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MELA NOTES
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CONTENTS

ARTICLES

OMAR KHALIDI
A Guide to Arabic, Persian, Turkish, and Urdu Manuscript Libraries in India.................................................................1

DAVID GIOVACCHINI
Middle Eastern Film Round-Up Fall–Winter 2009/2010........86

REVIEWS

REISMAN: Arts in Turkey: How ancient became modern
REISMAN: Post-Ottoman Turkey: Classical music and opera
(David Giovacchini).................................................................92

OSANLOO: The politics of women’s rights in Iran
(Shahrzad Khosrowpour) .........................................................97

GRUBER, ED.: The Islamic manuscript tradition:
Ten centuries of book arts in Indiana University collections
(Akram Khabibullaev)..............................................................100

GRUBER AND COLBY, EDS.: The Prophet’s ascension:
Cross-cultural encounters with the Islamic mi’râj tales
(David Giovacchini).................................................................102

Books Received for Review in MELA Notes...............................105

ANNOUNCEMENTS

Obituary: Lutz Wiederhold (1963–2012) .................................106
A Guide to Arabic, Persian, Turkish, and Urdu Manuscript Libraries in India

OMAR KHALIDI

MASSACHUSETTS INSTITUTE OF TECHNOLOGY

Introduction
When scholars of Islamic studies think of manuscripts in Arabic and related languages, they almost invariably turn to the great library holdings in the Middle East and Europe, forgetting that there are huge collections elsewhere, for example in India. It is estimated that in 2010, India possesses nearly one hundred thousand manuscripts in Arabic script spread over a number of libraries in various parts of the country. This number is in addition to what may be held in undocumented private collections. The Indian collections are renowned for the importance of many individual items, from some of the finest calligraphic and illustrated manuscripts of the Quran to autograph and other high-quality copies of major legal, literary, scientific, and historical works. Manuscripts produced in India but taken away illegally to Europe constitute another category altogether. Should various cultural properties of Indian Islamic origin found in foreign countries ever be returned to their place of origin, many European museums and libraries would be emptied. For instance, most of the Arabic, Persian, and Urdu collections in the British Library are of Indian origin.1 Similar is the case with Persian

Editor’s note: Omar Khalidi submitted this article to me in August 2010, noting that he still planned to do some final editing. This was prevented by his untimely death; I have therefore edited the article (which was further from its final form than I had originally thought) as far as possible and it is here published posthumously.

Author’s note: This is a revised, updated edition of a work that was first published in MELA Notes 75–76 (Fall 2002–Spring 2003): 1–59. I am grateful to a number of scholars for their feedback. In particular I want to thank Dr. Abid Riza Bidar of Rampur, Iraj Afshar of Tehran, Alnoor Merchant of the Institute of Ismaili Studies in London, Arif Nawshahi of Islamabad, Atluri Murali of Sundarayya, Vignana Kendram of Hyderabad, Deccan, Muhammad Hassan Khan (Bhopal’s Barakatullah University), Muhammad Naimurrahman (Allahabad University, and Sunil Sharma (Boston University). The Islamic Manuscripts Association (TIMA)’s grant scheme
manuscripts in France’s Bibliothèque Nationale.\(^2\) The poet/philosopher Allama Iqbal lamented the theft of Indian books in European libraries in a memorable couplet translating as:

Those pearls of wisdom, books of our race  
Seeing them overseas makes my heart ache

In post-colonial times, some collections moved to England when owners donated them to institutions, such as the case with 226 codices of the Zahid Ali Collection. In this case, the American immigrant family of the late Dr. Zahid Ali of Osmania University donated the manuscripts to the Ismaili Institute in London.\(^3\)

An overview of the loss of cultural properties, including precious manuscripts, is given by Seema Alavi in her article “Lost Treasures,” published in The Hindu.\(^4\) For instance “Badshah Namah,” the most famous of the Mughal illustrated manuscripts, is a stolen property held in the British Queen’s Library with no Indians permitted to use it. According to Caroline Stone, “Some opportunities occur not once in a lifetime, nor once in a century, but just once, period. Unless you belong to England’s royal family, it is only now that you can see more than two pages at a time of the Padshahnamah, one of the most famous illuminated manuscripts from Mughal India.”\(^5\)

The manuscripts discussed in this essay do not include state papers available in Persian and Urdu in various archives in the country. According to Murli Manohar Joshi, then India’s Minister for Human Resource Development, “an estimated 30 million manuscripts are scattered all over” the nation.\(^6\) A majority of the manuscripts are in Persian, followed by Arabic and Urdu. A smaller

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number of the manuscripts are in Pushto, Sindhi, and Turkish. Libraries containing manuscripts in these languages are listed in the appendixes.

**Historical Overview**
Steeped in the Persianate culture of Iran and Central Asia, the Delhi sultans patronized poets and scholars. The successors of the sultans were the Mughal emperors, some of whom were dedicated bibliophiles and patronized book production. The Mughal collections were destroyed and dispersed after the revolt of 1857. Some of the Mughal books were removed to the Royal Asiatic Society and the India Office Library in London. Like the Mughals, the sultans of Bengal, Deccan, Gujarat, and Malwa were also notable book collectors, as were their own successors the Nawabs of Avadh, Arcot, Bhopal, Rampur, and Tonk, as well as the Nizams of Hyderabad. The tradition of book production, patronage and collection survived till the nineteenth century, when modern printing replaced manuscripts.7

**Access to Indian Collections**
Like libraries everywhere, public and private funds needed to build, safeguard, and preserve book and manuscript collections in India are in short supply, leading to stagnation, thefts, and deterioration of existing collections. According to one American scholar who used several Indian libraries:

> Let me also record here my sense of tragedy at what is occurring through widespread neglect of Indian libraries. I would not be surprised if many of the manuscripts I mention below are soon unavailable because of the rapid deterioration of resources that is taking place. The present political problems of the subcontinent make the situation much worse than it was in the past, when the climate was always an enemy of books (never before in studying manuscripts have I been so annoyed by wormholes and disintegrating pages). Most of the libraries I visited are directed by well-meaning people, but the resources for

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long-term preservation are often not available. I heard of several important libraries that have been or recently become inaccessible. Recent fires in two of these libraries, one of which was caused by communal violence and the other simply by neglect, destroyed many manuscripts that may well have been irreplaceable.**

A noted scholar of manuscripts, Arif Naushahi, similarly notes the conditions of various libraries seen in his visit to India in 1988.9

Most Indian manuscript libraries are hard to access. All of the libraries have rules requiring registration of users. The rules are harder for scholars who are not either graduate students or faculty. Once in a library, one should expect to find problems pertaining to the actual availability of the manuscripts even when listed in the catalog, and the delay between the request and delivery of the manuscript. Once the manuscript is available to read, the reader should be prepared to face problems related to the reproduction of the manuscript. Copying in most any form is discouraged. Fear of damage to the manuscript during the reproduction process is understandable, but often misplaced. Deterred by the civil and international wars in the Middle East since the 1970s, many foreign scholars turned to the Indian libraries for materials in the Arabic script collections. Although all readers are welcomed, the time-constrained scholar will find the rules particularly discouraging. Each library’s condition with respect to the rules for user access and reproduction of manuscript copies varies, depending also on the on-site availability of copying equipment. Interested scholars should begin by first going through an historical overview of Indian collections, followed by the entries on each library divided here by state. Out of area users must get in touch with the library authorities to obtain the fullest information before going there.

**Major Institutions Related to Manuscripts**

Maahad al-Makhtutat al-Arabiyyah in Cairo; Majid al-Jumaa Center in Dubai; Al-Furqan Heritage Foundation in London; Mirath-i Maktub in Tehran; The Islamic Manuscripts Association in Cambridge, UK; and India’s National Mission for Manuscripts are

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9 See his Armaghan-i Hindustan (Islamabad: Purab Academy, 2008).
major institutions involved in scholarship based on the manuscripts discussed here.

**Digitization and Manuscripts’ Availability on the Internet**

Scholars everywhere would welcome any initiative to digitize these manuscripts both for preservation and for universal availability through the internet. Given the vast amount of information technology expertise available in India, there is no reason why such an initiative cannot succeed. The issue is not technical expertise or funds. The issue for universal availability is the lack of practical steps to bypass institutional barriers.

In 2003, the government of India’s union ministry of culture established a National Mission for Manuscripts (NMM) with the objectives noted earlier. The NMM’s accomplishments so far are noted on its website: [http://www.namami.org/index.htm](http://www.namami.org/index.htm). It looks impressive, but the website is often inaccessible. It lists collections in various libraries and personal collections in various states and within states in various cities. A discussion is provided by N. Varatharajan and M. Chandrashekara, “Digital Library Initiatives at Higher Education and Research Institutions in India,” *Library Philosophy and Practice* (December 2007).

The Indian government’s National Digital Library, NDL [http://www.mit.gov.in/content/national-digital-library](http://www.mit.gov.in/content/national-digital-library), shows a number of digitization projects for several languages, excluding Arabic, Persian, and Urdu for some inexplicable reason.

There are press reports about digitizing Indian manuscripts as reported in *Deccan Chronicle* (September 30, 2004), in an article entitled “Manuscripts to go Digital in New Revival Attempt.” However, accurate information about actual completion of digitization projects and the consequent availability of the manuscripts is not clear despite combing the websites of relevant institutions.

In addition to the initiatives of the NMM and NDL, there are reports about private initiatives, both Indian and foreign. There is Traditional Knowledge Digital Library (TKDL), a unique database that houses the country’s traditional medical wisdom. It includes materials in Arabic, Persian, and Urdu regarding the Yunani or Unani school of medicine.\(^\text{10}\)

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The Osmania University Library’s website claims that “Juma-Al-Masjid centre for Culture and Heritage, Dubai had undertaken digitization of Manuscripts project at O.U. Library and it is in the progress.” When accessed on July 30, 2010, the website did not say when the project began and when it is expected to be complete. A Deccan Chronicle news item dated 11 September 2004, “Manuscripts to Go High Tech,” reported a memorandum of understanding between Osmania University Library and DLI for the preservation of manuscripts, but contained no mention of digitization. Zahid Ali Khan, editor of the daily Siyasat, claimed on 26 January 2005 that his promise of digitizing the manuscripts of Nizamia Tibbi College has begun.

A press report by J. S. Iftekhar, “New Lease of Life to Rare Books,” in The Hindu dated 12 March 2005, quoted the Director of Idarah-i Adabiyat-i Urdu saying, “Now over 2500 of its books and manuscripts are digitized in about 120 CDs. As per agreement, the centre has also donated three computers with digital copy connectivity, one printer and one scanner to the Idara. The latter will be carrying out the work later on, Prof. Tabassum said. Tabassum was referring to the Jumaa al-Majid initiative.”

A report written by Sunita Menon was published in the Gulf News on 14 February 2005: “Juma Al-Majid Centre to Help Digitise Rare Indian Manuscripts.” It quotes Ezzedine Bin Zeghiba: “Nearly 100,000 rare manuscripts in various languages and 15 million documents (mostly in Persian, Arabic and Urdu) as well as 5 million in English are being digitized by the Juma Al Majid Centre for Culture and Heritage in Dubai.”

“The Centre’s President…said expert teams had been working on manuscripts since 2003. ‘So far about 60 manuscript libraries have been reproduced in digital format,’ he said. ‘Our main objective, is to preserve and protect the human heritage. We have donated manuscript restoration equipment to many cultural and heritage foundations. We are also offering free consultation services to manuscript researchers.’”

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11 http://www.osmania.ac.in/oulwebpage/Manuscript.htm
12 http://www.hindu.com/2005/03/12/stories/2005031213640300.htm
On 1 February 2006, the Juma al-Majid Centre announced that it planned to establish a branch in Hyderabad.\(^{14}\) “Al Majid said Hyderabad had been selected for its distinct cultural and strategic advantages. ‘It plays home to some of India’s most prestigious universities that are attracting huge numbers of students,’ he said.” The *Gulf News* staff writer Vinita Bharadwaj reported on 29 June 2006 that “Dr Azzeddine Bin Zeghiba is...the single point contact for Jumaa al-Majid Center in India. [His] project’s aim is to seek and source [whatever that means] manuscripts . . . and insure that they are preserved and restored.” Apparently the Juma al-Majid Center “has completed conservation of manuscripts in Kerala and Tamilnadu,” and is now moving to other states.\(^{15}\)


Another organization, Noor Microfilms Center, has been involved in publishing catalogs of manuscript collections in India. Headed by Mahdi Khajehpiri, the Center is located within the Iran Culture House in New Delhi, but separate organizationally from it. It has the financial support of the highest authority in Iran. Its website, [http://www.noormicrofilmindia.com/](http://www.noormicrofilmindia.com/), elaborates on various projects. On 30 March 2007, the Center signed an agreement with AP Government Oriental Manuscript Library and Research Institute to “conserve, digitize and microfilm” the manuscripts. To date no results are known.

Outside of India, some Indian manuscripts are available for use at the University of Chicago Library; see on the Library’s website: [http://www.lib.uchicago.edu/e/collections/mideast/microformat/](http://www.lib.uchicago.edu/e/collections/mideast/microformat/)

### Published Catalogs and Lists

Given that many of the present libraries were founded during the British colonial period, many are called “oriental,” for example, the Khuda Bakhsh Oriental Public Library. To date I am unaware of a

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\(^{15}\) Full report in *Gulf News* (Dubai, 29 June 2006), under the title, “The Work Has Just Began.”

union catalog of manuscripts available in various libraries in India. Individual libraries have published their catalogs. Oddly, most catalogs for Arabic script manuscripts have been published and continue to be published in English transliteration, not in Arabic, Persian, Turkish, and Urdu. Given that each library and cataloger has used a different scheme of transliteration, there is bound to be endless confusion, unless the catalogs are issued in the language of the manuscript. A critical examination of these issues is by Nasim Fatima, *Urdu Makhtutat ki Catalag sazi aur Miyar Bandi* (Karachi: Library Promotion Bureau, 2000). In February 2000, India’s central government initiated a nationwide project to “prepare a comprehensive list of the manuscripts in Arabic, Persian, Turkish and Urdu that are with the government, public institutions and individuals.” The project, called National Mission for Preservation of Manuscripts, has divided the task of a union catalog preparation between three institutions as far as Arabic script manuscripts are concerned. Thus the Salar Jang Museum Library will work on the collections in southern Indian states and Maharashtra, the Raza Library in Rampur, U.P., will concentrate on northern states, while the Khuda Bakhsh Library will focus on the eastern states. In addition to the libraries, the project will include listings of manuscripts in the dargahs, Islamic shrines, mosques, and madrasas, or religious schools. It is hoped that this will constitute the first major step in a national inventory of the manuscripts, leading to preservation and publication. Like libraries elsewhere, the Indian manuscript collections are in a poor state of preservation, compounded by inclement, humid weather, extremely injurious to paper.

**Surveys of Manuscript Collections**


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17 “Manuscripts to be Listed,” *Deccan Chronicle* (15 February 2000), www.Deccan.com
German, Fuat Sezgin, *Geschichte des Arabischen Schrifttums* (Leiden: Brill), vol. 6 (published 1978), 350–359, and vol. 8 (published 1982), 300. While all of these works are useful, some of these union catalogs suffer from many inaccuracies. Instead of pinpointing each of the errors, presented here is an account of each library or collection. The account includes an introduction, citations of the published catalogs, number of manuscripts, citations on works published about the history or individual manuscripts of the library, and press citations to the present conditions.

**A Bibliography of Manuscripts in Indian Libraries and Collections:**

**General Accounts**


Ahmad, Nazir, d. 1927. “Abd al-Rahim Khan-i Khanan aur uska Kutubkhana.” *Maarif* (November 1924); *Maarif* (December 1924).


### Medical Manuscripts


### Manuscripts Related to Music


### Artistic Manuscripts


*Manuscripts in Unnamed Indian Collections*


**Manuscript Trade and Thefts**

Sirvastava, S. Sharath. “Seized Koran may not have been Written by Aurangzeb.” *The Hindu* (26 March 2007).


“Rare Copy of Koran Found in India.” *BBC News* (8 March 2007).


“Antique Articles Seized.” *The Hindu* (23 August 2005) (includes Qutb Shahi manuscripts).

**Description of Individual Libraries and Collections**

Listed below are specific libraries in various parts of the country geographically divided first by state and then by city.
ANDHRA PRADESH

Oriental Manuscripts Library and Research Institute (OMLRI)
Osmania University Campus, Hyderabad 500 007


Number of manuscripts: 23,000


Present conditions: Evidently conditions are not good as far as preservation and conservation are concerned; see “State Department Turns Blind Eye to Manuscripts,” *Deccan Chronicle* (5 May 2004); also the reports in the Urdu press, particularly *Siyasat* (October 04, 2004), “Tariqhi Adabi Wirsa ki Tabahi.” There are reports about digitizing these manuscripts as reported in an article in *Deccan*

Andhra Pradesh State Archives
Tarnaka, Hyderabad 500007

Introduction: The State Archives was established in the eighteenth century in the Nizam’s Dominion through the merger of various departmental depositories. It has a large collection of state papers in Persian and Urdu, but fewer manuscripts. The present institution and building date from 1956 and 1965, respectively. An introduction is found in Archival Organization and Records Management in the State of Andhra Pradesh (Hyderabad: Government of Andhra Pradesh, 1980), as well as in A Guide to Persian and Urdu Records Preserved in Andhra Pradesh State Archives and Research Institute, edited by Syed Dawood Ashraf (Hyderabad: AP State Archives, 1993). For a farman of the Nizam Mir Osman Ali Khan (reigned 1911–1948) on conservation of manuscripts, see Sayyid Dawud Ashraf, “Riyasat-i Hyderabad main Makhtutat ka Tahaffuz,” Siyasat (9 October 2004).

Andhra Pradesh State Museum
Public Gardens, Hyderabad 500001

Introduction: The Museum was established in 1930 as the Hyderabad State Museum. The name was changed in 1956 to the present name. An official introductory text is by P. Joginaidu, A.P. State Museum (Hyderabad: The Government of Andhra Pradesh, 2000).

Number of manuscripts: 117


Dairat al-Maarif al-Uthmaniyya
Osmania University Campus
Hyderabad 50007

Introduction: Dairat al-Maarif al-Osmania is an institution established to edit and publish Arabic manuscripts written from the sixth to the fourteenth century C.E. or the first to the eighth century A.H. It was established in 1888. Since 1944 it has been affiliated with Osmania University, and located on the University campus in its own building since 1963. For an introduction to its criteria for selecting manuscripts for critical editions, see Omar Khalidi, “Dairat al-Maarif al-Uthmaniyya: A Pioneer in Manuscript Publishing in Hyderabad, Deccan, India,” MELA Notes (November–December 2007): 27–30. Its publications have attracted reviews by W. R. Worrell, “An Interesting Collection of Tursi’s Work,” Scripta Mathematica 9 (1943): 195–196, and Jacqueline Sublet, “Un Manuscrit egare: Les années 673–686 du Dayl Mirat al-Zaman de


**Government Nizamiya Tibbi College**
Charminar, Hyderabad 500002

Number of manuscripts: 539


**Idarah-yi Ihya al-Maarif al-Numaniya**  
Jalal Kucha  
Hyderabad 500002

*Introduction:* It was established by Abu al-Wafa al-Afghani, a scholar from Afghanistan domiciled in Hyderabad. He passed away in 1976. This institution contains several manuscripts, as yet uncataloged or listed.

**Idarah-i Adabiyyat-i Urdu**  
Iwan-i Urdu, Panjagutta  
P.O. Somajiguda, Hyderabad 500082

*Introduction:* The Idarah was established in 1931 by Sayyid Muhi al-Din Qadiri Zor and his colleagues. Besides Urdu, it has manuscripts in Arabic and Persian. An official introductory text is in *Yadgar-i jashn-i simin* (Hyderabad: The Idarah, 1955), as well as in the catalog noted below.

*Number of manuscripts:* 1,426

*Catalog(s):* *Tazkirah-yi Urdu makhtutat*, edited by Sayyid Muhi al-Din Qadiri Zor (Hyderabad: the Idarah, 1943–59; reprinted Delhi: Tarraqi Urdu Bureau, 1984), 5 vols; vol. 6 edited by Muhammad


Institute of History of Medicine
Osmania Medical College Building
Residency, Hyderabad 500001


Jamia Nizamiya
Shibli Gunj, Hyderabad 500002
http://www.jamianizamia.org/
(Not to be confused with the Government Nizamiya Tibbi College, noted above)


Number of manuscripts: 1,164


**Kutub Khanah-i Rawdat al-Hadith**  
Rain Bazaar, Hyderabad 500023

*Introduction:* It is under the control of the Muslim Waqf Board. The collection is housed in a building inappropriate for the purpose.

*Number of manuscripts:* 800

*Catalog(s):* None at present.


*Present conditions:* Although the A. P. State Waqf Board is supposedly in charge of the collection, the Board’s negligence led to its near destruction as reported in *Siyasat* (11 January 1982 and 25 January 1982).

**Markazi Anjuman-i Mahdawiya Library**  
http://markazianjumanemahdaviahyd.org/contactus.html  
16–4–14, Chanchanlguda  
Hyderabad 500024

*Introduction:* The Anjuman is the community organization of a Muslim sect. It possesses a library of 7000 books and 75 manuscripts in Arabic and Persian. Muhammad Mahmud al-Hasan Khan Sufi, General Secretary of the Anjuman, supplied a handlist to the present writer in 2005.

**Mecca Masjid Library**  
Charminar, Hyderabad 500002

*Introduction:* The premier mosque of Hyderabad was founded in 1617. Like most other jama masjids, the Mecca mosque probably always had a collection of books, if not a separate designated space

Osmania University Library
Osmania University Campus
Hyderabad 500007
http://www.osmania.ac.in/oulwebpage/Manuscript.htm

Introduction: The University was established in 1918, and the library was located in the College of Arts. Since 1963, it has been housed in the present purpose-built facility. The official introductory text is on www.osmania.ac.in.

Number of manuscripts: 3,418


**Present conditions:** There are reports about conservation: see “Manuscripts to go Hitech,” *Deccan Chronicle* (11 September 2004). These pertain to Hakim Muhammad Qasim’s collection purchased in 1939 at a then staggering cost of Rs. 30,000; also reported by Sayyid Daud Ashraf, “Riyasat-i Haydarabad main Makhtutat ka Tahhafuz,” *Siyasat* (11 October 2004).

**Saidiya Library**

5–6–175 Aghapura, Hyderabad 500001

**Introduction:** The library was founded by Mufti Muhammad Said Khan (1831–95), a judge of Hyderabad High Court. It was opened in 1935 by members of the Mufti Said Khan’s family. It used to be located in the Jam Bagh/Troop Bazaar in the heart of the city. However, on 9 September 1984, a mob of crazed fanatics burned down a portion of the library, destroying a number of precious manuscripts. Since then it has been located in the private home of Mr. Ahmad Atullah. For an earlier introduction see Muhammad Ghawth, “Kutub Khanah-yi Saidiya,” *Maarif* (Azamgarh) (January 1936): 33–45. An official introduction is found in the catalog noted below.

**Number of Manuscripts:** 3,141


Present conditions: For accounts of the attack on the library in 1984, see Munir Ahmad Siddiqi, “Kutub khanah-i Saidiya,” Siyasat (13 October 1984); and the comment of Narayana Rao on Siddiqi’s article lamenting the destruction published in the same newspaper, dated 21 October 1984.

Salar Jang Museum and Library
Hyderabad 50002
http://www.salarjungmuseum.com/


Number of manuscripts: 10,000


Urdı Research Center
Sundarayya Vignana Kendram
Bagh Lingampalli
Hyderabad 500044

Introduction: This is a library and research center founded by Muhammad Abdussamad Khan, a bibliophile and automobile mechanic who started collecting in 1965. After various locations, the collection, called Urdu Research Center, moved to Sundarayya Vignana Kendram, a research center named after a Communist Party (Marxist) of India leader. See the websites:
http://dsal.uchicago.edu/bibliographic/urlc/svkabout.html
http://www.flonnet.com/fl1917/19170780.htm
http://dsal.uchicago.edu/flood/

Catalog(s): Though none is published yet, Dr. Atluri Murali has kindly sent the present writer a Microsoft word document describing,
in English letters, 250 records of the manuscripts in Urdu out of an estimated 1,200.

**Other Collections and Institutions**

There are/were a number of collections whose present whereabouts are unknown, see for example, *Catalogue of the Arabic, Persian Books and Manuscripts in the Library of the Nawab Faylsuf Jang*, edited by Abu Yusuf Muhi ad-Din Husain Farooqi (Hyderabad: Shamsi Press, n.d.). Faylsuf Jang’s death is reported in 1907 in Manikrao Vitthalrao’s *Bustan-i Asafiya*, but nothing else is known about this remarkable man. No one seems to know what happened to this library. Similar is the case with *Fihrist-matbuat wa makhtutat Kutub Khanah-i Haydari*, edited by Shaykh Abu al-Qasim (Hyderabad, 1354 Fasli). Mawlawi Umar al-Yafii, a Hadramawti Arab (born 1306, died 12 Rabi I 1381 A.H./27 August 1961) donated his large collection of manuscripts to the Anjuman-i Tarraqi-i Urdu, Karachi, Pakistan; see Shah Abu al-Khayr Kunjashin, “Mawlawi Umar al-Yafii,” *Siyasat* (13 August 1987). Zubaidah Yasin Ali Khan, a professor of history at Osmania University, left a collection of manuscripts at City Central Library, Ashoknagar, Hyderabad 500020, consisting of 102 manuscripts. Further information is not available.

**Special note:** In the [Abdul] Razzaq Manzil, in Nampally, is located the Haj House; there was a library containing manuscripts and rare books—see the report, “Haj House Eats Up Library, Lets Books Rot,” *Deccan Chronicle* (30 September 2002), [http://Deccan.com/city/city2.shtml](http://Deccan.com/city/city2.shtml) accessed on that date.

**BIHAR**

**Kashi Prasad Jayaswal Research Institute**
Patna Museum  
Buddha Marg  
Patna 800001


**Khuda Bakhsh Oriental Public Library**  
Ashok Raj Path, Patna 800 004  
http://www.kblibrary.org/oriental.htm


Number of manuscripts: 21,000

Catalog(s): *Mahbub al-bab fi tariff al-kutub wa al-kuttab*, by Khuda Bakhsh (Hyderabad, 1314 A.H./1896 or 1897; reprinted by the Library, 1991); *Catalogue of Arabic and Persian Manuscripts in the

On Yunani medical manuscripts in the library:

Works on the history or individual manuscripts in the Library: For the life of Khuda Bakhsh, see the biography by his son (a famous scholar in his own right), Salahuddin Khuda Bakhsh, and Jadunath Sarkar, Khuda Bakhsh (Patna: The Library, 1981). Mawlawi Khuda Bakhsh (Patna: The Khuda Bakhsh Library, 2001), is a collection of papers on the founder’s career. The earliest accounts of the library are found in T. Bloch, “Eine Sammlung Persischer und Arabischer Handschriften in Indien (Bankipore),” Zeitschrift der Deutsche


Introduction: The Library was established in 1919. The website claims that there is a Khuda Bakhsh Library collection, which is perhaps simply using the library space. There is one article about the manuscripts there: see K. A. Imam, “Copies of Farman and Nishans Possessed by the Manuscripts Section, Patna University Library,” *Patna University Journal* 17 (1962): 181–186.

Other Collections


DELI

Introduction: No one seems to know what happened to the manuscripts cited in the following works: Muhammad Shafi, “A Short Summary of the Notes on Persian and Arabic Manuscripts Exhibited in Connection with the 8th Session of the Indian Historical

**Anjuman-i Taraqqi-yi Urdu Library**

212 Rouse Avenue
New Delhi 110002

*Introduction:* The Anjuman is the leading organization for the non-official promotion of Urdu language and literature. It was founded in Delhi in 1903 as a unit within the Muslim Educational Conference. It moved to Aurangabad in 1912, then back to Delhi (1936) when its precious library was burnt and looted in the mayhem of partition; see Baba-yi Urdu Mawlawi Abdulhaq, “Dilli Jab Lahu Lahu Thi,” *Afkar-i Millî* (September 1993): 57–62. Given the chaos of partition it moved to Aligarh (1947) and then back again in the 1970s to Delhi where it started out in the first place. Its new building has been constructed on a site provided by the central government of India.

*Catalog(s):* Muhammad Abrar Husayn Faruqi, “Fihrist-i makhtutat-i kutub khanah-i Anjuman-i Taraqqi-i Urdu,” *Urdu Adab* (March 1953); (July 1954); *Fihrist-i nuskhah’ha-yi khatti-i Farsi-i

Archaeological Museum
Inside Guru Gobind Indraprastha University Campus
Kashmere Gate
Delhi 110403

Located in the Mughal Prince Dara Shikoh (d. 1568)’s library. During the uprising against the British in 1857, unknown persons looted the library. The Museum displays artifacts of Delhi’s history and may contain manuscripts. The Museum is run by the Delhi State government.

Dargah of Shah Abu al-Khayr
New Delhi 110006


Ghalib Institute
Iwan-i Ghalib Marg
New Delhi 110002

Introduction: The Institute is dedicated to the life and works of Mirza Asad Allah Khan Ghalib (1797–1869), the eminent Persian and Urdu poet.
Hardayal Municipal Public Library
Near Town Hall
Near Old Delhi Railway Station
Delhi 110006

Introduction: It was set up in 1862 and is considered the oldest public library in Delhi. In the early twentieth century it was called Hardinge Public Library. After independence it was named the Hardayal Library after a freedom fighter.


Indian Council for Cultural Relations Library
Azad Bhavan
Indraprastha Estate
New Delhi 100002

Introduction: It was established in 1950, as the premier institution for the exposition of Indian culture.

Number of manuscripts: 140

Catalog(s): None.


**Indian Institute of Islamic Studies**

Jamia Hamdard
Tughlaqabad, New Delhi 100062


*Number of manuscripts:* 3,619


**National Archives of India Library**

Janpath, New Delhi 110001
http://nationalarchives.nic.in/


Number of manuscripts: 100

The Mumtaz Mahal Museum
Lal Qila (Red Fort)
Delhi 110006
http://asi.nic.in/asi_museums_delhi_mumtazmahal.asp

Introduction: Shobita Punja, Introduction to Museums of India (New Delhi: Odyssey, 1991), 113. Previously it was simply called The Archaeological Museum, and it is controlled by the Archaeological Survey of India. Contains farmans in Persian of Mughal emperors and nobility. This is not to be confused with the Delhi State Archaeological Museum in Kashmere Gate.

National Museum of India Library
Janpath, New Delhi 110001
http://www.nationalmuseumindia.org/


Zakir Husain College Library
Ajmeri Gate
Jawaharlal Nehru Road
Delhi 110006

Introduction: The College is probably the oldest in Delhi. It began as the Madrasa of Ghazi al-Din Khan, a Mughal grandee, who founded the school in 1796. During the following three centuries the Madrasa became Anglo-Arabic school and then Delhi College. It changed the name sometime after independence.

Zakir Husain Library
Jamia Millia Islamiya
Jamia Nagar
New Delhi 110025
http://jmi.nic.in/ZHL/Zhlibrary/htm

Introduction: The Jamia itself was established in 1920 in Aligarh, then moved to Delhi in 1925. The library dates from 1972.

Number of manuscripts: 2,500


GUJARAT

A general account of libraries in medieval Gujarat is provided by Sayyid AbuZafar Nadwi in his Urdu book Gujrat ki Tamadduni Tarikh (Azamgarh: Darulmusannifin, 2005, which is a reprint of the 1962 work. A similar article is Qazi Sayyid Nur al-Din Husayn, “Gujarat ke Kutub Khaneh,” Maarif (Azamgarh, May 1949):

Ahmadabad

Dargah Hazrat Pir Muhammad Shah Library
Pir Muhammad Shah Road
Pankore Naka
Ahmadabad 380001

Introduction: The library is located within the precincts of the tomb-shrine complex of Pir Muhammad Shah, who was born in Bijapur in


*Number of manuscripts:* 2,000


**Gujarat Vidya Sabha & B. J. Institute of Learning**

H. K. Arts College Campus  
Ashram Road  
Ahmadabad 380009

Number of manuscripts: 416 in three collections

**Kutub Khanah Dargah Aliya Chishtiya**
Shahi Bagh
Ahmadabad

*Introduction:* This is a Chishti shrine associated with Qutb-i Alam (A.H. 790–857). His eldest son Shah Alam is also equally well known in Ahmadabad. Details of the dargah are found in Ziauddin A. Desai, “Major Dargahs of Ahmadabad,” in *Muslim Shrines in India*, edited by Christian W. Troll (New Delhi: Oxford University Press, 1989).


**L. D. Institute of Indology**
Nawrangpura
Ahmadabad 380009

*Introduction:* This institute with holdings mainly of Sanskrit manuscripts also contains some in Persian. One such is an illustrated *farman* of Emperor Jahangir prohibiting cow slaughter on Jain festivals. The *farman* manuscript in Persian is dated 1610.

*Other Collections*

Navsari

First Dastur Meherji Rana Library
Navsari
Contact information may be had from Unesco House
B 5/29 Safdar Jang Enclave
New Delhi 110029
http://www.unescoparzor.com/librar.hyml

Catalog(s): Descriptive Catalogue of All Manuscripts in the First Dasture Meherji Rana Library, edited by B. N. Dhabar (Bombay, 1923).

Number of manuscripts: 145

Palanpur

Kutub Khanah Dargah Aliya Mahdawiya
Palanpur

Introduction: Palanpur was a minor princely state, and a center of Mahdawi pilgrimage since medieval times. An introduction to the library and its catalog is Fihrist-i Kutub Khanaha-i Gujarat (New Delhi: Nur Microfilms, 2001).

Surat

Al-Jamiat al-Sayfiyah
Devdi Mubarak
Zampa Bazaar
P.O. Box 392
Surat 395003

Introduction: This Arabic academy in Surat is the principal institution for the religious education and training of the Dawoodi Bohras. Established in 1814, it houses some of the rarest manuscripts of the Fatimid and Yemenite periods of Ismaili history. An introduction is found at http://members.tripod.comaliasm@mail.com and “Al-Jamaa-tus-Saifiyah Arabic Academy,” Muslim India (December 1985): 556.
Vadodara (new/old name of Baroda)

Alawi Bohra Library
Mazun al-Dawah al-Alawiyyah
Al-Wazarat al-Alawiyyah
Badri Mahalla
Vadodara 390017

Introduction: Contains several hundred Ismail manuscripts.

The Baroda Museum and Picture Gallery
Sayaji Bagh
Vaddora

Introduction: There are a number of illustrated manuscripts in Persian from medieval India.

Other Collections

Jamsheed Cawasji Katrak, Oriental Treasures: Being Condensed Tabular Descriptive Statement of Over I, 000 Mss… in Iranian and Indian Languages… in Private Libraries of Parsis in Different Parts of Gujarat (Bombay, 1941).

JAMMU AND KASHMIR

Center for Central Asian Studies
Research Library
University of Kashmir
Hazratbal, Srinagar 190006

Introduction: The Center is a unit within the University of Kashmir.

Catalog(s): Fihrist-i makhtutat, Risarch librairi, edited by Ghulam Rasual Bat (Srinagar: Center for Central Asian Studies, University of Kashmir, 1989). In October 2007, Mir Faheem Aslam reported that “Kashmir University Puts Rare Manuscripts Online,” on a website GreaterKashmir.com, but now it is a dead link; and the University Library’s website http://www.kashmiruniversity.net/library.aspx does not take the viewer to the link “Manuscripts.”
Number of manuscripts: 363

Jammu & Kashmir Islamic Research Center
P.O. Nowshehra
Srinagar 190001

Introduction: Abdur Rahman Kondoo, a lawyer, established the Center in 1996.

Number of manuscripts: Several thousand

Works on the history or individual manuscripts in the Library:

Research and Publications Department
Government of Jammu and Kashmir
Srinagar


Catalog(s): Fihrist-i nuskhah’ha-yi khatti-i kitabkhah-i shubah-i Tahqiq wa Ishaat, Kashmir, edited by Syed Ahmad Husayni (Delhi: Markaz-i Tahqiqat-i Zaban-i Farsi dar Hind, 1986); A Descriptive Catalogue of Persian Manuscripts in the Research and Publications [Department] Library, edited by Abdul Majid Matoo (Srinagar: Center of Central Asian Studies, University of Kashmir, 1994).

Sir Pratap Singh Museum
Lalmandi
Srinagar 190008

2007 that “a 400 year old handwritten Quran copy written by Emperor Awranzib (d. 1707) was stolen from the Museum.”


KARNATAKA


The library of Tipu Sultan (1753–99), the ruler of Mysore, met a fate similar to that of the Adil Shahi library. See Charles Stewart, A Descriptive Catalogue of the Oriental Library of the late Tipoo, Sultan of Mysore (Cambridge, 1809); Hidayat Hosain, “The Library of Tipu Sultan,” Islamic Culture 15 (1940): 139–167; and S. C. Sutton, Guide to the India Office Library (London: India Office Library, 1967). However, some portions of Tipu’s library were moved to Calcutta’s Asiatic Society of Bengal in 1808; see the Asiatic Society’s website http://www.indev.nic.in/asiatic/Library/index.htm


**Archaeological Museum**
Bijapur 587138

*Introduction:* This museum contains artifacts relating to the Adil Shahi dynasty that ruled Bijapur from 1518 to 1686.


**Collection of Manuscripts at Dargah Hazrat Khwaja Bandah**
Nawaz Gisuiraz
Deori Dargah
Rauza Buzrug
Gulbarga 585104

This *dargah*, shrine of Hazrat Khwaja Bandah Nawaz Gisudiraz, is one of the major Chishti shrines in India. The *dargah* has a collection of around 1,000 manuscripts in Arabic and Persian according to the *sajjadah nashin*, Sayyid Shah Khusrau Husayni. No catalog is available, but scholars may arrange to see the manuscripts with the *sajjadah nashin*. (Information based on conversation with Sayyid Khusrau Husayni, 26 September 2005.)
Oriental Research Institute
University of Mysore Campus
Mysore 570001

Introduction: Besides the introduction in the catalog noted below, see “Oriental Research Institute: Urdu, Farsi aur Arabi Makhtutat ka Zakhira,” in Azkar-i Maysur, by Ikram Kawish (Mysore, 1992). The Institute contains 936 manuscripts.

Catalog(s): A Catalogue of Persian Manuscripts in Oriental Research Institute, Mysore, edited by Mir Mehmood Husine (Delhi: Anjuman-e-Farsi, 1980).

Tipu Sultan Museum
Darya Daulat Bagh
Srirangapatna, Mandya 571 438
http://asi.nic.in/asi_museums_srirangapatna.asp

Introduction: This Museum is dedicated to the life and work of the ruler of Mysore, Tipu Sultan, 1750–1799. It is maintained by the Archaeological Survey of India. In addition to memorabilia pertaining to Tipu Sultan, copies of manuscripts and documents relating to Mysore have been copied and brought over to a Museum within the precincts of the Museum. It was established in 1983, and an introduction is found in Ikram Kawish’s book Azkar-i Mysore (Mysore, 1992), 89–93.

MADHYA PRADESH

Maulana Azad Central Library
State Archives
Old Secretariat
Bhopal 462001

Introduction: This is the private library of the former rulers of Bhopal, and named after Hamidullah Khan, the last Nawab. In 1955, the Library was renamed after Maulana Azad. See an early introduction by Sayyid Sulayman Nadwi, “Kutub Khanah-yi Hamidiyah,” Maarif (Azamgarh) (December 1936): 405–411. In 2002, it moved from its location on Itwara Road to the present site.

**National Archives of India**
Regional Office
Civil Lines
Bhopal 462002

*Introduction:* Contains some Persian manuscripts, mainly pertaining to central India’s princely states such as Bhopal.

**Sitamau, Mandsaur**

**Shri Raghubir Sinh Library**
Shri Natnagar Shodh-Samsthan
Sitamau, Mandsaur 458990


**Vikram Kirti Mandir**  
**Vikram University**  
**Scindia Oriental Manuscripts Library**  
Ujjain 456010

**Introduction:** The library has a number of Arabic and Persian manuscripts.

**Catalog(s):** Catalogue of Oriental Manuscripts Collected till the End of March 1935 and Preserved in the Oriental Manuscripts Library, Ujjain (Gwalior, 1936).

### MAHARASHTRA

**Balapur, Akola**

**Khanqah-i Naqshbandiyah**  
Balapur, Akola 444302

**Introduction:** This is the private library of the sajjada nashin of the shrine of the Naqshbandi order of Sufis.


Contains 278 Persian and Arabic manuscripts.

### Malegaon

**Urdu Library**  
Malegaon


KHALIDI: Guide 53

Haj,” in An Age of Splendor, Islamic Art in India, edited by Saryu Doshi (Bombay: Marg, 1983).

K. R. Cama Oriental Institute
136 Bombay Samachar Road
Fort, Mumbai 400023
http://librar.vigyan.org.in/sndt/libvig/yp/pubbksl/pub


**Forbes Gujarati Sabha**
Vithalbhai Patel Road
Mumbai 400049

*Introduction:* Founded by a colonial administrator-scholar, Alexander K. Forbes (1821–65), in the 1860s for the promotion of western Indian studies.


**Jama Masjid Library**
Shaykh Memon Street
Mumbai 400002

*Introduction:* The Jama Masjid was built in the early nineteenth century. The library forms part of the Madrasah-i Muhammadiyah, which began in 1903. See the introduction by Nizam al-Din Gorekar, “Mashriqi Ulum ka ek Qadim Kutub Khanah,” Burhan (Delhi) (February 1981): 159–164.


*Number of manuscripts:* 1,200

**Mumbai University Library**
University Road, Fort, Mumbai 400032

*Introduction:* The University of Mumbai dates from 1857, when it began as University of Bombay; the name was changed in the 1990s. Its library contains collections donated by families such as the
Khatkhates, and scholars like Shaykh Abd al-Qadir Sarfaraz (1879–1952) and Asaf Ali Asghar Fyzee.


**Bhandarkar Oriental Research Institute**
812, Shivajinagar, Law College Road
Pune-411004

[http://www.bori.ac.in/about.htm](http://www.bori.ac.in/about.htm)

*Introduction:* The Bhandarkar Oriental Research Institute, Pune, was founded on July 6, 1917, to commemorate the name and the work of Ramkrishna Gopal Bhandarakar (1837–1925), a renowned Sanskrit scholar. It has some Arabic, Persian, and Urdu manuscripts.
Bharat Itihasa Samshodhaka Mandala
1321 Sadashivpeth
Pune 411030

Introduction: This center for Indian history was established in 1910. The center has Persian manuscripts and documents such as farmans, royal edicts relating to Indian history. An introduction is by B. M. Gupta, “Bharat Itihasa Samshodhaka Mandala,” in Handbook of Libraries, Archives & Information Centers in India, vol. 9, edited by B. M. Gupta (New Delhi: Aditya Prakashan, 1991).


Sanjay Godbole Collection
847 Budhwar Peth
Pune 411002


Number of manuscripts: 18


Other Collections and Institutions

The whereabouts of two collections are unknown; see Fihrist-i Kitab Khanah mawsum bih Kashf al-Hijib…dar Idarah-yi Mirza Khan Malik al-Kuttab Shirazi (Bombay, 1900); and Muhammad Hamidullah, “Literary Treasures of Aurangabad: Two Important Treasures of Manuscripts,” Islamic Culture 16 (1942): 449–456.

PANJAB

Guru Nanak Dev University Library
Amritsar 143 005

Contains 128 Persian and Urdu manuscripts, according to H. S. Chopra, Oriental Manuscript Library: Origin, Development,

**Punjab Central State Archives & Library**
Baradari Gardens
Patiala 1470001


**Number of manuscripts:** Arabic 101; Persian 961, Urdu 152


**Present conditions:** See Jangveer Singh “Playing with Punjab’s Archival Records,” Tribune (Chandigarh) (17 January 2003), and the same paper’s electronic edition dated 29 January 2003. This is about the dispersal of the records and the library to different sites.

**Sikh History Research Department**
Khalsa College
NH1 Putligarh
Amritsar 143005

**Introduction:** Established in 1892, it is one of the most historic Sikh educational institutions.

Number of manuscripts: Persian 248; Urdu 32

RAJASTHAN

Arabic and Persian Research Institute Library
Tonk 304001


MELA Notes 84 (2011)

Number of manuscripts: 3,064

Works on the history or individual manuscripts in the Library:

Government Museum
Old City Palace
Alwar 301001

Introduction: The museum originated as the collection of Maharajas Jay Singh and Vinay Singh.

Catalog(s): A Descriptive Catalogue of the Arabic Manuscripts in the Government Museum (Jaipur: Department of Archaeology and Museums, Government of Rajasthan, 1960).

Works on the history or individual manuscripts in the Library: S. N. Sen, “A Note on the Alwar Manuscript of Waqiat-i Babari,” Islamic Culture 19 (1945): 270–271 (has an image of Qutb Minar in this work dated 1770).

Maharaja Sawai Man Singh II Museum
City Palace
Jaipur 302002

Introduction: This museum was established in 1959 from the collection of the Jaipur rulers.


National Archives of India
Record Center
10 Jhalan Doongri Institutional Area
Jaipur 302017

Introduction: Contains some Persian records.

Rajasthan State Archives
Bikaner

Introduction: This is the repository of state papers.

Catalog(s): A Descriptive List of Farmans, Manshurs and Nishans addressed by the Imperial Mughals to the Princes of Rajasthan (Bikaner: Directorate of Archives, 1962); A Descriptive List of Vakil Reports addressed to the Rulers of Jaipur, vol. I, Persian (Bikaner: Directorate of Archives, 1957).

Saravasti Bhandar Library
Sarasvati Bhavan
Gulab Bagh
Udaipur 313001

Introduction: This is the library of the maharaja of Udaipur.

Catalog(s): Catalogue of Manuscripts in the Library of the Maharana of Udaipur, edited by M. L. Menaria (Udaipur, 1943). It is possible that Arabic-script manuscripts of this collection may have moved to Tonk; see Riza Ali Abidi, Kitab khanah (Karachi: Saad Publications, 1985), 66.

Other Collections

Evidently there is a Muini Kutub Khanah in Ajmer, as described by Sayyid Fazlulmatin, “Muini Kutubkhana ki Chand Qabil-i Zikr Kitaben,” Journal of Arabic and Persian Research Institute 9 (1990–91): 125–132, though it is not clear if it is in the Dargah of Hazrat Muinuddin Chishti or in a private home. A similar case is the collection described by Sayyid Liyaqat Husain Muini, “The Dargah Documents of Ajmer: Preserved in the Personal Collection,” in

TAMILNADU

Government Oriental Manuscripts Library
University of Madras Library
Chennai 600005

Introduction: The library was established in 1869. See Kawish Badri, “Qadim Tamilnadu aur Us ke Mawjudah Arabi Madaris aur Kutub Khaneh,” Maarif (Azamgarh) (February 1994).


Number of manuscripts: 536


**Amanati Kutub Khanah-i Khandan-i Sharaf al-Mulk**  
**Kutub Khanah-yi Madrasah-i Muhammadi**  
**Kutub Khanah-yi Rahmaniya**  
**Shams al-Ulama Qazi Ubayd Allah Oriental Library**  
123 T.T. Krishnamachari Road  
Chennai 600014

*Introduction:* These four private libraries belong to the Nawait families of Chennai and Hyderabad. An introduction to these libraries is found in *Yadgar Number bi-Taqrib-i Jashn-i Sad Sala, Madrasah-i Muhammadi* (Madras, 1989).

*Catalog(s):* Amanati Kutub khannah-yi khandan-i Sharaf al-Mulk, edited by Muhammad Ghaus and Afadal al-Din Iqbal (Chennai: Madrasah-i Muhammadi, 1989); Kutub khannah-yi Rahmaniya (Madras) ke Urdu makhutut, edited by Muhammad Ghaus (Madrasah-i Muhammadi, 1989); Shams al-ulama Qazi Ubayd Allah


Tamilnadu Archives and Historical Research Center
28–29, Gandhi Irwin Road
Egmore, Chennai 600 008

Where are the manuscripts noted below?


UTTAR PRADESH

Aligarh

Maulana Azad Library
Aligarh Muslim University
Aligarh, 202002 U.P.
http://www.amu.ac.in/library.htm

Introduction: The library was established with the personal collection of Sayyid Ahmad Khan, the university’s founder, in 1877. The present building dates from 1960. See the introduction by Noorul Hasan Khan, “Maulana Azad Library,” in Handbook of Libraries, Archives and Information Centers in India, edited by B. M. Gupta, vol. 9 (Delhi: Aditya Prakashan, 1991). Another introduction is found in Muhammad Abd al-Shahid Khan, “Mawlana Azad Library,” Burhan (Delhi) (October 1973): 41–72; and Burhan (Delhi) (November 1973): 60–61. The library is divided into many major collections named after the donors.


Hakim Sayyid Zill al-Rahman Library
Ibn Sina Academy of Medieval Medicine and Sciences
Tijara House, Dodhpur
Aligarh, UP 202002
http://www.medbeats.com/iamms

Introduction: Founded on 1 March 2000, formally inaugurated on 20 April 2001. It was established by Professor Hakim Sayyid Zillur Rahman of Aligarh Muslim University.

Number of Manuscripts: 400


ALLAHABAD

Uttar Pradesh State Regional Archives Library
53 Mahatma Gandhi Road
Allahabad 211011

Introduction: Like archives in other states, this is a depository of state papers, but also contains some manuscripts. See the introduction by S. N. Sinha, “UP State Archives,” in Handbook of Libraries, Archives and Information Centers in India, edited by B. M. Gupta (New Delhi: Aditya Prakashan, 1991).


Allahabad Museum
Motilal Nehru Park
Kamala Nehru Road
Allahabad 211002

Allahabad University Library
Allahabad

Introduction: According to Prof. Naimurrahman Farooqi of the History Department at the University, there are approximately 200 manuscripts, mostly in Persian.

Other collections

A number of other institutions in Allahabad, such as Ganganath Jha Research Institute, Allahabad University, and Daira Shah Ajmal seem to have Arabic-script manuscripts; see David Pinault, “An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries,” *Hamdard Islamicus* 13, 2 (Summer 1990): 72–73.

AZAMGARH

Dar al-Musannifin
Shibli Academy
P.O. Box 19
Azamgarh, U.P. 276001

Introduction: The Shibli Academy Library was established on 21 November 1914, three days after the death of Maulana Shibli Numani, a leading scholar. It moved to the present premises in 1927. See the introduction by Abd al-Majid Nadwi, “Nawadirat wa Makhtutat-i Dar al-Musannifin Azamgarh,” *Burhan* (Delhi) (October 1969): 46–53; the same article in *Maarif* (November 1968).

Number of manuscripts: 520 (192 Arabic, 318 Persian, 10 Urdu), according to *World Survey*, 428. See *Maarif* 102: 373.


Number of manuscripts: 1,500

LUCKNOW

As the seat of the Lucknow nawabs who ruled the Avadh region between 1727 and 1856, many collections came into being, most notably the ruler’s own. It was described by the Austrian scholar Aloys Sprenger (1813–1893); see Catalogue of the Arabic, Persian and Hindustani Manuscripts of the Libraries of the King of Oudh (Calcutta, 1854, reprinted 1979). This is probably the first catalog of Arabic, Persian, and Urdu manuscripts published in India. The collection was moved to Calcutta in 1856, when the ruler Wajid Ali Shah was exiled there. See the following works of Sprenger: Report on the Researches into the Muhammadan Libraries (Calcutta, 1896); and “Über eine Handschrift des ersten Bandes des Kitab Tabaqat al-Tabaqat al-Kabyr vom Sekretär des Waqidy,” Zeitschrift der Deutsche Morgenländischen Gesellschaft 3 (1849): 450–56. An Urdu translation is entitled Shahan-i Awadh ke Kutub Khaneh, by Muhammad Ikram Chaghatai (Karachi: Anjuman-i Taraqqi-i Urdu, 1973). On Sprenger himself, see Austrian Scholarship in Pakistan: A Symposium Dedicated to the Memory of Aloys Sprenger (Islamabad: Austrian Embassy, 1997).


Amir al-Dawlah Government Public Library
Qaysar Bagh
Lucknow 226001


**Kutubkhanah-yi Mumtaz al-Ulama**

Lucknow

*Introduction:* Found in the catalog noted below.


**Kutubkhanah-yi Nasiriya**

Nadan Mahal Road
Shastri Nagar
Lucknow 226003

*Number of manuscripts:* 30,000


**Madrasat al-Waizin**

16 Canning Street
Lucknow 226003

*Introduction:* It is a seminary that trains Shia preachers, founded in 1919 by the Raja of Mahmudabad.

*Number of manuscripts:* 529

**Nadwat al-Ulama Library**
P.O. Box 93
Lucknow 226007


**Raja of Mahmudabad Library**
Mahmudabad House
Qaysar Bagh
Lucknow 226001

*Introduction:* This collection belongs to the former noblemen of the Raja of Mahmudabad family.


Sultan al-Madaris
Lucknow 226003

Introduction: This is another Shia religious seminary. An introduction is found in Mirza Jaafar Husayn’s *Qadim Lakhnow ki Akhiri Bahar* (New Delhi: Tarraqi Urdu Bureau, 1981), 232–237.


Tagore Library
University of Lucknow
Lucknow 226007
http://members.tripod.com/~TagoreLibrary/

Introduction: The University started out as Canning College. Its library is named after the Bengali poet Rabindranath Tagore.


Number of manuscripts: 170

RAMPUR

Rampur Raza Library
Hamid Manzil
Rampur 244901
http://www.razalibrary.com

Introduction: The library was founded in the late eighteenth century by the Nawab Fayz Allah Khan. A photographic introduction is by Ravi Kapoor, *Raza Library, Rampur* (Lucknow: Raj Bhavan, 2008);


Number of manuscripts: 11,993


**Saulat Public Library**  
Rampur, U.P. 244901


**VARANASI**

**Bharat Kala Bhavan**  
Varanasi 221005

*Introduction:* This is one of the richest museums in India, located on the Hindu University campus. It contains some exquisite illustrated manuscripts such as the Hamza Namah.

**Banaras Hindu University Library**  
Varanasi 221005

*Introduction:* The library was established in 1918, and moved to the present building in 1932.


*Number of manuscripts:* 1,111 (134 Arabic, 936 Persian, some Turkish, 140 Urdu)

**ZANGIPUR**

Zangipur is located in the district of Ghazipur, about 50 miles from Varanasi. Evidently it was a center of Shiite culture.
Libraries of Mawlana Sayyid Ali Husayn and Mawlana Sayyid Muhammad Ibrahim


WEST BENGAL

The Asiatic Society Library
1 Park Street
Kolkata 700016
http://www.indev.nic.in/asiatic/Library/index.htm

Introduction: The library was founded in 1784. One of the earliest gifts received was from the Seringapatam Committee, which sent portions of Tipu Sultan’s library to the Society in 1808. Among the collections of Arabic-script manuscripts are those of Nawab Aziz Jang of Hyderabad and the Fort William College library. An introduction is by A. M. Fazle Kabir, “Asiatic Society of Bengal,” in Libraries, Archives and Information Centers in India, vol. 9, edited by B. M. Gupta (New Delhi: Aditya Prakashan, 1991). The present writer has not seen the following book, which may have to do with a library in Kolkata: An Entire and Correct Edition of the Five Books upon Arabic Grammar which together with the principles of Inflection in the Arabic Language… Carefully collated with the Most Ancient and Accurate Manuscripts which could be found in India, by John Baillie, 3 vols. (Calcutta, 1802–1805). The collection of a Mughal noble which the Library inherited is discussed by Hafiz Nazir Ahmad, “Abd al-Rahim Khan-i Khanan aur Iss ka Kutub Khanah...” Maarif (Azamgarh) (November 1924): 339–350; (December 1924): 415–430.


Number of manuscripts: 6,591 (2,367 Arabic, 3,714 Persian, 450 Urdu, 35 Turkish, 25 Pushto)

Works on the history or individual manuscripts in the Library: Khalida Husayni, Asiatic Society ki khidmat-i Farsi (Kolkata: Qasimi Dawakhana, 1997); Asok Kumar Das, “The Jami at-tawarih Manuscript in the Asiatic Society Calcutta,” in Interaction Between Indian and Central Asian Science and Technology in

The National Library
Belvedere, Alipore
Kolkata 700027
http://nlindia.org/index2.html

Introduction: It was established as the Imperial Library in 1903, renamed the National Library in 1947. It contains the collections donated by Mawlawi Sayyid Sadr al-Din al-Musawi, a landlord of Buhar, Burdwan, West Bengal, and Jadunath Sarkar, a historian of the Mughals.


Number of manuscripts: 1,161 (691 Persian, 467 Arabic, 2 Urdu, 1 Turkish)

**Victoria Memorial Hall Library**
1 Queen’s Way  
Kolkata 700071


**Hazardari Palace Museum & Library**  
Murshidabad

[http://Kolkata.wb.nic.in/murshidabad/tourism.htm](http://Kolkata.wb.nic.in/murshidabad/tourism.htm)

*Introduction:* Murshidabad was the seat of a princely state like Hyderabad, Bhopal, Rampur, and Tonk, where Persian literature was cultivated. Evidently there are some manuscripts in the Hazardari Palace Library, the former nawab’s palace, as recorded by Sayyid Husayn Azimabadi, *Nawa-yi did* (Patna: Kitab Manzil, 1997) and previously by Jadunath Sarkar, “Report on the Library of the Nawab Nazim of Murshidabad,” *Bengal Past and Present* 85 (1966): 127–140.

*Catalog(s):* Umar Ghazali, *Murshidabad Library ke Urdu Makhtutat ki Tauzihi Fihrist* (Kolkata, 2005).

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APPENDIX I
Pušto Manuscripts


APPENDIX II
Sindhi Manuscripts

Manuscripts in Sindhi are available in A.P. State Oriental Manuscripts Library in Hyderabad; see Mir Karamat Ali, An Alphabetical Subject wise Index of Urdu Etc. Manuscripts... (Hyderabad: OMLRI, 1985).

APPENDIX III
Manuscripts in Turkish

An introduction to the Turkish language in India is written by Annemarie Schimmel, “Tuerkisches in Indie,” in Scholia: Beiträge zur Turkologie..., edited by Roehrborn u. A. von Fabain (Wiesbaden: Harrassowitz, 1981); see also an introduction to Turkish manuscripts in India by Erkan Turkmen, “Hindustan ke Kutub
This is the latest in an irregular series which aims to inform Middle East librarians of some of the notable new releases in films from the Middle East and North Africa.

We will start with Iran. In recent years, the Iranian film industry has declined, largely due to censorship. During the 1990s Iran was the producer of the best films in the Middle East, with a plethora of fine directors. These directors are now largely inactive, such as Abbas Kiarostami, or they have turned their attentions to subjects other than Iran. Muhsen Makhmalbaf, one of country’s finest directors, in his latest film *The Scream of the Ants* (2006) has traced the spiritual journey of a Persian couple (the only thing truly Persian about the film at all) as they travel through India in search of enlightenment.

Two first-rate directors from the golden period of Persian film who remain active in Iran are Jafar Panahi and Majid Majidi. Both have recently made excellent films. Jafar Panahi’s *Offside* (2006) is about girl soccer fans attempting to sneak into the Cup final in Tehran. It is an enlightening and entertaining look at intersexual relations in Iran as well as the legal restraints placed on women. Panahi used non-professional actors, and the film often seems to be a docudrama. Majidi’s film, *The Willow Tree* (2005), is more traditional. It follows the story of a blind professor who suddenly regains his sight, and his extreme reactions to the huge change in his life.

Another light on the scene is the Kurdish director, Bahman Ghobadi. Ghobadi sets his films among the Kurds, in an effort to demonstrate both the harshness of their existence, with both man and the environment as their adversaries, and the resilience of their spirit and culture. He also seeks to give the “Kurdish plight” a real and individual face through his characters and stories. His latest film *Half Moon* (2007) is no exception. It chronicles the adventures of a
venerated Kurdish folk singer and his family band as they try, in spite of all obstacles, to cross the border into Iraq in order to give a celebratory concert. It is a beautiful poetic film visually and emotionally, as well as having very fine acting. The film features world-class musician Hussein Alizadeh as the patriarch leader/singer of the band. Silence of the Sea (2003), directed by Vahid Mousain, centers on an Iranian exile's growing need to return home. Eventually, he leaves his family, and makes his way from his home in Sweden to one of the free port islands off the Iranian coast. Here he does little but drift about among the townspeople, and sit on the beach, as he tries to work up his nerve to sneak into Iran. He knows that to enter Iran will cut him off from his life in the West almost indefinitely. Finally, he makes a botched attempt. Unexpectedly, despite its uneventful plot, the film is never boring, as well as being moving and scenically beautiful. It is one of the best of the recent films from Iran.

A notable new director is Mania Akbari. Her film 20 Fingers (2004) breaks many taboos, by chronicling in a series of conversations the tempestuous relationship between a man and woman in an intense and honest manner. In a very direct way, the couple’s problems mirror the main conflict within Iranian society—the modern versus tradition. Going By (2001), by critic turned director Iraj Karimi, is also worth a mention. It builds on Kiarostami’s idea of a “road movie,” and traces the lives of a diverse group of travelers as they drive towards their destinations, and how their lives intertwine. Lastly, a film that bears mention not because of its quality but because of its social significance is Siavash (1998) by Saman Moghadam. It tells of the trials of a young pop musician trying to “make it.” More importantly, it was one of the first films to give an accurate and realistic picture of the relations between young Iranian men and women, and was banned for a time.

Turning to the Arab countries, there are many new, interesting, and notable films, but the big news is the fiftieth-anniversary edition of Yusuf Shahin’s classic Bab al-Hadid or Cairo Station. The transfer is a marvel, and restores the rich, nuanced blacks, whites, and grays of the original. The package comes with a second disc of extras which includes the short film Cairo as seen by Shahin. Another great event is the issue in America of the Desert Trilogy of Tunisian director Nacer Khemir. The three films, Wanderers of the Desert (1984), Dove’s Lost Necklace (1991), and Bab’Aziz (2006),
are all cinematically gorgeous, highlighting the desert’s rich palette of hues and textures. The stories all exploit the mysterious nature of the desert, and are full of mystical, almost magical realist imagery. Another Tunisian film maker, Nouri Bouzid’s, new film Making Of (2006) could not be more different. It is a story set very much in modern reality. It traces the path by which a poor boy becomes an Islamic radical. Some may remember Bouzid’s earlier films Man of Ashes (1986) and Bint Familia (1997), which were no less penetrating and honest in their treatment of other problems of Tunisian society.

Yet another important film was issued in the last year, Ahlaam (2005). This was Mohammad al-Daraji’s portrait of Iraq under Saddam, and the early days of the American invasion. Saddam’s cruel and arbitrary rule has literally driven some of the characters insane. When the American air strikes on Baghdad damage the mental hospital in which they are incarcerated, they are freed to wander the streets—the ghosts of the former regime. This film has the distinction of being the first feature film made in Iraq after the fall of Saddam. Kurdish director Bahman Ghobadi’s Turtles Can Fly (2004) can also lay claim to this accomplishment. Nevertheless, the director, al-Daraji, who was also the producer, writer, and cameraman, had to endure many trials to complete his film.

Two films came out this year which demonstrate that the Egyptian popular cinema can still produce fine movies. Ahmad Midhat’s Al-Turhini (2006) is an adaptation of the American film Rainman. It does an excellent job of adapting the story to an Egyptian setting. There is some fine acting, and overall it is a very sweet film. It also gives some insight into how such handicapped people are treated in Egypt. The other film is a drama, Wahid min al-Nas or One of the People (2006) by Ahmad Jalal, a gripping tale in which the everyman hero becomes increasingly caught up in the corruption which riddles Egyptian society. The best of the recent crop of re-releases of Egyptian classic film is director Husayn al-Imam’s adaption of Nagib Mahfuz’s masterful portrait of lower-class life in Cairo, Zuqaaq al-Midaq or Midaq Alley (1963). As in the book, an alley girl, Hamidah, longs to escape the her poor life so much that eventually she runs away, and falls into the life of a cabaret girl. The whole film is wonderfully acted, but special notice must be given to Shadia in the role of Hamidah. This film ranks as a masterpiece of Arabic cinema.
Last, but certainly not least, is the excellent crop of new Turkish films. Perhaps the best is the offbeat, sweet, and individual film *Gitmek* or *My Marlon and Brando* (2008), directed by Huseyin Karabey. It traces the love affair between a struggling Turkish actress and her Kurdish lover. The two are separated as the film begins, he in Iraqi Kurdistan; she in Istanbul, and maintain the usual long distance relationship of calls and letters. Her lover sends her a very funny video of him mutating into a general and then into superman as a symbol of what he would do to return to her side. They plan to meet but the beginning of the war with Iraq messes up their plans. She decides to make the trip anyway, but the war and its disruption and danger proves too much for her, and her lover.

Next is another charming film, with an equally dark side, *Beynemelel* or *International* (2006), directed by Muharrem Gulmez and Sirri Sureyya Onder. The film takes place in the early 1980s, when the Turkish military seized power to stop what they saw as a communist threat to take over the country. The plot focuses on less political concerns, at least at first. A village folk/cabaret band is forced to make the transition into a military band at the order of the authorities. Of course, there is a big difference between the music they usually play, and that required of a military band. Even the instruments are completely different! They make an honest and hilarious effort. When it becomes known that the generals of the ruling junta will visit their town, the band decides to prepare a special song, one the leader has heard his daughter listening to on her cassette deck. He does not know it, but loves the melody. Suffice it to say, his choice of this song to play leads to unforeseen havoc and violence. It is notable that the Turks are coming to terms in their films with the intense repression during the era of the early 1980s military rule. There is another recent film by popular director Cagan Irmak, *Babum ve olum* or *My Father and My Son* (2005), which centers on the return home of a son who had been incarcerated during this period for his political views. The film traces his efforts to come to terms with his family, especially with his father and his son.

In veteran director Erden Kiral’s new film *Vicdan* or *Conscience* (2008), the director works in the territory usually associated with Zeki Demirkubuz. It is the tale of a three-way love affair among people at the edge of society. The film has an almost unbearable intensity and undercurrent of violence. It is inevitable that someone
will be hurt, and lives will be destroyed. In the film *Havar* by Mehmet Guleryuz (2009) there is a different kind of violence. Nice neighborhood girl Havar is doing the laundry when a boy she does not know flirts with her, a flirtation which she does not return. Despite this, the incident is enough to brand her to her villagers as an immoral girl. Eventually, after much soul-searching, her family insists that she kill herself to redeem their lost honor. This kind of honor killing is a vile custom still prevalent in rural parts of Turkey.

Another film which deals with Turkish country village life, but in a much different way, is *Gunesi Gordum* or *I Looked at the Sun* by Mahsun Kirmizgul (2009). This village is located in the mountains which form the battleground between the Turkish army and the Kurdish guerillas. Many of the villagers' young men are guerillas, but just as many are in the army. It is a true civil war, dividing families and towns. Eventually the villagers are ordered by the military to evacuate their town. The second part of the film traces the journey of some of the families first to Istanbul and then to Norway. They can find no place for themselves in any of these places, and at last decide to go back home to their mountains. This film has garnered much praise in Turkey for its brave depiction of the costs of the war with the Kurds. There have been several new Turkish films dealing with the Kurdish war lately, and it seems that the Turks are finally able to discuss the conflict and its costs in this most public of forums, cinema.

Next, also about village life, are films by Semih Kaplanoglu. He is making a trilogy about a young man’s, Yusuf’s, life in a small village in Anatolia. Each film tells one section. He has started with the third film chronologically. The film is called *Yumurta* or *Egg* (2007), and tells of how Yusuf returns to the village from Istanbul after his mother dies. He does not leave but slowly succumbs to the well-known rhythms and memories of the place, until he decides not to return to Istanbul. The second installment is *Sut* or *Milk* (2008). It focuses on a struggle between a younger Yusuf and his widowed mother. He discovers she has fallen in love with the town’s stationmaster. He does not confront her at first but allows her to enjoy herself and be happy for the first time in years. Still, he knows that at some point he, as the only man in the family, must take action to end the affair. All this takes place against the backdrop of Yusuf and his mother’s attempts to make a living from their dairy farm, while their town and even country as a whole slip further towards an
industrialization which is quickly putting an end to traditional family businesses and trades.

Lastly is *Uc Maymun* or *Three Monkeys* (2008), the new film by Turkey’s most noted director, Nuri Bilge Ceylan. For this film Ceylan has departed from his usual existential dramas. The film has a plot which could come from a film noir. *Three Monkeys* tells the story of a betrayal. A man takes the blame for his boss in a hit-and-run accident. While he is in prison, his wife has an affair with his boss. She continues the affair after the husband is released. His son finds out about this and is crushed. The father soon finds out about the affair as well, and is incensed. This kind of situation is a powder keg waiting for an explosion of violence, and that is just what happens here. However, beyond the plot, the manner in which the film is told is usual for Ceylan. There is little important dialogue. Tight silent close-ups prevail in which the smallest facial expression holds a crucial meaning. The close-ups alternate with panoramic scenes of the sky and water, usually when a storm in brewing or raging, symbolizing the seething emotions of the characters. Ceylan won “best director” for this film at Cannes when it was first released.

As these films demonstrate the Middle Eastern cinema is alive and vital with many new, original, and vibrant releases. The films noted here are but the tip of the iceberg. They provide a unique insight into the popular culture and attitudes of the countries they come from. Cinema is an area in which any Middle East librarian should seriously consider collecting.
REVIEWS


These two books form a complementary pair. Together they provide a total picture of how the arts fit into the cultural revolution that Ataturk undertook in Turkey. *Arts in Turkey* deals with the visual arts of painting, sculpture, tapestries, and others, and *Post-Ottoman Turkey* covers classical music, opera, and dance. They both pay tribute to Ataturk's determination that the arts were an important facet of national life, that education should support them, and that the government should fund them. Of course, he meant here modern European arts, the Islamic arts of the Ottoman Empire being discarded as outdated, but he also never meant that the modern Turkish arts should be no more than imitations of the West. He challenged Turkish artists of all kinds to add an authentic national spirit to their work. The arts, aside from enriching Turkish society, were also an integral part of Ataturk's program of nationalism. Remaining loyal to Ataturk's legacy, the government still subsidizes a great number of arts and music programs.

Of the two works *Arts in Turkey: How ancient became modern* is the better. It is not a book of art criticism, but of the history of fine art in Turkey since Ataturk's revolution. However, what little critical material included is insightful. The book sketches Islam's attitudes and rules towards the visual arts, and offers a chronological overview of the development of modern visual arts in Turkey, providing brief sketches of the careers of important artists and sculptors—going from the Islamic art of the last Ottoman years to the first Turkish painters in the Western style, such as Osman Hamdi Bey and Seker Ahmed Pasa, to some of the leading lights of the current scene, like
Mehmet Aksoy. It is adorned with color illustrations of most of the works mentioned in the text. It is unfortunate that some of these are too small to be of any use. Still, it gives a clear picture of the vitality and talent of even the early Republican Turkish artists and sculptors in their efforts to master and adapt Western styles. It also demonstrates how these same artists managed to follow Ataturk's dictum to imbue their art with a special Turkishness. The arts of the Hittites, Lydians, and other pre-Islamic civilizations of Anatolia provided great inspiration for the Turkish artists, especially in sculpture. Also, Islamic arts such as tapestries, metal work, and calligraphy, have become more influential now as the secular nationalist fervor of the Revolution fades. The sculpture section of the book is dominated by works of public art, mostly commemorative statues of Republican heroes, and especially Ataturk. The works which make up Ataturk's tomb receive special attention. Arts in Turkey: How ancient became modern is a wonderful introduction to the modern arts scene in Turkey from its roots to the present day. It is everything one could want in a textbook or a quick reference. It is highly recommended.

I am sorry to say that Post-Ottoman Turkey: Classical music and opera suffers from a number of problems. First, and perhaps greatest, is the fact that it does not follow a chronological order and organization in its text, but instead follows the lives of the crucial players in the story of bringing Western art music and opera to Turkey from its first introduction till today. So the story is told in a fragmented manner, jumping back and forth in time. The problem is exacerbated by the fact that the individual biographic sketches are themselves often not organized in a chronological order. In any case, Reisman is at pains to emphasize Ataturk's crucial role in the cultivation of music in Turkey. While he supported the collection and notating of Anatolian folk material (Bela Bartok was even brought in to aid in the task.), opera and other Western art musics were what he considered essential to creating Turkish national culture. He also challenged composers and musicians to find a special Turkishness to add to their work. One of my favorite parts of the book are the photographs which show Ataturk at a ball in 1938, first dancing a Viennese waltz, and then a traditional Zeypek dance. These show graphically Ataturk’s devotion to Western and Turkish musics.
Like *Arts in Turkey: How ancient became modern*, *Post-Ottoman Turkey: Classical music and opera* is not a work of criticism, and the few attempts in this vein are simplistic and not very helpful. The sections on Turkish musical artists are especially examples of this; they are little more than short biographical sketches, which include only where the subjects were educated and where they have performed. Composers come off a little better, with some commentary on their major works sometimes given. This is especially true for the first great Turkish composer, Adnan Seygun, who managed to continually and successfully find inspiration in Turkish music and culture for his Western-styled music. Short biographies of great Turkish musicians are given for Leyla Gencer, Nevit Kodali, Suna Kan, Yelda Kodali, and others. The most important part of the book is its discussion of the role in creating modern Turkish music of the mostly German musicians and composers who were invited to Turkey by Ataturk when they fell afoul of the Nazi government. These musicians are really the heroes of this book, and most of its time is spent on them and their work.

The arrival in Turkey of these refugees is the most important development for the newly formed Turkish Republic's cultural life. One of the first to come was Paul Hindemith. Like all his compatriots, he was invited by Ataturk. He was one of the most important of the musical émigrés. He came to Turkey in 1935, and developed a plan for music education in the new Turkish school system (the old Islamic Ottoman system having been abandoned). This new plan was quickly adopted. Western music was added to basic curricula, and new music schools were founded, including the Turkish State Conservatory in Ankara. Soon there were many Turkish musicians trained in the Western style. In 1938 Hindemith brought the conductor Ernst Praetorius and fifteen German musicians to Turkey. They joined with a great number of Turkish musicians to form the first Turkish Western-style orchestra, which would become under Praetorius' leadership the President's Philharmonic Orchestra. Unfortunately, given the importance of Hindemith, Reisman fails to provide a coherent and unified treatment of his efforts in Turkey. It is hard to tell from Reisman's account what Hindemith did, when, and what was its significance. How long he actually stayed in Turkey is even vague. We are told he made three trips there, but it is unclear how long he actually spent in Turkey, and what he did on each trip. A detailed treatment of his important educational plan, which
Reviews

became the basis for all Turkish education in the arts, would also have been appreciated. For such a significant figure as Hindemith, this kind of slapdash treatment is disappointing. Also, one other thing which is never made clear is exactly who should be considered as an émigré. Some came for only a short time like Hindemith, and some came and stayed, like Carl Ebert and Leopold Levy. These are all considered émigrés by Reisman.

The second most important émigré was Carl Ebert. He had been an opera producer and director, and brought his talents to build opera in Turkey. He created the Theater School and Opera Studio as part of the State Conservatory. From these roots he nurtured a thriving operatic life in Turkey with world-class native singers and productions. The standard Western operatic repertoire was presented sometimes in the original language, sometimes translated into Turkish. Also, there were some operas which were written by Turkish composers, such as Okzsoy by Adnan Saygun. Ebert's life is narrated by Reisman in a more coherent fashion, but a chronological treatment of his career and achievements is still lacking, especially dates. We are told what he did, but not often when, and how this relates with his entire career. This is also the case with the shorter biographical sketches of the other émigrés such as the conductor Ernst Praetorius and the musicologist Ernst Zuckmayer. The biographical material is too short, sketchy, and lacking in chronological coherence. One of the best parts of the book is the account of Bela Bartok's visit to Turkey to collect folk material in 1936. Saygun, with his interest in folk melodies, invited Bartok, and the latter was only too happy to come. The only problem with the narration of this incident is that it is not made clear whether this visit was somehow connected with Ankara State University's systematic effort to collect folk materials, which is said to have begun in 1937.

The European émigrés were also very important in the art world, and Reisman narrates their story in Arts in Turkey: How ancient became modern. The most important was Leopold Levy, a French Jew, who came to Turkey in 1936, and became the director of the Istanbul Fine Arts Academy's painting department. He was responsible for training the first generation of Republican Turkish painters in the modern Western style, and his influence on them was great. Another émigré was the sculptor Rudolf Belling. He came to Turkey in 1937, and became head of the sculpting department at the Istanbul State Art Academy. Again, he exerted an enormous
influence over his students, who became the first generation of modern Turkish sculptors. Sculpture was an art form for which the Turks had no historical Islamic tradition on which to draw. These new Turkish sculptors created their art from their own genius, and the inspiration of the pre-Islamic Anatolian cultures. As I mentioned above, the biographical material in Arts in Turkey: How ancient became modern is presented in a much more cohesive and chronological manner than in Post-Ottoman Turkey: Classical music and opera. One thing that Post-Ottoman Turkey lacks which is quite prevalent in the Arts book is a detailed delineation of the influence the émigrés had over specific Turkish musicians. However, one thing that both books could have benefited from was a brief historical and organizational treatment of the Turkish arts and music educational system. It is clear from Reisman's work that education and the development of the arts in Turkey were inextricably linked. A brief but direct discussion of this would have been appreciated. Also, there are many schools mentioned in his text, and it is hard to know their significance, their histories, and their connections with each other.

Reisman's description in these two books of the émigrés and their importance to the cultural life of Turkey makes one want to read his other books on their effect on Turkish intellectual life in general: Turkey's modernization: Refugees from Nazism and Atatürk's vision (2006) and Refugees and reform: Turkey's Republican journey (2009).

After chronicling the health and vitality of the current arts and music scene in Turkey, both books end on an ominous note. While the current government still remains true to Atatürk's vision of a secular, nationalist arts scene, public discourse has turned ever more frequently to debates about whether and how much Islam should be brought into the workings of a secular state. With the government being controlled by the religious party, AK, how much longer will it be before the arts and government support of them become a point of political contention for the religious population who don't value such things in their current modern form? This is another monograph waiting to be written.

DAVID GIOVACCHINI

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This book is the product of a project Arzoo Osanloo conducted focusing on women’s rights in their daily lives in the Islamic Republic of Iran, where she combined the religious and republican status of Iran in a unique way. In this research she examined the social, political, and legal conditions that determine urban middle-class women's conceptions of rights. She focused on observing the effects of culture on the concept of human rights and women’s rights.

The book is in three substantive sections. The first section provides discussions about rights from an historical and archival point of view related through interviews Osanloo had with women in Quranic meeting groups. While chapter two shows how political events led to the revolution and today’s established laws and perception of rights, chapter three includes the Quranic women’s meetings and their conversations and understanding of rights, not only through religion but also from their daily experiences and through questioning their interpretations compared with experts’ interpretations. The second section consists of Osanloo’s observations in courts and legal sites, such as Tehran’s family court and law offices. Here she examines the specific conditions in which the majority of law in Iran exists and the way it is affected by historical and political conditions, which in turn cause irregularities in enforcing rights at the courts and legal places.

In the last section, Osanloo analyzes how state officials force a formal discussion on local human rights, claiming nation-state legitimacy and sovereignty, while she also explores the sites where human rights are circulated beyond the legal settings by focusing on a non-governmental organization.

Osanloo chooses Tehran as her research location in order to concentrate on demographically specific groups of women whose status and rights have been affected after Iran’s 1979 revolution. She says that the nation and the government embraced Islam and its pure values, enforced by Shi’i jurisprudence, which puts women in the center of focus when it comes to human rights. This dialog between multiple sites with heterogeneous groups, and multiple
interpretations within multilayers of history and politics and the women’s interpretations of rights within their government, has played an important role in Iranian women’s rights talks as one of their common activities and practices, while also shifting their identities which originated in economic conditions, religion, social, and political histories. She discovers that rights after the revolution were not adapted, but reshaped and elaborated according to the needs and circumstances of the people, especially for those having less power over obtaining their rights.

The population of her study in 2000 is comparable to 1979’s women protesters, who were mostly upper classes, the educated and working classes, with professional/nonprofessional roles. The task of locating this group was not easy, she claims, since most of the working class women have come from rural areas without a high educational background, and cannot also be classified as middle class. Within this population she tried talking to women of the same or comparable backgrounds with similar experiences before and after the revolution. Quite interesting is her claim that all the changes in government usually target urban middle class women; neither the lower class nor the upper class experienced much change in social regulations. In the lower class, women’s responsibility is to facilitate their families’ needs within their households and they do not care much about changes outside their home, whereas the upper class women have their own means to insulate themselves from the outside world and its unwanted turbulences. As a result, neither class is affected by the world’s changes outside their own world’s perimeter. It is, therefore, the middle class women who feel the changes disproportionately. Osanloo also purposely carried out her survey in urban areas, in contrast to other studies done in rural areas with lower class populations to give the Western audience a variety of the social possibilities available in Iran. She claims that 99% of the population in Iran believe in spirituality and faith and consider themselves Muslim. 65% of the population is under age 30 and so is a product of the current government after revolution; what this population wants or demands cannot be called “Westernized” because they have not seen it in their whole life but understand it through their perception of rights through history and their political culture.

In her book, Osanloo reviews Iran’s history from 1906 to 1979 and compares the historical changes with the cultural and political
changes and their effects on women’s rights. She believes that many of the stories published or discussed in the media about the Middle East and particularly Iran are considerably biased, because the source of information makes assumptions based upon fragments of evidence, and the results of these discussions turn into ideological struggles, such as “modernity vs. Islam” or “traditionalism/radicalism vs. Western values/liberal humanism.” She argues that women’s status and rights, which emerged as an issue in contemporary international debates, is neither only about the material conditions of women’s lives and their social circumstances nor is borne only because of political reasons. She suggests that instead of thinking of it as “black and white” i.e., “freedom vs. oppression,” it is better to concentrate more on understanding the relationship between the nation-state and the new performance of Islamic modernity emphasizing the role of women in the nation. During her research, Osanloo interacted with women in the courts dealing with their state-regulated rights while also consulting with one another about their Islamic rights in Quranic meetings. It is this heterogeneous understanding of rights that Osanloo emphasizes, these women in Iran making choices about their lives.

Osanloo’s research is a good resource, providing a new perception on the nature of scholarly arguments about Iran and the political discourses of the changes in its regime. It highlights and examines the process and the notion of women’s rights through both the secular and the modern lens, and it reveals the intersection of “cultures and tradition” with “modernity” in the critical moments at which women articulate their rights within multiple ideologies of law and legalities.

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All books before the invention of the printing press were copied by hand and the book-making process, including binding and designing, was entirely manual. Islamic civilization over the centuries has produced many beautiful and fascinating manuscript books. They are important not only as primary written sources but also as objects of art. The Islamic book-making art has been the subject of several publications, but the book under review is the first publication devoted to the examination of Islamic book art objects held in different library and museum collections of Indiana University Bloomington.

The book opens with a foreword by Oleg Grabar, the famous scholar of Islamic art, and includes a preface, acknowledgements, eight research articles, and a bibliography.

Two articles out of the eight are written by Christiane Gruber, editor of the volume, professor of Islamic art at Indiana University Bloomington. In her first article she provides a brief history of Islamic book art and a detailed overview of Islamic book art objects in Indiana University collections. Her second article is the textual and artistic analysis of the illustrated prayer manual from the Lilly Library’s collection. The production of little prayer books was widespread among Muslim book-makers and one can find a copy in any collection of Islamic manuscripts. The manual kept in the Lilly Library is one of the most beautiful copies, which Gruber assumes was produced in Istanbul in the nineteenth century. In the article the author describes in detail all paintings, graphic, and seal designs of the manuscript. She also provides an excellent analysis of Quranic verses, prayers, and invocations included in the manual.

Another interesting article included in the volume is written by Janet Rauscher and is entitled “Ruth E. Adomeit: an ambassador for miniature books.” The Lilly Library houses one of the largest collections of miniature books in the world. The author highlights collector Ruth Adomeit’s professional biography and explores her activities in collecting miniature books.

The following chapter, written by Heather Coffey, is a continuation of the previous article. It is an overview of Islamic
Reviews

101

miniature books from the Adomeit collection. The author examines twelve miniature books, ten of which are miniature Qurans, one a collection of the Prophet Muhammad’s hadiths, and the last al-Jazūlī’s (d. 1465) Dalā’il al-khayrāt, copied in Africa in the nineteenth or twentieth century. The most valuable part of the article, in our view, is the appendixes summarizing codicological details of these manuscripts and a translation of the Persian Book of Divination.

The Lilly Library holds a complete collection of books printed by İbrahim Müteferrika, the founder of the first printing press in eighteenth-century Istanbul. Yasemin Gencer’s article brings this collection to light and provides a detailed overview of twenty four printed books. Seventeen of them were published during the lifetime of İbrahim Müteferrika and the other seven books after his death.

The next chapter is written by Emily Zoss and it examines maps and diagrams included in one of İbrahim Müteferrika’s publications, namely Kitab Cihannüma of the famous Ottoman scholar Haji Khalifa (1609–1657). The article also provides a historical survey of Ottoman cartography during the sixteenth and seventeenth centuries.

The next article is written by Brittany Payeur and deals with the Lilly Library’s abridged manuscript copy of the Shahnama known as Shamshir Khani. The manuscript consists of 271 folios and 70 illustrations and is really one of the most beautiful works of art. In the Appendix the author lists folio numbers and the topic of each illustration.

The last chapter of the volume is written by Kitty Johnson. It deals with an amulet manuscript from Adomeit’s collection, a sub-Saharan copy of Dalā’il al-khayrāt. The author argues that this copy was produced in areas where the concepts of Islamic baraka and nyama of the Mande peoples were equally relevant.

The separate bibliography included at the end of the book is quite comprehensive and contains approximately 500 references to works written in different languages. It is indeed a useful reference tool for students of Islamic book arts.

The book under review is full of illustrations, pictures, and images that help the reader to better understand the text. The book is highly recommended for academic libraries, art libraries, and larger public libraries.

AKRAM KHBIBULLAEV

INDIANA UNIVERSITY BLOOMINGTON

This book grew out of two panel discussions, one at the annual meeting of the American Academy of Religion, and the other at the meeting of the Middle East Studies Association in November 2006. The main subject of the work is how and why the miʿrāj stories have been used in various historical and geographic settings to express, protect, and project the religiosity of the community. It provides a discussion of the tales’ social and religious roles in Muslim communities in such diverse geographic and historical settings as Ilkhanid, Safavid, and Qajar Iran; Timurid Central Asia; Bengal; Reconquista Spain; Ottoman Greece; and Anatolia. The book is not really concerned with a literary critical discussion of the miʿrāj stories, and what literary criticism is included in the various articles is designed to further explicate the tales’ polemical, ritual, and social roles. Moreover, in some articles miʿrāj stories in oral versions are discussed, and the symbolism of the tales is made clear. Their roles in their communities are also examined.

For the purposes of the book, the term miʿrāj indicates not only Muhammad’s ascent into heaven and hell, but also his supernatural night journey to Jerusalem, usually termed the isrāʾ, which preceded it. The miʿrāj stories are mainly drawn from the hadith tales and the sirah literature. The narrative as presented in these sources is malleable enough to be adapted by later authors in a wide variety of ways and contexts. It is what these later authors have done with the tales that is the focus of the book. Time and time again, one of the most important roles the tales are called upon to play is as powerful missionary instruments, aimed at converting unbelievers and glorifying the faith. They illustrate the basic beliefs and duties of Islam for potential converts and ordinary Muslims. They also demonstrate the superiority of Islam to any competing faiths. This is shown especially in Gruber’s article on the Ilkhanid Miʿrājnāmah; Max Scherberger’s article on the Chagatay Miʿrājnāmah; and Maria E. Subtelny’s work on the miʿrāj stories and the Jews of Timurid times. The pedagogic use of the miʿrāj stories for indoctrinating a
younger Muslim audience in Qajar Iran is shown in an article by Ali Boozari.

It seems that for the various Shiite communities, the miʿrāj tales had an important mystical component, which was important in reinforcing the esoteric beliefs and symbolism of the community. We see this in an Ismaili setting in Elizabeth R. Alexandrin’s piece on Qadi al-Numan’s version of the miʿrāj stories; Amelia Gallagher’s article on Shah Ismail’s telling of the miʿrāj tales; Selim S. Kuru’s discussion of early Anatolian Turkish verse narratives; and Vernon Schubel’s excellent article on the miʿrāj in Alevi-Bektashi tradition and custom. These Shiite versions insert Ali in the regular miʿrāj narrative, and stress his importance as heir to the Prophet. Ali is at first manifested as a lion during Muhammad’s night journey, and then is present with Muhammad in heaven. Muhammad defers to Ali on several occasions. This reasserts Ali’s position as heir to the Prophet and his esoteric knowledge. These details are present in almost every Shiite version of the miʿrāj, and become part of Alevi-Bektashi ritual, which includes dramatic reenactment.

The book also deals with the influence of the miʿrāj tales on the Christian and Jewish communities which came into contact with the Muslims. As we have seen, Subtelny discusses the missionary effects of the miʿrāj tales among the Jews of Timurid times. Further, Aaron W. Hughes demonstrates the mutual influence of miʿrāj tales on the philosophical works of Avicenna and Abraham ben Ezra. This is an exceptionally thought-provoking article. Heather M. Coffey’s article discusses how the Christians of Reconquista Spain developed their own polemic against the miʿrāj tales in the Beatus of Liebana’s commentary on the Apocalypse. Ironically they used the miʿrāj’s own imagery against it. This and other works of the same type were used for the same missionary purpose, to try to convert Muslims in newly conquered areas. There are some striking illustrations from this Christian work included. In general the accompanying illustrations to each article are quite useful and beautiful. Further the analysis of them is lucid and enlightening. Overall the illustrations range in date from the fourteenth to the twentieth centuries. Throughout the book, discussion of the miʿrāj manuscripts with their beautiful and complex illustrations is particularly a treat.

Some of the works which deal with literary matters are Roberto Tottoli’s chapter. It demonstrates how and why “the tour of hell” component of the miʿrāj tale, which had at first been just a minor
episode, became a prominent and powerful part of the *miʿrāj* stories in later texts. He goes on to describe the moral and missionary component of the mindset of the early Arab-Muslim empire, and how it led to this and other polemical alterations and components in the *miʿrāj* tales. In another instance, Ozgen Felek shows how the *miʿrāj* account in early Turkish verse versions took on dramatic elements. A complementary article by Vernon Schubel demonstrates how such early influences have led parts of the *miʿrāj* tale to become incorporated into mystical rituals by the Alevi-Bektashi of Anatolia.

All in all this is a superb work of scholarship. The articles have been extremely well chosen, and are cogent and clearly written. They are also documented with copious endnotes, and the book includes a full bibliography and complete and thorough index. Further, the work includes 32 color illustrations and 18 black and white illustrations, each one germane to the text. Romanization is done in the LOC system as described in the *International Journal of Middle East Studies*. The common theme of the book unites the diverse articles, and emphasizes their complementary nature. I have only one small complaint about the work—it is not a work for the reader unfamiliar with the topic. The articles deal with very specific aspects of the *miʿrāj* tales and manuscripts, and are often very detailed. One must also know about the intellectual and religious atmosphere of the Islamic Empire from the beginnings to the early modern period to grasp the significance of the arguments put forward in the articles. For an introduction to the subject of *miʿrāj* studies one must look elsewhere. However, there is also a wealth of basic material in the articles for the careful novice reader. Mostly one can grasp the main theses of the articles, and the many bibliographic references offer suggestions for further study. Further, I read the book straight through. This is probably not what most readers will do—they will choose only those articles of interest to them. Co-editors Christian Gruber and Frederick Colby have done an excellent job in compiling this work, and it will undoubtedly become one of the authoritative works on the *miʿrāj* and its place in this Islamic world.

D A V I D  G I O V A C C H I N I

S T A N F O R D  U N I V E R S I T Y
Books Received for Review
in MELA Notes
December 2011* 


* This list includes books not previously listed which have been received to date and are awaiting review.
We note with sadness the passing of our colleague and *MELA Notes* contributor Lutz Wiederhold.

From MELCom International’s website:

**Lutz Wiederhold** grew up and studied in Halle. He graduated in Arabic and Islamic studies and in 1993 presented his doctoral thesis on Islamic law. After several post-doctoral programmes in various universities, in 1995 he was appointed Subject librarian for Islamic studies at the State university library of Saxony-Anhalt.

Lutz joined MELCom International in London in 1997 and since then has attended the annual meetings regularly, presenting well informed and papers on the projects of his library. Indeed since 2000 Lutz devoted his professional skills to coordinating electronic information in Middle Eastern and Islamic studies which became MENALIB, the virtual library. He did this with intelligence, efficiency, persistance and modesty and offered the international scientific community a remarkable tool appreciated by many around the world.

MELCom International mourns a great loss.

[http://www.melcominternational.org/?page_id=305]

MINUTES
President Anchi Hoh called the meeting to order at approximately 9:10 am, welcoming all those present. She gave thanks to corporate sponsors that generously donated towards this year’s meeting, including Brill, Dar Mahjar, EastView, Library Books, OCLC, and Suleiman’s Bookshop.

The minutes from the 2009 business meeting were approved.

OFFICER REPORTS

PRESIDENT’S REPORT:
Anchi thanked the members of the Executive Board and committee chairs for their assistance in planning this year’s meeting. She especially thanked those who volunteered for committee work at the last minute. She thanked in particular William Kopycki, Shayee Khanaka, and Karl Schaefer for their work and efforts this past year, and Michael Hopper for preparing the wonderful program from the previous day..

VICE-PRESIDENT’S REPORT:
Michael Hopper reported that 50 persons registered for the meeting, about ten less than last year. The attendance for this year was far
below the norm, undoubtedly owing to the lack of available travel funds for MELA members to attend. He thanked this year’s sponsors, which were a record number, and William Kopycki who did the fundraising.

He noted that this year’s program presentations were very good, and will likely be posted on the MELA web site soon. He thanked everyone for their help and contributions, and looked forward to seeing everyone next year when MELA convenes in Washington, D.C.

SECRETARY-TREASURER’S REPORT:
[The treasury statement is appended to these minutes]. William Kopycki noted that the MELA budget and bank account are in very good shape, with funds still earmarked for the Wilkins Fund and the fund informally known as the “Frank Fund.” The Executive Board still has to decide how to implement these funds, a topic for this next year. MELA’s biggest expense continues to be the annual meeting, something that seems to grow with each year. Last year’s meeting costs were exceptionally high because of the last-minute move of one day to the MESA hotel (Marriott), which included a generous lunch. He said that he would be examining the expenses for this year’s meeting so when it is time to prepare for Washington D.C., the board can make good decisions.

William thanked the sponsors of this year’s meeting very much, especially given the short notice. MELA meetings are planned so the organization can “break even” while keeping the registration fee down for members, even with the association subsidizing some of the costs.

He noted that while membership numbers continue to fluctuate as meetings travel from east to west coast, dues are in fact the only steady stream of “income” that MELA has. There may be an opportunity next year to fund special activities, such as workshops. This is something that the board will have to discuss.

MELA NOTES EDITOR’S REPORT:
[The full text of the report is appended to these minutes]. Marlis Saleh noted that the backfile of MELA Notes is being sent to JSTOR where it will be digitized and hosted. She encouraged everyone to submit articles, and noted that the presenters at the previous day’s program should consider submitting their presentation as articles for MELA Notes.
BOOK REVIEW EDITOR’S REPORT:
Rachel Simon reported that she receives 10-20 titles a year from publishers who expect these books to be reviewed and published in MELA Notes. Reviewers should turn in their reviews within six months. Realizing the limited number of printed pages in MELA Notes, there is now the possibility of publishing online. Quite a number of reviewers ask when their review will be published; with electronic publishing it will be faster for reviews to appear, making both reviewers and publishers happy. Rachel noted that some reviewers are required to publish for promotion or tenure; she sends the reviews to the MELA Notes editor shortly after she receives them.

WEBMASTER’S REPORT:
Robin Dougherty noted that this was her last meeting as Webmaster. She reported that the site contains 65 different pages and about 1,100 websites linking to them, which is good for an organization as small as MELA. She said when she first took office she had hoped to be able to reformat the website, but this is a large task to do. She passes the duties on to the new Webmaster and hopes that something can be done.

Robin said that some committees have expressed the desire to be able to edit their own pages, but given the way that the site is currently administered it is impossible to do this.

Robin reported on her experiments with social software, which included the launching of the MELA Note Pad, the blog for MELA. She found blogging to be a worthwhile but time-consuming activity, but it did permit some book reviews to be published in this way. By popular demand, she created a Facebook page for MELA, which proved to be very interesting. Facebook made it easy to microblog, with 172 members, only 18 of whom are actual MELA members. Egypt is the largest-ranking country linked to the MELA Facebook page, followed by the United States and Turkey. Robin also experimented with a Twitter feed, attracting 24 followers despite the fact that only one tweet has ever been sent. She concluded by saying while these social software experiments are not technically part of the Webmaster’s duties as outlined in the bylaws, that the new Webmaster should consider further experiments.
MELANET-L LISTSERV MANAGER’S REPORT:  
[read by William Kopycki on behalf of Kristen Wilson, who was unable to attend]. MELANET-L, the Association’s listserv, is thriving with 314 members. There have been over 40 new subscribers since last year’s annual meeting. The list has served its aims by disseminating information about the business of the Association as well as facilitating queries and discussions relevant to the members’ work.

COMMITTEE REPORTS

COMMITTEE ON CATALOGING: Mark Muehlhaeusler (Chair) reported that the committee worked on the document “Best Practices for Arabic Script Cataloging,” with the results being posted on the Arabic Cataloging Manual. A final draft was posted on MELANET. In preparing this document, surveys were sent to catalogers within MELA. The number of responses was limited, but there were some very informative ones. Colleagues from libraries in the Arab world were likewise queried.

Mark reported that Joan Biella (LC) received approval for a Judeo-Arabic Romanization table which will soon be posted on LC’s website. Judeo-Tajik and Judeo-Persian Romanization tables are still pending further discussion; Mark said that those with expertise are invited to contact him to contribute to the discussion.

EDUCATION COMMITTEE: Ali Boutaqmanti (Chair) reported that the committee had a fairly active year. It organized the first part of a SACO program about the mechanics of submitting subject proposals and updates to Library of Congress Subject Headings (LCSH). It was presented as a webinar by Paul Edwin Frank (Cooperative Cataloging Specialist, Library of Congress Cooperative Programs Section) and moderated by Iman Dagher of UCLA. It was a very good program, and the feedback solicited from participants was very positive. A second part was planned for the MELA Annual Meeting 2010, but the Committee could not generate sufficient funds to organize the program. It will be postponed until next year’s MELA meeting. For this year, the committee decided to offer a workshop on “Copyright and digital projects,” presented by Martin J. Brennan, the copyright librarian at UCLA.

Ali gave an update on MELA’s participation in the WISE program led by Simmons College. Dean Michele Cloonan agreed to
Simmons College offering a library course in the area of Middle Eastern Librarianship—if and when MELA provides an instructor to teach it. Ali reported that Shayee Khanaka will take the lead in teaching this course, but needs help with the course syllabus. Ali asked that volunteers use a sign-up sheet to indicate their interest in helping.

Ali then spoke about the Mentorship Program. There are four members participating in the MELA Mentorship program, with two mentors and two mentees. Ali, in his capacity as Mentorship Program Coordinator, has worked to document the process and procedures of the program, and sent evaluation forms to participants. This will help to improve the program. He expressed hope that this documentation would be posted on the MELA website, and attract more participants.

*COMMITTEE FOR IRAQI LIBRARIES:* William Kopycki read a summary report on behalf of Jeff Spurr (Chair). The committee’s importance lies in reporting on the status and development of Iraqi libraries in this time of war for those in MELA who are interested and are otherwise actively engaged with Iraqi libraries.

Chuck Jones (Iraq Crisis list manager) and Robin Dougherty were thanked for transferring the committee’s website from the University of Chicago host domain to that of MELA.

MELA-specific highlights of the report:

- The Sabre Foundation [where Jeff currently is employed] has sent two shipments of books to Dohuk University, and two to Baghdad. 826 titles by the publisher Eisenbrauns (dedicated to Ancient Near East and Biblical studies), destined for the Iraq Museum, and facilitated by Prof. Elizabeth Stone of Stonybrook University, went sent in the December 2009 shipment to Baghdad. The number of books in the latest shipments ranged from 14,271 to 17,095.

- William Kopycki traveled to Iraq in April 2010. Joining him was Michael Neubert, Supervisory Digital Projects Specialist for Library of Congress in Washington, and Caryn Anderson, Public Affairs Officer of the US Embassy in Baghdad, who supported this trip along with the Provincial Reconstruction Team in Erbil. The trip was divided into two parts: Baghdad, where they conducted an intense 3-day
workshop on digital conversion for 12 select librarians from Baghdad and elsewhere; and Iraqi Kurdistan, where they gave one-day, scaled-down versions of the 3-day workshop to include more general library topics according to audience needs in the cities of Erbil, Sulaymaniya, and Dohuk. More than 200 librarians benefited from these activities.

- Iraq National Library: Dr. Saad Eskander and his staff continue to do amazing work under extreme conditions. In cooperation with the National Centre for Information, the INLA has put more than 40 old periodicals and hundreds of historical records on the internet free of charge, while the digitization process of the archival collections has begun. Staff has continued to train the staff of other ministries, universities, and institutions regarding documentation, preservation, restoration, and digital library development.

- Jeff presented a paper in April of this year, “Devastation and Controversy: Consequences of the US Invasion for Iraqi Archives and Archival Documents since 2003” at UCLA’s Center for Near East Studies, and at The University of Chicago, sponsored by its Center for Middle East Studies and The American Academic Research Institute in Iraq (TAARI). In it, he summed up the history, issues, and controversies concerning all types of seized Iraqi documents up to that date.

[The full text of the report was published as an article in *MELA Notes* 83 (2010)].

**NOMINATING COMMITTEE:** Shayee Khanaka reported on the activities of the committee and the election process. The committee began its work on September 15th to assemble a list of candidates for each expiring post. William set up the BallotBin site to create the ballot, and loaded the e-mail addresses of all eligible voters, while Robin posted biographies of the candidates on the MELA website. On October 10, the ballot was opened and voting began. Voters were able to cast their votes until the ballot closed on November 4th. There were 85 eligible voters. Of this number, 58 (or 69 per cent) cast a vote. Because of a tie in votes for Vice-President/Program Chair, a runoff vote was conducted with the online ballot open from November 8-12.
The results were:

- Vice-President/Program Chair/President-Elect: David Hirsch
- Secretary-Treasurer: William J. Kopycki
- \textit{MELA Notes} Editor: Marlis Saleh
- Webmaster: Patrick E. Visel
- Listerv Manager: Kristen Wilson
- Member-at-Large: David Giovacchini

Shayee thanked all those who put their names forward to run in the elections and congratulated those who won.

\textit{Committee on Reference and Research}: Christof Galli (chair) said the committee considered a proposal by Peter Magierski to inventory digital libraries and projects with content related to Middle East and Islamic Studies. However, Christof said this project might be better done as a general MELA project led by an interested individual, not necessarily through any single committee. He suggested that a master document could be maintained on Google Docs, for example, and MELA members could send their contributions to the individual responsible for coordination.

MELA’s web presence was also at the heart of another committee initiative, that of establishing a reference webpage in the form of a wiki with contributions, input, and assistance from MELA members. While the committee has considered this charge, Christof questioned whether MELA really needs another internet presence besides the official Web site, the blog (MELA Notepad) and the Facebook account. In the interests of efficiency he suggested a review of current proposals and existing initiatives to evaluate those which might be subsumed within others, those which are the most important to continue as they are, and how new projects might be integrated into existing structures. This review could also consider the aims and role of the Research and Reference Committee itself and whether it should continue in its current format as a free-standing committee.

\textit{George Atiyeh Prize Committee}: Akram Khabibullaev spoke on behalf of the committee’s chair, Karl R. Schaefer, who was unable to attend the meeting. This year the committee received one application for Atiyeh Prize. The committee voted against the application.
because of the lack of qualifications. Some committee members suggested adding this year’s prize to next year’s in order to attract more applicants, but this was rejected by the majority of members stating this sort of decision is outside the committee’s limits and should be the responsibility of the Executive Board. The committee made the following recommendations to the Executive Board and future committee members:

a. That a deadline, 2-3 months before the MELA meeting date, be set by which time the announcement of the prize must be circulated to library science programs.

b. Charging one MELA or Atiyeh Prize committee member with creating and maintaining an accurate list of library science programs and their contacts so that the prize announcement may be distributed in ample time for applicants to reply.

c. That the duties of the committee chair not end until an accurate and up-to-date prize description on the MELA web page for the following year has been approved and posted and a current list of library science programs is in hand. An alternative to this approach was the suggestion from one committee member that Atiyeh Prize Committee membership be constituted as a three-year commitment so that there would be some continuity and follow-through from year to year.

**DAVID H. PARTINGTON AWARD COMMITTEE:** Brenda Bickett reported that for a variety of reasons the committee was unable to meet to determine a winner for this year’s award. During a meeting the previous night, the Executive Board discussed ways to press for schedules and deadlines for this and other committees so their work can be completed as charged.

**M. LESLEY WILKINS EDUCATION AWARD COMMITTEE:** Anchi postponed the discussion of the issues related to this committee until the new business portion of the meeting.

At this point in the meeting, all present gave the traditional MELA “roll call,” each announcing their name and institution.

Anchi then opened the floor for questions and comments directed to the officers or committee chairs.

Robin Dougherty reminded everyone that according to the bylaws, the Atiyeh Prize Committee is comprised of the two
immediate past presidents, each serving two years on the committee to allow for continuity.

Ali Boutaqmanti called for those interested in serving on a WISE Consortium sub-committee to contact him. The volunteers were Shayee Khanaka, Mark Muehlhaeusler, Kaoukab Chebaro, Joan Biella, Iman Dagher, and William Kopycki.

The meeting adjourned for a break at 10:10 am, and reconvened at approximately 10:30 am.

NEW BUSINESS
Anchi led a discussion as to the funds earmarked for the informally-named “Frank Unlandherm” fund. She re-confirmed the names of volunteers from last year’s meeting willing to serve on a task force to examine how best to use these funds; the volunteers were Kaoukab Chebaro, Lamia Eid, Juliet Nasab, John Eilts, and Muhammad al-Faruque. This group will discuss initial ideas with the Executive Board over the course of next year.

Ali Boutaqmanti raised the issue of MELANET-L postings being accessible via Google. He asked if there were any concerns about these postings made available in such a public fashion. Members present did not make any objections to this. Shayee asked about the “Middle East Vendors” mailing list; is it similarly accessible via Google? John Eilts said this particular mailing list was not an official MELA mailing list, therefore not on Google Groups and rather being hosted at Stanford. MIDEASTCAT, on the other hand, is a MELA listserv but is still hosted at Stanford and has not been transitioned to Google Groups. Ali suggested that Kristen Wilson investigate this phenomenon further. John Eilts also suggested that the listserv manager report her findings to the Executive Committee soon so any action can be taken without waiting a full year. Mark Muehlhaeusler commented that in his experience with Google Groups, there are ways to control and limit public access to the information, but added that it would be a good idea to have postings from MIDEASTCAT publicly available to the world. Anchi made a motion to start an investigation; Ali seconded it and by voice vote it was approved.

Action item: Executive Board to ask Listserv Manager Kristen Wilson to look into the privacy issues of MELANET-L on Google Groups and report findings to the Board.
Ali Boutaqmanti asked about the availability of funds for things like invited specialist speakers, and asked if it was possible to know this information ahead of time. William Kopycki responded by saying that a specific fund for guest speakers or other activities does not exist. The MELA treasury is essentially a single lump sum, with money earmarked for the yet-to-be-implemented Wilkins and “Frank” memorial funds. The Executive Board would have to create a mechanism to budget for such activities. The single steady stream of income MELA receives is from dues, while the bulk of the expenses go into the costs of the annual meeting. Inviting a guest speaker means working out an appropriate budget and cost-recovery mechanism. He cited the example of the Education Committee wanting to invite a speaker from LC to do a workshop; this would have required Airfare, Lodging, and Per Diem expenses. Will attendees pay an additional fee? Or will MELA cover the full costs? These are the kinds of questions that need to be discussed. The Turkish Collection Development workshop from 2005 was funded through an outside grant while attendees paid $50.00 each. In this way the costs were recovered. The Executive Board will try to factor these models into planning for next year’s meeting.

Anchi continued the discussion regarding the various memorial funds earmarked in the treasury. William explained that the task force should try to approach different banks/financial institutions to find out the best way to invest the money, either in a money market or CD fund, which would generate sufficient interest to conduct activities. This is bearing in mind that the Wilkins Fund is at a much higher level than the “Frank” fund, so additional fundraising may have to be done for the latter.

**Action item:** Activate this task force and gather necessary information to use these fund monies properly.

Ali Boutaqmanti asked about making the MELA website more navigable than it is now, and how new content can be added. Juliet Nasab said that the Persian Cataloging Manual still needs to be posted to the MELA website; this should be a priority as many have been asking about it. John Eilts recalled that the Cataloging Committee’s website is still on Princeton’s servers, so this is something the new webmaster should look into. Several years ago the Executive Board called for all MELA committees to transfer
their content to MELA servers. Ali expressed hope that all committees would have web space available for them to post their content. Patrick Visel said he will be working on his priorities for the MELA website and will send a message outlining this plan. Robin reminded everyone that each committee does have a page on the website, but as the website is set up now, only the webmaster can post and change content. Ali remarked that hyperlinks need to be established for things like the WISE program, etc. Robin responded that new content should be submitted to the webmaster to be added. She added that the webmaster also has to update the committee e-mail addresses to reflect current membership and clean out spam, etc., from mailboxes, tasks reflecting the labor-intensive nature of the position.

**Action item:** Webmaster to begin planning for MELA website update and report plan to Executive Board.

Anchi discussed the elections and the role of the Nominating Committee. She announced that after reviewing the matter with the rest of the Executive Board, next year’s elections will operate from an ad-hoc Election Committee. This committee shall consist of the Nominating Committee members who are also tasked with running the elections, including e-voting. If the end result is successful, steps can be taken to amend the bylaws accordingly. William clarified that with the advent of e-voting a few years ago, a member of the Executive Board has always had to run the elections. He thought it would be better to have the Nominating Committee run the elections as they did with paper ballots or as affiliated organizations like MEMP do.

**Action item:** Executive Board will create the ad-hoc Elections Committee to run next year’s elections.

Anchi then opened the topic of the MELA meeting dates for next year, noting that this year’s meeting conflicted with Eid al-Adha, while next year’s meeting will be held in December. The Executive Board needs to plan ahead to fix the meeting time and location so there can be a good turnout. Christopher Murphy asked if it would be possible to consider having MELA for just one day. Brenda Bickett said that MELA meetings need to be two days in order to accomplish
all its organizational goals. She noted that since next year’s MESA meeting will be held in December, it may be possible to consider having MELA at the end of MESA since it will not conflict with the Thanksgiving holiday like usual. Anchi added that this is something the program chair in particular and the Executive Board in general would have to look into. William implored the rest of the Executive Board to start planning as soon as possible so members can make early plans and secure travel funds or budget for them. Even if the program is not finalized, everyone needs to know the location, hotel options, etc., of the MELA meeting, and this is something which should be planned for well in advance.

OTHER REPORTS:
MELCOM: Peter Magierski attended this year’s MELCOM meeting in April in Cordova, Spain. Unfortunately, due to the volcanic ash-cloud over Europe, several attendees could not reach the meeting. He said it was a well-organized meeting. Topics ranged from digital libraries to Spanish library collections.

MEMP: Shayee Khanaka reported that the past year was very active. A number of projects have been approved. The “Guidelines for Digitization” have been discussed, and the actual method for submitting proposals for digital projects is under review. The Executive Committee had a telephone conference, and will have two similar meetings over the next year to keep projects rolling. Shayee said that having telephone conferences saves travel money which is good for the committee.

Three members of the Executive Committee had terms expiring this year: Brenda Bickett, Michael Hopper, and Akram Khabibullaev. In elections held the previous day, it was decided that Kaoukab Chebaro, Peter Magierski, and Michael Hopper will now fill these vacant seats. Shayee thanked Judy Alspach of CRL for her efforts. Shayee will continue as chair of MEMP for next year. Other members of the Executive Committee include Jonathan Rodgers (secretary), Chris Murphy (Library of Congress), and Robin Dougherty. Next year there will be another three vacancies, so anyone interested in the work of MEMP should consider nominating themselves.

Some projects that MEMP had been working on turned out to be over-funded, so the Committee reviewed and released some of the
funds so other projects could be realized. Projects received this past year include film for al-Da'wah (London), Ittihad al-Sha'b (Baghdad), KurDISTAN (Iran), the Arabic Pamphlet Project (Library of Congress), al-Nur (Damascus), and Sirwan (Sanandaj, Iran). MEMP will also acquire some of the microfilm sets from Todd Bludeau, including Baghdad Times, Hilal (Istanbul), Lloyd Ottoman (Istanbul), Orient News (Istanbul), and Times of Mesopotamia (Basra). Two titles from CRL's collection of Turkish newspapers are currently being microfilmed: Sicilli Ticaret Gazetesi ve Pyasa Cedveli (Istanbul) and Turcuman (Istanbul).

MEMP voted to approve several new projects, including several Shi'ite newspapers (al-Fath al-Mubin, al-Bayyinah al-Jadidah, and Huda), Journal de Teheran, and Shams (Istanbul).

John Eilts reminded Shayee that the president of MELA also serves on the MEMP Executive Committee ex officio, the implication being that Michael Hopper will in fact serve two seats on MEMP next year. Jonathan Rodgers pointed out that according to MEMP bylaws: “Ex-officio members of the Executive Board who may also be elected members shall have only one vote.”

AMEEL: The report for AMEEL was distributed in the handouts presented at the start of the meeting. Michael Hopper presented the report compiled by Elizabeth Beaudin of Yale, who was unable to attend. He highlighted three things in the report: first, that of the 250 thousand full-text pages from 20 serials digitized, the digitized Iraqi serials titles are still not accessible outside of Yale; but this issue of copyright is expected to be resolved soon. Second, some members of the OASIS side of the project have not been updating their serials holding records to the database; Elizabeth asked that members do their best to send their records quarterly as asked. Finally, AMEEL is currently seeking funding support in cooperation with a university in Germany to provide a portal to Middle East-related digital resources and finding aids. More information will be forthcoming from Yale.

LIBRARY OF CONGRESS: MIDDLE EAST SECTION: Joan Biella gave the report for the Section. The Section saw an increase in serial publications (including newspapers) from Georgia and Armenia due to regularization of PO creation and communication with vendors. In particular, Armenian serials continue to be received thanks to exchanges started or enhanced in 2004.
There are 12 members working in the Section. A new cataloger, Zoya Nazari, recently joined the Section. She is responsible for cataloging material in Turkish, the Turkic languages of Central Asia (Uzbek, Kazakh, Turkmen, Kyrgyz), and Tajik. She is taking on acquisitions work for these areas as well.

On July 31, 2010, Section Head Sarah Ozturk retired after several decades of service at the Library of Congress, including many years of cataloging Turkish-language material and several years as head of the Middle East-North Africa Team and the Middle East Section. An acting section head rotates every two months, with Allen Maberry filling that role in August and September and Paul Crego assuming the duties in October and November.

Section members kept up with receipts, payments, and a variety of firm orders. Cataloging completions exceeded receipts, and work on hand, which reached 15,658 in January 2010, now numbers 10,441.

The Section initiated significant acquisitions which complement and strengthen the existing collections of African, Armenian, and Middle Eastern materials in the African and Middle Eastern Division. These included the purchase of rare Armenian and Armeno-Turkish books. The Section also facilitated the acquisition from a vendor in Istanbul of rare and unusual groupings of vintage postcards of sub-Saharan Africa.

Ongoing exchange activities included 520 items received from the National Library of Iran, ably handled by Marzieh Rafi. The section received 52 items as gifts from that library.

**Cataloging Statistics:**

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total receipts</td>
<td>14,984</td>
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<tr>
<td>Total completions</td>
<td>11,159</td>
</tr>
<tr>
<td>Serials check-in</td>
<td>1,700</td>
</tr>
</tbody>
</table>

The Section created 3,591 new or modified name authorities, with 93 subject and 123 classification proposals likewise made or modified. Only 253 items were cataloged as MLC.

Training and review involving the Overseas Offices continued into this fiscal year, in line with the directorate’s increased emphasis on whole book cataloging in the overseas offices. Khalil Foutah provided feedback for D class material subject cataloging for the Cairo Office. With the resumption of descriptive cataloging and the
commencement of subject cataloging of Persian in the Islamabad Office, Michael Chyet has continued to provide detailed, structured review of Islamabad Office Persian original whole book cataloging.

The Section participated in further discussions of policies and practices for adding non-Latin data to name authority records and began discussion of policies for qualifiers in non-Latin fields in bibliographic records.

Eman Wassif is a tester for the current phase of Resource Description & Access evaluation.

Paul Crego aided the Policy and Support Division (PSD) in an ongoing effort to update and regularize name authority and subject headings for churches that have traditionally been located in Asia. Special focus has been given to the various churches that use Syriac in the performance of their liturgies, such as the Church of the East. Paul also did some retrospective acquisitions work in Tbilisi, Georgia, in October 2009 while attending a conference at the National Manuscript Centre in Tbilisi. While in Tbilisi he gave a talk at Georgia’s National Parliamentary Library on the place of Georgian material at the Library of Congress.

At the request of PSD, law specialist Allen Maberry continued to provide input into discussions with law librarians in and outside LC on Islamic law subjects. He continued to add to the compilation of the basic list of Islamic legal scholars for PSD and to provide new class K call numbers, and to upgrade Pre-MARC or OCLC replacement records, or create new records as part of the Law Library retrospective conversion project.

Joan distributed a handout of new and updated section headings and classification numbers of interest to the MELA community of catalogers.

**ARABIC NACO FUNNEL:** Joan reported on behalf of the funnel’s head Joyce Bell, who could not attend the meeting this year. To date, 1,085 new name headings, 76 new series headings, 325 updated name headings, and 11 updated series headings have been added. The Arabic NACO Funnel is the seventh-highest contributor of name headings, out of a field of 38, and is the second-highest contributor of series headings. Both new name and series headings are up from last year, and a number of members have become independent. Regarding the Persian NACO Funnel, Juliet Nasab reported that this is high on the list of priorities for this next year.
Chris Murphy reported that much has happened over the past year that will continue to change the way the section does its business. A fundamental issue is budget, which will likely continue to be reduced. The section is still down two positions: a Turkish specialist, and one technician position, with the latter being top priority. He thanked Joan Biella and Sarah’s staff in the Middle East Cataloging Section and William Kopycki and his staff in the Cairo Office for the increase in materials and the timeliness with which they are now received.

Over the last year, the Division had 42 programs, 231 individual briefings, some 3,230 readers, and 4,562 other visitors. Two-thirds of the visitors to the Division were to the Hebraica and Middle Eastern sections. Among the most important programs were an all-day symposium on Taha Husayn; a lecture by Nasser Rabbat of MIT on “Syria: the forgotten era of antiquity,” a concert by a modern Syrian jazz band, and a Congressional-level program on Nowruz. The individual briefings brought foreign scholars from all over the region to consult the Library’s collections, while many local and nationwide scholars benefitted from the Section’s services and resources.

AMED’s stacks have been reorganized so they can accommodate more books and serials; however, some space is being lost due to the construction of a new fire escape. Nawal Kawar has checked in over 2,600 serial volumes so they now appear in the online record, making the Library’s holdings more accurately visible to patrons.

The Division continues to serve the needs of Congress, with special projects with Representative McCollum of Minnesota on Eastern Christianity, and working with the Hill Museum to digitize Christian manuscripts from Syria and Lebanon.

Chris accompanied a delegation of 15 chiefs of staff to Saudi Arabia, during which time he was able to inform them of the work Library of Congress does for Congress and the American academic community. Work has also increased with other government agencies, particularly over the past two years. Chris hoped that he could build the same rapport with these agencies as George Atiyeh did during his time.

Other statistics: AMED’s portal page received over 4.6 million hits on the countries of the Division. About a million pages of newspapers have been microfilmed. Despite this, the Division needs to increase its capacity for filming. A possible solution may be found
by next year. Translations for various Congressional offices numbered 302.

**ANNOUNCEMENTS:**
Michael Hopper introduced Mr. Kevin Jackson from Turkey, who gave a brief overview of his services as a vendor of antiquarian postcards and photos from the region.

Akram Khabibullaev announced that in addition to his duties as Near Eastern Bibliographer at Indiana, he is also now responsible for the Middle East collection at University of Illinois Urbana-Champaign. He suggested that MELA examine the topic on the future of the job market and profession in light of this trend whereby one area studies bibliographer serves multiple libraries.

Khalid Fahmy, a faculty member from the American University in Cairo, announced that the university is accepting applications for dean of libraries there.

There being no further announcements, the meeting adjourned at approximately 12.00pm.

Respectfully submitted,

William J. Kopycki
Secretary-Treasurer
Secretary-Treasurer’s Report
As of November 12, 2010

INCOME

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Dues, subscriptions, meeting registration (remainder of 09 + 10 to date)</td>
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<tr>
<td>Mailing list rental</td>
<td>97.50</td>
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<tr>
<td>Wilkins Fund contributions</td>
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<td>Frank Unlandherm fund</td>
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<td>Vendor contributions (remainder of 2009)</td>
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<td>Bank interest</td>
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EXPENSES

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<tr>
<td>MELA Meeting expenses 2009 (remainder)</td>
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<td>MELA Meeting expenses 2010</td>
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<tr>
<td>MELA Notes #82 printing and mailing</td>
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<tr>
<td>Atiyeh Award</td>
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<tr>
<td>Partington award</td>
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<tr>
<td><strong>TOTAL EXPENSES</strong></td>
<td>$11,941.70</td>
</tr>
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</table>

PNC Bank Checking account balance as of November 12th, 2010            $33,946.88
PNC Bank Savings account balance as of November 12th, 2010            5,430.96
PayPal account (pending transfer to PNC Bank)                          1,235.96
**TOTAL**                                                                $40,613.80

Wilkins Fund to date                                                    [$15,454.52]

As of November 12, 2010, we have 85 members who are paid up through 2010, with 37 paid up through 2011. There were 18 new members added to the MELA registry since November 2009.
As of November 12, 2010, we have 28 library subscriptions to *MELA Notes*, with 17 subscriptions being handled through vendors.

Respectfully submitted,

William J. Kopycki
Secretary-Treasurer

**Editor’s Report, November 2010**

During the year 2009–10, one annual issue of *MELA Notes*, number 83 (2010), will be published in print and will be distributed to the membership and subscribers. The issue will appear electronically at http://www.mela.us/MELANotes/MELANotesIntro.html.

The current issue consists of the following items:

- “The Digitization of the Periodicals of the German Oriental Society (Deutsche Morgenländische Gesellschaft) in the Context of MENALIB,” by Lutz Wiederhold, Martin-Luther-Universität Halle Wittenberg
- “Digitization of Near East Materials from a Curatorial Point of View,” by Simon Samoeil, Yale University
- “Report on Iraqi Libraries,” by Jeff Spurr
- George N. Atiyeh Award prizewinner’s essay
- 19 Book Reviews
- Books Received for Review 2009–10
- MELA Business Meeting 2009 Minutes and Reports

The book reviews which will be published in this issue have been submitted to the webmaster for prior posting on our blog, MELA Notepad (http://mela.us/mela_notepad/), and all succeeding reviews are submitted on a rolling basis as they come in and editing is completed.

We have initiated the process of supplying our entire backfile of *MELA Notes* to JSTOR for digitization and inclusion in their database. This will significantly increase our visibility and make *MELA Notes* available to a much wider audience.
I am extremely grateful for the assistance of my colleagues Jonathan Rodgers, immediate past editor of *MELA Notes*, our book review editor, Rachel Simon, our webmaster, Robin Dougherty, and our secretary-treasurer, William Kopycki.

As always, I urge the membership to submit articles and to encourage colleagues to do so.

Respectfully submitted,
Marlis J. Saleh, Editor