

MELA *notes*

MIDDLE EAST LIBRARIANS ASSOCIATION

NUMBER 50-51

SPRING-FALL 1990

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MELA NOTES

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MIDDLE EAST LIBRARIANS ASSOCIATION

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FROM THE EDITOR

This issue combines Numbers 50 and 51.

It is with sadness and some relief that I prepare this message for the last issue of my term as editor of MELA Notes. The past three years have been fun, challenging and demanding, as I faced the computer screen on a sunny Saturday afternoon, trying to make the word processing software do what the manual *said* it could do, as I called yet one more person to write one more article and fax it to me *tomorrow*, as I attempted to figure out an author *meant* to say, as I cajoled the printer into meeting one *more* impossible deadline, as I wrangled with the Post Office over *this* week's interpretation of overseas airmail printed matter regulations. But it is time for another lucky MELA member to experience the joy and despair ... Best of everything to the new editor!

To all of you who contributed your technical expertise, thoughts, observations, musings, and, especially, those who actually wrote something (and especially to those who wrote several items) ... thanks!!!!

Brenda E. Bickett

FUTURE CONFERENCES

The Book in the Islamic World

The Center for the Book at the Library of Congress will host a two-day international conference entitled *The Book in the Islamic World*, on 8-9 November 1990. Under the direction of DR. GEORGE N. ATIYEH and a LC committee composed of MICHAEL ALBIN, CHRIS FILSTRUP and JOHN COLE, the conference will focus on the history, art, production, and impact of the book on the Islamic world.

For more information, contact:

Dr. George N. Atiyeh
Near East Section, Library of Congress
Washington, D.C. 20540

MELA 1990

The annual meeting of MELA will be held on 10 November 1990, in San Antonio, Texas. Due to the involvement of many MELA members in the LC conference on the Islamic book in Washington on 8-9 November, the order of the schedule has been reversed: the business meeting will be held *first*, followed by the program portion.

FAWZI KHOURY, 1990 Program Chair and Vice-President of MELA announces the following tentative schedule:

10:00 a.m. - noon	Business meeting
noon - 1:30 p.m.	Lunch
2:00 - 4:00 p.m.	Program I: "On-site acquisitions"
	FAWZI ABDULRAZAK
	GEORGE ATIYEH
	MIDHAT ABRAHAM
	ABAZAR SEPEHRI
	CHRIS MURPHY
4:30 - 6:00 p.m.	Program II: "Use of the PC in the work environment"

Information has been sent to MELA members. If you have not received the mailing or need further information, contact FAWZI KHOURY at The University of Washington Libraries, FM-25, Seattle WA 98195. Tel.: 206-737-3260; Bitnet: fawzi@milton.u.washington.edu.

MESA 1990

The annual conference of the Middle East Studies Association will be held from 10-14 November 1990, in San Antonio, Texas, at the San Antonio Convention Center. Further information is available from MESA.

THIRD NATIONAL CONFERENCE ON LIBRARIANS AND INTERNATIONAL DEVELOPMENT : Information Management in the Developing World

The conference will be held at Oregon State University in Corvallis, Oregon from 28-30 April 1991. All phases of information management will be considered in the initial program planning, including: training for staff, new technologies, acquisitions, preservation, bibliographic control, reference services, resource sharing and the role of library activities in project management.

Presentations will emphasize work done in developing countries and organizational ties which have fostered improved information management. Suggestions for speakers and proposals for papers, poster sessions, and panels which fit the general theme are solicited.

Submit abstracts by 1 November 1990 to program co-chair: RITA FISHER, OWEN SCIENCE AND ENGINEERING LIBRARY, WASHINGTON STATE UNIVERSITY, PULLMAN, WA 99164-3200.. TEL.: 509-335-4181; BITNET: FISHER@WSUVM1.

Address other inquiries to program co-chair: SHIRLEY SCOTT, KERR LIBRARY, OREGON STATE UNIVERSITY, CORVALLIS OR 97331-4501. TEL.: 503-737-3260; BITNET: SCOTT@ORSTATE.

**MIDDLE EAST MICROFORM PROJECT
EXECUTIVE COMMITTEE MEETING
May 4, 1990**

Place of meeting: Center for Research Libraries, Chicago, Illinois

Members present: Edward Jajko, Chairman; David H. Partington, Secretary; Dona Straley (Ohio State University); Fawzi Khoury (University of Washington, and MELA); Ray Boylan (CRL); George Atiyeh (Library of Congress).

Members absent: Dennis Hyde (University of Pennsylvania); Brenda Bickett (Georgetown University); Abazar Sepehri (University of Texas).

Chairman Ed Jajko opened the meeting at 10:00 a.m. The minutes of the previous meeting were approved.

The financial report was presented by Ray Boylan, who indicated a balance of \$22,543.27 in the treasury.

Mr. Boylan also informed the Executive Committee that within CRL a committee has been looking into the special projects (like MEMP, etc.) to see how they related to the Center, against a background of increasing costs at CRL. The work connected to the projects has not increased much, but other aspects of CRL's work have increased, causing a "staff drain" away from the activities of the projects. The special committee, headed by Paul Fasano, has met once and plans to meet again this June. Among its concerns are:

- 1) not to interfere with the projects;
- 2) to examine the costs of running the projects--some projects have large balances;
- 3) to see if the access fees need adjustment, or if different categories of CRL membership would be useful;
- 4) to examine the projects' needs for specialized staffing;
- 5) to look into grant applications.

Mr. Boylan averred that the special committee was not at all taking a negative posture vis-a-vis the projects. Under questioning by Chairman Jajko, Mr. Boylan indicated that recommendations are due from the special committee in September, 1990, and that these would likely be put into final form during the fall of this year. When asked by Ed Jajko if the deliberations are secret, Mr. Boylan responded that the discussions are informal and that the CRL Board minutes are made public.

Mr. Boylan reported that newspapers have arrived from the Sudan. So far, two titles have been filmed. George Atiyeh informed the meeting that the Library of Congress has about twenty other titles and suggested that CRL film them also. Mr. Boylan suggested that MEMP cooperate with CAMP on filming these Sudanese newspapers to share the expenses. Ms. Straley agreed with this, saying that cooperation would set a good precedent. Accordingly, the Executive Committee voted affirmatively:

- 1) to add the LC newspapers to the project, and
- 2) to ask CAMP to share the cost of microfilming.

George Atiyeh and Ray Boylan agreed to confer on the mechanics of getting the LC newspapers into the project.

Chairman Jajko devoted much of the morning session to one aspect of "Old Business", namely his strong interest in improving relations between MEMP and MESA. In fact, he has succeeded in creating a relationship between the two bodies. He recounted the steps he took to secure affiliation with MESA, which apparently will cost nothing.

Jajko also has submitted to MESA an application for a MEMP workshop, which, if approved, would be run by four members: Mr. Jajko, Ms. Straley, Ms. Bickett and Mr. Abraham. Fawzi Khoury stated that MEMP revenues should not be used for this activity. Because of the abundant criticism in scholarly circles about the poor quality of too many of the MESA panels, Jajko could not be optimistic about his chances for approval of the MEMP panel. He should receive the decision by the middle of May.

Discussion ensued about a MELA/MEMP table at MESA, the fees involved, and what sort of pamphlets or information should be available. Fawzi Khoury volunteered to present the idea of a MELA/MEMP table to the MELA Executive Committee. The MEMP Executive Committee voted to rent a table at the next MESA meeting, to charge the expense to our treasury, and to ask MELA to participate. Ray Boylan suggested we have a separate list of what MEMP already holds, and that a folder on CRL be displayed. Ed Jajko thought a decent-looking folder with a MEMP logo would be appropriate; Mr. Boylan said a ready-made CRL folder on which the MEMP logo could be imprinted would be another possibility. This found favor with the Executive Committee. Dona Straley volunteered to draft the text of a brochure that would be placed with the folder. Fawzi Khoury, in turn, volunteered to prepare examples of labels and send them out for the Board's approval next week, by fax.

The MEMP brochure is expected to contain a list of our members, telephone numbers, CRL information and details of MEMP governance. It will stress the affiliation with MESA and give a brief statement of our various projects, such as Sudanese Newspapers. Ed Jajko suggested that the

folder include a paper in the form of a questionnaire on which persons could indicate proposal for filming and give information about their institutional affiliation. Boylan hopes for a question such as, "would you be willing to make formal proposal for a certain title?" Jajko said he would work on a collection development policy statement, a well as the questionnaire; Dona Straley will draft the general text of the brochure; and Khoury will prepare labels.

As for the aforementioned Collection Development Policy Statement, Jajko said a committee to draft this already exists, consisting of Jajko, Abazar Sepehri and Frank Unlandherm. He will have the statement ready in time for the Fall MESA meeting. Boylan suggested that once drafted it be sent to the entire membership.

Mr. Jajko also detailed his other plans for MEMP publicity. His text about MEMP that he prepared for the MESA Bulletin was approved by the Executive Committee. He also has sent letters to the directors of libraries of all U.S. institutional MESA members to explain the benefits of membership in MEMP. A list of MEMP institutions and a copy of the By-Laws was included in that mailing. Boylan said we should make it clear that the MEMP Union List of Serials (prepared by Mr. Khoury) is not a list of MEMP holdings. Jajko said that he would clarify that important point in his informational package. Jajko's next step will be to address MELA librarians, in an effort to gain new institutional members, and, after that, the foreign institutions.

At this point in the meeting, Mr. Jajko recounted his conversations with the new Executive Secretary of MESA, Dr. Anne Betteridge.

Mr. Boylan informed us that the "BIRD" committee is working to get microfilming cameras into the USSR. This might provide a means for MEMP to get access to certain materials, including serials from Central or Inner Asia. George Atiyeh said he would try to get information about their progress. Hugh Olmsted, Slavic Librarian at Harvard, is a member of that group and David Partington said he would see what information Olmsted can give us.

Before breaking for lunch, the Executive Committee formed itself into a Nominating Committee of the Whole to seek candidates for nomination to fill the three positions that will be vacant in Fall, 1990. The Nominating Committee voted to ask David Partington, Brenda Bickett, Midhat Abraham, and/or Laurie Abbott (if she can serve as the University of Chicago representative) if they would accept nomination. David Partington, present, accepted. Chairman Jajko said he would contact the others.

The afternoon session took up new business. Cataloging was the first item. Ms. Straley raised the question of how MEMP materials would be cataloged, given that CRL's catalogers may lack the required languages. She suggested that MEMP members agree to do the cataloging on a volunteer basis, and offered to have Ohio State do one or two titles a year. Ms. Straley asked for an official letter from MEMP requesting this. A cataloger from the CRL staff then joined us. He indicated he would accept an OCLC record, or he could transform a record any one of us might send him. He said that CRL would supply workforms to any MEMP member library that might be willing to assist. All members present offered to provide catalog copy, and we agreed that using the CRL workforms and having CRL do the inputting is better than having individual libraries do the inputting on their own.

The timetable for the Fall meetings was examined, especially in light of the effect that the LC conference on Arabic printing would have on our November schedules. We agreed that on Saturday the 10th of November, the MELA Business Meeting would be held from 10:00 a.m. to 12:00 noon; the MEMP Executive Committee would meet at lunch from 12:00 noon to 2:00 p.m. The MELA Program would be held from 2:00 p.m. to 4:00 p.m., and the MEMP Committee meeting would run from 4:30 p.m. to its conclusion.

New titles for filming came under discussion. Fawzi Khoury recommended Courier d'Orient, and George Atiyeh suggested Dalil Misr, and certain documents LC has gathered on the Lebanese War.

The meeting concluded at 2:20 p.m. All members present thanked Ray Boylan for his contributions to the deliberations--and for the lunch CRL provided in our meeting room.

Submitted by D. Partington, MEMP Secretary and amended by E. Jajko, MEMP Chair

NEWS OF THE MEMBERS

In May, the Middle East Collection at the University of Texas at Austin moved to the Perry-Casteneda Library (PCL). New mailing address:

Abazar Sepehri
Middle East Studies Librarian
PCL 5.104
The General Libraries
The University of Texas at Austin
Austin TX 78712-7330

Priscilla H. Roberts will give a paper at the First Tangier Colloquium entitled "Nineteenth Century Tangier: Its American Visitors, Who They Were, Why They Came, and What They Wrote." The Colloquium, sponsored by Universite Mohamed V, Faculte des Lettres et des Sciences Humaines de Rabat and the Ecole Supérieure Roi Fahd de Traduction de Tanger, will be held 18-20 October 1990 in Tangier. The theme is "Tangier through its recent history, 1800-1956" and papers will be presented in three areas: Tangier: diplomatic capital of the Kingdom; Life in Tangier; and Tangier as an object of international rivalry.

Simon Samoeil has recently moved to Yale University, where he will be the Middle East Bibliographer.

Harvard University now has a full-time Turkish cataloger, **David Zmijewski**, whose title is Turkish Language Specialist.

At Princeton University, **Juliet Yaghoubi** is now the Persian cataloger and **Johnny Bahbah** is the Arabic cataloger.

1991 MELA DUES REMINDER

Your Secretary-Treasurer, Michael Hopper, reminds you that 1991 MELA dues should be paid before the annual meeting in San Antonio. You can pay Michael in San Antonio or send your money (\$10 for North American addresses, \$15 for those outside North America) to:

MICHAEL HOPPER
MIDDLE EAST DIVISION
WIDENER LIBRARY
HARVARD UNIVERSITY
CAMBRIDGE MA 02178

LIBRARY DEVELOPMENTS IN IRAQ

BAGHDAD PUBLIC LIBRARY OPENS

Students of Iraqi history will be delighted to learn that the home of Miss Gertrude Bell, a prominent personality in Iraq's history during the 1920's and 1930's, has been restored and is now occupied by a branch of Baghdad's public library system. The stately, two-story villa was opened as a library in 1988. Gertrude Bell was political counselor to the British High Commissioner in Iraq during the Mandate period. She was a confidante of both the British authorities and Faisal I, King of Iraq. Her residence on the Tigris is one of numerous distinguished buildings that have been restored by the municipal government.

IRAQ PLANS NATIONAL LIBRARY

Planning is underway for a Brobdingnagian expansion of Iraq's National Library. Iraq architects are submitting ideas for the design of the building, which will house over 60 million volumes in all formats. The deadline for the design competition is Fall 12900, with construction to begin on a site near the Iraq Museum in 1991. The national collection currently housed at Bab al-Muaddam will be moved to the new building. A decision regarding the future location of the Iraqi National Archives, which shares quarters with the INL, has not yet been made, according to Iraqi library officials.

Michael Albin
Library of Congress

TURKISH LIBRARY WEEK

In commemoration of Turkish Library Week, 26-31 March 1990, a first-day cover was issued by the Turkish Post Office. To order, write:

T.C. P.T.T.
Pul Koleksiyon
Bolumu - Kizilay
Ankara
TURKEY

Salwa Ferahian
McGill University

BILADI: COMPUTERIZED DATABASE ON PALESTINE

Hanania Enterprises announces a computerized database on Palestine which includes historic documents, biographies, geographic information, chronology of events, bibliography, and maps. The package comprises 8 diskettes, including the system disk.

Further information is available from Hanania Enterprises, Ltd., P.O. Box 356, Tinley Park IL 60477. The cost is \$125.00

(This information is excerpted from Palestine Perspectives, Mar./Apr. 1989, p. 13)

THE MIDDLE EAST AND SOUTH ASIA FOLKLORE NEWSLETTER

Since 1984 The Middle East and South Asia Folklore Newsletter has been informing scholars about developments, conferences, publications and ongoing fieldwork relating to the folklore of the Middle East and South Asia. The Spring 1990 issue (vol. 7, no. 2) has recently been published. The newsletter is published at the Center for Comparative Studies in the Humanities at the Ohio State University and appears triannually.

Subscriptions are \$6.00 for US residents and \$10.00 for institutions and foreign subscribers. Address inquiries for submissions and subscriptions to:

The Middle East and South Asia Folklore Newsletter
Center for Comparative Studies in the Humanities
306 Dulles Hall
230 W. 17th Ave.
Columbus OH 43210
USA

BIBLIOGRAPHIC NOTICES

Silverburg, Sanford R. and Bernard Reich. U.S. foreign policy and the Middle East/North Africa: a bibliography of twentieth century research. New York: Garland Publishing Co., 1990. (Garland reference library of social science, v. 570)

Vassie, Roderic, "A reflection of reality - authority control of Muslim personal names", International cataloguing and bibliographic control (Jan.-Mar. 1990): 3-6

SOME TECHNICAL TERMS RELATIVE TO THE EXECUTION OF ARABIC MANUSCRIPTS

One of the most important elements of the manuscript codex, for the purpose of its proper identification, is the colophon. Here we usually find a number of data relating not only to the composition (author, title, date) but also execution or transcription (copyist, patron, date, etc.). The manner in which a given manuscript was executed was invariably described in one or two words which often carried specific meanings. Some of these words were used both for the composition and transcription and, in most cases, it is the context which allows us to make the distinction. A number of them had difference connotations depending on the period and/or region. The list which follows consists of the words gathered from the colophons of various manuscripts, as well from dictionaries and different Arabic sources.

ABBREVIATIONS

‘ALM = al-‘Almawī, ‘Abd al-Bāsīt. al-Mu‘īd fī adab al-mu‘īd wa-al-mustafīd. Damascus, 1971.

BAL = al-Balghīthī, Aḥmad ibn al-Ma’mūn. al-Ibtihāj bi-nūr al-sirāj. Cairo, 1319 H.

IQT = Ibn al-Sīd al-Batalyawī, ‘Abd Allāh ibn Muḥammad. al-Iqtidāb fī sharḥ adab al-kuttāb. Beirut, 1973.

ISM = Gacek, Adam. Catalogue of Arabic manuscripts in the Library of the Institute of Ismaili Studies. London, 1984-1985.

KON = Koningsveld, P.S. van and al-Samarrai, Q. Localities and dates in Arabic manuscripts. Leiden, 1978. (Brill, Catalogue 500)

KUP = Şeşen, Ramazan *et al.* Fihris makhtutāt Maktabat Küprülī. Istanbul, 1986.

LANG = Gacek, Adam. "The language of catalogues of Arabic manuscripts", MELA Notes, 48 (1989): 21-29.

LIS = Ibn Manẓūr, Muḥammad ibn Mukarram. Lisān al-‘Arab al-muḥīṭ. Beirut, [1970]

LOND = Gacek, Adam. Catalogue of the Arabic manuscripts in the Library of the School of Oriental and African Studies, University of London. London, 1981.

MAH = Maḥfūz, Ḥusayn ʿAlī. "ʿIlm al-makḥḥat", al-Mawrid, 5 (1976): 144-145.

MCG = Gacek, Adam. Union catalogue of Arabic manuscripts preserved in the libraries of McGill University. Montreal, forthcoming 1990.

MUKH = Ibn Sīdah, ʿAlī ibn Ismāʿīl. Kitāb al-mukḥḥaṣṣaṣ. Cairo, 1321 H.

MUQ = Ibn al-Salāḥ, ʿUthmān ibn ʿAbd al-Raḥmān. Muqaddimat Ibn al-Salāḥ fī ʿulūm al-ḥadīth. Damascus, 1972.

NIH = al-Nuwayrī, Aḥmad ibn ʿAbd al-Waḥḥāb. Nihāyat al-arab fī funūn al-adab. Cairo, 1932.

NUW = Gacek, Adam. "Al-Nuwayrī's classification of Arabic scripts," Manuscripts of the Middle East, 2 (1987): 126-130.

QAL = al-Qalqashandī, Aḥmad ibn ʿAlī. Ṣubḥ al-aṣḥā fī sināʿat al-inshāʿ. Cairo, 1963.

RAM = al-Rāmāhurmuzī, al-Hasan ibn ʿAbd al-Raḥmān. al-Muḥaddith al-fāṣil bayna al-rāwī wa-al-wāʿī. Beirut, 1391 H.

SAD = Sadan, J. "Nouveaux documents sur scribes et copistes," Revue des études islamiques, 45 (1977): 41-87.

SCH = Schimmel, Annemarie. Calligraphy and Islamic culture. New York, 1984.

SELL = Sellheim, Rudolf. Arabische Handschriften. Wiesbaden, 1976-1987.

SIJ = Gacek, Adam. "The ancient sijill of Qayrawan," MELA Notes, 46 (1989): 26-29.

TADH = Ibn Jamāʿah, Muḥammad ibn Ibrāhīm. Tadhkirat al-sāmiʿ wa-al-mutakallim fī adab al-ʿālim wa-al-mutaʿallim. Hyderabad, 1353 H.

WIT = Witkam, Jan Just. Catalogue of Arabic manuscripts in the Library of the University of Leiden and other collections in the Netherlands. Leiden, 1983.

YAQ = Yāqūt al-Rūmī. Muʿjam al-udabāʾ. Ed. Aḥmad Farīd al-Rifāʿī. Cairo, 1936-1938.

ʿallaqa, taʿlīq = writing, copying. **Taʿlīq** is usually associated with joining of the letters in an unconventional way and for this reason it was disliked by the Traditionists ('ALM, 133; "huwa khaṭṭ al-ḥurūf allatī yanbaghī tafriqatuhā"). It was a type of hand associated also with jotting down short comments (hence **taʿlīqāt, taʿālīq**) and, therefore, very much a scholar's hand. It is perhaps not a coincidence that one of the oldest Persian scripts, characterized by its abundance of ligatures, should be called by the same name.

bannaqa, tabnīq = elegant writing, copying (IQT, 93: "kitābah ḥasanah"). Cf. **nabaqa**.

bayyada,abyīd = writing out the final (fair) copy, hence **mubayyadah, bayād** (fair copy, as opposed to a draft **musawwadah, sawād**). It is more often associated with the author's holograph, although we also find it in the sense of a transcription prepared by a copyist (MCG, no. 221; "nuqila min al-sawād ilā al-bayād"). **Tabyīd** literally means creating adequate space (**bayād**) between letters and lines and therefore producing a clear, neat text. It is the opposite of **taswīd** (cf. **sawwada**).

dawwana, tadwīn = writing, copying (LANG, 27). This word was originally used in the sense of **kataba**, hence **kitāb** and **diwān**, meaning a collection of writings (not necessarily of poetry), were used interchangeably. Used both for composition and transcription.

dhahhaba, tadhhīb = writing in gold, chrysography (MCG, no. 253/1: "katabahu wa-dhahhabahu"). Another form of the same root is **idhhāb** (SIJ, 27; YAQ, XV, 120: "ṣāhib al-khaṭṭ al-mallī wa-al-idhhāb al-fāʿiq").

ḥabbara, taḥbīr = elegant writing, copying (IQT, 93: "'kitābah ḥasanah" ; KON, 89). It is associated with the word **ḥibr** (black ink), which was regarded by some as being of better quality than **midād** (TADH, 178: **al-kitābah bi-al-ḥibr awla min al-midād li-annahu athbat**). Al-Qalqashandī tells us that it is associated with a process of beautifying something "**ḥabbartu al-shay' taḥbīran idhā ḥassantuhu**" (QAL, II, 472).

ḥammara, taḥmīr = writing in red ink, rubricating (LANG, 24; KON, 133: "**raqm taḥmīrihā**"). Hence **ḥumrah**, rubrics, rubrication (MCG, no. 164: "**ṭammat al-ḥumrah al-mubārakah ... sanat 1035**").

ḥarrara, taḥrīr = 1) elegant writing, copying. This word is often synonymous with **tabyīd** (fair or clean copying) and is used both for composition and transcription (LOND, no.317; MCG, no. 80). **Taḥrīr** is also often associated with the calligrapher (**muḥarrir**). Yāqūt makes this very

clear when he says "wa-kāna fī'awwal amrihi mu^ḥalliman fa-lammā jāda khaṭṭuhu ṣāra muḥarriran" (YAQ, XVII, 280). 2) writing a vocalized text (SCH, 171, n. 61). 3) script derived from Shikastah Nasta'liq. 4) outlining of figures and/or letters, executed in gold, with black ink (MAH, 144: "fa-idhā ḥaddadū atrāf al-nuqūsh al-mudhahhabah wa-al-khuṭūṭ al-maktūbah bi-mā' al-dhahab bi-al-ḥibr al-aswad sammū dhālika al-tahrīr").

kataba, katb (other forms of the same root are kitbah, kitāb, kitābah, iktitāb) = writing, copying. Used for both composition and transcription. The word katabahu is also employed as an introductory element of the autograph (in manuscripts often in its abbreviated form kāf or kāf hā', joined together). When used by a calligrapher it implies the existence of an ijāzah on his part (SCH, 45).

lamaqa, lamq = elegant writing, copying (IQT, 93: "kitābah ḥasanah").

mashaqa, mashq = copying, transcription. Usually associated with a hasty, inelegant hand (MUKH, IV, sifr 13, 5: "mashaqa yamshuquhu mashqan wa-huwa sur^ḥat al-kitābah; ALM, 133: "al-mashq wa-huwa sur^ḥat al-kitābah ma^ḥa ba^ḥtharat al-ḥurūf"; MUQ, 89: "sharr al-kitābah al-mashq"). Like ta^ḥliq, it was disliked by the Traditionists. In the Persian and Turkish context, however, mashq refers to a calligraphic exercise and copying from a model, hence perhaps it is not a coincidence that most codices signed with this word exhibit elegant features of handwriting (ISM, II, 6; KON, 123).

nabaqa, nabq; nabbaqa, tanbīq = elegant writing, copying (IQT, 93: "kitābah ḥasanah"; MUKH, IV, sifr 13, 5: "nabaqtu al-kitāb wa-nabbaqtuhu - sattartuhu wa-katabtuhu"). Syn. of nammaqa (LIS, III, 723). Cf. also bannaqa.

namaqa, namq; nammaqa, tanmīq = elegant writing, copying (IQT, 93: "kitābah ḥasanah"; MUKH, IV, sifr 13, 4: "namaqtuhu anmuquhu namqan wa-nammaqtuhu - katabtuhu"). Hence nāmiq and munammīq, a calligrapher (SCH, Pl. facing p. 76: "adhantu wa-ajaztu bi-waḍ^ḥ al-kitbah li-nāmiq ḥādhihi al-qit^ḥah al-marghūbah"; SELL, I, 141) and namaq, a book (LIS, III, 732).

naqala, naql = copying, transcription (YAQ, XII, 138: "naqaltu min khaṭṭih"; ISM, II, xi). Hence nāqil, a copyist (KON, 142).

naqaṭa, naqt; naqqaṭa, tanqīṭ = pointing of letters, used not only in the sense of distinguishing the same shape of the letter, but also as vocalization by means of red, or sometimes, multi-colored dots, as in many

early copies of the Qur'ān (QAL, III, 16: "aw tunqaṭ kulluhā ay tushkal idh al-naqṭ qad yakūn bi-mah'a al-shakl"). Hence raqama and raqasha (q.v.) were, most probably, originally associated with polychrome vocalization.

nasakha, naskh (also from the same root naskhah, nasākhah, tansīkh, intisākh, istinsākh, see KUP, II., nos. 117, 140, 159, 171, 212) = copying, transcription (MUKH, IV, sifr 13, p. 5: "nasakhtu al-kitāb ansakhuhu naskhan - katabtuhu 'an mu'aradah"). Hence nāsikh and muntasikh, a copyist.

qayyada, taqyīd = writing, copying (WIT, fasc. 1, p. 14: "qala nāsikhuhu kamala taqyīd hādhihi al-awraq"). Used both for composition and transcription. Hence taqyīd(āt), a marginal note, gloss (LANG, 27).

rajja'a, tarjī' = 1) retouching, retouchage; writing in bold characters (LIS, I, 1129: "ʿan Abī Ḥanīfah: wa-rajja'a al-naqsh wa-al-washm wa-al-kitābah: raddada khuṭūṭahā wa-tarjī'uhā an yu'ad 'alayhā al-sawād marratan ba'da ukhrā"). 2) polychrome illumination (MUKH, IV, sifr 13, 5: "al-tarjī' washy al-kitāb wa-al-naqsh"). Hence perhaps raj' and rujū', those elements of the word or words themselves written in various colors (BAL, I, 252 and 253).

raqama, raqm; raqqama, tarqīm = elegant writing, copying (IQT, 93: "kitābah ḥasanah"; ISM, I, nos. 10, 19b, 53a, p. 73 illus.) Perhaps originally associated with the pointing of the text and, therefore, a careful transcription, and also possibly a red dot or polychrome vocalization (cf. naqaṭa and raqasha). In calligraphic circles raqama was used as an expression of modesty (SCH, 171, n. 61). Hence rāqim and muraqqim, a calligrapher and mirqam, a calamus (RAM, 96; LIS, I, 1210).

raqasha, raqsh; raqqasha, tarqīqsh = elegant writing, copying (IQT, 93: "kitābah ḥasanah"; MUKH, 4, sifr 13, 5: "al-kitābah wa-al-tasṭīr fī al-ṣuḥūf"; LIS, I, 1206: "al-raqsh al-khaṭṭ al-ḥasan", "al-raqsh wa-al-tarqīsh al-kitābah wa-al-tanqīṭ"). Cf. naqaṭa and raqama.

raṣṣa'a, tarṣī' = illumination with gold and saffron (MAH, 145: "wa-al-za'farān - idhā dakhalat ma'a al-tadhīb fī ṣinā'at al-naqsh summiya dhālika al-tarṣī').

saddada, tasdid = copying, transcription (WIT, fasc. 1, 19 and 31).

sattara, tasṭīr = writing, copying (QAL III, 140: "huwa idāfat al-kalimah ilā al-kalimah ḥattā tasṭīr satran muntaẓim al-waḍ' ka-al-miṣṭarah"; ISM, I, 73, illus.). Hence musaṭṭir, a copyist (KUP, III, 21).

sawwada, taswīd = writing, copying. **Taswīd** literally means filling in a blank sheet or space (**bayād**) with black ink, often in an excessive way, by adding corrections and annotations, hence primarily associated with the production of a rough copy or draft (cf. **bayyada**). In calligraphic circles it is associated with the work of an apprentice as opposed to a fully fledged calligrapher (SCH, 43 and 171, n. 61).

washá, washy = polychrome illumination (LIS, III, 934: "**al-washy fī al-lawn khalṭ lawn bi-lawn**"). Cf. **rajja'a** and **zabraja**.

zabara, zabr; zabbara, tazbīr = writing, copying (MUKH, IV, sifr 13, 5: "**zabartuhu azburuhu zabran aw azbiruhu - katabtuhu**"; ISM, I, nos. 13, 46B and O; KUP, I, no. 153; "**tazbīr wa-tastīr**"). Hence **mizbar**, a calamus (IQT, 85) and **zābir**, a copyist, scribe (SAD, 80). Cf. also LIS, II, 6-7).

zabraja, zibrijah, zibrāj = 1) elegant writing, copying (IQT, 93: "**kitābah ḥasanah**"). 2) polychrome illumination (LIS, II, 7).

zakhrafa, zakhrafah = 1) elegant writing, copying (IQT, 93: "**kitābah ḥasanah**"). 2) polychrome illumination (LIS, II, 17).

zammaka, tazmīk = outlining of a letter by means of a fine line in a color different from it (NIH, pt. 9, 222: "**al-tazmīk huwa an yuḥbas al-ḥarf bi-lawn ghayr lawnihi bi-qalam raqīq jiddan**"; see also NUW, 127).

zawwara, tazwīr, tazwirah = elegant writing, copying (IQT, 93: "**kitābah ḥasanah**"; see also LIS, II, 63: "**wa-qala Abū Zayd al-tazwīr al-tazwīq wa-al-tahsīn wa-zawwartu al-shay' ḥassantuhu wa-qawwamtuh**").

Adam Gacek
McGill University

ISRAELI CENSORSHIP ISSUE RECEIVES WIDE EXPOSURE AT ALA CONVENTION

The issue of Israeli censorship and suppression of information received wide exposure recently at the annual convention of the American Library Association, which met in Chicago 23-28 June 1990.

Since January 1990, a campaign, organized by the Committee on Israeli Censorship (CIC), an independent group, has been underway. CIC presented documentation on Israeli censorship to several ALA committees at the ALA Midwinter Conference. As a result, in January ALA's Social Responsibility Round Table passed a strong resolution condemning Israeli censorship and calling on Israel "to abide by universally recognized norms of intellectual freedom and human rights." ALA's International Human Rights Task Force invited Dr. Naseer Aruri, editor and contributor to Occupation: Israel over Palestine, to address its June meeting. Meanwhile ALA's International Relations Committee (IRC) appointed a subcommittee to examine available documentation on Israeli censorship and to report back with recommendations at its June meeting.

From January to May, the CIC assisted the IRC in gathering documentation from a variety of reputable organizations in Israel, the Occupied Territories, Europe and the United States, which the IRC was to examine. Unfortunately, the subcommittee did not function, and was taken over by the only member of the IRC - an outspoken Zionist - who had originally objected to having the IRC look into the situation. Ignoring the small mountain of damning documentation, she recommended that the IRC merely reaffirm a universal commitment to freedom of expression without specifically mentioning any particular country. At its June meeting, however, the IRC rejected this attempt to bury the issue and agreed to appoint a new subcommittee to carry on the investigation, which will undoubtedly be discussed at the 1991 Midwinter Conference. Through the efforts of the CIC, the issue has also been placed on the agenda of the International Relations Round Table and the Asia and Africa Section of the Association of College and Research Libraries (ACRS/AAS), which will also examine the documentation collected by the IRC and report back at their Midwinter meetings.

Dr. Aruri spoke to the June 1990 meeting of ALA's International Human Rights Task Force (IHRTF), outlining the history of Israeli censorship and its current debilitating effects on Palestinian press freedom and on education in the Occupied Territories. On 23 June, Dr. Aruri was the main speaker at a forum on Israeli censorship held at DePaul University's Law School. There he was joined by Prof. Francis Boyle, specialist in international law at the University of Illinois at Urbana, noted anti-apartheid poet and activist Dennis Brutus, and Mark Rosenzweig of the New York Public Library. The meeting was co-sponsored by the CIC, the National Lawyers Guild, the Progressive Librarians Guild, the Palestine Solidarity Committee, and the Palestine Human Rights Campaign, and drew an enthusiastic audience of nearly 100 people, from the ALA convention as well as the Chicago community. David Williams, CIC coordinator, substituted for Dr. Aruri (who was called out of town due to family illness) at the ACRL/AAS program and presented the issue to the more than sixty librarians in attendance.

The work of the CIC is now solidly established within the IHRTF of ALA and will also be taken up at other ALA meetings, toward the eventual goal of securing a general ALA censorship. As well, the CIC hopes to secure backing to aid Palestinian libraries and educational institutions.

At the January 1991 ALA Midwinter meeting, the CIC plans panels on such issues as the credibility of the documentation amassed on Israeli censorship and the questions to be dealt with in a proper historiographical/bibliographic approach to the Palestinian-Israeli conflict.

In addition to documenting the issue of Israeli censorship in the Occupied Territories and Israel, the CIC seeks documentation on such matters as the Israeli Library Association's stance on such policies, the comparative levels of library services for Israeli Jews versus Arabs within Israel itself, and collection policies for libraries on the subject of the Palestinian-Israeli conflict within Israel itself as well as in the United States, particularly any documents on conscious or unconscious censorship of books and periodicals in U.S. libraries which may express a "pro-Palestinian" or "anti-Israeli" point of view.

Anyone who wishes to assist in the campaign or who wants further information should contact:

DAVID L. WILLIAMS
REFERENCE LIBRARIAN
CHICAGO PUBLIC LIBRARY
SOCIAL SCIENCES AND HISTORY DIVISION
400 N. FRANKLIN
CHICAGO IL 60610
PHONE 312-269-2953

Financial contributions may be made to the DataBase Project on Palestinian Human Rights and sent to

THE COMMITTEE ON ISRAELI CENSORSHIP
P.O. Box 3034
CHICAGO IL 60654

David L. Williams
Chicago Public Library

**ISLAMIC AND MIDDLE EASTERN RESOURCES:
A PRELIMINARY SURVEY OF LIBRARY COLLECTIONS
IN THE MONTREAL REGION**

INTRODUCTION

In Canada there were 98,165 Muslims in 1981, according to Census of Canada.¹ Undoubtedly, this number is higher now. Demographers estimated that, in Ontario alone, there were an additional 10,000 Muslim votes in the last Federal election.²

II. A MULTICULTURAL VIEW

For over a century³, Muslims have been part of the Canadian mosaic, coming to learn, to work and to settle. Their numbers have been dramatically increased since the Second World War. This rapid growth is attributed to immigration and a higher birth rate. There are few conversions to Islam in Canada.

Canadian Muslims, a heterogenous group, come from India and Pakistan, Africa, the Middle East and Southeast Asia. These include highly educated westernized professionals, shopkeepers and unskilled laborers, refugees and wealthy expatriates. These different backgrounds are reflected in the approximately 100 mosques scattered across the country. Almost all Muslims adhere strongly to their religion. Islam is an important factor in their well-being. Muslims come from diverse ethnic groupings. There are many variations in nationality, language and attitude. The following table shows the distribution of Muslim Canadians by place of birth⁴:

¹ Rashid, A. The Muslim Canadians: a profile. Ottawa: Statistics Canada, 1985. p. 30.

² Zafar, Said. "Canada lacking on links to Islam." The Globe and Mail, Friday, Jan. 30, 1987. p. A7.

³ Haddad, Y. "Muslims in Canada: a preliminary study." In Religion and Ethnicity, ed. H. Coward and L. Kawamura. Waterloo, Ontario: Wilfred Laurier University Press, 1987. p. 71. Haddad stated that the earliest Muslim she can document coming to Canada was in 1898.

⁴ Rashid, A. *Loc. Cit.* p. 30.

Table 8. Distribution of Muslim Canadians by Place of Birth, Canada, 1981

Tableau 8. Répartition des Canadiens musulmans selon le lieu de naissance, Canada, 1981

Place of birth - Lieu de naissance	Number - Nombre	Per cent - Pourcentage	
		Total	Foreign-born - Nés à l'étranger
CANADA	22,435	22.9	-
ASIA - ASIE	34,485	35.1	45.5
Pakistan	9,420	9.6	12.4
India - Inde	9,265	9.4	12.2
Lebanon - Liban	5,395	5.5	7.1
Iran	2,330	2.4	3.1
Turkey - Turquie	2,060	2.1	2.7
Bangladesh	705	0.7	0.9
Syria - Syrie	625	0.6	0.8
Israel - Israël	500	0.5	0.7
Cyprus - Chypre	395	0.4	0.5
Jordan - Jordanie	385	0.4	0.5
Iraq - Irak	170	0.2	0.2
Indonesia - Indonésie	125	0.1	0.2
Afghanistan	125	0.1	0.2
Sri Lanka	100	0.1	0.1
Other - Autres	2,885	2.9	3.8
AFRICA - AFRIQUE	28,335	28.9	37.4
Tanzania - Tanzanie	9,345	9.5	12.3
Uganda - Ouganda	5,795	5.9	7.7
Kenya	4,400	4.5	5.8
Egypt - Égypte	2,835	2.9	3.7
South Africa - Afrique du Sud	970	1.0	1.3
Morocco - Maroc	915	0.9	1.2
Tunisia - Tunisie	805	0.8	1.1
Algeria - Algérie	575	0.6	0.8
Other - Autres	2,695	2.7	3.6
EUROPE	4,400	4.5	5.8
U.K. and Ireland - Royaume-Uni et Irlande	2,005	2.0	2.6
Yugoslavia and Albania - Yougoslavie et Albanie	1,350	1.4	1.8
Other - Autres	1,045	1.1	1.4
AMERICAS - CONTINENT AMÉRICAIN	8,495	8.7	11.2
West Indies - Antilles	7,800	7.9	10.3
United States - États-Unis	615	0.6	0.8
Other - Autres	80	0.1	0.1
TOTAL	P. 30 98,165	100.0	100.0

Source: 1981 Census of Canada. - Recensement du Canada de 1981.

At EXPO 1967 in Montreal, Canada's pavilion was named "Kataimaavik", an Inuit word meaning "place" and so it aptly describes the settlement of Canada. This country promotes and encourages multiculturalism. Consequently, this study examines several ethnic groupings coming from over sixty countries.

NATURE OF THE STUDY

The purpose of this study is to survey the Islamic and Middle Eastern resources in the libraries of Montreal. There are more than 12,120 Muslims in Quebec⁵, with the majority living in the Montreal area. Since we are more familiar with libraries in this area, we decided to do the Montreal region as a pilot project to determine:

- * Is there enough Islamic and Middle Eastern material available in the public libraries in the Montreal area?

- * Is there enough Islamic and Middle Eastern material available in the academic libraries for the Anglophone and Francophone students who are engaged in courses related to this field?

- * Is there enough information to orient our libraries to this special category of collection and its users?

METHODOLOGY AND ANALYSES

The survey was conducted in academic, public, business and municipal libraries with the use of bilingual questionnaires designed to secure data. Since McGill University's Islamic Studies Library is a unique library spending 100% of its budget on Islamic and Middle Eastern materials, it was not included in this study. Major Islamic centers' libraries were later surveyed. 183 questionnaires were sent and 93 responses received. Of these responses, 6 were public libraries, 14 academic, 71 special and 2 Islamic centers. The researchers are deeply indebted to those libraries which took the time and effort to respond to our survey, without which this study would not have been possible. We especially appreciated the warm support of those who telephoned with questions that enabled them to respond more accurately to our needs.

In answer to: **Do you have materials in the following geographical areas?** (131 countries were surveyed, tabulation was as follows):

⁵ *Ibid.*, p. 19.

* High score came to the Indo-Pakistani countries. This is not surprising, because of the high number of Muslim migrants from this area.⁶

* Members of the countries of "La Francophonie" were well represented for obvious reasons.

* The score was quite high regarding the Arabic speaking countries, which include a high percentage of Christians among them.

* Montreal libraries do not collect much on Islam in the U.S.S.R., which scored the lowest.

In answer to: **What types of materials does your library collect in these areas?** these responses were received: Eighteen libraries collect magazines/periodicals in the specified areas; dictionaries, 11; encyclopedias, 10; newspapers, 7; maps, 5; bibliographies, 5. Followup showed that only one library has Encyclopedia of Islam.⁸

In answer to: **What languages does your library collect?**

Arabic material	6 libraries
Yiddish/Hebrew material	6 "
Turkish material	4 "
Urdu material	3 "
Persian material	2 "

None of the libraries surveyed collected Indonesian material.

We took Arabic language as a sample and the six libraries which collect Arabic are: Bibliotheque Municipale de Montréal; Canadian Centre for Architecture Library; Centre Hospitalier Maisonneuve-Rosemont, Bibliothèque Medical; Collège de l'Immaculée Conception, Bibliothèque de

⁶ Parkes, D. "First generation." The Gazette (Montreal), Sunday, July 23, 1989. p. D3. It is quoted in this article that it is estimated that there are 4,000-5,000 Pakistanis in Montreal.

⁷ "La Francophonie: a fragile alliance." The Gazette (Montreal), Saturday, May 20, 1989. p. B5. The Gazette mentions that at this year's francophone summit which was held in Montreal, three new members appeared: Cameroon, Equatorial Guinea and Cape Verde. This brings the total number of this alliance to 44 countries.

⁸ Bibliotheque Nationale du Quebec has the Encyclopédie de l'Islam.

Théologie; Govt. du Quebec, Ministère des Communautés Culturelles et de l'Immigration, Centre de Documentation; Presbyterian College Library⁹

There is not much material collected in Arabic, considering that, in 1984, it was estimated that there were more than 55,000 Quebecers of Arab origin¹⁰, both Muslims and Christians.

In answer to: What aspects of Islam are covered in your collection?

philosophy	13
Qur'ans	12
Prophet Muhammad	10
theology	10
mysticism	7
oral tradition	3

In answer to: What aspects of modern Islam are covered in your collection?

Islamic culture & civilization	18
Islam/general	16
geography	13
history/politics/sociology	12
economics	11
fine arts	10
architecture	9
law	6
agriculture	6
medicine	5
language/literature	5
Muslim sects	4
Islamic technology	4
cookbooks	3
education	3
music	3
mass media	2

None of the libraries surveyed collected books on Islamic libraries.

In answer to: What categories of users consult your Islamic and Middle Eastern material?

⁹ The librarian here reported the following materials:
1983 Christian Bible in Arabic, a Qur'ān from the turn of the century, a portion of the Walton Polyglot Bible is in Arabic.

¹⁰ "Montréal-sur-Nil." Le Monde, "Supplement a dossiers et documents", Juin 1984. p. 15.

28 libraries give service to graduates and professors, 17 to undergraduates, 11 to high school students, 9 to the general public, 5 to the media, 5 to the business community, 4 to government offices.

In answer to: **Does your library have difficulties in obtaining Islamic and Middle Eastern materials?** 28 libraries said they do not have difficulty in obtaining these materials; 2 libraries said they do have difficulties.¹¹

In answer to: **What approximate percentage of your total acquisitions budget is spent on Islamic and Middle eastern materials?**

-1 to 1%	majority of libraries surveyed
2%	1 academic, 2 special
3%	1 public, 1 special, 2 academic
4%	1 public
5%	2 academic
5-10%	2 special

In answer to: **What classification system do you use in your library?**

DDC	19
LCC	10
local	8
NLM	4

Important points to be considered in Quebec:

PUBLIC LIBRARIES

A 358-page report made public in Montreal by Chairman Philippe Sauvageau of the Commission d'étude sur les bibliothèques publiques, reveals that Quebec libraries are at or near the bottom in almost every category of comparison with other Canadian provinces. The findings of this commission reveals that:

Quebec, for instance, has the lowest book ration, 1.56 per resident compared to a 2.2 national average. Ontario's per capita spending on libraries is almost double Quebec's - \$24.70 per year compared to \$13.77. The national average is \$19.30.

The commission notes that 60% of Quebec libraries are in quarters too small for their needs, and 90 of 125 in towns of more than 5,000 people have book inventories well

¹¹ We are not sure that the 28 libraries mentioned above attempt to buy Islamic materials systematically.

below recommended levels. About 1 million Quebecers have no municipal libraries.

The Quebec government already assumes a greater share of library costs than governments of most other provinces: 26.1% compared to a national average of 20.3%, but the commission says it still should increase its contribution.¹²

Such being the grim state of public libraries in Quebec, there are undoubtedly matters other than Islamic materials which urgently need to be considered. On the other hand, the needs of the various ethnic communities are important and should not be ignored!

Twenty seven Muslim students using the Islamic Studies Library were asked: **In what way or capacity has the Islamic Studies Library benefited you?** 7 said it made it easier for them to adjust, 9 easier to study, 11 easier for them to adjust in Quebec.

Manuel Lopez in her article "Chinese spoken here: foreign language library orientation tours"¹³ finds that, given the right opportunity, foreign students become heavy library users, grateful for the special effort made to alleviate cultural shock. Therefore, understanding the needs¹⁴ of different ethnics¹⁵ as library users, is essential.

Brossard region has the highest Indo-Pakistani concentration. Brossard Public Library does not have these books (Last four years of Urdu in Britain¹⁶, Teaching Britain's community languages¹⁷, Sharing our

¹² "Public libraries need 170 million: Quebec study." The Gazette (Montreal), Wednesday, July 8, 1987. p. 4.

¹³ College and Research Library News 44 (Sept. 1983). p. 265, 268-69.

¹⁴ Usually Muslim users are shy, diffident and reluctant to ask for help in the use of libraries.

¹⁵ Hall, Edward T. "Learning the Arab's silent language," Psychology Today 13:48 (Aug. 1979) p. 45-54. See also Lewis, Mary Genevieve. "Library orientation for Asian college students," College and Research Libraries 30 (May 1969). p. 267-272.

¹⁶ Molteno, M. London: Centre for Information on Language Teaching and Research, 1986.

languages¹⁸) or this type of material. It is time to start these types of educational programs¹⁹ and activities and to equip our libraries with such materials before it is too late. We have to bridge the gap between children being educated in Quebec schools and their parents.

It is essential the Quebec authorities direct their policies in two ways: strengthening cultural identity as a condition for the healthy intercultural processes which must be a part of integration.

ACADEMIC LIBRARIES

The development of Islamic studies in the Francophone institutions has experienced difficulties.

Dr. Charles J. Adams in his article "The Development of Islamic Studies in Canada"²⁰, noted that the government of Quebec did not fulfill its intention to establish a chair of Persian studies at Laval University. Adams continues pointing out the difficulties, by stating that, although Université de Montréal has a program of Arab studies whose emphasis is on politics and recent developments in the Arab world, it has only one professor with faculty status; the other, who is charged with teaching Arabic and Islamic history, has the status of a *chargé du cours*.²¹ Adams reiterates these difficulties in the case of Université du Québec à Montréal where there has been an effort to set up a program of Arab studies, with a strictly practical focus; the Quebec authorities rejected the proposed program.

¹⁷ Russell, R. Islamabad: National Language Authority, 1986.

¹⁸ Yousuf, Q. London: South Norwood Adult Education Centre, Croydon English Language Scheme, [between 1980 and 1988].

¹⁹ "Ethnic groups will be profiled in new Montreal publication", The Gazette (Montreal), Saturday, March 25, 1989. Viviane Ducheine, the coordinator of Montreal's intercultural bureau plans to publish profiles of the various ethnic communities that live in Montreal. This type of publication will be a step in the right direction.

²⁰ In The Muslim Community in North America, ed. Earle Waugh et al. Edmonton: University of Alberta Press, 1983. p. 193-194.

²¹ Status of *chargé du cours* means that the person is not a regular full-time member of the university faculty and receives minimal compensation only.

Besides Université de Montréal, the only other place where students in French Canada can gain knowledge of the Islamic and Middle Eastern world is at McGill's Institute of Islamic Studies and its library. These important institutions were founded with the aid of grant money from the Ford and Rockefeller foundations; recently, financial assistance has come from the Aga Khan Foundation and from the Government of Canada. Therefore, the academic libraries in the Montreal region with a sizeable Islamic and Middle Eastern collection are the Islamic Studies Library and McLennan Library of McGill University. The Islamic Studies Library, housed on three floors at Morrice Hall, with a collection of approximately 100,000 volumes, is a large collection with a rather small staff to service its users. It is an academic library which also acts as a public library in the Montreal region:

- * fulfilling the Francophone and Anglophone universities' educational needs;
- * helping the Quebec media;
- * helping Quebec's business community and government;
- * serving the needs of the large number of highly educated Muslim immigrants, coming from diverse ethnic origins;
- * guiding both Francophone and Anglophone CEGEP students.

Our survey indicates that libraries in the Montreal area are not equipped linguistically and culturally to handle these types of users. Since education in Quebec is a provincial responsibility, it would seem appropriate for the Quebec government to give financial aid to the Islamic Studies library for services and for building the collection.

LIBRARIES OF THE ISLAMIC CENTERS

These libraries collect materials on the teaching of Islam as a religion to the children and young adults of the community. They have books in Arabic and Urdu languages and they collect materials on religious subjects only: Qur'āns, the Prophet Muhammad, theology and Islam in general. They do not collect on individual Islamic countries. The collections are small in size and rely mainly on donations. Many Muslim Canadians agree that these centers could be more effective as fund raisers and lobbying groups, both in Quebec and Ottawa, for the purpose of obtaining funds for their libraries as well as community projects.

SURVEY WEAKNESSES

- * Lack of funding, hence lack of followup. After conducting this survey, we were to evaluate the collections of each of the libraries that

have responded to the questionnaire. We would have gained a more accurate understanding of the scope, depth and utility of the collections. Because of lack of funding, we decided to do the evaluation at a later date.

- * Lack of awareness, knowledge and support. Also, there is a public misunderstanding and indifference towards Islam.

- * Lack of communication.

- * Political nature of the subject matter becomes a hindrance.

- * Low awareness of the importance of libraries, hence the few grants allocated for research in the field of library science.

- * Low governmental awareness, at both federal and provincial levels, perhaps because the needs and demands of the Muslim communities are not articulated to these bodies.

- * Middle Eastern materials need not deal only with Muslims and Islamic countries, but also with Christians and Jews.

- * Even today, "Middle East" conjures up fantasies with flying carpet, belly dancers and A thousand and one nights.

SURVEY STRENGTHS

- * Potential for bibliographic networking/resource sharing.

- * Makes this field more visible.

- * Articulates needs and focuses on future goals.

- * Facilitates communications.

- * Provides information and insight into the Islamic and Middle Eastern materials and their value within the multicultural setting.

- * Heightens the awareness of both federal and provincial governments as to the importance of lending financial support to libraries.

- * Increases Quebec libraries awareness of this category of collection and its users.

CONCLUSIONS

This is a preliminary survey. A great deal more work is required to evaluate the condition and quality of this collection for Quebec as a whole. This paper deals not only with library science, but also with education, population and ethnicity. Further research is needed in order to make this study a report.

Any suggestions and feedback for improving the further stages of this investigation will be highly appreciated.

Salwa Ferahan and John Leide
McGill University

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PRINCETON UNIVERSITY LIBRARY ARABIC BOOK PRESERVATION PROJECT

Firestone Library at Princeton University features one of the largest collections of Arabic books and manuscripts in the United States. The University set out to distinguish itself by dedicating its resources to and focusing academically on a few areas of specialized studies: one such area is the Near East or Arab Islamic world.

Princeton's Arabic collection, on a par with those of Harvard University and the Library of Congress, was developed by Lebanese scholar Philip Hitti, who, while teaching Semitic languages at Princeton in the early part of the century, founded the Near East Studies department and devoted his personal and professional life to strengthening the department. Hitti called upon his considerable network of Arab and American friends and scholars to contribute books and manuscripts to the department's burgeoning library. Among them are the books of the Egyptian scholar Ahmad Zaki Abu Shadi, who also assisted Hitti with the first catalog of Arabic manuscripts in the Princeton University Library.

Firestone Library owns about 10,000 Arabic manuscripts on topics ranging from Islamic thought to medicine and scientific theory.

The Arabic printed book collection, some 90,000 volumes, stored for the most part in Firestone Library, dates mostly from the late nineteenth and early twentieth centuries. Almost three-quarters of the collection is printed on highly acidic paper made from wood pulp. A substantial number of books already have reached a point of deterioration where they will crumble with only one more use. Before those volumes become unreadable, thereby making their contents lost forever, Firestone Library has embarked on an ambitious preservation microfilming project, to preserve those at greatest risk.

In July 1989, the National Endowment for the Humanities awarded Princeton University Library \$600,000 to begin microfilming crumbling Arabic books. Project librarians estimate that the grant will permit the library to microfilm some 9,000 books, or about ten percent of the book collection. The project is the first of its kind in the United States for preserving Arabic books. By January 1990, the project was fully staffed with an Arabic-speaking librarian, who is also a Near East specialist, and two native Arabic-speaking support staff.

Support staff came to the project with previous library work experience. Training was facilitated by introducing them to actual components of the project from the very beginning.

Using the project's Macintosh SE/30 with bilingual Arabic and English software, the staff began by entering the collection's shelf list, to serve as the project's data base. So far, over 11,000 titles have been entered. Alternating with data entry, the staff conduct preservation surveys of the titles entered, in search of those items in the most critical condition.

The survey consists of two parts: first, the staff double fold the corners of randomly selected pages to determine the paper's degree of brittleness. Then the staff mark a page with an archivist's pen to determine the paper's degree of acidity. From the 11,000 titles now in the data base, the survey has shown that over 40% of them are brittle and over 60% contain highly acidic paper.

Because of the project's enormous scope, Firestone Library is using Mid-Atlantic Preservation Services to perform the microfilming. Based in Bethlehem, Pa., MAPS is a not-for-profit corporation devoted only to preservation work and is funded through the Pew Charitable Trust. MAPS uses RLG specifications when microfilming for academic and archival institutions.

To prepare the books for microfilming at MAPS, the Princeton staff must:

- 1) Locate and identify brittle books;
- 2) Group the books in batches totalling no more than 2,000 pages;
- 3) Charge out the batches in the GEAC Circulation system;
- 4) Box the books for shipment to MAPS.

The Macintosh has been very useful, not only for creating forms needed for the packing and microfilming process, but also for keeping records of which titles have been sent to MAPS and which have been returned.

Once the books have been returned from MAPS, staff must then inspect the films for density and resolution quality, as well as legibility of the text on the film. Once the film passes inspection, the books are then discharged on the circulation system. The preservation librarian then examines the volumes to decide which books to discard and which are to be returned to the shelf. Then those books and films are sent to the Near East Cataloging Team, where RLIN records are created.

On September 1, 1990, the project completed its first year on the three-year NEH grant. The team has been successful in keeping to the timetable set up in the original project proposal.

In addition to the Arabic preservation project, Firestone Library is also in the third year of a parallel project for Turkish books, funded through RLG, also managed by the writer.

Hedi BenAicha
Princeton University Library

VERNACULAR ACCESS TO TITLES IN HEBREW SCRIPT AT THE OHIO STATE UNIVERSITY LIBRARIES

At the 1988 MELA annual program in Los Angeles, Dr. Dona Straley and I¹ described how, with the use of a Macintosh-SE and appropriate software, we succeeded in improving productivity and providing innovative bibliographic services for Hebrew and Arabic language materials. At that time we mentioned that, while we were successful in displaying the vernacular script in book lists and processing forms, we still could not manipulate the data in the vernacular. We could not search or sort in the vernacular script.

The continued absence of vernacular capabilities in the on-line catalog at The Ohio State University Libraries, the inferior capabilities of OCLC², and our perception of the need to provide vernacular access to books in Hebrew script drove us to look for solutions outside the University Libraries' automation efforts. The goal was to provide—in addition to the on-line catalog where Hebrew titles can be searched using the Library of Congress romanization scheme—a way to search a database of titles in the vernacular via computer. The constraints in seeking a solution were: no new equipment, no money for programming, and limited funds for software.

This meant we had to find a solution using the Mac-SE that we already had. A survey of available software suggested that the Safran³ software together with the Folder Blessor⁴ program might allow us to achieve our goal. The Safran product is a combination of Reflex Plus: The Database Manager⁵, used with a Hebrew System File, thus allowing some fields to be in Hebrew script while others are in Roman characters. In order to fully understand the capabilities of this software one should refer to the Reflex Plus manual. In my description, I will try to demonstrate how to use the basic functions in order to create a mixed script database.

The Blessor software allows the Macintosh to be booted from numerous system folders. This creates the opportunity to have a Hebrew Macintosh or an Arabic Macintosh or a Japanese Macintosh, if you have the appropriate language system folder.⁶

Once you have started your Macintosh using the Hebrew System Folder,

* This paper was originally presented at the 1989 MELA annual program in Toronto, Canada, November 1989.

<input type="checkbox"/> hebrew_catalog
call_number
RecordNumber#
author
Title
romanized_title
language
nf
country
city
publisher
date
volumes
edition
location
authorHebrew
NOTES
subject

Illus. 1

call_number	<input type="text"/>	
author	<input type="text"/>	
romanized title	<input type="text"/>	
publisher	<input type="text"/>	<input type="text"/>
edi <input type="checkbox"/>	NOTES <input type="text"/>	Number# <input type="text"/>
date <input type="text"/>	city <input type="text"/>	
lang <input type="text"/>	nf <input type="text"/>	location <input type="text"/> vol. <input type="text"/> country <input type="text"/>
מחבר	<input type="text"/>	
כותב	<input type="text"/>	

Illus. 2

call_number PREH21823

author Tan-Pai, Yoshua, 1914-

romanized Shire ḥa-hoshekh veba-re'ut
title

publisher Mahbarot le-sifrut

נושא

edi

NOTES

Number#

78

date 1942 city Tel-Aviv

lang HEB nf location MAI vol. country IS

מחבר

טן פי, יהושע

כותר

שירי החשך והראות

Illus. 3

רשימת ספרים חדשים

יוני 1990

לשון וספרות

שנה	כותר	מחבר	CALL NUMBER
1990	אגדת-חסגדל וראשו בשמים : רוסן	אבני, ש.	PREH23024
1989	אהבת דניאל	קרון, תמר	PREH23006
	אמצע : סבחר שירים 1990-1980	אליז, ישראל	PREH23032
1964	את את ואני כזה	שמיון, יהודית	PREH23057
1902	בית-ספר עברי	גרזובסקי, יהודה	PREH23056
1963	בסמטאות צפת	עשני, ישעיהו	PREH23060
1955	ברק בבקר : שירים	גולדברג, לאה	PREH23062
	בשכילי חביבר : משלים וסטירות	שמשוני, דוד	PREH23058

Illus. 4

Call PREH23060

author 'Ashani, Yesha'yahu

בסמטאות צפת

title Be-simta'ot Tsefat : sipurim...

city Tsefat

publ Sifriyat Tsefat

date 1963

edition

lg HEB

nf

vol

locat MAI

country IS

עשני, ישעיהו

מחבר

Illus. 5

קטלוג חספרים חספרים מסודר
לפי א-ב בותרים

מספר סיון	סחבר	בותר
DS135P63B591976	בלום, לעאן	ו געשאנקען לעבן
PREH22480	איש-שלום, סיכאל	ו.ד. גורדון, י. ח. ברנר, יוסף
PJ5054K6Z8A21988		ובא קובנר : סבחר סאטרי ביקורת על
PJ5054K6Z8A31988		ובא קובנר, שבפיעט שנה לחולדתו
DS115.9W57F731969	סרנקל, אליהו	ובות וצאצאים של ר' משה
PREH23041	בן-צבי, י.	ובי גדור : סיפור היסטורי
DS126.6D3D381461986	דיין, יעל	ובי, בתו
PREH22912	שיק, דוד	ובישג
PREH21960	בק, יורם	ובן חשת'ח
PREH22662		ובן ספיר : מסעותיו הסופלאים של ר'
BS1235121983	אבן מזרא, אברהם בן סאיר	ובן מזרא על התורה עם פירוש מוצר
DS126.7S561986	שניצר, שמואל	ובני יסוד
PJ5054B276A961988	בר-און, שמעון	ובני בדלח
PREH22879	חזק, יחיאל	ובני-בזלת : שירים
DS110W47M571989		ובנים זה לא הכל : האינטימאדה ונשק
PREH22988	רונן, אברהם	וברחם אופק
PREH21972		וברחם ברומ איש שמים
PJ5054T39A971989	תלסז, גדמון	ובשלום וחנזיר
GR981891988	יצחקי, אריה	וגדה של סקום
PREH21987		וגדה של פלייח : יחודי אתיופיה
BM516A331985		וגדות ארץ-ישראל וירושלים
PREH22322	גריין, דרור	וגדות האינטימאדה
PREH22032	חנאואר, גייסס אדוארד	וגדות סארק הקודש

you are ready to create a database that can have fields in either Roman or Hebrew script. The first step is to open the program Reflex Plus and to name and design the database. Reflex Plus, when used with a Hebrew System Folder, allows the creation of both Hebrew and Roman fields; this is the basis for the ability to search and sort in non-Roman alphabets. After selecting and defining the various fields for the database (see Illus. 1), you move on to create the entry form. The actual entry of data is done in the entry form (see Illus. 2). When designing an entry form, the user can define the font and language of each field; all searching and sorting of that field will be done according to this designation. In Illus. 2, the last two fields were designated as Hebrew text fields. In every record entered in the database, the data in these 2 fields will be supplied in Hebrew script (see Illus. 3). The records are created and entered into the database as part of the daily operations of the Jewish Studies Section in the OSU Libraries. When new books arrive, a record is created for each book; the call number field is used for the assigned accession number (see Illus. 3). The books are then sent to the Catalog Department; after they are cataloged, the record is updated to reflect the changes in various fields that have been added during the cataloging process.

The report-creating capability of Reflex Plus is the source of the New Book Lists (see Illus. 4 and 5), sent monthly to the faculty, and of the processing slips needed by the Acquisitions and Catalog departments. The report-writing capability also allows us to produce book catalogs of the Hebrew and Yiddish collections (see Illus. 6).

Amnon Zipin
Ohio State University Libraries

1. See also Straley, Dona S. and Amnon Zipin, "Increasing productivity and public satisfaction with Middle East and Judaic library services through the use of a personal computer:," MELA Notes 47 (Spring 1989): 33-35.
2. OCLC does not display or store either Hebrew or Arabic characters. In 1977, OCLC promised to develop Hebrew capability, but never did.
3. "Librarian" in Hebrew
4. Dave McGary. The Folder Blessers. 1987.
5. A product of Borland International
6. Various system folders are available from Apple Developers Association.

INFORMATION ON THE COLLECTING OF MIDDLE EASTERN MATERIALS FROM AN ANALYSIS OF THE RLIN DATABASE

Recently the Research Libraries Group has begun to analyze the content of the RLIN database. In the process we have found that RLIN is the largest database of bibliographic records for Middle Eastern language materials in the world. This gives us the opportunity to analyze some of the statistics gathered in this work. We must realize that the statistics given are for cataloging represented in RLIN from the members of the Research Libraries Group. As such, my remarks are valid only to the point that the statistics fully represent current acquisitions for that group of libraries.

Many of the major collections of Middle Eastern materials are represented (Princeton, Yale, Columbia, New York University, University of Michigan, University of Pennsylvania, New York Public Library, Berkeley and, of course, the Library of Congress).

The following tables list the number of titles in the books format by language and era of publication, and the country of publication by era.

TABLE I -- Number of books titles by language and era of publication

Language	17/18	190-	191-	192-	193-	194-	195-	196-	197-	198-	199-	Totals
Arabic	528	1135	165	302	499	411	1180	7076	18308	40724	585	71343
Armenian	211	89	78	87	93	115	304	809	1194	1568	12	4573
Berber	3	1	0	0	0	1	3	1	6	9	1	25
Hebrew	12342	3091	2195	3713	3769	5530	8141	17604	24000	35710	659	117779
Judeo-Per	0	0	0	1	0	1	0	0	2	5	0	9
Judeo-Ara	25	34	5	12	7	12	8	3	5	7	0	119
Kabyle	1	0	0	0	0	0	0	0	0	2	0	3
Kurdish	1	1	0	0	0	2	4	13	9	15	0	47
Ottoman T	813	296	592	463	8	2	6	2	21	25	1	2285
Persian	185	141	48	63	115	244	869	2337	6231	7006	38	17477
Turkish	175	129	64	68	421	806	902	2342	5820	8307	618	19723

TABLE II -- Number of books titles by country and era of publication

Country	17/18	190-	191-	192-	193-	194-	195-	196-	197-	198-	199-	Totals
Algeria	186	89	71	93	122	147	249	230	728	1374	0	3321
Armenia	13	23	6	7	17	63	271	856	1294	1897	51	4531
Bahrain	0	2	0	0	0	0	2	9	66	107	0	189
Gaza	0	0	0	0	0	1	1	0	1	3	0	6
Iraq	22	49	9	22	34	38	152	684	1636	2014	33	4705
Iran	272	124	37	48	110	262	944	2535	6470	7289	16	18293
Israel	470	593	245	1140	2135	3556	5897	15423	23032	35747	645	89425
Jordan	0	10	1	2	5	4	11	71	268	1686	6	2075
Kuwait	0	16	0	0	0	0	5	86	455	1378	10	1963
Lebanon	80	227	31	49	85	107	382	2026	5363	10595	126	19153
Libya	0	8	1	14	14	6	15	115	379	576	1	1140
Oman	1	2	0	0	0	0	2	1	35	250	0	296
Morocco	13	76	9	56	133	150	272	316	849	1927	0	3841
Qatar	0	2	0	0	1	1	0	2	27	284	3	321
Sp Morocco	0	0	0	2	2	2	0	1	2	21	0	30
Sudan	0	13	3	7	5	10	55	163	810	666	0	1769
S Arabia	9	51	31	25	17	15	9	102	439	2301	3	3021
Syria	27	83	22	33	39	42	119	353	1276	2109	13	4157
Tunisia	51	97	65	83	97	148	154	309	953	1254	0	3241
UAE	4	3	0	0	0	0	0	5	36	116	5	175
Turkey	1335	437	704	604	458	688	982	2613	6233	8382	186	22954
Egypt	368	602	262	475	769	490	1055	4715	7005	12918	75	28854
West Bank	0	1	0	0	0	0	0	2	1	12	0	16
Yemen, N	2	3	0	1	0	1	0	15	43	145	0	212
Yemen, S	3	0	0	2	2	0	2	6	15	60	0	91

*The totals column will not always equal the sum of the numbers in the dated columns. The total also includes a count of titles for which the date was not given, or is uncertain.

There are probably no major surprises in the tables. The earlier periods are under-represented as this is a count of those titles in machine readable form, and typically, the titles in Middle Eastern collections have not been the target of concerted retrospective conversion.

It would be interesting to compare the above tables with tables of the publication records for the represented languages and countries. Only the decades of the seventies and eighties would represent a true snapshot of the current collecting habits of our country's Middle Eastern collections. One notable comparison is in the language table under Arabic. Compare the 197- and 198- columns (18,308 and 40,724). It appears here that we have had an explosion of publication and that we have been particularly diligent in our collecting efforts.

If we look at the country of publication table, perhaps we can see a pattern to explain some of this. Note the figures for the same decades (1970's and 1980's) for Egypt, Morocco, Syria, Tunisia, Saudi Arabia, and Iraq. They all show a sizeable increase between the decades. This would appear to indicate a big increase in acquisitions activity from these countries. Even the numbers from the two Yemens and the UAE show a modest increase. All of this can be attributed to the increase in availability of publications through various means of acquisitions (exchange, dealers, LC cooperative programs, etc.).

Two conclusions we can draw from the tables are: 1) there is a strong need for retrospective conversion of our Middle East collections; and 2) we are doing a better job of collecting now than we did ten years ago.

The questions we need to ask are: 1) in each case, do the numbers represent the complete set of publications of research value; 2) are there significant numbers of publications that are not being acquired by North American libraries; 3) if so, what are they; and 4) how can we acquire them?

John A. Eilts
Research Libraries Group, Inc.

BOOK REVIEWS

Index Islamicus, 1665-1905: A bibliography of articles on Islamic subjects in periodicals and other collective publications. Compiled by W. H. Behn. Millersville, Pa.: Adiyok, 1989. Pp. xxx + 869. \$125. [Available from Adiyok, Rosenheimer Str. 5, D-1000 Berlin 30]

The Index Islamicus is perhaps the foremost bibliographic resource available to scholars of Islamic studies, in particular, but also to Orientalists, in general, because its original compiler, J. D. Pearson, defined Islamic studies so broadly. In addition to listing articles on Islam, the religion and its immediately related subjects: theology, law, philosophy, and science, the full spectrum of cognate subjects within the associated geographical extremes is afforded comprehensive treatment. Within the Arab world, Iran, Turkey, Afghanistan, Central Asia, South and South East Asia, and Europe, coverage includes Comparative Semitics, Arabic, Persian and other Iranian, Turkish, and Berber languages and literatures and the histories, cultures, and geographies of these areas and their peoples. Not only are Western European language periodicals, series publications, and collective works indexed, access to the contents of a number of Eastern European language titles is also provided. Pearson's Index Islamicus, 1906-1955, lists 510 periodicals, 120 Festschriften, and 70 congress proceedings and other collective works from which he selected 26,076 numbered entries. The material is arranged according to a subject classification scheme, in which there are 43 broad categories and numerous subgroups. The scheme is helpfully presented at the beginning of the volume. In addition, there is an author index. Accordingly, access to the material is gained by classification category and subclass and by author.

As useful as Index Islamicus, 1906-1955, its supplements (1956-60, 1956-60, 1961-65, 1966-70, 1971-75, 1976-80:1-2 [pt. 2, monographs, was compiled by W. H. Behn], 1981-1985:1-2 forthcoming, late 1990), and quarterly updates (beginning in 1976 and up to January, 1990) have been, there are a few significant omissions or faults which reduce its

usefulness.¹

Index Islamicus has not ventured into the province of Arabic, Persian, or Turkish language periodical coverage, as valuable as such an extension could be. For the period of coverage of Pearson's first volume, 1906-55, the limitation to European languages does not produce a great loss, since, it has been argued, the bulk of oriental publication was not scientific from a western point of view. The point at which non-western scholarship on Islamic subjects begins to be recognized as scientifically sound and therefore of value to the western researcher, namely, after the Second World War, is roughly where the first volume ends its coverage. Now, of course, the reverse is true, and non-western scholarship cannot be overlooked without serious consequence, and the omission (in the supplements) can be considered a serious problem.² Yet, as the compiler points out in his introduction (p. vii) to the 1906-1955 volume, the intention of the work is not bibliographical completeness; rather the work claims only to be a catalogue that provides access to one kind of publication in western languages.

The elaborate classification system, under which the material is arranged, consists of broad and narrow headings and subheadings. It is at first difficult to use and prone to inconsistency. It should be kept in mind that it is no more than a classification system and does not provide true subject access to the material listed, despite its subject approach. The access it offers could be compared to that the researcher gains to monograph titles by use of the library's shelf list; or by browsing with a classification table in hand. Indeed, the system's elaborateness can be a hindrance to access when multiple topics are treated or the

¹ Reviews of Index Islamicus, 1906-1955, include, among others, R. Blachere in Arabica 6 (1959):333; Herbert W. Duda in Wiener Zeitschrift für die Kunde des Morgenlandes 55 (1959) 211-12; Johann Fuck in Zeitschrift der Deutschen Morgenländischen Gesellschaft 109 (1959): 427-28; and Franz Rosenthal in Journal of the American Oriental Society 80 (1960):147-48.

² To a certain extent, the problem is alleviated by such indexes or bibliographies as al-Fihrist (1981-), Fihrist-i maqalāt-i Farsi dar matbu'at-i Jumhūrī-i Islāmī-i Iran, and Türkiye Makeleler Bibliografyası (1952-).

article's approach to the topic is somehow equivocal. Nevertheless, within the limitations of the system, access can be quite reliable, once the user becomes thoroughly familiar with its use.

While Pearson's coverage of the Arab world is impressive, Islam and the cognate subjects in South and Southeast Asia receive less comprehensive treatment.

The work under review, compiled by W. H. Behn and covering the years 1665-1905, represents a methodological continuation of the original volumes and an improvement. With an exception or two, it continues the original classification scheme. Indexed are 675 periodical titles (including monographic series), 39 collective works (mostly Festschriften), and 60 congress volumes for a total of some 21,000 entries plus another 1,000 references to unlisted items. In addition, partial runs of 13 other serial publications were examined. Among the notable improvements is the entry of items under the names of their authors (rather than the editors of the texts) as established in The National Union Catalog: Pre-1956 Imprints. Such standardization of form of entry is certainly helpful. Behn has also provided references to citations in the standard bio-bibliographical works, such as Brockelmann, Sezgin, and Storey. Besides the author index, the work also is provided with a "Subject Index" (pp. 807-21), which, since the subject classification remains mostly unchanged, is applicable to other volumes of Index Islamicus. Yet, the subject index is not really a true subject index by which the user can find subjects directly linked to relevant entries. Rather, it is an alphabetical rearrangement of the classification system ("Arrangement of the Material") as presented on pages xxv-xxx. Subject headings, with numerous cross references, are linked to the heading and subheading numbers in the scheme. Nevertheless, the subject index is useful and helps the user gain further familiarity with the system of classification.

Although it might be asking too much too late, a completely different approach to subject access to the entries, in which each item is assigned a term or two controlled by some accepted standard (e.g., LC subject headings or some other relevant thesaurus of "descriptors"), would be far more useful. Such a system would provide direct subject access to the entries. It might be argued, however, that this alternate subject access system would be cumbersome to use in paper format. In a machine

environment, however, in which the entries would have been entered into a data base, not only would direct subject access would be fast and convenient, but keyword, author, article and journal title, etc., searching capability would bring the Index Islamicus into the modern era. With that said, this reviewer wonders why, in this computer age, did Mr. Behn not produce this most useful bibliographic work in electronic format. Given the relatively inadequate coverage of Islamic studies provided by the major general bibliographic utilities, such as BRS, Wilson, and Dialog, it seems not unreasonable to ask that the entire Index Islamicus be converted into an electronic format, or, at least, that those parts produced with a computer be made available to someone with the expertise, willingness, and funding, so that they could be reformatted into a searchable database.

Here are offered a few random observations:

A sampling of the entries in Arabic language (36a-h, Semitics, grammar, syntax, writing, prosody, and lexicography), Religion (24-6, Muhammad, Koran, and Hadith) revealed the following not unexpected statistic: 31% of the cited articles come from the first 200 years of coverage, while 69% were published in that last 40 years.

Coverage, in terms of pages devoted to particular geographic regions, looks like this: The Arab world consumes 52% of the pages, as against 48% for Turkey, Iran, India, Afghanistan, Central Asia, Caucasus, Crimea, the Mongols, and Southeast Asia, and Europe. In terms of pages devoted to languages and literatures, Arabic takes up 43% versus 57% for Iranian, Turkish, and Berber. The significance of these statistical observations is unclear. Either the Arab world has received more scholarly attention, or coverage of Index Islamicus is biased in favor of the Arab world.

This Index Islamicus, replete with the names of illustrious early orientalists, is also, in way, a work on the history of Oriental studies (and Orientalism) in the western world. It is characteristic of the compiler's resourcefulness that he has managed to resurrect journal titles long forgotten or not particularly known for Orientalist scholarship, such as Asiatic (or Asiatick) Researches (1799-18??), Miscellanea Aegyptiana (Alexandria 1842), Asiatic Miscellany (Calcutta 1785-86). From Fleischer, Figel, Lane, Salisbury, Sprenger, Sylvestre de Sacy, Toy, and von Hammer-Purgstall to Brockelmann,

Goldziher, Guidi, Miller, Noldeke, Praetorius, Trumpp, Wellhausen, and Wstenfeld, all the major players in early Oriental scholarship are represented in this vast volume.

The entries in this Index Islamicus are not numbered. The lack of numbers makes the author index, especially when dealing with voluminous authors, easy to use, since the user is referred to page numbers after names rather than to long (four and five digits) and cumbersome entry numbers.

A few minor problems were observed and may be pointed out here: On page 707, 36e, Brockelmann's entry might better belong in the preceding section, Grammar, rather than Syntax. There are some typeface inconsistencies: the typeface of August Fischer's entry on page 709 is unusual and looks like a cut and paste job? There is some problem in the printing of diacritics in the names of authors written in caps. Superior marks, with exception of umlaut, are missing, while inferior marks are printed. There seems to be inconsistency in the use of boldface type in the titles of serial publications. Often, only the first word of the title is in bold, but also frequently, one or more additional words are in bold. Sometimes journal titles are abbreviated, other times they are not (JA and Journal asiatique). On the added title page in Arabic, the date of beginning coverage should read 1665, not 1655. These are all minor criticisms which do not significantly detract from this ambitious and successful work. Thanks to the painstaking labors of Mr. Behn (and before him as well of J. D. Pearson, W. A. Lockwood, and G. J. Roper) we now have at our disposal a resource that provides comprehensive coverage of Islamic and Oriental studies from the very beginning almost up to the present.

Jonathan Rodgers
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Nosseir, Aida Ibrahim. Arabic Books Published in Egypt in the Nineteenth Century. Cairo: American University in Cairo Press, 1990. 403 pp. Text in Arabic.

This bibliography covers Egyptian imprints from 1822 until 1900. It consists of 10,045 titles by about 2,000 authors, co-authors, compilers, editors and translators from Egypt and the rest of the Arab or Muslim world. Approximately 30% to 35% of them are second or third editions. Many titles have over 20 editions listed in the bibliography.

The compiler, Dr. Aida Nosseir, a librarian at the American University in Cairo, has also published two similar volumes covering the period between 1900 and 1940. With Guide to Egyptian Imprints, 1940-1956 (Cairo, 1974) by Ahmad Mansur *et al.* and Nashrāt al-idā' (1956-), the three volumes by Dr. Nosseir include the bulk, if not all, of the Egyptian imprints from 1822-when Egyptians printed their own first book--up to the present time. This is indeed a remarkable achievement for Dr. Nosseir and those who complemented her works, as such an accomplishment is still lacking in the rest of the Arab world.

What makes the present bibliography significant is not only its novelty but also its great wealth of literature. It represents a good deal of the intellectual, legal, historical, religious, and other records of Egypt's transformation from a traditional form of society toward a modern, or semi-modern, one. It also includes a great proportion of the classical literature in all fields, especially in Sufism which was widely popular throughout the nineteenth century in Egypt and all of the Muslim world.

This bibliography has been organized in several ways to provide multiple access. The main segment is classified according to a modified version of the Dewey Decimal System (DDS). The modification was necessary to accommodate the various branches of Islamic sciences. Several indexes have been provided: author, editor, title, plus a detailed subject index to complement the main segment.

In addition to these useful indexes, we find an elaborate table of contents, a preface by Maḥmūd Shīnī and a three-page introduction by the compiler. From these introductory materials we learn that this bibliography was used by Dr. Nosseir in her Ph.D. dissertation on publishing in

nineteenth century Egypt, which she submitted to the Faculty of Arts (Cairo University?) in 1987. We also learn that the contents of the bibliography are stored in a word processor. The text has been produced from copy printed by a dot matrix printer.

It is evident that a great deal of time was spent to produce this bibliography, but it is a seriously flawed work. Below I will point out some of the problems in four categories and follow up with a few recommendations for improvements. It is my hope that Dr. Nosseir will consider these suggestions for the sake of improving her highly useful and significant bibliography.

In regard to the main portion of the bibliography (pp. 1-262), which is classified in DDS, it appears that the compiler is either unfamiliar with the various aspects of Islamic sciences, or that she was careless in assigning proper subject headings for a good portion of her material. Some examples:

1) Under the heading *al-Ahkām al-sultānīyah* (i.e., the administration of an Islamic state), we find Ibn 'Arabī's major text Fuṣūṣ al-hikām, which is in the field of Sufism. A similar work by the same author, al-Futuhāt al-Makkiyah is classed under the Malikiyah school of jurisprudence. This is also true of al-Sha'rānī's famous text on Sufism: al-Mizān al-kubrā, which is found in the general *Fiqh* section.

2) Most of the books listed under the heading *Islamic philosophy* are major texts on Sufism or are prayer books. This includes al-Huṣn al-ḥaṣīn by Ibn al-Jazarī, Khazīnat al-asrār by Ḥaqqī al-Nāzili, Jawāhir al-ma'ānī by 'Alī Ḥirāzīm and Rimāh hizb al-ḥakīm by 'Umar al-Fūṭī. What this means is that the compiler does not distinguish Islamic philosophy from Sufism, two subjects which are contradictory in nature and orientation.

3) Under the heading *Uṣūl al-fiqh* (sources of jurisprudence), we find the text of al-Durar al-saniyah (no author), which is about the Wahhabiyyah sect, and has no sources on jurisprudence.

4) In the field of history, there are several incorrect classifications. For example, the famous nineteenth century text on reform, Aqwām al-maṣālik by Khayr al-Dīn al-Tūnisī, is classified under *Egypt-History, Ayyubid period*. Equally inaccurate is a book about French history which is identified as being on British history. (See #9/480)

5) The compiler made two headings for the Muslim holy book: one under Koran and one under Muṣḥaf, as if they were different.

The names of authors and editors contain a variety of errors and shortcomings:

1) There is a lack of consistency in establishing names. Although we know that some authors are known by their first names and others by their last names or their *kunya*s or *laqabs*, it would be useful to cross-

reference these names to make access easier. However, Dr. Nosseir does not seem to have any consistent system. For example, the Muslim master jurist *al-Shafi'i* is entered as *al-Imām al-Shafi'i*, while another equally significant Muslim jurist, *Abu Hanifah al-Nu'mān* is entered under *Abu Hanifah*. Also, the author *Ahmad Isma'il al-Barzanji* has been established under *Ahmad*, while a similar name, *Ahmad Muhammad al-Tha'labi*, is entered under *al-Tha'labi*. These inconsistencies have not been clarified with cross-references. In fact, there is not a single cross-reference in the author index or any other section of the bibliography.

2) Many authors have been established in two different ways. *al-Balghithi* (which is typed as *al-Balqishi* by mistake) is also found under *al-Ma'mūn al-Balghithi al-Hasani al-'Alawi*. Another author by the name of *As'ad al-Khalidi al-Naqshabandi*, who is better known as *al-Shaykh As'ad*, is established for the second time under *Muhammad As'ad al-Naqshabandi*.

3) Several names have been copied erroneously from western catalogs. *al-Hadrami* has been converted repeatedly into its original Arabic form as *al-Hadrami* (with *Ha'* instead of *Ha*' and *Dāl* instead of *Ḍād*). Also, in *Yahya Ibn 'Adiyy al-Basri*, the letter 'Ayn in 'Adiyy has been converted into Arabic script as *Ḥamzah*.

4) There are several complicated mix-ups between authors, some of which need detective work to sort out. For example: *Ibn Abi Zayd al-Qayrawani* (d. 10th century), the famous Maliki jurist, and 'Abd Allāh Ibn al-Ḥasan al-Qayrawani. The former is the author of *al-Risalah* and the latter presumably wrote the small pamphlet, *Ittifāq 'Ulamā' al-Tahqiq 'ala Anna Aba Hudā al-Sayyadī Zindīq*. Dr. Nosseir has put the text of *Ittifāq* under *Ibn Abi Zayd al-Qayrawani*, despite the fact that this text is about *Abu al-Hudā al-Sayyadī*, the nineteenth century advisor to the Ottoman Sultan 'Abd al-Hamīd. Second, she attributes the text of *al-Risalah* to the nineteenth century author. In addition, Dr. Nosseir has assigned similar dates to both authors.

5) There are scores of typographical errors. One example is the name of *al-Tantada'i* with Hamzah, which has been rendered with 'Ayn some 38 times. Other errors are as follows:

1/177	1982	should be	1872
1/282	Razzuq	should be	Zarrūq
1/373	al-Wardifi	should be	al-Wardighi
1/508	Ramdhī	should be	al-Tirmidhi
2/1954	al-Masawī	should be	al-Māsari (or al-Massari)
3/53	Qilqat	should be	Qilfaṭ
4/880	Tantabawī	should be	Tantawī
8/43	Ibn Hazil	should be	Ibn Hudhayl

al-Shādhilī entitled al-ʿAdl al-shāhid fī taḥqīq al-mashāhid (Cairo: Muḥammad Rāfiʿ Muski, 1865/6? 160 pp.?)

2) Many of the titles have incomplete or wrong information. For example, one of al-Murtaḍā al-Zābidī's books is rendered as Sharḥ asrār ihyāʾ ʿulūm al-dīn whereas the full title is: lithāf al-sādah al-muttaqīn fī sharḥ asrār ihyāʾ ʿulūm al-dīn. Also, this 1893 edition is very likely the 1894 edition which was printed by al-Matbaʿah al-Maymāniyah in 10 volumes. Another is Jawāhir al-iklīl by al-Sūfī, which is listed with no publisher. This lithographic edition was printed by al-Matbaʿah al-Bārūniyah.

3) There are scores of editions of the same title and the difference between them is one year. It is my belief that the following numbers which are presumed to be different are really the same: 2/114 and 2/115, 2/431 and 2/432, 2/1143 and 2/1144. Such a mix-up is the result of inconsistent conversion of Hijrah dates into Christian ones. If one does not take into account the exact month, it is very likely that one will be off by a year.

4) Dates of authors are not reliable and they should be examined. One obvious error is found in the date assigned to Aḥmad al-Ṣayyādī al-Rifāʿī. His date of 1271 cannot be correct if his work is a commentary about Buḥruq who died in 1524.

To improve Dr. Nosseir's bibliography, a major revision is necessary, with the assistance of a specialist in Islamic and Arabic studies. If such an expert is not readily available, the present bibliography must be reorganized by title, along with an author index. Cross-references are a must. Also, it would be extremely useful if the compiler could provide the reader with an index of all printers and printing establishments, especially the lithographic editions and those other than the Bulaq establishment about which we already know a great deal. By providing such an index, Dr. Nosseir could enhance the value of her bibliography immensely and provide a valuable service to all scholars of Egypt and the Islamic world.

Fawzi Abdulrazak
Harvard College Library

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LATE NOTICE

Goodbye Salam 'Alaykum, Hello Shalom!

The Harvard College Librarian, Mr. Richard De Gennaro, who was hired in June of this year, has abolished both the Middle Eastern Department and the Slavic Department at Harvard. The former departments have been downgraded to divisions and placed within a new Area Studies Department headed by the Judaica Librarian, Dr. Charles Berlin.