Vilna, 1913 edition, with notes by Simon B. Scheyer.

The Latin translations of both these Hebrew versions are available at McGill. *Dux seu Director Dubitatum aut Perplexorum* (Paris: Ab Iodoco Badio Ascensio, [1520]), derived from the al-Ḥarīzī version, is edited by A. Justinianus with a Latin translation ascribed to Jacob Mantino (Figure 11). It is a particularly beautiful specimen and is housed in the Department of Rare Books and Special Collections in the McLennan Library. Photostat and microform copies are also available.

The Ibn Tibbon version, translated into Latin by Johann Buxtorf (*Doctor Perplexorum*, Basel, 1629) is available at the McLennan Library in a reprint edition (Farnborough: Gregg, 1969). It includes the *Observationes* of Leibniz on the *Guide*. The 1629 edition was most important in extending Maimonides' influence to the scholars and philosophers of Europe, including Leibniz.¹⁹

The standard English version used today is the *Guide of the Perplexed*, translated and edited by Shlomo Pines, with an introduction by Leo Strauss (University of Chicago Press, 1963). The standard French translation, *Le Guide des Égarés*, is by Salomon Munk (Paris: G. P. Maisonneuve, 1970). Both texts are at the McLennan Library, with added copies elsewhere.

An unusual work, which is of particular interest to the McGill community, is Muhammad Tabrīzī's *Sharh-i Bīst va panj muqaddimah dar isbat-i Bārī-i Ta'ālā az kitāb-i Dalālat al-ḥā'irīn* (*Tabrizi's Commentary on the Twenty-Five Premises from the "Guide"*), edited by M. Mohaghegh and translated into Persian by S. J. Sajjādī (Tehran, 1981). This work is co-published by McGill University, Institute of Islamic Studies, and Tehran University.

Other Rare Works

McGill has a number of other rare books by Maimonides. The incunabulum, *De Regimine Sanitatis ad Soldanum Babyloniae* (Florence: Jacobus de Ripoli, ca. 1481) is housed at the Osler Library, as is the *Praefatio Rabi Moysis* (Bologna: H. de Benedictis, 1526). The latter is the Latin translation, by Jacob Mantino, of the Introduction to the tractate "Avot" of Maimonides' *Commentary on the Mishnah*. Known in Hebrew as the *Shemonah Perakim* (*Eight Chapters*), it is a philosophical and ethical treatise in which the author seeks to harmonize Aristotle's ethics with

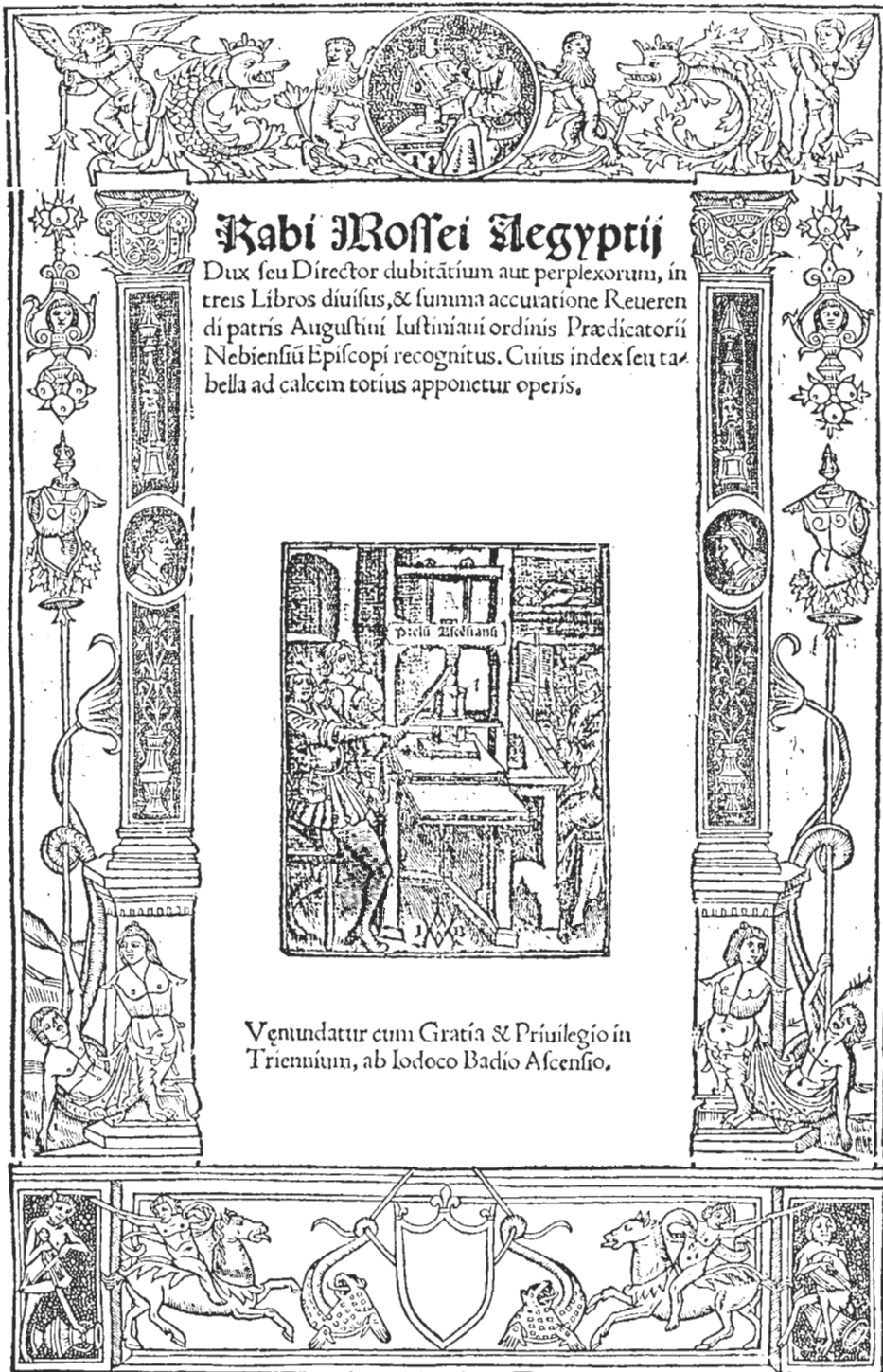


Fig. 11. Title page of *Dux seu Director dubitantium aut perplexorum*, Paris, J. Badius Ascensius, 1520. (Courtesy of Department of Rare Books and Special Collections)

rabbinical teachings.

Another interesting work in the Osler Library is Maimonides' *Livre des Préceptes [Kitāb al-Farā'id]* (Paris, 1888). Published for the first time in the original Judeo-Arabic, it is accompanied by an introduction and notes by M. Bloch.

The Lewin Collection in the Department of Rare Books and Special Collections at the McLennan Library contains some 18th century editions of works by Maimonides. One of these is the *Mishneh Torah* (Venice: Stamparia Bragadina/Vendramina, 1703). The other is a collection of Maimonides' Responsa (written replies to questions about the application of Jewish law), *Sefer Pe'er ha-Dor* (Amsterdam: Girard Johan Janson, in the house of Israel Mondvi, 1765), translated from the Judeo-Arabic and edited by Mordecai b. Isaac Tama. McGill's copy of this latter work contains an autograph dedication of the editor to David ben Raphael Meldola (1797-1853), presiding rabbi of the Sephardic Jews in London, England, and uncle of Abraham De Sola, prominent Montreal rabbi and Professor of Hebrew and Oriental literature at McGill University from 1848 to 1882 (LL.D 1858).²⁰

A recent acquisition in the Department of Rare Books and Special Collections at the McLennan Library is the *Codex Maimuni* (Budapest: Corvina, c1984), a beautiful facsimile edition featuring the illuminated pages of the Kaufmann *Mishneh Torah*.

The works cited above are some of the rare or unusual editions to be found within the McGill Maimonides collection. They are buttressed by a rounded core of several hundred primary and secondary sources.²¹ From the basic to the esoteric, McGill has something to offer to both the student and the scholar of Maimonides.

Notes

1. I am indebted to Professor Lawrence Kaplan, of the McGill Jewish Studies Department, for pointing out, in a personal communication, that leading scholars today agree with Havlin's conclusion that Maimonides was born in the year 1138, and not 1135, as is commonly believed. See S. Z. Havlin "Le-toldot ha-Rambam." *Daat* 15 (summer 1985): 67-80.

2. "RAMBAM" is the acronym in Hebrew for Rabi Mosheh ben Maimon. Most of the biographical material in this paper is based on the article, "Maimonides, Moses," in the *Encyclopaedia Judaica*. For a good review of his works, see also "Moses ben Maimon," *The Jewish Encyclopaedia*.

3. Letter translated by Jacob R. Marcus, *The Jew in the Medieval World* (New York: Atheneum, 1969) 308-309. Words in square brackets have been inserted by Marcus.

4. Moses Maimonides, "Maimonides' Letter to the Jews of Marseilles", *Letters of Maimonides*, ed. and trans. Leon D. Stitskin (New York: Yeshiva University Press, 1977) 119.

5. "Maimonides' Letter to the Jews of Marseilles" 120. Maimonides' competence in medieval astronomy as well as in mathematics is illustrated by a number of passages in the *Guide of the Perplexed* and by the section on the calendar in the *Mishneh Torah*: "Hilkhot Kidush ha-Hodesh" ("Laws of the Sanctification of the New Moon"). See Moses Maimonides, *The Code of Maimonides*, Book 3 Treatise 8, Yale Judaica Series 11 (New Haven: Yale University Press, 1956).
6. Another version of this passage reads: "Though the works of [Abū] 'Alī Ibn Sīnā [Avicenna] manifest great accuracy and subtle study, they are not as [good] as the work of Abū Naṣr al-Fārābī." Shlomo Pines "Translator's Introduction." *Guide of the Perplexed*, by Moses Maimonides (Chicago University Press, 1963) lx.
7. Pines lix-lx. Words in square brackets have been inserted by Pines. For a full discussion of Maimonides' philosophic sources, see Pines lvii-cxxxiv.
8. For a description of these principles, see Moses Maimonides, *The Commandments*, trans. and ed. Charles B. Chavel (London: Soncino, 1967) 2: 367-368.
9. Moses Maimonides. "Introduction." *Maimonides' "Mishneh Torah"*, ed. Philip Birnbaum (New York: Hebrew Publishing Co., 1985, c1967) 3. Translation is from *Encyclopedia Judaica*, 11: 767.
10. Translated by Philip Birnbaum, in his edition of *Sidur le-Shabat ve-Yom Tov* (New York: Hebrew Publishing Co., c1950) 470.
11. In Benjamin Lee Gordon, *Medieval and Renaissance Medicine* (New York: Philosophical Library, 1959) 235.
12. Sir William Osler. "Men and Books." *Canadian Medical Association Journal* (Aug. 1914) 727.
13. For a listing of Maimonides' medical works in Arabic, and their description, see *Encyclopedia Judaica*, v. 11, 778-779. Cf. Fred Rosner. "Moses Maimonides." *Annals of Internal Medicine* 62.2 (Feb. 1965): 372-375. See also Jacob I. Dienstag. "Translators and Editors of Maimonides' Medical Works: a Bio-Bibliographical Survey." *Memorial Volume in Honor of Professor S. Muntner*, ed. Joshua O. Leibowitz (Jerusalem: Israel Institute of the History of Medicine, 1983) 95-135.
14. This view, however, is not universally held. There is a respected school of thought, represented by scholars such as Leo Strauss, which claims that the statements Maimonides addressed to the ordinary Jewish man of faith differed essentially from his "true" views which he shared only with people of intellect.
15. See David Hartman, *Maimonides: Torah and Philosophic Quest* (Philadelphia: Jewish Publication Society of America, 1976). Hartman was a lecturer in the Philosophy Department at McGill in the early seventies, and this book is based on the Ph.D. thesis he submitted to that University in 1973.

16. Rosner 374.
17. The Stern bequest at the McLennan Library also includes a fine edition of the *Mishneh Torah* in five volumes (Vilna: A. Ts. Rozenkrants & M. M. Shriftzetter, 1900).
18. A one volume edition of this work, without commentary, is also at the McLennan Library (Jerusalem: Mosad ha-Rav Kuk, c1981).
19. Spinoza, however, used the Hebrew translation of the *Guide*. A copy of the Venice edition of the *Moreh Nevukhim* is listed in the Inventory of his library. See Jean Préposiet. "Inventaire de la Bibliothèque personnelle de Spinoza." *Bibliographie Spinoziste* (Paris: Les Belles Lettres, 1973) [339] item 19.
20. Personal communication, Brad Sabin Hill, Curator, Jacob M. Lowy Collection of Rare Judaica, National Library, Ottawa. Cf. Arthur Daniel Hart, ed. *The Jew in Canada* (Toronto: Jewish Publications Ltd., c1926) 86. See also the genealogical tree of the Meldola family in the *Jewish Encyclopaedia*, 8: 45.
21. A list of McGill's holdings by and about Maimonides was compiled in 1985 in connection with the International Colloquium on Maimonides held in Montreal, October 23-25, 1985. That list was further co-ordinated with similar ones for the other participating institutions in Montreal (Concordia University, Jewish Public Library, Université de Montréal, and Université de Québec à Montréal) and may be consulted by contacting the Jewish Studies bibliographer at the McLennan Library.