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ANNUAL MEETING 2012

A Guide to Arabic Manuscript Libraries in Morocco: Further Developments

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This article is a partial update to Jocelyn Hendrickson's "A Guide to Arabic Manuscript Libraries in Morocco, with Notes on Tunisia, Algeria, Egypt, and Spain," published in the 2008 issue of *MELA Notes*.[1] The present update is meant to append rather than to replace the *Guide*. In the past five years, a substantial number of new manuscript catalogues have been published, and a few Moroccan libraries have undergone notable changes. These developments will be reviewed below, based on information gathered in Morocco through June 2013.[2] The standard disclaimer that appears in travel guides is no less relevant here; researchers should be aware that libraries may experience closures or policy changes at any time. Making prior contact to ensure access is recommended.

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[1] Jocelyn Hendrickson, "A Guide to Arabic Manuscript Libraries in Morocco, with Notes on Tunisia, Algeria, Egypt, and Spain," *MELA Notes: Journal of Middle Eastern Librarianship* 81 (2008): 15–88.

The Moroccan National Library, Rabat
Al-Maktabah al-Waṭanīyah lil-Mamlakah al-Maghribīyah
La Bibliothèque Nationale du Royaume du Maroc

The National Library's state-of-the-art facilities on Avenue Ibn Khaldoun, new as of the *Guide*'s initial publication, are now fully functional with a restaurant, popular open-air café, and a tram stop directly in front of the library. Morocco's first National Archives have now been inaugurated in the space on Avenue Ibn Battouta formerly occupied by the manuscript reading room, and "La Source," a private library opened in Rabat's Ḥasan neighborhood in the early 1980s, has now moved into the National Library's Annex adjacent to the Archives.

Website, Hours, and Access
The Library's website (www.bnrm.ma), in French and Arabic, is the best source of information for current hours, access requirements, and contact information. The room containing microfilm readers and a service desk for manuscript catalogue and microfilm requests is called the *espace chercheurs* or *faḍāʾ al-baḥth* and is located on the right at the far end of the Library's main entrance hallway. Note that the hours for manuscript requests are much shorter than the Library's opening hours. At the time of writing, new library cards or renewals could only be requested M–F before noon. Cards require a day to a week for processing, are valid for one year, and cost 50 DH (general public), 100 DH (graduate students), or 150 DH (professors). Visitors may also obtain a free one-day pass.

The website's "Digital Library" now features a growing number of digitized manuscripts and lithographs as well as downloadable pdf copies of all nine manuscript catalogues produced to date, including the two new ones discussed below.

The National Library's online catalogue now includes most, but not all, of its manuscript holdings. Searches for Arabic materials must be conducted through the catalogue's Arabic interface as the French and Arabic databases remain distinct.

Catalogues
The National Library has published the eighth and ninth volumes of its catalogue series, covering fully the two collections formerly

owned by Muḥammad b. al-Ḥasan al-Ḥajwī and Muḥammad b. Muḥammad b. Jaʿfar al-Kattānī:

8. *Fihris al-makhṭūṭāt al-ʿArabīyah al-maḥfūẓah bi-al-Maktabah al-Waṭanīyah lil-Mamlakah al-Maghribīyah: al-mujallad al-thāmin, majmūʿat Muḥammad b. al-Ḥasan al-Ḥajwī (raṣīd ḥarf al-Ḥāʾ)*. [Rabat]: Al-Maktabah al-Waṭanīyah lil-Mamlakah al-Maghribīyah, 2009. 537 pp. This volume covers the former library of Muḥammad b. al-Ḥasan al-Ḥajwī (1874–1956), a prominent Moroccan intellectual who held a number of government posts, including Minister of Education, under the French protectorate. Al-Ḥajwī's collection, represented by the letter *Ḥāʾ* in the card catalogue, includes a substantial number of his own writings, including finished works, drafts, lectures, and notes in such fields as Islamic law, history, education, travel, literature, and economics. The catalogue has 545 entries, with individual entries for each title contained within a "group" and for each copy of the same title held by the library. Entries are arranged alphabetically within 37 subject areas. The collection is especially strong in Islamic law, history, and biography. The catalogue concludes with author, title, and copyist indices, and a reference bibliography. This volume can be purchased or consulted at the National Library and is available in international libraries.

9. *Fihris al-makhṭūṭāt al-ʿArabīyah al-maḥfūẓah bi-al-Maktabah al-Waṭanīyah lil-Mamlakah al-Maghribīyah: al-mujallad al-tāsiʿ, majmūʿat Muḥammad b. Jaʿfar al-Kattānī (raṣīd ḥarf Jīm Kāf)*. [Rabat]: Al-Maktabah al-Waṭanīyah lil-Mamlakah al-Maghribīyah, 2010. 562 pp. This volume covers the library of Muḥammad b. Muḥammad b. Jaʿfar al-Kattānī (1857/8–1927), a Moroccan scholar and Sufi best known for his monumental biography of religious scholars and pious figures associated with Fez, *Salwat al-anfās wa-muḥādathat al-akyās bi-man uqbira min al-ʿulamāʾ wa-al-ṣulaḥāʾ bi-Fās*. Al-Kattānī's descendants donated this collection to the National Library in 1996, where it has been represented in the card catalogue with the letters *Jīm Kāf*. This catalogue includes 477 entries organized alphabetically in 32 subject areas, followed by an author index only. The collection, including 378 unique titles in 207 manuscript

volumes, is especially strong in the areas of Ḥadīth, law, and Sufism. This volume is not available in international libraries but is accessible through the National Library's website.

The Library staff is currently preparing a catalogue of the Glāwī collection, represented by the letter *Jīm* in the card catalogue. Although the *Dāl* and *Kāf* collections remain partially catalogued, the Library's focus is now shifting toward thematic catalogues, rather than catalogues covering entire collections by source of acquisition. The first thematic catalogue, currently in preparation, will be devoted to copies of the Qur'ān. Subsequent volumes devoted to each standard subject area will include all relevant manuscripts in the Library's holdings, regardless of source.

The card catalogues are no longer present in the manuscript reading room, but are available in a hallway accessed through two large doors near the room's front desk. While the cards have been replaced to a large extent by the printed catalogues and online database, it may still be worthwhile to look through the cards for *Dāl* (partially catalogued), *Kāf* (partially catalogued), *Jīm* (not yet catalogued at time of writing), *Ḥāʾ Mīm* (Ḥamzāwīyah), and *Muṣawwarah* ("Copied"). These last two collections represent manuscripts available on microfilm only; the Library does not hold the originals and has no plans to produce printed catalogues for them. The Ministry of Islamic Affairs has now produced a new catalogue covering the original manuscripts of the Ḥamzāwīyah *Zāwiyah* in Rāshīdīyah, as noted below.

The National Library has now acquired microfilm copies of many of the Arabic manuscripts held by the library of the Royal Monastery of San Lorenzo de El Escorial in Spain. According to manuscript division head and cataloguer Dr. Nozha Ben Saadoun, these microfilmed manuscripts represent the portion of the El Escorial collection acquired by Spain in the early seventeenth century when a ship carrying the royal library of Saʿdī Sultan Mawlāy Zaydān (r. 1603–27) was intercepted by Spanish vessels. A 528-page list of the El Escorial's Arabic manuscript holdings can be found on the National Library's website, in pdf format alongside the Digital Library's other manuscript catalogues. The list is in French and Arabic transliteration, includes nearly 2000 titles, and does not indicate which titles have been copied for the National Library.

Also available on the Digital Library's manuscript catalogues page is the *Dalīl Jāʾizat al-Ḥasan al-Thānī lil-makhṭūṭāt*, a 452-page document published in 2012 by the Ministry of Culture following the 2011 competition for the Ḥasan II Prize awarded annually for the most important privately-held manuscripts and historical documents in the country. The *Dalīl* includes information regarding the establishment and history of the prize, a list of manuscripts considered for the 2011 prize, the prize winners, and a few academic essays. The National Library holds microfilm copies of the winning manuscripts.

Preservation, Viewing, and Reproduction
At the time of writing, researchers could view microfilm copies of manuscripts held by the National Library using machines on the ground floor of the reading room. Once library staff has digitized most of the manuscript holdings, researchers will be able to view full-color digitized versions of the texts on computer terminals. At a conference in June 2013, Director Driss Khrouz expressed hopes that all of the National Library's manuscripts will be restored and digitized by 2016.

Many of the manuscripts are already digitized, and researchers may request reproductions on compact disks or on paper for approximately 2 DH per page. Requests for reproduction are limited initially to two manuscripts. Additional requests require significant justification and permission from the head of the manuscript division.

The Ḥasanīyah Library, Rabat
Al-Khizānah al-Ḥasanīyah (Al-Maktabah al-Malakīyah)
La Bibliothèque Ḥasanīya (La Bibliothèque Royale)

As of June 2013, the reading room at the Ḥasanīyah was closed, but a temporary reading room in the same building (see the *Guide* for directions) was set to open shortly. A new facility for researchers is to be constructed nearby. Applications for membership cards now require a photocopy of a university ID and the passport page indicating your most recent date of entry to Morocco, in addition to the documents noted in the *Guide*. As always, researchers should bring their actual passports with them when entering the royal palace grounds to visit the Ḥasanīyah. As fewer French speakers now staff

the reading room, researchers may need to communicate in Arabic only.

Catalogues
The cards for uncatalogued manuscripts are no longer available, and have been replaced by a General Index:

> ʿAmmūr, ʿUmar. *Kashshāf al-kutub al-makhṭūṭah bi-al-Khizānah al-Ḥasanīyah*. Introduction by Aḥmad Shawqī Binbīn. Marrakesh: Al-Maṭbaʿah wa-al-Wirāqah al-Waṭanīyah, 2007. 484 pp. This General Index is a simple list of the library's manuscript holdings, arranged alphabetically by title. Entries include only the title, author's name if known, and the manuscript number. If the library holds multiple copies of the same title, these numbers are listed together. Entries do not include authors' death dates, length of the manuscripts, or the position of a title within "groups" (*majāmī*, manuscript volumes in which many shorter texts have been bound together), nor is there an author index or an indication of the subject catalogue in which a given title might be found. The advantage of this Index is its comprehensive coverage of the Ḥasanīyah's holdings, especially when so many manuscripts remain uncatalogued in any printed or online source. The library's series of catalogues by subject area offer far more detail for each title and should be used in conjunction with this Index. Some of the subject catalogues produced after the compilation of the General Index will also contain a more accurate list of titles, as the Ḥasanīyah's research staff have continued the painstaking work of trying to identify manuscripts known only by such titles as "various writings" or "work of *fiqh*" in the Index.

With staff assistance, it may be possible to perform a keyword or author search on a Word version of the General Index in the Ḥasanīyah reading room.

Three new volumes in the library's catalogue series have been published, covering the life of Muḥammad, Sufism, and theology:

11. Binbīn, Aḥmad Shawqī, ed. *Fihris makhṭūṭāt al-taṣawwuf*. 2 vols. Marrakesh: Al-Maṭbaʿah wa-al-Wirāqah al-Waṭanīyah, 2010. These two volumes were produced by Muḥammad Saʿīd

Ḥinshī, ʿAbd al-ʿĀlī Lamdabir, ʿAbd al-Majīd Būkārī, and Khālid Zahrī under Binbīn's supervision, but their names do not appear on the cover or title page. While *waʿẓ* (moral exhortation, preaching), *dhikr* (remembrance), and *taṣawwuf* (Sufism) had been treated separately in the library's card catalogues, here they are brought together under the broad rubric of *taṣawwuf,* which Binbīn describes as including *sulūk* (progression along the Sufi path), *ādāb al-shuyūkh wa-al-murīdīn* (conduct of masters and disciples), and discussions of particular spiritual issues. Covering approximately 667 unique titles, these volumes are the first two of a projected six total volumes that will be devoted to Sufism once the remainder of the collection is catalogued. Entries are arranged alphabetically by title, with a longer entry for the first instance of a work, which includes author details and the first and last lines of the manuscript. Subsequent entries for each copy of the same work are shorter but contain the superior level of detail typical of this catalogue series. Precise page numbers are given for works contained in "groups." Manuscripts are not assigned catalogue entry numbers; only the shelf numbers of the physical manuscript volumes are given. Volume 1 (467 pp.) runs from *Ādāb al-murīd al-ṣādiq* to *al-Zahr al-fāʾiḥ*, while volume 2 (pp. 473–1053) runs from *Sīrāj al-muhtadīn* to *al-Waẓīfah al-Zarrūqīyah*. Title, author, and copyist indices for both volumes appear at the end of the second volume.

12. Ḥinshī, Muḥammad Saʿīd, and ʿAbd al-ʿĀlī Lamdabir. *Fihris al-kutub al-makhṭūṭah fī al-sīrah al-nabawīyah al-maḥfūẓah bi-al-Khizānah al-Ḥasanīyah*. Reviewed by Aḥmad Shawqī Binbīn. Rabat: Dār Abī Raqrāq, 2010. 457 pp. This catalogue includes nearly 900 entries for approximately 140 unique titles treating aspects of Muḥammad's life and prophethood, including his birth, death, virtues, ascension, and family. The library holds an extraordinary number of manuscripts for some titles, including 265 copies of *al-Shifāʾ fī al-taʿrīf bi-ḥuqūq al-Muṣṭafá* ("The Healing"), Qāḍī ʿIyāḍ's famous twelfth-century work on the life and virtues of Muḥammad. Entries follow the same pattern as the Sufism catalogue. The volume concludes with title, author, and copyist indices, and a reference bibliography.

13. Zahrī, Khālid, and ʿAbd al-Majīd Būkārī. *Fihris al-kutub al-makhṭūṭah fī al-ʿAqīdah al-Ashʿarīyah*. Reviewed by Aḥmad Shawqī Binbīn. 2 vols. Rabat: Dār Abī Raqrāq, 2011. Vol 1: 501 pp., from *Abīyāt fī al-tawḥīd* to *Suʾāl wa-jawāb;* Vol 2: 503–1130, *Shajarat al-yaqīn* to *al-Yawāqīt wa-al-jawāhīr*. Over 1300 entries, covering approximately 521 unique titles, follow the same format for the *sīrah* and *taṣawwuf* catalogues. Although the title suggests an exclusive focus on the Ashʿarī creed, other theological works are included. In their introduction, the authors lament the lack of scholarship on Ashʿarī thought in the Maghrib, note that most Maghribī theological writings remain unpublished, and express hope that this catalogue will help researchers explore the original and innovative Maghribī contributions to this field. They note that some titles may come to light only through this catalogue, as they are not all listed in the library's General Index, discussed above. The introduction also lists six types of rare manuscripts described in these volumes, with examples, and notes that a few manuscripts that also appeared in the *taṣawwuf* volumes are cross-listed here with corrections. The second volume includes author, title, and copyist indices for both volumes, and a bibliography of reference works.

All catalogues are in Arabic only. At present they are not for sale and are not widely available in international libraries. Researchers who obtain free copies from the Ḥasanīyah Library are encouraged to donate them to their home institutions.

Subject catalogues for Ḥadīth and Fiqh (law) are still in progress.

Viewing and Reproduction

The Ḥasanīyah is in the process of digitizing its entire manuscript holdings and has moved to digital viewing of texts rather than allowing access to original manuscripts. It is thus no longer necessary to place requests according to a fixed schedule, as original manuscripts do not need to be shuttled from the actual palace library to the reading room. If a requested manuscript has not yet been digitized, however, it can take a week to a month to be digitized on demand.

Requests for reproduction must be directed to the director, Ahmed Chouqui Binebine,[3] preferably in person. The reading room staff will arrange an appointment upon request, and it can be beneficial to introduce yourself at the outset of a research project. The Ḥasanīyah now provides high quality reproductions on compact disks.

The ʿAllāl al-Fāsī Institute, Rabat

While the *Guide* noted that this library contains all of the printed and handwritten works of Muḥammad ʿAllāl al-Fāsī (1907–1974), recent researchers have not been allowed access to these materials.

The Ṣbīḥī Library, Salé

The Ṣbīḥī now has a website under development (www.bibliothequesbihi.ma) that was accessible only intermittently at the time of writing. Phone: (212) 05.37.88.53.24 or 8.08.32.01.44. Email: bibliothequesbihi@gmail.com. The library is no longer closed on Mondays.

Other Rabat Resources

While a review of Moroccan archives remains outside the scope of this guide to manuscript libraries, it is worth noting the inauguration of the Moroccan National Archives (Archives du Maroc, Arshīf al-Maghrib) in June 2013, at 5 Avenue Ibn Battouta in the Agdal district of Rabat. The Archives may be contacted by phone (212 05.37.77.66.85) or email (archivemaroc@minculture.gov.ma) and the posted opening hours are 8:30 AM–4:30 PM. The current director is Jamaâ Baida (Jāmiʿ Bayḍā). The National Archives core collection has been transferred from the National Library's former colonial archives and focuses on the twentieth century, especially the Protectorate era. The Royal Archives, or Mūdirīyat al-Wathāʾiq al-Malakīyah, remain distinct and are located in the Ḥasan district of Rabat at the corner of Rue de Tunis and Avenue de la Tour Ḥasan.

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[3] Here we have given Dr. Binebine's name as he spells it in French and English. Elsewhere, we have transliterated this and other names from the Arabic versions as they appear in the resources described below.

The Mudīrīyah, founded in 1975, is administered by the royal palace (as is the Ḥasanīyah Library) and focuses on the pre-Protectorate era. Since 1976, the Mūdirīyah has published *al-Wathāʾiq*, periodic compilations of documents featuring reproductions of the originals alongside Arabic editions of Arabic documents or Arabic translations of foreign-language documents.

In her invaluable 2001 Orientation Manual for Fulbright grantees, Stacy Holden lists four additional resources worth mentioning here: (1) Centre Jacques Berque pour les Études en Sciences Humaines et Sociales au Maroc (www.cjb.ma), a library and research center located at 35 Avenue Tariq Ibn Ziad in Rabat; (2) Centre Cinématographique Marocain (www.ccm.ma), home to an archive of films made in and about Morocco since 1947, located in the Quartier Industriel of Rabat on Avenue El Majd; (3) Centre National de Documentation (www.hcp.ma), a government center that collects documentation on social and economic development in Morocco, located on Avenue Al Haj Ahmed Cherkaoui in Agdal's Quartier des Ministères; (4) Agence Nationale de la Conservation Foncière du Cadastre et de la Cartographie (www.acfcc.gov.ma), a government agency concerned with property law, land registry, mapping, and urbanism. The website offers a number of downloadable resources and the Agency maintains a library at 55 Avenue Moulay Youssef in Rabat and a map room near Kilometer 4 on Avenue Hassan II, Rabat, along with a regional office in Fez.

The Dār al-Ḥadīth Ḥasanīyah (www.edhh.org, Établissement Dar El Hadith El Hassania), an institution of higher education focused on Islamic studies and overseen by the Ministry of Islamic Affairs, moved in 2010 to 456 Ave Annakhil, close to Ave Azzitoun in the Hay Riad district of Rabat. In addition to a state-of-the-art auditorium, classrooms, and mosque, this new complex contains a library as well as a room in which to peruse theses written by master's and doctoral students. The library and thesis room are accessible to the public Monday through Saturday (aside from the August closure), although only students and faculty of the institution may check out materials. Islamic sciences dominate the library's more than 33,000 volumes.

The Ibn Sūda Library, Fez

This private library in Fez had closed at the time of writing.

The Library of the Great Mosque of Meknes
Khizānat al-Jāmiʿ al-Kabīr bi-Miknās

An updated second edition of the Ministry of Culture's manuscript catalogue for this library has not yet been produced, nor has the library acquired facilities for reproduction of manuscripts. One researcher reported borrowing a microfilm to be reproduced in Fez and returned.

The King ʿAbd al-ʿAzīz Āl Saʿūd Foundation, Casablanca
Muʾassasat al-Malik ʿAbd al-ʿAzīz Āl Saʿūd lil-Dirāsāt al-Islāmīyah wa-al-ʿUlūm al-Insānīyah
Fondation du Roi Abdul Aziz Al Saoud pour les Études Islamiques et les Sciences Humaines

Many of the Foundation's manuscripts have now been digitized and made available through the "Digital Library" section of its website. To navigate to the digitized manuscripts, visit the library's main page (www.fondation.org.ma), click on "*al-maktabāt al-raqmīyah*," choose "*al-majmūʿāt al-raqmīyah*," and finally "*makhṭūṭāt al-muʾassasah*." Alternatively, choose "*majmūʿāt al-makhṭūṭāt wa-al-ḥajarīyāt*" from the main page, click again on the title of the new page, and then choose "*makhṭūṭāt al-muʾassasah*." From this page it is possible to perform a keyword search or to click on a number of tabs to browse titles, authors, copyists, or date of copying. The web versions of the manuscripts are not high resolution but may be downloaded as pdf documents.

While the online catalogue for the Foundation includes dissertations defended in Morocco and beyond on topics related to North Africa, be aware that copies of these dissertation are not actually held by the library. They are included in the database only to inform researchers of their existence.

The Ibn Yūsuf Library, Marrakesh
Khizānat Ibn Yūsuf bi-Marrākush
La Bibliothèque Ibn Yūsuf

The Ibn Yūsuf Library's manuscripts are held at the Ministry of Culture (Dar al-Thaqāfah) complex in Marrakesh, easily accessible by taxi from the train station or city center. Of the complex's two main entrances, only the one on Avenue Abū ʿUbaydah will lead to the library. The current director is Maryam al-Ḥamīdī, who will consider manuscript requests submitted as part of a formal letter outlining the researcher's affiliation and research project. Allow several days to receive paper copies of requested manuscripts. The library may be reached by phone at (212) 05.24.30.14.12.

Catalogues for Other Moroccan Libraries

This section describes catalogues that have been published recently or are in production for libraries the authors were unable to visit.

The University of Muḥammad V, Rabat

The Faculty of Letters and Humanities at the University of Muḥammad V, located in Agdal, has published a one-volume catalogue of its library's manuscript holdings:

> Al-Murābiṭī, Saʿīd. *Fihris makhṭūṭāṭ maktabat Kullīyat al-Ādāb wa-al-ʿUlūm al-Insānīyah bi-Ribāṭ*. Rabat: Kullīyat al-Ādāb wa-al-ʿUlūm al-Insānīyah bi-Ribāṭ, 2011. 535 pp. This catalogue corrects and expands previous versions of the library's manuscript catalogue, including a series of articles published in by Halima Ferhat in the early 1980s and a typewritten list available in the library. In his introduction, library director ʿAbd al-Ḥafīẓ al-Ṭabāylī estimates that the catalogue describes 395 manuscript volumes (or multi-volume works), of which 91 are "groups" containing multiple texts. Entries are numbered sequentially from 1–701, with a numbered entry for each title within a "group," as well as for each copy of titles for which the library holds multiple copies. The titles are organized into 44 subject areas and arranged in chronological order by the author's

death date. The library's holdings, all acquired between 1960 and 2000, are strongest in the religious sciences (Qurʾān, exegesis, Ḥadīth, the life of Muḥammad, law, and theology). The catalogue offers a high level of detail for each entry and concludes with author, title, and copyist indices, a bibliography of reference works, and a table of contents. This volume is available in bookstores and international libraries.

The University no longer publishes periodic volumes listing recent dissertations.

Bibliothèque Universitaire Mohamed Sekkat
The University of Hassan II, Casablanca

The Bibliothèque Universitaire Mohamed Sekkat (al-Maktabah al-Jāmiʿīyah Muḥammad al-Saqqāṭ, www.bums.univcasa.ma, 212 06.45.09.97.31) at the University of Hassan II in Casablanca was established through the Fondation Mohamed Sekkat's donation of over 550 Arabic manuscripts, 600 rare books and lithographs, and financing for the library's construction. The library, located at Km. 7 Route El Jadida in the Oasis district of Casablanca, was open Sun–Fri 9:00 AM–7:00 PM and Sat 9:00AM–1:00 PM at the time of writing (according to the website). The library's general catalogue (http://opac.uh2c.ac.ma) provides a link ("Catalogue des manuscrits") to an online database of its Arabic manuscripts.

Those interested in learning more about the library's manuscript collections may contact the library director, Sanaa Doukkali (doukkali@univcasa.ma). Dr. Khalid Benajiba, Director of the Center for Doctoral Studies in the Humanities and Social Sciences, has taken a leading role in the organization of the Arabic manuscripts at the library and is also willing to assist researchers in working with the library's manuscripts.

The Awqāf Libraries

As noted in the original *Guide,* in 2001 the Ministry of Islamic Affairs published a two-volume list *(Dalīl makhṭūṭāt al-khizānāt al-ḥubusīyah)* of the manuscript holdings for 13 repositories overseen by the Ministry. Highly detailed, updated catalogues have been

produced recently for two of these collections, the Ḥamzāwīyah *Zāwiyah* and the Great Mosque of Wazzān.

The Ḥamzāwīyah Zāwiyah:

The Ḥamzāwīyah *zāwiyah* (also spelled Ḥamzīyah) was founded in the seventeenth century by Muḥammad b. Abū Bakr al-ʿAyyāshī (d. 1067/1656–7) and gained prominence under the leadership of his grandson Ḥamzah (d. 1130/1717–8). The library, located near Midelt in the Rāshīdīyah region of the Middle Atlas, consists largely of manuscripts donated as charitable endowments by the *zāwiyah*'s founder, his brother, and his descendants.

> Laḥmar, Ḥamīd, ed. *Al-Fihris al-waṣfī li-makhṭūṭāt khizānat al-Zāwiyah al-Ḥamzīyah al-ʿAyyāshīyah bi-iqlīm al-Rāshīdīyah.* 4 vols. Rabat: Wizārat al-Awqāf wa-al-Shuʾūn al-Islāmīyah, 2009. 1327 pp. Whereas the Ministry's 2001 *Dalīl* includes 1540 basic entries for the Ḥamzāwīyah, this catalogue includes 1911 entries with a high level of detail. The additional entries are largely the result of the efforts of Laḥmar, Ibrāhīm Azūgh, and ʿAbd al-ʿAzīz al-Yaʿqūbī to identify the individual manuscripts contained within "groups" of texts. Unlike the other catalogues discussed here, sequential catalogue entry numbers are given to each volume of multi-volume works as well as to each text within a "group" and to each copy of works for which the library holds multiple copies. Entries are organized by subject area, but are not arranged alphabetically or by the author's death date within subject groups. Multiple copies of the same text do not appear together, may not refer to each other, and may not even include the same information regarding publication, copies at other libraries, or bibliographical references (see, for example, pp. 319 and 497). The author and title indices included in Vol. 4 are thus especially important aids to using this catalogue. Vol.1 (to p. 283): Historical essay by Muḥammad al-Manūnī,[4] images of notable manuscripts, Qurʾān and related sciences (including entries 1909–1911), Ḥadīth and related sciences; Vol. 2 (to p. 547): Islamic law *(fiqh* and *uṣūl al-fiqh);* Vol. 3 (to p. 927):

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[4] This reprinted essay, "Maktabat al-Zāwiyah al-Ḥamzīyah: Ṣafḥah min tārīkhihā," first appeared in *Tiṭwān* (Volume 8, 1963, pp. 97–117) and in al-Manūnī, *Qabas min ʿaṭāʾ al-makhṭūṭ al-Maghribī,* 4 vols. in 3 (Beirut: Dār al-Gharb al-Islāmī, 1999), 1:365–454.

Arabic and related sciences, theology and creed, logic; Vol. 4 (to p. 1327): Sufism and related fields, history and geography, biography, astronomy, math, medicine, various topics, and indices (reference works, titles, and a table of contents).

The Great Mosque of Wazzān:

Al-Ṭanjī, Badr al-ʿUmrānī, and Muḥammad Saʿīd al-Ghāzī. *Al-Fihris al-waṣfī li-makhṭūṭāt khizānat al-masjid al-Aʿẓam bi-Wazzān.* Reviewed by ʿAbd al-Laṭīf al-Jīlānī. 3 vols. [Rabat]: Al-Mamlakah al-Maghribīyah, Wizārat al-Awqāf wa-al-Shuʾūn al-Islāmīyah, 2008. 922 pp. A basic list of 1539 titles held by this library appeared in the first volume of the Ministry's 2001 *Dalīl,* as the Mosque of Mawlāy ʿAbd Allāh Sharīf in Wazzān. This expanded catalogue includes 1651 entries, with a separate entry number for each copy of a title held by the library. Manuscripts are organized by subject areas as follows: Vol. 1 (278 pages): copies of the Qurʾān, Qurʾānic sciences, Exegesis *(tafsīr),* Ḥadīth, and the life of Muḥammad *(sīrah);* Vol. 2 (to p. 577): Islamic law *(fiqh* and *uṣūl al-fiqh),* theology, Sufism, ethics, virtues, exhortations, and prayers; Vol. 3 (to p. 922): linguistics, literature, history, biography, travel, astronomy, math, astrology, and medicine. Within subject areas, manuscripts are ordered chronologically by the author's death date. A high level of detail is given for each entry. The first volume includes photographs of the mosque, the library, and pages from ten notable manuscripts, as well as an historical introduction by Jīlānī. The third volume includes a list of printed and lithograph books in the collection, a reference bibliography, and indices by title, author, and copyist. Many of the manuscripts were texts studied in the *zāwiyah* established by Mawlāy ʿAbd Allāh b. Ibrāhīm al-Sharīf in Wazzān (Fr. Ouezzane), a small town in northwestern Morocco, around 1649 CE. The library was moved to its current location inside Wazzān's Great Mosque in 1949. This catalogue is available in bookstores and international libraries.

The Library of the Nāṣirīyah *Zāwiyah* of Tamgrout

At the time of writing, Dr. Ḥamīd Laḥmar of the Sidi Ben Abdullah University in Fez was coordinating efforts to complete a seven-volume, 4700-entry catalogue of the Nāṣirīyah *Zāwiyah*'s manuscript holdings. This new catalogue, to be published by the Ministry of Islamic Affairs, updates and enhances Muḥammad al-Manūnī's one-volume catalogue published by the same Ministry in 1985.

Additional Resources

Binbīn, Aḥmad Shawqī, and Muṣṭafá al-Ṭūbī. *Muṣṭalaḥāt al-kitāb al-ʿArabī al-makhṭūṭ: Muʿjam Kūdīkūlūjī*. 4th ed. Rabat: Al-Khizānah al-Ḥasanīyah, 2011. 495 pp. A dictionary of codicological terms in French and Arabic. The book may be requested at the Ḥasanīyah.

Krätli, Graziano, and Ghislaine Lydon. *The Trans-Saharan Book Trade: Manuscript Culture, Arabic Literacy and Intellectual History in Muslim Africa*. Leiden: Brill, 2010. Includes chapters on manuscript digitization in Morocco (by Said Ennahid, pp. 265–89) and manuscript conservation in Algeria (by Judith Scheele, pp. 291–318).

Arabic Bookstores

This non-exhaustive list of Arabic bookstores in Morocco includes those stores the authors have found most helpful for their own research, including the research conducted for this article. Many of these bookstores carry the catalogues reviewed here (where applicable) and the biographical dictionaries and other reference works most frequently cited in these catalogues. Visiting bookstores is also the surest way to determine if an edition has been published of a work previously available only in manuscript. Most bookstores are open from 9:00 AM to noon and from 3:00 PM to at least 6:00 PM.

Rabat

1. Dār al-Amān, 4 Rue al-Mamounia, (212) 037.72.32.76, darelamane@menara.ma
   Near the Ministry of Justice in central Rabat. Best overall Arabic bookstore in Rabat.
2. Maktabat al-Alfīyah al-Thālithah (Librairie le 3ème millénaire), 285 Bd. Muhammad V, (212) 05.37.26.32.38, www.lib3m.com. Near Hotel Balima, toward the Rabat Ville train station. Large selection of both Arabic and foreign-language books. Accepts credit cards.
3. Maktabat ʿĀlam al-Fikr, 3 Avenue Allal Ben Abdullah, (212) 05.37.72.55.99. In central Rabat near Avenue Hassan II, on a street parallel to Avenue Muhammad V. Great for out-of-print and rare books, open late.
4. Maktabat al-Ṭālib, 207 Avenue Muhammad V, in the Rabat Medina, (212) 037.72.61.29. Great for biographical dictionaries and older books and journals.
5. Librairie Al Maarif (www.groupeelmaarif.com), at the intersection of Rue Bab Challah and Rue Souweika, facing the Grande Mosque. (212) 037.73.07.01 or 037.72.65.21.
6. Librairie Dakhair Al Maghreb, 78 Rue Loubnane, close to Bāb al-Ḥad. Buys and sells Arabic books, great source for rare and out-of-press publications on Moroccan history.
7. Bouquiniste Chella (bouquinistechella@gmail.com, see map and phone number on Facebook page), 34 Avenue Chella, across from Lycée Hassan II. French and Arabic books.
8. Maktabat al-Awqāf, 6 Rue Beirut, Place Mamounia, (212) 06.64.60.21.38. Central Rabat, near the Ministry of Justice. Hours are more limited than the other bookstores. The Ministry of Islamic Affairs maintains bookstores devoted to its publications in most major Moroccan cities (search "*maktabāt al-awqāf*" at www.habous.net for a list). Inventory varies, so it can be worth calling or visiting multiple branches. Ministry publications can also be found in general bookstores.
9. Maktabat Kullīyat al-Ādāb wa-al-ʿUlūm al-Insānīyah (Faculté des Lettres et des Sciences Humaines), University of Muhammad V. This bookstore sells the publications of the Faculty of Letters and Humanities, also available in general

bookstores. Enter the University on Avenue Ibn Battouta, toward Bab Rouah from the National Archives. The bookstore is in an unmarked building in the main courtyard.

10. The University of Muhammad V's Institute of African Studies (Maʿhad al-Dirāsāt al-Ifrīqīyah, Institut des Études Africaines) also sells its publications through general bookstores and through a small library at the university's Souissi branch on Avenue Allal al-Fassi in Madinat al-Irfane. A list of publications can be found on Institute's website (iea.um5s.ac.ma).

11. Al-Rābiṭah al-Muḥammadīyah lil-ʿUlamāʾ (The Muhammadian League of Scholars, www.arrabita.ma) has launched a journal *(Mirʾāt al-Turāth)* and several book series focused on the Islamic sciences, biographies, and travel literature, as well as academic conference proceedings and lectures (see www.almarkaz.ma for details). Many of these publications are available at the Rābiṭah's Rabat branch, located on Avenue Laalou across from the Casbah of the Oudayas, as well as in general bookstores.

Casablanca

1. Dar Attakafa, 32-34 Bd. Victor Hugo, in the Habous district, (212) 05.22.30.76.44. This two-story bookstore carries the largest selection of Arabic books in Casablanca as well as French books.

2. Many smaller bookstores are located nearby in the same district, including the Casablanca branch of the Ministry of Islamic Affairs' Maktabat al-Awqāf, at 19 Rue al-Faqih al-Jay.

3. Maktabat al-Fikr al-ʿArabī, Bd. La Concorde, Bahira Jadida, No. 17. Buys, sells, and trades Arabic, French, and English books. Great source for rare and out-of-print Arabic books on Moroccan history.

Fez

1. Maktabat al-Turāth, Fez medina, (212) 06.61.64.51.24. This bookstore, run by Muhammad Bennani, has moved twice in the past few years and at the time of writing was located in a courtyard on the northwest side of the Qarawīyīn. Ask for

directions to "*maktabat Sī Bennānī*" near the al-Attarine *madrasah* or Place Seffarine.

2. Librairie Dar al Bahit (Maktabat Dār al-Bāḥith), 20 Bd. Moulay Youssef, Fez Ville Nouvelle, off Place Lafayette.

3. Librairie Populaire (al-Maktabah al-Shaʿbīyah), 26 Rue 16 Novembre, Fez Ville Nouvelle, www.kotoub.com.

Marrakesh

Al-Maktabah al-ʿIlmīyah al-Kubrá, also known as "al-Maktabah al-Qādirīyah," 42 Rue des Banques (al-Abnāk) in the Kennaria district of the Marrakesh medina, close to Café de France, (212) 05.24.44.34.77. Excellent bookstore with a large selection of Arabic publications, specializing in history, Sufism, and other religious sciences.

Online

Ketabook (www.ketabook.com) maintains useful lists of new publications as well as essential resources within particular subject areas.

Addenda to Secondary Sources in Ismāʿīlī Studies: The Case of the Omissions

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SCHOOL OF LIBRARY AND INFORMATION STUDIES

Purpose

To date, there have been two major bibliographies of secondary sources in Ismāʿīlī studies, namely Nagib Tajdin's *A Bibliography of Ismailism*[1] and Farhad Daftary's *Ismāʿīlī Literature: A Bibliography of Sources and Studies* (hereafter referred to as *Ismāʿīlī Literature*).[2] The present bibliography is an attempt to identify sources omitted by these two works within the limits specified below. The purpose of the bibliography, then, is to provide students, scholars, and specialists with organized access to the omissions, thereby supporting research, teaching, and learning.

Scope

This compilation[3] covers the literature published primarily in the "Latin Alphabet" languages[4] through the end of 2003. It

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This work is dedicated to my late beloved father Abbas A. Jiwa, and late comrade in arms, Azifer Mawji.

[1] Nagib Tajdin, *A Bibliography of Ismailism* (Delmar, NY: Caravan Books, 1985).

[2] Farhad Daftary, *Ismāʿīlī Literature: A Bibliography of Sources and Studies* (London: I. B. Tauris in association with The Institute of Ismaili Studies, 2004).

[3] The terms "compilation" and "bibliography," in singular and plural, are used interchangeably herein.

[4] The main "Latin Alphabet" languages represented in this compilation are English, French, German, Italian, and Spanish, with occasional entries from other languages under this category. Also represented here are Hebrew, Japanese, and Russian, which are differentiated as "Languages Usually Transliterated (or Romanized)." This classification of languages is based on

encompasses all the major phases of Ismāʿīlīsm, including the formative and Fāṭimid periods,[5] Mustaʿlian (Fāṭimid-Ṭayyibī) Ismāʿīlīsm, the Alamūt and post-Alamūt periods of the Nizārīs including Satpanth Ismāʿīlīsm,[6] and the modern period.

In order to make this compilation more manageable, the following topics and personages have been excluded from consideration: the Druzes,[7] Muḥammad b. ʿAbd al-Karīm al-Shahrastānī, Naṣīr al-Dīn al-Ṭūsī,[8] and publications by or about the

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the section on "Foreign Languages" in *The Chicago Manual of Style,* 16th ed. (Chicago: University of Chicago Press, 2010), 531–578.

[5] There is some disagreement as to when the Ikhwān al-Ṣafāʾ (Brethren of Purity) flourished, coinciding either with the formative or Fāṭimid phases of Ismāʿīlīsm. Nonetheless, there is a general scholarly consensus about the "Ismāʿīlī character of [their *Rasāʾil* or] *Epistles*" and hence they qualify for inclusion in the bibliography. Ismail K. Poonawala, "Ikhwān Al-Ṣafāʾ," in *Encyclopedia of Religion*, 2nd ed., 15 vols., ed. Lindsay Jones (Detroit: Macmillan Reference USA, 2005), 7:4375–4377, 4375.

[6] The Satpanth phase deserves special mention, as it has often been neglected in Islamic and Ismāʿīlī studies. See Tazim R. Kassam, *Songs of Wisdom and Circles of Dance: Hymns of the Satpanth Ismāʿīlī Muslim Saint, Pīr Shams* (Albany: State University of New York Press, 1995), 9–26.

[7] In the preface to *Ismāʿīlī Literature*, Daftary states: "Druze studies are currently experiencing a breakthrough as attested by two recent bibliographies compiled by Samy S. Swayd (1998) and Talal Fandi and Ziyad Abi-Shakra (2001)." Since then, the latter has been revised and expanded by Rana Yusuf Khoury, *The Druze Heritage: An Annotated Bibliography*, 2nd ed. (London: Druze Heritage Foundation, 2010). The following bibliography, Sahar Muakasah, *Comprehensive Bibliography of the Druze Religion* (New York: Druze Research & Publications Institute, 2004), must also be added to this list. These compilations indicate that Druze studies have emerged, at least bibliographically, as a separate field of research and should be treated as such.

[8] Recent scholarship has proposed that al-Shahrastānī was not an Ashʿarī theologian but actually a crypto-Ismāʿīlī. Another figure whose religious identity is contested is the philosopher and theologian al-Ṭūsī. In addition to his philosophical and theological output, al-Ṭūsī made critical contributions to the fields of astronomy, mathematics, mineralogy, logic, and ethics, amongst others. It would be remiss to include references to only those studies on these figures that are directly (or indirectly) associated with Ismāʿīlīsm while disregarding the rest of the literature. It follows that bibliographies on al-Shahrastānī and al-Ṭūsī are best relegated to

Aga Khan Development Network (AKDN) and its various agencies.[9] These exclusions are not intended to minimize their importance but rather to denote that they merit entire studies of their own.

Types of bibliographical material included are books and monographs, book chapters in edited and selected single-author volumes, scholarly journal and periodical articles, articles in encyclopedias and other works of reference, and theses and dissertations. Types of bibliographical material excluded are abstracts, book reviews, articles published in communal periodicals (*Ilm*[10] and *The Bohra Chronicle,*[11] for example), unpublished papers and proceedings, translations, and Internet sources.

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specialized studies. See Diana Steigerwald, "Al-Shahrastānī (d. 1153 CE)," in *The Internet Encyclopedia of Philosophy (IEP)*, http://www.iep.utm.edu/shahras/ (accessed October 31, 2013), and Adam R. Gaiser, "Satan's Seven Specious Arguments: al‑Shahrastānī's *Kitāb al-Milal wa-l-Niḥal* in an Ismaʿili Context," *Journal of Islamic Studies* 19:2 (2008): 178–195; Seyyed Hossein Nasr, "Al-Ṭūsī, Muḥammad Ibn Muḥammad Ibn Al-Ḥasan Usually Known as Naṣir Al-Dīn," in *Complete Dictionary of Scientific Biography* (Gale Virtual Reference Library), http://www.gale.cengage.com/ (accessed October 31, 2013), respectively.

[9] The Aga Khan Development Network (AKDN) "now constitute[s] one of the world's largest private development agencies … established and vastly extended" by the Aga Khan IV. To enumerate the plethora of entries on the AKDN is outside the scope of this bibliography and needs to be a focus of future research. Malise Ruthven, "The Aga Khan Development Network and Institutions," in *A Modern History of the Ismailis: Continuity and Change in a Muslim Community*, ed. Farhad Daftary, 189–220 (London: I. B. Tauris in association with The Institute of Ismaili Studies, 2011), 189. See also *The Aga Khan Development Network* (AKDN), http://www.akdn.org/ (accessed October 31, 2013).

[10] A survey of contemporary Nizārī Ismāʿīlī periodicals, both active and discontinued, is given in the entry entitled "Ismaili Journalism," in Mumtaz Ali Tajddin Sadiq Ali, *Encyclopaedia of Ismailism* (Karachi: Islamic Book Publisher, 2006), 266–269.

[11] *The Bohra Chronicle,* previously titled *Bohra Bulletin,* is published by the reformist (or progressive) Dāʾūdī Bohra community. Forthcoming full text in "Publications," *Progressive Dawoodi Bohras*, http://dawoodi-bohras.com/library/publications/ (accessed October 31, 2013).

Methodology
The methodology utilized for the development of this bibliography was divided into two phases: (I) data gathering and (II) subject analysis and indexing.

(I) Data Gathering
The methodology used to gather the bibliographic data consisted of three main parts:

(a)
The first method involved a systematic and thorough search of Online Public Access Catalogs (OPACs), academic and specialized databases, digital libraries and repositories, and the Internet. The following table lists examples of some of the different types of resources consulted.

Table

Resource	URL
Academia.edu	http://academia.edu/
AKU-ISMC and Institute of Ismaili Studies Library OPAC	http://iis.sirsidynix.net.uk/
American Numismatic Society Library OPAC (DONUM)	http://donum.numismatics.org/
Bibliography of Asian Studies *	http://www.asian-studies.org/bassub.htm
Bibliography of Islamic and Middle Eastern Studies in Japan	https://dbr.nii.ac.jp/
INIST-CNRS Refdoc	http://www.refdoc.fr/
EBSCOhost Databases *	http://www.ebsco.com/
First Ismaili Electronic Library and Database (FIELD)	http://www.ismaili.net/
Gale Virtual Reference Library *	http://www.gale.cengage.com/
Google Books	http://books.google.com/
Google Scholar	http://scholar.google.com/
Index Islamicus *	http://bibliographies.brillonline.com
JSTOR *	http://www.jstor.org/
Library of Congress Online Catalog	http://catalog.loc.gov/
eScholarship@McGill	http://digitool.library.mcgill.ca/R/

The Middle East Virtual Library (MENALIB)	http://www.menalib.de/
OCLC WorldCat	http://www.worldcat.org/
Pontifical Institute for Arabic and Islamic Studies (PISAI) OPAC	http://librivision.pisai.it/
ProQuest Dissertations & Theses *	http://www.proquest.com/
Regesta Imperii (RI)-OPAC	http://opac.regesta-imperii.de/
Universidad de la Rioja Dialnet	http://dialnet.unirioja.es/
* Subscription Service	All URLs last accessed on October 31, 2013

These and other resources were searched utilizing basic and advanced search techniques such as Boolean logic, nesting, truncation, wildcards, limiters, exact phrase, field, proximity, and federated searching. Keywords included names of personages, places, groups, concepts, and titles of works. In addition to keyword browsing, controlled vocabulary searching was also conducted, as well as a combination of both.

(b)

One of the areas where Library and Information Science (LIS) research has focused its attention is to understand the information-seeking behaviors of scholars. David Ellis identified six features of information-seeking among social scientists: starting, chaining, browsing, differentiating, monitoring, and extracting.[12] Rebecca Green and others have identified features of information-seeking behaviors of humanities scholars, which include a preference for primary sources, citation, and informal channels.[13] Of all the

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[12] David Ellis, "A Behavioural Model for Information Retrieval System Design," *Journal of Information Science* 15:4–5 (1989): 237–247. For a proposed revision of the features, see Lokman I. Meho and Helen R. Tibbo, "Modeling the Information-Seeking Behavior of Social Scientists: Ellis's Study Revisited," *Journal of the American Society for Information Science and Technology* 54:6 (2003): 570–587.

[13] Rebecca Green, "Locating Sources in Humanities Scholarship: The Efficacy of Following Bibliographic References," *Library Quarterly* 70:2 (2000): 201–229. See also Wendy M. Duff and Catherine A. Johnson,

information-seeking behaviors associated with social science and humanities scholars, chaining or "citation" was one of the most effective methods for gathering the data.

Chaining entails the identification of seminal or "seed" studies and tracing the sources cited therein. These sources, in turn, cite further studies which were also sought and so on until the chain terminates (i.e., "backward chaining"). For instance, Marshall Hodgson's *The Order of the Assassins*,[14] a seed study, cites an article by Charles E. Nowell entitled "The Old Man of the Mountain."[15] A manual check of Nowell's article uncovers a study by Robert D. Osborn on "The Sect of the Assassins" published in the mid-second half of the nineteenth century.[16] A closer examination of Osborn's study reveals that it is one in a series of articles on the topic. However, the chain of the majority of studies inspected typically ends with references to primary sources. "Forward chaining," or the scrutiny of studies that cite the seed document, was also exercised. In addition to citation chaining, "serendipity searching,"[17] both physical and virtual, yielded an appreciable number of sources.

(c)
LIS literature employs the term "invisible college" to describe "[a] loosely defined unofficial network of scholars, all working on similar research questions, who become familiar with each other's research through conference attendance, shared research interests,

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"Accidentally Found on Purpose: Information-Seeking Behavior of Historians in Archives," *Library Quarterly* 72:4 (2002): 472–496.

[14] Marshall G. S. Hodgson, *The Order of Assassins: The Struggle of the Early Nizārī Ismāʿīlīs against the Islamic World* (The Hague: Mouton, 1955), 138n47.

[15] Charles E. Nowell, "The Old Man of the Mountain," *Speculum* 22:4 (1947): 497–519, 502n25.

[16] Robert D. Osborn, "The Sect of 'The Assassins': Part IV–The Fall of Baghdad," *Calcutta Review* 57:113 (1873): 43–76.

[17] It is interesting to note Duff and Johnson's contention that "[a]lthough historians often speak about the role of serendipity in their discovery of relevant material, there is strong evidence to suggest that this process is influenced less by serendipity and more by the deliberate tactics of the expert researcher." Duff and Johnson, "Accidentally Found on Purpose," 494–495.

publications, listservs, web pages, and other informal avenues."[18]
The third and more informal method for locating the literature was
requesting select members of the invisible college to share their
bibliographic data. This was done by telephone, e-mail, social media
and in person. Approximately 100 scholars and specialists were
contacted periodically before and throughout the course of this
compilation. Not all requests were assented to for whatever reasons
(e.g., incorrect contact information, unwillingness to participate).
The response rate was about fifty percent, out of which almost half
of the respondents provided references within the specified limits
which were included herein. Some of the respondents not only
provided listings of their own publications, but also supplied further
bibliographic leads which were then pursued. From time to time,
additional members of the invisible college were contacted to
corroborate bibliographic information found in other resources.

(II) Subject Analysis and Indexing
A subject index is essential in enabling users to retrieve information
of relevance quickly and efficiently. To illustrate, a user searching
for items on the Qarmaṭīs would have to sift through all of the entries
to find the information sought. It follows that the lack of a subject
index limits access points, and thereby limits the usefulness of the
bibliography.[19] Accordingly, the next methodological phase
consisted of selecting terms for a subject index to accurately
represent the bibliographic content. These terms were based on a
combination of natural language indexing and controlled vocabulary
indexing. The former refers to assigning terms from the actual
literature. For example, while it is recognized that the term

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[18] Leslie F. Stebbins, *Student Guide to Research in the Digital Age: How to
Locate and Evaluate Information Sources* (Westport, CT: Libraries
Unlimited, 2006), 182. A reappraisal of the concept is offered in Alesia
Zuccala, "Modeling the Invisible College," *Journal of the American Society
for Information Science and Technology* 57:2 (2006): 152–168.
[19] The presence of a subject index is in conformity with S. R.
Ranganathan's fourth law of library science, to save the reader's time. M.
A. Gopinath, "Ranganathan, Shiyali Ramamrita," in *Encyclopedia of
Library and Information Science*, 2nd ed., 4 vols., ed. Miriam A. Drake
(New York: Marcel Dekker, 2003), 4:2419–2437.

"Assassins" is disparaging,[20] it precisely represents the *aboutness*[21] of the sources indexed under the term; and it has, therefore, been retained in the index. Controlled vocabulary indexing refers to assigning terms from controlled lists, such as Library of Congress Subject Headings (LCSH), Online Computer Library Center (OCLC), and *Index Islamicus* descriptors.[22] This is illustrated in the subheading on "decorative arts" under the heading "art, Fāṭimid." All the terms to represent the different types of art media were drawn from a controlled list (OCLC descriptors), ensuring consistency and uniformity.

A case in point that demonstrates the use of both types of indexing is to be found under the heading "Ismāʿīlīs, Nizārī." Given the wide geographic distribution and diasporic nature of modern-day Ismāʿīlī communities, it seemed more intuitive to group all the names of places under one single heading. The section is hierarchically organized by continent, country, and city or region, and attempts to encapsulate both places of origin to places of settlement. On the whole, it must be admitted that some of the sources, particularly those in foreign languages, were indexed based primarily on their titles. Although there are drawbacks to this approach, the importance of titles as an "indexing unit and … the first stop in determining subject content"[23] should not be underestimated.

In the interest of increasing access points to the bibliographic data, the subject index contains extensive cross references. When possible, names (including personages, places, groups, concepts, and titles of works) were extracted from the aforestated controlled vocabulary lists. The disambiguation of names was drawn from a

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[20] Azim A. Nanji, "Assassins," in *Encyclopedia of Religion*, 2nd ed., 15 vols., ed. Lindsay Jones (Detroit: Macmillan Reference USA, 2005), 1:557–559.

[21] For the concept of *aboutness,* see Donald B. Cleveland and Ana D. Cleveland, *Introduction to Indexing and Abstracting*, 3rd ed. (Englewood, CO: Libraries Unlimited, 2001), 98–99.

[22] It is worth noting that all of these classification systems use the term "Assassins" as a subject heading.

[23] Cleveland and Cleveland, *Introduction to Indexing,* 101. The authors proceed to outline other indexing units which were also applied to the sources in this study.

variety of sources. These include, but are not limited to, *Encyclopedia Britannica,*[24] *Encyclopaedia of Islam* (second and third editions),[25] *The Ismailis in the Middle Ages,*[26] and the wide array of works published by The Institute of Ismaili Studies (IIS).[27]

Arrangement

All bibliographic entries are arranged alphabetically by the surnames of authors and further by ascending date of publication. Each entry is sequentially numbered in order to facilitate the subject index. Every effort has been made to personally examine each item listed in the bibliography. This was not always possible for a number of reasons; specifically, items being housed in non-lending libraries and/or private collections, copyright, and cost. A [U] after entries indicates the items that remain unexamined. Finally, this bibliography is by no means comprehensive or exhaustive. It is the present bibliographer's view that further research will uncover still more references, even within the specified limits.

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[24] *Encyclopaedia Britannica Online,* http://www.britannica.com/ (accessed October 31, 2013).

[25] *Encyclopaedia of Islam Online*, http://brillonline.nl/public/ (accessed October 31, 2013).

[26] Shafique N. Virani, *The Ismailis in the Middle Ages: A History of Survival, A Search for Salvation* (Oxford: Oxford University Press, 2007).

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Note on Transliteration

Due to the volume of entries, no attempt has been made to standardize transliteration and each entry follows the practice of the individual authors. Transliteration in this introduction and the subject index is generally in accordance with the system adopted by *Ismāʿīlī Literature*. The convention of ignoring the Arabic definite article "al-" in alphabetization has been adhered to.

Abbreviations

MCCAM   Pellitteri, Antonino, ed. *Maǧāz: Culture e contatti nell'area del Mediterraneo: Il ruolo dell'Islam; Atti 21. Congresso UEAI, Palermo, 2002.* Annali della Facoltà di Lettere e Filosofia dell'Università di Palermo 15. Palermo: Università di Palermo, Facoltà di Lettere e Filosofia, 2003.

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Subject Index

REVIEWS

Al-Kitaab fii ta'allum al-'Arabiyya (part one): A textbook for beginning Arabic. By Kristen Brustad, Mahmoud al-Batal, and Abbas al-Tonsi. Washington, DC: Georgetown University Press, 2011. Pp. xxx, 351. $32 (paperback). ISBN: 9781589017474.

Al-Kitaab fii ta'allum al-'Arabiyya (part one) is the extensively revised third edition of the existing manual. Like the former editions, it intends to teach two varieties of Arabic at once: written formal Arabic (Fusha) and colloquial Arabic (Egyptian and Syrian). It does, however, mark the beginning of "a new phase in the evolution of this material both technologically and pedagogically." To introduce the authors, who have been collaborating on this project since 1995, Kristen Brustad and Mahmoud al-Batal are both associate professors of Arabic at the University of Austin, Texas, and Abbas al-Tonsi is senior lecturer at Georgetown University School of Foreign Service in Qatar.

"Al-Kitaab Arabic Language Program" includes four textbooks: *Alif baa: Introduction to letters and sounds,* and the three parts of *Al-Kitaab fii ta'allum al-'Arabiyya.* Like the previous editions, exercises, video, and audio featured in *Al-Kitaab* are also available on the companion website at the following address: alkitaabtextbook.com.

Al-Kitaab fii ta'allum al-'Arabiyya (part one) is intended for beginners; it aims to "help [them] achieve intermediate-level proficiency in speaking, reading, listening and writing Arabic," as well as "to introduce [them] to aspects of Arabic culture." The book, which reads from right to left, uses strictly Arabic script to write Arabic, sometimes embedding Arabic words in the English text. It opens with two extensive introductions to the third edition (7 and 8 pages long respectively), addressed to teachers and students.

This textbook is structured around the story of Maha and Khalid Abu El-Ila and their family, presented in both Fusha and spoken Egyptian. The novelty of the third edition is the appearance of new characters originating from Syria: Nisreen and Tariq Al-Nuuri, and

their family. This in turn allows the authors to introduce spoken Syrian (called "Levantine") to the materials. Nisreen and Tariq Al-Nuuri's story is presented on video only, driving students to watch and listen, and is completed with reading and speaking activities.

Part One of *Al-Kitaab fii taʿallum al-ʿArabiyya* consists of thirteen lessons dedicated to various topics connected to daily life, such as location information, introductions, family, weather, etc. Within each lesson students will find recurrent categories:

- Vocabulary (المفردات)
- Grammatical rules (القواعد)
- The story in dialectal Arabic (القصة بالعامية)
- The story in formal Arabic (القصة بالفصحى)
- Cultural material (الثقافة)
- The dialog (الحوار)
- Review exercises (تمارين المراجعة)

Lessons include lots of listening and writing exercises. The desired learning outcomes of the lesson are stated at the beginning of each chapter. The authors strongly encourage an "active" approach to language learning, recommending to the students to think about "how to say things in Arabic for fun," to talk to themselves, and to constantly question what they are learning, etc. Upon completion of the course, students are supposed to be able to:

- entertain basic communication on daily-life topics
- read and write simple texts on topics connected to daily life
- know the differences between formal and spoken Arabic
- possess "a general understanding of aspects of Arab culture"

All lessons rely on the audio and video materials featured on the accompanying DVD. One needs to open files before launching the DVD: it is the only way to navigate between lessons, and within a lesson between materials. Audio and video files are in Mp3 and Mp4 formats, and can therefore be read by any computer or DVD player.

At the end of the volume (p. 293), the learner will find "Grammar and reference charts," a "Grammar index," and two glossaries, one English/Arabic and one Arabic/English, as well as an "Answer key." The back cover states that any purchase by a

language lab will automatically come with rights to post an electronic copy of the DVD content on a secure (password-protected) network for use by students and faculty at the institution. The book is printed on acid-free paper.

Al-Kitaab fii ta'allum al-'Arabiyya (part one) includes a colorful textbook, and a plethora of audio and video materials. In addition to providing rich linguistic and cultural information, this ambitious comprehensive program offers learners and teachers a unique opportunity to approach Arabic in a communicative and interactive way.

ANAÏS SALAMON

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The World through the Eyes of Angels. By Mahmoud Saeed. Translated from the Arabic by Samuel Salter, Rafah Abuinnab, and Zahra Jishi. Middle East Literature in Translation. Syracuse, NY: Syracuse University Press, 2011. Pp. ix, 204. $17.95 (paperback). ISBN: 9780815609919.

Mahmoud Saeed, a distinguished and award-winning writer from Mosul, Iraq, has written more than twenty novels and short story collections, and numerous articles. Saeed decided to become a writer at the age of twenty, when he was awarded first place for a short story competition. Having been imprisoned several times, Saeed left Iraq in 1985 after the government banned the publication of some of his novels. Currently, Saeed is an instructor of Arabic language, culture, and Iraqi political history at DePaul University. His novel *The World through the Eyes of Angels* is the 2010 winner of the King Fahd Center for Middle East and Islamic Studies Translation of Arabic Literature Award.

Although this is a work of fiction, Mahmoud Saeed's book *The World through the Eyes of Angels* gives the impression of being semi-autobiographical. The book is divided into twelve parts, and the story is told by a boy named Saleh. The purpose of this book is to tell about a young boy who is growing up in Mosul, Iraq, in the mid-

twentieth century, during an era when Muslims, Jews, and Christians lived amongst each other in a safer, familial, and more peaceful environment, something the author feels will never occur again. Saleh, who lives in poverty, has been working for his religiously devout father since he was a little boy, and is physically and verbally abused by his older brother, "Mad Dog," nevertheless experiences moments of bittersweet happiness through his family and his religiously diverse friends.

The book begins with Saleh's vivid recollection of running barefoot along the streets of Mosul, while catching glimpses of its beautifully decorated cafes, cosmopolitan stores, and the Bazaar of the Seven Doors, while finally arriving at the Atami market, where his father owned a store. Part Two is where the book takes the reader through an interesting chapter of Sheikh Hajj Ahmad Al-Shahdi's folk stories about the city of Mosul. In the next chapter, Saleh describes the happiness he felt attending school for the first time and finally receiving his first pair of shoes. Part Four, appropriately titled "Selam," is a tender-hearted story about a poverty-stricken little girl with an ill mother, who befriends Saleh but disappears from his life as quickly as she enters it, leaving an eternal sorrow in his heart for her. "The Ravishing Madeleine" in the next chapter is about the older young seamstress with whom Saleh is infatuated, but who once again leaves him with an unhealed broken heart when she starves herself to death. Part Six covers Saleh's close friendship with Sami, the love he feels for Sami's younger sister, Sumaya, and the emptiness he feels when Sami and his family abruptly move to Palestine. Years later, when he hears from Sumaya, his joy turns once again into sadness when he learns that she is dying from bone cancer. Part Seven, "Ghasoub and Ghadban," is a tale about Saleh's schoolmates, and Part Eight, "Hajim and Sabika and a Long Night of Love," tells about a blind family friend of Saleh's mother who is continuously raped by her husband and his friends until she finally stands up to him. Parts Nine and Ten are devoted to Saleh's older sister, Shafaq, and her son, Shu'a, whom he loved very much but both of whom he lost to an illness. Part Eleven is when Saleh meets his wealthy cousin, Nour, who is visiting from America, and also when he finds out that Shafaq was never his biological sister. In the last chapter, which is barely two pages, Saleh reflects about having two regrets. His first regret is that he never recorded Al-Shahdi's folk stories about Mosul, which he has never found in any history

book. His second regret is that he did nothing to help his childhood friend, Selam, and her mother, which still plagues his conscience to this day.

The novel is written in such a way that the reader is drawn into the same emotions of happiness, fear, or sorrow that Saleh and his family and friends were experiencing. Saeed takes care to define Arabic words and explain Iraqi cultural expressions and customs. I definitely recommend this book for public and academic libraries because it is not only well written, but it educates readers who are uninformed about Iraq that there was a time when diverse religious and ethnic groups lived together harmoniously in this Middle Eastern country.

NANCY BEYGIJANIAN

UNIVERSITY OF CALIFORNIA, LOS ANGELES

Palestinian art: From 1850 to the present. By Kamal Boullata. London: Saqi, 2010. Pp. 363, with bibliography and index. £25/$35.95. ISBN: 9780863566486.

Assembling the author's prior writings on Palestinian art into a single book, Boullata's *Palestinian art* represents the most complete and comprehensive discussion of the history of Palestinian art available in English, its only competitor being Boullata's own Arabic-language volume *Istiḥdār al-makān: Dirāsah fī al-fann al-tashkīlī al-Filasṭīnī al-muʿāṣir* (Conjuring space: A study of contemporary Palestinian plastic arts, 2000). Divided into four parts, this magnum opus includes a brief but provocative preface by art theorist John Berger, intermixed with haunting sketches of Palestinians caged behind barbed wires by Berger's son Yves Berger.

Palestinian art represents the culmination of more than three decades of the author's fieldwork, research, and practice of the art of painting itself. Boullata brings the eye of an artist as well as of a scholar to his subject matter. He begins, as any history of Palestinian art must, with "the national catastrophe that precipitated the

deracination and dispersal of the Palestinian people" (p. 27) and the looting of Palestine's artistic treasures that attended the birth of the state of Israel. But instead of moving chronologically forward from this point, Boullata moves backwards in time. Part 1 ("From religious to secular painting") discusses the birth and development of studio art in Palestine, with a particular focus on Ottoman Jerusalem. One of the book's unexpected surprises is the discussion of the role of Russian and Byzantine iconography in "illuminating the course of the local painting tradition" in Arab Orthodox churches, and ultimately also in secular art (p. 32).

Boullata's chronicle of the birth of secular painting from religious art is followed by Part 2 ("Memory and resistance"), which consists of four chapters set in the post-1948 era. This period of the most profound suffering for the Palestinian people also coincides with the appearance of abstraction in Palestinian art. Drawing on the work of postcolonial theorist Homi Bhabha, Boullata traces in painstaking detail the multiple ways in which the emergence of abstraction in the field of aesthetics is linked to what Bhabha describes as the challenges of "a putting together of the disremembered past to make sense of the trauma of the present" (p. 123).

Part 3 ("Art from the ghetto") begins, as might be expected, with the 1967 Six-Day War *(al-naksah)*. But as with other sections of this book that begin with war and open onto new aesthetic horizons, Boullata discovers in the Palestinian ghettos that were the result of this war forms of art that the world outside its borders never knew to have existed. At this point in the book, noticeably, women come to populate Boullata's narrative. Reviewing the careers of Zula al-Saʿdi (1905–1988) to Sophie Halaby (1906–1998) to Juliana Seraphim (b. 1934) and Mona Hatoum (b. 1952), Boullata finds that "Arab women artists have been instrumental in shaping the history of contemporary Arab art" (p. 181). He further notes that the recognition Arab women artists have been accorded in the Arab world often exceeds that attained by their Western counterparts.

Breaking with the cycle of beginning with war, Part 4 ("The evocation of place") opens with the author's childhood, and specifically with his memories of Jerusalem before the Israeli annexation. Boullata then recounts his "nomadic journey" (p. 311) towards defining his own place within a marginal art. Like the book's preceding three parts, if with greater intensity, these pages

intersperse autobiographical aperçus with Boullata's gleanings from literature (Darwish, Apollinaire, Camus), literary theory (Deleuze and Guattari), art (Matisse, Klee), and Islamic and Christian mysticism (al-Junayd, St. John of Damascus). Tellingly, all the illustrations in Part 4 are taken directly from the author's prodigious oeuvre. In concluding his narrative of Palestinian art in the modern era and situating his life story within this history, Boullata invokes Edward Said's "Reflections on exile" to emphasize the duality of vision that inflects Palestinian modernity. While "most people are principally aware of one culture, one setting, one home," writes Said, "exiles are aware of at least two, and this plurality of vision gives rise to an awareness of simultaneous dimension" (p. 331). At its most compelling, the multiple temporalities, cultures, and media that enter into Boullata's ways of reading the pasts and presents of Palestinian art makes of the marginalized Palestinian refugee a universal condition.

Palestinian art is a book to be read not once, or even twice. It is a book to be engaged many times, by artists, scholars, and readers interested in Palestinian culture. Each encounter with the text is likely to generate new understandings of Palestinian visual culture. While the text renders well the acute tragedies that have befallen the Palestinian people and specifically the challenges its artists continue to surmount, any reader brought into contact with the artistic ingenuity on display in the paintings of Isma'il Shammout, Nabil Anani, Mubarak Sa'ed, Juliana Seraphim, Tamam al-Akhal, Jabra Ibrahim Jabra (best known for his prose), Mustapha al-Hallah, Tayseer Barakat, Jumana al-Husseini, and the photography of Ahlam Shibli, and who touches with their eyes the crafted statuettes of Hanna al-Mismar, cannot but be filled with hope for Palestine's future. Where the imagination flourishes as it does in these visual creations, Boullata's analyses suggest, there are always solid grounds for expecting change. It is to be hoped that the publication of this work acts as a stimulus to future scholarship on pre-1850 Palestinian art as well as to further comparative work on Palestinian art in the present.

As a work that has set a new standard for scholarship in the field, *Palestinian art* is a basic text for any collection, ranging from the general art-historical, to research-level collections specializing in Islamic art. While it stands as a contribution to its field at the highest and most specialized level, Boullata's magnum opus would not be

out of place even in the most basic collections, in reading rooms, and public libraries. Citations are given in the margins of the text, and all images are fully credited in an appendix, which follows the helpful bibliography. Given the large number of full-color illustrations that grace these pages, and the high-quality paper on which the text is printed, this book is affordably priced.

REBECCA GOULD

YALE-NUS COLLEGE (SINGAPORE)

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A Muslim Suicide. By Ben Salem Himmich. Syracuse, NY: Syracuse University Press, 2011. Pp. 414, with glossary and appendix. ISBN: 9780815609667

This novel's English-language title, *A Muslim Suicide,* begs explanation. This is especially true because the work is a piece of historical fiction set in medieval Spain and North Africa, and not a modern-day war-on-terror exploitation novel. The original Arabic title of the book is *Hādhā al-Andalusī,* or This Andalusian, and refers to the main character of the novel, ʿAbd al-Ḥaqq ibn Ibrāhīm Ibn Sabʿīn, a mystic Muslim intellectual who lived in Spain during the thirteenth century.

A Muslim Suicide is the fictitious rendering of Ibn Sabʿīn's adventurous yet sorrowful life. He was a medieval Sufi from Muslim Spain who lived through the early period of the Spanish Inquisition which expunged Iberia of the majority of its perceptible Muslim and Jewish communities. The English title, *A Muslim Suicide,* we are told by the translator in the book's afterward, is more in keeping with the wishes of the author due to the questionable nature of Ibn Sabʿīn's eventual demise.

Fortunately for those able to make it past the title, Himmich, a former professor of philosophy who served as the Moroccan Minister of Culture from 2009 to 2012, has both the intellectual credentials and artistic skill to execute this novel. It is worth mentioning that Himmich received the Naguib Mahfouz Medal for Literature in 2009 for his novel *The Polymath* (Al-ʿAllāmah), which recreated a period

in the life of the celebrated North African social historian Ibn Khaldoun.

Himmich's novel, written in the narrative voice of Ibn Sabʿīn himself, sets out to acquaint the reader with the intimate details of the tumultuous political, social, and religious upheavals that occurred in Spain and North Africa during the thirteenth century, as Muslim power waned on the Iberian peninsula and societies across North Africa adjusted to influxes of Spanish Muslim and Jewish refugees and stark new social realities. Foremost in the novel, however, is the personal life and the inner workings of the controversial Muslim intellectual and spiritual figure of Ibn Sabʿīn.

A Muslim Suicide borrows from the tradition of travel *(riḥlah)* narratives, which scholars from the Muslim West penned to share the experiences of the journeys they undertook for religious and/or political reasons to visit sacred sites or centers of learning in the East. In the case of Ibn Sabʿīn it is the reluctant travel narrative of a Spanish Muslim from the area near Murcia who was forced leave his native land, ironically by pressure from his co-religionists just as Spanish Christian forces were methodically destroying Muslim and Jewish communities and ways of life on the peninsula.

Ibn Sabʿīn is then compelled to migrate for his own personal safety for the remainder of his life, mostly due to the inability of mainstream religious authorities to understand his seemingly unorthodox statements and religious interpretations. (In the ninth chapter of the novel the author has Ibn Sabʿīn lament people with very limited imaginations "who perceive everything without the benefit of investigation and metaphor.")

The reader journeys with Ibn Sabʿīn from Andalusia to Morocco, Algeria, and eventually to Mecca, Saudi Arabia, all the while witnessing the formative relationships with his wives, his spiritual disciples, and fellow Sufis which shaped him and defined the course of his life.

The novel provides an authentic look at the culture of religious intellectuals that was dominant during the thirteenth century, with its prevalence of intellectual and theoretical discussions, controversies, and strong oral and written literary culture. Himmich takes time to acquaint us with Ibn Sabʿīn's religious, poetic, and intellectual pedigree and the manuscript culture that sustained Muslim intellectual life at the time. Woven into the actions of the characters, their discussions, and inner thoughts are Qurʾanic verses, lines of

muwashshaḥ poetry from the likes of Ibn Baqī, or deliberation on passages from texts such as Al-Ḥārith al-Muḥāsibī's *Book of Contemplation*.

This work positively complicates the idea of a static conservative medieval Islamic culture. While we know Ibn Sabʿīn to be a mystic Islamic scholar, we are also privy to his youthful indiscretions with women in Andalusia, which he later renounces. Himmich lets in characters one might not expect to see in official historical accounts, such as sexually tormented servant girls and the mentally institutionalized. The religious opinions that cause the reluctant travels of Ibn Sabʿīn may even seem, to certain readers, to be enlightened and modern.

A Muslim Suicide could be a great resource for North African and Middle East history, literature, and civilization courses—especially those that reference Islamic Spain during the medieval period. The glossary, index, and afterword all facilitate understanding for those unacquainted with the subject matter. Though dense in some areas and just over four hundred pages, Roger Allen's excellent translation of Himmich's original Arabic-language novel is a trophy for libraries.

SUMAYYA AHMED
UNIVERSITY OF NORTH CAROLINA AT CHAPEL HILL
SCHOOL OF INFORMATION AND LIBRARY SCIENCE

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Embracing the Divine: Passion & Politics in the Christian Middle East. By Akram Fouad Khater. Syracuse, NY: Syracuse University Press, 2011. Pp. xxi, 311, with bibliography and index. ISBN: 9780815632610.

Akram Khater's monograph *Embracing the Divine* is focused on a Maronite nun of the eighteenth century named Hindiyya al-ʿUjaimi. Born in Aleppo, the drama of Hindiyya's life played out in the mountains of Lebanon, where she assumed the life of a Maronite religious. Her experience of union with Christ is at the core of her religious life and forms the basis upon which she believed herself to

be called to establish a religious order of the Sacred Heart of Jesus among Maronite women. She described her union with Christ in both spiritual and physical terms. In doing so she transgressed acceptable gender lines in the Catholic Church. Her descriptions are reminiscent of medieval women mystics such as Hadewijch whose visions caused controversy in her day. Hindiyya's struggles, often against the male hierarchy of the Church, are an important part of her life story and eventually lead to her censure and virtual imprisonment.

Khater, who is a professor at North Carolina State University, gives the reader of *Embracing the Divine* a background on seventeenth- and eighteenth-century church history in the part of the Middle East that now includes Syria and Lebanon. He skillfully describes this complex web of Orthodox [Byzantine and Chalcedonian], Oriental Orthodox [anti-Chalcedonians], Eastern Rite Catholics, and Latin Rite missionaries. Any grouping of these branches of Christianity could find itself opposed to any other group. Specific to Hindiyya's biography are conflicts between the Maronites, an Eastern Rite Catholic Church, and the Latin missionaries who were working in the Middle East to "regularize" the rites and doctrines of non-Latin Catholicism. The missionaries sometimes had their own conflicts, e.g., between Jesuits and Franciscans. Hindiyya became a symbol in this power struggle between Rome and its Eastern Rite churches.

Khater has drawn upon an impressive list of primary sources for this book. They are divided mainly into sources found at the Vatican and those that are housed in Maronite Church libraries. Many of these primary sources at the Vatican are summaries of interrogations of Hindiyya, and the inquisitors are almost always acting from a hostile point of view. The interviewers were generally of a mind that Hindiyya's visions, especially with their physical manifestations, were suspect. Especially because the visions led to the authority and power that Hindiyya gained independent of the men of the church they transgressed, at the very least, a sense of propriety. The visions were also suspect because they violated the growing rationalism that Roman theologians were trying to develop as a part of their post-Reformation theological discourse. The Maronite hierarchy also finally joined the Roman authorities and their Latin missionaries in condemning Hindiyya.

Hindiyya's relationship with the growing cult of the Sacred Heart of Jesus in the seventeenth and eighteenth centuries is also

explored. By itself this cult was considered to be an appropriate means of devotion for religious and lay women. That Hindiyya understood her vocation to expand the cult among the Maronites to be directly from Jesus became problematic.

Khater indicates that one very important primary source is not available, that being Hindiyya's own *Secret of the Union,* a description of her experiences of union. Copies of this text appear to have been successfully suppressed and destroyed. Khater finds it frustrating to rely on documents that purport to relay Hindiyya's story but which carry their own biases of interpretation.

Embracing the Divine is a carefully written monograph and is accompanied by a detailed bibliography, an index, a timeline, and a list of the main characters with short biographies. This list of main characters is most helpful to the reader not familiar with Maronite history. There is one map that does not have much detail; a map with details about the major locations related to Hindiyya would have added to the presentation. The author's theses about the role of gender in church politics, and about church politics in general, are well argued with the many sources available. Here the transcripts of the inquisitions are most valuable since they are clearly written from the viewpoint of men who have found Hindiyya's authority and power to border on heresy and even diabolical.

There are two things I would have found useful as additions. One would have been to make some detailed comparisons between mystics such as the medieval Hadewijch and Hindiyya. While it is most likely that Hindiyya did not have any access to Hadewijch's writings, themselves generally suppressed, there would have been some benefit to providing comparisons, especially from the perspective of women having these visions and gaining or losing authority because of them.

I would also have found useful some quotations in their original languages, especially those from archival sources. This, of course, would add technical complications, but would be helpful for those people who have knowledge of the primary source languages.

For many readers of *Embracing the Divine* the primary benefit will be as an introduction to unknown facets of church life in the East. There are still relatively few English-language resources that cover the ancient and continuing history of Christians in this part of the world. It is important that more books such as this be published to help overcome lack of knowledge in what is considered to be a

strategic part of the world. Decisions in this context are often
shrouded by the stereotypes and ignorance of those who make and
execute policy in this part of the world.

Seminaries, theological schools, and universities with Middle
East Studies departments should certainly have this book in their
collection. While primarily a book written for those with a sound
background in theology and church history, *Embracing the Divine*
would make interesting reading for those seeking greater knowledge
of Middle Eastern Christian history.

PAUL CREGO

LIBRARY OF CONGRESS

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*Words, not swords: Iranian women writers and the freedom of
movement.* By Farzaneh Milani. Syracuse: Syracuse University
Press, 2011. Pp. xxiv, 345, with notes, works cited, and index.
ISBN: 9780815632788.

Farzaneh Milani, a professor of Persian literature and women's
studies, is the current chair of the Department of Middle Eastern and
South Asian Languages and Cultures at the University of Virginia.
Recognized as a scholarly author and poet, Milani is the recipient of
many awards, such as the Carnegie Fellowship (2006–2007) and the
National Endowment for the Humanities grant (2002–2003). She has
published many books and articles in Persian and English and has
given many lectures, mostly on Persian literature and Iranian women
writers. Her translation (with Kaveh Safa) of *A Cup of Sin: Selected
Poems of Simin Behbahani* won the Lois Roth Literary Award in
Translation.

This book is about the history of sex segregation and the
boundaries it imposes on women's lives. It explores the movements
of women writers in Persian literature and cinema over the centuries,
and how they have been challenged but at the same time able to
remove some of those barriers or reshape the borders of the
forbidden. Milani, without considering the veiling issue as a tool of
political movements in a society, "unveils" the history of "veil"

within and beyond the Middle Eastern countries or the Muslim world, and regardless of cultures and religions. She argues that women actually suffered, and still suffer, more from problems such as their incapacity for free and self-directed movement than from the veiling issue. She has given an appealing chronological layout to her book that keeps the reader moving through the pages to observe the changes over the past two centuries in women's movements. In different chapters of part I she focuses on how rules of segregation are simultaneously connected to and subverted in Persian literature and Iranian cinema; she analyses the intersection of feminine beauty and women's restrained mobility, and how some women are static (sleeping beauties) while some are mobile (witches, who have always been pictured as women in stories and movies). In the last chapter of part I, she analyses the history of Iranian cinema and the strategies that movie directors or filmmakers employed to cope with the restrictions on using females and their voices in movies. Milani concludes this section by claiming that gradually the presence of women in Iranian cinema as actors, directors, producers, and consumers has increased in the past few decades.

In part II, the author discusses the presence of women and their momentum in contemporary Persian literature. She turns her attention to four women poets and writers: Tahirih Qurratu'Ayn, Forough Farrokhzad, Simin Behbahani, and Shahrnush Parsipur. She considers these four figures as a symbol of movement in Iran's contemporary literature and as leaders and the voice of their gender in their own era. For Iranian women, they are images of resistance and freedom of movement who fought with their works and with their lives against all odds and restrictions. Milani has been successful in showing how these four women's unique fights made strong cases to earn/gain or protect women's freedom of movement.

Milani believes that the structure of social conditions, the enforced rules of immobility, and traditional parenting have an impact in women's lives. In the portrait she has created of the history of veiling, Milani shows how the inequality of space allowed, vocally or physically, in public has shifted from the time when there was not even a pen with which to write, until the present, when there are unlimited sources of communication available through blogs or media, on paper or on the screen, virtually or physically. She claims that although women writers have not yet been recognized on an international level as they deserve, they have made gradual progress

and attained a level which in the past could only be occupied by male writers.

The book's title, "Words, not swords," recalls Tahirih Qurratu'Ayn and her case in 1848, in which a man raised his sword against her words and her unveiled presence in front of eighty-one men in an all-male space. She was the only woman present in this public congregation of the Babis in Badasht, Mazandaran. This was at a time when seeing a woman with uncovered arms or unveiled hair was considered corruption and immorality. The young man gradually lowered the sword before the challenge of Tahirih's words as she lifted her voice in a territory in which it was forbidden for women to be merely present, let alone to speak. Milani, in relating this story, argues that even today, with all the accomplishments that women have made through history and over the course of the 1979 revolution, and when statistics show a higher rate of education and technology usage among women in Iran than anywhere else in the Middle East, women are still experiencing mobility and space issues. There are still two separate and unequally treated societies in Iran, one for males and one for females. Women in Iran, Milani implies, are trying to challenge these inequalities of the distribution of space between genders and the discrimination against them in the public sphere.

The content of this book is informative for parties interested in women's issues and their mobility. This work could be considered a significant resource for academic and research libraries as well as public libraries, since it provides detailed historical information about Persian literature and Iranian cinema in examining the role of women in those fields. It also contains well-organized citations which are easy to follow for researchers. Overall, it is a valuable book to provide information on the challenges faced by women writers over the past two centuries, and it highlights the critical moments in history at which a few women stood up against the norm and fought for their rights of "performance" as a writer, speaker, actor, and as a "woman."

SHAHRZAD KHOSROWPOUR

COLORADO STATE UNIVERSITY–PUEBLO

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Pious Citizens: Reforming Zoroastrianism in India and Iran. By Monica M. Ringer. Modern Intellectual and Political History of the Middle East. Syracuse, NY: Syracuse University Press, 2011. Pp. xv, 273, with black and white illustrations, bibliography, notes, and index. $39.95 (cloth). ISBN: 9780815632641.

Covering the period from 1830 to 1940, Monica Ringer argues in *Pious Citizens: Reforming Zoroastrianism in India and Iran* that religious reform led to "modernity" among the Zoroastrians living in India and Iran. In particular, she explores the influences of the West, including the definitions of "true" religion according to Protestantism as it affected Zoroastrian reformers when they sought to redefine their religion.

Monica M. Ringer has a Masters in Islamic studies and a Ph.D. in modern Middle Eastern history, both from UCLA. She is an associate professor of History and Asian Languages and Civilizations at Amherst College, and the author of several articles and a book titled *Education, Religion, and the Discourse of Cultural Reform in Qajar Iran.*

In the Introduction, "Modernity, Religion, and the Production of Knowledge," Ringer states that the West claimed that to be "modern" meant to be westernized. Moreover, Protestantism was linked with modernity because it fostered science, rationalism, and individualism. However, as Zoroastrian reformers sought to shape their religion according to Western-Protestant notions of "modern religion," they applied, rejected, or modified this concept according to how it fit into their religion.

The book is divided into eight chapters, and includes illustrations of Zoroastrian religious symbols, prominent reformers, architecture; ruins, and a representation of Zoroaster. Chapter one discusses the fact that because of their commercial and political connections to Britain, the Parsi Zoroastrian merchant class was attracted to and, subsequently adopted British ideas of modernity, "enlightened religion," and social reform agendas. Reformers strived to improve education for Parsi women as well as reevaluated their religious tradition, as they claimed that Zoroastrianism promoted science and hygiene. The next two chapters deal with the Parsi effort to protect their religion against criticism from scholars of Zoroastrianism and linguistics, and Christian missionaries. Parsi Zoroastrians began to define their religion as moral, "rational," monotheistic, and lacking

ritual, some of the characteristics of a "true religion." Religious reformers were largely the powerful merchants more often than the less powerful Parsi priesthood, and debates centered on attaining "civilization and progress." Also, reformers had divided into the "Reformist Zoroastrians," who rejected tradition, and the "Orthodox Zoroastrians," who accepted tradition, while altering specific ones. Chapter four looks at the different viewpoints of Western religious scholarship on Zoroastrianism and how some believed that tradition slowed down the progress of civilization, a view held by many British-Protestant missionaries. Chapter five is an introduction to the second generation of Parsi reformers of the early twentieth century. By now, "Reformist" and "Orthodox" reformers were not only aware of the first generation reformers' ideas, but also of Western religious and Zoroastrian scholarship; therefore, dialogue on religious reform moved away from the merchants and into the hands of the Zoroastrian scholars, including priests. The goal of the second generation was to reveal the "true" nature of Zoroastrianism by stripping it of accretions that came after Zoroaster's death. The last three chapters delve into Zoroastrians in Iran. Ringer discusses the Parsi effort to reform Iranian community organization and religion using Parsi methods of religious and social reform. In 1853, Parsi merchants organized the Society for the Amelioration of Conditions in Iran in order to remove Islamic restrictions on Zoroastrians and to abolish the non-Muslim tax imposed on them. Religious reform that took place included the Parsi encouragement of Zoroastrianism as monotheistic, abolishing animal sacrifice, and bringing back customs such as the wearing of Zoroastrian garments. By the twentieth century, Iranian Zoroastrians were able to participate in trade and commerce, permitted to run for political office, and the first of their religious schoolhouses was opened. During the period 1870 to 1941, Iranian Zoroastrians were developing their own opinions on religious and community practices. Once Reza Shah began his efforts to nationalize Iran, the assumption was that modernization would be a return to a pre-Islamic-Zoroastrian past at a national level, because it was believed that this was the originator of modernity. While trying to promote Zoroastrianism, Reza Shah sought the aid of Reformist Kay Khosrow Shahrokh. Shahrokh's ideas of rational religion as a way of creating a modern individual by means of equality, social responsibility, and removal of ritual, believing that Zoroastrianism

was the originator of modern religion, were widely held for the rest of the century.

The book concludes by comparing the impetus to religious reform in India and in Iran. Moreover, Ringer argues that religion was at the heart of moving towards a modern society in the Middle East and India. But except for India (see Peter van der Veer's *Conversion to Modernity: The Globalization of Christianity* [1996] and *Imperial Encounters* [2001]), there are no studies that currently examine the central role of religious reform in creating a modern state in the Middle East.

For anyone unfamiliar with religious studies, Ringer strives to clearly explain concepts that may be vague or esoteric. Although the book is engaging and well-researched, Ringer tends to repeat herself unnecessarily.

Scholars of Middle Eastern and religious studies will have a wealth of information to peruse in the Notes and Bibliography section, especially since Ringer relies heavily on historical information for background research. The Index is good and Romanization of words is accurate. This is an important study because it reveals the major role religion can play in society. That is why students of Middle Eastern and/or religious studies and academic libraries will benefit from owning *Pious Citizens: Reforming Zoroastrianism in India and Iran.*

NANCY BEYGIJANIAN

UNIVERSITY OF CALIFORNIA, LOS ANGELES

Books Received for Review
in *MELA Notes*
December 2013[*]

Amar, Paul, and Vijay Prashad, eds. *Dispatches from the Arab Spring.* Minneapolis: University of Minnesota Press, 2013.

Elman, Miriam Fendius, Oded Haklai, and Hendrik Sruyt, eds. *Democracy and conflict resolution: the dilemmas of Israel's peacemaking.* Syracuse: Syracuse University Press, 2013.

Gruber, Christiane. *Visual culture in the modern Middle East.* Bloomington: Indiana University Press, 2013.

Hoh, Anchi, and Brannon Wheeler, eds. *East by Mid-East: Studies in cultural, historical and strategic connectivities.* Sheffield: Equinox, 2013.

Kanaaneh, Moslih. *Palestinian music and song: expression and resistance since 1900.* Bloomington: Indiana University Press, 2013.

Loomis, Craig. *The Salmiya collection: stories of the life and times of modern Kuwait.* Syracuse: Syracuse University Press, 2013.

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[*] This list includes books not previously listed which have been received to date and are awaiting review.

Obituary

Fawzi W. Khoury (April 8, 1938–November 3, 2013)

Fawzi began his career in the United States by teaching Arabic at Portland State University. In 1964, Fawzi was appointed head of the newly formed Near East Section of the University of Washington Libraries. Over a nearly thirty-year period, Fawzi actively pursued acquisitions through vendors and many trips to the Middle East, was a national leader in the Middle East Librarians Association, mentored young librarians, published the *Middle East in Microform,* and was at the forefront of new initiatives in the field and in technology.

Among his regular biennial acquisition trips, during the 1977–1978 fiscal year, Fawzi made an acquisitions trip to Tunisia, Cairo, Jordan, Tehran, and Baghdad. While in Iran, he was invited to visit Najaf and was gifted his choice of 110 titles from the Hijjat al-Islam Muhammad al-Khu'i's library. In October of 1983, a time when acquisitions from North Africa were particularly difficult, Fawzi made a trip to Morocco, Tunisia, and Algeria. In the autumn of 1991, Fawzi made another trip to Cairo, with a side trip to Yemen, where he collected material on the Zaydis.

Fawzi believed in professional service. He was a member of the Middle East Librarians Association from 1974 through 1996. He served as Vice President/Program Chair in 1975/1976 and 1989/1990; as President Oct. 1976–Sept. 1979; and as the Editor of *MELA Notes* from 1994 through 1997. He was an active member of the Middle East in Microform Project. Beyond his library affiliations, in relation to the Palestinian problem, Fawzi served on the Interim Coordinating Committee on Human Rights, under the Secretary General's Office of the United Nations.

Mentoring was another of Fawzi's inherent skills. Many of the students and catalogers he encouraged went on to careers as Middle East specialists. To name a few, Christopher Murphy became the Turkish area specialist at the African and Middle East Division of the Library of Congress. Allen Maberry catalogs Middle Eastern languages at the Library of Congress. Midhat Abraham became the Middle East librarian at the University of Arizona. Fawzi encouraged

Mary St. Germain to leave Slavic librarianship to succeed him at the University of Washington Libraries. Marina Tolmacheva, who cataloged for Fawzi, eventually became President of the American University of Kuwait from 2006 to 2009, and also worked with development of Kyrgyz universities in the mid-1990s and again between 2000 and 2005. Another of Fawzi's students, Norman Douglas Nichol, became a leading scholar of Middle Eastern coins.

Two publications can be attributed to Fawzi: the *National Union Catalog of Middle Eastern Microforms*, published at the University of Washington in 1989, and the *Middle East in Microform: a Union List of Middle Eastern Microforms in North American Libraries*, published in 1992. The latter is still the standard reference work for Middle Eastern microfilms.

Fawzi always believed in having fun. He will be missed by colleagues and friends.

OBITUARY

James W. Pollock (March 21, 1922–April 14, 2013)

The loss of one of us is always sad news, but it is particularly so as Jim was more than a colleague to us all. With his wit and good humor *MELA Notes* was always a joy to read. It was with his labors that MELA was founded on a strong footing.

I had the honor of serving on the Partington Award Committee when Jim was chosen as the obvious awardee. He will always be remembered and missed by those of us who had the good fortune to know him and call him friend.

My condolences to Rachel and the rest of his wonderful family. I shall remember him always. May he rest in peace.

-John Eilts

Below is the obituary that appeared in the Bloomington, IN, paper on Friday April 19:

Washington, Iowa: **Rev. James W. Pollock**, age 91, of Washington, Iowa, died Sunday, April 14, 2013, at the United Presbyterian Home.

A memorial service will be held at the United Presbyterian Home Main Dining Hall in conjunction with the Evensong Service at 6:30 p.m. on Sunday, April 28, 2013. Rev. Kitch Shatzer and Pastor Bob Wollenberg will officiate. Interment will take place at Elm Grove Cemetery in Washington, Iowa, at a later date. Memorials have been established for the United Presbyterian Home. Online condolences may be sent for Jim's family through the web at www.jonesfh.com.

Jim was born March 21, 1922, in Assiut, Egypt, the son of James Alexander and Ethel Janette (Craig) Pollock. Jim was united in marriage to Rachel Lois Buchanan on September 7, 1945 in Monmouth, Illinois.

Jim is survived by his wife Rachel; son, Howard James Pollock and wife Linda of Lawrence, Kansas; daughter Juanita Linda Minor and husband John of Bloomington, Illinois; daughter Aida Jean Pollock of Bloomington, Indiana; and daughter Lois Ann Singletary and husband David of Bloomington, Illinois; fourteen grandchildren and six great-grandchildren; and sister Jean Pollock-O'Melia and husband Robert of Dover, New Jersey.

He was preceded in death by his parents; one great-granddaughter; brother John Craig Pollock; and sister-in-law, Peggy Pollock.

<div align="center">**OBITUARY**</div>

Ibrahim Pourhadi (December 23, 1917–October 13, 2013)

Ibrahim Pourhadi, former Iranian Area Specialist in the Near East Section of the African and Middle Eastern Division, died on October 13, 2013, in Salt Lake City, where he was living in retirement.

Pourhadi was born on December 23, 1917, in Baku, Azerbaijan, then part of the Russian Empire. When the Soviet Revolution came to Azerbaijan his family moved to Bandar Pahlavi in the Iranian province of Gilan near the Caspian Sea. Educated at the local schools, Pourhadi was then sent to Beirut for college, studying at the American University of Beirut.

In Beirut Pourhadi met Dr. Myron Smith, who subsequently served for a number of years as a consultant on Islamic art to the Library of Congress. Through Smith's efforts, in 1942, Pourhadi was brought to the United States and was employed teaching Persian to officers of the U.S. Navy. He continued this work from 1942 until 1946.

In 1946 Pourhadi went to Princeton University, where he was employed as the assistant to Cuyler Young, Professor of Persian at Princeton for many years. Pourhadi worked and studied at Princeton until 1954 when he came to the Library of Congress and began work in the Near East Section. While at the Library of Congress Pourhadi earned a Master's Degree from Columbia Union College.

Upon his arrival he became responsible for the non-Arabic collections of the Near East Section. From 1954 until his retirement Pourhadi worked ceaselessly to develop the Persian and Central Asian collections. To accomplish this task he traveled to Afghanistan, Central Asia, and Iran as well as to many scholarly conferences in the US. By the time he retired in 2011 the Library of Congress' Persian collection existed in all formats and is the largest in the US and one of the most important collections outside of Iran.

Connected to the collection development efforts was Pourhadi's constant assistance to scholars, including many writing doctoral dissertations and books who thanked him for his help. One of his most famous students was Justice Warren O. Douglas. Justice

Douglas was an avid mountain climber and visited Iran to climb mountains and became interested in the country, its people, and their language

During the last years of his life Pourhadi resided in Salt Lake City, Utah, in order to live close to his nearest relatives, his two nieces and a nephew who survive him.

LIBRARIAN OF THE YEAR AWARD

It is my pleasure to announce that **David Hirsch**, a librarian in UCLA's Charles E. Young Research Library Collections, Research and Instructional Services, has been chosen by the Librarians Association of the University of California, Los Angeles, as the 2013 Librarian of the Year. This award recognizes excellence in librarianship over the last twelve to eighteen months, particularly as it furthers the teaching and research mission of UCLA, and meets the intellectual, informational, and cultural needs of the university community.

The award, conferred during the Association's spring meeting on April 24, 2013, recognizes David's continual efforts to enhance the Library's Middle East collections, helping to make the UCLA Library the premier West Coast destination for Middle East scholars and researchers. David also worked on three exhibits, on Afghan history, Armenian printing history, and Islamic superhero comic books (which included a Library-sponsored event and film screening). During the last year, David provided invaluable assistance in finding a permanent home for the Tahrir Documents Archive in UCLA Library Special Collections. In his unrelenting efforts to enhance collections, share research, and partner with libraries in the Middle East, David's bravery was exemplified by a recent two week workshop at the University in Basra and through his contributions to the development of Iraq's libraries, despite the obvious danger posed to an American traveling in that country.

The Librarians Association of the University of California is the system's primary organization for professional librarian and governance affairs.

Congratulations to David Hirsch, the LAUC-LA 2013 Librarian of the Year!

Sincerely,

Angela Riggio
On behalf of the LAUC-LA Librarian of the Year Award Committee, 2013

BRUCE D. CRAIG RECEIVES
PARTINGTON AWARD FOR 2012

DENVER, CO— A pioneering figure in the Middle East Librarians Association (MELA), colleagues recognized Bruce D. Craig for his contributions to the field by awarding him the association's Partington Award for 2012. The announcement was made during MELA's annual conference on November 16th, 2012, at the St. Cajetans Conference Center in Denver, Colorado. Although Bruce himself was unable to receive the award in person, MELA President David Hirsch read the acceptance speech on his behalf.

"It's an honor to accept this award, especially so since it is named for David Partington, who facilitated my transition to librarianship as a career, and who was both a mentor and a role model, and because, in my absence, I am being represented by David Hirsch, whose library school thesis at the University of Chicago, I supervised," wrote Bruce.

The David H. Partington Award was established to recognize members of MELA who have displayed a high standard of excellence, with accomplishments in the field of Middle East librarianship, librarianship in general, and scholarship; and who have given outstanding service to the association.

Bruce began his career in 1966 as an assistant professor at the American University in Cairo, and in 1968 he became a work-study scholar at the University of Michigan Libraries. In 1969 Bruce was appointed Assistant Professor and Middle East Bibliographer at the University of Minnesota. From 1973 until his retirement in 2010, for more than 35 years, he served as a Middle East Bibliographer at the University of Chicago.

Bruce greatly enhanced the holdings of the University of Chicago Library and created a world-class collection there for research in Middle Eastern and Islamic Studies. He further established a new

research and publication unit at the University of Chicago, the Middle East Documentation Center (MEDOC). Among the unit's projects are the Chicago Online Bibliography of Mamluk Studies, the Chicago Online Encyclopedia of Mamluk Studies, and the Chicago Studies on the Middle East monograph series. One of his most significant accomplishments was founding and serving as editor of the scholarly peer-reviewed journal *Mamlūk Studies Review,* the first issue of which came out in 1997.

Bruce's service to the library profession is also impressive. He was one of the founders of the Middle East Librarians Association in 1972 and served as its first president.

As a mentor Bruce worked with many of us in the field and he can proudly claim to have prepared his assistants for their later positions at places like the University of Chicago, Library of Congress, University of California Los Angeles, Indiana University, and others. MELA proudly honors Bruce D. Craig and thanks him for his service to the profession.

FOR FURTHER INFORMATION PLEASE CONTACT:
Akram T Khabibullaev
Partington Award Committee Chair 2012
khabibul@illinois.edu
http://www.mela.us

GEORGE N. ATIYEH PRIZE WINNERS
2012

This year the George N. Atiyeh Prize committee received three outstanding applicants and thus decided to award all of them: Ms. Elizabeth Kunze, Ms. Carissa N. Pastuch, and Mr. Jacob Hill.

Elizabeth is currently enrolled in the MLIS program at the University of Michigan. Prior to commencing the MLIS degree, she completed a B.A. in Near and Middle Eastern Studies at Princeton University and is an aspiring Middle East bibliographer. She currently works with Evyn Kropf at the Islamic Manuscripts Collection at the University of Michigan, helping to create the bibliographic records for some of the more fragile pieces.

Carissa is currently a dual M.A. candidate in Middle East and North African Science and Information Resources and Library Science at the University of Arizona. Her research interests include intelligence collection, particularly surveillance methods inside the U.S. post-September 11, 2001.

And last but not least, Jacob recently started a Ph.D. in Library Science at UNC Chapel Hill. He is an Educating Librarians in the Middle East: Building Bridges for the 21st Century (ELIME) fellow and also working on completing a graduate certificate in Middle Eastern Studies. His current research focuses on cataloguing of Arabic manuscripts, with a strong interest in digitization and post-digitization digital humanities as they relate to the Middle East.

Many congratulations to all recipients.

The George N. Atiyeh Prize Committee.
Sean Swanick (Chair), McGill University
Ali Houissa, Cornell University
Anaïs Salamon, McGill University

George Atiyeh Award Essay

Elizabeth Kunze

I am a first-year Master's student at the University of Michigan's School of Information with a Bachelor's degree in Near Eastern Studies. I came to library school in order to eventually become a subject librarian in Near and Middle Eastern studies, and attending MELA and MESA's annual meetings was a major step towards getting my career on track. I am particularly interested in long-term collection development and preservation, as well as open digital access projects.

The MELA presentations highlighted for me the incredible diversity within the discipline, but also the camaraderie amongst a group of professionals pursuing very different projects. It was encouraging to see the interest with which MELA members interacted with the presentation topics, even if their specific work was not directly related. I particularly enjoyed Sean Swanick and Anaïs Salamon's presentation on digitizing exhibits as a way to both raise the collection's profile and break down the stereotype of exclusivity. I also enjoyed hearing from Bernadette Vincent about digital contents in French libraries. I appreciated her perspective from a European library system, and how BULAC is working with open source software to achieve their digitization goals.

Transitioning from MELA's intimate atmosphere to the carefully organized chaos of MESA was quite an experience, to say the least. It was my first major conference, and I was overwhelmed (in a good way!) by all of the interesting panels and talks happening over just three days! I was again struck by the breadth and depth of current scholarship of the Middle East, attending a variety of talks, focusing on very different topics.

The first was *Qiyan, Courtesans and Concubines: Their Impact on Early Islamic Society,* which was sponsored by the Middle East Medievalists. I was intrigued by the fact that enough scholars are doing research on concubines in medieval Islamic society to support a full panel. What struck me in particular were the distinct

viewpoints among scholars in what is a relatively small field. As female voices are largely absent from most medieval history, I was fascinated by a discipline that focused almost exclusively on women without necessarily drawing from feminist discourse or theory.

Another highlight was *Gender, Intersectionality, and the Politics of Social Change*. Unlike the panel on female consorts, this panel was comprised entirely of scholars from a single department at the School of Oriental and African Studies in London. One of the presentations addressed Iranian-American identity and its influence on activism in Iranian politics during the most recent elections. The panel's focus on issues of identity and gender were a welcome fresh perspective on social movements, as much of the discourse surrounding political action in the Middle East favors economic factors as the driving force behind changes or stagnation.

Finally, I very much enjoyed the *Kurdish Spring* panel, because it really introduced me to a section of current events that I am not as familiar with. I was especially impressed by how well thought-out this panel was, touching on all of the major populations of Kurds in the Middle East today. I also enjoyed the contrast between this panel, informed by political science, and the panel on social change, which was heavily influenced by gender studies and identity politics.

Although I was very tired at the end of the conference, I came away from it more enthusiastic than ever about the many directions of study and inquiry in the discipline today. As a hopeful academic librarian, it is very important for me to stay current with research trends to make myself a better resource to researchers and students. It was also important for me to see in person just how active and engaged the community is, and how many different fields intersect and interact with Near and Middle Eastern studies.

Most importantly, the MELA conference was a great introduction to the field of librarianship focused on the Middle East. I learned so much about the wide variety of jobs and experiences my colleagues have, as well as the great potential for continued growth and achievement in the field. It was so exciting to meet people with similar interests and passions as me, but further along their career paths. The opportunity to network with future colleagues and associates was priceless, reminding me that even though I am pursuing somewhat of a niche career, there are many people just like me who look at Near and Middle East Studies with the same zeal that I do.

George Atiyeh Award Essay

Carissa N. Pastuch

Upon the advent of academic year 2013–2014, I was a 3rd-year dual M.A. student at the University of Arizona. Having completed my coursework for Middle Eastern studies, but just beginning my studies in Information and Library Science, the 2012 MELA (Middle East Librarians Association) annual meeting in Denver served as an excellent introduction to Middle Eastern library studies and its application in the 21st century. MELA's George Atiyeh Award allowed me to attend both MELA and MESA conferences, and it relieved the financial burden associated with traveling to each of these prestigious conferences. At MELA's annual meeting, presentations from scholars with diverse backgrounds demonstrated that as librarians in a specialized field and region, we confront additional challenges in 21st-century librarianship as compared to our colleagues in general academic settings, such as cataloging collections with resources in various language families and preserving collections that are threatened, destroyed, and damaged due to invasions and occupations in the region. MELA presenters addressed these challenges and offered remedies such as collaboration and crowdsourcing within the overall theme of the conference—digital collections.

One of the important issues/challenges addressed at the conference faced by special collections and archives was the lack of scholarly access to sources in archives, libraries, and cultural institutions that may be of essential intellectual importance. I found Evyn Kropf's (University of Michigan) remedy quite interesting, as she addressed this issue in her presentation *Manuscripts Studies in the Digital Environment: Islamic Manuscripts at Michigan*. Through a Council on Library and Information Resources-sponsored and Mellon Foundation-funded grant, Michigan began a project called "Collaboration in Cataloging: Islamic Manuscripts at Michigan." Kropf discussed how this project tackles the issue of "hidden archives" by collaboratively digitizing and crowdsourcing Islamic

manuscripts. This remedy provides exposure to digital surrogates and records for 1,200 manuscripts in multiple languages that date back to the 8th century, and it catalogs the records in the online Michigan Library catalog (MIRLYN), the HathiTrust Digital Library catalog (http://catalog.hathitrust.org), and on the collaborative website (http://www.lib.umich.edu/islamic).

The interesting and unique component to the project (and why I chose to focus on this project over the other digital library presentations at MELA) is the social aspect of collaborative cataloging through crowdsourcing, which the project cataloger employed to expedite cataloging. The process begins with the catalogers creating minimal descriptive bibliographical records and providing a link to the digital surrogate in the HathiTrust Digital Library. Thereafter, scholars are able to contribute descriptions, commentary, and analysis to the manuscript to provide further detail. Finally, the project cataloging staff reviews the scholars' input and applies AMREMM standards for cataloging (using AMREMM standard Descriptive Cataloging of Ancient, Medieval, Renaissance, and Early Modern Manuscripts). At the time of the MELA meeting, thirty-seven scholars from Belgium, Egypt, France, Germany, Iran, Israel, Lebanon, Turkey, United Kingdom, and the United States made 277 descriptive contributions to the collection. The drawback to the collection, as with any digital collection, is that surrogates cannot represent the physical manuscript with complete authenticity.[1]

David Hirsch of the University of California at Los Angeles presented *Adventures of a Footloose Librarian in Iraq,* which drew my attention to the very important issue of preserving manuscripts and collections in danger of being destroyed by war, including the 2003 American invasion of Iraq and subsequent period of occupation. Unfortunately, 65% of collections were destroyed following the invasion. Mr. Hirsch's presentation highlighted the continued lack of basic infrastructure as the main issue stemming the progress in Iraqi library preservation and automation. At the time of Mr. Hirsch's trip, May 2012, Basra University Library just began automating the card catalog. Despite lacking electricity for many hours of the day, the University has a digital library and a staff to

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[1] For further information on the Islamic Manuscript digitization project at Michigan see http://www.lib.umich.edu/special-collections-library/ collaboration-cataloging-islamic-manuscripts-michigan.

digitize and catalog the digital collection and is digitizing every Iraqi textbook they can obtain from anywhere in the world. Since the invasion, the Basra Public Library was rebuilt and is currently in operation.

Mr. Hirsch's presentation introduced me to the Sabre Foundation, headed by Jeff Spurr, a member of the Sabre Foundation board of directors and head of the MELA Committee on Iraqi Libraries. The Foundation, along with ASPIRE (American Students Promoting Iraqi Education, a group of MIT graduate student volunteers), works with Iraqi universities and the Iraqi National Library to update and provide educational materials. The foundation, which has operated in Iraq for over twenty years, is unfortunately coming to an end. Due to its generous donors and volunteers, the foundation has provided Iraqi libraries with thousands of titles in myriad fields from over 200 publishers.

A project operated in the same spirit as the Sabre Foundation projects is that addressed by Atifa Rawan of the University of Arizona, inter-institutional collaboration between the University of Arizona Libraries and the Afghanistan Centre at Kabul University on preservation and digitization of a unique Afghan collection. This collection is a collaborative effort of the University of Arizona Libraries and the Afghanistan Centre at Kabul University (ACKU), which preserves and creates access to Afghan literature from the jihad period. In 2007, the project received a $300,000 grant from the National Endowment for the Humanities, setting it into motion. This spring semester, I have the opportunity to work on the project. We are cataloging and Romanizing a small portion of the overall project, which includes 3,500 records to make them searchable through Worldcat, using MARC 21 format, Library of Congress standards, and Library of Congress subject heading authorities. The entire digital collection consists of over 22,000 titles (over 70,000 volumes) in grey literature, articles, official publications, and nongovernmental organization reports, circa the 1980s, 1990s, and early 2000s. The collection is the largest in the region, which addresses wartime and social upheaval in the country.

This year was also my first visit to the Middle East Studies Association (MESA) conference, which I enjoyed attending and listening to the various sources used by scholars in our field. I attended panels that were diverse in both geography and academic discipline. I attended second language acquisition panels as well as

panels specific to the political history of the Levant. I found the RDA workshop instrumental in keeping me abreast of current practices in the field as applicable to the MENA region. In sum, the MELA conference in conjunction with MESA panels comprehensively and holistically prepared me to integrate myself as a professional in our field. The MELA conference informed me of current challenges and trends in librarianship specific to the MENA region, while MESA panels informed me of much of the present trends in scholarship in that region.

George Atiyeh Award Essay

Jacob Hill

Biography: I received my B.A. in History from the University of Nevada Reno and my MSIS from North Carolina Central University. I am currently enrolled in a Ph.D. program at UNC Chapel Hill in Information and Library Science. I began studying Arabic in 2006 and Persian in 2011. I have had a long-standing interest in the Middle East—particularly the history and religions of the region. My research interests include digital libraries, digital humanities, and the study of the Abrahamic religions. Upon graduating, I hope to teach and research in the field of digital humanities and Middle Eastern Studies.

I was fortunate to be one of the recipients of the George Atiyeh Prize this year and I am grateful to the prize committee and the members of MESA for this opportunity. Without the scholarship it is unlikely that I would have been able to attend either the MESA or MELA conferences. Each conference was beneficial in different ways, including expanding my professional network, making me apprised of interesting projects, enabling me to stay abreast of research trends in my primary field, alerting me to specific job opportunities, and influencing the direction of my research.

The MELA conference provided many valuable opportunities to meet like-minded workers and researchers, to become initiated into the profession on a larger scale, to become acquainted with the exigencies of the field, to learn of several opportunities for future training, and to be apprised of several job opportunities currently available. The intimate setting afforded ample opportunities to meet colleagues, become familiar with current projects, and engage in detailed discussion. I was fortunate to meet several people interested in working with Arabic and Persian manuscripts and I benefited greatly from the discussions we had. Almost immediately I was able to distinguish between those who plan to work in the traditional library setting and those, like myself, who hope to pursue a career as a professor. Listening to the discussions and learning of the current

job opportunities enabled me to decide more clearly how to hone my research in order to position myself for the job I want upon graduation.

The MELA meeting was particularly useful from a networking standpoint. It was my first time attending a professional conference and it enabled me to gain a better understanding of the importance of professional organizations to the development of any given field. I made several contacts at the conference, some of whom were instrumental in influencing my research over the following year—a few made me aware of valuable resources; I was able to interview several others while I was conducting research about metadata choices for digital libraries of Arabic manuscripts; and I have begun consulting with several others on a joint project related to a collaborative digitization project. The project is currently in the planning and research stage.

In addition to the invaluable networking opportunities the MELA conference provided, I was also able to learn much about the state of the field and several projects currently underway. The knowledge of existing projects saved me valuable research time, prevented me from duplicating existing research, and gave me a much wider perspective on libraries in the Middle East and Middle Eastern libraries in the U.S.

The MESA conference was much larger, consequently the opportunities for in-depth discussion were fewer. The conference, however, was very valuable in that it provided me the opportunity to familiarize myself with the research of many professionals and to become acquainted with the culture of the field. The most enjoyable aspect of the MESA conference was the book fair. I have not been to another place that had so many books on such a focused topic. I was also able to attend several panels related to Islamic and Baha'i studies—fields I am very much interested in. I have read thoroughly in the field of Baha'i studies and I was able to attend presentations and meet authors that I had previously read. I have initiated a conversation with a few of these over the following year that has been beneficial to my research.

Although this was my first time attending the MELA and MESA annual meetings, I look forward to participating in future meetings and working with the organization on a closer level.

Annual Meeting 2012 Denver, CO

MELA Business Meeting
November 16, 2012
St. Cajetans Conference Center

MELA MEMBERS IN ATTENDANCE: Mohamed Abou El Seoud, Yasmine Abou-El-Kheir, Behzad Allahyar, Nora Avetyan, Beti Bali, Rifat Bali, Julianne Beall, Joyce Bell, Joan Biella, Leonard Chiarelli, Andrea Cluck, Iman Dagher, Robin Dougherty, John Eilts, Joed Elich, Jaleh Fazelian, George Fawzi, Christof Galli, Walid Ghali, David Giovacchini, Abdul Ahad Hannawi, Ruth Ann Hay, Jacob Hill, David Hirsch, Michael Hopper, Zbigniew Kantorosinski, Akram Khabibulaev, Iman Khairy, Shayee Khanaka, William Kopycki, Evyn Kropf, Elizabeth Kunze, Charles Kurzman, Connie Lamb, Peter Magierski, Isabella Marques de Castillia, Yahya Melhem, Carol Mitchell, Mark Muehlhaeusler, Christopher Murphy, Behzad Nouban, Carissa Pastuch, Mehdi Rahimzadeh, Atifa Rawan, Jonathan Rodgers, Rebecca Routh, Anaïs Salamon, Karl Schaefer, Andrea Schuler, Rachel Simon, Sharon Smith, Denise Soufi, Mary St. Germain, Sean Swanick, Soussan Teymouri, Michael Toler, Bernadette Vincent, Patrick Visel, James Weinberger

President David Hirsch called the meeting to order at approximately 8:45 am and the traditional roll call was made. David thanked this year's sponsors and participants in the vendor showcase, which included Al-Manhal, Brill, Eastview, Gerlach Books, IranFarhang, Leila Books, Libra Books, and Raha Books.

OFFICER REPORTS
PRESIDENT'S REPORT:
David thanked the members of the executive board for their work as a team in preparing for this year's meeting and program. He led a motion to approve the minutes from the 2011 business meeting, previously circulated on MELANET for comments. There being no new comments, the minutes were approved.

VICE-PRESIDENT'S REPORT:
Christof Galli thanked the members of the executive board for their help and guidance to prepare this year's conference.

SECRETARY-TREASURER'S REPORT:
[The treasury statement appears as an appendix to these minutes]. William Kopycki reported the unfortunate news that MELA has, for the moment, had its tax-exempt status suspended. This was due to his failure to send the annual e-form (an electronic form 990) for the past couple of years, something that slipped by the wayside due to changes in institutional emails. For tax purposes, MELA is registered in Cambridge, MA, and normally if income received over the past year is less than $10,000, all that is required by the IRS is to file the e-form. The IRS sent their notification in February 2012. Working with Past-President Michael Hopper and President David Hirsch, William quickly filed reinstatement papers with supporting documentation and appropriate fees. IRS processes such forms in the order that they are received. In October 2012, William called the IRS and learned that they were working on a backlog and were still reviewing applications from November 2011, and that no further action was necessary until the IRS contacts us again.

William apologized to all for his failure to properly protect the organization's tax status, and vowed to work to correct this. He thanked the rest of the executive board for their confidence and support. He noted that this is a necessary learning process, albeit the hard way, especially since in recent years MELA has been receiving contributions and sponsorships from corporations, as well as contributions for things like the Wilkins Fund, all of which require special handling and reporting for tax purposes. Prior to the meeting, William wrote up a draft business plan for MELA, which includes notes and suggestions based on his research at the IRS website for MELA's different activities that might need to be reported and documented. This has been shared with the rest of the executive board and will be a work in progress until this matter is cleared. The document will serve as guidance for future executive boards and secretary-treasurers. It also includes things like adding more transparency, such as quarterly statements to the board. This will help keep everyone on track. John Eilts recommended putting all the steps into a document; William said he will do this.

MELA NOTES *EDITOR'S REPORT:*
[The full text of the report is appended to these minutes.] (Member-at-Large Sharon Smith read the report on behalf of Editor Marlis Saleh, who was unable to attend). During the year 2011–12, one annual issue of *MELA Notes,* number 85 (2012), will be published in print and distributed to the membership and subscribers. The issue will appear electronically at http://www.mela.us/MELANotes/MELA-Notes.html. Last year, we initiated the process of supplying our entire backfile of *MELA Notes* to JSTOR for digitization and inclusion in their database. This process was completed in February 2012. *MELA Notes* has been released in the JSTOR archive and is now available as part of the Arts & Sciences IX Collection. She thanked Jonathan Rodgers, immediate past editor of *MELA Notes,* Book Review Editor Rachel Simon, Webmaster Patrick Visel, and Secretary-Treasurer William Kopycki for their assistance this past year.

Jonathan Rodgers asked if we derive any income from JSTOR. William replied no, we do not; this was not part of any agreement that MELA made with JSTOR. David Hirsch added that the purpose of sending *MELA Notes* to JSTOR is to make our publication better-known to the outside world.

BOOK REVIEW EDITOR'S REPORT:
Rachel Simon reported that we received a number of books this year and have found a few volunteers to review them. She is also trying to clear the backlog of books needing reviewers and posts lists of titles to MELANET from time to time. She notes that while book reviews appear in *MELA Notes,* which only comes out once a year, reviews can also appear on the website. This provides a greater service to the public who may be in need of such reviews either for teaching or for their own reading. She especially encouraged new MELA members to volunteer as reviewers. This will give them experience in writing reviews, make them more involved with the association, and they will hopefully get something good out of it. Reviews should be completed within six months' time of receiving the book.

WEBMASTER'S REPORT:
Patrick Visel announced that he had resigned from the webmaster position due to his increased work duties at Ohio State over the past

year. He reported that he posted 12 job announcements along with the book reviews mentioned by Rachel.

COMMITTEE REPORTS

COMMITTEE ON CATALOGING: Iman Dagher (chair) gave the report. The committee met every two months using Skype. Last year, the committee distributed a survey seeking the input of members regarding the RDA and its application. The result will be a 3-hour free workshop on RDA to take place on Saturday. All are welcome to attend.

In line with the committee's goal of outreach and communication, the committee now has its own secretary (Rebecca Routh) and launched a new website in July (https://sites.google.com/site/melacataloging/home). The site provides information and useful resources for catalogers and librarians of Arabic, Persian, and other languages of the Middle East, and serves as a forum for communication with colleagues nationally and internationally. Iman gave special thanks to Mark Muehlhaeusler for setting up the website and serving as the committee's webmaster.

In addition, the committee proposed the creation of a directory of Middle Eastern specialists to be used as a tool to identify expertise in languages and cataloging skills and to facilitate cooperation and collaboration. A survey brought 39 responses approving the idea. The questionnaire asked the community whether they were open to include non-MELA members in this directory, and 29 out of 39 voted "yes." The information will be posted on the Directory page of the website. Mark is still working on the best way to display this information.

The committee also provided input for a review of the LC-ALA Arabic Romanization table. In addition, the committee is still petitioning to add the Armenian script to OCLC's WorldCat. This was thanks to the great assistance of David Hirsch, who contacted OCLC CEO Jay Jordan directly. Mr. Jordan said that Armenian script will be added over this next year and that OCLC would further look at improving access to Central Asian language bibliographic records.

The committee's goals for next year include setting up the directory, proposing more collaborative projects, exploring opportunities to reinitiate the Persian NACO funnel, and working on

collecting more materials on RDA. Iman thanked her fellow members for their contributions and good attitudes.

Joyce Bell reminded everyone that an Arabic subject authority funnel was established several years ago to which any member could contribute. Each year the funnel is required to submit a small number of records to maintain its status with the Program for Cooperative Cataloging. This is the first year where the funnel received no new submissions. She urged members to consider new subject headings while cataloging their materials, and submit these through the funnel.

EDUCATION COMMITTEE: Shayee Khanaka read the report on behalf of Ali Boutaqmanti (chair), who was unable to attend. Regarding the WISE Program, the committee received new course guidelines from Simmons. This necessitated more restructuring and revisions of the course to meet the new guidelines. The course has been expanded from 8 weeks to 14 weeks. The course can still be offered both as a short or full course, but it is being currently designed to be a full 14-week, 3-credit course. Thus, the new target date has now been moved to Spring of 2013.

The committee has already identified and painstakingly selected some invaluable resources to accomplish this course. The committee hopes that the MELA web page redesign will be given a high priority so that there will be a web presence for the course. Shayee added that while the committee has been a bit dormant over the past few months, she would like to see at least one more new member help contribute to the committee's work, especially if they have teaching experience. Volunteers should contact Ali or Shayee if interested.

The MELA Mentorship Program continues to be active. Currently there are nine participants in the program. The majority of them are early in their mentoring experiences; two are nearing the end of their journey. Goals and objectives among all the parties have been stated and addressed according to the program guidelines. Participants have been advised to schedule a meeting during the MELA Annual Meeting to further discuss their own goals and objectives. The Mentorship Program Coordinator followed with an evaluation of the progress made by two participant members nearing the end of their 12-month term. Evaluation forms have been sent to the participants in order to assess their experiences and provide feedback about ways to further improve the program. Without

exception, all of the participants were very happy to be enrolled in the program.

While the MELA Mentorship Program is geared more towards librarians rather than archivists in Middle East librarianship, the committee learned of a new member with particular interest in Islamic manuscripts' illuminations and conservation and was able to find a perfect mentor for him. This demonstrates the wealth of hidden talents and skills MELA embodies.

Ali expressed his thanks to Education Committee members for their work as well as special thanks to all the participating mentees and mentors who made their service available to MELA and who are willing to help develop the future generation of Middle East librarians.

COMMITTEE FOR IRAQI LIBRARIES: David Hirsch read the report on behalf of the chair, Jeff Spurr, who was unable to attend.

Regarding the Iraqi Virtual Science Library, there are still problems with registration of new users and low awareness of IVSL's resources by some universities. David's trip earlier this year to Basra made this depressingly clear. Previous reports have described the routinization of IVSL process at Iraqi universities, with increasing numbers of users and instances of access, following the commitment of the Iraqi government to shoulder the costs of access following the initial period when the IVSL was heavily subsidized. Last year's report did describe continuing problems related to the registration of new users, and the very low awareness of IVSL's resources that continued to afflict some universities. Such generalizations were made depressingly specific in a communication from David concerning a visit he made to Basra. His brief comments described a sorry situation. David added that Basra University Library does not have open stacks, and no reference collection, although some periodicals are available on open shelves in a dedicated reading room.

David described a much more positive situation regarding the Basra Public Library, which he reports to be moving in a positive direction, aided by the fact that he helped them establish a connection with the ALA, which subsequently sent them $10,000 with which to purchase books based on lists that the ALA had submitted.

As for the Iraq National Library, a new reading room has been added to complement the existing one. It will be complete and ready for use by the end of 2012. A "Generation Library" (a library for children and youth) is complete. The National Archive project suffered a setback when the contractor responsible for the work failed to meet its deadline of May 3rd. It is not as yet ready to accept the archival documents and staff that Dr. Eskander had hoped to transfer by the end of 2012.

The Iraqi government has issued a resolution according to which the building and the properties of the High Criminal Court (including its highly important archive) are to be incorporated into the INLA. The court's archive will be displayed on the internet by creating a special web-site. The museum will also document the history of violence and repression in the post-Royal Hashemite revolutionary period culminating with Ba'ath Party rule and Saddam Hussein's dictatorship during the period 1959–2003. Records, photos, films, etc., will be used. The museum will consist of several galleries, each of which will focus on one issue or event (e.g., the anti-Kurdish Anfal ethnic cleansing, the suppression of the 1991 uprising, the assassination of political leaders, Saddam's bloody purges against his comrades in the Ba'ath Party). If everything goes according to Dr. Eskander's plan, he will enlist a foreign expert to help him with the implementation of this project.

In other developments, Dr. Eskander reported that Father Najib (previously mentioned in the committee's 2011 report for his leadership of the Dominican Fathers in the work of the Digital Center of Oriental Manuscripts) has sent the INLA a collection of his journals in the Syriac language, which the INLA has undertaken to digitize.

As to the matter of seized Iraqi documents, after eight years of campaigning on the part of Dr. Eskander in particular, but, increasingly, by the Ministry of Culture and the Iraqi government itself as well, the US government has agreed to repatriate 34,000 boxes containing seized Iraqi documents. Such a large number can only represent some or all of those Iraqi documents that have been reportedly held since 2003 at the al-Udeid Air Base in Qatar. Since the actual transfer has yet to occur, no proper sense of what this great mass of documents may comprise can as yet be ascertained.

The records will come under the supervision of the prime minister's office, but will be directly managed, stored, and prepared for digitization and use by Dr. Eskander at the National Archive.

Jeff's report described the demise of the Sabre Foundation, the organization that enabled book assistance projects in developing countries worldwide (including Iraq) for the last 27 years. The problem was the lack of adequate funds to sustain the enterprise.

By the end of this November, the last of many shipments by Sabre to Iraq will have been sent to the American University of Iraq in Sulaimani. This shipment marks the 25th containerized shipment alongside three others, for a total of 28 shipments that Sabre has sent to Iraq over the years, the recipients including all Iraqi universities (benefitting to one degree or another), the INLA, and sundry other institutions, including hospitals for medical books.

NOMINATING COMMITTEE: Committee Chair Sharon Smith thanked the members of the nominating committee, which included Robin Dougherty, John Eilts, and András Riedlmayer; and for the assistance of the executive committee, who helped support the elections. The elections were conducted using BallotBin, opening on October 26th and closing on November 10th. Registered members received ballots through BallotBin; during the course of the elections personal reminders and follow-ups were mailed to encourage participation in voting. Of the 82 eligible members, only 37 voted, a noticeable drop from last year's elections.

The newly-elected officers include:

- Vice-President/Program Chair/President-Elect: Sean Swanick (McGill University)
- Webmaster: Anaïs Salamon (McGill University)
- Member-at-Large: Shayee Khanaka (Berkeley)

GEORGE ATIYEH PRIZE COMMITTEE: Sean Swanick (chair) reported that this year the committee received twice the number of applications than the previous two years combined. He thanked committee members Anaïs Salamon, Ali Houissa, and members of the executive board for their work and approval of this year's winners. There were three recipients this year: Jacob Hill (University of North Carolina at Chapel Hill), Elizabeth Kunze (University of Michigan), and Carissa Pastuch (University of Arizona). Each of the

winners expressed their appreciation to MELA for having the opportunity to attend this meeting for the first time, and looked forward to participating in the association.

DAVID H. PARTINGTON AWARD COMMITTEE: Committee Chair Akram Khabibullaev announced that this year's winner was Bruce Craig from the University of Chicago (retired). From the citation:

> Bruce began his career in 1966 as an assistant professor at the American University in Cairo, and in 1968 he became a work-study scholar at the University of Michigan Libraries. In 1969 Bruce was appointed Assistant Professor and Middle East Bibliographer at the University of Minnesota. From 1973 until his retirement in 2010, for more than 35 years, he served as a Middle East Bibliographer at the University of Chicago.
>
> Bruce greatly enhanced the holdings of the University of Chicago Library and created a world-class collection there for research in Middle Eastern and Islamic Studies. He further established a new research and publication unit at the University of Chicago, the Middle East Documentation Center (MEDOC). Among the unit's projects are the Chicago Online Bibliography of Mamluk Studies, the Chicago Online Encyclopedia of Mamluk Studies, and the Chicago Studies on the Middle East monograph series. One of his most significant accomplishments was founding and serving as editor of the scholarly peer-reviewed journal *Mamlūk Studies Review*, the first issue of which came out in 1997.
>
> Bruce's service to the library profession is also impressive. He was one of the founders of the Middle East Librarians Association in 1972 and served as its first president.
>
> As a mentor Bruce worked with many of us in the field and he can proudly claim to have prepared his assistants for their later positions at places like the University of Chicago, Library of Congress, University of California Los Angeles, Indiana University, and others. We proudly honor Bruce D. Craig and thank him for his service to the profession.

David Hirsch read some remarks on behalf of Bruce, who was unable to attend. "It's an honor to accept this award, especially so

since it is named for David Partington, who facilitated my transition to librarianship as a career, and who was both a mentor and a role model…The journey I have taken has devolved over nearly a half century, but the last thirty-seven years of it were spent at that magnificent institution that is the University of Chicago. Along the way I was assisted and inspired by many people..."

David then displayed the Partington award trophy to show the engraving of Bruce's name on its side.

(The meeting adjourned for a coffee break.)

BYLAWS COMMITTEE: David Giovacchini, chairman of the Bylaws Committee, led the discussion over the proposed changes in bylaws, which were posted to MELANET prior to the meeting.

[Secretary's note: the small type text contains the language of the 2007 bylaws with proposed modifications in **boldface**. These changes were first emailed to MELA Members on October 2, 2012. Justification text was included in a second document circulated by David on MELANET, November 9, 2012. Significant discussion is noted, and the vote (and in some cases, "final vote") results are noted.]

Proposed amendments/modifications to the 2007 bylaws:

> Article I, Section 2: The Association shall be a private, non-profit, non-political organization of librarians and others interested in those aspects of librarianship which support the study of or dissemination of information about the Middle East**, and the preservation of Middle East materials…**

Justification**:** This is to acknowledge MELA's concern to preserve the literary heritage of the Middle East and North Africa. Discussion: none. Vote: approved.

> Article III, Section 2: move the sentence: "Retirees may pay dues at half the rate of other members. Dues must be paid in U.S. currency by any means approved by the board" to Article 3, Section 4 (DUES).

Justification: To unite all discussion of dues in one place. Discussion: none. Vote: approved.

> Article III, Section 3, B. Members shall be entitled to receive **or have access to** all correspondence and publications of the Association.

Justification: To acknowledge that not all MELA materials would be physically received by the members; for example, many are made available to the members on the website, or sent by electronic mail. Bring bylaws into agreement with current practice. Discussion: none. Vote: approved.

> Article III, Section 6: Resignations, Removal or **Reinstatement** of Members
>
> Article III, Section 6: A Membership may be revoked by:
> 1. A majority vote of the Members present at any business session, in which case dues would be returned; or
> 2. The Secretary-Treasurer if the Member is more than twelve months in arrears of dues.
>
> Article IV, Section 1, F, G, H: Add "**Executive**" to all references to "MELA Board"; change "MELA E-board" to **"MELA Executive Board."**
>
> Section 2. Executive Board. The Executive Board shall consist of the President, Vice-President/President-Elect, Past President, Secretary-Treasurer, the Editor, ~~two~~ **three** Members elected at large from the Membership**,** the Listserv Manager, and the Webmaster. It shall meet prior to each business meeting of the Association to prepare the agenda and act on any necessary business, and at any other time at the call of the President or by a majority of members of the Board. Such meetings may be in person or via correspondence. Two-thirds of the Executive Board shall constitute a quorum. The Executive Board shall ~~make appointments~~ **appoint the chairperson** to all committees not otherwise provided for in these by-laws.
>
> Article IV, Section 1, H: Members at Large (two, **three)** whose duties shall include…

3. Serving as chair of the Bylaws Committee when it is formed (applies to second-year **senior** member at large)

Justification: The concern here is to create more opportunities for members to participate in MELA's governance. This is an important and enriching part of membership. Discussion: it was asked if the third member at large would take place next year; the answer was in the affirmative. Vote: approved.

Article IV, Section 2: The Executive Board shall consist of the President, Vice-President**/**President-Elect, Past President, Secretary-Treasurer, the Editor, two **three** Members elected at large from the Membership**,** the Listserv Manager, and the Webmaster.

Article IV, Section 2: The Executive Board shall make appointments **appoint the chairperson to all** committees not otherwise provided for in these by-laws.

Article IV, Section 2: **The chairperson will then choose the committee membership with the approval of the Executive Board.**

Justification: Clarification. Also, this amendment is to allow the chairperson of such a committee to have a role in determining its membership. Vote: approved.

Article IV, Section 3: Add at end: **The nomination and election process shall be conducted by the Nominating Committee, as stipulated in Article 4, Section 8, B.**

Justification: Clarification. This amendment also brings this subparagraph into agreement with Art. IV, Section 8, B. Discussion: none. Vote: approved.

Article IV, Section 4: Terms of Office. The President shall serve for one year and then become the Past President for **TWO YEARS**. The Vice-President/President-Elect shall serve for one year and then become the President.

Justification: To give the Board the benefit of the experience and knowledge of the Past President for a longer term. Discussion: Robin Dougherty expressed concern that going through the cycle of vice-president/president/past president would now require a 5-year commitment from the incumbent. Both she and John Eilts noted that there would be in fact two "past presidents" on the Executive Board at the same time because of the president's term being one year only and then two years as past president. David Giovacchini explained that this is not necessarily a bad thing since the board will benefit from the long-term experience. John added that since the past president serves on the Atiyeh Committee, it might be good to have the second past president serve on another committee where similar experience might be helpful. He added that he hoped that the bylaws would allow for electronic voting so this point might be addressed well before next year's meeting. Vote: approved.

> Article IV, Section 4: Terms of Office**: The same member may only stand for reelection to President once every three years, and may only serve three terms total as President.** The Secretary-Treasurer, the Editor, the Listserv Manager and the Webmaster shall each serve for terms of three years and may serve for an unlimited number of three-year terms.

Justification: To limit terms and so give more members a chance to participate in MELA's governance. Discussion: Shayee Khanaka suggested that we might have to change this to "every four years" since past presidents will still be on board. Robin wondered if there was a genuine problem with members wanting, but not being able to participate on the board. She asked why it was necessary to limit the number of times someone could ever serve as president. This is especially since the last elections had such few nominations for offices. David Giovacchini said that while there were not exactly members "chomping at the bit" to serve at the moment, this was the time to discuss the issue. Vote: not approved.

> Article IV, Section 4: Terms of Office: The two **three** Members-at-Large of the Executive Committee shall serve for two **three** years with one being elected at each

annual meeting. **During their terms of office, all of these members shall constitute the Executive Board.**

Justification: Clarification. Discussion: David responded to a question that since a new member-at-large is voted each year, terms will be staggered. Vote: approved.

> Article IV, Section 8: Change title from Committees to **"Standing Committees"**
>
> Article IV, Section 8, B. Replace current paragraph with: **The Nominating Committee is a standing committee convened by the President to oversee the election process. It is constituted of the Chairperson and 4 members. The Chairperson is chosen by the President. The members are chosen by the Chairperson and approved by the Executive Board. Each Committee member serves for one year.**
>
> Article IV, Section 8, B. **The Committee assembles a slate of candidates for any open Executive Board positions. These candidates shall be presented to the membership at least 60 days prior to the annual meeting. The Committee then conducts the election by electronic means, and posts the results on the website.**

Justification: The concern here is to provide more detail on this important committee's composition and duties. The original was somewhat vague, and not really in accordance with current practices. Discussion: Robin Dougherty remarked that she has served on this committee several times and observed that there were always problems trying to get others to serve. Why are four members necessary? David Giovacchini suggested that this be decreased to two members. Karl Schaefer noted that the nominating committee was, in a sense, a search committee, so it would be better to have the committee represent as wide a range of membership as possible. Sharon Smith said that as chair of this year's committee, it was difficult to get the committee together. She thought it might be better to have a minimum/maximum figure instead, for this would not stall the establishing the committee nor its work. David Hirsch suggested that the committee should have a balance of long-time members as

well as newer members. David Giovacchini then proposed the language be modified to read "2 to 4 members". Vote: approved.

> Article IV, Section 8, C: Add at end: **The George N. Atiyeh Award Committee membership shall be constituted as a three-year commitment, and members may serve no more than two terms in succession.**

Justification: Stipulate terms of service for Committee members. Again, the concern here is to regulate how long someone can or should stay in a particular MELA position so that more members can have a chance to participate. Discussion: while the vote initially passed, David Hirsch noted that a description of the composition of the committee was lacking. David Giovacchini pointed out that this information was in the description of the committee but not in the bylaws. A motion was made to include the language "…shall consist of the immediate past president and two other MELA members." Final vote: approved.

> Article IV, Section 8, D. The David H. Partington Award Committee. The David H. Partington Award Committee shall be a permanent standing committee to select annually a current or former Member to receive this citation for outstanding service to the profession and/or Middle East bibliography. Members of the committee shall be appointed by the MELA President and Board and shall consist of two MELA members, **with alternating terms of two years,** plus one member of MESA**, appointed by the MELA President for a one year term**. The senior MELA member will serve as Chair of the committee.

Justification: Stipulate terms of Committee members; clarification of how MESA member is chosen. These details were left out of the original. Discussion: John Eilts said that past practice seemed to have been that the MESA member was appointed by the MESA Executive Board, and that member served a three-year term. David Hirsch said this might require additional discussion and input from MESA, so this might best be postponed for further discussion, perhaps by e-voting. Vote: postponed until e-voting at a later date.

Article IV, Section 8, F (NEW SECTION)**. The By-Laws Committee. This committee is convened by the current MELA President in order to revise the By-Laws. It is chaired by the senior Member-at-Large. He/she will choose the members of the committee with approval of the President. There will be 4 members, in addition to the Chairperson. Each member will have 1 vote, except the Chairperson who will vote only in the event of a tie.**

Article IV, Section 8, F**. The committee is convened at the annual MELA conference. The term of office is one year till the next annual conference. The committee will make changes to the By-Laws as they see fit. Each change must be approved by a majority of the committee.**

Article IV, Section 8, F**. Once a new version of the By-Laws has been completed and approved by the committee, it shall be placed on the MELA website for perusal by the membership at large. This should happen at least 3 months prior to the next annual meeting.**

Article IV, Section 8, F**. At the annual meeting the amendments to the current By-Laws will be accepted or rejected by majority vote of the membership. Voting by mail or electronic means by the membership prior to the annual meeting is also acceptable. Such a ballot will be administered by the By-Laws Committee. A minimum of 30 days will be allowed for voting by the members. The results will be reported to the Executive Board, who will make them known to the membership through the MELA website.**

Justification: The new Article IV, Section 8, F is meant to detail the function, powers, and duties of the Bylaws Committee when it is convened. This committee performs an important task, and some discussion and regulation of it is needed in the bylaws. Discussion: John Eilts had some concerns that voting on bylaws at the annual meeting disenfranchises those members who cannot attend. David Giovacchini countered that the current e-voting technology does not

support creating ballots with large blocks of text in it. David Hirsch noted that this revision of the bylaws was a major overhaul and such revisions should not be expected in the near future. William Kopycki suggested an "absentee ballot." He added that "by mail" should be excluded, as there has only been one instance of voting by mail and that was a single ballot cast by mail when e-voting for officer elections was first allowed. Others voiced concern that electronic voting should be given precedence. Karl Schaefer spoke in favor of keeping the phrase "At the annual meeting…" for procedural purposes as this would be the deadline followed by the association. John said that the first two sentences are conflicting. First vote: a first vote calling to strike out "At the annual meeting…" was approved. Karl suggested the rest of the text be given back to the committee for revision. David Hirsch said this was an issue that had to be decided upon now. Karl led a group to re-write this section on the sidelines while the other amendments were discussed. Later in the discussion, he presented to membership the following text:

> "Amendments to the current Bylaws will be accepted or rejected by majority vote of the membership. Voting by electronic means prior to the annual meeting is acceptable. All votes will be tallied at the annual meeting."

Karl said what this doesn't stipulate is electronic voting and how to prevent double-voting from taking place. David Hirsch asked if BallotBin can indicate who has voted. David Giovacchini confirmed this. Iman Dagher said that the process of voting during the meeting will change. Robin pointed out that BallotBin will only tell if a member has participated in the voting; it does not say how they voted. So it is possible to create paper ballots and distribute them during the meeting only to those who had not voted electronically. Robin also added that electronic voters would not necessarily have the benefit of clarification or discussion such as we have when the vote is done in person. David responded saying that the rewording allows for some flexibility; while this type of discussion may not be fun, it is certainly enriching. Final vote: The new language proposed in light of discussion was voted on and was approved.

Article IV, Section 8, (F): The Executive Board, in session or by correspondence, or the Members in any business session may constitute such other committees with such functions, powers and duties as the constituting body shall provide**. Each such committee shall enact rules and regulations for its government, which include the number of members and terms of service. The Chair of each committee shall post these rules and regulations on MELA's website.**

Justification: The original was too vague. This amendment is to add detail about the composition and function of such committees. Discussion: none. Vote: approved.

Article IV, Section 8, G re-label as Article 4, Section 8, H

Article IV, Section 8, H re-label as Article 4, Section 8, I

Article IV, Section 8, J: **The chairs of all committees, both Standing and those convened by the Executive Board, may serve for a maximum of three consecutive years, and may serve only two successive terms as chair, unless called upon to do so by the Executive Board.**

Discussion: none. Vote: approved.

Article IV, Section 8, K: **Committee chairs can serve on only one committee at a time.**

Article IV, Section 8, K: **Members may serve on no more than two committees simultaneously.**

Article IV, Section 8, K: **Members may serve on a committee for no longer than three years, unless a different term is stipulated elsewhere in the by-laws.**

Justification: To regulate terms of service, and involvement of committee chairs and members, in order to create more opportunities for MELA members to participate in its committees. Discussion: Robin Dougherty and Iman Dagher pointed out that under the proposed language, many committees will be in violation of the

bylaws. David Giovacchini suggested rewriting to read: "Committee chairs can chair only one committee at a time." The vote was made and this re-write passed. The next section "Members may serve on no more than two committees…" Robin indicated that this would cause problems with the current compositions of all committees. It was asked if we knew how many committee slots vs. members were needed to be filled? Patrick suggested that standing committees alone might require 25 people to fill, a significant proportion of members. The first vote on this was a miscount. A revote taken and the motion passed. It was asked what happens if in the middle of a member's three-year term they are made chair; would they have to rotate off or would the three years begin counting when they became chair? David said members can serve for no longer than three years as members, but as chair can serve for no longer than three. Joyce Bell expressed her concerns about limited service to a committee for three years only; someone who has rotated off a committee should be allowed to return. She proposed "Members may serve on a committee for no longer than three consecutive years…" Vote: approved.

> Article V, Section 1: If possible, the annual meeting shall
> be concurrent with **directly precede** the annual meeting
> of the Middle East Studies Association of North America,
> Inc.**, and be co-located with that meeting.**

Justification: Clarification. Have bylaws match current practice. Discussion: none. Vote: approved.

> Article V, Section 4: Notices of all meetings shall be
> mailed **sent to** all Members **via electronic means** at least
> thirty days prior to meetings.

Justification: Clarification. Have bylaws match current practice. Discussion: none. Vote: approved.

> Article VII, Section 1: Proposal of Amendments.
> Amendments of these by-laws may be proposed by:
> **C. The By-Laws Committee as convened by the
> President**

Justification: This is to acknowledge that the Bylaws Committee has the power to perform the duties it is convened for. It also brings this section into agreement with the new Article IV, Section 8, F. Discussion: none. Vote: approved.

> Article VII, Section 3, B: **O**n a ballot, submitted via regular mail or electronic voting **means. The By-Laws Committee administers such a ballot, as stipulated in Article 4, Section 8, F.** by the Secretary-Treasurer, who shall specify a return by date decided by the Executive Board, and a majority of votes returned by that date will carry.

Justification: This amendment is needed to bring the subparagraph into agreement with the new Article IV, Section 8, F. Discussion: language was re-written to read: "…on a ballot, submitted via electronic voting. A majority of votes cast by ballots returned by the designated date will carry." Discussion: none. Vote: approved.

> Article VII, Section 4. Effective Date of Amendments. Amendments shall become effective immediately upon adoption by vote of the membership**. Amendments effecting terms of office shall not take effect until after the election following their passage**, unless otherwise provided for at the time of voting.

Justification: This is to avoid confusion over the new terms of service as set forth in these amendments, and the old terms. Discussion: none. Vote: approved.

This concluded the Bylaws Committee portion of the meeting. Those present gave David Giovacchini a round of applause for the tremendous effort he exerted in preparing and presenting the revised bylaws.

NEW BUSINESS/ANNOUNCEMENTS
ANNOUNCEMENT: Jacob Hill announced that the ELIME-21 group at the School of Information and Library Science at the University of North Carolina at Chapel Hill plans to edit a volume on library and information science in the Middle East and North Africa. They are looking for authors to contribute chapters. For further details, please

contact Amanda Click. David Hirsch mentioned that IFLA had recently published a volume entitled *Libraries in the early 21st century, an international perspective,* which contains information on library and library science in the Middle East, with some chapters penned by MELA members.

MEETING LENGTH: Rachel Simon asked if it was possible to consider condensing the length of the meeting as the three days of activities seemed too long for MELA. David Hirsch responded that MELA activities have grown to the extent that it is no longer possible to have one-day meetings anymore as was the case many years ago, especially now that there are workshops and a vendor showcase, as well as the committee meetings that need to have time for their members to meet.

AMEEL: Robin Dougherty gave a brief overview of Yale's OACIS/AMEEL project for the benefit of the many new faces at the meeting. She also encouraged those present to link their websites to OACIS/AMEEL as Yale will be looking at usage statistics to help determine what the future of the project will be.

MEMP: Shayee Khanaka (chair) presented this year's report. The group voted in new executive board members at its meeting the previous day. The new board roster is now: Shayee Khanaka, Chair (2011–13), Jonathan Rodgers, Secretary; John Eilts (2011–13); David Hirsch (2012–14); Marlis Saleh (2012–14), and Sean Swanick (2012–14).

Shayee reported that McGill University has joined MEMP. She then highlighted some of the recently completed projects. *Le journal de Teheran* (holdings from 1949–1956, then 1960–1967) has been filmed. On the digital side, *al-Muntadá* from Iraq and *Qenneshrin* (an Assyrian diaspora newspaper) have both been digitized. One of the early post-revolution Egyptian newspapers *Tahrir* has been filmed, and also received funding approval at last night's meeting to film additional issues held at Stanford.

The new proposals approved by MEMP included *Aso,* a Kurdish newspaper held by Berkeley; *al-Dawah*, an Iraqi paper with previous holdings filmed by MEMP with holdings by Berkeley; *al-Hadaf,* a Lebanese newspaper held at Columbia; and a collection of early post-2003 Iraqi newspapers acquired by the Library of Congress

Cairo Office, with possible holdings from Harvard and other libraries.

INTERNATIONAL AREA STUDIES MEETING: Jonathan Rodgers reported on an international area studies meeting which took place two weeks ago, convened by Ellen Hammond (Yale) and Kristina Troost (Duke). The initial title was "Starting a conversation about international area studies collections for the 21st century," and it brought together several heads of area studies divisions. The purpose of the meeting was to provide a forum for common issues related to area studies collections, with issues such as advocacy, capacity-building, collaboration, mentorship, etc., being at the forefront. Jonathan will send a preliminary report of this meeting to MELANET. More details about the activity of this group will be forthcoming.

CODICOLOGY WORKSHOP: John Eilts announced that Stanford University Libraries and The Islamic Manuscript Association (TIMA) will hold a codicology workshop at Stanford during the last week of August 2013. He distributed some flyers with additional information.

ALA/CC:AAM: Rebecca Routh, MELA liaison for ALA's Committee on Cataloging: Asian and African Materials, presented a brief update of that committee's activities. The committee reviewed new Romanization tables for Syriac and Moroccan Tamazight, which have now been posted on the LC/ALA website. A revision for Jawi-Pegon is also forthcoming. The Arabic Romanization table has been revised with suggestions and input from MELA's Committee on Cataloging. There were suggestions for revising the Persian Romanization table, but these did not advance further. Rebecca encouraged MELA members to share their thoughts whenever they see new or revised tables proposed. She will be rotating off the committee, but Iman Dagher, currently an intern on this committee, will take her place. She asked anyone who is interested in Romanization, script issues, etc., to consider attending these meetings, which take place during ALA Annual and Midwinter meetings.

MELA AT MESA: Sharon Smith announced that she was participating in a digital humanities outreach and scholarship panel, sponsored by the Middle East Outreach Council, to be held on Sunday. Sharon would like to see a MELA panel for MESA in 2014, and invited interested participants to contact her. MELA should be more represented at MESA, and planning a panel for 2014 should allow time for plenty of ideas.

OMAR KHALIDI: David Hirsch announced that Omar Khalidi had submitted an unfinished book manuscript to TIMA about Islamic manuscript collections in India. He invited anyone with an interest in completing this book to contact him.

MEETING 2013: David announced that MESA will be in October in New Orleans next year, and that MELA is expected to meet October 8–10. More information will be circulated as it becomes known.

The meeting adjourned shortly after 12:00 pm.

Respectfully submitted,

William Kopycki
Secretary-Treasurer

Treasurer's Report for Fiscal Year 2012
(November 28, 2011–November 1, 2012)

INCOME

Dues, subscriptions, meeting registration	$4,488.94
Remainder of 2011 dinner payments collected	150.00
Mailing list rental (2 lists)	194.00
Vendor sponsorship contributions (2011 meeting)	1,200.00
Vendor showcase	1,492.00
Bank interest	2.47
TOTAL INCOME	**$7,527.41**

EXPENSES

MELA 2011 meeting expenses (remainder) and 2012 to date	$ 6,782.00
2011 Atiyeh Award winner MESA reimbursements	180.00
MELA Notes #84 printing and mailing	1,144.45
IRS fees	850.00
Refunds from 2011 meeting	140.00
Photocopying and postage	26.66
TOTAL EXPENSES	**$9,123.11**

PNC Bank checking account balance as of November 1, 2012 $ 35,646.40

PNC Bank savings account balance as of November 1, 2012 5,438.73

PayPal account balance as of November 1, 2012 6,214.72

TOTAL **$47,299.85**

Wilkins Fund to date (included in total) $15,552.02

As of November 9, 2012, MELA's members were 103 total, with 85 members paid up through 2012, and 46 paid up through 2012. There were 14 new members added to the MELA registry since November 2011.

As of November 1, 2012, we have 9 library subscriptions to *MELA Notes*, with 3 subscriptions being handled through vendors. Renewals have been sent.

Respectfully submitted, William J. Kopycki, Secretary-Treasurer

Editor's Report, November 2012

During the year 2011–12, one annual issue of *MELA Notes,* number 85 (2012), 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/MELA-Notes.html.

The current issue will consist of the following items:

- ❖ "The Turkish Book Publishing Market at the End of 2009," by Rifat Bali, Libra Books
- ❖ "Political and Identity Development in Kyrgyzstan: 2001–2011: Annotated Bibliography of Publications in English," by Cody Behles, Indiana University
- ❖ "Issues of Plagiarism and Academic Integrity for Second Language Students," by Amanda Click, University of North Carolina at Chapel Hill
- ❖ "An Annotated Bibliography of Periodical Literature Obtained in Abkhazia 6–11 June 2008," by Paul Crego, Library of Congress
- ❖ "The Role of the Arabs in the Introduction of Paper into Europe," by Abdul Ahad Hannawi, Yale University
- ❖ "Selective Outsourcing: A Case Study of BYU's Arabic Collection," by Connie Lamb, Brigham Young University
- ❖ 9 Book Reviews
- ❖ Books Received for Review 2011–12
- ❖ Award Announcements and Essays
- ❖ MELA Business Meeting 2011 Minutes and Reports

Last year, we initiated the process of supplying our entire backfile of *MELA Notes* to JSTOR for digitization and inclusion in their database. This process was completed in February 2012, and *MELA Notes* has been released in the JSTOR archive and is now available as part of the Arts & Sciences IX Collection.

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, Patrick Visel, and our secretary-treasurer, William Kopycki.

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