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EDITOR

FAWZI W. KHOURY

University of Washington

Officers of the Middle East Librarians Association

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University of Arizona

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Address correspondence regarding subscriptions, dues, or membership information to:

Mary St. Germain, Secretary-Treasurer MELA

University of Washington Libraries

Box 352900

Seattle, WA 98195-2900

Contributions to the Notes can be sent to:

Fawzi W. Khoury, Editor MELA NOTES

Box 352900

University of Washington Libraries

Seattle, WA 98195-2900

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Selection of Library Materials For Middle Eastern Studies From the Arab Gulf Countries.

by

Midhat Abraham
University of Arizona

This essay will deal with the selection of library materials in the area of Middle Eastern Studies and/or Islamic Studies from Bahrain, Iraq, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates (U.A.E.). When referring to these countries collectively I prefer to use the term Arab Gulf Countries (AGC) rather than Arab Gulf States (AGS) because each one of these countries is politically independent, not a "state" within a larger country. Thus the selector of library materials for these countries should be familiar with the seven different sets of rules and regulations concerning the publishing, distribution, and acquisitions in the area, published by the Gulf Cooperative Council (GCC).¹

Western representations of the Middle East in general, and the AGC in particular, have been and for the most part still are full of errors and distortions. In fact, the AGC remained virtually unknown in the western world until the oil embargo of 1967. Recently, discussing this paper, I was disappointed to discover that well-educated colleagues are still unaware of the existence of countries like Qatar and Oman. Therefore, I will begin with a short historical, geographical and cultural introduction to these countries.

Historical, Geographical and Cultural Background

The AGC were under foreign occupation for many years. The Ottoman Empire ruled the area from the beginning of the 16th century until the 19th century. European merchant adventurers also started to arrive in the Arabian Gulf in the 16th century, beginning with the arrival of the Portuguese, and followed by the British, Dutch and French in the 17th and 18th centuries. By the beginning of the 19th century Britain had established its mandate over the Gulf region. The AGC started to become independent from Great Britain in the early part of the 20th century.

The AGC are all located around the Arabian Gulf. Bahrain is a group of islands located midway along the Gulf, 15 miles from the east coast of Saudi Arabia and 17 miles from the west coast of Qatar. There is now a causeway linking Bahrain to Saudi Arabia at Dhahran. Iraq is located at the northwest end of the Arabian Gulf, bordered by Turkey to the north, Iran to the east, Syria and Jordan to the west, and Kuwait and Saudi Arabia to the south. Kuwait, located at the north end of the Arabian Gulf, is bordered by Iraq to the west and

north, and by Saudi Arabia to the south. Oman is located along the east and southeast coast of the Arabian Gulf, bordering Yemen to the southwest, the U.A.E. to the northeast, Saudi Arabia to the west, and the Gulf of Oman to the north. Qatar occupies the central west coast of the Gulf. It is bordered by Oman and the U.A.E. to the east. Its western coastline is continuous with the shores of Saudi Arabia. Saudi Arabia is bordered by Jordan to the northwest, Iraq to the north, Kuwait to the northeast, the Arabian Gulf, Qatar, and the U.A.E. to the east, Oman and Yemen to the southwest, and the Red Sea to the west. The U.A.E. is bordered by the Arabian Gulf and the Gulf of Oman to the east, the Indian Ocean to the south, the Red Sea to the west, and Jordan and Iraq to the north.

Most of the present governments of the AGC are monarchies. Bahrain, Kuwait, and Qatar are constitutional monarchies, administered by a cabinet of ministers and headed by an amir. Oman and Saudi Arabia are absolute monarchies headed respectively by a sultan and a king and administered by a council of ministers. The Saudi Government is the only government with a constitution based on the law of Islam (Shari'ah) which is in turn based on the Qur'an (Muslim Holy Book) and the traditions of the prophet Muhammad. Iraq is a democratic republic administered by the Revolutionary Command Council. This council must elect the President and Vice-President by a two-thirds majority of its vote. The U.A.E. is a federation of seven emirates and is governed by the Supreme Council consisting of the rulers of these emirates. The Council elects its own president and vice-president.

Saudi Arabia is the largest country in the AGC with an area of 2.5 million sq. km. It is followed by Iraq with 436,000 sq. km, Oman with 320,000 sq. km, the U.A.E. with 90,559 sq. km, Kuwait with 17,818 sq. km, Qatar with 11,437 sq. km, and Bahrain with 691.2 sq. km. In terms of population, Iraq is the largest with 17.2 million inhabitants, followed by Saudi Arabia with 14.5 million, Kuwait with 2 million, Oman and the U.A.E. with 1.5 million each, Bahrain with 500,000, and Qatar with 350,000.² These population figures include foreign workers whose relative percentage within a country ranges from 33% in Bahrain to 85% in the U.A.E. Bahrain has the highest per capita income and Iraq has the lowest. The estimated per capita incomes for these countries are: Bahrain - \$19,284 (1984), the U.A.E. - \$15,680 (1987), Kuwait - \$13,890 (1986), Qatar - \$12,360 (1987), Saudi Arabia - \$6,930 (1986), Oman - \$5,780 (1987) and Iraq - \$2,943 (1986).³

The cultural milieu of the entire AGC is Arabic and Islamic. The poor nomadic culture of the earlier part of this century has developed into an affluent urban society. Mud houses have been replaced with air conditioned villas. Although the camel remains a part of the culture of these countries, cars, boats, and electronics are found in many households.⁴ Only Oman has remained primarily nomadic. The extended family remains the basic social unit, with

parents, children and grandchildren living in a single household. However, the family structure is changing due to the wealth from oil, combined with travel and contact with western cultures. Although the status of women has begun to improve in the AGC, these societies remain dominated by men with many restrictions on women and their activities.

Arabic is the official language. Since foreigners compose a sizable portion of the population of these countries several other languages are used in business, including English and French. Although a knowledge of Gulf Arabic would make book selection easier, one need only be able to read the title of books in order to identify his/her selections.

Islam, with its two major sects, the Sunnites and the Shi'ites, is the primary religion of these countries. The Sunnites form the majority in Kuwait, Qatar, Saudi Arabia, and the U.A.E., while the Shi'ites predominate in Iraq and in Bahrain, where the ruling family is Sunni. In Oman the population is one quarter Sunni and three quarters Ibadite, a moderate branch of the Kharijites. Most of the Sunnites in Saudi Arabia and Qatar are of the Wahhabi sect. We have neither time nor space discuss Islam in this essay. It is, however, recommended that the selector should read a good introduction to Islam.

Two major principles of Islam should be noted here. Muslims are required to pray five times a day. Three of these prayers fall during working hours: the noon prayer, usually at 11:58 a.m., the mid-afternoon prayer at 3:26 p.m., and the evening prayer at 6:10 p.m. During these prayers all the businesses and government offices close for at least half an hour. It is strictly forbidden to do any business even behind closed doors. I personally have seen foreigners detained and jailed for violating these regulations. The other two prayers, the dawn prayer at 5:47 a.m. and evening prayer at 8:10 p.m. should be noted. Muslims are also required to fast during the daylight hours of Ramadan, the ninth month of the Muslim calendar. Eating, drinking and smoking are forbidden in public, even for foreigners. Working hours are usually reduced and little is accomplished during this month. Therefore, travel to the area during Ramadan is not recommended.

Both education and medical services are free in all of these countries. Since the discovery of oil, the AGC have given education top priority in their development plans. These countries have been allocating 10-16% of their annual budgets to improve education. For example, in the U.A.E., there were an estimated 255,000 students at all levels of education in 1985/86, as compared to 141,424 in 1980/81.⁵ During the academic year 1988/89, Saudi Arabia reported a total of 13,485 schools, 172,761 teachers, and 2,616,914 students.⁶ An example from my own experience demonstrates the remarkable development of education. In 1980, when I first went to Saudi Arabia to help in the establishment of libraries and information centers, our staff was 100%

foreigners. However, when I left in 1988, there were enough Saudi nationals on both the professional and para-professional levels to staff over 75% of the library positions. The Kuwaiti system of education was the best financed in the world before the Iraqi invasion. All students received free books and other school supplies as well as one free meal a day. Secondary level students received living allowances. In 1970, Oman had only half a dozen schools, but by 1989/90 there were some 742 schools, 13,695 teachers, 174,707 male students, and 148,761 female students. In Iraq, the number of students at the University level increased from 86,111 in 1975 to 183,608 in 1987.⁷ The AGC were particularly supportive of higher education. Students from these countries were sent to the U.S. and Europe with full financial support.

The AGC support active literacy campaigns which have sharply reduced the illiteracy rate. Millions of dollars have been spent on the establishment of hundreds of literacy and adult education centers. Thousands of people have graduated from these centers. *PC Globe 5.0-1992*, a data base established by PC Globe of Tempe, Arizona, lists the following literacy rates: Bahrain 77%, Iraq 60%, Kuwait 74%, Oman 41%, Qatar 76%, Saudi Arabia 62%, and the U.A.E. 68%.

Publishing

Publishing and the book trade have changed enormously in the AGC due to the Gulf War and the Iraqi invasion of Kuwait and the Gulf War. Acquisition of library materials from Iraq came to a complete halt when the UN imposed a trade embargo on Iraq in late 1990. It is still in effect. This essay will be based on information available before the Gulf War started on January 17, 1991.

Since the AGC were under foreign occupation for many years, national publishing and book trades are comparatively recent developments. Printing started in the second half of the 20th century in most of these countries. Although printing started in the late 19th century in Iraq and Saudi Arabia, it was limited to official reports and government regulations. In contrast, in the past ten years, book publishing has been growing and expanding rapidly, due to the progress in education described above. Publishers in these countries include commercial publishers, government agencies, academic institutions, individual authors, and literary clubs.

Commercial Publishers

Commercial publishing in Bahrain, Oman, Qatar, and the U.A.E. is very limited, but there are a number of small commercial publishers in these countries. These publishers, like most other publishers in the rest of the AGC, call themselves publishers, printers, distributors, and in many cases book dealers and/or bookstore owners. Involvement with such a wide range of

responsibilities renders these publishers ineffective in book trade and limits their trade to the local market. However, commercial publishing has expanded and developed during the past ten years in Iraq, Kuwait, and Saudi Arabia. The number of publishers in these three countries has increased by 96 between 1985 and 1990. The total number of publishers in the AGC has been estimated at 400, including government and academic publishers.⁸ Publications in the AGC high quality in terms of paper, design, and artistic production. Several modern commercial publishers have been established in Iraq, Kuwait, and Saudi Arabia, some of which are listed in appendix B. I will only mention a few here to illustrate the expansion of publishing. Dār al-Ma'mūn lil-Tarjamah wa-al-Nashr in Baghdad was established in 1982 and has published three periodicals and over 300 monographs. The Iraqi Ministry of Information has become a major publisher of commercial books, having published several thousand titles. In Kuwait several commercial publishers are very active. Dār al-Qalam in Şafa was established in 1967 and has published some 220 titles. Dār al-Buhūth al-'Ilmiyah has published close to 200 titles, and Dhāt al-Salāsīl has published 175 titles.⁹ It is estimated that in 1988 alone, some 793 titles were published in Kuwait.¹⁰ Saudi Arabia, too, has seen a major expansion in commercial publishing. Tihāmah lil-Nashr wa-Maktabat in Jeddah is the largest publisher in Saudi Arabia. It is known for its publication of the series al-Kitāb al-'Arabi al-Sa'udi (the Saudi Arab Book). It has published 237 titles and has an excellent book shop for foreign language books on Saudi Arabia and the Middle East. Dār al-Marrīkh in Riyadh is another very important publisher and book dealer, which has published 200 titles. Dār al-Liwa', another major commercial publisher in Riyadh, Saudi Arabia, has published some 350 titles.¹¹ Commercial publishing in the AGC is expanding and improving. Before the Gulf War I would have said that cities like Riyadh, Jeddah, Baghdad, and Kuwait would soon become major centers of book publishing.

The Role of the Governments

The governments and rulers of the AGC have played a major role in supporting publishing. Government agencies purchase a large number of copies of each book written by their citizens and distribute these copies free to their staff and/or use them for exchange both locally and outside the Gulf area. In 1984, the Saudi government issued a Royal Decree requiring government agencies to purchase 100 copies of each book written by a Saudi national. The Iraqi government also provided financial support to help Iraqi authors and in many cases this support was enough to cover all the costs of publishing and printing. In return, the author was required to acknowledge this support on the title page of his book and to give the supporting agency 50-100 copies of the book to be used for gifts and exchanges. In many cases a ministry or one of its agencies makes an agreement with the author and purchases his copyright. The agency will then print, publish, and market the publication; in return, the author will

receive 100 copies of his book.¹² In Qatar, the governor al-Shaykh 'Alī ibn 'Abd Allah al-Thānī assumed the responsibility of publishing and distributing many books. He paid the total cost of publishing these books and then distributed them free. An index was published in 1967 which listed some 90 titles published by the governor; a second index will soon be published to update the list.¹³ In Oman, publishing is almost entirely carried out by the Ministry of National Heritage and Culture and the Ministry of Education.

In addition to their support of book publishing, the governments of the AGC are major publishers themselves. They publish hundreds of books annually. Most have a central printing press as well as small but modern presses at various ministries and their agencies. These governments publish their own annual reports, statistical yearbooks, foreign trade statistics, economic indicators, national accounts, and several other official documents. The Iraqi Ministry of Information has become a major book publisher. All of these countries have several chambers of commerce actively involved in publishing trade directories and other related publications.

Academic Publishing

Higher education and publishing by universities have also expanded in the AGC. The governments have started to enlarge existing universities and establish new ones in order to educate the increasing number of students. Presently, there are nineteen universities in the AGC, seven in Saudi Arabia, seven in Iraq, and one each in Bahrain, Kuwait, Oman, Qatar and the U.A.E. Since their recent establishment, the Arab Gulf University in Bahrain, Sultan Qabus University in Oman, the University of Qatar, and the U.A.E. University have not been very active in book publishing. Iraqi, Kuwaiti, and Saudi universities are very active publishers. They have modern presses and good foreign experts operating them. These universities publish textbooks, scientific research, and a large number of periodicals. Most have published catalogs of their own publications. The University of Basra, the University of al-Mustansiriyyah, the University of Mosul, and Baghdad University have published hundreds of books. Kuwait University, too, has published many books. In Riyadh, Saudi Arabia, the King Sa'ud University, the Imam Muḥammad ibn Sa'ud Islamic University, and the Institute of Public Administration (IPA) are very active publishers and each publishes a catalog of its publications. The IPA is a non-profit publisher that either distributes its publications free or sells them for a very modest price. Other universities in Saudi Arabia, the King Fahd University, previously known as the University of Petroleum and Minerals in Dhahran (Now King Fahd University), King 'Abd al-Azīz University in Jeddah, and the Islamic University in Medina are expanding their publishing activities.

Other Publishing

In addition to commercial, government, and academic publishing, the AGC have two other types of publishers. First there are the literary clubs of these countries. By the end of 1958, the Saudi literary clubs' catalogs of publications listed some 277 titles. Although the number of publications from these clubs in other countries is not available, I expect that this area will expand further in the future. The second type of publishing is self publishing. These are publishing houses that concentrate on publishing the books of one person. For example, Dār al-Nahawī in Riyadh, Saudi Arabia, publishes the writings of Dr. 'Adnān Riḍā al-Nahawī, the owner of the publishing house. There are several publishing houses such as this in the AGC.

Publishing Output

It is very difficult to determine the total number of books published in these countries. It has been estimated that between 1920 and 1981, Iraq had published some 20,811 titles.¹⁴ Some 3903 titles, not including government publications, were published in Saudi Arabia between 1880 and 1985.¹⁵ The 1991 edition of the Qatar National Bibliography lists some 481 titles in Arabic, 39 titles in English, and 5 new periodicals for the year 1990.¹⁶ It was also estimated that Kuwait published 793 titles in 1988, that Bahrain published 150 titles in 1989, that Saudi Arabia published 218 titles in 1980, and that the U.A.E. published 151 titles in 1988.¹⁷ However, there are many conflicting estimates on the total annual book production from the AGC. I saw a rapid growth in the number of titles published in the AGC between 1980 and 1988, when I lived in and made acquisition trips to these countries. I would estimate an annual publication of 2,250 titles in the AGC just prior to the Gulf War in 1990. These publications were distributed by broad subject areas as follows: history and literature (50%), social and political studies (20%), religion and philosophy (20%), and other fields, including science and technology (10%).

Periodical publishing has also expanded in the past ten years. The 1988 edition of the *Guide to Current Gulf Periodicals*¹⁸ listed 771 periodicals in Arabic and English. These periodicals do not include annuals and reports, but do include newspapers, weeklies, and bulletins. They are divided by country as follows: Bahrain 48, Iraq 219, Kuwait 149, Oman 31, Qatar 36, Saudi Arabia 194, and the U.A.E. 94. The above-mentioned book is a major source for the acquisition and selection of periodicals from these countries. *The Middle East and North Africa, 1992* is another good source although not as comprehensive as the former. It lists periodicals and includes some publishers' addresses and telephone numbers.

Problems Related to Publishing

Despite the rapid growth in both the quantity and the quality of Gulf publications, the should be aware of the following related problems. First is the problem of censorship. As mentioned above, the governments of these countries are major supporters of book publishing, but they do not publish or support the publication of any book that they do not find politically acceptable. Each and every manuscript must be approved by a special agency before it can be published. As a result, many good books from these countries are published abroad and must be acquired from Egypt, London, or other places. Second, because many publishers in these countries are also printers and booksellers who market their own books, the selector should be prepared to deal with several publishers at a time. Third, although the literacy rate has greatly improved in these countries, the number of readers remains low. As a result, only 5,000 copies of each title are printed, and thus a popular book goes out of print soon after publication. Fourth, because of the strict restriction on the import and export of books, a book published in one country can't be easily acquired in another country. Therefore, the selector should be prepared to deal with each of the seven AGC. Fifth, although the price of books is very low compared to those in the west and the exchange rate for the dollar has not fallen, the selector should be prepared to pay very high administrative and shipping costs. Airmail usually costs more than the price of the book. Sixth, promotion, advertising, and analytical book reviewing are not regularly practiced in these countries. Therefore, the selector is likely to receive books that do not meet his collection criteria.

Selection Sources

Bibliographic control is very limited in the AGC. All of these countries have deposit laws and require the author, the publisher or the distributor to deposit 2-10 copies of publication at the National Library or a designated government agency. However, these laws are not enforced and only few are willing to apply them. This makes it difficult to compile national bibliographies. Only Iraq and Qatar have succeeded. The *Iraqi National Bibliography*, 1971-, which continues the *Iraqi Publications Bulletin*, 1964-, is attractively produced¹⁹ and covers most Iraqi publications. The *Qatar National Bibliography*, 1971-, is up to date and is published annually. Although these two bibliographies are approximately one year late in their listings, they are useful tools for selecting current and retrospective publications. Although it cannot currently be imported, earlier issues of the *Iraqi National Bibliography* should be available at any library with a major Middle Eastern Studies collection. The *Qatar National Bibliography* can be obtained from the Qatar National Library (Dār al-Kutub al-Qatariyah).

Even though Saudi Arabia and Kuwait do not have national bibliographies, there are several selection tools that can be used for the selection of Saudi and Kuwaiti retrospective publications. For a list of Saudi selection sources, the reader is referred to my article in *Mela Notes* 52.²⁰ Regarding Kuwait, the Ministry of Information, the Kuwait University Libraries Department, and the National Council for Culture have all issued bibliographies of Kuwaiti publications.²¹

Al-Nashrah al-'Arabīyah lil-matbū'āt (the Arab bulletin of publications), an annual bibliography published by the Arab League Education, Cultural and Scientific Organization (ALECSO), is another selection tool that could be used for those countries lacking national bibliographies. The *Bulletin* has two parts, one for publications in Arabic and one for publications in other languages. Each part is divided into three sections, general publications, official publications, and children's books, sub-arranged according to Dewey. There are author, title and subject indexes.²² However, the *Bulletin* is not very comprehensive.

There are several other selection tools helpful in the selection of current materials from the AGC. *The Accession List: Middle East* is published by the Middle East Cooperative Acquisitions Program (MECAP) of the Library of Congress Office in Cairo, Egypt.²³ This list is a very good selection tool in that MECAP tries to provide comprehensive coverage of the area. Trade lists and book dealers' catalogs have greatly improved since the establishment of modern bookstores. In many cases these lists provide annotation of the publications and include indexes by subjects, authors, and titles. Some of these book dealers are willing to send their catalogs upon request. Several book shops, such as the Dār al-Marrīkh in Riyadh, are willing to provide libraries in the U.S. and Europe with mail order service for other publications from the AGC, as well as for their own.

Bookfairs, which are annual events throughout most of the AGC, provide comprehensive lists of publications of all participating Arab and non-Arab publishers. The King Sa'ud University Libraries publishes a directory of the Riyadh Annual International Book fair. Kuwait and other countries provide similar directories.

In addition, scholarly periodicals provide information on current publications. The *Journal of the Gulf and the Arabian Peninsula Studies*, published quarterly by the University of Kuwait up until the Iraqi invasion of Kuwait, provided a good list of recent books and articles dealing with the Arabian Gulf region. *'Ālam al-kutub* (Book world 1979-), a quarterly published first in al-Tā'if and later in Riyadh, Saudi Arabia provides reviews of current AGC publications. This periodical served was highly useful in providing bibliographic information

on Gulf publications. However, it seems to have ceased publication its publisher died in 1986.

The Universities of the AGC also published very helpful catalogs of their publications. The *Qā'imāt maṭbū'āt Jāmi'at al-Kuwayt*, the *Qā'imāt maṭbū'āt Jāmi'at al-Riyāḍ*, the *Da'il Jāmi'at al-Mausil* and many other such catalogs should be used to select academic publications.

Acquisitions

The problems related to publishing mentioned above have a direct impact on acquiring materials from the AGC. There are several possible methods for acquiring library materials. On-site acquisition is the best option. Because of the lack of bibliographic control, the underdeveloped book trade and lack of marketing, buying trips are a must for any selector. However, travel requires a great deal of preparation. I have written about acquisition trips in my article, "Acquisitions from Saudi Arabia".²⁴ What I have said there about preparation, visa requirements, working hours, weather, and other related issues is applicable in all the AGC. During these trips, one must establish personal contact with as many people as possible in the book business. Once a friendly relationship is established, one can acquire any desired book by telephone or correspondence. If possible, a trip should be scheduled once every two years, ideally to coincide with the annual International book fairs held in many of these countries.

Blanket order plans are very limited in these countries. MECAP is the only blanket order plan that attempts to cover all of the AGC. This program has been criticized as very expensive and does not guarantee the receipt of particular titles.²⁵ Given the circumstances and difficulties acquiring Gulf books, I believe that MECAP is very reasonable and is a good service with regard to its coverage. The problem I see is a certain amount of failure in matching collection profiles. Although participants in the program do specify their subject categories, many items are received that do not meet the specified criteria. Since local purchasing agents hired by MECAP are paid on a percentage basis of the amount they buy, there is a temptation to increase profits by collecting out of scope materials. These materials are not carefully checked by MECAP, and so money may be spent on purchasing, binding, and mailing a book that most likely will be rejected or not used by a participant.

There are several reputable book dealers that offer American and European libraries materials from the AGC. Sulaiman's Bookshop in Beirut provides lists which include titles from Kuwait and Saudi Arabia. The Dār al-Mahjar in Massachusetts provides publications from Kuwait and Saudi Arabia. The Leila Bookshop in Cairo also has access to Saudi and Iraqi publications. Other book dealers such as Harrassowitz and Brill provide out-of-print books. As I

mentioned earlier, there are a number of book dealers in the countries themselves that are willing to supply books to the U.S. and Europe. Dār al-Marrīkh and Dār al-'Ulūm in Riyadh are willing to provide this service once contact is established. Prior to the embargo, Al-Muthanná Book shop was willing to mail books outside Iraq. Several other book shops in the AGC are willing to export books.

Exchange programs are also available in some of these countries, especially for academic and government publications. In fact, many academic and government organizations are willing to send their publications free upon request. The IPA in Saudi Arabia is one of these organizations. The Ministry of Finance and National Economy, Central Department of Statistics maintains a long mailing list of American and European institutions to whom it mails its *Foreign Trade Statistics* and the *Annual Statistical Yearbook* free of charge. Saudi newspapers are also available from the Saudi Embassy in Washington, DC. Exchange agreements can be established with Iraqi National Library, the University of Baghdad Library, and the University of Mosul Library. Some Kuwaiti publications can also be obtained on exchange from the Kuwaiti Embassy in Washington, DC. Maintaining a personal contact with the individuals in charge of these exchanges and free distributions is the best way to continue receiving their publications.

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- Malcom B. Russell, *The Middle East and South Asia - 1991* (Washington, D.C.: Stryker-Post Publications, 1991). This has brief and accurate information on the history and culture of each country.
- The Middle East and North Africa - 1992*, p. 986.
- Ibid.*, p. 795.

Ibid., pp. 755, 520.

Markaz al-Tawthīq al-I'lāmī li-Duwal al-Khalīj al-'Arabī, *Daʿīl al-nashirīn fī Duwal al-Khalīj al-'Arabī*, 2nd ed. (Baghdad: Markaz al-Tawthīq, 1990),

12-30. This is a good guide to publishers in the AGC. However, some publishers are not included.

Ibid., pp. 103, 144-146.

The Middle East and North Africa - 1992, p. 623.

Markaz al-Tawthīq al-I'lāmī li-Duwal al-Khalīj al-'Arabī

Ibid., p. 13.

Yahyā Jabūrī, "Ḥarakat al-ta'ālīf wa-al-nashr fī Qatar", *Ālam al-kutub*, vol. 4, no. 1 (1983), 45.

Markaz al-Tawthīq al-I'lāmī li-Duwal al-Khalīj al-'Arabī, p. 15.

Midhat Abraham, "Acquisition from Saudi Arabia", *MELA Notes* 52 (1991), 9.

State of Qatar, Ministry of Information and Culture, National Library. *Qatar National Bibliography* (Doha: State of Qatar, 1991).

The Middle East and North Africa - 1992, pp. 346, 623, 795, 977.

Arab Gulf States Information and Documentation Center, et. al., *Guide to Current Gulf Periodicals: Newspapers, Magazines, Bulletins in the Arab Gulf States* (Riyad: Arab Gulf State Information and Documentation Center, 1988).

George Atiyeh, "Acquisitions from the Middle East," *Library of Acquisitions: Practice and Theory*, vol. 6 (1982), 187.

Abraham, pp. 12-13.

Katherine Van de Vate, *Books from the Arab World: A Guide to Selection and Acquisitions* (Durham: Middle East Libraries Committee, 1988), p. 35.

Ibid., p. 6.

The author would like to acknowledge the assistance of the MECAP office, its director Mr. William P. Tuchrello and his assistant Mr. Ismail Soliman. They were very cooperative in providing information for this essay.

Abraham, p. 12.

Van de Vate, p. 10.

Appendix A. Selection Sources

'Abd al-Rahmān, 'Abd al-Jabbār. *Fihris al-maṭbū'at al-'Irāqīyah, 1856-1972: thabṭ bibliyughrafi lil-kutub al-'Arabīyah allafī allaṣṣahā wa-nasharaha al-'Irāqīyun mundhu dukhūl al-ṭibā'ah lil-'Irāq ḥatta 'ām 1972, murattabah ḥasab al-mawdu'at*. Baghdad: al-Jumhūriyah al-'Irāqīyah, Wizārat al-Thaqāfah wa-al-Funūn: Tawzī' al-Dār al-Wataniyah, 1978-1979.

'Abd al-Rahmān, Badī'ah Yūsuf. *Fihris 'anāwīn al-makhtūtat fī maktabat al-dirāsāt al-'Ulyā*. Baghdad: Maktabat al-Dirāsāt al-'Ulyā, Kuliyat al-Ādāb, Jāmi'at Baghdad, 1979.

Accessions List: Middle East. V. 1 - . 1962 - . Cairo: Library of Congress Office. Published monthly.

Ālam al-kutub. v. 1 - . 1980 - . al-Ṭā'if, al-Mamlakah al-'Arabīyah al-Sa'ūdīyah: Dār Thuqīf lil-Nashr wa-al-Ta'līf. Quarterly.

'Anānī, Shukrī. *Mu'jam al-maṭbū'at al-Sa'ūdīyah*. al-Riyad: Wizārat al-Ma'ārif, [1394 H]. A bibliographic survey of Saudi publications from the beginning of printing to the end of 1393 H. It includes 1638 titles.

'Awwād, Kūrķīs. *Mu'jam al-mu'allifīn al-'Irāqīyīn fī al-qarnayn al-tāsī 'ashar wa-al-'ashrīn, 1900-1969*. Baghdad: Maṭba'at al-Irshād, 1969.

Bahrānī, 'Alī. *Anwār al-badrayn fī tarājīm 'ulamā' al-Qaṭīf wa-al-Aḥsā' wa-al-Baḥrayn*. Qum: Maṭba'at Bahman, 1986.

al-Bibliyūghrafiyah al-wataniyah al-'Irāqīyah, No. 26/27 - . 1981 - . Baghdad wizarat al-I'lam, Mudīriyat al-Thaqāfah al-'Āmmah, al-Maktabah al-Wataniyah. The Iraqi National Bibliography, which continues *Nashrāt al-'idā' lil-maṭbū'at al-'Irāqīyah, 1971-1976, al-bibliyūghrafiyah al-wataniyah al-'Irāqīyah 1976-1977, and al-Fihris al-watani lil-maṭbū'at al-'Irāqīyah, 1977-1980*.

This is one of the best national bibliographies in the Middle East. It is published quarterly with entries in Arabic, English, French and German.

al-Bibliyūghrāfiyah al-waṭanīyah al-Kuwayṭīyah: Sijill al-intāḡ al-fikrī fī al-Kuwayṭ khilāl 'ām 1983. al-Kuwayṭ: Dawlat al-Kuwayṭ, al-Majlis al-Waṭanī lil-Thaqāfah wa-al-Funūn wa-al-Ādāb, 1985.

This was the only issue which came out. It was an attempt to start a national bibliography, but it did not work out. It was also intended to continue the *Qa'imah bibliyūghrāfiyah bi-al-kutub al-'Arabīyah al-manshūrah fī al-Kuwayṭ* (see below).

Dafīl al-dawriyāt al-khaṭījīyah al-jāriyah: al-ṣuhuf wa-al-majallāt wa-al-nashrāt al-ṣādirah fī duwal al-Khaṭīj al-'Arabīyah. al-Raiyāḡ: Maktab al-Tarbiyah al-'Arabi li-Duwal al-Khaṭīj, 1988.

This guide to current Gulf periodicals is the best selection source for periodicals from the AGC. It is available from the GCC office in Riyadh.

al-Qā'imah bibliyūghrāfiyah bi-al-kutub al-'Arabīyah al-manshūrah fī al-Kuwayṭ khilāl al-a'wām (1977-1978-1979-1980-1981-1982). Kuwayṭ: Dawlat al-Kuwayṭ, al-Majlis al-Waṭanī lil-Thaqāfah wa-al-Funūn wa-al-Adab, 1983.

A bibliography of Kuwaiti publications between 1977-1982.

Qā'imah al-intāḡ al-fikrī al-Qaṭari-Qatar National Bibliography. 1971- . Doha: State of Qatar, Ministry of Information and Culture, National Library, 1991. An annual national bibliography. It first appeared in 1971 covering the 1970s. It is up-to-date and is an excellent selection tool for Qatari publications.

Ṭahir, 'Alī Jawād. *Mu'jam al-mathbū'āt al-'Arabīyah: al-Mamlakah al-'Arabīyah al-Sa'ūdiyyah.* Baghdad: al-Maktabah al-'Ālamīyah, 1985. This is the best bibliography of Sa'ūdī publications. It is analytical, historical and annotated.

Appendix B Publishers, Distributors and Book dealers

As mentioned above, the functions of publishing, distribution, and bookselling are all carried out by one person or an organization. The following list of publishers is very selective and includes only the publishers with the highest number of books published. For more comprehensive lists, I would recommend the following two sources:

1. *Daḥil al-maṭābi' wa-al-ṣuhuf wa-al-majallāt wa-dūr al-nashr wa-al-maktabāt wa-sharikāt al-tawzī' wa-al-I'lān fī al-Duwal al-'Arabīyah*. Bayrūt: Dār al-Nadwah al-Islāmīyah, 1986/1987. This source is a must for any selector. It provides a major list of publishers, bookstores, distributors as well as lists of periodicals and newspapers in all the Arab countries. It is divided by country of the publication. It provides up-to-date addresses and telephone numbers.
2. *Daḥil al-nāshirīn fī Duwal al-Khalīj -al-'Arabī*. Published by Markaz al-Tawthīq al-I'lāmi li-Duwal al-Khalīj al-'Arabī. This is another comprehensive listing of major publishers in the AGC. It has overlooked some important publishers, but when used together with the first source provide comprehensive coverage.

BAHRAIN

Dār al-Ghad (Ghdir) lil-Nashr wa-al-Tawzī'
POB 5050
Manama, Bahrain. Tel. 343-844

Dār al-Saqr lil-Nashr/Falcon Publishing WLL
POB 5028
Manama, Bahrain. Tel. 253-162, Fax 259-694

Hilal Publishing and Marketing Co.
POB 224
Manama, Bahrain. Tel. 293-131

Markaz al-Watha'iq al-Tārīkhīyah fī al-Baḥrayn
POB 28882
Manama, Bahrain. Tel. 661-681

al-Mu'assasah al-'Arabīyah lil-Tiba'ah wa-al-Nashr/Arab Printing and Publishing House
POB 553
Manama, Bahrain. Tel. 250-692, Fax 293-145.

IRAQ

Afaq Arabīyah Publishing House
Adamiyah, POB 4032
Baghdad, Iraq. Tel. 443-6044

Baghdad University
Bab al-Mu'azzam, Mujawir Kulliyat al-Tarbiyah
Baghdad, Iraq. Tel. 422-9492

Basra University
Basra 458
Basra, Iraq. Tel. 318-581

Dār al-Ma'mūn lil-Tarjamah wa-al-Nashr
POB 24015
Baghdad, Iraq. Tel. 538-3171

Mosul University
al-Markaz al-Jami'i
Mosul, Iraq. Tel. 819-296

Thawra Printing and Publishing House
Aqaba bin Nāfi' Sq.
POB 2009
Baghdad, Iraq. Tel. 719-6161

Wizarat al-I'lam/Ministry of Information
Shari' al-Khulafā'
Baghdad, Iraq. Tel. 693-80

KUWAIT

Dār al-Buhūth al-'Ilmiyah lil-Nashr wa-al-Tawzī'
POB 2857
Safat, Kuwait. Tel. 241-4220

Dār al-Qalam lil-Tibā'ah wa-al-Nashr wa-al-Tawzī'
POB 21046
Safat, Kuwait. Tel. 245-7407

Dār Dhāt al-Salāsīl lil-Tibā'ah wa-al-Nashr wa-al-Tawzī'
POB 12041
al-Shamiyah, Kuwait. Tel. 466-255

Kuwait Publishing House
POB 5205
13053 Safat
Kuwait City, Kuwait. Tel. 241-4697

Sharikat al-Rabī'an lil-Nashr wa-al-Tawzī'
POB 25401
Safat, Kuwait. Tel. 449-998

Wikālat al-Maṭbū'āt
POB 1019
Safat, Kuwait. Tel. 432-269

OMAN

Apex Publishing
POB 5616
Ruwi, Oman. Tel. 799-388

Dār al-Nahḍah lil-Ṭiba'ah wa-al-Nashr wa-al-Tawzī'
POB 979
Muscat, Oman. Tel. 734-534

Oman Publishing House
POB 580
Muscat, Oman. Tel. 704-353

Wizārat al-Turāth al-Qawmī wa-al-Thaqāfah
POB 668
Muscat, Oman. Tel. 602-555

QATAR

Dār al-Thaqāfah lil-Tab' wa-al-Nashr wa-al-Tawzī'
POB 323
Doha, Qatar. Tel. 413-180

Dār Qatari bin al-Fajā'a
POB 2364
Doha, Qatar. Tel. 860-535

Jāmi'at Qatar
POB 2703
Doha, Qatar. Tel. 872-151
Qatar National Publishing House
POB 355
Doha, Qatar. Tel. 423-680

Ri'asat al-Maḥākīm al-Shar'īyah wa-al-Shu'ūn al-Dīnīyah
POB 232
Doha, Qatar. Tel. 417-510

SAUDI ARABIA

Dār al-Liwa'
POB 2856
Riyadh 11461, Saudi Arabia. Tel. 405-1745

Dār al-Marrīkh
POB 10720
Riyadh, Saudi Arabia. Tel. 464-7531

al-Dār al-Sa'ūdīyah lil-Nashr wa-al-Tawzī'
POB 2043
Jeddah, Saudi Arabia. Tel. 642-4255

Dār al-'Ulūm
POB 1050
Riyadh, Saudi Arabia. Tel. 477-1952

Jāmi'at al-Imām Muḥammad ibn Sa'ūd al-Islāmīyah
POB 4124
Riyadh, Saudi Arabia. Tel. 404-2909

Jāmi'at al-Malik Sa'ūd, 'Imādat Shu'ūn al-Maktabat
POB 22480
Riyadh, Saudi Arabia. Tel. 476-1155

Tihāmah lil-Nashr wa-al-Tawzī'
POB 5455
Jeddah, Saudi Arabia. Tel. 644-4444

U.A.E.

Dār al-Khalīj lil-Ṣiḥāfah wa-al-Ṭibā'ah wa-al-Nashr
POB 3
Sharjah, U.A.E. Tel. 353-777

Ittihad Press and Publishing
POB 791, New Airport Rd.
Abu Dhabi, U.A.E. Tel. (2) 241-111

Motivate Publishing
POB 2331
Dubai, U.A.E. Tel. (4) 246-060

Mu'assasat Dār al-Ayyām
POB 2788
Abu Dhabi, U.A.E. Tel. 477-184

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Book Publishing in Egypt its Politics and Economics

By

Ragai N. Makar
University of Utah

My interest in publishing is rooted in my belief that publishing is a tool of total development in any society. It also reflects the degree of socio-political development in that society. In 1986 I conducted a field study of publishing in Egypt with the help of a grant from our Middle East Center. The report I wrote was later published in the *International Association of Orientalist Librarians Bulletin* 32-33 in 1988. This paper is a follow up to what has been happening in the field of publishing in Egypt in the last decade.

This paper deals only with book publishing. The key players in the publishing field include the national players, the public and private sectors. Other players include foreign private publishers, and publisher's associations whether national, regional or international. The regulatory environment of publishing includes customs, taxes, copyright and censorship. Publishing is an integral part of the intellectual and cultural system of any country. This system includes such diverse elements as bookstores, printing establishments, universities, libraries, radio, television and the cinema. In Egypt the Ministry of Culture and al-Azhar University constitute an important part of the intellectual and regulatory systems in the Egyptian publishing field.

Although books no longer hold a monopoly on cultural diffusion, they remain central to the development and diffusion of knowledge in Egypt. This is a fact despite challenges from other mass media, rising costs and inherent difficulties of production and distribution. Many factors have had their effect on the politics and economics of publishing in Egypt in the last ten years: The educational system is a key consumer of printed material. In Egypt at least 40% of all books are textbooks. A very large part of publisher's stable income comes from textbooks. It is probably fair to say that without the educational market for books many publishers in Egypt could not survive without outside subsidy. The rate of literacy is a key variable in publishing. Illiteracy in Egypt among those who are 15 years or older is 37% for males and 66% for females, that is, 52% for both sexes in 1992.ⁱ Consequently book sales are limited and the publishing enterprise is constricted. A small readership means limited and costly printings high costs in turn mean books are available to fewer people. According to the depository figures of Dār al-Kutub Egypt published 537 titles in 1994.ⁱⁱ The distribution of these titles according to subjects is as follows:

3.8%	General
3.8%	Philosophy and Psychology
21.2%	Religion
22.4%	Sociology, politics, economics and law
5.4%	Language studies
1%	Exact sciences (chemistry, physics, and natural sciences)
3.3%	Applied sciences
1%	Fine Arts
21%	Literature
16%	Geography and history

Only four subjects represent 80% of all books published. These are religion, social sciences, literature, and history and geography. This has been the case for the last ten years.ⁱⁱⁱ

Like many other industries in Egypt, there are public and private sectors in the publishing industry. There are two kinds of public sector publishers. 1) The General Egyptian Book Organization and 2) Newspaper Institutions owned by the Government which publish books as well as newspapers.

The GEBO boasts one of the largest printing presses in the Middle East. In 1969 the Publishing Organization "Hay'at al-Kitāb" became an authority. This move separated it from bureaucratic strictures, such as wage scales, and thus allowed incentives for efficiency and a higher degree of administrative autonomy. In 1972 a further consolidation took place. All book-related activities, including those of Hay'at al-Kitāb and of the National Library, were merged under a single new authority called the General Egyptian Book Organization. In addition to its book and periodicals publishing activities, GEBO has sponsored the Cairo International Book Fair since 1969. In 1994 GEBO was separated from the National Library but it is still owned and subsidized by the government. 70% of its budget comes from the government through the Shūra Council "Majlis al-Shūra". The Council also manages what they call the National Newspapers, which are owned by the government. GEBO's publications are divided between its general list and some specialized series, two of which are devoted to the works of new writers. GEBO's most important contribution to publishing today is its series of newly edited and annotated texts of classical Arabic literature, to which it owns the copyright. Due to the major government subsidy, GEBO still manages to market most of its books at prices with which private publishers cannot compete.^{iv}

According to Maḥmūd al-ʿAzab the Director-General of Publishing in GEBO, the publishing plan for GEBO in 1994-95 included 22 different series of books which included the following: 220 titles went out of print as of July 1994, 141 titles were in the press, and 226 were being considered for publication. In addition to its publishing activities, GEBO is the largest importer of foreign books in Egypt.

Government newspapers as publishers have been as successful as GEBO. Al-Ahram Center for Publishing and Translation is a good example. According to Dr. Ḥasan Mahjūb^{vi}, some newspaper institutions in Egypt have become important publishers thanks to the publishing laws of 1960, 1964 and 1980. These laws have allowed the newspapers nationalized by the government to establish their own joint stock companies to carry out their activities in the fields of publishing, printing, advertising and distribution. These laws encouraged al-Ahram, Dār al-Hilal and Dār al-Akhbar to step into the field of book publishing. al-Ahram is the largest newspaper institution in Egypt. Its Center for Book Publishing and Translation was established in 1975. The Center issued an important series of English-Arabic dictionaries in the scientific, engineering and technological fields. It issued 165 books between 1985 and 1993, 51 of which were for children. It also issued six series as follows:

1. Know your health- 9 titles
2. Heritage Books- 6 titles
3. Masterpieces of American literature for children- 4 titles
4. Arab Scientists- 21 titles
5. Encyclopedia of Sports- 4 vols.
6. Miscellany- 14 vols.

Public sector publishers, especially Dār al-Kutub i.e. the National Library, are active in publishing Heritage Books "Kutub al-Turāth." Dār al-Kutub became the largest publisher of this kind of books. The venture of editing and publishing Arabic manuscripts was initiated by Aḥmad Zaki Pasha who laid the foundations for editing Arabic manuscripts in the mid 1920's. He donated his own library, which contained hundreds of manuscripts, to Dār al-Kutub. In 1923 Dār al-Kutub established its own printing house where it printed the multi-volume reference works of Kutub al-Turāth under the supervision of its Center for Editing Kutub al-Turāth in cooperation with its Literary Department. Among these major works are: Tafsīr al-Qur'ān of al-Qurtubī, Subḥ al-a-shā of al-Qalqashandī Nihāyat al-arab fī funūn al-adab of al-Nuwayrī and al-Aghānī of Abī al-Faraj al-Isbahānī.^{vii} In addition to these important titles, Dār al-Kutub issued hundreds of anthologies of classical Arabic poetry, books on Arabic language and philology, dictionaries and history in multi-volume works such as *al-Nujūm al-zāhirah fī mahāsin Miṣr wa al-Qāhirah of Tighribirdī*. Many of these early editions of literary and historic Arabic and Islamic sources were later pirated by private publishers inside and outside Egypt.

The private publishing sector includes the following groups:

The first group includes the big independent publishers most of whom started before 1952 such as Dār al-Ma'arif, which was taken over by the government, Dār Ihyā' al-Kutub al-'Arabīyah, Nahdat Miṣr, Maktabat al-Adab, al-Anglo al-Miṣriyah, al-Khanjī, al-Nahdah etc. These publishers produced specialized books for a particular known readership, they publish the big names and are not famous for

taking risks. It is through these publishing houses that the tradition of publishing in Egypt can best be traced.^{viii}

The second group is the risk-takers, the small independent publishers which include:

1. *Dār Sīna* owned and directed by Rawyā 'Abd al-Azīm. This publisher deals mainly in political economic and socio-cultural texts. *Dār Sīna* is one of the many small independents, often with evident ideological affiliations, which sprang up under the open door policy initiated in the mid-seventies. *Dār Sīna* caters to liberal readers. Among its most popular titles is *Khalf al-Hijāb* "Beneath the Veil: The Position of the Islamic Groups on the Woman Question" by Sanā 'al-Masri. *Dār Sīna* also published works by the liberal Islamic scholar Said El-Ashmawī. This publisher has issued approximately 20 books a year for the past several years and has no independent source of money apart from its readers.
2. A second publisher in this group is *Dār al-Mustaqbal al-'Arabi* [Arab Future Publishing House] which is managed by Muhammad Fayege who is also the Chairman of the Arab Organization of Human Rights. This publisher publishes works of liberal authors, economists and political scientists such as Jalal Amin of AUC, Ismail Sabri Abdallah and the novelist Edwar el-Kharat.
3. A third publisher in this group is *Dār al-Thaqāfah al-Jadīdah* [New Culture Publishing House]. In a conservative society, where scores of subsidized conservative religious publishers sell their books at half the cost of their production, progressive culture books have a hard time reaching the general public. This publisher has put out such books as *A history of Egyptian trade union movement* by Ahmad al-Ghazālī, *Big land ownership in Egypt* by al-Dissouqī, *A history of the Egyptian communist movement* by Refaat al-Said. Other major works include al-Mu'jam al-Falsafī "Dictionary of philosophy" by Murad Wahba and the irregular series *Qadāyā fikrīyah* "Intellectual Problems" edited by Maḥmūd Amin al-'Alīm. Another important series which this publisher launched in 1986 is *Maktabat al-Sha'b* "People's Library." Books in this series aim at a broad readership and are readily accessible to people with modest incomes. These books examine actual social problems written by liberal intellectuals. Some of the outstanding titles in this series are: *The strike* by Amina Shafiq, *Egypt can export wheat* by Gamal al-Sharqawī, *Women will not be household slaves* by Amina Shafiq and *Egypt and the Arabs* by Maḥmūd Amin al-'Alīm.^{ix} Censorship and distribution are two of the problems facing these small publishers as I will later explain.

The Third Group of private publishers include foreign language publishers. English language publishers are AUC Press, Palm Press and Longman's Egyptian International Publishing Company. The largest publisher of French language work is l'Institut Français de l'Archéologie Orientale du Caire which was founded in 1881 by the prominent Egyptologist Gaston Maspero. Since 1900 l'Institut has been

its own publisher and for several decades it also acted as the publisher to the Egyptian Antiquities Service, The Coptic Archaeological Society, The Egyptian Geographical Society and l'Institut d'Egypt.

Egyptian publishing houses of French or English books have a limited readership which includes the expatriate communities, tourists, and the small minority of English or French-educated Egyptians. Palm Press issues guidebooks, maps, pamphlets and brochures in both English and Arabic for organizations such as the British Council and the National Cultural Center of the Opera House. It relies mostly on tourists and expatriate demand for its book sales. In five years of production, it has twelve books. The largest sellers have been guidebooks, dealing mostly with ancient Egyptian antiquities and monuments. The Press's reputation is also based on cartography which is best exemplified by the popular *Cairo A to Z* guidebook.

The AUC Press in some ways mirrors the Palm Press line of publications. It issues guidebooks such as *Islamic monuments in Cairo*, *The Fayoum*, and *Cairo: A practical guide* which is a best seller. But, AUC is basically a University Press which publishes a variety of writings from the academic world. Its titles range from the completely academic such as the excellent series *Cairo papers in social sciences* to illustrated gift books such as the popular *The Egypt story*. Other scholarly works include books such as *Reveal and conceal: Dress in contemporary Egypt* and the series of translations of Arabic literature especially the works of the great Naguib Mahfuz.

Mr. Arnold Tovell, director of AUC Press, explains the publication policy of that Press by stating "We focus on Egypt. That means Egypt from its very deepest past to modern Egypt. From a scholarly to a general level."^x Tovell believes that the Press's greatest success in combining financial gain with achievement of scholarly goals comes with its translations of Naguib Mahfouz's writings.^{xi} Along with Mahfouz, the 1990-91 line included translations of works by Taha Hussein, Ynsuf Idris, Ghassan Kanafani, Yahya Taher Abdallah, Yusuf Sharouni and the Syrian poet Adonis.

AUC Press also publishes books developed by the faculty of AUC for use in the University's curriculum. Over the years AUC Press has co-published books with leading international presses. In 1985 an agreement was signed with Columbia University Press to act as a distributor of AUC Press titles.

Longman's Egyptian International Publishing Company is the only house that publishes textbooks in English on Egyptian soil. It was established in Cairo in 1982 by the Longman's Group, UK. It was created not only for distribution, as other foreign presses are, but for independent publishing for the Arab and Egyptian market as well. Longman has enjoyed a profitable arrangement with the Egyptian Ministry of Education. Its English language learners are now used throughout the

public school system. Its series *Let's learn English* and its series of mathematics and science texts are used in most private schools.

Herbert Lottman explained in his article "Government Ownership and Control Hinder Egypt's own Ventures" how the book publishing, printing, distributing and importing activities of the government owned organizations are detrimental to the private sector in these areas.^{xii}

Michael Albin Stated, "Many of the problems related to the crisis of publishing are representative of society as a whole."^{xiii} What caused the crisis in publishing and what problems are faced by the private publisher in particular? What suggestions are they offering to get out of this crisis? At present the Egyptian government, despite its democratization and privatization policies, remains the largest publisher through GEBO, Dār al-Ahram, Dār al-Hilal and Dār al-Ma'arif. It is true that commercial private publishing has been on the rise since the open door policy was initiated by President Sadat in 1975. But this private sector is faced with the following serious problems:

First: The copyright problem. Egypt has had a copyright law since the enactment of Law No. 354 of 1954 which protects the authors of printed texts. This law was modified in 1968, 1973, 1992, 1993, and again in 1994. Now the copyright laws protect the rights of the authors and publishers of printed works as well as the producers of films, works of art and audio visuals, music composers, and computer software makers. Egypt is also a signer of the Berne Convention agreement. The amendments of 1994 serve several purposes: 1. to guarantee an author a monopoly, or exclusive, right to control the use of his or her own original work for a specified period, 2. to guarantee a publisher a monopoly right to print (or arrange to print) and sell a work within national boundaries for a specified period, 3. to provide financial compensation (royalties) to authors to reward them for their creative work, and 4. to encourage progress in the country's arts and sciences (understood here to encompass the humanities as well as the natural sciences) in order to foster its economic, social and cultural development.

Despite the progress in the implementation of the copyright laws, the publishers claim that these laws protect the right of the authors more than those of the publishers. Publishers believe that they should have a specific right in the published edition of a work separate and distinct from the rights acquired from authors.^{xiv}

Second: Piracy There is unanimity among publishers, authors and economists that piracy- which is still a big problem despite the amended copyright laws- has a negative effect on the book industry. It causes great losses to the publishers and authors alike. Ibrahim al-Mu'alim, the president of the newly established Arab Publishers Union and the owner of Dār al-Shurūq, believes that piracy is a world-wide phenomenon and that the entire Arab World is suffering from it. It is some sort of organized crime.^{xv} Piracy may take different forms, the most important of

which is to reproduce the original work carrying the names of its original author and publisher and sell it normally outside of Egypt. The latest form of piracy is to edit and publish one of the heritage books (Kutub al-Tūrāth) and publish it under a name other than that of the classical author. Egyptian publishers are calling for criminalizing piracy, saying the punishment for it should be stiffened.

Third: Censorship. Both publishers and authors resent the censorship and control practiced by the Department of Censorship, al-Azhar University and the religious right over books, the press and the media. A good example of this is the case of 'Alā' Hamid's novella *Distance in the mind of man* for which he, his publisher and printer of his book were sentenced to 8 years in prison. Other examples include the case of Naṣr Hamīd Abu Zayd who was sued for heresy, and al-Azhar's confiscation of

Sa'īd al-Ashīnāwī's books from the Cairo International Book Fair in 1993. There is also censorship on exporting books. From the publishers' and book dealers' point of view, it is pointless to censor exporting books already in the market and already approved by the censorship authorities for publication. Publishers also request that books mailed by them or by book dealers to individuals not be subjected to censorship and customs procedures but should be considered regular parcel post.

Four: The crisis of printing paper, printing ink and accessories. Egypt imports 65% of its printing paper.^{xvi} In 1994 the price of printing paper jumped 40%. In addition to this, customs on printing paper was increased from 5% to 15%. Services at the piers were increased to 3%. Add to all of this L.E 15 which must be paid on each ton of imported paper as dues to the Department of Import and Export. There are materials other than paper needed to print books, such as printing machines and ink. Customs of these two items jumped from 20 to 40% in 1994. These excessive customs and dues resulted in making the price of books beyond the buying power of the Egyptian reader.

Five: lack of skilled labor. Although many publishers in Egypt have up-to-date printing machines, the printing industry still faces the problem of a lack of skilled printers because many of them preferred to seek and obtain employment in the Arab countries where salaries are higher.

Six: Lack of well-trained editors and book designers. As a result of the lack of editor training programs in the universities and library and information departments, there are not enough trained editors to help the publishers. As a result, some of the books are issued full of misprints.

Seven: the disunity in the Egyptian Publishers Association and the conflict between it and the new Arab Publishers Union established in Beirut in 1995.

Eight: Weakness of marketing and advertising techniques.

In support of the publishing movement in Egypt, the following recommendations were made at different meetings of publishers, authors and library and information science professionals:^{xvii}

1. eradicating illiteracy
2. encouragement of authorship through prizes, awards, fellowships and courses in creative writings
3. development and on going support for libraries of all kinds
4. promoting by all means the concept of supplementary readings instead of relying on a single textbook in the classroom
5. improving retail book selling and developing retail outlets in areas not previously served by retail stores
6. encouragement of a nationwide distribution system so that all booksellers can have convenient access to the books of all publishers
7. reduction of postal service rates on books
8. furthering plans for protection of both the authors' and the publishers' rights as a means of encouraging authorship and local publishing
9. development of simple self-administered plans of accounting for publishers, printers and book dealers
10. encouragement of book industry associations as a foundation of all the above, promotion of the concept of books as tools of economic, social and political development, so that economic planning agencies will recognize the relevance of a strong book industry to the general welfare

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Photography of the Middle East in the Harvard Fine Arts Library: The Semitic Museum Photographic Archives

by
Jeffrey B. Spurr
Harvard University

The Harvard Semitic Museum Photographic Archives were transferred to the Visual Collections of the Fine Arts Library in the spring of 1995. In the century of its existence prior to this event, these Archives experienced more than their share of vicissitudes. The Semitic Museum was founded in 1889 with the primary goal of providing "...a thorough study and a better knowledge of Semitic history and civilization, so that the world shall better understand and acknowledge the debt it owes to the Semitic people." Prof. David Gordon Lyon was appointed its first curator in 1891. In that same year he started a collection of photographs.

An inspection of the original accession book indicates that the first acquisition comprised 28 photographs from the British Museum, primarily of Mesopotamian and pharaonic artifacts, the most famous being the Rosetta Stone. Developing an extensive photographic collection entailed the purchase of albumen prints from major commercial photographers of the day who specialized in Middle Eastern subjects and other subjects of related interest to the Museum. These studios either were based primarily in the Middle East, such as the Bonfils family atelier in Beirut and Antonio Beato in Cairo; or in Europe, such as Francis Frith in London, J. Laurent in Madrid, and the Fratelli Alinari in Florence.

The core collection (as it is now called) contained 1735 photographs numbered in order and acquired during the 1890s. The original accession book records 1642 of these numbered photographs and their sources, most of them with subject descriptions. Most of those items not listed represent classical monuments of Italy. A total of 94 photographs are now missing, the largest number being of Islamic Spain. This early period of acquisition brought the first gift of photographs to the museum, 120 taken by J. H. Haynes in 1887 of ancient and Islamic sites in Anatolia.

The subjects of the early commercial photographs in this core collection reflect virtually all of the prevailing interests and preoccupations of the time, particularly anything with biblical associations. Thus, alongside pharaonic,

biblical, classical, Christian and Islamic monuments, are also to be found extensive documentation, informed by a biblical understanding, of the landscape. Photographs of towns and villages reveal the vernacular architecture of the region. Jewish and "modern" monuments are represented to a lesser degree. An interest in views depicting daily life reflects in part the nineteenth century penchant to illustrate biblical scenes employing the dress of the contemporary population; however, there is a more general ethnographic impulse at work as well. Some of these photographs are more staged and some more spontaneous. There are also numerous studio views, in the main representing local "types." Only that portion of the repertoire of early commercial photographers depicting women and youths in suggestive poses is, unsurprisingly, absent from this collection.

The geographical reach of the core collection is primarily present-day Israel, Palestine, Jordan, Lebanon, Syria and Egypt. This was complemented by the now-missing material from Islamic Spain, photographs of classical monuments of Italy and the Haynes material for Anatolia.

Although one may surmise that its intended purpose was as a pictorial reference for teaching and research, there is no clear evidence concerning the pedagogical role of this collection at the time of its development. That the photographs and their mounts tend to be in superb condition might lead one to conclude that they received little attention over the years. It is much easier to discern the educational purpose of another class of materials; this consists of 524 British Museum photos of excavated objects from Mesopotamia, especially cuneiform tablets but also including relief sculpture among other things, which dramatically augmented the very first acquisition from this source. This is referred to as the archaeological collection in contrast to the core collection with its primarily architectural, landscape and ethnographic focus. In 1908 Prof. George Reisner introduced systematic archaeological photography for the first time at the Harvard Semitic Museum dig at Samaria. This initiated a new way of recording the process and results of excavation and quickly became the standard for the field. All such materials, as well as the 524 British Museum photographs, remain at the Semitic Museum.

The interwar period appears to have been one of relative institutional weakness at the Semitic Museum. Prof. Lyon adopted the status of honorary curator as of 1922 and no salaried replacement was appointed until 1931. During World War II the museum was given over to the war effort, first as a school for U.S. Army chaplains, later as a U.S. Navy Japanese language instruction center. At some point during this period, but most probably in 1942, the photographic collection was consigned to the Museum's attic, stuck way back under the eaves

and quickly lost to memory. At its founding in 1958, the Center for International Affairs was provided the two upper floors of the Museum for its offices, where it remained through 1978. Its most prominent and controversial fellow at the time was Henry Kissinger. Due to his role in events in Vietnam, his office was bombed by two young women radicals in 1970. The blast mercifully caused no injuries but did blow a hole in the third-floor ceiling. Investigation of the damage to the attic revealed the existence of the long-forgotten photographs.

By the 1970s there was a revival of interest in and new awareness of the documentary, historiographic and artistic value of early photographs. What had once been considered of little account was now perceived to be a real visual treasure. This discovery became the focus of much activity at the Museum involving research, exhibitions and publications, particularly regarding the Bonfils family and its photographic production. These activities and attendant publicity made the museum and its core collection a magnet for gifts of photographica between 1977 and 1992.

The early 1990s proved to be a time of crisis for the Semitic Museum, particularly on account of fiscal problems. In 1993 this led to an institutional redefinition and rationalization, resulting in a strictly archaeological orientation for the Museum. Eight staff members were let go, including the custodians of the photographic collection. The fate of this now-orphaned collection thus became an issue. After much discussion, a proposal to house the collection intact in the Visual Collections of the Fine Arts Library, with the Aga Khan Program to provide managerial assistance due to area expertise, was eventually accepted by all involved parties. The strictly archaeological material was retained by the Museum.

The Museum's photographic acquisitions of the late 1970s through early 1990s were of a distinctly heterogenous nature. They ranged from souvenir albums containing albumen prints, such as were to be found in the core collection, to the personal visual archives of individuals who had spent time in various parts of the Middle East. These additions increased the size of the collection from the ca. 2,000 photographs acquired in the 1890s to upwards of 35,000 images in a variety of formats: photographs (large size still-camera views to snapshots), stereographs, postcards, lantern slides and 35 mm slides. It even included 24 autochromes in the William Witte Collection, the odd engraving, numerous reels of film and some audiotapes.

These later acquisitions extended the geographical/cultural range of the Archives. All of the Middle East was represented to a greater or lesser degree

including Iran, Iraq and Saudi Arabia, as well as the Caucasus, the Balkans, North Africa and Spain (here compensating for the losses to the core collection). These additions even included Italy, Germany, Russia, China and Korea. The subject matter largely conformed to the range already found in the core collection, particularly in regard to the large numbers of newly-added nineteenth century photographs and the lantern slides of commercial origin. However, the advent of the hand-held camera and the personal, non-commercial character of many of these archives adds a new particularity and historicity to many of these images, whether they record life at Robert College, Istanbul, the arrival of the Allied fleet in Istanbul at the end of WWI, Armenian refugees in Syria at the same time, Saudi Arabia in the heyday of oil exploration, or Qashqa'i tribesmen on migration in Iran in the 1950s.

Virtually all of the 102 individually accessioned and a smaller number of unaccessioned archives, collections and groups of materials contain visual images of significant interest to art historians, historians or ethnographers. Among the largest and most interesting are the following:

Edgar J. Fisher Archive. E.J. Fisher was professor and dean at Robert College, set up in the mid nineteenth century by New England missionaries and educators to provide an English-language education for the Turkish elites. Mr. Fisher seems rarely to have been without his camera and to have nearly as eagerly acquired other photographica during his tenure in Istanbul, 1913-33. Among the latter is an exceptional group of photographs of the American University in Beirut near the turn of the century.

Karl S. Twitchell Archive. Karl Twitchell was an American geologist who, after working in the Yemen from 1926, became the first person to undertake a systematic geological survey of Saudi Arabia commencing in 1931, from which time he was involved in the exploration for oil and the development of that industry. His extensive photographic record of Arabia continues up through the 1940s.

Baroness Marie-Therese Ullens de Schooten Archive. Baroness Ullens spent several months every year between 1951 and the end of the 1960s in Iran, pursuing in particular her abiding interest in the great tribes of the west and south, the Qashqa'i and the Bakhtiari, as well as the Kurds, and in Sufism. She also accompanied her friends Andre and Yedda Godard on his rounds as Director of the Archaeological Service of Iran. Her archive comprises ca. 5,000 slides, nearly 800 photographs, 90 reels of film and a few audiotapes, documenting ancient and Islamic architecture, ancient and Islamic art, and the landscape and ethnography of Iran. It also includes Andr Godard's notebooks

from 1925 onwards, containing his meticulous documentation of the monuments, particularly Islamic, that he examined on his field trips.

Corpus Inscriptionum Arabicarum. 192 glass plate negatives from this monumental project of the beginning of the century, by Max van Berchem and Gaston Wiet.

Mendel John Diness Collection. 60 modern platinum prints from original glass plate negatives by the first professional photographer of Jerusalem to have learnt his trade in the city. Dating from ca. 1856-60, Diness' work was virtually unknown until a large cache of negatives was discovered at a St. Paul, Minnesota yard sale in 1989. These are currently on exhibition elsewhere.

Abdul Hamid Albums. Photocopies of the set in the Library of Congress, representing a product of this Ottoman sultan's massive photographic project to bring his empire to him so that he would not have to visit it himself.

An inventory and organization undertaken during the summer of 1995 did reveal some materials which conformed neither to a reasonable profile for the Semitic Museum Photographic Archives specifically nor to the character of the Visual Collections in general. Homes will be sought elsewhere for images of Catholic missionaries at work in Uganda at the turn of the century, a large collection of Swedenborgiana and several other such anomalous groups of images. These were features of various essentially Christian projects which were in part motivated by an abiding interest in the Holy Land, an interest that resulted in the creation and collection of many valuable images which have now found a home at the Fine Arts Library.

For further information, please contact: Jeff Spurr, Cataloguer for Islamic Art, Aga Khan Program for Islamic Architecture, Fine Arts Library, Fogg Museum, 32 Quincy St., Cambridge, MA 02138; tel.: (617) 495-3372, fax: 496-4889, e-mail: spurr@fas.harvard.edu; or Martha Mahard, Curator, Visual Collections, Fine Arts Library (617) 495-3376, e-mail: mahard@fas.harvard.edu

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Libraries Are Not for Burning: International Librarianship and the Recovery of the Destroyed Heritage of Bosnia and Herzegovina

by

András Riedlmayer

Harvard University

ABSTRACT

In the past three years, the cultural heritage of Bosnia-Herzegovina has suffered major destruction. The result is what a Council of Europe report has called "a major cultural catastrophe." Historic architecture (including 1200 mosques, 150 churches, 4 synagogues and over 1000 other monuments of culture), works of art, as well as cultural institutions (including major museums, libraries, archives and manuscript collections) have been systematically targeted and destroyed. The losses include not only the works of art, but also crucial documentation that might aid in their reconstruction. Our Bosnian colleagues need the assistance of the international library community to help them recover and reconstruct some of what has been lost and to rebuild the buildings and institutions that embody their country's cultural heritage. Librarians outside of Bosnia, through their home institutions and professional organizations, can provide material and technical assistance, training and documentation to help to undo the destruction of memory.

Three years ago this August, Bosnia's National and University Library, a handsome Moorish-revival building built in the 1890s on the Sarajevo riverfront, was shelled and burned. Before the fire, the library held 1.5 million volumes, including over 155,000 rare books and manuscripts; the country's national archives; deposit copies of newspapers, periodicals and books published in Bosnia; and the collections of the University of Sarajevo.

Bombarded with incendiary grenades from Serbian nationalist positions across the river, the library burned for three days; most of its irreplaceable contents were reduced to ashes. Braving a hail of sniper fire, librarians and citizen volunteers formed a human chain to pass books out of the burning building. Interviewed by an ABC News camera crew, one of them said: "We managed to save just a few very precious books. Everything else burned down. And a lot of our heritage, national heritage, lay down there in ashes." Among the human

casualties was Aida Buturović, a librarian in the National Library's exchanges section, shot to death by a sniper.

Three months earlier Sarajevo's Oriental Institute, home to the largest collection of Islamic and Jewish manuscript texts and Ottoman documents in Southeastern Europe, was shelled with incendiary grenades and burned. Losses included 5,263 bound manuscripts in Arabic, Persian, Hebrew, and adžamijski (Bosnian Slavic written in Arabic script); 7,000 Ottoman documents, primary source material for five centuries of Bosnia's history; a collection of 19th-century cadastral registers; and 200,000 other documents of the Ottoman era, including microfilm copies of originals in private hands or obtained on exchange from foreign institutions. The Institute's collection of printed books, the most comprehensive library on its subject in the region, was also destroyed as was its catalog and all work in progress.

In each case, the library alone was targeted; adjacent buildings stand intact to this day. Serb nationalist leader Radovan Karadžić has denied his forces were responsible for the attacks, claiming the National Library had been set ablaze by the Muslims themselves "because they didn't like its ... architecture." (New York Newsday, 30 November 1992)

The 200,000-volume library of Bosnia's National Museum (est. 1888) was successfully evacuated under shelling and sniper fire during the summer of 1992. Among the books rescued from the Museum was one of Bosnia's greatest cultural treasures, the 14th-century Sarajevo Haggadah. The work of Jewish calligraphers and illuminators in Islamic Spain, the manuscript was brought to Bosnia 500 years ago by Jews fleeing the Spanish Inquisition. It entered the National Museum's collection over a century ago. Successfully concealed from the Nazis by a courageous museum curator during World War II, the Sarajevo Haggadah has now once again had to be hidden in a secret location.

The National Museum, meanwhile, has been badly hit. Shells have crashed through the roof and the skylights and all of its 300 windows have been shot out, as have the walls of several galleries. Parts of the Museum's collection that could not be moved to safe stores remain in the building, exposed to further artillery attacks and to decay from exposure to the elements. Dr. Rizo Sijarić, the Museum's director, was killed by a grenade blast on 10 December 1993 while trying to arrange for plastic sheeting from UN relief agencies to cover some of the holes in the building.

In April 1992, Serbian forces began bombarding the historic city of Mostar, the center of the country's southwestern region, Herzegovina. The Archives of Herzegovina, housing manuscripts and records documenting the region's past since the medieval period, was repeatedly hit and suffered severe damage. Over 50,000 books were destroyed when the library of Mostar's Roman Catholic archbishopric was struck by shells fired from artillery positions on the heights overlooking the city. Further tens of thousands of books and documents were exposed to fire and damp when shells smashed through the roof and windows of the Museum of Herzegovina. The University of Mostar Library was also hit and burned, along with a score of other libraries and archives at various locations in the city.

Throughout Bosnia, libraries, archives, museums and cultural institutions have been targeted for destruction, in an attempt to eliminate the material evidence - books, documents and works of art -- that could remind future generations that people of different ethnic and religious traditions once shared a common heritage in Bosnia. In the towns and villages of occupied Bosnia, communal records (cadastral registers, endowment documents, parish records) of more than 800 Bosnian Muslim and Bosnian Croat (Catholic) communities have been torched by Serb nationalist forces as part of "ethnic cleansing" campaigns.

While the destruction of a community's institutions and records is, in the first instance, part of a strategy of intimidation aimed at driving out members of the targeted group, it also serves a long-term goal. These records were proof that non-Serbs once resided and owned property in that place, that they had historical roots there. By burning the documents, by razing mosques and Catholic churches and bulldozing the graveyards, the nationalist forces who have now taken over these towns and villages are trying to insure themselves against any future claims by the people they have driven out and dispossessed.

Other Bosnians, however, remain determined to preserve their country's historic ideal of a multicultural, tolerant society and the institutions that enshrine its collective memory.

Surviving staff members of the National and University Library -- Serbs and Croats as well as Muslims -- are still at work in Sarajevo. An estimated 10% of the Library's collection was saved, as were tapes containing computerized catalog records for a small portion of the items that perished in the fire. In temporary quarters, 42 librarians (out of a pre-war staff of 108) are preparing inventories, undertaking what conservation measures are possible under current conditions, keeping track of titles published in Sarajevo since April 1992, and planning for the post-war reconstruction of their institution. They are also

trying to serve the needs of 850 faculty members and the 4,500 students still studying at the University of Sarajevo; 70 students have completed work for doctoral degrees since the beginning of the siege.

The librarians and research staff of Sarajevo's Oriental Institute have also decided to carry on, despite the nearly total loss of their Institute's collections. In temporary quarters, they have been holding seminars and symposia to share their research, reconstructed from notes kept at home, and making plans for the Institute's future. They have issued a call for moral and material support from their colleagues throughout the world.

Response thus far by international agencies, institutions and professional organizations has been only modestly encouraging. UNESCO has given its endorsement to the rebuilding of the National Library, has sponsored a number of meetings to discuss the project, and has set up an office in Sarajevo. However, few books and little aid has actually reached Sarajevo thus far.

The Helsinki Citizens' Assembly, a human rights group based in Prague, has called on its affiliates to assist Bosnia's National Library and has established collection sites for donated materials in Europe (contact: Tony Bloomfield, HCA-UK, 11 Goodwin Street, London N4 3HQ; tel.: 44-71-272-9092; fax: 44-71-272-3044). A similar effort is underway in France, led by the Association pour la renaissance de la Bibliothèque nationale à Sarajevo, which is collecting both funds and book donations (contact: A.R.B.N.S., 94, boulevard Auguste Blanqui, 75041 Paris, France; tel.: 33-14-337-5218; fax: 33-14-331-6233). The Turkish National Library has undertaken to locate Bosnia-related materials in its own collections -- with the goal of making copies available when Bosnia's National Library is rebuilt -- and has issued a call to national and academic libraries elsewhere urging them to join the effort (contact: Altınay Sernikli, T.C. Milli Kütüphane Başkanlığı, 06490 Ankara, Turkey). In June 1994, Iran's ambassador to Bosnia promised financial support for the reconstruction of the Oriental Institute; the Royal Library in The Hague has also pledged assistance. Publishers in the Czech Republic and Germany have offered to help produce reprint editions of the classics of Bosnian literature. A small group of British academics have established Bosnia-Herzegovina Heritage Rescue U.K., a private foundation, to assist with immediate conservation needs in Bosnia (contact: Dr. Marian Wenzel, 9 Canterbury Mansions, Lymington Road, London NW6 2EW U.K.; tel.: 44-71-433-1142). In the United States, tax-deductible contributions to support the reconstruction of Bosnia's National Library can be sent to the Sarajevo Fund (P.O. Box 1640 Cathedral Station, New York NY 10025).

The above represents but part of a growing number of efforts -- most of them small in scale -- to remedy what a Council of Europe report has characterized as a "major cultural catastrophe." What has largely been lacking, except in symbolic terms, has been an organized response on the part of the professional library community.

The American Library Association's official response, at its 1993 mid-winter meeting in Denver, was to issue a cautiously-worded statement decrying the loss of access to information by the peoples of the former Yugoslavia. This statement (CD#37) was passed over the vocal objections of some members, who wanted the ALA to avoid involvement in "political" issues. The full text of the statement was sent to the official addressees (including the White House and the U.N.), but it was decided not to give it wider publicity. The International Federation of Library Associations (IFLA) adopted a similar resolution, pointing no fingers and naming no names, at its meeting in Barcelona later that year.

The debates in Denver and Barcelona reflect an unfortunate confusion. The burning of libraries and archives cannot be construed as a mere expression of one side's views in a political dispute. It is also not merely one of the regrettable calamities of war. It is a crime against humanity and a violation of international laws and conventions. The latter include the 1931 Athens Charter, the 1954 Hague Convention on the Protection of Cultural Property in the Event of Armed Conflict, the 1964 Venice Charter, and the 1977 Protocols I and II Additional to the Geneva Conventions of 1949, all of which were ratified by the government of the former Yugoslavia and remain legally binding upon its successor states.

The prosecution of crimes against culture remains one of the urgent tasks facing the International Criminal Tribunal for the Former Yugoslavia and deserves our support. But we can also play an active part, in our professional capacity as librarians and representatives of our home institutions, to assist in the task of rebuilding the libraries and cultural heritage of Bosnia-Herzegovina. In addition to the examples given above, there are also other creative ways to use our collective expertise and resources. Although the scale of destruction is unprecedented, not all has been lost in Bosnia and some of what has been destroyed may be recoverable.

Sarajevo's Gazi Husrev Beg Library, one of Bosnia's preeminent manuscript libraries (est. 1537), was shelled in May 1992, but most of its collection has been saved. That collection, along with other caches of rescued but endangered materials (including most the holdings of the Archives of Herzegovina in

Mostar), requires the attention of conservation professionals. Even before the fighting is over, we can offer training internships as well as technical and material assistance to our Bosnian colleagues, who face the task of caring for, preserving and restoring these precious items.

Of the manuscripts and documents destroyed in the fire that consumed the Oriental Institute, many had been filmed before the war as part of research and exchange projects. Copies of those microfilms, now dispersed in foreign libraries and research institutes, can be collected -- with the help of foreign scholars -- to form the core of a rebuilt Institute. With some colleagues, we have launched a project to gather information on microforms and other facsimiles of rare and unique Bosnian materials currently held in collections outside of Bosnia. Colleagues who know the present whereabouts of such material are urged to contact the author.

In addition to the burning of libraries, the most grievous loss has been the systematic destruction of historic architecture and works of art in Bosnia. An estimated 1,200 mosques, over 150 Roman Catholic churches, 15 Orthodox churches, 4 synagogues, and more than 1,000 other monuments of culture have been destroyed or severely damaged since 1992.

Bosnians are anxious to rebuild at least a representative portion of these monuments of their country's multi-ethnic heritage. This will require not only financial support and technical expertise, but also *documentation*, much of which now survives only outside of Bosnia. Libraries and photo archives abroad hold the key to any possibility of recovering and reconstructing what has been destroyed. Art librarians and their associations represented in IFLA could contribute by organizing surveys of holdings of such materials and sharing the results with our Bosnian colleagues.

We have at hand some of the means to undo the destruction of memory.*

* Those who know the whereabouts of microfilms and photo archives documenting the destroyed cultural heritage of Bosnia are asked to contact the author (c/o Fine Arts Library, Harvard University, Cambridge MA 02138; e-mail: riedlmay@fas.harvard.edu). Further information on this project, and about other initiatives aimed at helping Bosnian libraries, is available on the Bosnian Manuscript project's home page on the World Wide Web:

URL: <http://www.acs.supernet.net/manu/ingather.htm>

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The art treasures of Bosnia and Herzegovina. Ed. Mirza Filipović; text: Đuro Basler et al.; photographs: Sulejman Balić et al. Sarajevo: Svjetlost, 1987. 176 pp. : col. ill.

A reminder of what Bosnians of all religious backgrounds -- and the rest of us -- have been deprived of in little more than three years of destruction. Illustrations include: illuminated pages of manuscripts from Bosnia's Christian, Islamic and Jewish traditions, historical documents, civil and religious architecture, and other works of art. This book was also published in German and Serbo-Croatian editions.

Bollag, Burton. "Bosnia's Desperate Campuses," *Chronicle of higher education*, vol. 41 no. 16 (14 December 1994), pp. A40-42.

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Lists nearly 500 monuments of Bosnian culture (mosques, churches, libraries) destroyed in the first months of the war. Available from: Research Centre for Islamic History, Art and Culture, P.O. Box 24, 80693 Beşiktaş-İstanbul, Turkey.

Council of Europe. Parliamentary Assembly. *Information report on the destruction by war of the cultural heritage in Croatia and Bosnia-Herzegovina.* Strasbourg, 1993.

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Based on research and site inspections of institutions (libraries, archives, museums) and architectural monuments, carried out by

rapporteurs commissioned by the European Parliament. Reports are available from: The Secretary, Committee on Culture and Education, Conseil d'Europe, B.P. 431, Strasbourg Cedex F-67006, France.

Cultural institutions and monuments in Sarajevo. Ed. Aida Čengić and Ferida Duraković. Budapest: Open Society Institute, Open Society City Project of Sarajevo, 1995. 118 p.: ill.

An illustrated directory of libraries, museums, performing arts centers and architectural monuments in Sarajevo damaged or destroyed in the siege, indicating reconstruction needs and contact addresses as of March 1995; available from: Open Society Institute, Budapest 114, P.O. Box 10/25, 1525 Hungary; fax 36-1-327-3101.

Detling, Karen J. "Eternal silence: The destruction of cultural property in Yugoslavia," *Maryland journal of international law and trade*, vol. 17 no. 1 (Spring 1993), pp. 41-75.

Examines the legal implications, incl. the applicability of the 1954 Hague Convention and other treaties to Yugoslavia and its successor states.

Dossier: Urbicide, Sarajevo = Sarajevo, une ville blessée. Ed. by Borislav Čurić [et al.]. Sarajevo: Društvo arhitekata Sarajevo; reprt. Bordeaux: Arc en rêve centre d'architecture, 1994. [100] p. : ill.

Catalogue of an exhibition of photographs documenting the destruction of Sarajevo's historic buildings and cultural institutions targeted by Serb forces. The exhibition was first held in Sarajevo in the fall of 1993; it has since been shown in Europe and the U.S. Text and captions in English, French and German.

Fisk, Robert. "Waging war on history: In former Yugoslavia, whole cultures are being obliterated." *The independent* (London), 20 June 1994, p. 18.

First of a series of reports on cultural genocide, its ideologists, and efforts to document the destruction and to bring perpetrators to justice; reprinted in the *San Francisco Chronicle*, 3 July 1994.

Gazi Husrevbegova biblioteka u Sarajevu. *Katalog arapskih, turskih i persijskih rukopisa = Catalogue of the Arabic, Turkish and Persian*

Manuscripts. Ed. Kasim Dobrača, Zejnil Fajić. Sarajevo: Starješinstvo Islamske vjerske zajednice, 1963-[1991]. 3 vols.

Lovrenović, Ivan. "The hatred of memory." *New York Times*, 28 May 1994, p. A15

A noted Bosnian scholar describes the destruction of public and private libraries in Sarajevo, including his own.

Malcolm, Noel. *Bosnia: A short history*. London: Macmillan ; New York: NYU Press, 1994. xxiv, 340 pp.

The best history of Bosnia in English; a synthesis of Bosnian and foreign scholarship based on primary source materials now largely destroyed.

Mostar '92: Urbicid. Ed. Ivanka Ribarević-Nikolić and Željko Jurić. Mostar: HVO Općine Mostar, Društvo Arhitekata Mostar, 1992. 167 pp.

Catalog of an exhibition of photographs documenting the destruction of Mostar's historic buildings and cultural institutions by Serbian shelling in 1992; incl. English text and captions.

Mostar, May 1994. Ed. Hasan Čemalović. Sarajevo: ZID, 1994. [102] p. : ill.

Catalog of an exhibition assembled by the Mostar Federation of Architects to document further destruction of the old town during the siege by Croat nationalist forces in 1993-94. Copies may be obtained from the Open Society Institute, Budapest.

Orijentalni institut u Sarajevu. *Katalog perzijskih rukopisa Orijentalnog instituta u Sarajevu*. Ed. Salih Trako. Sarajevo: Orijentalni institut u Sarajevu, 1986. 268 pp.

Catalog of the Institute's collection of Persian MSS, now destroyed; ill. with facsimiles.

Schwartz, Amy. "Is It Wrong to Weep for Buildings?" *The Washington Post*, 10 May 1994.

Report on a symposium on the destruction of cultural heritage in Bosnia, held on 2 May 1994 at the Carnegie Endowment for International Peace. A full transcript of this symposium was submitted to the U.N. Commission of Experts investigating war crimes in the Former Yugoslavia. The transcript is available on the International Council on Monuments and Sites (ICOMOS) gopher, found on most gopher servers under *International Organizations*; choose *Related Treaties* then *Hague* --on the World Wide Web enter *gopher://cornier.icomos.org:70/11/.icomos/treaties/hague*

Sijarić, Rizo. "Update on the Zemaljski Muzej, Sarajevo." *Museum management and curatorship*, 12 (1993), pp. 195-199.

An appeal for help by the director of Bosnia's National Museum; an appendix details ongoing efforts to preserve rescued library materials and museum objects and to keep cultural life going under siege.

Vodič kroz naučne i stručne biblioteke u Bosni i Hercegovini. Ed. Ljubinka Bašović. Sarajevo: Narodna biblioteka SR Bosne i Hercegovine, 1977. 86, [12] pp.

A guide to Bosnia's academic and research libraries and their holdings.

Wenzel, Marian. "Obituary: Dr. Rizo Sijarić, Director of the Zemaljski Muzej, Sarajevo. Killed in Sarajevo, 10 December 1993." *Museum management and curatorship*, 13 (1994), pp. 79-80.

Ždralović, Muhamed. "Bosnia-Herzegovina." In: *World survey of Islamic manuscripts*, Vol. I. Ed. G.J. Roper. London: Al-Furqan Islamic Heritage Foundation, 1992, pp. 87-110.

A directory and bibliography of scores of public and private manuscript collections in Bosnia-Herzegovina, compiled in 1991. The majority of the collections described are now ashes.

Arabic Script Manuscripts in American Institutions*
by
Mrislav Krek

Houghton Library
Harvard University
Cambridge, MA 02138

Contact person: Leslie A. Morris, Curator of Manuscripts

Date of inventory: 1986-7

RELIGION

1. Koran. Copied end of 18th or beginning of 19th century in medium size *naskh*. Some 400 fols. Measure 14.5 x 20.6 cm.; the written surface measures 9 x 16 cm.; 11 lines to page; catchwords. Headings and verse divisions in red. Paper is laid, thin and off-white. Red leather binding with flap is gilt stamped. Cloth carrying case. Gift of Fitz Edward Hall, 1848. Letter of Edward Everett, dated Cambridge 20 Dec., 1848 is tipped-in at end. Call no. MS. Arab 10*.
2. Koran. Copied in rather large *maghribi* hand in 955 H./1548. Some 212 fols. measure ab. 20 x 26.7 cm.; the written surface measures 14 x 20 cm.; 21 lines to page. Beautifully ornamented throughout in gold and other colors. *Suwar* headings in gold. Paper is light brown, wove, somewhat glazed and soiled. Comparatively new western leather binding. Call no. MS. Arab 46*.
3. Koran. Copied in minute *naskh* in 1128/1715-6. The 154 fols. measure 7.3 x 12.5 cm.; the written surface measures 4.6 x 8.7 cm. And is ruled in several colors. 21 lines to page. Headings and verse divisions in gold, as are the *juz'* divisions in the margins. Exquisite '*unwān*' is somewhat worn. Paper is wove, thin and off-white. The oriental leather binding with flap is gilt stamped. Gift of Mrs. J. L. Valentine (Collection of H. E. Wetzel), 1942. Call no. MS. Arab 48*.
4. Koran. Copied by 'Abd al-Raḥmān al-Nābulī al-Sabiṣṭāwī in 1236/1820-1 in a rather large, modern hand. Some 400 fols. measure 21 x 30.5 cm.;

* This is the twelfth part of the series: Arabic Script Manuscripts in American Institutions which Professor Miroslav Krek contributes regularly to *Mela Notes*.

the written surface measuring 13.8 x 22.6 is red ruled. 15 lines to page; catch-words. Red headings and verse divisions. Illuminations on 1v-2r and other illuminations are crude. Paper is off-white, strong, glazed and watermarked (tre lune). The red leather binding with flap is blind stamped and may be older than the manuscript. Deposited by the ABCFM whose *ex libris* is found inside the back cover. Call no. MS. Arab 69*.

5. Koran. Copied in small *naskh*, deteriorating towards the end. About 400 fols. measure 9.5 x 14; the written surface measuring 6 x 11.3 is red ruled, varies. 15 lines to page; some catchwords extant, others may have been lost when rebound. Verse divisions are gilt, the gold in many cases was apparently removed. Red headings, course '*unwān* with gold removed (?). Paper laid, rather thin and off-white. Rebound in France ab. 1880 in brown leather. Gift of Alice Cushing. Call no. MS. Arab 29*.
6. Koran. Fragment *Sūrah* 11:56-59; 78-93 copied in large *maghribī*. Two fols. measuring 18 x 19 cm.; the written surface 12.5 x 15.5 cm.; 7 lines to page; catchwords. Brown ink with colored diacritical marks. Light brown parchment. Call no. MS. Arab 31*.
7. Koran. Fragment. *Sūrah* 34:42-3. Copied in *badī'* script of the 7th cent. H./13th cent. A. D. 1 fol. measuring 15.3 x 21.2 cm.; the written surface ab. 10 x 16.5 cm. Five lines to page. Diacritical marks in color. Paper is laid and brown. Call no. MS. Arab 45*.
8. Koran. Copied in medium size African *naskh*. The 390 fols. measure 16 x 21.8 cm.; the written surface ab. 9 x 14.5 cm.; 15 lines to page; catchwords. Headings in red, vocalization and verse divisions in yellow and red. Simple '*unwān* after the *fātiḥah*. Paper is laid, strong and off-white; some fols. are out of order. The ms. is found between two pieces of leather and in an oriental leather binding with flap which is blind stamped and has the appearance to be older than the manuscript. Call no. MS. Arab 47*.
9. Koran. Fragment copied in a not very fine medium size Koranic kufic script containing probably parts of *sūrah* 20, parts of verse 9 seem to be recognizable in line 5. 1 fol. measuring 12.2 x 17.8 cm.; the written surface measures 8.5 x 14 cm.; 11 lines to page. Written in black ink with red vowel signs. Parchment worn on verso and bound in modern buckram binding. Gift of Joseph L. Valentine. Call no. MS. Arab 49*.
10. Koran. Fragment. 1 fol. copied in very large old Koranic kufic script, containing *sūrah* 5: (parts of) 106-7, measuring 24.8 x 18 cm.; the written surface measures

15.5 x 12 cm.; 5 lines to page. Parchment mounted in modern binding. Gift of Mrs. J. L. Valentine. Call no. MS. Arab 50*.

11. Koran. Fragment. 1 fol. containing *sūrah* 34:12-22 starting verso. Copied in medium size, early Koranic kufic script. Overall measurements ab. 22 x 16 cm.; the written surface measuring 16.2 x ca. 11.3 cm.; 15 lines to page. Black ink is somewhat worn, eating through the parchment. Red dots used in vowelling, gold legend in margin. Verso, ink mostly washed away, partly covered by paper on which it was originally mounted. Parchment re-mounted and bound in modern binding. Gift of Mrs. J. L. Valentine. Call no. MS. Arab 51*.
12. Koran. Fragment. 2 fols. of which top part is missing, covering parts of *sūrah* 4:108 and 102. Copied in very large *thuluth* hand. The fols. measure 19.5 x 21 cm. (crumbling at the edges); the written surface measuring 13 x 14 cm. is ruled in red and gold. 3 lines to page (top missing). Ornamentation in the margins; the word *Allāh* and verse divisions in gold. Paper is wove and brown. Bound in modern buckram. Gift of Mrs. J. L. Valentine. Call no. MS. Arab 52*.
13. Koran. Fragment covering *sūrah* 23:42 (... قرونا اخرين هـ) to 55 (... هـ ايجسبون). Copied in a very large *naskh* (*alif* = 2.5 cm.). 2 fols. measuring 24 x 34 cm.; the written surface measuring about 17 x 24 cm.; 5 lines to page; gilt verse divisions. Paper is strong, off-white; worm holes not affecting text. Bound in modern buckram. Gift of Mrs. J. L. Valentine. Call no. MS. Arab 53*.
14. Koran. Fragment containing parts on *sūrah* 4:77 and 127. 10 fols. in large calligraphic hand. Overall measurements 11 x 19.5 cm.; the written surface measuring 8.3 x 14.8 is red ruled. 7 lines to page. Water stained and part of text transferred to other page by moisture. Enclosed in this item labeled Fragments of Arabic manuscripts which were glued together in layers to form the boards of a manuscript volume of Arabic poetry (MS. Arab 5*) 5 fols. from two works, one of which dealing with inheritance and two fragments of letters of which one is dated 1197 H./1782-3 A. D. written on laid paper. Call no. MS. Arab 6*.
15. /Magic and Korani citations/ Incipit: (sic!) حهلطيل - الاسماء لسابع فافع! Further on Koran 17:81 (partial) is recognizable. *Naskh* with tall vertical strokes. Folio measuring 10.2 x 15 cm.; the written surface 7.5 x 14 cm. (width varies). Loss of text on bottom. Note attached claims the fragment originates from Thebes.

/second, older fragment/ in rather small *naskh* on parchment starting with the *basmalah* but remainder of text apparently non-Koranic. Fragment

measures 9 x 14 cm.; Found with seal and pieces of reed and stripes of old cloth. Deposited by J. V. Smith, 1841 and subject to recall. Call no. MS. Arab 11*.

KORAN COMMENTARY

16. al-Zamakhsharī, Abū al-Qāsim Maḥmūd ibn 'Umar, d. 538 H./1144 A.D. *al-Kashshāf*. Koran commentary copied in rather small, even, calligraphic *naskh* in 1113 H./1701 A.D. by Muḥammad ibn Rabi' ibn Hājī al-Fat'h from al-Iṣfahān. The 536 fols. measure 20.8 x 35 cm.; the written surface measuring 13.3 x 23.8 is gilt ruled. 29 lines to page; catchwords. Red overlinings, fine 'unwān and ornamentation left and right of the explicit. Fols. 1v-2r show *aks* illumination in margins. Few marginalia. The leather binding with flap is gilt stamped, apparently of later date than the ms. or restored later. Of later date seems also gilt ornamentation on foreage. Purchased in 1943 evidently as *al-Mufaṣṣal*, another work of the same author. Reference *GAL* I 290 #1; several copies are found at Princeton University; cf. Hitti #1267 and Mach #329). Call no. MS. Arab 63*.

HADĪTH (TRADITIONS)

17. Muslim ibn Ḥajjāj al-Qushayrī al-Nīsābūrī, 817-875 A.D. *al-Jāmi' al-ṣaḥih*. (part 2) starting with *Kitāb al-buyū'* Copied by Muḥammad ibn Mūsā in medium size *maghribī* hand in the year 1233 H./1818 A.D. Headings and important words are in color: yellow, orange, bold black, etc. Some 215 fols. measure 21 x 30 cm.; the written surface measures 13.7 x 22 cm. and is red ruled. 29 lines to page; catchwords. White laid paper of strong texture is watermarked with armorial and inscription "Bagni di Lucca". Leather binding with flap is blind stamped and gilt tooled. From the library of Anatoli Nikolaevitch Demidov whose coat of arms inscribed "Ne slovami, a djelami" (Not with words but rather with deed) is found inside of left cover. Reference: *GAL* I 160, 3 #I Sezgin, *GAS* I, 136. Call no. MS. Arab 26F*.
18. al-Shabshirī, Abū al-Faḍl Muḥammad Walī al-Dīn - al-Ash'arī, fl. 16th cent. *Al-Jawāhir fī sharḥ al-arba'in al-Nawawīyah*. Commentary on the collection of the forty traditions of al-Nawawī (1233-1278) copied in rather small *naskh* in 1266 (or 9) H./1911 (or 13-14) probably by 'Abd al-Qādir ibn al-shaykh Muṣṭafā al-Tufāl (?). The about 150 fols. measure 15.5 x 21.4 cm.; the written surface 9.5 x 16.2 cm.; 21

lines to page, varies. Some marginalia. Red is used in quotations, etc. Paper is laid, watermarked and off-white. The red back and yellow boards binding is blind stamped. Gift of U.S. Naval Academy. Reference GAL I 396, IX, #13; two copies also at Princeton University. Call no. MS. Arab 15*.

PRAYERS

19. Ibn al-'Arabī, Muḥyī al-Dīn Abū 'Abd Allāh Muḥammad ibn 'Alī ibn Muḥammad - al-Khātimī al-Ṭā'ī al-Shaykh al-Akbar, d. 638/1240. *al-Ṣalawāt al-kubrā* also known as *al-ṣalāwat al-Muḥammadiyah*. Prayers copied in calligraphic, medium size *naskh*, fully dotted and vowelled, in the hand of Muṣṭafā al-Ḥilmī, known as Dāmād al-S-ku-tī in 1255 H./1839-40. 9 folios measuring 10.5 x 17 cm.; the written surface measuring 5.2 x 11.7 is ruled. 9 lines to page; catchwords. Gilt sentence divisions; ornamented '*unwān*'. Paper is light brown, rather thin in texture and glazed. Leather binding with flap is gold decorated. Previous owner identified on lr as Sharīfī Muṣṭafā Mutaṣarrif Iskandariyah, 1256 H./1840 A.D. Note on last flyleaf states that the work was written for the Sulṭān by Sayyid 'Abd Allāh. Gift of Isaac Newton Lewis (?), Harvard College, 1873, Cairo, Egypt. Reference GAL S I 799 #122a; Copy at Princeton University (Mach #1898). Call no. MS. Arab 27*.

POETRY

20. al-Qurashī, Abū Zayd Muḥammad ibn abī al-Khaṭṭāb, supposed compiler of the anthology *Jamharat ash'ar al-'Arab*. Copied in legible large and smaller *naskh* in 1027 or 1037 H./ 1618 or 1627-8 A.D. Acephalous. The 35 folios measure 14.5 x 16.5 cm.; the written surface measures 9.5 x 15 cm.; 19 lines to page; catchwords. Brown laid paper of medium strength, possibly watermarked. Damaged by moisture. Parts of first few extant fols. badly browned with text loss. Black ink is eating into paper. No binding. Gift of Lucius Nathan Littauer, 1930. Reference: GAL S I p. 38; Sezgin II p. 56f. Call no. MS. Arab 34*.
21. al-Bayḍāwī, 'Abd Allāh ibn 'Umar, d. 1296 A. D. *Tafriḥ al-shiddah bi-tasbī' al-burdah*. Exposition of al-Burdah of al-Būṣirī (d. 694 H./1296 A.D.) copied in medium size, cursive but legible *naskh* of the 17th-18th century by Aḥmad Ismā'īl al-D-r-n-kī. The 28 fols. measure 14.2 x 20.3 cm.; the written surface 10.2 x 15 cm.; 21 lines to page; catchwords. Basic

text of the Burdah in red. Paper is strong and brown. Rebound in $\frac{3}{4}$ leather. Reference: *GAL* S I p. 470 *tasbī'* d. Gift of Oric Bates, 21 September, 1914. Call no. MS. Arab 5.

LEXICOGRAPHY

22. al-Maydānī, Abū al-Faḍl Aḥmad ibn Muḥammad ibn Aḥmad ibn Ibrāhīm, d. 1124 A.D. *Lughat sāmī fī al-asāmī* also known as *al-Sāmī fī al-asāmī*. A classified Arabic Persian dictionary copied mostly in an old, medium size *naskh* with flourishes by Muḥammad ibn 'Uthmān ibn Muḥammad ibn Kamāl (?) al-Moqānī, in the city of Tunyah on the 17th of Jumādā II, 649 H./Sept. 9, 1251. Various other hands of various ages are in evidence, mostly dotted and vocalized. About 120 fols. measure 16 x 24.2 cm.; the written surface measures 12 x 17 cm., varies; 19 lines to page, varies. Paper is light brown, strong wove. Leather back and yellow boards binding is blind stamped. Gift of U. S. Naval Academy, 1931. Reference *GAL* I 289, 9 #2. Ms. starts as Princeton (Mach 3761). Call no. MS. Arab 16*.

GRAMMARS

23. Ibn al-'Aqīl, 1298-1367 A.D. *Sharḥ al-Ājurrūmiyyah*. Commentary of Ibn Ājurrūm's grammar copied in medium size, cursive, but legible hand. Date and name of copyist cut off at end of ins. The 214 fols. measure 14.2 x 20.5 cm.; the written surface measures 11 x 17 cm. but varies. 23 lines to page; catchwords. Fols. 1-3 contain table of contents. Red used in headings. Paper is laid, strong, off-white and watermarked with *tre lune*. Binding is old with raised bands. Provenance unknown. Title is unverified but author is known to have written commentary on the *Alfiyyah* of Ibn Mālik (1203-1273 A.D.) Cf. Nasrallah, *Catalogue des manuscrits du Liban* I, p. 221. Call no. MS. Arab 7*.
24. Ibn Mālik al-Ṭā'ī, Jamāl al-Dīn Muḥammad ibn 'Abd Allāh, 1203-1273 A.D. *Ḥadīth al-alfiyyah fī al-naḥw*, also known as *al-khulāṣah fī al-naḥw* or simply *al-alfiyyah*. Arabic grammar in about a thousand verses, copied in rather large vocalized *naskh*, with commentary in the beginning in a smaller hand. 77 fols. of which 10-68 are bound, 1-8, 76-77 are much damaged and loose. Overall measurements of the fols are 13.5 x 20 cm.; those of the written surface 9 x 14.5 cm. 7 lines to page. Red used in headings and verse divisions. The paper is laid, light brown and strong.

Bound in recent coarse linen binding. Some worming. Gift of Lucius Nathan Littauer, 1930. Reference *GAL* I /298/ 4 #II. Call no. MS. Arab 33*.

25. Collection of four grammatical tracts.

- A. *Ibn Mas'ūd*, Aḥmad ibn 'Abd Allāh, fl. 8th cent. H./14th cent. A.D. *Marāḥ al-arwāḥ*. Much used Arabic school grammar. Reference *GAL* I 24, 1; starts as Princeton (Mach #3648).
- B. al-Zanjānī, 'Izz al-Dīn abū al-Faḍā'il 'Abd al-Wahhāb ibn Ibrāhīm ibn 'Abd al-Wahhāb ibn abī al-Ma'ālī al-Khazrajī, active 625 H./1257 A.D. *Kitāb taṣrīf al-Zanjānī*, or better known as *Taṣrīf al-'Izzī*. Reference *GAL* I 283 15 (16); starts as Princeton (Mach #3503).
- C. Anonymous and sometimes attributed to Abū Ḥanīfah, d. 150 H./767 A.D.: *Kitāb al-maqṣūd fī al-ṣarf*. Reference *GAL* S I 287, etc. Starts as Princeton (Mach #3725).
- D. al-Dunquzī, 'Abū Allāh, fl. Before 1038 H./1628 A.D. *Binā' al-aḥ'āl*. Reference *GAL* S II 631, 4a; starts as Princeton (Mach #3664).

The manuscript was completed on Friday, 7th Rabī' II, 1007 H./Nov. 8, Sunday 1598 A.D. Folios measuring 12 x 18.4 cm.; the written surface 5.3 x 11.6 cm. is ruled. 11 lines to page; catchwords; interlinear annotations; index bound up-side-down. For similar collection cf. E. J. Brill, *Arabic Manuscripts*. Catalogue no. 500 Nos. 26f. Call no. MS. Arab 20*.

26. Ibn Hishām, 'Abd Allāh ibn Yūsuf ibn 'Abd Allāh ibn Yūsuf ibn Aḥmad ibn 'Abd Allāh – Jamāl al-Dīn abū Muḥammad, 1308-1360 A.D. *Kitāb sharḥ qaṭr al-nadā wa-ball al-ṣadā*. Arabic grammar with commentary by the author copied in medium size scholarly *naskh* by Muḥammad ibn 'Abd al-Qādir al-Ḥasīrī or al-Ḥusayrī (?) the 5th of Shawwāl, 1062 H./Sept. 10, 1652 A.D. About 80 fols. measure 15 x 21.6 cm.; the written surface 9.5 x 14.5 cm.; 19 lines to page; catchwords. Marginalia in minute hand. Paper is light brown, laid, somewhat foxed and some pages are stuck together. Brown leather binding is blind stamped and tooled but worm-eaten. Gift of Lucius Nathan Littauer, Class 1878. Reference: *GAL* II 23f, etc. Starts as Princeton (Hiiti #450). Call no. MS. Arab 37*.

27. Collection of treatises on the Arabic grammar containing:

- A. *Risālah wajīzah juziyah* concerning Arabic inflection by Abū al-Ḥasan ibn Ḥaydar al-Ḥusaynī. Incipit: (fols. 1-22) ending abruptly;
- B. */al-amthilah al-mukhtalifah/*. Anonymous. Starts as NjP (Mach 3737; Hitti 492) (fols. 25-30r)
- C. /same as preceding collection: D/ (fols. 30v-36)

28. G. A. Sxxxxt, a Scotchman, citizen of Boston as of 1868. /Arabic grammar/ written by the author in 1872 (?) in a small hand. Some 50 fols. measure 19.3 x 24.7 cm.; the written surface 17.7 x 23 cm., varies. About 30 lines to page. Donated by the "Giver H. C. 79; Call no. MS. Arab 62* /On the title page MS. Am 578* also appears/.

29. Ibn al-Hājib, Jamāl al-Dīn Abū 'Amr 'Uthmān ibn 'Umar ibn Abī Bakr, 1174-1249 A. D. *al-Kāfiyah*. A short grammar of the syntax copied in medium size, legible *naskh* in Ramaḍān 1313 H./Feb.-March 1895. About 150 fols. measure 15.8 x 22.4 cm.; the written surface 6.5 x 13 cm. 5 lines to page; catchwords. Some interlinear notations in *nasta'liq*. Some red used in the middle of the manuscript. Paper is laid, rather thin and off-white. The dark brown leather binding is blind stamped. Ex libris "Occasionem conosse" of John Lowell, Jr. Is found inside back cover. Reference GAL I 303, 7 (8) #I.

30. */Ta'rīkh al-mulūk Miṣr min waqt sayyidnā Muḥammad/* Fragment of an unidentified history of the rulers of Egypt covering the years 167 H./783-4 A.D. to 657 H./1259 A.D. Title added by a Western hand. The 23 fols. are written in a rather large, cursive *naskh* and measure 18.2 x 26.2 cm.; the written surface measures 15.3 x 22.5 cm. but varies. 24 lines to page and catchwords. Red used in headings and beginnings. Paper is yellowish and parchment-like bound into laid and lined paper watermarked "Hodkinson & Co. 1872." Binding consists of marbled boards and leather back. Name of Isaac H. Hall appears on inside cover as does "Sold to C. H. Torp (?), March 1882." Item is unverified. Call no. MS. Arab 2*.

CHRISTIAN MANUSCRIPTS - HISTORY

31. al-Ṣabbagh, Jibrīl ibn Mikhā'il ibn Jirjis Shaḥḥade, d. 1861. *Tanahhudat Suriyā*. The history of Christians in Syria copied by 'Ī sā Iskandar Ma'lūf

whose inscription to Isaac H. Hall appears inside of front cover. The 80 unnumbered pages are bound between 16 and 24 blank folios, respectively. The script is small modern *riq'ah*. The folios measure 9.5 x 15.2 cm.; the written surface 6.2 x 13 cm.; 9 lines to the page; catchwords. Paper is bluish, laid and watermarked. Bound in purple covers with leather spine. Resembles binding done by the American Missionaries in Beirut. Previous owner Isaac H. Hall for whom cf. Graf, *GCAL* I, 208. Reference Nasrallah, J. *Catalogue des manuscrits du Liban* IV, no. 72(7). Call no. MS. Arab 1*.

32. Abkārīus, Iskandar, d. 1885. *Nawādir al-zamān fī waqā'i' Jabal Lubnān*. Work on recent history of Lebanon written in a rather small, cursive hand, possibly that of the author. The 171 pages measure 10.7 x 18 cm.; the written surface about 9 x 14 cm.; 14 lines to page, varies; catchwords. Wove paper of high wood content is browning at edges. Binding: leather back and marbled paper covers. Presented to Isaac H. Hall by the author in 1877. Reference: *GAL* S II 768, 4 #4; cf. Also *JASB* CXVIII (1917) p. 88. Translated as *The Libanon in Turmoil, Syria and the Powers in 1860, Book of the Marvels of the Time Concerning the Massacres in the Arab Country* by S. b. Y. A. by J. F. Scheltema (Yale Oriental Series, Researches, v. VII) from an autograph of the author. Call no. MS. Arab 8*.
33. Shishaklī, Tawfīq, d. 1940. *Wathīqat Ḥama'*. Document on the city of Hama written in medium size *riq'ah* for George Sarton (as stated on manila folder) in 1255 H./1926 A.D. 20 pages measuring 21 x 27 cm.; the written surface 20.5 x 23 cm. varies; 25 lines to page. Lined notebook paper of better than average quality. No binding; boxed in modern case with "Letter to his friend Dr. George Sarton" by the above author. 12 pages, same size as above. Written surface 18 x 22.3 cm., varies. 25 lines to page. Apparently gift of George Sarton whose not appears on the manila folder. Call no. MS. Arab 61*.

CHRISTIAN LITERATURE

34. Collection of religious literature containing:
 - A. Bible. O. T. Arabic. Commentary. Genesis.
 - B. *al-Imānah al-uthūduksiya al-muqaddasah* (starting fol. 204v).
 - C. Ṣuma Thālāsā, *Ta'lim al-fāḍil* and *Ithnā 'ashar waṣīyah* written for his pupil Theon.

Copied in rather large *naskh* perhaps by Ilyas ibn Yuhanna (?) ibn Salih whose name appears on fol. 186v. The 224 fols. measure 18.3 x 27.5 cm.; the written surface 15.3 x 23 cm.; 29 lines to page, varies. Red used in headings and important words. Paper is strong, yellowish and stained by dampness. Leather over boards binding is worm-eaten; some nails remain, clasp is missing. Reference for A. cf. Cairo (Graf) no. 108; B. seems to be different from *I'tiqād al-imānah al-urthduksiyyah kanīisah rūmīyah* of Giovanni Battista Eliano as printed in Rome, 1566; C. *GCAL* II 496. From the Library of Frank D. Chester, 1939. Call no. MS. Arab 43*.

35. *Darb al-ṣalīb*. The way of the cross translated from the Spanish by Hilarion, one of the monks of the monastery of Mārī (sic!) Frānsīs (in Dayr al-Ṣalīb ?) in 14 sections. Fols. 11v-51v copied in older, medium size *naskh*. Fols. 1-11 in somewhat newer *naskh* contain *Ṣūrat al-ḥillah li-i'tirāf*, formulary for absolution given in confession, fols. 52-60 contain prayer to the Holy Spirit. The 60 fols. measure 8.3 x 14 cm.; the written surface 4.7 x 10.7 cm., varies. 15 lines to page; catchwords. Red used in headings of the main text. Paper is laid, strong, off-white and watermarked (?). Parchment binding with raised bands. Gift of Ronald Burrage Dixon whose *ex libris* appears inside back cover. Reference for first item: *GCAL* II 317, etc. Cf. Also Nasrallah, *Catalogue* vol. 2, p. 230. Call no. MS. Arab 30*.
36. Bible. O. T. Daniel. Fragment. Paraphrase of 7:23 to 7:27. Incipit: *.. عشرة ملوك على عشر كراس..* في تلك مملكة [٠٠] Written in Hebrew and rather small, fully vocalized scholarly *naskh* of the 16th (?) century. 2 fols. measuring 10 x 14 (?) cm.; the written surface 7.5 x ? cm. Top half of fol. is missing. Brown wove paper. Gift of Lucius Nathan Littauer, 1930. Call no. MS. Arab 40*.

DRUSE RELIGION

37. *'Aqīdat al-Durūz*. Druse catechism in the form of questions and answers. Incipit:
Copied in neat, medium size 19th century *naskh*. 7 fols. measuring 10.5 x 17.4 cm.; the written surface measuring 7.5 x 14 cm., varies; catchwords. Strong wove paper resembling thin off-white parchment. Modern ¾ leather binding. Legend on 1r: "Druse catechism from T(homas) Laurie Rec'd Oct. 13, 1846". Deposited by the American Board of Commissioners for Foreign Missions. Apparently not part of the Druse epistles. Call no. MS. Arab 68*.

Reviews

The big green house: a novel in twelve short stories by Akhtar Naraghi
Montreal: CEDAH, 1994.

Akhtar Naraghi's work is determined, imaginative, and moving. Akhtar Naraghi is a scholar and writer. She has two degrees from McGill: M.A. thesis in Islamic Studies about "Taleghani: his life- long struggle during the Pahlavi regime", and Ph.D. thesis from the English Department entitled "The images of women in western and eastern epic literature." She is also personally involved with human rights issues.

In *The big green house* which was recently published by Editions CEDAH, comprises twelve stories. The protagonist describes her life from the age of five to a young women of nineteen as she travels from Iran to Germany to Canada.

Each one of these stories is moving and sad, and Naraghi tackles several aspects: in "Auslander" the struggle to adapt in Germany is very apparent. Through hard work and perseverance she gradually wins over her peers, but the shadow of racism does not disappear. In "Sharbanu" the narrator helps a sick and destitute women by giving her, unwittingly, her father's monthly salary. In "The German Tutor" the narrator and her siblings help to hide a young Persian student trying to escape from their secret police because of an uprising. There is rhythm, movement and fast action in Naraghi's work. In "The Letter" she dismantles her father's house searching for her grandmother's letter when she goes to the library, in search of the letter you virtually feel the books dropping one by one. Some of the stories are fictional while others are real: In "Her Name was Anvar" there is a touching recount of the death of the protagonist's young sister.

Professor Fred L. Standley of the English Department at Florida State University compares Naraghi's work with that of *The sound and the fury* of William Faulkner, because of the endurance. The stories in *The big green house* are wonderful, the language is simple yet tackles complex issues.

The big green house is a good investment for Middle Eastern and Oriental Libraries and it is available at the McGill Bookstore, 3420 McTavish Street, Montreal, Quebec H3A-1X9, Canada.

Salwa Farahian
McGill University

Gaza : legacy of occupation-- a photographer's journey by Dick Doughty, Mohammed El Aydi. West Hartford, Connecticut : Kumarian Press, 1995. xxx, 202 p. : ill. Includes index. ISBN 1-56549-044-4. \$15.95 paperback.

In this book the first author, an American photojournalist, describes his experiences during a stay in the Gaza Strip from January to April 1993. He describes it as "a personal account of what happens along the way to doing-- or trying to do-- a photojournalist's job." (p. xx) It is, in fact, much more, for he focuses primarily on the people of Gaza rather than himself, describing in detail their daily lives, from the mundane to their trials and tribulations under Israeli occupation or Egyptian rule.

Egyptian rule? Indeed yes. One of the more notable features of this book, though there is no hint of it in the title, is that it covers at length a little known problem: the plight of the people of Canada Camp, Egypt. Moved there from Gaza by Israel during its occupation of the Sinai, they were stranded, cut off from family and friends, when the land was returned to Egypt in 1982.

The second author named on the title page, Mohammed El Aydi, apparently had no hand in the actual writing of the book, but as Doughty's "host, guide, cultural consultant and, ... unflagging and buoyant friend," (p. xx), he was indispensable to the production of the book, and thus to all intents and purposes, a co-author. It was through Mohammed that Doughty was able to mingle intimately with the people of Gaza and Canada Camp, and describe their situation from a nearly inside point of view. Written with obvious sympathy for the author's Palestinian hosts, the book is often poignant or ironic, describing, for example, a night raid on a Palestinian home by Israeli soldiers from the point of view of a 2-year-old girl: "For Rula that night ... one of the most universal of childhood fears had come to pass: monsters in the night." (p. 4). Nevertheless, the style is essentially low-key and objective, and does not resort to angry rhetoric.

The author being a photojournalist, it is not surprising that the clear black and white photographs are a highlight of the book. Few portray scenes of overt violence, such as dominate in the news. Many seem very peaceful and everyday: a group of smiling women and children, Mohammed and his family seated on carpets around the evening meal, a woman making bread. But there are also moving portrayals of the people's troubles: the worried faces of men for whom

getting to their jobs in Israel is difficult and ever in doubt, a woman standing by barbed wire in Canada Camp to hail her sister in Gaza, the grieving family of an 8-year-old "martyr" shot while watching other children taunt Israeli soldiers.

This is not a "scholarly" work, with extensive research and bibliographies. Rather it is, as the author intended, a personal narrative, a fine, well-written one at that, which gives a human face to the impersonal news accounts and more scholarly works. It is an important addition to any library that aims to cover fully all facets of the Arab-Israeli conflict.

Catherine Breslin Rockwell
University of Utah

Index Islamicus: Supplement, 1665-1980. Part 1: A bibliography of articles on Islamic subjects in periodicals and other collective publications. By W. H. Behn. (Bio-bibliographical supplement to *Index Islamicus* ; vol. 2: Bibliographical supplement, part 1). Millersville, PA : Ad yok Publications, 1995. Pp. Xxv + 872.

The *Index Islamicus*, in its several forms (J. D. Pearson's original 1906-1955, the quarterly issues, the cumulative volumes, and Behn's first supplement covering 1665-1905), despite its faults and omissions, is arguably the preeminent western language bibliographic resource for scholars and students of Islamic studies and of Oriental studies more broadly defined. One may refer to the review of Behn's first supplement which appeared in *MELA Notes* (1990), for more critical and historical detail. With the appearance of the supplement under review here, we are again indebted to the indefatigable Mr. Behn for his remarkable efforts in producing the first of two volumes of supplementary indexes spanning the period from 1665 to 1980.

It is not our intention to review or comment on the continuing dispute over the quality, completeness, tardiness in appearance, or suggested decline and demise of the *Index Islamicus*. The reader may instead consult *MELA Notes* 56-57 (1992) 33-35 and 58-59 (1993) 22-25 and Behn's review of *Index Islamicus*, 1981-1985, *Orient* 34 (1993) 147-148 and his preface in the volume under review. Nevertheless, the majority of the contents of this newest supplementary volume, the compiler states, is material gathered from sources omitted from Pearson's original 1906-1955 volume, while less derives from sources whose titles were listed in the original *Index Islamicus* but whose contents were

incompletely indexed. Thus, it is apparent that there is ample justification for the compilation of this supplementary volume. Behn also compares the *Index Islamicus* to F. Sezgin's massive *Bibliographie der deutsch-sprachigen Arabistik und Islamkunde* to illustrate the shortcomings of the *Index Islamicus*.

This first volume is itself part one of a planned two-part work. The smaller second part, to appear in about two years, was made necessary by the compiler's discovery of some thousand articles that he had inadvertently not fully prepared for publication.

In the compilation of the supplementary index, Behn consulted the contents of some 400 journals and other collective works. This number, however, was not the total that he determined had been overlooked or inadequately reviewed by compilers of the original volumes of *Index Islamicus*. When it became apparent that further consultation, beyond the some 400, was becoming unproductive, Mr. Behn prudently set the current limit. Apparently because this volume is a supplement to the earlier *Index Islamicus*, the periodicals and collective works consulted, most of which were not included in the original volumes, constitute, at first glance, an implausible collection of some of the most obscure or short-lived sources ever to be encountered. Yet, it is precisely the relative obscurity of the titles in the list of sources that inspires in the reader confidence that the bibliographical control of this vast field is approaching completeness.

Some random observations may be offered: The section on obituaries and biographies, pp. 6-26, is especially impressive in its offerings. Included are many names that appear to this reviewer for the first time. This is not the only section of the index that points the works of relatively obscure authors. Well known and more often indexed authors make few appearance in this work, since, of course, they have already been covered in the regular volumes. For example, Nidecke's name appears just once (over an article on ceramics!); C. Brockelmann's not even once; M. Cohen's four times; E. Mittwoch's once; F. Rosenthal's two times (One of the entries is on the Arabic elative that appeared in the *Leo Baeck Festschrift*, 1938, and the other is a well-known article that appeared in the *Joshua Starr Memorial Volume*, which is uncited in the list of sources but in the list of abbreviations cross-referenced from *Conference on Jewish Relations*.); C. Cahen's four times; R. Nicholson's eight times, and F. Wstenfeld's once. The preponderance of names, rather, are those of the less well-known or forgotten. The compiler has thoughtfully listed entries under actual authors' names, not under editors of text editions. Especially helpful are references to the standard bio-bibliographical sources, e.g., Sezgin, Brockelmann, Storey, Rypka, etc., in entries of text editions. The relatively

large number of entries in Russian (in Cyrillic script) is a welcome change in direction from the earlier *Index Islamicus* volumes. Numerous other, non-western European, languages also appear in this supplement. One of the major shortcomings of the *Index Islamicus* has been its unfortunate neglect of non-western languages, particularly the language of Islam.

Thanks to the extraordinary thoroughness and unrelenting endurance of the compiler in gathering and reviewing the sources, one can be assured that the coverage of Islamic studies and its related subjects afforded by the various volumes of *Index Islamicus* is close to comprehensive -- at least through 1980. In his rejoinder to Behn's review of *Index Islamicus*, 1981-1985, MELA Notes 58-59 (1993) 22-25, Geoffrey Roper offered us a tantalizing glimpse into the future by announcing that there are plans to publish the *Index Islamicus* in electronic format on a CD. New issues and the back-run would be included in this edition. We commend the editors and Bowker-Saur for making this decision and eagerly await the appearance the new product. We also hope that Mr. Behn will agree to have his supplements included.

Jonathan Rogers
University of Michigan

Folk traditions of the Arab world : a guide to motif classification by Hasan M. El-Shamy. Bloomington & Indianapolis : Indiana University Press, c1995. 2 v. ISBN 0253352010 (set/cloth) ISBN 0253352223 (v. 1/cloth) ISBN 0253352111 (v. 2/cloth)

This reference work admirably meets its intended aim of "assisting researchers in identifying traditional culture materials in terms of motif numbers; such an identification relates the data concerned to an inclusive sociocultural system, and places that data in broader cross-cultural and academic research matrixes." (p. i) The classification scheme utilized is basically that of Stith Thompson, disseminated in his "Motif-Index of folk literature" (Bloomington, Ind., 1955-58, 6 v.) Although, Mr. El-Shamy has expanded and altered Thompson's original system to meet the special needs of dealing with "Arab-Islamic data, so sketchily represented in Thompson's works." Vol. 1 contains some 12,600 motifs and samples of references to their occurrences in the Arab world, this includes not just Arabic but directly related cultures like Berber, Nubian, neo-Aramaic, Persian Islamic folk motifs are not included; Vol. 2 is an alphabetical, dictionary-style, cross listing of the themes contained in these motifs.

The motif-index is easy, even fun to use. This reviewer used it to track down all possible motif components and permutations of tales in the Arab world relating to a personal favorite folk-event: the first appearance of the planet Venus/Evening Star and corresponding world catastrophes. Two approaches are possible in tracking the motifs. The first involves analyzing the tale under consideration in order to "systematically and logically" locate the indexed motifs to which its elements belong. This is easily done using Vol. 1. In my case, the elements were quickly found under A. Mythological and related belief motifs, then A760 Origin of particular stars and planets, and A1000 World calamities. Alternately, I could use Vol. 2 like a dictionary to simply look up the elements like Venus, Comets, and signs of Doomsday. Again, I found similar results. Turning to these I found a number of subordinate elements, such as Sun rising from West as sign of Doomsday, or Black and white races killing each other at the end of the world, also, a notice of Venus (Zahrah) being really a human woman transformed as a punishment. In all these cases I am given one or two references to fuller treatments of the tales. I am also given references to another larger computer based index that El-Shamy is preparing called the Demographically Oriented Tale-type Index for the Arab World (DOTTI). It is here that one may obtain full information on all the appearances and variations of these tale-types in the Arab world. Indeed, El-Shamy notes that "Folk Traditions" is component of DOTTI. Unfortunately, DOTTI is not included with this work, nor has it even been published yet. Thus, for all its obvious scholarship and worth, without the companion work for which it was intended, "Folk Traditions" remains of limited and specialized use and interest, especially given its hefty price (\$75).

David Giovacchini
Harvard University

BAB EL OUED CITY*

A film review by Mary St. Germain

Bab El Oued City is an excellent film, whose message is carried as much by its technique and the incidental details of its setting, as by the plot. On a surface level, there is a conflict between an average man and Islamic fundamentalists. Boualem, a bakery worker, disconnects a rooftop loudspeaker used by the local Islamic fundamentalists because it keeps him awake. Said, their leader, considers this such an affront to Islam that he begins telling all residents with questionable morals to correct their behavior or move away. Some time later,

* For information on purchase or rental, please contact Arab Film Distribution, 4022 Stone Way N., Seattle, WA, 98103. Tel. (206) 547-4687.

Boualem meets with Said's sister in a cemetery. Said deems this a personal insult as well as an outrage against his fundamentalist agenda. The resulting violence completely alters the lives of the main characters.

At no time does either Boualem or Said explain their position. Thus the message of the film is not conveyed through rhetoric. Rather, small details show how each conform to Islam and allow the viewer to draw his own conclusions. The imam defines Islam as a religion of tolerance which avoids violence and hatred. It is Boualem who drinks lemonade when his friends drink beer and who listens respectfully to the imam. He even visits the single woman who drinks, refraining from judging her. In contrast, Said turns away from the imam rather than abandon violence. He not only rejects but attempts to get rid of the "sinners" of the neighborhood.

At a different level, the tension is a competition over who has the respect of the neighborhood. Boualem works, lives with his family, encourages his brother, patronizes local tradesmen and knows all the neighbors. He is very much a part of the neighborhood. Said does not seem to have a job. His family does not respect him. They obey his rules while he watches, but ignore him as soon as his back is turned. When he meets his political contacts, it is always outside society and usually in a polluted area--at the side of a road with a pile of full garbage bags, or on the wasteland near an airport runway with the noise and exhaust from the airplanes. He knows the neighborhood laughs at him. It is very difficult to receive respect from peers without having a place among them.

The flow of the film is very carefully controlled. It consists primarily of brief incidents in the lives of the main characters, shown as they occur. The characters do not reflect on what is happening to them, or on the significance of any specific event in their lives. The time is always the present. At certain key points, i.e. when Boualem steals the speaker, when he dreams it is working again, right after the fight between Boualem and Said, and after Boualem has left Tunisia, the flow of time is broken by segments showing Said's sister writing letters to Boualem. She does not know where he is, nor is there any indication of how long he has been gone or whether the letters will ever be delivered. She reflects only on the significance of the events and her own emotional reaction. Thus these segments are not linked to facts and have a timeless, universal quality that allow the sister's reactions to be correlated to those of society as a whole. It is this division that allows character development without the use of distracting rhetoric, but still connects the relevance of a minor disagreement to much broader social problems.

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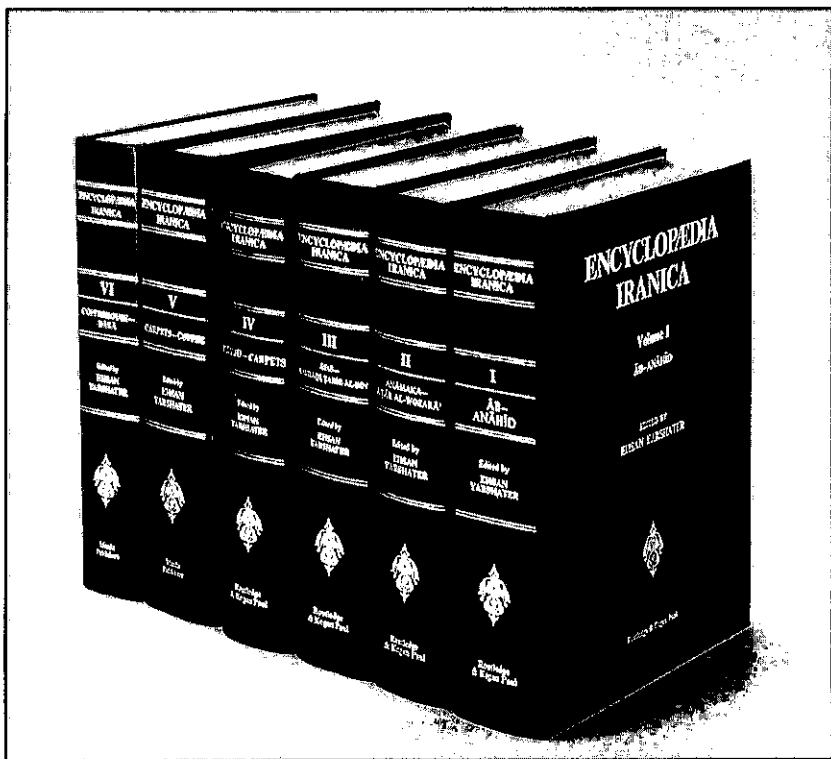
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