

# MELA NOTES

Middle East Librarians Association



# MELA NOTES

Journal of Middle Eastern Librarianship  
Spring 1995 Number 62

ISSN 0364-2410

Published under the auspices of The Middle East Librarians Association

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Notes is published twice a year, in spring and fall. It is distributed to members of the association and subscribers.

Annual subscription of US \$15.00 brings the Notes and other mailings. Subscriptions are single copy priced at \$7.50 or US \$8.00 per issue for most back numbers.

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MELA NOTES is made possible in part by a grant from  
The National Endowment for the Humanities, Washington, D.C.

# MELA NOTES

Number 62

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# The State of Middle Eastern Studies in Institutions of Higher Education in the US

by  
Jere L. Bacharach \*

I wish to thank Midhat Abraham for the opportunity to speak to this group. I was going to tease him that I had been invited because I am now the senior Title VI Center director since Georges Sabbagh of UCLA, Ira Lapidus of Berkeley, Lee Bean of Utah, and Avram Udovitch of Princeton have all stepped down in the last two years and in the cases of Sabbagh and Lapidus, have formally retired from their academic posts. A second thought passed through my mind that the request came from having been a non-librarian member of MELA since 1977 and I was going to get a bonus for paying dues all these years. I then learned that second prize was to give two talks, so I consider myself lucky. Finally, reading the MESA program, I discovered that MESA President's Rashid Khalidi's Presidential Address is on the same topic and so I thought you wanted to see if we would say anything different. But, I will be serious because I think all of us in the academic world face very serious problems and these are the words of one who normally sees the world as a half full glass. Many of remarks will make it clear that the glass is half empty and the level is lowering. I will begin with observations based on anecdotes and move to the subject of Title VI funding and conclude with positive suggestions.

First, the job market. A superficial look at the job announcements in the MESA Newsletter and in the professional association newsletters would indicate that positions are still available and that is true. What is also true is that almost none of them are outside a few fields: language instruction - Persian at the major research institutions, Hebrew and sometimes even Arabic at smaller schools; history where Middle East history is often combined with or in competition with other area programs; isolated announcements for positions for Middle East specialists in political science or comparative religion. I don't have statistical data to demonstrate the trend but here is some anecdotal material. NYU advertised for scholars in three different M.E. fields and filled none of them although two might be filled this year. Chicago

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\* Jere L. Bacharach is professor of history and, since 1982, Director of the Middle East Center at the Jackson School of International Studies at the University of Washington. This presentation was delivered at the MELA Meeting in Phoenix in November 1994.

advertised for a political scientist with a M.E. specialization last year, didn't fill the position, and is now advertising for a specialist in Japanese or Middle East studies with the majority of the department favoring the former. This year Berkeley is advertising for a Middle East historian, but since Ira Lapidus and John Mason Smith have both retired, the new appointment will represent a net loss of one tenure track slot. UCLA in a major housecleaning by the central administration was able to have four of its five M.E. historians - Shaw, Marsot, Keddie, and Hovhannisian - take early retirement. This year they are advertising for one new tenure track and there is a hope that a second slot will become available in another year or two.

There is also statistical data to indicate that my examples reflect reality. A 1991 study by Anne Betteridge of tenured faculty of M.E. social scientists in fields outside history and political science such as anthropology, economics, and sociology found that 90% of them did not expect to be replaced by another M.E. specialists. In other words, the number of tenure track positions at all institutions is declining. This is also true for the 15 Title VI Centers devoted to Middle East studies and these Centers produce 70% of all U.S. Ph.D.s in the field. They are also the locations of the most important Middle East libraries in addition to Yale, Georgetown, Indiana, New York Public, and the Library of Congress.

I should add further bad news in that budgets at all institutions are being cut including the University of Washington where the following: the School of Communications, the departments of Speech Communications, Slavic Languages and Literature, and Applied Mathematics; and programs in fiber arts in the School of Art and systematic musicology in the School of Music will be reviewed for possible elimination\*\*. Fortunately the Near East language department is not on this review list, but it was on one in 1978. Based on rumors, the Near East Departments at both Berkeley and UCLA were under tremendous pressure to change or face serious downgrading while Arizona's has, temporarily, lost the right to offer a Ph.D.

Reference to Title VI brings up a second major issue. Stanley Heginbotham, acting head of SSRC, wrote last summer in their newsletter

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\*\* Since this presentation was delivered, the Dean of the College of Arts & Sciences recommended that the Department of Applied Mathematics be closed, the Department of Slavic Languages and Literature be downgraded to a program and 50% of its faculty not be replaced, and that the Department of Speech Communication and School of Communication be significantly reduced in terms of the number of continuing faculty positions. All these decisions are being appealed by the effected units

Items an article entitled "rethinking international scholarship: the challenge of transition from the Cold War era." His major argument was that Title VI funds were created as part of the Cold War and were dependent on a bipolar world for continued funding. Now that this world has ended, he argued that the funding is in trouble. I agree with the latter part of his argument, but not the reasons why.

Gilbert Merkz, a Latin American specialist from New Mexico, shared information with Title VI directors that the Cold War was used in 1958 by a number of senators, congressmen, and liberal Republican administrators as a cover to get federal funding for Higher Education. This scam was not hidden from all senators. In 1958 Senator Strom Thurmond denounced the bill for its "unbelievable remoteness from national defense considerations," declaring that it was merely the latest ploy for the federal-aid forces. Need I remind this audience that the 92 year old senator is now a senior member of the majority party in the Senate. It is also important to remember that both the Nixon and Reagan administrations attempted to terminate Title VI funding entirely. While I anticipate that the funding for Title VI to make it through Congress this year with a Democratic president, in two years we face a much more serious problem when the re-authorization of the whole Higher Education Act including Title VI will be considered. In light of the results of the November elections, I am concerned. It is not too early to start lobbying. Without Title VI most area programs will cease to play the role they have and you will have an even more difficult time defending the purchases you do now.\*\*\*

A third factor which is almost unique to Middle East studies is the lack of impact we have on other fields. I referred to the article by Stanley Heginsbotham. Immediately following it in Items is an article by Berkeley's Middle East political scientist Karen Chaudry pleading with social scientists to use Middle East data to test their theories. The fact that a leading political economist has to argue with her colleagues that data from our region on such issues as human migration, renter states, remittances, and definitions of ethnicity is critical for their work means that we have not "sold" our scholarship to others in comparative and international studies.

Let me now stress the positive roles librarians can play in improving our position. The first is to continue on the path of cooperative agreements.

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\*\*\* In mid-May, 1995 when this draft was being reviewed, there are plans in Congress to eliminate all Title VI funding as of 15 August 1995. It is too early to tell if that proposal will be part of the final appropriations bill but it does reflect that my concerns in December only underestimated the mood of Congress, not its intent



Each library can not buy everything and any of my colleagues who still believes that must be educated by you. At the same time you must inform your Middle East program and center heads about these cooperative agreements. As we compete for limited funds, we need to know what you are doing to cut real costs. We also must demonstrate the national role of each of our programs as we share resources.

At the same time every Middle East program will have to sell itself in new ways; it will have to demonstrate to chairs of departments and colleagues that what we do is important for their studies as well as our own. One way in which you can take a lead is in the field of electronic searching and resource development.

Most faculty are overwhelmed, if not intimidated, by the new developments. While electronic mail is part of the lives of all of us, the use of gopher and world wide web is not. Mosaic sounds more like the way C. Coon described the Middle East four decades ago than a new method of moving through cyber space and Home Page sounds like a sales channel on cable not a term which appears in the University of Texas M.E. Center Newsletter and on some computer screens.

What I specifically mean is that you have an educational mission in addition to your traditional roles. You should be banging on the doors of faculty and telling them you can teach them and their students how to use these new tools. For those of you who have M.E. Centers, I would urge you to see the directors and set up demonstration times for the members of your Center. Identify key faculty and go to them and offer to run a session for that faculty member's graduate students. Produce handouts with clear, simple instructions on how to use these new tools of cyber space. Make the faculty aware of your presence, don't wait for us to come to your door. If the University of Washington is a typical example, only one faculty member works regularly with Fawzi Khoury in the identifying of material for our collection. Everyone else including myself marks catalogues, sends notes, or - and this is the vast majority - does nothing.

You as individuals on the cutting edge of technological changes can play a new and active role in making Middle East studies visible and viable on your campus. You may claim you don't have enough time, but if we don't think about new ways to meet the crisis of declining budgets, fewer faculty, and reduced funding, we will be easy targets for elimination.

United Arab Emirates University Libraries  
Al-Ain, United Arab Emirates

*SEPTEMBER -DECEMBER, 1993 and FEBRUARY-MAY 1994*

by  
David Hirsch

**F**rom September-December 1993 and February-May 1994 I had the privilege of being an American Library Association/United States Information Library Book Fellow at United Arab Emirates in Al Ain, United Arab Emirates. My project was to teach AACR2 cataloging procedures to the existing cataloging staff, establish procedures for the cataloging department, and assist in the general transformation of the library from a largely manual operation to an integrated online environment

I arrived in Dubai International Airport on Sunday, September 19, 1993 and was whisked to Al-Ain by a United Arab Emirates University driver. Al-Ain is a town of about 150,000 in Abu Dhabi Emirate near the UAE's border with the Sultanate of Oman. It has a dry desert climate, very hot in summer and quite mild in winter. I have been housed in the Al-Nakheel hotel. Al-Nakheel is the University guest house. It is a small hotel with spacious rooms and friendly staff, and is centrally located in beautiful, downtown Al Ain.

According to the description provided to me, Al Ain had about 35,000 residents. In reality it has closer to 200,000 and is continually growing. Over sixty percent of the residents are South Asian guest workers from India, Pakistan, Sri Lanka and Bangladesh, and at times I felt that Hindi and Urdu would have served me better than Arabic in my daily life. A smaller percentage of residents are from other Arab countries, mainly Egypt, Sudan, Lebanon and Syria. There are some Iranians and Afghanis in Al Ain though the percentage is much higher in the other Emirates. The United Arab Emirates are extremely safe. One can walk around at any time of day or night without fear. One rarely heard of violent crime or even theft.

Food in the Emirates was usually not a problem. Having spent several years living in the Middle East, I was quite used to Middle Eastern food. Lebanese and Syrian salads and grilled meats prevailed, but excellent fish was available in Dubai, Abu Dhabi, and Sharjah. Indian food was also cheap and plentiful.

Al Ain is clean, quiet, safe and pretty with many gardens. There are few hi-rise buildings. There are few landmarks and few of the streets had names. The easiest way to give or get directions was to say which "roundabout", or traffic circle, your destination was near. Roundabouts are characterized by their own particular brand of strange art. The main roundabout in Al Ain was the "Clock Tower Roundabout" which had, as one might imagine, a giant clock tower in the center. I lived near the "Coffee-Pot Roundabout", which had a large Arabian coffee pot in the center, surrounded by many demitasse Arabic coffee cups. This symbolizes the hospitality of the Emiratis.

Al Ain's climate is much drier, and hence much more pleasant than most other locations in the UAE. There was no extreme cold while I was there and I rarely remember even wearing long sleeves.

United Arab Emirates University is the national university. It was established in 1977. The number of students has grown from 502 when the University opened to over 8000 at present. Its programs are chiefly at the undergraduate level with only a few masters level programs. Its faculties include Agriculture, Arts, Economics and Administration, Education, Engineering, Science, Sharia and Law, and Medicine. The University is spread out over the town of Al-Ain on four campuses. The United Arab Emirates University Library was also established in 1977. The library system now includes the following libraries: Zayed Central Library (serves all students and faculties with separate hours for men and women students), the Medical School Library, Maqam Campus (two sites serving approximately 7000 women students), Muwaiji Campus (Arts, Education and Science Library for 1000 men students), Jini Campus (Engineering, Administrative Science and Agriculture for 1000 men students), Islamic Institute (for 150 men students in Islamic studies).

The library is now rapidly developing, organizing, and updating its collections, adding new books and periodicals as well as electronic resources. Collections include approximately 35,000 Arabic titles, 30,000 English titles, 500 Arabic periodical titles, 1400 English periodical titles, 900 Arabic manuscripts, and 30 CD-ROM titles on 18 workstations. The library also has a special Emirates Collection which includes all books published in or about the United Arab Emirates.

Mr. Saleh Hussein Hudair, Dean of the University Libraries had many plans for me when I arrived at the library. While I was originally expecting to train catalogers in AACR2, my responsibilities were much more varied and interesting. During the fall I worked in cataloging and collection development, technical development, etc. The vast majority of the library staff were

Egyptian, with a few Sudanaese, Syrians, and a handful of UAE nationals, Yemenis and Indians. A new bilingual American cataloger, Robin Dougherty, arrived during my stay and I assisted in her training as well. In the cataloging department I worked mainly on reviewing the work of five existing catalogers, Mr. Mohammed Baghdadi, Mr. Mohammed Darwish, Madame Shadia, Mr. Taher, and Mr. Mahmoud Shuhba. I reviewed their work, which was actually quite good, on a daily basis. Each cataloger would leave me his or her workforms at the end of the day and I would review them in the evening and note corrections or suggestions on "post its". I worked on updating their cataloging skills, preparing documentation and forms and trying to suggest procedural and policy changes. The catalogers, supervised by Mr. Talat Okby, have been using the Library of Congress Classification for the past several years and are in the process of converting the entire existing collection from Dewey to LC.

At the end of September 1993, I attended a meeting of the Emirates Library Group (just in its infancy) at the Sharjah Cultural Center. They cannot register to be an official association until there are 25 Emirati members. At the meeting I attended there were about 35-40 local school librarians, a mixture of Arab and western academic librarians and a few independent consultants. There were three presentations covering general reference, Arabic cataloging according to AACR2, and children's library service in the Arab World. Two of the three presentations were given by Zayed Library librarians.

The Zayed Central Library sponsored a conference on Arabic online cataloging, chaired by the Acting Dean of University Libraries, Mr. Saleh H. Hudair. It took place October 5-6, with the participants from Kuwaiti, Saudi, Omani, Qatari, and Emirati university and special libraries and representatives from the Library of Congress Field Office in Cairo. The main emphasis of the conference was on the importance of cooperation among Gulf libraries and on the establishment of standards for Arabic cataloging, name authorities and Arabic MARC. I ended up taking the minutes for the whole conference on my refurbished AST laptop computer.

During early November, 1993, I attended the Sharjah International Book Fair as part of a Zayed library committee and assisted in book selection, especially in the area of Emirates and Gulf related publications in English and reference works in all languages. Book fairs are the main source for monographic acquisitions at UAE University. While this enables the library to acquire large quantities of books at one time, it is not a comprehensive acquisitions plan. The book fair should permit librarians to gather as many catalogs as possible and become acquainted with new publishers. Many new titles do not appear at book fairs for various reasons and Arabic review

literature is late and not comprehensive. This was the first Arab book fair which I attended and I learned much by observing the other members of the committee at work. I was interviewed on both Arabic and English television on my impressions of the book fair.

Early on in my stay, I met with Magda Sickert, Public Affairs Officer and Rodney Thomas, Cultural Affairs Officer of the United States Information Service Office in Abu Dhabi. I also met briefly with Ambassador William Rugh. Magda and Rodney, along with Mrs. Nadia Ibrahim of USIS arranged for me to give a series of library workshops on cataloging at the Abu Dhabi National Library, part of the Abu Dhabi Cultural Foundation. In addition to the National Library, the Cultural Foundation also includes the Gulf Center for Documentation and Research and the National Archives. The Documentation Center collects, translates and publishes documents related to the history of the Gulf in all languages. I later gave a similar workshop on cataloging at the Sharjah Cultural Center and a second one on services offered by public libraries in the United States at the public library in Kalba (also in the Sharjah Emirate). Response at all lectures was impressive. Librarians were interested and perhaps relieved to hear that many of the issues confronting them in the Emirates also affect librarians in the United States. The lectures in Sharjah and Kalba were covered by the local press.

The Zayed Central Library had very little in the way of automation during the first part of my stay with the exception of a primitive circulation system. A fair number of PCs, CD-ROM readers, and a few Apple Macintosh computers were in the library, but use was limited to some word processing and the Q & A database program for registering new titles. Many routine procedures necessitated by the existence of multiple copies of individual titles, including registration for inventory control and labeling could be made more efficient, even with existing computer facilities. One suggestion I made which I think has saved a considerable amount of time was the design of a computer assisted label program which allows for the typists to produce multiple labels for multiple copies with only a few additional keystrokes. While the program took some time to get used to, I believe it has streamlined the procedure for added volumes considerably.

An integrated bilingual library system from VTLS was purchased and installation was expected soon after my mid-December departure. This system will handle all library functions including, OPAC, cataloging, circulation, acquisitions, serials, etc. INTERNET or BITNET access was also expected to occur during the winter months.

In addition to cataloging training during the fall months, I provided suggestions on collection development and chaired a library committee on serials, which attempted to establish criteria for serials selection.

I returned to the US for a two-month interval in late December and promptly came down with the flu. I had been healthy during my entire stay in the Emirates. The Los Angeles Earthquake struck on January 17, 1994. Luckily, I had gone to Philadelphia the day before. The day following the earthquake, four or five friends and colleagues from the Emirates called, checking to make sure that I was alright.

I returned to Al-Ain in late February 1994 to continue training in AACR2. The VTLS English system had been installed and over 25,000 records had been uploaded into the system utilizing MARC cataloging from sources such as Bibliofile and Blackwell. Barbara Abu Zeid, Technical Coordinator of the UAE library system deserves much credit orchestrating the implementation of VTLS.

The Arabic system was anticipated with great excitement in April and was delivered on schedule. Preparation for the Arabic system was preceded by training in MARC cataloging. I designed workforms and prepared bilingual explanatory handouts explaining the various MARC tags, fixed fields, subfields, indicators, etc., for the catalogers, in addition to modified handouts for the typists and acquisitions staff. The catalogers have been cataloging on these MARC workforms while certain bugs in the VTLS Arabic system were being worked out. Cataloging productivity has been high on the workforms and catalogers have readily grasped the basics of MARC cataloging. Catalogers have had minimal hands-on cataloging training on the VTLS system due to various problems on the campus network. I hope that the momentum achieved will continue during the summer months and on into the future. New cataloging staff had recently been hired and their arrival was now imminent.

The considerable challenge of retrospective conversion of the existing collection of approximately 30,000 manually cataloged Arabic titles to online MARC records remains. The conversion of the Arabic script collection will have to be done locally for the most part as the quantity of Arabic script cataloging available online is extremely limited. Several libraries have been cataloging Arabic online in the RLIN bibliographic system and the Library of Congress has made approximately 6000 bilingual Arabic script records available on tape. These records would provide full descriptive information and LC classification numbers. However, none of the existing online Arabic cataloging utilizes the Arabic subject headings used by the majority of Arab libraries and these would have to be added.

Arabic record input on the VTLS system is fairly straightforward, but there are still some problems with the display, modify commands and with certain parts of the searching. These problems have been reported to VTLS and I expect they will be remedied fairly soon. The Library was fortunate that VTLS has a responsive local representative, Al Haseeb Company, located in Dubai.

While the majority of my activity there during the spring was focused on training in MARC cataloging, I was also involved in a review of the Reference Department's Arabic section together with a new bilingual reference librarian, Dr. Dallas Kenny, and participated in the preparation of an inventory of UAE government serials held at the UAE libraries.

In addition to work at the Zayed library during the spring, I visited many institutions on my own. Among these were a trip to Union of Authors of the Emirates and Writers in Abu Dhabi. This organization publishes a substantial number of works by Emirati authors as well as a literary journal. I also made several visits to the Juma Al-Majid Center for Culture and Heritage in Dubai, the largest private library in the UAE. The Center has an active research and publishing program and has become a major center for Arabic manuscript holdings. Their journal, *Afaq al-Thaqafah wa-al-turath* is extremely well done. I also attended the Abu Dhabi International Book Fair on my own. The National Library has also invited me to return and continue discussion of Arabic MARC.

At the end of my official stay at the Zayed Library I visited three other Gulf countries: Bahrain, Qatar and Oman, and I am most grateful to the staff of the USIS in Abu Dhabi for their assistance in scheduling programs and appointments in these countries.

Some of the uses for computers which I would foresee in the not too distant future in the UAE University's automated library environment are:

1. Preparation of book lists and bibliographies not easily available from the online catalog.
2. Preparation of form letters for requesting publishers catalogs.
3. Preparation of a list of publishers' catalogs to be retained for future reference.
4. Circulation. Maintaining a complete list of all patrons and generating overdue notices automatically.
5. Preparation of letters, reports, memos, correspondence, meeting notices, etc.

6. Communication within the library via e-mail. (as of July, 1994 e-mail was available internally within certain departments of the University, and dialin-in was on the horizon)
7. Introduction to library online catalog and other electronic tools: CD-ROM's , dial-up services, telecommunications, etc. (K. Dallas Kenny, a bilingual reference librarian at Zayed Library has already designed an interactive Hypercard and Filemaker Plus introduction to the online catalog)
8. Employment of Arabic/English language word processing programs.
9. Employment of Arabic fonts for databases and desktop publishing of the library newsletter.
10. Maintaining records for missing books to allow for easy checking of antiquarian dealer catalogs.
11. Maintaining annual lists and inventory of subscriptions.
12. Automating serials check-in, claims and back-issue requests.
13. Preparation of form letters and acknowledgments for gifts and exchanges.
14. Preparation of purchase orders electronically on the acquisitions module of the integrated library system.
15. Preparation of new acquisitions lists electronically.
16. Instituting subject and descriptive cataloging directly on the computer following the MARC format to render cataloging useful for networking with other libraries.
17. Checking of authority files (subject, name series, and eventually MARC bibliographic) on LC CD-ROM and download records into OPAC.
18. Using a card production program to prepare limited catalog cards as needed.
19. Once INTERNET service is established, set up hardwired access to UAEU OPAC from faculty and student offices and dial-up from homes. (According to the Director of the UAE University Computer Center, as of August, 1994 INTERNET was still several months away)
20. Gifts and exchanges are one area which requires additional staff. Many Gulf and other Arab universities and organizations do not offer their publications for exchange commercially and make their publications available only on an exchange basis. Some organizations and government entities are willing to offer their publications as gifts. At least on a full



time person will be required to establish and then monitor exchange agreements, request and acknowledge gifts.

Emirates and other government documents are another area which I believed required more attention.. As the national University library, Zayed library should attempt to collect comprehensively all Emirates government documents on the national, individual Emirate and local levels. Unfortunately, no legal deposit agreement exists in the United Arab Emirates and the Library must exert special efforts to obtain these publications. A comprehensive inventory of the Library's UAE governmental and quasi-governmental serials and lacunae has been prepared. This should prove useful in planning a government acquisitions program. Collection development policy for other Gulf country government and other Gulf organizational documents should also be established. Policies need to also be established for other Arab countries.

One of the most difficult challenges faced by the Library and the university, in general, was attracting and retaining qualified UAE national staff. There were no more than a handful of UAE national staff in the library at that time, and only one UAE National with an MLS in the entire country. There was no library science curriculum in the UAE and few opportunities existed for locals to become acquainted with the profession as there were no internship programs nor there were opportunities for student employment. There was a definite need for qualified librarians and information specialists in the UAE and I hoped that UAE University would take a proactive role in initiating a library and information science program in the Emirates.

I would like to thank Mr. Saleh Hudair, Barbara Abu Zeid, Talat Okby, Kelly Brewin and all the staff at the UAE library system for making my stay a most enjoyable and profitable one. I have learned much during my stay there and hope that I have been able to make a useful contribution as well. I trust that I will remain in steady contact with the University in the future. I would also like to thank Magda Sickert, Nadia Ibrahim, Rodney Thomas of the USIS office in Abu Dhabi for their kindness and hospitality, and assistance in work and non-work related matters.

### **Supplement:**

Following my official stay at United Arab Emirates University, I had the privilege of traveling to three other countries in the Arabian Gulf: Bahrain, Qatar, and the Sultanate of Oman to visit libraries, universities, government agencies and publishers.

My visit to Bahrain was during Eid al-Adha, one of the most important Muslim holidays. Most of the government offices were closed but I did manage to visit the impressive Bahrain National Museum and made a contact to acquire their publications.

In Qatar, the USIA office headed by Public Affairs Officer Elizabeth Thornhill made every effort to facilitate my visiting the National Library, various ministries, the General Statistics Organization and Qatar University. Ms. Thornhill was extremely interested in the automation project at UAE University and in the fact that I was planning to collect Qatari publications for my home institution, UCLA. She encouraged her assistant, Mr. Bishara Bishara to accompany me on all my visits and provided us with an embassy vehicle as well. I also met with Ambassador Kenton Keith who was also pleased to see that UCLA was taking an interest in Gulf publications.

The Qatar National Library, perhaps the oldest in the Gulf, is not yet automated. It does have a unique collection of Qatari imprints, though, in addition to a small collection of Arabic manuscripts. They supplied me with a complete set of their print as well as manuscript holdings.

The General Statistics Organization provided me with a wide variety of specialized Qatari statistics, and their bilingual statistical annual.

I had met Ahmed M. Al-Qattan, Director of Qatar University Library, at the Arabic Online Cataloging Conference in Al Ain in October and he was pleased to give me a complete tour of University Library operations. Qatar University uses MINISIS, a bilingual system (Arabic English) supplied by UNESCO as its online catalog. The library is quite modern and unlike many other libraries which I have visited in the Gulf, the percentage of Qatari nationals working there, both men and women is impressively high. The University currently offers a post-graduate diploma in Library Science, but this program is currently being threatened with closure. Qatar University Library has an active exchange program and is eager to exchange its publications for items from foreign universities. Qatar University, established in 1973 is extremely modern and generally quite impressive. Its architecture employs elements of Gulf architecture including imitation windtowers, the traditional method of natural air-conditioning.

Mr. Muhammed Jasim al-Kholaifi, Director of Antiquities, gave me a tour of the National Museum and arranged to have me visit various other Qatari antiquities. He also provided me with many publications on these sites.

The Gulf Folklore Centre, also in Doha and headed by author and playwright Abd al-Rahman al-Mannai is an exceptional resource for photographs, slides, video and audiotapes on Gulf Folklore. They have a

folklore database which utilizes the MINISIS system. Their journal, Ma'thurat Sha'biyah is extremely worthwhile.

Another unexpected treat was a visit to the private library of Sheikh Hasan bin Muhammad Al Thani. Sheikh Hasan has perhaps the largest collection of travel accounts to the Arabian Peninsula in western languages and in Arabic. I was also treated to a pizza dinner at his home. Yes... there is Pizza Hut even in Qatar ... as well as Dairy Queen, Baskin Robbins, and even Taco Bell.

I returned to the UAE briefly after my trip to Qatar and gave a second work shop on UAE University's experience with online Arabic cataloging. I also shared the forms that I had designed for UAE University Libraries with them. Many librarians, both the UAE University and at other institutions in the Gulf were under the impression that adopting a MARC format would oblige them to adopt the LC classification system as well. I assured them that this was not the case and included a field for Dewey Decimal classification numbers on the workform.

After spending only two days back in Al Ain, I departed by bus from Buraimi to Muscat, Oman. The semi-air-conditioned bus trip lasted about six hours with several stops for prayer and food. Mr. Hassan Sadek Abdowani, an Omani publisher whom I had met at the Sharjah and Abu Dhabi International Book Fairs met me at the bus stop. He arranged for me to meet with officials at various ministries including the Ministry of Tourism, the Ministry of Municipalities and the Environment, and the Ministry of National Heritage and Culture, which publishes extensively and makes its publications available at rock bottom prices. I visited the Omani Fine Arts Society, headed by author Saud Al-Muzaffar who gave me copies of all of his own novels in addition to an exhibition catalog of Omani artists. I also visited the Center for Omani Traditional Music which has a few publications, including a dictionary of Omani Music Terminology. I was lucky that Hassan provided me with a driver and vehicle as public transportation is almost nonexistent in Oman and taxis are expensive and difficult to find. The city is extremely spread out, reaching almost 50 kilometers from one side to the other. USIS Public Affairs Officer Matt Lussenhop also provided many suggestions for contacts. Mr. Zeki Eid Sbeiti, a cataloger from Sultan Qaboos University, whom I had previously met also at the Online Conference in Al Ain gave me a tour of Sultan Qaboos University Library. SQU has adopted DOBIS/LIBIS as its online system. SQU Library has a fine Omani Collection which has been listed in book form. The University has few other publications to speak of.

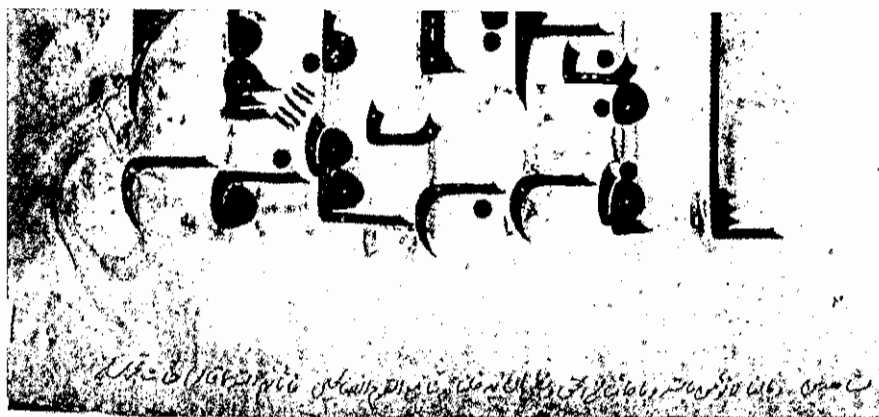
THE KORAN FRAGMENTS  
FROM THE LODEWIJK HOUTHAKKER COLLECTION

by  
Thomas Milo

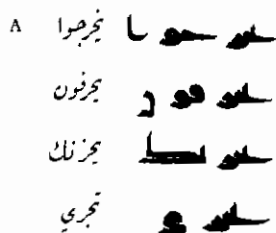
**Introduction**

Arabic writing appears in a number of distinct styles, which can all be traced to cursive script<sup>1</sup>. From the earliest Islamic literacy the same writing system could be used casually (as in the case of letters on papyrus) or meticulously (such as texts of historical or religious value on parchment or stone), i.e. according to the nature of the text<sup>2</sup>. This difference in treatment led to the rise of specialized monumental or hieratic writing. All of the Koran fragments under discussion consist of parchment folia with hieratic handwriting on both sides.

In the first four centuries of Islam most copies of the Koran were written in a hieratic style known as Kufic<sup>3</sup>. The handwriting on the Koran fragments of the Lodewijk Houthakker collection is also of the Kufic type. This type of script shows a pattern of rectilinear and angular forms. This is not that of spontaneous handwriting and it consequently manifests a specifically æsthetic intention and scope<sup>4</sup>. Readability is definitely not its main characteristic. This is vividly illustrated on Folio II of the Lodewijk Houthakker collection, which has the same text repeated in small lines in the type of eighteenth century Arabic cursive script called *ta'liq*, that was used by the Ottoman Turks.

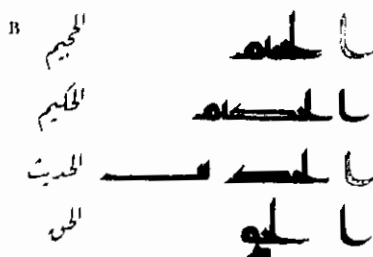


It is noteworthy that in spite of its austere appearance the Kufic style contains all the ligatures generally associated with the more capricious cursive script, including the vertical or descending ones<sup>5</sup>.



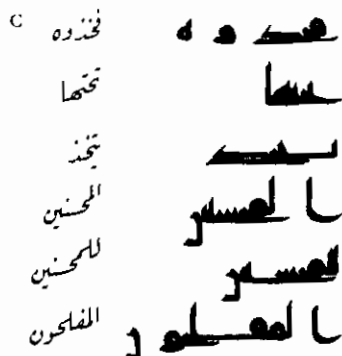
The illustrations A-D accompanying this essay show words cited from the Koran fragments that contain a 7-shaped pen stroke (involving the letter *ġim* ج or one of its look-a-likes in middle position). Without exception these ligatures are linked vertically. The examples are matched by the same words as written in *ruq'ah* script, which follows the same strict rules for linking letters, i.e. with horizontal and vertical ligatures. The most striking differences

between the handwriting of the five Koran fragments can be attributed to spacing between ligatures or the absence of it. This is one of the means open to the calligrapher to justify the left end of the lines in order to achieve a square text surface, similar to the practice of justifying in modern typography. This effect can also be achieved by lengthening the ligatures themselves<sup>6</sup>. Illustration D shows two such lengthened ligatures as encountered in the Lodewijk Houthakker collection fragments. The first example is contrasted with the same word in its short form, the second one is accompanied by a ligature containing essentially the same letters.



Early Arabic writing uses a spelling referred to in Western scholarship as *scriptio defectiva*. This term reflects disdain for a crude orthography with only fourteen basic shapes to represent thirty consonants<sup>7</sup>, the vowels being left out completely. Indeed this type of orthography presents formidable difficulties for western scholars trying to decipher it. In its own setting, however, it was justified as a practical way of writing. In keeping with the oral origin of Arabic literature it

assumed familiarity with the text<sup>8</sup>. In Arabic philology this type of notation, reminiscent of stenography, is called *rasm* ('outline' or 'sketch'<sup>9</sup>). Drawn in dark brown or black ink with the broad side of a sharpened reed it constitutes the framework of a manuscript.



The oldest orthography was meant to be read by people who were thoroughly familiar with Arabic. But the spread of Islam took Arabic outside its area of origin<sup>10</sup> while the number of converts to Islam out-

D

الصالحين  
 الصالحين  
 اصحاب  
 اصحاب

side Arabia itself steadily increased. Arabic became an empire language and above all the language of religion. To the Arabs, however, Islam remained a national creed<sup>11</sup>. There was no provision for non-Arab Muslims<sup>12</sup>. The *scriptio defectiva*, a useful writing system for native speakers of Arabic, was virtually illegible for non-Arab Muslims<sup>13</sup>. This situation led to the introduction of diacritics, i.e. small supplementary symbols in writing. In addition to the scriptural framework discussed in the previous paragraph, the manuscript fragments of the Lodewijk Houthakker collection contain several such diacritics.

Dot shaped vowel signs were introduced in the seventh century, i.e. the first of the Islamic era. There is documentary evidence of Koran-philologists and lawyers in the middle of the eighth century, contesting the permissibility of adding reading aids, as they cannot but arbitrarily be entered into the sacred main text in which the Koran was revealed<sup>14</sup>. In this type of spelling, or rather editing, pointing is somewhat scant. Its use is not always consistent with the supposed purpose of elucidating grammatically difficult passages. A vowel which merely serves as a link between words in continuous speech<sup>15</sup> may be marked, whereas the vowels of a truly ambivalent word nearby may be left unmarked. This leads one to conclude that the extended orthography was above all meant to facilitate memorizing the Koran in a properly recited form. Such diacritics therefore may be considered mainly pedagogical. In order to avoid the impression that the received text was altered, they were written by means of red dots. All of the Koran fragments under discussion, have these red points, some of them actually written through the main text<sup>16</sup>. Folio IV also has a few brown points in the same role<sup>17</sup>.

From the ninth century on another type of additional graphemes starts to appear in manuscripts<sup>18</sup>. These are concerned with details of the consonants; unlike the above mentioned red points which indicate vowels. In relation to the vowel

points their number is much smaller<sup>19</sup>. In the Koran fragments of the Houthakker collection one comes across a variety of consonantal diacritics. There are points in green or yellow that reflect the effort to reintroduce an elusive glottal sound. The *hamzah* or glottal stop, which in Meccan speech of west Arabia was replaced by other consonants, was in later editions of the Koran projected on the words which did have this sound in the dialects of Eastern Arabia. In writing this resulted in the superimposing of a *hamzah* on its replacement letter. An occasional green vertical bar adds the letter *alif*<sup>20</sup>. Oblique brown stripes serve to pin down the meaning of certain ambivalent shapes. The use and position of the stripes is identical to that of the little points that are incorporated into the modern Arabic script. In archæic writing they are sparse. Only three of the present manuscripts have them at all (folio II, IV and V). In the illustrations this difference between archæic and modern Arabic orthography can be observed in the modern *ruq'ah* equivalents of the kufic examples. Notably the little stripes in the manuscripts contrast with the professional penmanship of the main text<sup>21</sup>. They cannot be by the same hand<sup>22</sup>. Since it is hardly likely that a calligrapher would tolerate any contemporaries scribbling in his work, the manuscripts of the Lodewijk Houthakker collection antedate at least the introduction of this type of diacritics.

The process that ultimately led to the fully marked orthography of later copies of the Koran is not clearly known. Traditional accounts of the passage to the *scriptio plena* do not tally with one another, nor do the findings of paleography<sup>23</sup>. From the tenth century on fully edited Koran manuscripts are known to exist. The introduction of an orthography which lays down in detail the pronunciation and grammatical function of every word has a theological background. Main text or outline of course sufficed for believers who knew them by heart anyway. But the Koran was authoritative on legal and theological matters. By adding vowel signs, consonant markers and other reading aids the text was made to reflect explicitly only one, canonic interpretation excluding all other, henceforth heretic readings. All later Koran copies are written with explicit orthography, be it with a set of symbols graphically different from those in the Koran fragments of the Lodewijk Houthakker collection.

Punctuation as a syntactic reading aid is unknown in Islamic manuscripts. However, markers to indicate the end of a Koran verse do exist. The definition of this smallest section of the Koran has been subject to theological dispute. The word itself, *ayah* (plural *ayāt*) in Arabic, means 'token', 'token of belief', and especially a token of Allah's existence and controlling power, hence often a 'miracle'. The revelations that the Prophet *Muḥammad* received were therefore called *ayāt*. Only after the death of the Prophet were they combined to form the Koran<sup>24</sup>. From the Koranic references to *ayāt* it is not clear how large or small these component parts of the revelations were. Later scholars took them to be verses in the technical sense although that does not agree with a number of Koran

passages where the reference is clearly to divisions required by the sense without it being possible to define their length more exactly<sup>25</sup>. In the present manuscript fragments one encounters a few golden outlined triangle or flower shaped figures. Their position matches verse division as in modern Koran editions<sup>26</sup>. Yet there are strong indications that they have been added later. Their position is out of balance with the evenly dispersed letter groups. The verse markers are squeezed into the text. This is all the more striking, as left justification of the text surface is accomplished by both lengthening ligatures and spaces in between<sup>27</sup>. From the manuscript fragments, folio IV has one superimposed verse marker (four out of five verse are left unmarked); the folia I, II and V have all verse divisions marked by various superimposed figures; only folio III has a verse marker that is integrated in the main text<sup>28</sup>.

It is significant that the Koran fragments from the Lodewijk Houthakker collection have no illumination, since it was not until after the beginning of the ninth century A.D. that the reluctance to ornament Kufic Koran's was overcome. This is relevant for folio IV, which actually contains the beginning of a *sūrah*, i.e. chapter. In an illuminated Koran this would call for special treatment in the way of an ornamental heading, which obviously is not the case with this fragment<sup>29</sup>.

The observations above suggest that all five of the Koran fragments from the Lodewijk Houthakker collection date from before the ninth century A.D., whereas certain ingredients of the writing, such as diacritics and verse markers, date from one or two centuries later.



## Description of the individual folia

I. Folio from an eighth to tenth century Koran manuscript<sup>a</sup>; anonymous, undated<sup>b</sup> and possibly from North Africa<sup>c</sup>. Eleven lines, brown dense Kufic calligraphy, red and green points, the verses being separated by a triangle of three golden points. Parchment size [158 x 232mm]<sup>d</sup>, damaged *facie verso*; writing surface [116/127 x 184/190mm].



<sup>a</sup>J. Pedersen 1946/1984: "The general book form is the codex, which was common in Græco-Roman literature, when Islamic literature was in its early stages. Once paper was introduced, the codex form was the only natural one" (p.101). "The Arabic book consisted of mounting to hold the pages or sheets together, and in the early days the Koran is supposed to have been held together between two wooden boards. A true book cover developed rapidly from this, the sheets being joined together and united with the wooden boards by means of a spine connecting them." (p.102) "Virtually none of these ancient bookbindings have survived..." (p.105).

<sup>b</sup>The question of dating of Kufic manuscripts remains open. Only a small number of dated manuscripts survive, the oldest of which is dated 264 H. (A.D. 877/878). The dates were added to the manuscripts by a *waqf*, i.e. a religious foundation, and offer only a terminus ante quem. Cf. A. Schimmel 1982, p.200 and F. Déroche 1983, p.1.

<sup>c</sup>A. Schimmel 1982, p.200: "The question of origin of Kufic Koran codices is unsolved. If all the fragments preserved in Tunis actually originate from North Africa, there must have been a flourishing school of calligraphers there in the eighth and ninth centuries."

<sup>d</sup>The relative small size of the folia suggests they were produced for private use. Cf. A. Schimmel 1982, p.200.



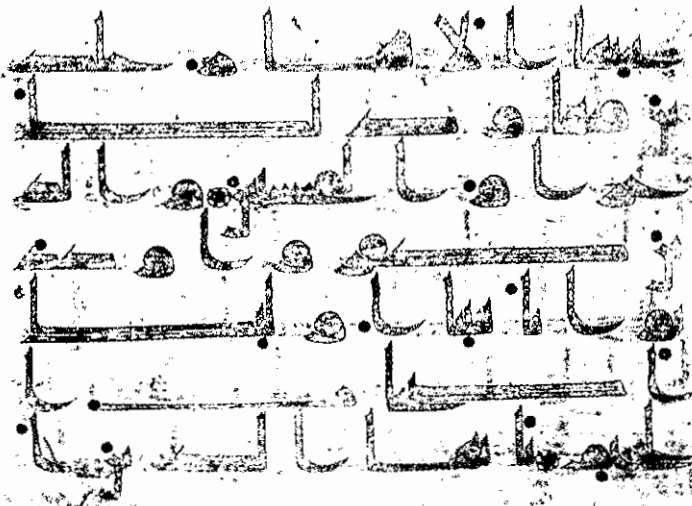
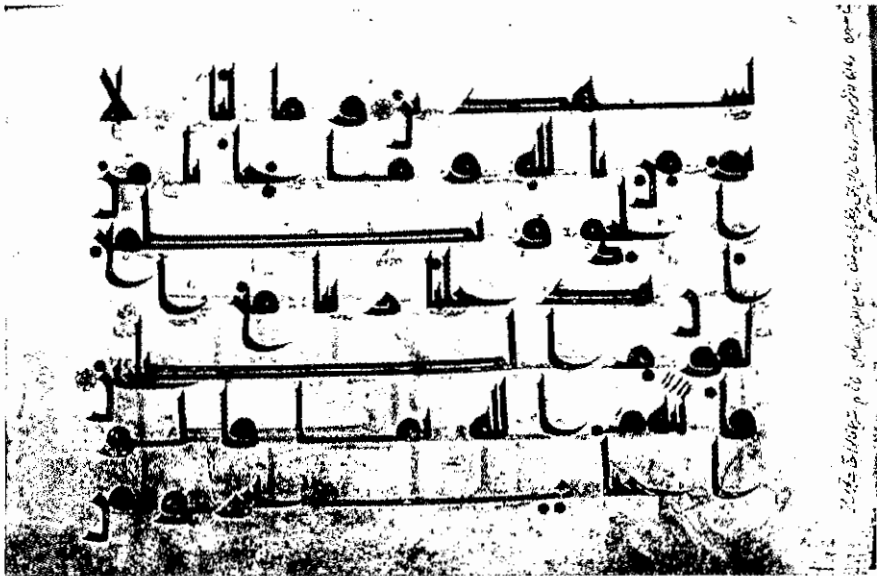
بوس فلوهم وس الدين هادوا سمعون للكذب سمعون  
 لعم احرس لما بولك بحرفون الكلم من بعد مواضعه  
 يقولون ان اوسم هذا صعدوه وان لم يوبوه فاحذروا و  
 qulūbuhum wa mina l-ladīna hādū  
 sammā'ūna li l-kidbi sammā'ūna li  
 qawmi-n āharīn lam ya'tūka yuḥarrifūna  
 l-kalima min ba'di mawāḍi'ihi yaqūlūna in  
 ūtītum hādā fa ḥudūh wa in lam tu'tawhu  
 fa aḥdurū wa [man yuridi l-lāhu fīnatahu  
 fa lan tamlīka lahu mina l-lāhi šay'a-n  
 ulā'ika l-ladīna lam yuridi l-lāhu an  
 yuṭahhira qulūbahum lahum fi d-dunyā  
 kizyu-n wa lahum fi l-āḥirati 'adābu-n  
 'aẓīm].



37 (VERSO) They will strive to get out of Hell, but they shall not: theirs shall be a lasting punishment (golden coin-like marker) 38 As for the man or woman who is guilty of theft, cut off their hands to punish them for their crimes. That is the punishment enjoined by Allah. He is mighty and wise (small golden point). 39 But whoever repents and mends his ways after committing evil shall be pardoned by Allah. Allah is forgiving and merciful (green point). 40 Do you not know that to Allah belongs the kingdom of the heavens and the earth? He punishes whom He will and forgives whom He pleases. (RECTO) Allah has power over all things (triangle of golden points). 41 Apostle, do not grieve for those who plunge headlong into unbelief; the men who say with their tongues: 'We believe,' but have no faith in their hearts, and the Jews who listen to the lies of others and pay no heed to you. They tamper with the words of the scriptures and say: 'If this be given you accept it; if not, then beware!' [You cannot help a man if Allah seeks to mislead him. Those whose hearts he does not please to purify shall be rewarded with disgrace in this world and a grievous punishment in the next.]

II. Folio from an eighth to tenth century Koran manuscript; anonymous, undated and possibly from North Africa. Seven lines, brown evenly dispersed Kufic calligraphy<sup>f</sup>, red and green points, red and brown consonantal stripes, superimposed alif in three green stripes, the verses being separated by a golden daisy. Parchment size [178 x 271mm], damaged *facie verso*, transliteration in 18th century Ottoman script *in margine*; writing surface [128/136 x 193/203mm]. Provenance: Ahuan 1980.

<sup>f</sup> Cf. Y.H.Safadi 1978, pp. 40-41 for examples of similar calligraphy, which he identifies as "mashq". Although the term Kufic is rather vague, it has been maintained in this discussion, since the often minute differences between manuscripts hamper reaching a clear classification. Cf. A.Schimmel 1982, p.199.



Arabic *rasm* transliteration, phonological transcription and translation of the text from both faces:

83 [wa idā samī ū mā unzila ilā r-rasūli  
tarā a'yunahum taftīd mina d-dam'i mimma

لسهس ﴿٨٣﴾ وما لنا لا يؤمن بالله وما حانا من

الحق وطمع ان ندخلها ربا مع القوم الصالحين

﴿٨٤﴾ فابهم الله ما قالوا حباب بحرى من محبا

الانهار حلدن فيها وذلك حراو الحسن ﴿٨٥﴾

والدن كبروا وكذبوا ناسا اولئك اصحاب الححم

﴿٨٦﴾ ما بها الدنا

﴿٨٧﴾

'arafū mina l-ḥaqqi yaqūlūna rabbanā  
āmannā fa ktubnā ma'a] (RECTO)

š-šāhidīn.

84 wa mā lanā lā nu'minu bi l-lāhi wa mā  
ḡā'anā mina l-ḥaqqi wa nuṭma'u an  
yudḥilanā rabbunā ma'a l-qawmi š-šāliḥīn.

85 fa aṭābahumu l-lāhu bi mā qālū  
ḡannāti-n taḡrī min (VERSO) taḥṭahā  
l-anḥāru ḥālīdīna fihā wa ḡālika ḡazā'u  
l-muḥsinīn.

86 wa l-laḏīna kaḡarū wa kaḡabū bi  
ayātīnā ulā'ika aṣḡābu l-ḡaḡīm.

87 yā ayyuhā l-laḏīna [āmanū lā  
tuḡarrimū ṭayyibāti mā aḡalla l-lāhu  
lakum wa lā ta'tadū inna l-lāha lā yuḡhibbu  
l-mu'tadīn.]

83 [When they listen to that which was revealed to the apostle, you will see their eyes fill with tears as they recognize its truth. They say: 'Lord, we believe. Count us among your] (RECTO) witnesses (small golden daisy). 84 Why should we not believe in Allah and in the truth that has come down to us? Why should we not hope for admission among the righteous (small golden daisy)? 85 And for their words Allah has rewarded them with garden watered (VERSO) by running streams, where they shall dwell for ever. Such is the recompense of the righteous (small golden daisy). 86 But those that disbelieve and deny Our revelations shall be the heirs of Hell (small golden daisy). 87 Believers, [do not forbid the wholesome things which Allah has made lawful to you. Do not transgress; Allah does not love the transgressors.] (from chapter 5 The Table)

III. Folio from an eighth to tenth century Koran manuscript; anonymous, undated and possibly from North Africa. Seven lines, brown Kufic calligraphy, red points, green superimposed *alif*, *shaddah* marked in green, the verses being separated by a simple marker. Parchment size [143 x 224mm], damaged *facie verso*; writing surface [110/118 x 162/169mm]. Provenance: Ahuan 1980.



لَا اِنْ اَعْسَهُمُ اللّٰهُ

وَرَسُولُهُ مِنْ فَضْلِهِ فَاِنْ نَبَاكَ حِرَالَهُمْ وَاِنْ سَوَّلُوا

بِعَدْلِهِمُ اللّٰهُ عَدَاوَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْاَرْضِ

مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾ وَمِنْهُمْ مَّنْ عَاثَلَ اللّٰهَ لَنْ اَسَا

مِنْ فَضْلِهِ لِنَصَّدَّقُوا وَلَئِنْ كُنَّا مِنْ الصّٰلِحِيْنَ ﴿٧٥﴾

74 [yahlifūna bi l-lāhi mā qālū wa la qud  
qālū kalimata l-kufri wa kafarū ba'da  
islāmihim wa hammū bi mā lam yanālū wa  
mā naqamū] (RECTO) illā an aḡnāhumu  
l-lāhu wa rasūluhu min faḍlihi fa in tatūbū  
yaku ḥayra-n lahum wa in tatawallaw  
yu'aḍḍibuhumu l-lāhu 'aḍāha-n alīma-n fī  
d-dunyā (VERSO) wa l-āḥirati wa mā  
lahum fī l-arḍi min waliyyi-n wa lā naṣīr.  
75 wa minhum man 'āhada l-lāha la'in  
atānā min faḍlihi la naṣṣaddaqanna wa la  
nakūnanna mina ṣ-ṣāliḥīn.

74 [They swear by Allah that they said nothing. Yet they uttered the word of unbelief and renounced Islam after embracing it. They sought to do what they could not attain. Yet they had no reason to be spiteful;] (RECTO) except perhaps because Allah and His apostle had enriched them through his bounty. If they repent it will indeed be better for them; but if they give no heed, Allah will sternly punish them both in this world (VERSO) and in the world to come. They have none to protect or help them (h-shaped verse marker as part of the main text). 75 Some of them made a covenant with Allah, saying: 'If Allah is bountiful to us, we will give alms and live like righteous men.' (from chapter 9 Repentance)

IV. Folio from an eighth to tenth century Koran manuscript; anonymous, undated and possibly from North Africa. Seven lines, brown occasionally lengthened Kufic calligraphy, brown and red points, brown consonantal stripes, one verse being marked by a golden Arabic letter *hā* with brown outline. Parchment size [160 x 225mm], damaged on three corners, damaged *facie recto*; writing surface [98/115 x 163/171mm]. Provenance: Ahuan 1980.

و در حقیقت:

فقد كان من شأنه أن يجمع بين

مذہب و ایمان

الاستاذ المساعد د. هادي محمد

**THE**

سُبْحَانَكَ يَا إِلَهَ الْعَالَمِينَ كُلِّكُمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مفتوح و جاگیر



Arabic *rasm* transliteration, phonological transcription and translation of the text from both faces (from chapter 31 Luqman):

لَكِبَ الْحَكَمَ ﴿٢﴾

يُورِثُهُمُ لِلْمَحْسِنِ ﴿٣﴾ اَلدِّينِ يَمُومُونَ الصَّلَاةَ

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُؤْمِنُونَ ﴿٤﴾ اُولَئِكَ

عَلَى هُدًى مِنْ رَبِّهِمْ وَاُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

لِنَاسٍ مِنْ سَبْرِى لَوْ لَخِدْتُ لَصَلَّ عَنْ سَبْلِ اللَّهِ

بِعَرِّعِلْمٍ وَبِحَدِّهَا هَرَوُا اُولَئِكَ لَهُمْ عَذَابٌ مَثَرُ ﴿٦﴾

وَاِذَا سُلِيَ

﴿٧﴾

1 [ʾalif lām mīm.

2 *tilka ayātu*] (RECTO) *l-kitābi l-ḥakīm.*

3 *hudā-n wa raḥmata-n li l-muḥsinīn.*

4 *allaḏīna yuqīmūna ṣ-ṣalāta wa yu'tūna z-zakāta wa hum bi l-āḥirati hum yuqīnūn.*

5 *ulā'ika 'alā hudā-n min rabbihim wa ulā'ika* (VERSO) *humu l-muflīḥūn.*

6 [*wa mina*] *n-nāsi man yašturī laḥwa l-ḥadīti li yuḏilla 'an sabīli l-lāhi bi ḡayri*

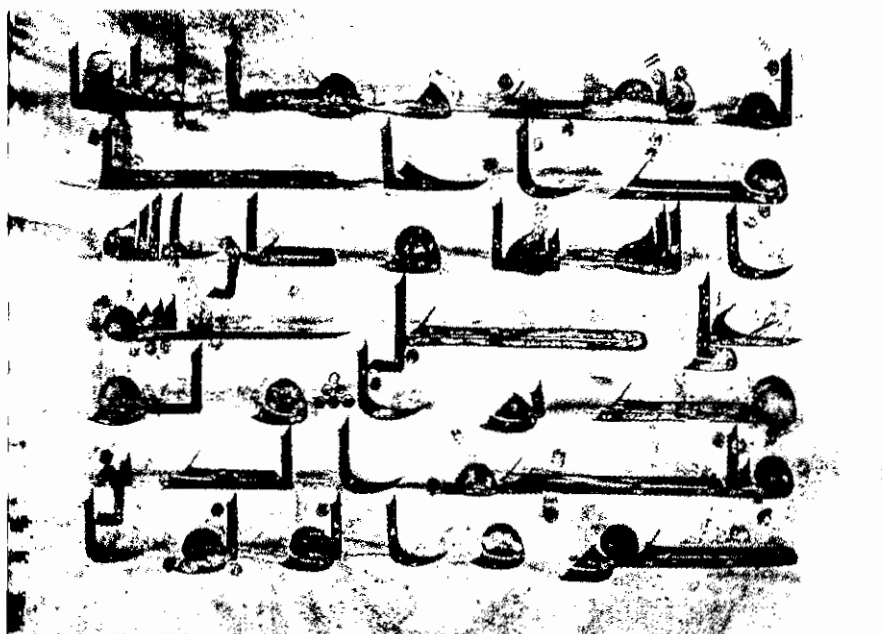
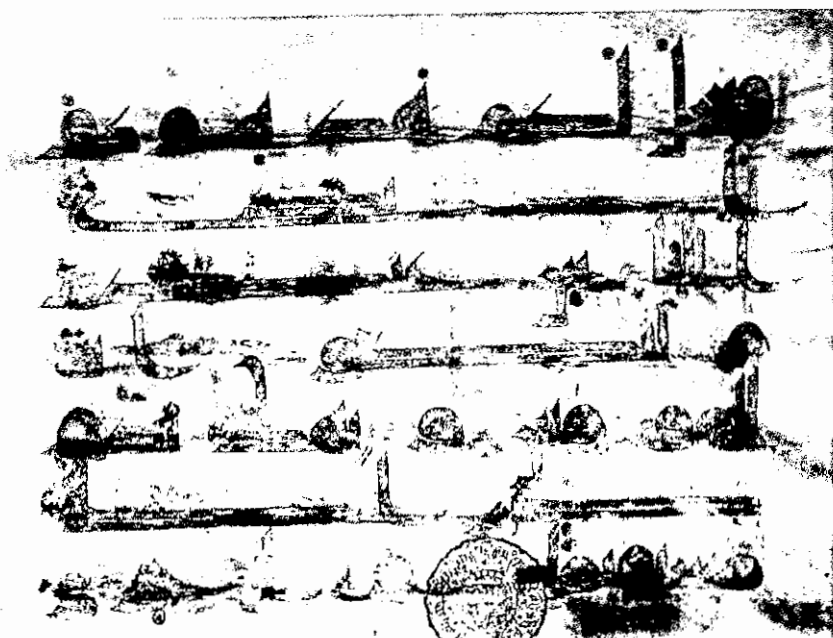
*'ilmi-n wa yattaḥidāḥa huzuwa-n ulā'ika lahum 'aḏābu-n muḥīn.*

7 *wa idā tutla f'alayhi ayātunā wallā mustakhbira-n kāna lam yasma' hā kāna fī uḏunayhi waḡra-n fa bašširhu bi aḏābi-n alīm.]*

1 [ʾalif laam mīm. 2 These are the revelations] (RECTO) of the Wise Book (no marker), 3 a guide and a blessing to the righteous (no marker), 4 who attend to their prayers, pay the alms tax, and firmly believe in the life to come (no marker). 5 These are the rightly guided by their lord and (VERSO) will surely prosper (no marker). 6 [Some there are] who would gladly pay for a frivolous tale, so that in their ignorance they may mislead others from the path of Allah and make fun of it. For these We have prepared a shameful punishment (golden h-shaped marker). 7 When our [revelations are recited to them, they turn their backs in scorn, as though they never heard them: as though their ears were sealed. To these proclaim a woeful scourge.]

V. Folio from an eighth to tenth century Koran manuscript; anonymous, undated and possibly from North Africa. Seven lines, brown dispersed bold Kufic calligraphy, red points, yellow superimposed point for *hamzah* (one of the Arabic glottal sounds), traces or imprints of green points, the verses being separated by a large coin shaped golden marker and a triangle of 6 golden points with brown outlines. Parchment size [240 x 338mm]<sup>B</sup>, damaged *facie recto*; in some letters the parchment is damaged by acid ink, writing surface [162/173 x 228/238mm]. Provenance: Ahuan 1980.

<sup>B</sup> Since this vellum is considerably larger, it may have belonged to a Koran from a mosque.



Arabic *rasm* transliteration, phonological transcription and translation of the text from both faces:

فَعَلَّ لَكُمْ هَذِهِ وَكَفَّ أَيْدِي	20 [wa'adaḥumu l-lāhu maḡānima
النَّاسِ عَنْكُمْ وَلَيَكُونَ لَهُنَّ مَوَاقِعُ وَبِهِدْكُمْ	kaṭīrata-n ta'ḥuḍūnahā] (RECTO) fa
صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾ وَآخِرُ لِمَ يُدْرُوا عَلَيْهَا فَد	'aḡḡala lakum hāḡīhi wa kaffā aydiya
أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾	n-nāsi 'ankum wa li takūna āyata-n li
وَلَوْ فَتَحْنَا لَكُمُ الدَّارَ كُلَّهَا لَنُكَرِهَنَّكُمْ كَفْرًا وَلَوْ فَتَحْنَا	l-mu'minīna wa yahdikum širāṭa-n
لَكُمُ الدَّارَ كُلَّهَا لَنُكَرِهَنَّكُمْ كَفْرًا ﴿٢٢﴾	mustaqīmā.
	21 wa uḥrā (VERSO) lam taqdirū 'alayhā
	qad aḡāṭa l-lāhu bihā wa kāna l-lāhu 'alū
	kulli šay'i-n qadīrū.
	22 wa law qāṭalakumu l-laḡīna kafarū
	lawallawu [l-adbāra ṭumma lā yaḡidūna
	waliyya-n wa lū našīrā.]

20 [Allah has promised you rich booty] (RECTO) and has given you this with all promptness. He has protected you from your enemies, so that He may make your victory a sign to true believers and guide you along the straight path (large coin shaped golden marker). 21 And Allah knows of other spoils (VERSO) which you have not yet taken. Allah has power over all things (triangle of six golden points). 22 If the unbelievers join battle with you, they shall be put to [flight. They shall find none to protect or help them.] (from chapter 48 Victory)

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## Notes

- <sup>13</sup> J.Sourdel-Thomine 1960: 'As for the shapes themselves, we should emphasize not only the simplicity of the contours and the irregularity of proportions, but also the abundant use made of ligatures, which joined the letters between themselves in the interior of the words, so as to give the illusion of a continuous line in which the letters were placed. This fact would seem to prove that the Arabic script derives from a "well-worn" script in which characters already degenerate were preferred to facilitate the joining of a cursive script; but the question remains open as to where or when this derivation took place...' (p.1120). Also G.Endress 1982, pp. 166-174. (A full list of titles is provided in the end of the article)
- <sup>2</sup> J.Sourdel-Thomine 1960
- <sup>31</sup> Literally 'pertaining to (the town of) *al-kūfa*', the historic sister town of Basra in southern Iraq. It was one of the oldest Muslim cities. Although the script called after it was known in the general area at least a century before the foundation of *al-kūfa* (AD 638), the name Kufic conceivably indicates that it was first put to official use there (B. Moritz 1916 p.381, Th. Nöldeke 1938, p.251).
- <sup>41</sup> The purpose of the illustrations is to underline this fact. Illustrations A and B show words quoted from folio I through IV grouped according to the pen strokes used. In illustration A words are identical in the first letter group, in illustration B in the first part of the second. In this way one can observe the extreme regularity of the pen strokes. For comparison the same words are given in a modern Middle Eastern cursive script style called *ruq'ah*. The fact that these samples have actually been generated by a computer algorithm by DecoType™ brings home the point that Islamic scripts on the whole are much more regular than is generally assumed.
- <sup>51</sup> Cursive arabic writing manifests two types of ligatures: horizontal (right to left) and vertical (top to bottom). In each sequence of two letters it is the second letter that determines the direction of the ligature. It must be noted that in Kufic script the letter *mim* is not treated as a letter requiring a descending ligature.
- <sup>61</sup> Such a combination of widening spaces and lengthening ligatures accounts for the contrast between folio I and folio II.
- <sup>71</sup> including *tā marbūṭah* and *alif maqṣūrah*.
- <sup>81</sup> J.Pedersen 1984 (1946), p. 16: 'The vast energies expended later in producing sumptuously worked editions of the Koran reflect the reverence nourished for the Holy Book. A handsome copy of the Koran was a joy to behold, but more than that it drew forth blessings upon its owner - and still does so - by virtue of his possession of it. It is used but little for reading. The written Koran was necessary to fix the correct text and thus establish a check on deviations. But otherwise the Koran has continued to be transmitted from generation to generation by rote learning, just as in the early days, and just as poems formerly were. Every Muslim of a certain level of education knows at least large parts of the Koran by heart, and for the learned man it is a matter of course that he knows it all. For example the candidate's ability to recite the whole of the Koran without faltering is a condition of acceptance as a pupil in the Azhar Mosque, and these are lads of about ten years of age. An adult recites the holy text, and the boy repeats it after him, until he has mastered it.'
- <sup>91</sup> In this article it will be indicated as 'main text'.
- <sup>101</sup> By about twenty years after the death of the Prophet, his successor, the Caliph, had gained control over the Arabian peninsula. In addition, all the Roman provinces from the Syro-Palestinian coast to the mountains of Kurdistan as well as the core of the Persian Empire had come under his dominion. In another twenty years all of North-Africa had been subdued and Spain was to follow suit. As for the government of this large empire, the Arabs at first retained the Persian and Byzantine state machinery integrally. They did not interfere with the internal civil and religious administration of the conquered peoples. At this point in time, the seventh century A.D., i.e. the first century of the Hijra,

it is an anachronism to think of the spread of Islam as a mass conversion. B.Lewis 1966, pp. 49-63 "The age of the conquests"

<sup>11</sup> Islam was not an international religion from the outset. Even the more distant Arabian tribes that had been won over to Muhammad's cause, considered the contract terminated at his death. It was the ensuing wars of reconversion that developed into a war of conquest that ultimately led far beyond the boundaries of Arabia.

<sup>12</sup> The new converts who began to throng to Islam from among the conquered peoples could only enter the community of the faithful by becoming clients of one or another of the Arab tribes. B.Lewis 1966, p.58.

<sup>13</sup> Pearson 1960, p.429: In the time of *Muhammad* it is certain that nobody had considered the possibility that the Koran might be translated either as a whole or in part into a foreign language. It was revealed expressly as an "Arabic Koran" ... It was not originally intended for non-Arabs.

<sup>14</sup> G.Endress 1982, p.179.

<sup>15</sup> The epenthetic vowel, e.g. -u- in fragment III recto: "*agnāhum-u-l-lāhu*" the last vowel of the first word is the connection with the second word.

<sup>16</sup> The position of a vowel point indicates which vowel is to read. The archaic system uses three such positions: above the main text (/a/), below the main text (/i/) and over the main text (/u/).

<sup>17</sup> Cf. folio IV recto, second line, to the word *rahmata-n* two separate nunotation markers are added: a vertical double dot in brown ink similar to what was used for the main text; and a horizontal double dot in red ink. The double occurrence of the same reading aid strongly suggests that one of them, most likely the colored marking, was added later. Apparently this is a trace of editing by different schools. If this proposition is correct, it illustrates the increased use of diacritics. The recto side has no other brown text markers, the verso side has only three more occurrences of a brown vowel dot. The complete text of this Koran fragment, however, has another 55 red ones. Still, both belong to the limited type: all in all this folio contains only 66 diacritics. In a fully marked Koran edition the same passage requires some 250 additions.

<sup>18</sup> G.Endress in W.Fischer ed. 1982, p.180.

<sup>19</sup> E.g. the text fragment of folio IV, the diacritics of which total 66, has only two consonant markers (recto).

<sup>20</sup> Folio II has on both faces a vertical line of handwriting that seems to be a comment on the old text. Actually both of them are transliterations the Kufic manuscript in a different script style called "*ta'liq kirmasi*". It must be noted that these lines differ from the Kufic text in respect of the superimposed *alif*, which has become part of the *rasm* in the *ta'liq* version. The same alteration can be observed in modern Turkish editions of the Koran. Arab and Pakistani editions remain faithful to the received text in this respect. The handwriting itself justifies a remark too. From the seventeenth century this type of *ta'liq* script was in widespread use by the bureaucracy of the Ottoman Empire, until it was superseded by a simplification of it called *ruq'ah* in the first half of the nineteenth century.

<sup>21</sup> Cf. folio IV verso, second line, third letter group (from the right) and third line, third letter group. The strict precision involved in Kufic penmanship can be seen in illustration B. It shows 4 words that contain a ligature with a *gīm*-like shape in second position. The second and the third sample quoted from folio IV emphasize the point that the letter frame, i.e. the plain text, was drawn by an able calligrapher.

<sup>22</sup> Y.H.Safadi 1987, p.13; J.D.Pearson 1960 p.408: A popular view is that *al-ḥaḡḡāḡ* was responsible for introducing vowel signs and dots for the consonants when he was governor of Iraq (74-95/694-714). But Koran manuscripts from the first three or four Islamic centuries show that a *scriptio plena* came to be accepted very slowly.

<sup>24)</sup> Cf. Beil and Watt 1970, chapter III - history of the text, pp. 40-56

<sup>25)</sup> F. Buhl 1936, p. 1076.

<sup>26)</sup> Note that modern editions have many more verse divisions, that remain unmarked in the present Koran fragments.

<sup>27)</sup> Illustration D. shows lengthened ligatures as opposed to simple ones.

<sup>28)</sup> Folio III verso, line 4, first figure on the right edge.

<sup>29)</sup> The missing corner can be reconstructed to have provided the first four letters of the second verse of the chapter concerned. An illuminated chapter heading, if any, therefore must have been on another sheet, followed by the three so called mystical letters of the first verse. Although this possibility cannot be excluded, it seems highly improbable.

# Arabic Script Manuscripts in American Institutions\*

By

Miroslav Krek

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Contact Person: Nicholas B. Scheetz

Date of inventory: November 1988 partially from xerographic copies, partially from in-house list prepared by James Helminski May 15, 19850

1. Koran. Copied in maghribi script in 1246/1830. 412 pages. Height 20 cm.; Bound in calf leather, tooled, with blue paper worked into the leather; front cover detached. Provenance: John F. Mullovrny, Consul to Morocco, 10 Sept., 1845 (Helminski #2)

2. Koran. Copied in the 19th cent. in maghribi script. 695 pages; illuminated; Height 11.5 cm.; bound in red calf, gilt tooled with Islamic design Provenance: From the collection of Rev. Edmund A. Walsh, S.J. (Helminski #6)

3. Koran Copied 1104/1692 in a rather small naskh hand. 165 fols. measuring 12 x 18 cm.; written surface measuring 6.5 x 12.5 cm is ruled throughout. 15 lines to page; rather crude illuminations, including gilt heading fields; worn leather binding with flap is gilt tooled. Provenance: gift of Mr. Charles Jackson Friedlander, 1986; (According to Mr. Scheetz, this is item t13)

4. Koran. Extracts and various prayers. Covers surah 36:1 to 74:40; Copied in a rather small naskh of the 19/20th century. The 122 page . measure 6 x 10 cm.; the written surface measuring 4.2 x 5.5 cm. is ruled. 170 blank pages at end; 7 lines to page; gilt calf binding by Joseph Milligan Provenance: Most certainly donated by Susan Decatur, ca. 1830 (?) (Helminski #5)

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\* This is the eleventh part of the series: Arabic script manuscripts in American Institutions which Professor Miroslav Krek contributed to *Mela Notes*.



5. Koran Fragment. rovers surah 79:8 to 109:6. Copied in rather large naskh of the 19th century. Overall measurements 15.5 x 20 cm.; the written surface 10 x 15 cm.; 13 lines to page; unbound. Provenance: from the Nicholas Cleary collection (According to Mr. Scheetz this item #12)

6. /Muslim prayers with Turkish introduction/ Incipit after basmalah and hamdalah...

معالم اولهكه الله تعالى واردر برشته بكرمز بعد Copied in rather large naskh. The 95 pages measure 12.8 x 20.5 cm.; the written surface 8.5 x 15.5; 9 lines to page. 19th century copy on laid paper. Ends abruptly. Leather over boards with gild design on covers. Purchased 1976 (?). (Helminski #8).

7. al-Mazini, Abu Hamid Abu Abd Allah Muhammad ibn Abd al-Rahim ibn Sulayman -- al- Qaysi al-Andalusi, d. 565/1169. Kitāb tuhfāt al-albāb wa-tahiyāt al-a`jāb wa-`ajā`ib al-dunyā. Copied in 19th cent. maghribi. Height 20 cm.; 140 p.; bound in red leather binding with flap which is gilt. Helminski gives author as (Shaykh) Muhammad al-Gharnati al-Maghribi but incipit is identical with al-Mazini's Kitāb tuhfāt al-albāb wa-nukhabāt al-a`jāb as Berlin #6038, cf. GAL I 478 #2. and Princeton (Hitti 766). Provenance: Gift of Edward M. and Lorna Gill Walsh from the library of their late brother Thomas Walsh who in turn received it as gift from Jacques O'Hana (Helminski #7)

8. Rashid al-Din (d. 718 AH). Jamī` al-tavārikh. 18th century copy; 452 p.; overall height is 37 cm.; includes four miniatures. Leather binding with laquered covers; in modern green box. gift of Archibald Roosevelt, Jr., 1983 (Helminski #4)

9. Sa'di. Gulistan, copied in 951/1544 by Mustafa ibn Ahmad in legible nasta`liq. 219 p. measuring 10.7 x 17cm. written surface measuring 6 x 12.5 cm. is ruled in the beginning. 17 lines to page; catchwords; tooled leather binding with flap. Gift of Archibald Roosevelt, Jr. (Helminski #1)

10. Jadwal halat al-kawakib al-sab`ah al-buruj al-ithna ashar. 1 fol.; r. chart of the zodiac and v. a nasta`liq text, dated 1249/1833. Overall measurements 19.7 x 11.7 cm.; the written surface measuring 15.4 x 7 cm. is ruled. Gift of Eric F. Menke, 1979 (Helminski # 11)

11. Salawat. Christian prayers, closing with al-mazmur al-khamis ila Maryam. Inc.: نبدى بعون الله... بكتابة بعض صلوات روحية مشتملة على افضل الفضائل  
Copied in medium size naskh before 1848 A.D.; 235 fols. measuring 6.6 x

13 cm.; the written surface 4 x 10 cm.; 13 lines to page; catchwords. Black leather binding with gilt borders. Provenance unknown. (Helminski # 3)

12. Qapudan isharet (Signals for identification of vessels). Copied in modern Turkish naskh of the 19th century. Unspecified number of fols., measuring ca. 15 x 20.5 cm.; the written surface ca. 12.5 x 18.5 cm.; illustrations of flags. Provenance: The Nicholas Cleary Collection. Item unprocessed.

13. Isharet küçük (national flags). Written in medium cursive naskh in 1902 A.D. Large octavo. About 26 lines to page. Illustrated. Provenance: The Nicholas Cleary collection. Unprocessed.

In addition, the collection contains in folders 10 and 12 two folios each from two Persian manuscripts.

According to Mr. Sheetz, the Nicholas Cleary Collection seems to contain also some writing samples and a few "slender texts" not included here. If identification is warranted, they will appear as a supplement.

## Building an Ottoman and Turkish Library Collection at Harvard : Memories of Book Buying Adventures in the Istanbul Bazaar

By Stanford J. Shaw

*This article is based on e-mail exchanges, begun last year when I was preparing an exhibition at Harvard's Fine Arts Library. Among the items to be exhibited was a rare volume of 19th-century photographs, entitled: 1290 senesinde elbise-i Osmaniye = Les costumes populaires de la Turquie en 1873. (Text by Osman Hamdi Bey and Marie de Launay, photographs by J. Pascal Sebah). -- Constantinople: Imprimerie du "Levant Times and Shipping Gazette", 1873.*

*Finding no clear information on the book's provenance on the verso of the title page, I embarked on a hunt through our library's records. The answer emerged from a huge, crumbling, handwritten ledger containing shelflist records for books transferred to us from Harvard's Widener Library in the early 1960s. Next to the call number was inscribed the date, October 18, 1961, and the name Stanford Shaw. Several other entries from that period and subject area bore the same notation. Curious, I sent an e-mail message to Prof. Shaw, now Professor of Turkish and Judeo-Turkish History at UCLA, inquiring whether he recalled how he had obtained these books for Harvard more than three decades ago.*

*The reply that came back was an unexpected pleasure. Like Proust's famous madeleine, mention of the Osman Hamdi volume triggered a stream of memories of book-buying and friendships in the Istanbul book bazaar. Several other exchanges ensued over a period of time. In the end, in the interests of history, I asked for and received the author's permission to publish these reminiscences in MELA Notes.*

*In order not to destroy the spontaneous flavor of this "oral history", I have left these messages essentially in their original form, adding and editing only where explanation or clarification was necessary. As a result, there is a certain amount of repetition, for which the editor, not the author, bears responsibility.*

*These recollections recall what seems to many of us like an arcadian age -- when institutional resources were more liberally allocated, when procedures were more informal, when books in Turkey (and elsewhere) were more affordable, when libraries and librarians had a more intimate and personal relationship with the people they served. The mode of collection building described here is probably no longer feasible today. Yet, the collection built up as a result is truly a superb one. It is a testament to the role that interested faculty members, and enlightened*

*administrators of academic libraries and area studies centers, could (and perhaps still can) play in building up first-class collections.*

*Middle East library collections.*

*András J. Riedlmayer*

*Harvard University*

(1.)

Dear András: Yes, indeed, I bought most of the old Ottoman and Turkish books in the Harvard Library's collection. Before I came Widener Library had a wonderful connection of foreigners' books about the Ottoman Empire -- travelers, etc. -- but very little in the way of Turkish. There were some Turkish books, but they had been poorly catalogued and it was very difficult to find them. I remember I started to work with the shelf lists, which in those days were in large bound volumes, very much like what the British Museum (British Library now) used to have, and I had to go through those entries one by one to find the Turkish books that Prof. William Langer had bought.

I did indeed buy large numbers of books in Turkey. In those days, one could go to the Sahaflar Çarşısı (book bazaar) and buy books by the load. That is about what I did. I would go to individual dealers, pick out a large quantity of books, and be charged for them more or less by the pound. Of course for the more important books, such as the Ottoman chronicles and the like, one had a choice of five to ten sets, out of which one could pick the best. I bought a lot of books for myself as well, but far more for Harvard -- I never really expected to leave, and most likely were it not for Robert Lee Wolff and Oscar Handlin, I would not have, but that is another story.

But back to Istanbul. For new books, I could not go around to all the presses myself. There were no central bookshops back then that sold everything. So I hired a young Istanbul University philosophy graduate who was making his way by selling books on the sidewalk in the Sahaflar, a young man named Arslan Kaynardağ, who used to go around getting the books for me, and in the process making enough money for himself to ultimately open his own bookshop, Elif Kitapevi.

Insofar as the Osman Hamdi Bey book is concerned, it was not for sale in the marketplace even when I was there. But one day I visited the Istanbul Archaeological Museum, and asked the Director what they had in the storeroom of their bookshop. I found three copies of the Osman Hamdi book.

They sold one to me at the 1873 cover price (i.e. almost nothing), one I sent to Harvard, and I left one which the Director himself took. The one purchase I really miss, however, is the collection of Kieppert maps of the Ottoman Empire. I forget how many sections there were, but there were quite a few. I bought it for almost nothing, and gave it to Widener. Ever since coming here I have regretted it, since I still would love to use it.

Another interesting book-buying adventure I had took place at the Military Press (Askeri Matbaasi), which then was located in one of the old medrese buildings near Süleymaniye. I walked in one day and asked what they had on Ottoman military history. I was told to come back in a month. You can imagine what I thought that meant. I did return, however, and the head of the Press bookshop sent a private into the depot, and he brought back a very large bag of all the old publications of the military press, going way back to Ottoman times, including the Askeri Mecmua, and sold them to me at the cover prices--you know, one akçe, two akçe, etc--very cheap. It cost me much more to bind them and send them back to the U.S. I think I gave some of them to Harvard, but kept a large number for myself, and still have them.

Those were the days. When I got here I found that Tietze had done an excellent job buying Turkish books in large collections, so I have not had much to do with building UCLA's collection. Of course now we have so little money for books, it is almost pitiful.

Best wishes,  
Stanford

(2.)

Dear Andras: Here it is 6:10 in the morning, and I was very pleased to receive your note. Here are some answers. I first went to Istanbul in 1957, after having spent a year in Egypt, from where I left two days before the Suez crisis began. In a way, my adventures in book-buying began in Cairo. One day I spent about 50 cents at Azbakiye gardens on a book entitled *Mémoires sur l'Égypte*, signed by Bonaparte himself. I showed it to one of the Feldman sons, who operated "La Bouquiniste Orientale" in Cairo, who immediately ran over to Azbakiye gardens to see if there were any more. When I went by the gardens the next day, the man who had sold the book to me for 50 cents was very angry--accused me of stealing it.

In any case, I started buying books in Istanbul in 1957, and continued to buy them periodically for Harvard's Widener Library until I went to UCLA in 1968.

Since Andreas Tietze had already bought large numbers of books for the UCLA library, my large-scale book buying came to an end at that time.

When I arrived at Istanbul's Sahaflar Çarşısı, the most important book-dealer was Raif Yelkenci, who had a shop right opposite the Kapalıçarşı (Covered Bazaar) entrance to the Sahaflar, on (Çadırcılar Caddesi) the long street that goes between Bayezit and Istanbul University. Later on, I looked at some old maps and saw that the Sahaflar had originally been inside the Kapalıçarşı, later moved to the street that Yelkenci was located on, and only later moved to the present Sahaflar market when it was built. Among other major booksellers that I remember (there could well have been others) were Necati Bey, who ran the Reşid Kitapevi; Muhittin Eren's father, who ran the Eren Kitapevi opposite Reşid; and the man right next door to where Arslan Kaynardağ's shop is now, I believe his name was Nizamettin, or something like that.

Raif Yelkenci was the senior Sahaf, and he was quite old, so he spent most of his time talking with old friends -- professors at the University at the like, and did not bother to sell books unless you could not find them elsewhere. It was in his shop that I met Osman Ergin, Ismail Hakki Uzunçarşılı, Hellmut Ritter, Ahmet Ateş, and some other scholars whose names I no longer recall. Most of the older books I bought from Necati Bey at Reşid Kitapevi. I would go through his shelves, pile up the books I wanted, would pay by the height of the pile, and then bring a hammal to carry the books to a taxi, with which I brought them to Bebek on the Bosphorus.

In Bebek, I lived with the Göknil family. Halil Göknil, the husband, was the son of the Ottoman military governor of Medina when World War I started, and he had a picture of himself as a boy dressed up in a fancy Arab costume, with dagger, along with Sharif Husayn and his father Halil Bey. The mother, Mergube Göknil, was the niece of the famous painter Ali Sami Boyar, whose wife Belkis was the sister of Halide Edib. When looking for a Turkish family to live with I had been sent to Ali Sami, who sent me off to his niece. Halil's and Mergube's two sons, Recceb and Nedim, then both students at Robert College, helped me to package all the books, and we mailed them off to Harvard -- literally thousands of books.

The Sahaflar was a most interesting place in those days. Every day heirs would bring in the libraries of their late fathers; the books would be piled in the middle, and the dealers would bid for them. Old books were plentiful. When I went to a dealer I had my choice of ten or fifteen sets of the Ottoman chronicles, such as Cevdet, Peçevi, etc.

Arslan Kaynardağ at that time was a recent philosophy graduate from Istanbul University. He sold a few books outside on the street. And then I began to hire

him to go around to the various publishers to buy the new books I wanted to get for Harvard. Of course there was no single bookshop back then that sold all the books, so one had to do this in that manner. It was only later that Arslan saved up enough money to open his own shop, Elif Kitapevi, in the Sahaflar. He always promised he would write a history of the Sahaflar, but as far as I know never did.

Now back to your questions. Most of the publishing was in Istanbul, but some books were published in Ankara, and quite a few authors published their own books around the country. Once Arslan had his shop, he sent Yakub Bey (who at the present time is running his shop) around the country to buy books from universities and private writers--he was the only one who did this for a number of years, before others got into the act.

I did go down to the Matbaa-i Amire (the former Imperial Ottoman Press, now the press of the Ministry of Education) right after the 1960 coup. It was run at that time by an army officer. When I asked about old books, he told me that he did not know, but brought me down to the depot, where we found a lot of uncut sheets of old Ottoman books, of which I bought a number and had them bound. More later... I have to run off to class now.

Best wishes,  
Stanford

(3.)

Dear Andras: Just returned from classes at UCLA to find your message. Here are the answers. Labib Zuwiya Yamak was the Middle East librarian when I was there, but he was mainly interested in the Arab world. As I recall, however, he asked me to look for an Arabic journal called *al-Jawā'ib*, the leading Arabic newspaper published in Ottoman days. I don't think I found it.

As to worries about duplication, since we had very few Turkish books at Harvard, I just went ahead and bought everything worthwhile I could find without regard to what, if anything, we had. Some of the journals I picked up directly from the publishers, some others I bought in the marketplace.

I honestly don't remember where the money for the books came from. I think it came both from Harvard College Library (Phil McNiff was a wonderful director of acquisitions) and from the Middle East Studies Center, where Sir Hamilton Gibb had set aside some \$2 million from the Rockefeller grant for Turkish studies, half to me and half to Omeljan Pritsak. Pritsak of course turned later to Ukrainian studies, and as far as I know the Rockefeller money that had been

set aside for Turkish studies eventually went elsewhere, because no further tenured appointment was made.

I never got any money for books from the Faculty of Arts and Sciences or from the History Department--that much I do remember very well. As far as I recall, I had more than enough money to buy everything I wanted, and when I ran out they sent me more (those were the days!). Of course, the dollar went much further in those days than it does now, even in Turkey. I never had to fight for money--just went to Gibb and he provided it-- --or to Phil McNiff. It was a long time ago, but I never remember asking asking for something that was turned down.

The older European-language books on the Ottomau Empire were catalogued alright, but the Turkish and Arabic books often were not catalogued at all when I first arrived, or could be found only in the shelf lists. These were large bound volumes, arranged by call number, into which new pages were inserted when old pages ran out--very much like what the regular catalogues were in the British Museum Library when I first went there in 1956.

I don't remember anything about the cataloguing of the (4000+) Ottoman and Turkish books I sent to Harvard from my Istanbul buying trips. I assume that someone was doing it, because books did get catalogued, but somehow I never looked to find out who\*.

I do remember, however, that books were often misplaced in the Widener Library stacks. That is, for example, the volumes of the chronicle of Cevdet were all in one place, but the volumes were not in the right order (1-2-3, etc.). The shelveis who put them into the stacks couldn't read the Arabic numbers. So sometimes I went through the stacks and sorted them out. I remember once I was 'caught' by a librarian while doing this because he thought I was 'the mad monster of the stacks.' Someone had been messing the books up and he thought it was me! I really gave him a piece of my mind. Beyond that, however, you will have to check the library's records regarding cataloguing, unless my wife Ezel remembers something. She was a graduate student there (not yet my wife) at the time. I will ask her when she comes home this evening.

As I said above, I had no specific agenda as to what books to buy. I bought everything in sight that looked relevant for history, political science or

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\* There is a brief history of Harvard's Middle East collections by Labib Zuwiya Yamak--who mentions Prof. Shaw's book-buying efforts. In it, the transformation of Harvard's Ottoman and Turkish catalogues into a proper bibliographic tool in the 1960s is credited to the work of Mr. Moses Manoushagian and Mrs. Emel Tekin.



philosophy. Aside from using Arslan, I myself went around to the different universities and bought directly from their shops. As I've told you, I went to the Askeri Matbaa, the Archaeological Museum, etc., the Türk Tarih Kurumu (I was not a member then), the Türk Dil Kurumu, and just bought everything. At times I brought the stuff I bought in Ankara to the American embassy, where they were willing to ship them back for me in the 'pouch,' or in Army mail, since it was rather difficult to ship things out through the post office. One needed permission and one had to show one had exchanged money legally.

I was not after rare books. I did not buy any Müteferrika Press books, for example. They were very expensive, and I did not need them for my own research. Probably I should have. Andreas Tietze did buy a lot of them for UCLA. I remember the Kiepert maps as a rare find, but aside from that I just tried to get all the standard historical literature, the Ottoman chronicles and and the journals--what I was trying to assemble was all the materials to provide a good research collection. Of course, it was relatively easy since I knew what I was after and did not have to worry whether or not Harvard already had any particular item. It had very little, and in any case everything was cheap, so what matter if I bought a few duplicates.

I never wound up buying any private collections--bought almost everything at first from Reşid Kitapevi, Raif Yelkenci, and later on from Arslan. I never went to the shops in the Beyaz Saray at Bayezit. I had enough dealers. I think I was not a very good bargainer, and probably paid too much by Turkish standards, but still it was very cheap, and got a lot of very good stuff. Of course, I was also buying for myself, and still have several thousand Turkish books in a separate building here at my home in Los Angeles--but again no rarities, just the big runs like the Belleten, Tarih-i Osmani Encümeni Mecmuası, etc. I did find a lot of Ottoman archival documents used as bindings for old books at the British Museum and the Public Record Office, books which had been bound in Egypt and Istanbul in the eighteenth century, but those of course had to stay in the archives and libraries concerned, and I never brought such things back myself.

I did get a lot of 'forbidden' books in Bulgaria--books published by Narodna Prosveta in Sofia. These were Turkish-language books, including poetry collections by Nazim Hikmet (whom I met at Narodna Prosveta), and often novels written in Turkey but 'adjusted' with additions and subtractions to meet Communist desires. I remember that I brought those books to the National Library in Ankara (Adnan Ötügen), but cannot remember whether I also brought them to Harvard. Turkish books published in Bulgaria were forbidden in Turkey at that time as 'Communist propaganda. I did also get the first, uncensored, edition of Gen. Kazım Karabekir's memoirs of the War of

Independence. The firm that published it was located right at the head of Ankara Caddesi, just next to the entrance of the Vilayet Bahçesi. I bought it one day, and the next day the press was closed and all the books found there were confiscated. I cannot remember if I sent it on to Harvard. I may have been afraid of the censors catching it in the post office. (NOTE: In the end, caution lost out to the collecting impulse; Harvard does own a copy of the first edition of *Istiklal harbimiz*).

I remember at one time Arslan got into trouble. When a new list of 'forbidden' books appeared, he forgot to take one of them out of his shop window, but I really don't know what happened. I was not in Istanbul at the time. Although I was there during exciting times, including a number of coups, I never was daring enough to actively hunt for 'forbidden' items. I did not want to end up in jail

I could not read any of the minority languages (such as Greek, Armenian, Ladino, etc.), and so did not pay much attention. I honestly don't remember whether I saw any Turkish books in Greek letters (Karamanlica) on the market. I note that Harvard has a collection of Turkish-language books in Armenian script, but I had nothing to do with getting them.

I hope these comments help. If I think of anything else I will write again.

Best wishes,  
Stanford

# **Restructuring at Yale Library and its Effect on Near East Area Studies**

by  
Simon Samocil  
Yale University

I would like to talk to you about the experience of reorganization as it relates to Near East Area Studies at Yale University. This reorganization is known as the "Team Concept" or "Self-Management." Why would libraries come up with the idea of reorganization? Why have they seen a need for change? In the late 1980s the introduction of one integrated online system (NOTIS), affected the existing organization. This increased both the flow of materials among departments and the personal interaction among staff members, necessitating a change in staff organization and administration. The introduction of the ORBIS system made this need for change even more imperative. The classical organization of the library had to be re-examined. From this reassessment a new structure emerged.

Yale's reorganization had three major parts:

1. The introduction of the on-line system known as ORBIS
2. The institution of internal structural changes, which reorganized departments to work across traditional departmental lines
3. The promotion of the idea of "Self-Management."

The new organization combined the previously separate functions of acquisitions and cataloging (including serials) into single teams. Each team would then have responsibility for its own acquisitions and cataloging. The implementation of the new team system seems to increase productivity and to empower staff members to make decisions. Moreover, it has made clerical work more enjoyable because the tasks were varied. The new system has turned staff into on-the-job decision-makers and problem-solvers, allowing for closer communication among the team members. Under the traditional structure, certain activities of the acquisition department -- such as billing -- was a mystery to catalogers (and vice versa). Under the new system, however, with each team assuming responsibility for its own acquisitions and cataloging, the inner workings of the library have become much clearer and more tangible to the team members.

What sorts of teams were established? The original restructuring created teams in English, History, Near East studies, Latin America, Romance and Slavic Languages, and a number of other subjects in the social sciences, the "hard" sciences, and the humanities. Before reorganization, Yale's Near East team had been a unit unto itself -- doing its own acquisitions and cataloging (as was the case

in other libraries). The problem resulted less from the existence of these multiple functions than from the difficulty of directing the unit from above. If the head of the unit came from a specific subject area -- such as Arabic, Islamic, or Judaic Studies -- then this area would receive special emphasis. Thus the choice of unit head could have a significant impact on a given area study. Therefore, when I came to Yale in 1990, I decided to create the Arabic Team, which split the Near East Unit into two groups, one for Arabic and the other for Hebraica.

Aside from solving the "special emphasis" question that I just raised, what have been the benefits of the "Team Concept" for Arabic area studies? Separation has brought about a closer examination of our area and its special requirements. For example, seeing the need for an Arabic Islamic Reading Room led us to create such a facility. This reading room now contains primary reference materials that previously were located in different sections of the system, making them difficult for students to find. Because reference materials are now housed in a single location, and because new materials are frequently being added to the collection, students find this room a focal point for their work. Also, in cooperation with the Reference Department, whose jurisdiction includes the Periodical Reading Room, the Arabic Team was able to establish a separate reading area in the Periodical Reading Room for Arabic and Islamic periodicals. The Team now has its own budget, which it has used, in large part, to build up the collection. Due to this updating and to these improvements, the Near East faculty has become more involved in the library and has established greater communication with the library administration. Because of this pleasant climate, the SML (Sterling Memorial Library) administration has upgraded the Arabic Collection to an Area Collection, and has appointed the Head of the Arabic Team to the position of Curator of Near East Collection. Also, the Supportive Staff position on the Team was promoted to that of Professional Librarian. From these examples alone, one can see how the Near East Area at Yale has benefited from reorganization.

Today, due to developments in technology, the reorganization is changing again. The introduction of work-stations into the library environment, for example, will create a further need to reexamine "reorganization" and the management of work.

If you wish to read further on reorganization at Yale, I refer you to two articles:

1. Lowell, Gerald R., and Maureen Sullivan. "Self Management in Technical Services: The Yale Experience," *Library Administration & Management* 20:23 (Winter 1989).
2. Crooker, Cynthia, Robert Killheffer, and Cecile Mandour, "The Reorganization of Technical Services at Yale," *Technical Services Quarterly*, 9:1 (1991).

# **Teaching Library-Skills to Graduate Students from the Islamic Countries: Cooperation Between Librarians and Second-Language Specialists**

By

Salwa Ferahian, Sandra Thibaudeau and John E. Leide  
McGill University

**P**reparing students to use the resources of academic libraries has been the subject of discussion for some time. Many institutions have developed interesting and innovative programmes of bibliographic instruction to meet the needs of undergraduates and graduate students in various disciplines. Nevertheless preparing foreign students for graduate work has for the most part been based on measures of language proficiency with little regard to cultural and academic conventions of North American universities. Cooperation between librarians and second-language specialists can improve the effectiveness of bibliographic instruction, language acquisition, and cultural adjustment for graduate students from the Islamic countries.

## **I. INTEGRATING BIBLIOGRAPHIC INSTRUCTION WITH A LINGUISTIC AND CULTURAL DEVELOPMENT PROGRAMME**

This study describes the coordination of efforts of a librarian and a secondlanguage specialist to integrate bibliographic instruction with a linguistic and cultural development programme. The programme was based on two broad objectives: first, to prepare the students to use library resources in their future studies; second, to have students locate suitable materials to form a basis for seminar discussions in their areas of specialization.

### **a) PREPARING GRADUATE STUDENTS TO USE LIBRARY RESOURCES**

Many foreign students are less prepared for graduate study than are North American graduate students, who have learned to make extensive use of library resources. Education in Islamic countries is often based on the lecture method. Unfortunately, the very skills which made the foreign student successful at home may have a serious negative effect on performance in North American universities applying an investigative research model of education. (Mcgrath, 1981)

Because of substantial differences in size and function between university libraries in Islamic countries and those in Canada, foreign students are often completely bewildered. Students whose experience with libraries has been primarily as a quiet place to study or as the source of a required text or assigned reading, may be completely overwhelmed by the mass of information, not knowing where to start to unravel the complex bibliographic apparatus. Newer technologies, such as online searching and CD-ROM, may be completely enigmatic to the foreign student.

#### **b) LINKING BIBLIOGRAPHIC INSTRUCTION AND SECOND-LANGUAGE INSTRUCTION**

The need to know may be the most powerful impetus to learning. When library instruction is truly integrated with the course content, it can be very effective, but if it is simply an add-on or afterthought, it is little better than a stand-alone module. Bibliographic instruction can also be integrated with research methods courses at the graduate level, but the needs of foreign students often differ from their North American counterparts. Linking the bibliographic instruction component directly to second-language instruction provides applications for mutual reinforcement. Library skills can be taught as they are needed so that the bibliographic instruction

supports the development of language skills in writing and oral presentation. The language assignments provide a context for the teaching of library skills, a real need for their application, and a concrete basis for the evaluation of their mastery. Teaching library skills in the context of second-language instruction allows the students to progress at their own pace and share common problems caused by cultural differences.

#### **c) USING SPECIALIZED SUBJECT KNOWLEDGE AS A TOOL TO ACQUIRE CULTURAL AND ACADEMIC CONVENTIONS**

Foreign graduate students have already achieved considerable subject expertise. Even though they may have considerable mastery of academic English, when they come to North America they are usually confronted with an alien culture and an unfamiliar educational system (Ormondroyd, 1989; Alptekin, 1981). Although their needs for bibliographic instruction differ from those of their fellow students, they do not come as *tabulae rasae*. Second-language instruction should enable the students to use their specialized subject knowledge as a bridge in acquiring the ability to function within the cultural and academic conventions necessary for success in graduate programmes in

Canada. Language is not just a matter of vocabulary and grammar but a complex system of social conventions. Second-language instruction built on each student's subject knowledge develops from the known to the unknown and provides a sound basis for coping with social and cultural differences in a new domestic and educational environment. Students learn to communicate and develop their expertise according to the norms of North America.

## **II. CONTEXT**

The Institute of Islamic Studies(IIS) and its Islamic Studies Library(ISL)were founded at McGill University in Montreal, Canada by Wilfred Cantwell Smith with the purpose of engaging in long range study of processes at work in the modern Muslim world. The IIS was an experiment in cross-cultural education designed to apply the best of contemporary scholarly methods to the data of the tumultuous Muslim world (McDonough & Ferahian, 1992). The ISL, with over 100,000 volumes in eight major languages, is one of the reasons Muslim students come to study at the IIS. The ISL's Public Services Librarian is responsible for an extensive Library Instruction module designed especially for the foreign students while a second-language specialist provides intensive second-language instruction coupled with an acculturation programme to help the students adjust to Canadian society and the academic requirements of graduate education in North America. This programme for the Indonesian students is currently being funded by the Canadian International Development Agency(CIDA). The introductory programme continues in September through a compulsory research methods course conducted by the ISL to all the newcomers to the M.A. programme at the IIS.

## **III. PROGRAMME RESULTS**

- Active classroom participation
- Straightforward communication
- Critical thinking
- Articulate expression of ideas
- Application of Scientific Method
- Self reliance

## **IV. CONCLUSION**

The success of this cooperative programme with graduate students from the Islamic countries suggests that similar programmes for other foreign students would allow them to develop library skills in a supportive and goal

oriented context while the library supports their preparation for academic work in North America. Preparing foreign students for a smooth entry into North American higher education is essential.

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**Report on the Islamic Manuscript Cataloguing Project at Princeton**  
by  
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Princeton University

The last issue of MELA Notes carried a brief notice about a project undertaken at Princeton University's Firestone Library. The project was proposed in order to bring bibliographic control to some two thousand previously uncatalogued Islamic manuscripts held in the various Princeton collections and to extend access to these works to a greater number of researchers.

Princeton is home to the largest collection of Arabic, Persian and Ottoman Turkish manuscripts in the United States. Founded on the legacy of Robert Garrett, who began purchasing Arabic and Persian manuscripts at the end of the last century and continued to collect them for more than forty years, the collection has been augmented by purchase and donation since that time. At present the collection consists of some 12,000 titles, although that number is at best an estimate because our knowledge of the collection grows daily and we constantly revise the number upward as we discover new materials.

The project is about fifteen months old; over this time, we have come to a more thorough understanding of the scope of the task at hand and the difficulties inherent in carrying it out. At the same time, we have developed an ever more acute appreciation of the importance of achieving the objectives of our undertaking for scholarship on the history of Islamic cultures.

The Islamic Manuscripts Cataloguing Project is funded by the US government through a Dept. of Education Title II C grant. The proposal posited two primary objectives:

1. To identify and create bibliographic records for approximately 2000 written texts written in Arabic, Persian, Ottoman Turkish and other languages using the Arabic alphabet.
2. To enter the resulting bibliographic records into the AMC file of the RLIN database with certain record elements in both English and the original language and to create a print catalogue of the previously uncatalogued materials. These include parts of the Garrett collection which were not catalogued, for various reasons, the Persian works of the "New Series," and all of the Third Series, the most recently acquired manuscripts.

In order to accomplish these objectives, two library professionals, William Blair and myself, were hired. Bill, whose area of expertise is Ottoman Turkish, has had responsibility for dealing with Ottoman Turkish texts while I have been working with the Arabic and Persian texts. In consultation with other members of the cataloguing department who have specialized language skills, Joyce Bell in particular, we also have been able to process manuscripts in other languages which use or have adapted the Arabic alphabet, such as the Malaysian Jawi.

In October, our team was joined by Dr. Muhammed Faghfoory, who will concentrate exclusively on the Persian materials. Together, we hope to increase the number of records in the AMC file substantially over the next eleven months. What we have accomplished to date can be outlined as follows:

1. We have identified many of the uncatalogued texts and have obtained a better overview of the linguistic composition of that part of the collection. We also have a clearer idea of the actual size of Princeton's Islamic collection. Many bound volumes contain multiple works; in the course of a shelf reading conducted this past summer, we discovered that even some of the volumes already catalogued had not been analyzed properly and that some of the material contained in them had been overlooked. For example, Bill has determined that instead of the 578 Ottoman manuscripts we expected to find, there is actually something on the order of 950 Ottoman Turkish works in the collection.
2. Nearly 600 MARC records have been entered into the AMC file of RLIN. These records will display 100, 240, 245, 246, 6XX and 7XX fields in both English and the original language. In the note area of the record, incipit, explicit and colophon will be displayed in the original language. RLIN terminals with the appropriate software are necessary for this function, but the English portion of the records will be accessible at any terminal. Searching the collection using Arabic, Persian, or Turkish terms is also possible at terminals equipped with the proper software. Incipits, explicits and colophons of texts in the Princeton collection may also be searched by giving the command "find sp princeton islamic manuscripts" followed by the command "als 5XX {the desired term or terms in the original language}".
3. Work has commenced on the section of the collection known as the New Series, which contains approximately 1300 uncatalogued Persian volumes containing an unknown number of discrete texts. The New Series includes the largest number of uncatalogued manuscripts and will be the primary focus of our cataloguing efforts over the next eleven months. We will also work on the Persian texts in the Yahuda section of the Garrett collection

and several other small groups of uncatalogued manuscripts scattered about. One unpleasant prospect is dealing with about 30 volumes bearing spine titles reading: Fragments of Arabic Manuscripts Bound Together.

The unanticipated explosion in the number of uncatalogued texts discovered in the course of the first year of this grant has necessitated the revision of plans for the second year. Our goals for the next eleven months are as follows:

First, we intend to complete the loading of the 330 +/- records in the Third Series into RLIN/AMC. These records are currently in "save" mode awaiting final editing. They are, of course, available for use by RLIN member institutions. These records ultimately will be used to create published catalogues also (Probably after the termination of the project proper).

Second, Wm. Blair will produce a handlist of the approximately 950 Ottoman Turkish manuscripts contained in the collection. This will be published, probably within the next couple of years. In addition, our student workers will continue to input MARC records into RLIN for those Ottoman Turkish texts for which Bill has completed the cataloguing.

Third, while I proceed with the cataloguing of the overlooked Arabic manuscripts, Dr. Faghfoory will work on a checklist for the New Series and Yahuda Persian manuscripts. The records he creates will be used to develop an outline of that part of the collection. This outline will be used to develop a print resource for interested researchers. The records will also provide a basis for building MARC records for inclusion in RLIN.

Nine months from now, Princeton's Islamic Manuscripts Cataloguing Project will have reached its conclusion. By that time, I hope to be able to report to you that most, if not all, of the previously uncatalogued texts in Princeton's collection are accessible, in some form, on the RLIN network. The ability to access information about these manuscripts in their original languages will make it much easier for scholars in locations remote from Princeton to make more efficient and more effective decisions about the utility of a text for their research. More importantly, information about the collection is accessible to a much broader audience.

## Notes on an Acquisitions Trip to Tunisia - 1995

by

Elizabeth Vernon

Harvard College Library, Harvard University

I had the opportunity to visit Tunisia in February of 1995 on an acquisitions trip for the Middle East Division of the Harvard College Library. What follows is an update to my trip report in 1994 (*MELA Notes* 60:Spring 1994), which was a general overview of the publishing scene in Tunisia.

Certain practical considerations have become simpler for the visiting library business traveller in Tunis. Faxes can now be sent from the Central Post Office on Avenue Charles de Gaulle, and one can obtain an advance on one's credit card from the main branches of Tunisian banks. Books can be mailed to the United States by surface mail for 39 dinars/10 kilos (about 2 dollars a pound); the most inexpensive air mail rate costs about double that price. Packages must be wrapped at the post office after the contents have been inspected by the postal clerk. Wrapping paper and tape may be purchased at stationers (there is a shop on Rue d'Angleterre around the corner from the Central Post Office); one should try to obtain cartons from book dealers, as they are not easily purchased.

It is still, however, necessary to plan well regarding institutions to be visited. Time schedules for different institutions and businesses vary. Some follow the *séance unique*—open continuously all day but finishing in early afternoon, while others are closed for 1-3 hours in the middle of the day, but are open until 6 or 7 PM. Some may have Saturday hours.

The Centre d'Études Maghrebines à Tunis (CEMAT) continues to be an important source of information on the Tunisian scene. The director, Jeanne Mrad, makes herself available to assist the visitor. CEMAT has a new email address ([ceamat@avicenne.rnrt.tn](mailto:ceamat@avicenne.rnrt.tn)), and has just hired a librarian, Amel Fayache, for its library. (CEMAT, Impasse Menabrea, 21 rue d'Angleterre, B.P. 404, Tunis-Hached 1049, 216-1-830-123, 216-1-130-430)

### Acquisition of Commercial Publications

As I noted in my previous report, Le Gai Savoir has the best selection of Tunisian publications of the bookstores in Tunis. (It also carries books from France, as well as a good selection of Lebanese and Moroccan titles.) The proprietor, Abdelwaheb Moncef Daboussi, and his son Hussein, are very knowledgeable about the Tunisian book market. They are also willing to assist the visiting librarian with the shipment of books at the Central Post Office

which is nearby. (79 avenue Farhat Hached - Place Barcelone, Tunis 1000, 216-1-241-621, fax 216-1-337-978)

As Le Gai Savoir is the best bookshop in Tunis for Tunisian publications, Souhnoun is the best one for books from elsewhere in the Arab world. The Souhnoun bookshop specializes in scholarly publications; the proprietor Hamed Alouini explained that he is the Tunisian distributor for E.J. Brill, and has co-published some books with Brill. While Souhnoun did not at the time of my visit have any recent publications from Algeria, it did have a good selection of recent Libyan publications from the last few years, including publications of Kuliyat al-Dawah al-Islamiyah wa-Lajnat al-Hifaz ala al-Turath al-Islami in Tripoli and Jami'at Qar Yunis in Benghazi. (Maison Souhnoun, 10 bis rue de Hollande

Tunis 1000, 216-1-246-435, 216-1-253-456, fax 216-1-352-926, fax 216-1-886-274)

For those interested in publications from Libya, the Libyan publisher al-Dar al-Arabiyyah lil-Kitab, has a branch office in Tunis (4 rue Muhi Ed-Dine El-Qlibi, B.P. 32, 2092 El Manar 2, Tunis). They do not yet have a showroom, although their representative Ali Ben Mabrouk is willing to arrange to take visitors to their depot, which is outside of Tunis in Bir Kassa.

Alif is a bookstore and publisher with a focus on art and archaeology. They have reopened after a major renovation of their showroom. Their own publishing program seems to be much reduced from past years; much of their bookshop is taken up by the tourist-oriented publications (posters, post-cards, pop-up books) and books imported from France in the areas of art and archaeology (a high percentage of the books on display were imported from France). They maintain a bookshelf of books published elsewhere in the Maghreb, which at the time of my visit were primarily from Morocco. An update to their catalogue has not yet been published. (Alif, 3 rue de Hollande, Tunis 1000)

Another way of obtaining Tunisian commercial publications other than by purchase is through exchange with the Tunisian Bibliothèque Nationale (BN). The Director of the BN is Jomaa Cheikha, and the head of Gifts and Exchange (Service des échanges et dons) is Neila Yaacoubi. Cheikha explained that the BN buys up 400 copies of many Tunisian books as they are published, in order to encourage Tunisian book production, and uses them for exchange with foreign institutions. He emphasized that because the BN is exchanging books that it has purchased (rather than duplicates or gifts), it needs to be particularly careful to make exchanges that are beneficial to it. Their main interest is in books in the social sciences and humanities, preferably relating to

the Middle East or in the French language. (The National Library holds only materials in Arabic and in roman-script languages in the humanities and social sciences. Scientific material is sent to the appropriate university faculty library, and material in other scripts—Cyrillic, Hebrew, etc.—is sent to the library of the Institut Bourguiba des Langues Vivantes, although periodicals in these languages are kept at the National Library.) The BN's exchange list is available on request. The BN also publishes titles of its own. Of particular interest are the BN's 1994 publications: *Specimens de manuscrits maghrebins*, and bibliographies of the works of Mahmud Bayram al-Tunisi and Muhammad Bin Ashur. The BN is currently undergoing retrospective conversion of its card catalogue. Maryam Ghabri, head of the BN's Service informatique, said that the retrospective conversion project started a year ago and was expected to take another two years. They are using a French database software - Taurus - which will be arabized by the Centre National de l'Informatique. CDS/ISIS has been used for the national bibliography. (BN, Souk el-Attarine, B.P. 42, Tunis 1008) It should be noted that Jomaa Cheikha is also editor of the *Revue des Études Andalouses*, which contains articles in Arabic, French and Spanish. Issue number 12 just came out; the backfile is still available, except nos. 1-2 which are out of print. (B.P. 51, Bab Manara, 1008 Tunis)

## Literature

There is much literary fiction (both novels and short stories) and poetry available on the Tunisian commercial book market. There seems to be a renewal in interest in the works of Mahmoud Messaadi, Tunisian author/playwright. A new edition of his play *al-Sudd*—first written in 1940 and published in 1955—has been issued, with an introduction by Taoufik Baccar (Tunis: Dar al-Janub lil-Nashr, 1992 - 9973-703-19-7), as are three books commenting on this play: Nur al-Din Sumud's *Mahmud al-Mas'adi wa-Kitab al-Sudd* (Tunis: Dar al-Tunisiyah lil-Nashr, 1993), Al-Hadi Ghabri's *Al-Shakl al-fanni fi masrahiyat al-Sudd* (Tunis: s.n., 1993 - 9973-17-390-2), and Alfa Yusuf and Adel Khadar's *Buhuth fi khitab al-Sudd al-masrahi* (Tunis: s.n., 1994). In addition, there is a general commentary on Messaadi's work: Khaled al-Gharibi's *Jadaliyat al-asalah wal-muasarah fi adab al-Mas'adi*, with an introduction by Taoufik Baccar (Tunis: Samed, 1994 - 9973-729-34-X). Bayt al-Hikmah has published a French translation of Messaadi's *Mawlid al-nisyan*, translated by Taoufik Baccar under the title *La Genèse de l'oubli* (Carthage: Bayt al-Hikmah, 1993 - 9973-929-09-8)

On the sixtieth anniversary of the death of the death of the Tunisian poet Abu al-Qasim al-Shabbi, a six-volume set of his collected works has been

published by Dar al-Maghreb al-Arabi (Tunis, 1994 - co-published with the Lebanese Dar al-Gharb al-Islami)

For those interested in the Tunisian literary scene, the Union des Écrivains Tunisiens (UET) publishes *Al-Masar*, which is available by subscription from the publisher. The editor is Othman Ben Taleb. The UET has also sponsored an anthology of Tunisian poetry *Mukhtarat li-shuara' tunisiyyin*, edited by Omar Ben Salem. (Tunis: Dar al-Arabiyyah lil-Kitab, 1992) (UET, 20 avenue de Paris, 1000 Tunis, 216-1-257-591)

## Archaeology and the Arts

The Institut National d'Archéologie et d'Art has changed its name to the Institut National du Patrimoine (INP). The Institut publishes conference proceedings, monographs and several periodicals (*Études hispano-andalouses*, *Africa*, *Bulletin des travaux*). Almost complete backfiles of their periodicals are available; only a few issues are out of print. Selwa Zangar, head of the Sous-Direction des Publications et de la Formation, explained that it was very difficult for them to process foreign checks; to assure that an order would be processed, it was best to send a postal money order or do a bank transfer directly to their account. The 1994 catalogue of their publications is available. (INP, place du Château, 1008 Tunis, 216-1-261-622, 216-1-263-610, fax 216-1-562-452)

In the area of art, architecture and archaeology, the following titles may be noted: Marceau Gast and Yvette Assié's *Des coffres puniques aux coffres kabyles*. (Tunis: Alif, 1993, co-published with CNRS - 9973-22-007-2), Serge Santelli's *Medinas: traditional architecture of Tunisia: l'architecture traditionnelle en Tunisie*. (Tunis: Dar Ashraf, 1992 - 9973-755-07-3), Mohamed Yacoub's *Pièces maîtresses des musées de Tunisie*. (Tunis: Carthacom, 1994 - 9973-9733-3-X) and Sophie El Goulli's *La peinture en Tunisie: origines et développement*. (Tunis: s.n., 1994?)

In the area of film history, two titles should be noted: Hédi Khelil's *Resistances et utopies: essais sur le cinéma arabe et africain* (Tunis: Sahar, 1994 - 9973-763-24-6) and *Cinéma et histoire: actes du colloque de la 2ème session du Festival International du Film Historique et Mythologique de Djerba - Août 1991* (Tunis: Sahar, 1993 - 9973-763-13-0)

The Institut Supérieur de Musique (ISM) has a periodical, *Rawafid Musiqiyyah*, which is available on an exchange basis only. Correspondence regarding exchanges should be addressed to the ISM's director, Dr. Mahmoud

Guettat, whose area of specialty is ethnomusicology. (ISM, 20 avenue de Paris, Tunis; 216-1-257-526, 216-1-245-575; fax 216-1-341-639)

There are still no Tunisian-produced compact discs, but much production of North African music on cassette and CD is being done in France. For example, *Les étoiles de la chanson tunisienne* (v.1) was produced in France in 1994 by SACEM (SACEM, fax 33-1-40-40-93-99).

## **Social Sciences and History**

The Centre d'études et de recherches économiques et sociales (CERES) has changed location, and is now housed at 18 rue d'Athènes. Abdelaziz Dhifi still heads their publications program.

The Office National de la Famille et de la Population has produced a large number of publications including sociological and health studies. (ONFP, 42 avenue de Madrid, Tunis)

Unesco Tunisia does not produce its own publications, other than the new acquisitions bulletin of the library, but its library can be useful source of information on publications relating to social or health issues, and the librarian Aziza Saad is knowledgeable about the activities of different Tunisian governmental offices organizations in these domains. (Unesco, rue d'Angleterre, Tunis)

The Union National des Femmes Tunisiennes (UNFT) has available for purchase several years of back issues of its periodical *al-Mar'ah/Femme*. (UNFT, 56 Boulevard Bab Benat, Tunis) (For those interested in women's studies, Azza Ghanmi's *Le mouvement féministe tunisien: témoignage sur l'autonomie et la pluralité du mouvement des femmes 1979-1989* (Tunis: Chama, 1993 - 9973-753-02-X) is available on the market.)

The Arab League Educational Cultural and Scientific Organization (ALECSO) has maintained its extensive publishing program. ALECSO has a catalogue of publications which may be ordered by mail. It also maintains a publications showroom which may be visited on request, with all of ALECSO's publications and a selection of Arab League publications. Haïf Abdelhak, head of the Service de Publications, continues to be interested in establishing relations with United States libraries, as does the librarian M. Ben Aïssa continue to be interested in establishing exchanges with American libraries of ALECSO periodicals for American periodicals. (ALECSO, B.P. 1120, Avenue Mohamed V, Tunis, fax 216-1-784-965)



The Agence Tunisienne de Communication Extérieure (ATCE) is a Tunisian government office devoted to the promotion of Tunisia (politically, economically, touristically) to audiences outside of Tunisia. It produces publications in Arabic, French and English - pamphlets, periodicals, brochures, posters, videos, and also distributes publications of other Tunisian government offices, such as the Ministry of the Interior, the Office National de l'Artisanat, and the Comité Supérieur des Droits de l'Homme et des Libertés Fondamentales. The director of the ATCE, Mustapha Ben Soyah, is willing to provide these materials to American libraries. (ATCE, 3 avenue Jean Jaurès, 1001 Tunis, 216-1-345-866, 216-1-349-857, fax 216-1-353-445; Washington office: Mounir Adhoum, 1515 Massachusetts Avenue NW, Washington, DC 20005, 202-466-2546, fax 202-466-2553)

For those interested in legal publications, there are two important sources. The first is a bookshop across from the Tunisian Ministry of Justice (Salem al-Abbassi, 38 Boulevard Bab-Benat, Tunis) which caters to the Tunisian legal community. It carries all of the books of the Tunisian state in law (legal codes, etc.), as well as related monographs and periodicals. Also of interest is CERP, the Centre d'Études, de Recherches et de Publications, which publishes conference proceedings, theses, monographs and periodicals in law and the social sciences. (B.P. 255, 1080 Tunis Cedex; 518-914; physically located on the University campus at the Faculté de Droit). Law monographs of note are: (al-Musaid al-awwal lil-Wakil al-am, mudir al-qada al-askari) *Al-Qada' al-'askari al-Tunisi* analysing Tunisian military law (Tunis: Sharikah Funun al-Rasm wal-Nashr wal-Sahafah, 1993) and Sami Ben Farhat's *al-Tanqihat al-jadidah fi-al-tashri' al-tunisi* (Tunis: al-Sharikah al-Tunisiyah lil-Nashr, 1994 - 9973-17-452-6).

Three commercial titles of particular interest in the social sciences and history are: Mohamed Lazhar Gharbi's *Impérialisme et reformisme au Maghreb: histoire d'un chemin de fer algéro-tunisien* (Tunis: Cérès, 1994 - 9973-19-054-8), Mohammed Ennaji's *Soldats, domestiques et concubines: l'esclavage au Maroc au XIXe siècle*. (Tunis: Cérès, 1994 - 9973-19-093-9), and Nur al-Din Sithum's *al-Siyahah fi Tunis*. (Tunis: Cérès, 1994)

## Software

The Institut Régional des Sciences de l'Information et Technologie (IRSIT) is dedicated to the production of Arabic software. Many different projects are underway at IRSIT, and a few are close to the point that they can be commercialized. An English/Arabic dictionary to accompany the Arabic version of Windows is expected to be released this summer, and a demo disk

will be available at that time. Mansoura Garbout may be contacted for information. Also expected to be released soon are an Arabic speech synthesizer (the contact person is Salem Ghazali), and English/Arabic translation software. It appears that there is currently no Arabic content-oriented software available in Tunis commercially (databases on diskette or CD-ROM, etc.). (IRSIT, 2 rue Ibn Nadim, Cité Montplaisir, B.P. 212, 1082 Mahrajène-Tunis; 216-1-287-804 ; fax 216-1-787-827.

## Harvard College Library

Middle Eastern Librarian Req. 54564. Gr. 57. College Library, Area Studies Department, Middle East Division. Responsibilities include cataloging, collection development, and reference work in the area of Middle Eastern Studies.

Performs online original cataloging of Arabic print and non-print materials including monographs, serials, and audio-visual publications, using HOLIS, RLIN, and OCLC. Oversees copy cataloging of Arabic materials. Selects and orders Arabic publications. Participates in training and supervision of bibliographic students, and casual assistants. Contributes to team effort by accomplishing related duties as required.

Minimum Requirements: MLS from an ALA-accredited library school; graduate studies in Middle Eastern Studies, preferably with a second master's. Experience in cataloging of Arabic language materials in an integrated on-line research library. Some background in selection of Arabic materials useful. Fluent English and a strong reading knowledge of Arabic; acquaintance with other Middle Eastern languages desirable, Armenian, strongly preferred. Working knowledge of OCLC or RLIN, AACR2, LC subject headings and MARC formats required. Microcomputer experience in a PC DOS environment. Flexibility and versatility required in order to effectively contribute to an evolving work situation. Ability to learn quickly, communicate effectively, and function with considerable autonomy within a fast-paced, goal-oriented, productivity-conscious environment.

NOTE: Widener houses one of the oldest and strongest collections of Middle Eastern materials in the world. This collection is complemented by extensive holdings in other Harvard libraries. The Middle Eastern Division maintains comprehensive collection development, technical, and public services programs.

Interested candidates are invited to send letter of application addressing qualifications, resume, and the names of three references to: Hazel C. Stamps, Director of Personnel Services, Harvard College Library, Widener 188, Cambridge, MA 02138.

## **COLUMBIA UNIVERSITY LIBRARIES**

### **Catalog Librarian for Middle East Languages**

#### **Original and Special Materials Cataloging**

Columbia University Libraries seek an experienced catalog librarian with a strong background in Arabic. Reporting to the Head of Original and Special Materials Cataloging, the incumbent will provide full (or other appropriate level) original cataloging for Arabic materials in a variety of print and non-print formats in all subject areas. This position has responsibility for monitoring the Mid-East cataloging workflow and managing the Mid-East working backlog. It also includes assigning, training and revising one support staff involved in copy cataloging for Arabic monographs; providing back-up and assistance to other catalog librarians as needed; and keeping abreast of methods, guidelines, approaches, etc. for the bibliographic control of library materials. Catalogers contribute to planning, policy and procedure development.

The Original and Special Materials Cataloging Dept. (14.5 professionals and 14 support staff) provides cataloging for all serials, non-book formats and electronic resources, and specialized materials such as rare books, Middle East languages, art and architecture, as well as original cataloging for all subjects and formats.

Requirements are: accredited MLS; fluency in Arabic; previous cataloging experience at a professional level; working knowledge of cataloging principles and procedures including AACR2R, Library of Congress Rule Interpretations, LC Subject Headings and Classification, MARC tagging, and bibliographic utilities including Rlin and OCLC; working knowledge of standard bibliographic and other reference tools; knowledge of national, subject, and special bibliographical and other reference tools relating to Middle East studies; good oral and written communication skills; experience in procedure development and writing documentation; good organization skills; and, an aptitude for complex, analytical and detailed work. Preference given to candidates that also have a strong working knowledge Hebrew, Persian, or Turkish, and previous supervisory experience

Salary ranges are: Librarian I: \$31,500-\$40,950; Librarian II: \$33,500-\$45,225; Librarian III: \$36,500-\$54,750. Excellent benefits include assistance with University housing and tuition exemption for self and family.

Send resume, listing names, addresses and phone numbers of three references, to: Jane Hnnt, Human Resources Office, Box 35 Butler Library, Columbia University, 535 W. 114th St., New York, NY 10027. Applications will be accepted until the position is filled. State title of "Arabic Catalog Librarian" in cover letter.

**AN AFFIRMATIVE ACTION/EQUAL OPPORTUNITY EMPLOYER**

## Minutes of the 1994 Annual Meeting of MELA

Midhat ABRAHAM (U. of Arizona) called the annual business meeting of the Association to order on Saturday, November 19, 1994, at the Pointe Hilton Resort in Phoenix AZ, with a quorum of members in attendance. Elected as Vice President/Program Chair at the 1993 Annual Meeting, Midhat ABRAHAM is now President of the Middle East Librarians' Association, serving out the remainder of the term of Hedi BENAICHA, who earlier this fall resigned his position at Princeton and the MELA Presidency to take on new career responsibilities in Saudi Arabia.

**SECRETARY/TREASURER'S REPORT** Secretary/Treasurer András RIEDLMAYER (Harvard U.) asked for any changes to the minutes of the 1993 Annual Meeting (published in MELA Notes 60). There being no emendations or additions, the minutes were approved as published. He then gave a brief report on the state of the membership and the Association's finances (published separately in this issue). The treasurer's report was approved as submitted.

**MELA NOTES EDITOR'S REPORT** Editor Fawzi KHOURY (U. of Washington) gave a brief report on the state of MELA Notes, which will appear in a new, expanded format. MELA member Ahmad JABBARI, publisher-owner of Mazda Publications, has generously offered the services of his press for the printing of future issues. However, MELA will continue to bear the other costs associated with production and distribution of the expanded Notes. The Editor urged members to make an effort to contribute more essays, news and other items to MELA Notes, to promote the sharing of expertise and information in the field of Middle Eastern librarianship.

**MEMORIAL MINUTE** Frank UNLANDHERM (Columbia U.) brought news of the untimely passing of our colleague Elliot ZAK (Columbia U.), and asked that members present observe a minute of silence in remembrance of our departed friend and colleague. After the memorial minute was observed, he delivered a brief eulogy.

**ELECTION NEW OFFICERS** President ABRAHAM presented nominees for MELA offices up for election in 1994 and asked for additional nominations from the floor. Johnny BAHBAH (Princeton U.) was elected Vice President/Program Chair and Ed JAJKO (Hoover Institution) was elected to the Member-at-large position on the Executive Board, vacated by Mary Ann DANNER-FADAE (Indiana U.) whose term expired this year.

**NEW BUSINESS** In view of the increased costs of producing and distributing the expanded MELA Notes, Secretary/Treasurer RIEDLMAYER requested a

vote of the membership on a motion to increase annual dues to a uniform \$15/year for all members and subscribers (in place of the current two-tier system). The motion was passed and the new dues structure is now in effect.

Ed JAJKO asked that a letter he had written to MESA Executive Director Anne Beveridge be shared with the members present. In the letter, he asks that MESA acknowledge the important role played by librarians and librarianship in the field of Middle Eastern studies, by working to increase the representation of librarians in MESA offices. Members present were urged to join MESA, if they had not already done so, and to consider running for MESA offices. It was also pointed out that long-time MESA member Virginia AKSAN (McMaster U.) is currently a candidate for a position on the MESA Board of Directors.

Andras RIEDLMAYER introduced a resolution, expressing our Association's collective response to the ongoing systematic destruction of libraries and archives in Bosnia-Herzegovina, and calling upon our members and their institutions to take an active part in assisting our Bosnian colleagues in the task of reconstruction. The resolution was adopted unanimously. The full text of the resolution as adopted appears in this issue of MESA Notes.

There being no further business on the agenda, this part of MESA's 1994 meeting was concluded at 5 p.m., Saturday. The business meeting was preceded on Friday by a pre-conference on collaborative collection development and on Saturday morning by our program of speakers.

## **TREASURER'S REPORT November 1993 - November 1994**

Balance Nov. 1, 1993	\$6,846.70
Interest income	155.71
Other income (dues, subscriptions, mailing list rentals, advertising in MELA Notes)	<u>2,379.00</u>
Total income + assets	<u>\$9,381.41</u>

### **Expenditure**

1993 Annual meeting	\$1,528.75
MELA Notes (production and postage)	1,556.38
Other (photocopies, stamps, office supplies)	<u>55.10</u>
Total expenditures	<u>3,140.23</u>
<b>Balance Nov. 17, 1994</b>	<b><u>\$6,241.18</u></b>

University of Cambridge  
Centre of Middle Eastern Studies

announces

ICEMCO 96

5th International  
Conference and Exhibition on Multi-lingual Computing  
(Arabic and Roman Script)

Cambridge, 11-13 April 1996

**I. Call for Papers:**

Papers are invited for the themes listed below. The deadline for receipt of abstracts is 18th August 1995 and camera-ready copy for papers to be presented at the conference must be received by 15th December 1995. There will be a limit of 10 pages per paper. Conference proceedings will be available at registration. The main language of the conference will be English, but papers in Arabic will be considered. It may be possible for these to be used together with English abstracts or full translations.

The conference will take place at the University of Cambridge, between 11th and 12th of April 1996 leaving the 13th reserved for the exhibition. This arrangement will enable the exhibitors to attend the conference sessions and give enough time for the participants to have access to the latest hardware and software in the exhibition.

**T h e m e s**

The central theme of ICEMCO 96 (theme no. 1) will be:

**The Information Super-Highways and Multi-lingual Computing**

- a. The politics of information: the new world order and information; security and welfare of nations; free, unrestricted and non-regulated flow of information and democracy.



- b. International networks: The relationship between owners and users.  
c. 2000 and beyond: Mono-lingualism or multi-lingualism in computing?

Papers on the following themes are welcome:

- (1) Editing Arabic manuscripts using computers.
- (2) Multi-lingual data bases: compiling classical Arabic sources, contemporary data banks, medical data bases.
- (3) Multi-lingual maps.
- (4) Computer based lexicography and machine translation.
- (5) Teaching of languages by computer.
  - a. Teaching of Arabic and other Middle Eastern languages by computer.
  - b. Teaching of European languages by computer to Arab students.
- (6) Notation of Oriental music on computers.
- (7) Archacology and Computing; Islamic architecture.
- (8) Multi-lingual computers for the handicapped.
- (9) The hardware and the software industry in the Arab World.
  - a. The status of the Computer Industry in each Arab country: past and present, and future plans.
  - b. The relationship between consumers, retailers, and the industry: the possibility of a consumer charter.
  - c. Software copy protection problems:  
The issue of protecting creativity in the Arab World.
  - d. Developing affordable software and hardware for the Arab markets.
  - e. Mail marketing in the Arab world: possibilities and obstacles.
- (10) Other Semitic languages and computing.
- (11) Computing in Persian, Urdu and Turkish (Osmanli).
- (12) Multilingual Email systems.
- (13) User Groups in the Arab World.
- (14) International electronic networks related to multi-lingual computing and Middle Eastern issues.
- (15) The Open Forum: an informal session for brief presentations and discussions about other work in progress from various institutions and to exchange information about the computing facilities available in each institution.

## II. A One-Day Hardware and Software Exhibition

### \* Companies' Exhibition

The Exhibition will be held in Cambridge for one day, the 13th of April 1996.  
The conference sessions will adjourn on that day and the participants will be

free to have access to machines and software on display. Companies' representatives are welcome to attend the Conference on the 11th and the 12th.

#### **\* Participants' Exhibition**

Participants in ICEMCO 96 are welcome to demonstrate the latest multi-lingual software. They are encouraged to co-ordinate their demonstration with the concerned companies to ensure that they demonstrate latest versions. Conferencees are also encouraged to demonstrate any projects they are working on. Those who are interested in taking part in this exhibition are expected to bring their Laptops/ PowerBooks with them. Participants in this exhibition may well be interested in meeting other exhibitors, so it is suggested that they find a partner beforehand. One of the pair could then remain at the stand allowing their partners to go and meet other exhibitors; they may then swap over. Each pair will be given one unit of space, i.e., 6 sq. m.

#### **\* Poster Exhibition**

Postgraduate students and people involved in projects and/or studies are welcome to present their work in poster form (displaying A1 sheets).

### **Overnight Accommodation in Cambridge**

To arrange for accommodation, please contact any of the following hotels or guest houses directly. It is not possible for our staff to make bookings on behalf of participants. You are advised to book well in advance as Cambridge accommodation is in great demand. Accommodation charges will be in addition to the event registration fee.

#### **Hotels**

Centennial Hotel	Phone: 1223 314652 Fax: 1223 315443
Holiday Inn Cambridge	Phone: 1223 464466 Fax: 1223 464440
Lensfield Hotel	Phone: 1223 355017 Fax: 1223 312022
Regent Hotel	Phone: 1223 351470 Fax: 1223 356220
Sorrento Hotel	Phone: 1223 243533 Fax: 1223 213463

### Guest Houses

Brooklands Guest House Phone: 1223 242035 Fax: 1223 242035

Fairways Guest House Phone: 1223 246063 Fax: 1223 212093

Parkside Guest House Phone: 1223 311212 Fax: 1223 356926

For further information about accommodation in Cambridge, please contact:

Cambridge Tourist Information: Phone (1223) 322640 Fax (1223) 463385

For further information about ICEMCO 96, please contact:

**Dr Ahmad Ubaydli (ICEMCO 96, Convenor)**

**Centre of Middle Eastern Studies,**

**University of Cambridge,**

**Sidgwick Avenue, Cambridge CB3 9DA, UK**

**P: +44 (1223) 334749, F: 335110, EM: au100@cam.ac.uk**

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## **A PROJECT TO RESTORE THE DESTROYED MANUSCRIPT COLLECTION OF THE ORIENTAL INSTITUTE, SARAJEVO**

**O**n 17 May 1992 the Oriental Institute (Orijentalni institut) in Sarajevo, home to one of Europe's most important collection of Islamic and Jewish manuscripts, was attacked by Serb nationalist forces with incendiary grenades. Virtually all of its contents were consumed by the flames. Among the losses were 5263 bound manuscripts in Arabic, Persian, Turkish, Hebrew and local alhamiadi or adžamijski (Serbo-Croat-Bosnian in Arabic script), as well as over 200,000 documents of the Ottoman period.

András Riedlmayer (Harvard University) and Dr. Irvin C. Schick (Massachusetts Institute of Technology), together with a few concerned colleagues, have begun a project to assist the librarians of the Oriental Institute in an innovative effort to reassemble at least part of their destroyed collection. From its opening in 1950, the Sarajevo Oriental Institute encouraged use of its collections by foreign scholars and had active exchange relations with other institutions throughout Europe and the Middle East. As a result, a substantial part of the collection was sent or taken abroad in the form of microfilms or photocopies and survives even though the originals are lost. Several Institute staff members have visited Turkey, surveying collections there for copies.

However, given the present difficulty in contacting the outside world from Sarajevo (no postal service, limited telephone access), they need help from scholars in Europe, the Middle East, and North America who can help them to identify manuscript materials from Sarajevo that have been copied and taken abroad by scholars and institutions. The aim is to produce a database indicating the present locations of copied materials outside Bosnia. When the Institute is rebuilt, this database will enable our Bosnian colleagues to arrange to obtain copies of the copies of their lost collection -- resurrecting a "virtual" Oriental Institute from the ashes and thus helping to defeat the intentions of those who sought to destroy it.

Scholars who have in their possession or know of the whereabouts of any such microfilms or photocopies are urged to contact: Andras Riedlmayer, Bibliographer, Aga Khan Program for Islamic Architecture, Fine Arts Library, Harvard University, 32 Quincy St., Cambridge MA 02138 USA. tel.: 617 495-3372; fax: 617-496-4889; e-mail: riedlmay@fas.harvard.edu).

#### FUND TO AID THE REBUILDING OF BOSNIAN LIBRARIES

Contributions to aid in the rebuilding of Bosnia's libraries can now be sent to the Sarajevo Fund  
P.O. Box 1640  
Cathedral Station  
New York, NY 10025

All contributions are tax-deductible under U.S. law. Sorry, book donations cannot be accepted at present.

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## Book Reviews

*Arab women : old boundaries, new frontiers* / edited by Judith E. Tucker. (Indiana series in Arabic and Islamic studies) Bloomington & Indianapolis : Indiana University Press, c1993. xviii, 264 p. ISBN 0-253-36096-X (cloth) ISBN 0-253-20776-2 (paper)

This collection examines the present as a time of change for women in the Arab world. It includes papers by twelve scholars--all women--with diverse backgrounds (e.g., literature, history, political science, sociology, anthropology and women's studies). It is based on the assumption that the Arab conquests "created a parallel cultural unity--the Arab World, which is not synonymous with Islam--although Islam is an important part of Arab culture ... [T]he boundaries this volume examines have been drawn by the specific historical experiences of the various parts of the Arab World ... [and] reflect a past in which the gender system undergirded a family based organization of access to wealth and power ... The new frontiers are ... the ways in which the ideas about gender and the realities of women's lives are changing". (p. xvi- xvii)

Following an introduction by the editor which sets the scope of the volume, the collection is divided into four parts (Gender discourses; Women's work and development; Politics and power; and Gender roles and relations) with three annotated papers each followed by short notes on the contributors and an index. Some of the papers are more inclusive than others, covering the region as a whole, especially in the first and last parts (e.g., women's issues in modern Islamic thought, the Arab family in history, or Arab women's contribution to literature). Others are more specific to place and time (e.g., women and economic change in 19th century Aleppo, urban Egyptian businesswomen, or the involvement of Palestinian, Egyptian and Sudanese women in politics. Several authors challenge accepted views on Arab women and their role in society, although they agree that numerous obstacles stand in their way. The notes of most of the papers are quite detailed, guiding the user to further reading; some papers have both notes and a separate reference list. The index includes names of persons, organizations, and subjects (some entries were done quite mechanically; e.g.: Ali, Muhammad; Bashah, Salih; Harem, Tcheshme). The collection brings up-to-date research on important issues regarding Arab women. The papers themselves and the attached references are an important contribution to the field.

Rachel Simon  
Princeton University

*Homeland: Oral Histories of Palestine and Palestinians* / edited by Lynd, Staughton, Sam Bahour and Alice Lynd. New York, NY: Olive Branch Press, 1994. 305 pp. + bibliography and index.

"I want you to feel for the Palestinians, feel for the destruction, for the oppression, for the loss of dignity: just to feel" (p. 31). *Homeland* fulfills this call. This volume covers the period from the early 1900s until today. The words of the interviewees disallow broad generalizations about Palestinian attitudes, refuting claims such as general Palestinian hatred for Jews, anti-Judaism, or unwillingness in principle to deal with Israel. The experiences of women and men are presented in approximately equal numbers, and cover an age range from the 20s to the 70s or 80s. Most of the stories are focused around events such as the wars of 1948, 1967, and 1973, and the subjects of refugee camps, prison experiences, occupation and resistance.

Some of the most dramatic stories involve men's and women's accounts of imprisonment as early as the teenage years. The tremendous impact of these experiences on Palestinian society is highlighted as former prisoners, their families and neighbors talk about changes in women's roles, in ways of dealing with occupation, and in methods of resistance. A clear sense of Palestinian solidarity through common suffering is evident. It is a solidarity that crosses class, and to some extent gender.

With so many of the experiences in this book involving occupation and oppression, one might expect overwhelmingly negative attitudes towards Israel and Israeli-Jews. Most comments regarding Jews and Israelis stress the common humanness of all people, while many express negative attitudes towards Israel as an occupying state. "We should draw a line between the Jewishness of those people who started coming to Palestine and their new status as occupiers. Occupation is bad. I don't care who the occupier is, be it Muslim, be it Christian, or be it Jewish" (p. 68). One prisoner describes learning that even soldiers are human. He and one soldier find mutual understanding through common suffering: one had been kicked out of Israel, the other out of Germany. Many people express a growing awareness of an ironic common plight between Palestinians and their Israeli oppressors.

The editors begin each chapter with a brief paragraph of introduction. They attempt to arrange the stories thematically, separating parts of individuals' accounts according to subject. At times this division gives a disjointed feeling to the book, with some of the categories seeming arbitrary. The editors do attempt to verify fact claims of the interviewees. But what this work does not do is pull the interviews together into any sort of systematic analysis. Such an

examination could draw out some of the relationships between personal experience and agency on the one hand, and social, political, and structural processes on the other. One might, for example, analyze common attitudes associated with a given period or event; whether certain experiences had a common effect on individual behavior; or alternately, how individual behaviors (such as forms of resistance) have affected social and political structures.

What this book does, and does successfully, is personalize otherwise impersonal historical events. It brings the reader into the worlds of the individuals who lived through the 1948 war, or Ansar prison, or military detainment on real or bogus charges. The experiences of the interviewees give a context for the reader to understand life as a Palestinian man or woman, the relationship between Palestinians and Israel, and reasons behind different forms of resistance. Homeland is well worth reading for both casual observer and specialist. The life stories themselves are a significant contribution, albeit in need of systematic analysis. But above all, Homeland is an impression piece. The impression it leaves is powerful.

Patricia J. Woods  
University of Washington

*The Twilight of British Ascendancy in the Middle East: A Case Study of Iraq, 1941-1950* / Daniel Silverfarb. New York, St. Martin's Press, 1994. xiii, 306 p., maps.

In his book, *The Twilight of British Ascendancy in the Middle East: A Case Study of Iraq, 1941-1950*, Daniel Silverfarb presents a comprehensive and extremely well documented historical narrative and analysis of Anglo-Iraqi relations prior to and following World War II. Silverfarb, using recently available American and British documents traces how the British government, after withdrawing its ground troops from Iraqi soil and facing their own deteriorating global empire, maintained its influence in Iraq through the decade of the 1940s. Britain's motivations in Iraq included protecting its oil concessions, containing the expansion of the Soviet Union, and ensuring the communication links with the East.

The British were able to maintain their position in Iraq through indirect rule *vis a vis* the Iraqi ruling class. The Iraqi ruling class, Silverfarb argues was torn between its desire to free Iraq from colonial rule and influence under the British (Iraq officially gained independence in 1932, though only nominally) and to protect its social position which was, more and more, afforded by the British influence in the territory and threatened by the Soviet Union's support of the

Iraqi Communist party. Additionally, the Iraqi ruling elite feared domestic revolt if the British were driven out for sound reasons. As Silverfarb notes, "between 1936 and 1941 there were a series of military coups; between 1943 and 1945 there were two Kurdish revolts; and in 1948 there was a large scale urban uprising. "

Silverfarb lists several reasons why the Iraqi ruling class', and subsequently the British government's, political position was weakened in Iraq during this period. These factors included Iraq's failure to defeat Israel in the 1948 war (and the regime's association with the British government which helped the Zionists found Israel), the mismanagement of Iraq's economy, the adversarial relationship with Egypt over which country would dominate the new Middle East, the disgruntled Iraqi military which had built up resentment from their defeat against Britain in 1941, the rise in socially and politically conscious Iraqi citizens, the increased urbanization of Iraq, the low standard of living of the Iraqi people, and finally Britain's unresponsiveness to Iraqi needs because of its over-concern for other Middle Eastern areas, mainly the Suez Canal.

Silverfarb concludes that Britain might have fared better had its government not demanded use of Iraq's military bases and its military alliance concurrently. Furthermore, he argues if Britain had allowed Iraq to dominate its own military bases and had not required military alliance during World War II, Iraq could have won a token diplomatic victory and been in a stronger position to deal with its opponents' criticisms of the state. Silverfarb, however, concludes that based on the generous monetary assistance given to Iraq by Britain during this period, it is questionable to conclude that Iraq would have fared better confronting Britain militarily instead of accepting its indirect influence during the 1940s.

Stephanie Faith Graham  
University of Washington

*Whither Israel? The Domestic Challenges* / edited by Keith Kyle, and Joel Peters. London: I.B. Tauris & Co., 1993. 292 p

*Whither Israel? The Domestic Challenges* is a compilation of essays that examine the internal challenges that face the current Israeli government. Israeli domestic cleavages have been largely ignored in publications on Israel but this book provides an excellent current overview. Although most essays concern Rabin's current challenges, they provide historical background also, which will ensure that this book will not be quickly out-dated. A helpful



glossary of Israeli organizations ensures that the scholarly work will be accessible to the general public.

"The Nature of Israeli Politics and Society" (Joel Peters) provides an introduction to the other essays. The essays are divided into three subheadings: Challenges and Reforms, the Israeli Political System and Issues in Israeli Society. In the first of these sections the essay "Zionism into its Second Century: a stock-taking" (Mordechai Bar-On) addresses the ideological transformation of Zionism as a political force throughout its history. He examines the issues that have haunted Zionism, such as the compatibility of Zionism and democracy and the continuation of the Diaspora. "The Problem of Systematic Reform" (Yitzhak Klein) analyzes growing economic and political dissatisfaction in the 1970s onwards and summarizes the macroeconomic, microeconomic and political reforms that have been attempted. "The Israeli Economy in the 1990s: breakout or breakdown?" (Pinchas Landau) examines the problems facing the Israeli economy since 1973, especially regarding the recent influx of Russian Jews and the issues of liberalization and privatization.

"The Israeli Political System: a profile" (Itzhak Galnoor) provides a good analysis of the history of the Israeli political system and addresses the crisis of legitimacy of political parties in the 1980s which has led to electoral reform of the parliamentary, single-constituency, coalition-based government. "The Israeli Left" (Emanuel Gutmann) illustrates the history of the Labour movement beginning in the 1930s to Rabin's recent election. "The Israeli Right" (Ehud Sprinzak) similarly summarizes the history of the Right beginning with Jabotinsky's Revisionist Party in 1925. He discusses the rise of the radical right and their ideological agendas. "Strategies of Mobilization among Arabs in Israel" (Majid Al-Haj) examines the difficult Israeli-Arab search for equality and political representation.

In the third section, "Jewish Ethnicity in Israel" (Sammy Smooha) addresses the long-standing cleavage between Ashkenazi and Mizrahi Jews in culture, politics and economics. "The Ultra-Orthodox and Israeli Society" (Menachem Friedman) traces the rise of the ultra-orthodox parties which now hold a disproportionate hold over the government due to the coalition system. He also shows the ethnic cleavages between Ashkenazi ultra-orthodox (Agudat Israel) and Mizrahi ultra-orthodox (Shas). "The Place of Women in Israeli Society" (Juliet J. Pope) analyzes the myth of gender equality in Israel and traces how women's organizations have attempted to combat under-representation and religious biases. "Civil-Military Relations in Israel" (Yehuda Ben-Meir) analyzes why the highly defense-oriented society has maintained civilian control over the military, but also warns that the decrease in political legitimacy

of parties may increase military power. "Questions for the Future" (Keith Kyle) sums up the essays and highlights the challenges that face Israel in the future.

Andrcia Clay  
University of Washington

*The boundaries of Modern Iran* / edited by Keith McLachlan. New York, St. Martin's Press, 1994. ix, 150p : maps. ISBN 0-312-120621-1

This collection of essays discusses various issues concerning Iran's borders. The chapters include on the northeast borders with Turkmenistan, two on the northwest borders with Azerbaijan and Turkey, four on the borders with Iraq, one on the maritime borders with the United Arab Emirates, and finally one on the eastern borders with Pakistan and Afghanistan. This collection is a very welcome addition to the study of modern Iran. Most of the authors have displayed a sensitivity towards the history of the area, yet have been able to bring their discussions up to the present time.

The book suggests that several key themes are central to the analysis of Iran's ever fluctuating boundaries: The political history of the relations between the Iranian, Ottoman, British and Russian Empires, the ability of Iran's central authority to extend its legitimacy to distant and hard to reach areas, and the cultural similarities and differences across borders. Furthermore, from this book one can deduce that "Iran will not easily escape its difficulties and that such tensions will persist in respect of profoundly complex boundaries such as those along the Shatt al-Arab and on the continental shelf of the Persian Gulf." (p.vii)

Maria O'Sheas's "The question of Kurdistan and Iran's international borders," Richard Schofield's "Interpreting a vague river boundary delimitation: The 1847 Erzerum treaty and the Shatt al-Arab 1913," and Pirouz Mojtahed-Zadeh's "Iran's maritime boundaries in the Persian Gulf: The case of Abu Musa island" exhibit a firm grasp of the central questions of each case and provide highly informative accounts of these boundary situations.

Unfortunately, the lack of detailed maps throughout this book, exceptions being Schofield and Mojtahed-Zadeh's chapters, makes following certain portions of the other chapters very difficult. One would suspect that a subject of this nature would call for an abundance of detailed maps, but the entire volume contains only fifteen. Moreover, all authors refer to small cities and even villages which are not marked on the maps. In some cases, there were no maps at all. For

example, Richard Tapper's "Nomads and commissars on the frontier of eastern Azerbaijan," although very insightful, does not include any maps to help the reader see where the mentioned cities, villages and rivers are located.

Arag Keshavarzian  
University of Washington

## The DecoType Professional Font Series for MicroSoft Windows: DTP Naskh

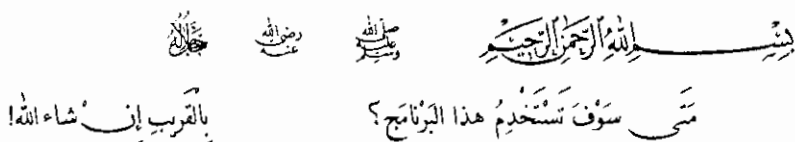
A Review by Dr. Paul Roochnik

Arabic Computational Linguist, AppTek, Inc., McLean, Virginia

A number of Arabic font packages are available on the market today, and many of them produce attractive results on the screen and on the page. None of them, however, has satisfied me as much as DTP Naskh. DecoType has gone to great lengths to bring us Arabic fonts that represent the true naskh not just beautifully, but accurately as well.

DecoType had to delve deeply into the study of the handwriting and typography of the old Uthmanli texts, in order to master every single ligature, every possible sequence of Arabic letters, and every variant thereof. By the way, the designer chose the calligraphy of the school of Mustafa Izzet Efendi, "Sheikh ul-Khattateen" as his model. The result is a masterpiece.

The DTP package includes two base fonts and five supplementary fonts. These latter five include ligature variants, extensions, swashes, kashidas, and Arabic / Islamic phrases, such as "BismilLahi 'r-Rahmani 'r-Rahim". Each font has three spacing variations (normal, condensed, and expanded) and three vowelizing variations. All together there are thirty-one font files. In this way Arabic functionality is introduced to Windows: calligraphic style control, word space control, harakaat control, and kashidah control. Examples follow:



Those of us who use Arabic word-processing programs hope that future Arabic software will incorporate these concepts as extra controls. With these DecoType naskh fonts, however, we do not have to wait for them. The fonts are well organized, and the principles and possibilities are explained in a booklet that comes with the fonts.

DTP Naskh is available directly from DecoType:

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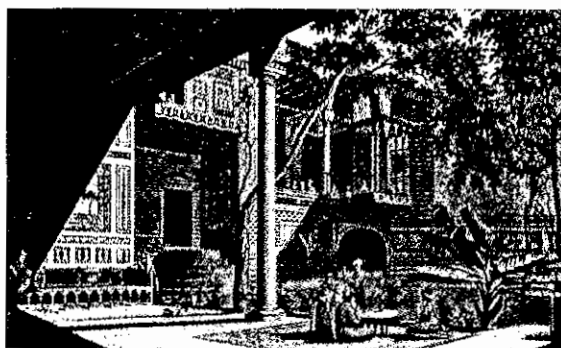
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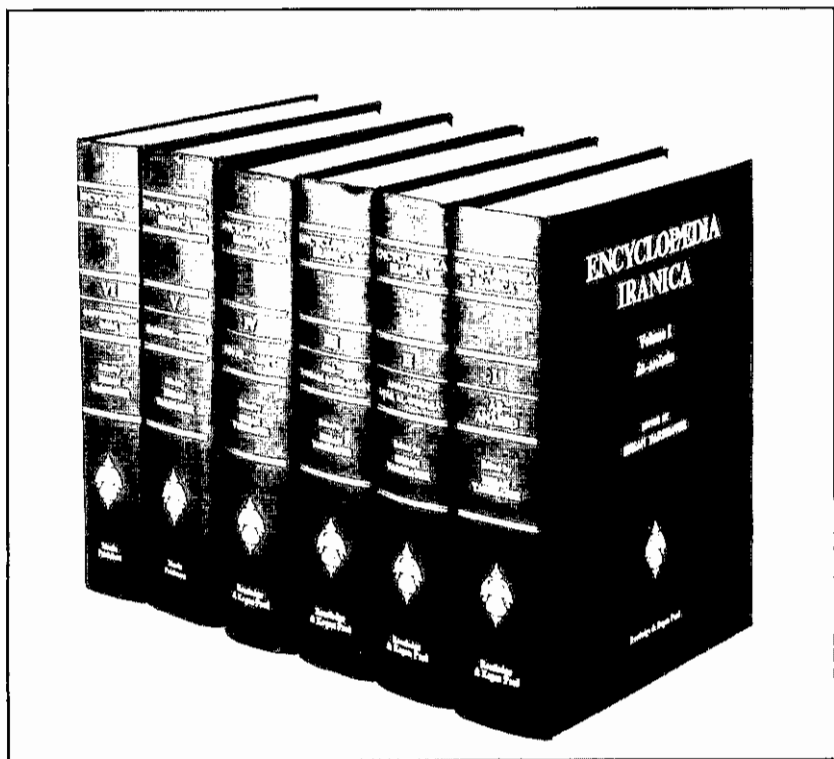
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