SELECTION OF LIBRARY MATERIALS FOR MIDDLE EAST STUDIES FROM SYRIA

Midhat D. Abraham
University of Arizona

Before the French mandate, Syria was the term used by the Ottomans and the Romans to refer to the area now occupied by the Syrian Arab Republic, the Republic of Lebanon, Jordan, and Israel. In 1918, the French divided up "Greater Syria," and each of the formerly component countries received its present borders. This essay will introduce the selector of library materials in the field of Middle Eastern studies to the present Syrian Arab Republic (in Arabic, al-Jumhuriyah al-`Arabiyah al-Suriyah), henceforth referred to as Syria. As a result of its intervention in Lebanon, its role in the Iraq-Kuwait war, the Arab-Israeli conflict, the Iran-Iraq war, and its mediating efforts to free American and European hostages, Syria has received much world attention for the past several years.

Geographical, Historical, and Cultural Background

Syria is located on the east coast of the Mediterranean Sea and is bordered by Turkey to the north, Jordan and Israel to the south, Lebanon to the southwest, and Iraq to the east and southeast. Syria covers an area of 185,180 sq. km. (71,498 sq. miles), with an estimated population of over 12 million. Syria has seen a rapid growth in population since its independence in 1946. Syria's coastal plain is surrounded by high mountains with a maximum elevation of 9,232 feet on Mount Hermon. The coastal areas are hot and humid in the summers. Summers in the mountains above 5,000 feet are cool and nice. Inland, the winters are cool and the summers are hot. Damascus and Aleppo, the two largest cities, have an average low temperature of 34-40° F in the winter.

Syria's history is long and rich, as it was ruled successively by the Canaanites, Phoenicians, Egyptians, Persians, Greeks, Romans, and Ottomans, who ruled Syria from 1516-1918. Syria was placed under the French mandate soon after the First World War.[1] The capital city of Syria is Damascus, which is "claimed to be the oldest capital in the world, having been continuously inhabited since about 2,000 BCE, and Aleppo may be even older."[2]

Syria was granted full independence in 1946, and it has been politically unstable since that date. This political instability is mostly due to the Arab-Israeli conflict and internal political conflicts. In 1949, and as a result of the Arab defeat in the 1948-49 war with Israel, Syria went through three *coups d'\'etat*. In 1958, Syria formed a union with Egypt in an attempt to solve its political problems. The union was organized by the Ba`th party (Arab Socialist Party). In 1961, a coup destroyed the union with Egypt and restored the Syrian national identity. In 1963, another coup brought the Ba`th party to power. Struggle within the Ba`th party itself between the conservatives and the radicals has led to two other coups. In 1966, the radicals' coup brought Salah Jadid into power, and four years later another coup brought Jadid's arch rival, Hafiz al-Asad, to power who has served as the president of Syria since 1970.[3]

Historically, Syria has a rich cultural heritage. Its strategic location makes it a bridge between the Mesopotamian and Nile Valley civilizations. It is also a link between Asia, Africa, and Europe. Throughout history, conquering armies introducing different cultures have passed through Syria,[4] leaving their cultural marks. The cultural diversity of Syria today reflects its rich history. Islamic armies came to Syria in the seventh century and gradually the country adopted the new religion. Most of the people in Syria today are Sunni Muslims (75%), followed by the Shi`ite Muslims (15%). The Kurds, Turkmen, and Circassians are Sunni. The `Alawis, the Druze, and the Isma`ilis are Shi`ites. The rest of the population is divided among several Christian denominations: Greek Orthodox, Armenian Orthodox, Greek Catholic, Syrian Catholic, Syrian Orthodox, Armenian Catholic, Maronite, and Protestant. Syria also has a few thousand Jews living mostly in Damascus.[5] In addition to this religious and cultural diversity, Syria has a number of political parties: the Muslim Brotherhood, the Syrian Nationalists, the Arab Nationalists, the Arab Socialists, and the Communists. However, these parties are kept under government control and any anti-government activity is severely punished, e.g., the destruction of the Muslim Brotherhood in the city of Hama in 1982.

Arabic is the official language of Syria. Some 85% of the people speak Arabic as their native language. Kurdish is spoken in the northeast and northwest of the country. Turkish is spoken in villages around the border with Turkey. Armenian is spoken mostly in Aleppo and other major cities. Circassian and Syriac are spoken by other minorities in various places in the country. English, French, German and Russian are taught to children after their elementary education.[6] Education is free at all levels in government schools and universities. All private schools were nationalized in 1963 when the Ba`th party came to power. These schools now operate under government control. Syria has four major universities with several colleges and technical institutions. The Syrian government allocates approximately 10% of its national budget for education. The first six years of elementary education are compulsory, but neither secondary nor higher education is mandatory. It is estimated that in the 1986/87 school year, Syria had over 2 million pupils in elementary education, 900,000 in secondary education, and 131,000 students in higher education.[7] The literacy rate in Syria, according to the Information Data Base *PC Globe 5.0 (1992)* of Tempe, Arizona, is 64%.

Publishing and the Book Trade

Printing and publishing are not well developed. Although printing was introduced in Aleppo in 1706, when its press was established, printing remained for years primitive in Syria. By the beginning of the First World War, Syria had only 5 printing presses.[8] Underdevelopment of printing in the country can be attributed to several factors. First, the Ottomans who ruled Syria for many years were opposed to education and development and thus put a curb on the development of printing. Second, the Syrians relied on the well developed presses in Lebanon to publish and print their publications. Third, the political and economic situation in the country did not encourage the Syrians to develop a printing industry, because financial gains were very limited in that trade. The printing situation did not improve after the Ottomans or during the French mandate (1918-1946), because for political or religious reasons the French encouraged the development of printing in Lebanon and discouraged it in Syria.[9] Thus, printing and publishing in Syria remained underdeveloped until the country received its full independence and began to import modern printing presses from Italy, France, and Germany. In 1952, Syria had some 47 printing presses: 24 in Damascus, 14 in Aleppo, and the rest were located in other cities. Some 72 newspapers and magazines were printed and published in that year.[10] The number of printing presses today is probably less because of the paper shortage in the country.

There are a number of factors that affect the publishing and book trade in Syria. First, Syria has only one paper factory; it does not produce enough paper to cover the needs of its presses. The quality of its paper is not very good and its price is very high. Frequently, the publisher has to purchase very expensive paper on the black market. The cartons which are required for bookbinding and covering are also in short supply; when available, they are very expensive. Because salaries are low and the cost of living is high, many printing technicians have left the country for higher pay in the Arab Gulf countries. Moreover, income of most Syrian readers is limited, and thus they cannot afford to purchase books because of the high prices. Therefore, most publishers print only 2,000 or 3,000 copies of each publication. Consequently, good quality and/or popular books can go out of print soon after publication. This situation also discourages authors, as they will not be able to make enough money to live on from the sale of their books. Unfortunately, censorship is another major problem in Syria. Any publication that does not agree with government policies and political strategies will not be published. Marketing Syrian publications is still another major problem. Promotion, advertising, and book reviewing are not very well organized. Customs, import and export regulations, as well as shipping restrictions make the marketing of the Syrian book a complicated process.[11]

Despite these problems, which are very common in most Middle Eastern book markets, Syrian publications are important for any good collection in Middle East studies. Selectors in academic libraries in the U.S. have ignored the Syrian market for many years. However, Syria today is becoming a major contributor of library materials in the fields of Middle Eastern and Islamic studies. Therefore, the selector should work his way around those problems and attempt to acquire as many Syrian publications as possible.

Government Publishing

Before 1958, al-Majma` al-`Ilmi al-`Arabi (The Arab Scientific Academy), now known as Majma` al-Lughah al-`Arabiyah bi-Dimashq (The Arabic Language Academy in Damascus), has been the only government-related organization involved in publishing since its establishment in 1921. However, its publishing activities have been limited. Between 1921 and 1945, the Academy published only 9 titles and 21 issues of its quarterly magazine: *Majallat al-Majma` al-`Ilmi al-`Arabi*, now called *Majallat Majma` al-Lughah al-`Arabiyah bi-Dimashq*. Between 1945 and 1963, the Academy published 69 titles and 19 issues of its magazine. Between 1963 and 1985, the Academy published 165 titles and 22 issues of its magazine.[12]

The Ministry of Culture and National Guidance was established in 1958 and began its activities in publishing then. Between 1958 and 1987, the Ministry published 1215 titles of which, however, only 32 titles were published before 1963. The number of Ministry publications increased from 4 titles in 1960 to over 100 titles in 1985.[13] Since 1986, the number of Ministry publications has averaged approximately 50 titles each year.

Ittihad al-Kuttab al-`Arab (Union of Arab Writers), is another government publisher. It was established in 1970 and published some 591 titles by 1987.[14] Its average annual publication since 1988 has been approximately 20 titles. The Ministry of Education and the Ministry of Agriculture are also active government publishers. The total number of titles published by the government between 1946 and 1987 was estimated to be 2069 of which 101 titles were published before the 1963 revolution which brought the Ba`th party to power. These statistics on publishing in the government sector have led many writers to claim that government publishing has increased over 95% during the Ba`th regime.[15] The 1988 issue

of the Syrian National Bibliography listed over 100 titles published by the various government agencies, and the 1989 issue listed over 90 titles published by these agencies. This number does not include academic publications, which in Syria are also controlled by the government.

Government publications in Syria cover several fields of knowledge. Most of the publications of the Arabic Language Academy in Damascus are in the field of cultural heritage. The publications of the Union of Arab Writers are mostly in contemporary Arabic literature. The Ministry of Culture and National Guidance publishes in the areas of cultural heritage, contemporary Arabic literature, studies in the humanities and social sciences, and a small number of scientific publications. A number of publications in education and agriculture are also published each year. Several literary, intellectual and technical magazines are also published by the government. *Majallat al-Mawqif al-Adabi*, *Majallat al-Adab al-Ajnabiyah*, *Majallat al-Turath al-`Arabi*, and *Jaridat al-Usbu` al-`Arabi* are published by the Union of Arab Writers. The Ministry of Culture publishes several other magazines.[16]

Commercial Publishing

Before 1958, publishing and the book trade in Syria were limited to the private and commercial sectors. Private publishers controlled all the publishing activities. They published only what they felt would sell and realize profit. Syrian authors at that time did not have many magazines in which to publish their work. Most Syrian authors published their works in the two Lebanese magazines *al-Adab* and *al-Adib*, and in a few Egyptian magazines. The situation in commercial publishing did not improve much even after the Ministry of Culture and National Guidance was established and began its active support of publishing. Government censorship forced many Syrian authors to publish their work outside the country. However, commercial publishing in Syria has expanded rapidly in the past eight years. The 1986 through 1989 issues of the Syrian National Bibliography listed an annual average number of publishers of 150. This number includes all types of publishers, such as government, academic and commercial. Some 62 of these publishers produced one or two titles a year. Some 32 commercial publishers published five or more titles. The annual average production of Syria is a little over 1000 titles.[17]

Dar Tlass lil-Dirasat wa-al-Tarjamah wa-Nashr is a major commercial publisher with an annual production of over 30 titles. Its 1989 Catalog of Publications listed a total production of 669 titles. Its publications cover several fields of knowledge and include reference sources, literature, short stories, Islamic studies, history, cultural heritage, political science, Arab-Israeli conflict, and several other fields. Al-Mu'assasah al-`Arabiyah lil-Sahafah wa-al-Dirasat (OFA), is another major commercial publisher, and its publications include Middle Eastern studies, economics, political studies, and international relations in English and French. It also publishes the periodicals *Revue de la presse arab*, *Numéro éeconomique* du Venredi, and *Syrie & monde arab*. Dar al-Ma`rifah publishes some 40 titles annually, and Manshurat al-Khushin (or al-Khashin) publishes about 35 titles a year. Other major commercial publishers will be listed in Appendix B. Commercial publishing in Syria is expanding, and Damascus will soon become an important center for publishing and book trade. Many authors and publishers are urging the government to grant them the freedom to write and publish. They are calling for the elimination of censorship and customs regulations relative to the import and export of books.

Academic Publishing

Syria has four major universities. The University of Damascus is the oldest academic institution in the country. It was established in 1919 when Syria was under the French mandate. The University of Aleppo

was founded in 1960 in the city of Aleppo. Tishrin University was founded in 1971 in the city of Latakia (Ladhiqiyah), and al-Ba`th University was established in 1979 in the city of Homs. The University of Damascus is the most active in publishing, and in 1989 it published 225 titles, followed by Aleppo University which published 83 titles. al-Ba`th University and Tishrin University are increasing their publishing activities, and in 1989 11 titles were published by al-Ba`th University, and 7 titles were published by Tishrin University. The publications of these universities cover many fields of knowledge with concentration on scholarly and research studies as well as many textbooks and few periodicals.

Selection Sources

Bibliographic control in Syria has greatly improved since the establishment of the Asad Library in 1983. Before that, the selection of Syrian retrospective material was limited to a few sources. Yusuf Ilyan Sarkis, *Mu`jam al-Matbu`at al-`Arabiyah wa-al-Mu`arrabah*, published by Maktabat Sarkis in Cairo, Egypt, is a general selection source for Middle Eastern materials and includes Syrian retrospective materials. *Mu`jam al-Mu'allifin al-Suriyin fi al-Qarn al-`Ishrin* (*Dictionary of Syrian Writers in the 20th Century*) is another major selection source. It lists all Syrian authors and includes brief bibliographic information and lists of publications. The Ministry of Culture started to publish a bibliography of Syrian publications in 1970. Four issues of *al-Nashrah al-Maktabiyah* were published between 1970 and 1974, but publication ceased soon afterwards. Although this bibliography is incomplete, one may use it as a selection tool for the years 1970-1974. Al-Zahiriyah Library in Damascus, which was established in 1880, has issued over twelve indexes of Syrian manuscripts. These indexes can be used as selection guides for manuscripts.

Legal deposit was established in Syria in 1949. The intention of the law was that two copies of every work published in Syria be deposited in al-Zahiriyah National Library. The law was not enforced until July 1983, when a presidential decree required the deposit of 5 copies of each work published by a Syrian author in the Asad Library. The Asad Library became the National Library of Syria, replacing al-Zahiriyah Library. The Asad Library has published annual issues of the *Syrian National Bibliography* (*al-Bibliyuqhrafiya al-Wataniyah al-Suriyah*) since 1985. The bibliography is a comprehensive list of Syrian publications. It includes short annotations for some entries and author, title, and subject indexes. A list of all Syrian publishers and a list of newspapers and periodicals are also included. The Asad Library is attempting the publication of a Syrian retrospective bibliography. The first issue was published in 1987. The Asad Library also publishes a quarterly index to Syrian periodicals (*al-Kashshaf al-Tahlili lil-Suhuf wa-al-Majallat al-Suriyahi*).

The U.S. Library of Congress *Accession List: Middle East* (since 1994, no longer issued in print) is another major source for the selection of Syrian publications. It is a bimonthly publication that lists titles acquired by the Library of Congress office in Cairo from the various Middle Eastern countries including Syria. It includes both commercial and government publications. Book dealers' lists and publishers' catalogs are excellent sources of bibliographic information. Sulaiman's Bookshop in Beirut, Lebanon, provides acquisitions lists that include Syrian publications. Dar Tlass lists of publications is well organized by subject areas and can be used for selecting current materials. Dar al-Ahali publishes an annotated list of its publications. Dar al Rashid also provides an annotated bibliography of its publications. Dar al-Fikr, Dar Dimashq, and Dar al-Kitab al-`Arabi all have updated catalogs of their publications. Almost all major Syrian publishers are now willing to send copies of their catalogs of publications to American and other libraries. Syrian publishers also participate in many annual book fairs all over the Middle East. Forty-two

Syrian publishers participated in the 1987 International Book Fair in Riyadh, Saudi Arabia. The catalog of this book fair could also be used as a selection resource for Syrian publications.

Current Syrian periodicals such as *al-Ma`rifah* published by the Ministry of Culture and National Guidance, lists new publications under the heading "Sadara Hatithan" (recently published). *Majallat Majma` al-Lughah al-`Arabiyah bi-Dimashq* also lists new publications with short reviews. Periodicals issued by academic institutions and learned societies, such as *Bulletin d'Études Orientales*, *Majallat Buhuth Jami`at Halab*, and *Dirasat Tarikhiyah* (Damascus University) also announce titles of new publications.

Syria has some 56 periodicals and 19 newspapers. The basic sources mentioned above can be used for selecting Syrian periodicals and newspapers. The recently published *al-Kashshaf al-Tahlili lil-Suhuf wa-al-Majallat al-Suriyah* is an excellent selection resource. It is arranged according to subject areas. The*Syrian National Bibliography* provides a comprehensive list of all active newspapers and periodicals. The *Middle East and North Africa (1992)* is another good source that provides a list of selected Syrian serials.

Acquisitions

Acquiring Syrian publications has been a major problem for many U.S. libraries. Politics has played a major role in this problem. However, recent political developments seem to have improved political relations between the Syrian government and the countries in the western world. The Asad Library is playing a major role in promoting the distribution of Syrian publications outside the country. The library has established exchange programs with many institutions around the world, and willingly continues to do so. When I talked with the director of the library in July 1988, he was very supportive of the idea of exchange. Any interested selector can write directly to Ghassan al-Lahham, Asad Library, Damascus, Syria to establish an exchange program.

The Library of Congress Middle East Cooperative Acquisition Program (MECAP) has established a good relationship with the Asad Library. For the first time in many years MECAP has access to Syrian publications through their representative in Damascus. MECAP provides a blanket order plan that includes Syrian publications. The program's diplomatic connection makes it easy to obtain Syrian publications. Sulaiman's Bookshop also has access to Syrian publications and is a good source for the acquisition of Syrian materials.

Syrian government publications can be acquired directly from al-Maktab al-Markazi lil-Ihsa' (Central Bureau of Statistics). The Office Arabe de Presse et de Documentation (OFA) is also willing to supply government publications on a direct order plan. I also believe that the Asad Library has access to government publications and is willing to send them on an exchange plan.

Direct order from Syrian publishers, book dealers, and distributors is not recommended at this time. Censorship, restrictions on import and export of books, and currency exchange make direct ordering almost impossible. The price of books has also sharply increased in the past few years. However, the value of the dollar has also increased against the Syrian pound (presently $1.00 = 20 Syrian pounds). The black market rate is more than double the official rate ($1.00 = 45 Syrian pounds). The Syrian government is trying to do away with the black market by offering a favorable official rate for the dollar.

The acquisition of Syrian periodicals is available through MECAP. The best way to receive Syrian newspapers is through this program. Periodicals may also be ordered directly from "the Syrian Arab

Establishment for Printed Materials, which has the sole distribution rights for them."[18] I am certain that Sulaiman's Bookshop will also supply Syrian periodicals.

The best way to acquire Syrian materials is by on site acquisition through travel and personal contact. Travel to Syria is not as complicated as it is to many other Arab countries. Although the State Department has discouraged and restricted travel to Syria, American citizens have been welcomed in Syria. Despite of the State Department recommendation, the writer has traveled to Syria on a U.S. diplomatic and regular passport many times between 1980 and 1988 with no major problems. However, the traveler should carefully follow Syrian regulations. All foreigners must change $100.00 at the Airport at the official government rate. While in the country, the traveler should be prepared to pay for the hotel room in U.S. dollars, which translates into a much higher rate than paying in Syrian pounds. The traveller also must keep records of changing U.S. dollars for Syrian pounds in Syrian banks. The Syrian government does not want foreigners to change their money in the black market.

Establishing a personal and friendly relationship with people in the book business should be the main purpose of the acquisition trip. Although Syria is not as conservative as many other Arab countries in terms of restrictions on prayer times, religious holidays, and working hours, the selector should plan carefully for the trip. A selection list should be prepared ahead of time and, if possible, one should make appointments with book dealers, publishers, government and private organizations far in advance of travel. The selector should not attempt to ship acquired books individually. Arrangements should be made with a Syrian citizen or organization to handle the mailing of the books. It is easier for a native to go through customs than it is for a foreigner. Paying a little extra for some dependable agent from within is far less trouble than attempting to mail the books personally. The best time to travel to Syria is between September and April. Travel during the month of Ramadan, the month of fasting to all Muslims, should be avoided as much as possible.

There is no one perfect way to acquire Syrian materials. One should use judgement to combine as many means of acquisition as possible. Ordering directly, establishing an exchange program, and on-site acquisition are the means that one should use to acquire library material from Syria or, for that matter, from any other country in the Middle East.

Appendix A: Selection Sources

Accessions List: Middle East. v. 1- . 1962-. Cairo: Library of Congress Office, 1962--.

`Ayyash,`Abd al-Qadir. *Mu`jam al-Mu'allifin al-Suriyin fi al-Qarn al-`Ishrin*. al-Tab`ah 1. Dimashq, Suriyah: Dar al-Fikr, 1985.

Daghir, Yusuf As`ad. *Masadir al-Dirasah al-Adabiyah*. 4 v. in 5. Sayda, Lubnan: Matba`at Dayr al-Mukhallis, 1950--1983.

Hamadah, Mu\d{h}ammad Mahir. *al-Masadir al-`Arabiyah wa-al-Mu`arrabah*. [Beirut]: Mu'assasat al-Risalah, [1972].

*Majallat al-Majma` al-`Ilmi al-`Arabi*. Dimashq: al-Majma` al-`Ilmi al-`Arabi, 1964--. Now published under the title: *Majallat Majma` al-Luqhah al-`Arabiyah bi-Dimashq* $=$ *Revue de l'Académie Arab de Damas*.

Maktabat al-Asad (Damascus, Syria). *al-Bibliyuqhrafiya al-Wataniyah al-Suriyah*. Dimashq: Maktabat al-Asad, 1985

Maktabat al-Asad (Damascus, Syria). *al-Bibliyughrafiya al-Wataniyah al-Suriyah al-Raji`ah*. Dimashq: Maktabat al-Asad, 1987--.

The Middle East and North Africa (1992), 38th ed. London: Europa Publications Limited, 1991.

The Near East National Union List. Compiled by Dorothy Stehle under the direction of George N. Atiyeh. Washington: Library of Congress, African and Middle Eastern Division, 1988-.

Sarkis, Yusuf Ilyan. *Mu`jam al-Matbu`at al-`Arabiyah wa-al-Mu`arrabah: wa-huwa shamil li-asma' al-kutub al-matbu`ah fi al-aqtar al-sharqiyah wa-al-qharbiyah, ma`a dhikr asma' mu'allifiha wa-lum`ah min tarjamatihim wa-dhalika min yawm zuhur al-tiba`ah il\'a nihayat al-sanah al-hijriyah 1339 al-muwafiq li-sanat 1919 miladiyah*. Misr: Matba`at Sarkis, 1928-1931.

Appendix B: Publishers, Distributors, and Bookdealers

The most recent sources have been used to compile this list. However, addresses and telephone information could change as a result of expansion and/or closing of some publishers and bookdealers.

Aleppo University Books Establishment

Aleppo University

Aleppo, Syria

Damascus University Press

Damascus University

Damascus, Syria

Dar al-Ahali

Damascus, Syria. Tel.\ 420--299, Telex 412416SY

Dar al-Fikr

POB 962

Damascus, Syria. Tel. 211-041, Telex FKR411745SY

Dar al-Kitab al-`Arabi

POB 3324 Halabuni

Damascus, Syria. Tel.\ 223--811, Telex 411541SY

Dar al-Ma`rifah

POB 30268

Damascus, Syria. Tel.\ 210--269, Telex 412535-TAHA-SY

Dar al-Rashid

POB 2413

Damascus, Syria. Tel.\ 224--942/ 443--172

Dar al-Sharq al-`Arabi

POB 415

Aleppo, Syria. Tel.\ 213--773, Telex 31028

Dar Dimashq

POB 5372

Damascus, Syria. Tel.\ 211--048

Dar Tlass

POB 16035

Damascus, Bustan al-Mahjar, Syria. Tel.\ 239--984,

Telex Tlass

Director G\'en\'erale des Antiquit\'es et de Mus\'ees

Damascus, Syria. Tel.\ 114--854/ 114--955

Institute Fran\c{c}ais d'\'etudes Arabes

POB 344

Damascus, Syria. Tel.\ 330--214

Itti\d{h}ad al-Kuttab al-`Arab

Muqabil Madinat al-Jala'

Damascus, Syria. Tel.\ 244--299

Ma`had al-Turath al-`Ilmi

Aleppo University

Aleppo, Syria. Tel.\ 238--170

Maktabat al-Asad

POB 3639

Damascus, Syria

al-Mu'assasah al-`Arabiyah lil-\d{S}a\d{h}afah wa-al-Dirasat [Office Arabe de Presse et de Documentation (OFA-\'Edition)]

POB 3550

Damascus, Syria. Tel.\ 225--219, Telex 411923

Mu'assasat al-Wi\d{h}dah lil-Tiba`ah wa-al-Nashr

Khalf al-Qa\d{s}r al-`Adli

POB 2448

Damascus, Syria

Mu'assasat Dar al-Hayat

POB 2794

Damascus, Syria. Tel.\ 225--017

al-Sharikah al-Mutta\d{h}idah lil-Tawzi`

POB 11721

Damascus, Syria

Sulaiman's Bookshop

POB 11-8258[*]

Beirut, Lebanon

Syrian Documentation Papers

POB 2712

Damascus, Syria

Wizarat al-Thaqafah wa-al-Irshad al-Qawmi (Ministry of Culture and National Guidance)

Damascus, Syria

FOOTNOTES

NOTE: To return to the text from this reference, click on "Back" on the button bar, or click on the right mouse button and choose "Back".

[1]In order to appreciate the role of Syria in history, the selector of library materials should read Philip K. Hitti's *History of Syria, including Lebanon and Palestine*, 2. ed. (New York: Macmillan, 1957). Although this book is somewhat outdated and much additional information about Syria, especially during the Islamic period, has become available since it was written, it remains a good historical work. A good, short history of Syria is provided by *The Middle East and North Africa 1992*, 38. ed. (London: Europa Publications Limited, 1992).

[2]*The Middle East and North Africa 1992*, p. 847.

[3]Trevor Mostyn, Albert Hourani, eds., *The Cambridge Encyclopedia of the Middle East and North Africa* (Cambridge: Cambridge University Press, 1988), pp. 424-425.

[4]*Ibid.*, p. 423.

[5]*The New Encyclopaedia Britannica*, vol. 17 (Chicago: Encyclopaedia Britannica Inc., 1983), p. 922.

[6]*Ibid.*

[7]*The Middle East and North Africa 1992*, p. 880.

[8]Khalil Sabat, *Tarikh al-Tiba`ah fi al-Sharq al-`Arabi*, al-tab`ah 2. (al-Qahirah: Dar al Ma`arif, 1966), p. 126.

[9]*Ibid.*

[10]*Ibid.*

[11]This summary of publishing conditions is based on Adib Tanbakji, "Mushkilat al-Kitab fi al-Qatr al-`Arabi", *al-Nashir al-`Arabi* $=$ {\fnt Arab Publisher, no.\ 11, (1980), 139--141.

[12]`Arsan, `Ali `Uglah, *Mushkilat fi al-Thaqafah al-`Arabiyah* (Damascus: Ittihad al-Kuttab al-`Arab, 1989), p. 179.

[13]*Ibid.*, p.\ 179.

[14]*Ibid.*, p. 181.

[15] *Ibid.*, p. 182.

[16]*Ibid.*, p. 182-183.

[17]Maktabat al-Asad, *al-Bibliyughrafiya al-Wataniyah al-Suriyah* (Dimashq: Wizarat al-Thaqafah, Maktabat al-Asad, Mudiriyat al-Tawthiq wa-al-I`lam, 1991).

[18]Katherine van de Vate, *Books from the Arab World: A Guide to Selections and Acquisitions*, (Durham: Middle East Libraries Committee, 1988), p. 31.

[*]Editor's note: this address was changed, effective January 1997, to P.O. Box 136643

THE TALE OF THE UNHAPPY ARABIC BOOKS
or on the retrieval effectiveness of Arabic

Charlotte Wien
Odense University

Once upon a time there was a Center for Contemporary Middle East studies at Odense University in a country called Denmark by its inhabitants.[1] That center wanted an Arabic book collection badly, and they did in fact have one: It was stored in a dark room in a big box. But the books wanted to be on the nice airy shelves in the University library among all the other colorful and beautiful books, and the faculty felt so sorry for the lonesome Arabic books that they decided to send the books to the library for cataloging.

One week passed and everybody thought that the books were happy on their shelves -- but it was not so. The books were still very unhappy and still stored in the box in another dark room. The faculty felt sorry for the books again and complained to the Library. And six months later (this is the academic world...) the box came back to the center accompanied by a pale and shaky librarian saying something like -- "This is too much! This is Arabic -- what are we going to do with this?"

The faculty now felt so sorry for the books that they decided to hire someone to take care of them and to help them get into the library so that they could take their rightful place amongst the shining books about chemistry, archaeology, management, etc. But the books were not quite happy yet: They also wanted to be retrieved. To be retrieved just as effectively as the other gleaming books.

To romanize or not to romanize...

The primary task was to find out whether or not each bibliographic record of the Arabic books should be romanized or the vernacular script should be used for cataloging. It was decided to use the Arabic script for cataloging. This is not the easiest solution in terms of programming -- and another thing was, that Arabic is not very similar to English, Danish, German, etc. It is actually quite different.

These differences could lead to the assumption that Arabic will work differently from European languages for retrieval purposes. The question of how effective the Arabic language is for retrieval purposes should also be raised. Alternatively, can Arabic script records can be added to existing Latin script-based implementations without introducing system modifications that take into account language differences? However, nobody has so far investigated the retrieval effectiveness of Arabic in bibliographic databases.

So in order to measure how effectively or ineffectively Arabic functions in bibliographic databases, it was necessary to identify a bibliographic database with a sufficiently large scale implementation of Arabic script, a well documented system supported by an apparently expert and informed staff. Containing more than 30,000 Arabic script records, the Research Libraries Information Network (RLIN) database of the Research Libraries Group (RLG) fulfills these requirements. After some negotiation between RLG and Odense University, RLG decided to welcome and support this research project. The project became in effect a joint venture in which both institutions share the same interest -- the need to answer the questions asked above.

The Methodology

Testing the retrieval effectiveness of the Arabic language has not yet been undertaken. Therefore, it was necessary to construct a theoretical framework for such a test, to operationalize the experimental set-up and, naturally, to carry out the experiment itself.

The first step taken in developing the methodology was to map the differences of the Arabic language that might affect retrieval effectiveness. These can be seen simply as three features of Arabic. The Arabic language uses:

- Prefix

For the definite article, some particles, and some plural forms

- Infix

For some plural forms

- Suffix

For some pronouns

The second step was to investigate how the effect of these features could be measured. As the formulation of the problem relates to the term "differences" the methodology had to incorporate a comparison. It was decided to compare the retrieval effectiveness of Arabic to the retrieval effectiveness of English. Such a comparative analysis of two languages for retrieval purposes had not been carried out before. However, several studies relate to the retrieval effectiveness of English.

Ever since the 1960's information retrieval (IR) effectiveness has been measured by use of the twin measures of recall and precision.

In the above formula, *a* represents the retrieved relevant documents, *b* the retrieved non-relevant documents and *c* the non-retrieved relevant documents. These two measures are indeed very problematic. 1. If a recall and precision analysis is done on one database, the results cannot be compared to other similar analyses, if the studies are not employing two very similar databases.[2] The comparison is invalid because figures will vary especially according to the number of records. And, unfortunately, no one has so far discovered the exact ratio of variance, so that corrections can be made for the number of records. Therefore, if comparison is what one wants, it is necessary to carry out two experiments: one purely English and one purely Arabic, using the same structure of records, the same retrieval facilities and the same number of records.

2. It is apparent that the recall and precision analysis necessitates a relevance judgment. IR research has so far used several definitions, none of them being very clear. How to define relevance depends on the basic set-up of the analysis.

3. For the basic set-up of the experiment, the researcher carrying out a recall and precision analysis will have to choose between control over the experimental variables (the laboratory experiment) or to aim at reflecting a real life situation (the operational investigation). A recall and precision analysis can be carried out in both ways. If very little or nothing is known about performance before the experiment, the solution closest at hand in terms of choosing between the two approaches is that of the laboratory experiment. As the retrieval effectiveness of Arabic has not been investigated before, and as no prior studies relate to comparison of performance between two languages, the basic methodology for this study became that of the laboratory experiment.

The laboratory experiment necessitates very strict definitions, both conceptual and operational. It allows for highly artificial definitions and artificial raw material. So it was possible to define relevance in an artificial way. For this study relevance has been defined conceptually as:

A document is relevant to a query if the document has the same aboutness as the query.

The aboutness of the document means what the document is about.

IR subdivides aboutness of documents into author aboutness, indexer aboutness, user aboutness and request aboutness. This subdivision is, as can be seen, based on how various groups of people consider what a document is about. And the various aboutnesses of a document might not be the same. Thus, dealing with a laboratory experiment where all the components are isolated and static means that these groups of people could not be asked. However, as all records of the RLIN database contain descriptions of what the documents are about as conceived by indexers, that is, indexing terms, the obvious choice was to prefer the *indexer aboutness* as the basis of the relevance judgment.

Finally, what is needed for a recall and precision analysis is a basic set of raw materials, including a system, some records and some queries.

For the system, as the laboratory experiment was chosen, the RLIN production database itself could not be used. The laboratory experiment should keep the experimental environment static and not allow anything from the outside of this environment to disturb the results. Thus, a clone of RLIN was built for the purpose.

Comparison can only take place if the two things compared share similarities. As the experiment aimed at comparing retrieval effectiveness of Arabic with retrieval effectiveness of English, it was necessary to collect the remainder of the raw material in such a way that it shared as many similarities as possible.

It was necessary to determine the number of records, as well as their subject area coverage. The number of records can be relatively easily determined through the use of standard statistics, and 1,100 randomly selected records for each sample proved sufficient. For this experiment, three systematic random samples needed to be identified: One in English, one in Arabic, and one bi-lingual for control purposes. Previous research, however, indicated that recall and precision differ from subject area to subject area. Previous results more or less indicated that recall and precision are higher for "hard sciences" than for "soft sciences". In order to assure that these differences were considered, it was decided to aim at a subject area coverage in the samples that were as similar to each other as possible. The obvious solution to this problem was to construct the random samples as stratified random samples in terms of subject area coverage. It was decided to use the first letter of the Library of Congress Classification Number (LCCN) as the indicator of the subject area of the records. However, not all the groups in LCCN can be expected to be covered equally by the Arabic records. Thus, it was decided to use only some of the subject area groups of LCCN. In order for an LCCN group to become a candidate for the samples, it had to contain more than 1% of the Arabic records in RLIN.

The queries are more problematic. Every librarian probably knows that a user-stated information request might change significantly from the moment when a user recognizes an information need until it can be processed against a database. As the aim was to test the effectiveness of the Arabic language -- not the database or its capabilities, the catalogers' skills, or the intelligence of the users -- it was decided to select the query terms from the records themselves, using what might be called artificial queries. For this particular experiment there was no reason to construct complex search statements. Thus, it was decided to use single terms from the natural language statements of the records (title information) for the queries. The number of query terms could therefore also easily be decided: as many as possible.

Operationalizing the experiment

In carrying out the above described experiment the first task was to investigate the subject area distribution of the Arabic records in RLIN, or to find out which of the LCCN groups contained more than 1% of the Arabic records. This was done by counting one year of accession. The groups proved to be B, D, H, K and P. Thus, each of the three samples should contain 220 records from each of these five groups. For the bilingual sample, however, this requirement could not be met, as RLIN at the time of constructing the samples contained fewer than 900 bilingual (Arabic/English) records.

The next step was to collect the query terms. For the recall and precision analysis, it was necessary to ascertain which records were relevant to which queries. As the indexing terms reflect the indexer aboutness of the documents, and is thus related to the relevance judgment, what had to be done in terms of identifying query terms was that an exact match should exist between the query term and the indexing term.

For example, the title of document might be "The Arabic tongue" (RLIN search term: title word, or TW), and the indexing terms (Library of Congress Subject Heading (LCSH)/RLIN search term: subject word, or SW) assigned by the indexer might be "Arabic Language". In this example, an exact match exists between Arabic in the title and in the indexing terms. Thus, a search for "Arabic" in the title will result in X (including the document in the example) records. Of these, Y records will be relevant. The relevant records will have the indexing term "Arabic" assigned to them, as the indexer must have considered the aboutness of the document to be "Arabic".

In order to collect all such exact matches between indexing terms and title words, all 3070 records of the experiment were scanned one by one. Whenever an exact match could be identified, the term was entered into a separate file containing a query ID, the TW and the SW and the various levels of truncations.

For the English query terms, collecting exact matches was a simple process. Identifying exact matches between SW's and TW's proved easy. And as only one level truncation was used, each TW had two versions: One without truncation (i.e., the form that the TW had in the record(s)) and one with a hard truncation (i.e., a truncation that stripped as much as possible of the ending of the word without distorting the meaning).

Identifying the Arabic query terms proved more complicated, primarily because LCSH is based on the English language. Therefore, it was necessary to establish a basic set of rules for inclusion and exclusion of query terms. In addition, the same advantages the truncations give in English should be obtained in Arabic, and the hypotheses tested 11 different levels of truncations necessary for a large number of Arabic query terms.

The next step was to prepare the query terms for searching. Thus, a way of obtaining the values of a, b, and c had to be found. The figure below is an illustration of how a sample of records might look.

a ^{tw} Arabic   b   c ^{tw} Arabic   d ^{tw} Arabic   e   f ^{tw} Arabic

SW	SW	SW		SW	SW
Arabic	Arabic	Arabic		Arabic	Arabic

g   **h**   **i** tw Arabic **j**   **k**   **l** tw Arabic

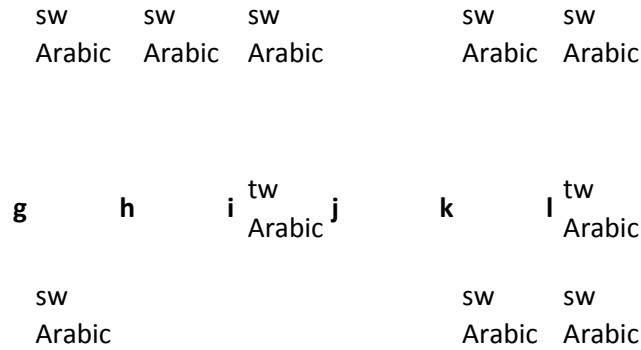|					
SW				SW	SW
Arabic				Arabic	Arabic

Figure 1

What needs to be identified is:
a = Retrieved and relevant records
b = Retrieved non-relevant records
c = Non-retrieved relevant records

In the example above a search statement like will retrieve record: a, c, d, f, i, and l. Of these only a, c, f and l are retrieved and relevant records, as the indexer considered them as having the aboutness of Arabic (record a, c, f and l have the SW Arabic assigned to them).

In the example above the value of a for the recall and precision analysis is therefore 4.

As can be seen, some of the records contains the word "Arabic" as TW but not as SW. These records were not considered by the indexer as having the indexer aboutness of "Arabic". On the illustration above these are records d and i. Thus, records d and i are to be considered retrieved non-relevant documents, and the value of b is 2.

Finally, for records b, e, g, and k, the indexer considered their aboutness to be "Arabic"; however, for a search on "Arabic" as TW, these records will not be retrieved. As such, the group of these four records must be considered to have the value of c. Thus, in this example, c is equal to 4.

Formulating this as search statements would lead to the following steps:

i) Fin TW Arabic and SW Arabic = 4 records/the value of a

ii) Fin TW Arabic not SW Arabic = 2 records/the value of b

iii) Fin SW Arabic not TW Arabic = 3 records/the value of c

This means, that the values of a, b and c for the recall and precision analysis for this experiment, can be obtained by issuing the following three types of search statements for each query term and at each level of truncation. For the English query terms this indicates two versions of each query term. For Arabic this indicates 12 versions of each query term in order to test the effect of prefix, infix and suffix.

Conclusion

I hope that the description of this experiment has stimulated interest or curiosity concerning the results. The experimental model contains approximately 3,000 records, and 20,000 search statements. At this time, the samples have been constructed, and the data files containing the query terms have been built and are waiting to be processed. The results should show---if Arabic language and script in RLIN perform in a manner identical to English, and if none of the three features (the use of prefix, the use of infix, and the use of suffix) affects the retrieval effectiveness more than another and at any level---therefore, how to improve retrieval effectiveness for Arabic script and language records in catalog databases like RLIN. The results are expected to be ready for publication in early spring 1998. Until then, the Arabic books at Odense University Library still will not know for sure if anybody can find them.

THE MIDDLE EAST AND ASIA:
Bibliographic support for the study of inter-regionalism

Sanford R. Silverburg
Catawba College

MELA member and Middle East comparativist, Jere Bacharach, made the case in a recent issue of *MELA Notes*,[1] cogently I believe, that at a time when regional studies are under attack from a number of credible sources,[2] the demand for their consolidation into international studies is a growing spectre.[3] He opined further that librarians schooled in technological advances can begin to arrest this development by bolstering the academic study of the Middle East through advancing the emerging use of the Internet.

I would like to propose still another way MELA members can assist their academic colleagues to project a purposeful study of the Middle East. In this regard, I would like to make two points: There is a case to be made, obviously in greater detail and elsewhere, for the study of inter-regionalism. Secondly, I would like to provide some basic bibliographic information regarding relations between the Middle East and North Africa as one cultural-political region and Asia as another, in support of a general interest in inter-regionalism.

The apparent globalization of human affairs, whether in terms of trade, tourism, or political contacts, has resulted in an observation that regionalism has increased in frequency and importance, i.e., NAFTA, EU, ASEAN. I would put forth the argument that one neglected aspect of Middle Eastern studies has been an appreciation of inter-regional developments, i.e., some type of relationship between the Middle East/North Africa and another region of the world and *beyond the dimension of Islam*.[4] I might add a functional qualification at this point: It matters not too much whether the Middle East is the initiator or the recipient of any activity detailed. Accordingly, there have been too few studies, I believe, by international relations or comparative politics specialists on relations between the Middle East/North Africa and Sub-Saharan Africa, Asia, or Latin America.

While I would not want to diminish the import of Professor Bacharach's message on either the general or specific level, I would caution those who would jump too quickly to modern technological methods of conducting basic research without the consideration of the expense of dispensing with the traditional approaches of gathering information and materials. Electronic databases and similarly collected sources are becoming increasingly more valuable to the researcher whether dealing with the Middle East or

other subjects of interest. One such research tool, I would be quick to note, the bibliography, certainly can be made more accessible, arranged more easily, and stored more efficiently today. But, the initial range of search, the comprehensiveness of the citations, as well as basic coverage, must, by necessity at the initial stage, be performed by a more traditional application of effort. The researcher must be aware of the availability of sources in which relevant information is contained. Most serious researchers realize that an awareness of the totality of what has been published or delivered professionally will not be fully satisfied by reliance upon any single repository or a complete dependence on technology. Hence, the employment of the selective electronic media must be limited to its acceptance as a vehicle to assist in the mechanics of interpretation and not as a substitute for the generation of ideas.

For further consideration, one indication of the dearth in published concern of scholars and researchers for the connection between Asia and the Middle East/North Africa can be indicated by the availability of bibliographic materials. In this direction, I would point out what is already published or forthcoming to include:

Sanford R. Silverburg and Bernard Reich. *Asian States' Relations with the Middle East and North Africa: A Bibliography, 1950-1993*. Metuchen, NJ, and London: Scarecrow Press, 1994.

Sanford R. Silverburg. "Asia and the Middle East (aka West Asia): A Brief Bibliography," *The Indian Journal of Asian Affairs*, forthcoming.

------"Asia and the Middle East: A Bibliographic Update," *Periodica Islamica*, forthcoming.

One of the earliest and acknowledged best sources is the *JIME* [The Japanese Institute of Middle Eastern Economies] *Review* (July 1987-date; with no. 1 published in Spring 1988), published as a quarterly but distributed in an irregular number set system and a similarly irregular format. The series was first published in Tokyo by the Economic Research Institute for the Middle East in 1983 as the *ERIME Review* (vol. 1, no. 1, Autumn 1983) (ISSN 0289-6230). Other Asian-based journals with substantial portions appearing in English would include:

Annals of [the] *Japan Association for Middle Eastern Studies*, no. 1 (1986-date) (ISSN 0913--7858).

The Korean Journal of the [sic.] *Middle East Studies*, no. 1 (1979-date) (ISSN 1225-8865), published irregularly.

The *Journal of Arabic, Islamic \& Middle Eastern Studies*, no. 1(1993-date) (ISSN 1320-7199), published by the Centre for Arabic, Islamic and Middle Eastern Studies at the Deakin University, Malvern, Australia is another important journal.

Other source material, not collected in a thematic format such as presented above, would include the following brief listing. The citations are presented by dyadic regional descriptors with an Asian state appearing in the first place. The location is not meant to indicate a initiator-recipient relationship but is done merely to emphasize the Asian connection.

ASEAN (Association of Southeast Asian Nations)-Persian Gulf War
1. "ASEAN im Lichte der Golfkrise." *Südostasien aktuell* (Hamburg) 9, no. 5 (September 1990): 423-27.

Asia [Multiple States Represented]-Oman

2. Kechichian, Joseph A. *Oman and the World: The emergence of an independent foreign policy* [Santa Monica, CA]: RAND Corp., [1995].

Asia-Persian Gulf-Labor

3. Addleton, J. "The Impact of the Gulf War on Migration and Remitance in Asia and the Middle East." *International Migration* 24, no. 4 (1991): 509-526.

4. Connell, J. "From Beyond the Gulf: The implications of warfare for Asian Labour Migration." *Australian Geographer* 23, no. 1 (1992): 44-50.

5. Maas, Citha D. "Südasiatische Wanderarbeiter in der Golfregion: vom `Sozialen Underdog' zum `Politischen Treibgut'?" *Asien* (Hamburg), no. 40 (July 1991): 65-79.

Asia-Persian Gulf War

6. Rubinstein, Alvin Z. "The Gulf War and East Asian Security." *Korea and World Affairs* (Seoul) 15, no. 4 (Winter 1991): 662--79.

7. Tow, William T. "Post-Cold War Security in East Asia." *The Pacific Review* (Oxford) 4, no. 2 (1991): 97-108.

8. U.S. House of Representatives. Committee on Foreign Affairs. Subcommittee on Asian and Pacific Affairs. *Asian Response to the Crisis in the Persian Gulf: Hearing*. 101st Cong., 2d Sess. Washington, DC: Government Printing Office, 1991.

Australia-Persian Gulf War

9. Evans, Gareth. "The Gulf War: Some policy viewpoints: Speech made by the Minister of Foreign Affairs and Trade to the Senate on 21 January 1991." *Backgrounder* (Canberra) 1, no. 34 (February 8, 1991): 3-8.

10. Leaver, Richard. "Australia's Gulf Commitment: The End of Self-Reliance." *The Pacific Review* (Oxford) 4, no. 3 (1991): 233-40.

11. Malik, Jag Mohan. *The Gulf War: Australia's Role and Asian-Pacific Responses*. Canberra Papers on Strategy and Defence, no. 90. Canberra: Strategic and Defence Studies. Centre, 1992.

12. Young, Thomas-Durell. "Australia's Defence Planning After the Gulf War." *The Pacific Review* (Oxford) 4, no. 3 (1991): 222-32.

China, People's Republic of-Iraq-Arms

13. Shildo, Gil. "Third World Arms Exports to Iraq Before and After the Gulf War" in *The Gulf Crisis and its Global Aftermath* edited by Gad Barzilai et al. 231-249. London: Routledge, 1993.

China, People's Republic of-Israel

14. Shichor, Yitzhak. "Hide and Seek: Sino-Israeli Relations in Perspective." *Israel Affairs* 1, no. 2 (Winter 1994): 188-208.

China, People's Republic of-Persian Gulf War

15. Harris, Lillian Craig. "The Gulf Crisis and China's Middle East Dilemma." *The Pacific Review* (Oxford) 4, no. 2 (1991): 116-25.

16. Huo, Hwei-ling. "Patterns of Behavior in China's Foreign Policy: The Gulf Crisis and beyond." *Asian Survey* 32, no. 3 (March 1992): 263-76.

17. Jencks, Harlan W. "Chinese Evaluations of `Desert Storm': Implications for the PRC security." *The Journal of East Asian Affairs* (Seoul) 6, no. 2 (Summer/Fall 1992): 447-77.

18. Malik, Jag Mohan. "Peking's Response to the Gulf Crisis." *Issues and Studies* (Taipei) 27, no. 9 (September 1991): 107-28.

19. Shichor, Yitzhak. "China and the Gulf Crisis: Escape from predicaments." {\it Problems of Communism 40, no. 6 (November/December 1991): 80-90.

20. Weggel, Oskar. "China: ein Friedensstifter in Nahost? zür Sechsländerreise Li Pengs." *China aktuell* (Hamburg) 20 (July 1991): 434-42.

21. "China und der Golfkrieg." *China aktuell* (Hamburg) 20 (January 1991): 25-30.

China, Republic of-Persian Gulf War

22. Wu, Jaushieh Joseph. "Lessons Learned From the Persian Gulf War: Taipei's perspective." *Issues and Studies* 28, no. 4 (April 1992): 83-103.

Hong Kong-Persian Gulf War

23. Jao, Y. C. "The Gulf Crisis and the Hong Kong Economy." *China News Analysis* (Hong Kong), no. 1422 (November 15, 1990): 1-9.

India-Oman

24. "Oman Foreign Affairs Minister Visits India." *India News* 35, no. 6 (July 15, 1996): 5.

India-Palestine National Authority (PNA)

25. "Indian Representative Office Is Opened In Gaza." *India News* 35, no. 6 (July 15, 1996): 5.

India-Persian Gulf War

26. Malik, Jag Mohan. "India's Response to the Gulf Crisis: Implications for Indian foreign policy." *Asian Survey* 31, no. 9 (September 1991): 847-61.

Japan-Persian Gulf War

27. Brown, Eugene. "Contending Paradigms of Japan's International Role: Elite views of the Persian Gulf Crisis." *Journal of Northeast Asian Studies* 10, no. 1 (Spring 1991): 3-18.

28. Chuma, Kiyofuku. "The Choice Is Clear: Diplomacy over force." *Japan Quarterly* 38, no. 2 (April-June 1991): 142-48.

29. Fic, Victor."The Japanese PKO Bill." *Asian Defence Journal* (November 1992): 28-33.

30. Hartmann, Rudolf. "Japans Haltung im Golfkonflikt." *Asien, Afrika, Lateinamerika* (Berlin) 19, no. 6 (1991): 1064-68.

31. Ijiri, Kazuo. "Japan's Defeat in the Gulf." *Japan Echo* (Tokyo) 18, no. 3 (Autumn 1991): 56-61.

32. Ito, Kenichi. "Japan's Limited Contributions to a Legitimate War." *Economic Eye* (Tokyo) 12, no. 2 (Summer 1991): 5-8.

33. Kishino, Hiroyuki. *The Persian Gulf Crisis and Japan's Role*. IIGP Policy Paper. Tokyo: International Institute for Global Peace, 1990.

34. Kosaka, Masataka. "The Iraqi Challenge to the World Order." *Japan Echo* (Tokyo) 18, no. 1\ (Spring 1991): 6-13.

35. Maswood, Syed Javed. "Japan and the Gulf War: Still searching for a role." *The Pacific Review* (Oxford) 5, no. 2 (1992): 149-55.

36. Pohl, Manfred. "Die japanische Streitkräfte in die Golfregion? Diskussion um den 'Japanischen Ernstfall'" in *Militärimacht Japan? Sicherheitspolitik und Streitkräfte*, edited by Heiz Eberhard Maul. 338-62. Gesellschaft für Natur- und Völkerkunde Ostasien (OAG). Tokyo and Munich: Iudicium Verlag, 1991.

37. Purrington, Courtney. "Tokyo's Policy During the Gulf Crisis." *Asian Survey* 31, no. 4 (April 1991): 307-

23.
38. "Tokyo's Policy Responses During the Gulf War and the Impact of the `Iraqi Shock' on Japan." *Pacific Affair* (Vancouver) 65, no. 2 (Summer 1992): 161-81.

39. Tamamoto, Masaru. "Trial of an Ideal: Japan's debate over the Gulf Crisis." *World Policy Journal* 8, no. 1 (Winter 1990-1991): 89-106.

40. Yamane, Hiroko. "Le Gouvernement Japonais en guerre contre le pacifisme insulaire." *Défense Nationale* 47, no. 7 (July 1991): 65-74.

41. Yasuhiro, Nakasone. "The Gulf Crisis and Japan: Reinterpreting the constitution to deal with emergencies." *Japan Echo* (Tokyo) 17, no. 4 (Winter 1990): 6-25.

42. Yoshihiko, Seki. "After the Gulf War." *Japan Echo* (Tokyo) 18, no. 3 (Autumn 1991): 54-74.

Korea, Republic of-Persian Gulf War

43. Bridges, Brian J. E. "South Korea and the Gulf Crisis." *The Pacific Review* 5, no. 2 (1992): 141-48.

New Zealand-Suez Crisis (1956)

44. Pfeiffer, Rolf. "New Zealand and the Suez Crisis of 1956." *Journal of Imperial and Commonwealth History* 21, no. 1 (January 1993): 126-152.

Pakistan-Persian Gulf War

45. Hussain, M. "Gulf War: Impact on Pakistan." *Strategtic Perspectives* 1, no. 1 (1991): 12-23.

FOOTNOTES

NOTE: To return to the text from this reference, click on "Back" on the button bar, or click on the right mouse button and choose "Back".

[1]Jere L. Bacharach, "The State of Middle Eastern Studies in Institutions of Higher Education in the US", *MELA Notes*, no. 62 (Spring 1995): 1-4.

[2]Yvonne Y. Haddad, "Presidential Address 1990: Middle East Area Studies: Current Concerns and Future Directions", *Middle East Studies Association Bulletin*, 25 (July 1991): 1-13 and Rashid Khalidi, "Is There a Future for Middle East Studies? (1994 Presidential Address)" *Middle East Studies Association Bulletin*, 29 (July 1995): 1-6.

[3]Stanley J. Heginbotham, "Rethinking International Scholarship", *Items*, 48 (1994): 33-40.

[4]Islam, it may be said, is represented in the present international political system by the transnational character of the Organization of the Islamic Conference (OIC).

W. C. SMITH REMEMBERED

Salwa Ferahian
McGill University

Family Background and Education

Few today remember the reason for the founding of McGill University's Islamic Institute. This Institute is largely the product of the inspiration and work of Wilfred Cantwell Smith.

Wilfred Cantwell Smith was born in Toronto on 21 July 1916. His father, Victor Arnold Smith came to Canada from Grenada, British West Indies, at the age of eighteen. He became a successful self-made businessman and was a influential elder of the Knox Presbyterian Church. He possessed a belief characterized by Internationalism. His mother was a U.S. citizen by birth and came to Canada upon marrying Mr. Smith. She taught Classics at Ohio Wesleyan University in the days when few women went to university.

As a small child, Smith attended the Victor Arnold and Sarah Cory (Cantwell) School in Toronto. He left Toronto's sheltered life[1] and Upper Canada College and spent a year, at the age of seven, at the Lycée Champollion in Grenoble, France. At the age of seventeen he was elected Head Boy at Upper Canada College of Toronto. Also at age seventeen, Smith spent a year in Spain and Egypt. In 1939 he married Muriel Mackenzie Struthers,[2] the daughter of Dr. Gordon Struthers of Toronto. They had five children: Arnold, Julian, Heather, Brian and Rosemary.

In 1939, Smith obtained a B.A. Honours in Oriental Languages (Classical Semitic Languages and Eastern History) from the University of Toronto. From 1938-40 he was a research student in theology at St. John's College and Westminister College in Cambridge, England. Accompanied by his wife, he lived seven years (l940-46) as a missionary in India. He taught Indian and Islamic History at the Forman Christian College in Lahore, India and studied the life of the Indian Muslim Community.[3] In 1944 Smith was ordained in the United Church of North India. When his book *Modern Islam in India: A social analysis* was published in 1946, it was banned in India, because of its alleged communist approach.[4]

In 1946, Smith left India to return to North America to complete a doctorate in the Department of Oriental Languages at Princeton University under the Arab historian Philip K. Hitti. The title of his dissertation was "The Azhar Journal: Analysis and Critique," a study of the Arabic monthly journal published at the seat of Islamic Orthodoxy in Cairo. He obtained his Ph. D. degree in 1948.

In 1948, Smith came to the McGill Faculty of Divinity as the W. M. Birks Professor of Comparative Religion. There he continued to pursue his interest in Islam and seized the opportunity to found the McGill Institute of Islamic Studies in 1951. At McGill Professor Smith found a good friend and ally who helped him push through his ideas; this gentleman was none other than Dr. S. B. Frost, subsequently Dean of the Faculty of Divinity and Dean of the Graduate Faculty at McGill University.

History of the Institute of Islamic Studies

The Institute of Islamic Studies opened its doors in Divinity Hall with only eleven students, in September, 1952. It was the first. Until that time there had been no institution in any university in Canada or in United States with the specific purpose of pursuing a detailed study of Islam. Professor Smith placed great emphasis on religion, since he was convinced that the history of the Muslim peoples could not be understood without recognizing that religion was the key, as well as the most important single force in the formation and development of the Islamic civilization.

At the end of the three year experimental period, the Institute of Islamic Studies proved a success, and its continued existence was justified. The university authorities therefore decided to make the Institute a permanent part of the university structure.

Professor Smith was only thirty-three years of age when, as the Director of the Institute, he gathered a community of international scholars around him and persuaded the university and foundation authorities in Canada and the United States that the Institute's work was important, relevant, and timely. In 1957, the Institute moved to an old but important building at the top of Redpath Crescent in Montreal.[5]

Every afternoon at four o'clock, Smith rang the bell from the top floor of the house at Redpath Crescent for the tea break, as if calling his disciples to assemble. All the members of the Institute and the library staff were expected to attend; tea was served in the living room. There, East and West met to discuss and resolve misunderstandings. Christmas parties found Smith's family all ready to help. These parties were held at Smith's home. Mrs. Smith prepared the food and the children entertained the members of the Institute by each playing a musical instrument; all the children were exceptionally talented. With gentle smiles, they said farewell to their guests till next gathering, which was the Spring Barbecue Picnic held in some remote part of scenic Québec.

In some other respects the beginning was less than auspicious. When classes opened, the Institute possessed a library of perhaps two hundred and fifty books, housed in the shelves along one wall of the small room that served as lounge and common room. Journals were locked up in cupboards and newspapers were placed in the bathtub. Students were often compelled to borrow books from the private collection of their professors, and even so, for many subjects of importance, there was no literature of any kind available at that time.[6]

Obviously, a solid and broad collection of Islamic materials in the form of a scientifically ordered library was essential, and the assembling of a library was a central concern of Professor Smith. William J. Watson was a student at the Institute, and in 1952, the Institute paid for Watson to go to the Library School at McGill. In 1955, Watson was appointed Professional Orientalist Librarian of the Islamic Studies Library.[7] Smith and Watson became close friends and the two devised a new classification system to suit Middle Eastern and Islamic Libraries.[8]

Professor Smith took a sabbatical leave from his post at McGill in 1963 and returned to India again together with his family. A year later, he accepted a post at Harvard University and resigned his post at the Institute. But Smith did not forget Canada or his commitment to his country. After nine years at Harvard, Smith, by then age fifty-seven, resigned to go to his third major appointment at Delhousie University. Smith's resignation surprised many who knew the energy and dedication with which he had been devoting himself to questions of academic policy at Harvard. Smith returned to Canada, to take up a McCulloch Professorship at Delhousie University in Halifax and to be the first member of its religion department. After Delhousie, Smith returned briefly to Harvard.

The Islamic Studies Library (ISL) opened its doors in Birks Building of Divinity Hall. Because of continuous expansion, ISL moved several times and in 1983 settled in the former Presbyterian College of Montreal, McGill's Morrice Hall.[9] From 250 books at Smith's time, the ISL is now housed on three floors and comprises more than 125,000 volumes, approximately half of them in Oriental languages. The greatest number of works are in Arabic, but the library is also distinguished by the number and scope of the volumes in Urdu it has collected. Another of its strengths is its excellent assemblage of periodicals, including several runs in Oriental languages that are not easily found elsewhere. The ISL must be counted among the major North American collections in Islamics, and it continues to expand its holdings

at the rate of approximately 5,000 volumes per year.[10] ISL virtually owes its existence to the efforts of Professor Smith.

The Goals of the Institute

Smith wrote the Constitution of the Institute of Islamic Studies. Its attempt to understand and interpret the Muslim faith and the Islamic tradition and to clarify their modern dynamic is carried on as an essentially co-operative enterprise undertaken jointly by Muslims and Westerners. The global quality of the study is also enhanced by the participation of some scholars who are neither Muslim nor Western. Insofar as it is feasible, the teaching and research staff and also the student body numbers are approximately half Muslim and half Western.

The Institute endeavors to offer to Westerners a serious encounter with a civilization other than their own. It recognizes that such an experience, in order to be valid, may require a creative modification of one's own terms of reference. It strives to help Western students understand and appreciate an important, rich and varied civilization.

To Muslims, the Institute aspires to offer an opportunity to study their own society in a serious, disciplined, scientific, and sympathetic environment, and to understand the international setting in which their society is currently involved and the problems that in modern times their faith must face.

The Institute was founded for the purpose of engaging in the serious study of the modern Muslim world. The innovative element was Smith's conviction that this could not be done effectively by non-Muslims studying in a non-Muslim institution and without the participation of Muslims. The design for the Institute, including the design for the library, was the result of his creative response to the dilemma, as he saw it, of how to study Islam in a way that would involve Muslims and non-Muslims. The goal was to use the best of contemporary scholarly methods to approach and analyse the realities of the tumultuous Muslim world.[11]

At present, both Indonesia and Iran are sending Muslim students at government expense to the Institute of Islamic Studies.[12] In itself, this fact is probably the most striking and irrefutable proof of the success of Smith's innovative experiment.[13] Muslim students are drawn by the library.[14] They are also attracted by the presence of Muslim faculty members and the quality of publications by the non-Muslim faculty.

Interpretation of Smith's Major Publications

Smith's knowledge of Oriental languages helped him not only to do research in primary sources, but to enter into dialogue with the elite and the `ulama'. Smith published many books, the most important being *Islam in Modern History*.[15] His philosophy and message presented in *Islam in Modern History*[16] and *The Meaning and End of Religion*[17] will be summarized, together with a brief discussion of some of his later works.

Smith's *Islam in Modern History* deals with the point and purpose of Islamic studies and presents the topics in a brilliant and compelling fashion. Smith writes that the Church, in particular, and the West, in general, must undergo a very searching reappraisal of its attitudes and its aims *vis-à-vis* its ancient rival in the East. The Christian Church is thus faced with a choice between two alternative attitudes. It can either adopt the hostile approach, or it can think its way through to a new attitude of co-operation and co-existence. Thus, Islam should not be regarded as a rival or enemy to be overcome.

Islam should be recognized as a historical reality. It exists and has played a significant role in the spiritual development of mankind and cannot cease to exist without an incalculable loss to a large part of the human race. Civilization and cultures, on so large a scale as the Islamic structure, cannot be destroyed and made to disappear; even if that could be done, it would not be a true Christian attitude on the part of the Western world to wish to see something so rich in achievement and so fine in promise, as Islam is, simply disappear and cease to be. Moreover, the cause of true religion is not furthered by making individual converts from Islam, whereby a man or even a group is seized forcibly from his social, religious and political setting.

Smith's aim was to demonstrate that the truly Christian endeavor is to seek to understand Islam, to appreciate its achievement and its promise, and to encourage within its own culture and thinking patterns all that contributes to the final kingdom of God. For after all, this final kingdom is certainly something greater than organized Christianity or Islam, or Judaism, or any of the religious structures we know.

Christians, according to Smith, have made such an unfortunate exhibition of their ways that the pseudo-glory of Western political and technological superiority was not impressive; Christianity is thus even less likely to have any attractiveness for a Muslim. All this raised searching and vital questions for Christian thinkers. Smith provided much food for thought, discussion, and earnest heart-searching.

Smith's *The Meaning and End of Religion* is a landmark in the academic study of religion. In this challenging book, Smith considers the outer and inner convictions of, among others, Christians, Muslims, Hindus, Buddhists, Manichees, Zoroastrians, and even the modern idealogy of Marxists. His profound knowledge of religion and history of different faiths allowed him to demonstrate the similarities among them. He writes: "Religion is universal in human societies. This is an empirical generalization, an aggregate of a multitude of specific observations."[18] His main contention is that God is one, and that men may come to Him along many paths, some shorter than others, but they all lead to the same destination. The static concept of religion must be rejected and replaced by a dynamic concept of faith which would allow for a kind of faith that is a world-wide fact. He came out with a new theory designed to cope with all aspects of every religious tradition; his approach is both scientific and theological.

Smith examines the history and the communities of different faiths from Christian to Hindu and Zoroastrian, and brings them into one common focus by concentrating on the human being and how the human being can behave in this common world of ours. To Smith, the most important thing is to be a believer (*mu'min*), as opposed to an atheist (*kafir*). His approach to religion is new and wide; sometimes it is termed revolutionary, and the approach is seen as radical.[19] Although he was a Christian missionary for several years in India, he finally did not believe that people should convert from one religion to another.[20]

In his *Belief and History*, Smith mentions that Western secular culture and dogmatic Christianity have failed to grasp the importance of understanding other cultures and religions with openness and respect.[21] Smith's *Towards a World Theology: Faith and the comparative history of religion*[22] is another landmark in the academic study of religion. Smith argues that a theology which is based on one tradition, on faith in only one of its forms but tries to be inclusive of aspects of other traditions and faiths, is inadequate and hypocritical. He writes: "Faith can be theologized only from the inside."[23] Therefore, any attempt to understand another faith from one's own viewpoint subordinates that other faith to alien categories.[24] According to Smith, it is possible for us to participate in more than

one faith, in all of them, through the concept of "Corporate Critical Self-Consciousness." Smith reiterated, that to understand persons in other communities, we need corporate self-consciousness, a consciousness of them not as "others" but as "us".[25] Smith declared that accordingly we become participants secondarily in other traditions in addition to our own.[26]

Smith's Views on Some International Affairs

In *Islam and Modern History*, Smith covers a wide range of Muslim communities: the Arab countries, Turkey, Pakistan, India, and Indonesia. In the last chapter of *Islam and Modern History*, he states that he profoundly believes that "Islam will indeed have such future development... The religion is alive and dynamic."[27] He asks whether this future development will leave the Muslim with a divided personality, torn between the technological demands of the atomic age and a nostalgic loyalty to an irrelevant religion; or whether it will cause a retreat into an emotionalized closed system, from which the Muslim will burst forth only in isolated acts of frustrated violence; or whether Islam will broaden into "an open, rich, onward vision, an effective inspiration for truly modern living."

Smith has no illusions about the difficulties inherent in this last possibility. He suggests that we should find the means to modernize the world Muslim community by seeking to understand its problems and by helping Muslims find Muslim answers; otherwise, they will become a displaced community.

In 1957, in an article to Montreal Gazette, Smith declares that the West should not sit on the fence passing judgment on the Middle East; instead, solutions should be found for the problems of the region.[28]

In a recent letter to the *Globe and Mail*, Smith defends the Bosnians and also states: "and lest secularists imagine that it is religious people that are aggressive and war-like, let us remember that since the rise of Secularism last century, secular wars have been the greatest and most devastating that the world has ever seen."[29]

Open Dialogue Please!

According to Smith, to approach the faith of others is to enter into a human encounter, where "understanding" is not a cold abstraction but a matter of mutual dialogue: mutual dialogue, not only in religious matters, but in political, social and international affairs.

At McGill's Institute of Islamic Studies, he established a "Common Room," where students of various nationalities, during their coffee breaks, sat down together and entered into various discussions. The "Common Room" idea was duplicated at Harvard University, at the Center for World Religions, and at the Arabic Center of the American University in Cairo. Smith thought that it was sufficient to participate intelligently in this common study, thereby educating a small group from each culture by exploring avenues of understanding.

In the first week of April, 1996, Smith with his wife, Muriel, revisited the Institute of Islamic Studies and its library. It was a home-coming. He attended seminars, spoke with students, granted interviews and also gave two lectures: one on "Islamic Resurgence" and another on "The True Meaning of Scripture: The Qur'an as an example," based on his recent book *What is Scripture?*[30]

At the top floor of the historic Morrice Hall Building at McGill University on the 3rd of April, 1996, Smith sat in the "Common Room" of the Institute of Islamic Studies surrounded by scholars from East and West, and his debate of open dialogue and of exploring avenues of understanding continued!

Conclusion

W. C. Smith is a man of integrity, who has a strong personality and a dynamic mind. He draws scholars around him-both Muslims and Christians-who want to stay with him, serve him and, in some cases, almost worship him; yet, he is not without his foes. His new approach to the study of religion brought him criticism from both East and West.

Whether he is revolutionary or radical, a minister or a missionary, is unimportant. What matters is that Smith brought a new approach to the study of religion of mankind directed towards promoting understanding among religions. He maintained, "We shall be rewarded if we can convey to the general thinking group in each of our two communities some sense that these problems exist and are important and are worthy of being faced; and some recognition that to become a citizen of the world, one must become a new type of person."[31]

The international perspective was extremely important to Smith in his career.[32] From his high school days, when his mother took him for a trip to Egypt, he knew, that he was going to be involved with the Muslim people.[33] His books have been translated into ten different languages and very well read all over the world.

Smith is recovering very well from major hip surgery. With his beloved Muriel at his side and surrounded by his children and ten grand-children, Wilfred Cantwell Smith, Professor Emeritus of Comparative History of Religion of Harvard University, holder of Killam award, at 80 years young, continues research and actively contributing to peaceful solutions to the world's problems.

Acknowledgement

I offer my gratitude to my history professor, Dr. C. Miller, Dean of Faculty of Arts of McGill University, who encouraged me to write this article.

FOOTNOTES

NOTE: To return to the text from this reference, click on "Back" on the button bar, or click on the right mouse button and choose "Back".

[1]The Toronto of Smith's boyhood was distinctly different from the bustling, ethnically diverse metropolis which the city has become especially since the mid-1960s. In the years before the Second World War it was a relatively small city, British if not Scottish, and observantly religious. The city was nicknamed "Toronto the Good". Story-tellers reminisce that in those pre-war years, when Sunday-closing legislation was strictly enforced, a Sunday visitor to downtown Toronto would have the streets to himself, lucky even to be able to buy a cup of tea.

[2]Murphy, Lynn. "From a China mission and tropical diseases to medical librarian." *Dalhousie Alumni News*, 7 (15) April 14, 1977

[3]*Canadian Who's Who*. V. XXX Toronto: University of Toronto Press, 1995

[4]Smith, Wilfred C. *Modern Islam in India: A social analysis*. London: Victor Gollancz, 1946. Smith states clearly that he is a socialist with pronounced convictions (p. 9).

[5]Adams, C. J. "The Institute of Islamic Studies." *Canadian Geographical Journal*, July, 1962. Adams writes: "High on the south side of Mount Royal, on a site overlooking the centre of Montreal and the St. Lawrence River, stands a building that houses a unique Canadian Institution known as Institute of Islamic Studies."

[6]All professors had small office libraries containing, among other books and articles, most likely their own published works in the field.

[7]William J. Watson was the Assistant Director of the University of British Columbia Libraries and is now retired.

[8]Smith and Watson expanded the author Cutter entries of Ibn ('son of') and Abu ('father of'), which are very common in Arabic names. In 1982, the Islamic Studies Library switched from Smith's classification to that of the Library of Congress. The preponderance of catalogue records for the library's 85,000 volumes remains in card form. I have strongly pleaded to McGill University Libraries Administration that, when the card catalogue is converted into machine readable format, the Smith classification system be preserved for historical reasons.

[9]This entire wing was a gift to the Presbyterian college from one man -- David Morrice, a Scot from Perthshire, who made his fortune in Montreal selling textiles. Morrice Hall was built by the architect James Browne in 1881 and renovated by the architect Denis Lamarre in 1981. There is an Islamic connection in Morrice's family. The impressionist artist James Wilson Morrice, son of David Morrice, travalled extensively in North Africa and completed many paintings and sketches depicting that region. He died in Tunis in 1924.

[10]Ninety new periodical titles and over 2,200 reference books have been added to the collection recently. Total periodical and serial titles are 970. There are 170 manuscript volumes in Arabic, Persian, and Turkish. The audio-visual resources comprise 535 microfilms and microfiches. The ISL has 1000 rare items in its collection.

[11]Ferahian, Salwa. "Islamic Studies Library: The Canadian connection." *Bulletin Canadian Mediterranean Institute*, XIII (1) January 1993: 6

[12]In 1995, Institute of Islamic Studies had 30 Indonesian students coming from different Islamic Universities in Indonesia and 7 students from Qum in Iran.

[13]*Ibid.*: p. 11.

[14]Now the Islamic Studies Library contains over 125,000 volumes, and it is considered a major resource in the field of Islamic Studies.

[15]Smith, Wilfred C., *Islam in Modern History* ([New York]: New American Library, [1957].)

[16] Smith, Wilfred C., *Islam in Modern History* (Princeton, N.J.: Princeton University Press, 1957).

[17]Smith, Wilfred C., *The Meaning and End of Religion* ([Toronto:] The New American Library of Canada [1963]).

[18]*Ibid.* p. 17.

[19]Indeed, it was a departure from the traditional methods of studying religion.

[20]He remained, however, a convinced Christian, and he transferred his ordination from India to the United Church of Canada in 1961.

[21]Smith, Wilfred C., *Belief and History* (Charlottesville: University Press of Virginia, 1977): 33 and 39.

[22]Smith, Wilfred C., *Towards a World Theology: Faith and the comparative history of religion* (Philadelphia: Westminster, 1981).

[23]*Ibid.* p. 111.

[24]*Ibid.* p. 110.

[25]*Ibid.* p. 64-74.

[26] *Ibid.* p. 89-94.

[27]Smith, Wilfred C., *Islam in Modern History* (Princeton, N.J.: Princeton University Press, 1977. Smith mentions in this paperback edition, "a Muslim might presumably look forward to... another thirteen centuries still to come." p. 11.

[28]Smith, Wilfred C., "Solution not adjudication needed in Mid-East." *Montreal Gazette*, Feb. 5th 1957.

[29]Smith, Wilfred C., "Anti-Islamic Bias shows," *The Globe and Mail*, July 5th 1995.

[30]Smith, Wilfred C., *What is Scripture?: A comparative approach* (Minneapolis: Fortress, 1993).

[31]Smith, Wilfred C., "The Institute of Islamic Studies," *The Islamic Literature*, 5(3) 1953: 176. (broadcast over the Trans-Canada Network of the Canadian Broadcasting Corporation on April 20, 1952. It is in this article that it has been virtually reproduced as delivered.

[32]Ronald, George, "Meet the Commonwealth's Mr. Smith," *Readers Digest* January 1971. Ronald states that Wilfred Cantwell Smith's brother Arnold Smith is equally known all over the world. Ambassador Arnold Smith, one of the ablest diplomats Canada ever produced, served 32 countries populated by nearly 900 million people. p. 65.

[3]During his visit to McGill University, in April 1996, I was honoured to give a tour of the Islamic Studies Library to Professor and Mrs. Smith. In this tour I learned that at the age of seventeen, Smith's mother took him on a trip to Egypt, and it marked a turning point in his life.

REVIEWS OF BOOKS

Dictionary of the Middle East. By Dilip Hiro. New York: St. Martin's Press, 1996. Pp. XIV, 367, maps, index. US$30.00.

Although a lot has been written about the history of the Middle East since the beginning of the 20th century, a history that has been marked by international conflicts, civil wars and struggles between nationalist, ethnic, and religious groups, no single-volume reference work has attempted to give ready access to the facts which underlie these complex historical developments in religious, political, geographic, and cultural arenas. With his *Dictionary of the Middle East*, Dilip Hiro, author, journalist, and commentator on the Middle East and Islamic affairs, has made a good attempt at alleviating this dearth.

In more than 1,000 alphabetically arranged entries, the *Dictionary of the Middle East* covers religious systems, countries and localities, political and cultural organizations and events, agreements and treaties, political and religious leaders, armed conflicts, literature and authors in an area including the countries of Bahrain, Egypt, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Oman, the Palestinian territories, Qatar, Saudi Arabia, Syria, the United Arab Emirates, and Yemen. Noticeably absent from this list are North Africa (Libya, Tunisia, Algeria, and Morocco), Sudan, Turkey, and Cyprus which are excluded on the basis of an arbitrary distinction Hiro makes between core (those countries covered in the dictionary) and periphery in his entry for the Middle East (p. 195). Preceding the dictionary entries are ten maps, including two full page maps, one of the "Ottoman Empire c. 1800", the other of "The Middle East Today", and eight smaller maps on two pages detailing various stages of the division and administration of Palestine and Jerusalem. The dictionary is followed by an index containing all entry headings with page references.

The dictionary covers the three major religious systems: Christianity, Judaism, and Islam. The three main entries each briefly outline the origin and basic principles of faith and trace the spread of the faith and its schisms. Separate entries then deal with sects and denominations, scriptures, and tenets. By means of cross references, marked with "[*qv*]", it is possible to follow these concepts and gain an overview of these systems of belief.

Geographical entries include countries, cities, regional and historical geographic terms, and rivers. Entries for countries are subdivided by means of boldfaced sub-headings, which include official name, capital, area, population, gross domestic product, national currency, form of government, official language and religion, administrative regions, constitution, ethnic composition, executive authority, high officials, history, legislature, and religious composition. Entries for cities include the capitals of each country as well as localities with political or historical importance (e.g., "Aleppo" (p. 10), "Hebron" (p. 109), or "Nablus" (p. 213)).

Headings of biographical entries are followed by an italicized classificatory term such as "*Israeli politician*" or "*Iranian religious-political leader*". The entry outlines in compressed form the biographies of the subjects and examines their role in a specific historical context. The scope of biographical entries ranges from political figures and religious dignitaries to writers and journalists. Personalities included are restricted to those "who reached adulthood around the turn of the 20th century or later" (p. ix). A laudable feature is the addition of writers to the list of biographies covered in the volume. Major contemporary Arab authors are well covered, although one would have expected entries for Taha Hussein, Gamal al-Ghaytani, Ghassan Kanafani and Anton Shammas. Unfortunately, no Iranian writers and only one Israeli writer (Amos Oz, p. 242) are mentioned. Women are also under-represented. Besides the present entries for Golda Meir (p. 194) and Nawal al-Saadawi (p. 276), entries for Hanan al-Ashrawi, Nazik al-Malaika, Umm Kulthum, and Forugh Farrokhzad, for instance, would certainly be in order.

Entries for treaties, pacts, and agreements list the signatories and briefly discuss the main points contained in the document. The entries close with a brief review of the effects and history of the agreement in question. Treaties and agreements covered include those signed in the 20th century. The entries for four United Nations Security Council Resolutions (242, 338, 598, and 687) contain either the full text or their "operative clauses" (pp. 332-333). Similarly, the full text of the "Balfour Declaration" (p. 47) is reproduced.

A number of entries are of special interest in the context of the Middle East. Entries on "Oil and Gas" (pp. 228-235) provide an overview of the oil and gas embargoes of 1967 and 1973-74, as well as the oil and gas industries of each country in the region. Moreover, entries on "Oil Industry, Middle East", "Oil Measurements", "Oil Prices", and "Oil Reserves" (pp. 235-236) round off the treatment of this topic. Another set of entries looks at the military strength of each country under headings beginning with "Military in..." (pp. 196-200). Besides a listing of the total number of a country's armed forces, its ground, air, naval, and paramilitary forces, there is also a section examining "non-conventional weapons", i.e., nuclear and chemical arsenals. Noteworthy among theses entries is "Military in Israel" which provides a detailed treatment of this country's nuclear capabilities. Another entry is dedicated to "Hostage-taking and Hostages", covering both the hostage crisis in Iran and the series of kidnappings of foreigners in Lebanon between 1975-1991. Finally, two entries list religious and secular titles (p. 319). Arabic or Persian titles are followed by an English translation, but no explanations or descriptions of the titles are given.

Transliteration of Arabic, Persian, and Hebrew words follows the usage in English-language news media. Occasionally, alternative spellings of names are cross referenced to the preferred spelling, e.g.: "Mohieddin, Khalid: see Muhyi al Din, Khalid." (p. 200) or "Shehab, Fuad: see Chehab, Fuad" (p. 297). Although these entries eliminate some of the confusion originating from differing transliteration methods in the international press, they cannot establish the desired consistency the reader would hope to encounter. In order to achieve such consistency, it might have been better to adopt a "moderate" or simplified transliteration method used by scholarly presses. Lack of consistency in some instances also hampers access to the information provided in the entries. Although the dictionary provides some "see" references from "popular" names of events or agreements to their preferred variant, the system of preferred terms suffers from major omissions. Whereas, for instance, an entry for "Iran-Contra-Affair" refers to the preferred heading "Irangate Affair" (p. 126), the accords between the PLO and Israel concluded in August 1993 are only accessible under the heading "Israeli-Palestine Liberation Organisation Accord" (p. 141). No "see" reference exists from either "Washington Accord" or "Oslo Accord", although both phrases are mentioned in the text of the entry and are commonly used in news media to refer to this agreement. The index at the end of the volume, which merely reproduces the entry headings and "see" references of the dictionary with added page numbers for cross references in other entries and the page number for the entry in bold type, could have easily been enlarged to include additional access points, thus avoiding this editorial flaw.

Hiro skillfully condenses often very complex subject matters into readable dictionary entries that strike an admirable balance between detailed treatment and cursory overview. This is especially true for entries dealing with issues, figures, and events of the recent past. His treatment, for instance, of the Lebanese civil war (1975-1990), the biographies of Iranian religious leaders, or the various political parties in Israel are not only examples of his ability for thoughtful compression, but also of his sense of impartiality. The work's major drawback lies in the rather arbitrary definition of the Middle East (p. 195),

which excludes countries that share historical and cultural commonalities that tie them into this region and make them an integral part of it. However, the overall value of this handy reference tool for the countries it covers is undeniable. Especially strong in the coverage of recent Middle Eastern history and the current political situation, Dilip Hiro's Dictionary of the Middle East can wholeheartedly be recommended for college and university as well as public library reference collections.

Christof Galli

University of California at Berkeley

An Introduction to Islam. By David Waines. New York: Cambridge University Press, 1995. Pp. xi + 314. ISBN 0 521 41880 1 (hardcover) US$49.50, ISBN 0 521 42929 3 (paperback) US$14.95.

The importance of the topic of *An Introduction to Islam* might be underscored by some interesting comparative statistics presented by the author: There are approximately 900 million Muslims living all over the world, and: l. The nation of the Maldive Islands is 100% Muslim, yet its total population is only 200,000.

2. China's Muslims constitute 1.43% of the population. This proportion translates into more than 15 million people.

3. In the republics of former Soviet Union, Muslims comprise 17% of the population, a percentage equalling 46 million people.

4. 80% of the population of Indonesia is Muslim, or 125 million people.

Waines takes the reader from the formative period of Islam up to the present day. This beautifully organized book consists of the following three parts and with their respective chapters:

Part 1. Foundations

1. "There is no god but Allah..."

2. Tradition in the making

Part 2. Islamic Teaching and Practice

3. Divine will and the law

4. Theology: faith, justice, and last things

5. The way of the Sufi

6. The way of the Imams

Part 3. Islam in the Modern World

7. The heartlands and beyond

8. Issues in contemporary Islam

In addition, *An Introduction to Islam* offers an excursus on Islamic origins, a glossary, notes, and a detailed index. There is also an excellent and extensive section, "Further Reading," which will please academic librarians, as it presents an up-to-date survey of the Islamic materials used for *Introduction to Islam*.

This reviewer would prefer Waines to have included a section on Islam in Canada. There are large Muslim communities in major Canadian cities which warrant attention, but then only so much will fit into 314 pages, and one has to consider the vastness of this subject.

For readers interested in the book's publication or sales history, *An Introduction to Islam* was initially published on March 9, 1995, in a run of 5000 copies in paper and 350 in hardback. It went into a second printing in October 1995 with another 4000 copies. A Spanish translation has been completed for publication sometime next year, probably in about 4000 copies. By March 1996, I understand it had sold about 5100 copies in paper and 350 in hardback.

The photographic plates, which are of excellent quality, are an additional bonus. Chosen with good taste, they compliment the book in every way. This clear and authoritative book will be a valuable addition to the growing list of introductory books on Islam and is recommended for purchase for both academic and public libraries. Western businessmen would be advised: "You can't afford to leave on your next trip to a Muslim country without placing this book on your list of essentials to take along."

Salwa Ferahian

McGill University

The Rise, Corruption and Coming Fall of the House of Saud. **By Said K. Aburish. 1st St. Martin's ed. New York : St. Martin's Press, 1995. Pp. x, 328. First published in Great Britain by Bloomsbury Publishing Limited, 1994. ISBN 0-312-12541-0**

Alice Roosevelt Longworth's famed dictum, expressed in one version as "If you haven't got anything nice to say about anybody, come sit next to me," certainly applies to Said K. Aburish, at least as author of this book. His title says it all, presenting his thesis nicely in only eleven words. One quibble about the title is that the order of the first three nouns may imply a sequence of events. Aburish makes it clear, however, that he thinks that the `corruption' was not a consequence of or subsequent to the `rise'; rather, that it was there before the family rose to power and has been part and parcel of the system ever since.

Given a great number of factors--among them the bombings in Saudi Arabia that have cost American lives, the political unrest there and elsewhere in the Arab/Persian Gulf, American support for oppressive governments while preaching the virtues of democracy, American dependency on Middle Eastern oil and its need to defend its sources, and the perennial volatility of the Middle East--a book like this could be of considerable importance. Policy makers and those who would and should influence them need information about the rulers and governments of those countries we are in league with, if only to be prepared for the grim and dangerous future. This book, however, doesn't do the job.

As a potential source of information on the House of Saud and the present state of Saudi Arabian politics, Aburish's history-cum-polemic is lacking. The stories Aburish tells are, by and large, familiar. The animus he displays toward the House of Saud, and especially toward certain of its members (in

particular, Kings Abd al-Aziz and Fahd), is more than obvious. I have no problem with unbalanced presentations, but a book like this is not going to convince someone who is not already opposed to the House of Saud.

The specialist, familiar with the history, will accept (or dispute) what Mr. Aburish says, while bemoaning the great deficiencies of the book. The opponent of the House of Saud will eagerly accept what Mr. Aburish says as graphic proof of its misdemeanors. The nonspecialist--a college student, for example, doing a paper in political science or international relations--may use the book as a source, or may quote it, and by so doing will be left out on a limb.

The problem is that Mr. Aburish's book is not substantiated. A book like this should be bristling with footnotes and references to sources. It is not. There is not a single footnote in it. In the few instances where sources are named or quoted in the text, the citation is to author alone, or to author and title, leaving it to the reader to figure out where the words cited came from. This is a book that purports to give the story behind the story and to name names. Without citations to sources for the information presented in the text, the result is a work that depends for its reliability on the reader's prior knowledge and the reader's trust in Mr. Aburish.

Mr. Aburish, in his acknowledgments (p. ix), mentions that a total of 72 people were interviewed or provided information for the book. Of these, he says that 34 insisted on remaining anonymous, for obvious reasons, while 38 who are listed apparently allowed their names to be used. Some of the names listed in the acknowledgments are also listed in the "Bibliography." However, from the context in which they are cited within the text, it is not always clear if the quotations attributed to them are from the published work(s) cited in the "Bibliography" or from information transmitted orally. A conscientious editor could have informed Mr. Aburish that it is really not sufficient to say that he relied on informants who wish to remain anonymous and then to publish a work devoid of footnotes. Even when sources are anonymous, there are ways of referring to them in the text or footnoting so as to give a necessary factual substructure to a historical text. That was not done in this book. The result is a work that will persuade the already persuaded but perhaps few others.

One may contrast Aburish's book with the web pages of CACSA, the Committee Against Corruption in Saudi Arabia (www.saudhouse.com). Those pages--which currently mention this book and soon may contain excerpts from it--are full of detailed attacks on the House of Saud and many individual members. Many of those pages contain references to published sources, so that the reader can feel some assurance that the authors are not simply making things up.

Technical stuff for librarians: Mr. Aburish's "Bibliography," pp. 316-319, is useless. He divides his "Bibliography" into sections for "Books," "Statistical abstracts," "Press and broadcasting," "Published documents," and "Unpublished documents." The best that can be said for this "Bibliography" is that Mr. Aburish seems to have done his best to provide employment for Middle East librarians. In "Books," Mr. Aburish romanizes names of Arab authors according to his own system. He supplies the titles of their Arabic-language books in translation only. Thus one finds entries like:

Abdallah, Anwar. Petroleum and Manners (Arabic)

Abdel Hai, Tewfik. Death of a Princess (Arabic)

Diah, Jean. The Quakibi Press (Arabic)

Gahtani, Fahd. Yemen and the House of Saud (Arabic)

--- Struggle of the Branches (Arabic)

--- Comments on Saudi Arabia (Arabic)

--- The Juhyman Earthquake in Mecca (Arabic)

Citations like these--note especially "Diah, Jean" and "Gahtani, Fahd"--are bound to drive the non-specialist crazy. At least they may help keep Middle East librarians employed; one hopes so anyway. The sections on "Press and broadcasting," "Published documents," and "Unpublished documents" are tantalizing but pointless. The first is merely a listing of titles of publications, arranged by country of origin. The latter two are lists of publishers or issuers of materials, with no indication of the specific publications that were used in the preparation of the book. It is of no help to anyone to list, as elements of one's bibliography, "Amnesty International, London," "Department of State, Washington, DC", "Royal United Services Institute, London," to cite but three of the twelve sources listed. The last two sources in the list are absolutely hopeless: "US Congress, sessions 1964-89" and "US Congress, House Subcommittee on Multinationals." This can impress only the unlettered.

The last section of the "Bibliography" is, if this is possible, of less help than the rest. "Unpublished documents" contains only three items:

Iranian Foreign Office

Jordanian Foreign Office

Internal Memoranda, Time Inc.

The uselessness and pointlessness of such references need no further comment. The index is of similar quality and usefulness.

St. Martin's Press has had a distinguished record of publication on the Middle East as well as other subject areas. Somehow they seemed in this instance to have published a book without the intervention of an editor. No one caught or cared about the numerous run-on sentences, the ambiguous references, the sentences that simply carry no meaning, or the paragraphs that have to be read and reread before they make sense. No one seems to have caught or cared about things like the reference to the "well-known Dyan Centre." These are not minor matters. They suggest that the book went from author to printer without even a cursory glance by a skilled editor, who could have turned it into readable English and insisted on a structure of citations and authorities that could have given it credibility. More highly skilled editorial efforts would have benefited the author and readers alike. Instead, what might have been a valuable work that could have informed discussion of U. S. policy toward the Middle East was left a gossipy polemic.

Edward A. Jajko

Hoover Institution

***Muntaqá min Makhtutat Jami`at Butrusburgh : Kulliyat al-Dirasat al-Sharqiyah**. I`dad Khalid Ahmad al-Rayyan, `Abd al-Qadir Ahmad `Abd al-Qadir. Ishraf wa-taqdim `Abd al-Rahman Farfur. Matbu`at*

Markaz Jum`at al-Majid lil-Thaqafah wa-al-Turath. Dubayy: Markaz Jum`at al-Majid lil-Thaqafah wa-al-Turath, 1996. Pp. 516. No price available (Paperback).

This work constitutes a handlist of texts selected from one thousand forty Arabic manuscripts in the collections of the Institute of Oriental Studies at Saint Petersburg (formerly Leningrad) University. The 405 entries are arranged alphabetically by title and numbered sequentially. Each entry contains a basic bibliographic description with the information listed in the following order: title, author's name (when known) and death date (when known), *incipit*, explicit, script style, name of copyist (when known), number of leaves, page dimensions, subject, location and shelf number, references to Arabic and European sources, and microfilm position. Cross-references are given for titles found elsewhere in the work. For volumes containing multiple texts, there is a separate entry for each with the range of folios given. Three Turkish and eight Persian texts are contained in the catalog because they were bound together with works in Arabic.

A brief introduction outlines the purpose of the project and seventeen photostatic reproductions of sample manuscript pages (following p. 342) illustrate the appearance of some of the texts. According to Dr. Farfour, the cataloged texts were chosen because of their potential value to researchers. "Al-Muntaqá," the first word of the Arabic title, implies that the works chosen are the best of all those in the Institute's collection. The earliest text listed dates to the fifth century Hijrah; the most recent one is from the 14th century Hijrah. The collection thus appears to cover nearly one thousand years of Arabic literary production. The catalog concludes with twelve indices. These include alphabetical listings for titles, authors, autograph manuscripts, anonymous manuscripts (by title), copyists, place of transcription, Turkish manuscripts, and Persian manuscripts. Other categories include subject, date of transcription, shelf number, and location on microfilm.

The copy of *Muntaqá min Makhtutat Jami`at Butrusburgh* provided for review was, in its technical aspects, quite well done. The paper quality seems good (a test with a pH pen indicated moderate acidity) and the print is quite clear, although the boldface font used for the title entries is occasionally blurry. The quality of the illustrations is a weak point, but in spite of the inherent shortcomings of reproducing color images on plain paper in black-and-white, only one reproduction showed indistinct handwriting.

Judging from the contents of the subject index, the collection is quite broad and particularly strong in the areas of Qur'an and *fiqh*. Forty-five works of poetry and belles lettres are listed as well as eleven in history. The physical sciences are also well represented. Insofar as *Muntaqá* gives readers a rough idea of the holdings of the Arabic manuscript collection, it is very useful, particularly in view of the fact that, prior to the publication of this work, no census of the collection existed in any language. An exhibition catalog of some of the Institute's manuscripts (*De Bagdad à Ispahan : manuscrits islamiques de la Filiale de Saint-Pétersbourg de l'Institut d'études orientales, Académie des sciences de Russie : Musée de Petit-Palais, 14 octobre 1994-8 janvier 1995*. Paris: Fondation ARCH: Paris-Musées; Milan: Electa, 1994) has been published, but this cannot be said to comprise any sort of inventory of the Institute's holdings.

Despite its claim to serve the research interests of scholars, the utility of the catalog is limited for several reasons. The lack of any sort of critical apparatus--e. g., citations for published editions of texts--are absent. References to holdings in other European or Asian libraries are inadequate. Although brief citations are provided, complete notations for works of reference have been omitted. Researchers accustomed to the level of description found in the *Catalogue of Arabic Manuscripts (Yahuda section) in*

the Garrett Collection, Princeton University Library (Princeton University Press, 1977), or in other catalogs of that caliber, will be disappointed in the cursory treatment given to these manuscripts.

Dr. Farfour does make the point that, because the manuscripts were being published for the first time, it was decided to list them in "intermediate" form (p. 6). Some entries contain notes on the texts (*mulahazah*), but these are very general in nature. Comments about the presence of a gloss, for example, or the date of completion by the scribe, are useful, but observations such as, "the folio numbers are reversed, running from left to right," (entry no. 227, p. 190), while interesting, provide little guidance for the researcher who desires to place the manuscript in its proper literary-historical context. In this regard, the inclusion of references to those manuscripts which have been published would have been most welcome.

More troublesome for researchers--and certainly for librarians--is the fact that authors' names do not conform to Library of Congress name authority rules. To proffer just one example, (Muhammad ibn Isma`il, 194/810-256/870) is indexed under Muhammad al-Bukhari. In a similar vein, the bio-bibliographical reference works cited in the source part of the entries consist merely of a title phrase (e. g., *Mu`jam al-Mu'allifin*) and a volume or page number. Nowhere is a full bibliographic citation for these titles given. That *Muntaqá min Makhtutat Jami`at Butrusburgh* employs names and reference citations in forms that are perhaps more familiar to native Arabic speakers than to European scholars is yet another factor which circumscribes the catalog's usefulness. Without recourse to such standard reference works as Brockelmann's *Geschichte der arabischen Literatur*, the catalog does little more than provide a record of the existence of the manuscripts listed. One could wish that the compilers had used as their model a work on the order of *Catalogue des manuscrits et xylographes orientaux de la bibliothâeque impêriale publique de St. Pâetersbourg*, (Impr. de l'Acadâemie impêriale des sciences, St. Pâetersbourg, 1852, repr. Saur, 1978), which achieves a high bibliographic standard for Arabic manuscripts in Russian collections.

Given the fact that the Arabic manuscripts of the Institute of Oriental Studies in Saint Petersburg have not been the subject of any prior systematic descriptive treatment, the present volume represents a positive and welcome step. Dr. Farfour and his colleagues have not compiled a critical study, but they have, at the very least, shed light on a collection which, until recently, had been difficult to access. The importance of this contribution should not be overlooked or diminished. Bona fide endeavors to catalog manuscripts and to bring these sources to the attention of interested scholars ought to be applauded.

Karl R. Schaefer

Drake University

***Love and Sexuality in Modern Arabic Literature*. Roger Allen, Hilary Kilpatrick, and Ed Moor, editors. London: Saqi Books, 1995. Pp. 256, notes, index. $50.00 Hardcover.**

This is a collection of eighteen papers on love and sexuality in Modern Arabic literature with an introduction by Hillary Kilpatrick. The authors and editors are scholars affiliated with different universities and research institutes in the United States, Europe, England and Israel. Each author approaches the subject from a distinct perspective. They cover their subjects in Arabic narrative prose,

as well as modern Arabic poetry and drama. Some of these subjects include the figure of the lover, the romantic imagination, love and sexuality, erotic awareness, women's narrative and love and the body.

The subject of love and sexuality has constituted a major theme not only in Arabic literature, but also in the literature of all other languages since ages unknown. Some of the early Arabic stories of love and its agonies were immortalized by Jamil Buthaynah, Majnun Layl\'a, and Qays. Many Arabic literary historians recorded the love stories of poets and ordinary people. Some of these literary historians' works were analyzed by Lois Anita Giffen in her book *Theory of Profane Love Among the Arabs*, (New York: N.Y.U. Press, 1972) and by Mustafá `Abd al-Wahid in his book *Dirasat al-hubb fi al-Adab al-`Arabi*, (Cairo: Dar al-Ma`arif, 1972) 3 vols.

The first paper in this volume by B. Hallaq discusses the views towards love and their relations with the attitudes towards literature of four early Arab writers: al-Tahtawi, al-Shidyaq, Jibran, and al-Manfaluti. Robin Ostle's paper traces the evolution of the political and social reforms of the early twentieth century in Egypt including the emancipation of women and the Romantic movement. Paul Starkey's study of Tawfiq al-Hakim's novels concentrates on the dilemmas the women's liberation movement has created for society and the Egyptian male. In his paper, Roger Allen draws on the variety of roles played by women all over the Arab world, as portrayed in modern Arabic literature, especially in the Arabic short story. One of the best papers in this collection is Richard van Leeuwen's "Love and the Mechanisms of Power" in which he analyzes two Egyptian works of fiction: Najib Mahfuz's *Trilogy* and Jamal al-Ghit ani's *al-Zayni Barakat*. Both works portrayed love as fair, moral, and conducive to social and psychological liberation. Mattityahu Peled's analysis of sexuality in Jabra Ibrahim Jabra's novel *The Search of Walid Mas`ud* reflects the transition in the life of the author, who himself immigrated from Palestine to the more affluent society of Baghdad.

The authors of the papers in this book are recognized specialists in many areas of Arabic literature. They have used their expertise in literary criticism and their extensive comprehensive knowledge of modern Arabic literature to reveal for the first time many aspects of love and sexuality as they are portrayed in modern Arabic novels, short stories, dramas, and poetry in many Arab countries.

The book is altogether readable and contains copious notes, which contain references to many additional sources. It is recommended for all college and university libraries. I also recommend it for translation into Arabic.

Ragai N. Makar

University of Utah

***Recasting Persian Poetry: Scenarios of poetic modernity in Iran*. By Ahmad Karimi-Hakkak. Salt Lake City: University of Utah Press, 1995.**

Scholars consider the poet Nima Yushij (1895-1960) mainly responsible for the development of modern Persian poetry (*she`r-e new*). In this important study, Ahmad Karimi-Hakkak demonstrates that, in fact, the innovations in Persian poetry result from the efforts of at least three generations of poets in the early decades of the twentieth century.

He traces the course of this development by closely examining some of the works of these poets. Consequently, two types of innovations surface. In one type, some poets introduced new lexical, semantic, and rhetorical elements into poetry, though still within the categories of the classical poetic tradition. Other poets, however, aimed to alter various integral aspects of the tradition and were, thus, more revolutionary in their efforts.

The book is divided into six chapters, in addition to an introduction. In his introduction, the author states the most widely held beliefs about the origins of modern Persian poetry and its differences from classical poetry. He then presents an outline of the theoretical model, based on the works of semioticians like Bakhtin and Lotman, which informs his approach. He relates the process of poetic change to shifting cultural systems or frameworks. A new cultural system like modernization results in the introduction of new objects, concepts, or idioms. Therefore, poets, along with other architects of social change, begin to use existing words in new senses or create new forms. In the course of time, the culture begins to support such innovations, and thus emerges a new esthetic system.

Karimi-Hakkak delineates the various stages of this literary change in Iran by analyzing the poetry of several modernist poets: `Ali-Akbar Dehkhoda (1880-1955), Abolqasem `Aref (1882-1934), Mohammad-Taqi Bahar (1880-1951), Taqi Raf`at (1889-1920), Iraj Mirza (1874-1926), Parvin E`tesami (1907-1941), Abolqasem Lahuti (1887-1957), and Mohammad-Reza Mirzadeh-`Eshqi (1894-1924).

The author appropriately concludes his study with the views and poetry of Nima Yushij. Despite the efforts of poets like Dehkhoda and `Aref, argues Karimi-Hakkak, "it was indisputably Nima who created a remarkable corpus of poems which impressed their differentness upon the reader even before they were read." Nima was, therefore, the culminating force in the development of modern Persian poetry, which owes its inception and continuance to more than three generations of poets and critics.

Soheila Amirsoleimani

University of Utah

Habibu's-siyar. **By Khwandamir. Translated and edited by W. M. Thackston. Cambridge, Mass. : Department of Near Eastern Languages and Civilizations, Harvard University, 1994.**

Professor Thackston has provided the students of Iranian and Near Eastern studies with yet another translation of a major work of Iranian historiography. Ghiyas al-Din Khvand Amir's (d. ca. 941/1534) history of the Timurid and early Safavid periods, all recorded in the third volume of his *Habib al-Siyar*, is generally considered to be one of the key sources for the study of those periods, as it contains information that is not available anywhere else. This particular volume of the book, which like each of the previous two volumes is composed of four parts, begins with a history of the Mongols and Genghis Khan, his descendants, and the Ilkhans of Iran. It continues to cover, in part two, the Mamluks of Egypt, Qarakhitai of Kirman, Muzaffarids of Shiraz, Atabegs of Luristan, rulers of Mazandaran, Sarbadarids of Khurasan, and Kurts of Herat. The subject of the third part is Timur, his sons and grandsons, down to the time of Sultan Husayn Bayqara and his son Badi al-Zaman, under both of whom Khvand Mir himself served and was patronized by Ali Shir Navai, the Sultan's friend and close amir. The book ends with a fourth part on the rise and reign of Shah Ismail, the first Safavid ruler of Iran, to whose son's local civil administrator of Herat, a Khvajah Habib Allah, the book is presented.

The first two volumes of *Habib al-Siyar* is an exercise in what was more or less an established trend in the realm of Iranian historiography: a universal history based prominently on other universal and local histories. Among Khvand Amir's sources were *Rawzat al-Safa* by his own grandfather Mir Khvand (to which Khvand Amir also added a supplementary volume), Rashid al-Din Fazl Allah's *Jami` al-Tavarikh* and Ata Malik Juvayni's *Tarikh-i Jahangusha*. Khvand Amir's version of history in all three volumes, however, incorporates often expanded biographies of important men of politics, literature, religion, and the arts. It also has the saving grace that it is written in a simpler language than the sources it uses.

Professor Thackston's translation is accurate (I compared a few passages of the translation from the beginning, middle and end with the original), reads well, and does have the flavor of the Persian. Unfortunately, it is not a truly complete translation. According to the translator, since some of the pieces of poetry that the author had included in his text served "merely to illustrate a specific context" and seemed "annoyingly lengthy," they were omitted. Another point of objection (which by no means should be directed to the translator) concerns the fact that the translation is not based on a critical edition of *Habib al-Siyar*, because such an edition has never existed. The Tehran edition of 1333/1954, from which the translation has been done, is a reissue of the previous 1263/1847 lithograph edition, and differs on many important points with several of more than 200 manuscript copies of *Habib al-Siyar* that exists today in various libraries and collections. (Khvand Amir himself revised each volume of his text more than once; for a complete listing of the manuscripts of *Habib al-Siyar*, some of which are in the author's own hand, see Storey, C. A., *Adabiyat-i Farsi bar mabna-yi ta'lif-i Isturi*, (Tehran, 1983), vol. 2, pp. 551-565).

As is customary with Professor Thackston's translations, *Habibu's-Siyar* is fully indexed and is supplemented with numerous maps and genealogical tables. No academic or research library with Near East or Iranian collections should be without a copy.

Kambiz Eslami

Princeton University

The Assassin Legends: myths of the Ismailis. By Farhad Daftary. London; New York: I. B. Tauris, 1995. Pp. 212 , [1] leaf of plates. ISBN 185043705X US$24.95

This is not book for those who think where there's (hashish) smoke, there's fire, or who are firm believers in conspiracy theories. In this short book, perhaps too short for the hefty price-tag, Farhad Daftary sets himself no less a task than the debunking of a myth that has held Westerners spellbound for over 800 years: the Muslim fanatic killer, his brain clouded by drugs and false visions of paradise, ready to kill and to die for his evil creed at the merest whim of his religious leaders. One need only look to the works of William Burroughs, or popular journalism about Muslim "suicide bombers" to see its currency and continued relevance in the popular culture of our time. Worse yet, as Daftary points out, one need only look to the "classic" Western scholarly works on the Ismailis to see the myth reinforced and perpetuated by those that should know better. Obviously, it is high time this fantasy-picture was exploded, and Daftary does a fine job. In a scant 127 pages (The remainder of the book is given over to a translation of "Mémoire sur la dynastie des Assassins et sur l'étymologie de leur nom" by Silvestre de Sacy, first published in 1818 and thus one of the primary sources of the propagation of the Ismaili myths

among Orientalists.), Daftary traces the origins of the Assassin myths in the hostile propaganda levelled against the Nizaris by the Sunni Muslim world in general, and by their Shiite rivals, the Fatimid-Ismaili Mustalians, the Zaydis, and the Imamis. This is his so-called "black legend" of Ismailism, that the Ismailis were false Muslims, whose real concern was the destruction of Islam from within. Indeed, he shows that it was in a polemic issued by the Mustalian-Fatimid caliph al-Amir in 1123 that the Nizaris were first labelled as *hashshishin*. This general hostility amongst their co-religionists combined with the secrecy with which the Nizaris themselves guarded most of their customs and beliefs, and with the ignorance and prejudice of the Europeans who with the Crusades had become established along the Mediterranean coast of the Islamic central lands, adjacent to the Syrian Nizaris. It needed only the imaginative attempts of European writers to explain for themselves the chilling, irrational, seemingly otherworldly behavior of the Nizari political killers, or *fida'is*, to create the Assassin myths.

Daftary traces how imagination and misunderstanding, willful and accidental, came together and evolved in the various European accounts of the Nizaris into the full blown legend of the Old Man of the Mountain and his narcotic pleasure garden told by Marco Polo. Also, Daftary presents a clear and concise survey of the historical developments within the Ismaili movement, the Muslim community as a whole, and the fortunes of the Latin states of *Outremer*, which influenced this imaginative process. This is a book which will both appeal and be useful to non-specialists, as well as specialists, although I would have liked a little more detail in many places. Despite his obvious pro-Ismaili bias, Daftary has produced a very well reasoned, and convincing book.

David Giovacchini

Harvard University

Pan-Turkism: From Irredentism to cooperation. By {\csc Jacob M. Landau}. Bloomington & Indianapolis : Indiana University Press, ©1995. Pp. viii, 275. Bibliography, index.

Pan-Turkism, the ideologies and movements striving to unite all Turks, entered a new phase following the breakup of the USSR. With the establishment of six independent ex-Soviet Muslim republics in the Caucasus and Central Asia, Pan-Turkism is reassessed in these areas and in Turkey, as well as in parts of the Balkans. These developments prompted Jacob M. Landau, Professor of Political Science at the Hebrew University of Jerusalem, to update and expand his previous study, *Pan-Turkism in Turkey*, which was published in 1981. The current work contains an introduction, seven chapters (each followed by extended notes), bibliography and an index.

The work starts with definitions of the terms used. Pan-Turkism's objective "is to strive for some sort of union--cultural or physical, or both--among all peoples of proven or alleged Turkic origins, whether living both within and without the frontiers of the Ottoman Empire (subsequently of the Republic of Turkey)" (p. 1). Somewhat related to Pan-Turkism is Turanism (also called Pan-Turanism) "which had as its chief objective rapprochement and ultimately union among all peoples whose origins are purported to extend back to Turan, an area in the steppes of Central Asia" (p. 1). Thus, the latter identity is much wider than the former, including, among others, Hungarians and Finns.

The book examines in detail the various stages in the development of Pan-Turkism inside and outside of Turkey, analyzing the reasons for its popularity, stagnation, and revival in the various periods and

regions. Pan-Turkism was predominantly an ideological movement, supported to a large extent by intellectuals. Internal divisions often resulted from personal rivalry. During the Ottoman period, Pan-Turkism was on the rise both inside and outside the empire: Oppressed Turkic peoples in Russia hoped to improve their status in their country, while within the empire there were those, at times including senior government figures, who hoped to use Pan-Turkism in order to strengthen the empire's standing. Following World War I, the situation changed. The USSR strived to stop contacts between its peoples and the outside world, while in Turkey, Mustafa Kemal Ataturk decided to focus on the Republic of Turkey, and to avoid external expansion. With the relaxation of politics in Turkey after World War II, Pan-Turk inclinations were once again felt, but on a limited scale. With the breakup of the USSR, the new Muslim republics strive to remain independent, but most are eager to develop close cultural and economic ties with Turkey, without losing their own freedom and characteristics.

A major contribution of this work is the analysis of Pan-Turkish publications. Landau traced numerous monographs and periodicals of the various Pan-Turkish groups. He describes these publications, including their authors, editors, and contributors. He also states where these publications can be found. The list of Pan-Turkish periodicals (p. 235-237) provides only place of publication and dates. The text is very detailed, and the notes at the end of each chapter are very informative. The sources used are numerous and varied, as seen in the "Selected bibliography" (p. 235-260): in addition to Turkish (including Ottoman) sources, there are many titles in English, French, German and Russian. The index cites persons, places, organizations, and periodicals as well as subjects.

With its thorough analysis and extensive data, this study is a major contribution to Turkish studies, to Middle Eastern and Central Asian studies, and to the study of irredentism in general.

Rachel Simon

Princeton University

Life at the Crossroads: A History of Gaza. By Gerald Butt. Nicosia and London: RIMAL Publications and Scorpion Cavendish Ltd., 1995. Pp. 188. Bibliography, Index. ISBN 1 900269 03 1 (Hardback).

Life at the Crossroads is a book more than a monograph, general rather than specific, with an obtuse title and with a subtitle that is far from satisfactory if measured by the offering. *Life at the Crossroads*, I suspect, was meant to be more than *A History of Gaza*. The reader is immediately presented with an impressive cover superimposed with a Philisto-Arabian coin and is impressed that the book is published by a reputable British publisher. A hint of the author's interest is found in the foreword: "I hope that the publication of this book will presage a happier future for the people of the Gaza Strip than they have known for most of this century." (p. 1) The plight of the Palestinian people, while certainly a suitable topic in a proper context, detracts I would argue, from the subject matter chosen as the theme.

Butt, a British freelance writer and broadcaster, provides little in the beginning and even less throughout the book, for that matter, that offers the reader any idea of what exactly is the geographical referent, "Gaza." Hence, we are left with figuring out the context of Gaza City, the strip, or the region. There is a strong suggestion in the chapter entitled, "The Roots of Palestine," that the nomenclature for the contemporary political geographical entity Palestine can be traced to Philistia as the area of the Philistines and, therefore, from which we get the Arabic *filastin* and some kind of a connection to the

current Palestinian political issue. We then rapidly survey, via individual and brief chapters, Assyrian, Babylonian, Persian, Greek, and Roman civilizations and by the 3rd century AD, Christian Byzantium. The meat of the book begins chronologically with the introduction of Islam and the rule of the Ottomans. As with the previous sections, we proceed with discreet chapters dealing with the onslaught of the British in World War I, followed by British occupation and still other forms of control either from Egypt or Israel. The book ends with a discussion of the *intifadah*, ironically originating in Gaza City.

The source material for the book is primarily secondary literature, peppered with an unnotable reference to some of General Allenby's letters. Supplementing such sources as Fodor's *Israel 1986* is a number of interviews the author conducted with Palestinian residents of either Gaza City or refugee camps, focusing primarily on their political ambitions or social status. In short, *Life at the Crossroads* is not a source I would recommend for either information on Gaza or a better understanding of contemporary politics of the region.

Sanford R. Silverburg

Catawba College

In Other Words. By Marie Cardinal. Translated from the French by Amy Cooper. Bloomington and Indianapolis: Indiana University Press, 1995, Pp. 186. ISBN 0-253-32929-9 (hardcover) $24.95, ISBN 0-253-20992-7 (paperback) $12.95.

In Other Words is a recent English translation of *Autrement dit* (Paris: Grasset, 1977). Marie Cardinal, a frequently published French writer and an active feminist, engages here in conversations with Annie LecLerc, in reflections on the issues which they discuss and on the dynamic of the exchange with LecLerc. This dynamic, not quite an interview yet not quite a mere conversation, is in fact one of the fascinating aspects of the book, and is a unique and captivating form of tackling the issues in the book. In these conversations, Cardinal goes through a very intimate exploration of her past, relationships with family and friends, the long psychoanalysis she underwent, sexuality, feminism and politics. Her personal experiences are the wide prism for observing women's roles and positions in society as well as the other issues in the book.

For the reader interested in the Middle Eastern facets of the book, there is not much to expect. Cardinal, who grew up in French Algeria and had left before its war for independence, frequently speaks of her childhood, young adulthood, her family and its background, but all this is far from being an Algerian memoir. Her memories from the life of her family and her thoughts of returning to visit Algeria provide us only with glimpses of the life of the French community in Algeria. The interactions with local people and culture is virtually absent from the book, as is any significant discussion or even allusion to the experience of colonialism, the coming of the Algerian war for independence and post-colonialism, in France and in Algeria. In a book that discusses oppression and liberation (in this case, of women), this is an odd omission.

Nevertheless, if one remembers that the focus of the book is not Algeria or French Algeria, but Cardinal's experiences and reflections, the book is interesting reading.

Ronen Raz

Fallen Pillars: U.S. Policy towards Palestine and Israel since 1945. By Donald Neff. Washington, D.C.: Institute for Palestine Studies, 1995. Pp. xii, 350. ISBN 0-88728-262-8 (hardcover) $25.00, 0-88728-259-8 (Paper) $15.00.

This book is a study, and indeed a critique, of the American policy towards the question of Palestine and towards Israel from 1945 to our days. Its chapters, which trace the developments in this policy throughout the years and under various American administrations, are organized according to the "pillars" of this policy: attitudes toward Zionism; the partition of Palestine; the Palestinian refugees; Israel's borders; the Palestinian people; Jerusalem; Jewish settlements in the occupied territories; and arms supplies to Israel. This thematic organization of the book provides a clear depiction of the subject matter while keeping it an interesting historical narrative of patterns and development in the U. S. policy in the Middle East. However, many of the developments in this policy are only cursorily analyzed, both in terms of internal and international politics. In addition, although the book is well documented, and the book's eighty pages of 23 appendices provide further documentation of the first decade of the period under study, it does not seem that Neff's research involved significant archival work, and the book is based largely on secondary material and on press reports. This is a conspicuous *lacuna* in any study of diplomatic history, especially since much information about the earlier years which are discussed in the book is available in American, Israeli and other archives.

The major argument which underlies the narrative and analysis of Neff's book is that the contradictions between the declared principles and actual policies of the United States towards Palestine/Israel, and the double standards applied in this policy harm America's interests and international image. Furthermore, Neff sees the American alliance with Israel as detrimental for the Palestinians and burdensome for the United States.

Overall, the book is an interesting and well documented perspective on the American policy in the Middle East and on Israeli-Palestinian relations, but it falls short of providing an insightful analysis of these issues.

Ronen Raz

Princeton University

Gaza Strip: The Political economy of de-development. By Sara Roy. Washington, D.C: Institute for Palestine Studies, 1995. Pp. 372. ISBN 0-88728-260-1 (hardcover) $27.95, 0-88728-261-X (paperback) $17.95.

Gaza, Sara Roy tells us in the introduction to her book, has been called "the forgotten man of the Middle East." Neglected by its occupiers and by the scholarship on the region, it suffered not only political oppression and economic havoc, but also was the subject of a disproportionally low number of studies. This important book not only amends the biases of scholarship, but also offers an insightful and rich study of the history of the Gaza Strip in the last century.

The main argument in the book, which is well captured in its subtitle, is that the years of Israeli occupation of Gaza (1967-1994) were a long process of de-development of the Strip's population, resources and infrastructure. Not a deliberate plan of its occupiers, but rather the result of Israeli policies which sought to secure control over the Gaza Strip, de-development was the result of nearly 30 years of Israeli occupation. Roy provides us with detailed and documented information about the process of de-development, supported by many figures and illuminating tables, and makes a convincing argument about the social and economic results of the Israeli occupation of Gaza.

The book's broad perspective and updated information (including a chapter on the Gaza-Jericho agreement) is not limited to the past thirty years. It includes very good background and historical chapters which discuss the development of Gaza and its economy until 1967, including the years of the British mandate and of Egyptian military administration, and an extensive bibliography of Gaza and its history. In addition, a strong theoretical chapter on questions of development and underdevelopment places the book's major argument in a proper theoretical context.

The sources for this study include Arab, Israeli and international materials, and in this sense provide a balanced and well-informed portrayal of Gaza and its history. One perspective which Roy could have devoted further attention to is that of the ordinary Gazans. Roy spent many months in the Gaza Strip conducting her research. She thanks many Gazans in her acknowledgments, and dedicates the book "to the camp people". Even though this is a book of political economy, the anthropological perspective which had evidently benefited Roy could have added an interesting new dimension to this study.

The above observation notwithstanding, the Gaza Strip is a fascinating, well researched, and convincing book, which is both important and interesting for anyone wishing to understand the present, past and maybe even the future of the Gaza Strip.

Ronen Raz

Princeton University