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A Classroom Approach to Embedded Librarianship: Arab Spring and the Embedded Librarian

JALEH FAZELIAN
JOHN CARROLL UNIVERSITY

Introduction

As librarians we spend much of our time figuring out how to get students engaged with the library and our resources. Often that leads us to expect students to come to us and our building. I wanted to flip this model to bring the library to the students and show them how the library can be critical throughout the semester, even if they never enter the building.

In the fall of 2012, I approached Dr. Nancy Reynolds, a professor of History focusing on modern Egypt, to work with me to bring the library to the classroom. I proposed becoming an embedded librarian in her Arab Spring seminar. After some discussion, Dr. Reynolds agreed wholeheartedly. As the embedded librarian in Dr. Reynolds' Arab Spring seminar, I attended every class, read every class reading, engaged in classroom discussion, taught about resources and information literacy, and created connections with students.

In this article, I will discuss how we developed a plan to integrate library resources across a semester, the resources we used to engage students, required student meetings with the librarian, and student reception of having a librarian in the classroom in the spring 2013 class, Arab Spring Seminar.

Planning for the Semester

Plans for the semester actually began in the Fall of 2012. While attending a faculty meeting, I discovered Dr. Reynolds' plan to teach the Arab Spring seminar. I immediately began buying any related books and videos I could find. In October 2012, Dr. Reynolds and I met and I outlined my proposal for an embedded librarian.

In November and December Dr. Reynolds and I met, in person and over email, to discuss the syllabus and to plan out the semester in terms of where it would be best to insert different library resources

and other technologies into the classroom. Although Dr. Reynolds had much of the semester fleshed out, she had left some openings in the class schedule and that is where we slotted in library and other technology resources.

In addition to a traditional instruction session, I taught two other times during the semester. The starting point of each session I taught was the course guide I built in our LibGuides system¹. As the students would be writing a research paper, Dr. Reynolds wanted them to have one-on-one consultations with me about their papers. We agreed to make this meeting a class requirement and weighted it 2% points of their grade, not enough to damage a grade permanently but enough to show that the meeting has merit.

In addition to traditional resources like books, journals, and films, I also reached out to Laila Sakr of R-Shief². She had presented at the 2012 MELA Conference in Denver. R-Shief is a twitter dataminer that allows users to search on topics and hashtags during a given time period to see what tweets would emerge. As Twitter's history only went back about a week at that time, R-Shief was a useful tool for people wanting to do research on the "history from below."³ I approached her, via email, to propose being a tester for R-Shief and to ask for permission to demo R-Shief in the classroom. Laila was excited about this idea and allowed me to become a tester for her beta system. At the time, I was greatly interested in how social media shaped the Arab uprisings and felt the students might benefit from seeing early technologies that would gather and parse tweets.

In and Out of the Classroom

From day one of the class, Dr. Reynolds made it clear to the students that I was thought of as a co-instructor. I found that my being in the class, especially in the first two weeks, was extremely valuable to Dr. Reynolds. Issues relating to class reserves or the general availability of class resources, like books and films, were easily resolved by having a librarian in the classroom. I was able to quickly respond to make sure everything the students needed was available to them.

¹ <http://libguides.wustl.edu/arabspring>

² <http://r-shief.org/>

³ "History from below" is the concept in historical studies that concentrates on the lives of ordinary people as a contrast to history that focuses on world leaders or the stereotypical history one finds in most history textbooks.

Additionally, I hold a master's degree in history. I was able to relay to the students that I had done many projects similar in nature to what they were undertaking. I was there to help them through the process and to be an additional sounding board.

I had my first in-class session during week three. Our topic was finding books in the catalog and analyzing primary sources. I performed a demo of the catalog and linked on the course guide potential subject headings students might use in search. I also brought to class six possible primary source books, some in English and some in Arabic, for the class to assess. Using the previous week's reading of "What does it mean to think historically" by Thomas Andrews and Flannery Burke, I broke the students up into six groups. I grouped those who could read Arabic together with the Arabic titles. Those who could not read Arabic analyzed the English titles. Each group was to look at the text and answer some of these questions: Who created this? When was it created? Where was it created? How is it written? What evidence could this contribute to a research topic? Why was it made? Who is the intended audience? What questions does this source raise? What don't we know about this source? The students resoundingly tore apart the titles I brought into class. They would never use such books in a paper because the books were flawed in some way, generally either because the source was problematic in the questions it raised or because the content was not up to their standards. I was not deterred by their vehemence, but rather Dr. Reynolds and I discussed how every source has these problems and yet historians must still use them.

Between weeks three and six, all of the students in class were required to meet with me in a one-on-one session for 20 minutes. Each student set up a meeting with me and came to my office to discuss their research topic. The one-on-one meetings went very well and helped me to better understand the needs of each student. At the time my office was next to the Islamic and Near East Collection and it made it very easy to find and pull books with the students who were able to use Arabic texts for their papers. Several students came for multiple one-on-one sessions throughout the semester as their topics progressed and they hit walls in the research process. The one-on-one sessions were very time consuming but, ultimately, very worthwhile.

My second teaching session was a traditional library instruction session in week six. By this point the students had determined their research topic. I highlighted resources, especially primary sources,

and made them all find one article or book citation that they showed me before leaving the session.

My third teaching session was on R-Shief. I think it is fair to say this is the session that went the most poorly for me. Due to a delay in R-Shief's product rollout, I was unable to hold a hands-on session for the students. Ultimately, I described the system and its power and potential. I also performed searches on the fly based on student research topics that I had the students shout out in class. Although the demonstration did not go as planned, the discussion was lively. The students had many questions on how R-Shief was built, how many tweets it actually held, were the major players in the Arab uprising in the database, and so on. I answered what I could in class and followed up with Laila Sakr to get answers to questions I could not answer in class. Ultimately, one student approached me after class and together we searched the system to find tweets she could use in her paper. Most importantly, many of the students in class sought to downplay the importance of social media in the Arab Spring. In fact, none of the students in the class researched a project on social media and the Arab Spring. I found this to be interesting and surprising, but one can often not predict what will interest students.

The seminar was a mixture of graduate and undergraduate students, all of whom seemed keenly interested in the Arab Spring. Although they were all interested, they also came from many different majors. Their final projects ranged from historical implications of trash collectors and the space of Tahrir Square, to financial underpinnings of uprisings, to makeshift hospitals during the initial 18 days of the uprisings, to the graffiti art that emerged in Cairo and Alexandria, to the treatment of Coptic Christians, to the way the Arab Spring was portrayed in Egyptian soap operas. The class' interests were varied and it was very enjoyable helping them track down the resources they might need to make their individual projects excellent.

We used one class time for all the students to tell each other what their research topic was, how they felt their paper was coming along, and where they were hitting roadblocks. This was wonderful for several reasons. First, the students enjoyed hearing what the others were working on for the class. Many of the students had either contracted or expanded their topics from our initial meeting. Second, and more important to my role in class, I was able to suggest resources to students who had not come back for a second one-on-one session.

As the semester was coming to an end, students were required to do a peer evaluation of another student's paper. A few graduate

students in class asked me to read their papers and fill out the peer review form for them. We found this to be a valuable exercise. First, it was interesting to read the students' papers and to see what they had been able to pull together after a semester and multiple meetings with me. More importantly, the papers I read were very light on primary resources. I was then able to perform some searches on their behalf, with a much fuller knowledge of their topic than I had previously had. I suggested several additional sources that they could use to strengthen their paper's argument. This was met with much joy and gratefulness from the students.

Building Relationships

One of my goals when beginning the embedded librarian endeavor was to build relationships with students. My relationship with Dr. Reynolds was already strong but I admit that it too was strengthened by our more regular interactions. At the beginning of the semester, I believe the students were unsure why I was so involved in the class, as none of them had had a librarian be so entrenched into a course. By the end of the semester, it was clear to them why I was involved and several students asked if Dr. Reynolds and I would be doing this same format for all of her seminar courses.

I believe I achieved my goal of strengthening student relationships and I saw the tangible results of that. First, many of the students would just stop by my office to chat, not necessarily about an assignment. Often these stop-ins were not about class at all but an attempt to just chat with me about life or seek my advice about a class or professor. Additionally, the following fall five students from the class set up meetings with me to help with their senior research projects. Several of these students also recommended me to their friends and I had many cold calls from students I'd never met before seeking out my help. As for the graduate students, prior to this class I had already established relationships with them but this class helped strengthen those ties.

This showed itself too in the course evaluations. Dr. Reynolds gave the students an opportunity to comment on my role in the class. Roughly half the class filled out course evaluations. Those who filled out the evaluations felt that I was well prepared, helpful, gave clear instructions, and that I used class time well. In the comments field, students said I was friendly, patient, and willing to help them with their research.

Conclusion

Dr. Reynolds and I considered this course to be a success. At the end of the semester we met to discuss what we might change for our next partnership. Some of the things we would have changed were: incorporating more primary sources, including fictional depictions of Egypt for students to read, and spending more time giving students a historical context for Egypt in the nineteenth and twentieth centuries. Dr. Reynolds and I partnered again in the spring of 2014 for her historical methods seminar on Law and Revolution in Egypt.

It takes a great deal of time and planning but being embedded into a seminar-style class can be extremely rewarding to the faculty, students, and librarian involved. I recommend finding a professor with whom you already have a good working relationship and a course that interests you as a way to start the process of being an in-classroom embedded librarian. Not only will you teach students that the library and its resources are of worth but you will also learn a great deal from them and from the process of being in the classroom for a full semester. The goodwill that a successful embedded relationship can yield will play out for semesters to come.*

A Collection-Level Analysis of the Middle East Materials Project

JUDITH ALSPACH
CENTER FOR RESEARCH LIBRARIES

Introduction

The Middle East Materials Project (MEMP) has built a large collection of rare research material related to the study of the Middle East since its founding in 1987. This collection is meant to augment those of the large North American research libraries that make up MEMP, so that researchers may borrow from MEMP's collection those materials that are not widely held by other libraries. MEMP's collection has grown over the years as materials are identified by MEMP members as rarely held but of great potential use for current and future scholarship on the Middle East.

While all MEMP materials are cataloged in OCLC and included on MEMP's comprehensive Holdings List (available at <http://www.crl.edu/area-studies/memp/collections/holdings-list>), it can be difficult to summarize MEMP's collection as a whole. It can be immensely valuable for both MEMP librarians and potential users of the collection to have a better understanding of the MEMP collection's strengths and weaknesses. MEMP librarians would benefit from knowing more about the scope of coverage of the collection, so that they may have the opportunity to form a strategy to fill any significant gaps. Potential users of the MEMP collection would benefit from being aware of the strengths of MEMP's collection, so they may better capitalize on the rich trove of material that can be used for their research.

Center for Research Libraries

For many years the Center for Research Libraries (CRL) has served as the administrative home of MEMP. CRL was founded as the Midwest Inter-Library Corporation (MILC) in 1949 by ten major U.S. universities. The purposes of CRL, as outlined in its founding documents, included "To establish and maintain an educational, literary, scientific, charitable and research interlibrary center; to

provide and promote cooperative, auxiliary services for one or more non-profit educational, charitable and scientific institutions; to establish, conduct and maintain a place or places for the deposit, storage, care, delivery and exchange of books ... and other articles containing written, printed, or recorded matter.”¹

As of 2015, CRL’s governing community includes more than two hundred member libraries in North America, ranging from the most prestigious large research libraries to many four-year colleges. Libraries in Hong Kong, Germany, and India participate in CRL as Global Members. CRL’s collection has grown to more than five million items including newspapers, journals, pamphlets, dissertations, books, government publications, archives, and other resources. CRL libraries may borrow items from the CRL collection on extended terms, request digital delivery of CRL materials, gain access to digitized materials, subscribe to specialized databases at terms negotiated by CRL, and participate in CRL’s cooperative collection building activities, such as the Purchase Proposal Program.

Area Studies Materials (Formerly Microform) Projects

CRL’s long history in supporting collaborative collection development, as well as its capability in storing and serving shared collections, made it a natural home for programs that draw on subject librarians’ collective expertise to identify, collect, and store rare material, and make it accessible to participating institutions. Under the CRL umbrella, several region-specific collaborative projects have formed to work together for the benefit of all members. By combining resources, these projects have built collections and leverage shared buying power in a way that enriches original research for scholars at member institutions.

Beginning in 1963 with the founding of the Cooperative Africana Microform Project (CAMP), CRL became the administrative home of six cooperative projects that each focused on a different world region. Following CAMP, the South Asia Microform Project (SAMP) was founded in 1967, the Southeast Asia Microform Project (SEAM) was founded in 1970, the Latin American Microform Project (LAMP) was founded in 1975, the Middle East Microform Project (MEMP) was founded in 1987, and the Slavic & East European Microform Project (SEEMP) was founded in 1995. In recent years, all six projects have

¹ “History of CRL,” Center for Research Libraries, <https://www.crl.edu/about/history> (accessed August 24, 2015).

changed their names to include the word “Materials” rather than “Microform” in order to reflect the changing collections landscape and the inclusion of digitization as a means to preserve critical materials. All six “AMPs” acquire, preserve, and maintain collections of rare and hard to obtain research materials from or about their respective world regions. They each collect annual fees from their institutional members that are used for the acquisition and reformatting of important collections identified by the members. CRL houses these items and makes them available to members on generous terms through Interlibrary Loan or digital access.

Middle East Microform/Materials Project

The early years of MEMP are well-documented in MEMP’s founding documents, committee meeting minutes, and related project files.² The Middle East Microform Project held its first meeting in 1987 and started with twelve libraries as members. The founding members agreed to focus significant efforts on collecting newspapers from Arab countries, with the goal of preserving a broad array of titles from each country. In addition, members prioritized the acquisition and preservation of manuscripts, government documents, and ephemeral collections, generally favoring original microfilm over the purchase of existing sets. The geographic scope of MEMP’s coverage includes the Arab Middle East, Israel, Turkey, Iran, and related areas not covered by other cooperative materials projects. MEMP focusses its efforts on unique, hard to obtain research material from any time period to support scholarship related to the Middle East

In recent years, interest in digital projects has been growing among MEMP members, and in 2013 MEMP formally changed its name from Middle East *Microform* Project to Middle East *Materials* Project in order to make clear that its collection strategy was no longer limited to acquiring microforms.

MEMP meets once a year, usually in conjunction with the conference of the Middle East Librarians Association (MELA), to consider and prioritize proposals submitted by its members. In most cases, member proposals request funds to pay for original preservation

² “The Middle East Microform Project: Past, Present, and Future,” *FOCUS on Global Resources*, Vol. 23, No. 3, Spring 2004.
<https://www.crl.edu/focus/article/5843>

imaging of resources held by the member or, in fewer instances, to purchase copies of existing resources.

As the MEMP collection was built over time based on proposals brought by members, it has been influenced and shaped over its nearly 30-year history by a variety of factors including: shifts in perceived research interests; the availability of source materials; the personalities and interests of participating representatives; and the variable levels of ingenuity and willingness of members to conceive and develop new projects. The collection continues to grow within the geographic parameters initially set by the founding members, but has developed unique contours over time that are worth analyzing.

An Analysis of MEMP's Collection

In August 2014, the author set out to perform an analysis of MEMP's collection that might yield helpful information for two distinct sets of stakeholders: potential users of the collection, and librarians who help them find material. The rationale for the assessment was to identify strengths of the collection to better communicate the value of MEMP's resources to these two sets of stakeholders. Additionally, the assessment might reveal significant omissions or weaknesses in the collection that could assist MEMP member librarians to prioritize proposals for materials that might fill any existing gaps. Prior to this analysis, there was no attempt to provide a collection-level overview of the holdings of MEMP, nor any comprehensive efforts to assess the progress of MEMP's collection-building activities.

After downloading the MEMP records from the CRL catalog, the author performed extensive work to normalize the data and make the records as consistent as possible. It was important to work with data that could be counted and analyzed on a relatively even basis to achieve a fair understanding of the volume of the collection and the percentages of geographic and chronological origin.

The records for pamphlet and other ephemeral collections presented the first hurdle for working with consistent data. MEMP has many collections of pamphlets and ephemeral material, which have been cataloged over many years by different professional catalogers. As one might expect, these collections are represented differently in the CRL library catalog. Some of the collections, such as the *Cosroe Chaqueri Collection of Iranian left-wing materials, 1960–1985*, are cataloged both at the set level, which covers the thirty-one reels of microfilm, and at the item level (*sample pamphlet record*). Each of the

1,100 pamphlets and other ephemeral material items in the *Chaqueri Collection* has a record in the catalog. Other pamphlet collections, however, are cataloged only at the set level, such as *Pamphlets about human rights*. This sample title includes three reels of microfilm, on which have been preserved approximately 220 pamphlets. The 220 pamphlets, which are mostly in Arabic, do not have individual catalog records and are only described on the microfilm reel targets and in the film collection guide.³ A third example of the way in which pamphlet collections were cataloged is *Early imprint publications on Palestine, 1921–1939*. This one reel contains six Arabic language titles, and CRL’s catalog contains only one record representing the reel. The six separate titles are not individually cataloged, but are represented in content notes on the record that permit them to be searched in the catalog at the title level. Faced with this variety of catalog representations of pamphlet and ephemeral collections, along with time constraints that limited the opportunity to explore every pamphlet title, pamphlet sets were included in the analysis only at the collection level. Therefore, the *Chaqueri Collection* was considered as one “title” in the analysis, as were *Pamphlets about human rights* and *Early imprint publications on Palestine, 1921–1939*.

MEMP Collection Summary

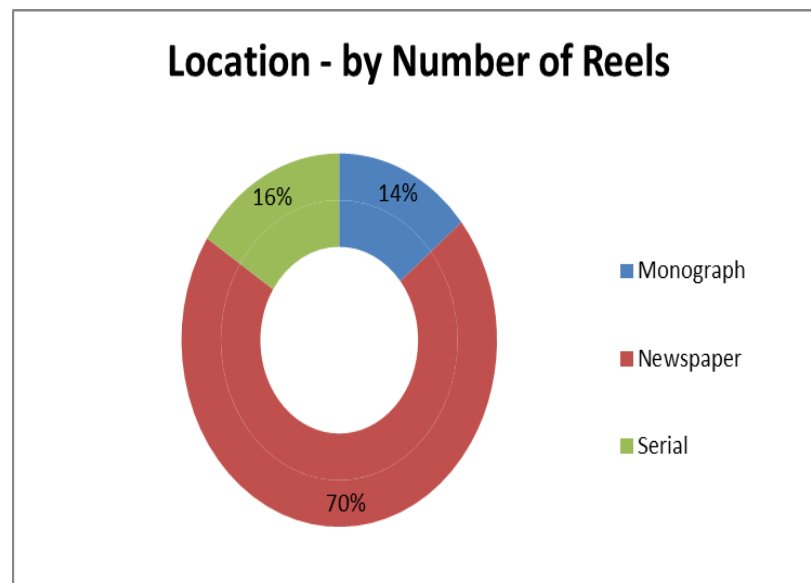
After normalizing the data, as of August 2014 MEMP’s collection included 305 titles on 1261 reels of microfilm. It is important to judge the collection both by title and by reel count, to get an impression of the relative size (volume) of the components of the collection. For example, the newspaper for which MEMP holds the most reels (79) is *al-Quds al-Arabi*. For other newspapers in the collection, MEMP may hold only one issue. Understanding the variety of MEMP’s title holdings is important, but it is also critical to get a sense of the volume of material held.

In looking at the MEMP collection by format of the original material, it is clear that by either measure (number of titles or number of reels), newspapers make up the majority of the collection. CRL’s

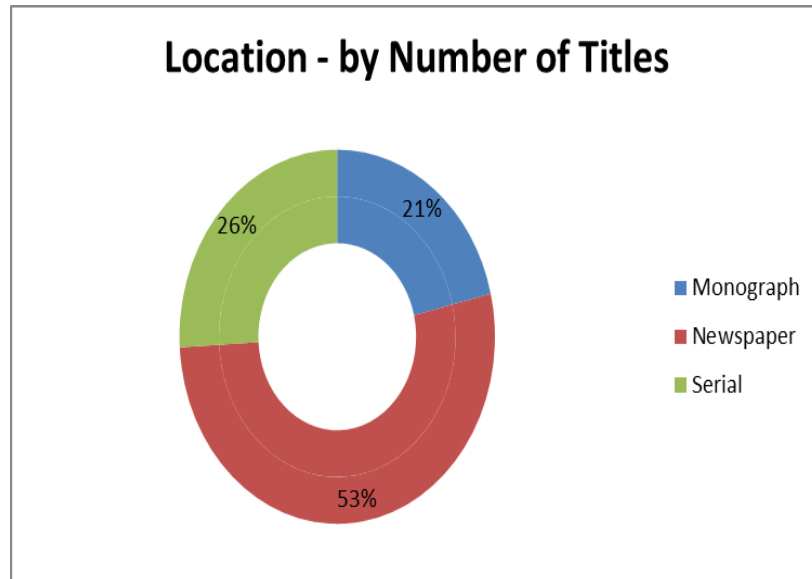
³ “Library of Congress Arabic Pamphlet Collection, Part 2. Reel Contents.” Center for Research Libraries.
<http://www.crl.edu/sites/default/files/d6/attachments/pages/Library%20of%20Congress%20Arabic%20Pamphlet%20Collection%20Reel%20Contents.pdf> (accessed August 24, 2015).

catalog uses the “location” code to indicate whether the original publication is a monograph, serial, or newspaper. Of the 1261 reels of microfilm, 70% contain newspapers (884), 16% contain serials (199), and the remaining 14% contain monographs or monographic sets (178). See Fig. 1:

Fig. 1



Of the 305 titles in the collection, 53% contain newspapers (161), 26% contain serials (79), and 21% contain monographs (65). See Fig. 2:

Fig. 2

These differing percentages between the number of reels and number of titles makes sense when one considers that many newspaper titles are held on multiple reels of microfilm, whereas monographs would be more likely to be contained on a single reel of microfilm.

MEMP's Collection by Country

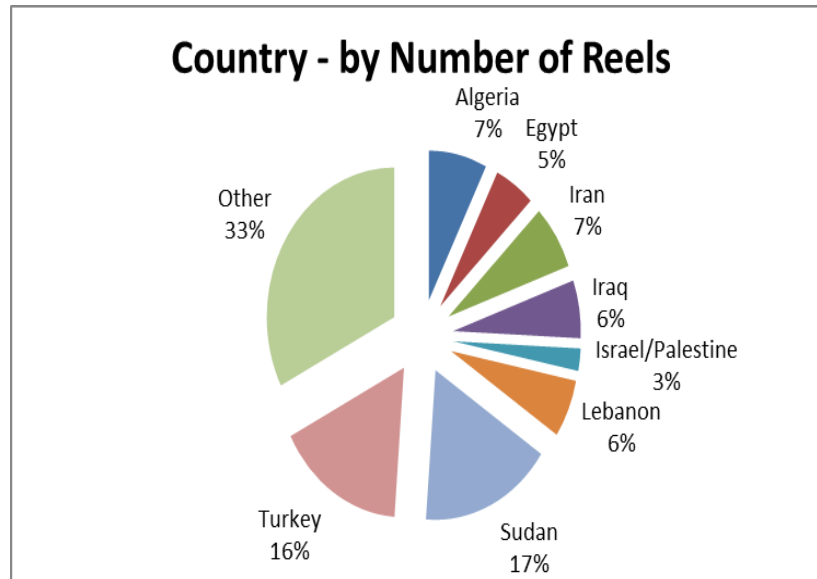
Certainly one important way to describe MEMP's collection is to apportion it by the country of original publication. Determining the country of original publication for some of the titles in MEMP's collection was more difficult than anticipated. There were several cases in which the place of publication listed in the catalog record seemed misleading, so I changed it for the purpose of my analysis to the subject country of the material. For example, for the title *Early imprint publications on Palestine, 1921-1939*, the catalog record indicates Chicago as the place of publication, since cataloging rules may interpret the collection as a new work "published" by MEMP, with its imprint as the "University of Chicago Library Photoduplication Laboratory." The data was normalized to indicate

the country as Palestine, since all six publications were about Palestine.

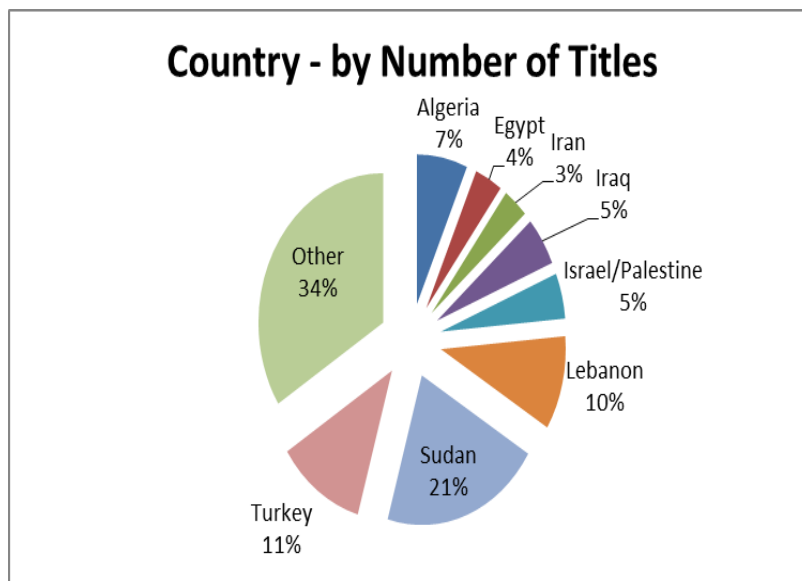
For the sake of efficiency, I used the country of original publication, if available and representative of the content. In cases where the subject country was clear and the country of publication was either absent or misleading, I grouped the title with the country which the material covered. For items difficult or impossible to group by country, I used a category called "Other." For example, for the pamphlet set *Pamphlets about human rights*, the reel contains titles on the topic published across the whole region.

There are a host of diaspora materials in MEMP's collection that were difficult to identify with one country. Should a Lebanese-American newspaper published in California be grouped with Lebanese publications or US publications? How should a newspaper published in London for the Arabic-speaking community there be grouped? For material that either covered multiple countries or was published in Western European or North American countries and not about a specific Middle Eastern country, I grouped the titles into the "Other" category.

Titles in MEMP's collection were originally published in a variety of Middle Eastern countries, as one might expect. When trying to get a sense of how much material MEMP owns from the various countries, it is helpful to note both how many titles and how many reels MEMP holds from each of the countries. Of the 1261 reels in MEMP's collection, one can see below that Turkey and Sudan make up the largest volume of an individually identified country. See Fig. 3:

Fig. 3

When looking at the 305 titles contained in the collection, Turkey and Sudan again are the two countries with the most titles of individually identified countries, although in percentages that are different from those by number of reels. See Fig. 4:

Fig. 4

This discrepancy between the two charts begins to make more sense as one becomes familiar with some of the components of the MEMP collection. For example, Iranian titles make up only 3% of MEMP's title holdings, but account for 7% of the reels in MEMP's collection. This is partially explained by the Chaqueri Collection, which includes 31 reels but only one "title" counted in this analysis. Similarly, the percentage of Turkish titles (11%) seems small in relation to the percentage of reels (17%) about Turkey. This may be partially explained by MEMP's collection of Turkish newspapers from the early 1950s that microfilmed 18 titles on 138 reels in the late 1990s and early 2000s.

MEMP's Collection by Language

As one might expect, the majority of MEMP's collection is in Arabic, whether one views it by title or by the number of reels. Significant portions of the collection are in Turkish and English, with smaller portions in French and Persian. Other languages represented in MEMP's collection include Armenian, German, Kurdish, and Chagatai.

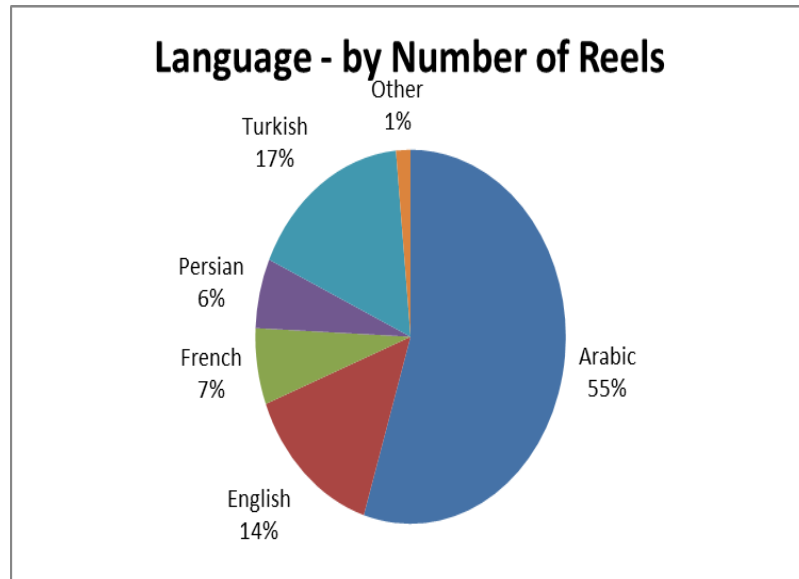
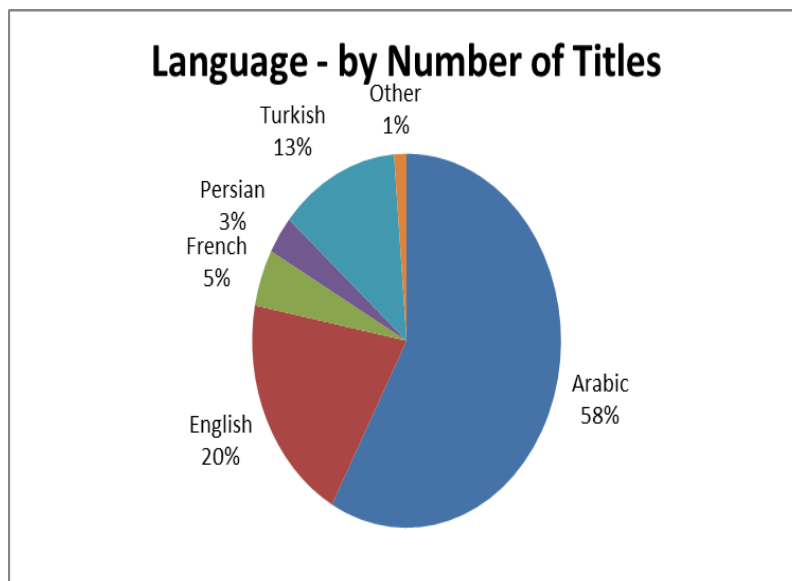
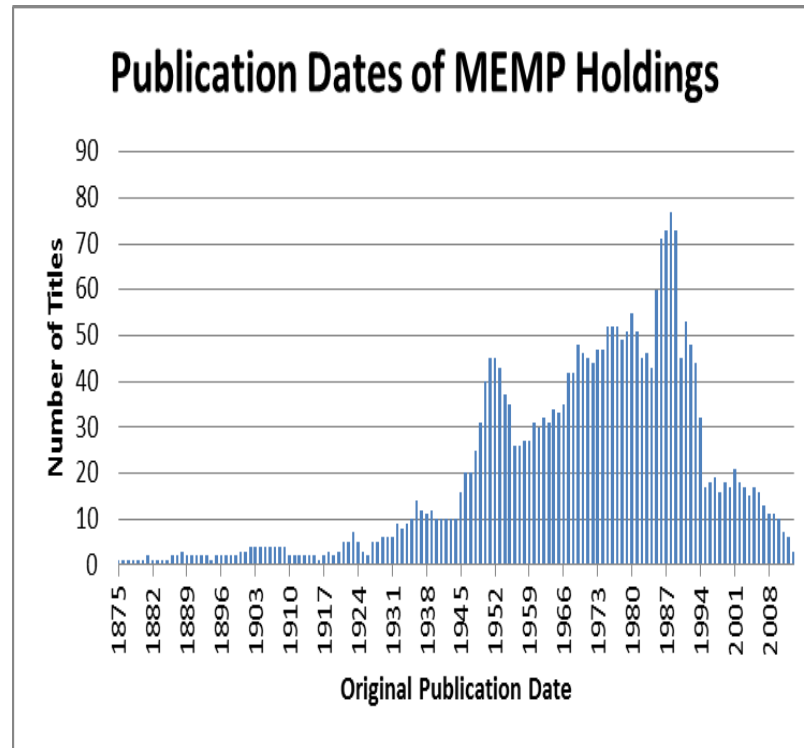
Fig. 5

Fig. 6**MEMP's Collection by Original Publication Date**

MEMP holds materials published in their original format from as early as 1875. The time period of original publication for which MEMP has the most material is roughly 1945–1995. There is a peak in 1988, for which 77 titles are held, and a secondary peak in 1951 and 1952, in which 45 titles are held. Surrounding both of these peaks there are a couple of years on either side that also have unusually high numbers of titles held. The peak in the late 1980s corresponds with the founding of MEMP, which occurred in 1987. It may be that the founding of MEMP inspired many member librarians to save important newspapers and other material published during these years that they have since proposed and had funded for MEMP preservation. Many short-run newspaper titles from Sudan from this time period were also preserved by MEMP, and this also contributed to the peak in collecting materials from these years. The peak in the early 1950s corresponds with the group of Turkish newspapers that were later identified and preserved by MEMP.

Fig. 7**MEMP's Collection by Original Publication Date and Country**

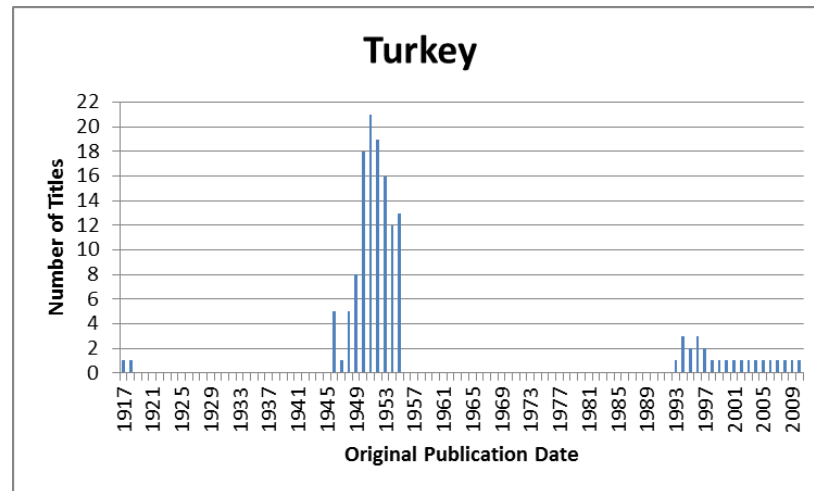
One of the most useful ways to analyze MEMP's collection is to examine the holdings published by country and by date. One can see at a more granular level how MEMP's collecting over time has resulted in a strong collection that may be used by scholars. This level of analysis allows one to see in detail some of the gaps in the collection, which may suggest areas in which MEMP might implement a strategy to increase coverage of important materials.

For example, the chart below (Fig. 8) showing MEMP's holdings of material originally published in Turkey shows a large number of titles published in the late 1940s and early 1950s. This was the result of an effort to microfilm Turkish newspapers held in hard copy at CRL that had not been preserved elsewhere. This project began in the late 1990s based on a comparison of CRL's hard copy Turkish newspaper

holdings with the microfilmed holdings at the Library of Congress (LC). The project was completed in 2011 and resulted in the microfilming of 18 Turkish newspapers on 138 reels of microfilm. This is one of the major strengths of MEMP's collection. One can also see on this chart that MEMP holds no Turkish material for the years 1919–1945. These years are doubtless important years in the history of Turkey, including the founding and early years of the Republic of Turkey, the Presidency of Mustafa Kemal Atatürk, and the reforms aimed at secularizing Turkish society. MEMP also does not have any holdings from the years 1956–1992, during which Turkey participated in European matters increasingly as a member of NATO, had several military coups d'état, and had stormy relations with its neighbors Greece and Cyprus.

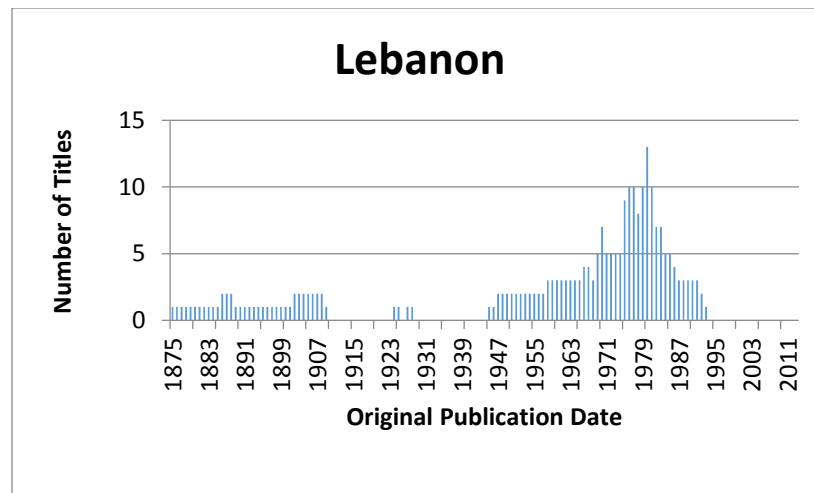
MEMP makes every effort to ensure its work does not duplicate other efforts underway. Given that MEMP's Turkish newspaper holdings were selected deliberately to complement existing holdings at LC, the ellipsis of content following 1955 may be deliberate. However, it would be in MEMP's interest to determine if there are Turkish materials from these time periods that should be added to MEMP's collection.

Fig. 8



MEMP's holdings from Lebanon present yet another interesting shape of strengths and weaknesses over time (Fig. 9). The earliest title held by MEMP is a newspaper from Beirut, *Thamarāt al-funūn*, which MEMP holds on microfilm from 1875 to 1908. MEMP has very few holdings of Lebanese material for the years 1910–1944, but there are as many as 13 titles held by MEMP in 1980. Several Lebanese newspapers and pamphlet collections from the late 1970s and early 1980s contribute to this strong component of MEMP's collection.

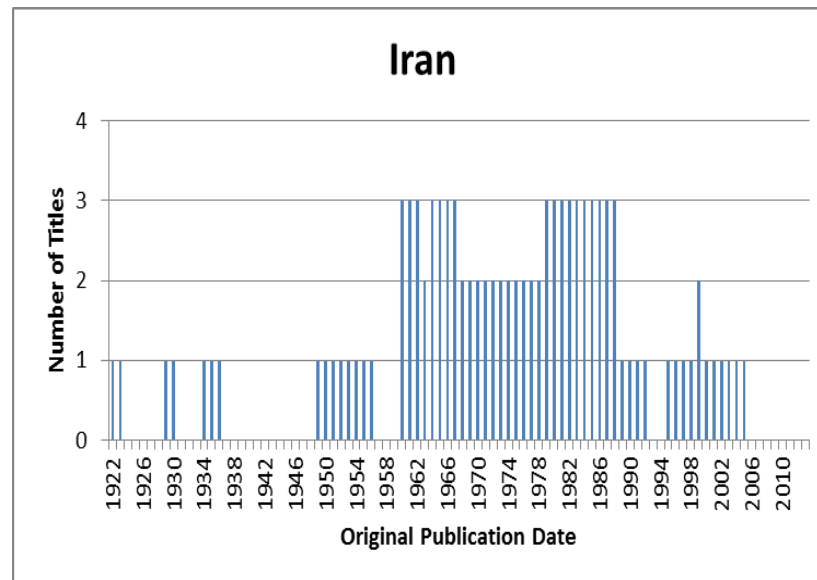
Fig. 9



Another instructive example is MEMP's holdings on Iran. MEMP owns materials originally published in Iran during the period 1922–2005, but there are several gaps in this span when MEMP has no holdings of Iranian material. When examining MEMP's collection of Iranian materials, it is important to remember that MEMP holds the Cosroe Chaqueri collection of Iranian left-wing materials, 1960–1985. For the purposes of this analysis, the Chaqueri collection is counted as one title, although it contains approximately 1100 items on 31 reels of microfilm. For the purposes of this level of assessment, the Chaqueri collection is represented as one title for each year 1960–1985 shown in the chart below (Fig. 10). These very years represent the highest years of MEMP collecting of Iranian material. For the years 1922–

1959, MEMP holds either one or no titles on Iran. This time period covers the entire reign of Reza Shah Pahlavi (ruled 1925–1941), World War II, a coup that overthrew the Prime Minister Mohammad Mossadegh, and many other important events. As in the case of Turkey, it is recommended that MEMP consider adding material to its collection for this important period that is currently underrepresented in MEMP's collection.

Fig. 10



Further Work Suggested by This Analysis

This analysis provides many useful insights into the strengths and weaknesses of the collection MEMP has built since it was founded in 1987. But as MEMP member librarians consider using this information to think strategically about how the collection should grow, it will be important to take into account the strengths and weaknesses of other Middle East collections that may be used by North American researchers. For example, when evaluating MEMP's collection of materials from Lebanon, it was noted that MEMP does not hold much Lebanese material for the years 1910–1944. It may be that these years are well covered by the collections of North American

research libraries that specialize in materials on the Middle East. If researchers have access to materials from other sources, it may not be necessary for MEMP to prioritize these areas.

Another factor of analysis not considered in this assessment is the level of preservation of content undertaken elsewhere that is relevant to MEMP's areas of interest. In 1992, in cooperation with MEMP, Fawzy W. Khoury and Michelle Bates compiled the "Middle East in Microform: a Union List of Middle Eastern Microforms in North American Libraries" (University of Washington Libraries). Since then, a comprehensive undertaking to track the progress of preservation of collections has not been undertaken. A review of progress to date, suggesting areas where our collective preservation efforts have fallen short, may be useful to pursue.

MEMP holds several collections of Middle Eastern pamphlets and ephemeral material, which are difficult to categorize and analyze in this kind of study. It will be valuable for MEMP librarians to point potential users of these materials to existing Collection Guides, and it may be helpful for additional guides to be created by specialists in these areas.

Conclusion

As a new generation of Middle East Studies librarians has begun serving a new generation of scholars of the Middle East, it is an opportune time to look at this summary of MEMP's collection. This collection of unique and difficult-to-collect material will support original scholarship while preserving essential primary source materials for decades to come. Scholars will find many rare items in this collection that can enhance their research and it will be important for librarians to assist scholars in locating this material. MEMP librarians may also seek strategic methods of building on the current collection in order to increase the depth and breadth of MEMP's existing collection.

The Digital Orientalist: Scholarship is Becoming Bigger and Better

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Introduction

Over the last few years, I have been writing about how computer technology can be implemented in day-to-day scholarly activities on my weblog, www.digitalorientalist.com. That name, *The Digital Orientalist*, was chosen to reflect the very question I wished to explore: can computer technology of today and tomorrow be fruitfully put to use in a field like Islamic Studies which is borne out of old-fashioned philological work? Is there such a species as a “digital orientalist,” or is that a contradiction in terms?

I soon realized that the question is actually of a slightly different order. It is not a question of possibility, but rather of necessity. The shift from print to digital comes with a whole slew of ramifications that either have already taken place or are in the process of coming about. Students and scholars operate in a drastically different way than ten to twenty years ago. But at the same time, there is an astonishing lack of reflection on this shift and just as little technical know-how among said students and scholars.

In this essay I shall describe some of those drastically different ways in which scholarly activities are executed, especially those that have in one way or the other to do with libraries. My description is largely based on my own experience, and this piece may therefore be best read as a user case. I think libraries and librarians could (and already do) play a vital role in integrating computer technology into day-to-day academic activities, in a flourishing and sustainable way. I hope that this piece inspires a continued dialogue between librarians and patrons on such issues.

Growth of Private Libraries

My visits to libraries are currently limited to 30 minutes, sometimes less. I have now become accustomed to scan the parts of the book that

I need at the library and give it back immediately. No matter what the book is, I have one approach: I look at the book at the library and I decide if I need to scan it or not. I am currently at a university that allows me to have library staff bring books downstairs even if they are just on the shelf. This means that no matter if a book is on the shelf, in storage, or has to come from another institution, I always pick it up downstairs, where it is sitting on a shelf with my name on it, and I only come when I have received an e-mail confirming it is sitting there. This makes my trip to the library extremely efficient, and that small investment of time behind a scanner is an easy trade off against having that source with me for the rest of my life.

The biggest drawback of such short visits is that I am no longer browsing the shelves. For a while I was at McGill University in Montreal, and their library is entirely open-stack. At the dedicated library for Islamic Studies, you get this wonderful spatial feeling for the collection of 150k+ volumes and simply walking through it has made me discover interesting books I had never heard of before. However, I soon realized that this is still not a guarantee of getting the entire picture, as a certain percentage of the books are loaned out—usually exactly those books that are the most interesting. Other books are simply not in the collection and therefore also fall out of bounds. Yet I find it to be better than nothing, as I have not found a comfortable way of browsing the shelves digitally. If such a thing would be developed, it would still depend on how rich the metadata of the catalogue is. In other words, as the distance between patron and collection widens, cataloguing becomes more important to usefully direct the patron to the right book. How wonderful it would be if I could just look in every book's table of contents while browsing the online catalogue.

Until then, all I can do is page any book I may think is of interest and have a look myself. The need to scan is mostly an educated guess about the need for this text in the future. I am quite generous in this guess; sometimes it seems more about peace of mind than actual need. I would rather have a PDF that I never touch than somewhere down the line, whether it is weeks or years from now, wishing I could take a quick look at it and not being able to do so. For an often-used book it certainly is great to have a hard copy, but print copies of books can still be a scarce good. As an individual, it is sometimes not possible to find a copy for sale, especially books published years ago with a small print run. Even if it is for sale, books of academic interest can

sometimes be very costly. Out-of-print academic books, sold through an antiquarian, rarely go for less than their original value. New copies only seem to become more expensive, as academic publishers rely on selling to institutions and can therefore ask more for a book than they would if they had targeted the consumer market. It is not only more cost-effective to scan, but requires far less time than obtaining a private copy. One popular scanner, the Scannx 6167, allows me to do about a hundred pages in ten minutes. A Xerox machine, like the WorkCentre 5665, is even faster. My educated guess is thus a generous one, and invariably includes the title page and the table of contents.

My compulsive hoarding and paranoia about books going missing have left me with hundreds of gigabytes of data, mostly PDFs.

I especially like PDFs that are a collection of images of a printed book (like a scan) because it is a bits and bytes representation of print material, allowing me to see how the text looks on the page and on which page exactly it is. A misprint, for example, seems more authoritative in print than in digital format. Even for fully digital documents PDF is preferable, because it cannot be altered (easily) and is therefore more stable and will probably still be able to be opened many years from now. I would like to think that PDF is here to stay, but at the same time I know that cars first looked like horse carriages but not anymore, and keyboards first looked like typewriters and do not anymore. In fact, printed books looked at first a lot like manuscripts. Equally, digital copies of texts in this first stage look a lot like printed books, but perhaps they will not twenty years from now. What I am betting on is that someday OCR technology will be good enough for Arabic to simply turn my PDFs into fully digital, searchable texts, so that I can export them in whatever the standard file format will be.

As for the size of my library, I need not worry. In fact, the physical size is only shrinking: the most precious part of my private library sits on a 128Gb Micro SD Card, the size of which is smaller than a postage stamp. This costed me \$55. My entire library sits on an external hard drive of 2Tb, which costed me \$88. Enclosed in its protective case, it is smaller than one book. And still the industry is able to cram more gigabytes onto a smaller surface, for a lower price. These are consumer goods that are readily available to anyone, and at such price points should be within reach for anyone even remotely serious about their studies.

This changing nature of the private library changes not only the opportunities, but equally the threats. It is easy enough to destroy an external hard drive, and once that one tiny device is destroyed, so are all its contents. We all too eagerly mix private equipment with institutional equipment. We have no problem sticking foreign USB sticks into our computer. And we happily click and download whatever we can find on the internet. All of these reckless actions pose threats to lose everything we have in a matter of seconds. One thing I would like to point out in particular is the case of collateral damage. Sony Entertainment was hacked in November 2014, or at least that is when it became clear it was hacked. It seems most likely that the only thing the hackers were after was retaliation for Sony's production of a satire about North Korea.¹ But instead of targeting specific individuals connected with that production, the hackers simply tried to erase any and all content they could find on the internal network of Sony. What this means is that even if your own project seems innocent enough, if somebody within your organization does do something that may irk the wrong person, your data is in jeopardy as well. I have described on my website the back-up strategy that I currently employ, and it is still undergoing changes.² What I consider most important is to have an offsite, offline backup.

The end result is a private library of a magnitude never seen before. What I have described here pertains to myself, and even though I like to think I am ahead of the wave, it should be understood that many students and scholars work with similar principles if only subconsciously. The question "does anyone have a PDF of ..." has become ubiquitous, and is preferred to going to a library to pick up a hard copy. It is only a matter of time before digital library curation will become better understood and practiced, though technical support in this area will always be much welcomed.

The logical conclusion of all of this is that the status quo in knowledge dissemination—the complex of publishing, distributing, and collecting, and the laws to protect the interests of all parties

¹. One insightful account is P. Elkind, "Sony Pictures: Inside the Hack of the Century," *Fortune* (July 1 2015), available at <http://fortune.com/sony-hack-part-1/>

². L. W. C. van Lit, "Al-Ghazālī on Archiving and Backups," *The Digital Orientalist* (May 19 2015), <http://digitalorientalist.com/2015/05/19/al-ghazali-on-archiving-and-backups/>

involved—is headed towards a major disruption. At the moment it seems that those with the biggest economic interests, commercial publishers and distributors, are doing their best to nip any deviation from the old model in the bud. Well-known incidents that indicate this are Elsevier’s changed policy for sharing academic work published through them (unusually restrictive),³ JSTOR’s lawsuit against a student who had a computer automatically download extensive parts of JSTOR’s collection (surprisingly hard-hitting: the student committed suicide while on trial),⁴ and the cease-and-desist letter of a consortium of publishers that killed Gigapedia (also known as library.nu).⁵ But I think those are just symptoms of a much larger force stirring, one that goes bottom-up. To navigate through the minefield of legal issues, individuals will likely act increasingly amongst themselves and not act with or through an institution.

Diminishing Demand for Scarcity

Obviously, reproduction in a digital era in which the internet connects everything is no longer something to which you can attach exclusivity. It simply does not work that way anymore. This combination of virtually unlimited reproduction at almost no cost with the fast and easy transportation of such files over the entire planet has a big impact on the way scholarship proceeds.

Most importantly, completeness is fast becoming a standard one needs to meet rather than a happy luxury. The argument “I have not been able to inspect this text” would in the past satisfy a reader. It signals that the author is aware of the importance of this or that book or article, but was unable to get it in his hands to read it and incorporate it in his analysis. Especially in a field like Islamic Studies, books of interest can be produced in faraway places, with only a limited print

³ A. Wise, “Unleashing the power of academic sharing,” *Elsevier* (April 30 2015), <http://www.elsevier.com/connect/elsevier-updates-its-policies-perspectives-and-services-on-article-sharing>

⁴ J. Schwartz, “Internet Activist, a Creator of RSS, Is Dead at 26, Apparently a Suicide,” *The New York Times* (January 12 2013), available at <http://www.nytimes.com/2013/01/13/technology/aaron-swartz-internet-activist-dies-at-26.html>

⁵ C. Kelty, “The disappearing virtual library,” *Al-Jazeera* (March 1 2012), <http://www.aljazeera.com/indepth/opinion/2012/02/2012227143813304790.html>

run, and perhaps decades ago. The reader, undergoing the same trouble as the author in obtaining certain texts, knows how hard it can be sometimes and can easily forgive the author for not including one or another text in his study. But currently this argument sounds more like laziness than honesty. “You are telling me you could not get your hands on that early twentieth-century lithograph print from Calcutta? I find that hard to believe!” If a scholar wishes to write about a certain topic, they are now responsible for collecting every and all texts that are pertinent to that topic.

A corollary to this is that due diligence is also expected, for which an author can be held accountable. By due diligence I mean the act of inspecting non-obvious texts for any relations with the topic under investigation. In a field like Islamic Studies, pertinent texts can hide in unexpected places, and we thus need to cast our nets widely. Then we discard the majority of these texts and never mention them in our research, but it will allow us to rebuff inquiries as to whether we looked into this or that text. The answer should at the very least be “yes, I flipped through it once and I deemed it to be of no importance to my research.”

Finding a source has become mandatory, but so has revisiting a source. The affordability of losing a source has dropped to practically zero. Especially at crucial stages of an academic career, such as during the writing of a Ph.D. dissertation, failure to revisit a source is not an option. This naturally encourages scholars to scan and store sources digitally, as that way it is easy to keep a large amount, have multiple copies at different locations, and look at them wherever you are. With this digital option now readily available, it is quickly turning into a requirement rather than a luxury. Here the principle is at work that if everyone else is doing it, they are not at an advantage; you are simply at a disadvantage if you are not.

In the past, research could validate its novelty through exclusivity of access to a source. With the democratization of access to knowledge, this belongs to the past. Take, for example, the case of Wilfred Cantwell Smith, the great scholar of Islam and religious studies. His doctoral dissertation is remarkably simple; a survey of the content of a dozen or so years of the journal of al-Azhar University. Clearly, the project was at the time sound, and he was granted the degree, because he was disclosing a source unavailable to most others. This is now of the past; a scholar can still partially justify his research as disclosing a source that has previously not been given the attention

it deserves, but no longer by claiming that only they can disclose it because no one else has access to it.

Similarly, sources that were normally not citable, because unpublished, are now becoming valid references. I am thinking in particular of manuscripts, which have always been the backbone of research in Islamic Studies. Digitization of manuscripts has taken off in a spectacular way, and the holdings of many collections are now easily digitally browsable and viewable. It is currently still more work to look up a manuscript than a book, but a reference to a particular folio of a particular manuscript is not as funky as it used to be.

It is my impression that these changes in possibilities also bring about changes in the scope and nature of our research. Looking again at W. C. Smith's dissertation, its scope was fixed and limited to looking at a couple of issues of one journal. Now with so many resources available, and a subset of them even digitally searchable (such as *al-Maktaba al-shāmila* or *Noorlib.ir*), scope can be fixed in other ways. For example, the scope can be an argument, such as Ibn Kammūna's novel argument for the soul's eternity *a parte ante*, which is identified throughout Ibn Kammūna's corpus and contextualized through a myriad of texts from before him.⁶ I have myself fixed the scope of a chapter of my dissertation by looking at one single sentence, and tracing its trajectory as it is copied from text to text starting in the twelfth century and ending in our present time.⁷ We equally see a rise of quantitative analysis, such as a study on the composition of a 14th-century encyclopedia,⁸ and the construction of a social network around 18th-century scholar Murtaḍā al-Zabīdī.⁹ These are some simple examples of how scholars are looking for new ways to utilize the possibilities that are at their disposal.

⁶ L. Muehlethaler, "Ibn Kammūna (d. 683/1284) on the Eternity of the Human Soul: the three treatises on the soul and related texts" (unpublished Ph.D. thesis, Yale University, 2010).

⁷ L. W. C. van Lit, "Eschatology and the World of Image in Suhrawardī and His Commentators" (unpublished Ph.D. thesis, Utrecht University, 2014).

⁸ E. I. Muhanna, "Encyclopaedism in the Mamluk Period: The Composition of Shihāb al-Dīn al-Nuwayrī's (d. 1333) *Nihāyat al-Arab fī Funūn al-Adab*" (unpublished Ph.D. thesis, Harvard University, 2012).

⁹ S. Reichmuth, *The World of Murtada al-Zabidi* (Cambridge: E. J. W. Gibb Memorial Trust, 2009).

Conclusion

The practice, the scope, and the nature of scholarship in Islamic Studies is changing due to a shift to digital media. The size of private libraries is quickly surpassing those of the past, making students and scholars to a greater extent self-sufficient. Conversion into digital format is easy enough to absorb any materials found non-digitally, making library use more sporadic and more efficient. The biggest drawbacks of this shift in practice is that random discoveries through browsing are impossible and a tighter back-up plan is needed.

These changes greatly enhance the potential productivity of scholars; however, this also means that expectations towards peers are increasing. Top scholarship demands absolute completeness in the body of evidence that is involved in the analysis. In this sense, the possibility of a more free flow of information turns into a demand for a more free flow, as one cannot afford to miss out on a certain source.

Since this demand for a more free flow will ensure an ever larger body of readily accessible texts, this in turn will influence the very nature of scholarship. We are now able to ask different questions of our sources, and this process will undoubtedly be among the most significant trends for the next few decades. Like a hermeneutic circle, the changing nature of scholarship will influence our practices, which will influence our scope, and therefore also the nature of our work.

The Pandora's box of the digital format has been opened, and it will be most exciting to see how librarians will partner with the scholarly field to accommodate and catalyze the many changes that are underway.

REVIEWS

Moroccan Noir: Police, Crime, and Politics in Popular Culture. By Jonathan Smolin. Bloomington: Indiana University Press, 2013. Pp. xvii, 285.

Since the early 1990s, the Moroccan state has implemented a series of top-down initiatives to showcase its commitment to turning the page on the human rights abuses of “the years of lead” or *sanawat al-rasas*. From the invitation of opposition parties to form the *alternance* government and the reform of the new family code, to the liberalization of the press and the economy and the establishment of a Truth and Reconciliation commission, the Moroccan state has worked to re-define its legitimacy to local and international audiences. In *Moroccan Noir*, Jonathan Smolin convincingly makes the case that a central and often overlooked aspect of this period was the way that the Moroccan state and an emergent popular media collaborated in an attempt to disassociate the police from past abuses. The book traces the emergence of a popular media that both sensationalized and fictionalized crime and policing. It shows how the state, through various institutions, seized on the opportunity to work with these new media outlets to disseminate stories and images of the police that suggested that here, too, a radical break with the past had taken place.

Smolin brings his critical acumen as a literary scholar to his close reading of the stories of crime and policing that were circulating widely in the Moroccan popular media during the 1990s and 2000s. Drawing on the perspectives of Gramsci and Althusser, *Moroccan Noir* weaves analyses of tabloid stories of murder, televised police serials, novels, and advertising campaigns in order to highlight the politics of representation that were central to the attempts to re-make the image of the Moroccan police. If the state’s previous strategies had included banning magazines, direct reprisal against journalists, and deploying the infamous language of propaganda *lughat al-khashab* (“the language of wood”), it now embarked on a politics of image re-making.

The chapters of the book tell the story of how mediated images of the police were meant to interpolate new relationships with the state. Chapter One shows how the media coverage of the scandalous Tabit trial and the subsequent emergence of popular and sensationalist press called into question the legitimacy of the Moroccan state and its ability to protect common citizens. Instead of resorting to the heavy-handed censorship of years past, the state began to work closely with tabloid journalists in an attempt to shape public opinion. Chapter Two describes how this collaboration led to the dissemination of ideas and images of the police as the nation's sole hope for keeping chaos and violence at bay. Chapter Three attributes the success of the first independent daily newspaper in Morocco, *al-Ahdath al-Maghribiyya* (*Moroccan Events*), to its adoption of the narrative techniques of the Moroccan police novel, which encouraged a reading public to identify and sympathize with the police. Chapter Four analyzes a corresponding development and dynamic in Moroccan television when the two Moroccan television stations RTM and 2M began airing police films and serials that idealized police officers' commitment to the rule of law and justice. Chapter Five argues that the Moroccan tabloids and the state colluded to market a string of murders occurring in Casablanca in 2003 as the work of a serial killer. The tabloids' psychological profiling and detailed description of forensics worked to disseminate the idea that the police were working at the cutting edge of technology and crime psychology. Chapter Six describes the state's response to the May 16, 2003, terrorist attack, which included the creation of a special neighborhood policing program, the GUS. It argues that the program was a failure because it over-relied on the fictionalized depictions of the police that had been circulating for a decade.

Moroccan Noir is a unique and serious contribution to the study of the intersection between popular culture, state, and citizenship in the MENA region. While this is a study of mediated representations of the police, it also takes into account ways that reading publics actively assess, interpret, and reject (and therefore destabilize) the narratives and images circulating in popular media. Smolin points to the ongoing Arab uprisings as a moment that may further unsettle the attempts to re-make the image of the Moroccan police.

Beyond the politics of representation, *Moroccan Noir* also raises compelling questions about collecting, preserving, and accessing popular culture materials. Commenting on the difficult process of

locating back issues of popular magazines (and the fact that they are quickly discarded from the archives), Smolin writes, “I felt at moments that my ability to write this book hinged on whether I would be fortunate enough to find a particular movie, magazine, or newspaper issue” (p. xiii). The collecting and preservation of “ephemera” is essential to the study of popular culture, but access remains a problem. In this regard, Smolin’s study also suggests that greater lines of communication need to be opened between archives, libraries, and those who engage in the study of popular culture in the MENA region.

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The Emperor Tea Garden. By Nazlı Eray; translated from the Turkish by Robert Finn. Syracuse, NY: Syracuse University Press, 2013. Pp. 222, with notes and glossary. ISBN: 9780815610137.

Nazlı Eray, a native of Ankara, Turkey, is the founder of the (Turkish) Literary Association, a member of the Turkish Writers’ Union, an honorary faculty member at Iowa University, and a member of PEN International. She has been a columnist in the newspapers *Güneş*, *Cumhuriyet*, *Radikal*, and *Akşam*. She has worked as a translator in the Turkish Ministry of Tourism and Promotion. But later, she devoted herself to literature and started publishing some of her work she had created when she was a student in secondary school. These works were published in review magazines such as *Entity*, *Turkish Language*, *Constitution*, *Yazko Literature*, *Demonstration*, and *Easy*. Her first book, *Ay Bayım ah*, was published in 1975. In 1986, an anthology of her stories was published in Germany. She is the author of many other stories, plays, and novels, some of which have been translated into English, French, German, Italian, Japanese, Czech, Urdu, Hindi, Swedish, Arabic, and Korean. Her novel *Orpheus* was published in the United States in English in 2006. This novel and *The Street of Different Dreams* are being translated into Korean as

well. Her book *The Man Who Wears Love* won the Yunis Nadi Novel prize in 2002.

In this book, Eray has broken the boundaries between reality and imagination by taking the reader into the deepest part of the brain and thoughts of the book's main character. The pages take the reader from day life to night life and this happens so often that both the reader and the narrator lose track of the time. There are times that separating them from one another does not really change anything. This story shows the deceptions in life that make individuals take steps in their lives which are sometimes wrong and dangerous. Eray blends in the temporary attractions of everyday life, such as love, sex, and gambling, which are sometimes the most secret and fun parts of life at night. Eray shows in the book that gambling for some characters becomes undistinguishable from their actual lives. They come to casinos to pour out what they have in their hearts and to hear back from the machines, who become their imaginary friends or sometimes lovers. A jackpot gambling machine in the book becomes a lover who could be at first a "giver" by giving you everything you wish, but then taking everything from you, even your soul. That lover then could change the role and become a friend who could guide you in your life with words of wisdom and advice. The author in this tries to present some of the reasons why people in real life get pushed past values and ethical boundaries. The narrator of the book is also able to go to places where betrayal happens in the darkness of the nights and behind the closed doors of the mind. Eray likens the corner of mankind's mind to a secret place where one can think of the lost loves or lovers she had. The narrator talks to the "Night," who tries to share his power and the secrets it holds. The narrator then wonders why people cannot just let go of their memories and the attachments in their lives; why they are holding so closely to these memories even though they bring them so much pain in their lives. That is when she is offered the chance to exchange her place with the "Night" so that she will be able to let go of her own memories, even for a short time, and explore the secrets that "Night" is holding. When she changes her place with "Night" she starts to see the illusions of her beloved ones, and her memories and the regrets she has had in her life. These illusions could only be seen by her and a few others in a tea garden. At this point she realizes the reason why people do not let go of their memories, their affections, and their attachments. She realizes that even if the memories of anything that had once been loved, cherished, or the center of a

person's life are sometime unpleasant and saddening, it would be more painful to put an end to them. Sometimes holding on to memories would keep hearts warm and fill them with compassion and mercy, even though they were painful or difficult to deal with.

This book is a good read for individuals who like to think of spirit in life and the way it may bring meaning and encouragement in one's life. The author uses the steps she has taken to produce this book as an example for the reader. She shows how hard it can be to move forward in life happily and successfully and to be able to put an end to something when you had lived with it so closely and so deeply (writing the novel, in this case).

SHAHRAZAD KHOSROWPOUR

COLORADO STATE UNIVERSITY-PUEBLO

Imperial Citizen: Marriage and Citizenship in the Ottoman Frontier Provinces of Iraq. By Karen M. Kern. Gender and Globalization. Syracuse, NY: Syracuse University Press, 2011. Pp. xiv, 200, with appendix, notes, bibliography, index. \$29.95 (hardcover). ISBN: 9780815632856.

Karen M. Kern, an authority on citizenship, Ottoman law, and women and family history, has authored several articles in this area. She is an associate professor in the Department of History at Hunter College, The City University of New York. She has also received a number of awards and fellowships, including the Fulbright Senior Researcher Fellowship in 2000.

Imperial Citizen: Marriage and Citizenship in the Ottoman Frontier Provinces of Iraq is the first in-depth study to focus on the Ottoman government's protection of its Iraqi frontier provinces by creating and recreating the concept of nationality and citizenship. The author specifically examines the government's prohibition of marriage between Ottoman Sunni women and Iranian Shi'i men, focusing on the last half-century of the Ottoman Empire, and basing her analysis on the Law of Ottoman Nationality of 1869. She looks at the Ottoman government's use of citizenship, gender, and religious conversion,

which was the deciding factor of who could own land in the eastern provinces.

Research for this book is based on documents from the Ottoman state archives and published and unpublished materials. In addition, Kern mentions that further archival materials are in the process of being released, and therefore will provide an opportunity to gain new information. Her focus within the Iraqi eastern frontier provinces under the reign of the Ottoman Empire is primarily on Baghdad and Basra.

The format of the book consists of an Introduction, where Kern uses various scholars' concepts of nationalism to discuss the Ottoman case, finally relying on John Breuilly's definition of nationalism as being a vehicle for political power. The next chapter gives a thorough historical background on Ottoman Sunni and Iranian Shi'i conflicts over territory, as well as their struggle for maintaining leadership over the Islamic world. It provides examples of policies instituted by the Ottomans against the *kizilbas* or Iranian sympathizers, including the *fetva* which was issued in the sixteenth century that made marriages with or among the *kizilbas* invalid, including giving the state power to seize their wives, children, and property.

Chapter 2 delves into the massive conversion from Sunni Islam to Shi'ism, including in Baghdad and Basra, and the efforts the government of the Ottoman Empire made to keep from losing loyal subjects as well as any territories it owned. Chapter 3 discusses the methods the Ottoman government employed to maintain loyal subjects by developing a definition of citizenship, which was included in the new 1869 Law of Ottoman Nationality. Only five years later, the 1874 Law Protecting the Prohibition of Marriage Between Iranians and Ottoman Citizens was enacted, contradicting the 1869 law by recognizing Ottoman women who married Iranian men, and the offspring, they bore as Ottoman citizens. In the past, many Ottoman women had married Iranian men to keep their male children out of the Ottoman military; therefore, these laws were set up in order to prevent this. The next chapter discusses in detail the 1874 prohibition's impact on maintaining a loyal military as well as the issue of inheritance for Iranian men and children, especially in the Iraqi provinces. Chapter 5 reveals, after several considerations by the administration of the Republic of Turkey, the cancellation of the 1874 prohibition in 1926. The study ends with the author bringing together her previous points, including the Ottoman concept of nationalism, citizenship, and the

role the institution of marriage played in exerting control over their territories.

I found it useful that Karen Kern had a pronunciation page for the Turkish alphabet as well as a note on the diacritical marks for Arabic. She also has an appendix section providing the different laws and mandates that are the focus in this study. Kern has researched her book well, as is evident in the notes section; her bibliography is full of excellent sources on which a researcher on this topic can rely, and her index is detailed. I found her research to be a valuable source for Near Eastern studies majors, as well as a fascinating study to read. Academic libraries will benefit from owning this book, especially those with an emphasis on a Middle Eastern collection.

NANCY BEYGIJANIAN

UNIVERSITY OF CALIFORNIA, LOS ANGELES

Preserving the Old City of Damascus. By Faedah Totah. Contemporary Issues in the Middle East. Syracuse, NY: Syracuse University Press, 2014. Pp. 283, with bibliography, glossary, references, index. \$39.95 (hardcover). ISBN: 9780815633495.

Preserving the Old City of Damascus is the culmination of Faedah Totah's intermittent field work conducted from 2001 to 2008 in the historic city core of Damascus, chronicling the urban transformation of this UNESCO World Heritage Site. Based upon several interviews with activists, cultural producers, government officials, and local residents, as well as first-hand experience as a resident on the streets, Totah documents the gentrification of the Old City and the various social, cultural, economic, and political factors affecting its development.

Preserving the Old City builds upon two previous studies of gentrification in Syria: *A New Old Damascus* by Christa Salamandra (2004) and *Syria's Contrasting Neighborhoods* by Balsam Ahmad and Yannick Sudermann (2012). Totah attempts to address several of the issues raised in their research, particularly the commodification of culture and the complex relationships between investors and local

residents. She likewise contributes to the literature on gentrification as a whole, drawing upon studies of historic city cores in Monti, Marrakesh, and elsewhere to suggest refinements in scholarly methods of gentrification studies.

Totalh explores the formation of identity in conjunction with the economic transformation of the urban space. The built environment and cityscape serve as a physical commentary on social change. For example, the winding and narrow alleyways preferred by the locals, due to the sense of community it generates among residents, stand in contrast to the social elites' attempt to modernize the city with grid-like roadways similar to New York or Paris. Identity becomes related to a sense of civility and aesthetics associated with living in the Old City and, in particular, the *bayt 'arabi* (traditional Damascene courtyard house). As such, the concrete formation of the city core becomes a reflection of an evolving Shami (Syrian) identity, but for Totalh the question is: Whose Shami identity is it?

Another important observation Totalh makes is that the gentrification of the Old City has produced a layered cultural discourse of "civilization" versus "backwardness" among the actors involved. Gentrification of historic sites often involves such tension between the needs of locals and the ambitions of regimes, investors, and other social elites, and Damascus is no exception. Some upper-class citizens view a rupture with the past as a means of civilizational progress, whereas residents and preservation activists see the loss of heritage as a sign of backwardness, each employing a similar paradigm yet applying it differently. The author connects the origins of this current discourse to popular perceptions of Syria's many historical dynasties as well as key contemporary events, including the Arab defeat in the 1967 war with Israel and the advent of economic liberalization in the late 1980s.

Totalh complements her rather dense discussion of social theory with personal, sometimes charming anecdotes of her interactions with residents, activists, and officials. These stories demonstrate her careful understanding of the colloquial dialect used by the locals and her insights into the subtleties and nuances of their discourses. She uses a number of Arabic words and phrases throughout the text which she defines and explains, and a glossary of terms is included that would be necessary for readers unfamiliar with Syrian Arabic. Black-and-white photographs and diagrams supplement her detailed descriptions

of life experienced in the Old City. The epilogue appropriately discusses her findings within the context of Syria's ongoing civil war.

Preserving the Old City is an advanced text that is most suitable for experienced researchers of Syria and gentrification in general, as well as those interested in modernization, globalization, urbanization, and the formation of local city cultures. Copious references will point researchers to numerous relevant works.

JUSTIN PARROTT

NEW YORK UNIVERSITY IN ABU DHABI

Using Numbers in Arabic. By Jamal Ali. Washington, DC: Georgetown University Press, 2013. Pp. 199, with glossary, bibliography, and index. \$34.95 (paperback). ISBN: 9781626160057.

For a monograph so narrowly focused, Jamal Ali's *Using Numbers in Arabic* is thicker than I had imagined, and also long and narrow, a format used in many "Pocket Guides" created for quick reference. "Pocket Guides" are usually reduced versions of a full text, but this work is the full text, focused on everything and anything about the Arabic number system.

In my experience as an academic librarian working with Arabic language learners and faculty on a large campus, most Arabic language students' first exposure to the number system comes in a textbook chapter wedged between various grammar lessons. These lessons are deliberately short so as not to confuse the student with too many details. As the learner progresses in their studies, new topics concerning the use of numbers are introduced and previous material is often re-visited and added to the new lessons so that a student's general knowledge builds and is reinforced over time. This is mainly because the Arabic number system is unlike our Western system and requires a planned and focused approach to learn it so that using numbers in Arabic becomes natural and easy. As a reminder, in Arabic, numbers have a masculine and feminine form, a cardinal and ordinal manifestation, and finally, agreement rules for surrounding

lexical items. It is also worth noting that the days of the week can be confused with Arabic numbers since their names coincide with the names of some numerals. Finally, reading numbers in Arabic takes some practice because Westerners learn to read and write numbers differently.

Jamal Ali's *Using Numbers in Arabic* is a necessary resource for Arabic language learners to refer to, because the subject is much too complex for a single chapter in a textbook. Most textbooks divide lessons into easily digestible chunks. Unfortunately, this requires the student to remember previously studied material from the current year or even a previous year. This reference work puts all the relevant instruction between two covers in one place at one time.

To appreciate the scope of the work, this reference guide requires a certain level of knowledge, and certainly the ability to read Arabic. The author begins his explanation of the Arabic numbering system by describing the first and lowest cardinal number, one, and provides an example of how to describe a single item using the noun in the singular indefinite form with an example written in Arabic script. Several Arabic sentences with their English translations follow to expand on this construction. The author then chooses to introduce refinements such as using "*wahid*" for emphasis, followed by several examples written in Arabic and translated into English. "One" as a cardinal number is followed by its ordinal equivalent "first." The author provides numerous examples in Arabic with English translations.

The more traditional approach to teaching the Arabic numeral system would be to begin with the Arabic numerals "zero" through "ten"—the format generally encountered in textbooks or grammars. As the book's title suggests, this reference monograph concerns itself with using numbers in Arabic and not with teaching students to count in Arabic.

This detailed, in-depth approach repeats itself for every newly-introduced topic. The guide begins with Tables, an Introduction, an Arabic Numbers Quick Reference Table, and a Transliteration Table. The monograph is then divided into two parts. Part 1, called "Cardinal and Ordinal Numbers," begins with a twelve-and-one-half-page treatment of the numbers one and two and then moves on to the numbers three through ten. The author provides examples of usage and explanations concerning masculine and feminine forms, internal vowels, variations in spelling, placement in a sentence, case endings, polar agreement, and other fascinating tidbits of information and

usage. The work then moves on to explain the general principles governing the following topics. Numerals eleven through nineteen, the tens, the tens plus one through nine, one hundred, two hundred, three hundred through nine hundred, the hundreds plus one, the hundreds plus two, and multiples of one hundred in compounds. Next is a treatment of one thousand, multiples of one thousand (writing out large numbers), two thousand, multiples of one thousand, thousands plus one, thousands plus two, and thousands in compounds. Following are the millions, billions, and beyond, and finally, a section called "More on Ordinal Numbers."

Part 2 is entitled "Other Number Topics" and treats topics such as how to make numbers definite, numbers with no counted noun, dozens, hundreds, and millions. Following are dates, time, decimals, fractions, volume (square/cubic units of measurement).

The final section deals with percentages and includes the vocabulary for basic arithmetical operations such as addition, subtraction, multiplication, and division. Lastly, the author includes glossaries in English and Arabic and a bibliography.

There is quite a bit of information packed into approximately two hundred pages, and this guide is well suited for the advanced Arabic student, whether in high school, college, university, or language school, or as a reference work for a home library. Its layout is very easy to follow, with clear subject headings, an easy to follow table of contents, and a complete bibliography to close out the work.

RICHARD SALTZBURG

UNIVERSITY OF FLORIDA

The Georgetown Dictionary of Iraqi Arabic: Arabic-English, English-Arabic. Edited by Mohamed Maamouri. Washington, D.C. : Georgetown University Press, 2013. Pp. xvi, 1157. \$79.95 (hardcover). ISBN: 9781589019157.

The original edition of this dictionary was edited by D. R. Woodhead and Wayne Beene in 1967 and was, as were the dictionaries for Syrian and Moroccan dialects, quite useful and pioneering for English-speaking students of spoken Arabic. The editor notes that of the 17,500 entries, some 30 percent of these are new to this edition. The most significant (and obvious) enhancement is the use of Arabic script in addition to a standardized version of the International Phonetic Alphabet to facilitate pronunciation.

This updated dictionary is the result of the cooperation between University of Pennsylvania's Linguistic Data Consortium (LDC) and Georgetown University Press, based on a grant from the Department of Education. The dictionary's editor, Mohamed Maamouri, is senior research administrator with LDC. LDC has been involved with the Defense Advanced Research Projects Agency's (DARPA) TransTac (spoken language communication and TRANSlation system for TACTical use) project, and it is through the collection of recorded conversations in Iraqi Arabic used in that project, as well as other existing transcribed and translated conversations from LDC's own resources, that the original dictionary was expanded and enhanced. Once the initial lexical database was created, native Iraqi speakers reviewed each term and added any of the necessary features to make the final product as valuable as it appears to be as far as this reviewer is concerned.

The entries are arranged in root letter format, and locating words should pose no difficulty to those familiar with Hans Wehr's dictionary of modern Arabic. Diacritics are used throughout, even in the example sentences. Besides being given in Arabic script, the examples are also rendered in IPA script with an English translation.

There is no doubt as to the usefulness of this dictionary, which will certainly be of value for not only students of Iraqi Arabic, but also readers of contemporary Arabic literature from Iraq, particularly those collections of poetry or short stories written in the dialect. If there is one fault that I can find, it is that the dictionary lacks some of the comparative linguistic apparati found in other dictionaries, such as the late El-Said Badawi and Martin Hind's *A Dictionary of Egyptian*

Arabic, or Michael Chyet's *Kurdish-English Dictionary*, that make these works useful for dialect studies and comparative linguistics. It would have been interesting to see clear indications where Iraqi Arabic has taken from English (بَنْجَر, pančar, i.e., "puncture"), Turkish (جاکوچ, ča:ku:č, çakiç, i.e., "hammer"), and Persian (قند, qand, i.e., "rock sugar") as this would be of helpful for those interested in knowing such etymologies. And while acknowledging that this dictionary is chiefly for the Arabic used in Baghdad, it would have been nice to further indicate which words may be found in Christian or Jewish Baghdadi Arabic.

As an experiment, I took an older reader of Iraqi Arabic (McCarthy and Raffouli's *Spoken Arabic of Baghdad*, part 2, *Anthology of Texts* [Beirut, 1965]), parsing one of the texts in search of different words and if they could be located in this dictionary. Sure enough: كَنْتُور (wardrobe), قِيَان, قَاع (ground, lands), طَابُوق (brick), عُقْب (after), خُطَار (guest[s], company), عَمَالَة (bricklayer's assistant), بَنَّة (mason), were all present and accounted for.

Most helpful in this dictionary are the pronunciation notes for Iraqi Arabic (pp. xiii–xv), specifically noting variant pronunciation of certain letters such as ش as č and ĵ, and ك as k or else č. The editor acknowledges a certain randomness concerning this point, and for this and other such things one should probably defer to a native speaker. It would, on the other hand, have been nice to see examples in the Arabic script using the letters پ, چ, and گ for those words taken from Persian or the sounds used in Iraqi Arabic.

This is a weighty tome, clearly for office or library use. It is not something you will likely be able to carry easily in your rucksack while on the field. LDC and Georgetown University Press are to be commended for this much-needed update to what is truly a classic dictionary. Highly recommended for library collections where advanced and spoken Arabic language is taught.

WILLIAM KOPYCKI

LIBRARY OF CONGRESS

Mahmoud Darwish: The Poet's Art and His Nation. By Khaled Mattawa. Syracuse, NY: Syracuse University Press, 2014. Pp. xvii, 196, with bibliography and index. (Hardcover). ISBN: 9780815633617.

The author, an associate professor in the English Department at the University of Michigan, states that his book “aims to demonstrate Darwish’s own evolving approach to poetry and how his aesthetics have played a crucial role in shaping and maintaining Palestinian culture and identity and culture through decades of warfare, attrition, exile, and land confiscation” (p. xii). This he tries to do, with limited success, in this modest little book.

The book starts with an introduction and a chapter entitled “The poet and the national literature,” in which the author outlines Darwish’s life and literary output. Each of the next five chapters takes a period of Darwish’s life and expands on the type of poetry he wrote during each period. These periods include 1964–1971, during which he lived in Israel; 1971–1986, by which time he had left Israel and become involved with the PLO; 1986–1993; and 1995 until his death in 2008. The author attempts to describe the progression of Darwish’s themes and style, and to some extent he succeeds, but at times the discourse is rambling and difficult to follow. Mattawa’s analysis of the poems is largely descriptive. Comments pertaining to the theory of poetics are mostly citations from the works of other writers. Although the book aims to demonstrate the development of Darwish’s art over time, it is often not clear when a particular poem under discussion was written. The author does mention the dates of some of the major poems, but on the other hand he often cites poems from Darwish’s anthology, *al-A‘mal al-ula*, published in 2005, but of course the poems had actually been written at much earlier dates, which are not mentioned. It would have been very helpful if an appendix listing all of the cited poems along with their original dates had been included, or better yet, a chronology or timeline of Darwish’s life that included the cited poems.

The book contains a number of errors and inconsistencies. On p. x the author writes that Darwish was born in 1941; on p. 14 he writes, “Darwish was born on March 13, 1942.” The author states (p. xvii) that he has used the Library of Congress system for transliterating Arabic words, but it is applied very inconsistently. Diacritics are haphazardly applied; the *ta’ marbutah* is sometimes represented by an

“h” as required by the LC system, but sometimes the “h” is left off. There are also outright typos, such as “*mutawist*” for “*mutawassit*,” (p. 76), and “*duy*” for “*duyuf*” (p. 188). He refers to the poet Mu‘in Bissisu as “Mu‘im” (pp. 77 and 80). Since this occurs more than once, this error is clearly more than just a one-time typo. Also, the format for citing titles, whether in Romanized Arabic or the English translation, is inconsistent. Sometimes they are in italics without quotation marks, sometimes they are in regular font with quotation marks. Granted, some of these issues are minor, even nitpicking, but they all add up to point to a failure by the author and/or the publisher to pay attention to detail. One expects better of an author who is a university professor and of a university press.

Some of Mattawa’s interpretations of Darwish’s poetry are questionable. True, the interpretation of any poem is by nature subjective, but it must still be based on facts. Mattawa discusses at length the poem “A soldier dreams of white lilies,” about a conversation between an Israeli soldier and a Palestinian, which begins:

He dreams of white lilies
 an olive branch
 and of her breast in evening bloom.
 He dreams, he told me, of a bird,
 a lemon blossom. (p. 55)

Mattawa claims that white lilies are not native to Palestine (pp. 56, 61), and he relates this to the idea that the Israeli soldier also is not native. However, white lilies are native to Palestine. Naomi Feinbrun-Dothan states that *Lilium candidum* (the Latin name for the white lily), while rare, is found in Upper Galilee and Mt. Carmel, and is indigenous in Palestine and Lebanon (*Flora Palestina*, part four, 1986, p. 44). On the other hand, this plant is widely cultivated, as is the lemon also mentioned in the poem, which contrary to Mattawa’s claim that it is native to Palestine (p. 56) is actually not. So it seems that nativeness or non-nativeness is not the issue here. Rather, since all the plants that the soldier dreams of are cultivated, they probably symbolize his longing for a peaceful, domesticated existence, as opposed to the war in which he must fight. Mattawa does get this from other imagery in the poem, but he nonetheless misses the symbolism of the white lilies.

Mattawa's most glaring error comes in his translation of the title "Hudna ma'a al-Maghul amama ghabat al-sindiyan," which he gives as "Truce with the Mongols near a pine forest." Pine forest? No, no. *Sindiyan* means oak. It can only mean oak. All the dictionaries that the reviewer consulted gave its meaning as oak or holm, which is a type of oak. Perhaps *sindiyan* means pine in Mattawa's Libyan dialect, but the poem has to be interpreted according to a Palestinian's understanding of the word. The website of Sindyanna of Galilee, <http://www.sindyanna.com/>, states, "The name Sindyanna of Galilee refers to the Palestine Oak (*Quercus calliprinos*). ... According to contemporary Palestinian folklore, the oak is blessed with endurance, stability and rootedness to the land, therefore it symbolizes the Arab citizens of Israel who remained firmly on their lands and refused to leave during the war of 1948." It is likely that this is the symbolism Darwish had in mind when he composed his poem. The oak is in fact the central concept of the poem, as is evidenced by its appearance as a recurring motif at the end of each stanza. A reader or translator who does not understand the meaning of *sindiyan* has missed the entire meaning of the poem.

Mattawa clearly has great admiration for Darwish, judging from his account of his meeting the poet and his remarks on how Darwish influenced his own writing (pp. ix ff). It is apparent that he wishes to pay tribute to the poet, but a more carefully crafted, researched, and edited work would have done the poet more justice. This is a modest contribution to the study of Darwish. It has some interesting ideas, and has the added advantage of being in English, so the American student who is just beginning his study of the Arabic language and its literature can read it. Unfortunately, its disorganized style and other flaws detract from it. An academic library that collects everything by or about Darwish would want to have it, but libraries with limited collections or budgets could give it a pass.

CATHERINE ROCKWELL

UNIVERSITY OF UTAH

Khufu's Wisdom. By Naguib Mahfouz; translated by Raymond Stock. Cairo, New York: The American University in Cairo Press, 2003. Pp. x, 193, with bibliographical references. ISBN: 9774248066.

This novel was first published in Arabic in 1939, during a period when Mahfouz was experimenting with fiction set in ancient Egypt. He originally titled it *Hikmat Khufu* (Khufu's wisdom), but his publisher objected to the title and insisted that it instead be called *'Abath al-aqdar* (Mockery of the fates). The translator has decided to respect Mahfouz's original choice of title, though in fact the publisher's choice better suits the plot.

In the story, the Pharaoh Khufu (Cheops) hears a prophesy that the newborn son of a priest, and not one of Khufu's own sons, will be the next pharaoh. He rushes to the priest's home with a small military force and slaughters the priest and a mother and infant, whom he assumes are the priest's wife and son. However, the actual wife and infant son escape in the company of a serving woman. The wife becomes separated from them, while the serving woman goes on to Memphis with the infant Djedef, whom she is now claiming as her own. There she marries a wealthy man who essentially adopts her son, who grows up to become a soldier. Through a series of twists of fate, he meets and falls in love with Khufu's daughter and also rises to become military commander on account of his heroic exploits, and thus comes to the attention of the aging Khufu, who names him his successor. Thus one sees that fate is the main actor in this drama and so deserves mention in the title. The only "wisdom" that Khufu might have come towards the end of his life and reign, when he cuts himself off from affairs of state to write a "Book of wisdom."

The translation into English is excellent. A smooth style of idiomatic English has been achieved, while spot checks against the Arabic text indicate that the original meaning has been preserved. In some cases the original language is rather flowery and cumbersome, especially where Mahfouz is trying to describe Djedef's romantic feelings, but even there the translation comes off reasonably well.

Although the story is set during the historical reign of Cheops, the reader must not expect to learn any historical facts from it. The story of Djedef is loosely based on a legend that Mahfouz read, and the depictions of daily and military life are purely a product of Mahfouz's imagination. Chariots figure prominently in the battle scenes, but as the translator points out, "Egyptians did not use horses or even

wheeled vehicles until nearly a thousand years after the time-frame of this story” (p. viii). This is above all else a work of fiction, and thus should be read and enjoyed as such. It is not great literature—in particular the characters are flat, stereotypical, and have little or no character development—but it is an entertaining story. All academic libraries that support programs in Arabic literature would want to have a copy, and it is also suitable for public libraries in English-speaking countries.

CATHERINE ROCKWELL

UNIVERSITY OF UTAH

Rhadopis of Nubia. By Naguib Mahfouz; translated by Anthony Calderbank. Cairo, New York: The American University in Cairo Press, 2003. Pp. vii, 187. ISBN: 9774248082.

This novel is one of those by Mahfouz set in ancient Egypt, and is entirely a work of fiction with no bearing on actual events or characters. It was first published in 1943 in Arabic under the title *Radubis*. The plot centers around a high-class prostitute named Rhadopis, and the fictional Pharaoh Merenra II. When the two of them are brought together through a trick of fate, they fall madly in love with one another and each loses interest in all else besides the other. Merenra in particular abandons the affairs of state to spend all his time with her, and plunders the wealth of the country and its temples to spend on Rhadopis and the refurbishing of her palace. Before long the priests and the people rebel, Merenra is killed, and Rhadopis commits suicide.

As a story, it is trite and predictable. The characters are generally flat and there is little character development, except perhaps where Rhadopis's tragic past is recounted. Although this is supposed to be a steamy romance, there is no sex, and passions are described in exaggerated metaphor. On another level, though, it is a timeless allegory of the rebellion of peoples against incompetent or corrupt rulers. This no doubt resonated with Mahfouz's Egyptian readers at the time it was written, and continues to do so to this day. That might

not be as meaningful in the U.S., but in light of such events as the Occupy Wall Street movement of 2011 and the more recent demonstrations against perceived police brutality, it might still strike a chord with American readers.

The translation is good. While preserving the original meaning of the Arabic text, it is in good, idiomatic English, quite a feat for the translator, considering the cumbersome and stilted prose of the original.

All academic libraries that support programs in Arabic literature would want to have a copy, and it is also suitable for public libraries in English speaking countries.

CATHERINE ROCKWELL

UNIVERSITY OF UTAH

Thebes at War. By Naguib Mahfouz; translated by Humphrey Davies. Cairo, New York: The American University in Cairo Press, 2003. Pp. x, 211, with bibliographical references. ISBN: 9774248074.

Of all of Mahfouz's stories set in ancient Egypt, this is the one with the strongest grounding in actual history. The plot is based on historical events, while most of the main characters are historically documented people.

The story recounts the end of the rule of the foreign Hyksos over Egypt. When it opens, the southern kingdom in Thebes is essentially a vassal state under the Hyksos. The Hyksos ruler sends a letter with unreasonable demands to the pharaoh Seqenenra, who not only rejects them but decides to rid Egypt once and for all of the Hyksos, and sets off at the head of an army to do so. However, the Hyksos had intended to provoke such a reaction, so they are ready for him. They crush his army, kill Seqenenra, and mutilate his body. The royal family, including Seqenenra's son Kamose and grandson Ahmose, who is still a boy, flee Thebes for Nubia. Some ten years later they return at the head of an army, and this time succeed in driving out the Hyksos. While all this has a basis in historical fact, Mahfouz has of course manipulated events to suit his literary needs, while many things,

including the love story involving Ahmose and a Hyksos princess, are purely a product of Mahfouz's imagination. The translator in his introduction points out a number of anachronisms and inconsistencies in the timeline (p. vii), but they do not really detract from the story, as long as the reader accepts that it is fiction.

Mahfouz wanted to do more than simply write a rousing historical novel. When it was first published in 1944, Egypt had long been under foreign domination of one sort or another: first the Turks, and later the British. This novel was meant to speak to Egyptian passions and desire for independence. The author makes a point of racially distinguishing the foreign Hyksos, whom he repeatedly describes as ugly, white-skinned, and hook-nosed, in contrast to the native Egyptians who are "golden-brown" or "coppery," and are "clearly the ideal of beauty and wholesomeness" (translator's introduction, p. ix). What is ironic here is that Mahfouz, judging from his photograph on the jacket flap as well as numerous other photos seen by the reviewer, is himself hook-nosed and rather light skinned. Genetically speaking, he is probably closer to the Hyksos, who are thought by some to have been Semitic, than to the native Egyptians of ancient times. In any case, this theme of Egyptian patriotism will probably not resonate with American readers, but they can still enjoy the novel as an exciting story of war and reconquest.

The translation is very good, preserving the meaning of the original Arabic text while employing smooth, idiomatic English.

All academic libraries that support programs in Arabic literature would want to have a copy, and it is also suitable for public libraries in English speaking countries.

CATHERINE ROCKWELL

UNIVERSITY OF UTAH

Voices from the Other World: Ancient Egyptian Tales. By Naguib Mahfouz; translated by Raymond Stock. Cairo, New York: The American University in Cairo Press, 2002. Pp. xiii, 79, with bibliographical references. ISBN: 9774247582.

This is a collection of five short stories, originally published separately in Egyptian magazines over a period from 1936 to 1945. Since then, except for “The Mummy Awakens,” they have remained relatively unknown and untranslated, until Stock undertook to translate them and publish the translations in various journals. They have now been collected together into this interesting little book.

The first story, “Evil Adored,” is essentially an allegory of the human condition. Though Mahfouz sets it in Egypt in pre-dynastic times, it has no bearing on any actual historical event. The people are living corrupt, “wicked” lives, until a prophet-like figure appears and transforms society. But people soon weary of being good, and thus revert to their evil ways.

“King Userkaf’s Forgiveness” and “The Return of Sinuhe” are set in historical times. Userkaf was the founder of the Fifth Dynasty, but since little is actually known of his reign, Mahfouz was free to exercise his imagination to create an interesting story. “The Return of Sinuhe” is based on a nearly 4000-year-old Egyptian text called “The Tale of Sinuhe.” Here again, Mahfouz has used his own devices to create an entertaining short story.

The most politically charged story, “The Mummy Awakens,” was first published in 1939, and unlike the other four stories, is set in modern times. The main character is a wealthy member of the upper class, a Francophile Egyptian of Turkish descent who “squanders the money of the Egyptian peasants” to buy French art (p. 32), and whose dog eats better than the average poor Egyptian. An ancient Egyptian tomb is found underground on this man’s property—curious, he descends into it, whereupon the mummy in the tomb comes to life and lambastes the aristocrat for his oppression of native Egyptians. Clearly this tirade was aimed at Egypt’s then-ruling class. This may not resonate with the present-day American reader, but it is nevertheless a gripping “mummy comes to life” tale.

The final story, “A Voice from the Other World,” is the most intriguing. It concerns a scribe in ancient Egypt who dies of a sudden illness. The tale is a fascinating account told in the first person by the man’s spirit of the death of its body, of its afterlife up to a point, and

the reactions of his survivors to his death. Most notably, the spirit witnesses and describes in gruesome detail the mummification of its body (which this squeamish reviewer, forewarned by the translator's introduction, skipped over).

The translations are very good, and preserve the meaning of the original texts. There are occasional awkward literalisms—for example, in “The Mummy Awakens,” when a peasant explains why he stole meat from the rich man's dog, the translation reads, “My resistance failed me,” instead of the more idiomatic “I couldn't resist.” However, such things are minor and do not detract from the reading of the stories.

Any academic library that supports programs in Arabic literature would want to have a copy of this book. As an entertaining piece of fiction, this collection of stories also has a place in public libraries of English speaking countries.

CATHERINE ROCKWELL

UNIVERSITY OF UTAH

PARTINGTON AWARD FOR 2014 ANNOUNCED

WASHINGTON, D.C. (21 Nov., 2014)— The Middle East Librarians Association (MELA) announced Dr. Christopher Murphy as the recipient of its 2014 David H. Partington Award, given annually in recognition of professional excellence, contributions to MELA, and accomplishments in the field of Middle East librarianship and scholarship. The award, generously sponsored by Dar Mahjar Inc., was presented at the 43rd annual meeting of MELA, held at the George Washington University in Washington, D.C., on 21 November.

Dr. Christopher Murphy has had a long and illustrious career at the Library of Congress, which he first joined in 1985. Until 2007, he served as Turkish Area Specialist in the Near East Section of the African and Middle Eastern Division (AMED). There he was responsible for developing the collection in all formats concerning Turkey and Central Asia. In January of 2007, he was selected in a competitive process as head of AMED's Near East Section. As section head, he is responsible for overseeing the development of the collection in Arabic, Turkish, Persian, and other languages.

He also supervises a staff of seven and is responsible for maintaining the quality of reference assistance given to Congress, federal agencies, scholars, and the general public. A senior colleague at the Library of Congress attests that "All of these tasks he has accomplished extremely well and with great diligence." His work has also given him opportunities to travel to Turkey, Egypt, Russia, Germany, Saudi Arabia, Morocco, Central Asia (including Uzbekistan and Xinjiang), and Sweden, where he acquired difficult-to-find materials for the Near East collections. He was and remains the AMED representative to the Middle East Librarians Association, and is a current member of the Board of Governors of the Institute of Turkish Studies (2010–2014). He was the past president of the Turkish Studies Association (1998–2000), President of the Middle East librarians Association (1992–1993), and MELA Vice President (1991–1992). He is, as the Library of Congress' official representative to the Middle East Materials Project (MEMP), an ex officio member of their executive committee,

and he was co-chair of the Standing Committee on Libraries of the Central Eurasian Studies Society.

Christopher Murphy is a scholar of the Near East. He earned a B.A. in Arabic and Near Eastern Studies at the University of Washington at Seattle in 1972, and in 1974 he received an M.A. in Turkic Languages and Literature. In 1980, he completed his doctorate in Turkic Languages and Literature, and wrote his dissertation on the historical novels of Abdullah Qadiriyy and their connection to earlier Uzbek narrative literature. He received both a Fulbright Fellowship to conduct dissertation research and a post-doctoral award from the Institute of Turkish Studies to conduct research on sixteenth-century Ottoman poetry. When he completed his doctorate, Chris Murphy joined the University of Washington Library as a Library Specialist and Assistant Near East Bibliographer until 1985.

Originally Murphy's scholarly interests focused on Uzbek, Chagatay, and Ottoman Turkish literature; but currently he has been working on the Islamic manuscripts of the Near East collection at the Library, as well as on early printed books, and is the Library's resident expert on both. Most recently he published an article entitled "New Books for New People" in *Comparative Studies of South Asia, Africa and the Middle East*, which is an examination of several Central Asian and Crimean Tatar children's books from the 1920s and 1930s. He also published "Abdulla Qadiriyy and the Bolsheviks," presented at Columbia University's "Symposium on the Literature of the Newly Independent Central Asian States." Subsequently this paper was turned into an article which appeared in *Central Asian Muslims*, edited by Joann Gross. Murphy's translation of Ottoman documents on printed works and the printing press in *The Book in the Islamic World* (SUNY Press, 1995), was very important in that it contributed to a better understanding of the field. His article on "The Physical Examination of Early Ottoman Printed Books, What Can that Tell Us" in the *Journal of Turkish Studies* (Harvard, 2000) was an important addition to the literature on the subject. Murphy has also been instrumental in creating two Library of Congress websites, *Islamic Manuscripts from Mali* and *Examples of Arabic, Persian and Ottoman Turkish Calligraphy*.

It is in recognition of his achievements and steadfast commitment as a scholar and a leader in the field of librarianship that Dr. Christopher Murphy has been chosen to receive this David H. Partington Award.

FOR FURTHER INFORMATION PLEASE CONTACT:

Ali Houissa

D.H. Partington Award Committee Chair, 2014

Ah16@cornell.edu

<http://www.mela.us>

FIRST LESLEY WILKINS EDUCATION AWARD ANNOUNCED

WASHINGTON, D.C. (21 Nov., 2014)—The Middle East Librarians Association (MELA) announced David H. Partington as the first recipient of the Lesley Wilkins Education Award, given in alternate years in Lesley Wilkins' memory to a person who made significant contributions to education and mentorship in Middle East librarianship. The Award was established by MELA with generous donations from the friends and family of M. Lesley Wilkins, the first Bibliographer for Law of the Islamic World at the Harvard Law School Library. The award was presented at the 43rd annual meeting of MELA, held at the George Washington University in Washington, D.C., on November 21, 2014.

David H. Partington began his career at Princeton University working with, and learning from, the now legendary Rudolph Mach. From Princeton Partington moved to Ann Arbor to become the second full-time librarian in the position of Head, Near Eastern Division, Harlan Hatcher Graduate Library of the University of Michigan. During his tenure at Michigan he served as mentor to many of our colleagues, such as Muhammad Sulaiman, now of Sulaiman's Bookshop in Beirut, Lebanon, Bruce Craig, now retired from a distinguished career as Bibliographer of the Middle Eastern collection at the University of Chicago, and John Eilts, who succeeded Partington at the University of Michigan before moving to California to work on the non-Latin script implementations for the Research Libraries Group, and then to Stanford University as their first Curator for the Islamic & Middle Eastern Collection.

After Ann Arbor, Partington made a move eastward to become the Head of the Middle Eastern Division at Harvard College Library. At Harvard he was mentor to a number of MELA members, including Fawzi Abdelrazzak, publisher of *Dar Mahjar*, and David Giovacchini, now Middle East Studies Librarian at the University of Pennsylvania. Of course, David Partington was also a mentor to our own Lesley Wilkins, who herself went on to distinguished careers in Oman, Egypt,

Austin, Texas, and Boston, followed by Harvard as its first Bibliographer for Law of the Islamic World.

It is for this generous and influential legacy he passed on as a mentor to scores of Middle East librarians that we honor David H. Partington today with the first Lesley Wilkins Award.

Christof Galli
Chair, Lesley Wilkins Award Committee, 2014

**GEORGE N. ATIYEH PRIZE WINNER
2014**

It is my pleasure to announce that this year the George N. Atiyeh Prize goes to Heather Hughes.

Heather's academic interest in the Middle East developed through her undergraduate studies in French Literature. As francophone literature from North Africa and the Caribbean featured prominently in her studies, she developed an interest in North Africa, which led her to start studying the Arabic language.

She then pursued a Master's in Middle Eastern Studies at the University of Washington, where she further studied Arabic, and started learning Turkish. During that time, she was also able to take language courses in both Damascus and Istanbul.

After completing her Middle Eastern Studies Master's degree, she enrolled in an Information Studies program at the University of Texas, where she started studying Persian, and worked in the UT Library System both as a student associate and a graduate research assistance. After one year at UT, she took a one-year leave of absence to work for an independent research company in southeast Turkey. During this year, she conducted research on various aspects of the Syrian conflict, mostly focusing on the humanitarian crisis in Turkey and Syria. That September, she resumed her studies at the University of Texas, and is currently working at the Harry Ransom Center, where she is involved in digitizing manuscripts for online collections.

Please join me in congratulating Heather and welcoming her.

The George N. Atiyeh Prize Committee
Anaïs Salamon (Chair), McGill University
Chrisof Galli, Duke University
Laila Hussain Mustafa, University of Illinois at Urbana-Champaign

Annual Meeting 2014 Washington, DC

MELA Business Meeting

November 21, 2014

Gelman Library, George Washington University

MELA MEMBERS IN ATTENDANCE: AHMED MOUSTAFA, AKRAM KHABIBULLAEV, ALI BOUTAQMANTI, ALI HOUISSA, AMAL MOSRY, ANAIS SALAMON, ANDREA SCHULER, ANDRAS RIEDLMAYER, ANDREW BUCHWACH, AZZEDINE BOUDERBANE, BEHZAD ALLAHYAR, CHRISTOPHER MURPHY, CHRISTOF GALLI, CONNIE LAMB, DALE CORREA, DAVID GIOVACCHINI, DAVID HIRSCH, DEBORAH MARGOLIS, EVYN KROPF, GEORGE FAWZI, GUY BURAK, HANA SLEIMAN, HEATHER HUGHES, HIKMAT FARAJ, IAN STRAUGN, IMAN DAGHER, IMAN KHAIRY, JALEH FAZELIAN, JASSIM MOHAMED JIRJEES, JAMES WEINBERGER, JOHANNA SELLMAN, JONATHAN ROGERS, JOHN ELTS, JOYCE BELL, KHALED ALHALABY, LAILA HUSSEIN MOUSTAFA, LAMIA ABDELFAHATTAH, MARLIS SALEH, MAZIN SULAIMAN, MEHDI REHIMZADEH, MICHAEL HOPPER, MOHAMED ABOU EL SOUD, MOLLY BERNSTEIN, MOZHGAN JALALZADEH, MUHANNAD SALHI, NORA AVETYAN, PAMELA HOWARD-REGUINDIN, PATRICK VISEL, PAUL CREGO, PETER MAGIERSKI, RACHEL SIMON, REBECCA ROUTH, ROBERTA DOUGHERTY, SEAN SWANICK, SHAYEE KHANAKA, WASSIM SULAIMAN, WILLIAM J. KOPYCKI, YASHA RAZIZADEH, YAHYA MELHEM, ZOYA NAZARI

President Sean Swanick brought the meeting to order at approximately 9:00 am. He thanked Andrew Buchwach of the Gelman Library at GWU for his work and the library's support to host this year's MELA meeting.

The minutes from the 2013 meeting were approved.

OFFICER REPORTS*VICE-PRESIDENT'S REPORT:*

Robin Dougherty thanked everyone for their assistance in putting together the program for this year.

SECRETARY-TREASURER'S REPORT:

[The Secretary-Treasurer's treasury statement appears as an appendix to these minutes.] William Kopycki reported that the association's finances are very good, and there are funds available that can be used for any large-scale projects as appropriate. He is still looking for an accountant to assist in the review of IRS tax reporting for the period of time when MELA did not have tax-exempt status. James Weinberger offered to suggest the name of an accountant. Dues, JSTOR royalties, and meeting sponsorships are the main streams of funding for MELA, while the bulk of expenses revolve around the annual meeting and related expenses, and the publication of *MELA Notes*. There were 86 members paid up through the end of 2014, with 13 new members and one lifetime member added to the roster since October 1st, 2013. There were 13 institutional subscriptions to *MELA Notes*, with 7 subscriptions being handled by subscription agents. (A copy of the Treasurer's report was circulated to membership prior to the meeting).

MELA NOTES EDITOR'S REPORT:

[The full text of the report is appended to these minutes.] Marlis Saleh presented the report. During the year 2013–14, one annual issue of *MELA Notes*, number 87 (2014), will be published in print and will be distributed to the membership and subscribers. The latest issue of *MELA Notes* (number 86, 2013) was sent to JSTOR for digitization and inclusion in their database. *MELA Notes* is now available as part of the Arts & Sciences IX Collection. Revenue sharing from JSTOR brought in \$3,256.45 this past year. Last year the process of including *MELA Notes* in EBSCO Publishing databases started. Beginning with issue 84 (2011) and going forward the journal will be available there. The electronic files for issue 86 (2013) have been transmitted to them. It is possible that in the future the backfile will also be added.

BOOK REVIEW EDITOR'S REPORT:

Rachel Simon thanked those who sent their reviews in on time and reminded others to please send their reviews within six months' time

upon receiving a book. This encourages publishers to continue to send us books for review.

WEBMASTER'S REPORT:

Anais Salamon reported that she has been looking behind the scenes. She notes that the content manager is out of date. Migration of pages from the Iraqi Libraries Committee is still a work in progress. With the approval of the executive committee, she is considering finding a professional to re-do the website design.

MELANET-L LIST MANAGER'S REPORT:

Evyn Kropf reported that there are 461 subscribers to the listserv; she added 60 new subscribers over the past year, but some of these are second email addresses for existing subscribers. She periodically sends out the guidelines for posting as a reminder for listserv policies. MELANET continues to be archived by Gmane and Google Groups. She also updated subscription information for MELANET on ALA's website.

COMMITTEE REPORTS

COMMITTEE ON CATALOGING: Iman Dagher reported that learning and implementing aspects of RDA remain the committee's main concerns this year. In April, the ConC conducted a survey to study the status of the implementation phase and to try to examine the problems and issues faced by the catalogers of Middle East languages when applying the new code, and to assess the need to conduct a workshop accordingly. Most participants expressed interest in us hosting an RDA advanced workshop. A workshop covering certain issues of bibliographic and authority aspects of RDA will be conducted following the meeting.

In order to re-energize the MIDEASTCAT listserv and to foster communication and information exchange among catalogers, the committee developed a cataloging electronic forum by posting a "teaser" question at the beginning of each month relating to different aspects of cataloging. Questions that were posted generated limited feedback from the MELA community, so we decided to cease the posting in October.

The committee website continues to be the main focus through regular monitoring and updating. Two new subpages have been added: one for manuscript cataloging and one for Armenian sources. The

objective is to expand the website with additional pages for other languages such as: Syriac, Urdu, Ottoman Turkish, and Dari. The website has been added as a cataloging resource to Catalogers Desktop.

Joyce Bell has been working on updating the Arabic Cataloging Manual to make it conform to RDA, in collaboration with Joan Biella. A draft has been submitted to the committee for discussion and feedback.

Despite the new RDA code, the statistics in the Arabic NACO funnel have been great. In 2013, there were 852 new Name Authority Records (NAR) added to the Name Authority File. In 2014, there were approximately 1,000. This does not take into account all the revised NARs. Three new member institutions joined the Arabic funnel in 2014.

The ALA Cataloging Committee for Asian and African Materials, or CC:AAM, has created a sub-group to organize a program at the 2015 Annual ALA Conference in San Francisco in June 2015. The program will be on Managing Transliteration of Bibliographic Data.

Currently, the committee is composed of: Behzad Allahyar, Joyce Bell, Guy Burak, Rebecca Routh, Mark Muelhaeusler, and Iman as chair. Iman's term will end in November 2014. Until the new bylaw revisions are passed, Joyce Bell and Iman will switch roles: she will be the committee chair for the next year until November 2015.

EDUCATION COMMITTEE: Ali Boutaqmanti reported that the committee's activities focused on three main areas: revision of the MELA Librarianship Course; the MELA Mentorship Program; and the organizing of the Educational Committee program for the membership.

After submitting the MELA Librarianship course syllabus to Simmons, the committee was advised to redesign the course with the idea of making it available to students beyond Simmons. The revised course proposal is complete and a copy was submitted to Simmons. Initially, Simmons agreed to offer the course this Spring, but after several Simmons Curriculum Committee meetings, it was decided that there wasn't sufficient time to get it posted for Spring offering and the decision was made to offer the course in the Fall. The committee is in communication with Jennifer Andrews, Doctoral Studies Program Manager at Simmons, GSLIS, and is now waiting for final approval.

The MELA Mentorship Program has been fairly active. Currently there are twelve participants in the program and two more are about to be added. The institutional affiliations of both mentees and mentors include the Institute of Islamic Studies Library at McGill, the Near East Division at the University of Michigan Library, Middle East and North Africa Resource Center at George Washington University, and Islamic and Middle Eastern Collection Library at Stanford University Libraries. New participants have been advised to schedule a meeting during the MELA Annual Meeting to further discuss their goals and objectives. The Mentorship Program Coordinator followed up with an evaluation of the mentoring experience of six participants who finished their mentoring term. Ali received three evaluations that provided invaluable feedback to further improve the program. He is still waiting for the other three evaluations to come in. The majority of the participants were very happy to have been enrolled in the MELA Mentorship Program and they feel they are reaping the benefits. Ali invited other members to be involved in the program.

The theme of this year's Education Committee program is "Tenure-track for Middle East Librarians: Challenges and Opportunities", with a panel of speakers including Anaïs Salamon, Connie Lamb, Jaleh Fazelian, and Johanna Sellman.

NOMINATING COMMITTEE: Connie Lamb thanked her fellow committee members for work on this year's Executive Board elections. The committee sent a call for nominations on August 20 for two positions, vice-president/president-elect and one member-at-large. Only one person responded for the president-elect/program chair and three for the member-at-large position. The election information was entered into BallotBin in late September, but the notice from them did not go out immediately. After waiting for a week or so, the ballot was sent via email using the Qualtrics program. About 48 people voted. Those elected were Jaleh Fazelian (John Carroll University) for vice-president and program chair for MELA 2015, and David Giovacchini (University of Pennsylvania) for member-at-large. They will assume their positions at the end of the November 2014 MELA meetings.

DAVID H. PARTINGTON AWARD COMMITTEE: Ali Houissa announced the winner of this year's award, Dr. Christopher Murphy. Dr. Murphy

has had a long and illustrious career at the Library of Congress, which he first joined in 1985. Until 2007, he served as Turkish Area Specialist in the Near East Section of the African and Middle Eastern Division (AMED). There he was responsible for developing the collection concerning Turkey and Central Asia in all formats. In January of 2007, he was selected in a competitive process as head of AMED's Near East Section. As section head, he is responsible for overseeing the development of the collection in Arabic, Turkish, Persian, and other languages. He was and remains the AMED representative to the Middle East Librarians Association, and is a current member of the Board of Governors of the Institute of Turkish Studies (2010–2014). He was the past president of the Turkish Studies Association (1998–2000), President of the Middle East Librarians Association (1992–1993), and MELA Vice President (1991–1992). He is, as the Library of Congress' official representative to the Middle East Materials Project (MEMP), an *ex officio* member of their executive committee, and he was co-chair of the Standing Committee on Libraries of the Central Eurasian Studies Society.

Murphy was present to accept the award, and thanking the committee and MELA, announced that he will be retiring from the Library of Congress at the end of December 2014.

WILKINS AWARD: John Eilts, chair of the Wilkins Committee, first welcomed the family and friends of Lesley Wilkins who travelled to see this award presented for the very first time. Then he introduced the recipient, David H. Partington, who was present to accept the award. Partington began his career at Princeton University working with, and learning from, the now legendary Rudolph Mach. From Princeton Partington moved to Ann Arbor to become the second full-time librarian in the position of Head, Near Eastern Division, Harlan Hatcher Graduate Library of the University of Michigan. During his tenure at Michigan he served as mentor to many colleagues, such as Muhammad Sulaiman (now of Sulaiman's Bookshop in Beirut, Lebanon), Bruce Craig, now retired from a distinguished career as Bibliographer of the Middle Eastern collection at the University of Chicago, and John Eilts, who succeeded Partington at the University of Michigan before moving to California to work on the non-Latin script implementations for the Research Libraries Group, then to Stanford University to be their first Curator for the Islamic & Middle

Eastern Collection. After Ann Arbor, Partington made a move eastward to become the Head of the Middle Eastern Division at Harvard College Library. At Harvard he was mentor to a number of MELA members, including Fawzi Abdelrazzak, publisher of *Dar Mahjar*, and David Giovacchini, now Middle East Studies Librarian at the University of Pennsylvania. Partington was mentor to Lesley Wilkins who herself went on to distinguished careers in Oman, Egypt, Austin, Texas, and Boston, followed by Harvard as its first Bibliographer for Law of the Islamic World.

NEW BUSINESS

Laila Hussein Moustafa and Dale Correa are interested to establish a committee to examine cultural heritage issues, particularly the plight of libraries in the Middle East, especially Syria. They invited members to contact them if interested, after which they will contact the Executive Committee for approval to form.

The meeting was adjourned at 11:45 am.

Respectfully submitted,

William Kopycki
Secretary-Treasurer

**Treasurer's Report for Fiscal Year 2014
(October 1, 2013–November 14, 2014)**

INCOME

Dues, subscriptions	\$3,731.32
JSTOR royalties from <i>MELA Notes</i>	3,256.00
2013 (remainder) and 2014 meeting registration	3,450.44
2013 MELA dinner (Byblos)	1,717.50
2013 and 2014 meeting sponsorships	1,278.07
Partington Award contribution (Dar Mahjar)	500.00
Mailing list rental (4 lists)	389.00
Bank interest	0.54
TOTAL INCOME	\$14,322.87

EXPENSES

MELA 2013 meeting expenses	\$4,103.00
MELA 2014 meeting expenses	650.00
2013 Atiyeh Award	1,120.00
2013 Partington Award	100.00
Refunds from 2013 meeting	45.00
<i>MELA Notes</i> #86 printing and mailing	1,232.94
Postage fees	63.13
Supplies, including name badges	151.08
mela.us renewal	98.91
Memorial donation for Fawzi Khoury	200
Bank fees	3.00
TOTAL EXPENSES	\$7,767.06

PNC Bank checking account balance as of November 14, 2014 \$42,296.06

PNC Bank savings account balance as of November 14, 2014 5,441.26

PayPal account balance as of November 14, 2014 13,371.37

TOTAL **\$61,108.69**

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

As of November 14, 2014, MELA has 86 members paid up through 2014. Thirteen new members were added to the database since October 1, 2013.

As of November 14, 2014, there are 13 library subscriptions to MELA Notes, with 7 subscriptions being handled through subscription agents.

Respectfully submitted,

William J. Kopycki
Secretary-Treasurer

Editor's Report, November 2014

During the year 2013–14, one annual issue of *MELA Notes*, number 87 (2014), 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:

- ❖ “Kuwaiti Comics Arrive on Time, but the Baklava Is Late: Middle East-Related Public Programming at an Academic Library,” by Deborah Margolis, Michigan State University
- ❖ “Major Challenges and Benefits of Outreach in the Light of McGill Islamic Studies Library’s Experience,” by Anaïs Salamon, McGill University
- ❖ 4 Book Reviews
- ❖ Books Received for Review 2013–14
- ❖ Award Announcements and Essays
- ❖ MELA Business Meeting 2013 Minutes and Reports

The latest issue of *MELA Notes* (number 86, 2013) was sent to JSTOR for digitization and inclusion in their database. *MELA Notes* is now available as part of the Arts & Sciences IX Collection. Revenue sharing from JSTOR is proving to provide a nice boost to MELA’s income, bringing in \$3,256.45 this past year.

Last year we began the process of including *MELA Notes* in EBSCO Publishing databases. Beginning with issue 84 (2011) and going forward our journal will be available there. The electronic files for issue 86 (2013) have been transmitted to them. It is possible that in the future the backfile will also be added.

I am extremely grateful for the assistance of my colleagues Jonathan Rodgers, past editor of *MELA Notes*, our book review editor, Rachel Simon, our webmaster, Anaïs Salamon, and our secretary-treasurer, William Kopycki.

Respectfully submitted,
Marlis J. Saleh, Editor