

# MELA *notes*

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MIDDLE EAST LIBRARIANS ASSOCIATION

Number 31

Winter, 1984

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MELA Notes

ISSN 0364-2410

MIDDLE EAST LIBRARIANS ASSOCIATION

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Mela Notes is published three times a year, in winter, spring, and fall. It is distributed to members of the Association and to nonmember subscribers. Membership dues of \$10.00 bring Notes and other mailings. Subscriptions are \$10.00 per calendar year, or \$3.00 per issue for most back numbers. Address dues, requests for membership information, or subscriptions to Dona Straley, Secretary-Treasurer, MELA, Main Library Room 308, 1858 Neil Avenue Mall, Ohio State University, Columbus, Ohio 43210.

## From the Editor

Several items of acquisitions importance have been submitted for the interest and information of our readers.

Eleanor Sims announces that the Islamic Art Foundation, 122 East 42d Street, 47th Floor, New York 10168, has begun publication of a new annual, Islamic Art. Number 1 focuses upon the relationships between China and Iran. Copies can be obtained from the Foundation office at a cost of \$57.50 each.

Lee Burchinal is the editor of a new journal concerned with women in developing countries and invites manuscripts for publication as well as subscriptions. Ahfad Journal is published by the University College for Women, P.O. Box 167, Omdurman, Sudan, on a twice yearly basis. The subscription rate is \$25.00 per year. Manuscripts, book reviews, subscriptions can be forwarded to the editor at the above address.

The Middle East Documentation Center, Regenstein Library, Room 560, University of Chicago, 1100 East 57th Street, Chicago 60637, has made available on microfiche at reasonable prices selected research materials in Persian and Ottoman Turkish. The complete Dihkhuda Lughat-namah is available on 300 fiche at a cost of \$400.00. Also available are Tarih-i osmani encümeni mecmuasi and Bursali's Osmanli Müellifleri. Inquiries and orders should be directed to Pam Brummett at the Center.

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MIDDLE EASTERN MANUSCRIPTS IN  
NORTH AMERICAN COLLECTIONS (Continued)

Miroslav Krek

This contribution is a continuation of the articles "Middle Eastern Manuscripts in the Brandeis University Library," MELA Notes, 14 (1978), 20, and "More Islamic Manuscripts in North American Collections," *ibid.*, 28 (1983), 5-13. Unfortunately, both titles are in some respects misnomers as in the first instance the Hebrew titles were excluded for reasons specified, while in the second non-Islamic materials were included. It is difficult to find a heading that adequately describes the contents of the survey in every case. For this reason I wish to touch upon the general policy governing the inclusions in this survey.

The most basic subjects treated are Islamic manuscripts, that is, Arabic, Turkish and Persian, written in the Arabic script. The survey also includes Christian, Samaritan, and other manuscripts expressed in the Arabic medium. Attention is also given to other Middle Eastern manuscripts that may be bound in with, or be part of, a collection preponderant in the main of subjects mentioned above. Larger deposits of, for example, Ethiopian or Syriac materials are not described but short mention of them is made when they come to my attention. Collections of single manuscript folios acquired as examples of outstanding calligraphy or ornamentation, although in the main subjects of concentration, are also mentioned in brief unless they are few in number and belong to a collection that also contains codexes.

Reference is also made to previous surveys if parts of the holdings have been listed in any of them. The abbreviations used in this connection are:

- Awad                    Gurgis Awad. "Al-makḥṭūṭat al-<sup>c</sup>arabīyah fī dūr al-kutub al-amīrikīyah" Sumer 7 (1951), 238-277.
- Graves                Mortimer Graves. Collections of Arabic Manuscripts in the United States and Canada. Washington: ACLS, 1950 (mimeographed)
- Martin                Thomas J. Martin. North American Collections of Islamic Manuscripts. Boston: G. K. Hall, 1977.
- Pearson                James Douglas Pearson. Oriental Manuscripts

in Europe and North America. Zug, Switzerland: Inter-Documentation, 1971.

In this connection I would like, retrospectively, to add reference to Martin's survey in regard to the Amherst College Library which, contrary to what I said in the introductory remark in the MELA Notes, 28 (1983), 5, is found in that survey. Finally, the note from the Special Collections Librarian of Amherst College stating that the manuscript History of Lucknow is not the property of the College and therefore cannot be consulted reached me too late to comply with the request to delete the item from that list.

Trinity College, Watkinson Library, Hartford, Connecticut

Contact person: Jeffrey H. Kaimowitz, Curator, Special Collections

Date of inventory: August 4, 1983

Partially listed in Martin

Koran. Late 18th or early 19th century. Copied in small naskh on 276 fols., measuring 9 x 13.5 cm; written surface 5.3 x 9 cm is ruled and has ornamental border in gold. 17 lines to page. The ms is richly ornamented with the usual double page ḥunwān at the beginning and with the unusual illuminated double end pages. Certain sūrat have extra and especially ornamented headings. Grayish paper of medium fine texture is slightly glazed. The leather binding is covered with multicolored brocade. Gift of Norton Downs. (Call no. OR. MS 1.)

Koran (Fragment). 16th century (?) in large maghrībī hand. Five fols., measuring 16.5 x 11.3 cm; written surface 11.5 x 11.5 cm. Contents: K 21:46 ( سُورَةُ طٰهٍ ) to 21:56 ( ذٰلِكَ اَمْرٌ ); K 21:78 ( فِي الْقُرْآنِ ) to 21:85 ( وَالَّذِي رِيسٌ ); K 23:97 ( وَقُلْ ) to 23:118 end of sūrah, and two lines of another sūrah; K 24:13 ( الْحَاقِقُونَ ) to 24:21 ( الشَّيْطَانِ ). Nine lines to page. Ornamented juz' divisions in margin. Parchment. Leaves sewn into modern binding. Gift of Annie Trumbull Slosson, 1905. (Call no. OR. MS 2.)

Koran. Late 19th century, in small naskh hand. 307 fols. measure 9.5 x 14.3 cm; written surface 5.5 x 10 cm is red ruled. 15 lines to page; catchwords. Illuminated ḥunwān on lv-2r. Thin white paper is somewhat glazed. The red leather binding with flap is gold stamped. Gift of R. A. Benton. (Call no. OR. MS 3.)

Koran. 19th century (?) in naskh hand. 345 fols., with last two blank, measure 12 x 17 cm; written surface 7 x 12.2 cm is red ruled. 15 lines to page. Headings and division

marks in red. Paper of varied texture and color is slightly glazed. The leather binding is blind stamped. Flap and front cover are missing. Gift of Annie Trumbull Slosson, 1905. (Call no. OR. MS 4.)

Koran. 18th century in small naskh hand. 199 fols. measure 12.5 x 20 cm; written surface 7 x 13.5 cm is ruled in multicolored lines. 18 lines to page. Outside border of fols. show 1.2 cm wide bordure with flower motif. Illumination on 1r and richly ornamented ḥunwān on 1v-2r. Sūrāt headings are in white on gold background. Juz<sup>2</sup> divisions in the margins are in gold. Catchwords. Ms affected by moisture. Some pages missing at end. Leather binding is gilt stamped. Flap is detached. (Call no. OR. MS 5.)

Bowdoin College, Hawthorne-Longfellow Library, Brunswick, Maine

Contact person: Dianne M. Gutscher

Date of inventory: 11 November 1983

Koran. Copied in rather large naskh in 1289 H./1870-1 A.D. The 623 unnumbered fols. measure 12.5 x 20.5 cm; written surface measures 7.5 x 15 cm; 11 lines to page; catchwords. Headings and divisions in red. Paper brownish and strong. Bound in old, blind stamped covers, rebacked. Gift of Mrs. Henry Wright.

Koran. Medium-sized North or West African scripts of various periods, the major part, i.e., fols. 1-200 and 212-410, being the oldest, probably of the 17th century, while the remainder is of much more recent date. The 422 unnumbered loose fols. measure 16.5 x 23 cm; written surface 10 x 16.5 cm. 15 lines to page; catchwords. Ms seems complete but fols. are out of order after fol. 227. Vocalization in red. Some sūrāt headings ornamented in rug pattern. Paper of older sections is brownish with watermarks (three hats), newer sections are white or off-white with watermarks "Lion Ledger," Britannia. No binding except two unattached leather covers and covering case of tooled leather.

Koran. Rather small, even maghribī hand. The 192 unnumbered fols. measure 16 x 21 cm; written surface measures 10.2 x 14.2 cm. 17 lines to page; catchwords. Sūrah fatīḥah on fol. 1v with blank space left for ornamentation is repeated on fol. 2v with small chapter heading ornamentation. Most sūrāt headings are in yellow as are divisions in margins and the ḥamāzāt. Paper white and unwatermarked but the paper of the several flyleaves is watermarked Al-Masso/ - -/ and letters SB in medallion. Quires separated from light-brown leather flap binding which is blind stamped and has

blue diamond-shaped medallions. Gift of Louis C. Hatch (Class of 1895).

Two wooden boards containing Koranic inscriptions in rather large and crude aljemī character as used in northwest Africa. Board 1r contains sūrah 86:8-10, verso 86:11-15, while board 2 (with string) contains, in hand different from that of board 1, sūrah 83 last word of verse 11 to first word of verse 14, verso sūrah 83:14 to first two words of verse 16. Each side in each case is introduced by a basmalah. Board 1 has catchwords. Size of boards 16.5 x 30 cm and 16.8 x 28.5 cm, respectively. Written in 18th or 19th century. For writing tablets in general, see A. Grohmann, Arabische Palaeographie 2 vols. (Vienna, 1967-1971), I, 94-96, and Andrew W. Tuer, History of the Horn Book (New York, 1976), pp. 276-279.

al-Jazūlī, Muḥammad ibn Sulaymān. Dalā'il al-khayrāt wa-shawāriq al-anwār fī dhikr al-ṣalāt 'alā al-nabīy al-mukhtār. Copied in 1225 H./1810 A.D. by Aḥmad known as Nā'ilī of Galata in small, even naskh. The 78 fols. measure 10.2 x 15.5 cm; written surface measures 5.5 x 10 cm and is ruled in various colors with gold predominating. 13 lines to page. Very fine ornamentation at the beginning, in headings, and at end. Heavy use of gold and blue. On fol. 12v - 13r fine miniatures of Mecca and Madinah; fol. 13v miniature of banner. Fols. 77v-78r blank but ruled with only a marginal note and Allahummā on 77v. Leather flap binding tooled in gold. In modern, red library container. Old call no. 091.M892.

Decree of Sulṭān 'Abd al-Majīd concerning maritime matters in Turkish dated Jumādā I, 1268 H./1852 A.D. Written in elegant medium dīwānī with large ṭughrā or imperial ciphre of the ruler with gold dust. Size approx. 65 x 65 cm. Paper white and strong.

Besides the above, the library owns a number of Pali, Burmese, and Byzantine music manuscripts which are outside of the scope of the present survey.

Boston Athenaeum Library, Boston, Massachusetts

Contact person: Steven Nonack, Reference Department

Date of inventory: 22 and 29 September and 18 November 1983

Koran. Early 19th-century copy written in regular medium naskh. The 302 fols. measure 12.2 x 17.2 cm; written surface 6.8 x 11.5 cm is ruled. 13 lines to page. Sūrāt headings



in white on gold background. The usual Koranic ornamentation is rather crude in this copy. Paper is of medium fine texture, brown, watermarked, and somewhat glazed. Leather binding with flap is color stamped. Note tipped-in inside front cover signed by Rev. Thomas Laurie, probably missionary who sailed from Boston to the Middle East in 1842 from where he returned in 1846 (Allibone 1064a). (Call no. § 2QM1.1.)

Koran. 19th-century copy in various small to minute naskh hands. The 302 fols. measure 11.2 x 17.5 cm; written surface 6.3 x 12 cm is gold ruled. 15 lines to page, varies. Rather crude usual Koran ornamentation. Sūrāt headings missing from gold shields. Medium fine, white paper is glazed. Leather binding with flap is gilt stamped and painted. Previous ownership: Wm. Appleton Jr./ acquired in /Damascus, Jan. 1855, received by the library in Nov. of the same year. (Call no. § 2QM1.2.)

[Tafsīr al-Qurʿān.] Commentary of the Koran starting with chapter 12. Written in 19th century in large, changing naskh hands. The 206 fols. measure 16.5 x 24 cm; written surface measures 14.5 x 26 cm; 17 lines to page. Paper is white and strong in texture. Flyleaf is watermarked: |C|T/F|. Marble paper over red leather binding with flap. Presented by Dr. Geo. B. Doane. Unverified. (Call no. § 2QM1.3.)

[Collection of Arabic literature.] Written in various hands, mostly of the 19th century. Size of fols. varies but generally 19 x 25 cm. [Listed in Martin.] It contains:

- a. Ibn al-Mutaqqinah, Muḥammad ibn ʿAlī ibn Muḥammad al-Ḥusayn al-Raḥbī Muwaffaq al-Dīn. d. 1183. Bughyat (ghunyat) al-bāḥith ʿan jumal al-mawāriṭh known as Urjūzah al-Raḥbīyah. Rajaz verses on inheritance law. In rather small peculiar hand. The 12 fols. measure 18.5 x 24.2 cm; written surface covering verso of fols. only, measures 10.7 x 13 cm; 15 lines to page. Reference GAL I, p. 391, where one is referred, among others, to William Jones's Works, 4th ed., 13 vols. (London, 1807), III, 467 ff., where this ms. seems to be reproduced.
- b. [Muʿallaqāt.] Early Islamic Odes of Labīd ibn Rabīʿah al-Amīrī, ʿAntarah ibn Shaddād, Imruʿ al-Qays, al-Ḥārith ibn Hillizah, Zuhayr ibn abī Sulmā; written in rather large, probably European naskh hand. 20 fols. measure 19.5 x 25.2 cm; written surface arranged in two columns measures 13 x 23 cm. Red headings and vocalization which stops with fol. 5. Fols. written on recto only to fol. 18. 19 lines to page. For collections of the muʿallaqāt see Sezgin, GAS II, 46 ff. where edition by William Jones is mentioned (The Moallakat, or Seven Arabian Poems [London, 1781]).

- c. Shorter specimens of poetry, including the beginning of Qaṣīdat al-Burda of Ka'b ibn Zuhayr (p. 8), written on 11 fols. in medium naskh and maghribī hand, perhaps identified on p. 9 as Samuel ibn al-H-r-s in Boston /?/ (سموال ابن الهرس في باوستن). Paper is watermarked "GR" and crown design. See Edward Heawood, Watermarks (Hilverson, Holland, 1950), index and royal cypher p. xvi.
- d. Ḥusayn, Mīr Muḥammad, Philosopher and Scholar, 18th century.  
Elegy starting: ما انس لا انس التي / جاءت التي على مذر  
One page, two columns in medium compressed, vocalized naskh, possibly that of William Jones, noted British orientalist (1746-1794), founder of the Asiatic Society of Bengal in 1784, in the Transactions of which, entitled Asiatick Researches v. 1, 1788, this elegy is reprinted in facsimile (p. 41) with a transliteration and a translation. Fol. size 19 x 25 cm; written surface 9.5 x 21.5 cm. 24 lines to page.
- e. [Arabian Nights; one hundred and sixty second night.] 4 fols. written in rather large naskh. 19 lines to page.

[Tifāshī, Yūsuf, d. 1253-4.] Kitāb al-jawhar al-mukhtār fī khawāṣṣ al-aḥjār. Treatise on the property of precious stones written in modern, medium, cursive naskh. The 39 unnumbered fols. measure 13 x 18.5 cm; written surface 9 x 15.5 cm. 21 lines to page. Red headings. Paper is white and strong in texture. Western half-leather binding with gold inscription. Given to M. L. Foster in Cairo, March 1935, by Dr. Max Meyerhoff (1874-1945) known for his editions and translations of Arabic works on medicine. (See NUC.) Reference GAL I, 495; S I, 904. Incipit identical with Princeton ms 4766 (see Rudolf Mach, Catalogue of Arabic Manuscripts [Princeton, N.J., 1977]). Donated to the Athenaeum in 1953.

Boston University, Mugar Library, Boston, Massachusetts

Contact person: Howard B. Gotlieb, Special Collections

Date inventory completed: 16 September 1983

Koran. In small 19th-century naskh hand. 302 fols. measure 11 x 16 cm. Written surface measures 5.5 x 10 cm. Text is gold and blue ruled. 15 lines to page, catchwords. Crude illumination of the usual first two pages with brown and black colors used. Off-white European paper of medium fine texture; some glazing. Stamped leather binding with flap. In red container. Text of the Koran complete but catchword on last page indicates that some text, probably

the colophon, is lost at end. Bought at Istanbul in 1929.

Koran. About 19th century in small maghribī hand with vocalization marks in various colors. 362 fols. measure 11 x 11.5 cm; written surface 6.5 x 7.5 cm is ruled in red and blue. 12 lines to page. Illuminated fols. 1v-2r in gold, brown, blue and green. Sūrāt headings in gold. Paper is white, medium fine in texture, and glazed. Leather binding with flap is gilt stamped. In green cloth and leather, ornamented carrying case which in turn is found in green cardboard box bearing the call number MS no. 21. Zion Collection. Acquired in Morocco in 1927.

Koran. Sūrah 91 and 92 in 19th-century medium ruq'ah. On wooden tablet with handle measuring 24 cm x 37.5 cm. William Eleazar Barton Collection. See above, Bowdoin College, fourth entry, for references.

[Muraqqa'.] Two calligraphic leaves pasted onto two sides of cardboard measuring 30.7 x 44 cm. The script specimens represented are naskh and nasta'liq surrounded by large gold thulth Koran quotations such as 4:161 on recto and and 5:21-2 on verso. Herbert Swett Collection.

Sa'adi. Bustān. Calligraphic specimen leaf in small nasta'liq hand. About 18th century. Verso middle of page:  
(For variant see Sa'adi, Bustān, ed. Muḥammad Furūghī [Tehran, 1316/1937], p. 4.) Folio size 15.5 x 25.5 cm; written surface center field: 6.7 x 15 cm, outside field: 11.5 x 21.1 x 8.8 x 16 cm. Recto highly ornamented with gold clouds; outside border with flower motifs in gold, blue, etc. 18 lines to page/center field; 36 lines in border column. Herbert Swett Collection.

al-Jazūlī, Muḥammad ibn Sulaymān. Dalā'il al-khayrāt wa-al-shawāriq al-anwār fī dhikr al-ṣalāt calā al-nabīy al-mukhtār. In 18th- or 19th-century calligraphic, fully vocalized naskh. The 105 fols. measure 12 x 21 cm; written surface measuring 6.5 x 15.5 cm is ruled in gold lines. Ornamented ḥunwān and miniatures of Mecca and Madinah in text. Various recent notations on flyleaves. The thin, strong, white, watermarked paper is slightly glazed. The leather binding is gilt stamped. Flap is missing. Reference: GAL II, 252 f. Thornburg Collection.

[Same as preceding.] Preceded (fols. 1-15v) by Koran sūrāt 18 to (or and) 20. Rather modern, medium, fully vocalized, elegant naskh. 124 unnumbered fols. measure 12 x 18.5 cm; written surface measuring 6 x 11 cm is ruled in four multicolored lines. 11 lines to page and catchwords. Multicolored ḥunwān. The brown paper is thin, brittle, and slightly glazed. The leather binding

with flap is gilt stamped but torn and worm-eaten.  
Thornburg Collection.

[Pious Islamic utterances.] In late 19th- or early 20th-century irregular, rather small naskh written in spiral fashion around a collar-shaped, white, coarse paper measuring 45 cm in diameter with a 26-cm round cutout in the center. William Eleazar Barton Collection.

[Samaritan Chronicle.] In Arabic with Samaritan quotations. Modern medium, partially vocalized naskh, copied probably in the early part of this century. 508 pages, 494 of which are numbered in Arabic characters. Passage on p. 281 refers to the birth of Jesus, the son of Joseph, the carpenter. Last year of the chronicle covered is 1292 H./1875 A.D. (p. 493). Size of fols. is 12.5 x 15.7 cm; that of written surface 9 x 13.5 cm. 18 lines to page; catchwords. Paper (to p. 119) is brownish, thin; later stronger, white and watermarked with tre lune and "SSB". Simple cardboard binding with flap. Legend on front flyleaf: E. K. Warren, Three Oaks, Mich., U.S., America. Gift from the estate of Rev. Dr. William Eleazar Barton. (In box 1, call no. Y PJ5279.) Apparently not identical with codex edited by Juynboll in 1848.

[History of Joshua according to the Samaritan Tradition.] Arabic with Samaritan quotations in red and blue. Modern, medium, cursive naskh with ruq'ah leanings. Bound with Samaritan text with Arabic title Kitāb sifr Yūshu<sup>c</sup> ibn Nūn tilmīdh Mūsā calayh salām. Copied according to note on cover "from ancient manuscripts by Samaritan priests in the synagogue at Old Shechem." Late 19th or early 20th century. 31 pages numbered in Arabic characters measure 18.2 x 22.5 cm; the written surface measures 9.5 x 15 cm. 19 lines to page; catchwords. Headings in red. Paper is strong and off-white. Cloth over boards binding with no flap. Gift from the estate of Rev. William Eleazar Barton. Reference: see Gaster "Das Buch Josua in hebraeish-samaritanischer Rezension," ZDMG 62 (1908), 209-79, 494-549. For other literature on the subject, see Thomsen, Palaestina-Literatur 2, 64, ff. and Zuhair Shunnar, Katalog samaritanischer Handschriften I (1974), nos. 57, 241. (Located in box 1, call no. Y PJ 5279 which also contains typed English translation of the first chapter.)

<sup>c</sup>Abd Allāh ibn Salāmah, d. 781 H./1379-40 A.D. Kitāb sifr Yūshu<sup>c</sup> al-manqūl bayna jamācatnā. Written in modern, medium unvocalized naskh with ruq'ah leanings by Abū al-Ḥayy ibn Ya'qūb, son of Hārūn ibn Salāmah, 22 Sha'bān 1326 (?) H./4 September 1908. 109 pages are numbered in Arabic characters. Folio size 14 x 22 cm; written surface 8 x 14 cm. 18 lines to page; catchwords. Headings in red. Paper is off-white and watermarked "Agathon" in cartouche. Unbound. Letter from Nablus dated 7/12/08 signed "Jacob

son of Aaron" is tipped in. From the estate of Rev. Dr. William Eleazar Barton. Reference: Schaff-Herzog Encyclopedia of Religious Knowledge . . . (New York: Funk & Wagnall, 1908-12), X, 190. (Located in box 1, call no. Y PJ5279, which also contains other Samaritan materials with headings in Arabic and correspondence, including also a bibliography of mss in Nablus, in Arabic and English on large legal-sized paper. This list probably forms the basis for the bibliography published in Bibliotheca sacra, 60 [1903], 612 ff.)

Jacob, son of Aaron, the High Priest.  
al-Kitāb al-ḥawī. Written in medium, modern, unvocalized naskh with ruq<sup>cah</sup> leanings 1321 H./ 1903-4 A.D. Legend on cover "The Samaritans-History and Book of Ritual." Written by <sup>C</sup>Abd al-Shafīq ibn al-Kāhin al-awwal Ya<sup>c</sup>qūb Hārūn. 296 pages numbered in Arabic characters. Folio size 18.3 x 33.5 cm; written surface 9.7 x 15 cm. 19 lines to page; catchwords. Red headings. Fine white, watermarked paper. Cloth over cardboard binding. From the estate of Rev. William Eleazar Barton who obtained it from Jacob son of Aaron in 1904. (Located in box 4, call no. Y PJ5279.)

[Commentary on Genesis in Arabic.] 20th-century copy in small to medium, cursive naskh with ruq<sup>cah</sup> leanings. Written in the form of questions and answers. 211 pages numbered in Arabic characters. Folios measuring 15 x 28.8 cm; written surface 7.5 x 14 cm. Red and black ink used. Paper is partially watermarked with "SSB" and tre lune. Unbound. From the estate of Rev. Dr. William Eleazar Barton. (Located in box 1, call no. Y PJ5279.)

Jacob ben Aaron, the High Priest of the Samaritans. [Book of Inquiries for the Enlightenment of the Inquirer: An Epitome of Samaritan Beliefs and Practices.] In Arabic with Samaritan quotations, written 1325 H./1907 A.D. in modern, medium, unvocalized naskh. 19 folios measuring 14 x 23 cm; written surface 8.5 x 18.5 cm. 24 lines to page, varies; catchwords and headings in red. Paper is very fine and watermarked "1011." The stitched quires are not bound. A translation of this treatise in typescript adjoining the ms was prepared by Abdulla ben Kori and published in Bibliotheca sacra, 70 (1913), 317-346. (Located in box 4, call no. Y PJ5279.) Acquired by William Eleazar Barton (1861-1930) and given with his correspondence and other mss to Boston University Library in 1953.

Isaac, second High Priest of the Samaritans.  
[Treatise on the true location of Jacob's Well.] Written in Nablus 1324 H./1907 A.D. in medium, partially vocalized ruq<sup>cah</sup>. 12 pages numbered in Arabic characters. Fols.

measuring 15 x 20 cm; written surface 9 x 14 cm. 16 lines to page; catchwords. Paper is white and fine in texture. Unbound. Provenance as above. Contains two letters in Arabic, addressed to the donor and dated 1908. (Located in box 5, call no. Y PJ5279.)

Jacob, the High Priest, b. 1839.  
[Autobiography.] Written in medium, unvocalized naskh in 1906. 43 pages numbered in Arabic characters. Folios size 14.5 x 22.5 cm; written surface 8.5 x 14 cm. 20 lines to page, varies; catchwords. Fine paper is water-marked "1011." Unbound. Provenance as preceding. Acquired by Barton in 1908. (Located in box 5, call no. Y PJ5279.)

Jacob, Son of Aaron, the High Priest of the Samaritans at Shechem.  
[The Messianic Hope of the Samaritans.] Written in Nablus July 1906 in rather small, black naskh with Samaritan passages in red. 21 pages numbered in Arabic characters. Folio size 13.5 x 21 cm; written surface 7.5 x 13 cm is red ruled. 18 lines to page, varies; catchwords. Headings are in red. Thin white paper. Bound into English translation of the work done by Abdulla ben Kori and published in Open Court, 1907, p. 12. Provenance as preceding. (Located in box 4, call no. Y PJ5279.) Tipped in are three letters including one dated 1907 addressed to Barton concerning the Messiah.

Besides the items mentioned above boxes 1-5 contain files of correspondence of the American Samaritan Committee which includes some letters in Arabic, and correspondence of Rev. Barton with Jacob, the High Priest, from 1906 to 1913 (especially box 3). Some Arabic letters are contained in scrapbook (box 2) and offprints of articles relating to the Samaritan collection. The collection also contains works in Samaritan script and language including a large parchment scroll.

Williams College, Chapin Library and Williamsiana Collection  
(Williams College Library), Williamstown, Massachusetts

Contact persons: Robert L. Volz, Custodian of the Chapin Library  
Karen D. Drickamer, Curator, Williamsiana Collection

Date of inventory: 5 July 1983

Koran. Written in medium naskh, dated 1249 H./1833-4 A.D. The 303 unnumbered fols. measure 14.2 x 20 cm; written surface 8 x 13.3 cm is ruled with gold predominating.

15 lines to page. Crude illuminations include Cunwān in gold and red. Lightly glazed, white paper. The leather binding with flap is gilt stamped. Gift of estate of Dr. E. N. Riggins (Class of 1897), presented in December, 1962. (Call no. Chapin MS 34.)

[Majmū'ah.] Collection of devotional tracts in small naskh hand mostly in Arabic. Date in text 1184 H./1770-1 A.D. Contains shorter sūrāt of the Koran such as chapters 36, 67, 78 and quotations 2:247; further the asmā Allāh al-ḥusnā, the tavḥīd-i bārī (Persian), the list of the participants in the battle of Badr; hadith quotations with abbreviations of sources referred to; prayer for the cure of the sick. The 153 fols. measure 9 x 12.5 cm; written surface 4.8 x 8.2 cm is ruled with several lines, with gold predominating. Blue and gold Cunwān; 13 lines to page, catchwords. The yellowish paper is glazed, and shows watermark "WM DAV PP." The leather binding with flap is gilt stamped. Gift of Philip Marshall Brown (Class of 1898), late professor of 17th-century politics and diplomatics. Presented August 1957. (Call no. Chapin MS 28.)

[Missionary discourse.] Arabic. Fragment of four pages, apparently taken from a ms codex. Sparingly vocalized, medium naskh. The dialog between a Christian asking questions and the ignorant (al-jāhil) responding. Folio size 17 x 27.2 cm; written surface measures 15 x 20 cm but varies. 18 lines to page. Paper off-white, parchment-like. Lacuna in fol. 2 affecting the text. Stains throughout. Provenance unknown. (In Chapin Library.)

Page of Persian poetry in minute nasta'liq. Estimated date about 1800. Written surface 12.7 x 24 cm arranged in four columns is ruled in gold and blue. Has large Cunwān. 14 lines to page. Paper off-white. Framed. Gift of Josephine R. Debevoise in memory of Elliott Debevoise (Class of 1915), and Elliott Debevoise, Jr. (Class of 1947), donated Jan., 1972. (In Chapin Library.)

Letter of Fāris al-Shidyāq to Goodell (کودل), presumably William Goodell, in legible, cursive naskh, containing poem. Early 19th century. (Call no. Williamsiana Collection, Misc. MSS Collection v. 17, p. 72 [oversize].)

Letter of Ilyās Fawāz to Mr. [Issac?] Bird [?] (المستر برت) dated 1829 or 39, with greetings for [Eliz.] Smith and [British Consul in Beirut, Peter] Abbott. Cursive naskh of the period. (Call no. Williamsiana Collection, Misc. MSS Collection, v. 17, p. 73 [oversize]). For persons involved see David H. Finnie, Pioneers East (Cambridge: Harvard University Press, 1967), pp. 190-196 et passim.

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CONSERVATION OF SPECIAL MATERIALS IN THE  
UNIVERSITY OF UTAH MIDDLE EAST LIBRARY

Ragai Makar

I start my presentation by defining two terms: "conservation" and "conservator." The National Institute for Conservation in Washington, D.C. gives the following definitions for these terms:

Conservation encompasses three explicit functions: examination, preservation, and restoration. Examination is the preliminary procedure taken to determine the original structure and materials comprising an artifact and the extent of its deterioration, alteration, and loss. Preservation is action taken to retard or prevent deterioration or damage in cultural properties by control of their environment and/or treatment of their structure in order to maintain them as nearly as possible in an unchanging state. Restoration is action taken to return a deteriorated or damaged artifact as nearly as is feasible to its original form, design, color, and function with minimal further sacrifice of aesthetic and historic integrity.

Conservator is the specialist with advanced training in the arts and sciences relating to the theoretical and practical aspects of conservation who is capable of supervising and advising in the three functions of conservation (to prevent deterioration). Restorer is an older term used for the current designation "conservator".

The special collection in the University of Utah Middle East Library includes the following:

- 1) Arabic papyri, 778 sheets and fragments
- 2) Manuscript material: Firmans and official documents, mainly from medieval Egypt, numbering 786 pieces in rag paper, oiled paper, etc.
- 3) Ancient Koranic material:
  - (a) Two papyrus leaves of six Koranic suras (chapters), 8th century, unique.
  - (b) Two rag-paper Kufic Korans exhibiting the earliest style of Arabic vocalization, 9th century.
  - (c) Parchment Koranic leaf, Kufic script, 9th century.
  - (d) Complete manuscript Korans, unique, six in number: one illuminated, another with commentary, gloss, and reading signs (rare); one with a Caspian binding; others finished at the Ka'aba

- in Mecca, signed and dated 14th, 15th, and 16th cents.
- (e) About 2,000 manuscripts leaves of literary Arabic manuscripts from varied sources, ranging from the 11th through the 16th centuries.
  - (f) 240 uncatalogued Arabic manuscripts from the Middle East and North Africa.
- 4) 320 microfilm reels comprising in excess of 1,000 Arabic manuscripts on Islamic science, astronomy, mathematics, and medicine. (The late Professor Martin Levey's collection.)
  - 5) 1,440 catalogued rare books on Islamic studies, Middle East history, and literature in Arabic, Hebrew, Persian, Ottoman Turkish, and Western languages.
  - 6) 974 microfilm reels comprising several thousand Arabic and Syriac manuscripts from the monasteries and other centers in Lebanon and Syria.
  - 7) 473 microfilm reels of a selected set of manuscripts in excess of 1,000 titles from the holdings of the Institute of Arabic Manuscripts of the Arab League.
  - 8) More than 500 manuscripts from Mount Sinai Arabic, Coptic, and Greek collection.
  - 9) 2,000 uncatalogued rare books, mainly in Arabic and Ottoman Turkish.
  - 10) The private papers of Aziz S. Atiya and the late Martin Levey.

The Middle East Library does not have its own conservation section. The Marriott Library Conservation Department offers all the conservation services needed for the Middle East general and special collections. That department was established in 1977--a late start. It is divided into three areas. The "kitchen" has a sink, washing trays, drying racks, humidification containers, chemical storage, and a ventilating hood. The leaf caster is used here. This is a type of papermaking device used to fill losses in sheets of paper. It can be a tremendous timesaver over traditional fiber mending of paper--especially in cases of insect-damaged books in which many pages have been affected.

The adjoining room houses the conservator's office and work area; the office library; a light table; and storage for upcoming projects, work in progress, and completed projects. In a larger area outside this room are large work tables; presses and cutters; work areas for six staff members; and storage for materials and supplies.

Much of the work coming into the department is from Special Collections, although important and/or badly deteriorated items from other units are treated here

as well. Priorities are established principally on the basis of condition, value (monetary, historic, or aesthetic, or any combination of these), and frequency of use.

Treatment ranges from cleaning and minor repairs to complete restoration: disbinding, washing and deacidification, resewing, and conservation binding. Most of the work falls into the area of "protection," that is, building custom book boxes, making protective folders, cleaning and treating of binding and encasing items in polyester after deacidification.

The Conservation Department supports the Middle East Library special collection by offering the following services: controlling light, heat, humidity and insects, repairing and restoring deteriorating library materials, such as hand-binding rare books and encasing maps in polyester film encasements. Because we are somewhat proud of our Arabic papyri collection I devote the rest of this presentation to that collection and how we have preserved it.

In antiquity, at least in the countries bordering on the Mediterranean, papyrus was for many centuries the most popular writing material. Because of climate, examples of papyrus have been preserved only in Upper-Egypt. The locations are varied: ruins of houses and other buildings, graves, and especially the rubbish heaps of the former cities and villages where the fellahin of today when digging for the fertile humus (Cafş, sebach) found many papyri, probably while destroying many more. Mummies of animals were sometimes stuffed with discarded papyri and wrapped up in them. Also, there is the cardboard used for coffins which was formed by a certain number of layers of papyrus pressed together. As a rule, they were covered with writing. The condition in which the texts are found depends upon the circumstances. Long, undamaged rolls, which are rare, alternate with folded, sometimes sealed, documents and with crumpled, torn fragments partly eaten by worms or otherwise damaged.

Papyrus had--in comparison with leather, parchment, wood, and clay tablets--the advantage of being more easily handled and of being independent of raw materials which were more or less scarce, like wood, or confined to a comparatively limited output, like leather and hides. Furthermore, it satisfied the personal tastes or requirements of everybody. Various qualities were made from rough wrapping paper (charta emporetica *مربطاس*) and cardboard-like papyrus to the thinnest finest sort, called Augusta and Livia by the Romans. All nations that came in touch with Egypt, like the Arabs who were the last to do so, took over and appreciated this "Nile-paper" which was used in Europe till the year A.D. 1057, and in Muslim Egypt till A.D. 1087. Its predominant role continued for more than 4,000 years.

It is difficult, according to the renowned papyrologist, Adolf Grohmann, to estimate the exact number of papyri as catalogues of Arab papyri are not published (later Grohmann and Nabia Abbott published several catalogs).

A very rough estimate is that about 16,000 Arabic papyri exist, 8,000 of which are in the famous Archduke Rainer collection in Vienna with much smaller collections in Cairo, Tunis, Berlin, Hamburg, Munich, London, Oxford, Paris, Leningrad, Istanbul, Chicago, Michigan, Philadelphia, and Salt Lake City.

Arabic papyri are of remarkable importance to Arabic science as well as to Islamic administrative history and the history of civilization. This material covering a period of more than six hundred years--from the seventh to the thirteenth century--not only is of inestimable value for the knowledge of Egypt's history and culture during this period, but also gives us a precise picture of the life as well as of the economic and social conditions of one of the most important provinces of the Empire of the Caliphs.

Two malicious factors of destruction lurk in the papyrus itself: mold and chemical crystals. The mold consists of smaller or larger reddish-brown protuberances spread over the whole surface which must be removed when overlapping the script. The crystals, which consist of various mineral substances such as chlorine, potassium, sodium, chalk, magnesia, are still more dangerous. They occur on the surface of the papyrus or are enclosed between the two layers of which it consists. They also occur on paper. They must be removed before one treats the papyrus with water. What devastation they can do we see on the ostraca which often are totally covered with mushroom-like crystals. In such cases, it is helpful to put the ostraca in water for sometime, but this method is, of course, impossible with papyri.

Various articles have been published on the handling and preservation of papyri. Papyrologists have tried to unfold the rolled and folded pieces by holding them over steam. But after bad results, they tried the cold wet method. The procedure is as follows. Put the roll between two thick layers of flannel, which must be moist, but well wrung out. As soon as the upper layers of the papyrus are soft and pliable, you cautiously begin as far as the moisture allows to unfold them. This is easier if the papyrus does not contain any adhesive substances as you can easily keep the dry layers of the roll covered with the moist flannel. The same procedure can be employed with already opened but wrinkled leaves. Keeping them a few moments between the moist flannels will enable you to plane them between glass plates. Another recommended method is to lay the papyrus in cold water and cautiously lift it so as to allow the water to advance to the inner layers until

the papyrus is floating on the surface of the water. Then it is rinsed in clean water and brushed with a soft brush. The papyrus taken out of the water is put on a piece of blotting paper, and must now be planed and dried between sheets of blotting paper which have to be changed continually.

Not all papyri are fit for the above methods. Some papyri become brittle and dark although the writing seems to become clearer. Good results can be obtained with a kind of dry treatment of papyri. Only the folds have to be slightly rubbed with the moistened finger and then the papyrus can easily be spread out, as C. Wessely in Vienna did quite successfully with Greek and Coptic papyri. When the papyrus is immediately put under glass, it can be planed in a short time. This handling, of course, requires great caution. If the pieces have already been damaged by moisture when found, they come to us rotten and brittle, and so are very difficult to handle. But with patience such pieces can be preserved with good success. It must be emphasized that papyri prepared in any of these ways should not be pasted on cardboard as was unfortunately done with some of the first finds (Grohmann gave examples of this). The past can cause moldiness which in the course of time destroys the papyrus. The best and safest method of preservation is to put the pieces, planed and dried, between two glass plates and to fix them there by means of tiny strips of court plaster. Then the glass plates are closed with strips of paper or linen so that no dust may enter. Painting over these strips with varnish will protect the papyrus from moisture. This procedure is the most efficient.

The papyrus collection.--The papyrus collection was donated to the Marriott Library by Aziz Atiya. It consists of 1,564 documents, 778 of which are of papyri and 786 of parchment, rag, and oil paper. Mrs. Lola Atiya was instrumental in conserving this collection.

According to Mrs. Atiya the restoration, cleaning, and mounting of papyrus and old paper is a slow and long operation that needs careful handling. The tools used are simple: blotting paper, a blunt point needle mounted on a wooden handle, a soft brush, cotton swabs, a sponge, and bricks (used instead of a press).

The papyrus is laid between blotting paper. The top blotting paper is moistened with a wet sponge. The papyrus is then left to absorb the moisture. Careful checking is needed so that the papyrus does not absorb too much water leading to its disintegration. Following this first step the upper blotting paper is lifted, and creases and folds are gently smoothed with the help of the blunt needle. Dry blotting paper is put over the papyrus and held down with bricks. Once the papyrus has been dried it is cleaned with a brush following the direction of the fibers. It is

then ready to be mounted between two layers of glass and sealed with Mystik tape.

The paper is treated the same way. Previous to treatment a test of the ink used is made with a damp swab--distilled water is used for this test.

A serial number and the physical description of each piece is assigned it. The "description" gives the quality, the measurements, the nature of the ink used, the number of lines on the recto and the verso sides of each document, and the general condition of the text.

1. Quality: The following classes define the state of the papyrus:

Fine	Choice quality characterized by the extreme thinness and evenness of the papyrus strips.
Good	Less thin but still even in texture.
Medium	Reasonably thin but showing the individual strips in the texture.
Strong	Thicker strips and rather poor manufacturing process.
Coarse	Thick strips very carelessly put or pasted together.
2. Measurements: Each piece is measured perpendicularly and then horizontally to the main text on the recto. The measurements in centimeters are taken between the widest points.
3. Papyrus being manufactured in a special manner; its two sides are defined accordingly as recto and verso. As a general rule, the writing on the recto is at right angles to the horizontal fibers. On the verso, the writing runs parallel to the vertical fibers. Where otherwise, it is stated in the description.
4. Number of lines on each side: In addition, a statement is made whether the text is complete or fragmentary. In some cases where the papyrus is in a very poor condition, the number of lines has been omitted. The marginal script, if any, is mentioned. This is always parallel to the edge of the margin it occupies unless otherwise specified. The empty margins around the text are measured at the narrowest point. They are recorded as negligible if measuring 1 cm or less. In some instances, the margins are not mentioned owing to their great irregularity, for example, tax accounts.
5. General condition of the text: Readability, not the condition of the piece of papyrus itself, is given. The two stages between good and poor are tolerably good and mediocre. Tolerably good means that the characters may be faded or slightly damaged by breaks but still readable. Mediocre is somewhat difficult to read on account of fading, breaking, or peeling.

The paper collection.--The paper collection consists of 776 pieces. Each has been given a serial number and a simple physical description: color, measurements, completeness or incompleteness of text, and condition.

The parchment collection.--The parchment collection contains 9 pieces which have been described in the same manner as the paper. The one piece of inscribed linen (?) material is insignificant because of heavy damage. Since it shows traces of gold leaf decoration between remains of writing in black ink it may be of archaeological interest.

It is too early for anyone to assess the true value of the collection although it is clear that it contains research sources for generations of scholars in numerous fields of Middle Eastern history and culture. It includes official records, private letters, bilingual Coptic-Arabic inventories and accounts, barter notes, receipts, marriage contracts, divorce notices, religious incantations, indentures, land tenures, magic charms, and a variety of subjects which can hardly be detailed prior to careful cataloguing.

Some of the early rag-paper writing is identical with that of the coterminous papyrus. Reed pens with split nibs were customarily used by all scribes down to the end of the papyrus age and even beyond. The ink was either soot or vegetal. The former was fixed by liquid gum while the latter usually changed color somewhat by oxidization from contact with the soil and the atmosphere. After folding, the scroll was generally tied with a tape made of the papyrus plant and stamped on clay. Papyrus was sometimes washed to erase earlier writing for reuse. Thus we encounter samples where traces of an older script show below the new. That type of document, which is known as a palimpsest, occurs more frequently on parchment than on the delicate papyrus. Often the underneath script consisted of valuable ancient texts, and these important biblical fragments were recaptured by scholars.

The present collection in Utah must be regarded as one of importance and a contribution to the understanding of the culture and historical background of the Middle East and the Arab world.

University of Utah  
Salt Lake City, Utah

Author's note: I would like to acknowledge with gratitude the help given me by Paul Foulger, Head of the Marriott Library Preservation Division, without whose help it would have been difficult to write this paper.

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## THE MOROCCAN LIBRARY ASSOCIATION

Priscilla Roberts

The Association Nationale des Informatistes is currently the Moroccan Library Association. The National Association of Informatists, as the Moroccan translation reads in English, is the result of merging two prior attempts at forming a professional organization, one in 1973, the other in 1976. The Regional Court of Justice in Rabat first gave its seal of approval to a professional library organization in 1973, so this date has been selected as the founding year for the current association. In reality, though, the years 1973-1981 saw very little activity.

The guiding hand in creating a professional library organization--and almost everything else pertaining to libraries, library training, and organization of knowledge in Morocco--is Ahmed Fassi Fihri. He was instrumental in establishing the National Library School (ESI) in 1974, was its director for two years, and now is the director of the Centre National du Documentation (CND).

ASI did get its act together in October of last year to hold a general organizational meeting. It elected officers and has put out two issues of a journal, L'Informatiste (in Arabic, with an occasional article in French).

Mohamed Idsalah, the current president, is very desirous of establishing contact and exchanging journals with American institutions and professional library organizations. Membership in ASI costs 60 dirhams a year (6.5 dh = \$1.00) and non-Moroccans are permitted to join.

For more information, write: Mr. Mohamed Idsalah, President, Association Nationale des Informatistes, Boite Postale 616, Rabat-Chellah, Morocco, or to the street address: Association Nationale des Informatistes, 52 sharia Omar Ben Khattab, Rabat-Agdal, Morocco.

Since January 1983, ASI has shown signs of life. There are more than three hundred paid members, a new membership list with photos will soon be published, and a "Moroccan Book Week" was organized the week of 21-27 April 1983. The Association, in conjunction with ESI, the National Library School, has also sponsored visiting lecturers and round table discussions on various subjects pertaining to Moroccan book publishing, library computer systems, and library management.

Rabat, Morocco

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## JOURNAL REVIEW

Al-Qanṭara; Revista de Estudios Árabes. 1, 1-2 (1980).  
 Madrid: Consejo Superior de Investigaciones  
 Científicas Instituto Miguel Asín.

The transformation of political life in Spain with the establishment of the Second Spanish Republic has been the occasion for the creation of a new journal, Al-Qanṭara, to supersede Al-Andalus which ceased in 1978 with volume 43. The inauguration of this new journal reflects not only changes in the Spanish political climate but also fundamental institutional reorganization. Al-Qanṭara's predecessor Al-Andalus was founded in 1933 by its sole editor, the eminent Spanish Islamist Emelio García Gómez. Mindful of the consolidation of the activities of the Instituto Miguel Asín in Madrid and anticipating his impending retirement, García Gómez decided to terminate Al-Andalus and to allow for its reconstitution with a new title and under the new editorial direction of Joaquín Vallvé Bermejo.

As they state in the "Nota Preliminar," by the new title, Al-Qanṭara, the editors hope to convey a sense of continuity between the original journal and the reconstituted one; they envision a "bridge" connecting the new and the old. At this time the second volume of Al-Qanṭara has appeared, and judging from these issues the editors have lived up to their intention, for the new journal strongly resembles the old in both format and content. The format of the two journals is divided up into a main section of longer articles (Artículos), a section of articles on archaeology (Sección Arqueológica), a section of miscellaneous articles and short notices (Variedades) and, when misfortune dictates, a section on obituaries (Necrológicas). The new journal has expanded that format by the addition of two other sections, one containing book reviews (Reseñas) and the other containing, among other things, notices (Noticias) regarding the activities of the Instituto Miguel Asín and other scholarly institutions in Spain. The subtitles for the common sections are the same in both journals with the exception of the archaeology section, the title of which has been changed from the original "Crónica Arqueológica de la España Musulmana." One wonders if this change of subtitle is meant to indicate an intention on the part of the editors to publish archaeological studies of areas other than the Iberian Peninsula. Matters of the style employed in the articles, footnote format, and the Arabic transliteration system remain unchanged, and although there are some differences in typography (especially in the Arabic typography) the cover graphics are in the same style. The charts, maps, and plates in the new journal maintain the same high standard set by the old.

In terms of content the articles in Al-Qanṭara range over a wide variety of subjects from Islamic religious thought and sciences, linguistics, economic and social history, literature, philosophy, science and, of course, archaeology. The articles are in Spanish, French, and English (and in future issues, one assumes, in German), and although the subjects are predominately of Hispano-Muslim interest, there are also a number of articles concerning other areas of the Muslim world. Judging from the articles in the first two volumes the subject matter of the articles is restricted to the premodern period.

From a bibliographical point of view Al-Qanṭara has much to offer. There are long articles concerning manuscripts and other bibliographical concerns. Examples of these are Mercedes García-Arenal's "Algunos manuscritos de fiqh andalusíes y norteafricanos pertenecientes a la Real Biblioteca de El Escorial," Ana Labarta's "Inventario de los documentos árabes contenidos en procesos inquisitoriales contra moriscos valencianos conservados en el Archivo Histórico Nacional de Madrid (legajos 548-556)," and María José Hermosilla Llisterri's "Sobre bibliografía árabe. Un resumen del Iršād al-qāṣid ilā asnā al-maqāṣid ms 697,6 de El Escorial" in Volume One and Braulio Justel Calabozo's "Catalogación del fondo complementario de códices árabes de la Real Biblioteca de El Escorial" in Volume Two. Of equal value to the Near East bibliographer is the "Reseñas" section of Al-Qanṭara which contains reviews of books and periodicals. Arabic and Islamic studies are actively pursued in Spain and have produced many fine works, but mastery of the bibliography of these imprints is not always so readily attained as is that of the bibliography of other European countries. Since most of the reviews found in Al-Qanṭara concern works in Spanish, they serve as a useful supplement to the familiar tools for controlling Spanish bibliography.

Useful too is the listing under the heading "Noticias" of theses defended in various Spanish universities during the volume year. Information regarding doctoral dissertations in areas not covered by Dissertation Abstracts and similar listings is very difficult to uncover, but dissertations can be of great interest to scholars, especially to graduate students, so this section promises to be a boon to those interested in Islamic and Arabic studies in Spain.

In every way Al-Qanṭara replaces Al-Andalus and offers the reader much more besides. The scope and quality of the articles and the usefulness of the bibliographies, notices, and review make Al-Qanṭara a truly fine journal and establish it as a title that is indispensable to any research library that collects Near Eastern material in depth.

## MELA MINUTES, 1983

The 1983 annual meeting of MELA was called to order by the president Eric Ormsby (Catholic University) at 4.15 p.m., 3 November, at the Hotel Continental, Chicago, Illinois.

Basima Bezirgan (Chicago) reported on the April meeting of the Co-operative Africana Microfilm Project (CAMP) at Northwestern University, which she attended as a guest.

Fawzi Abdulrazzak (Harvard) introduced a guest from Saudi Arabia, Mr. Yahya Sa<sup>3</sup>ati, editor of Alam al-kutub.

John Eilts (Michigan) reported that the second supplement to the Arabic Script Union List is in preparation and will be published as soon as financing is available.

Frances Morton (Library of Congress), MELA's ALA representative, reported on ALA committee activities. The RTSD/CCS/Committee on Cataloging: Description and Access has been discussing cataloging of machine-readable data files and qualification of key serial titles by place of publication. The RTSD/CCS/Committee on Cataloging: Asian and African Materials approved the romanization table for classical Mongolian in vertical script and discussed the problems of language and geographic area codes for Asia and Africa.

Marsha Hamilton (Ohio State) announced that Frank Unlandherm (Columbia) had resigned as secretary-treasurer of MELA. Ormsby announced that the Executive Board had nominated Abazar Sepehri (Texas) for vice-president/president-elect and Dona Straley (Arizona) for secretary-treasurer. As no nominations were made from the floor, Sepehri and Straley were unanimously elected.

MESA had inquired as to whether MELA wished to revise the MELA information in the MESA handbook. Brenda Bickett (Georgetown) volunteered to act as liaison to MESA in this matter.

The main topic for discussion was the consideration of establishing a Middle East cooperative microfilm project under the auspices of the Center for Research Libraries. (The Association had attended an information meeting at CRL that morning and had listened to presentations on what such a project might involve and how other such projects were organized.) A representative from CRL was present at the business meeting to answer questions and expand further on how such a project might be set up. Eilts

suggested that cooperation between MELA and MESA for such a project be explored. Hans Panovsky (Northwestern) suggested a study committee be appointed to look into the feasibility of the project. Morton suggested that one collection of material for such a project might be postrevolution Iranian materials, and that such a project might also be of interest to the Society of Iranian Studies. The CRL representative explained that any such project would have to be given final approval by CRL. Ed Jajko (Hoover Institution) made the following motion: "Move that a committee be formed to study the feasibility of a cooperative Middle East microfilming project, to determine costs to potential participants and the types of materials to be processed; to gather and assess comments from MESA and the associated scholarly associations; and to report its findings to the members in time for the next (1984) meeting." Patricia Myers-Hayer (Library of Congress) seconded the motion, which passed by a show of hands. Jim Pollock (Indiana) asked if the chair of this committee could be incorporated as a function of Bickett's liaison work with MESA. Bezirgan moved that the chair of a study committee be appointed, seconded by Kay Ritchie (Library of Congress); the motion passed by a voice vote. Nominations were opened for the chair of a study committee. Ritchie nominated Bickett, seconded by Ruth Baacke (Middle East Studies Institute). Nominations were closed and Bickett was elected by a show of hands. Bickett will appoint a committee to assist her.

Hamilton presented three cases in the last year involving attempted censorship of Middle Eastern-related materials: objections by the Tucson Jewish Community Center to materials used by the outreach program of the Near East Center at the University of Arizona; withdrawal of NEH funding from films produced by Elizabeth Fernea and Marilyn Gaunt; and coverage of periodicals relating to the Middle East in Magazines for libraries. Discussion of whether MELA should protest censorship attempts followed, with the consensus being that the president and executive board should be handed such topics for resolution. Bickett made the following motion: "Move that MELA speak out in support of distribution of and access to material and that MELA deplore any restriction of material by any interest group." The motion was seconded by Fawzi Khoury (Washington) and passed unanimously. Pollock asked that a report be prepared for MELA Notes with details of the three cases discussed. Ormsby suggested that such reports become a regular feature of the MELA Notes. The president and executive board will write letters to the appropriate bodies concerning these three cases, expressing the sentiments of the Association as embodied in the above motion.

The meeting was adjourned at 5.45 p.m.

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## NEWS OF MEMBERS

RICHARD COOPER, formerly Islamica Librarian at the University of California, Berkeley has been appointed Associate University Librarian at the University of California, San Francisco. As deputy to the University Librarian at this medical school campus, he will have administrative, budget, and personnel responsibilities. DONA STRALEY, Middle East cataloger at the University of Arizona Library, has become Islamica Bibliographer at the Ohio State University Library. She succeeds MARSHA HAMILTON who has been appointed an acquisitions department head in charge of blanket-order services in the Ohio State University Library system.