THE STUDY OF TAFSĪR IN THE 21st CENTURY:
E-TEXTS AND THEIR SCHOLARLY USE

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There is a CD-ROM which may be purchased online for $30 from the IslamiCity Baz@r which includes the Qurʾān in Arabic, plus translations into English, Malay, Turkish, French and German (fully searchable), a version of the Qurʾān recited in Arabic, and the Arabic text of the *tafsīr*s of the Jalālayn, Ibn Kathīr and Qurṭubī. Another such CD-ROM, available more easily in the Middle East and which costs the equivalent of only $10, provides the recited Arabic Qurʾān plus five classical *tafsīr*s (Jalālayn, Ibn Kathīr, Shawkānī, Baghawī, and Bayḍāwī) and three related works from other genres. If you bought all these texts in their traditional hardbound book form, not only would they take up a lot of space on your bookshelves but also they would cost at least 10 times as much. But the question is, what are we getting for our money? That is the issue which I wish to address in this paper.

Before launching into that, however, it is best to review the inventory of texts that are available in electronic form from one or more sources. When I first proposed this paper in October for the Annual Meeting of the American Oriental Society, I listed some ten e-texts of *tafsīr* that I knew of. By March that list had swollen to well over 100 texts (see Appendix 1), mainly due to the willingness of Avraham Hakim at Tel Aviv University to share with me the mine of information which he has about some remarkable CD-ROMs from Jordan and Iran. The large number of Shīʿī *tafsīr*s in the list reflects two CD-ROMs from the Nashr-e Ḥadīth-e Ahl al-Bayt Institute containing some 900 volumes by Shīʿī authors, the first containing the full texts of works up to the time of Ṭūsī, the second providing a full index to the corpus of later printed Shīʿī material, such that one can find the page and line in a book by searching for a word or a string of words (thus those texts marked "Index Only" in Appendix 1 are really not of much use unless one has access to the printed text as well). Some of the Sunnī texts are found on a CD-ROM from Markaz al-Turāth in Amman called *Maktabat al-Fiqh wa-Uṣūlihi*, once again a disk which contains 900 volumes. We have also discovered that that institution has published a *Maktabat al-Tafsīr wa-ʿ Ulūm al-Qurʾān* which I have not actually seen yet but the approximate list of the contents is provided in

Appendix 2 (see `www.turath.com/project/b10.htm`). Those two sources from Iran and Jordan thus account for a majority of the available texts, but there are a few more to be found in various odd sources, and many of the texts are more easily and sometimes more cheaply available from other vendors. Other works mainly come in two ways—commercial Qurʾān CD-ROMs with *tafsīr*s included, and free downloadable texts from the project known as al-Muḥaddith based in Paris (Markaz al-Turāth also provides some texts for free, but no *tafsīr*s as yet apparently). More Shīʿī works are available through the work of the Computer Research Center of Islamic Sciences in Qom, published by Noor Software, who have produced a CD called *Anwār al-Nūr* with various *tafsīr*s included.

Of course, the production of the inventory of these works has been a task in itself and realizing what this list represents needs a moment's attention. All of these books are immediately accessible on one's computer. All come with some sort of "front end" that allows either for full text searching (in the case of al-Muḥaddith texts and those from Markaz al-Turāth and Iran) or for quick reference indexed according to Qurʾān verse. It is worthy of note that the *tafsīr*s of Ibn Kathīr, Ṭabarī, Jalālayn, and Qurṭubī, and the *Aḥkām al-Qurʾān* works of Jaṣṣāṣ, Ibn ʿArabī and that ascribed to Shāfiʿī are available for use free online at the Sakhr Web site—that is, you access the Web site with your Arabic-enabled browser, type in the *sūra* and *āya* number, and there you have the *tafsīr*s. No more searching through obscure indexes! In most instances, it is possible to "cut and paste" between these texts and one's word processor, although that brings up a technical point. The basic commercial CD-ROMs tend to incorporate their own Arabic support. The CDs of the Shīʿī texts from the Ahl al-Bayt Institute run primitively under DOS (not a DOS window) and allow printing only if you happen to have an old Epson dot matrix printer still lying around. Other CD-ROMs, however, do require Arabic Windows. Regardless of the CD, any cutting and pasting between programs will require that Arabic system support. Virtually all the programs run on Windows: Mac support appears quite limited.

In terms of additional texts, I might point out that there are few Web sites around which have graphic reproductions of pages of certain printed *tafsīr*s: these really are of minimal use (except to the extent that one may verify the accuracy of true e-texts) and they are not included in Appendix 1, but an example may be seen at the Ahlul Bayt Digital Islamic Library Project (`www.al-islam.org/sources`).

But the actual issue which I wish to address in this paper is the value of these texts to scholarly work. Certainly the convenience factor is immense. No more searching through the seemingly endless volumes of Fakhr al-Dīn al-Rāzī's *Tafsīr* in order to find the appropriate page for the treatment of a certain Qurʾān passage! The ability to be able to search the full text of a *tafsīr* will revolutionize many studies: Terminology becomes much easier to extract, indexes are a snap to compile, and so forth. The texts from al-Muḥaddith can be linked into an Arabic-English dictionary such that you can click on most words in a text and get a meaning, although the parsing of the words is less than perfect. But. . .

The basic inaccuracy of the available texts is certainly problematic. This manifests itself in a number of ways: simple textual errors, unexplained textual changes, and lack of clarification in text-comprehension matters and in text-critical matters. I will address each of these factors in turn.

First, that these texts should have textual mistakes should come as no particular surprise. Many of the works are extremely long and there is no reason to assume that the printed editions upon which they are all based are error-free either. I suspect that some of these texts have been transformed into their electronic versions through Optical Character Recognition processes (rather than being inputted through simple keying). This, of course, speaks highly of the abilities of the technology and how much it has progressed over the last 10 years—the very fact that this can be done with Arabic strikes me as astounding. However, OCR is never 100 percent accurate, not even in English, a much simpler orthographic form than Arabic. So, mistakes are likely to creep in. And it is true that mistakes are quite common in these texts, although efforts are certainly being made in various places to proofread them. Nor should the problem be exaggerated. Some of the texts I have checked are remarkably accurate. The worst I noticed was the Sakhr version of Ṭabarī (in the online version, but that is presumably the same as the CD version). Of course, the text of Ṭabarī's *tafsīr* is a tough one to conquer. The printed edition by the Shākir brothers (Cairo, 1954–68) is clearly the best—but it is incomplete. There is some evidence of eclectic editing on the part of the people responsible for the three electronic versions of the *tafsīr* which I examined (Sakhr, Ariss, Muḥaddith), putting the various editions together with the aim of creating the "best" text. But the Sakhr online edition has a substantial number of typographical errors on just the first few screens; I counted eight major examples in the first twenty full-screen lines of text of the *tafsīr* on *Sūrat al-Fātiḥa*, whereas both the Muḥaddith and the Ariss texts had two different mistakes in the same segment. That the errors differ between the various electronic

versions that are available does at least suggest that the work of creating
the e-texts was done independently and they have not been created simply
through electronic copying. But it also is a fact that there are a substantial
number of textual mistakes to grapple with in some instances.

In the category of unexplained textual changes, I include both additions
and minor deletions. These can affect texts in relatively insignificant ways—
whether *ṣalla llāhu ʿalayhi wa-sallam* comes after the name of Muḥammad
(it is omitted in the Sakhr and Muḥaddith versions of Ṭabarī's *tafsīr* at the
very beginning of the comments on *Sūrat al-Fātiḥa*, but it is present in the
Ariss version) does not affect our reading of the text—but the omission and
addition of subheadings, for example, may well change things more substan-
tially. This is to be noted in the *tafsīr* of Ibn Kathīr, in which headings
that help the reader in the printed text are left out (I must admit that I do
not know whether they are included in the original manuscript tradition of
this *tafsīr*). And there are headings in the texts of Jaṣṣāṣ and Ibn ʿArabī
which have been added—probably to make their application to questions
of legal issues more apparent within the context of the Sakhr publication
in which they appear (that is, a collection of *fiqh* texts). Most serious of all
such changes, however, is the actual loss of text. The major instance of this
which I have noted is in the Sakhr and the Ariss versions of Ṭabarī's *tafsīr*.
There, the introduction to the text is not present. Of course, it is apparent
why this would happen. The *tafsīr* has been indexed to the specific verses
of the Qurʾān upon which it comments. Ṭabarī's introduction does not
apply directly to any verse, so it is omitted. The introduction is present in
the version from al-Muḥaddith. It should also be noted that in both the
Sakhr and Ariss versions the absence of the introduction has resulted in a
renumbering of the *ḥadīth* reports, a scheme which was so helpfully added
in the Shākir printed edition. To add to the confusion, the two electronic
versions have then provided different numbering schemes: the Sakhr num-
bering starts at 114, which seems to provide an implicit admission that the
introduction is missing although the numbering is different from that in the
Shākir edition (in which the report in question is number 138); the Ariss
version starts at number 1, so there is no trace of the missing hundred or
so pages of text in that version at all.

Other problems of this nature may not be so severe, but they do raise
a fundamental question. It may be thought bad enough that the trans-
formation from book form to electronic form changes our sense of what an
author is doing and what the reading experience is about. But it also clearly
makes matters of form and sequence within a work much harder to perceive
and much easier to gloss over. A minor example would be from *Tafsīr al-*

Jalālayn. In many printed editions (but certainly not all) the *tafsīr* on *Sūrat al-Fātiḥa* is found at the end of the book, because Maḥallī apparently wrote it (plus the commentary on a few verses of *Sūrat al-Baqara*) after having composed the commentary on *sūras* 18 through 114. Suyūṭī then completed the entire text by providing the commentary on *sūras* 2 through 17, and he left Maḥallī's commentary on *Sūrat al-Fātiḥa* at the end of the work (see M. Ḥ. al-Dhahabī, *al-Tafsīr wa'l-Mufassirūn*, Cairo 1976, i, 334). In the CD-ROM versions, the intimate tying of the *tafsīr* to the text of the Qurʾān means that the *tafsīr* on *Sūrat al-Fātiḥa* is, of course, where it belongs, but the compositional history of the text has been obliterated.

Clarification of text-comprehension matters is more delicate. Paragraphing and punctuation (if even present) are notoriously arbitrary in many printed editions. Not a great deal of effort seems to have been spent on helping these matters in the e-texts; in some instances matters are definitely made worse by misplaced commas and quote marks. The issue of vowelling is likewise double-edged. We have all had the experience of reading what appears to be a well-edited text in which obvious or irrelevant *iʿrāb* is included, while tougher pieces, where somebody else's interpretation of the text might help one's reading, are noticeably undecorated. Vowelling varies among the e-texts—sometimes it is occasionally present, other times there is none. Some of the Sakhr legal texts can be fully vowelled by the click of a button—but I believe this is done mainly by automation, and I certainly would not want to trust it! The printed Ṭabarī edition by Shākir, once again, is not a perfect example of the use of punctuation or vowelling, but on many occasions those formalities do seem helpful and their general omission in the e-texts is lamentable.

The matter of the lack of textual critical apparatus is the last crucial matter, and it is, in fact, the common aspect underlying all of the foregoing complaints. In no case are these e-texts new scholarly editions. They are all based upon existing printed texts. Sometimes the e-text does not even make clear which printed edition is being used. But, more crucially, any scholarly apparatus—reference to manuscript readings and the like—have, in general, been dropped out. There is absolutely no real reason for this to be so—incorporating the printed footnotes would clearly be possible—but it has not been done.

This is not a problem unique to Arabic texts by any means. A recent article in *Religious Studies News (Offline 67)* (online at `purl.org/CERTR/Offline/off67.html`) puts it very well:

> All of the major religious traditions have sacred texts which they
> value as scripture, as authoritative, or at least as instructive in
> some significant way... Many of these sacred texts are available
> in some form either online or on inexpensive CD-ROMs. Unfor-
> tunately, the integrity of some of these texts is suspect, either
> because the publications that are widely available are based on
> older scholarly versions of the texts which are no longer consid-
> ered the most accurate, or because the texts were not prepared
> under the supervision of scholars.

The answer to this problem, according to the authors of this article,
is for scholars to take back charge over the production of such texts. I
am not sure this is a viable option in a field such as our own in which
the scholarly community is small and commercial endeavors already com-
mand the field. I would note with pleasure, however, Michael Carter's
Sībawayhi project (something certainly not irrelevant to *tafsīr* studies)
found at `www.hf.uio.no/east/sibawayhi/HomePage`. That project will
provide an electronically stored text that includes variants, glosses, trans-
lations, manuscripts copies, and references to secondary literature: a com-
plete critical library attached to the text. As this project indicates, the
possibility of accomplishing a scholarly version is there. As far as *tafsīr*
texts go, the best place to start would certainly be with the Muḥaddith
texts, since those are directly available in a pure text form, rather than
in a proprietary compressed form as with most commercial products. Of
course, as I am sure Michael Carter would tell you, such efforts at creating
a truly useful electronic text requires a great deal of work. Determining if
it would be worth the time and effort would be tough.

In sum then, there are a large number of texts of *tafsīr* available in
electronic form. The study of *tafsīr* is definitely ready of the 21st century.
But, clearly, these texts will not replace the printed word in the near future,
at least as far as scholarly work goes.

APPENDIX 1: E-TEXTS OF TAFSĪR (as of March 2000)

compiled by Andrew Rippin (University of Victoria)
with the assistance of Avraham Hakim (Tel Aviv University)

Ibn Isḥāq (d. 150/767) / Ibn Hishām (d. 218/833), *Sīra* (not formally a *tafsīr*, of course)

al-Shāfiʿī (attrib.) (d. 204/820), *Aḥkām al-Qurʾān*

Ḥasan al-ʿAskarī (attrib.) (d. 260/873-4), *Tafsīr al-Qurʾān*

al-Ḥusayn b. al-Ḥakam al-Hibarī al-Kūfī (d. 286/899), *Tafsīr al-Qurʾān: mā nazala min al-Qurʾān fī ʿAlī b. Abī Ṭālib*

Furāt al-Kūfī (d. ca. 310/922), *Tafsīr Furāt al-Kūfī*

Abū Jaʿfar al-Ṭabarī (d. 311/923), *Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān*

al-ʿAyyāshī (d. ca 320/932), *Tafsīr al-ʿAyyāshī*

al-Qummī (d. end 4th C.), *Tafsīr al-Qurʾān*

al-Nuʿmānī (attrib.) (d. 360/971), *Tafsīr al-Qurʾān* (source likely *Biḥār al-anwār*)

al-Jaṣṣāṣ (d. 370/981), *Aḥkām al-Qurʾān*

al-Sayyid al-Murtaḍā (d. 436/1044), *Tafsīr al-āyāt al-mutashābiha*

Shaykh al-Ṭāʾifa al-Ṭūsī (d. 460/1067), *al-Tibyān fī tafsīr al-Qurʾān*

Al-Ḥaskānī (d. 470/1077), *Shawāhid al-tanzīl*

Rāghib al-Iṣfahānī (d. 502/1108), *al-Mufradāt fī gharīb al-Qurʾān*

al-Baghawī (d. 516/1122), *Maʿālim al-tanzīl*

Ibn al-ʿArabī (d. 543/1148) *Aḥkām al-Qurʾān*

al-Ṭabarsī [al-Ṭabrisī] (d. 548/1153) *Majmaʿ al-bayān li-ʿulūm al-Qurʾān*

Ibn al-Jawzī (d. 597/1201), *Kitāb zād al-maṣīr fī ʿilm al-tafsīr*

Fakhr al-Dīn al-Rāzī (d. 606/1209), *Tafsīr al-kabīr: Mafātīḥ al-ghayb*

al-ʿUkbarī (d. 616/1219), *al-Tibyān fī iʿrāb al-Qurʾān [Imlāʾ mā manna bihī al-Raḥmān min wujūh al-iʿrāb wa-'l-qirāʾāt fī jamīʿ al-Qurʾān]*

al-Qurṭubī (d. 671/1273), *al-Jāmiʿ li-aḥkām al-Qurʾān*

al-Bayḍāwī (d. between 685–716/1286–1316), *Anwār al-tanzīl wa-asrār al-taʾwīl*

Ibn Taymiyya (d. 728/1328), over 50 works on the Qurʾān, large and small, are available, including all the *tafsīr*s on individual *sūras*, *Daqāʾiq al-Qurʾān* and *Muqaddima fī uṣūl al-tafsīr*

Ibn Qayyim al-Jawziyya (d. 751/1350), *al-Tibyān fī aqsām al-Qurʾān*

Ibn Kathīr (d. 774/1373), *Tafsīr al-Qurʾān al-ʿaẓīm* (both the full text and a *mukhtaṣar* are available)

Ibn al-Jazarī (d. 833/1429), *al-Tamhīd fī ʿulūm al-tajwīd*

Jalāl al-Dīn al-Maḥallī (d. 864/1459) and Jalāl al-Dīn al-Suyūṭī (d. 911/1505), *Tafsīr al-Jalālayn*

Jalāl al-Dīn al-Suyūṭī (d. 911/1505), *al-Durr al-manthūr fī'l-tafsīr bi'l-maʾthūr*

Jalāl al-Dīn al-Suyūṭī (d. 911/1505), *Lubāb al-nuqūl fī asbāb al-nuzūl*

Abū'l-Suʿūd al-ʿImādī (d. 982/1574), *Irshād al-ʿaql al-salīm ilā mazājat al-kitāb al-karīm*

Ṣadr al-Dīn al-Shīrāzī Mullā Ṣadrā (d. 1050/1640), *Asrār al-Āyāt fī tafsīr al-Qurʾān* (index only)

al-Ḥākim al-Qāʾinī (d. 11th / 17th C.), *Asrār al-Āyāt* (index only)

Mullā Muḥsin Fayḍ al-Kāshānī (d. after 1091/1680), *al-Ṣāfī fī tafsīr kalām Allāh al-wāfī* (index only)

ʿAlī al-Ḥuwayzī (wrote 1065/1665, d. before 1105/1693), *Tafsīr nūr al-thaqalayn* (index only)

Hāshim al-Baḥrānī (d. ca 1107/1695), *Kitāb al-burhān fī tafsīr al-Qurʾān* (index only)

Nūr al-Dīn Muḥammad b. Shāh (d. 1115/1704), *Al-Muʿīn fī tafsīr al-Kitāb al-Mubīn* (index only)

al-Zurqānī (d. 1122/1710?), *Manāhil al-ʿirfān fī ʿulūm al-Qurʾān*

al-Shawkānī (d. 1250/1832), *Fatḥ al-qadīr*

al-Ālūsī (d. 1270/1854), *Rūḥ al-maʿānī fī tafsīr al-Qurʾān al-aẓīm*

Sayyid Quṭb (d. 1956), *Fī Ẓilāl al-Qurʾān*

al-Ṭabāṭabāʾī (d. 1981), *Tafsīr al-Mīzān*

Sources

Sakhr/Harf, al-Qurʾān al-Karīm (versions 6.4 and 7.1—the latter has more texts—are available and can be bought from `www.islamicity.com`). Harf also produces a version of the Ibn Taymiyya disk. Some texts are online at `www.al-islam.com`: follow the links to the "Holy Qurʾan" (via the Arabic interface in order to access the *tafsīr*s) and "Islamic Jurisprudence."

The Muḥaddi<u>th</u> Project: `www.muhaddith.com`, for free texts and search engine.

Markaz al-Turā<u>th</u>: `www.turath.com` (there is a free download of their *sīra* program available).

Ariss (various recited versions of the Qurʾān with *tafsīr*); can be bought on-line from `www.almaktabah.com` (among other places).

Nashr-e Hadith-e Ahl al-Bayt Institute produces the large <u>Sh</u>īʿī disks.

Noor Software: `http://www.noorsoft.org/arabic/ie/default.htm` for <u>Sh</u>īʿī works including the "Noor" collection and the Nur al-Anwar version 2, specifically on the Qurʾān and *tafsīr*; can be purchased directly or from al-Hoda Books in London (`www.alhoda.com`)

علوم القرآن

فضائل القرآن

جواهر القرآن

إختصاص القرآن بعوده الى الرحمن الرحيم

إعجاز القرآن

مناهل العرفان

الإتقان

التبيان في إعراب القرآن

كتاب السبعة في القراءات

تفسير أسماء الله الحسنى

كتاب حجج القرآن

من فضائل سورة الإخلاص

جزء فيه قراءات النبي صلى الله عليه وسلم

ما دل عليه القرآن مما يضد الهيئة القويمة

جزء في تفسير الباقيات الصلحات

نشر طي التعريف في فضل حملة العلم الشريف

العجاب في بيان الأسباب

التبيان في أقسام القرآن

البرهان في علوم القرآن

الرد على من يقول القرآن مخلوق

نقط المصاحف

أحكام القرآن ١

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الحجة في القراءات السبع

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محة القراءات

التفاسير

التبيان في تفسير غريب القرآن

صحيح البخاري (الجزء الخاص في التفسير)

تفسير البيضاوي

تفسير القرطبي

تفسير ابن كثير

تفسير الطبري

الدر المنثور

دقائق التفسير

تفسير الصنعاني

معاني القرآن

تفسير الثعالبي

تفسير الثوري

تفسير ابي السعود

تفسير مجاهد

تفسير الواحدي

تفسير البغوي

فتح القدير

سنن الترمذي (الجزء الخاص في التفسير)

زاد المسير

تفسير الجلالين

تفسير النسفي
روح المعاني
كتب ورسائل وفتاوى ابن تيمية في التفسير

المعاجم والغريب
لسان العرب
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الأربعين البلدانية
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التعاريف
الفائق
الألفاظ المؤتلفة
التعريفات
معجم ما استعجم

رسائل في علوم القرآن
التبيان في آداب حملة القرآن
الناسخ والمنسوخ لقتادة
الفرائض
المناظرة في القرآن
لباب النقول
أسرار ترتيب القرآن
الناسخ والمنسوخ للمقري
حرز الأماني
الناسخ والمنسوخ للكرمي
الناسخ والمنسوخ لابن حزم
الأحرف السبعة
ناسخ القرآن ومنسوخه
تنزيل القرآن

المصفى من علم الناسخ والمنسوخ

الناسخ والمنسوخ للنّحاس

أسرار التكرار في القرآن

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كشف الظنون

الفهرست

أبجد العلوم

DIGITIZATION AS THE AGENT OF TECHNOLOGICAL
REVOLUTION IN STORAGE OF AND
ACCESS TO INFORMATION [†]

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M uch of the information that used to exist solely print has passed into digital form. Electronic publishing has replaced to a large extent old type setting techniques, and the trend towards digitization is affecting all three segments of the information industry—computing, telecommunications, and broadcasting.

In general, "Digitizing" is perceived as encompassing:

1. The process of creating and publishing new digital documents or resources and making them universally available in various media such as CD's, digital tapes and disks, and on the Internet.

2. The process of converting the content of physical media or analog materials (including periodical articles, books, manuscripts, cards, photographs, vinyl disks, film, audio, and video etc.) to digital format, the binary form used by the computer.

While online publishing is popular and cheap, simple archiving to tape and CD for both conservation and backup is a major part of digitization. As an example, 100 images of a large poster in 4 different resolutions, the highest being print quality, can be stored on a standard digital compact disk. Converting information to digital form offers efficient means of storing and accessing information, while it ensures that each copy retrieved is exactly identical to the original. Computer data storage makes it possible, for instance, to fit the entire Quran (including both text and recitation) along with several collections of *Ḥadīth*, *tafsīr*, and *Fiqh* on a single CD-ROM.

Digital technology is not without peril: digital information may be at risk of disappearing or becoming inaccessible. Either the media on which the data were stored might be disintegrating, or the computer hardware and software needed to retrieve digital information might become obsolete. Here are a few examples to illustrate this:

[†] Editor's note: This paper was presented as a contribution to the MELA-sponsored Roundtable "The Technology of Information: the Middle East" at the December, 1999, Annual Meeting the Middle East Studies Asscoiation in Washington.

To date digital technologies have not achieved stability in media acceptable for preservation of materials, if the digital version is intended to replace, rather than supplement, the analog version. We simply do not know how long digital information will remain stable. Change occurs so swiftly that already libraries are reporting that they have digital holdings they cannot read. A recent survey of 54 members of the Research Libraries Group, an international consortium of universities, libraries, and other research institutions, found that 36 had digital materials, and 15 said they lacked the ability to read some of those materials, including those stored on certain floppy disks.

Plain data has to be copied onto new media every 10 years to stay ahead of physical deterioration and the junking of machines that could have read outdated formats. Example: NASA used magnetic tape to gather data for years during the Viking Mars mission that began in 1976. Today, 10 to 20 percent of the tapes have significant errors because, as technicians at the Jet Propulsion Laboratory now say, magnetic tape is "a disaster for an archival storage medium."

Federal law requires the Census Bureau to retain records on "permanent" storage media. Data for the 1960 census were recorded on magnetic tape. Sixteen years later, when the National Archives asked the Census Bureau to provide parts of the 1960 data that had "long-term historical value," the Bureau took three years to furnish the records, because it no longer had machines capable of reading the data.

As part of an effort to build a massive digital library, the Bibliothèque Nationale in Paris is putting important French works on digital tape and then posting them online. Aware of the fragility of tape, the librarians are also making copies of digitized works on special glass-coated CD-ROMs, which they expect will last one hundred years or more—the typical life span of paper.

The Internet

It is perhaps Internet communication technologies, the medium intended for the widest distribution of knowledge, that will have the greatest impact on digital publishing. The World Wide Web and its standard protocols (including E-mail, FTP, etc.) offer some hope that publishers and archivists can format both old and new data in ways that will remain retrievable, and understandable, for a longer time. In fact, publication of materials on the Internet is rapidly becoming the medium of choice.

The Middle East stands today at a crucial point with respect to what the Internet can offer, and it has not yet fully delivered its potential to the region. With only about a million users online in the entire region of roughly 250 million, it ranks dead last in terms of Internet usage world-wide. Contrast that with 100 million Internet users in the United States, 24 million in Asia, and 5 million in South America. Technical, social, as well as political factors represent major hurdles to the Internet's expansion in the Middle East.

Infrastructure and Connectivity

The Internet is entirely dependent on telecommunications networks for data transmission. The type and quality of those networks determine the level of connectivity. In general, the quality of the underlying telecommunications infrastructure and bandwidth (i.e., transmission and carrying capacity) for international connections are the measures of quality. Other, more direct, measures of connectivity are the number of telephone lines per capita in a given country and the cost of computer hardware equipment and software.

In the Middle East and North Africa, the quality of online services and networked access varies widely from country to country according to the quality of the post, telegraph, and telephone (PTT) services. The PTTs, in most countries are the sole telecommunication providers, but remain strictly regulated, state-owned and controlled. While the majority of countries in the region are improving their telecommunications infrastructures, telephone systems by and large are still analog. In addition, the prevalent small capacity bandwidth imposes serious limitations on connection speed and data transmission. Therefore, newer modems (56K or faster) are less reliable there than older (9.600K) modems, because of modem connection failure at attempted higher speeds. The local phone switching systems cannot adequately support modems. Telephone bandwidth is low and congested, even in countries with relatively modern telephone systems. This causes slow Internet connections and downloads, which is especially problematic when browsing the Web. In Turkey for instance, it can take half an hour to receive 10 e-mails from an out-of-the country mailbox.

Internet Connectivity in the Middle East & North Africa
Services & Costs

Country	Country code+	Account Setup fee++ (average)	Monthly rates/ Subs.++ (average)	Hours included (average)	Internet users (per 1,000 1995)*	Main tel. lines (per 1,000 1995)*	Personal computers (per 1,000 1995)*	GNP (per Capita 1995)*
Algeria	DZ	$19	$23	30	3.0	42	N/A	$1,600
Bahrain	BH	$66	$27	N/A ($3.98/hr.)	50.3	242	1.7	$7,840
Egypt	EG	$30	$38	No limit	N/A	46	0.3	$790
Iran	IR	$50	$238	60	N/A	76	N/A	$2,300
Iraq	IQ		N/A			33	N/A	$2,100
Israel	IL	$30	$35	35	100	418	53.5	$15,920
Jordan	JO	$70	$31	15	8.0	73	0.2	$1,510
Kuwait	KW	$165	$99	130	56.2	226	2.1	$17,390
Lebanon	LB	$75	$25	N/A	12.5	82	0.6	$2,660
Libya	LY		N/A			59	N/A	$6,500
Mauritania	MR	$471	$565	No limit	N/A	N/A	N/A	$460
Morocco	MA	$52	$42	20	1.7	43	0.1	$1,110
Oman	OM	$57	$66	44	12.7	79	(1997)10.9	$4,820
Palestine	PS	$50	$25	No limit	N/A	N/A	N/A	$2,800
Qatar	QA	$55	$14	N/A	N/A	223	1.8	$11,600
Saudi Arab	SA	$54	$27	N/A	(1997) 1.5	96	0.1	$7,040
Sudan	SD	$560	$35	15	N/A	3	N/A	$400
Syria	SY	$105	$100	N/A	0.1	63	N/A	$1,120
Tunisia	TN	$50	$65	N/A	6.7	58	0.1	$1,820
Turkey	TR	$50	$14	15	12.5	212	0.8	$2,780
U.A. Emir	AE	$82	$27	5	48.4	283	1.1	$17,400
Yemen	YE	$34	$27	6	N/A	12	N/A	$260
USA	US	$25	$20	No limit	328	626	38.0	$26,980

+ ISO 3166 Maintenance Agency. (Latest update: Thursday, 7 August, 1997).

++ Rates vary according to the type of access (dial-up; dial direct; Dedicated, etc.) and the status of the user (business; educational; residential, etc.). Figures here are for one standard educational/residential connection, as provided by an ISP for the country.

∗*Human development report*. 1998. New York ; Oxford : Published for the United Nations Development Programme by Oxford University Press, ©1998. United Nations Development Programme, 1 UN Plaza, New York, NY 10017 (pp. 166–167; 193)

∗ *World Development Indicators*. 1998. Washington, World Bank (pp. 12–14).

Until recently, Internet connections in several countries were provided only through a proxy server in a neighboring country, or even as far away as Europe. With the recent expansion of the Internet, the number of ISP's, Internet-related private companies, commercial ventures, and service providers is increasing steadily. And so is demand for those services, which includes e-mail, the Web, information servers, access to online databases, and Web site authoring and hosting.

Internet Users in Selected Arab Countries[‡]

Internet Users in Arab World Close to One Million

A DIT survey shows that the number of surfers has increased to more than 920,000 by the end of last month, April [1999]. Growth rate—highest in Saudi Arabia and Lebanon—is expected to spur the development of e-business and other online services in the region.

By Fawaz Jarah, DIT Online Editor

Dubai: 30 May 1999

RANK	Country	Subscribers Dec1998	Subscribers April 1999	Users April 1999	% Growth in 4 months Dec'98–April'99
1	UAE	61,200	81,700	204,300	33.5%
2	Lebanon & Syria*	30,700	52,900	132,200	72.3%
3	Egypt	36,400	51,800	207,200	42.3%
4	Saudi Arabia**	18,700	45,000	112,500	140.6%
5	Kuwait	22,000	25,100	62,800	14.1%
6	Jordan	16,600	20,100	50,300	21.1%
7	Oman	12,700	16,000	40,000	26.0%
8	Tunisia	4,700	6,000	15,000	27.7%
9	Morocco	11,200	14,100	32,5000	25.9%
10	Bahrain*	11,700	13,000	32,5000	11.1%
11	Qatar	8,500	11,000	27,500	29.4%
12	Yemen	2,200	2,500	6,300	13.6%
Total		**236,000**	**338,200**	**923,100**	

Statistics were rounded to the nearest 100. Margin of error: $\pm$ 5.

* Syrian subscribers form a small portion of the combined statistic. They mostly have only e-mail connections.

** Saudi statistics are conservative and could rank much higher. Bahrain statistics include Saudi subscribers—excluded from the Saudi statistics.

[‡] Figures based on the study *Internet Users and Subscribers in the Arab World*—May, 1999. Produced by Dabbagh Information Technology Group, Dubai, United Arab Emirates (`http://www.ditnet.co.ae`).

Residential access and use are clearly rising, despite difficulties in getting phone lines installed and affording services. Providers who lease lines are paying a high cost for international and satellite connections. These high tariffs result in high fees and surcharges that are passed on to the user. The result is that perhaps e-mail the only affordable Internet service for many.

Scripts and Languages Online

The dominance of English-language materials on the Internet is still a major factor in limiting the growth of the Internet in the region. Technically, the source of the problem was initially Arabic text on the Web. Because of the lack of Arabic script HTML editors—and browsers able to read the vernacular—text had to be rendered as large graphics files. As pages, these were extremely slow to load into a browser screen. The development of software specifically configured to process and display Arabic character sets for the Web and e-mail is helping to improve the Internet's capabilities and broaden its use by speakers and readers exclusively of Arabic. **Sakhr**, the oldest software company in the Arab world, has developed *Sindbad* Arabic browser and HTML editor, and **Microsoft** has released its *Arabic Office 97*—and later Arabic-capable versions—along with *Word Internet Assistant*. Both have made Web publishing and surfing the net in Arabic script a reality. Nevertheless, according to *Internet Arab World (IAW) Magazine*, 40% of users it surveyed are still not able to use Arabic characters online with their browsers. **Adobe Systems, Inc.**, the publishing and imaging software company, developed its *Adobe Acrobat® Reader 4.0 ME* (Middle Eastern), which allows reading of Portable Document Format (PDF) files that contain Arabic and Hebrew characters. In addition, *Reader 4.0 ME* allows copying Arabic and Hebrew text and searching within PDF files that contain Arabic and Hebrew text. In Israel, **Accent Software**, a leading producer and supplier of multilingual software, was a pioneer in developing a Hebrew-language word processor. It now offers an array of multilingual software, including Arabic script products.

Internet Access Control and Regulation

Internet use is heavily policed in most countries in the region, and there is clear caution and reluctance to make the medium available to the wider public. The degree and type of control vary from country to country. In Iran, for instance, users who are already monitored by Internet service providers (ISPs) must promise, among other things, that they will not contact parties and sites deemed offensive to Islamic moral values. The conservative Persian language monthly *Sobh* called for a ban on the Internet. Paradoxically, the Speaker of the Iranian Parliament called for exporting the Revolution

via the Internet and taking advantage of technological development to propagate the late Khomeiny's ideology. In Saudi Arabia, control over access is even more obtrusive. Under a system that took two years to develop, all Internet connections in the country have been routed through a hub outside the capital, Riyadh. High-speed government computers were set up to block access to thousands of sites cataloged on established blacklists: sites of hostile opposition groups, for instance, some types of chat rooms, gambling sites, etc. ISP's in Gulf states, by orders of the government, use, in addition to proxy servers and firewalls, commercial filtering software such as *Smart Filter*, a system that is updated every day by adding sites to the blacklist. In Tunisia, Internet-specific and detailed legislation was enacted in the middle of 1999.

An extreme case, described by the Arabic press as the "first Internet crime," consisted of the arrest of a man in Jordan on the charge of using the Internet to "defame the king." What is particularly unusual about the case is that the substance of the charge—defamation—is based on an act, a critical political opinion expressed by the accused that took place on the Internet, when he was in the United States. The Jordanian State Security Court was to decide the case. In some other countries, however, including Egypt, Jordan, Lebanon and Morocco, for financial and logistical reasons, authorities have given up on policing the Internet, which is now accessed with minimum restriction.

Intellectual property and Copyright

Ironically, while excessive effort is exerted to control contents and free online access, software pirating and copyright infringement are tolerated. These infractions have been major concerns of Western-based businesses involved in computer and Internet-related business with the Middle East. According to Business Software Alliance and Software Publisher Association, although these infringements are on the decline, the damage is estimated at $92 million in 1997 alone, down from $127 million in 1996. That represents 65% of the software and programs marketed in the region for 1997 and 74% for 1996. It will take more than the goodwill of national governments to reduce pirating, when software market prices are beyond the reach of the overwhelming majority of computer users in their respective countries.

Internet and related information technologies have significant economic consequences at all levels. In a case study about Tunisia, Clement Henry demonstrates how close state control of information impedes economic development and scares away foreign investment. Although information is but

one component in the general economic picture, he argues, it is becoming even more important with the globalization phenomenon and the increased interdependency of investment and financial institutions worldwide. Gaining access to accurate information about debtor nations, for instance, is crucial for investors. Middle Eastern and North African countries, where almost everything is politicized, are having a hard time separating what is considered purely economic information from the political. This, according to Henry, could lead to poor performance in many economic sectors by making the country less attractive to foreign investors.

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THE ORIENTAL MANUSCRIPTS COLLECTION
OF THE INSTITUTE FOR BALKAN STUDIES IN SARAJEVO
(1904–1918) [†]

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Summary: The genesis of the Oriental manuscript collection in the Dr. Karl Patsch Institute for Balkan Studies, from 1904 to 1918, is reviewed by the author, based on recently discovered archival documents of the Institute. The accounts of the Institute for the period 1907–1910 confirmed a pattern of patient and continuous acquisition of rare, old Oriental manuscripts, archival documents, and codices in the Arabic, Turkish, and Persian languages. Seventy-three per cent of the Institute's budget was spent for such purposes. Most of the manuscripts were bought from Sejfudin Eff. Kemura and Hamdija Kreševljaković.

Introduction

From 1986 to 1992, I was Head Librarian at the National Museum of Bosnia and Herzegovina. Everyday work in the library had brought me into a close relationship with in-house documents on the development and intimate history of the collection and its growth. Unlike other library users, I was privileged to see clearly the hidden aspect of love and passion which my predecessors brought to the creation and maintenance of the various library collections. But I had no desire for research focused on the rich holdings of the National Museum and its library history, since I hoped I would have enough time during my professional career, enough patience, knowledge, and wisdom in the later years of my working life (prior to retirement) for so noble a task. That is, I intended to concentrate on this beginning somewhere around the year 2020.

But reality, especially the crisis year 1992, not only changed my plans, but also forced me to rethink my basic philosophy as a professional librarian.

On May 18, 1992, the Oriental Institute and its library collection were deliberately destroyed. The target: the premises of the Institute; the method:

white phosphorus military shells, capable not only of burning fragile paper or parchment to ashes, but of melting the steel cabinets where manuscript collections were kept. The motive: political propaganda originating in the dispute regarding ownership of land in Bosnia and Herzegovina, and denial[1] of otherness.

On August 25, 1992 the National and University Library of Bosnia and Herzegovina was also destroyed. The target and method of artillery attack: the same as before, but intended as a final statement not on property, but on *convivencia*. (Riedlmayer 1998).

During the evacuation of the Library of the National Museum of Bosnia and Herzegovina in Sarajevo (*Zemaljski muzej Bosne i Hercegovine*), established in 1888 as *Landesmuseum für Bosnien und der Herzegowina*, I came across some file boxes of the former Institute for Balkan Studies which I had never previously held in my hands. After the sad task of removal was done, I had enough time to open the boxes. Beyond any other intentions, the evacuation of the library's manuscript collection to the other, safer library room, forced by the 1992 war, turned out to make a rediscovery possible. This set of archival records and manuscripts was hidden from view due to a most simple error of library handling. Some 20 original Oriental and other manuscripts were enclosed in another file folder, along with the documentation on the Institute's activity.[2]

Among other items the boxes contained an autograph manuscript of the poet Aleksa Šantić, constituting the second edition of his poems from 1902, and a dramatic work of Svetozar Córović. Both bore the acronym "S.L.A," that might be an inscription recording a possible donation or a special collection mark. The same acronym occurred in a dozen other manuscripts, documents, and single sheets but nearly hidden from notice without careful examination of the manuscript collection. This was my first encounter with this particular collection. Later, the meaning of this secret was revealed.[3]

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[1] The term *denial* is used according to Norman Cigar's analysis of the genocide in Bosnia and Herzogovina. (Cigar 1995). This was just another instance of denial

[2] Institut für Balkansforschungen (IBF), *Akten 1902–1904* and *Akten 1905–1911*, a set of 4 boxes 14 x 5 in.

[3] S.L.A. is an acronym for *Südslawisches Literarisches Archiv*; IBF-SLA No. 1, Svetozar Córović's drama *In the Darkness* (= *U mraku*), partly published (Córović, S 1909). The premiere of this play was in Mostar, June 1, 1998 (cf. `http://www.soros.org.ba/~cuprija` for details); IBF-SLA No. 2, Aleksa Šantić, *Pjesme* (= *Poems*), an autograph manuscript of the second edition (Šantić 1902).

The Institute for Balkan Studies

The general framework of the activities of the Dr. Karl Patsch Institute for Balkan Studies (*Institut für Balkansforschungen*, a.k.a. *Bosnisches-Herzegowinisches Institut für Balkansforschungen*), in the rather short period from 1904 to 1918, covered a variety of research areas, from organization of scientific study tours, to area studies, development of various kinds of collections, systematic research and investigations of targeted areas, production of scientific publications, and finally international distribution of publications.

In the 14 years of its existence, the Institute had tried to gain the status of a state institution, covering wide areas of scientific research and publishing. Its main goal was to obtain stable and regular state-sponsored funding, necessary for performance in accordance with its detailed mid- and short-term plans as presented to the Government. The Institute failed to achieve such a status at the beginning and was more or less dependent on irregular subsidies and individual donations, as well as the amazing enthusiasm of its founder, Dr. Patsch. From 1904 to 1913, the Institute was largely privately supported, and it was financed in the state budget as a separate item for the first time in 1913.

As *Spiritus movens* of the Bosnian-Herzegovinian Institute for Balkan Studies, Dr. Patsch wisely and patiently produced remarkable results. Twice he tried to persuade the government authorities, e.g., the Joint Ministry of Finance (*Gesamt-Ministerie für Finanz*), that his Institute should be funded as a permanent state institution. It would be charged with a variety of scientific and research investigations and with publishing activities especially concerned with developing a scientific library and archive, along with an impressive plan for future investigations in the literary heritage of Bosnia and Herzegovina.

Dr. Patsch developed a remarkable library collection and formulated a long-term, multifaceted plan for the scientific study of the literary heritage of Bosnia and Herzegovina. His first, crucial, activity was to campaign for a very special targeted *Südslawisches Literarisches Archiv* (South Slavic Literary Archive), accompanied by a reference library, and special library/archive collections under the name *Arbeitzimmer* (Study rooms). This was intended as a preparatory phase for the time- and resource-consuming research on Slavic inscriptions, palæography, systematic bibliography, the further growth of the original Institute library, and expansion of the manuscript and Oriental manuscript collections of the Institute.[4]

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[4] The existence of the Institute for Balkan Studies became known mainly thanks to

Even from the distance of almost 80 years, it is very hard to render a definitive, objective, historical judgement of the goals and functions of the Institute of Balkan Studies. Obviously its activities were planned and carried out on a widely conceived and, scientifically speaking, neutral paradigm and platform. The organization of the Institute involved predominantly special collections with little or almost no investment in scientific research. It was envisioned that the Institute would be an institution for occasional use, a home for authentic collections attracting a network of visiting scholars using the Institute's facilities.

On the other hand, the Institute's goal was research, within all historical and cultural disciplines, on the whole Balkan peninsula, but in assessing its accomplishments such a focus is not clearly perceived. The foundation of the South Slavic Literary Archives was in fact the establishment of the Literary Archive of Bosnians and Herzegovinians only. This created a conflict of interest with respect to the relations and responsibilities of the National Museum and the Institute.

The restrictions on the Institute were at least dual. One aspect was the political and intellectual atmosphere created by Austro-Hungarian rule in Bosnia and Herzegovina (1878–1918) regarding questions of the development and status of the occupied (1878) and then annexed (1908) territory of Bosnia and Herzegovina. The basic issues were the varieties and limits of cultural and political autonomy within the newly gained Austro-Hungarian provinces (*Landes*). This unsolved problem becomes apparent when we compare the existing plans for the Institute with its achievements. The results were always somewhere in between, neither fully accomplished or finished, with significant discrepancy between what was projected and what was accomplished (Basler 1988). The defenders of the Institute—such as Dr. Gregor Čremošnik—praised its general concept, while others not supportive of the Institute's philosophy (like Dr. Ćiro Truhelka, the Museum director, and Dr. Vladimir Ćorović) would not recognize its special meaning and reason for existence.

Hamdija Kapidžić, who wrote an essay treating the Institute in terms of an intriguing episode from 1917 involving a private suit between Dr. Karl Patsch and Dr. Vladimir Ćorović. This had to do with the character of Ćorović's involment in the Institute. Other inside stories of the Institute and its development were not sufficiently elaborated (Kapidžić 1964). Kapidžić briefly mentioned the *Südslawisches Literarisches Archiv* as the "Yugoslav literary archive," unintentionally obscuring its basic concept. (This is "a typographical error" problem; *Südslawische* = South Slavic = *južno slavenski*, vs. *jugoslovenski* = Yugoslav, as in the country of Yugoslavia.)

The other problem is more internal in nature: the dispute between over-lapping areas of interest, insofar as the National Museum of Bosnia and Hercegovina was the only museum and scientific institution focusing on the heritage of Bosnia and Herzegovina, and the Institute was seen as a double-edged intruder in the Museum's area of responsibility. Ironically, this has to do with the Institute's facilities, which occupied six rooms of the Museum's medieval archæology collection, and the overlapping jobs of Drs. Karl Patsch, Vladimir Ćorović, and later, Gregor Čremošnik, who were engaged both as Museum staff and Institute collaborators. In fact, the pos-sible danger for the Museum was not unwanted intruders or deserters, but that of the increasing influence of political patronage on the Institute and the fear that a separate budget line would be allocated for its activities.

By these remarks, however, I do not want to underestimate the impor-tance of the first purely scientific institute established in Bosnia and Herze-govina. On a contrary, I would like to praise and learn from the enthusiasm of its founder, Dr. Patsch, a historian and archæologist who—following the official political philosophy of *Drang nach Osten* (Eastward Movement), and at the same time fighting local, negative public opinion—managed not only to establish an impressive array of activities in the Institute but also to organize important special collections and resources for future researchers.

With all its facilities and activities, the Institute was designed to be the base or to serve as a point within a core institutional framework, together with the other scientific and cultural centres within the Austro-Hungarian Monarchy. The idea of setting up the Institute apart from the National Museum of Bosnia and Herzegovina was strongly supported by the influ-ential Bretinger Commission, and the official newspapers in Vienna were full of information about this initiative—presenting Sarajevo as a new cul-tural, intellectual, and scientific centre in the Monarchy. But the reaction to these intentions in local newspapers in Bosnia and Herzegovina was quite the opposite.

The idea of promotion of Sarajevo as a new cultural centre, with the National Museum and the Institute as western-type institutions intended to raise the city to a European level, was rudely rejected by the editorial in the newspaper *Work* (= *Rad*) issued in Mostar. Its editorial reaction to news that the Provincial Government (*Landesregierung für Bosnien und Herzegowina*) was planning to open a new Institute was as follows:

> . . . In our poor country there are some districts where the ratio of elementary schools vs. police and military facilities is 4 to 30, while other districts do not have school facilities at all. Our money is still being spent on useless expeditions for

"investigations of the Balkans". We protest therefore that our money is used to establish institutions that serve other interests than our own. (Anonym. 1908a)

I shall return later to this text's reference to the problem of spending "our people's" money. An editorial in *Serbian Word* (= S*rpska riječ*) was even sharper:

. . . The era of Benjamin Kallay's rule in Bosnia and Herzegovina may be defined as the era of police-supported scientific research. Production of luxurious volumes and illustrated scholarly books and periodicals, well-organised scientific expeditions, and scientific conventions held in Glasinac and Ilidža, provided examples of the police regime's introduction of the slavery of science. Bosnia was conquered by such activities, and now the projection goes further East from Bosnia. A month after Erenthal's speech on the Novi Pazar Sandžak (district), news about the Institute for Balkan Studies was issued. (Anonym. 1908b)

A day later, an anonymous allegory appeared in the same newspaper under the title "Basket," ironically developing the previous day's statements on the Institute: ("Basket" was the humorous subheading for Miscellanea, Unofficial News, or Gossip.)

. . . Since the time of its opening, the National Museum of Bosnia and Herzegovina, its custodians and scholars began investigating the antiquities, plants, butterflies, birds, and vegetation in the countryside. But what interests them most are investigations in the Kosovo and Novi Pazar districts. With one eye they search for insects and butterflies, while they have the other eye on the territory. (Anonym. 1908c)

The idea of Sarajevo as a cultural and scientific center for Balkan studies was reactivated within certain political circles of Austro-Hungarian Monarchy during 1913 (Potiorek and Bilinski), with discussions of the opening of the university in Sarajevo. The role of Sarajevo as a center of Balkan Studies came within the context of future Austro-Hungarian occupation of Albania. (Kapidžić 1961)

The Institute Library

Dr. Karl Patsch devoted special attention to the development of the Institute's library, manuscript collections, and archival documentary resources. The impressive plan for library collections also included the establishment of special thematic bibliographies, literary archives, and a corpus of inscriptions. The foundation of this was the Institute's specialized library. In 1917 the library had 6,038 books divided into several collections. (Petrić 1988)

A plan for editing bibliographies was developed, based on the Institute's own collections, as well as topical bibliographies compiled abroad. Three bibliographers were actively engaged in this task:

- Ferdinand Velc, an academic painter and teacher of fine arts at the First Sarajevo Gymnasium, whose "Bibliography of Bosnia and Herzegovina", and "Bibliography of Montenegro" were recently published (Velc 1989, 1990; Ćulić 1976);

- Dr. Pavao Mitrović, Institute assistant whose Bosnian-Herzegovinian bibliography was positively identified[5] and;

- Hamdija Kreševljaković, a student of history, whose published, partly bibliographical, study of publishing in Bosnia and Herzegovina during Turkish times was based on intensive use of the Institute library. (Kreševljaković 1912, 1920). The bibliographical section contains notes that refer to the holdings of the Institute library.

Franciscan Fra. Julijan Jelenić was also engaged on this task, but this could not be confirmed from other document sources.[6]

The Institute edited a special series of publications under the general title "Toward a Recognition of the Balkan Peninsula" (*Zur Kunder der Balkanhalbinsel*) in three series *Travels and Observations* (*Reisen und Beobachtungen*), *Sources and Investigations* (*Quellen und Forschungen*) and *Inventories and Bibliographies* (*Inventarie und Bibliographie*). A total of 27 books was produced, mostly travelogues, all in German except one. Two of these books relate to the Literary Archive project—Vladimir Ćorović analysis of Mehmed Beg Kapetanović "Eastern Treasures" proverb collection (Ćorović V. 1911), and a joint Sejfudin Kemura and Vladimir Ćorović anthology of Bosnian Muslim authors 17–19 centry (Kemura 1912)

In 1916 Dr. Karl Dietrich from Leipzig, with Dr. Gregor Čremošnik from Ljubljana as the first professional secretary of the Institute, planned to start work on "Corpus Inscriptionum Slavorum meridionalium," a corpus

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[5] Branko Ćuluć's article on Ferdinand Velc brings into the footnote an ambiguous statement of Pavao Mitrović from 1971 on his involvement in the Institute 50 years before (Ćulić 1976). I compared this with his early article "The Question of Yugoslav Bibliography" (Mitrović 1917) and found confirmation relating to his bibliographic activities. From this point it was not so hard to find and identify his bibliography in the manuscript collection of the National Museum. (Bakaršić 1990)

[6] According to a statement of Pavle Mitrović (1917), the first part of his bibliography published in 1912 was supported by the Institute, while the second part remained an unpublished manuscript. (Kovačić 1991)

of South Slavic inscriptions from the territory of Bosnia and Herzegovina and other South Slavic lands. Dr. Dietrich stayed in Sarajevo a couple of months in early 1917, but he never accepted this assignment, while Dr. Čremošnik joined the Institute too late (in 1918) and became the Institute's first and last professional secretary, although he stayed in Bosnia most of his life.[7]

Two special collections study rooms were established, the first one dedicated to the Bosnian Croat poet Silvije Strahimir Kranjčević (1865–1908), and the other to the Bosnian Serb poet Aleksa Šantić (1868–1924). Kranjčević and Šantić were the most famous contemporary poets of their times. The collection of Kranjčević's works was described by Dr. Vladimir Ćorović (1927). From the Institute, this collection was moved first to the National Museum, and later to the Sarajevo Town Museum (*Muzej grada Sarajeva*), and finally to the Museum of Theatre and Literature in Sarajevo (*Muzej književnosti i pozorišne umjetnosti*). The Aleksa Šantić study room was described by Dr. Gregor Čremošnik (1928). From the Institute (National Museum) this collection was transferred to the Museum of Literature in Mostar (*Muzej književnosti u Mostaru*).

Literary Archive of The Bosnians and Herzegovinians

In the State Archive of Bosnia and Herzegovina files related to the *Südslawische Literarisches Archiv* (South Slavic Literary Archive) three documents were located:

- First, a document from June 30, 1910, describing Dr. Patsch's opinion of Dr. Ćorović as collaborator in the Institute, with reference to a possible job opportunity for Ćorović at the University of Belgrade (Serbia). (ABH ZMF 12.927/BH June 30, 1910 = ABH Građa 6:215);

- Second, a very extensive elaboration from November 15, 1911 on the establishment, work, and plans of the Institute. (ABH ZMF 19.611/BH November 15, 1911 = ABH Građa 6:222; Kapidžić 1964);

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[7] The idea, coverage, and methodology for this project were taken from Theodor Mommssen *Corpus Inscriptorum Latinorum*. Dr. Karl Patsch was one of Mommssen's collaborators on the CIL volumes focusing on the Roman provinces of Pannonia and Dalmatia. The scope, goals and budget were given in ABH ZMF No. 1472/BH, January 19, 1917 = ABH Građa 6:237.

- Third, a report on the Institute activities in 1910 and 1911, dated February 10, 1912. (ABH ZMF 2.302/BH February 10, 1912 = ABH Građa 6:223).

On the *Literary Archive of the Bosnians and Herzegovinians* (= *Književni arhiv Bosanaca i Hercegovaca*), we do not find much information. There is none within the scope of the historical and literary-historical investigations so far done, except for interesting anecdotes reported in the local newspapers. The existence of the special archive collection was publicly announced by the Institute in the second half of 1909, and early 1910.

A declaration on the collection of literary sources of Bosnia and Herzegovina was published in seven Bosnian daily newspapers: *Hrvatski dnevnik* (*Croatian Daily*), *Musavat* (*Musavat*), *Srpska riječ* (*Serbian Word*), *Hrvatska zajednica* (*Croatian Community*) from Sarajevo and *Rad* (*Work*) from Mostar, and *Sarajevo Tagblatt* (*Sarajevo Daily News*) and *Bosnische Post* (*The Bosnian Post*), which were published in German in Sarajevo. Such an extensive press campaign has not been recorded for any other project, or governmental or political campaign; yet, the declaration remained obscure and was completely unknown to all historians working on this period. The declaration is interesting from both historical and cultural points of view. Here is a complete translation of it:

> All our researchers in literary history, regardless of the historical period investigated (except those focusing on medieval Dubrovnik) have vividly felt the difficulties and delays imposed by the lack of systematically collected archival material. Most of the materials used, such as drafts, copies, notes, annotations and works and letters is scattered, regardless of the author concerned, in various places, to be precise, in various distant places. In most cases the researcher, regardless of his wishes, can not get at them. For example, the letters, correspondence, and manuscripts of Ivan Franjo Jukić are scattered in Vienna, Zagreb, Fojnica, and Belgrad, not to mention the quantity of such material held in private collections. This is not the case solely for Ivan Franjo Jukić; it is more or less true for all our authors.
>
> The Institute of Balkan Studies has decided to aim its program at what is closest to contemporary literary production in Bosnia and Herzegovina, both Croatian and Serbian, and to create a general literary archive for a limited area and period. Following this orientation last year, Institute purchased the study room (*Arbeitzimmer*) of Silvije Strahimir Kranjčević, with all his private library and his papers, suggesting this model for all eminent literary authors and friends of the Institute. After some negotiation, the Institute achieved another visible success. Mr. Aleksa Šantić, one of the most influential intellectual figures of our times and a prominent poet whose reputation is beyond doubt, has promised to give his private library

collection and study room with all his papers to the Institute. In addition to these study rooms, we will create a department for popular oral poetry in which we will gather all available material on heroic epic songs in a systematic reference collection on folk epic.

The interest already shown by intellectuals in this endeavor is great, and the Institute would like to thank the following individuals for their contributions to the archive; Mr. Dr. Tugomir Alaupović, Mr. Josip Milaković, Mr. Risto Ivanišević, Mr. Nikola Kašiković, Mr. Svetozar Ćorović, Mr. Rikard Katalinić Jeretov, Ms. Ella Kranjčević, Mr. Dr. Jefto Dedijer, and Mr. Gjorgje Čokorilo. We would like to believe that all individuals who understand the importance of our intent will help us most generously with advice and contributions. We would also like to emphasize to our friends that the Institute is willing to support financially the most valuable contributions.

The gift of Svetozar Ćorović (IBF Acten No. 8 /1910) mentioned in the declaration comprised his theatre piece (IBF SLA No. 1), Aleksa Šantić's "Poetry" (IBF SLA No. 2), and two manuscripts of poems, one by Avdo Karabegović Hasanbegova (IBF SLA No. 15 and 16) originally edited posthumously by Svetozar Ćorović (Karabegović 1902), and the other by Osman Đikić (IBF SLA No. 14).

The Oriental Manuscript Collection of the Institute

One of the Institute's activities on which we have insufficient data is its Oriental manuscript collection. Newly discovered archive documents, containing 517 single sheets of "Institute Receipts of Library Acquisitions" (*Richtungen*), covering the period from 1904 to 1910, could give us more information on this (IBF - Richtungen 1904–1910). Information on the Oriental collection was found in contemporary newspaper articles reporting on Institute activities.

- The Munich-based *Allgemeine Zeitung* (*General News*) from February 1909 states that the Institut had 200 Persian, Arabic and Turkish manuscripts (*Handscriften*). (Wirt 1909a) This article was reprinted in *Agramer Tagblatt* (*Zagreb Daily News*) a few days later (Wirt 1909b).

- In May 1909, Hamdija Kreševljaković, the famous Bosnian scholar and historian, then a young student of history at age 20, reported in an article published in the Sarajevo magazine *Bošnjak* (= *The Bosniaks*) that the Institute had 500 Arabic, Turkish, and Persian books. The term "book" was obviously used to denote bound Oriental manuscript or codices (Kreševljaković 1909).

- In a Report to the Joint Ministry of Finance from 1911, on the origin, development, and activities of the Bosnian-Herzegovinian Institute for Balkan Studies, it is stated that the manuscript collection had 812 Slavic, Greek, Arabic, Persian and Turkish codices. The same information could be found in another Report to the Joint Ministry from 1912, on realization of the Institute's plans for 1910 and 1911 (ABH ZMF No. 19.611/BH November 15, 1911 = ABH Građa 6:222; ABH ZMF No. 2.302/BH February 10, 1912 = ABH Građa 6:223).

- The next newspaper report on the Oriental collection was in 1913 in *Wiener Zeitung* (= *Vienna News*), also reprinted in Sarajevo *Bosnische Post* (*The Bosnian Post*). According to this note, the Institute at that time was in possession of 1,200 Slavic, Persian, Turkish, and Arabic codices (Petterman 1913).

Spending "our People's Money"

In the period from 1904 to 1911 (e.g., from 20 April 1907, when the budget for collection development was announced, to the end of 1910), the Institute had on 115 occasions purchased 580 different manuscript items. Expenditure for these acquisitions was 3,407.63 Crowns.

Most of the items were purchased from Sheik Sejfudin Eff. Kemura (total of 3,017.6 Cr.) e.g., 89 percent of all acquisitions. M. Hadžić (49.20 Cr.), S. Muftić (122.50 Cr.), M. Salihagić (46.34 Cr.), and other manuscript dealers were paid a total of 172.03 Crowns.

For printed book acquisitions, the Institute spent 4,592.27 Crowns. Most of them were acquired from Mirko Brayer Antiquariat in Zagreb (702.5 Cr.) and from Pacher & Kisić Bookshop in Mostar (332.31 Cr.). From the private collection of Hamdija Kreševljaković, books with a total cost of 527.8 Crowns were acquired—twice as much as from all of the other individuals who sold books to the Institute, the latter which totalled 208.88 Crowns.

At the same time, for all other purposes and expenses, a total of 2,662.72 Crowns was spent, meaning that 73 per cent of the total Institute budget of 10,852.42 Crowns was spent for acquisition of books and manuscripts. That is what the financial records say about how "our people's money"—as the editorial of Serbian Word phrased it—was spent. . .

Unfortunately, Institute receipts for library acquisition from 1911 to 1917 were not found, so it was impossible to reconstruct the entire record of acquisitions by the Institute's Oriental collection. These receipts and documentation of acquisitions show that Dr. Patsch was constantly concerned

about these activities, so much so that at one point he demanded a special budget for book and manuscript acquisitions. The manuscripts collection will

> substantially grow as a consequence of the War, and people will easily sell inherited materials, such as manuscripts and other valuable items"

concluded one of the reports presented to the Government. (ABH ZMF No. 5929/BH 1913)

With this report from the beginning of 1913, the second memorandum on governmental support to the Institute, Dr. Patsch showed he had not abandoned the idea of the development of the Institute and the promotion of Sarajevo as a center for scholarship in the Balkan Peninsula. The estimated budget for such a proposal was 60,000 Crowns. This figure included capital investment for the new Institute's facilities, but it would be unlikely that the allocated budget for development of library collections would be less than 50 percent.

Acquisition of Library Material

Acquisition of books was not always a simple task. Here is an interesting correspondence concerning this matter.

> Vienna, June 4, 1910
> To Dr. Vladimir Ćorović, Institute Secretary
> Dear Sir,
> If I was not in such a terrible financial situation, I would gladly donate these books to the Institute library instead of demanding 60 Crowns for them. This is my lowest price.
> Sincerely Yours, Vaso Stanišić (IBF Acten No. 33 June 4, 1910)

> Vienna July 11, 1910
> To: Vladimir Ćorović
> The price you are willing to pay indeed surprised me. I know a case where the same books (Branko Radičević and Dositej Obradović) were bought for 50 Crowns, and you are willing to pay me 35 Crowns only for Obradović. The third book by Đuro Daničić I have sent you without asking for money, but only to fulfill your wish to have that particular item.
> I am leaving to your own judgement a proposed price of 35 Cr., but I am most certain that Mr. Patsch will gladly give me 50 Cr. But anyway, if by Tuesday, June 14, you do not hear from me, I will kindly ask you to send me the money, and I will return a receipt after that. And—trust me—I would never ever have offered

these books to you if I were not in a momentary financial crisis as I am.

Sincerely Vas. Stanišić (IBF Acten No. 36 - July 11, 1910)

The receipts shows that three items mentioned in this correspondence were bought for 35 Crowns: Dositej Obradović *Autobiografija* (1783 edition), Branko Radičević *Pjesme* (1847 edition) and Đuro Daničić *Gramatika*. Money was transferred to Vienna on June 19, 1910. (IBF Acten No. 123 July 19, 1910)

Stolac 30.10.1912

Dear Mr. Ćorović

I have discovered some rare and interesting items for your Balkan Institute library.

I hope that you will be most generous and liberal. Please reply to me as soon as possible regarding how much can I hope to get for the following items:

Whole run of *Zora dalmatinska* (= *Dalmatian Dawn*), for the years 1845, 46, 47, 48 and 49, meaning from the first volume. Please specify offer for the set and for the individual volumes separately.

For *Grlica - Kalendar za 1873. godinu* (= *Pigeon 1873 calendar*).

Remaining yours sincerely,

Julije Makanec (IBF Acten No. 156a October 30, 1912)

Not knowing what to answer to this offer, Dr. Patsch contacted his Zagreb vendor and received the following reply:

Croatian (Slavic) Scientific Antiquarian

Mirko Breyer Zagreb

To: Mr. Karl Patsch

... *Zora dalmatinska* 1845–49, I have only incomplete volumes 2 to 4 for 100 Crowns; for *Kalendar Grlica 1837* the price is 6 to 8 Crowns (IBF Acten No. 159 November 12.1912)

The Closing of the Institute

Director of the National Museum Dr. Ćiro Truhelka, on November 10, 1918, addressed the newly established People's Government for Bosnia and Herzegovina (= *Narodna vlada za Bosnu i Hercegovinu*) in a memorandum titled "Establishment of the old order in the National Museum," and suggested the following:

... It is most important that the Peoples Government should order the Institute, without any exception, to hand over to the Museum all of the items acquired in Bosnia for future care and use. The items of particular importance are Turkish and other Oriental manuscripts acquired in Sarajevo, for which the Institute has had no skilled person able to read them, while the Museum already has an archive

collection with a skilled Orientalist who will take care of all manuscripts and other archive documents.

The statement before the conclusion on this subject, in the Government's reply (dated November 27, 1918) was:

> . . . Without doubt, for the Peoples Government, the Bosnian-Herzegovinian Institute for Balkan Studies is a totally non-essential institution for us, even if we project its future scientific growth into a completely new dimension.

The final conclusion was clear:

> . . . we shall abandon the Institute, and its collection and property should be transferred to the National Museum. (ABH NV, Prez. no. 13.673/ 1918 = ABH Građa 6:249)

That was a death sentence for the Institute. The text following this conclusion was a short analysis and remarks on the existence of the Institute in the "new era," pointing toward the fact that ethnic Croat, Serbian, and Slovenian scholars would affiliate with the existing Universities and Academies of Science in Zagreb (Croatia), Belgrad (Serbia), and Ljubljana (Slovenia) in the newly united Kingdom of Serbs, Croats and Slovenes (*Kraljevina Srba, Hrvata i Slovenaca*) and that Sarajevo's Institute as a representative of Austro-Hungarian *Drang nach Osten* should definitively die. This was a verbatim statement, as published in the editorial of *Zagreb News* (= *Zagrebačke novosti*) eight years before, under title "Sarajevo as a Yugoslav cultural Center":

> . . . Our Croat population in the South Slavic lands have urgent and important problems and questions to concentrate on, and the question of establishing a new cultural center, when Zagreb is already such a centre for Slavs, is obviously irrelevant (Anonym. 1910).

Dr. Gregor Čremošnik, the last formal secretary of the Institute after Dr. Vladimir Ćorović, left the position of Institute director (made immediately necessary by the Peoples Government decision) and lamented the destiny of the Institute in an article published in *Croatian Land* (= *Hrvatska njiva*) in July 1921:

> . . . The total closure of the Institute and abandonment of the idea of the Institute could be listed in the same category with the actions and behavior we have witnessed during the transition period, when people have destroyed police stations and anything else that remind them of the previous regime . . . It is more than obvious that we are still using Austrian military barracks for our own purposes; it is also very obvious that we are using Austrian rifles and cannons for our own purposes,

but it is also true that we did not apply the same principle of utility in the handling
of a scientific institution like the Institute for Balkan Studies . . . (Čremošnik 1921)

An editorial footnote to this article suggested that the property of the
Institute should in the future be divided between institutions in Zagreb,
Belgrad, and Sarajevo. The division is obviously an option in cases when
the "new regime" as proprietor does not know what to do with an inher-
ited institution, and for pragmatic or political reasons, they deliberately
change or redirect its orientation. The property of the Institute (library,
manuscript collection, archive) were formally given to the National Mu-
seum of Bosnia and Herzegovina in early 1919, but this was just the begin-
ning. The story of the Institute's dissolution continues under another "new
regime" after World War II (1946, 1950, 1962 and 1965), among the in-
stitutions in Sarajevo (Oriental institute, City Museum, Center for Balkan
Studies of the Academy of Science and Arts), although the Institute was
officially closed in 1918 (ABH NV 13.637/BH = ABH Građa 6:249), and
another such decision was reissued on December 3, 1946 (ABH MP No.
17.639, December 3, 1946).

The modern art gallery of the Institute was merged with the art col-
lection of the Museum to become the core collection for the Art Gallery
of Bosnia and Herzegovina, (*Umjetnička galerija Bosne i Hercegovine*), es-
tablished October 11, 1946. Besides this core collection, a huge quantity
of geographical maps, blueprints, photo plates, postcards, and other minor
printed materials remains in the Institute.

In the files of the Joint Ministry of Finance from the year before the
closing of the Institute, a letter from Dr. Patsch was found, demanding an
extra subsidy of 8,000 to 10,000 Crowns for purchasing the private collection
of the late Sejfudin Eff. Kemura, who was a major provider of manuscripts
for the Institute (ABH ZMF No. 16.081/BH September 26, 1917 = ABH
Građa 6:239).

Neither World War I, nor the obvious collapse of the Monarchy, created
obstacles for Dr. Patsch, who continued to hope and act as a passionate
builder of his collection. For the researches to come . . .

The Institute's Oriental manuscript collection remained in the National
Museum. During 1942 it was catalogued, and in 1944 it was physically
merged with so called "Turkish Archive," a huge collection af archival ma-
terial covering the period up to 1878, which was handed over to the Museum
Library by the Provincial Government (*Landesregierung*) in 1914 when the
Museum was moved to a new building (Spaho 1942).

This composite collection was transferred on May 22, 1950 to the newly established Oriental Institute in Sarajevo as its core collection. This collection was totally destroyed in an artillery attack on May 18, 1992. Another "new era" was afraid that the truth as a legacy in old manuscripts might spoil the perfect and final division of the Land of Bosnia and Herzegovina.

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            (1878–1918)
ABH NV   Narodna Vlada za Bosnu i Hercegovinu
            = Peoples Government for Bosnia and Herzegovina (1918–1919)
ABH MP   Ministarstvo prosvete Bosne i Hercegovine
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            u Bosni i Hercegovini za vrijeme austrougarske uprave."
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            iz prošlosti Bosne i Hercegovine (XIX i XX vijek). Tom 6. Sarajevo :
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IBF   Institut für Balkansforschungen (Institute for Balkan Studies)
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IBF SLA   Südslawisches Literarisches Archiv (South Slavic Literary Archive)

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1909a   "Das Balkaninstitut." *Allgemeine Zeitung* (München), 20. februar
                1909, Jh. 112, nr. 8 , str. 180–181;

1909b   "Das Balkaninstitut." *Agramer Tagblatt* (Zagreb), 23. februar
                1909, Jh. 34, nr. 43 , str. 3

UNION LIST OF ARABIC SCRIPT MANUSCRIPTS
IN AMERICAN INSTITUTIONS: PART 12:2[†]

Providence Public Library

MIROSLAV KREK
WESTON, MASS.

P **rovidence Public Library** 150 Empire St. Providence, Rhode Island, 02903. Contact person: Philip J. Weimerskirch, Curator. Final survey made Aug. 7, 1998 .[††]

1. [Alif bāʾ] Arabic-alphabet singular and in combination followed by *Aḥsan al-Khāliqīn.* Inc.: سبحانك اللّهم وبحمدك وتبارك اسمك وتعالى جدّك وجلّ ثناءك ولا إله غيرك. Written by Muṣṭafā Wāsif, Ghāzī of Sulṭān al-Ḥamīd Khān in 1150/1737–8 in rather large *naskh*, calligraphic script. The date seems to have been tampered with and may have read 1250/1834–5. 19 unnumbered fols. measure 17 w *x* 25.5 h cm.; the written surface measuring 12 h *x* 12.3 h cm., var. 6 lines to page; illuminated ʿunwān and other gold leaf illuminations. The wove, light brown paper is glazed and watermarked with letters V. G. The leather binding is gilt tooled. Provenance Edith Wetmore, collection of children's books, ca. 1952. Uncataloged.

2. Mukhtār Aʿmā. *Durj al-maẓāmīn.* Inc.: أي كلام از اعظم نام تو زيور يافته Copied or written 1257/1841 in medium size *nastaʿlīq*. The 8 fols. measure 12.8 w *x* 19.7 h cm.; the written surface measuring 9.2 w *x* 14 h cm., varies, is ruled with lines. 7 lines to page with catchwords on bottom of page. Multicolor pictures of animals and plants interlinear. Small ʿunwān. Paper is laid and blue, no glazing. Acquired ca. 1955 from Edith Wetmore. Uncatalogued. Identified by Ms. M. B. Homaee.

[†] Editor's note: Part 12:1 appeared in *MELA Notes* 67–68

[††] Editor's note: For background, the reader is referred to "ULASMAI—A Progress Report" *MESA Bulletin* 26 (1992) 185–187. (ULASMAI = Union List of Arabic Script Manuscripts in American Institutions.)

3. *Risālat al-faqīh Sayyid Muḥammad ibn ʿAzīz al-I<u>gh</u>rīsī Rātib Masjid al-Qaṣbah al-Ḥamrāʾ*. Written in 1283/1866 by ʿAbd Allāh al-ʿArabī in medium *ma<u>gh</u>ribī* hand. 5 fols. measuring 18.2 w x 10 h cm. The written surface measuring 15.5 h x 10 w cm. varies. 21 lines to page. Bound in buckram covered boards with gilt leather label. From the Daniel Updike Collection. Shelf no.: P 091.A658.

UNION LIST OF ARABIC SCRIPT MANUSCRIPTS

IN AMERICAN INSTITUTIONS: PART 12:3[†]

The Lilly Library
Indiana University Libraries

MIROSLAV KREK
WESTON, MASS.

L **illy Library**, Indiana University Libraries, Indiana University Bloomington, Indiana 47405–3301. Contact Person: Saundra Taylor, Head, Manuscript Department. Date of inventory: April 20–24, 1998. Partial in-house list prepared by James W. Pollock, available at the library. [††]

1. *Majmūʿ ayāt al-aḥkām.* Date of copy 1807 (?) Unverified; inc.:
   كتاب الطهارة فيه ايات الاولى يا ايها الذين امنوا اذا قمتم الى الصلوة فاغسلوا
   وجوهكم Written in small *naskh*; 58 unnumbered fols. measure 5.5 w x 8.4 h; the written surface measures 2.8 w x 5.8 cm. and is ruled in gold and other very thin lines; 11 lines to page; in the margins are found references to the *suwar* mentioned in text. Half-page gilt illumination at the beginning. Paper is laid, light brown, and slightly glazed. The leather binding with no flap is gilt-stamped. Bequest of Ruth Adomeit, Spring 1966. (Adomeit Mss. #67)

2. Koran. Copied ca. 18th cent. in minute *naskh* (*alif* ca. 1.2 mm) Complete. Folio size 3.5 w x 5.2 h cm.; the written surface measures 2.3 w x 3.5 h cm, is ruled with gold and blue lines. 15 lines to page; catchwords on bottom of page. The paper is wove, light brown and slightly glazed. The leather binding has flap and is gilt-stamped. Bequest of Ruth Adomeit, Spr. 1966 (Adomeit Mss. #66)

[†] Editor's note: Part 12:1 appeared in *MELA Notes* 67–68

[††] Editor's note: For background, the reader is referred to "ULASMAI—A Progress Report" *MESA Bulletin* 26 (1992) 185–187. (ULASMAI = Union List of Arabic Script Manuscripts in American Institutions.)

3. Koran. [partial, containing *Sūrat Yā Sīn* and the last three *suwar* and others. It also contains the hundred beautiful names of God, the Rashīdūn]. 19th cent. copy written in rather small *naskh*; covers some 90 unnumbered fols. measuring 6.3 w *x* 9.7 h cm. The written surface measures 3 w *x* 5 h. cm. and is ruled with gold and other colors. Six lines to page; catchwords on bottom of page; flowery illumination in various colors and initial ʿunwān. Wove paper is brown and slightly glazed. The leather binding is gilt-stamped but has no flap. Bequest of Ruth Adomeit, Spr. 1966 (Adomeit Mss. #68)

4. Koran. Copied by Muḥammad Kamālī in small *naskh* (*alif* 2mm) Fol. size 7.1 w *x* 11 h cm. The written surface, measuring 3.1 w *x* 6 h cm., is ruled in gold and blue. 15 lines to page Catchwords on bottom of page. Gilt headings and multicolored ʿunwān. The wove paper is brown and glazed. The leather flap binding is gilt-stamped. Bequest of Ruth Adomeit, Spr. 1966. (Adomeit Mss. #69)

5. Collection of various religious tracts including *Sūrat al-Fātiḥah*, *Asmāʾ Allāh al-ḥusnā*, etc. Copied by Muṣṭafā al-Uskudarī ca. 18th cent. in medium-size *naskh* on ca. 115 misnumbered fols. size 9.4 w *x* 15 h cm. var. The writtten surface 5.2 w *x* 10.2 h cm. is ruled in gold and blue; 9 lines to page. Among the illuminations are Mecca, Medinah, Allāh, Muḥammad and *Dhū al-faqar* in addition to the multicolored ʿunwān. The laid-paper is mostly of reddish color and somewhat glazed. The leather flap binding is gilt-stamped. Bequest of Ruth Adomeit, Spr. 1966. (Adomeit Mss. #70).

6. Koran. 18th cent.? in minute *naskh*; 156 fols. size 4.5 w *x* 5.5 h cm. The written surface 3.2 w *x* 3.9 h cm.; 19 lines to page, varies. Illumination on first four pages in gold and blue. The wove paper is light-brown and glazed. The leather with flap-binding is blind-tooled. In box made for the item by the Newberry Library, Chicago. Bequest Ruth Adomeit, Spr. 1966. (Adomeit Mss. #71)

7. Koran. Copied in minute *naskh* (*alif* less than 1 mm.) with no diacritical marks or vocalization. Ca. 150 fols., unnumbered, measure 3.8 w *x* 4 h cm (octagonal shape). The written surface, measuring 2.5 w *x* 2.7 h

cm., is gold-ruled. 15 lines to page. Multicolored ʿunwān. The leather binding with flap is gilt-tooled; gilt is also on the foredge. Bequest Ruth Adomeit, Spr. 1966. (Adomeit Mss. #72).

8. Koran. 18th cent. copy in minute *naskh* (*alif* 1 1/2 to 2 mm.). The ca. 140 unnumbered fols. measure 4.8 w x 6 h cm (octagonal shape). The written surface, measuring 3.7 w x 4.2 h cm., is gold and blue ruled. 17 lines to page; catchwords on bottom of page. ʿunwān as simple gilt border. The laid paper is glazed. Bequest of Ruth Adomeit, Spr. 1966. (Adomeit Mss. #73).

9. Koran. Excerpts. Starts *sūrah* 1; words in various colors and out of order. Short prayer at end. Copied in 19th cent. small *naskh* (*alif* 2 mm.); vocalization sparing. The 75 unnumbered fols. measure 4 w x 4 h cm. (octagonal shape). The written surface measures 2.2 w x 2.1 h cm. and is ruled with gold (or yellow?) and blue lines. The approx. eight lines to page are uneven and vary in number. Catchwords on bottom of page. Words are in various colors; beginning and end in flowery frames. Laid paper is off-white. Leather binding has no flap and in blind-tooled. In metal case. Bequest of Ruth Adomeit, Spr. 1966. (Adomeit Mss. #74).

10. Koran. Copied in minute *naskh* (*alif* less than 1 mm); octagonal shape. Text unvocalized. The ca. 140 unnumbered fols. measure 4 w x 4.4 h cm. The written surface measures 3.5 cm. in diameter and is gold ruled. 18 lines to page; some catchwords on bottom of page. Gilt headings. The laid paper is light brown. Some damage and repairs not affecting text. The leather binding has no flap; in metal box. Bequest of Ruth Adomeit, Spr. 1966. (Adomeit Mss. #75).

11. Koran. Copied ca. 958 H (1259 ownership date) in minute *naskh* (*alif* 2 to 2.5 mm.); ca. 200 unnumbered fols. measuring 5.2 w x 6.4 h cm. The written surface measures 3.8 w x 3.8 h cm. and is ruled in gold and blue. 12 lines to page. *Suwar* headings in gold; ʿunwān and two preliminary pages in gold blue. The paper is laid, lightly brown and glazed. Octagonal shape. The leather binding has no flap, is gilt-stamped and tooled on the inside. In blue cardboard and metal box. Bequest of Ruth Adomeit, Spr. 1966. (Adomeit Mss. #76)

12. Koran. Copied 17th–18th cent. A.D. in minute *naskh* (*alif* less than 2 mm.); ca. 200 unnumbered fols. out of order. Octagonal in shape. Fols. measure 3.8 *x* 3.8 cm. The written surface measures 2.1 *x* 2.1 cm.; 12 and 13 lines to page; some catchwords on bottom of page; ʿ*unwān* not found. Paper is laid and light-brown with no apparent glazing. Leather covers, no flap; blind-stamping. Bequest Ruth Adomeit, Spr. 1966 (Adomeit Mss. #77).

13. Koran (scroll) Copied in late 18th or early 19th cent. A.D. by Muḥammad ibn Muslim in minute *naskh* (*alif* = 2 mm.). Size 7 w *x* 1358 cm. length. The written surface is 5.5 cm. wide. Text is ruled in gold. Paper is laid and glazed. Bequest of Ruth Adomeit, Spr. 1966. (Adomeit Mss. #78).

14. Koran. Lacks *Sūrat al-Fātiḥah*. Copied 18th to 19th cent. A.D. in minute *naskh* (*alif* = 1 mm.) Ca. 120 unnumbered fols. measure 3.5 cm. (octagonal shape); the written surface measures 2.5 in diameter is ruled in gold and other colors. 17 lines to page. Chapter heading in gold; page preceding ʿ*unwān*, which is missing, is ornamented in gold and flowers. The wove paper is of green color with minimal glazing. Cardboard binding, no flap, has gilt ornament. In green velvet box, Bequest of Ruth Adomeit, Spr. 1966. (Adomeit Mss. #80).

15. Koran. Selections. Contains *suwar* 36, 55, 62, 78, 86, 97, 99, 108–109, 112–114 + some religious readings. Copied in 1329 H. in rather large *naskh* (*alif* 6 mm); 194 numbered pages; folio size 3.6 w *x* 5.2 h cm. The written surface measures 3 w *x* 4 h cm.; 4 lines to page; catchwords on bottom of page. No illuminations. The wave paper is off-white and minimally glazed. The half-leather binding has no flap. Request of Ruth Adomeit, Spr. 1966. (Adomeit Mss. #81).

16. Koran. Copied 19th or 20th cent. A.D. in minute *naskh* (*alif* ca. 1 mm); partially vocalized. Ca. 100 unnumbered fols. 4 cm. in diameter (circular shape); the written surface measures 3.2 cm. in diameter. 15 lines to page. Catchwords on bottom of page. Orange ornament around text and illumination on first two pages. Paper is very thin. Cardboard binding, no flap. Bequest of Ruth Adomeit, Spr. 1966. (Adomeit Mss. #78).

17. [Arabic block print]. 7.5 w *x* 17.8 h ca.; 5 w *x* 17.4 h cm.; 46 lines of text. Religious contents. Paper, creased. (Misc. mss. Atiyah Gift No. 9).

18. [al-Dhahabī, Muḥammad ibn Aḥmad, d. 748/1348]. *Kitāb al-Kāshif fī maʿrifat man lahu riwāyah fī al-kutub al-sittah.* (Cf. GAL S I 606 #3 zweiter Ausz.) Copied by ʿUbayd Allāh ʿAlī … al-Kinānī in 760 H. (*taʿlīqah*) in medium sized *naskh*, sparingly vocalized. 231 numbered fols. measure 18.3 w *x* 27 h cm.; the written surface measures 13 w *x* 20 h cm.; 25 lines to page; some marginalia. Red used in text. The laid paper is light brown and glazed. Few worm holes and slightly stained. Western half-leather binding with no flap. Missing first few pages replaced by photocopy of 11 leaves from holograph copy in the Taymūrīyah Library (1359 Calverley Mss. A523).

19. *Majmūʿat rasāʾil* Contains:

> Fols. 1v–14r. al-Ghazzālī, d. 505/1111. *Ayyuhā al-walad* (GAL I 423 #32)
>
> Fols. 14v–32v. al-Ghazzālī. *al-Kashf wa-tabyīn fī ghurūr al-khalq ajmaʿīn* (GAL S I 752 #42)
>
> Fols. 33r–34r. al-Ghazzālī. *Abyāt min kalām Ḥujjat al-Islām.* (Berlin #3978) Inc.: قل اخوان راونى ميّتا / فبكونى ورثو لى حزنا
>
> Fols. 34v–58r. al-Ghazzālī. *[Risālah] fī al-ḥadīth al-ṣaḥīḥ* (unverified)
>
> Fols. 58v–61r. Bekrī, Najm al-Dīn. *Kitāb aqrab al-ṭuruq ilā Allāh* (unverified) Inc.: الحمد لله اولا واخرا والصلاه والسلام على النبي باطنا وظاهرا
>
> Fols. 61v–72r. al-Ghazzālī, d. 505/1111. *Kitāb kīmyāʾ al-saʿādah* (GAL I 422 #29)
>
> Fols. 72v–82r. al-Tibrīzī, Aḥmad ibn Muḥammad, fl. 5th cent. H. *Sirāj al-qulūb fī maqāmāt al-ʿawāmm* (GAL S I 775, 3a; Berlin #3314)
>
> Fols. 82v–91v. al-Ḥisnī, Abū Bakr, d. 829/1426. *Kitāb fī taʿrīf wa-tamyīz al-sabīl li-Abī Bakr.* (GAL II 95, 25 for author)
>
> Fols. 91v–100r. *Manāqib al-Ḥujjat al-Islām wa-ʿuddat muʾallifāt ʿanhu.* Inc.: قال الفقير إلى الله تعالى محمّد بن الحسن … فى كتابة الطبقات Extract from the العلية فى مناقب الشافعية ومنهم الامام حجة الاسلام الغزالى work of al-Asnawī, d. 772/1370 (cf. GAL II 90, 14 #7).

100v–116v. *Kitāb zubad al-ʿalamīn wa-thamr al-ʿāmilīn* (unverified)

Inc.: اما بعد فانى اذكر في هذه العجالة جملة من العلم النافع

117r–142r. al-Ḥanafī, Yaḥyā ibn Abī Bakr, fl. before 388/987. *Kitāb al-maqāṣīd* (unverified) inc. as his *r. fī bayān al-iʿtiqād* (Cf. Berlin 10310)

142v–162r. al-Dardīr, Aḥmad ibn Muḥammad, d. 1201/1786. *Tuḥfat al-ikhwān wa-al-khullān fī baʿḍ ādāb ahl al-ʿirfān* (= GAL II 353, 60 #7?)

Copied by Suwayfī ibn Aḥmad al-Jalīl in 1294 H. in medium size unvocalized *naskh*; 162 unnumbered fols. measure 16.5 w *x* 23 h cm.; the written surface measures 8.2 w *x* 16.2 h cm. and is ruled with pink and blue lines. 19 lines to page; catchwords on bottom of page. Paper is laid, off-white and glazed. Unbound quires in leather container which has flap and is blind-stamped. (1879 Calverley Mss. A2)

20. Koran. Selections. Contains end of *Sūrah* 17, beg. of 18, 15:1, 83, 84, 85 incomplete, 58 beg. [catalog card also lists *suwar* 12, 14, 57, and 82]. Copied in 18th/19th cent. in medium sized *naskh* (*alif* measures 4 mm.); fols. are unnumbered and measure 10.5 w *x* 18.5 h cm.; the written surface measures 6 w *x* 11.5 h cm. and is ruled in gold, blue and red, 15 lines to page; catchwords on bottom of page. Multicolored Qurʾānic illuminations in margin. The laid paper is of beige color and is glazed. The paper binding has no flap. (Calverlay mss. A300; old designation 18th/19th cent.)

21. al-Jurjānī, d. 816/1413. *Hāshiyah ...ʿalā sharḥ al-Rāzī al-Taḥtānī ʿalā al-maṭāliʿ li-al-Urmawī* (GAL I 467, 27 #1 cmt. 2 gloss a), Copied in 846 H. in medium size cursive *naskh* which is unvocalized. The 140 unnumbered fols. measure 13.5 w *x* 18.5 h cm. varying slightly. The written surface 9 v *x* 13.5 h cm. also varies slightly, as do the 18 lines to page. Some marginalia and catchwords on bottom of the page. Multicolored *ʿunwān*. Paper is wove. Wormholes and patches affect some of the text, Half-leather binding has flap. (1442 Calverley mss. A455).

22. al-Bisṭāmī, ʿAbd Allāh ibn al-Khalīl al-Asadābādī, fl. 15th cent. A.D.
Mishkāt al-miṣbāḥ fī bayān awrād al-masāʾil wa-al-ṣabāḥ. (unverified).
Inc.: بعد فقد سالنى بعض اصحابى ممن تمسك بذيل
Copied 17th/18th cent. A.D. in medium size legible *naskh* without vocaliza-
tion. The 21 unnumbered fols. measure 14 w x 20 h cm. Disbound, lacking
end of text. The written surface measures 10 w x 17 h cm. First two pages
are ruled in gold and black. 17 lines to page; catchwords on bottom of
page; laid paper is watermarked, No binding. (Calverley mss. A488; old
designation 17th/18th ? cent.).

23. al-Munawī ʿAbd al-Raʾūf, d. 1031/1621. *al-Itḥāfāt al-sanīyah bi-al-*
aḥādīth al-qudsīyah. (GAL II 306 #6). Copied in 1112 H. in medium
size *naskh* without vocalization. 64 numbered pages, folio size 15.5 w x
22.2 h cm.; the written surface measures 10.5 w x 16.2 h cm.; 25 lines to
page; catchwords on bottom of page. Numbering in margin. Red used in
text. Paper is laid, beige and glazed. Buckram binding, no flap. Copied
by Ibrāhīm al-Suwayfī al-Shāfiʿī, Provenance: Samuel M. Zwemer, 1922.
(1769 Calverley mss. A433).

24. Koran. Fragment. Covering *suwar* 69:32–39, 49–52; 70:1–12, 14–25;
72:5–25; 73:1–19. Copied in large kufic script with no diacritical or vo-
calization marks. 14 parchment fols. measuring 18.5 w x 11.8 h cm.; the
written surface varies, approximately 13.5 w x 8.2 h cm. Ca. 9th cent.
A.D. 7 lines to page. Koranic illuminations. No binding. (Allen mss.
#8)

25. Ibn Faḍl Allāh, Aḥmad ibn Yaḥyā al-ʿUmarī, d. 749/1349. *Masālik al-*
abṣār fī mamālik al-amṣār. al-Bāb al-khāmis fī mamlakat al-Atrāk bi-
al-Rūm. (GAL II 141, 3 #1). Copied in 20th cent. in medium size,
unvocalized *naskh.* 49 fols. measure 17.5 w x 23 h cm.; the written surface
measures 9.5 w x 18 h cm.; 21 lines to page; catchwords on bottom of
page. Paper is laid and off-white. Cardboard binding. Provenance: Prof.
Franz Taeschner. (Allen mss. #9)

26. Koran. Fragment: *Juzʾ tāsiʿ* [s. 7:88–8:40 incl.] 19th/20th cent. copy in
naskh and *thuluth*; 16 unnumbered fols. measuring 14 w x 23.8 h cm.; the
written surface measuring 13 w x 20 h cm. is ruled wkth several red, gold,

and green lines. 11 lines to page; gilt borders and ʿunwān. The paper is laid, rather thick, light brown and glazed. The leather flap binding in tooled in multicolors inside and outside. (Allen mss. #10).

27. al-Jāmī, d. 898/1492. *Haft Aurang* (British Museum, *Catalogue of the Persian Manuscripts* II 644b). Copied (*taswīd*) by Muḥammad Jāvid al-Ḥusaynī in 996 H. in rather large *nastaʿlīq* (*alif* 4mm.); 310 numbered fols. measure 23 w x 35.5 h cm.; the written surface measures 13.5 w x 22.4 h cm. and is ruled with blue, gold, red lines. Catchwords on bottom of page; multicolored ʿunwāns and 20 miniatures. The laid paper is beige and glazed. Leather binding with no flap is gilt-stamped. Ownership date 1296 H. (Allen mss. #11).

28. Calender scroll. Late 18th cent. (?) A.D.; 8.2 w x 99 length cm. Maroon leather. *Naskh* script is rather small. Illuminations in red and gold. (Allen mss. #12).

29. Koran. Octagonal shape. Copied in 17th cent. (?) A.D. in minute *naskh*. Ca. 150 unnumbered fols. are out of order (contents start with *sūrah* 89:23) and measure 4.5 cm.; the written surface measures 3.5 cm. and is ruled in gold and other lines; 16 lines to page. Gold color used in headings; ʿunwān not found. Paper is wove and dark brown. No binding; in metal box. (Allen mss. #13).

30. al-Bukhārī, Muḥammad ibn Ismāʿīl, d. 265/870. *Jāmiʿ al-saḥīḥ* (GAL I 158 #1). Copied in 1183 H. by Muḥammad ibn Muḥammad al-Mahdī al-Khalw in a rather small (*alif* 3 mm.) *maghribī* hand. The 419 numbered fols. measure 18 w x 26 h cm.; the written surface measuring 11.2 w x 18.2 h cm. is ruled with gold, blue and other lines. 36 lines to page may vary slightly; in the margin are copyist's remarks regarding the contents of text. Catchwords at bottom of pages. Extensive illumination; two pages preceding the ʿunwān, followed by page written in gold color. Minimal worming, minimally affecting the text. The laid paper is off-white and glazed. The leather binding is tooled in gold and other colors. (Allen mss. # 16).

31. Çatalcalı ʿAlī Efendi, d. 1691. *Fetava*. (Sarajevo 11 #1748; VOHD XIII/3 #110) Table of contents precedes text. Written 1135 H. Copied in medium *nastaʿlīq*. The 353 numbered fols. measure 16 w *x* 22 h cm.; one column and a substantial commentary; additional pages inserted; catchwords on bottom of pages. Simple *ʿunwān*. Paper is laid and glazed. Leather binding with no flap is blind-stamped. The main work is followed by a shorter treatise: *Qānūn nāma-ye jadīd muʿtabar* by Aḥmad, a student of Guzel Ḥiṣārī (i.e., Muḥammad ibn Ḥamzah al-Āydīnī, d. 1116/1704). (Miscellaneous Mss. [1723] ʿAlī)

32. al-Khalvetī, Saʿd Allāh. *Şerḥ ve qaṣīde-i burde*. (Bratislava #493). Copied 1163 H. in medium size *naskh*, bold *naskh* for poem. The 80 + 3 fols. measure 12 w *x* 19 h cm.; the written surface measuring 7.5 w *x* 14.5 h cm., varies, is ruled in black. 19 lines to page, The laid paper and off-white, and glazed. Half-leather binding with flap. (Miscellaneous Mss. 1749 (5) al-Helveti)

33. Hüccetler.   Inc.: صغيرك باباسى اوزرنه رجوعه تقدير نفقه محروسه فلانه Copied in 18th cent. *naskh*. The 110 numbered fols. measure 13.5 w *x* 21.1 h cm.; the written surface measures 7.1 w *x* 14.2 h cm. and is ruled in red; 21 lines to page; minimal marginalia; catchwords on bottom of page. Readings in red; blank space left for *ʿunwān*. Paper is laid, off-white and watermarked. Some foxing. Half-leather binding with no flap. Work is incomplete. (Miscellaneous Mss. [18th cent.] Huccatlar).

34. *Tezkere-i Şerif hazret Baba Turki*. Copied in 1041 H. in rather small *nastaʿlīq*. The 298 numbered fols. measure 13.2 w *x* 20 h cm. The written surface in two columns measures 8 w *x* 15.6 h cm. and is ruled in red; 19 lines to page, var. First two pages gilt-bordered, *ʿunwān* simple gold. Laid paper. The leather binding with flap is gilt-stamped. Purchased from Otto Harrassowitz *Katalog* 500 No. 17. (Miscellaneous Mss. [1631/1632] Tedhkire).

35. al-Zamzamī, ʿAlī Khalīfah ibn Abī al-Faraj. d. 1063/1653, *Shifāʾ al-muʾminīn*. (GAL II 392, 5). Copied 1063 H. in medium sized *naskh*. The 299 numbered fols. measure 15 w *x* 23 h cm.; the written surface measuring 10.3 w *x* 18.4 h cm. in ruled in red; 21 lines to page. Red

used in headings, *ʿunwān* with floral design. The laid paper is off-white and glazed. Western half-buckram binding with no flap. Table of contents precedes text. (Miscellaneous Mss. 1653 Mar.) Acquired from Moḥammed Bākir Alwān, 1969.

36. *Kitāb al-fatāwā*. Starts as *fatwa*s collection attributed to Aḥmad Efendī, Fetva Emin 12th to 13th cent. H. (Cf. Sarajevo 1784). Date of copy 1221 H. Copied in rather small *nastaʿlīq*. Inc. ... الحمد لله كتاب الطهارة عشرا فى عشر The 242 numbered fols. measure 13 w x 21.6 h cm.; the written surface measures 7.2 w x 16 h cm. and is ruled in red; 25 lines to page; few marginalia; catchwords on bottom of page. Red used in headings, simple *ʿunwān*. The laid paper is watermarked. Buckram binding with no flap. Acquired from Klaus Schwartz of Freiburg im Breisgau in 1971. (Miscellaneaous Mss. [1805]).

37. Şifāʾī, Omer, fl. 1117/1705. *Murshid al-mukhtār fī ʿilm al-asrār* (BMT p. 129b) Inc.: بسم الله / بسم الله الرحمن الرحيم / موج نخستست ز بحر قديم فاتح Copied 1261 H. in medium 9 size Turkish *naskh*. The 72 numbered fols. measure 15 w x 22 h cm.; the written surface measures 10.2 w x 19.2 cm. Red used in text. The paper is laid, off-white, glazed and watemarked. Table of contents precedes text. Cardboard binding with flap. (Miscellaneous Mss. 1845). Provenance: Gift of Arizona Medical Center. University of Arizona, Tuscon, Arizona.

38. Nidāʾī Çelebi Meḥmed, d. 966/1568–9. *Manāfiʿ al-nās*. (*Turk. Yazm. toplu katal.* 34 #167) Copied 10th/19th cent. A.D. in rather large *naskh*. The 86 unnumbered fols. measure 15 w x 23 h cm.; the written surface measures 9 w x 18.5 h cm.; 17 lines to page; catchwords at the bottom of the page. Red used in headings. The wove paper is yellowish and glazed in streaks. The leather binding with no flap is blind-stamped with crescent and star. (Miscellaneous Mss. n.d. Nida ʾi)

39. Koran. Copied by Muḥammad Shafīʿ Muḥammad ʿAlī al-Tebrīzī in 1270 H. in very large *naskh* (*alif* 7 mm.). The 637 numbered pages measure 18.5 w x 29.7 h cm.; the written surface measuring 11.2 w x 21.3 h cm. is ruled in gold, red, and blue; 15 lines to page. Extraordinary illumination. *Suwar* headings in gold, blue, and red. Two full-page *ʿunwān*s

and two pages preceding minutely executed. Stops in gold and colors. Medallion ornamentation in the margins. Lacquer Persian binding with flower design. Gilt tooling, no flap. From the library of Coella Lindsay Ricketts, Chicago, Illinois, 1961 ([1892] 1270 A.H. Ricketts "Q").

40. Koran. Fragment. Contents: *Sūrah* I and beg. *sūrah* 2 to verse 123 incl. Copied 18th–19th cent. A.D. in medium size *naskh*. The 10 unnumbered fols. measure 10.7 w x 17.2 h cm.; the written surface measuring 5.2 w x 9.7 h cm. is ruled in bold, red, and black. 15 lines to page; catchwords on bottom of page. Some illuminations in margin. Space for ʿunān left blank. The wove paper is light brown, glazed and watermarked. From the library of Coella Lindsay Ricketts, Chicago, Illinois, 1961. (n.d. (Arabic) Ricketts Mss. "O").

41. Jāmī, d. 898/1492. *Yūsuf ve Zulaykhā*. Copied in 18th century *taʿlīq*. The partially numbered 318 pages measure 18.5 w x 28.6 h cm.; the written surface measuring 8 w x 16 h cm., varies. Ruled in gold, red, and blue lines. In two columns; 15 lines to page, varies. Catchwords on bottom of page. Contains miniatures and other illuminations showing strong Indian influence. Multicolored ʿunwān. Paper is laid. Small hole in first two fols. slightly affecting text. The leather binding has no flap and is gilt-tooled. From the library of Coella Lindsay Ricketts, Chicago, Illinois, 1961. ([18th cent.] Ricketts Mss. "M").

42. Koran. Copied 17th–18th cent. in medium sized *naskh*. Ca. 340 unnumbered fol. measure 10.2 w x 15.7 h cm.; the written surface measuring 5.6 w x 10.3 h cm. in ruled in gold and other colors. 15 lines to page; catchwords on bottom of page. *Suwar* headings and verse divisions in gold; ʿunwān is muticolored. The paper is laid, off-white and glazed. The leather flap binding was gilt-stamped, is now worn. In green jacket and cardboard box. Presented between 1841–1885 to Lew Wallace, Minister to Turkey, by Abdulhamit II, Sultan of the Turks, 1842–1918. (n.d. Wallace ms.).

43. Ibn Sīnā al-Qānūnī, d. 428/1037. *al-Qānūn fī al-ṭibb*. (GAL I 457 III #82; Inc. after *wa-baʿdu* as Berlin 6269). Copied in 1062 H. in rather large *naskh* hand, sparingly vocalized. The 180 numbered fols. measure

18 w x 26 h cm.; the written surface measures 13 w x 20.5 h cm.; 19
lines to page; catchwords at bottom of page. The laid paper is off-white,
glazed, and watemarked. The half-leather binding has no flap. Purchased
from Moḥammed Bākir Alwān in 1969. (Miscellaneous Mss. 1652 Mar.
8 Avicenna)

44. al-Nafrāwī, Aḥmad ibn G̲h̲unaym ibn Sālim, d. 1125/1713. *Sharḥ al-
arbaʿīn ḥadīt̲h̲an al-Nawawīyah* (Cf. GAL S II 439, 18 #4 where title
and author's death date differ somewhat). Inc. احمد الله العظيم ذا الجلال
Copied in 18th cent. A.D. in medium *mag̲h̲ribī* script. The 120 fols.
measure 16 w x 21.2 h cm.; the written surface measures 10.5 w x 16.5
h cm.; 23 lines to page, varies slightly. Few marginalia; catchwords on
bottom of page; red used profusely in the text. Paper is laid, white,
glazed, and watermarked. Half-leather binding with flap. Purchased
from Moḥammed Bākir Alwān, 1969. (Miscellaneous Mss. 1725 Dec 6
Nafrāwī)

45. *Majmūʿah*. Contains extracts from various works. Some of them less
than one page. Among the longer extracts are:

fol. 3r	من كتاب فرايد (ابو يعقوب)
fol. 6v	فى تحقيق آمين وبعض اسراره
fol. 7v	در بيان قضّة مسيلمة كذاب وبعض اصحاب ردّه
fol. 16v	من فصاحة الملوك والحكّام
fol. 17r	دوات العقل
fol. 20r	من حكمات (عطاء [الله ؟] الاسكندارى)
fol. 28v	در بيان اسمأ بادشاهان در لسان عربى وفارسى
fol. 73r	من لطائف عثمان زاده
fol. 93v	دمياطية (لال ديروطى ؟)
fol. 127v	رساله عليجناب سعادت نصاب فريدون بيك
fol. 134v	من كتاب الفوائد فى الصلوة والعوائد فى فوائد
fol. 142r	مقام اونّس القرانى رحمه الله. Inc: (مع امير المؤمنين عمر بن الخطّاب)
fol. 152r	دعاء حزب البحر (الشاذلى) (GAL I 449, 29 #4)
fol. 154r	اوراق نووى

fol. 155 فال قران

fol. 182 دعاء رحب (اوراد فتحية ؟ .Inc: استغفر اللّه العظيم)

Copied 17th to 18th cent. A.D. (fol. 191 date 1216 H.) in various scripts. [201] numbered fols.; measure 14.5 w x 26 h cm.; the written surface measures 9.3 w x 21 h cm.; varies, is ruled mostly in red; 27 lines to page, varies. The laid paper is watermarked. The leather binding without flap is blind-stamped. Some catchwords on bottom of page. Some marginalia. Purchased from Moḥammed Bākir Alwān, 1969. (Miscellaneous Mss. 1634).

46. al-Kāshgarī, Sadīd al-Dīn, d. 1305 A.D. *Munyat al-muṣallī wa-ghunyat al-mubtadī*. (GAL I 383, 51 #[1]. Copied 18th cent. A.D. in medium sized *naskh*. 123 numbered fols. measure 13 w x 18.6 h cm.; the written surface measures 8 w x 14 h cm.; 13 lines to page; minimal marginalia. Laid paper yellowish, glazed and watermarked. Red used in text. Fols. 123–130 contain *Arbaᶜa jawāhir*. Inc.: قال النبى عليه السلام اربعة جواهر فى بنى ادم يزلها اربعة Leather binding with no flap is blind-stamped. Purchased from Moḥammed Bākir Alwān, 1969. (Miscellaneous Mss. n.d. Kāshgarī).

47. *Aḥādīth*. Unverified. Inc.: وعن ابى عباس قال ان على Copied in medium size cursive *naskh*. Incomplete; oval shape; fols. size 14.5 v x 8.8 h cm.; the written surface measures 12 w x 7 h cm.; 9 lines to page. Paper is laid. No binding. Item was removed from *Hüccetler*, no. 33 above. (Miscellaneous Mss. n.d. [Muḥammad the Prophet]).

48. Koran. Copied in 1245 by Ḥāj Aḥmad al-Miṣrī ibn Ḥāj ʿAlī al-Baḥrī in rather large *naskh*. The 395 numbered fols. measure 15 w x 20.5 h cm.; the written surface measures ca. 9 w x ca. 15 h cm.; 13 lines to page; catchwords on bottom of page. First *sūrah* replaced by later hand. Original text starts with *Sūrat al-Baqarah* illuminated in rather crude green. Red used in reading symbols. The laid paper is off-white, glazed, and watermarked. Heavily used. The leather binding with flap is blind-tooled. (Miscellaneous Mss. 1826 al-Ḥāj Aḥmad al-Miṣrī. Koran) Purchased from Moḥammed Bākir Alān, 1969.

49. Koran. Copied in 1285 H. by Muḥammad Ḥamdī in medium sized *naskh*. The 604 unnumbered pages measure 12.2 w x 19.6 h cm.; the written surface measuring 6.5 w x 12.5 h cm. is ruled in gold, red, and black. 15 lines to page; catchwords on bottom of page. First and last two pages illuminated in multicolor. Gilt verse divisions and *suwar* headings. The wove paper is light brown and glazed. The red leather and flap binding are gilt-stamped. Gift of Donald Eugene Thompson, Librarian, Wabash College, Crawfordsville, Indiana, 1967. (Miscellaneous Mss. [1880] 1258 Ḥamdī. al-Qurʾān al-ʿazīm).

50. Ibn al-Qāṣiḥ, d. 801/1399. *Sirāj al-qāriʾ al-mubtadiʾ wa-tadhkīr [al-muqriʾ] al-muntahī.* (GAL I 409, 12 #I cmt. 11),. Vol. I copied in ca. 17ᵗʰ cent. A.D. in large *naskh* (*alif* 7–8 mm.). The 179 fols. measure 21 w x 29.5 h cm.; the written surface measures 15 w x 24 h cm., but varies. 17 lines to page, some marginalia and catchwords on bottom of page. Red used in basic text. The laid paper is off-white, glazed, and watermarked. Western half-leather binding, no flap. Purchased from Moḥammed Bākir Alwān, 1969. (Miscellaneous Mss. n.d. Ibn al-Qāṣiḥ. Sirāj).

51. *Tashyīd jāmiʿ khawāṣṣ asrār al-Qurʾān wa-taʾbīd al-dhakhīrah al-muʿaddah li-nawāʾib al-zamān.* Unverified. date of copy 18ᵗʰ cent. A.D. Rather large *naskh* . 127 numbered fols. measure 15.1 w x 21.3 h cm.; the written surface measuring 7.8 w x 15 h cm. is red-ruled; 21 lines to page; negligeable marginalia, catchwords on bottom of page. The laid paper is off-white in color and glazed. The leather binding with flap is blind-stamped. Purchased from Moḥammed Bākir Alwāin, 1969. (Miscellaneous Mss. n.d. Tashyīd).

52. Arabic, Coptic, or Greek and Turkish mss. 10 single sheets of various sizes; papyrus and paper. Contents:

   a. Papyrus fragment Arabic and Coptic (or Greek?) Ca. 8ᵗʰ cent. A.D. Large, hand (*alif* 15mm.) unvocalized and without diacritical marks. Resembles the script of the Qurrah papyri. Size of fragment 16 v x 11.5 h cm.; 8 lines on r. (Miscellaneous Mss. Atiyah Gift 1).

b. Papyrus fragment. r. Arabic letter, v. Coptic (or Greek?) text. 8th or 9th cent. A.D. Arabic in two hands: the original and somewhat newer notations. Inc.: اطال الله بقاك Size of fragment 17 w x 31 h cm. (Miscellaneous Mss. Atiyah Gift 2)

c. Arabic papyrus fragment, ca. 9th cent. A.D.; Size 27 W x 17 h cm.; Recto 6 lines, verso 11 lines. (Miscellaneous Mss. Atiyah Gift 3).

d. Arabic papyrus fragment. 9th cent. A.D. in large *naskh* script. Measures 23.5 w x 15 h ca.; 7 lines to page. Frayed, top missing. (Miscellaneous Mss. Atiyah Gift 4).

e. Arabic papyrus fragment. Ca. 9th cent. A.D.; large, cursive script, unvowelled and without diacritical marks. Size 22.5 w x 10.5 h cm.; r. 6 lines to page, v. 5 lines to page. Top missing. (Miscellaneous Mss. Atiya Gift 5).

f. Business letter on ancient rag paper from Fustat, Egypt. Bilingual Arabic and Coptic (or Greek?). Ca. 10th cent. A.D.; unvocalized with rare diacritical marks. Size 15 w x 10.5 h cm.; written surface somewhat smaller. Creasing, holes affecting text. (Miscellaneous Mss. Atiyah Gift 6).

g. Arabic business letter on ancient rag paper from Fustat, Egypt. Ca. 10th cent. A.D.; Unvocalized with sparingly used diacritical marks script. Incomplete (?). Size 13.5 w x 12.5 h cm.; r. 13 lines to page, v. 11 lines to page. Holes affecting text. (Miscellaneous Mss. Atiyah Gift 7).

h. Old magic charm with arabesque design containing the *Asmā᾿ Allāh al-ḥusnā*. Ca. 11th cent. A.D. in medium *maghribī* script; in twelve square sections. Size 15.5 w x 21.5 h cm.; 29 lines. Simple design on verso. Laid paper in various shades of brown. Some sections faded and separating. (Miscellaneous Mss. Atiyah Gift 8).

i. Magic charm. Kufic script. Paper 8 w x 18 h cm. Block print. 46 lines to page or more. Top crinkled. (Miscellaneous Mss. Atiyah Gift 9).

j. Turkish letter on paper, written ca. 18th cent. A.D. in medium-size *humāyūn* script; v. writing practice; incomplete. Size 17.2 w x 13.5 h cm.; the written surface measures 15 w x 8.2 h cm.; 5 lines to page. Wove paper, soiled; some text on left side missing. (Miscellaneous Mss. Atiyah Gift 10).

Gift of Dr. Azim Suryal Atiyah, Patten Lecturer, Indiana University, 1957. Union Theological Seminary, New York, 1957.

53. Collection of several single pages from Persian works, containing:

a. Firdausī, d. 416/1025. *Shāh nāmah*; 16th cent. (?) A.D.; 1 leaf, paper 16 w x 32 h cm. containing miniature of the ruler on his throne with seven figures approaching. Text on verso; 4 columns in *taᶜlīq* script; patched. On bottom note in Tibetan. (Ricketts mss. III #80).

b. Koran? Copied 1179 H. in *naskh* script. 1 leaf measuring 26.7 w x 18.5 h cm. Gold-bordered text, blue and gold floral decorations. Leaf from calligraphic album (may not be Koran) (Ricketts Mss. III #81).

c. Nizāmī Ganjavī, d. 600/1203. *Laylā va-Majnūn*. First page only; measuring 15 w x 23 h cm.; 4 columns. Decorated with illuminated *sarlauḥ* in gold, blue, red, black, and white. (Ricketts mss. III #82).

d. Unidentified Persian leaf B. n.d.; 17.7 w x 30.5 h cm.; the written surface measure 11 w x 23.5 h cm.; four columns to page, portions in red. Illuminated *sarlauḥ* in gold, blue, red, black, and white (Ricketts III #83). May be part of ## 84 and 85.

e. Unidentified Persian leaf C. n.d.; fol. measures 17.7 v x 30.5 h cm.; the written surface measures 11 v x 23.7 h cm. *Nastaᶜlīq* script; four columns. Illuminated *sarlauḥ* in gold, red, blue, green, and black. (Ricketts mss. III #84)

f. Unidentified Persian leaf D. n.d.; fol. measures 17 w x 30 h cm.; the written surface measures 11 v x 20 h cm.; *Nastaᶜlīq* script; four columns per page.

Nos. 83, 84, 85 may be from same manuscript. Perhaps Jāmiᶜ.

g. Unidentified leaf E. n.d.; inc.: قال رسول الله … لا تحلّ الصدقة لعنى الا لخمسة *naskh* and *thuluth* script. Leaf from calligraphic album; size 2l.7 w *x* 15.2 h cm. Border in red, floral illuminations in blue and gold. (Ricketts mss. III #86), (Mounted on board)

h. Drawing: Persian woman preparing food. n.d. 1 leaf, size 9 v *x* 10 h cm. Brown ink-sketch filled with subdued colors of beige, brown, orange, green, and blue. Mounted on board. (Ricketts III mss. #87).

MELA Basic Reference Outline Series

Number 2

GUIDE TO GRAF'S GESCHICHTE DER CHRISTLICHEN ARABISCHEN LITERATUR

MERYLE GASTON, BOBST LIBRARY, NEW YORK UNIVERSITY

Graf, Georg. *Geschichte der christlichen arabischen Literatur*. Città del Vaticano, Bibliotheca Apostolica Vaticana, 1944–1953. 5 v.

I. Organization of the publication.

Each volume, except vol. 5, begins with an introduction, a detailed table of contents for the volume, and a summary table of contents of names and topics appearing in the volume arranged alphabetically. The alphabetical listing of manuscripts and the published catalogs in which they are found, as well as a list of abbreviations of works which are cited in the text, appears in every volume. Additions and corrections follow the text. (n.b., the additions and corrections for vol. 1 are in an appendix at the end of vol. 2.)

Volumes 1–3 include introductory sections covering historical and political events of the period treated in the respective volumes. Overviews of Eastern Church history precede the bio-bibliographical sections. The volumes follow a chronological order. Since the nature of the contents differs from volume to volume and is not arranged consistently across the volumes, a description of each volume is given below.

> Vol. 1. "Translations" deals with works which pre-date the appearance of an Arabic Christian literature (i.e., works written originally in Arabic). It includes translations of the Bible (Old and New Testaments); lectionaries; apocrypha and pseudepigraphia; patristics translated from Greek, Syriac, and Coptic; hagiography; canonical literature; and liturgies. Translations are by native Arabic speakers as well as missionaries. While this volume has less importance as a bio-bibliographical source for Arabic authors, it is useful for identifying the history of translations into Arabic of the Bible and liturgies and as a guide to early Near Eastern Christian authors writing in languages other than Arabic.

Vol. 2. "Writers to the middle of the 15th century" covers authors arranged by sect: Part 1. Melchites; part 2. Maronites; part 3. Nestorians; part 4. Jacobites; part 5. Copts. There is an appendix which includes works which cannot be identified by sect, as well as hagiography, and apologetics and polemics. The bio-bibliographical section contains both religious and secular works.

Vol. 3. "Writers from the middle of the 15th century to the end of the 19th century" covers authors arranged by sect: Part 1. Melchites, who are further divided into Orthodox Melchites and Uniate Melchites; and part 2. Maronites.

Vol. 4. continues vol. 3 with part 3. Jacobites, Catholic Syrians, and Catholic Armenians; part 4. Nestorians and Chaldæans; part 5. Copts, who are further divided into Monophysites and Catholics; part 6. Roman Catholic missionary literature, schismatic controversies, and anonymous works; part 7. Protestant missionary literature; and part 8. Secular literature by 19th century eastern Christians (includes history, poetry, philology, journalism, and belles-lettres).

Vol. 5 is the index to volumes 1–4. It is comprised of two sections:

1. Name and subject index
2. Titles

There is a list of abbreviations, most of which refer to religious titles (e.g. bishop, priest, etc.) The Roman numerals II, III, and IV preceding the page numbers refer to volumes 2, 3, and 4. Page numbers not preceded by a Roman numeral refer to volume 1. Entries are in Roman alphabetical order, regardless of diacritics. The relational terms *abū* and *ibn* are spelled out in full. Articles are disregarded in the title index. The word *kitāb* is abbreviated as k. and is disregarded in indexing; there are, however, a few exceptions; *al-Kitāb al-Muqaddas* being the most obvious.

Within each volume are numbered bio-bibliographical entries. The entries may be for individual authors or for topics (usually genre headings). Less prolific or known writers are usually grouped under topical headings. Literary figures often are interspersed among the topical headings. Most authors have only one numbered entry, but significant figures may have two or more which cover various aspects of their life and works (e.g., Maximus Maẓlūm, Theodor Abū Qurra; Ḥunayn ibn Isḥāq has one entry, but the School of

Ḥunayn has another). The entries follow the pattern found in works such as Brockelmann, Sezgin, and Storey. Entries begin with a brief biographical sketch, usually a short paragraph; birth and death dates or dates of activity; places, family background, religious offices, etc. Then follow the works by the author, including translations and edited works by other authors. Each work is given a number. A brief description of the work is followed by known manuscripts, and the catalogs in which they are cited, and published editions. There are numerous references, biographical and bibliographical, to other sources. Those authors who are listed under topical headings rather than having their own numbered entries, are treated in the same way, but in much briefer form.

II. Using the publication.

The Index volume (v. 5) is recommended as the starting point for any search for a number of reasons. The arrangement within volumes and from volume to volume is more conducive to reading the work as a history. Many users are confused by the multiplicity of sects and how they relate to one another and usually do not know in which sect to place a given author. The presentation of topics are not consistent among the volumes and sections.

A transliteration chart is not to be found in any of the volumes. The user should remember that the transliteration scheme used derives from a German language perspective. Those familiar with Brockelmann's *GAL* and Sezgin's *GAS* will recognize a similar system. Although it is fairly easy to catch on to the scheme, the Arabic letters that might initially appear unfamiliar in romanization are:

ث	ṯ
ج	ǧ
خ	ḫ
ذ	ḏ
ش	š
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	ʿ
غ	ġ
ق	q

A major problem with using *GCAL* is determining what linguistic form a name will take, rather than what element of a name will be used. Because of the large number of religious names (whether names given at birth or names taken at ordination) which are not of Arabic origin, it is important to note that some names may be entered in Greek or Latin forms. Graf's "rule" is that if a name is Greek or Latin, even when it is represented in Arabic with no or only slight changes in its consonants, the name is given in its most common Latin form as it appears in German works. Graf has relied on O. Bardenhewer's *Geschichte der altkirchlichen Literatur* in particular. This has been done in deference to the non-Arabists to whom this work has also been addressed. Graf's usual practice is to give the transliterated Arabic form in parenthesis—e.g., Joachim (Yuwakim). Latin and Greek names which have been changed into genuine Arabic names (e.g., Girgis for Georgius) are left as they are, especially if they have additional elements such as *abū* and *ibn*. They are transliterated from their Arabic forms, as are genuine Semitic names. The one exception, according to Graf, is names which parallel Latin names and which are "universally" known in church literature, such as the names of angels (e.g., Michael, Gabriel). These are rendered in the common Latin forms. However, this exception is not applied consistently. One finds entries using Michael, Miha'il, and Misil. The index usually gives cross references from one form to the other, but occasionally an author may appear under two forms of the name in the index.

III. Tips for using GCAL.

- Use the index as your starting point

- Be prepared to cross check Latin and Arabic name forms (e.g., Michael, Miha'il, etc.)

- Remember that only volumes 2–4 have vol. number designations in the index

- Disregard the word *kitāb* in the title index

- Be aware of the fact that Graf uses the historically correct term "Melchite" (Arabic *Malakīyah*) for <u>both</u> the Eastern (or "Greek" or Byzantine) Orthodox Church <u>and</u> the uniate communion which split from it. For authors writing after the 15th century, he distinguishes between the "Orthodox Melchites" (Arabic *al-Rūm al-Ur<u>th</u>ūdhuks/īyah*) and the "Uniate Melchites" (i.e., that portion of the sect which is in communion with the Church of Rome and which is more commonly known today as "Greek" Catholic or "Melchite"; Arabic *al-Rūm al-Kathūlīk/īyah*).

IV. Additional notes.

GCAL is particularly recommended to catalogers as a means of avoiding the all too common error of classifying authors and their religious works in the wrong sect.

A related title, which supplements the entries on Maronites, is Michael Breydey. *Geschichte der syro-arabischen Literatur der Maroniten vom VII. bis XVI. Jahrhundert*. Oplanden, Westdeutscher Verlag, 1985.

Letter in Nomination of George Atiyeh
for the Middle East Studies Association Service Award[†]

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March 30, 1999

Middle East Studies Association
University of Arizona
1643 E. Helen Street
Tucson, AZ 85721

On behalf of the members of the Middle East Librarians Association, I hereby nominate our esteemed colleague, Dr. George N. Atiyeh, to be the next recipient of the MESA Service Award.

This nomination of our friend and colleague is based only in small part on our abundant affection and respect for him. In far greater measure, we nominate him for the MESA Service Award because of his important and unique contributions to the field of Middle East Studies and to the furtherance and spread of knowledge and understanding of the peoples and cultures of the Middle East. In his work as teacher and librarian, he has influenced Middle East Studies and contributed to the world of learning in ways not surpassed or even matched by most others. Receipt of the MESA Service Award would be fitting recognition by his colleagues in Middle East studies of the importance of his contributions to the field.

[†] Editor's note: The MESA Service Award was established in 1996 and was first awarded at MESA's 1997 Annual Meeting. The award recognizes the contributions of individuals through their outstanding service to MESA or the profession. Readers will recall that George Atiyeh's nomination for the MESA Service Award was first suggested at the 1998 Annual Meeting. Dona Straley agreed to coordinate efforts in this regard and work with Edward Jajko to draft a letter of nomination for submission to the MESA Secretariat. Besides justiying George's nomination and documenting his many valuable contributions to the field, the letter is also of interest, as it also includes his vita and partial bibliography. Obviously, their efforts paid off. George's wife, Daisy, accepted the award on behalf of her husband at a ceremony at the MESA meeting in December in Washington.

Born in Lebanon, Dr. Atiyeh graduated from the American University of Beirut (B.A., 1948, M.A., 1950), and received his doctorate in oriental languages and literature from the University of Chicago in 1954. He was professor and chairman, Department of Humanities, of the University of Puerto Rico from 1954–1967 before joining the Library of Congress in 1967 as Head of its Near East Section. In 1991, he became Acting Chief of the African & Middle East Division of the Library of Congress, supervising its Near East, Africa, and Hebraic Sections. He served at LC until forced to retire for medical reasons in July 1996.

The Near East Section of the Library of Congress is responsible for materials in the languages of the Arab world, Turkey, Iran, Afghanistan, Central Asia, and the Caucasus. Under Dr. Atiyeh's direction, the holdings of the Near East Section have become world-renowned.

While directing and informing the work of specialists concentrating on Turkey, Iran, and other areas, Dr. Atiyeh applied his knowledge and scholarship to development of the Library's collections of Arabica. Among other accomplishments, he acquired numerous rare publications from the Arab countries; identified and acquired Arab-American newspapers published in the early 1900s; brought leading Arab authors to the Library to record their own works for the Archive of World Literature. He developed acquisitions guidelines for the Library of Congress Office in Cairo that became a prototype for use in the Library's other field offices. Over the years, he paid numerous visits to the Middle East, developing contacts for the Library of Congress, acquiring publications, evaluating book sellers and other potential sources of scholarly materials, and, not incidentally, in his many official visits with publishers, book sellers, research centers, archives, and universities, conveying the message of American scholarly interest in and expertise on the Middle East.

Dr. Atiyeh undertook or participated in a series of major programs at the Library of Congress designed to illustrate the scope of its collections and to heighten scholarly interest in the Middle East. With the Center for the Book at the Library of Congress, he organized a major conference on the history of printing in the Islamic world. Held at the library, this conference included speakers from several countries. Dr. Atiyeh edited the papers presented at the conference and published them as The Book in the Islamic world, co-published in 1995 by the Library of Congress and the State University of New York Press. The conference, the associated special exhibition of treasures of Middle Eastern publication from the Library's

collections, the published conference papers, and the bringing together of experts from around the world to meet and discuss the book in the Islamic world were all monumental contributions to the field of Middle East studies.

During his long and fruitful career, Dr. Atiyeh developed relationships that benefited the Library of Congress and other government and scholarly institutions, and the field of Middle East studies as a whole. He served on the U.S.-Egypt Joint Commission on Culture of the Department of State from 1975–1978 and in 1979 was invited to serve as a member of the advisory committee on Islamic affairs at the White House. He has served as a member of the advisory council of the Center for Contemporary Arab Studies of Georgetown University; the advisory editorial board of the Middle East Journal; the Arab-American Affairs council; and the international advisory board of al-Furqan Islamic Heritage Foundation, London. During his last official trip abroad, Dr. Atiyeh accompanied the Librarian of Congress to the opening of the Mubarak Library in Cairo and on visits to key Egyptian officials and institutions.

Dr. Atiyeh has been an active, long-time member of MESA. He is also a founding member of the Middle East Librarians Association and over the years, despite demurring from holding any official or elective position, one of its leaders and guiding hands. He is a founding member of the Middle East Microform Project (MEMP) and served with distinction as an ex officio member of its board. He sponsored numerous MEMP microfilming projects, preserving for posterity valuable collections of Sudanese newspapers, documents from the period of civil war in Lebanon, and other rarities of importance to researchers.

As a member of the Middle East Librarians Association (MELA) since 1971, he has guided and advised the association and its members, influencing the librarians who head and work in the numerous Middle East collections around the country that serve the needs of the members of MESA. In 1997, his MELA colleagues named him the first (and only) honorary member of that organization.

In addition to the publication cited above, Dr. Atiyeh is the author of, in his own all too modest description, "several books and bibliographies." He has also written numerous articles on various topics, including Arab philosophy, al-Kindi, Christian-Muslim relations, intellectual history, and librarianship.

The knowledge and scholarship of a librarian, however, are evidenced in the collections the librarian builds, their usefulness to scholars, and their anticipation of future needs; by the information and service the librarian

provides to inquirers; by the librarian's advocacy for his field of specialization, within his organization and beyond its walls; and by the librarian's efforts to make his collections accessible to the reading public. In all of these activities, and in every act of his professional life, whether selecting individual books offered in a dealer's list, advising a researcher on appropriate paths to follow, or doing his own research for an article or book, the Middle East specialist librarian applies his body of knowledge of the languages and history of his area to his work so that in the end a coherent, meaningful, useful collection will be made available to scholars, researchers, and even the casual reading public. Throughout nearly thirty years at the Library of Congress, Dr. Atiyeh applied his vast knowledge and great abilities to the development of unequalled collections of materials from and about the Middle East, thereby creating an unparalleled resource for scholarship and making the Library of Congress a major world center for Middle East studies.

Presentation of the MESA Service Award to Dr. Atiyeh would be fitting recognition of his great and lasting contributions to the field of Middle East studies. My colleagues and I, members of the Middle East Librarians Association, urge that MESA bestow this well-deserved award on him.

Sincerely,

Dona S. Straley
President, Middle East Librarians Association

Associate Professor and Middle East Studies Librarian
The Ohio State University Libraries

GEORGE NICHOLAS ATIYEH

Personal

1923	Born in Amioun, Lebanon, son of Nicholas H. and Mary Beshara Atiyeh
1954	Married Daisy Roper
Children:	George, Rose Marie, Lancelot
Address:	4301 Bushie Court, Alexandria VA 22312
Phone:	703-256-4828

Education

1948 B.A., American University of Beirut
1950 M.A., American University of Beirut
1954 Ph.D., University of Chicago

Professional Positions

1954–1967   Department of Humanities, University of Puerto Rico,
                      Rio Piedras, Puerto Rico

1954–1957   Assistant Professor

1957–1960   Associate Professor

1960–1967   Professor and Chairman of the Department

1967–1996   Head, Near East Section, Library of Congress,
                      Washington, D.C.

1969–1979   Visiting lecturer, School of Advanced International Studies,
                      Johns Hopkins University, Washington, D.C.

Advisory/Governing Boards

U.S.-Egypt Joint Commission on Culture, U.S. Department of State
      Advsiory Committee on Islamic Affairs, White House

Middle East Journal, Advisory Editorial Board

Center for Contemporary Arab Studies, Georgetown University,
      Advisory Council

Arab-American Affairs Council

Al-Furqan Islamic Heritage Foundation, London,
      International Advisory Council

Middle East Microform Project, Executive Committee

Selected Publications

Avicenna's conception of miracles. Ph.D. thesis, University of Chicago, 1954.

Mabāḥith fī al-madanīyah al-ulá. [Beirut]: Dār al-Nashr lil-Jāmiʿīyīn, [1956]

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"Humanism and secularism in the modern Arab heritage: the ideas of al-Kawakibi and Zurayk," *Hamdard islamicus* 8 (1985): 21–40. Reprinted in: *Arab civilization: challenges and responses: studies in honor of Constantine K. Zurayk*. Albany, N.Y.: State University of New York Press, 1988.

(editor) *Arab civilization: challenges and responses: studies in honor of Constantine K. Zurayk*. Albany, N.Y.: State University of New York Press, 1988.

(under the direction of) *The Near East national union list*. Vol. 1. Washington: Library of Congress, 1988.

"A guide to further reading in Arabic." In *The Genius of Arab civilization: source of Renaissance*. 3rd ed. New York: New York University Press, 1992. P. 285–295.

"Contributions of Christians to Arabic civilization." In *The First one hundred years: a centennial anthology celebrating Antiochian Orthodoxy in North America*. Englewood, NJ: Antakya Press, 1995. P. 219–240.

"The book in the modern Arab world: the cases of Lebanon and Egypt." In *The Book in the Islamic world: the written word and communication in the Middle East*. Albany: State University of New York Press; [Washington, D.C.]: Library of Congress, 1995. P. 233–253.

(editor) *The Book in the Islamic world: the written word and communication in the Middle East*. Albany: State University of New York Press; [Washington, D.C.]: Library of Congress, 1995. (Proceedings of the conference organized by Dr. Atiyeh at the Library of Congress in 1990.)

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AN EXAMPLE OF MULTILINGUALISM AT COLUMBIA

Frank H. Unlandherm
Columbia University

My experience with multilingualism at Columbia, like Topsy "just grew". The position of Middle East Bibliographer at Columbia University Libraries was created for me in 1969. My duties then were to process all of the ARABIC books that had come in over the years on PL480. I selected the books for cataloging and assigned destinations. Later we hired a copy cataloger for Arabic and I then revised her work.

A year or so later, we hired a Hebrew Bibliographer to process the HEBREW books we had also recieved on PL 480. Although this person was extremely knowledgable, she had not worked in libraries before and made several procedural mistakes. To remedy this, they made her my assistant so that I could review her work. After two years, she left Columbia and was not replaced. Instead her duties were added to mine and I got my first hyphenated title: Middle East and Hebraica Bibliographer. Along with Hebrew books coming from Israel, we also received some in YIDDISH. As my Hebrew was practically non-existent, I had to have a student assistant, who knew Hebrew but not Yiddish, read the title and I would assign a destination based on my knowledge of German. When PL 480 ended in Israel, we set up separate Hebrew and Yiddish approval plans, to avoid having to do selection from lists, etc.

At about the same time, we set up an approval plan for TURKISH books. These all came to me for processing, destinations, etc. However, I knew no Turkish so I had to study Turkish at Columbia. My modern Turkish became fairly good, but Ottoman books remained a problem. Our original Turkish approval plan declined over the years and in the 90s I changed over to a new dealer who was much more aggressive and doubled our receipt of books. We also began to receive Turkish books published elsewhere, such as in the Balkans.

It was the same story for PERSIAN. On PL 480, we received various books in Persian from India and Pakistan which I was able to process (they all came with some sort of preliminary record). But then we started an approval plan with a dealer in Iran for Iranian books. These I had to process based mainly on my knowledge of Arabic. It was several years before I found time to study Persian at Columbia and could better understand what I was doing.

Among the many Perisan books that came from Iran, we also had some books in AZERBAIJANI in Arabic script. I had to try and process these with my knowledge of Turkish and Arabic. In a like fashion, I bought some books in TURKMEN published in Iraq in Arabic script. These also were a processing problem.

Among the books received on PL480 which I was required to process, there were also books in PUSHTO. These came from Pakistan, but we also managed to purchase books in Pushto and DARI from Afghanistan. With the revolution in Afghanistan, we completely stopped receiving books from there. However, we continued getting Pushto books from Pakistan and I continued processing them until Columbia hired a South Asian assistant who could handle Arabic script materials,

While the Library of Congress was still issuing cards, I arranged with our Cataloging Dept. to be sent all of the Near East and Hebrew cards. Then we would use these cards for cataloging the Arabic, Persian, Hebrew and Yiddish books. As LC considered ARMENIAN a Near Eastern language, I also was given all of the Armenian cards. At that time all of our Armenian books were ordered through our Slavic Bibliographer who was responsible for Soviet Armenia. However, after the books were received, I took over processing them. We had a part- time Original Catalager for Armenian and also used a student assistant to check for LC cards and copy-catalog them. As we had special funding for Armenian Studies, I gradually expanded our coverage from just Soviet Armenia to the United States, Lebanon and other countries. Also our new Turkish approval dealer began to supply Armenian books published in Turkey.

During the 80's, we had a major change in responsibilty for all of the Area Bibliographers. Previously we had been responsible only for materials from our areas. Now we became responsible for all materials from and about our area. This meant that I suddenly became responsible for the selection of all materials in ENGLISH, FRENCH, GERMAN, ITALIAN and SPANISH dealing with the Middle East or Jewish Studies. Luckily the ordering and processing of Western Language materials was handled by the Acquisitions Dept. and not by me.

In the early 90s, I had a graduate student come and complain that we had no books in KURDISH. Actually we did have some, but none he could use. Over the years our Slavic Bibliographer had acquired a few Kurdish books (in Cyrillic alphabet) published in the Soviet Union. Also a handful in Arabic script had come on PL 480, and a few more on our Iranian approval plan. To meet the student's request, I began in a small way to

order Kurdish books from Europe (mostly France and Sweden). Also as Turkey was liberalized, we began to receive Kurdish books on our Turkish approval plan. The books published in Turkey were uniformly in the Latin alphabet, while those published in Europe were either in Latin or Arabic script depending on the dialect.

In 1994, I decided to visit Malta for my vacation. Naturally I visited the main bookstore in Valletta, Malta. I knew that we had one Maltese faculty member at Columbia but that we had few books from Malta and virtually none in Maltese, so I decided to acquire what was available about Malta and especially a representative collection of MALTESE literature. Maltese, although written in Latin alphabet, has at least 40% of the vocabulary derived from Arabic and I was therefore able to create records for the books I acquired. During three subsequent visits, I have built up a respectable collection.

Finally in 1999, Columbia received a series of small grants to set up an endowment in Assyrian studies. Although the endowment is not yet producing revenue, I have started purchasing books dealing with the Assyrians. These books have been in English, Arabic and SYRIAC. This last language has its own alphabet which I am not able to read, but luckily most books have added titles so that they can be searched and processed. Books for which copy cannot be found will be contracted out for original cataloging.

In my 33 years at Columbia, I have gone from being responsible for only Arabic books to being responsible for books in more than 13 languages and 5 alphabets. I believe this a true case of multilingualism.

REVIEWS OF BOOKS

Newspapers and Periodicals of Jordan in the Press Archive of the Moshe Dayan Center. Tel Aviv: Tel Aviv University, 1996 (47 p.)

Newspapers and Periodicals of Syria in the Press Archive of the Moshe Dayan Center. Tel Aviv: Tel Aviv University, 1997 (47 p.)

Newspapers and Periodicals of Iraq in the Press Archive of the Moshe Dayan Center. Tel Aviv: Tel Aviv University, 1998 (65 p.)

The Press Archive of the Moshe Dayan Center for Middle Eastern and African Studies, Tel Aviv University, has an extensive collection of post-1950 Middle Eastern press: dailies, weeklies, monthlies, periodicals, and annuals from all the Arab countries, Iran and Turkey (the preface does not mention Israel). The archive is unique in that it includes a wide selection from all Middle Eastern countries and is easily accessible to researchers from Israel and abroad. It thus enables one to study almost all Middle Eastern periodical literature in one location. With the difficulties of accessing official state archives in most Middle Eastern countries, especially for the post-1950 period, the press remains an invaluable source for research, and relevant research aids are most welcome.

The three catalogues were compiled by Haim Gal, the curator of the press archive, and appear as part of the Teaching and Research Aids Series.

These and forthcoming catalogues[†] intend to facilitate research in the archives by providing access to scholars in advance of site visits to the contents of the archives. Each catalogue is divided into two lists: the first includes newspapers and periodicals published in the specific country, while the second includes periodicals about that country published elsewhere, including in other Arab countries. The information is arranged in five columns: name, transliteration, frequency, years, and comments. Certain official publications are not included here but are listed in the *Catalogue of periodicals in the Moshe Dayan Center Library* (Tel Aviv, 1996).

Even the lists by themselves are interesting, insofar as they indicate the volume of publication, some major topical divisions, and geographic distribution abroad.

[†] Editor's note: *Newspapers and Periodicals of Egypt in the Press Archive of the Moshe Dayan Center*. Tel Aviv, 2000. 109 p. has been released.

The catalogue on Jordan includes about 270 Arabic language and 9 foreign language publications published in Jordan and 20 Arabic and four foreign language publications published abroad. For Syria: about 140 Arabic and 16 foreign language publications published in Syria and eleven Arabic and two foreign language publications published abroad. For Iraq: about 270 Arabic and Kurdish and 34 foreign language publications published in Iraq and 83 Arabic and Kurdish and 22 foreign language publications published abroad.

All lists start with the Arabic-script publications arranged alphabetically in Arabic, followed by titles in Roman script. The latter appear in the "Transliteration" column, although in fact this is not the transliterated form of the name, but the name itself. The transliterated forms appear without diacritics. The frequency is indicated when it was known, but changes in frequencies, so common in periodicals, are not mentioned. "Years" indicates the holdings in the archive. It would have been more useful to state as well the full publication history of the item (though this might require more research). The holdings of most items are between one and three years. It is not clearly noted if the holdings comprise the full run of the title or only the issues which the archive managed to acquire. The "Comments" column occasionally states the place of publication or first year of publication and the availability of microform copies. It would have been more useful to provide fuller publication information: place of publication, editor, publishing organization, and characteristics (e.g., political, social, cultural, recreational, etc.). Each catalogue ends with a list of publications on that country published by the Moshe Dayan Center.

The aforementioned remarks notwithstanding, these are very useful catalogues, indicating the richness of the press as a source for research and its accessibility through the press archive of the Moshe Dayan Center.

Rachel Simon

Princeton University

Handbook of Political Science Research on the Middle East and North Africa. Ed. Bernard Reich. Westport, CT & London: Greenwood Press, 1998. Pp. viii, 392. Index ISBN 0-313-27372-3 (Hardcover)

This handbook surveys the literature on political themes relating to the Middle East and North Africa during the post World War II period. It has specific chapters on each state (excluding the Sudan but including the West Bank and Gaza Strip since 1967), as well as chapters on international

relations and on political economics. Each chapter includes analysis and a list of publications, mainly in English and some in French (for the Maghrebi countries). Name and subject indexes are included as are notes about the editor and contributors, but there are no maps.

In his introduction Bernard Reich surveys the development of the terms "Middle East" and "Near East" and their fluctuating geographical coverage and explains the reasons for inclusion and exclusion of various countries in this handbook. There follow short surveys on the nature and focus of political research in the region, some observations on Middle East politics, and agendas for future research. The editor's introduction is followed by chapters dealing with individual countries, each of which includes a survey of research and main publications on internal politics and foreign policies, suggestions for future research, and a list of major publications. The handbook concludes with similarly structured thematic chapters on Middle East international relations and on the political economy of the Middle East. The collection includes a very useful appendix on reference works for Middle East politics, economics, and society, which, in addition to major reference works, includes a list with contact information on major research centers and institutes in the Middle East arranged alphabetically by country (some entries include e-mail addresses and websites).

This is a well organized and very useful work. In addition to the information supplied by the contributors who are experts in their fields, suggestions for further research in neglected areas and topics point to numerous interesting subjects, especially on internal politics and on social issues.

Rachel Simon

Princeton University

The Kin Who Count: Family and Society in Ottoman Aleppo, 1770–1840. By Margaret L. Meriwether. Austin, TX : University of Texas Press, 1999. Pp. 278. Bibliography, index. ISBN: 0292752237/0292752245. $45/$22.

Some years ago researchers of Middle East history, especially social historians, began to mine the treasure trove of religious court records. Margaret L. Meriweathers's *The Kin Who Count* is another fine addition to that distinguished body of work. Although not a substitute for contemporaneous vital records and firsthand accounts, these legal records can provide a wealth of information to the researcher. The author points out that while there are many "literary and archival sources" for the region, they do not really enlighten us much about families in this period. The exception, along with

fatāwa, are these court records. "The value of the Islamic court archives for family history lies in the nature of Islamic law and the institutionalization of the legal and judicial system under the Ottomans . . . Family law is minutely detailed and explicit on the rights and obligations of family members with regard to marriage and divorce, inheritance, custody . . . , and relationships between spouses." All family matters could and did come into the courts and got recorded; and exact kinship relationships were also recorded. (p. 12)

In pursuing her research on families in late 18th and early 19th century Aleppo, Meriwether (Professor of History at Denison University) has built her case using records of the *Mahkama Shar'iyya* (her transliteration) of Aleppo. Additionally, she brings into her research the work of other scholars working on related social, political, and economic topics in other areas of the contemporaneous Ottoman Empire or other time periods. References to the work of such scholars as Abraham Marcus, Bruce Masters, Judith Tucker, Beshara Doumani, Linda Schilcher, Kenneth Cuno, and Haim Gerber, among others, help to put the Aleppo of this period in the broad context of the region and help to define how it was similar or different from other places in the Ottoman Empire.

The study focuses on Aleppo's "elite" (ʿulamāʾ, a_sh_rāf, ʿaskarī, a_gh_awāt, and merchants). As a means of further control, the author used only those records which refer to families with surnames. The author has three points of focus: the household; marriage; and inheritance. These, in turn, lead to three "themes": Family and law; Family and the gender system; composition of "the family" (i.e., which kin actually counted as "family").

The introduction and chapter one lay the groundwork in terms of methodology, intention, and historical background. Thereafter the chapters cover the three foci: one on Family and Household; one on "Marriage Bond and Marriage Partners"; and two on inheritance (traditional inheritance and *waqf*). The book includes extensive footnotes and a solid bibliography. There are two appendices: a table of the 104 notable Aleppine families included in the study, giving their elite status (e.g., ʿUlamāʾ) and their years of residence in the city; and genealogical charts of ten of the families. The *IJMES* transliteration scheme is used. The index is quite good, but non-Middle East specialists may have some problems as many subjects appear, as Arabic terms without cross references (two exceptions are: aʿyān, see Notables, and *iltizām*, see Tax farming). However, this is not a major drawback.

The author found in the course of her research that many of the old
cherished notions about Middle Eastern families are just that—notions.
For example, while extended and large patriarchal and patrilineal families,
paternal cousin marriage, easy divorce, polygyny, etc., might, at best, be
the ideal, they were by no means commonplace. In fact, many of these
"ideals" were the minority pattern. Complex households may have been
the desired pattern of the society, but many factors mitigated against this
happening. Looming particularly large were factors such as early mortality
(long life spans for adults were unusual and many children never made
it to adulthood) and the larger political and economic scene. The author
also found that individuals were not always in the same type of household
throughout their lives; that often a person might experience several family
structures within his or her lifetime (e.g., an extended family at one point,
a small nuclear household at another).

Here are some examples of what the author found did happen and matter.
Maternal relationships were very important (especially brothers and sisters)
and not disregarded in favor of exclusive paternal relationships. Guardian-
ship of minor children often went to widows or maternal kin. Families found
legal ways to keep their patrimonies undivided for years or even decades;
a death did not necessarily lead to the immediate division and dispersal of
property. Inheritance rarely extended beyond close kin (children, parents,
spouses, siblings, aunts and uncles, and first cousins). Women frequently
found ways to protect themselves against divorce or the taking of other
wives. In fact, most men had only one wife and families tended to be small.
Women were often heads of household and many people spent most of
their adult lives unmarried. Women often founded *waqf* (although these
were usually smaller than those established by men); this was often a way
for women to take care of other women and minor children. Women often
served as *mutawallī*. Marriages were more likely to be made outside of the
family than within it.

In conclusion, *The Kin Who Count* is heartily recommended as another
fine example of social-historical scholarship using court documents. The
work is well organized and methodical, but certainly not dry. It is not
overloaded with jargon, either Arabic/Islamic terms or social science ter-
minology. This work will be useful to the Middle East specialist as well
as non-Middle East oriented social scientists and historians (with the one
caveat regarding terms in the index). It is an excellent example of the

importance that primary source legal documents can play in research and for furthering our understanding of the social history of the early modern Middle East.

MERYLE GASTON

NEW YORK UNIVERSITY

Strategic Geography and the Changing Middle East. By Geoffrey Kemp and Robert E. Harkavy. Washington, D.C. : Carnegie Endowment for International Peace, in cooperation with Brookings Institution Press, ©1997. Pp. 493 p. : maps.

The breakup of the Soviet Union allowed the establishment of new links between the newly independent states of the Caucasus and Central Asia, and the countries of the Middle East. This region at the confluence of three continents has immense underground energy resources, and these links may have great economic significance; however, they may also contain the seeds of future political instabilities and military conflicts. The present volume sets out to be a comprehensive review of the geopolitics of what the authors call the "Greater Middle East" in the post-USSR and post-Gulf War period.

Collaborating here for the first time are two authors well known for their work in separate but complementary areas. Geoffrey Kemp, Director of Regional Strategic Programs at the Nixon Center for Peace and Freedom, was a Special Assistant to President Reagan for National Security Affairs and then the Director of the Middle East Arms Control Project at the Carnegie Endowment for International Peace. He is the author and editor of books on nuclear weapons in the Middle East and US policy toward the Middle East and South Asia. Robert E. Harkavy served with the US Atomic Energy Commission and the US Arms Control and Disarmament Agency and is now a Professor of Political Science at Pennsylvania State University. He has authored and edited books on the arms trade, overseas bases of the superpowers, nuclear proliferation, and wars and national security policies of Third World countries.

The authors are two prominent academics who were also high-ranking policy advisors in or close to the US government. Based on work at world-class libraries and research institutions, as well as privileged personal contacts, the text is abundantly documented with hundreds of citations from books, journal and newspaper articles, ephemeral "gray literature" (unpublished Los Alamos National Laboratory reports, a brochure about a prototype electric vehicle, etc.) and even footnotes based on a "private

communication" with a prominent author (p. 436) and a conversation with an unnamed physicist (p. 455). The authors were, to some extent, actors in certain of the events they are covering, and they have a privileged, insider's look at their topic. This is the unique significance of the title under review.

Part One presents an overview of "Geography and History." In Part Two, the authors study both the ending of the Cold War and the continuing regional conflicts in the Middle East and the Caspian Basin. Part Three, "Military Operations and Planning," draws lessons from recent wars in the Greater Middle East, especially in the light of the "Revolution in Military Affairs". Part Four is a delineation of the fundamental duality of the authors' thesis: the role of increasingly destructive military conflicts in the region, on the one hand, and the search for cooperative regional prosperity, on the other.

In close to 500 pages, the authors draw on a wealth of data in support of their analysis. Numerous terms from the field of contemporary strategic and military studies, including many acronyms (ASE, COIN, HET vs. HEMTT, LIC, SPOT, etc.) are defined, explained and largely well-indexed. The book is illustrated with 36 maps and numerous charts and tables. Most of the maps are of a schematic nature (only international boundaries represented), reflecting and emphasizing the authors' abstractions. Given their significance (the map designer receives special mention in the Preface), it would probably have been recommendable to present a list of maps.

The volume is supplemented with five fairly substantial appendices. Although the authors present them as quasi-independent mini-essays, some or all of these could have been integrated into the main text. The first, "Alternatives to Persian Gulf and Caspian Basin Oil" is a consideration aimed at reducing the industrialized world's dependence on the region, and it dwells on "Oil From Other Regions," as well as "Alternatives to Oil"— electric vehicles, ethanol, methanol, the flywheel, etc. The third, "India's Energy Needs," and the fourth, "The Status of Nuclear, Chemical and Biological Weapons Programs in the Greater Middle East," are speculative discussions on the two central theses of the treatise—peaceful development based on mutual dependence versus increasingly more destructive and uncontrollable technologies of destruction. The last appendix, "Future Greater Middle East War Scenarios," to the extent it talks about wars between India and Pakistan, may be considered to have had predictive power in presaging recently renewed tensions over Kashmir.

The ambitious nature of the project might have left the authors (and the presumed proofreaders) unable to prevent certain errors and tendentious statements from creeping in: it is embarrassing for a book on the Middle East to claim, "Arabs and Moors having reached . . . the gates of Vienna in the seventeenth century" (p. 6), and it is also questionable whether the Russian legionnaires in the Caucasus were indeed consistently backing the Armenian side in the Karabagh conflict (p. 192). The fairly substantial index (over 30 pages) has several errors and oversights.

The Gulf War occupies a prominent place in the discussion of numerous theoretical issues. It is hoped that a future revision would also touch upon more recent conflicts, such as NATO's war against Yugoslavia, Russia's Chechnya offensive, etc. Such revisions would also be expected to revisit the necessarily speculative discourse appearing this first edition as either accurate or as over-speculative.

The book should be of interest to libraries with collections in Middle Eastern Studies, Political Science and International Studies. In fact, research libraries and policy think tanks in the thirty-plus countries covered by this study ought to acquire this book as a record of what a superpower knows and thinks about the economic and strategic significance of their country in the context of their larger neighborhood and from the perspective of US global interests. Curiously, the outer binding of the reviewer's copy cracked after only a few hours of perusal. (If this is typical of the entire print-run, it does not bode well for the intended heavy use in college and university libraries.)

Ared Misirliyan

Arturus Translation Services (Montreal)

Western Representations of the Muslim Woman: From Termagant to Odalisque. By Mohja Kahf. Austin : University of Texas Press, 1999. Pp. 207. Includes bibliographical references and index. ISBN 0-292-74336-X, $35.00 (hardcover) ISBN 0-292-74337-8, $16.95 (paperback)

Mohja Kahf, Assistant Professor of English and Middle Eastern studies at the University of Arkansas, Fayetteville, examines in this study the changing image of the Muslim woman in Western literature. Combining examples and analysis, the study covers medieval chansons, Renaissance drama, Enlightenment prose, and romantic poetry of the early nineteenth

century. Kahf shows how politics and social norms in Europe influenced cultural images. Although not examining all the Muslim female characters in Western literature, Kahf analyses the most important examples and studies the common features in these representations. The bibliography includes numerous literary works and studies.

The main medieval literary work examined is *La chanson de Roland*. It includes one of the earliest portrayals of Muslim women in Western literature, Queen Bramimonde, the wife of the Muslim king of Spain, who killed Roland, the nephew of Charlemagne in 778. As Muslim, she is described as assertive and loud, deeply involved in the competition between Islam and Christianity. When she became Christian, she also changed her name and her character into feminine passivity. Contrary to the tense military conflict in the earlier periods, the Renaissance witnessed more commercial relations with the Muslim world, viewing the Ottoman empire as a world power. This brought about a gradual change in attitude towards Muslims in life and in literature. Thus, issues of theology are not discussed, and a general sense of equality is quite common. Gradually, however, authors used the Muslim world when they wanted to refer to issues relating to their own environment which they were careful not to explore directly but only metaphorically. Kahf explores these changing attitudes to the Muslim world and especially to the Muslim woman through detailed examination of works such as Marlowe's *Tamburlaine*, Tasso's *Gerusaleme Liberata*, and Racine's *Bajazet*. The change in balance between Europe and the Muslim world in the eighteenth century in favor of the former had its implications on descriptions of the latter.

Thus, the Orient is described in effeminate terms in general, and Muslim women are viewed as odalisques inhabiting the imagined closed harem. Among the works examined for the eighteenth century are Defoe's *Roxana* and works by Rousseau.

Kahf shows that it was less actual changes in the position of women under Islam that shaped the representation of the Muslim woman in European literature than mainly European attitudes towards the Muslim world combined with Western views on gender. This book adds an important dimension to the study of Western attitudes towards the Muslim world by making extensive use of literary sources. It shows how literary criticism and gender studies can contribute to the history of ideas and politics. Thus, while Western literary sources are extremely important for the study of Western ideas and attitudes, they should be treated very carefully as a source for

the study of the Muslim world in general and the Muslim woman in particular. While Western literature may have some accurate descriptions of the Muslim woman, it is often more reflective of the Western view of the "Other" than an authentic portrayal of it.

Rachel Simon

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Women in the Middle East and North Africa. By Guity Nashat and Judith E. Tucker. Bloomington & Indianapolis: Indiana University Press, 1999. Pp. lxi, 160. Maps, sources, index. ISBN 0-253-33478-0; $29.95 (Cloth) ISBN 0-253-21264-2; $11.95 (Paper)

This study is one of four which appear in the series: "Restoring Women to History." The other three deal with women in Asia, in Latin America and the Caribbean, and in Sub-Saharan Africa. The general introduction to the series is followed by Nashat's and Tucker's introduction and their surveys of the subject arranged in two chronological parts: up to the nineteenth century and from the nineteenth century onward. The bibliographical sources are similarly arranged. The book includes a glossary, a chronology, maps, and an index.

The series is edited by Cheryl Johnson-Odim of Loyola University and Margaret Strobel of the University of Illinois at Chicago who wrote the introduction to the series which appears in each volume: "Conceptualizing the History of Women in Africa, Asia, Latin America and the Caribbean, and the Middle East and North Africa." While making each volume self-sustained, the repetition of the general introduction takes away precious space from the specific subject of each book. The authors of this volume state: "We have not paid particular attention to non-Muslim women in the region. We have reason to believe that the lives of non-Muslims, including women, were not very different from those of Muslims. . . . in the final analysis it was probably class rather than religion that was more significant as far as womens roles were concerned". (p. 3) While this might be the case, it requires research and documentary support, and in the mean time follows the usual trend of referring to a region, but in fact focusing on the majority and ignoring the minorities.

The first part of the book is on "Women in the Middle East 8,000 B.C.E.–C.E. 1800" by Guity Nashat, professor of Middle Eastern history at the University of Illinois at Chicago, who is an expert on modern Iran. As the title indicates, this survey focuses on the Middle East and hardly deals with

North Africa—even Egypt is scarcely mentioned. While it is true that there
are not many sources for the earlier periods, and one should not expect an
expert on modern Iran to be familiar with such a broad subject, chrono-
logically and geographically. Thus, the user is ill-served, and the general
editors of the series should have divided the task among additional schol-
ars. Even though it is stated that "Little reference will be made to the
role of women in Egypt before Islam; the development of women's role
in pre-Islamic Egypt did not directly influence similar development in the
Middle East" (p. 7), this is still an omission for a volume dealing with the
Middle East and North Africa, even if ancient Egypt is discussed in the
volume dealing with sub-Saharan Africa. The examination of the early pe-
riod is based on archeological findings supplemented by prehistoric legends,
myths, poems, laws, and religious beliefs mostly from Mesopotamia. Other
rich literary sources, including the Bible, are almost ignored. The examina-
tion is deficient in its neglect of the long period between the ancient period
and the eve of Islam. Thus, foreign empires which ruled the region for a long
period of time, like Rome and Byzantium, and had much influence on the
status of women, are lightly touched upon. This part shows how changes
in overall lifestyles and economics, like the move from a nomadic to settled
and urban society, had greatly influenced the position of women, and these
changes were not necessarily a result of changes in religious beliefs. This is
a difficult chapter to write, as it must examine such a long period which
underwent numerous radical changes. Thus, while the omissions are still
troubling, Nashat offers a stimulating overall analysis which can serve as a
basis for better understanding and further research.

   The second part, on women in the Middle East and North Africa in
the nineteenth and twentieth centuries, is by Judith E. Tucker, professor
of history at Georgetown University, an expert on gender issues among
Arab women, especially in Egypt, Syria, and Palestine. Although this part
covers a shorter period, it stretches over a larger region which witnessed
drastic changes during this period and has been the subject of numerous
studies in several disciplines. Tucker shows how changes brought on by
economics and politics from external and internal sources coupled with
social and cultural developments influenced the status of women, though
developments were uneven in various parts of the region. While a growing
number of women receive formal education and enter the job market, their
position in the economic system is far from sure. Although many women
participated actively in national liberation movements, once independence
was gained their contribution did not translate into formal political power.

Tucker composes a strongly integrated chapter, based on her own extensive research and that of many others, and shows how developments in one field influence another.

Comparing developments across the region one can better understand general trends and the uniqueness of specific societies, thus raising numerous questions for further research.

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Modern Arabic Literature: A Bibliography. By Ragai N. Makar. Scarecrow Area Bibliographies ; 17. Lanham, Md. : Scarecrow Press, 1998. Pp. xiii, 255. ISBN: 0810835398

The need for a current comprehensive bibliography of modern Arabic literature has been addressed capably with the publication of Makar's *Modern Arabic Literature: A Bibliography.* Particularly since the Nobel Prize for Literature was awarded to Naguib Mahfouz in 1988, interest in works originating in the Middle East has accelerated in the West. Makar, formerly head of the Aziz S. Atiya Library for Middle East Studies at the University of Utah, includes entries he has collected from journals, monographs, chapters, and dissertations. By "modern" he prefers the literature of the twentieth century; the great majority of the citations are dated no earlier than 1960 and are intended for scholars who read English, primarily, or French or Arabic.

Makar has organized the bibliography's 2546 citations under 27 major subject categories listed alphabetically in the table of contents. Within each category, entries are presented in alphabetical order by title or the main author's last name. Co-authors and translators are not cross-referenced in the bibliography itself or in the author index placed at end of the bibliographic entries. Citations are presented in standard bibliographic format. The Library of Congress transliteration scheme is employed throughout for names and Arabic titles, except in cases where names have been otherwise established. Parenthesized English translations of titles are also provided as needed.

For the first, and largest, topical category of Arabic literature–history and criticism, nearly 400 entries are provided. Literary genres generally have separately listed categories for texts (anthologies and individual poems for poetry) and for study and criticism. Also given individual headings are the narrower categories of ballad, comedy, Islamic literature, prisoners' writings, proverbs, and theater studies. Translated texts in English by well

known authors are listed here, supplied with the original titles' translit-
erations. Presumably, this arrangement simplifies identifying and securing
an Arabic original of the work. A unique feature of the bibliography is the
provision of special geographic categories, including the literatures of the
Mahjar and North African writers. The citations noted under these cate-
gories contain a mix of texts and critical pieces. Missing is a description
clarifying what exact geographic areas these terms cover. The prominence
of Palestinian literature within the overall scope of Arabic literature is re-
flected in its allocation of categories for both texts and history and criticism.
Israeli Arabic literature represented under a separate heading.

One of the areas that Makar makes particular reference to in his in-
troduction is feminist literature. He remarks that the literature of Arab
women authors includes a message related to women's socio-political rights
and goes on to note the increase in number of women writers and profes-
sionals arising from the educational and professional opportunities afforded
women in the Middle East. Citations for feminist literature must be gleaned,
though, from other category listings since there is not a bibliographic sec-
tion devoted especially to this acknowledged body of work.

The challenge of preparing a bibliography devoted to a rapidly growing
literature lies not only in deciding what to include, but what, as a result of
unavoidable culling, will be excluded. A complete compendium of currently
published poetry, as an example, would require a volume all of its own,
and be incomplete the moment the ink is dry. A research tool taking a
longer view might offer a list of publishing sources, such as literary journals,
translation institutes, and publishing houses that produce current literary
works, so that readers could continue their research beyond the limits of
this work. In addition, while many high profile, and prolific, authors in the
field have been included in the bibliography, for some of the authors, such
as Issa Boullata and Adnan Haydar, the entries included might best be
considered as representative samples of their work rather than the total
sum of their contributions to Arabic literature.

Although this is not an annotated bibliography, some indication of intro-
ductory resources in the various subject categories would have been useful
for scholars new to the field. Without doubt, however, Makar has made
an important contribution to the study and accessibility of modern Ara-
bic literature with this manageably-sized and nicely-bound bibliography. It
deserves a place in all academic and public libraries holding even limited
collections of Arabic literature.

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In the Dragons Claws: The Story of Rostam & Esfandiyar from the Persian Book of Kings. Translated and introduced by Jerome W. Clinton. Washington, D.C. : Mage, 1999. Pp. 141. ISBN: 0934211558 ($17.95 paperback)/0934211566

The dragon referred to in the title of this work is fate, a central concept in Iranian mythology and culture, of which one of the greatest repositories of stories is Ferdawsi's *Shahnāmeh* or "Book of Kings." This Persian epic, written in the ninth/tenth centuries, is an amalgamation of mythical, legendary, and historical stories. Of the innumerable heroic tales in the *Shahnāmeh*, three stand out prominently and have a universal appeal, not only because they can be read on their own but also owing to their exceptional literary quality. Two of the three, the story of Sohrāb and Rostam and the legend of *Siyāvash* had already been translated into English by Jerome W. Clinton and Dick Davis respectively. Now, the third and, in the translators words "the most powerful of the three," has also been translated by Jerome Clinton into English blank verse.

In this work, the Persian hero and champion Rostam, who figures in several episodes in the *Shahnāmeh* and like Hercules takes part in an almost endless saga of exploits, is pitted against Esfandiyār, the son of the king of Iran. At the time of his encounter with Esfandiyār, Rostam is over five hundred years old and resting on the laurels conferred upon him for his famous deeds and service rendered to generations of Iranian rulers. Esfanidyār is not a villain but a pawn in the crafty machinations of his ungrateful father, Goshtāsp, who tricks him into going to bring back Rostam to court in fetters in order to pay obeisance to himself, the king. Much of the straightforward plot is taken up by exchanges between Esfandiyār and Rostam, as well as other minor characters, who discuss issues of fate, moral rectitude, and kingly conduct, all major concerns of ancient and medieval Iranian courtly culture. Scenes of battle take second place in this minimalist work that is hauntingly complex in the depiction of a violent encounter between two good men who are caught up in the machinations of humans and fate. Like the other two heroic stories mentioned above, this one too has a tragic ending.

This book, which belongs in every academic library, can equally be used in a survey course on Persian literature in translation or read on its own by someone who wants an introduction to classical Persian literature. The brief introduction provides the appropriate historical and literary context for the story and a summary of its plot. The "Translators Afterword" contains bibliographical references to other general works in English on the *Shahnāmeh*

as an epic, and for Persianists, there are references to the various translations and editions of the *Shahnāmeh* with explanations about how they have been utilized for this translation. A useful aspect of the translation is that important words and references from Iranian mythology and culture (e.g., *pahlavān, div, dehqān*) have been transliterated and glossed at the bottom of the page. Also, felicitously, the transliteration system used for proper names and Persian words is not the Library of Congress one but a simpler and more phonetic system that, as it is explained in a table, reflects the modern pronunciation of Iranian Persian. Other aids are two genealogical tables of the characters peopling this tale and an annotated list of geographical names that occur therein.

This work is a most welcome addition to the too small corpus of existing translations into English of episodes from the *Shahnāmeh* and of classical Persian *belles lettres* in general. Jerome Clinton should be lauded for his efforts in producing an extremely readable, accurate, and elegant rendition of an important Iranian saga that captures the beauty and flow of the original language. To make this edition of greater value to students and specialists of Persian literature, a parallel Persian text, as with the *Tragedy of Sohrab and Rostam*, could have accompanied the translation.

<div align="right">Sunil Sharma</div>

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