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A Look Back

EDWARD A. JAJKO

Just as I had long wanted to submit one of my annual reports in verse (but, sadly, never did), I have also thought for some years about writing a memoir framed along the lines of al-Ghazzālī's *al-Munqidh min al-dalāl*: "For you have asked me, my brethren in librarianship, about the reasons why I have done *kazā wə kazā*." Another, more recent, voice has called to me, that of Ali Kerim Bey, my second-favorite character in the movie "From Russia With Love," who says to the Russian whom he and James Bond have intercepted on the train and whom they have decided that Kerim will guard, "I've had a particularly fascinating life. Would you like to hear about it?" Inappropriate and vain though it may seem, I think this is an irresistible line.

Early On

When I was a kid, the first thing I wanted to be—other than a cowboy or, given my environment, a priest—was an archeologist. Specifically, an Egyptologist (not that I knew the word then, as a boy of ten or fewer years). But it was Egypt that fascinated me then, and continues to do so to this day. I have almost no interest in the archeology of the Western hemisphere or the Far East. It is that of Egypt that has always been of greatest importance to me, and secondarily that of the rest of the Middle East and the Classical world.

I was born into and raised in a Roman Catholic Polish-American family in Philadelphia. My parents, both born in Poland, were extraordinarily hard-working and dedicated to the education and betterment of their two sons. The environment we grew up in was rich and diverse. During and after the second World War, numerous soldiers, sailors, and defense workers came into our parents' business with stories of far-off lands, peoples, and events. Richard F. Burton, in one of his books, speaks of war as the Regius professor of geography, a wise comment. The newspapers, which I started reading as a young boy, were full of information about the war and the world. Our relatives and family friends added people to our lives with close personal experience of Poland and other European countries and who spoke Polish, Ukrainian, Russian, German, Hungarian, and other languages. Frequent shopping

trips up to Marshall Street put us in contact with the Yiddish language and mysterious Hebrew letters on synagogues and stores.

In high school, I had four years of Latin and three of German. I elected the Classical course rather than the Scientific, which gave me, instead of a year each of biology, chemistry, and physics, two and a half years of Attic and Homeric Greek, followed by a half year of Physics, the minimum needed to satisfy Commonwealth of Pennsylvania requirements for scientific education. I enjoyed all the language study. We were bilingual at home, and I had discovered that I had a gift for learning languages. Leaving St. Joseph's College High School, the Jesuit prep of Philadelphia, I thought I would likely major in Classical Studies, Classical Archeology, or perhaps something that would get me into Egyptology. But my interests quickly changed.

These days, archeology can be a fairly exciting subject. The study is used to illuminate various aspects of life in the ancient world, from politics to the most ordinary parts of daily life. Egyptologists continue to make major discoveries, but they have also produced important studies of, say, the lives of the builders and creators of the pyramids and the tombs of the Valley of the Kings. Back when I was considering a major in the field, however, archeologists seemed to be totally devoted to pots and pans. Then and in subsequent years, I visited many collections in the U.S. and Europe of Greek and Roman pottery and, while I have been able to appreciate the beauty of much of the work, and I completely understand the importance of pottery as a most useful means of dating the human settlements in which it may be found, I have nevertheless been thoroughly bored. To become an archeologist fifty years ago, I would have had somehow to at least feign interest in pots, and I couldn't.

College

In any event, by the time I was a student at the University of Pennsylvania, my interests had begun to move away from the Classical world and from the idea of becoming a practicing archeologist. I began to teach myself Biblical Hebrew, being fascinated by the structure of the language. I began the formal study of Biblical Hebrew in Penn's Oriental Studies department in sophomore year, under Moshe Greenberg, who was then a freshly-minted Ph.D. from Penn. Dr. Greenberg used a preliminary version of a textbook he was writing. Our reading was the story of Joseph and his brothers.

In addition to my studying Biblical Hebrew, supplemented in the following years by Modern Hebrew taught by Svi Rin, I found myself growing interested in Arabic. After feeble attempts to teach myself something of the language, I began studying Classical Arabic in the OS department. The teaching of Arabic in the first year was, frankly, incompetent. It was handled by a “Bible” student, in the argot of the Oriental Studies Department, that is to say, someone who was either an Assyriologist or an advanced student of Biblical Hebrew who had learned some Arabic as a second or third Semitic language. The second year’s teaching was better, since that was offered by a Jordanian. I also began work with Dr. S.D. Goitein, who gave the courses on the religion of Islam, Islamic history, and the Islamic Seminar, to which undergraduates were admitted. The Orientalist method of teaching was followed: assignment of significant portions of classical texts, which we were required to study intensively, analyzing each word if necessary, so that we could confidently read the texts (which sometimes had typographical errors or other deficiencies) and translate and interpret any portions.

In college I also took German, French, and a summer course that reviewed my Classical Greek, and began the study of Chinese, remaining in that work for a total of five years, undergraduate and graduate school, including a summer’s intensive course at Yale that counted as the second year.

Graduate School

After graduating from Penn in 1962, I tried a professional school but did not do well. I returned to Penn, to the graduate school and the Department of Oriental Studies. There I resumed the study of Arabic and Hebrew and, for a while, Chinese. I soon dropped the latter and concentrated on Semitics. I had a Pennsylvania Senatorial scholarship that required my working part time for the university, a requirement that could be satisfied by concentrating the work into the summer months. It was then that I began work in the library of the University of Pennsylvania, in the Rare Book Collection. I was given responsibility for archival processing, with minimal instruction in what I was to do. I helped process Penn’s collections of the papers of the writers Van Wyck Brooks and James T. Farrell. I can only hope that I did no damage to those collections or to scholarship that might make use of them. Occasionally, when there was no one else on hand, I took a turn supervising the reading room or retrieving rare books from the stacks.

I spent two years in the graduate school, academic years 1963–1964 and 1964–1965. During one of those years, the OS department had a visiting professor from Egypt, Dr. Muhammed Salem Elgarh, who volunteered to teach a class in Egyptian colloquial Arabic. This, other than the few conversations among Arab students that I heard from time to time, was my first exposure to everyday spoken Arabic. One day, before the class, Elgarh asked me if I would like to go to Egypt. I of course said yes, and he said he would set things in motion. Whatever he was going to do didn't pan out, which was all to the good, since his idea was to have me enrol in the secular part of al-Azhar. I doubt that I would have thrived in an environment that was designed for Third World students. What did happen, however, was that the idea of going there took hold of me and I ultimately applied for and won a Fulbright Fellowship that took me to Cairo in September 1965.

Cairo

I forget now what my proposed research project was, except that it was something overly ambitious and having to do with dissertation work on Sufism. I do remember that I never did it, and was grateful that I didn't have to report back to the Fulbright people as to what I had done with their money. My topic was 'Abd al-Wahhāb al-Sha'rānī, and I did collect and read texts of his. At some point I came across one of his yet-unpublished works, which became the subject of the dissertation I never completed.

I enrolled in the Center for Arabic Studies at AUC, taking courses in Islamic history and classical and Egyptian colloquial Arabic. I did middling good to poorly in the classes, but didn't really care. I was in contact twice with Professor Elgarh early in my time in Cairo. The second time, he introduced me to his research assistant, Arafa Hussein Mustafa, with whom I instantly connected and who remains a dear friend to this day. Arafa—Samir to those who know him and know why he has the nickname—introduced me to his circles of friends and acquaintances, and I was thrust into Egyptian life and learning Egyptian colloquial. I did much reading of Arabic texts with Arafa—who is the finest comparative Semitist I have ever known—in his family's apartment, trading occasional lessons and pointers in English. I took my classes at AUC, read texts with Arafa, went with him and his friends to the Excelsior bar, and stored up a lifetime of memories. (My friend Arafa retired as Professor für Semitistik am Institut für Orientalistik

in the Martin-Luther-Universität Halle-Wittenberg, Halle an der Saale, Germany.)

Toward the end of my year as a Fulbrighter, I realized that I had not accomplished what I needed to do in Egypt and that I had to extend my time there. So I applied for a fellowship at the Center for Arabic Studies at AUC, and received it. I was overjoyed at the prospect of being able to stay in Cairo for another academic year. My family and my girl friend, back home, were not. The AUC fellowship paid far better than the Fulbright, 120 pounds a month compared with 90. When I left the country, I had a wad of 20 pound notes that was a good two inches thick. I gave three fourths to my landlady and forced the remainder into one of Arafat's pockets, as he refused to take it from me. That came when I joined the AUC group that was evacuated from Cairo to Alex on the Tuesday of the June war. We were put in buses, driven up to the railroad station, then put on a train for Alexandria, where we were interned in a top-floor pension until Saturday with instructions not to set foot out of the pension, to open the blinds, or to peer out of the windows. We were shipped out on Saturday, surrounded by machine-gun toting guards. The Soviet ship left first, and we all laughed at how quickly it pulled away. Some of the Americans took the U.S.-chartered boat that was to go to Piraeus. I had airline tickets that would allow me to take up my flight in Rome, so I went on the German freighter *Ankara*—straight out of Eugene O'Neill—that went to Crete. There we were bused to a NATO air field and flown to Rome on a paratroop plane. The Fulbright came with a return flight, and AUC gave me another. I combined the two fares for an extensive trip that took me through various parts of West Europe and a long visit to Poland, then a flight to Japan.

In Cairo I boarded with a Christian family that lived a block or so from the AUC campus, on Shari' al-Amir Qadadar. The family consisted of the father, who was a Copt, the mother, who was Greek Orthodox, and a son and daughter, who were raised as Greek Orthodox. Four languages were regularly used in the house, Greek, French, English, and Egyptian Arabic. During my first year there, the father died, and I participated in the rituals of the *ta'azzī* along with the men and shocked the women when I returned to the apartment while they were still using it for their consolation of the widow and children. I also took part in the *dhikrā al-arba'in* at a Coptic church in Shubra.

I spent lot of my time in the library, using the Arabic collection on the top floor intensively but also making use of the English-language

collections for study and for recreational reading. I also visited the library of Dar al-‘Ulam and used the manuscripts department of the old Dar al-Kutub several times. Those were the days when, in the MSS room, while scholars used the rare books and manuscripts at a bunch of tables that had been grouped together, a fellow went around the room offering refreshment—tea and Pepsi.

One of the other things that I did in Cairo was to haunt the book stores—the Arabic language stores, the Soviet store, which was the closest one to the place where I was living, and the several English-language shops I found. Arafa Hussein took me to various shops he knew and to the periodic book fairs that were held near the Azhar, and also introduced me to a quirky acquaintance of his, Shaykh ‘Ali Kharbush, a wiry little man with a buzzing voice who ran a tiny business as a bookseller. In my time in Cairo, I bought numerous books, most of which I had bound by Haggi Sa’d. I was introduced to him by Arafa, who was a friend and customer of his, and it was an honor to be admitted to his circle. It was in his *warshah* that I met Fuat Sezgin, when Dr. Sezgin was there having his own books bound, as well as other scholars, including al-Sayyid Saqr. Haggi Sa’d was not just a superb book binder, but was a scholar in his own right. I had only one book bound by another, Tourian, my Wehr-Cowan dictionary, which is on a shelf just to my right, an ever-present reminder of those days.

On the whole, I loved Egypt, Cairo, and my time there. Being there changed my life in many ways.

Back to Penn

After returning from Cairo, I re-entered Penn’s Oriental Studies department, where I began a concentration in Islamic Studies and Arabic, sort of minoring in Hebrew. I never studied Persian while I was at Penn; when I was an undergraduate and graduate student there, Persian seemed to be a study on its own, with little or no cross-over of study by students majoring in other areas. Turkish was offered during my second period in the OS department. The first year was taught badly, using a near-worthless textbook that was of little help in learning the language. The second year was better taught but still, poorly. It was done pretty much as an afterthought in the department, not as a subject as serious as the other languages that had historically been taught at Penn.

In this second period in the OS department, September 1967–June 1969, I was a National Defense Foreign Language Fellow. I had applied

for the fellowship when I was still in Cairo. I don't recall how I got the forms, which may have been sent to me at the address I was living at, with no problems. I filled them out; then decided that it would be unwise to try to mail the forms in the large brown envelope marked "U.S. Government" through the ordinary Egyptian mails. All or most of the mail that I received was "opened with the knowledge of the censor," or so the pasted-on labels said, and I knew from comments made by people I wrote to back home—for example, why can't you put your letters in order before sending them instead of just sticking the pages any old way in the envelope? —that all my outgoing mail was opened and read, and possibly copied, by the postal censors before being sent on. (The only exception was the film mailers that I sent to Kodak in Rochester, New York; I dropped those in the mail box of the Cairo Hilton Hotel, which seemed less subject to intrusion by the censors.) So I went to the US Embassy, found the post office there, and asked if I could mail my application forms. At first my request was refused, since I was not embassy personnel. I explained why I wanted to use the pouch and showed the envelope, with the to and from addresses both being US government offices, and after some argument, the PO employee relented. Then he asked for 25 cents postage. I hadn't thought of that complication and explained that all I had, after way over a year of living in Cairo, was Egyptian money. He said he was sorry but he could accept only US currency. By this time, a long line of frustrated embassy employees had built up behind me. The fellow behind me reached into his pocket, pulled out a quarter, and paid for my postage, just to get me out of the way. In some ways I owe my NDFL fellowship to that anonymous State Department staffer.

During this second period of my residence in the OS department, I worked on my dissertation, which was to be an edition, translation, and commentary of a work by 'Abd al-Wahhāb al-Sha'rānī, *Kitāb ṣuḥbat al-faqīr lil-amīr*. I got most of the translation done, save for words and expressions that still puzzle me. But I never completed and submitted the dissertation, ultimately leaving Penn as an A.B.D.

In addition to being an NDFL fellow, I worked in the University of Pennsylvania library. At this remove, my memory is faulty: perhaps working on-campus was a condition of the fellowship. In any event, there was no teaching job for me, even though I had returned from Egypt pretty much fluent in Egyptian colloquial Arabic and enormously strengthened in my classical Arabic. It was only in the library that my services were needed. I was given a job in Van Pelt, the new

library, in the newly-established Asian Reference Division, and worked there for two years. The first year I was an assistant to a young woman whose name I remember only as Liz, who had some background in Middle Eastern languages. I did ordering of the books and other materials that she selected or for which she got requests and accessioning of items as they came in. In the second year, Louis Jacob became head of the division and—there is no *post hoc, ergo propter hoc* in this—my responsibilities expanded greatly. Liz was gone and, although just a graduate student working part-time, I effectively became Penn's Middle East bibliographer. I selected materials, took faculty and student requests, placed orders to dealers in the Middle East, Europe, and the US, maintained files, opened packages when they arrived, accessioned new receipts, and cleared invoices for payment—exactly what I later did for more than 30 years as a professional librarian.

Penn's Middle East studies efforts were expanding and the library was receiving attention from the OS department. One of the faculty, in charge of the ME effort, took me to a meeting with the director of the university library, for a discussion about a possible future in which Penn would pay for my getting a library degree at Drexel Institute, next door, while I would continue to work toward my doctorate at Penn, then my being employed by the library as Middle East bibliographer. Nothing came of that meeting and things went in a different direction. Dr. Labib Zuwiyya Yamak was brought in as a consultant in Middle East bibliography. Labib would come down to Penn from Cambridge several times each month to look over what was being done and especially to select materials for the collections. He would sit at Lou Jacob's desk and go through the dealers' lists that I had for him and others that he had brought along, making his check marks. I would look over his shoulder and ask him why he had marked off those specific titles. He would explain why, providing me with very useful information. Toward the end of my time at Penn, instead of Labib's occasional appearances as consultant, the OS department decided to bring in a full-time and experienced person to jump-start the Middle East collecting efforts. Tom Naff, who was in charge of the expansion of Middle East in Oriental Studies, had been at Oxford and had an affinity for Oxonians, and the person he brought in was Derek Hopwood. So, although I had been Middle East bibliographer *de facto* despite being only a graduate student and hourly worker in the university library, I got to work under the tutelage of Labib Zuwiyya Yamak and to hand

off my operation to Derek Hopwood. David Partington came by during this period to visit Asian Reference and we got to talk, the beginning of a long friendship.

During that second year I had student assistants to help me with the work in Asian Reference Division. One was an Egyptian whom I was ordered to take on because the terms of his fellowship required that he be employed on campus and it had been decided that the best place for him would be in the library, with me. I found the fellow to be sincere as all get out but unteachable. I had learned and in turn taught him the three-check system for searching. He, in turn, came up with a system that employed some six to eight checks: author, title, edition, place, publisher, date, etc. It was incomprehensible. I could not get him to drop the system he had come up with and stick with what I had taught him, and I could not get rid of him. I finally started giving him projects that would take him to the other side of the library building for the longest time possible. When he had finished, I would glance over his work, come up with some other pointless make-work, and send him back out of my sight and out of my hair. I believe he became a professor of economics.

Another assistant I had was Eric Ormsby, who was then a younger graduate student of Goitein's. On Dr. Goitein's retirement and move to Princeton, Eric transferred and got his Ph.D. from that university. The success that Eric has had in the world of librarianship can not be traced back to his working as my assistant at Penn and to the amateurish training I gave him. If anything, it shows that the truly gifted can survive anything.

During my second period in the OS department, September 1967–June 1969, I found myself growing increasingly disaffected with graduate study and with the idea of becoming a professor, with my life devoted to teaching and research. Teaching, particularly of languages, did have some appeal, but the only real teaching experience I had had was as a catechism instructor back in high school, and that episode had not gone well. Researching and writing books and articles had absolutely no appeal for me. Having read many learned articles in Islamic studies and having attended conferences and symposia, I couldn't see the point. What did interest me, increasingly, was books.

When I was a kid, we had a shelf or two of books in the house—I still have most of the volumes—but I never read them, except for Carlo Collodi's *Pinocchio*, which I read in two long sittings when I

was about 10 or 11. I read comic books, magazines, and, everyday, Philadelphia's morning and evening newspapers, the *Daily Inquirer* and the *Evening Bulletin*. But not books. It was only when I was reaching high school age that I began to develop an interest in reading books and became fascinated particularly by historical novels. However, becoming a librarian was the last thing I would have wanted to do. The image of the librarian in those days was that of Mary Bailey in George's alternative life in *It's a Wonderful Life*: dour, lonely, sour, depressed, poor, and certainly not one of life's higher achievers.

But increasingly, in that second period in graduate school, I felt the pull of books and libraries. This applied even to technical things, like wondering how libraries got things done, what the mysterious numbers at the bottom of LC cards meant, etc. I had been spending time in book stores as well as libraries since my high school years. There were old book stores in Philadelphia that I patronized regularly—Leary's, sadly long gone, was a great one—and I put much of my allowance into building a large personal library. I found I simply enjoyed being in book stores, poring over the shelves, looking for certain titles and certain kinds of books, and developing habits of buying. I built most of my collection of P.G. Wodehouse when I was a teenager and the books were still cheap, and over the years used (and still use) a technique of determining whether a store's pricing was reasonable or not by looking at its copies of T.E. Lawrence's *Seven Pillars of Wisdom* and *Revolt in the Desert*, Morier's *Hajji Baba*, and sometimes another title that varied. It was a fairly reliable and useful system.

I was working in the library at Penn and spending most of my day there, whether on the job or not. Even while working, I was allowed freedom to wander around the building and ask librarians what they were doing and why. They were extremely generous with their time and information. Notably generous was the late Sarkis Minassian, who was Penn's Middle East cataloger then. Sarkis was a courtly old Armenian from Cairo who was gracious to a fault. He was a good librarian who was also a most kind, generous, and forgiving man. When I would, in my ignorance, complain to him about how things had been classified, he would show me the LC schedules and gently explain why he was bound to follow them. He would agree that they were deficient, but say—and which of us has not during our careers had to do the same?—that he had no choice but to follow LC even though we both knew it was wrong. I cringe at the memory of how I spoke to that kind and

gentle old man. Sarkis gave me many lessons in librarianship but far more valuable ones in how to be a human being.

Lyman Riley, then Penn's "Library Bibliographer" —an early version of head of collection development—was enormously helpful to me then in fostering my wandering around and asking questions and himself providing information. It was handy that I came to know him not through the library but as a fellow student. Thanks to Penn's generous policies allowing staff enrolment in courses, Lyman was a fellow student in some of Dr. Goitein's classes even while he was a full-time senior staff member of the library.

When I was in Cairo, I had had a run-in with an AUC library staff member who had tried to rip a picture of King Fuad or Faruq out of a book I was returning. I had snatched the book back from him. We got into an argument, he threatened to report me to the police, and I threatened to report him to the library administration—and did. This led to several meetings with the AUC librarian, James Van Luick, in which I learned that the police threat had been real and serious but that the staff member had been disciplined. In our discussions, the librarian suggested to me the possibility of my becoming a Middle East specialist librarian. He sort of oversold the future since I recall his saying that I would be 'able to write my own ticket.' I found out the hard way that it was not to be so.

Nevertheless, with that seed planted in my mind; my ever-increasing interest in the book *per se* and lack of interest in academic dialogue and research; and my growing dissatisfaction with the looming prospect of endless years in graduate school followed, perhaps, by work as a professor God knows where, I decided to step away from the graduate work and to pursue a library degree at the School of Library Service of Columbia University. I did so despite a warning from Dr. Goitein, who often knew me better than I did, that he was afraid that "we are going to lose you." I assured him that this was not so, but he was a wise man who saw the future better than I did.

Columbia University School of Library Service

I enrolled in Columbia's School of Library Service in 1969 and spent a year there, instead of the usual year and a half, being given credit for my graduate work. In one of the classes I did a paper on Ibrahim Müteferrika's press. It was handy that Columbia's collections were rich enough that, having copies of the Müteferrika editions in rare books,

the library could afford to have others in the stacks. It was at Columbia that I met the woman who became my wife a couple of months after we graduated, Pamela Frazer.

Toward the end of my year at Columbia, I sent out letters to all the institutions I knew around the country that had Middle East collections, looking for a job. Quite a few of the libraries have yet to reply. One place I wrote to was Princeton. I received a very kind personal response from Rudolf Mach, saying he regretted that, given my background and qualifications, he had no position he could offer me. However, it was his understanding that Yale had never replaced Dr. Leon Nemoy and that there might still be a vacancy there. I had never even thought of Yale, which was not an institution that came instantly to mind then when thinking of Middle East collections. On the strength of Mach's suggestion, I sent Yale a letter of inquiry and received an immediate and welcoming response and invitation to interview. Within weeks, I took the train to New Haven, was interviewed by Bernice Field, then head of technical services, and the university librarian, who withheld making me an offer pending receipt of transcripts from Columbia.

Within the space of a couple of months, my life changed completely: I was offered and accepted the job, moved all my goods to the apartment that my fiancée and I found in New Haven, began work at Yale, returned to Philadelphia to be married, and then returned to begin life in New Haven with my wife.

After I accepted Yale's offer, Pam and I met with Leon Nemoy, Yale's former Near East Curator, at his retirement office at Dropsie College on Broad Street in Philadelphia. He was extremely gracious to us and gave me encouragement and suggestions about the job at Yale. He was also frank about some of the problems he had faced, notably in budgeting. I later met with Dr. Goitein, who again expressed his feelings that I would never complete my Ph.D. He also made a cryptic statement that has puzzled me ever since: "Remember, Jajko, you must do well at Yale; after all, Leon Nemoy is a great scholar."

Yale

I began work at Yale, in Sterling Memorial Library, in July, 1970. I was initially unclassified in an L-I-V system, since the administration claimed not to know where to slot me, but wound up as and remained an L-III, with the title of Near East Bibliographer-Cataloguer. My major responsibility turned out to be the Yale Judaica Collection. I

had to do much quick on the job learning of Rabbinic Hebrew, the *rashe tevot* that rabbis and religious writers habitually use, and many other things that had not been taught in the courses in Biblical and Modern Hebrew I had taken, and brush up my Yiddish. I got a lot of help from certain of the faculty, especially from S.Z. Leiman, who had been a graduate student in the OS department at Penn. Judah Goldin was also extremely generous. Unfortunately, I later had run-ins with other faculty members, whom I will not name. To some it was at the very least an incongruity that the Judaica collection should be managed by a Roman Catholic Polish-American.

I selected materials for the collections, acquired them, opened the boxes when they arrived, checked the new receipts against invoices, and cleared invoices for payment—exactly what I had done as a graduate student at Penn. In addition, I provided reference services and handled all public contacts relating to the collections I was responsible for. I handled the PL-480 programs and the backlogs of materials, which held thousands of volumes, there having been a four-year period during which Yale had not had a full-time Judaica or Near East librarian. I also selected blanket order dealers and wrote and managed the blanket orders. At Yale, I first had a blanket order for all Judaica with the J. Biegeleisen Co. of New York. The blanket order program expanded greatly when the Israel PL-480 program ended, and I later transferred some of the business to A.I. Weinberg, and ultimately split the Israeli business between Weinberg and Rabbi Hanan Rivkin. I believe I was Rabbi Rivkin's first blanket order in the US. I will add here that in both my professional positions, I wrote blanket order agreements on my own, never clearing them with my immediate supervisors or the administration, even though I was legally obligating my libraries and universities. I never saw the need to.

I had a dual responsibility at Yale, for the Yale Judaica Collection, which included Hebrew, Yiddish, and other materials, and also Near East materials, which were primarily Arabic. I was responsible to two distinct and non-overlapping groups of faculty. It was not unusual for me to have five or more faculty members come in to see me during the day, one after the other, each professor expecting me to be expert in his area, with my being required to switch from language, area, and subject, from Judaica to Islam and back, from ancient times to modern day, instantaneously and with fluency.

During my eleven and a half years at Yale I expanded the Judaica collection greatly, especially in the areas of Jewish law, Talmud com-

mentary, and Yiddish and modern Hebrew literature. I was also in charge of Near East selection, acquisitions, cataloging, and reference. Early on in my Yale career, the library began to switch over from its home-made Yale classification system to LC. It became clear that the Arabica that had hitherto been found in one location thanks to the Yale system would, under LC classification, be dispersed throughout millions of books in the stacks. I proposed to Miss Field that YUL set up a "Near East" section for Arabic and other Near East vernacular materials, to continue the practice of keeping such materials together for the benefit and convenience of the readers, and my suggestion was adopted. By the time I left Yale, there were about 10,000 volumes in the new Near East stack section.

In my later years there, LC dropped Yale from the Cairo PL-480 program. LC had hired a committee of ARL to survey the ME PL-480 member libraries and academic programs. Unfortunately, the Near East Languages and Literatures department ignored ARL's questionnaire, and the committee was less than satisfied with the responses that we in the library gave. We were kicked out. But we fought back. After days of research in the Yale Law Library, I drafted a multi-page response that was sent to LC with only minimal changes over the signature of the university librarian. Some time later, we were informed that a special share would be created for Yale and that we would remain in the Cairo PL-480 program. A couple of libraries were not so aggressive in their response and were kicked out, the Hoover Institution being one of them.

I had numerous assistants during my eleven and a half years at Yale. The first was Michael Marcus, who was from the New Haven area. Mike had Hebrew, of greatest interest to YUL, and Arabic as well. He worked for me for a couple of years until deciding to enter one of Yale's graduate programs. My next assistant was Amnon Zipin, who had taken a terminal M.Phil. degree from Yale's graduate school and was looking for work. Amnon was in many ways the ideal candidate for the job. He was of course fluent in Hebrew, being a native speaker; he was highly educated; he had some Yiddish; and he was fluent in Arabic, thanks to his years in Israeli military intelligence. Amnon worked as a non-professional Subject and Language Specialist, doing pre-order and precatalog searching and cataloging. After a few years, Amnon decided quite reasonably that he wanted to move ahead rather than remain a non-professional. He enrolled in the library program of Southern Connecticut State University and got his MLS. I went to the university

librarian to ask that Amnon be reclassified, rather than lose him. The request was refused. At about the same time, Fawzi Khoury was looking for a Judaica person to assist him in the University of Washington library. I recommended Amnon, and Fawzi flew him out to Seattle for an interview. Afterwards, Fawzi telephoned me to complain. He had found Amnon's personality problematic, couldn't see how he could hire him, and also couldn't see how I could have recommended him. We spoke for a long time, and finally Fawzi accepted my arguments. He hired Amnon, who spent several years in Seattle working for Fawzi. They became the best of friends. Then Amnon left to succeed Charles Cutler as Judaica librarian at Ohio State, a most important position, and it was in Columbus that he met his untimely death. To me it was deeply and personally significant that, despite that telephone call of complaint of years before, it was Fawzi who delivered a moving eulogy of Amnon at the first MELA meeting held after his passing.

Perhaps the most important assistant I had during my years at Yale was Leah Adler. Born in Israel, raised from her early teenage years in Switzerland, the daughter of the chief rabbi of one Swiss city and married to the son of the chief rabbi of another, a graduate of the Eidgenössische Technische Hochschule, and a woman more learned in Judaism than most rabbis, Leah became my right hand in working with the Judaica Collection. One thing she did not have, to begin with, was Yiddish, and we both found it funny that the Roman Catholic Polish-American should be teaching the basics of Yiddish to the Israeli-born rabbi's daughter. But she soon saw connections with Swiss German, and from then on needed no more lessons, only occasional coaching with the Slavic vocabulary of Yiddish. Leah worked for me for years. I gave her a supervisory role, assigning other people who were at her same level to work for her rather than report directly to me. She accessioned materials, did pre-order and pre-catalog searching, and did copy cataloging and a modified form of original cataloging that we had developed, and she trained and supervised others in these and other tasks. I did not realize how much I had delegated to Leah to do and how much I relied on her until she resigned from Yale because her husband, a physician, had taken a job in a hospital on Long Island. Within a few days of her departure, my operation had ground to a halt. I was unable to do anything, simply unable to function. It took me ages to realize that it was because I had delegated so much to her and now, once again, had to do it all on my own, and simply could not. Rebuilding was enormously difficult.

My last assistant at Yale was Leonard Mathless. Lenny was married to the daughter of a New Haven rabbi. He and his wife had been living in Columbus, Ohio, where Lenny had worked in the OSU library as a non-professional. After Leah left, there was a rethinking of what my Near East Division would do, or rather what the staffing would be, and it was decided that Near East needed a full-time Judaica cataloguer. Lenny, who by then had the library degree, was hired for the job, with the promise that he would be chief Judaica cataloguer. (In the Yale context, by the way, I use the Yale spelling of the word, with the “u.”) My last big job at Yale, other than working on a large-scale exhibit called “Judaica at Yale,” was to train Lenny. We worked closely together for more than a year, with me training Lenny in Yale’s arcane ways from the bottom up. When I left, Lenny found that he was not to be named “chief Judaica cataloguer.” I did what little I could, by letter. I do not think that the issue was resolved in his favor. In any event, within all too few years, the issue was rendered moot when Lenny died prematurely.

It was at Yale that I first fired a subordinate, a subject and language specialist on a level with Leah. I very much regretted doing so and always felt that I was pressured into the dismissal by the personnel office, which wanted me to show myself to be an administrator, not “just” a librarian. I also came to an agreement with another assistant that she should leave because she could not get along with Leah and, frankly, Leah was more valuable to me. There was also a graduate student in Arabic who worked for me as a subject and language specialist whom I wound up dismissing because she violated the terms of a written agreement for a temporary leave.

Over the years, I had my own difficulties at Yale, as many of my MELA colleagues know. I will not go into those difficulties here but will say only that it became evident to me a couple of years after I started working there that I would be happier somewhere else. I liked Yale, and certainly liked the prestige of the Yale name, and my family and I had begun to enjoy many aspects of life in Connecticut. But I did not get along with the university librarian. I began looking for positions elsewhere and, over the years, applied for several. I got turned down everywhere. Being rejected like that begins to wear on one’s self-confidence. Am I that bad a librarian? What’s wrong with me that library X isn’t interested in me, despite all the nice things people said to me while I was there?

Finally, in 1982, the MELA president telephoned me while I was at work at my desk in Sterling Memorial Library, to ask if I would be willing to attend the conference of Africana librarians that was to be held in the very near future in SML and then give a report at the next MELA meeting. I agreed happily, since going to such a meeting beat working. When I got to the meeting room in SML, I was surprised to see David Partington there. We sat together in the front row of the seats that had been set up for spectators and talked. During a break in the action, a highly attractive Chinese-American woman came over from among the Africana librarians, asked David if he was indeed Dr. Partington, and asked to speak with him.

She said she was from the Hoover Institution, and told him that the Hoover was reopening its Middle East Collection. Could David recommend any candidates for the post of Middle East Bibliographer? David knew my situation at Yale and my longing to get out. He moved his arm in a sweeping gesture, pointed to me, and said that he could not “recommend anyone better for the position than Mr. Jajko right here.”

I later spoke at length with the woman from the Hoover and got information from her and then applied for the job. This time, however, I decided to avoid the kiss of death that I felt had plagued me in my previous applications. I kept my application secret from all but a few trusted friends at Yale.

I asked a couple of my friends to serve as references, among them Moore Crossey, Yale’s African Curator, who was a good friend of the African curators at the Hoover, including the woman who had attended the meeting in Sterling Memorial Library. They all agreed to keep my application confidential. To my great gratification, I got a call from Dr. Peter Duignan, then curator of the Africa-Middle East Collection of the Hoover Institution inviting me to interview. At first I demurred, because my Mother was scheduled for a serious operation in Philadelphia just after the appointed day. When Peter said that that was fine, he would just go to the next person on his list, I agreed to travel to Stanford.

I was overwhelmed by the contrast between Stanford’s Spanish architecture and the beauties of its campus and the English college Gothic of Yale. I was even more overwhelmed by the casual atmosphere of Hoover Tower and its small shops, which were a total contrast to the tight-ship environment of the Yale University Library. I desperately

wanted the job but left home disappointed and convinced that I would never get it, having firmly put my foot in my mouth in response to a question asked of me by one of the people who took me to lunch. But some weeks later, as I sat at my desk in SML, I got a call from California and the offer of the job, which I instantly accepted.

Some days later, having told only a couple of trusted friends, I was called to a meeting by the head of the Catalogue Department, who wanted to talk about planning. We sat in his office for the longest time, with him outlining plans and me supplying input and offering comments but growing increasingly uncomfortable. Finally, I stopped him and said that I couldn't continue with the discussion any longer because it involved a future in which I wouldn't figure, since I was going to submit my resignation the following day. Monty Montee, my boss, said he fully understood my reasons for leaving, was sorry that I was going, and envied me, since he greatly loved the West and planned on retiring there. The next day, after handing in my letter of resignation, I went around SML telling various people I knew there that I would be leaving. It was when I was doing this that I experienced one of the nicest things that ever happened to me during my Yale years. I had asked the few people I had told of my application to the Hoover or whom I had asked to serve as references to keep it a secret, so as to avoid the kiss of death of the library administration's putting in their oar. While going around Sterling Memorial Library, telling my friends I would be leaving, I found the then Southeast Asia Curator Charlie Bryant working in his collection's reading room. I knocked on the door; the always-cordial Bryant greeted me. I said that I wanted to tell him that I was going to leave Yale. Charlie immediately perked up and said, "Hoover!" I was astounded and asked, "How did you know?" Charlie replied, "Oh, we all knew; we just didn't say anything because we didn't want you to feel bad in case you didn't get it." Absolutely one of the nicest things that happened to me during my eleven and a half years at Yale.

Hoover Institution on War, Revolution and Peace

I began work at the Hoover on 3 January 1983, as Middle East Bibliographer-Cataloger in the Africa-Middle East Collection, under curator Dr. Peter Duignan. The beautiful woman from whom I had first heard of the job, Karen Fung, was deputy curator in charge of the African Collection. We became next-door office neighbors for most of my time at the Hoover.

My new library colleagues were friendly and welcoming. I found that one of them, Joseph Dwyer, then deputy curator of the Slavic and East European Collection, was an old friend. When I was a graduate student at Penn, Joe was the Slavic bibliographer there. He was a friend of Sarkis Minassian and was himself fluent in Persian and knew a lot of Arabic and some Turkish. Joe was away when I began work at the Hoover but he returned some weeks into my tenure there and we resumed our friendship.

I had been in California only a few times before I started my job at the Hoover, once when changing planes at SFO, another time for a MESA meeting in Los Angeles, and then for my interview, a very quick visit thanks to my having to hurry back home so that I could be in Philadelphia at the very least when my Mother came out of surgery. I was unprepared for the cold, it being colder then in the Bay Area than it had been in Connecticut, and for the rains of that El Nino winter. Within a week of so of my arrival, while hurrying in to work in the morning, I tripped and fell in the street and broke my right hand. I wore a cast for a couple of months. But I was hard at work. At first, thanks to my Yale training, I waited for someone to tell me what I was supposed to do. Then, with a few words of encouragement from others, it dawned on me that this was a new world, far removed from the shores of Long Island Sound, and that it was up to me to get myself started.

I began surveying and learning the cataloged materials and organizing and listing the existing uncataloged backlogs, which were considerable in number. Within a couple of months of arrival at the Hoover, I began cataloging Arabic, using what I had been taught and built on at Yale and, in the process, redesigning the look of Hoover's Middle East cataloging.

One thing we did not have at the Hoover Institution was a backlog of uncataloged Cairo PL-480 books. Not that the Hoover had been super-diligent in its cataloging and had managed to wipe out the backlog. The Hoover was one of the several libraries that was thrown out of the PL-480 program as a result of the ARL committee's report of a few years before, the one that we had fought successfully at Yale. Hoover had had to report that numerous—perhaps hundreds—of packages of books lay still unopened, let alone uncataloged, and when LC tossed the Institution out, the Hoover accepted the orders to ship the yet-unopened packages to Portland State University.

In addition to cataloging, I started ordering materials for the Hoover. My responsibilities were Arabic, primarily, and Turkish and Persian secondarily, with responsibility also for European-language materials from and on the Middle East and Islam. I had almost no budget to begin with, and over the years the acquisitions budgets allotted me were never large. By way of contrast, when Stanford University Libraries opened its first-ever curatorship for the Middle East just before I retired, the SUL ME acquisitions budget was more than four times as much as I had had in my best years at the Hoover. Of course, at the Hoover we concentrated on contemporary history, politics, and economics, touching on other subjects only if they were related to current history and politics—but still, you can only do so much with a tiny budget.

At the Hoover, I was responsible for selection, acquisition, reference, public contacts, locating and developing sources of library and archival materials, training and supervising such staff as I had, and cataloging. These responsibilities, and in particular cataloging, had me overlapping into several departments and having a couple of supervisors impinging on my work. In practice I acted as a free agent, generally keeping my boss more or less informed about what I was doing but making all the decisions for the collection on my own. Cataloging was always a sore point. As I had discovered at Yale, and as I had never been able to persuade any administrator, being in charge of selection, acquisition, and cataloging meant that I was my own bottleneck. The better I was as a selector and acquirer of materials, as a collection builder—what I had always wanted to be and what I was good at—the worse I was as a producer of finished and cataloged product. I was never able to convince any administrator of this. I did get statements like, “The only reason you want a cataloger is because the other curators have them.” In the end, I decided that building the collection was more important than cataloging what was on hand while foregoing further acquisitions. This cost me negative evaluations. But in the end, an existing position was rewritten, changed into a cataloger slot—in the Catalog department, not under me—and Muhammad Al-Faruque was hired as our Middle East cataloger.

Copy cataloging had previously been done also by two assistants. The first real assistant I had was Sophie Rentz, wife of the former curator of the collection, Dr. George Rentz. The Rentzes had a beautiful house on the Stanford campus that was full with George’s collections of books and papers. After years in D.C., they returned to their Stanford

home just about when I started at the Hoover. When a non-professional slot was opened up for me, I had two candidates for the job, and Sophie got it. She worked for me for quite a few years. It was a sometimes contentious relationship. When I had Sophie type catalog cards, she would often format them in ways that caused me to bounce them back for correction. She would tell me that she had formatted them according to the way it was done at LC. I would tell her that I wanted the cards done in the format I had set up for the Hoover. And so it went.

During Sophie's tenure as a non-professional at the Hoover, George Rentz became seriously ill and died. Sophie afterwards sought to sell George's collection, using a local book seller as an agent. I looked the collection over and was interested in the rare Arabic imprints that George had acquired, but couldn't raise the money to buy them. After the book dealer was unable to sell the collection, Sophie consigned part of it to an auction house, where the prices went way above what I could afford personally or in my book budget. After retiring, Sophie moved to the Middle East, where, some years later, she died. I lost track of the collection until the trip to Saudi Arabia in 2000 that came at the sudden invitation of Dr. Fahd Al-Semmari of Darat al-Malik 'Abd al-'Aziz to attend the Janadriyah festival in Riyadh. Of the several librarians who were able to drop everything and take advantage of the invitation, Chris Murphy and I were the only ones who were left to take a tour of the Prince 'Abd Allah Library—a tour that, in retrospect, was well-planned in advance by our Saudi hosts. Chris immediately spotted a banner that had been commissioned by King Jan III Sobieski of Poland to send to the Vatican as a souvenir of his victory over the Turkish armies of Karamustafa that had besieged Vienna in 1683. The Library of Congress had bid at auction for the banner until the price had risen beyond LC's budget, and the banner had been sold to an unknown buyer. Chris greeted the banner with a cry of 'so that's who bought it!' or words to that effect. As for me, I glanced at an exhibit case as I was walking past it and saw several diaries and other papers of George Rentz, and was informed that the library had acquired his collection. Later, at lunch, I met the dealer who had bought the Rentz collection and heard from him how he had acquired it.

Within a couple of years of my starting at the Hoover, a position opened up at LC for which I applied and was short-listed. I was interviewed and went through the process, which got me nowhere at LC but did get me my continuing appointment at Stanford several years sooner than expected. I applied again at LC a couple of times more and was

short-listed and interviewed. I will freely admit that at least one of the interviews was disastrous. But, even though things were not panning out at the Hoover Institution as I had hoped and as had at first been suggested, I decided to stick it out. There were several reasons for this:

* I liked the Hoover and in general felt comfortable there, and also felt that I was doing a good job in building the collections.

* My son and daughter spent the last year or two of elementary school and their middle school in the Cupertino schools, and then moved on to high school with kids they knew, and the idea of uprooting them again didn't make sense.

* We all liked this part of California, the southern end of San Francisco Bay. Further, while I had always felt something of a stranger in Connecticut, I could feel the roots sinking into the soil of California as soon as I moved here on my own, several months before my wife and children joined me.

* Lastly, my career was winding down, but my wife's career had taken off, as she had moved from being a public librarian in Connecticut, to librarian in a prep school, to head of a nursing library, and in California, from head of a NASA library, to head of a hospital library, to highly-paid head of a pharmaceutical library in private industry. While my position on the Stanford campus came with the university's college tuition allowance for our kids, my wife's salary grew to be substantially more than mine. So I stayed.

I was hired in 1982 to reopen Hoover's Middle East Collection, which had effectively been closed for six years. In 2003, I agreed to accept a voluntary layoff, and when I left on August 31 of that year, my collection was again closed, this time probably for good. My entire, and large, uncataloged backlog was transferred to the Stanford University Libraries, and portions of the cataloged collections were stripped from the stacks and moved either to on-campus or remote storage. No one was hired to succeed me.

Thoughts in closing

Some comparisons and contrasts from my career:

* At Yale, I had spent eleven and a half years as an L-III, while area curators, some with less in-house responsibility than I had, were ranked higher than me and were paid higher salaries. When I left, after having been responsible for both Judaica and Near East, my position was divided, and separate Judaica and Near East curatorships were established, the relevant faculty groups finally having gotten their acts together and forcing a response from the library.

* When I interviewed at the Hoover, a Stanford library administrator also interviewed me, bringing up Stanford's then-impending entry into the world of Jewish studies and the possibility of my contributing as the library's bibliographer. I did have a responsibility for Near East and Judaica selection for the university library for a couple of years until that partial slot was cut for budgetary reasons.

* At both Yale and the Hoover Institution, I was prevented from engaging in acquisitions travel or was given only limited travel support. At the Hoover, while there were no explicit promises, the fact that the Middle East collection was being reopened and that certain commitments were being made held out great prospects for the future. The first time I proposed acquisitions travel to the Middle East, however, my then-library director literally laughed in my face. I did travel later, several times, but to the U.K., and a couple of times to the European Continent. I made useful and interesting contacts with Bahraini and other exiles, met a couple of times with Dr. Saad Al-fagih of MIRA and also with Muhammad Al-Massaari, had a one on one meeting in a London rail station café with Shaykh Umar Bakri Muhammad, and in Leiden had a couple of memorable meetings with Dr. Nasr Hamid Abu Zayd, one of the most impressive people I have ever had the honor to talk with. The one trip I got to the Middle East was in 1997, when Hoover sent me to Egypt to pick up the papers of Dr. Boutros Boutros-Ghali. I met Dr. Boutros and also his brother Wassef, head of the Coptic Archeological Society. They took me to the family's private compound in the patriarchate in Cairo and made materials from the Boutros-Ghali family private archive available to the Hoover for a copying project. Both these collections in the Hoover Institution Archives will be open to researchers on November 18, 2007. One of the personal projects that was of greatest importance and satisfaction to me in my years at the Hoover was the collection of archival materials relating to

the USS Liberty. I was able to obtain the collections of several members of the Liberty crew, including James Ennes, Ronald Kukal, and the late Captain William McGonagle, commander of the Liberty during the attack.

* In both libraries, I had restrictive acquisitions budgets that severely limited my ability to develop the collections I was responsible for. During my tenure at the Hoover Institution, at one point my acquisitions budget was rather arbitrarily cut by 25%. Forced to reduce purchasing, I almost entirely eliminated the buying of Persian and Turkish.

* In both positions, I was given limited and uneven support staff. At one point during my Yale years, I had as many as ten people working away in my Near East Division, counting several half-time Subject and Language Specialists like Leah Adler and the ten-hour-a-week students we were allowed to hire to type and file cards, shelve books, etc. At other times, I had no staff at all, and the entire load of what had become a fairly big operation fell on my shoulders.

* In both positions, I was responsible for both bibliography—selection, acquisitions, public contacts, reference, etc.—and cataloging, as well as training and supervision. The better I was as a selector and acquirer of materials, the more I was able to get for my libraries, the less I was able to catalog. As bibliographer and cataloger, I was always my own bottleneck, an impossible position. It is perhaps little wonder that, over the years, I greatly envied my MELA colleagues who were librarians at schools that had strong Middle East programs or centers and that seemed to value and support their Middle East librarians.

* At Yale, I was trained first in descriptive cataloging in the one-on-one system in use then. For subject work, I was placed under the wing of the Slavic Division, since I could handle all the languages cataloged there except for Hungarian and the Baltic ones. When it was my turn to train people, I adopted a similar system, spending hours with people until I was sure that they had a solid grasp of the basics and could handle what was required of them. When I trained people at Yale, after several weeks of intensive work I would start a new lesson by telling them to set aside, almost forget, what I had taught them up to that point, because now they would have to approach the work from a different perspective. At Yale we had an extensive bibliography collection that had been accumulated over the years to help catalogers use the old Yale Classification System, parts of which required determining the date of first publication, which became part of the Cutter number.

This collection included all the standard manuscript catalogs, copies of catalogs of other libraries, etc. I taught my people how to use these as need arose, the emphasis in those days being on searching the various LC and NUC sets. At the Hoover, we had fewer such resources, but the training was still intensive and thorough.

* At Yale, I was ranked as an L-III, Near East Bibliographer-Cataloguer. At the Hoover, I was ranked as a Librarian, third level up in a four-level system. Hired as Middle East Bibliographer-Cataloger, I became Assistant Curator of the Middle East Collection, or actually of the Africa-Middle East Collection, after a colleague in another curatorship who was junior to me was named Assistant Curator. (The former Middle East Collection had been combined with the Africa Collection after the retirement of George Rentz.) A few years later, I became Deputy Curator, but I held that title even after the curator, Peter Duignan, retired and I had a direct report to the deputy director of the Institution. It was only in my last year that I was named Curator of the Middle East Collection. But I had had full responsibility for the collection from my first day on the job, and these were title changes only, with no effect on my ranking in the system or, for all intents and purposes, on my salary.

* When I was at Yale, I had realized within a couple of years of starting that it was, shall we say, not the ideal location for me. Over the years I applied for jobs here and there and interviewed all over the place, never getting an offer. Self-doubt was the inevitable result. When I learned of the Hoover job, I decided to handle my application differently to avoid the administrative kiss of death, and succeeded. I moved my family 3,000 miles to a very different environment and a new start. California took hold of me immediately, whereas I had felt a stranger most of the time in Connecticut—and been treated as one by the natives. The Hoover job was full of promise at first. Then, over the years, it stalled. The Middle East was, on the whole, peripheral to the grand vision of the administrators of the Institution. Occasional attempts by the administrators to ‘do something about the Middle East’ were feeble and half-hearted until a decently-funded project on collecting on Islamic Fundamentalism was begun, but in the end that project fizzled out. By the time it was clear that Hoover was not going to go all out in supporting Middle East, however, I had decided that I would stick it out. My wife’s career had taken off, she was deeply involved in a challenging job that had her traveling regularly to Europe and attending many meetings around the U.S., and she was earning a

large salary. We had gone out of our way to ensure that our kids would have stability and continuity in their primary and secondary education and were supporting them in college, partly with the tuition benefit provided by Stanford.

From time to time, I have mused on what I have done with my life and what I might have or should have done differently. My wife, who is wiser than me, has brought me back down to earth and told me that I have been in pretty much the best places for me. I have worked in prestigious schools, but have not had to teach or do research. I have worked with books and been able to use my training and my mind. I have had, I believe, the respect of my peers and most of those who have worked for me, if not of most of those I have been forced to report to. And, most important of all, I have supported my family and raised and educated my son and daughter.

During my library career, MELA has been of great importance to me. It was exciting, when I was already working at Yale, to hear that an organization of Middle East librarians was forming. I participated in the SUNY Binghamton meeting and so qualified as a founder. My wife and new baby son accompanied me to Binghamton, and so I have double memories of that gathering. I have treasured the friendships that I made or strengthened through MELA. Some were new, some were continuations of friendships begun before, in Cairo. One new friendship was forged over an improbable evening playing Pong at the conference put together by John Eilts in Ann Arbor. Another was strengthened by annual “expensive” dinners during the MELA meetings. I won’t mention names, because I might inadvertently forget to mention someone. I miss those who retired before I did and deeply regret the loss of those who have died. Comparing notes with my colleagues, sharing complaints and war stories, picking up pointers and information and learning from my colleagues, these and many other things were of great value to me over the years, as was just being with people who understood. I tried to serve MELA a couple of times as vice president/program chairman and president and also by occasionally suggesting changes to the By-Laws or MELA’s practices and procedures, and, at the urging of the late Lesley Wilkins, I chaired the first David H. Partington Award Committee. And now, as I told Lesley it was my intention to do before she persuaded me to chair the committee, I bow out.

**Dā'irat al-Ma'ārif al-Uthmānīyah:
A Pioneer in Manuscript Publishing
in Hyderabad, Deccan, India***

OMAR KHALIDI

AGA KHAN PROGRAM FOR ISLAMIC ARCHITECTURE
MASSACHUSETTS INSTITUTE OF TECHNOLOGY

It is probably not an exaggeration to say that anyone who has read classical Arabic literature has heard of the publications of Dā'irat al-Ma'ārif al-Uthmānīyah of India. A group of scholars consisting of Anwarullah Khan Fadilat Jang, Sayyid Husayn Bilgrami (1842–1926) and Mulla Abd al-Qayyum, founded it in 1888 in Hyderabad, Deccan. As early as 1872 Bilgrami urged the publication of the great optics of Ibn al-Haitham.¹

In 1944, the Dā'irah was affiliated to Osmania University. For many years in the 1930s, well-known scholar Fritz Krenkow, (1872–1953), served on its staff to select and publish manuscripts. The German orientalist Max Krause, (d. 1943) was also associated with the Dā'irah. Muhammad Hamidullah, (1908–2002), the renowned scholar of Islamic studies also sent copies of hard to find manuscripts from libraries all over the globe, most particularly from Istanbul.

To date—2007—it has published 232 titles spread over 700 hundred volumes.² Most recently in 2007, three books were published.³ Several authors have written about the Dā'irah, most of them however, no more than an outline of its history and list of its publications.⁴ My purpose in this article is to present, not a linear history of the institution, but to

* This paper was originally presented at The Islamic Manuscripts Association's Third Annual Conference, held 28–31 August 2007, University of Cambridge, UK.

¹ Fritz Krenkow, "Obituary: Nawab Imadul Mulk Bahadur Sayed Husain Bilgrami," *Bulletin of the School of Oriental and African Studies* 4, 2 (1926): 431–432; citation on p. 432.

² Conversation with Shahid Ali Abbasi, Director of the Dā'irah, October 16, 2007 and Dā'irat al-Ma'ārif al-Uthmānīyah, *List of publications*, 2003.

³ Conversation with Shahid Ali Abbasi, Director of the Dā'irah, October 16, 2007.

⁴ M. Nizamuddin, "A Brief Survey of the Dairatul-Maarif, Hyderabad, Deccan, India and its Recent Important Publications," *Islamic Quarterly* 1 (1954): 119–121; the same author's *Glimpses of Dairat al-Maarif al-Uthmaniya, 1888–1956*, (Hy-

bring forth the *purpose* of the Dā'irah's publication program, the *criteria* it set for selecting manuscripts for publication, the *methods* and *standards* it laid out for editors preparing the manuscripts for publication. The Dā'irah is not a library, and does not acquire manuscripts merely for collection in the manner of libraries. It acquires microfilm or other forms of reproductions for publishing the manuscripts.

Purpose

From its inception, the Dā'irah set out a clear cut purpose. It was and remains the publication of critical editions of unpublished Arabic manuscripts dealing with all branches of knowledge, roughly humanities and natural sciences. Chronologically, it restricted itself to the manuscripts generated between first to eight century of Hegira or seventh to the fifteenth centuries of Common Era, a time the Dā'irah considered to be the classical age of Arabic literature.

Criteria for Selecting Manuscripts for Publication

According to Abd al-Muid Khan (d. 1973), a former director of the Dā'irah and a professor of Arabic at Osmania University,⁵ the Dā'irah's criteria was to publish manuscripts, which had

1. Not previously published by any source.
2. Must be of exceptional value or written by a reputable author as determined by the Dā'irah's authorities.
3. Though the Dā'irah prefers to publish manuscripts written between first to the eight centuries of the Islamic calendar, exceptions can be made at the discretion of the Dā'irah.
4. Manuscripts previously published may be republished if it is determined that most copies are extinct from world libraries.

derabad: Daira, 1956); Syed Hashimi Faridabadi, "The Dairatul Maarif," *Khuda Bakhsh Oriental Public Library Journal* 16 (June 1999): 47–96, which was previously published in an unspecified issue of *Islamic Culture*; Abbas ibn Salih Tashkandi, *al-Ṭibā'ah al-ʿArabīyah fī al-Hind: Dā'irat al-Ma'ārif al-Uthmanīyah wa Dawruhā*, (Riyadh: Markaz al-Malik Fayṣal, 2000); M. Suleman Siddiqi, "The Dairat al-Maarif," *Islamic Culture* (April 2002): 199–216.

⁵ He did his doctoral studies at Cambridge University and was the author of *The Kitāb Tashbīhāt of Ibn Abi 'Aun*, (London: Luzac, Gibb Memorial Fund, 1950), among other books. He donated his collection to The Aziz S. Atiya Middle East Library at the University of Utah, though the collection remains to be cataloged.

5. The religious or sectarian affiliation of the manuscript writer is disregarded in selection for publication.⁶

The Dā'irah has stuck faithfully to the criteria it laid down in the nineteenth century. It was established in an age when communication between scholars spread globally was poor compared to what it is at the dawn of the twenty-first century. Unlike in the West, the skills necessary for successful study of the manuscripts have been poorly developed in the Islamic world. Standard procedures for assessing evidence for origin and provenance of the manuscripts were not easily accessible, even if laid down in some fashion outside the Arabic scholar's immediate geography. Indeed, one is yet to come across an introduction to Arabic (or Persian or Turkish or Urdu) manuscript studies on the lines of Raymond and Timothy Graham's work.⁷

Methods and Standards for Editors

The authorities at the Dā'irah faced several issues after making a decision to select a manuscript for publishing an edition with an introduction, notes, and presentation of the text. The challenge was to produce medieval texts, for modern readership and audience. The earliest editions of medieval Arabic manuscripts as printed in India were just that, a simple technological upgrade from handwritten to machine-printed. As Wadad al-Qadi noted, editing in the modern sense began in Egypt—and by extension elsewhere in the Islamic world—only at the beginning of the twentieth century.⁸ A literary committee of the Dā'irah steers the selection of the manuscripts and sees it through publication. In the 1930s, it laid down that when preparing editions, the editors will:

1. Use the earliest, the most complete, signed manuscript as the base from which to compare later ones if available.

⁶ Abd al-Muid Khan, "Dairat al-Maarif al-Uthmaniya," pp. 60-73, in *Sughat-i Jashn-i Tilai, Jamia Uthmaniya*, edited by Husayni Shahid (Hyderabad: Osmania University, 1968) citation on p. 64.

⁷ Raymond Clements and Timothy Graham, *Introduction to Manuscript Studies* (Ithaca: Cornell University Press, 2007).

⁸ Wadi al-Qadi, "How Sacred is the Text of an Arabic Medieval Manuscript: The Complex Choices of the Editor-Scholar," pp. 13-53, in *Theoretical Approaches to the Transmission and Edition of Oriental Manuscripts*, edited by Judith Pfeiffer and Manfred Kropp (Würzburg: Ergon Verlag, 2007)

2. Keep the text of the manuscripts as was found by not altering, or substituting modern spellings, much less modern usage for medieval. Keeping the text faithful was the guiding principal.
3. Medieval usage, archaic expressions, variant spellings, unfamiliar words and the like were to be explained in a glossary.
4. Every edited text was to carry an introduction, including information on the author(s), and a summary of the text.
5. Ideally, and if technologically possible, the modern, critical edition was to show one page of original shown through a facsimile, and its modern printed form simultaneously for comparison purpose.
6. Scientific texts if illustrated, should be reproduced in the new edition.

How were these guidelines actually carried out in the Dā'irah's publications? Only a detailed reading of the prefaces and introductions to the various volumes will tell. The Dā'irah's faithful adherence to their purpose and criteria for manuscript selections for publishing and the method and standards for the editors received wide scholarly acclaim. In 1937, an appreciative delegation of Al-Azhar scholars, led by Shaykh Abd al-Wahhab al-Najjar visited the Dā'irah, creating a precedent.⁹ Just about every visiting Arab diplomat and scholar of Islamic studies takes an opportunity to pay homage to this institution.¹⁰ A full-blown critical study of the Dā'irah's publishing history is awaiting scholarly treatment.¹¹ Given the poor state of indexing of Arabic scholarly periodicals, I am not sure to what extent, if any, the Dā'irah's publications have received scholarly review, but a few that I have seen attest to the high standard.

Present Status

The Dā'irah received patronage from the Muslim kingdom of the Nizam of Hyderabad. After its forced merger into India through a military conquest in 1948, the Nizam's kingdom was dissolved, and with it, the patronage to institutions like the Dā'irah. Although the national government, the state government, and Osmania University have given grants every so often, they are not enough to sustain it.

⁹ *Risālat al-ʿIlmiyya Tārīkhiyyah* (Hyderabad, 1937)

¹⁰ Untitled printed collection of letters about the Daira in the authors possession.

¹¹ The review of the Dā'irah's publication *Majmūʿat al-Rasāʾil*, by W.H. Worrell, "An Interesting Collection of Tusi's Work, published at Hyderabad, 1939–40," in *Scripta Mathematica* 9 (1943): 195–96, is a rare example.



المطبوعات العربية و المنشورات العلمية

دائرة المعارف العثمانية

الجامعة العثمانية ، حيدرآباد ، ٥٠٠٠٠٧

(الهند)

القائمة الجديدة

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لجنة تنشيط المبيعات

تليفون : ٢٧٠٩٨٠٩٧ / ٢٧٠٩٠٣٤٦

Although it is housed in its own purpose-built building designed by Muhammad Fayyazuddin and built in 1960, it is in dire need of repairs. Its printing equipment is obsolete, and the staff have complained of inadequate compensation for the last quarter century. Meanwhile, pirated editions of its publications from Beirut and elsewhere have cut into its modest revenues. Given the complications of international copyright laws' enforcement, it has been unable to take legal action against the publishers of pirated editions, despite attempts in 1970s. The Dā'irah completed a century, nearly two decades ago in 1988 amidst dire conditions. As newer institutions in the Middle East and elsewhere are doing commendable work, funds should be made available for it to continue its work. A large number of visiting diplomats, scholars, and other dignitaries have visited the Dā'irah, as documented in the visitors' log book, and they praise the institution's work. But these words must translate into action. According to its Director, Dr. Shahid Ali Abbasi, in 2007 the permanent professional staff used to consist of 15 but is now reduced to a mere two, with five young men hired as temporary employees. He is pursuing with the state government of Andhra Pradesh possibilities of making the temporary positions permanent. The Dā'irah is also trying to create its own website in order to reach the wider scholarly community. In the meanwhile, a Massachusetts Institute of Technology alumnus, Dr. Nayel Shafei, has received about 25,000 scanned Arabic books and manuscripts from the Government of India, that possibly include a complete scanned archive of both the publications and the library of the Dā'irah, in addition to other important libraries in Hyderabad, such as Salar Jang Museum Library and the Khuda Bakhsh Library in Patna. He started to publish, both electronically and in hardcopy, these books on the Arabic Language Open Encyclopedia (al-Ma'rifah: al-Mawsū'ah al-Ḥurrah li-Jam' al-Muḥtawī al-'Arabīyah): www.marefa.org.

**The OACIS Project:
Online Access to Consolidated Information on Serials
Project for the Middle East***

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The present paper is based on a presentation given at the 28th Annual Meeting of MELCOM International, the European-based Middle East Library Committee, held 19–21 June 2006 in Istanbul, Turkey. It aims at describing the OACIS Project (Online Access to Consolidate Information on Serials). The paper will cover the following topics: The need for and beginnings of the project; Yale University Library's (YUL) involvement with the project; the role of other university libraries that participated; and, finally, the exchange of knowledge and expertise connected with the project. It presents a short review of the methods and the retrieval software utilized by researchers and concludes by discussing the main objective of the project, namely, the mutual benefits of the exchange of expertise among librarians and interns from the Arab world on the one hand and the administrators and librarians of the OACIS Project on the other hand.

The Origin of the Project and its Beginnings

In today's fast-paced world of information creation and dissemination, replete with various formats of communication, electronic databases, digital libraries and archives, librarians and systems experts play a vital role in developing and sustaining viable information. These initiatives will be more successful where there is closer cooperation among libraries in different parts of the world. Projects such as OACIS lead to enhanced collaboration and support the information needs of scholars and researchers of Islamic civilization from around the world. In particular, this project facilitates the transfer of information and knowledge contained in serials pertaining to Middle Eastern and Islamic Studies published in the Middle East, North Africa, North America, and Western Europe, in the various Western

* This paper originally appeared in *International Cataloguing and Bibliographic Control (ICBC)* (Volume 36 No. 2 – April/June 2007) published by IFLA (International Federation of Library Association).

European languages as well as in Arabic. OACIS provides for scholars and researchers the essential information that identifies the location and provenance of specific articles and journal issues held by each library participating in the OACIS Project. Longer-term the project, we hope, will contribute to mutual respect and greater understanding between scholars from Middle Eastern and Western societies.

Project OACIS (Online Access to Consolidated Information on Serials)

To build on the early 90s work of staff at the University of Washington Library (the so-called Khoury-Bates union list), Simon Samoeil, Yale's Curator of the Near East Collection suggested that the Library requests funding from the U.S. Department of Education under its TIC-FIA program. to develop a more comprehensive resource available via the Web. The application was successful and OACIS was launched in Fall 2002. Over the next 3 years, over 24 additional university libraries in the United States, Europe, and the Middle East became involved with the project. The project's goals were to support a better understanding of the Middle East economically, politically, linguistically, and culturally.

The OACIS project, which includes serials in print, microform, and electronic formats, can now be searched and its information retrieved free of charge. The OACIS database identifies not only serial titles, but also the specific libraries where serials related to the Middle East and their holdings are housed. Needless to say, the numbers of these serials are continuously increasing. Beginning in the summer of 2006, the OACIS database included serials published in 45 different languages, the five major languages being Arabic, English, Persian, Turkish, and French. These serials are published in 83 countries, the most frequent ones being Egypt, Turkey, Iran, Pakistan, Morocco, Iraq, Saudi Arabia, Syria, and Tunisia. As of August 2007, the number of serial records listed in OACIS was 65,080. Approximately 50% of these are unique titles, i.e. they are to be found in only a single library. There are 83,185 holdings records in OACIS. Although OACIS is not a cataloging tool per se, it can be utilized as a cataloging facilitator by searching for a specific title in the database. The OACIS system will then retrieve the desired item(s) and give the researcher a variety of options. For example, clicking on the option titled "Library View" will display to the user a MARC record for the searched title. This view can provide high quality catalog records for Middle Eastern and other libraries that

otherwise do not have cataloging staff, in turn expanding cooperation and participation among libraries.

For a relevant example of the “Library View” option, using the title search, please examine this link:

```
http://oacis.library.yale.edu/oacis/scripts/m_result.php?
searchmod=b&ltype=en&z=0&v=0&w=0&x=Title&y=dirasat
%20arabiyah&id=up99331
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Two other important aspects of the project were: to facilitate Inter-library Loan/Document Delivery services for Middle Eastern serials; and to digitize and help preserve selected journals from and about the Middle East. Unfortunately, neither objective has so far been fully realized. But the OACIS team was able to experiment in digitizing certain selected titles. We also chose the Tishreen University in Latakia, Syria, to participate in a library pilot project for the beginnings of a viable Interlibrary Loan/Document Delivery system. These two initiatives will evolve as part of the Yale University Library’s new AMEEL Project (Arabic and Middle Eastern Electronic Library, also funded by the U.S. Department of Education’s TICFIA program). For the relevant link regarding AMEEL, click on: <http://www.library.yale.edu/ameel/>

The libraries participating in OACIS have committed themselves to supplying updated Middle Eastern periodical records every three months to Elizabeth Beaudin, the Technical Administrator at YUL. OACIS will be continually updated and permanently maintained by the Yale’s Integrated Library Technology Services Department.

Yale University and the OACIS Project

The OACIS project is a cooperative endeavor between YUL’s Near East Collection; the Electronic Collections Department; Ann Okerson, Associate University Librarian for Collection Development; and the Middle East Council of the MacMillan Center for International and Area Studies Center at Yale University. OACIS members have expended four years of concentrated effort to achieve their goal of empowering researchers to retrieve important and relevant information related to the Middle East, a region which is becoming ever more important. For more information regarding the TICFIA program, see: <http://www.ed.gov/programs/iegpsticfia/index.html>

The YUL has contributed a 30% cost-share to the TICFIA project. In addition, libraries participating in OACIS have supported the project by contributing the holdings of their serials databases. The

database is located at the Yale University Library, with mirror sites at the Bibliotheca Alexandrina (Egypt) and the Library at Halle University (Germany). The purpose of the mirror sites is to facilitate the availability of OACIS resources to users in the Middle East and Europe. The link to the mirror sites can be accessed at: http://www.library.yale.edu/oacis/oacis_mirrors.html

Advisory Board

The role of the Advisory Board, composed of the institutions listed below, is to give important suggestions regarding the overall parameters of the project. From the beginning, the Advisory Board has played an important part in contributing ideas concerning the goals, design, and display of the project. The Board, during its annual meetings at the YUL, has helped to debate and discuss various aspects relating to the project. Following is a list of the member institutions:

Alexandrina Library, Alexandria, Egypt
Cornell University, New York, United States
Ohio State University, United States
Universitäts-und Landesbibliothek Sachsen-Anhalt, Halle, Germany
University of Pennsylvania, United States
University of Michigan, United States
University of Texas, United States
University of Washington, United States
Yale University, Connecticut, United States

Participating Universities

As noted above, the OACIS project includes European, American, and Middle Eastern libraries. In addition, librarians from the Middle East have contributed their time and expertise to the design and the efficacy of the project. The number of participating institutions in OACIS has more than doubled since the start of the project. The geographical area represented by the OACIS community has also expanded. Two thirds of the participating universities and libraries are from the United States (17 out of 24): Cornell University, New York University, Ohio State University, Princeton University, University of Illinois at Urbana-Champaign, University of Pennsylvania, University of Michigan, University of Texas, University of Washington, Stanford University, Harvard University, University of Arizona in Tucson, the New York Public Library, the University of Utah, Yale University, Yale

Law Library, and University of California, Los Angeles. Six Middle Eastern universities participate in the project: the American University of Beirut, Lebanon; the University of Balamand, Lebanon; the Bibliotheca Alexandrina, Egypt; Tishreen University, Latakia, Syria; the University of Jordan, Amman; and the American University in Cairo. Two institutions are based in Europe: the Universitäts-und Landesbibliothek, Sachsen-Anhalt, Halle, Germany; and the School of Oriental and African Studies at the University of London, UK. Several other institutions plan to contribute the records of their serials to OACIS. We are trying to add both the al-Asad National Library in Damascus, Syria, and the Egyptian National Library and Archives in Cairo, Egypt to the OACIS project.

Exchange of Knowledge and Expertise

Perhaps the most important aim of the OACIS project is to facilitate and expand the exchange of ideas and skills. To further this ambition, five interns from different libraries in the Middle East were invited to the Yale University Library, where they spent a total of nine months working on different aspects of the project. The interns were selected by the OACIS team at the YUL on a competitive basis from a pool of qualified candidates from Arab countries in the Middle East. During their stay at Yale, the interns worked closely with several library personnel: Simon Samoeil, Curator of the Near East Collection and Project Manager of OACIS; Elizabeth Beaudin, Technical Administrator of OACIS; and Kimberly Parker, OACIS project Co-Principal Investigator; as well as various staff members of the Near East and Electronic Collection teams.

The first intern selected was Mr. Atif al-Jundi, Head of the Serials Department at the University of Jordan Library. The second intern was Mr. Adeeb Khoury, Head of the Acquisition Department at the Tishreen University Library in Latakia, Syria. Each intern spent three months at the Yale Library. Their principal task was to coordinate the databases of the holdings at their respective university libraries and to work towards the integration of these databases within the OACIS bibliographical database. In addition, Mr. Khoury created call numbers for the serial records of Tishreen University Library, according to the Modified Dewey Decimal Classification scheme. It is worth noting that the Tishreen University Library had not used, prior to this initiative, any classification numbers for their periodical records. Mr. Khoury worked also with Mr. Nachi Kenffer, a student at Yale University's Near

Eastern Languages and Civilizations Department, to translate from English into Arabic the relevant Library of Congress Subject Headings for the Middle East, in addition to the geographical place names. These Arabic subject headings and geographical place names were entered according to the same procedure that renders them searchable and retrievable in the OACIS database. This process will facilitate research by using the Arabic language for information retrieval.

In addition, three other interns later joined the OACIS Project, two of whom were computer programming engineers from the Bibliotheca Alexandrina in Egypt; the third intern was an information technology librarian from Balamand University Library in al-Kurah, Lebanon. Each of the three interns worked for one month on the OACIS project during the summer of 2005. Mr. Muhammad al-Halosy and Mr. Shenuda Guirguis concentrated their efforts on two aspects: strengthening the underlying programming for the OACIS project and implementing efficiencies for its long-term maintenance. First of all, Mr. al-Halosy worked on improving the preliminary models for entering data. These will enable participating institutions that do not have automated library systems to contribute their bibliographical and holdings information records to OACIS.

2) Both interns made it possible for the OACIS project technical administrator to integrate the data of periodicals records coming from the Jordan and Tishreen universities. Hence, these records will be more easily integrated into the OACIS server, and be simultaneously transformed into MARC formatted records. In addition, both Mr. al-Halosy and Mr. Guirguis dealt with issues concerning the digital display of OACIS holdings, under the supervision of the technical administrator of the project. The preliminary model for this kind of display had been developed during an earlier visit of Dr. Beaudin to the Bibliotheca Alexandrina. Another task of Mr. Guirguis was to develop models for data entry in order to maintain an efficient workflow in regard to the organization of metadata related to the digital contents of OACIS.

Dr. Beaudin and Mr. al-Halosy traveled to the Metro Digitization Expo, organized by the Metropolitan New York Library Council. Mr. al-Halosy attended meetings of the Expo and participated in discussions about the creation of digital collections. On the other hand, Mr. Guirguis, in his capacity as a member of the OACIS team, was involved in the auditing process conducted by the U.S. Department of Education at the Yale University Campus.

The fifth and last intern was Ms. Randa al-Chidiac, Information Technology Librarian at the Balamand University Library. Ms. al-Chidiac worked on expanding the scope of the project and on developing information retrieval process from its database. As a first step, she surveyed and identified, by searching the Internet, important electronic journals currently available online either free of charge or by subscription. These periodicals might at a later time be added to the OACIS database. Her second task was to conduct a survey of significant libraries in the Arab world containing major collections of journals related to Arabic and Islamic studies, and to work with these libraries to establish an Interlibrary Loan Program between them and the OACIS libraries. This task involved formulating survey questions regarding the possibility of libraries in the Middle East participating in an interlibrary program with the OACIS project. In addition, Ms. al-Chidiac worked on integrating the serials and holdings database of her home institution, al-Balamand University, into the Project.

The interns visited several Yale library departments in order to learn more about their organization and workflow. In addition, several interns toured other important universities on the East Coast of the United States. Two of the interns were able to travel to the Harvard University Library and the University of Pennsylvania Library. They were given an extensive tour and historical explanation regarding the Middle Eastern collections of both libraries, and were able to visit with the University of Pennsylvania Middle East Bibliographer. The interns were shown how both institutions conduct their cataloging and acquisitions workflows. These visits provided mutual benefit to both parties, as each side shared their own knowledge, experiences and expertise.

Both Mr. Atif al-Jundi and Mr. Adeeb Khoury visited the Yale University Center for Languages Studies and recorded prose and poetry readings in Classical Arabic for the use of the Center's students. In addition, Mr. Atif al-Jundi recorded several readings in the colloquial Jordanian Arabic, and Mr. Adeeb Khoury recorded readings in the colloquial Syrian Arabic. These recordings will benefit both teachers and students of Arabic at Yale University. Mr. Adeeb Khoury also participated in activities of the greater New Haven community. He gave an extensive lecture at the New Haven Free Public Library about his native country, Syria. The lecture was well attended, and the American audience asked Mr. Khoury many stimulating questions.

The internship program of OACIS has been a great success, with benefits flowing in both directions. The staff of the host institution,

the YUL, has gained valuable knowledge and information concerning library practices of the Middle Eastern region. The interns have learned more about American culture and life, as well as Yale library procedures. The interns on several occasions were able to attend various Yale College functions, where they observed particular facets of the lives of American undergraduate students.

The OACIS Philosophy and Infrastructure

From the start of the project, the team members at YUL investigated the idea of developing an infrastructure that does not require licenses and thus would allow OACIS to share data with other members freely and with minimal technical difficulties. This is important not only because of the potential costs of proprietary software licenses but also because of the fact that technical stability is fostered by open source standards that encourage the free redistribution of software and the sharing of source codes. According to Dr. Beaudin, "an Open Source license indicates that the software in question is available for free and can be modified and upgraded freely." Furthermore, she notes that modifications can be redistributed freely as well, thus creating an evolving and self-correcting product. None of the software used in the OACIS and the evolving AMEEL online systems requires or depends on proprietary software components, thus avoiding complicated licenses whose stipulations can change over time. The Open Source system for the OACIS and evolving AMEEL online systems consists of the following components:

- Server operating system: Linux 2.6.9-34.0.1.EL via Red Hat 9.0 Enterprise
- Web server: Apache 2.0.46
- Database: MySQL 5.0.19
- Application languages: PHP 4.3.9, JavaScript 2.0, HTML

Searching and Languages in OACIS

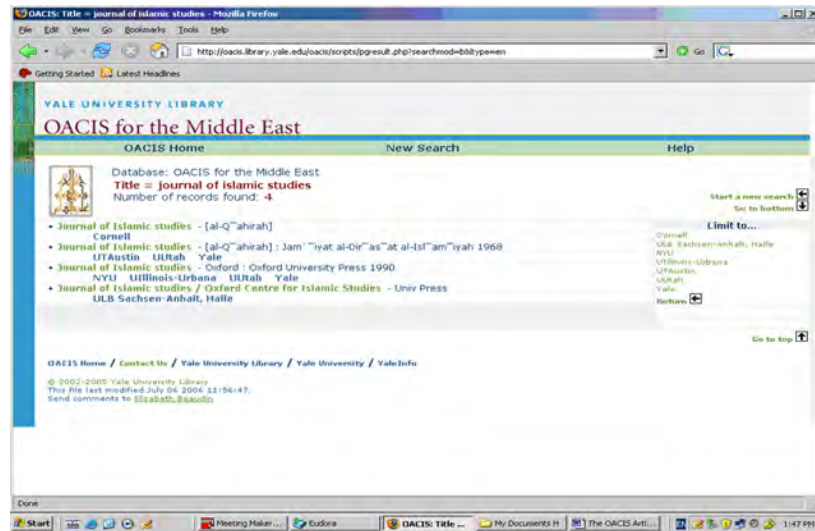
The OACIS database can be searched in five languages: Arabic, German, English, Spanish, and French and three search options. The first is a Basic Search, either by title, place of publication, or subject (keyword). The second option is the Advanced Search, by place of publication and subject (keyword). The third option is to limit the search in the Advanced Search to a particular library that can

be found in the list of participating libraries displayed in a drop-down menu. This option is useful because the researcher can easily determine the particular journal holdings of specific libraries within the parameters of subject or place of publication. This option is especially useful to the librarian who wishes to compare the holdings of different member libraries for selection and acquisition of new and back issues of journals needed for a given collection. The following screen shots provide an overview of the searching capabilities and process in OACIS, including the Basic and Advanced options, as well as the “limited by library” option. For the complete PowerPoint presentation at the MELCOM conference in Istanbul, which includes a fuller account of searching, please visit the following website: <http://www.library.yale.edu/neareast/simon%20Istanbul.ppt>

Basic Search screen shots

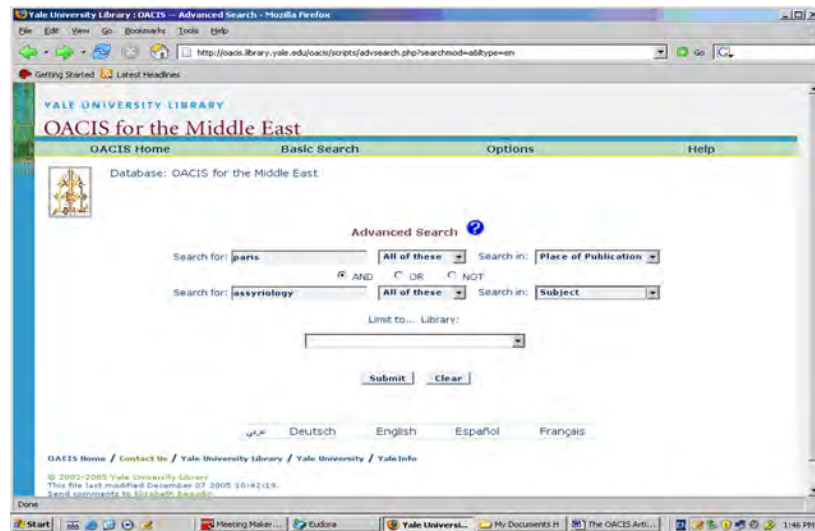
(<http://www.library.yale.edu/neareast/oacis/basicsearch.html>)

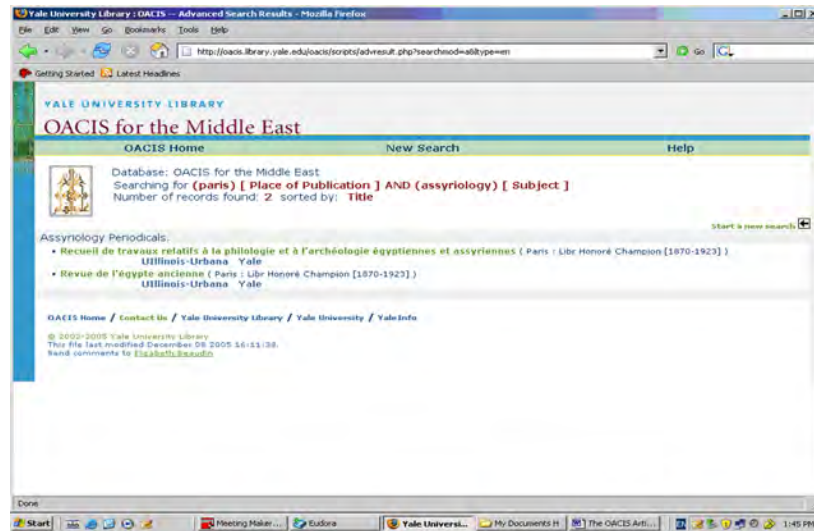




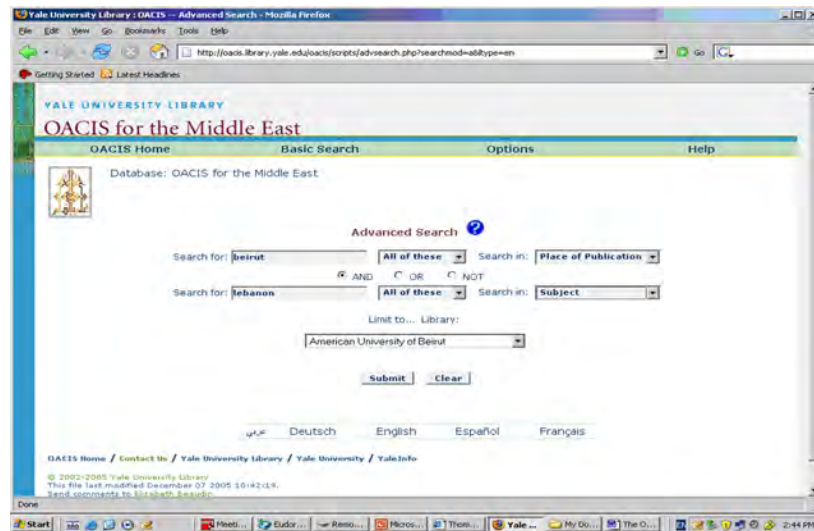
Advanced Search screen shots

(<http://www.library.yale.edu/neareast/oacis/advancedsearch.html>)





Advanced Search screen shots with Limited Library selected
(<http://www.library.yale.edu/neareast/oacs/limitsearch.html>)





In conclusion, the Project has proven the mutual benefits of the exchange of expertise between librarians and interns from the Arab world on one hand and the administrators and librarians of the OACIS project on the other. Originally, the project was supposed to end on the 30th of September 2005, but we were granted a one-year extension. According to the provisions of the original grant, Yale was authorized to do all project updates and to keep the site online and available to patrons for the next three years. Scholars and students at Yale and abroad quickly realized the importance of the project. One relevant example is the assessment made by Associate Professor Ellen Lust-Okar of the Political Science Department and Chair of the Middle East Council at Yale University. Professor Lust-Okar noted the usefulness and importance of the project for both her and her students in Middle Eastern Studies. Another example is provided by Harvard University Library's recent decision to participate in the project and add its records to the OACIS database. At the same time, the YUL intends to update the project records and keep the site available to patrons free of charge in perpetuity, if possible. On their part, all member libraries have agreed to continue providing their updated records to the Project every three months.

GEORGE N. ATIYEH AWARD ESSAY

Considerations of Access and Their Impact on Middle East Scholarship*

JODI GOODMAN
UNIVERSITY OF RHODE ISLAND

Attending the 2006 MELA and MESA meetings in Boston was a very interesting and informative experience. Thank you MELA members for your gracious hospitality and engagement. I thoroughly enjoyed the content of the programs, and appreciated learning more about facets of Middle East librarianship through your questions and remarks.

What resonated for me throughout the MELA and MESA meetings were considerations of access and how they impact Middle East scholarship. How has information been recorded? How has information been collected? How has information been made accessible? How is the management of information changing? How do these changes shape the work of Middle East librarianship?

MELA's program, *Coming Full Circle in Middle Eastern Research: Transcending Pen and Ink While Excavating the Unseen*, offered a very interesting overview of alternate resources for scholarship, and of the parameters imposed by the sociopolitical landscape in the region which influence collection development. It was exciting to "experience" the

* The author of this paper was awarded the 2006 George N. Atiyeh Prize.

The George Atiyeh Prize was founded by the Middle East Librarians Association in 1999 to honor George N. Atiyeh, retired Head of the Near East Section of the Library Congress, founding member of MELA and of the Middle East Microform Project, for his many contributions to Middle East librarianship and scholarship. Dr. Atiyeh is the first and only honorary member of MELA. The George Atiyeh Prize offers financial aid to attend the annual meetings of MELA and of the Middle East Studies Association of North America (MESA).

Awardees receive a cash award in addition to their registration fees for both the MELA and MESA annual conferences. They also agree to attend both the MELA and MESA conferences in their entirety, to allow their names and photographs to be used in any publicity by MELA or other organizations contacted by MELA, and to write a report on their conference experience, to be published in MELA Notes.

rich cultural history of the Middle East through non-textual materials. Learning about the scope and development of Harvard's collections of historical photographs of Greater Syrian lands and sound recordings of music from the Arabian Peninsula was fascinating. Reflecting on the substantive value of ephemera as cultural markers of time and place was also thought-provoking.

The GIS presentation exploring the infrastructure of the Middle East through geospatial imaging highlighted the profound impact that technology has had on the transfer of information. Observing the ease and immediacy with which one can digitally access remote sources of information and manipulate a convergence of data was tremendous. This globalization of information crosses over physical boundaries—the world literally is at our fingertips! Such a realization was underscored by the unfettered access we had to Iraq, a seemingly incongruous prospect given the current turmoil. It was also quite a surprise to “drop in” on the grandeur of Sharm el-Sheikh, a favorite camping spot of memory.

With considerations in mind brought forth by these presentations, I gained a better understanding of the need for collaborative efforts around material acquisition and preservation as addressed by the activities of the Middle East Microform Project (MEMP) and the Middle East Cooperative Acquisitions Program (MECAP). It was interesting to discover the range of serial publications under review and conversely the small number of items held in institutional collections worldwide. What became apparent to me was the importance of expanding access to these primary sources for scholarship through the efficacy of a collective plan maximizing limited financial resources.

It was also beneficial to learn about the merger of RLG into OCLC first-hand through the exchange between OCLC representatives and MELA catalogers in the RLG-OCLC Transition Forum. While much of what was said was unfamiliar to me in its technical detail, the complexities and challenges of organizing information were evident. I gained an awareness of the enormity of the endeavor, and of the significant impact an integrated catalog will have on access to information worldwide, from both ends as manager and user.

Moving from the MELA meeting to the MESA meeting offered me an opportunity to consider access from the other end of scholarship, namely in the content of ideas. I attended a number of programs which addressed Palestine, gender, and the Muslim experience in the Dias-

pora. Throughout these programs, notions of access echoed in the dialectic of identity.

One presentation explored Palestinian national identity through the narrative of expulsion, touching on the relation between exclusion and abandonment. Another presentation investigated the construction of that identity through local templates, looking at how social history has been construed through photographs. And yet another presentation examined the genre of Palestinian folklore as a vehicle for identity, conceptualizing it as a “pickling of the past, to be preserved in a solution, and put on a shelf for consumption at a later time.”¹

Most vivid for me were reflections on the representation of the hijab in America since September 11, and how cultural perceptions of Muslims have become increasingly charged. One presentation addressed how the hijab had once rendered a woman “invisible, anonymous, undifferentiated,” and now made her “visible, a target of contempt, differentiated.”² Another presentation explored the hijab as a visual manifestation of the “cultural other,” challenging the script of assimilation, and thereby defining what it is to be “American.”³

With these thoughts of cultural identity in mind, I relished my visits to the book exhibit to get a first-hand look at the wide array of Middle East materials. What an experience it was to have access to such a comprehensive selection of resources. I didn’t walk away disappointed or empty-handed.

Thank you very much for awarding me this opportunity to come and learn about Middle East scholarship and area librarianship. I enjoyed the meetings immensely, and took away much to think about. It was invaluable to hear you talk about aspects of the work you do. Your comments informed me about the requisite skills I should pursue. Overall, I was struck by the possibilities that digital technology holds for expanding access to collections globally.

¹ See Rochelle Davis, *Representing Palestinian Folklore: Local Practices and National Symbols*, Middle East Studies Association 40th Anniversary Meeting, Boston, MA, November 20, 2006.

² See Sarah Islam, “Negotiating Femininity: How American Muslim Women Navigate in Domestic and Public Social Spheres,” Middle East Studies Association 40th Anniversary Meeting, Boston, MA, November, 20, 2006.

³ See Ashraf Zahedi, “Impact of September 11 on Civic Participation of Muslim Women,” Middle East Studies Association 40th Anniversary Meeting, Boston, MA, November 19, 2006.

REVIEWS OF BOOKS

Islamic Art and Archæology in Palestine. By Myriam Rosen-Ayalon. Walnut Creek, California: Left Coast Press, 2006. Pp. 216. Bibliography, glossary, index. \$29.95 (p). ISBN 1-59874-064-4.

Any search for monographs on the subjects of Islamic art or Islamic archæology in the regions known as Palestine and Israel will result in a very short list of relevant titles. Of the works one does find, most fall into the category of specialized studies focusing on one type of cultural expression—ceramics for example—or on a specific archæological excavation, such as the Crusader city of Acre. The absence of a general introduction to the architectural and cultural remnants of Islamic civilization in Palestine led Prof. Rosen-Ayalon (Mayer Professor of Islamic Art and Archæology, Hebrew University, Jerusalem) to compile this book which, in the form reviewed here, is a translation (by E. Singer) of her *Art et archéologie islamiques en Palestine* (Presses Universitaires de France, 2002).

Islamic Art and Archæology in Palestine consists of a brief introduction and six chapters, organized according to the chronology of Islamic history. The first chapter covers the pre-Islamic and early Islamic periods, the second, the Umayyad dynasty, and the third, the Abbasid. The fourth chapter is devoted to the Ayyubid and Mamluk eras and the fifth to the long period of Ottoman rule over Palestine. A sixth chapter, more specialized than the preceding five, details the contribution of Armenian ceramics to Palestinian Islamic architectural monuments. Within each of the first five chapters, Rosen-Ayalon gives an overview of the most important sites for the period and reviews the significant Islamic structures (or their ruins) found there. She describes the buildings and their decoration and elaborates on the importance of each building or site for our understanding of that period's Islamic art and archæology.

Each chapter then proceeds to detail the various kinds of artifacts belonging to that time and found in the course of excavations at the various locations. These chapter sections vary according to the types of artifacts found, but most cover such things as coins, metal and wood objects, ceramics and inscriptions. The several elements are then placed in broad historical context and their place in the wider realm of Is-

lamic art is addressed. Some twenty-two line drawings and black and white photographs supplement the text. Arabic words and phrases are given in italics. At the end of the book is a brief but useful glossary of technical terms for those less familiar with the field. An extensive bibliography lists the relevant secondary literature as well as primary works in Arabic on Islamic Palestine. A comparative table of dates listing contemporary events in other parts of the Islamic Empire helps to place Palestine in historical perspective. An index of relevant terms, architectural landmarks, persons and geographic locations completes the volume.

The need for a general introductory volume on the art and archæology of Palestine, accessible to non-specialists and novices in the fields of Islamic art history and, more important, of Islamic archæology in Palestine, is evident from the virtual absence of comparable volumes in the literature. While numerous valuable articles and book chapters focusing on specific archæological sites or tangible forms of cultural expression have been written, only two surveys akin to Prof. Rosen-Ayalon's have been undertaken. Ugo Tarchi's *L'architettura e l'arte musulmana in Egitto e nella Palestina* (Torino, 1922) is primarily a collection of plates depicting important buildings and artifacts from Palestine and Egypt; with only eighteen pages of text, there is little in the way of analysis or explication to be found there. That work, as indicated in its title, covers Egypt and therefore has a broader focus. A second work, *al-Āthār al-Islāmīyah fī Filastīn wa-al-Urdunn* by Maḥmūd ʿĀbidī (ʿAmman, 1973), while textually more substantial, also divides its attention between Palestine and Jordan. Moreover, the fact that it is written in Arabic places much of the potential audience for such research at a linguistic disadvantage. Given the dates of publication for these two works, a new treatment of the subject was certainly in order.

Prof. Rosen-Ayalon takes what she calls a "textbook" approach to her subject (p. 10). Although the meaning is never given explicitly, it becomes apparent that what is intended is an exposition that addresses broad trends and movements in the art and architecture of the several periods covered as evidenced by the major architectural landmarks and representative historical artifacts. The author does an outstanding job of contextualizing the evidence provided by the material she surveys, presenting a very clear case for reciprocal influences passing between the region's successive Muslim hegemonies and the traditions first, of their Byzantine predecessors, and second, of the brief reign of the Cru-

saders who interposed themselves for a century or so in the Muslims' midst. Such exchanges as occurred among these groups are appropriately illustrated by drawings, photographs and plans. The author makes a convincing case for the importance of intercultural encounters, often through pilgrimage-makers, for developments and advances in the artistic and architectural forms she discusses. More important, perhaps, is the notion that whatever contributions to material culture were made by the Muslims were part of a continuum connecting the pre-Islamic past with the present.

It is in the nature of such works that they rely heavily on secondary literature, and this book is no exception. The bibliography reveals an intense and exhaustive use of primary scholarship by archaeologists and art historians whose names are well known among those familiar with the fields of art history and archaeology in Palestine and Israel. The list of works cited thus serves as a valuable resource in its own right for those who would embark upon more narrowly focused investigations in the field. Their work is drawn upon in such a manner as to create a narrative that highlights the most important landmarks of Islamic culture in Palestine while at the same time introducing the reader to lesser known sites that add to our understanding of how the region as a whole functioned at various points in its history under Islamic rule.

In stark contrast to the utility of the book's bibliography, the citations are disappointing in their lack of useful elaboration. Most of the endnotes consist of a simple citation, even where an explanatory sentence or two would seem to be in order for the reader to gain a clearer understanding of the phrase or concept noted in the text. For example, the author twice (p. 22 and 74) refers to ceramic pieces nicknamed "hand grenades" by archaeologists, yet she offers no definition for this type of pottery, nor any clue as to their function or purpose. In similar fashion, she mentions something called "stilts" (p. 73), which also have to do with pottery production, but fails again to provide an explanation for the term, neither in the notes, nor in the glossary. There are one or two incidental typographical errors, most notably "*amir al-hu'minin*" for "*amir al-Mu'minin*" (p. 27), and some carelessness with regard to the transliteration of some Arabic terms. For example, the word *turbah* (mausoleum) is transliterated *turbe*, which is no doubt due to the translation of the original text from French. Because of their reduced size, the maps at the end of the volume are difficult to read, and the text used to identify locations on map 2 tends to blend into the shading of the topographical features in places. At least one location mentioned

in the text—Tantura (p. 130)—is not identified on the maps. One final matter to note is that the title on the book cover (*Islamic Art and Archæology of Palestine*) differs from the title on the title page (*Islamic Art and Archæology in Palestine*).

These are minor annoyances, however. In view of the fact that no comparable work exists, *Islamic Art and Archæology in Palestine* is an extremely useful handbook for those wanting an introduction to the physical remains of the Islamic period in Palestine. The author, having written extensively on the topic, is eminently qualified to undertake such a work and has rendered a masterful introduction to the subject. The book should find an appreciative audience among art historians, aspiring Islamic archæologists, travelers wanting an expert overview of the Islamic remains in Palestine and readers wanting to familiarize themselves with the basics of the Muslim presence there. This work also would prove useful to undergraduates engaged in the study of Middle Eastern Islamic history. One cautionary note: Librarians considering the purchase of the volume would be well advised to consider spending the extra money on the hardback edition. The reviewer's "perfect bound" copy has not lived up to its name; after four weeks of relatively gentle reading, several leaves have already become detached from the binding.

KARL R. SCHAEFER

DRAKE UNIVERSITY

Enigmatic Charms: Medieval Arabic Block Printed Amulets in American and European Libraries and Museums. By Karl R. Schaefer. Handbuch der Orientalistik. Erste Abteilung Nahe und der Mittlere Osten ; 82. Bd. Leiden: Brill, 2006. Pp. xiii, 250, [64] color plates. Bibliography, indexes. \$233.00 (hardcover). ISBN 90-04-14789-6.

The existence of block printing technology in the Middle East before the advent of printing in Europe has been much ignored, even in contemporary histories of that art. Part of the problem may be in the wide range of uses to which the technology of impression has been put, begging the question of where the line separating stamps and printed text should lie. Karl Schaefer, Professor of Librarianship in Cowles Library at Drake University and MELA member, provides examples of

this range of impression technology in the Middle East. At one end are the cylinder seals of ancient Egypt and signature seals of later date, meant to be pressed into soft clay or wax and leave a mark in relief only. Then we have dye stamped onto textiles and decorative embellishments stamped onto pages of books in which the text is handwritten. Finally, we have an early, failed attempt to circulate block printed paper currency in late 13th century Persia and the primarily textual block printed amulets that are the focus of this study.

No matter one's prejudice in favor of moveable type, the lattermost must be considered printing, defined as the mechanical reproduction of text meant to be read in two dimensions. (Although block printing, like moveable type, leaves a slight impression in paper, ink is used rather than relying on the shadow created by the dimension of depth to discern the figures thereon.) Was Arabic block printing continually dismissed as a curiosity by Western historians because there is not evidence the technology was used to produce works longer than one sheet, such as full-length books? Is it because of the innate medieval Middle Eastern preference for authenticated copying with traceable lines of transmission? Or is it the evidence that some of the producers of block printed amulets were charlatans passing off printed charms and spells as the supposedly superior handwritten product?

Enigmatic Charms was designed to shed light on the oft-overlooked method of block printing, which predated moveable type printing in the Arab world, as it did in East Asia and Europe. It covers both the history and the historiography of Arabic block printing. Its four introductory chapters touch on many of the fascinating particularities of the history of the written word in the medieval Islamic world, including an excellent briefest possible introduction to the history of paper and printing in that region. Another chapter is devoted to elucidating the religious diversity of the late antique Near East and the rich tradition of popular practices, among which the use of amulets flourished.

Arabic block printed amulets generally seem to date from the tenth to the fourteenth centuries C.E., although dating them is difficult, as dates are not marked, and using calligraphy style as a clue can be unreliable. A review of the literature on the amulets, extant examples of which have been discovered in diverse libraries and private collections, reveals that they have been repeatedly forgotten and rediscovered, but never before studied as a group. Schaefer analyzes six passages from medieval Arabic and Persian texts that seem to refer to block printing, making the case that the puzzling references were not understood by later copyists of the

manuscripts and may have been distorted in the process. Extant block printed amulets may provide the strongest evidence for interpreting the texts as referring to this process.

The bulk of the book consists of a catalog of all known block printed amulets held in European and American libraries and museums. Organized by institution, it includes a detailed description of each amulet featured, a transcription of the text in Arabic, with reconstructions and lacunae indicated as necessary, and a translation of the text. The amulets themselves are reproduced in color plates at the end of the book. Schaefer thoroughly describes each item, listing dimensions, number of lines, type(s) of script used, height of letters, and coloring and other physical aspects of the manuscript, including damage. Occasionally the description includes a personal touch, such as this line regarding item E32 in the Michaelides Collection at the Cambridge University Library: "The script is a straightforward, pleasing combination of angular and cursive elements (quite elegant, actually)" (p. 73).

The same adjective may be applied to Schaefer's writing. He reveals important insights into the significance of his study and makes suggestions for further research. Among the former is the interesting point that most of the block printed amulets include qur'ānic passages "and are thus the *earliest printed Qur'ān* passages by several hundred years" (emphasis in original, p. 38). The book is tightly edited with only the most minor of copyediting errors. Following the catalog of amulets is provided a hand list of the same items plus a few pieces which had been held by museums and libraries in the United States and Europe but cannot be located at this time. The hand list includes a briefer description of each print and references to any previous publication on it. The thorough study with its absorbing introductory material does indeed serve as an invaluable collocation of that which is known about Arabic block prints, and as an inspiration for further research. Though the price will give any buyer pause, it is an important addition to any Middle Eastern collection and may also be valuable to Library and Information Studies libraries.

KRISTEN WILSON

UNIVERSITY OF CALIFORNIA, LOS ANGELES

Daughters of the Nile: Photographs of Egyptian Women's Movements, 1900–1960. Edited by Hind Wassef and Nadia Wassef. Cairo: American University in Cairo Press, 2001. Pp. 176. Bibliography. Paperback. \$24.50. ISBN: 977-424-602-0.

Hind Wassef is involved in research on violence against women. Her interests include gender issues and education. Nadia Wassef, author of many books, is an independent researcher on gender issues. Her activism and research cover a range of issues including histories of women's movements and organization, masculinity and violence against women. This bilingual book, entitled *Banāt al-Nīl* in Arabic, is designed by Wafaa Ismail.

Daughters of the Nile, published by AUC Press, comprises twelve sections: Acknowledgments, p. ix – Foreword by Marie Assaad, Aida Guindy, and Aziza Hussein, p. xi – Introduction, p. 1 – Pioneering Women, p. 16 – Feminists Making History, p. 47 – In the Service of the Nation, p. 62 – The Women's Press Reaches Out, p. 83 – Collective Initiatives, p. 88 – Women on the Campaign Trail, p. 109 – Gatherings and Celebrations, p. 122 – Departures, p. 131 – Women Taking Action, p. 140 – Bibliography, p. 153.

Daughters of the Nile is the first book to provide photographic documentation of Egyptian women's movements during the first half of the twentieth century. It is a compilation of archival photographs of key figures in the movements, demonstrations, election campaigns, different sorts of women's activism and women pioneers.

The majority of the pictures, originally published in magazines and journals, are compiled to illustrate the story of women's movements more fully. The knowledge provided by this collection of photographs enriches our understanding of women's movements and will act as a model for the future generations.

To familiarize the reader with the book, I shall describe here few examples of these photographs: There are beautiful pictures of Hudá Shaṣṣāwī and the Star of the Orient (Kawkab al-Sharq) better known as Umm Kulthūm, in the early years of their careers. There is a photo of Gertrude Labib Nasim working in her chemistry lab. She is one of the first Egyptian women to hold a Ph.D. degree in chemistry. There is a good picture of Durriyah Fahmī during one of her many broadcasts on music and French literature for the BBC in Egypt. Also young 'Ā'ishah 'Abd al-Raḥmān as Bint al-Shāṭi' (Daughter of the Shore) who entered Cairo University's faculty of arts and then did her M.A. degree

in 1941 and obtained her Ph.D. in 1950. The authors should have written more about her life: Bint al-Shāṭiḥ was not her real name; a women in Egypt at that time was not supposed to be a writer, philosopher, and literary critic. That is why she had to use a pseudonym. She wrote her own autobiography: *‘Ala al-jisr bayna al-ḥayāh wa-al-mawt: sīrah dhātīyah*. Cairo, 1967. Reprinted 1986. ‘Abd al-Raḥmān portrayed her life in ten chapters describing her entire life from birth until her imaginary death. In total she authored more than sixty books. *Daughters of the Nile/Banāt al-Nīl* should be read in conjunction with the written histories of the Egyptian women’s movements. This work would have been easier to consult if it had an index of the pictures.

AUC Press did an excellent job in the production of *Daughters of the Nile*. It is elegant, artistic, and easy-to-handle kind of a book. This collection stresses the diversity of women’s struggles: right to vote, education and women’s participation in the Egyptian political struggle. I conclude by quoting the dedication of this book: “In celebration of those who created these images, those who see themselves in them and those who will produce more in the future”.

SALWA FERAHIAN

McGILL UNIVERSITY

How Can We Watch the Film With Sand in Our Eyes: A Round Up of Current Middle Eastern Feature Film on DVDs. Part 1: The Turks Are Coming! The Turks Are Coming!

As I am sure everyone is aware, in the past 2–3 years there has been a veritable flood of films, both new releases and classics, available to us, most with English subtitles. It is hard for the non-film specialist, especially laboring under budgetary constraints as we all are, to know what to consider adding to the collection. This brief round up is conceived as a quick guide for the perplexed on this subject. It has no claim to be either comprehensive or authoritative. It represents the experience and tastes of the author, who has organized regular series of Middle Eastern films since 2001 at the Peabody Essex Museum in Salem, MA, at Florida Atlantic University in Boca Raton, and for the past few years at Stanford University, is part of the selection board of the Arab Film Festival in San Francisco, and is a frequent watcher, thinker, lecturer and writer on the subject. Please forgive me if I have slighted your personal favorite.

Some suggestions for easy, reliable, inexpensive sources for these films: Turkish films—www.tulumba.com

Turkish film is, in my opinion, the next big thing for world cinema. The productions are up to Hollywood standards in every way, and they exhibit a creativity unmatched in any other cinema outside of Europe proper. I omit here the works of Yılmaz Güney (*Yöl*), Nuri Bilge Ceylan (*Uzak*) and Zeki Demirkubuz (*İtiraf*, *Masumiyet*). These directors are well enough known in the West, and all of their available films are essential for a collection.

Recent Must Haves:

Kurtlar Vadisi Irak (Serdar Akar, 2006) — the movie the American right doesn't want you to see; a spin-off of the hit TV series, this more than an action flick is a cultural icon in Turkey

G.O.R.A. (A space movie) (Ömer Faruk Sorak, 2004) — fantastic sci fi spoof with the brilliant comedian Cem Yılmaz

Organize İşler (Yılmaz Erdoğan, 2005) — a modern master strikes again

İki Genç Kız (Kutluğ Ataman, 2005) — captivating film about women's relationships, props to veteran actress Hülya Avşar

Duvara Karşı (also known as *Gegen die Wand*) (Fatih Akin, 2004) — gritty Turks in Germany

Anlat İstanbul (various directors, 2005) — symphony of a great city
Meleğin Düşüşü (Semih Kaplanoğlu, 2005) — new director, think "Uzak"

Yazı Tura (Uğur Yücel, 2004) — new hot director, about two soldiers returning from the army to a life of disillusionment, and psychological scarring

Classics (Must Haves):

Vizontele (Yılmaz Erdoğan, 1997)

Eşkiya (Yavuz Turgul, 1996) with Şener Şen

Tabutta Rövaşata (Derviş Zaim, 1996)

Ağır Roman (Mustafa Altıoklar, 1997)

Bir Kadının Anatomisi (Yavuz Özkan, 1995)

Balalayka (Ali Özgentürk, 2001)

Güneşe Yolculuk (Yeşim Ustaoğlu, 1999)

Gems, Small but Notable:

Bulutları Beklerken (Yeşim Ustaoğlu, 2004) — art film

Hırsız Var! (Oğuzhan Tercan, 2005) — fantastic new comedy with a gay hero

Herşey Çok Güzel Olacak (Ömer Vargı, 1998) — great comedy with Cem Yılmaz

Mustafa Hakkında Herşey (Çağan Irmak, 2004) — modern film noir, think Memento

Kalbin Zamanı (Ali Özgentürk, 2005) — great psychological thriller à la Hitchcock by this veteran director

Hababam Sınıfı Merhaba (Kartal Tibet, 2004) — a revival of the classic comedy series

Gönül Yarası (Yavuz Turgul, 2004) — a finely crafted film with a great cast

Karpuz Kabuğundan Gemiler Yapmak (Ahmet Uluçay, 2004) — art film, think Nuri Bilge Ceylan

Kaç Para Kaç (Reha Erdem, 1999) — another fine Turkish film noir

Oğul (Durul ve Yağmur Taylan, 2004) — a Turkish take on the high school horror genre

Filler ve Çimen (Derviş Zaim, 2001) — anything by this director is worth having

O Şimdi Asker (Mustafa Altıoklar, 2003) — excellent comedy

Neredesin Firuze (Ezel Akay, 2004) — stylish musical comedy

İmam (İsmail Güneş, 2005) — not a great flick, but worth having as an example of how Islam is permeating Turkish popular culture these days

Vizontele Tuuba (Yılmaz Erdoğan, 2004) — surprisingly good sequel to the original (see above)

Yara (Yılmaz Arslan, 1998) — arty German-Turkish film

Filler ve Çimen (Derviş Zaim, 2001) — anything by this director is worth having

İstanbul Hatırası (Fatih Akın, 2005) — symphony of a great city version 2

Beyza'nın Kadınları (Mustafa Altıoklar, 2005) — psychological thriller

Şellale (Semir Aslanyürek, 2001) — acting tour-de-force from veteran Hülya Koçyığıt

Türev (Ulaş İnaç, 2004) — arty, new hot director, good debut

Box Office Fodder (avoid):

Sinema Bir Mucizedir (Tunç Başaran, 2004)

Güle Güle (Zeki Ökten, 2000)

Gönderilmemiş Mektuplar (Yusuf Kurçenli, 2003)

Nihavent Mucize (Atif Yılmaz, 1997)

İnşaat (Ömer Vargı, 2003)

Kahpe Bizans (Gani Müjde, 1999)

Komser Şekspir (Sinan Çetin, 2001)

Propaganda (Sinan Çetin, 1999)

Banyo (Mustafa Altıoklar, 2005)

Yeşil Işık (Faruk Aksoy, 2002)

Hemşo (Ömer Uğur, 2003)

İstanbul Kanatlarımın Altında (Mustafa Altıoklar, 1996)

Film Bitti (Yavuz Özkan, 1990)

There are also an incredible array of classic Turkish films from the 1950s–1980s available in VCD format. These are useful for researchers/serious scholars, but somewhat less useful for the general academic community, as they lack subtitles and are usually poor quality transfers.

DAVID GIOVACCHINI

STANFORD UNIVERSITY

How Can We Watch the Film With Sand in Our Eyes: A Round Up of Current Middle Eastern Feature Film on DVDs. Part 2: Egyptian Films: Hollywood on the Nile and After.

As I am sure everyone is aware, in the past 2–3 years there has been a veritable flood of films, both new releases and classics, available to us, most with English subtitles. It is hard for the non-film specialist, especially laboring under budgetary constraints as we all are, to know what to consider adding to the collection. This brief round up is conceived as a quick guide for the perplexed on this subject. It has no claim to

be either comprehensive or authoritative. It represents the experience and tastes of the author, who has organized regular series of Middle Eastern films since 2001 at the Peabody Essex Museum in Salem, MA, at Florida Atlantic University in Boca Raton, and for the past few years at Stanford University, is part of the selection board of the Arab Film Festival in San Francisco, and is a frequent watcher, thinker, lecturer and writer on the subject. Please forgive me if I have slighted your personal favorite.

Some suggestions for easy, reliable, inexpensive sources for these films: Egyptian films — www.fineartfilm.com Also, Arab Film Distribution (AFD) (www.arabfilm.com) has two series of Egyptian film classics that are a good place to start.

Egyptian film has a long, proud history. From the 1940s through the 1960s, the Egyptian cinema was the dominant one in the Arab world, and rightly enjoyed a high reputation as the Hollywood on the Nile. Since the 1970s though, like the economy and society that sustains it, it has undergone a slow decline. Most of the current films from Egypt are box office fodder with production values that are nowhere near Hollywood standards. The Egyptians, however, are proud of their contributions to world cinema, and are hungry for recognition. This is good for us as collectors, because it means that many of the Egyptian classics are available on DVD, in formats friendly to American use, with English subtitles. It is bad for us as collectors, because the market is also flooded with similar DVDs of the latest Egyptian films, most of which are only worth adding to a collection of representatives of the current decline of Hollywood on the Nile. I will omit the films of Yūsuf Shāhīn. His work is so outstanding and well known in the West. It should be part of any collection of world cinema. Note: I have given English titles as the films are most easily located in dealers' catalogs this way.

Hollywood on the Nile (Must Haves):

There are so many of these. I will group them by notable stars or directors. In the interest of economy, I will list what I consider the best available films from these artists, although all of their works are worth having.

Farīd al-Aṭrash (Farid El Atrache) and Samia Gamal (Sāmiyah Gamāl) — these are prime examples of the film musical, a genre that the Egyptians brought to its highest accomplishment ever outside of Hollywood.

Don't Tell Anyone (1952, directed by the man who was the Egyptian film industry in himself Henri Barakat)

The Last Lie (1950, directed by the finest musical director Aḥmad Badrakhān)

Of Course I Love You (1949, Aḥmad Badrakhān)

Afrita Hanem (1950, directed by Henri Barakat)

Time Oh Love (1974, directed by ʿĀṭif Sālīm (Atef Salem), an autumnal tour-de-force by Farid El Atrash)

ʿAbd al-Ḥalīm Ḥāfiẓ — a later 1960s development in musical films

The Sins (1962, directed by the master Ḥasan al-Imām)

Street of Love (directed by ʿIzz al-Dīn Dhū al-Fiḡār with actor Sabāḥ)

Song of Loyalty (directed by Ḥasan ʿImārah, with Shādiyah)

My Father is in the Tree (1969, directed by Ḥusayn Kamāl, one of the greatest Egyptian musicals)

Umm Kulthūm — (nuff said)

Fatma (1947, directed by Aḥmad Badrakhān)

Dananeer (1940, directed by Aḥmad Badrakhān)

Wedad (1936, directed P. Kramp and Jamāl Madkūr)

Farīd Shawqī (the drama/action star of the 1950s)

The Charmer (1958, directed by comedy master Faṭīn ʿAbd al-Wahhāb)

Omar Sharif:

A Man in Our House (1961, directed by Henri Barakat, story by Iḥsān ʿAbd al-Qaddūs)

Struggle on the Nile (1959, directed by ʿĀṭif Sālīm, with two other greats—Hind Rustum and Rushdī Abāḡah)

Date with the Unknown (1958, with Samia Gamal, directed by ʿĀṭif Sālīm—it just doesn't get any better than this!)

Rumor of Love (1959, directed Faṭīn ʿAbd al-Wahhāb, great comedy with Suʿād Ḥusnī)

Drama Queens: Suʿād Ḥusnī and Fāṭin Ḥammāmāh

Sleepless (1957, directed by master Ṣalāḥ Abū Sayf)

The Open Door (1963, directed by Henri Barakat, social commentary)

Hasan and Naima (directed by Barakat)

Insatiable (1969, directed by the Egyptian Hitchcock, Kamāl al-Shaykh)

Something of Desire (a psychological drama masterwork, directed by Ṣalāḥ Abū Sayf)

Ismāʿīl Yāsīn (THE funny man)

The Inspector General (1957, with dancer-actress Taḥīya Kāriyūkā, directed by comedy/musical master Ḥilmī Raflah)

Ismail Yasin For Sale (1959, directed Ḥusām al-Dīn Muṣṭafá)

Hasan and Marika (1959, with ʿAbd al-Salām al-Nābulṣī)

Ibn Hamido (1957, with Hind Rustum)

Rushdī Abāzāh (The heart-throb)

Wife No. 13 (1962, classic comedy with Shādiyah, directed by Fāṭim ʿAbd al-Wahhāb)

The Three Prisoners (1968, directed by Ḥusām al-Dīn Muṣṭafá, with steamy Shams al-Bārūdī)

The Bad Guys (1970, directed by Ḥusām al-Dīn Muṣṭafá, with sexy Nāhid Sharīf)

Other Classic Must-Haves:

Everything is All Right (1937, with Nagīb al-Riḥānī, early comedy masterwork)

Chased by Dogs (1962, directed by Kamāl al-Shaykh from a story by Nagīb Maḥfūz)

Love and Revenge (1944, with the brilliant Asmahān, and director/writer/star Yūsuf Wahbī)

Shore of Love (1950, directed by Barakat, with Leila Murād, a musical legend)

Glass and a Cigarette (1955, directed Niyāzī Muṣṭafá, a star dramatic turn for Samia Gamal)

Twilight in Hollywood (The 1970–80s: Must Haves):

Aḥmad Zakī (the new dramatic action hero)

The Addict (1983, directed Yūsuf Fransīs, social drama)

ʿĀdil Imām (the new funny man)

We Are the Bus People (1979, directed by Ḥusayn Kamāl, biting political satire)

Al-Halfoot (1985, directed by master Samīr Sayf, social drama)

Some Marriages Don't Last (1978, social satire with Nūr al-Sharīf, Mīrvat Amin)

Forbidden on the Wedding Night (1976, directed by Ḥasan al-Sayfī)

Naughty Husbands (1977, with Nāhid Sharīf)

Naǧlā Fathī (the new drama queen)

Remember Me (1978, directed Barakat, with Maḥmūd Yāsīn)

Foolish Love (1977, directed by melodrama king Nādir Jalāl, with heart throb Ḥusayn Fahmī)

My Blood, My Tears & My Smile (1973, directed by Ḥusayn Kamāl, with Nūr al-Sharīf; story by Iḥsān ʿAbd al-Qaddūs)

Other Must-Haves from the 1970s-80s:

Where is My Mind? (1974, with Suʿād Ḥusnī, directed by dramatic master ʿĀṭif Sālīm)

Word of Honor (1972, with Hind Rustum and Aḥmad Maẓhar)

The Bullet is Still in my Pocket (1974, a landmark film of the 1967 war)

Karnak (1975, a milestone film in its depiction of the crimes of Nasser's security forces)

Chit Chat on the Nile (1971, directed by master Ḥusayn Kamāl, with an ensemble cast of virtual who's-who of Egypt best character actors)

Woman with a Bad Reputation (1973, directed Barakat, social drama, with Shams al-Bārūdī)

M Empire (1972, directed Ḥusayn Kamāl, socially conscious comedy with Fāṭin Ḥammāmāh)

DAVID GIOVACCHINI

STANFORD UNIVERSITY

Modern Iraqi Arabic with MP3 files : A Textbook. By Yasin M. Alkalesi. Second Edition. Washington, D.C. : Georgetown University Press, 2006. Pp. x, 344. Glossary. \$49.95 (Hardcover w/CD). ISBN 1-58901-130-9 / 978-1-58901-130-4.

It seems that Arabic language textbooks come in two flavors—really awful and really spectacular. I'm pleased to report that Yasin M. Alkalesi's *Modern Iraqi Arabic with mp3 files* fits the latter category.

I approached *Modern Iraqi Arabic* with a smattering of Iraqi dialect under my belt taught in the classroom at Diplomatic Language Services (Reston, VA), as well as a short stint in Iraq in 1990/1991. I found the explanations given in this work of phonetic and semantic differences between Iraqi dialect and Modern Standard Arabic to be clear and easily understood. The mechanics of the book are well laid out, beginning with an introduction, a note on the transliteration system used (more on this later), and a note on the arrangement of the lessons. Like most language-learning textbooks, this piece starts easy, with lessons on pronunciation and simple greetings, then works up to more complex sentences. The lessons are situational, from a trip to Babylon (Lesson 12), to medical care (Lesson 17). There are a total of 20 lessons (four new since the first edition.) This second edition contains Arabic script as well, a shortcoming of the first edition.

The lessons are divided into component parts, with basic dialogue followed by additional expressions, vocabulary, grammar, and finally drills and exercises. These are well written and easy to follow. Subsequent lessons build upon vocabulary and syntax learned in previous lessons.

The included audio CD contains mp3 files for each section of the lessons. While they are not organized into subdirectories on the CD, each mp3 file is clearly labeled with its lesson number and section title. The spoken Iraqi dialect Arabic is clear, well enunciated, and easily understandable.

The transliteration system used by the author I found to be somewhat difficult to use. In my twenty one years of experience as a student of Arabic, I have never been confronted with this system, based according to the author's notes on the arrangement of the book, "on the system used in the *The Concise Encyclopædia of Islam*, p. 7, by C. Glassé." The main culprit of confusion is the appearance of the number nine (9) standing in for the letter *ʿayn*. In addition, the transliteration system appears to be based on the sounds formed rather than on a straight letter-for-letter basis. For example, *lil-siyāṣah* is transliterated *lis-siyāṣah*, showing the elision of the letter *ṣīn*. For someone learning this transliteration system first, it would not be too challenging, but for me, I found it difficult to adapt.

To conclude, this 344 page work clearly covers the syntactic and phonetic variances found in the Iraqi dialect. The situations chosen by the author are comprehensive and cover a wide range of scenarios

in which a traveler might find him or herself. An attempt is made to expose the reader to Iraqi folklore and culture through the selected scenarios, additional notes included in the lessons, and the illustrations that accompany the chapters. All in all, this is a work that encompasses all that is needed for a beginning student of Arabic to learn the basics of the Iraqi dialect, or for a student already practiced in Arabic to convert to Iraqi dialect.

JONATHAN HOPWOOD

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A Dictionary of Syrian Arabic: English-Arabic: English-Arabic. By Karl Stowasser and Moukhtar Ani, editors; foreword by Elizabeth M. Bergman. Georgetown Classics in Arabic Language and Linguistics, Karin C. Ryding and Margaret Nydell series editors. Washington, D.C.: Georgetown University Press, 2004. Pp. xxv, 269. ISBN 1-58901-105-8.)Paperback) \$39.50.

Originally published in 1964 as part of a series produced by the federally funded Arabic Research Program at Georgetown University, *A Dictionary of Syrian Arabic* has been reissued as one of the titles in the Georgetown Classics in Arabic Language and Linguistics series. The Arabic Research Program series admirably strived to provide “practical tools for the increasing number of Americans whose lives bring them into contact with the Arab world” (vii). Recent events have only accelerated the need for useful references and texts for this purpose, though it is perhaps surprising that a work published over forty years ago continues to hold a significant place among Arabic dialectal dictionaries.

The dictionary is based on the spoken language of educated Damascenes that has more in common with the dialects of urban Beirut and Jerusalem, than with those of rural Syria or employed by Syrian Bedouins. The dialect in Arabic, the editors note, is the accepted means of oral communication, an instance of diglossia wherein the written language must be acquired through education, although it is perceived as the model of Arabic language.

In their exemplary introduction, the editors begin by revealing the importance that the “profound social upheaval” of the early to mid 20th century has had on language through modernization and the expansion of universal education, and likewise the spread and influence of the media. They found a “remarkable and far reaching socio-linguistic

phenomenon: the blurring of the line between dialect and written language and the emergence of a spoken idiom containing so many features of written Arabic that it can almost be called a third language” (xiii). Following this statement are examples of these variants that illustrate this conclusion.

The introduction next discusses the organization of the dictionary’s entries by parts of speech categories: nouns, adjectives, and verbs. Sound and broken plurals of nouns are noted; for adjectives only the broken plurals are provided. The verbs, as is usual, are presented in perfect tense third person singular masculine. First form trilateral verbs are succeeded by the imperfect tense stem vowel, verbal noun(s) and the passive. Verb forms II–X only have the passive represented.

Transcription practices used in the dictionary are succinctly described in corresponding columns: the transcription letter symbol; the symbol’s pronunciation details, often with English equivalents; and, the Arabic script letter. Conventions of this particular system are the use of ‘?’ (? minus the period) for the ‘*hamzah*’/glottal stop; ‘q̣’ for the ‘*qāf*’; and what appears to be a handwritten ‘*ayn*’ for its Arabic equivalent. The editors also note significant characteristics of the colloquial language, such as the elimination of the classical interdental spirants (*thā*, *dhāl* and *zā*), the “helping vowel” akin to the ‘ə’ and the current use of the classical ‘*qāf*’ in some words.

The preface concludes with clear descriptions of the essential characteristics of spoken Syrian Arabic: velarization, the important distinction between long and short sounds, accentuation and assimilation. A clear understanding of these features and careful attention to the pronunciation instructions given sufficiently prepares an American speaker to successfully tackle the dialect.

The entries and subentries, numbering approximately 15,000, and defined by both synonyms and useful contextual examples, are as neatly produced as they were forty years ago, no revision having been made to the text or content. While the reprinting of this dictionary is significant as no later works have truly supplanted it, nor has it been out of print, it is unfortunate that the current publishers did not take the opportunity to update the content to account for inexorable global changes in communication, technology, the environment and the political realities of Arabic speaking world, to name a few of the most obvious areas that are reflected in everyday vocabulary. It would also be a worthy aspiration for the Georgetown program to realize the goal of the original

series editor, Richard S. Harrell whose untimely death prevented the completion of the work, to produce the complementary Arabic-English dictionary of Syrian Arabic.

For travelers seeking out a handy dictionary to use on their journey to Syria, this volume is not a pocket sized reference; but for students and users of the spoken language, this rigorously accurate work will be useful for accessing standard, if not recently coined, vocabulary. As with other titles in this reprint series, if your library already owns a serviceable copy of this work, it is not necessary to acquire this one.

KRISTEN KERN

PORTLAND STATE UNIVERSITY

The Top 1,000 Words for Understanding Media Arabic. By Elisabeth Kendall. Washington, D.C. : Georgetown University Press, 2005. Pp. 90. ISBN-10: 158901068X. ISBN-13: 978-1589010680. \$11.95 (paperback).

This short book attempts to present the most common and/or important vocabulary needed to understand "Media Arabic," the language of printed and broadcast news. The vocabulary is organized into eight lists, each treating one of the following categories: general, politics, elections, military, economics, trade and industry, law and order, and disaster and aid. One must not expect too much from this book however. It contains no grammatical notes, or texts containing the vocabulary items, nor does the book provide sentences using the terms and phrases in context. Each Arabic item is printed on the left side with the English translation (or equivalent term) on the right. The introduction suggests that "this book is best used in conjunction with Julia Ashtiany's excellent *Media Arabic*," but the vocabulary lists do not correspond to the texts or exercises in that book. One must do a lot of individual work to use the two books together effectively, and because the terms and phrases are not alphabetized in Arabic or English, and there is no index, one cannot use this book as a glossary for easy reference. The author considers alphabetical order an impediment to memorization, so one is expected to use the book as a learning tool rather than as a reference source.

This difficulty of use leads one to question the manner in which Georgetown University Press is promoting this book. The back cover, for example, asks the questions “What is the Arabic term for ‘suicide bombing’? What phrase would be used to describe ‘peace-keeping forces’ in the Arab media? Or ‘economic sanctions’?” If one were to see this book in a bookstore, or library, one might be tempted to purchase or borrow this book based on the teaser questions, but as this book is not a dictionary, it might require flipping throughout the entire book to answer these questions.

Nevertheless, the choice of vocabulary items is good and contemporary and should meet the needs of the intermediate student and above. The cost is not prohibitive, \$11.95, but perhaps more than what one should expect for vocabulary lists. Moreover, the paperback binding may not be suitable for extensive use. If one is seeking a reference source, the *Interpreter’s Thematic Dictionary* by Hussein Abdul-Raof, published by Librairie du Liban in 2005 might better serve that need. It seems to cover the same vocabulary items as Kendall’s book, but in a dictionary format. For the student wishing to learn and expose him/herself to the vocabulary of the Arab media however, the book under review might be more suitable, though it may become obsolete within a few years.

SHELTON HENDERSON

UNIVERSITY OF PENNSYLVANIA

History of Printing and Publishing in the Languages and Countries of the Middle East. Edited by Philip Sadgrove. Journal of Semitic Studies ; supplement 15. [Oxford ; New York] : Published by Oxford University Press on behalf of the University of Manchester, 2004, c2005. Pp. vi, 209. \$15.95 (Paperback) ISBN: 0198568754

The title is slightly misleading. This book is neither “a” history nor “the” history of printing and publishing in the languages and countries of the Middle East. Rather, this volume consists of 13 papers from a symposium held at the Gutenberg Museum in Mainz, Germany, September 8–13, 2002, as part of the first World Congress for Middle Eastern Studies. The papers treat a wide range of topics, and it is a bit of a stretch for the editor to suggest a common theme among them (as evidenced by the broad title).

The volume begins with Cheng-Hsiang Hsu's "A Survey of Arabic-character Publications Printed in Egypt during the Period of 1238–1267 (1822–1851)" after a short preface by Philip Sadgrove, the editor. Olympiada P. Scheglova next discusses "The Repertoire of Books in Persian Published Lithographically in Turkestan during 1883–1917." In "TULLIP: A Projected Thesaurus Universalis Libri Lithographici Illustrati Persorum," Ulrich Marzolph writes about a projected union catalog of illustrated Persian lithographed books. Then Nedret Kuran-Burçoğlu considers "Osman Zeki Bey and His Printing Office the *Matbaa-i Osmaniye*." The Turkish press based in London, but produced for the Istanbul public is the topic of Christiane Czygan's "From London back to Istanbul: The Channel of Communication of the Young Ottoman Journal *Hürriyet* (1868–1870)." Ami Ayalon follows with "The Beginnings of Publishing in pre-1948 Palestine," and René Wildangel explores "The Emergence of the Public: Arab Palestinian Media in British Mandate Palestine 1929–1945: Arab Palestinian History and the Arab Press as a Neglected Subject." In "Why Did Baghdadi Jews Stop Writing to their Brethren in Mainz?—Some Comments about the Reading Practices of Iraqi Jews in the Nineteenth Century," Orit Bashkin investigates the Hebrew and Judeo-Arabic presses and the reading habits of Iraqi Jews in the 19th century, not only in Iraq, but also in Europe, India, and Palestine, and the eventual decline of those presses and replacement by an Arabic one. Next, Geoffrey Roper treats "Arabic Books Printed in Malta 1826–42: Some Physical Characteristics," and Heather J. Sharkey "Christian Missionaries and Colloquial Arabic Printing." Philip Sadgrove then discusses "The Press: Engine of a Mini-Renaissance in Zanzibar (1860–1920)." Relli Shechter adds "From Journalism to Promotion of Goods: Why and How Did Press Publishers Establish Advertising Agencies in Egypt, 1890–1939?" Finally, Huda Smitshuijzen AbiFarès concludes with "Arabic Typography: Call for a Cultural Rebirth."

Because of the diverse subject matter covered in the book, most research libraries would find this volume a welcome addition to their collection. It is not expensive and should not require rebinding, though it is a paperback. The book is nicely printed, and most of the articles have good illustrations, some in color. Readers should have no trouble finding something of interest within the pages, and if s/he is interested in researching one of the topics further, most of the contributions have footnotes (rather than bibliographies) with bibliographical references.

SHELTON HENDERSON

UNIVERSITY OF PENNSYLVANIA

Al-Qurʾān: A Contemporary Translation. By Ahmed Ali. Bilingual. Princeton, N.J. : Princeton University Press, 2001. 9th paperback ed., newly comprising revisions last made by the author. Pp. 572. Notes and index. ISBN 0691074992.

Translations are always problematic, especially so when they involve a text as difficult, nuanced and charged as the Qurʾan. Indeed, it has been argued that creating a translation that conveys the meaning of the text for a non-Arabic speaking audience is impossible. Indeed, to borrow a phrase from the title of A.R. Khidwai's masterful survey article of English Quranic translations, it can be considered tantamount to "Translating the untranslatable". Muhammad Marmaduke Pickthall echoes this sentiment in the foreword to his translation of 1930: "... The Qurʾan cannot be translated. ... The book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qurʾan, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Qurʾan—and peradventure something of the charm in English. It can never take the place of the Qurʾan in Arabic, nor is it meant to do so ..." However, since fewer than 20 percent of the world's Muslims know Arabic, not to mention the millions of non-Muslims who come to the Qurʾan seeking an understanding of Islam, which seems increasingly at odds with their own faiths and civilizations, attempts continue to render a useful, correct English translation. Indeed, no fewer than three new(ish) English translations of the Qurʾan have been made available or re-available to the public recently through scholarly presses. (The work here under consideration, as well as Majid Fakhry's *An Interpretation of the Qurʾan*:

English translations of its meanings (NY: New York Univ. Press, 2002), and M.A.S. Abdel Haleem's *The Quran: A New Translation* (NY : Oxford University Press, 2004.))

There are of course, many older translations still extant against which new works must be judged, and most scholars, including this writer, have one (or more) which has become a trusted favorite. Before we see how Ahmed Ali's work matches up, allow me to admit my preference for the translation of Yusuf Ali (*The Holy Quran: Translation and Commentary*, first printing 1934). In my opinion, the Qur'an can only be truly understood if it is read in conjunction with the other Islamic literature like the *tafsirs* and *hadith*, which elucidate its meanings. These texts all refer and interact with each other to form a complex tapestry of belief. Any attempt to separate the Qur'an from this supporting literature inevitably leads to distortion and misunderstandings. Yusuf Ali's translation with its copious notes is the only available work which attempts to provide some part of these essential background texts. Further, any translation, again especially of a text like the Qur'an, is essentially a interpretation. Yusuf Ali has provided in his notes the grounding from the Islamic tradition for the meaning his translation has given to the Qur'anic text. Of course, Muslim writers have sometimes criticized Yusuf Ali for his choice of noted commentary texts, but that is to be expected given the divergence of opinion on the meaning of the Qur'an within Islam itself. Indeed, he has been labeled both too Sufi and paradoxically a Saudi/Wahhabi apologist! Perhaps a greater criticism for non-Muslim users is that Yusuf Ali's translation is not elegant or easily understandable, instead employing an obtuse, convoluted, archaic English style.

Ahmed Ali (1910–1994), Pakistani novelist, poet, critic and diplomat has sought to present in this translation (first published in the US in 1988) “a translation, not an interpretation, theological or otherwise”, and his success in this task is such that in the words of Dr. F. E. Peters of New York University: “Ahmed Ali's work is clear, direct, and elegant—a combination of stylistic virtues almost never found in translations of the Qur'an. His is the best I have read.” He has, however, almost totally eschewed providing any notes to explain or defend the meaning he has rendered from the text. Further, his translation has been criticized in Muslim circles for being too liberal and rational. Khidwai in his article “English translation of the Holy Qur'an: An Annotated Bibliography (<http://alhafeez.org/rashid/qtranslate.html>)” notes that it “con-

tains unorthodox, apologetic and pseudo-rationalistic views on the hell, stoning of Abraha's army, the Tree, the Verses II:73, 248 and 282, III:49 and IV:01." Also, Khaleel Muhammad, writing in the *Middle East Quarterly*, ("Assessing English Translations of the Quran", Spring 2005) found that Ali's rationalism has led him to downplay fantastical narratives, many drawn from Torah or Christian sources, and so to distort the Biblical underpinnings of the Quran. He declares,

"In dealing, for example, with the Qur'anic version of Moses's anger at the Jews for worshipping the golden calf, he translates the *[f]'aqtulū anfusakum* [Qur. 2:54] as 'kill your pride' rather than the literal 'kill yourselves' which is how it also appears in Exodus 32:27. The Qur'anic retelling and reliance on the Biblical narrative to demonstrate the seriousness of idol worship is thus lost . . . 'Ali also seeks to downplay Christian parallels within the Qur'an. He translates Jesus's speech in 3:49 as, 'I will fashion the state of destiny out of mire for you, and breathe (a new spirit) into it, and (you) will rise by the will of God.' The literal translation is, 'I will fashion from you, from clay, the likeness of a bird, and will breathe unto it; and by God's will it will fly.' 'Ali's footnote does not acknowledge that the Qur'anic view parallels the Gospel of Thomas. These departures from the literal portrayal of events from the Hebrew Bible and New Testament are important because they might lead lay readers to miss the Qur'anic imperative to seek the history of the prophets from the earlier scriptures."

This only serves to make clear the fact that any translation is essentially an interpretation of the text by the translator. It must render text, and meaning from one language context to another. In the case of the Qur'an, a translation's grounding in Islamic tradition, medieval or modern, must be provided for the reader in notes. This is an essential part of the translator's task. Unless seeking to create a poetical work as Arberry was in his masterpiece, we as readers must know on what authority other than his own (again modern or medieval) the translator has attached sometimes elusive meaning to the often obscure text. Ahmed Ali cannot escape this. I am not ready to give up my Yusuf Ali just yet.

DAVID GIOVACCHINI

STANFORD UNIVERSITY

The Arabic Language and National Identity: A Study in Ideology.

By Yasir Suleiman. Washington, DC: Georgetown University Press, 2003. 288 pages. Bibliography, index. \$24.95 (paperback) ISBN: 0-87840-395-7.

Yasir Suleiman, Professor of Arabic and Islamic Studies at Edinburgh University, here attempts to fill what he sees as two gaps in the literature, producing a work of Arabic sociolinguistics that will focus on ideology rather than quantitative measures, and an analysis of the role of language attitudes in nationalism drawn specifically from the Arab case. The book is in seven chapters: besides an explicit introduction and a conclusion, it offers a basic exposition of nationalism theory, a run-through of traditional native attitudes to the Arabic language ('The Past Lives On'), a history of the rise of Arab self-consciousness in the final century of the Ottoman empire ('The Arabic Language Unites Us'), a longer analysis of the positions of two pan-Arabist theorists of this period, ('Arabic, First and Foremost') and a look at the role deemed right for Arabic in the territorial nationalism of three post-Ottoman states—Syria, Egypt and Lebanon.

Suleiman is conscious of two readerships for his book, with disjoint backgrounds, essentially political theorists and sociolinguists. So he begins the substance of the book by expounding the areas of knowledge which he thinks they lack, respectively theories of the nation and the attributes of a language community. In the former area, he distinguishes objective and subjective definitions of a nation, and also (orthogonal to this) the civic-political as against the cultural-ethnic criterion for nationhood. Objectively, a nation will be defined in terms of (some set of) territory, state, language and religion; subjectively, all that is required is national consciousness, the will to be a part of one. In the latter area, he offers guidance on the place of language in defining national identity, emphasizing Benedict Anderson's concept of a language as key to imagining the community of which one is a part. Situating Arabic within these different viewpoints is hard, not least because Suleiman is reluctant to pick one analytical framework and stick to it, and the book is never an easy read.

The simplest chapter, however, is the next one in which he draws out clearly a number of ways in which the language has traditionally been praised by its speakers, making them subjectively a highly language-centred community. These points, as quoted in Arabic maxims (e.g., "Adam is the master of men, . . . the master of birds is the eagle, the

chief of months is Ramadan, the chief of weekdays is Friday and Arabic is the master of speech.”), are so unabashedly vain and self-regarding that they draw attention to Suleiman’s resolution never to offer any judgement on how reasonable any of the nationalist claims he discusses may be. But the reader is left feeling that Arab nationalism must be very weakly based if such claims are simply promoted and accepted at face value, an implication which may be a disservice to the attentive student.

In the next chapter, Suleiman well shows how Arab linguistic nationalism arose in the same context as, and partly as a response to, the growing Turkish linguistic nationalism of their rulers in the declining decades of the Ottoman empire. Some of the unease generated by the previous chapter is relieved as one sees more objective origins of Arab linguistic nationalism: the Arabs notice the traditionally high prestige of their own language among Turks (which makes Turkic nationalism itself a struggle); they press for it to be accorded official status alongside Turkish—and failing that to urge fellow-Arabs at least to be language-conscious and keep up its use.

Suleiman then moves into a number case-studies of intellectual theorists of the status of Arabic, culminating in the language philosophies of two early twentieth-century thinkers of a pan-Arabist persuasion: al-Ḥuṣṣrī, which emphasizes in a highly convincing manner the importance of education in Arabic, both in increasing people’s capabilities and reinforcing their identification in terms of the language; and al-Arsūzī, who had a quasi-mystical view of the Arabic thought as expressed in its word-structure and sound-symbolism, but commanded very little credence.

These are contrasted with several more recent linguistically-oriented thinkers, dedicated to the nationalism of particular Arabic-speaking countries. The ambivalent status of Arabic as the native tongue for many non-Muslims, principally Christians, while still being Islam’s dedicated language, provides an important argument that one cannot identify Arabic community with the Muslim *umma*, or even the elite core of the *umma*. While the thinkers accept the unifying role of Arabic in their home countries, they are committed to finding the essential attributes of the nation elsewhere—e.g., in the territorial identity of Syria, in the pharaonic history of Egypt, in the bicultural (and bilingual) role of modern Lebanon. Or they may urge—especially in the case of Egypt, which has both the most divergent vernacular and the largest population—that their own spoken version may be given greater weight.

In general, these theorists of the political status quo have more moderate views on the overall significance of linguistic identity—although ‘Awad’s speculations about the Arabs’ primeval home in the Caucasus, to explain supposed deep similarities with Indo-European, strain credence historically as the early maxims did ethically.

The book ends with some reflexions on the Janus-like status of nationalism, which seeks to validate identities in a shared past of some sort, but always look to the prospects of a redeeming modernization in the future—a process which may involve revising out of existence some of those old commonalities.

One joy of the book for the foreign student of Arabic is the fact that Suleiman often cites (in romanized script) the original of various maxims that characterize the different theoretical positions. It has 17 pages of notes, 12 of (romanized) Arabic bibliography, and 10 of other languages. It is too full of ideas, or different sets of ideas, to have a clear point; yet it gives a sense of the variety of approaches to language, some extremely penetrating, devised to buttress the identities of the many peoples who came out of the Ottoman empire still speaking Arabic.

NICHOLAS OSTLER
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Formal Spoken Arabic Basic Course with MP3 Files. By Karin C. Ryding, David J. Mehall. Georgetown Classics in Arabic Language and Linguistics. 2nd edition. Georgetown University Press, 2005. Pp. 365 \$39.95. ISBN: 1589010604. LC: 2005040093

Formal Spoken Arabic FAST Course with MP3 Files. By Karin C. Ryding and Abdelnour Zaiback. Georgetown Classics in Arabic Language and Linguistics. Georgetown University Press, 2004. Pp. 222 (Includes 1 audio CD with MP3 files) \$39.95 ISBN: 1589011066. LC: 2004040881.

“Designed to provide beginners in Arabic with maximum linguistic and cultural exposure in a short period (about 100 hours of contact time), this book consists of 16 lessons with dialogues and exercises dealing with day-to-day scenarios—among them: greeting people, getting a taxi, making phone calls, asking directions, discussing the weather, and effectively communicating with police and duty officers. The lessons help the reader to navigate

situations at gas stations, marketplaces, restaurants, and in their own households.

“Originally created for diplomats, this is an expanded and enhanced edition of a work originally developed by the U.S. State Department as a six-week intensive, or FAST (“Familiarization and Short-Term”) course, and easily adaptable for students in Middle East area studies. Travelers heading for posts in the Arab world who quickly need to gain a basic ability to converse in day-to-day situations will find Formal Spoken Arabic FAST Course an invaluable companion.” (From the Publisher)

Formal Spoken Arabic (FSA) is a kind of *lingua franca* that is more natural than speaking Modern Standard Arabic (MSA), the literary form of the language. FSA uses the shared features of the various urban colloquial dialects, defaulting to Levantine (terms common to Lebanon, Syria, and Jordan) where the spoken dialects diverge. Each lesson includes cultural notes on American-Arab interactions, notes on learner strategies for managing Arabic conversations with a limited amount of language, and grammar explanations in clear, non-technical language. Although the main dialogue for each lesson is presented in Arabic script, transcriptions are used to accelerate spoken performance. The FAST Course includes grammatical explanations, English-Arabic and Arabic-English glossaries, appendices listing common idioms, courtesy expressions and other useful terms, instructor’s notes, and drills aided and accompanied by the CD. A glance at the contents page is appropriate to get a bird’s eye view.

Contents: Lesson 1: Who are you? p. 1; Lesson 2: Taxi, p. 13; Lesson 3: On the phone, p. 27; Lesson 4: I need help, p. 41; Lesson 5: At the gas station, p. 51; Lesson 6: At the market place, p. 61; Lesson 7: At the restaurant, p. 71; Lesson 8: At an Arab home, p. 83; Lesson 9: Before the party, p. 95; Lesson 10: On the phone, p. 107; Lesson 11: Around the house, p. 121; Lesson 12: The duty officer, p. 133; Lesson 13: Weather and leisure time, p. 143; Lesson 14: Problems with the police, p. 157; App. I: Names of the months of the year, p. 171; App. II: Arabic names of government ministries, p. 172; App. III: Arab countries and their capital cities, p. 173; App. IV: Courtesy expressions & idioms of the Arab East, p. 174.

Formal Spoken Arabic is a very handy, integrated and updated learning tool. For those who plan to learn Arabic, this is an effective and authoritative source. And, this authoritativeness, the result of long experience in the field, lends strength to the book. The authors' professional approach is evident in the way they integrate the text and the audio-book and its companion CD-ROM to facilitate easy and quick comprehension.

However, the book would be even more effective if it offered the facility for teacher interaction, i.e., learning is not a one way process, anywhere and in any field. The book lacks alternative learning techniques, such as, questions and answers, quiz, answer key to the lessons, etc. This lack of interactiveness is a minor weakness of this publication.

Nevertheless, the authors might consider creating an online discussion forum and thereby build a communication bridge between the expert and the learners. The Internet has no dearth of such tools to facilitate adding value in the life-long learning process. This book is, then, primarily useful for formal education, both in individual and collective setting—and this is true because the book grew out of a class room environment. Thinking of such a class room, although informal, one recalls the once successful “Arabic by Radio” program from Radio Cairo. Radio Cairo had produced a textbook series to accompany its “Arabic by Radio” program. The student had this text in hand while the lessons were heard in English on the radio.

Understandably no language proficiency comes in a moment, and for that matter Arabic with its cultural, social and regional specifics, does demand more of the western student than what may be necessary in learning formal spoken English. In this context of attention, effort, and time, *Formal Spoken Arabic* may need the investment of a few extra weeks of learning time for any one to get the real benefits. Also, it is a good tool for those working in Applied Linguistics, Sociolinguistics, and Lexicography.

MOHAMED TAHER

ONTARIO MULTIFAITH COUNCIL, TORONTO

A Threat From Within: A Century of Jewish Opposition to Zionism. By Yakov M. Rabkin. New York: Zed Books, 2006. (Originally published in French in 2004 as *Au nom de la Torah: une histoire de l'opposition juive au sionisme* by Les Presses de l'Université Laval). Pp. ix, 261. ISBN: 842776983.

As the second Palestinian Intifada broke out in the year 2000, and as Israeli repression of the uprising intensified, criticism of Israel's tactics inevitably grew. To counter the criticism, pro-Israeli supporters reverted to two basic strategies: non-Jewish critics were labeled anti-Semites, while Jewish critics such as Americans Noam Chomsky and Norman Finkelstein (whose parents were Holocaust survivors) and Israelis Ilan Pappé and Tanya Reinhart were labeled as "self-hating Jews" or "traitors".

As Yakov M. Rabkin, a professor of history at the University of Montreal specializing in the history of science and contemporary Jewish history, reveals in his highly recommended book *A Threat From Within: a Century of Jewish Opposition to Zionism* (which was originally written in French and translated into English very seamlessly by the author and Fred A. Reed), it is very difficult for pro-Israeli sympathizers to hurl the epithet of "self-hating Jew" at another group of critics of the Israeli state—a segment of the *haredim* or "strictly observant" Jews, who are usually referred to as "ultra-Orthodox." As Rabkin observes, this group of Jews, together with a fair number of liberal Reform Jews have virulently opposed Zionism since its inception as an ideology in the late nineteenth century. As the world has entered the twenty-first century (and as Israel veers towards being a failed state), Rabkin notes that these groups early criticisms of Zionism appear prescient, even prophetic.

Anti-Zionist Jewish religious groups consider Zionist ideology and practice to be fundamentally opposed to the doctrines of Judaism. The *haredim* consider Zionism to be a heresy and a violation of the promise made to God not to acquire the Holy Land by human effort, and they view the condition of exile as a divine decree visited upon the Jews as punishment for transgressions against the Torah. In the run-up to the establishment of Israel in 1948, anti-Zionist rabbis attempted to conclude separate agreements with the Arab leadership, and following the declaration of independence in 1948 they organized demonstrations under white flags. Needless to say, their views are totally contrary to the religious Jews (Rabkin calls them "National Religious") who have

allied with the Zionists and “recruited God” for military ends. For the *haredim*, the National Religious are accomplices to murder as they sanctify violence which has killed thousands.

Meanwhile, many Reform Jews as early as 1885 rejected all forms of Jewish nationalism, especially the Zionists’ conclusion that anti-Semitism was an inevitable fact of life for Jews everywhere. As Reform Jews stated: “The outlook of Reform Jews is the world. The outlook of Zionism is a tiny corner of western Asia.” As both Reform Jews and *haredim* have observed, the Zionists essentially agreed with anti-Semites on three key issues: Jews were not a religious group but a distinct nation; Jews could never integrate in any country in which they lived; and the solution to the Jewish problem was for the Jews to leave.

For the *haredim*, Zionism was simply one of the many secular nationalisms that came to dominate the twentieth century. Indeed, one of the early Zionist strategists, the Russian-born Vladimir Jabotinsky admired Mussolini (who reciprocated the admiration), while in the *haredi* view other Zionists adopted the language, the violent tactics, and the disregard for human life that typified the Bolsheviks.

Early Zionists specifically denounced the divine nature of the Torah, and while traditional Jewish religious identity has not delineated a common language or territory, language and territory became the fundamental principles of the newly-formed Jewish state. While the Torah required Jews to be bashful, merciful, compassionate and humble, the Zionists from the beginning substituted these values for those of strength, self-affirmation, egotism and combativeness.

In an important chapter, Rabkin outlines how the *haredim* and some Reform Jews condemn the appropriation and manipulation of the Holocaust as a justification for establishing a Jewish state, noting that Zionist violence with the Arabs in Palestine forced the British authorities there to limit Jewish immigration from 1930 on. Above all, they argue, Zionism was an ideological movement that first and foremost sought a Jewish homeland rather than saving Jews from the Nazis. In fact, critics argue that the Zionist leadership undermined efforts to move Jews anywhere but to Palestine and resisted planned attempts to save Jews from extermination. The *haredim* and Reform Jews were the first to compare the Zionists and the Nazis, citing both groups’ definition of a Jew, the cult of strength and the worship of the state. Meanwhile, they note Holocaust survivors arriving in Israel after the Shoah encountered

scorn and even hostility, for in their weak and humbled condition they did not live up to the requirements of the new and confident “Israeli.” Meanwhile, loyalty to Israel replaced Judaism as the cornerstone of Jewish identity.

Ironically, both the *haredim* and certain Reform Jews have reached the same conclusion for ending the Palestinian conflict as many secular Jewish intellectuals, such as Ilan Pappé, Tanya Reinhart (and before them the philosophers Hannah Arendt and Martin Buber), as well as Palestinians such as Edward Said and Ali Abunimah: all have advocated the replacement of the state of Israel and the occupied territories with a secular state based on the equal rights of all its citizens.

As the state of Israel, despite all its military prowess, its attachment to the most powerful nation on earth, and its possession of nuclear weapons, comes to the realization that none of these guarantee its security (particularly after the failure and defeat of the aggression on Lebanon in 2006), it is difficult not to view the *haredim* and the Reform Jews’ (not to mention Hannah Arendt’s) early warnings as prophetic. Indeed, as Israel today forms an unholy alliance with anti-Semitic American Christian Zionists, and as nuclear war really could lead to global Armageddon, it is more than ever necessary to turn to the Jewish religious dictum cited in Rabkin’s book stating that the one who is the greatest hero is the one who has turned an enemy into a friend.

Professor Rabkin’s book should be seen as a required book for all academic collections dealing with religion, peace and conflict studies, and Near and Middle Eastern Studies. It has a most useful glossary of Hebrew terms and is quite extensively referenced using the *JPS Hebrew-English Tanakh* for most Biblical quotes. The biographical notes and list of Zionists, *haredi* figures, Reform Jewish figures, and others are excellent and are useful both for experts and those newly approaching the topic.

BLAIR KUNTZ

UNIVERSITY OF TORONTO

The Kurdish National Movement: Its Origins and Development. By Wadie Jwaideh; with a foreword by Martin van Bruinessen. Mohamed El-Hindi books on Arab culture and Islamic civilization. Contemporary issues in the Middle East. Syracuse, N.Y.: Syracuse University Press, 2006. Pp. xx, 419. ISBN: 081563093X (pbk. : alk. paper); 9780815630937.

As an ethnic group, the Kurds, who are now dispersed in the countries of Turkey, Iraq, Iran, Syria, and Armenia, represent the largest nationality in the world without their own homeland.

In modern times, their ambitions have been marked with a stark betrayal by greater, often Western powers, whose largesse towards neighboring states have in the end left the Kurds divided and alone.

Today, with the establishment of the autonomous Kurdish zone in northern Iraq, and renewed activity by the rebel group the PKK in Turkey, the plight of the Kurds continues to attract the world's attention.

The great value of Wadie Jwaideh's *The Kurdish National Movement: its origin and development* is that it shows that Kurdish nationalist aspirations in fact have long roots. Jwaideh, an Iraqi Arab Christian who was born in Basra but later moved to Baghdad, founded the Department of Near Eastern Languages and Literatures at Indiana University. In fact, this work is Jwaideh's Ph.D. thesis submitted to Syracuse University in 1960 but which was never published in his lifetime. Apparently, the thesis' fame spread by word of mouth, and it became an essential source for the study of the earlier phases of Kurdish nationalism, as well as a framework for understanding later developments. Because of his penchant for perfectionism, it is the only publication that Jwaideh produced.

Despite its reputation as a classic, it must be stated that, probably because it is a Ph.D. thesis, the prose is often unexciting and ponderous. At times, too, especially in an early chapter entitled the "Social Organization of the Kurds," Jwaideh sounds like an Orientalist detailing the strange habits of an alien species. In other places where Jwaideh makes such pronouncements as "the Kurds, like most primitive and warlike people are inveterate hero worshippers," he sounds frankly pejorative. It must be noted, too, that he often relies on western sources such as American Archie Roosevelt and American missionaries, rather than relying on the voices of the Kurds themselves. In addition, there is only one map that often does not include the place names he talks

about, and because the chapters divide the history of the Kurds into whichever country they inhabit, it is difficult to obtain a unified picture of the Kurdish struggle in general. The photographs he has chosen, however, are most interesting.

Nonetheless, as an early study of the Kurdish cause, Jwaideh's study deserves its classic status, detailing as it does the long history of Kurdish nationalism and the effort to form a common cause. It also details the efforts that have been made by a variety of powers to suppress semi-autonomous Kurdish regimes. Furthermore, as the foreword to the book indicates, instead of viewing Kurdish nationalism through the lens of the dominant groups in the state, Jwaideh's was the first serious study to focus on Kurdish nationalism as a movement in its own right.

Using a chronological approach, Jwaideh reaches back to Muhammad Pasha of Rawunduz from the early nineteenth century to the emergence of Kurdish shaykhs, notably Shaykh Ubayd Allah, as national leaders who first sought to unite Kurds in an independent state and sought to find a basic similarity among Kurdish people. He details Dhaykh Ubayd Allah's invasion of Persia in 1880, and notes that even at this early stage the suspicions of greater powers. For instance, in the invasion, Russia viewed Turkey as the instigator of the invasion.

Jwaideh details the impact of the 1908 Young Turk Revolution on Kurdish nationalism, noting that Kurds played an important role in the Young Turk Committee since its inception. After a counter-revolution in 1909, however, the Young Turks brief flirtation with various non-Turkish non-Ottoman nationalists came to an end. Nationalist ideas gradually found their way into religious orders, and eventually Kurdish shaykhs made a set of demands that have not been met to this day; for instance, the adoption of Kurdish as an official language and as a language of instruction in Kurdish areas. In response, however, the Young Turks began implementing forced Turkification. Russian efforts to win the Kurds over to their side, however, did not succeed, and during World War I, influenced by pan-Islamic ideology, they rallied to the Ottoman side, and Russia began demanding more reforms for the Armenians. After the Second World War, however, the Russians began favoring the Kurds and used them as a disruptive element against the Western powers.

Nonetheless, the Kurds suffered heavy losses during the First World War, and may have lost 300,000 men in battle. Both before and after the Russian Revolution, Armenian units of the Russian army massa-

cred large numbers of Kurds, and in response they joined the Turks in attacking Armenians. At this time, only a small number of Kurds living abroad continued to advocate for an independent Kurdistan. Still, the abortive Treaty of Sèvres, signed in August 1920, called for an autonomous Kurdish state in eastern Anatolia and what is now Iraqi Kurdistan. The Treaty, however, was swept aside by Atatürk in 1923 and was superseded by the Treaty of Lausanne which eliminated any possibility of an independent Kurdish homeland.

After this period, relations between the Kurds and the Turks rapidly began to deteriorate, especially since they now formed the largest ethnic group left in Turkey, and the use of the Kurdish language was prohibited. The 1925 Kurdish rebellion did save the Kurdish enclave of Mosul from Turkish domination, but it resulted in harsh measures being enacted in Turkey with fifty-three Kurdish leaders condemned to death, and the Turkish government continued its policies of centralization, Turkification, secularization and westernization.

The remainder of Jwaideh's book details the Barzani rebellions in Iraq in 1931 and 1932 and later in 1943 and 1945, and the establishment of the short-lived Republic of Mahabad led by Qadi Muhammad (who was executed) in Iran after the Second World War. As Jwaideh notes, these rebellions were indications of a desire for independence, but unfortunately they remained local outbursts that never resulted in a unified rebellion. Furthermore, the growth of Soviet influence in the Middle East, prompted the Western powers to stand with the governments of Turkey, Iran, and Iraq, an attitude that was strengthened by the Kurds drift towards communism. Even the Soviet Union, however, failed to sponsor the case of the Kurds before the United Nations. Like today, the place where the Kurds enjoyed most influence was in Iraq, especially after the ascension to power of Abd al-Karim Qasim. Kurds were said to be "co-partners" of the regime and gains in the cultural field were spectacular.

Despite its faults, Professor Jwaideh's book is a classic for its time, and it provides an essential reference for understanding the Kurds' current plight. Thus, it remains an essential addition to any Middle Eastern or World History library collection.

BLAIR KUNTZ

UNIVERSITY OF TORONTO

International Change and the Stability of Multiethnic States : Yugoslavia, Lebanon, and the Crises of Governance. By Badredine Arfi. Bloomington, Indiana : Indiana University Press, 2005. Pp. 305. Includes bibliography and index. ISBN 0253344883 (Hardback).

The title of the book clearly describes the book's aim and content. The author, an assistant professor of political science at Southern Illinois University at Carbondale, discusses the effects that the changing international political environment has on states that are inherently unstable because of the diverse makeup of their ethnic communities.

In Part I of the book, the author lays the theoretical groundwork for his work. He discusses three factors, namely intercommunal vulnerability, intercommunal trust, and distribution of institutional power, that affect the stability of a multiethnic state. As these internal conditions fluctuate under pressure from international changes, the consequences for the state range from consolidation to total collapse.

In Parts II and III, Arfi applies his theory to actual states at different periods of time. Chapters 4 and 5 discuss Yugoslavia and the effect that Cold War has on its communities and the stability of state governance. Chapter 4 deals with the period of 1947–1953, the beginning the Cold War, while Chapter 5 looks at the state again at the end of the Cold War, as it is spiraling towards total collapse.

Chapters 6 and 7 turn their attention to Lebanon. The three factors affecting state governance and stability are discussed in light of a complex international political environment which includes the Cold War, the rise of Nasserism, and the Arab-Israeli conflict. Chapter 6 looks at the period of 1957–1958, and Chapter 7 analyzes the events of 1973–1975, which end with the collapse of the state and the outbreak of civil war.

This scholarly book focuses on theoretical political science, and it assumes a basic knowledge of the history of the events under discussion. Its intended audience consists of political science theorists, as well as scholars interested in the practical politics and history of Eastern Europe and/or the Middle East. If the book has a weakness, it is that the author belabors his points and tends to repeat his arguments. Despite the book's tedious style, the ideas presented are intriguing and thought provoking. The book would be a valuable addition to any academic library that collects in the above mentioned fields.

CATHERINE ROCKWELL

UNIVERSITY OF UTAH

Muslim Youth: Tensions and Transitions in Tajikistan. By Colette Harris. Boulder, Colorado: Westview Press, 2006. Pp. xiv, 192 : ill., 1 map ; 23 cm. Includes bibliographical references (p. 175–185) and index. ISBN: 0813342945.

The title gives the appearance that the book's focus is youth. In reality, family structure is the true focus, and the experiences of a limited number of youths are used to demonstrate changes in roles, expectations and power structures within families. Ms. Harris has regularly done field work in Tajikistan for over ten years. She begins by clearly setting forth the circumstances in which she has interacted with her subjects, her methodology and the usages of terminology particular to this work and to Tajik society. She continues with a short summary of traditional Tajik family structure and Soviet efforts to reshape society and the family in Tajikistan.

The bulk of the book covers the post-Soviet period, i.e., from 1991 on. Each chapter consists of an example of a problem experienced by a woman Ms. Harris knows and a discussion of where the problem fits on a continuum between traditional and modern expectations and how both sets of expectations contributed to it. The first example describes the family life of an elderly woman. It is used to establish the contrasting values and power structures of modern, mainly Russian families versus those of traditional Muslim Tajik families. It is made apparent that the deliberate Russian manipulation of society has left many Tajiks unable to fully identify with either set of values. The other examples depict gender roles and the power structure that support or break down those roles; the relationship of education and individual skills to

the potential for earnings versus the importance of social competence and the extended family as a safety net; expectations based mostly on age as to whether to accept a change from the seclusion of women to considering acquaintance between unmarried members of the opposite sex appropriate; and finally, stresses within marriages between individuals from families at different stages between traditional and modern familial structures.

Muslim Youth is the only book on youth in Tajikistan in English listed in OCLC Worldcat. It is also the only such book specifically on the post-Soviet period. Even in Russian or Tajik, there are few books on Tajik youth and the family. The work is even more valuable in that it is suitable for both undergraduate and graduate students. Footnotes are appropriate and useful. The work regularly refers readers to relevant theoretical sociological works, to other relevant fieldwork, and to historical works on Central Asia. This is very helpful, since generally it is not easy to track down material on Central Asia. The examples and their analysis provide an easily understood picture of Tajik family structures as well as a construct which could be used in evaluating change in other traditional societies

MARY ST. GERMAIN

UNIVERSITY OF WASHINGTON

Inshallah : *In Pursuit of My Father's Youth*. By Viviane Wayne. Santa Barbara, Calif. : Fithian Press, 2002. Pp. 159. 12 b&w photographs. \$12.95 (paperback). 1564743810.

Forced to flee their homes during the Inquisition, Spanish Jews were offered a safe haven in Turkey by the Ottoman Sultan, Beyazit II. Nearly 30,000 sought asylum in Constantinople, where they were allowed to settle peacefully and pursue their own practices and culture. Viviane Wayne is a descendant of this Sephardic community, the daughter of Turkish Jews who left Constantinople for New York in 1920. She is a travel writer and poet, with work published in the *San Francisco Examiner*, the *Los Angeles Times* and the *Philadelphia Inquirer*. She currently resides in southern California. This book is a story of her personal search for identity, an attempt to recapture the Ottoman past of her father's youth and find meaning in the memories and legends passed down from her mother, aunts and uncles. Their lives had been

tempered by a philosophy of *inshallah* which contrasted sharply with the optimistic, can-do attitude of Wayne's American husband, leaving her uncertain about how to reconcile the two perspectives. After her mother's death, she sets off to explore the country where her parents had grown up. The book is an account of her two visits to Turkey (the first in 1977, the second in 1991), liberally interspersed with family reminiscences and meditations on her cultural heritage.

As a travel narrative, the author's encounters with vendors, tour guides, *hammallar*, and other local characters are told with an engaging curiosity and sense of humor. Her first trip covers only Istanbul and surrounding areas, as her visit is cut short after she narrowly escapes gunshot fire during a leftist protest in Taksim Square. The story resumes fourteen years later in a more modern, stable, and tourist-friendly Turkey. During this second trip, Wayne shares her personal reflections on the people and places she encounters during her travels along the Aegean coast and in central Anatolia. Though her journey does not extend to eastern Anatolia, the Mediterranean or Black Sea coasts, the author still manages to convey a sense of Turkey's multi-layered history and the contradictions within its society, most notably the conflict between religious fundamentalism and secularism.

For the reader interested in Sephardic culture or Judeo-Turkish society, the book provides relatively little detail. The Diaspora is evoked through stories told of extended family members, spread across the globe from Mexico to France to South Africa. Allusions are made to the "Gallic threads" that ran through their community in Turkey, including the use of Ladino and the presence of French language and culture in the Jewish schools established in the 19th century by the Alliance Israélite Universelle. Brief glimpses into the attitudes of Turkish Jews can be gleaned through Wayne's reminiscences and reflections on her own family's history. For example, her grandfather, whose house was burned down as a result of his unpopular view that their community owed the country military service for having been offered sanctuary during the Inquisition.

After reviewing the lives of her parents and grandparents and exploring the world they inhabited, the book culminates with a visit to her father's ancestral home on the Princes Island of Buyukada. In the end, not a lot is revealed about her father's past, but the author's satisfaction, having completed a journey of discovery, can be felt in her conclusion: "he is buried in half-remembered truths—the bricolage of family legend, on top of which often-told but unexamined tales have

been added ... Now I, too, would add to this *hoyuk* (mound) of his total existence ...”

As a source of Sephardic history and culture, the book barely skims the surface, but as a personal search for cultural identity, the book has value and provides a good read. The story is enhanced by several black-and-white family photographs taken during the early 1900's. The absence of any map is regrettable, as the book is as much a travelogue as it is family memoir. Strongly recommended for anyone planning a trip to Turkey, but also suitable for public or undergraduate college libraries with collections in Jewish or Turkish studies.

REBECCA ROUTH

UNIVERSITY OF IOWA

Behind the Veil: An American Woman's Memoir of the 1979 Iran Hostage Crisis. By Debra Johanyak. Series on International, Political, and Economic History. Akron, OH: The University of Akron Press, 2007. Pp. vii, 258. Black and white photographs, bibliography, index. \$49.95 (cloth) ISBN: 1-931968-38-1 (paperback) \$24.95. ISBN 1-931968-38-1.

Written with the intention of advocating diplomatic ties between Iran and the United States, the memoir of Debra Johanyak's experience while living in Iran after the government had already changed from a constitutional monarchy to an Islamic Republic, is an intriguing book that one does not want to put down until the very end.

Behind the Veil: An American Woman's Memoir of the 1979 Iran Hostage Crisis is an account of the author's experience while living in Iran as an American woman married to an Iranian man in a country with a new regime that is in opposition to the author's socio-cultural, religious, and political beliefs. The author's memoir also informs readers about the 1979 hostage crisis of the United States Embassy that took place on November 4, 1979. Using letters, periodicals, and her personal journal for most of the narrative, Johanyak discusses the dilemma she faces because of the government's demand on society to conform to Islamic standards. But Johanyak also lightens up the book, by providing detailed descriptions of some of the Iranian cultural traditions she encounters, as well as picturesque accounts of the sites she visits while living in Shiraz, Iran.

In chapter one, Johanyak describes how she first meets her future Iranian husband, Nasrolah Kamalie in Ohio, while he is a university student there. His respect for her, good looks, and acceptance of her son, Jason, who was born out of wedlock, as well as her feelings of loneliness, entice her to accept his marriage proposal. In 1977, during the time of the reign of Shah Mohammad Reza Pahlavi, Johanyak, her husband; Jason, who was adopted by Nasrolah, and their second child, Matthew, move to Shiraz, Iran. But Johanyak's stay is only brief because of her anxiety over her health as a result of appendicitis surgery compounded by a feeling of homesickness for the United States. After living in Ohio for two years, the author and her husband decide to go back to Iran in the summer of 1979, but by this time, the Shah had been overthrown and replaced by a government that would be ruled as a theocratic regime, specifically, under an Islamic cleric named Ayatollah Khomeini.

After only a few months of moving back to Shiraz, the growing resentment of Iranians against the American government's support of the Shah escalates in "militant students" invading the United States Embassy on November 4, 1979. During this time, the author not only feels frightened for the hostages, but she begins to worry about her own safety as someone with U.S. and Iranian citizenship and as a woman who refuses to wear the chador (veil) in public. She then begins to integrate into the culture by wearing a headscarf when she goes out. Then one day, Shiraz University, where she teaches English, is invaded by an angry crowd of students, who believe the foreign teachers there are imperialists. While hiding in one of the rooms with several of the other teachers and in fear of being attacked by the students, Johanyak wishes she had the chador that her sister-in-law had given her as a gift to wear. Safe after being released, she rushes home and slips on the chador for the first time and then begins to wear it "whenever . . . in public." Later on, Shiraz University closes in order to change the curriculum from a western to an Islamic one.

After several months of debating with her husband, the author and her children go back to the United States, but her husband stays behind. But when he later joins them, they cannot "reconcile" and end up getting divorced.

Although living in Iran was psychologically frightening at times for the author because of the growing resentment against the United States government, the author also vividly describes warm memories she shares with her Iranian in-laws. With detailed descriptions of Iran's

nature as well as the hospitality of the Iranian people, one cannot help but want to read more about this country, its culture and its people.

Johanyak transliterates Persian words into the Latin alphabet accurately and consistently. Her translations of Persian words into English are also usually consistent. Her efforts make the book more accessible to the English reader. The bibliography is a very good source for anyone wishing to read more about the 1979 hostage crisis, as well as about the Iranian revolution in general. The notes section and the index are thorough. The photographs of her American and her Iranian family help the reader to put a face on the people she describes in detail. In the epilogue, Johanyak makes some recommendations for Iran and the United States to encourage diplomatic ties between the two countries after twenty-seven years of political estrangement.

It is crucial to read different perspectives about the Iranian people with regard to their opinions about U.S. foreign policies toward Iran in order to gain a real understanding of the resentment against the United States government, and in some cases against individual U.S. citizens. It is also vital not to form the stereotype that all Iranians are gun-carrying militants who hate Westerners. This book is valuable because it reveals the divided nature of the different opinions of Iranians about people from the United States and their government. This book is directed towards an audience with an interest in the 1979 hostage crisis, one woman's dilemma in trying to assimilate into another culture, as well as about Iranian culture in general. Johanyak's book is appropriate reading for college-level students and will be a valuable addition to academic and public libraries.

NANCY BEYGIJANIAN

UNIVERSITY OF CALIFORNIA, LOS ANGELES

Silent No More: Special Needs People in Egypt. By Lesley Lababidi, in collaboration with Nadia El-Arabi. Cairo and New York: American University in Cairo Press, 2002. Pp. 195. Appendices, bibliography and index. ISBN 977-424-693-4; \$19.95 (hardcover).

Silent No More is an unusual book about assistance to special needs people in Egypt. Author Lesley Lababidi, who is the founder and sponsor of the Middle East and North Africa Youth Leadership Initiative, was asked by a publisher at the American University in Cairo Press

to produce this book with the assistance of Nadia El-Arabi, a graduate student and researcher. The vision they shared was to chart the progress Egypt has made in the field of special needs, as told primarily by the people actually involved. Following an introductory chapter on the history of and aid to special needs people in Egypt, the book contains a survey of governmental and non-governmental organizations and activities dedicated to improving the lives of these people. The specific categories included are the mentally retarded, deaf, blind, and physically disabled. Other topics treated are street children, Special Olympics, and veterans.

The authors identified schools and organizations and the persons to interview. Interviews were conducted with directors of government schools, leaders in non-government organizations, and teachers, therapists, family members, and several disabled persons. Their interviews yield a well-rounded view from various perspectives. To standardize the interviews, a questionnaire was developed by Lababidi. Many of the groups are doing similar things, so the entries cover similar topics; however, the record of personal quotes and discussions still make them interesting to read.

H. E. Mrs. Suzanne Mubarak, wife of Egyptian President Hosni Mubarak, wrote the Forward which is appropriate because of her strong interest and support in the movement to improve conditions of the disabled. Her involvement and efforts are praised throughout the book, including her establishment of the Integrated Care Society (ICS) in 1977, which opened a center for children with special needs in 1992. ICS has been a primary innovator in the field.

People with special needs received increased attention worldwide with the United Nations' International Year of Disabled Persons in 1981 and the subsequent International Decade for the Disabled 1982–1992. In Egypt, the Ministry of Social Affairs, established in 1939, now has charge of government involvement with the disabled. Under the 1950 Social Security Law, the disabled could find services that would help them prepare for suitable jobs. In 1966, the Law of the Child was passed for the protection and development of children in Egypt, including those with special needs, and rehabilitation for the disabled in agriculture was started. President Mubarak declared 1989–99 as the First Decade for the Protection and Welfare of the Egyptian Child, which was followed by the Second Decade from 2000–2010. These declarations focus attention and efforts on children, including those who are disabled.

Prior to 1970, there was little knowledge about or concern for people with special needs in Egypt, and disabled children were kept at home and often hidden from the community. But as the Government, various NGO's, and individuals educated and trained in special needs became involved, the development of schools and programs grew quite rapidly. Historically, charitable organizations and religious groups performed the outreach. In the last 50 years policies affecting the disabled have grown out of charities, religious piety, individual initiatives, government schools, associations, athletic programs, and health care (p. 23). A sampling of places where the authors interviewed are: Experimental School for the Mentally Retarded (Abbasiya), al-Amal school for the Deaf (Abbasiya and Helwan), The School for Vision Retention (Shubra), al-Wafa wa al-Amal (for physically disabled), Hope Center for the Mentally Retarded (al-Mansuriya), SBR project at al-Zawya al-Hamra, Nida Society (for the deaf in Heliopolis), Shams al-Birr Society (for the blind in Giza), Pediatric Learning disability Center (Ma'adi). Although various organizations are involved, they have one characteristic in common, regardless of their funding or affiliation, and that is the "commitment to help improve the quality of life and promote advocacy for people with special needs" (p. 63). The services and organizations are helping those in need, but as the author states, "If society does not accept differences, integration cannot be successful. Our focus should be more on changing social attitudes and social thinking than on changing the disabled" (p. 16). This book represents one way of encouraging that change of attitude and perception among the populace.

This is one of the first full-length books on this topic for the Middle East countries. A survey of the literature reveals one other book on Jordan and numerous articles on various aspects concerning the disabled in countries such as Egypt, Jordan, Cyprus, UAE, Israel, Palestine, Tunisia, Turkey, Afghanistan, etc. In addition to the main body of Lababidi's book, the authors include Appendices containing Declarations and the Child Law which impact special needs children particularly. The book is documented with Notes and a Bibliography. There is also a useful directory of schools, organizations, and associations for people with special needs, giving addresses and phone numbers. *Silent No More* provides a good index and several pictures which put a human face to the statistics and the interview text.

What has been accomplished in Egypt, especially in the last four decades, is commendable. However, there is still much to do to aid all the disabled. It is estimated that 2% of the total population and 6% of

children between the ages of two and fifteen have special needs. Even with the progress, only 5–7 % receives assistance (p. 22).

Some aspects that stood out for me as I read the book are: the great outreach efforts throughout the country; the wonderful progress that has been made; all types of special needs are covered; number of Christians Churches that work with Muslims; the variety of organizations and government programs involved. This book demonstrates how Egypt is moving forward in giving place to special needs people in society. Many of these people now have a greater sense of belonging, and, indeed, are no longer hidden or silent.

CONNIE LAMB

BRIGHAM YOUNG UNIVERSITY

Books Received for Review

in MELA Notes

August 2007*

- Akash, Munir & Fouad Moughrabi (eds.) *The open veins of Jerusalem* (Syracuse UP, 2005)
- Assaad, Ragui (ed.) *The Egyptian labor market in an era of reform* (AUC Press, 2002)
- Atabaki, Touraj (ed.) *The state and the subaltern: modernization, society and the state in Turkey and Iran* (Tauris, 2007)
- al-Bayati, Abdul Wahab. *Love, death and exile : poems translated from Arabic by Bassam K. Frangieh* (Georgetown University Press, 2004)
- Burgat, Francois. *Face to Face with Political Islam* (New York:I.B. Tauris, 2003)
- Burke, Jason. *al-Qaeda: casting a shadow of terror* (Palgrave, 2003)
- Charfi, Mohamed. *Islam and liberty: the historical misunderstanding* (Zed Books, 2005)
- Chehabi, H.E. *Distant relations: Iran and Lebanon in the last 500 years* (Tauris, 2006)
- Desai, Meghnad. *Rethinking Islamism: the ideology of the new terror* (London: I.B. Tauris, 2007)
- Economic Trends in the MENA Region, 2002* (Cairo & New York: AUC Press, 2002)
- Eisenberg, Laura Zittrain & Neil Caplan. *Negotiating Arab-Israeli peace: patterns, problems, possibilities* (Bloomington & Indianapolis: Indiana University Press, 1998)
- El-Mikawy & Heba Handoussa (eds.) *Institutional Reform & Economic Development in Egypt* (Cairo & New York: AUC Press, 2002)
- Ener, Mine. *Managing Egypt's poor and the politics of benevolence, 1800-1952* (Princeton UP, 2003)
- Fahmy, Khaled. *All the Pasha's men: Mehmed Ali, his army and the making of modern Egypt* (Cairo: AUC Press, 2002) [Paperback edition]

* To date, books listed have been received and reviewed, await review, or will not be reviewed because they are out of scope

- Hafez. *The poems of Hafez*. Translated by Reza Ordoubadian (Ibex Books, 2005)
- Hamdani, Sumaiya A. *Between revolution and state: the path to Fatimid statehood: Qadi al-Nu'man and the construction of Fatimid legitimacy* (London: I.B. Tauris, 2006)
- Handoussa, Heba & Zafiris Tzannatos (eds.) *Employment Creation and Social Protection in the Middle East and North Africa* (Cairo & New York: AUC Press, 2002)
- Held, Colbert C. *Middle East patterns: places, peoples and politics*. 4th ed. (Boulder CO : Westview Press, 2006)
- Hitti, Philip K. *History of the Arabs from the earliest times to the present*. Revised 10th edition (New York: Palgrave Macmillan, 2002)
- Inati, Shams C. (ed.) *Iraq: its history, people and politics* (Humanity Books, 2003)
- Marr, Phebe (ed.) *Egypt at the crossroads: domestic stability and regional role* (Washington DC: National Defense University Press, 1999)
- Mehta, Brinda. *Rituals of memory in contemporary Arab women's writing* (Syracuse UP, 2007)
- Mir, Munastir. *Iqbal* (London : I.B. Tauris & Co. Ltd, UK ; Palgrave Macmillan, 2006)
- Nojumi, Neamatollah. *The rise of the Taliban in Afghanistan: mass mobilization, civil war and the future of the region* (New York: Palgrave, 2002)
- Porman, Peter & Emilie Savage-Smith. *Medieval Islamic medicine* (Georgetown UP, 2007)
- Rubin, Barry. *Islamic fundamentalism in Egyptian politics*. Updated ed. (New York: Palgrave Macmillan, 2002)
- Shamir, Shimon & Bruce Maddy-Weitzman (eds.) *The Camp David summit—what went wrong?* (Sussex Academic Press, Brighton & Portland, 2005)
- Sirageldin, Ismail (ed.) *Human Capital: Population Economics in the Middle East* (Cairo & New York: AUC Press, 2002)
- Sunayama, Sonoko. *Syria and Saudi Arabia: collaboration and conflicts in the oil era* (Tauris, 2007)
- Zubaida, S. *Law and power in the Islamic world* (London : I.B. Tauris, 2005)

Annual Meeting 2006 Cambridge, MA

Middle East Librarians Association

Business Meeting

Friday November 17, 2:00–3:45 pm

Harvard University

MELA MEMBERS IN ATTENDANCE

Midhat Abraham (Arizona), Imad Abuelgasim (UC-Berkeley), Johnny Bahbah (Princeton), Joyce Bell (Princeton), Basima Bezirgan (Chicago), Brenda Bickett (Georgetown), Joan Biella (Library of Congress), Ali Boutaqmanti (Harvard), Hiran Dinavari (Library of Congress), Christine Dykgraaf (Arizona), Robin Dougherty (UT-Austin), John Eilts (Stanford), Hikmat Faraj (Emory), Muhammad al-Faruque (UICU), George Fawzi (Leila Books), Christof Galli (Duke), Meryle Gaston (UCSB), James Gentner (Library of Congress), Abdul Ahad Hannawi (Yale), Ali Bakr Hassan (Brown), David Hirsch (UCLA), An-Chi Hoh (Library of Congress), Nada Hussein (Harvard), Michael Hopper (Harvard), Jonathan L. Hopwood (UC-Berkeley), Ali Houissa (Cornell), Mozghan Jalalzadeh (IranFarhang), Kristen Kern (Portland), Akram Khabibullaev (Chicago), Omar Khalidi (MIT), Shayee Khanaka (UC-Berkeley), William Kopycki (Pennsylvania), Madaleine Laird (UCLA), Connie Lamb (Brigham Young), Philip F. McEldowney (Virginia), Peter Magierski (NYU), Sarah Ozturk (Library of Congress), Jonathan Rodgers (Michigan), Mehdi Rahimzadeh (Ferdosi.com), Andras Riedlmayer (Harvard), Rebecca Routh (Iowa), Juliet Sabouri (Princeton), Shahira el-Sawy (AUC), Karl Schaefer (Drake), Waleed el-Shobaki (Manchester), Rachel Simon (Princeton), Arthur Smith (OCLC), Jeff Spurr (Harvard), Wassim Sulaiman (Sulaiman's Bookshop), Elizabeth Vernon (Harvard), Patrick Visel (Ohio), David Whitehair (OCLC), Lesley Wilkins (Harvard), Kristen Wilson (UCLA), Gamil Youssef (NYPL)

Minutes

Introductions and opening remarks:

President Ali Houissa welcomed everyone to the meeting. Following tradition, attendees announced their names and institutional affiliations.

Ali reported on two decisions taken by the Executive Board. Officially, the MELA meetings will take place over two days. This is due to the rise in activities. The second decision is that meeting registration fees will increase to \$50.00 for the Montreal meeting only. Since there is no local host in Montreal, MELA will have to pay the full amount for facilities. This necessitates a rise in registration fees. There were no objections to these decisions.

Officer's Reports

PRESIDENT'S REPORT:

Ali stated that this has been a busy year. John Eilts had agreed to serve as MELA-NET list manager, taking over for Ali who would otherwise have held two offices at the same time. John will hold this position until 2007; meanwhile MELA-Net will remain at Cornell until a more permanent solution can be found. New bylaws have been proposed to redefine the positions of list manager and webmaster.

The Board worked on several advocacy issues. The Board sent a letter to Librarian of Congress Dr. James Billington in response to a report claiming that the Middle East/North Africa Reading Room was going to be closed to make way for a permanent art exhibit. This was done in coordination with the Africana Librarians Council, the ALA Office of Government Relations and MESA.

Other areas of activity included MELA's participation in the WOCMES conference, and the endorsement of a recommendation made by the Cataloging Committee to have a new MARC cataloging code created for the Middle East Subject Funnel.

The Board also appointed committee for Reference and Research, which has been established to create new web-based research guides and update reference guides and tools developed years ago.

To facilitate smooth transition between boards, Ali had suggested that an Officer's manual be created to outline duties, practical hints and other guidelines for new officers to follow. MELA is also in dire need of a registry of membership to document membership history.

This will make it easier for other committees (such as the Partington Award Committee) to carry out their tasks. The Secretary-Treasurer will be working on this with the help of others with the aim of creating a list of all MELA members from start to the present.

Ali encouraged new members to take an active role and help the Association by volunteering and participating in its committees or run for office. It is a challenge to find people willing to serve. MELA operates with a great deal of personal commitment and effort.

In conclusion, Ali thanked members of the Association, the board and other committees for their hard work, and especially to Lesley Wilkins, program chair Michael Hopper and everyone else at Harvard for their great efforts in organizing this year's conference.

SECRETARY-TREASURER'S REPORT: [Text Below].

EDITOR'S REPORT: [Text Below]

Ali encouraged newer members to submit book reviews to MELA Notes. Book Review Editor Rachel Simons stated that while she has encouraged publishers to send more reference books for review, there is still a lack of reviewers who can deliver. She added that everyone who is willing to take a book should be able to complete a timely review of it.

WEBMASTER AND LISTSERV MANAGER'S REPORT:

John Eilts hoped that everyone appreciates the adoption of PayPal for payment of dues and meeting registration. He is working to consolidate the *MELA Notes* backfile, and since MELA has its own domain name [mela.us], there is now the possibility of permanent web hosting not linked to a single member's home institution. Future developments include e-voting (with appropriate changes in the bylaws).

John added that MELA's website is popular, with over 800 unique visitors per month. Usage is naturally heavier in September and October.

Presentation of awards:

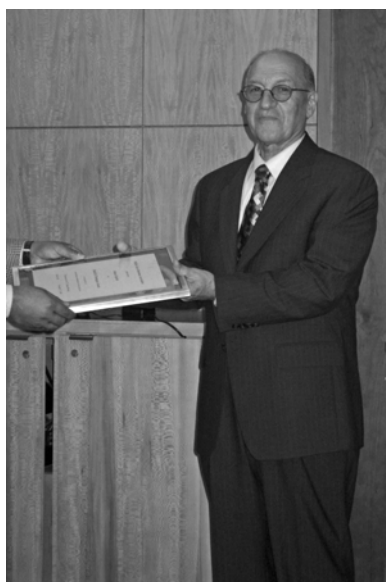
ATIEYH AWARD:

Lesley Wilkins presented this year's award to Jodi Goodman, a library school student at University of Rhode Island.

PARTINGTON AWARD: Muhammad al-Faruque presented this year's award to Abazar Sepehri. Abazar worked University of Texas at Austin as Middle East Bibliographer from 1975 until his retirement in 2005. Among his achievements there was the receipt of a large US Department

of Education grant to acquire, catalog and preserve publications in Turkish and Azerbaijani. Prior to Austin, Abazar also held positions at Dropsie College (Philadelphia), Princeton and Chicago. He served as vice-president of MELA in 1984 and president in 1985, and has written three books on Iran and Azerbaijani studies in addition to several articles on the Iranian book trade.

Abazar then spoke a few words in thanks and appreciation to everyone for receiving this year's award.

**Committee reports:****CATALOGING:**

Meryle Gaston reported that the MELA SACO Funnel has been established and is overseen by Joyce Bell. ClassWeb now has Arabic captions added to the relevant sections of the LC Classifications Schedule. Members are involved in reviewing the draft of RDA. A Persian cataloging focus group will be established to review current practices and possible future needs. Meryle also called for members to contribute their local "best practices" of cataloging Middle East materials with the aim of improving and solving different problematic issues for everyone.

EDUCATION:

Brenda Bickett mentioned the Turkish studies collection development workshop which will take place tomorrow. This workshop was organized thanks to a grant from the Institute for Turkish Studies. The second area that the committee is working on is the WISE+ partnership to provide more training and education for prospective area studies library specialists. The committee will meet tomorrow with the Dean of the Simmons College Graduate School of Library and Information Science.

IRAQI LIBRARIES:

Andras Riedlmayer (Chair) first introduced the committee and its aims, and then invited David Hirsch to talk about some recent training events for Iraqi librarians. David reported on a two-week training session for 32 Iraqi librarians and library science educators that took place at United Arab Emirates University in July]. This was a follow-up to training that first took place at ACOR in Amman as reported in the previous year. The training was headed by faculty and staff from UCLA, Harvard, Northeastern, and Simmons College through NEH funding. The training program included four intensive courses in cataloging, digital libraries, collection development and archives preservation. It was very successful in spite of some bureaucratic complications which were ultimately overcome. David mentioned that while some of the trainees may have opportunities for further study, perhaps in the States, NEH and other similar sources of funding have dried up.

William Kopycki, who is not a member of the committee but has been involved in Iraqi librarian training, was asked to report on his activities. In November/December 2005 he participated in two training sessions which took place in Amman, Jordan. The first was with a group of 12 librarians from the National Library, National Museum, Mosul University and Baghdad University, and emphasis was placed on cataloging. This was funded through a grant from the State Department through SUNY-Stony Brook and OCLC. The second session in December was for 9 librarians and was a follow-up on last year's similar session sponsored by DePaul University and OCLC and includes participants as previously reported. A third session took place as a pilot project with some staff members from the National Library in delivering cataloging training online using a combination of chat utilities and e-mail.

Jeff Spurr then reported that USAID and other US government funding for Iraq activities have largely dried up. One positive aspect was the development of the Iraq Virtual Science Library which is being supported by the US government for two years, but now needs outside funding. The Books for Baghdad program has been a success bringing science textbooks and other high-quality materials to Iraq. He also paid tribute to the Dr. Saad Eskandar and the staff of the National Library of Iraq for keeping operations running in the face of grave danger.

LEGAL AFFAIRS:

Peter Magierski introduced the committee and the topics that have covered in the past, regarding issues concerning Title VI funding, Patriot Act, Intellectual Property rights. He encouraged all membership to contribute and enhance the information posted on the MELA website so that everyone may benefit.

REFERENCE AND RESEARCH:

Christof Gialli reviewed the committees charge and said that this new committee will have its first meeting tomorrow.

BYLAWS:

Shayee Khanaka (Chair) explained the charge of the committee. The committee received good suggestions and feedback from members in its work; Shayee expects their work to be completed by next meeting. Issues being dealt with include: management and use of MELA-NET and related listservs; incorporate the addition of PayPal as means of payment; encouraging greater participation of a broad range of membership into MELA offices and committees; rules for committees; addition of information regarding Atiyeh, Partington and other awards; and electronic voting. All of this should help MELA run more efficiently.

NOMINATING AND ELECTIONS:

Ali encouraged members who are not otherwise inclined to run for office. He reminded everyone that membership in MELA is what you make of it, and the health of the association is measured by the people who volunteer.

Nominees for the offices included:

Vice President: Kris Kern

Member-at-Large: Karl Schaeffer, Joyce Bell, Martha Jenks

Members received their ballots and voting began. Results were to be announced at the end of the meeting.

Other business:**MEMP:**

David Hirsch (Chair). After introducing MEMP and its goals and activities, David reported that the group has completed filming a full 20-year run of the Arab-American journal *al-Sameer*.

David also gave a short report about the 2nd Annual Conference of the Islamic Manuscript Association (TIMA) held in Cambridge, England. At this event, the Islamic Manuscript Association was formally established, with forty-four institutions signing the original constitution. He asked that those interested in joining should contact him for further information.

LIBRARY OF CONGRESS REPORT (CATALOGING DIVISION):

Sarah Ozturk gave a short report. In FY2006 the Regional Cooperative Cataloging Division cleared 13,000 items in the languages of the Middle East, and 4,000 items in subjects dealing with the Middle East. LC is monitoring the RLG/OCLC merge and exploring cataloging on Connection client vs. its native system (Voyager). They are exploring adding non-Roman scripts to authority records based on existing data in bibliographic records; this will take place in the forthcoming year. Persian Romanization issues are being examined. For subject headings, the Cataloging Policy Office decided to establish "God (Christianity)" as a separate heading to remove the Christian bias from LCSH. She handed out a list of new subject headings relevant to Middle East.

Sarah further mentioned that LC is undergoing a re-organization change that will combine bibliographic access with the cataloging division. This will take place over the next year.

LIBRARY OF CONGRESS (AFRICA/MIDDLE EAST DIVISION):

Hirad Dinavari read the report on behalf of Mary-Jane Deeb who was unable to be present. A number of digital projects have been completed including calligraphy sheets, a joint project with Dar al-Kutub (Egypt) for scientific manuscripts and other projects which Mary-Jane will send out during next year. A full report on LC's activities will be posted in 2008.

MELALIB:

Kamran Arjomand reported on the various projects currently undertaken. They have acquired a collection 3,000 monographs and 200 serial volumes on Turkish history from the collection of Jacob Landau. 300 monographs have been digitized and are expected to be available in

full text within forthcoming years. Four journals from the German Oriental Society, three which have ceased publication, are being digitized. This will result in scanning more than 150 thousand pages. Kamran expects full text searching (including roman and non-Roman scripts) to be available.

ELECTION RESULTS:

John Eilts announced the election results. Kris Kern will be the new vice-president and Joyce Bell will be Member-at-Large.

AMEEL/OACIS:

Abdel-Ahad Hannawi read a statement prepared by Simon Samoeil who sent his regrets for being unable to attend. Among the developments this past year included: an ILL pilot project between Tishreen University (Syria) and Yale. A document delivery workshop will take place in Amman, Jordan in March 2007 with participants from Arab libraries. The MENA Contents website at Halle University has been successfully linked with OACIS. Elizabeth Beaudin is working to create mirror sites for OACIS in Europe. Simon had given several presentations about OACIS in conferences in North America and abroad. Harvard is now a member of OACIS, and although OACIS has stopped in its current incarnation it will continue to be updated with member contribution of holdings.

MELCOM INTERNATIONAL:

Waleed el-Shobaki that the conference was held in Istanbul and had very good attendance. Next year's conference will be held in Sarajevo.

ALA/AAMES:

Muhammad al-Faruque encouraged MELA members to participate in AAMES (African and Middle East Section of ARCL), especially since Muhammad will be president for next year.

Ali thanked outgoing executive board members Michael Hopper and Shayee Khanaka for their service, and welcomed the newly-elected members of the board. There being no new business, the meeting was adjourned.

Middle East Librarians Association
University of Pennsylvania Libraries
3420 Walnut Street Philadelphia, PA 19104-6206 USA
William J. Kopycki, Secretary-Treasurer

Secretary-Treasurer's Report
As of November 6, 2007

INCOME

Dues, subscriptions, meeting registration	\$5,976.59
Mailing list rental, ad in MELA Notes	\$495.80
Wilkins Fund contributions	\$1,176.45
Vendor contributions (for 06 and 07 meetings)	\$2,572.80
Bank interest	\$66.30

TOTAL INCOME	\$10,287.94
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EXPENSES

MELA 2006 Meeting Expenses	
(includes Turkish workshop)	\$3,505.48
MELA 2007 Meeting Expenses (to date)	\$2,968.78
<i>MELA Notes</i> #79 printing and mailing	\$ 1,065.36
Atiyeh Award	\$250.00
Partington Award prize + expenses	\$627.46
Postage and supplies	\$120.79

TOTAL EXPENSES	\$8,537.87
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Checking account balance as of November 6th 2007:	\$17,974.37
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Savings account balance as of November 6th 2007:	\$5,366.04
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TOTAL:	\$23,340.41
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As of November 6, 2007 we have 81 members paid-up through November 2007. Eighteen new members have been added since December 2006.

As of November 6, 2007, we have 31 library subscriptions to MELA Notes, with 17 subscriptions being handled through vendors.

Additional Notes from the Secretary-Treasurer

From the Secretary side of my position, there is little new to report. The pressing issue over the past year on which there has been admittedly slow progress has been the creation of what is referred to as the "MELA Registry" to record the names, positions, education, etc. held by every member who passed through MELA at one time or another.

To gather and maintain this data is a massive undertaking and it will require many hands to help go through files, input data in an electronic format, and ultimately create something that can serve multiple purposes. Though this was something promised last year, I hope we can actually do something over the course of next year.

I would also like to thank Janet Heineck for her review and helpful comments of last year's minutes.

On the Treasurer side of things:

PayPal continues to be well-used by membership. Thanks to the help of Webmaster John Eilts, vendors can now pay for mailing rental through PayPal.

Our accounts are in good shape. With the earmarking of money for the Wilkins fund, perhaps the Executive Board can consider ways to invest these funds in some sort of return account.

A couple of months ago, the Executive Board started a mini-fund raising campaign targeted at regular "MELA vendors", several of whom generously responded to the call. While we have always been fortunate to receive contributions from some of our vendors in the past, this year the Board established some small incentives that we hope will encourage more participation in this area.

In the past month, I sent a call on MELANET-L asking for contributions of photographs of MELA members and meetings/other events. I have received a small number of images so far, but would like to see more. This can serve as the basis for a visual history of our Association. Please send any photos (which will be scanned and returned) you may have of yourself or of colleagues "working in the field", or of any MELA related events/meetings of years past!

Respectfully submitted,
William J. Kopycki
Secretary-Treasurer

Editor's Report November 2006

During the year 2005–06, one annual issue of *MELA Notes*, number 79 (2006), will be published (in print and electronically: (<http://www.lib.umich.edu/area/Near.East/MELANotesIntro.html>) and distributed to the membership and subscribers. The issue is in press, and I expect that it will appear before the end of this year.

The current issue consists of the following articles:

- “Open Access and Middle East Studies by John Russell”, Georgia State University
- “al-Mubāḥ wa-al-lā-Mubāḥ: Fuṣūl min al-Turāth al-Islāmī (The Permitted & The Non-Permitted: Chapters in Islamic Heritage)” by Fawzi Abdulrazak, Dar Mahjar, Cambridge, Mass.
- “Allusions to the Kurdish Community in Shiite Classical Literature” by Mustafa Dehqan, Karadj, Iran
- 19 Reviews
- One brief correction
- MELA Business Meeting 2005 Minutes and Reports
- Books Received for Review 2005–06

We are extremely grateful for the hard work of Rachel Simon, Book Review Editor, who continues to solicit with success a significant number of books for review from publishers and, somewhat astonishingly, many competent and helpful reviews from time-pressed or seemingly reluctant contributors. We wish as well to thank our Secretary-Treasurer, William Kopycki, for the much appreciated services he provides, such as maintaining the member files, taking care of the distribution of the issues, and paying the bills.

The *MELA Notes* electronic version will soon move from the University of Michigan site appropriately to the MELA website. Extensive editing of links needs to be completed, however, before the move can be accomplished.

As always, the editor urges the membership to submit articles and to encourage colleagues to do so. I am seeking in particular this year articles that describe significant collections (books, manuscripts, and archives) of institutions or individuals and their histories. Additionally, submission of articles of a more practical or professional or technological nature is also encouraged.

Respectfully submitted,
Jonathan Rodgers
Editor

JOB POSTING:
Middle East & Islamic Studies Librarian
Area Studies Libraries

Columbia University Libraries is seeking applications for the position of Middle East & Islamic Studies Librarian.

In the context of a University with a very strong and well-established interdisciplinary Middle East Studies program (a designated Department of Education Title VI National Resource Center for Middle East Studies), and a strong ongoing commitment to enhancing its excellent Middle East and Islamic Studies library collections and services, the Librarian is responsible for development of this first-rate research collection of materials from and about the Middle East and Near East (extending as far east as Afghanistan, and also including Armenia), in Arabic, Persian, Turkish, Kurdish, Maltese, Armenian, and in English and all other languages of significance to this field; as well as materials in support of the field of Islamic Studies (including the study of the Islamic religion and of the Muslim peoples of the world). He or she is also responsible for the provision of information services to faculty, students, researchers and other Middle East and Islamic Studies scholars in the Columbia University community.

With annual materials acquisitions budgets over \$300,000, the Librarian coordinates collection development within the Libraries in this interdisciplinary subject area, and represents the Libraries at appropriate meetings of the CRL/Global Resources Network, MESA, MEMP, ALA sections, AAMES, etc.; acts as liaison with Columbia's Middle East Studies Institute, the Department of Middle East and Asian Language and Culture (MEALAC), and several dozen other departments, schools, institutes and centers on campus with Middle East subject interests; provides specialized Middle East and Islamic Studies reference services, and bears responsibility for the management, preservation and evaluation of the collections. Collection development responsibilities entail close involvement in the teaching and research activities of individual scholars of Middle East and Islamic Studies and members of Institute and the MEALAC Department (including grant writing initiatives). Reporting to the Director of Area Studies, the Librarian is also the Middle East area studies liaison with the other units of the Libraries. Public service responsibilities focus on Middle East and Islamic studies, and include reference consultations by appointment,

bibliographic and library use instruction, in-class lectures, preparation of publications, internet resource development, and database searching as needed. The Librarian also works with the faculty to organize the collections and operations of the Islamic Studies Research Reading Room in the renovated Butler Library. Columbia University Libraries are entering a phase of active programs in digitization and electronic resource development: the Middle East and Islamic Studies Librarian will have the opportunity to propose significant digitization projects to improve and broaden access to treasures from its unique print collections. (Depending upon funding, this position might also be responsible for providing assistance in—and supervising staff for—collection development for Jewish Studies).

Requirements are: An accredited M.L.S. or equivalent combination of education and experience, Ph.D. in a relevant subject area is preferred; Significant experience as a Middle East studies librarian (including acquiring research materials from a wide variety of sources in and about the Middle East and Islamic studies), or a comparable combination of academic and professional experience; excellent language skills in Arabic; ability to read Persian and Turkish and/or supervise staff working on materials in these languages; intimate knowledge of the history, politics, economics, literatures and cultures of the region; ability to communicate effectively verbally and in writing; and ability to work effectively and creatively in a complex environment. Salary for this PC I position is commensurate with experience. An excellent benefits package includes assistance with University housing and tuition exemption for self and family.

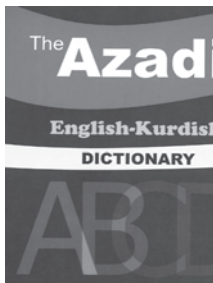
For immediate consideration please e-mail your resume and the names/contact information for 3 references to: libjobs2@columbia.edu or send it to Human Resources, Columbia University, Box 18, Butler Library, MC 1104, 535 West 114th Street, New York, NY 10027. Please reference Search # UL70107025 and include your e-mail address. Applications will be accepted immediately and until the position is filled; however, applications submitted before December 20, 2007 will receive priority consideration.

Columbia University is An Equal Opportunity/Affirmative Action employer. Minorities and women are encouraged to apply.

<http://www.columbia.edu/cu/lweb/services/jobs/ars/70107025.ars.html>

The AZADI English-Kurdish DICTIONARY

Rashid Karadaghi, PhD



This is the most comprehensive English-Kurdish dictionary (Sorani dialect) published to date, with more entries and information than any English-Kurdish dictionary.

- Contains approximately forty-four thousand entries, over four thousand sub-entries, including phrases and idiomatic expressions.
- Includes phonetic transcription of the entries.
- Many entries used in sentences to enhance comprehension of the language.

دەربارەی فرههنگی ئازادی:

- (فرههنگی ئازادی) فرههنگێکی ئینگلیزی - کوردی (سۆرانی) و له ههموو فرههنگه ئینگلیزی - کوردی یهکانهی تر که تا ئێستا بڵاوکرانهتهوه گهورهتره و ووشه و زانیاری زیاتر تێدايه.
- نزیکی ٤٤ (چل و چوار) هزار ووشه‌ی سه‌ره‌کی و زیاتر له ٤ (چوار) هزار ووشه‌ی ناسه‌ره‌کی تێدايه.
- ووشه‌کان چۆن ده‌وترێن یان ده‌بیژێن و هه‌ایش نووسراون ، واته به شیوه‌ی ده‌نگی .
- گه‌ێ له ووشه‌کان خراونه‌ته پرسته‌یشه‌وه بۆ نه‌وه‌ی خوێنه‌ر بزانی چۆن له زمانه‌که‌دا به‌کارده‌هێنێن .

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