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Training Challenges: A Practical Report of an Arabic OCR Experience

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Abstract

This paper presents the findings of an exploratory attempt to apply a particular Arabic OCR software solution to the task of text production for the 1858 edition of *Muqaddimat Ibn Khaldūn*. Printed with hand-set type in a stylistic font, this title poses massive recognition challenges. Without a means of mitigating those challenges, such a text could interrupt a high-efficiency digitization workflow. An attempt at mitigation using the training features of an Arabic OCR software product is explored in terms of the performance measures “recognition accuracy” and “training effectiveness.” Image enhancement as a potentially useful approach for improving the software tool’s OCR processing performance is also discussed.

Introduction

Widespread computer and internet use has led to a proliferation of digital content and a growing demand for electronic texts to serve a variety of scholarly and leisure purposes. Digital content can be easily browsed as well as searched, indexed, or collated instantly. [1] For materials which are not born digital, digitization can serve a number of purposes including enhanced accessibility, manipulation, repurposing, interpretation, and preservation. The more widely accessible an emerging work is, the greater the chance for it to be subject to scholarly criticism and reinforcement, leading to a richer work overall. Research and interrogative tools such as full-text searching, indexing, comparison, and

annotation of digitized source materials facilitate text analysis for historical, linguistic, and other scholarship which would otherwise be quite tedious to complete. Digital resources are certainly valuable and bring prestige to the institutions that create and maintain them.

Still, libraries and other institutions wishing to enhance their collections via digitization must surmount a number of challenges, not the least of which is computing and technical support for their operation. Scale is certainly a factor. Very large digital collections will be valuable for researchers in linguistics, for example. [2] An institution motivated by accessibility or preservation approaches may wish to digitize its entire collection. Such large-scale digitization is not a trivial undertaking and requires substantial technical infrastructure and operational savvy, particularly if a high level of efficiency is desired. (Several initiatives are currently carrying on with apparent success, however—the Hathi Trust Digital Library [formerly known as MBooks] Michigan Digitization Project at the University of Michigan [3] and the Million Book Project/Digital Assets Repository at the Bibliotheca Alexandrina [4] are notable examples). Script is another factor. If significant portions of the collection selected for digitization are in an orthographically challenging language like Arabic, digital production becomes complicated. Add to that the recognition challenges of soiled pages, bleeding ink, faded handwriting, and stylistic or hand-set type which emerge when digitization initiatives are forced by complex copyright regulations to deal primarily with older material, and the complications become nearly insurmountable, particularly for high-volume, high-efficiency workflows. All success hinges on the technical reality—do currently available technologies facilitate efficient digitization? Or will the recognition challenges presented by certain materials prohibit their processing in high-level workflows?

Valiant efforts have been made at tackling the recognition challenges posed by Arabic language materials and a number of Arabic OCR packages are now

commercially available¹. A few claim to include features which can be leveraged at the even greater challenges of degraded and skewed texts. The VERUS software developed by NovoDynamics is one such solution. In addition to its image cleaning features, the VERUS software includes a training feature that supports enhanced recognition via word by word analysis using samples from the text under processing. This paper describes an attempt at putting that training feature to the test and explores its performance in the context of a particularly challenging heritage title—the 1858 edition of *Muqaddimat Ibn Khaldūn*.

Background

The goal of optical character recognition (OCR) is to transform a document image into character-coded text, a process typically accomplished by segmenting the document into character images, applying an automatic classifier to match the character codes that most likely correspond to each character image, and exploiting sequential character contexts to select the most likely character in each position. [5] The Sakhr Automatic Reader is one software package converting image to text by this method. The VERUS software instead converts character strings in a kind of word by word analysis.

The OCR process is not flawless in its text production, however. Historically, there have been issues with errors being introduced into the representative text generated to stand behind the document images. These kinds of errors obviously have an adverse effect on retrieval and text analysis and are best eliminated where possible. The

¹ These include: Automatic Reader / OCR القارئ الآلي (Sakhr) <http://www.sakhr.com/products/OCR/Default.aspx?sec=Product&item=OCR>; VERUS (NovoDynamics) http://www.novodynamics.com/verus_stand.htm; Readiris Middle East (I.R.I.S) <http://www.irislink.com/c2-561-189/Readiris-Pro-11-Middle-East---Arabic-OCR-Software.aspx>; CiyaICR (CiyaSoft) http://www.ciyasoft.com/pr_index.asp ; OmniPage (Nuance) <http://www.nuance.com/omnipage/capturesdk/arabic/>.

recognition error rate is affected by reproduction quality of the image, resolution, and mismatch between the image classifier index and the characters of the printed document. In the case of Arabic these issues are significantly more pronounced given the complex orthographic and morphological features of the Arabic script.

The Arabic language introduces several procedural challenges. [6] The Arabic script is a cursive one in which most letters (but not all) are connected by a baseline stroke and shapes vary according to the position in word. Arabic text is typically justified using word elongations (كشيدة) which, as extensions of the baseline, can resemble actual characters though they are in fact not. Fifteen of the twenty-eight letters include dots, without which they cannot be distinguished from one another. Diacritics may also be included, and these, along with the necessary dots, can be confused with dirt or specks. A number of special forms, called ligatures, may be used to replace certain character strings, though often at the discretion of the typographer. Finally, the sheer morphological complexity of Arabic results in an estimated 60 billion possible surface forms [5], substantially impeding dictionary-based OCR processing and error correction approaches.

The more stylistic Arabic fonts can create even more challenges for recognition and distinction among character types. Many older works were produced in these stylistic fonts, and often hand-set for printing. Hand-set type, with its numerous inconsistencies of shape, line thickness, inking, and orientation, introduces an even greater variety of character forms to the plethora of possibilities. Printing inconsistencies compound the problem, making it especially difficult to link similar characters to one other, and thus to accomplish any sort of recognition algorithm training.

Reportedly successful Arabic digitization initiatives have incorporated an image enhancement stage into their OCR processing workflows prior to recognition in attempt to mitigate the complications discussed above.

[7] Text enhancement software² is used to stick letters or dots, to close letters, erode excess thickness, and so on. The VERUS software does include some image correction features, though their effectiveness at this point seems questionable due to complications with application.

The VERUS Training Experience

Method

The purpose of training is to improve recognition accuracy. This implies a reduction in the number of introduced errors that require manual correction (that is, via technician intervention), leading ultimately to enhanced production efficiency. Still, training itself is a time and effort-intensive process requiring the expertise of a technician. To evaluate the performance of the VERUS software at producing text for our hand-set text, certain rough quantitative measures were established. A rough measure of “recognition accuracy,” indicating the number of mistakes requiring corrections per number of extracted words, was relied upon primarily. Additionally, a loose measure called “training effectiveness” was defined to indicate how many of the corrections required were actually performed automatically by the software via the application of training rules. Relying on qualitative estimation of effort along with these rough measures to systematically evaluate the initial section of the focus text allowed for comparisons and conclusions to be drawn about the projected efficiency of processing the entire work.

Prior to beginning the image resolution experiment (referenced below), a log was created to more systematically record mistakes and the efforts required to correct them. Following initial extraction of the recognized text but before application of any automatic training corrections, a rough estimate of “mistake sets” was made for each page, primarily a count of misspelled (misrepresented) or missing words. These mistakes could be considered “unrecognized” and represent some

² Such as the ScanFix software package:
<http://www.pegasusimaging.com/scanfixapp.htm>

potential for elimination and overall improvement through the eventual application of the training rules. The selected set of previously generated training rules was next applied. The text was then assessed word by word, with uncorrected mistakes assessed for the proper corrective approach. These residual mistakes could be considered “misrecognized” since the applied training rules failed to eliminate them. Where fitting, new training rules were created and added to the previously generated ones. The number of training or technician corrections required to convert the misspelled or missing words was recorded, with multiple corrections per misspelled word often required. Training corrections are defined as those corrections which the software automatically performs on the basis of a previously created set of training rules. Technician corrections are those which require more effort on the part of the technician either via the creation of a new training rule or manual retyping of the characters in question. A count of words extracted (automatically generated by the software) was also recorded following final training edits.

Procedure and Results

Initially, TIFF images for the various pages were produced using an HP Deskscan II scanner at 600dpi Black and White Drawing as recommended by the Digital Library Federation Benchmark for black and white page image masters. [8] These were imported to VERUS page by page for OCR processing. Following the automatic image cleaning and text extraction, the text was checked for “unrecognized” mistakes and training rules to correct for those mistakes were created where possible.

Results were disappointing, as training for each page proceeded extremely slowly and contentiously, with little marked improvement across pages. Once created, training rules were successfully applied for correction in the case of the original mistake only, very rarely otherwise.

The decision was made to experiment with image resolution in an attempt to improve performance. The

results confirmed the recommendations of the User Guide for work with images of 200 or 300dpi resolution. 300dpi was eventually settled on since that resolution fell within the scope of the DLF Benchmark recommendations for Grayscale or Color images.

Some improvement was achieved following the resolution switch, but none all that significant. Training continued at a frustrating pace, requiring time and effort for the creation of rules which never successfully corrected more than the specific mistake instance for which they were created. The list of training rules soon filled with numerous takes on the same mistake type (see Figure 1).



Figure 1. View of the VERUS workspace interface. Imported images appear in the Thumbnail Pane (left), cleaned image in the Image Pane (top), and extracted text in the Extracted Text Pane (bottom). The list of training rules (Training Pane, bottom right) includes several instances of corrections for the letter ب.

A final attempt at improving recognition size reduction and sharpening of the text image was made. Using the HP Deskscan II software, TIFF images were produced at 300dpi, 50% scaling and Sharp Black and White Drawing, and a fresh suite of training rules was begun. This strategy seemed to improve the state of things and yet it appeared that unique instances were still too many to surmount without far more time or effort than could be afforded. Table 1 presents a comparison across image treatments for the focus text. While sharpening and reduction made for some functional improvement, the percentage of training corrections automatically performed by the software is still painfully low. Particularly troubling letters emerged as they appeared again and again for correction despite all attempts to train for them. The majority of these were unique to the text but those for which dots are necessary to distinguish between them might likely cause difficulties in other contexts.

Text	Image Treatment	Training Efficiency (Average)
MBNKH	None	0.112
MBNKH	Reduction	0.041
MBNKH	Reduction & Sharpening	0.154

Table 1. Average training efficiency across image treatments for *Muqaddimat Ibn Khaldūn* 1858 Edition (MBNKH).

Following the efforts with the hand-set text, and for the purposes of comparison, another challenging text printed in an older Brill font³ was analyzed, as well as two modern computer-set texts as a benchmark. The final results for comparison of recognition accuracy are

³ Such as that utilized in the Brill edition of *Kitāb al-ṭabaqāt al-kabīr* of Ibn Saʿd, published between 1904 and 1940.

presented in Table 2. The contrast in accuracy across the historical and modern texts is certainly marked, while the improvement with image treatment for the historical text is obvious though relatively unsubstantial.

Text	Image Treatment	Recognition Accuracy (Average)
MBNKH	None	0.402
MBNKH	Reduction	0.491
MBNKH	Reduction & Sharpening	0.554
ATTAW7IDI	Reduction & Sharpening	0.867
BN7AJAR	Reduction & Sharpening	0.871

Table 2. Average recognition accuracy across the texts analyzed: *Muqaddimat Ibn Khaldūn*, 1858 edition (MBNKH); *al-Hawāmil wa-al-shawāmil*, 2001 edition (ATTAW7IDI); *Tahdhīb al-Tahdhīb*, 1994 edition (BN7AJAR).

Discussion

In the beginning, an attempt was made to create a training rule for practically every mistake encountered—useful for a thorough orientation to the software’s capabilities, but not at all efficient for long-term training. With experience, it became easier to ascertain whether or not to even attempt a training correction, particularly for cases where the quality of the letter image was poor (which leads to bad rules). It can actually be more efficient to re-extract after creation of each training rule, to quickly evaluate the effectiveness of the new rule and whether or not it has properly corrected the mistake and for how many instances, as well as possibly introduced other errors of misrecognition.

It was difficult to balance the “global” effects of training rules with getting corrections applied as

efficiently as possible. Creating more specific rules that would only correct a particular instance seemed to increase the workload with only a limited return. However, rules which could be applied more broadly occasionally produced negative effects (introducing misrecognition errors) and had to be disabled or even deleted altogether later. On occasion spaces would be improperly inserted within words of the text, but would not appear for editing. For these and similar cases a training rule could not even be created.

Conclusions

This paper presents the findings of an exploratory attempt to apply a particular Arabic OCR software solution to the task of text production for the 1858 edition of *Muqaddimat Ibn Khaldūn*. Printed with hand-set type in a stylistic font, this title poses numerous recognition challenges. The training features of the selected software were exploited in an attempt to mitigate those challenges, with little success.

Utilizing training rules as a strategy for enhancing efficiency will only be successful if the rules created are applied to correct multiple instances of a mistake. Otherwise, it is actually more costly to create and test the rules than to manually edit, or simply key in the text. Ideally, a point would be reached in the course of production and training for a certain text where unique instances would be surpassed for the most part and the compiled suite of rules would be adequate for correcting the remaining common instances. Still, if the number of unique instances is sufficiently large, reaching this point could require far more time and effort than one is willing to give, especially if some other approach could be more efficient (such as manually keying the text).

The complexities of developing a suite of rules also increase with an increase of unique instances like those found in hand-set typefaces. It often becomes necessary to delete or disable a rule that was incorporated into the suite earlier because it has only resulted in added mistakes when applied to the next page of text. For such

cases it seems much more efficient to manually edit the OCR-produced text, if not simply key the text.

Filters and other means of image enhancement have apparently proved useful in other contexts [7] and they would certainly seem worthy of exploration in this case. The VERUS User Guide indicates that featured filters may be applied to improve image quality. From a simple evaluation of these filters applied to the hand-set and modern computer-set typefaces the Stroke Thickening and Automatic filters emerged as giving the best results on inspection. A more systematic comparison of the filters applied to the modern text revealed that what one filter could not correct for, the other could. This implies that layering of the filters to combine their effects, if possible, could achieve ideal results. It would certainly be interesting to explore a means of exploiting these image enhancement features and evaluate what could be achieved in terms of improved recognition accuracy and training effectiveness.

At this stage, the VERUS software might be most efficiently utilized on small-scale digitization projects for smaller collections, or even on a text by text basis. This would likely depend on the acceptable error rate set for the project, as well as technical and staffing resources. A technician (or multiple technicians) may be required to carry out the training and editing.

Without incorporating additional enhancement stages or higher quality equipment, the VERUS software in its current state of development may not be the choice for achieving high-efficiency processing of this sort of textually challenging heritage material. The application of pre-processing software, high quality imaging equipment, filters, and other means of image enhancement should be attempted. If necessary, other Arabic OCR software options could be explored for incorporating into the workflow. Regardless, enhancement will likely be required and some level of reduced efficiency may have to be tolerated.

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A Guide to Arabic Manuscript Libraries in Morocco, with Notes on Tunisia, Algeria, Egypt, and Spain

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Introduction

In the nearly two decades since the publication of Latifa Benjelloun-Laroui's *Les bibliothèques au Maroc*, the holdings, catalogues, policies, and even locations of Morocco's Arabic manuscript repositories have undergone significant changes.⁴ This guide is a partial update to Benjelloun-Laroui's more comprehensive work, and a preliminary account of selected libraries in Tunisia, Algeria, Spain, and Egypt, for which there are no comparable surveys. The primary purpose of this guide is to assist scholars considering fieldwork in the

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⁴ Latifa Benjelloun-Laroui, *Les Bibliothèques au Maroc* (Paris: Maisonneuve & Larose, 1990). This is the most comprehensive resource currently available for researchers working with Moroccan manuscript libraries, although much of the practical information is now out of date. Benjelloun-Laroui focuses broadly on all libraries and their holdings, not just on manuscripts. For manuscript libraries, she describes each institution's holdings, lists selected rare or unique texts, and provides an extensive bibliography of catalogues and secondary sources pertaining to the library or its manuscripts. Stacy Holden's orientation handbook for Fulbright fellows in Morocco, produced in 2001, also includes a valuable list of Moroccan research centers. However, this list is far from comprehensive, partly out of date, and distributed only to grantees.

libraries described below; librarians may also benefit from the reviews of published manuscript catalogues.

My focus is on providing practical information that will help researchers assess the cost, necessary duration, feasibility, and probable benefits of making a first or return journey to these repositories. This information includes an evaluation of the cataloguing systems now in use, policies on reproducing texts, contact details, opening hours, the documentation required for access, and anything likely to change in the near future. I have also offered some basic historical details and listed the most useful sources for further reference.

This project complemented my own research, which took me to over a dozen manuscript libraries in five countries over three years. As a result, this is not a comprehensive account of every manuscript library in the countries treated (Morocco, Tunisia, Algeria, Egypt, and Spain), although I list published catalogues for Moroccan libraries that I did not visit. This guide is informed, on the other hand, by active and relatively recent research using these libraries. For most libraries, I looked through the entire catalogue (or multiple systems of cataloguing), extensively interacted with the staff, requested to view several texts, and obtained (where possible) microfilm, paper, or digital copies of the manuscripts relevant to my research. I documented any discrepancies between a library's stated holdings or policies and the reality I encountered, and arranged interviews with many of these institutions' directors. Although library policies can often be quite subjective, I made library staff and administration aware that I was seeking objective information suitable for dissemination to other foreign researchers. This resulted in several requests that I not admit to a few special permissions; suffice it to say that many rules are flexible. A few general notes will be followed by the library listings, grouped by country and city.

Cataloguing and Counting

Of the libraries I visited, only the 'Allāl al-Fāsī Institute in Rabat can claim to have a published, accessible

catalogue containing accurate and thorough listings for the library's entire collection. Most of the other libraries are engaged, to varying degrees, in an ongoing process of producing more complete, accessible, or corrected versions of their existing systems of cataloguing. These systems range from unorganized drawers of cards to handlists, multi-volume publications, online databases, and CD-ROMs.

The best catalogues provide as many of the following details as possible for each manuscript: title of the work; the volume's shelf number; subject area; author's full name, death date, and biographical notices; the library's other manuscripts by that author; name and death date of the copyist; date and place of copying; volume number for a multi-volume work or the position number for a short work bound together with other texts; number of folios; physical dimensions of the manuscript; number of lines per page; type of binding and writing material (less common); type and quality of script; extent and kind of physical damage; details of ownership statements, transmission authorizations, and the like; other known copies of the same manuscript; publication details for any printed editions; and any additional notes summarizing or assessing the work. In the descriptions below, catalogues providing a "high level of detail" include most of this information.

Alongside financial and bureaucratic obstacles, many catalogues remain unfinished because of the sheer work and specialized skills required to compile these details. For whole, undamaged copies of well-known works professionally copied in legible script, this may be a straightforward task for an experienced scholar equipped with a reference library and a basic familiarity with everything from Quranic exegesis to astronomy. On the other hand, for manuscripts that are missing their first and last folios, are partially eaten, scrawled by students, or mis-titled or misattributed, cards stating "*Work of law by unknown author*" enjoy much longer lives. In one catalogue, Sa'id al-Murabiti describes browsing several

entire manuscripts looking for any slight clue that might aid him in their identification.⁵

A library's total holdings may help indicate the value of a visit or search through its catalogues. However, what counts as a "manuscript" varies between cataloguing systems: this may refer to a single title, a single volume, or a multi-volume work. Most libraries distinguish between the number of volumes and the number of titles held; the number of titles is generally a much higher figure, depending on the prevalence of *majāmi'* ("groups"), volumes in which many shorter texts have been bound together. Texts in "groups" are now normally assigned their own catalogue numbers, whether they are listed all together or distributed among subject areas. Less often, "groups" are listed together and given only one entry number. Multi-volume works, on the other hand, are usually given one number and counted as one manuscript volume. I have noted catalogues which number each volume and count the set as several manuscripts.

Counting and numbering variations contribute to the importance of consulting the most recent catalogue editions. Misidentified fragments once assigned their own manuscript numbers are occasionally reunited with other catalogued works, or *vice versa*. Previously undifferentiated "groups" also may be parsed and individually numbered.

This variability also suggests treating with caution catalogues which group manuscripts by subject. All titles in "groups" may be classified according to the first title's subject, as in the Algerian National Library's first catalogue. Or texts may be misclassified—a note in one of the Moroccan National Library's catalogues, for example, apologizes for having placed a previously overlooked work of *fiqh* in the *ādāb* section.⁶ None of the

⁵ Sa'īd al-Murābitī, *Fihris al-makhtūtāt al-ʿArabīyah al-mahfūzah fī al-Khizānah al-ʿAmmah bi-al-Ribāt*, vol. 7 (Casablanca: Al-Khizānah al-ʿAmmah lil-Kutub wa-al-Wathāʾiq, 2002), 12.

⁶ Y. S. ʿAllūsh and ʿAbd Allāh al-Rajrāji, *Fihris al-makhtūtāt al-ʿArabīyah al-mahfūzah fī al-Khizānah al-ʿAmmah bi-al-Ribāt*, al-Qism

catalogues examined here cross-list works under multiple subjects, such as history and biography. It is always a good idea to consult the catalogue's author and title indices, where available, or the card catalogues.

Professional Etiquette

The incomplete, minimally organized, and often confusing state of many libraries' cataloguing systems provides great opportunities for researchers to uncover as-yet-unexploited texts; on the other hand, the search for both "new" and known material requires great patience. No helpful librarians with encyclopedic knowledge guide researchers to the perfect texts. The time and expertise required to catalogue manuscripts means that a very few specialists produce updated material slowly, and generally behind closed doors in library administration or at universities. The staff members responsible for supervising reading rooms and taking requests to view or copy manuscripts are not experts in Arabic codicology. In more than one library, my requests for copies have been complicated by the need to explain to skeptical staff the difference between a page (*ṣafḥah*) and a folio (*waraqah*), my consequent desire to specify the front (recto, *wijh*) or back (verso, *ḡahr*) of the folio, and the standard abbreviations I was using to do so (*ḡā* for *ḡahr*, *wāw* for *wijh*).⁷

Rather than manuscripts, reading-room librarians evaluate researchers and their requests. Within institutional guidelines, staff exercise some discretion in balancing preservation and profitable use of original manuscripts. The longer scholars spend at a particular library, the better rapport they might build with the staff, and the greater seriousness of purpose they convey. Nevertheless, it is possible to make short, efficient trips, and staff will often streamline procedures for foreigners with limited time.

al-Thānī [Part Two] (1921-1953), 2nd ed., vol. 2 (Casablanca: Al-Khizānah al-‘Ammah lil-Kutub wa-al-Wathā’iq, 2001), 94.

⁷ A list of standard abbreviations may be found in the introductions to most catalogues.

All libraries have stated or unstated limits as to the material researchers may view, copy, or photograph. If a project does not require the oldest or most authentic copies of a manuscript, it may be preferable to request copies from the most flexible libraries or to select the manuscripts least likely to be damaged by additional handling. Another alternative to copying manuscripts may be the numerous university theses which consist of unpublished critical editions, often of important works in local manuscript libraries. The Faculty of Islamic Law (*Kulliyat al-Shari'ah*) at the Sidi Mohamed Ben Abdallah University in Fez-Saiss, for example, retains two copies of each thesis; one may be borrowed overnight for consultation or copying. An up-to-date handlist of theses is available by request on-site.⁸ The University of Mohammed V in Rabat publishes periodical listings of theses defended in Moroccan Faculties of Letters; these can be purchased at the University bookstore (near the National Library) and are available in international libraries.⁹

For my research, I arrived at most libraries with initial manuscript numbers in hand, but this preparation was never mandatory. The catalogues available on-site are often more complete and accurate than circulating sources. However, at private libraries one may feel more comfortable having read the relevant catalogue, if published, beforehand; this will lessen the burden placed on a small foundation or limited staff.

At all of the North African libraries, staff spoke both French and Arabic and accepted documents in either language, unless otherwise noted. In addition to scheduled closures and during Ramadan, it can be difficult to obtain permissions for membership cards or

⁸ Hours for the 2007-2008 year were M-Th 9:00-12:00 and 14:00-17:30; F 9:00-11:00 and 15:00-17:00.

⁹ The most recent edition is: 'Umar Afā, *Dalil al-uṭruḥāt wa-al-rasā'il al-jāmi'iyah bi-kulliyāt al-ādāb bi-al-Maghrib*, vol. 5: 1998-2003 (Rabat: Kulliyat al-Adāb wa-al-'Ulūm al-Insāniyah, Jāmi'at Muḥammad V, 2006). The campus bookstore is in the courtyard; what resembles a bookstore in the entry hallway is always closed.

copies during Dhū al-Ḥijjah, when many administrators perform the pilgrimage.

Lithographs

A number of lithographic printing presses were active in Fez from 1865 through the early twentieth century. Many Moroccan libraries now treat lithographs on par with manuscripts, subject to similar restrictions and in some cases listed in the same catalogues. One manuscript cataloguer justified his inclusion of lithographs by noting their rarity, the handwritten *waqf* deeds many of them bear, and the fact that some are older than a number of manuscripts.¹⁰ One published catalogue lists lithographs extant in Moroccan libraries:¹¹

‘Abd al-Razzāq, Fawzī. *Al-Maṭbū‘āt al-ḥajarīyah fi al-Maghrib: Fihris ma‘a muqaddimah tārikhiyah*. Rabat: Dār Nashr al-Ma‘rifah, [1989]. 208 pp.

‘Abd al-Razzāq includes an historical introduction followed by listings for 548 lithograph editions, ordered by title, author, and publication date. The catalogue does not indicate which libraries hold each text. Significant lithograph collections will be noted for the libraries covered below.

Maghribī Script

Arabic manuscripts in North African libraries are written primarily in *maghribī* script (followed by *andalusī* and more broadly *sharqī*), which features numerous distinctive letterforms and connections. For a very useful illustrated guide to reading this script, see: N. van den

¹⁰ ‘Abd al-Rahīm al-‘Alamī, *Fihris makhtūtāt al-Khizānah al-‘Ilmiyah bi-al-Masjid al-A‘zam bi-Tāzah*, 2 vols. ([Rabat]: Al-Mamlakah al-Maghribīyah, Wizārat al-Awqāf wa-al-Shu‘ūn al-Islāmiyah, 2002), 1:10-11. Lithographs also can be as difficult to read as manuscripts and often give no indication of the original manuscript(s) or methodology relied upon. The Saudi Library has also published a catalogue of its lithograph holdings; see below.

¹¹ Harvard University also holds an extensive collection of Moroccan lithographs.

Boogert, "Some Notes on Maghribi Script," *Manuscripts of the Middle East* 4 (1989): 30-43. For a more general history of Maghribī script and calligraphy, see: ʿUmar Afā and Muḥammad Maghrāwī, *Al-Khaṭṭ al-Maghribī: Tārīkh wa-wāqīʿ wa-āfāq* ([Rabat]: Al-Mamlakah al-Maghribīyah, Wizārat al-Awqāf wa-al-Shuʿūn al-Islāmiyah, 2007).

MOROCCO

This section is based on initial visits to most of the libraries during the 2004-2005 academic year, on more extensive field research conducted between January and December 2007, and continued communication from abroad. Libraries are by order of importance within each city.

The Moroccan National Library, Rabat

Al-Maktabah al-Waṭaniyah lil-Mamlakah al-Maghribīyah
La Bibliothèque Nationale du Royaume du Maroc

The National Library in Rabat contains the best known and most commonly consulted manuscript collection in Morocco. Founded in 1919 as the *Bibliothèque Générale* (*Al-Khizānah al-ʿĀmmah*), the library changed its name in 1926 to *La Bibliothèque Générale et Archives* and again in 2003 when the current official name was adopted. Many researchers still refer to the library as the General Library.

Address and Contact Information

In October 2008, King Mohammed VI inaugurated the National Library's new, state-of-the-art facility on Avenue Ibn Khaldoun in the Agdal district of Rabat. The new building is not far from Bab Rouah and from the library's former location on Avenue Ibn Battouta, between the Humanities and Sciences faculties of the Mohammed V University. The manuscripts reading room (Salle de recherche, qāʿat al-bāḥithīn) does not have a direct phone line, but may be reached by calling the main library: (212) 37-77-18-90 or (212) 37-27-23-00. Fax: (212) 37-77-74-30. A new version of the library's

website (www.bnrm.ma) was also launched in late 2008 in both French and Arabic; the content is not always identical in both languages. The current director of the National Library is Driss Khrouz and the head of the manuscript division is Nozha Ben Saadoun.

Hours

The manuscript reading room is open M-F 9:00-16:00, with an hour and a half closure Friday afternoons for prayer. Ramadan hours are 9:00-15:00. The annual August closure may begin in late July and end in early September. The hours listed on the website (M-F 9:00-18:00, S 9:00-13:00) were not accurate as of January 2009.

Access

Only an identification card is required to view microfilmed texts in the manuscript reading room. Further documentation must accompany requests for copies: a letter of introduction or affiliation from a university or sponsoring organization, and a copy of a passport or residence permit. Access to the main library requires a card which may be obtained by filling out a form and submitting the above documents along with two pictures and 20-50 DH depending on academic standing. Laptops are permitted.

Number of Manuscripts

The National Library's rich collection consists of nearly 13,000 volumes containing approximately 34,000 titles, as estimated by Nozha Ben Saadoun in late 2007. The vast majority of these manuscripts are in Arabic, with a scattering of other languages. All standard subject areas are represented. Most legal texts pertain to the region's dominant Mālikī school of law; this is true of all Moroccan libraries. There are three cataloguing systems: card catalogues, a series of published books, and a computer database.

Catalogues: Cards

The card catalogues contain the most complete account of the library's holdings. There are author and title cards for every identified manuscript, including titles within groups. For unidentified texts, title cards only bear such descriptions as "work of medicine" or "questions and answers." The manuscripts are divided into six collections of original manuscripts and two collections of microfilmed manuscripts; together there are eight collections, each with separate card catalogue drawers.¹² Thus to search for a particular text, one must look in eight different drawers, or even sixteen if searching by both title and author. The collections represented by Arabic letters as follows:

Dāl (*Dhakhirat al-maktabah*, "library holdings"): about 6600 volumes catalogued in 23 drawers.¹³ This

¹² Benjelloun-Laroui lists two additional collections, al-Muqri and al-Tuzāni (p. 232). These collections are not differentiated in the library's cataloguing systems; i.e., there is no *Mim* section of the drawers or printed catalogues for the 60-65 manuscripts confiscated from al-Muqri's private library. These collections may be presumed to now form part of *Dāl*, the library's base collection originating from numerous sources.

¹³ This rough estimate of 6600 volumes is based on several other figures. The authors of the *Dāl* catalogue series give no estimate as to the collection's total number of manuscript volumes, and their numbering system is inconsistent. The first catalogue assigns sequential entry numbers to 544 manuscript *volumes*, while the remaining four volumes in the series assign an entry number to each *title*, covering 4091 titles and concluding with entry number 4635 (544 volumes plus 4091 titles). Library staff, Benjelloun-Laroui, and a recent version of the library's website have all quoted figures in the neighborhood of 4635 for *Dāl*'s number of "manuscripts"; this figure appears to be based on the number of entries in the printed catalogues and does not accurately reflect either the number of titles or volumes in the entire *Dāl* collection. The compilers of the fifth *Dāl* catalogue volume noted that they hoped to finish cataloguing that collection in the future, and the library acknowledged that the current catalogues may only cover 60% of the *Dāl* collection. If the National Library holds nearly 13,000 manuscript volumes, by elimination *Dāl* should represent about 6600 of these volumes. This figure (6600) is roughly compatible with the 60% estimate for

collection represents the library's original holdings at the time of founding, plus subsequently donated or purchased texts.

Kāf (Al-Kattānī): roughly 3371 volumes in eight drawers. Formerly the private library of 'Abd al-Ḥayy al-Kattānī, the collection was confiscated for political reasons following independence in 1956. The collection is especially strong in biographical material, including most of the sources for al-Kattānī's *Fihris al-fahāris*.¹⁴ Also included are a number of rare manuscripts, including several once owned by Almoravid ruler Ibn Yūsuf b. Tāshufin (r. 1106-1143).

Qāf (*Awqāf*, "pious endowments"): roughly 1215 volumes in four drawers. Most of the manuscripts in this collection were donated as pious endowments to particular mosques, schools, and *zāwiyahs* (Sufi lodges), then transferred to the National Library beginning in the late 1950s. This includes a large number of rare manuscripts from the Nāṣiriyyah Zāwiyah in Tamgrout.

Jīm Kāf (Ja'far al-Kattānī): roughly 200 volumes in one drawer. This former private library was donated to the National Library by al-Kattānī's descendents.

Jīm (Glāwī):¹⁵ roughly 1311 volumes in four drawers. This confiscated private library belonged to former Pasha of Marrakesh Tuhāmi al-Glāwī, a primary opponent of Morocco's Independence Movement.¹⁶

current catalogue coverage and with the large number of *Dāl* drawers in the card catalogue, which should be complete.

¹⁴ 'Abd al-Ḥayy b. 'Abd al-Kabir al-Kattānī, *Fihris al-fahāris wa-al-athbāt wa-mu'jam al-ma'ājam wa-al-mashyakhāt wa-al-musalsalāt*, ed. Ihsān 'Abbās, 2nd ed., 3 vols. (Beirut: Dār al-Gharb al-Islāmī, 1982).

¹⁵ The hard *g* of Glāwī, Tamgrūt, Gannūn, and other Moroccan names is variously represented as a *jīm*, *kāf*, or *kāf* modified by three points or an additional upper stroke. The orthography for some names can vary even within the same library, e.g., Gannūn appears in both *jīm* and *kāf* author cards and indices.

¹⁶ Benjelloun-Laroui numbers the Glāwī collection at 1382 volumes (p. 232), including a smaller collection associated with Tuhāmi's son Brāhīm al-Glāwī (71 mss). However, Brāhīm's collection does not

Ḥāʾ (Ḥajawī): roughly 265 volumes in half of a drawer. Another confiscated library.

Ḥāʾ Mīm (Ḥamzāwīyah): about 250 manuscript volumes on microfilm only, catalogued in half of a drawer. The original manuscripts remain in the library of the Ḥamzāwīyah *Zāwīyah* near Midelt in the Middle Atlas. The National Library's collection represents only the most important of those Ḥamzāwīyah manuscripts that had been identified at the time of a 1962 UNESCO microfilming project.

Muṣawwarah ("Copied"): roughly 6000 titles in eight drawers. Many of these cards merely indicate that a manuscript in the National Library's collection, already represented in the other drawers, has been microfilmed. The remaining cards represent microfilm copies acquired through exchanges with other libraries or individuals, or through the Hassan II Prize, an annual government-sponsored competition to identify the best privately-held manuscripts in Morocco.

Catalogues: Printed

Seven printed volumes are currently in use, partially covering the *Dāl*, *Kāf*, and *Qāf* collections.

Approximately 60% of the *Dāl* collection is catalogued in the first five tomes:

1. Al-Tādili, Ṣālih, Saʿīd al-Murābiṭī, and E. Lévi-Provençal. *Fihris al-makḥṭūṭāt al-ʿArabīyah al-maḥfūzah fī al-Khizānah al-ʿĀmmah bi-al-Ribāt*. 2nd ed. Vol. 1. Casablanca: Al-Khizānah al-ʿĀmmah lil-Kutub wa-al-Wathāʾiq, 1997-1998. 345 pp. This is a translation and revision of Lévi-Provençal's 1921 catalogue published by E. Leroux in Paris, which covered the library's founding collection. Volumes are sequentially numbered 1-544, with all titles in "groups" listed together under one entry number. Entries are not organized alphabetically, by subject,

appear to be catalogued in *Jīm*, which staff consistently number at 1311 volumes; the additional volumes are most likely part of *Dāl*.

or by *Dāl* numbers (the shelf numbers), which appear next to the sequential number. One can expect to find the first 544 *Dāl* volumes catalogued here. Highly detailed entries are followed by author and title indices and a bibliography.

- 2-3. ‘Allūsh, Y. S., and ‘Abd Allāh al-Rajrāji. *Fihris al-makhtūtāt al-‘Arabīyah al-mahfūzah fī al-Khizānah al-‘Āmmah bi-al-Ribāt*. Al-Qism al-Thānī [Part Two] (1921-1953). 2nd ed. 2 vols. Casablanca: Al-Khizānah al-‘Āmmah lil-Kutub wa-al-Wathā’iq, 2001. Reprint of 1954 edition, covering manuscripts acquired between 1921 and 1953. Vol. 1: 469 pp., sequential numbers 545-1780, covering Islamic and Arabic sciences. Vol. 2: 451 pp., sequential numbers 1781-2765, covering literature, history, arts, and physical sciences. Beginning with these two volumes and continuing through the remainder of the *Dāl* series, titles are listed alphabetically within subject areas. Titles within “groups” are dispersed by subject and given individual entry numbers, alongside their *Dāl* numbers which now include their placement within that manuscript volume. The catalogues thus contain more sequential entry numbers than manuscript volumes, making it difficult to know in which catalogue volume a particular *Dāl* number will be found; entries must be located by subject or using the author or title indices.
4. *Fihris al-makhtūtāt al-‘Arabīyah al-mahfūzah fī al-Khizānah al-‘Āmmah bi-al-Ribāt*. Al-Qism al-Thālith [Part Three] (1954-1957). Vol. 1. Rabat: Wizārat al-Awqāf wa-al-Shu’ūn al-Islāmiyah wa-al-Thaqāfiyah, 1973. 407 pp. This volume, covering the first half of the manuscripts acquired between 1954 and 1957, has not been re-printed and is held by few libraries. It covers sequential numbers 2766-3721, divided into subject categories primarily covering the Islamic sciences and logic.
5. Al-Kattānī, Muḥammad Ibrāhīm, and Ṣāliḥ al-Tādili. *Fihris al-makhtūtāt al-‘Arabīyah al-mahfūzah fī al-Khizānah al-‘Āmmah bi-al-Ribāt*. Vol. 5. Casablanca: Al-Khizānah al-‘Āmmah lil-Kutub wa-al-Wathā’iq,

1997. 376 pp. With this catalogue, the numbering system for the catalogue volumes also changes. There is no “Part Three, Volume Two,” nor a “Volume Four”; this is a continuation of Part Three, Volume One, but is called Volume Five because it is the fifth physical volume in this catalogue series. This volume covers sequential numbers 3722-4635, which include the Arabic linguistic sciences, more Sufism (also covered in part three, volume one), arts and literature, history and biography, and the political and physical sciences. These two authors produced both volumes of the 1954-1957 collection, but their names were inadvertently omitted from the previous volume.

Approximately 7% of the *Kāf* collection is catalogued in the sixth volume:

6. Al-Manūnī, Muhammad. *Fihris al-makhtūṭāt al-‘Arabīyah al-mahfūzah fī al-Khizānah al-‘Āmmah bi-al-Ribāt*. Vol. 6. Casablanca: Al-Khizānah al-‘Āmmah lil-Kutub wa-al-Wathā’iq, 1999-2000. 214 pp. This covers approximately the first 200 volumes of the ‘Abd al-Ḥāyy al-Kattānī collection. As in the later *Dāl* catalogues, titles within “groups” bear individual entry numbers, entries are highly detailed, and author and title indices are included. This catalogue covers entry numbers 1-404, with the *Kāf* number following each entry number. The manuscripts are ordered by subject and cover most standard subject areas. This catalogue was written in the early 1970s but remained unpublished for 25 years.

Approximately 22% of the *Qāf* collection is covered by the seventh volume:

7. Al-Murābitī, Sa‘īd. *Fihris al-makhtūṭāt al-‘Arabīyah al-mahfūzah fī al-Khizānah al-‘Āmmah bi-al-Ribāt*. Vol. 7. Casablanca: Al-Khizānah al-‘Āmmah lil-Kutub wa-al-Wathā’iq, 2002. 458 pp. This catalogue covers the first 270 volumes of the *Awqāf* collection. Each title is

given a catalogue entry number and separated by subject; this catalogue covers sequential numbers 1-412 and includes all subjects. An introductory chapter is devoted to the rare manuscripts in this collection, including a genealogical text copied in the mid-3rd century A.H. Highly detailed entries are followed by author, copyist, and title indices.

These seven volumes are all in Arabic, and are held by numerous international libraries. Although the library's website includes a price list, these catalogues are only occasionally available for purchase at book fairs; they are not sold at the library or in local bookstores. Representatives from foreign libraries may be able to obtain a set of catalogues in exchange for their home institution's manuscript catalogue. Copies of some volumes may also be purchased online from (ketabook.com), a good source for Moroccan materials.

Library staff have completed a database for the Hajawī collection and plan to publish this catalogue shortly; the Glāwī database is nearing completion and will follow. The Jaʿfar al-Kattānī collection will then be catalogued and published, after which staff hope to complete the unfinished catalogues for the *Dāl*, *Kāf*, and *Qāf* series.

Three catalogues cover the microfilmed and original Ḥamzāwīyah collections:

1) UNESCO produced a rough title-and-author list of Ḥamzāwīyah manuscripts microfilmed for the National Library: "Qā'imāt kutub al-Zāwīyah al-Ḥamzāwīyah: Al-Qism al-awwal." In *Qā'imāt al-makhtūṭāt al-ʿArabīyah al-nādirah allatī waqaʿa al-ikhtiyār ʿalayhā min bayn al-makhtūṭāt al-mawjūdah bi-al-Khizānah al-ʿĀmmah . . . bi-al-Maghrib*. Rabat: Al-Khizānah al-ʿĀmmah lil-Kutub wa-al-Mustanadāt and UNESCO [al-Yūniskū], 1962. 126-133.

2) Muḥammad al-Manūnī provides much more detail for 188 of the Ḥamzāwīyah's most valuable manuscript volumes in his article on the library's history: "Maktabat al-Zāwīyah al-Ḥamzīyah: Ṣafḥah min tārikhihā," *Ṭiṭwān* 8 (1963): 97-117; this article was re-printed in a collection of al-Manūnī's articles and short critical

editions.¹⁷ Unfortunately, only about half of these manuscripts are among those available at the National Library.

3) The Ministry of Islamic Affairs published in 2001 a list of 1540 titles held by the *zāwiyah* (see below), without indicating their availability at the National Library.

Staff have no plans to create a database or published catalogue of the “Copied” collection, which is subject to frequent additions.

Catalogues: Databases

As of late 2007, two searchable databases covered the library’s holdings. The first was incomplete but could be accessed from any computer in the main part of the library, and formed part a comprehensive database including books, lithographs, and other media. The staff in the manuscript reading room maintained a second database, with much more complete manuscript coverage, on their own computers. Researchers could ask staff to perform specific searches, but even this database was far from complete and could not be relied upon independently of the other cataloguing systems. It may be advisable to inquire as to the current state of the database during visits. The library’s website now includes an online searchable catalogue, but as of January 2009 it did not yet include any manuscripts. A CD-ROM manuscript catalogue is not anticipated in the near future.

Viewing

Researchers may consult only microfilmed copies of manuscripts. One film may be requested at a time, and there is no formal limit to the number viewable per day.

¹⁷ Muḥammad al-Manūnī, *Qabas min ‘atā’ al-makhtūṭ al-Maghribī*, 4 vols. in 3 (Beirut: Dār al-Gharb al-Islāmī, 1999), 1:365-454. This collection also includes articles on the libraries of the Nāṣiriyyah *zāwiyah* in Tamgrout, the Great Mosque in Wazzān (vol. 1), and Taradout (vol. 2); a history of Moroccan libraries under Sultan Ḥasan I (vol. 2); and a list of al-Manūnī’s manuscript-related occupations and publications (vol. 3).

Although technicians are working steadily to microfilm the library's entire collection, this process is far from complete. If a requested title is not yet microfilmed, it may take an extra day or so to microfilm the manuscript on demand before the text can be viewed. Roughly one-quarter of the texts I requested had not yet been microfilmed.

Copying

Upon request, the National Library will copy a limited amount of manuscript texts onto paper; microfilm copies are no longer an option, nor are digital copies. A few documents, noted above, must accompany a researcher's first request. Each printed page costs 3.5 DH and normally covers two pages of text. The process of approval and copying takes only a day or two under ideal conditions.¹⁸ Staff will generally honor one or two requests prior to asking for a manuscript exchange. If possible, researchers anticipating more extensive requests should bring printed, microfilmed, or digital copies of Arabic manuscripts from other libraries to offer in exchange. These need not be from one's home library; any manuscript new to the library should be acceptable.

Preservation and Digitization

The library houses laboratory facilities for sterilizing, restoring, re-binding, and microfilming manuscripts. A project to digitize the entire collection of manuscripts and lithographs is in the planning stages. Thus far the technology is on hand and technicians have begun digitizing the most valuable and fragile texts. As of early 2009, sample pages from a few Arabic manuscripts and full issues from several old French periodicals were made available on the website's Digital Library pages.

¹⁸ During my last stay, the copy machine was out of commission for three months and patchy for a month after that. Due to the circumstances, microfilm copies were permitted, at a rate of 2.5 DH/page.

Additional Notes on Facilities

The manuscript reading room is equipped with microfilm readers and outlets for laptops. Reference material available in this reading room includes biographical dictionaries, manuscript catalogues for all Moroccan libraries, and catalogues for several other manuscript libraries throughout the Middle East and North Africa. The library holds approximately 800 lithograph titles in 1010 volumes, which are catalogued in the computer database and may be requested in the same reading room. Staff hope to make many of them available on CD in the future. The new building now boasts ample study space, air conditioning, and a cafeteria, among other amenities.

The Ḥasaniyah Library, Rabat

*Al-Khizānah al-Ḥasaniyah (Al-Maktabah al-Malakiyah)
La Bibliothèque Ḥasaniya (La Bibliothèque Royale)*

The Ḥasaniyah, the royal library of the reigning ‘Alawī dynasty, is the country’s largest single manuscript repository. ‘Alawī monarchs from Sultan Mawlay Rashīd (r. 1666-1672) through King Muḥammad VI (r. 1999-) have collected the manuscripts, which include many once held by rulers of the preceding Sa‘di dynasty.¹⁹ Under King Ḥasan II (r. 1961-1999), many of the texts housed in the royal palaces of Meknes, Marrakesh, and especially Fez were moved to their current centralized location in Rabat’s royal palace. In 1962, the king opened the library to researchers. Initially the library was simply known as the Royal Library or as *al-Khizānah al-Mawlawīyah*, with the same meaning. Ḥasan II later renamed the institution in honor of Sultan Ḥasan I (r. 1873-1894), who had devoted considerable attention to

¹⁹ Ahmed Chouqui Binebine, *Histoire des bibliothèques au Maroc*, 2nd ed. (Rabat: Faculté des Lettres et des Sciences Humaines, 2000), 72-76. Binebine’s *Histoire* traces the history of public and private libraries in Morocco through independence. This work has been translated into Arabic: Aḥmad Shawqī Binbīn, *Tārikh khazā’in al-kutub bi-al-Maghrib*, trans. Muṣṭafā Ṭūbī (Marrakesh: Al-Maṭba‘ah wa-al-Wirāqah al-Waṭaniyah, 2003).

collecting manuscripts, particularly in the field of alchemy.²⁰

Because of the Ḥasanīyah's relatively recent opening, the library's manuscripts have received much less scholarly attention than most comparable collections. Unlike several other Moroccan libraries, the Ḥasanīyah is not included in Brockelmann's *Geschichte der arabischen Litteratur* or Sezgin's *Geschichte des arabischen Schrifttums*.²¹

Address and Contact Information

The Ḥasanīyah consists of two parts. The repository itself constitutes a major wing of the royal palace and includes an exhibition room and offices for the director and for several scholars working to complete the library's catalogue series. For security reasons, a separate building facilitates outside researchers' use of the library. Located within the palace grounds (*al-mishwār*, Fr. méchouar) but at a distance from the main library, this building contains a reading room, additional staff offices, and a laboratory for digitization and microfilming.

From central Rabat, the closest entrance to the *mishwār* is just uphill from the Sunnah Mosque at one end of Avenue Muhammad V; from here, the reading room will be on the left. The official address is al-Khizānah al-Ḥasanīyah, al-Mishwār al-Sa'īd, al-Qasr al-Malakī, Rabat. The reading room has a direct phone line: (212) 37-76-52-62. The library does not have a website. Dr. Ahmed Chouqui Binebine (Aḥmad Shawqī Binbīn) has served as director (*muḥāfiẓ*, conservateur) since 1994.

Hours

The reading room is open M-F 8:30-16:30 in theory, 9:00-16:00 in practice. The space remains open during Friday prayers. Ramadan hours are 9:00-15:30. Unlike

²⁰ Benjelloun-Laroui, *Les Bibliothèques*, 76-77.

²¹ The Ḥasanīyah catalogues reference *GAL* and *GAS*, as do most other Arabic manuscript catalogues.

most other libraries, the Ḥasaniyah remains open during August.

Access

To use the Ḥasaniyah, researchers must apply for a membership card by supplying the usual documents: two photos, one copy of a passport and/or residence permit, and a letter of introduction or affiliation attesting to one's academic status and preferably research topic. Researchers will also need to complete a form which asks for a one-paragraph description of the research topic, preferably in Arabic. Moroccan researchers are also asked for a copy of their last degree; this tends to be waived for foreigners but may be useful to have on hand. Use of the library is permitted while waiting for the card, which takes at least a week. Cards are valid for three years, and should be given to the front desk personnel upon entry. Laptops and notebooks may be taken in to the reading room, bags and other items must be left on shelves in the foyer.

Researchers should have their actual passports on hand when visiting the Ḥasaniyah, at least until the official membership card is issued. The palace grounds are not open to tourists or to the public, and guards are stationed at each entrance. Be prepared to explain that you do not yet have a library card but are in the process of obtaining one. The guards may choose to send you around the *mishwār* to an entrance with a police station, where officials will inspect your passport and record your name. Once you have a membership card, show it to the guards upon entry and state your destination. It is possible to take a taxi in to the Ḥasaniyah; the driver will stop at the gates and have you speak with the guards.

Number of Manuscripts

According to Dr. Binebine, the Ḥasaniyah holds approximately 40,000 titles in 15,000 manuscript volumes. The collection covers all standard subject areas and includes manuscripts of Maghribī, Andalusī, West African, and eastern provenance. Most of the texts were

composed or copied during the 15th to 20th centuries, with especially strong coverage of the ʿAlawī period. The library has published a volume devoted to some of its rarer and more valuable manuscripts, organized by subject:

Al-Manūnī, Muḥammad ʿAbd al-Hādī.
Muntakhabāt min nawādir al-makhtūṭāt. 2nd ed.
Rabat: Al-Khizānah al-Ḥasanīyah, 2004. 230 pp.

The Ḥasanīyah’s illuminated manuscripts are also featured in a beautiful volume with French, English, and Arabic introductions and captions:

Sijelmassi, Mohamed. *Enluminures: Des manuscrits royaux au Maroc; Bibliothèque al-Hassania*.
Courbevoie, Paris: ACR Édition, 1987. 276 pp.

Catalogues: Cards

Complete card catalogues are available for those subjects for which there is not yet a printed catalogue: *fiqh*, *uṣūl al-fiqh*, *ẓikr*, *taṣawwuf*, *sīrah*, *ḥadīth*, and *waʿz*. The cards are grouped by subject only within four or five drawers and long boxes placed on the reading room tables. The *fiqh* cards form the largest group and are often redundant; it appears there is an older set alongside a newer, more comprehensive and legible set. The cards for all subjects include the title, author, and manuscript volume number. Many cards also include the text’s placement within a “group” if applicable, the author’s death date, and any other copies of the work in the same library.

Catalogues: Printed

Ten printed catalogues are in use, some of which consist of more than one volume. All include title and author indices and a bibliography of reference works, and most include an index of copyists. Each catalogue covers a limited range of subjects, which for the most part do not recur later in the series; thus all the Ḥasanīyah’s copies

of a given text are listed together. Entries are alphabetical within subject areas.

1. ʿInān, Muḥammad ʿAbd Allāh, ʿAbd al-ʿĀli Lamadbar, and Muḥammad Saʿīd Ḥanashī. *Fahāris al-Khizānah al-Ḥasanīyah: Fihris qism al-tārīkh wa-al-rihlāt wa-al-ijāzāt*. Reviewed by Aḥmad Shawqī Binbīn. 2nd ed. 2 vols. Rabat: Al-Maṭbaʿah al-Malakīyah, 2000. 1253 pages, covering history, travel literature, and *ijāzāt*, certificates issued by teachers authorizing their pupils to teach a specific text or subject. This is a corrected and expanded edition of ʿInān’s 1980 catalogue, the library’s first. Historical works and travel literature form one subject grouping. The *ijāzāt* section, new to this edition, appears in the second volume prior to the indices. The two volumes cover approximately 1000 manuscripts, about half of which are biographical material. No sequential entry numbers have been assigned; only the manuscript’s physical volume number is given, along with the text’s group order where applicable. The level of detail for each entry is superior, often including extensive remarks on a given work’s importance alongside all standard entry fields (listed above). In a foreword, Binebine expresses regret at the omission of only two descriptors that fell outside the compilers’ expertise and time constraints: types of ink and binding.
2. Al-Khaṭṭābī, Muḥammad al-ʿArabī. *Fahāris al-Khizānah al-Malakīyah*.²² *Al-Mujallad al-thānī; Al-Ṭibb wa-al-ṣaydah wa-al-baytarah wa-al-ḥayawān wa-al-nabāt*. Rabat (Casablanca: Maṭbaʿat al-Najāḥ al-Jadīdah), 1982. 256 pp. This volume covers 288 titles in the fields of medicine, pharmacy, veterinary medicine, zoology, agriculture, and botany. Dates of composition (not copying) range from the late

²² The name of the library was changed from *Khizānah al-Malakīyah* to *Khizānah al-Ḥasanīyah* between the publication of the second and third installments in the catalogue series. The history catalogue was later reprinted, leaving this second catalogue the only one bearing the library’s former name.

3rd/early 9th to early 14th/late 19th centuries. The introduction includes a list of rare manuscripts described in this catalogue. The catalogue is divided into three sections: prose works on medicine and pharmacy, poetic works on the same, and the animal and plant-related sciences. Entry numbers have been assigned alongside volume numbers. Descriptions are very thorough, featuring less commentary than the history volumes but often more technical details, including tables of contents for each volume in some multi-volume works, and types of binding; the introduction reviews terminology related to binding. Catalogue volumes 3-6 follow this format, with a similar level of detail.

3. Al-Khattābī, Muḥammad al-ʿArabī. *Fahāris al-Khizānah al-Ḥasaniyah: Al-Mujallad al-thālith; Al-Fihris al-wasfī li-makhtūtāt al-riyāḍiyāt wa-al-falak wa-aḥkām al-nujūm wa-al-jughrāfiyā*. Rabat: Maṭbaʿat al-Maʿārif al-Jadidah, 1983. 523 pp. Covers 589 titles in four sections: mathematics, astronomy, astrology, and geography. Dates of original composition range from the 3rd/9th to 14th/20th centuries.
4. Al-Khattābī, Muḥammad al-ʿArabī. *Fahāris al-Khizānah al-Ḥasaniyah: Al-Mujallad al-rābiʿ; al-Fihris al-wasfī li-makhtūtāt al-mantiq wa-ādāb al-baḥth wa-al-mūsīqā wa-nuzūm al-dawlah wa-al-funūn al-ḥarbiyah wa-jawāmiʿ al-ʿulūm, maʿa mustadrak ʿalā al-mujalladayn al-thānī wa-al-thālith*. Rabat (Casablanca: Maṭbaʿat al-Najāḥ al-Jadidah), 1985. 237 pp. Covers 314 titles in five sections: logic and dialectics, music, politic science and administration, warfare and weaponry, encyclopedic works (treating multiple sciences), and *funūn shattā* (miscellaneous works). A final section describes 67 titles which had been left out of the previous two volumes, in three sections: medicine, pharmacy, and zoology; mathematics; and astronomy.
5. Al-Khattābī, Muḥammad al-ʿArabī. *Fahāris al-Khizānah al-Ḥasaniyah: Al-Mujallad al-khāmis; al-Fihris al-wasfī li-makhtūtāt al-kimiyāʾ wa-taʿbīr al-ruʾyā wa-al-ʿulūm al-khaṭfiyah*. Rabat (Casablanca: Maṭbaʿat al-

- Najāh al-Jadidah), 1986. 399 pp. Covers 567 titles in two sections: chemistry, and such “hidden sciences” as dream interpretation, astrology, divination, magical squares, and the secrets of letters.
6. Al-Khattābī, Muḥammad al-ʿArabī. *Fahāris al-Khizānah al-Ḥasaniyah: Al-Mujallad al-sādis; Al-Fihris al-wasfī li-ʿulūm al-Qurʿān al-Karīm*. Rabat (Casablanca: Maṭbaʿat al-Najāh al-Jadidah), 1987. 479 pp. Covers 1091 titles in three sections: readings and recitation, exegesis, and such Quranic sciences as occasions of revelation and abrogated verses.
 7. Ḥanashī, Muḥammad Saʿīd, and ʿAbd al-ʿAlī Lamadbar. *Fahāris al-Khizānah al-Ḥasaniyah: Fihris makhtūṭāt al-adab*. Reviewed by Aḥmad Shawqī Binbīn. 2 vols. Rabat: Al-Maṭbaʿah al-Malakiyah, 2001. 729 pp. Covers over 500 manuscripts in the fields of literature and literary criticism. The library holds multiple copies of a large number of these works. Like the history catalogue, the *adab* and *balāghah* volumes lack entry numbers, but include all essential details.
 8. Ḥanashī, Muḥammad Saʿīd, and ʿAbd al-ʿAlī Lamadbar. *Fahāris al-Khizānah al-Ḥasaniyah: Fihris makhtūṭāt al-balāghah wa-al-ʿarūd*. Reviewed by Aḥmad Shawqī Binbīn. Marrakesh: Al-Maṭbaʿah wa-al-Wirāqah al-Waṭaniyah, 2003. 248 pp. Covers 366 titles, divided between rhetoric and prosody. As the library holds up to 30 copies of each text, this amounts to 116 unique titles, 43 in prosody and 73 in rhetoric.
 9. Zahri, Khālid, and Muṣṭafá Ṭūbī. *Fahāris al-Khizānah al-Ḥasaniyah: Fihris makhtūṭāt al-naḥw wa-al-ṣarf*. Reviewed by Aḥmad Shawqī Binbīn. Marrakesh: Al-Maṭbaʿah wa-al-Wirāqah al-Waṭaniyah, 2003. 555 pp. Covers 1032 titles in two categories: Arabic syntax and general works of grammar, and morphology. Works are assigned entry numbers and the level detail is consistent with the series.
 10. Zahri, Khālid, and Muṣṭafá Ṭūbī. *Fahāris al-Khizānah al-Ḥasaniyah: Fihris makhtūṭāt al-lughah*. Reviewed by Aḥmad Shawqī Binbīn. Marrakesh: Al-Maṭbaʿah wa-

al-Wirāqah al-Waṭaniyah, 2003. 149 pp. Describes 249 titles in Arabic linguistics, primarily encyclopedias.

All catalogues are in Arabic. Researchers may request complimentary copies of relevant catalogues at the library itself, or full sets if they will be deposited in a library. The catalogues are not available at bookstores, but are held by international libraries.

I encountered one instance in which a manuscript number given by an outside source was incorrect. Binebine explained that one group of numbered manuscripts acquired from the Zaydāniyah library in Meknes in the 1970s were assigned new volume numbers upon entry into the Ḥasaniyah collection. For this group only, researchers may encounter occasional references to the previous Zaydāniyah number.

A multi-volume catalogue for Sufism should be published shortly. The catalogues for *ḥadīth* and *sīrah* will follow. Unfortunately for those working on Islamic law, the *fiqh* and *uṣūl al-fiqh* catalogues are not imminent.

A general index of the entire Ḥasaniyah collection, which has been in the works for over a decade, will also be completed shortly. The list will include titles and manuscript numbers only, and should be available in the reading room.²³

Researchers do not have access to a database of the Ḥasaniyah's manuscripts, nor is there a CD version available.

Viewing

Researchers may view original manuscripts by filling out a form at the front desk. As the manuscripts are housed off-site, requests must be placed at particular times;

²³ An early and very truncated version of this list was produced by al-Manūni: *Faharis al-Khizānah al-Hasaniyah ḥasaba arqāmihā 'alá al-rufūf*. Rabat: Al-Maṭba'ah al-Malakiyah, 1983. 315 pp. Includes an historical introduction and covers 438 manuscript volumes. This list is not in use at the Ḥasaniyah.

these are called in to the main library and a driver transports the manuscripts to the reading room. In late 2007, requests were called in six times daily: 9:15, 10:15, 11:15, 12:15, 14:00, and 15:00. These times are subject to change, but are always posted above the main desk. There are generally at least five opportunities to request manuscripts daily, beginning at 9:15 or 9:30. Researchers may request more than one manuscript at a time, there is no formal daily limit, and manuscripts may be retained throughout the day. Upon request, manuscripts may also be kept behind the desk overnight rather than returned to the main library.

Copying

The Ḥasaniyah will generally copy up to ten folios onto paper only at no cost. Researchers fill out a simple form and wait a day or two for approval and copying. If necessary, more than one form may be submitted at a time. Requests for longer passages require the director's approval, take more time, and may be sent to the National Library for fee-based copying. These should be kept to a minimum. The Ḥasaniyah no longer offers digital copies, as they did several years ago.²⁴

Preservation

Until recently, the Ḥasaniyah shared the National Library's facilities for the restoration of manuscripts. In late 2007, Binebine expected the *Khizānah* to acquire its own laboratories within a year for the sterilization, restoration, and rebinding of manuscripts. Staff have begun microfilming and digitizing the collection.

²⁴ Moroccan library administrators have approached the digital age cautiously, and policies can be expected to evolve over time. Microfilm is considered more durable than digital images, despite the shortcomings. Some also worry that libraries will lose importance if digital copies are made readily available. Tetouan's director Teimi remarked that the library might as well close if researchers could request and circulate unlimited digital files (of course, the library *had* been officially closed for a year at that point). A similar concern, or the burden of digitizing new texts on demand, may have led to the Ḥasaniyah's reversal of policy.

Additional Notes on Facilities

Only one functioning outlet is available for laptops in the reading room, although this usually meets demand. Available reference materials include Brockelmann and manuscript catalogues for most Moroccan libraries.

In addition to manuscripts, the Ḥasaniyah holds approximately 485 lithographs, 14,000 printed books in Arabic, 9,000 French books, and tens of thousands of documents. A list of lithographs and printed books is available in the reading room. A set of printed catalogues covers the documents, the originals of which may be viewed following the same procedures as for manuscripts:

1. ʿAmūr, ʿUmar. *Fahāris al-Khizānah al-Ḥasaniyah: Qism al-wathāʿiq; Al-Mujallad al-awwal; fihris al-kanānīsh; Al-Sijillāt al-rasmiyah*. [2nd ed.]. Marrakesh: Al-Maṭbaʿah wa-al-Wirāqah al-Waṭaniyah, 2003. 273 pp. [Documents, Vol. 1]. A first edition of this volume only was published in 1983. The updated edition covers 825 *kanānīsh* (s. *kunnāsh*), here meaning official administrative dossiers. This collection includes a portion of the governmental documents generated during the ʿAlawī period; the oldest set dates from the reign of My. ʿAbd Allāh b. Ismāʿīl (r. 1729-1757).²⁵ The dossiers cover a variety of subjects from *waqf* management to exports and army salaries.
2. Al-Nāyar, Aminah, and ʿUmar ʿAmmūr. *Fahāris al-Khizānah al-Ḥasaniyah: Qism al-wathāʿiq; Al-Mujallad al-Thānī; Al-Murāsālāt*. 2 vols. Marrakesh: Al-Maṭbaʿah wa-al-Wirāqah al-Waṭaniyah, 2003. Al-qism al-awwal: 289 pp. Al-qism al-thānī: 396 pp., by al-Nāyar only. [Documents, Vol. 2, Parts 1 and 2]. These two volumes list roughly 130,000 documents, categorized by type of official correspondence and all dating from the reign of My. ʿAbd al-Raḥmān b. Hishām (r. 1822-1859).

²⁵ More extensive document holdings are located at the National Library's colonial archives section and at the Mudiriyat al-Wathāʿiq al-Malakīyah (Direction des Archives Royales), also in Rabat.

The 'Allāl al-Fāsī Institute, Rabat

The 'Allāl al-Fāsī Institute houses the library of Muḥammad 'Allāl al-Fāsī (1907-1974), who led Morocco's Istiqlāl (Independence) Party and was a law professor, prolific author, and post-independence government minister. In addition to a rich collection of manuscripts, al-Fāsī's library contains all of his printed and handwritten works.

Address and Contact Information

The institute is located outside of Rabat at 6 Avenue Imam Malik (Rabat-Souissi, BP 5175), formerly the Route des Zaers. Coming from downtown Rabat, the institute is on the left near kilometer-post 5 ½; a taxi will cost 25-30 DH. Phone: (212) 37-75-08-45. The institute does not maintain a website.

Hours and Access

The library opens mornings only, M-F 9:30 or 10:00-13:00. Ramadan hours are the same, and the library is closed during August.

There is no formal registration process. Researchers should bring identification and a letter of introduction attesting to their academic status. Laptops are permitted.

Number of Manuscripts and Catalogues

The library holds 2403 manuscript titles, described in a four-volume set of printed catalogues. There are no card catalogues or databases.

Al-Ḥurayshī, 'Abd al-Raḥmān b. al-'Arabī. *Al-Fihris al-mūjaz li-makhṭūṭāt Mu'assasat 'Allāl al-Fāsī*. 4 vols. Rabat: Mu'assasat 'Allāl al-Fāsī, [1992]-1997. Vol. 1: 446 pp., 681 titles in thirteen historical, political, and scientific fields. Vol. 2: 309 pp., 559 titles in religion, philosophy, chemistry, and logic. Vol. 3: 346 pp., 593 titles in law and linguistics. Vol. 4: 300 pp., 570 titles in Sufism, miscellaneous fields, and literature. Also appended to this volume are corrections to 11

notices from the first volume and two from the second.

All titles are listed alphabetically by subject and assigned entry numbers alongside their shelf numbers. Title and author indices are provided for each volume, and a list of reference works is included in each introduction. Each entry includes: title; author and death date; beginning of the text; number of folios and physical dimensions of the manuscript; dates of composition and copying if known; name of copyist; type of script; page numbers of the text if in a group; and further references for the author or work.

The institute's catalogues are complete and no additions are expected. They are available in Moroccan bookstores and in national and international libraries.

Viewing, Copying, Facilities

Researchers should preferably arrive with manuscript numbers in hand, and may view one original manuscript at a time. No copying facilities are available to visitors, but permission to take digital photographs may be sought. The institute also holds a number of printed books, lithographs, and periodicals.

The Šbiḥi Library, Salé

The Šbiḥi was founded in 1967 when the former Pasha of Salé, Muḥammad b. al-Hājj al-Ṭayyib al-Šbiḥi, placed his family's library in a charitable endowment (*waqf*) meant to serve scholars and students.²⁶ The founding collection consisted of approximately 4000 manuscripts and printed books, and has grown to several times that amount through donation and continued acquisitions. In 1976, the founder's son 'Abd Allāh donated as *waqf* the two-story building that now houses the library.

²⁶ Muḥammad Ḥajji, *Fihris al-Khizānah al-ʿIlmiyah al-Šubayḥiyah bi-Salā* (Kuwait: Maʿhad al-Makhtūṭāt al-ʿArabiyah, al-Munazzamah al-ʿArabiyah lil-Tarbīyah wa-al-Thaqāfah wa-al-ʿUlūm, 1985), 9-12.

Address, Contact Information, and Hours

The Şbiḥī is located just across the river from Rabat, on Place des Martyrs (Sāhat al-Shuhadā') outside the Salé medina's Bab al-Khubbāz. A regular shared grand taxi route leaving from outside the Rabat medina and traveling toward Bab Bou Haja passes by the library. The Şbiḥī does not have a public phone number or a website.

The library is open T-Sat 9:00-12:00 and 15:00-18:00, including Ramadan. The annual August closure runs from 15 July to 15 September.

Access

Researchers must apply for a membership card by filling out a form and supplying three photos, 20 DH, a copy of a passport or residence card, and a letter of introduction or attestation. The card is prepared as quickly as the same day. Laptops are permitted and can be plugged in. The staff are very helpful.

Number of Manuscripts and Catalogues

One printed catalogue and one on-site handlist describe over 2000 manuscripts covering all standard subject areas. The Şbiḥī's collection is especially strong in astronomy, reflecting the passion of the founder and several of his associates. The library also contains the complete works of a number of scholars and authors from Fez, Rabat, and Salé; a list of their names appears in the introduction to the printed catalogue. All manuscripts were authored or copied during the last five centuries.

Ḥajji, Muḥammad. *Fihris al-Khizānah al-ʿIlmiyah al-Şubayḥiyah bi-Salā*. Kuwait: Maʿhad al-Makhtūtāt al-ʿArabiyyah, al-Munazzamah al-ʿArabiyyah lil-Tarbīyah wa-al-Thaqāfah wa-al-ʿUlūm, 1985. 722 pp.

The catalogue describes 1336 titles alphabetically in ten subject categories. Entries include: a catalogue number; volume number and position within a "group"; title; author's name, death date, and biographical

sources; name of copyist and date of copying; beginning and end of the text; number of folios and physical dimensions; and type of script. Author, title, and copyist indices and a bibliography are provided.

The handlist describes an additional 681 manuscript *volumes*. Titles for texts in “groups” are noted all together, not disbursed by subject or assigned individual entry numbers. Each title entry lists the author, subject, number of folios, name of copyist, and date of copying if known. Entries near the end of the handlist also include the beginning and end of the text, and notes. Most major subject fields are represented, particularly law.

Viewing and Copying

Researchers may complete a request form to view original manuscripts and must receive permission from the head of the division. Official library policy prohibits any type of reproduction.

Other Rabat Resources

Researchers should be aware of two institutions in Rabat related to manuscript work:

The Centre National du Documentation (al-Markaz al-Waṭānī lil-Tawthīq) in Agdal offers microfilm-to-digital and microfilm-to-paper services. Depending on the length of the manuscript, the file and/or copy may be ready as early as the same day. The cost is ½ DH per scanned page, which is usually equivalent to two pages of text. The Centre is open M-F 8:30-16:00, although the microfilm room often does not open until 9:30. Phone: (212) 37-77-31-31 or 37-77-10-32. Address: Avenue Hajj Ahmad Charkawi, Agdal, near the ministries of transportation (*naql*) and planning (*takḥḥīt*).

The Ministry of Culture (www.minculture.gov.ma) sells manuscript catalogues on CD-ROM for the Qarawiyīn, the Great Mosque of Meknes, and the Ibn Yūsuf Library in Marrakesh. Each CD is 500 DH. In December 2007, the relevant department (FNAC, or al-Ṣundūq al-Waṭānī lil-ʿAmal al-Thaqāfi) was located in the Ministry’s building in Agdal at 17 Avenue Michliffen

and could be contacted by phone: 037-67-09-04. Ahmad al-ʿAlawi, who oversees sales, anticipated a possible move in 2008 to the Ministry's headquarters in downtown Rabat, located at 1 Avenue Ghandi. The CDs are evaluated below.

The Qarawiyin Library, Fez

The Qarawiyin mosque and library complex is one of the most celebrated in the Islamic world. The mosque was founded in 245/859 by Fāṭimah bint Muḥammad al-Fihri, a wealthy immigrant from Qayrawān in modern-day Tunisia.²⁷ An internationally renowned university followed, and the first formal library was established in 750/1349 under the Marinid Sultan Abū ʿInān Fāris. The library was enlarged and relocated to its present position by the Saʿdī Sultan Aḥmad al-Manṣūr (r. 1578-1603). King Muḥammad V (r. 1927-1961) commissioned a new reading hall and granted access to non-Muslims by adding an external door; the library previously had been accessible only from within the mosque and thus open only to Muslims.

Address, Contact Information, and Hours

The library entrance opens onto Place al-Ṣaffārīn in the Fez medina, a short walk from the nearest vehicle access at Place Raṣīf. The main reading room may be reached at (212) 35-63-84-49. The library does not maintain a website. Hassan Harnan, the current director, was formerly director of the General Library and Archives in Tetouan.

Regular opening hours are M-F 9:00-16:30. Ramadan hours are 9:00-15:00. The manuscript room occasionally opens later than the main reading room. The annual August closure in 2007 ran from 21 July to 10 September.

²⁷ See the historical overview in Benjelloun-Laroui (129-150), throughout Binebine, and on the CD-ROM.

Access

There is no formal registration process or membership card to use the Qarawīyīn. A passport or residence permit must be left with a librarian in order to view lithographs or microfilmed manuscripts. A letter attesting to researcher status should be presented if requesting reproductions. Laptops are allowed and there are plenty of outlets.

Number of Manuscripts

Once one of the region's richest Arabic manuscript repositories, by the late 19th century a combination of neglect, pillage, and unreturned loans had greatly reduced the Qarawīyīn's holdings. Harnan estimated the collection to now number approximately 2034 manuscript volumes containing 5600 titles.²⁸

While Islamic legal texts dominate the Qarawīyīn's holdings, all standard subject areas are represented and the library's most valuable manuscripts range from copies of the Quran to medical treatises. Most manuscripts came to the library as charitable endowments donated by sultans, scholars, and other benefactors, or as entire libraries transferred to the Qarawīyīn from regional *madrasahs*, mosques, and private sources.

Catalogues: CD-ROM

A database of the Qarawīyīn's holdings is available on CD-ROM:

Wizārat al-Shu'ūn al-Thaqāfiyah, al-Mamlakah al-Maghribīyah [Ministry of Cultural Affairs, the Kingdom of Morocco]. *Makhṭūṭāt al-Qarawīyīn: Al-*

²⁸ Personal interview, December 7, 2007. Harnan disagreed with two of the three figures given by Benjelloun-Laroui (pg. 150): 5600 manuscripts, 3157 of which comprise several volumes and 900 of which are "groups." These last two figures loosely resemble those given by Muḥammad al-Fāsī al-Fihri in the introduction to his father's catalogue (Vol. 1, pg. 31): 3057 *ajzā'* (individual volumes, which may or may not be part of multi-volume sets) and 900 folders containing loose, unbound manuscript fragments.

Fihris, al-nawādir. Dhakhā'ir al-Makhtūtat bi-al-Mamlakah al-Maghribiyah [Manuscript Treasures in the Kingdom of Morocco]. CD-ROM. Rabat: Wizārat al-Shu'ūn al-Thaqāfiyah, 2000.

This is a beautifully produced CD-ROM offering an historical overview and images of the mosque and library, sample pages and descriptions for 144 rare and valuable manuscripts, four complete rare manuscripts, and a searchable database of the library's manuscript holdings. The database is in Arabic only, but all other content is also available in French, English, and Spanish translation.

The database contains 3823 entries, with each title within "groups" and each volume of multi-volume works constituting a separate entry. According to the introduction, this is the most complete catalogue available, compiling catalogued and uncatalogued manuscripts while omitting only the library's files of loose, as-yet-unidentified or unassembled fragments.²⁹ However, the CD's sequential entry numbers reach 2034 while the handlists reach to 2045; and both fall short of the estimated 5600 titles cited by Benjelloun and confirmed by Harnan.³⁰ The CD includes a more complete list of titles than the printed catalogues, which does not consistently parse all "groups."

Each database record has 34 searchable fields, completed to varying degrees for each text. The ability to search by an author's *ism shuhrah*, the name by which he is most commonly known, is especially useful. The system for noting a work's position within a "group" improves with higher entry numbers; where specific folio numbers are not given, they can be identified using the printed catalogues. Researchers may also wish to return to the printed catalogues for more information regarding

²⁹ This language is repeated for all three CD's in the series and may be taken more as a mission statement than objective fact.

³⁰ A table on the National Library's website gives an even higher estimate of 6000 titles held by the Qarawiyyin: (<http://www.bnrm.ma/ar/manuscrit/makhtotat.htm>).

authors and their works; a major limitation of this database is the lack of narrative descriptions.

The CD-ROM is available for use at the Qarawīyīn upon request. Copies may be purchased from the Ministry of Culture in Rabat (see above) and are held by international libraries.

Catalogues: Printed

Four printed catalogue volumes were published posthumously by the author's son:

Al-Fāsī, Muḥammad al-ʿĀbid. *Fihris makḥṭūṭāt Khizānat al-Qarawīyīn*. 4 vols. Vol. 1: Intr. Muḥammad al-Fāsī al-Fihri. Casablanca: Dār al-Kitāb, 1979. 464 pp. Covers manuscript volumes 1-500. Vol. 2: Casablanca: Ifriqiā al-Sharq, 1980. 540 pp. Mss. 501-875. Vol. 3: Casablanca: Maṭbaʿat al-Najāḥ al-Jadīdah. Mss. 876-1314. Vol. 4: n.p., 1989. 416 pp. Mss. 1315-1727.

Muḥammad al-Fāsī al-Fihri speculates in the introduction that his father, a former director of the Qarawīyīn, catalogued the volumes according to their shelf order. The texts are neither arranged alphabetically nor consistently by subject; the first volume contains concentrated subject groupings in the religious sciences, but these give way to a mixture of all fields by the fourth volume. The level of detail given is generally very good, often including a substantial biography of the author and summary of the work. The primary fault of this catalogue is a lack of indices; there is only one author index in the fourth volume, covering the series. No list of references is included. Manuscripts numbered here between 1221 and 1328 are all one number too high; i.e., 1221 in the printed catalogue is 1220 on the CD-ROM. The correct numbers are penciled in for the copies of volumes three and four present in the Qarawīyīn's reading room. The text numbered 1220 in the printed catalogue does not appear on the CD, and there are two 1328s; the second one is correct. The printed volumes

also contain a number of typos. They are best used in conjunction with the CD.

These four volumes are available in a number of local and international libraries. Some volumes are still available in Moroccan bookstores, but are out of print and can be difficult to find.

Catalogues: Handlists

Two types of handlists are available in the library's manuscripts reading room. First, five traditional handwritten lists are organized by author, title, numbers to 2034, subjects, and copyists. Second, a series of three spiral-bound, typed catalogues continues the printed series, following the same format. In an introduction to the first volume, compiler and former director Muḥammad b. ʿAbd al-ʿAzīz al-Dabbāgh describes this series as the fifth volume of the Qarawīyīn's catalogue. The series covers volume numbers 1728 through 2045, followed by approximately 100 manuscripts left out of al-ʿAbid al-Fāsi's fourth volume. Al-Dabbāgh also notes that some of the library's manuscript numbers have changed since the publication of Brockelmann; the correct numbers are included here.

Card catalogues are not available for the Qarawīyīn manuscripts.

A dedicated website with an online manuscript catalogue is in progress. Harnan is also preparing a new five-volume catalogue which will list all manuscripts alphabetically by title within standard subject areas.

Viewing and Copying

Researchers may request to view microfilmed copies of the manuscripts on machines available in the manuscript reading room, in exchange for a piece of identification.

As of 2007, the Qarawīyīn had resumed allowing reproductions after several years of renovations. Requests are considered on a case-by-case basis by the director. Copies may be made on microfilm or paper, for 5 DH per page. The copies are made from a different set of microfilms than those in the reading room, on a machine located in the director's upstairs office. Securing

permission for reproductions may require several days, as the director splits his time between the library and his office at the Ministry of Culture's Dār al-Thaqāfah (Cultural Center), where he oversees several other regional libraries. The Dār is located on Avenue Moulay Youssef near Place de la Résistance (La Fiat) in the Ville Nouvelle.

Preservation

The Qarawīyīn has a laboratory devoted to the preservation and restoration of manuscripts in Fez, Meknes, and eastern Morocco. The library's manuscripts have all been microfilmed and most of these microfilm copies have been digitized. Harnan predicted that a process of direct digitization from the original manuscripts may commence within a year or two.

Additional Notes on Facilities

The library holds about 560 lithographs, over 21,000 books, and several hundred journals. At a conference on the Qarawīyīn held in May 2007 in Fez, al-Dabbāgh pledged to donate 7,000 additional printed volumes to the library, which he previously had directed for nearly 23 years. Lithographs and books are catalogued in card catalogues available in the main reading room; there is no electronic database. Copies may be requested for half a dirham per page. The primary reading hall holds a number of important reference works including biographical dictionaries and encyclopedias, while the manuscript reading room holds manuscript catalogues from a number of Moroccan and international libraries. The library staff are very helpful and are willing to assist researchers with locating materials or reading Maghribī script in lithographs and manuscripts. In winter, the building can get very cold.

The Ibn Sūda Library, Fez

The library of Aḥmad b. Yaḥyá b. Sūda is a small private library located in the Zayyāt neighborhood of the Fez medina. It opened to limited public use in 1991, in the

courtyard of a traditional house. The staff are very friendly and the library also serves a population of local schoolchildren.

Address: 13 Darb Šūrṇāṣ, near Bāb Zayyāt (often spelled Ziat). *Phone:* (212) 35-63-34-02.

Hours: M-F 9:00-15:00, including Ramadan. Closed mid-July through early September.

Access: Researchers requesting to use the library should present a passport or residence permit and will need to fill out a form.

Manuscripts: The library's manuscripts are described in a handlist, which provides very basic information for 467 manuscript volumes. Titles for "groups" are all listed together. The list is not organized alphabetically or by subject.

Viewing and Copying: Researchers may request to view original manuscripts. No copying facilities are available, but requests to photograph texts may be considered on a case-by-case basis.

The Library of the Great Mosque of Meknes

Khizānat al-Jāmi' al-Kabīr bi-Miknās

The Great Mosque of Meknes was completed in 604/1208 under the Almohads. The library was founded and flourished under the Marinids (1269-1465), fell into decline in the 16th and 17th centuries, and enjoyed renewed importance under the 'Alawī Sultan Mawlāy Ismā'īl (r. 1672-1727), who made Meknes his capital.³¹ A second period of neglect in the 19th century led to the loss and decay of many of the manuscripts. The collection, now relatively small and weathered, was

³¹ See al-Barrāq's introduction to the printed catalogue below, and the CD-ROM. Benjelloun-Laroui does not cover this library.

moved to a modern facility in Meknes' Ville Nouvelle in 1988.

Address, Contact Information, Hours, and Access

The manuscripts of the Great Mosque are housed in the Ministry of Culture's regional center, al-Mudiriyyah al-Jihawiyah lil-Thaqāfah, where they form part of a local branch library. The center, also known as Maqarr Dār al-Thaqāfah, is located on Avenue Bi'r Anzrān and may be reached by phone at (212) 35-52-63-80; there is no direct line to the manuscripts division. The center is open M-F 9:00-14:00, including Ramadan, and is closed during August.

The library receives very few visitors and does not require a formal registration process. Researchers should bring a letter of introduction or attestation.

Number of Manuscripts and Catalogues

The Great Mosque holds approximately 663 manuscript titles, most of which entered the collection during the 'Alawī period. Very few manuscripts dating to earlier than the 16th century have survived without considerable damage. The collection continues to grow through donations and transfers from smaller regional libraries.

No card catalogue or on-site computer database is available, but the collection is catalogued on one CD-ROM and in one printed volume.

Wizārat al-Shu'ūn al-Thaqāfiyah, al-Mamlakah al-Maghribiyah. *Makḥṭūṭāt al-Jāmi' al-Kabīr bi-Miknās: Al-Fihris, al-nawādir*. Dhakhā'ir al-Makḥṭūṭāt bi-al-Mamlakah al-Maghribiyah. CD-ROM. Rabat: Wizārat al-Shu'ūn al-Thaqāfiyah, 2000.

This CD-ROM was produced in the same series and follows the same format as that of the Qarawiyīn. The disk includes an historical introduction, sample pages and descriptions for 22 rare manuscripts, full reproductions of two valuable manuscripts, and a searchable catalogue. The catalogue contains 473 entries

and is in Arabic only, while all other material is available in English, French, and Spanish translation. Unlike the Qarawiyin CD, each entry here represents one title; titles in “groups” are represented by individual entries but all volumes of multi-volume works are treated together. For each entry, as many of the 34 possible data fields as possible have been completed. This CD is held by a number of international libraries and can be purchased from the Ministry of Culture in Rabat. As of December 2007 it was not available at the library itself, nor had the librarian present been aware of its existence.

Al-Barrāq, ‘Abd al-Salām. *Fihris al-makḥṭūtāt al-mahfūzah fi khizānat al-Jāmi‘ al-Kabīr bi-Miknās*. [Rabat]: Wizārat al-Thaqāfah, 2004. 406 pp.

This catalogue is more complete than the CD-ROM. It describes 663 titles, organized alphabetically by subject. Titles are assigned entry numbers alongside their volume numbers, the latter of which match the numbers given in the CD. The level of detail offered for each manuscript is greater in this printed catalogue, which offers lengthier “first and last” citations, more thorough descriptions of content, and often includes several biographical references for the author; the references are absent entirely from the CD. The printed catalogue also includes title and author indices, a bibliography of reference works, and a list of about 230 lithographs held by the library.

On a visit to the library in December 2007, I viewed one manuscript and found multiple significant discrepancies between the actual text and the description given in the printed catalogue. Most importantly, the work held by the Great Mosque turned out to be a *mukhtaṣar* of the manuscript I was searching for, which is an entirely different text. The librarian assisting me called the catalogue author, who confirmed the error. ‘Abd al-Salām al-Barrāq intends to produce an updated catalogue within a year or two, which will include a

number of corrections to the first edition as well as 45-50 additional titles.

This edition is held by a number of international libraries and can be purchased in bookstores. The second edition will be published by the Ministry of Culture.

Viewing, Copying, and Preservation

During my visit, I was able to view an original manuscript as the reading room was not yet equipped with microfilm readers. The Great Mosque collection was sterilized, boxed, and microfilmed in Fez and returned to Meknes in 2007. In the future, researchers will view only the microfilm copies of the manuscripts.

Researchers may request reproductions, but the Meknes library does not possess its own copy facilities. Manuscripts (or microfilms) must be transported to Fez for copying, with the regional director's authorization and at the Qarawīyīn's rates. The Ministry is not willing to do this for short excerpts; researchers must be willing to pay for reproduction of a significant amount of material.

The General Library and Archives, Tetouan
Al-Maktabah al-ʿĀmmah wa-al-Mahfūzāt bi-Tiṭwān
La Bibliothèque Générale et Archives de Tétouan

Tetouan's General Library and Archives opened to the public in 1939. Although the library's name has remained constant in French since independence, several variants of the Arabic version have been and remain in circulation, including *Al-Maktabah al-ʿĀmmah wa-al-Wathāʾiq*, *Al-Maktabah al-ʿĀmmah lil-Kutub wa-al-Wathāʾiq*, and *al-Khizānah al-ʿĀmmah wa-al-Wathāʾiq*. The library was closed from 1999 to 2001 for renovations and again for all of 2007; the facility was scheduled to reopen in 2008.³²

³² As of mid-2008, the library was still not fully operational, but allowed researchers limited access.

Address and Contact Information

The library is located in central Tetouan near Place Moulay el-Mehdi, at 32 Avenue Muhammad V, BP 695, Tetouan. The phone and fax numbers are the same: (212) 39-96-10-04. Library staff noted in December 2007 that the email address appearing on the Ministry of Culture's website (bgatetou@imam.net.ma) was not functional, nor is there a website. The current director is Aḥmad al-Taʿīmī (Teimi), while the manuscript division is overseen by Muhammad Kharbāwī (Kharbouï) and Maymūn Yaʿīsh (Yaish).

Hours

The General Library is open M-F 9:00-19:00, although the manuscript division maintains more limited hours: 10:00-13:00 and 16:00-19:00. On Fridays, the morning opening ends at 12:00 rather than 13:00. During Ramadan, the main building and manuscript division are open 9:00-15:00. The library is closed during August.

Access

Researchers must apply for a library card at the front desk, and may use the facilities while the card is prepared. Standard documents are required: two photographs, a letter of introduction and/or attestation, and a copy of a passport and/or residence permit. The card is valid for one year.

Number of Manuscripts

The General Library holds approximately 2400 manuscript volumes containing 3500 titles.³³ Although the collection includes a number of older texts, most of the manuscripts were copied in the 17th and 18th centuries.

³³ Multiple sources attest to the figure of 2400 volumes, while 3500 titles is noted only on the National Library's website: <http://www.bnrm.ma/ar/manuscrit/makhtotat.htm>.

Catalogues: Handlist, Cards, and an Unpublished Thesis

One handlist is available in the manuscript reading area, compiled in 1973 and organized by subject. No computer database has been prepared.

A set of card catalogues organized by author, title, and subject offers the most complete account of the General Library's manuscript holdings. Continued cataloguing efforts have been focused on replacing older, less detailed cards with newer, more detailed ones. Eventually, additional printed catalogues will be published on the basis of these updated and expanded cards.

The Asmir Association (see below) holds a typed, spiral-bound manuscript catalogue for the General Library, compiled by local history students:

Al-Matīwī, Fawziyah, and Nadīa al-Qammās.
Fihrisat al-makhtūṭāt al-ʿArabīyah bi-al-Khizānah al-ʿĀmmah wa-al-Mahfūzāt bi-Ṭitwān. Ijāzah (BA) thesis, University of ʿAbd al-Malik al-Saʿdī, Tetouan, 1999. 444 pp.

This catalogue describes 2640 titles, with an entry for each title within groups. Entries are organized by shelf volume number (not alphabetically or by subject) and by sequential position within groups. These volume numbers, but not the assigned entry numbers, match those given in the two published catalogues listed below. Entries provide all essential details but no notes, and the typeface is difficult to read. No indices are provided, and the catalogue is not available at the General Library. Advantages include a more comprehensive listing than the library's two published volumes, and availability off-site in the event of library closure.

Catalogues: Printed

Only two volumes of a planned multi-volume catalogue have been produced:

Al-Dallirū, al-Mahdī, and Muḥammad Bū Khubza.
Fihris Makhtūṭāt Khizānat Ṭitwān. 2 vols. Tetouan:

Al-Mamlakah al-Maghribīyah, Wizārat al-Dawlah al-Mukallafah bi-al-Shu'ūn al-Thaqāfiyah, 1980 and 1984. Vol. 1: 264 pp.; Vol. 2: 263 pp., published by Wizārat al-Shu'ūn al-Thaqāfiyah.

The first volume treats the Quran and related sciences (exegesis, readings, recitation) and contains 278 titles, with an entry for each title in "groups." Volume two describes 262 titles (sequential entry numbers 279-540) in *ḥadīth*, *ḥadīth* terminology, and *al-sīrah al-nabawīyah* (prophetic biography). Entries in both volumes are arranged alphabetically by sub-category, and include essential details without many additional notes and no biographical references for the authors. Manuscripts are assigned entry numbers alongside their shelf numbers. Both catalogue volumes include author, title, and copyist indices, while only the first volume includes a bibliography of reference works. These catalogues cannot be purchased but are held by international libraries.

Viewing, Preservation, and Copying

Original manuscripts may be viewed in the reading room. The entire collection has been digitized and will be accessible only in digital format once the room is equipped with the necessary technology. The library permits reproduction of a limited amount of manuscript material on paper only, on a case-by-case basis with permission of the director. Like at the Qarawīyīn, copying is done in the director's office but is much more expensive: 10 DH per single page (20 DH for one book-style copy).

Additional Notes on Facilities

The General Library is a major regional library, housing a substantial collection of historical documents, printed books, journals, and approximately 500 lithographs.

The Dāwūdiyyah Library, Tetouan
Al-Khizānah al-Dāwūdiyyah

The Dāwūdiyyah is the private library of historian Muḥammad b. Aḥmad Dāwūd (Daoud), author of *Tārīkh Titwān*. After his death in 1984, his family inherited the library and opened it to the public in 1986.

Address and Contact Information

The library is located in a private residence near the Tetouan medina's Bab al-Okla, at 18 Tadrouj Avenue, Bab al-Okla, Tetouan 93000. The current director is Hasna Daoud. The library may be reached by phone (212) 39-97-05-46, or email (info@daoud.ws), and maintains a website in English and Arabic (www.daoud.ws).

Hours and Access

The Dāwūdiyyah's regular hours are M-Th 14:00-18:00. However, as of December 2007 ongoing digitization and cataloguing efforts commanded much of the library's physical space and human resources, resulting in much more limited public openings. Researchers may wish to call ahead, and to come prepared with specific manuscript titles they hope to consult. No formal registration process is required, but researchers should bring a letter of introduction or attestation demonstrating seriousness of purpose.

Number of Manuscripts and Catalogues

The library holds approximately 752 manuscript titles. All fields are represented, with legal works, linguistics, and literature dominating.

The Dāwūdiyyah's manuscripts are catalogued in three formats. The most complete and accessible is an online catalogue on the library's website, which is searchable by author, title, or copyist. Search results display the manuscript number, title, author, copyist, date of copy, a shelf code, and any additional notes.

A handlist available at the library itself lists 436 manuscript volumes, including a number of *kanānīsh*

(personal notebooks or administrative dossiers), and was prepared in 1996. Each entry gives the manuscript number, author, title(s), and subject.

An unpublished thesis held by the Asmir Association describes 335 manuscript volumes and is roughly the same list as the handlist, without the *kanānīsh*:

Ūlma‘tī, Ahmad, and Ahmad al-Būthnānī. *Fihrisit wa-dirāsāt ba‘da makhtūṭāt al-Khizānah al-Dāwūdiyyah*. Ijāzah (BA) thesis, University of ‘Abd al-Malik al-Sa‘dī, Tetouan, 1996. 81 pp.

Following a basic listing of 335 manuscript volumes, the authors include one or more pages of additional description for each of the 38 history titles identified within this partial account of the Dāwūdiyyah’s holdings. This catalogue is not available at the library.

Viewing and Copying

Requests to consult and photograph original manuscripts are considered on a case-by-case basis. There are no facilities for reproductions.

Preservation and Additional Notes

In partnership with the Tangier American Legation Museum (TALM), a branch of the American Institute of Maghrib Studies (AIMS), a team is working to complete cataloguing and to selectively digitize the Dāwūdiyyah’s holdings, beginning with printed works. In addition to manuscripts, the library holds: approximately 10,000 books in Arabic, Spanish, English, and French; 3400 documents; 15,000 photographs; and several thousand copies of Arabic and foreign newspapers.

Tetouan-Asmir Association for Cultural, Social, Economic, and Athletic Development

Jam‘iyat Tiṭwān Asmīr lil-Tanmīyah al-Thaqāfiyah wa-al-Ijtīmā‘iyah wa-al-Iqtiṣādiyyah wa-al-Riyāḍīyah

The Asmir Association, founded in 1995, works for the betterment of Tetouan and the surrounding region,

primarily through cultural and social initiatives. A primary focus has been the cataloguing of over 30 private libraries in the area. Many of these catalogues are compiled by students and serve as the equivalent of bachelor's or master's theses, supervised by local professors affiliated with the Association. M'hammad Benaboud of Tetouan's 'Abd al-Malik al-Sa'di University has been especially active in this regard. The catalogues are available in the Association's office in Tetouan's Ville Nouvelle at 9 Avenue Avril. Phone: (212) 39-70-20-25. Email: (info@tetouanasmir.org). Web: (www.tetouanasmir.org)

**The King 'Abd al-'Aziz Āl Sa'ūd Foundation,
Casablanca**

*Mu'assasat al-Malik 'Abd al-'Aziz Āl Sa'ūd lil-Dirāsāt al-
Islāmīyah wa-al-'Ulūm al-Insāniyah*
*Fondation du Roi Abdul Aziz Al Saoud pour les Etudes
Islamiques et les Sciences Humaines*

The "Saudi Library" is a private institution founded in 1985 by 'Abd Allāh b. 'Abd al-'Aziz, now King of Saudi Arabia. Although primarily a research library, the foundation holds an important collection of Arabic manuscripts.

Address and Contact Information

This beautiful mosque and library complex overlooks the Atlantic on Boulevard de la Corniche in the Ain Diab district of Casablanca (BP 12585, Casablanca 20052). The library is 10-15 minutes from the Casa Port train station by taxi. Phone: (212) 22-39-10-27 or 22-39-10-30. Email: (secretariat@fondation.org.ma). The website (www.fondation.org.ma) is in Arabic and French. Dr. Ahmad Tawfiq, the current director, is also Minister of Cultural Affairs and former director of the National Library.

Hours and Access

The library is open M-F 9:00-19:00 and Sat 10:30-18:00, with a closure from 12:30-13:30 on Friday afternoons for

prayer. Ramadan hours are 9:30-15:00. The Foundation is closed during August.

Researchers must apply for a membership card at the front desk by submitting two photos, a copy of a passport and/or residence permit, a letter of affiliation or introduction attesting to academic standing, and an application form. Cards are prepared within a few days and do not expire. Bags must be checked in the lobby, but laptops and notebooks may be carried in. There are ample outlets for laptops.

Number of Manuscripts

The Foundation holds approximately 1980 manuscript titles, primarily purchased from three Moroccan intellectuals. Nearly a quarter of the collection belonged to Muḥammad al-ʿAbid al-Fāṣī, the former director of the Qarawiyīn and author of that library's catalogues. Most of the Foundation's manuscripts are of Maghribī origin and were copied between the 7th/13th and 14th/20th centuries. The texts cover all standard subject areas, with an emphasis on the religious and literary sciences. A modest number of manuscripts are in Tamazight (Berber) rather than Arabic.

Catalogues

Online, CD-ROM, and printed versions of the Saudi Library's manuscript catalogue have been produced.

The online catalogue is available on the website by navigating to the general catalogue and clicking the link to search manuscripts and lithographs. These two categories form a separate database from all other printed materials; one must perform a search in both databases to determine whether a title is also held as a published edition. The online database is complete and is searchable by author, title keywords, copyist, primary subject, or secondary subject. Each record displays these search fields as well as biographical references for the author, beginning and end of the text, physical dimensions, number of folios, type of script, the shelf number, and a notes field. This notes field often includes composition and copy dates and any published editions.

Unfortunately, authors' death dates are rarely included, nor are page numbers given for the associated entries in the printed catalogue.

The CD-ROM includes some historical information and a searchable database similar to the one available online, including separate databases for printed books and for manuscripts and lithographs:

Fondation du Roi Abdul Aziz Al Saoud pour les Etudes Islamiques et les Sciences Humaines. *Maghreb Index: Le Maghreb dans les sciences sociales, humaines, et les lettres*. CD-ROM. Casablanca: Fondation du Roi Abdul Aziz, 2005.

This CD does not appear to be as complete as the online or printed catalogues. According to its introduction, the Foundation held 1640 manuscripts and 660 lithographs when this catalogue was produced; this was over 300 fewer manuscripts and substantially more lithographs than the count posted on the library's website (1980 manuscripts and 480 lithographs) as of mid-2008.³⁴ A second CD devoted to the library's acquisitions during the 2005-2006 period does not include any manuscripts or lithographs. The CD provides the same level of detail as the online catalogue, also omitting authors' death dates but providing all other essential details. Records can be printed. A drawback is the inability to browse the entire collection; records may only be viewed by performing searches. The CD may be purchased at the Foundation and is held by international libraries.

The printed catalogue was also published in 2005:³⁵

³⁴ It is unclear why the CD should be less complete than the printed catalogues produced the same year, but this appears to be the case. Unlike the Ministry of Culture's CD series, this disk lacks sequential entry numbers and will not display records unless relevant to a particular search; thus it was not possible to manually count records.

³⁵ An earlier catalogue was published in 1996, describing an initial 294 manuscripts. The 2005 catalogue, which includes these manuscripts, is not considered a second edition of the earlier work.

Al-Qādirī, Muhammad, Ahmed Ayt Balʿīd, and ʿĀdil Qībāl. *Fihris al-makhtūṭāt al-ʿArabīyah wa-al-Amāzighīyah*. 2 vols. Casablanca: Fondation du Roi Abdul Aziz Al Saoud pour les Etudes Islamiques et les Sciences Humaines, 2005. 869 pp.

The first volume covers 1171 titles in Quranic and *hadith* sciences, *tawhīd* (oneness of God), prophetic biography, law, linguistics, and literature. The second volume covers 787 titles in Sufism, ethics, sects, philosophy, logic, history, archives, geography, travel, accounting, engineering, astronomy, medicine, zoology, botany, chemistry, chess, hunting, and education. Author, title, and copyist indices and a bibliography for both volumes are included in the second volume. Although the level of detail included for each entry is similar to the online and CD versions, the printed catalogues are the only version to include the author's death dates. Sequential entry numbers have also been assigned, reaching 1958 total titles. These two volumes thus represent a nearly complete account of the Foundation's holdings. This two-volume set may be purchased at the Foundation for 50 DH, is available for use at the library, and is held by international libraries.

Viewing

Researchers may request to view one original manuscript at a time. In December 2007, requests could be made M-F 10:00-12:00 and again from 15:00-16:30. The texts do not have to be returned within these time windows. Request forms may be submitted in the first floor section of the library covering law and political science. It may take 20-30 minutes for a manuscript to be retrieved. A passport or residence permit must be left with the section head.

Copying

Requests to photocopy manuscripts must be submitted to the director in writing. Letters may be in French, Arabic, or English and should be left with a receptionist in the lobby. A response may take up to a week. Upon

approval, the manuscript may be re-requested and submitted for copying.

The Saudi Library contains three separate sections (halls) for books and one for periodicals. Each section has its own copy machines and personnel, and all materials must remain within their section of origin. Copies may be requested M-F 10:00-12:00 and 14:00-16:30, and Sat 10:30-12:00 and 14:00-16:00. Lithographs and rare books, which may be requested in the same hall as manuscripts, may be submitted for copying without special permission.³⁶ Dissertations may not be copied.

Preservation and Future Plans

The Foundation hopes to offer digital images of its manuscripts online in the near future.

Additional Notes on Facilities

The Saudi Library is an incredible resource for researchers, whether on the ground in Casablanca or online. As of late 2007, the Foundation held 380,000 books in Arabic, French, English, Spanish, and a number of other languages. This specialized collection grows by 13,000 books annually, with an emphasis primarily on the greater Maghrib and secondarily on the Arab and Islamic worlds. Manuscript catalogues for all of the Moroccan libraries are available. The library also holds 480 lithographs and an impressive collection of journals, theses, archives, and other materials.³⁷

³⁶ Some of the copy personnel may not be familiar with library and copyright policies; if in doubt, the secretary in the main lobby should be consulted.

³⁷ The library has published a catalogue of its lithograph holdings: Muḥammad Qādirī and Muḥammad Malshūsh, *Fihris al-maṭbūʿāt al-ḥajāriyah al-Maghribiyah* (Casablanca: Muʿassasat al-Malik ʿAbd al-ʿAzīz Al Saʿūd, 2004). 293 pp. As in the manuscripts catalogue, these entries add only authors' death dates to the descriptions available online or on the CD-ROM. This catalogue lists 453 lithograph titles in 244 volumes, making it slightly less comprehensive than the online catalogue.

The online catalogue includes all book chapters and journal articles in the library's collection, offering a rare opportunity to search for Arabic articles and chapters in scholarly publications. Searching this library's catalogue can also assist researchers in determining the existence of published editions for particular primary sources. The catalogue has two interfaces which must be searched separately, one for Arabic and one for Latin languages; Arabic works are not transliterated. A drawback of the Latin interface is the lack of uniform subject keywords, necessitating the use of various transliteration systems when searching for Arabic terms in foreign titles.

Computer terminals located throughout the library are available for catalogue searches. One group of computers offers internet access, but wireless service for laptops is not available. The Foundation's numerous publications may be purchased in the lobby.

Catalogues for Other Moroccan Libraries

Published catalogues are available for the following libraries I was unable to visit:

The Ibn Yūsuf Library, Marrakesh

Khizānat Ibn Yūsuf bi-Marrākush

La Bibliothèque Ibn Yūsuf

ʿAlī b. Yūsuf b. Tāshufīn (r. 1106-1143), the second Almoravid ruler, founded the mosque and library that still bear his name despite multiple reconstructions of the mosque and relocations of the library's fluctuating holdings.³⁸ The library is located in Marrakesh's Dār al-Thaqāfah, maintained by the Ministry of Culture, and may be reached by phone: (212) 24-30-14-12. Most of the manuscripts relate to the religious sciences; historical works and natural sciences are underrepresented as

³⁸ See Ibn al-ʿArabī's introduction (pp. 5-23) and Benjelloun-Laroui (pp. 183-191). Both sources were published prior to the library's move from the former Glāwī palace to the Dār al-Thaqāfah.

compared with similarly sized collections. The oldest texts date from the 5th/11th century; earlier manuscripts which were once part of this collection have ended up in other libraries, including a manuscript copied for ‘Alī b. Yūsuf which is now in the Qarawiyīn.

Two published catalogues describe this collection:

Ibn al-‘Arabī, al-Ṣiddīq [Saddīq Ben Larbi]. *Fihris Makḥṭūṭāt Khizānat Ibn Yūsuf bi-Marrākush*. Beirut: Dār al-Gharb al-Islāmī, 1994. 547 pp.

Wizārat al-Shu‘ūn al-Thaqāfiyah, al-Mamlakah al-Maghribīyah. *Makḥṭūṭāt Khizānat Ibn Yūsuf bi-Marrākush: Al-Fihris, al-nawādir*. Dhakhā’ir al-Makḥṭūṭāt bi-al-Mamlakah al-Maghribīyah [Manuscript Treasures in the Kingdom of Morocco]. CD-ROM. Rabat: Wizārat al-Shu‘ūn al-Thaqāfiyah, 2000.

These two catalogues are both complete, but organize their descriptions of the same manuscripts differently; it may be most useful to employ the two together. The book includes a lengthy historical introduction, entries for 1840 titles organized alphabetically by subject, and indices for authors, titles, and donors. Each title within “groups” and each volume of multi-volume sets is given a separate entry. There is no bibliography of reference works, nor do the entries contain references to biographical dictionaries, other manuscript catalogues, or published editions. Descriptions are basic, including only entry numbers, manuscript numbers, titles, authors (often abbreviated or without death dates), beginnings and endings (often only a few words), copyist name and date if applicable, type of script, lines per page, and physical dimensions. Especially unfortunate is the omission of the number of folios, and folio numbers for titles within “groups.” Any additional detail primarily relates to *waqf* deeds (donation of the text as a charitable endowment), statements of ownership, teacher-to-pupil authorizations, and other forms of documentation found

on the first or last pages of the manuscripts.³⁹ This catalogue supersedes an earlier one also authored by former director Ibn al-‘Arabī and published in 1983 by Marrakesh’s University of al-Qāḍī ‘Iyāḍ. The newer catalogue may be purchased in bookstores or online, and is held by international libraries.

The CD-ROM follows the same format as the Qarawīyīn and Meknes catalogues. The Ibn Yūsuf CD includes a short history and images of the library, a searchable database, sample pages and descriptions for 40 rare and valuable manuscripts, and a full set of images for three rare manuscripts. The database includes 1057 entries, proceeding through the collection in roughly the same order as the printed catalogue but assimilating all volumes of multi-volume works into one entry. The CD’s sequential entry numbers are thus distinct from those of the book. More unfortunately, the CD omits most of the shelf numbers, leaving no correlation between the CD’s numbers and those in the printed catalogue or in the physical library. Where shelf numbers are provided, they appear in the notes field as references to further volumes associated with the text described by the main entry. The CD does not improve upon the printed catalogue by offering a folio count, condition of the manuscript or script, or biographical references. The primary merits of the CD are portability and ease of searching; in some cases the more explicit connection between related volumes may be useful. The disk may be purchased at the Ministry of Culture in Rabat and is held by international libraries.

³⁹ For further information on these types of documents, see Adam Gacek, *The Arabic Manuscript Tradition: A Glossary of Technical Terms & Bibliography* (Leiden: Brill, 2001), especially pp. 193-194 (ownership and *waqf* statements) and 216-219 (*ijāzāt* and *samā‘āt*). For examples of such documents, see Ayman Fu‘ād Sayyid, *al-Kitāb al-‘Arabī al-makhtūṭ wa-‘ilm al-makhtūṭāt*, 2 vols. (Cairo: Al-Dār al-Miṣriyah al-Lubnāniyah, 1997).

The Library of the Nāṣiriyyah Zāwiyah of Tamgrout

Al-Manūnī, Muḥammad. *Dalīl makhtūṭāt Dār al-Kutub al-Nāṣiriyyah bi-Tamgrūt*. [Rabat]: Al-Mamlakah al-Maghribiyyah, Wizārat al-Awqāf wa-al-Shuʿūn al-Islāmiyyah, 1985. 221 pp.

This catalogue provides a lengthy historical introduction and basic information for 4184 manuscript titles.⁴⁰ About half of these manuscripts are now held by the National Library, in the Awqāf (*Qāf*) collection, while the other half remain in Tamgrout. The work is still available in some bookstores and is held by international libraries.

The ʿAbd Allāh Gannūn Foundation, Tangier *Al-Maktabah al-Gannūniyyah bi-Ṭanjah*

Al-ʿAshshāb, ʿAbd al-Ṣamad. *Fihris makhtūṭāt maktabat ʿAbd Allāh Gannūn*. [Rabat]: Al-Mamlakah al-Maghribiyyah, Wizārat al-Awqāf wa-al-Shuʿūn al-Islāmiyyah, 1996. 527 pp.

ʿAbd Allāh Gannūn, a prominent ʿālim, donated this private collection of books and manuscripts for public use as a charitable endowment. The library, on Boulevard Pasteur in Tangier’s Ville Nouvelle, opened in 1985. Al-ʿAshshāb’s catalogue begins with a list of nearly 200 lithograph volumes, which he remarks have become analogous to manuscripts. Descriptions for 512 manuscript volumes follow, listed in order of their shelf volume numbers (10143-10654). All titles within groups are listed together. Entries include the title, author and death date, beginning and end of the text, dates of composition and copying if known, any copies in the major Moroccan libraries, any printed editions, and

⁴⁰ For further details, see Benjelloun-Laroui (pp. 280-285). Manūnī’s historical introduction and discussion of some of the manuscripts has also been reprinted in *Qabas*, listed below (1:465-530).

physical characteristics including condition, script, dimensions, lines, and number of folios. Subject, author, and title indices are followed by a bibliography of reference works. The catalogue is available in Moroccan bookstores and international libraries.

The *Awqāf* Libraries

Wizārat al-*Awqāf* wa-al-Shu'ūn al-Islāmīyah. *Dalīl makhtūṭāt al-khizānāt al-ḥubusīyah*. 2 vols. [Rabat]: Al-Mamlakah al-Maghribīyah, Wizārat al-*Awqāf* wa-al-Shu'ūn al-Islāmīyah, 2001.⁴¹

This catalogue provides a basic list of manuscripts held by 13 repositories overseen by the Ministry of Islamic Affairs, which is responsible for most *waqf* properties.⁴² No historical background or contact information is given for the libraries, nor are there any indices. Manuscripts are organized by their shelf position within each library, not alphabetically or by subject. Entries are in table format, listing the manuscripts' sequential and shelf volume numbers, titles and authors without death dates, beginning and ending of the texts, type and quality of script, and a small notes field often used for the copyist, date of copying, or *waqf* donor. Titles within groups are treated individually. Volumes in multi-volume sets are also given individual entries, but share one sequential entry number. As teams were sent to each library for the purpose of compiling this catalogue, the lists should be reasonably complete and up-to-date. The catalogue is readily available in bookstores and libraries.

The first volume (480 pp) covers: the Mosque of Mawlāy 'Abd Allāh Sharīf in Wazzān (1539 titles), Nizārat al-*Awqāf* [*Waqf* Administration] in Āsfī (419

⁴¹ In Morocco the root *ḥ-b-s* is often used in place of *w-q-f* for terminology related to charitable endowments (*ḥubus/aḥbās* instead of *waqf/awqāf*).

⁴² The Ministry of Culture is responsible for a large number of manuscripts donated as *awqāf* to the Ibn Yūsuf, Qarawiyīn, and other libraries under its authority.

titles), the Islamic Institute in Tetouan (183 titles from the Faculty of Religion), Nizārat Zarhūn (169 titles), and the Islamic Institute in Salé (149 titles from the Great Mosque of Salé).

The second volume (453 pp) covers: the Ḥamzāwīyah *Zāwīyah* (1540 titles), the Mosque of Qaṣbat Al-Šūwīrah [Essaouira] (126 titles), the Great Mosque of Tangier (pp. 351-368, 115 titles), the *Madrasah* of al-Qā'id al-ʿAyyādī in Qalʿat Sarāghnah [Kelaa Sraghna] (85 titles), Nizārat al-Qaṣr al-Kabir (22 titles), the Mausoleum of Sīdī Awsīdī in Taradount (15 titles), the Regional Council of Scholars in Casablanca (142 titles), and the Mosque of Mawlāy Sulaymān in Abī al-Jaʿd, Khouribga province (3 titles).

The Library of the Great Mosque of Tāza

Al-ʿAlamī, ʿAbd al-Raḥīm. *Fihris makḥṭūtāt al-Khizānah al-ʿIlmiyah bi-al-Masjid al-Aʿzam bi-Tāza*. 2 vols. [Rabat]: Al-Mamlakah al-Maghribīyah, Wizārat al-Awqāf wa-al-Shuʿūn al-Islāmiyah, 2002. 978 pp.

This catalogue describes 840 manuscripts listed in alphabetical order within 24 subject areas. Both titles within groups and, in most cases, volumes within multi-volume works are treated separately and given sequential entry numbers. Nearly 90% of the manuscripts relate to the religious sciences. The first volume covers the Quran, *ḥadīth*, their related sciences, and law; the second volume covers all other subjects. Al-ʿAlamī provides an unusual level of detail in some areas, but unfortunately omits other more useful descriptors. Thus he provides the number of words per line in addition to lines per page, identifies the source of any physical damage, and distinguishes between three types of unknown authors;⁴³ yet he provides no death dates or

⁴³ The author explains that a name may be 1) present but illegible, 2) presumed deliberately omitted from a complete, undamaged text, or 3) be unknown as a result of missing pages.

biographical references for authors, no summaries or comments on the importance of the works, and no overall assessment of the mosque's collection. Like the author of the Ibn Yūsuf catalogue, al-ʿAlamī pays particular attention to such added materials as ownership statements, *waqf* deeds, and authentications of copies by authors or teachers; he even notes one manuscript bearing a *fatwá* on the reverse of the first folio advising that the flawed copy be burnt or sunk.⁴⁴

Following the manuscript entries are listings for two folders of *waqf* deeds, 13 lithographs, and 53 other books, most of which appear to have been printed in the late 19th and early 20th century. Several indices follow, but only those for authors and copyists are in a useful alphabetical format. The indices for titles, lithographs, and printed books are in table-of-contents format, following the same order as in the main body of the catalogue. This catalogue is readily available in bookstores and libraries.

NOTES FOR TUNISIA, ALGERIA, SPAIN, and EGYPT

This section is based on research conducted at the Tunisian National Library in May 2005 and again from September-October 2007; at the Algerian National Library and at the El Escorial Monastery near Madrid in summer 2007; and in Egypt in fall 2006. No comprehensive guide to the manuscript libraries of Tunisia, Algeria, Spain, or Egypt has been produced, nor is such an undertaking attempted here. However, my more limited research trips to these countries permits reviewing these selected libraries.

⁴⁴ Al-ʿAlamī, *Fihris*, 10.

Tunisian National Library
Al-Maktabah al-Waṭaniyah al-Tūnisīyah
La Bibliothèque Nationale du Tunisie

Tunisia's first national library was established during the French Protectorate in 1885 and moved to a former army barracks in 1910, in the heart of the Tunis medina near the Zaytūnah mosque. A new state-of-the-art building was completed in 2005 and opened the following year. The Tunisian National Library has also been known as *al-Maktabah al-Qawmiyah*, as *Dār al-Kutub al-Waṭaniyah*, and as *Dār al-Kutub al-Qawmiyah*.

Address and Contact Information

The new library is on Boulevard du 9 Avril 1938, northwest of Place de la Kasbah and next to the National Archives. This is a 5-10 minute walk from the still-operational former site at 20 Souk al-Attarine in the medina. The current General Director is Samia Kamarti and the director of the manuscripts division is Jamal b. Hamada. Phone: (216)-71-572-706 , 71-569-477, or 71-569-360. E-mail: (Bibliotequenationale@email.ati.tn). Website: (www.bibliotheque.nat.tn).

Hours

The manuscripts reading room is open M-Sat 8:00-14:00. The remainder of the library is open 8:00 to 19:00, with the exception of the periodicals tower which closes at 15:30. During Ramadan, hours are 8:30-14:30, closing one hour earlier on Fridays. The library remains open during August.

Access

Researchers must apply for a membership card by providing the following: a copy of a university or graduate degree; two pictures; a copy of a passport or national identification card; a letter of introduction or attestation; and five dinars. The library issues two classes of membership cards; scholars should be sure to request a research card for access to the manuscript room. Cards expire one year from the date of issue, but may be

renewed for the same fee and a lesser display of documentation. Upon entry to the library, cards must be exchanged for a numbered token. Bags are left with personnel in the lobby, but laptops and notebooks are permitted; clear plastic bags are provided.

Affiliation with the Center for Maghrib Studies in Tunis (CEMAT), an American Overseas Research Center, is highly recommended for those wishing to conduct research in Tunisia. If contacted in advance, CEMAT can provide letters of affiliation to facilitate access to the National Library, the National Archives, and other institutions. The Center, a branch of the American Institute for Maghrib Studies (AIMS), may be reached at (cemat@planet.tn) or through the AIMS website (www.aimsnorthafrica.org).

Number of Manuscripts

The National Library's Arabic manuscripts number approximately 40,000 titles in 24,000 volumes. The collection consists of manuscripts donated to or purchased for the library in addition to the consolidated holdings of many of Tunisia's mosques, *zāwiyahs*, and other institutions, including the library of the Zaytūnah mosque. These individual libraries were brought together following presidential decrees in 1967 and 1968. Relative to Moroccan libraries, the Tunisian National Library holds a larger number of Ḥanafī legal texts as a result of Ottoman rule.

Catalogues

Three systems of cataloguing are in use: an online database, a series of printed catalogues, and card catalogues located in the manuscript reading room.

A database of the library's collections, including manuscripts, became available online in early 2008. The database is also available on a generous number of computers in the manuscript reading room. In October 2007, Hamada estimated that 32,000 of the library's 40,000 manuscript titles had been entered into the system; this should now be complete. The database, which may be accessed directly (www.bnt.nat.tn), has

French and Arabic interfaces and will perform single or separate searches for manuscripts and other materials. The level of detail provided is limited to the title, author without death date, copyist (sometime listed under “other author”), subject, script, volume number, and a very brief notes field. For manuscripts covered by the more detailed catalogue volumes (see below), the beginning and ending lines are also included. Numerous typographical errors in the database make persistent searching worthwhile.

The card catalogues, organized by title and by author, represent the entire collection. The completion of the computer database, however, will render consultation of the cards unnecessary.

The printed catalogue series, *Al-Fihris al-‘āmm lil-makḥṭūṭāt*, has reached Volume 9, Part 1, and describes 8500 manuscript volumes; or about 35% of the library’s holdings. The first seven volumes, produced between 1976 and 1985, are available only in the library and cover 1000 volumes each, in chronological order by shelf number.⁴⁵ The level of detail is basic; only the manuscripts’ physical characteristics are described more clearly here than in the database. A serious shortcoming of the first five volumes is their failure to list all of the titles within “groups”; only the first and last texts are included. Volumes 8 and 9 are a significant improvement:

Ibn Ḥamādah, Jamāl, and Jum‘ah Shaykhah. *Al-Fihris al-‘āmm lil-makḥṭūṭāt*. Vol. 8, Part 1. Tunis: Dār al-Kutub al-Waṭāniyah, 1994. 203 pp. Manuscript volumes 7000-7500.

Al-Jumhūriyah al-Tunisiyah, Wizārat al-Thaqāfah, Dār al-Kutub al-Waṭāniyah. *Al-Fihris al-‘āmm lil-*

⁴⁵ I was unable to locate these volumes by searching WorldCat and selected library catalogues, although copies may nonetheless be available. The dates and manuscripts covered are as follows: 1) 1976, mss. 1-999; 2) 1977, mss. 1000-1999; 3) 1978, mss. 2000-2999; 4) 1978, mss. 3000-3999; 5) 1980, mss. 4000-4999; 6) 1981, mss. 5000-5999; 7) 1985, mss. 6000-6999.

makhtūṭāt. Vol. 8, Part 2. Tunis: Dār al-Kutub al-Waṭāniyah, 1999. 302 pp. Mss. 7501-7999.

Al-Jumhūriyah al-Tunisīyah, Wizārat al-Thaqāfah wa-al-Shabāb wa-al-Tarfiḥ, Dār al-Kutub al-Waṭāniyah. *Al-Fihris al-‘āmm lil-makhtūṭāt*. Vol. 9, Part 1. Tunis: Dār al-Kutub al-Waṭāniyah, 2003. 469 pp. Mss. 8000-8500.

With these three volumes, additional details are given for each manuscript: authors' death dates and biographical references, the beginning and ending of the text, the place and date of copying, and mention of such documents as *waqf* deeds. All titles in "groups" are listed, and each volume includes a bibliography and five indices: titles, authors, copyists, places, and dates (volumes 1-7 also include these indices). As much of this information is excluded from the database, it may be worth consulting the catalogues. These three volumes are held by international libraries and the final two may be purchased at the library; the first is out of print. Volume 9, Part 2, will be published shortly and staff are compiling the tenth volume. The continued series can be expected to indicate the library of origin for each group of manuscripts; thus far the National Library's base collection (mss. 1-4900) and most of the privately donated *al-Maktabah al-‘Abdalīyah* collection (4901-10,032) have been catalogued.

A separate catalogue describes 1297 titles donated to the library by Tunisian historian Ḥasan Ḥusnī ‘Abd al-Wahhāb (1884-1968):

Manṣūr, ‘Abd al-Ḥafīz. *Al-Fihris al-‘āmm lil-makhtūṭāt: Raṣīd maktabat Ḥasan Ḥusnī ‘Abd al-Wahhāb*. Vol. 1. Tunis: Wizārat al-Shu’ūn al-Thaqāfiyah, Dār al-Kutub al-Waṭāniyah, 1975.

Manuscripts are organized alphabetically within 40 subject groupings and entries include the same level of detail as volumes 8-9 of the main series. The manuscript shelf numbers are in the 17,000 and 18,000 range. This

catalogue may originally have been the first volume in the general series, until that series' own Volume 1 was published the following year. The 'Abd al-Wahhāb catalogue, held by a number of international libraries, is assimilated in those libraries' databases to the general catalogue series. References in older publications to the HH Abdel-Wahhab library may be taken to mean this donated collection now held by the National Library, or even the National Library itself.⁴⁶

Maṣṣūr has also produced a specialized catalogue of manuscripts related to the medical and veterinary sciences, for the Arab League's Institute of Arabic Manuscripts:

Maṣṣūr, 'Abd al-Hafīz. *Fihris makḥḥūḥāt al-ṭibb wa-al-ṣayḍalah wa-al-bayṭarah wa-al-bayzarah fī Dār al-Kutub al-Waṭaniyah bi-Tūnis*. 2 vols. Cairo: Maḥhad al-Makḥḥūḥāt al-'Arabiyyah, 2000.

Finally, one exposition catalogue describes in French and Arabic a selection of the library's rare manuscripts, and a CD-ROM displays a number of the library's copies of the Quran:

Al-Jumhūriyyah al-Tunisiyyah, Wizārat al-Thaqāfah wa-al-Shabāb wa-al-Tarfiḥ, Dār al-Kutub al-Waṭaniyyah. *Namādhij min makḥḥūḥāt maṣāḥif Dār al-Kutub al-Waṭaniyyah*. Tunis: Dār al-Kutub al-Waṭaniyyah, 2004.

Shabbūḥ, Ibrāhīm. *Min nafā'is Dār al-Kutub al-Waṭaniyyah al-Tunisiyyah*. Tunis: Alif, 1989.

Viewing

Researchers may request to consult up to three manuscripts per day. For the vast majority of requests, original manuscripts may be viewed. In the future, the

⁴⁶ The manuscripts reading room of the National Library's Souq al-Attarine location was named for 'Abd al-Wahhāb.

library hopes to make available only microfilm copies in the reading room.

Copying

Requests for reproductions from three to four manuscript volumes may be submitted at a time; only once these are fulfilled may new set of requests be made. In late 2007, the library was transitioning from a policy of offering only microfilm copies, to a choice between microfilm and digital copies. My first batch of requests in 2005 took one full month while the second batch in 2007 took two weeks; the latter was largely the result of a fortuitous encounter with the microfilm technician. Requesting digital copies is unlikely to significantly speed the process, as it can take a week or more to secure the necessary permissions and submit payment. Copy requests are restricted to entire manuscripts or up to two continuous sections of a long manuscript. It is not permitted, for example, to request the first and last pages of a manuscript along with one interior chapter. The cost is half a dinar per page for both microfilm and digital book-style copies (two pages on one). The nearby National Archives offers a microfilm-to-print service for the same price per page.

Preservation

The library maintains extensive laboratories devoted to the preservation and restoration of manuscripts, which are kept in a climate-controlled storeroom. Staff are in the process of microfilming and digitizing the entire collection, and will in the future allow access only to microfilm copies.

Additional Notes on Facilities

The new library is a beautiful, modern complex comprising a number of distinct sections. The manuscripts reading room on the ground floor contains a generous reference library including biographical and historical dictionaries and manuscript catalogues. The general reading room on the first floor also holds open-stack reference materials, although most books must be

requested at a service desk. The number of book requests per day is limited. Up to 50 pages of book copies may be requested per day, for 40 millimes a page. There are ample computer terminals for catalogue searches (and future internet access) and outlets for laptops. The library holds approximately 90,000 books and 16,000 periodicals. Many of the older Arabic books and dissertations are still located in the Attarine branch, but are in the process of being transferred. The periodicals reading room has a separate entrance behind the main building. Other building amenities include climate control, a cafeteria, and a parking lot. The library's website was still under construction in January 2009, but the catalogue is fully functional.

Algerian National Library
Al-Maktabah al-Waṭaniyah al-Jazā'iriyah
La Bibliothèque Nationale d'Algérie

The Algerian National Library has occupied several locations since its 1835 founding, including a former palace in the Casbah and a purpose-built facility overlooking the Bay of Algiers on Frantz Fanon Avenue which housed the library for fifty years. In 1994, the library moved once more to new building in the El Hamma district; this location has been fully operational since 1998.

Address and Contact Information

The main entrance to the National Library is on Rue Mohamed Belouizdad in El Hamma (B.P. 127), adjacent to the Jardins d'Essai and the Sofitel. Phone: (213) 21-67-57-81 or 67-95-44. E-mail: (contact@biblionat.dz). Website: (www.biblionat.dz). The General Director is Amin Zaoui and the director of the manuscripts and rare books division is Kenze Djaider.

Hours

The manuscripts reading room, located on the basement level, is open Sat-W 9:00-15:45 and Th 9:00-13:00. The

main library is open Sat-Th 9:00-18:00. The library remains open during August.

Access

Researchers may apply for either a temporary or an annual membership card by providing the following: two pictures; a copy of a passport or national identification card; a letter of introduction or attestation; a completed form; and a fee of 200 or 500 dinars depending on the type of card. An intention to primarily consult manuscripts should be clearly stated, and supplying a research summary in French and/or Arabic is recommended. Laptops and notebooks are permitted, while bags may be left on shelves in the manuscript reading room.

Affiliation with the Centre d'études maghrébines en Algérie (CEMA), another branch the American Institute for Maghrib Studies (AIMS), is highly recommended. If contacted in advance, CEMA can provide letters of affiliation to facilitate access to the National Library, National Archives, and other institutions. The Center may be reached by email (contact@cema-northafrica.org) or through their website (www.cema-northafrica.org).

Number of Manuscripts and Catalogues

The National Library holds a modest collection of approximately 3864 manuscript volumes. Although most are in Arabic, many are in Turkish, Persian, Tamazight, French, and at least one in *aljamiado* (Spanish written in a modified Arabic script). Additional Arabic manuscripts continue to enter the collection through donations and purchases, but there has not been a governmental decree transferring the holdings of other institutions to the National Library. The oldest manuscript is a Quran fragment dating from the 3rd or 4th century AH; most of the texts are far more recent. The collection includes manuscripts in all standard subject areas. Like the Tunisian National Library, this collection is stronger in Hanafi law than most Moroccan libraries.

Manuscripts are catalogued in a computer database, in one published volume, and in a series of handlists and theses. The computer database is complete and available for consultation on-site; it is not online and was not functional when I visited.

The published volume is available in international libraries:

Fagnan, E. *Catalogue générale des manuscrits de la Bibliothèque Nationale d'Algérie*. 2nd ed. Algiers: Bibliothèque Nationale d'Algérie, 1995. 681 pp.

First published in Paris in 1893, this is a reprint of Fagnan's catalogue, with a new introduction in Arabic. Fagnon's introduction and descriptions are primarily in French, with the manuscript titles, beginning lines, and occasional chapter headings provided in Arabic script. The catalogue covers 1987 volumes, organized into 24 major subject groupings and nearly 40 further sub-categories. For "groups," all titles are described together and are classified according to the subject of the first title. Entries include: titles, sometimes paraphrased in French; authors and death dates; opening phrase; type and quality of script; number of folios and lines; physical dimensions; and any other notes. Manuscripts are assigned entry numbers alongside their shelf numbers and any previous numbers appearing in a few earlier catalogue versions, which are reviewed in Fagnon's introduction. Two indices are provided: one unified, transliterated index for authors, places, and subjects; and one Arabic index for titles.

An unpublished, three-volume Arabic translation of Fagnon's catalogue is available in the manuscripts reading room. Fagnon's introduction, indices, and more colorful comments have been omitted.

The bewildering array of handlists and theses which supplement Fagnon's catalogue are divided into two groups: chronological continuations of Fagnon (handlists) and descriptive studies by subject or volume range (theses). In the first group, there are six handwritten and printed notebooks covering manuscript

numbers 1987-3853.⁴⁷ The level of detail is basic and titles are not organized by subject. The first four handlists constitute one series, ending in the fourth volume which tracks recent acquisitions. The final two handlists, devoted to two private collections acquired by the library, overlap considerably with this fourth volume.

The second group of supplementary materials consists of approximately 30 university theses prepared by bachelor's and master's-level students of library science, Arabic, or related fields. A portion of these theses offer a more detailed study of 20-100 of the manuscripts described by Fagnon, in chronological order; the theses themselves are not produced in order, but most of Fagnon has now been covered. A second type of theses treats a particular subject area, such as Algerian authors or astronomy, introducing and describing the library's relevant manuscripts from the entire collection (not just those in Fagnon's catalogue).

Finally, one additional volume has been published by an outside researcher:

Nāji, Hilāl. *Al-Makhtūṭāt al-ʿArabīyah fī al-Maktabah al-Waṭāniyah: Al-Jazāʾir—Tūnis*. Beirut: ʿĀlim al-Kutub, 1999.

The first half of this work treats the Algerian National Library and offers a simple list of manuscript titles and numbers. The author's introduction suggests that the library held about 2738 titles at the time of writing, but it is unclear what percentage of those titles are covered in this book. Nonetheless, Nāji lists more titles than Fagnon and so may be a useful starting point. The second half of the work reprints a series of articles from the 1960s and '70s which listed the most important manuscripts held by the Tunisian National Library. The introduction to this section indicates that the fewer than

⁴⁷ While at the time of my visit the final handlist reached 3853, at the time of writing the library's website estimated a count of 3864 volumes.

one thousand titles selected for inclusion represent a small fraction of the library's total holdings of 5,000 manuscripts; this now is severely out of date.

Viewing, Copying, and Preservation

Researchers may request to view up to six original manuscripts per day. The library has digitized most of the collection and plans to make only the digitized versions available to researchers in the future. Reproductions may be requested on paper or CD for 10 dinars per page; it may also be possible to acquire copies via e-mail in exchange for copies of other manuscripts. The time required for permissions, payment, and copying can be as little as two days.

Additional Notes on Facilities

The manuscript reading room, which opened in 1996, is a spacious basement room with one wall of windows looking into the Jardin d'Essai. Reference materials include biographical and historical dictionaries, and manuscript catalogues primarily for other Algerian libraries. Ample work stations and laptop outlets are available.

The main building has a parking lot, is climate-controlled, and is equipped with a subsidized cafeteria for card-carrying patrons. A computer lab offers internet access at an hourly rate. The library's holdings number approximately 85,000 books and 7500 journals.

**The El Escorial Monastery, Spain,
and the Library of Alexandria, Egypt**

Rather than a full review of these two libraries, this section elaborates one insight gained from having visited both institutions: it may be easier to review and obtain copies of the El Escorial's Arabic manuscripts at the Library of Alexandria than at the monastery itself.

The Royal Monastery of San Lorenzo de El Escorial holds an important collection of Arabic manuscripts in a beautiful library containing nearly 45,000 printed works and 5,000 manuscripts. Many of the Arabic texts

originated in Morocco, where the story of their loss is a recurring lament in manuscript catalogues and library histories.⁴⁸ The Saʿdī Sultan Mawlay Zaydān (r. 1603-1627), driven out of Marrakesh by a rival, loaded his royal library of roughly 4,000 manuscripts onto a French ship to be taken to safety further south. Not only did the captain sail off in the opposite direction, but his ship was soon seized by Spanish vessels and the cargo taken to Spain; the manuscripts were sent to the El Escorial. Centuries of diplomatic negotiations failed to secure their return to Morocco.

However, in 1997 Spain's Queen Sofía presented a full microfilmed set of the Escorial Arabic manuscripts to Egypt's Library of Alexandria (Bibliotheca Alexandrina). On the basis of this founding gift, Alexandria's director of manuscripts Dr. Youssef Ziedan re-catalogued the collection. The most complete version of Ziedan's catalogue is available only in the Library of Alexandria's microfilm reading room, where it forms part of an expansive and searchable database covering not only the Escorial manuscripts but the microfilmed collections of several other European libraries which followed Spain's generous lead.⁴⁹ An abbreviated version of Ziedan's Escorial catalogue was published as part of the library's inauguration:

Zaydān, Yūsuf. *Fihris makhtūṭāt Dayr al-Iskūriyāl (Isbāniyā)*. Alexandria: Maktabat al-Iskandariyah, 2002. 869 pp.

The catalogue includes an introduction in Arabic and Spanish, a list of rare manuscripts, and 3108 manuscript

⁴⁸ For example, see Binbine's introduction to the Ḥasanīyah's history volumes. For a recent version of the story see: Mercedes García-Arenal and Gerard Wiegers, *A Man of Three Worlds: Samuel Pallache, A Moroccan Jew in Catholic and Protestant Europe*, trans. Martin Beagles (Baltimore: Johns Hopkins University Press, 2003), 79-82.

⁴⁹ An overview of the Library of Alexandria's microfilmed and original manuscript collections is available on the Manuscript Center's website: (www.manuscriptcenter.org/Museum/collections/).

titles organized alphabetically by subject. The listings include: the manuscript number at the Escorial, the microfilm number, condition, title, author, and language (all appear to be Arabic). In his introduction, Ziedan observes that the most recent listing published by the Escorial, Aurora Cano Ledesma's *Indización de los manuscritos árabes de el Escorial*, numbers the monastery's holdings at only 1954 manuscripts; meaning that the Alexandrian catalogue accounts for more than a thousand additional titles.⁵⁰

Ziedan also expresses an intention to digitize the Escorial microfilms, a project which has now been completed. In fall 2006, I was able to obtain copies of several requested manuscripts the same day, on CD, for the mere cost of the CD (5 EGP). The staff of the microfilm reading room were extremely helpful and knowledgeable. Other researchers wishing to use either the library's original manuscripts room or the microfilm room, open Sun-Th 11:00-16:30, should bring a letter of introduction attesting to university affiliation. Updates to opening hours are available on the website (www.bibalex.org) or by phone: (20) 3-483-9999.

On a subsequent visit to the Escorial in summer 2007, one of the manuscripts that I had identified in the Alexandrian catalogue was indeed not present in the catalogues available within the Escorial. Nor was the librarian familiar with this catalogue; it was not on the shelf with the Escorial's other Arabic manuscript catalogues. Nonetheless, the manuscript number

⁵⁰ Aurora Cano Ledesma, *Indización de los manuscritos árabes de El Escorial*, 3 vols. (Madrid: Ediciones Escorialenses, Real Monasterio de El Escorial, 1996-2004). These volumes, in Spanish and transliterated Arabic, consist of a comprehensive set of indices by author, title, subject, and manuscript shelf number. The *Indización* complements and makes additions to two earlier catalogues of the Escorial's Arabic manuscripts: a two-volume Latin catalogue originally published by Michaelis Casiri in 1760 and 1770, and a five-volume French series begun by Hartwig Derembourg and completed by E. Lévi-Provençal and H. P. J. Renaud, published 1884-1941. An Arabic translation of the Derembourg/Lévi-Provençal volume on the religious sciences was published by Mayy Kanafani in 2000.

provided in the Alexandrian catalogue was correct and I was able to consult the original manuscript. The Escorial also offers digital copies of its manuscripts, which take approximately a week and cost 30 Euro cents per page; it is possible to have them sent by mail. Researchers should bring identification and a letter of affiliation. The reading room is open T-Sat, 10:00-14:00, and may be reached by e-mail (real.biblioteca@ctv.es) or phone: (34) 918-90-50-11.

Additional Resources

ʿArif, Muhammad Muḥammad. *Dalīl maktabāt al-makḥṭūṭāt fī al-waṭn al-ʿArabī*. Cairo: Maʿhad al-Makḥṭūṭāt al-ʿArabīyah, 2001. 294 pp. A project of the Arab League’s Institute of Arabic Manuscripts, this is a preliminary listing of libraries in 20 Arab League countries, with contact information and a brief summary of their holdings and catalogues. Unfortunately, the entries were compiled on the basis of returned questionnaires only, making the listings far from comprehensive, and now out of date. Only three Moroccan libraries are included (Ibn Yūsuf, Ḥasanīyah, and Saudi); even the Qarawīyīn and National Libraries are omitted. Fayṣal al-Ḥafyān’s introduction expressed hope that a more complete edition would be published shortly, but this has not yet occurred.

Al-Ḥafyān, Fayṣal. “Makḥṭūṭāt al-Khizānah al-Ḥasanīyah (Baʿṭhat al-Maʿhad al-rābiʿah ilá al-Maghrib).” *Majallat Maʿhad al-Makḥṭūṭāt al-ʿArabīyah* 49.1-2 (2005-2006): 7-34; and 50.1-2 (May-Nov. 2006): 7-31. This two-part article lists the Ḥasanīyah manuscripts microfilmed in 1999 by the Institute of Arabic Manuscripts in Cairo, which were to become available at the Institute shortly thereafter. This journal frequently features articles related to Moroccan and North African manuscripts.

Al-Manūnī, Muḥammad. *Al-Maṣādir al-ʿArabīyah li-tārīkh al-Maghrib*. Vol. 1, *Min al-faṭḥ al-Islāmī ilá nihāyat al-ʿaṣr al-ḥadīth*. Vol. 2, *Al-Fatraḥ al-muʿāṣirah (1790-1930)*. Vol.

3, *Al-Fatrah al-mu‘āshirah (1930-1956)*. Rabat: Kulliyat al-Adāb wa-al-‘Ulūm al-Insāniyah, 1983-2002. These three volumes, organized by time period and subject, feature extensive references to manuscripts in the major Moroccan libraries and are especially valuable for incompletely catalogued collections. Volume two includes a series of useful appendices covering topics such as common abbreviations used in manuscripts and the distinctive characteristics of Maghribī script.

Mu‘assasat al-Malik ‘Abd al-‘Azīz. *Al-makhtūṭāt al-‘Arabīyah fī al-gharb al-Islāmī: Waḍ‘īyat al-Majmū‘āt wa-āfāq al-baḥth*. Casablanca: Mu‘assasat al-Malik ‘Abd al-‘Azīz, 1990. 397 pp. Proceedings from a 1988 conference held in Casablanca on the state of Arabic manuscript collections in the Islamic West. Includes contributions in French and Spanish (41 pp.) addressing Arabic manuscripts in France and Spain. Most articles are in Arabic (356 pp.) and primarily summarize the state of particular collections; many are written by library directors.

Najīb, Aḥmad b. ‘Abd al-Karīm. *Fihris mā lam yufahras min makhtūṭāt al-maghribīyah fī al-khizānāt al-khāṣṣah bi-al-Mamlakah al-Maghribīyah*. Dublin: Najeebawaih Manuscripts Centre, [2008]. A 2006 version of this *Catalogue of Uncatalogued Maghribī Manuscripts in the Private Libraries of Morocco* has previously circulated on the internet and is available in the Saudi Library. Najīb’s website (www.najeebawaih.net) has announced the publication of a more complete version, which I was unable to consult. The informal first edition (374 pp.) offered basic descriptions of hundreds of manuscripts, located primarily in southern Morocco’s private libraries. Most material was derived from student theses submitted to universities in Agadir and Marrakesh. Najīb’s website also includes digital images and editions of several manuscripts in his private collection.

Sāwirī, ‘Abd al-‘Azīz. *Dalīl makhtūṭāt al-faras wa-al-furūsiyah fī al-khizānāt al-Maghribīyah*. Rabat: Wizārat al-

Thaqāfah, 2003. 87 pp. A list of manuscripts related to horses and horsemanship in Moroccan libraries.

Viguera, María Jesús, and Concepción Castillo, eds. *Los manuscritos árabes en España y Marruecos: Homenaje de Granada y Fez a Ibn Jaldún; Actas del Congreso Internacional, Granada, 2005*. Granada: Fundación El Legado Andalusi, [2006]. Proceedings from a conference on Arabic manuscripts in Spain and Morocco, held in Granada from 30 May to 2 June 2005. Contributions in Spanish (348 pp.) include overviews of several Arabic and Aljamiado manuscript repositories in Spain. Articles in Arabic (83 pp.) include short articles on Andalusi manuscripts in the Ḥasanīyah and Qarawīyīn libraries.

REVIEWS OF BOOKS

Censorship in the Arab World: An Annotated Bibliography.

By Mona A. Nsouli and Lokman I Meho. Scarecrow Press, 2006. Pp 147. \$45 (paperback). ISBN: 081085869x.

This publication will be welcomed by those concerned with freedom of expression in Arab countries. It covers censorship in many forms including restrictions on journalists, intellectuals, literary figures, academics, librarians, and filmmakers. Most of the 670-plus citations are from the periodical press and cover works in Arabic, English and French. The work is arranged by country and subdivided into topics such as academic freedom, book banning, intellectual property, press and intellectual freedom, ethics, legal aspects, libraries, minorities, radio and TV, theater, and film. Readers will not be surprised that entries for Egypt outnumber all others, no doubt because of the vitality of Egyptian entertainment, intellectual and artistic life and, sadly, because the obstacles to free expression erected by successive political regimes are more conspicuous than those in most other Arab countries. Readers who do not know Arabic will be disappointed to find that Arabic titles are not translated, a defect only sometimes redeemed by annotations in English. The work covers books, articles, and dissertations published between 1960 and 2004, with the lion's share of citations from the 1990s. Annotations are plentiful and objective but often repetitive. There are author and title indexes.

The compilers rely heavily on online databases such as *ABI/Inform* and *Social Science Citation Index*. Other sources are *Index on Censorship* and *Censorship: a World Encyclopedia*. Among the Arabic works rich in citations are *A‘māl al-Mu‘tamar al-‘Alamī al-Khāmis lil-Baḥth al-‘Ilmī ḥawla Hurriyat al-Ta‘bīr wa-al-Intāḥ al-Ma‘rifī fī al-Jāmi‘āt wa-al-Marākiz al-Baḥthīyah al-‘Arabīyah* and *al-*

Dirāsāt al-ʿIlāmīyah lil-Sukkān wa-al-Tanmīyah wa-al-Taʿmīr. One notes especially the productivity of Salah al-Din Hafez in connection with human rights, and the absence of other commentators on the sorry relegation of the topic to irrelevancy or outlawry in Arab countries. Other sources might have been consulted by the compilers, notably Human Rights Watch, Freedom House, the Ibn Khaldun Center for Development Studies, and the Euro-Mediterranean Human Rights Network.

The forty-four year chronological time span of the bibliography ought to add historical texture to developments in the area of human rights. Unfortunately, it is difficult to draw conclusions, evolutionary or otherwise, first because the number of citations is too limited and second, because the topic of censorship itself has been squashed or marginalized in the region. Recent liberalization in Egypt (yes, Egypt!), Iraq, and Jordan gives hope that freedom of expression is being recognized as a basic human right. Still, as is the case of Jordan, for instance, fears remain that libel and piracy lawsuits may replace the censor's office as the principal means of muzzling expression. One would like to know whether censorship is more or less prevalent today than in the 1960s. Have human rights organizations such as the Egyptian National Council for Human Rights increased opportunity for unfettered expression? One expects not, because of the constant reports in the Western press about censorship, the most recent being Saad Eddin Ibrahim's "Egypt's Unchecked Repression" in the *Washington Post*, August 21, 2007.

Some users may cavil that censorship is not peculiar to the Arab world and that in the West self-censoring, religious jeremiads, and political correctness stifle expression. This is beside the point, since the bibliography sets out to cover only a finite extension of the field. The compilers claim that theirs is "the first bibliography exclusively devoted to censorship in the Arab world." We hope that it will not be the last.

MICHAEL W. ALBIN

CONSULTANT

Gender, Behavior, and Health: Schistosomiasis Transmission and Control in Rural Egypt. By Samiha El-Katsha and Susan Watts. Cairo and New York: The American University in Cairo Press, 2002. Pp. 229, with illustrations, maps, and tables. ISBN 9774247280.

The book *Gender, Behavior, and Health* goes deep in discussing the disease Schistosomiasis (bilharziasis) that has been labeled in Egypt as a disease that mainly infects the female gender because of social behavior in relation with water, especially in the Nile Delta canals. The disease was present in the Old Kingdom (ca. 2600 BCE) and in 1998 Egypt had almost six million inhabitants infected by the disease. Schistosomiasis (bilharziasis) is a transmitted disease that can easily be diagnosed and treated and hopefully can be prevented. The book suggests that the best way to control this disease is to study human behavior, in other words you have to study who are the people who are getting infected? What type of environment and conditions do they live in? When do they get infected by the disease, and why? Where are they located geographically?

In this book the authors discuss several ways the disease can be prevented, treated, and controlled. Even though most of the material is from the biomedical sciences, it is mainly presented from the point of view of social sciences on social behavior.

This study involved three Nile Delta villages between the years 1991 and 1997. The authors provided the community information on the disease and ways to control it. The prevention of this disease cannot be a quick fix since it takes time to improve the environment and to bring about changes in the many behaviors that have an effect on health.

The book is very educational but sometimes the same information is repeated again and again, to the point that it becomes boring to read. Most of the information is presented in a way that makes the reader wonder what is relevant and what is not relevant to this topic.

I liked the conclusion part of it, even though it is too long to be called a conclusion. It would have been more

helpful if a conclusion was included at the end of each chapter rather than having all of it at the end of the book. I believe this book is a good source of information and a great reference about the disease of Schistosomiasis (bilharziasis).

JOHNNY BAHBAH

PRINCETON UNIVERSITY

A Dictionary of Moroccan Arabic. Edited by Richard Harrell and Harvey Sobelman. Washington, D.C.: Georgetown University Press, 2004. ISBN 1589011031.

A Dictionary of Moroccan Arabic by Richard Harrell (who edited the Moroccan-English portion of the dictionary) and Harvey Sobelman (who edited the English-Moroccan portion) can certainly stand alone on its own merit. In fact, however, it was meant to supplement Harrell's *Basic Course in Moroccan Arabic* (1965, re-issued 2003) and *Short Reference Grammar of Moroccan Arabic* (1962, reissued 2004), both of which were reviewed in MELA Notes no. 78 (2005).

As I stated in that review, one of the earliest attempts to bridge the gap in documenting the various Arabic spoken dialects in contrast to mostly written classical and Modern Standard Arabic (MSA) which unites Arabs from many countries was established in 1960 as a contract between Georgetown University and the United States Office of Education. All three books mentioned above were a result of this contract.

One of the more intriguing aspects of the publication of these works so many years ago was that this set of teaching and reference works was planned as part of a larger project in which Harrell was to act as general editor. The aim was to produce a similar set of materials

for three other major varieties of spoken Arabic: Egyptian, Iraqi, and Syrian. Such a project might have stimulated research in comparative studies of Arabic dialects. Unfortunately, Harrell's tragic death in Cairo in 1964 cut the project short, although some of the planned works appeared after his demise.

Like the basic course and the short reference grammar, this dictionary is essentially a reprint of the earlier editions. As Georgetown University notes, however, these books have been in constant demand since their first appearance, and today more than ever, with attention more than ever focused on the Arab world, it is essential to provide easy access to reference tools such as dictionaries.

While *A Dictionary of Moroccan Arabic* was published in 1966, no other Moroccan-Arabic/English English/Arabic dictionary has arisen to take its place. The entries themselves are based on the speech of educated Moroccans from the cities of Fez, Rabat, and Casablanca. While rural speech is not included, most rural dwellers will understand the urban dialect. One of the most important aspects of the dictionary is that numerous illustrative sentences have been included to better illustrate how a word might be used. Indeed, its treatment of idiomatic expressions renders these sentences most useful and in this regard these spoken language dictionaries can be said to be superior to their classical and Modern Standard Arabic counterparts. The pronunciation table is also a welcome addition.

Some scholars might quibble that no attempt has been made to render the speech into Arabic script (which would be particularly useful for Moroccans who are attempting to learn English), but on the other hand because the Arabic citations are transliterated into English both English-language generalists and specialists are able to use the dictionary with ease.

Because the English/Moroccan and the Moroccan/English portions of the dictionaries were originally published separately, libraries with Arabic collections with the original edition of *A Dictionary of Moroccan Arabic* should probably purchase this edition

because it is a combined volume, while for libraries with Arabic collections without the original edition this work is essential.

BLAIR KUNTZ

UNIVERSITY OF TORONTO

Founding the Fatimid State: the rise of an early Islamic Empire: an annotated English translation of al -Qādi al-Nu‘mān’s Iftitāh al -Da‘wa. Translated by Hamid Haji. Ismaili texts and translations series, no. 6. New York: I. B. Tauris Publisher, and London: in association with the Institute of Ismaili Studies, 2006. Pp. 256. Includes bibliography and index. \$55.00 (hardcover). ISBN 1850438854.

Iftitāh al-Da‘wah by Nu‘mān ibn Muḥammad (d. 974) is, as the translator states, “the most important primary source containing a detailed narrative account of the establishment of Fatimid dominion in North Africa” (pp. 3–4). Several editions of the original Arabic have been published, but as far as the reviewer has been able to determine, this is the first English translation of the entire work.

The translator, a specialist in Fatimid literature, begins the book with a brief introduction, in which he describes the importance of the work and provides a brief outline thereof. This is followed by the translation itself.

It is the general observation of the reviewer that English translations of Arabic texts tend to be awkward, overly literal, and often peppered with Arabic terms that were needlessly left untranslated. It was a pleasant surprise that none of these flaws apply to this translation. It is in good, idiomatic English, and rules of modern English punctuation and paragraph formation

have been applied, making it an exceptionally smooth and readable translation. Spot comparisons with a published Arabic text indicate that the translation is also accurate, with none of the original sense being lost.

The translator's annotations are very useful, and the sources of his information are documented in the bibliography. The book also includes a brief chronology of the events from 762–974 CE, two maps of North Africa, genealogical charts, and an index that primarily lists personal names and places.

To sum up, this is an exceptionally good English translation of a very important historical source. Its major readership will be scholars in the fields of medieval Middle Eastern history and Ismaili studies, but because of its clear, easy style and good annotations, it is also suitable for undergraduate reading and study. It is a must for any academic library with Middle Eastern/Islamic collections.

CATHERINE ROCKWELL

UNIVERSITY OF UTAH MARRIOTT LIBRARY

Naguib Mahfouz at Sidi Gaber: reflections of a Nobel laureate, 1994–2001: from conversations with Mohamed Salmawy. Cairo and New York: The American University in Cairo Press, 2001. Pp. 157. ISBN 977424673X (hardcover).

This poignant little work by Egypt's Nobel laureate is the result of a series of interviews with Mohamed Salmawy, an Egyptian playwright, journalist, and longtime friend of Mahfouz. As Salmawy explains, Mahfouz was at the time recovering from the 1994 attempt on his life, which had left his right arm partially paralyzed. Up until then, Mahfouz had written a weekly column for the *Al-Ahram* newspaper, but with him now

unable to write for more than half an hour a day as a result of his injury as well as failing eyesight, Salmawy met with him once a week for an interview, or conversation as he put it. These conversations, often with Salmawy's words omitted, were published in *Al-Ahram* every Thursday, with an English version being published in *Al-Ahram Weekly*. The items in this book were selected from the English version.

The significance of the title is best explained in Mahfouz's own words. "The journey of life—well, with the approach of my ninetieth year I feel I am passing the penultimate station, Sidi Gaber station, as it were. When I went to Alexandria by train, I would always get off at Mahattat Masr, the last station on the line. So when I passed Sidi Gaber station I could afford the comfort of knowing that I wasn't getting off quite yet. But I also knew that I was edging closer and closer to Mahattat Masr, that it wouldn't be long before I had to pack my luggage and get ready to exit the train. This is what my birthday feels like this year: it is like passing Sidi Gaber on the train" (p. 7).

The book consists of 114 essays of little more than 200 words each. In them Mahfouz reflects on his life, his writing and his literary awards, on literature in general, on Egypt, and on contemporary issues in general. Each is dated but they are not in chronological order, for Salmawy has arranged them into sections according to subject. In the first section, "Life now," a chronological arrangement would have been preferable because Mahfouz frequently alludes to the progression of his health or recovery from the attack upon him, but otherwise each essay stands on its own merit. The book includes a small but useful glossary in which persons and places mentioned by Mahfouz are identified.

From a critical point of view, the book has two shortcomings. First, Salmawy does not indicate how the words traveled from Mahfouz's mouth to the written page. Did he record the interviews and faithfully transcribe verbatim what Mahfouz said? Or did he simply take notes or otherwise reconstruct Mahfouz's statements from memory? In other words, are these

writings pure Mahfouz, or are they colored by Salmawy? Secondly, the work is in English, so the question arises—is this a translation? Or did Mahfouz make a point of speaking English for the *Al-Ahram Weekly* versions? If a translation, by whom? The English is idiomatic, beautiful in its simplicity, and has no trace of awkward “Arabisms.” It could easily have been written by a native speaker of English. But the question remains—whose English is it? These two issues would have been of interest to literary critics, but unfortunately they were not addressed by Salmawy.

Despite this, the book is a fascinating view of Mahfouz’s life and thought. It is a must for any Middle East academic library. As a literary work, it would also be of interest to the general public, and thus it has a place in public libraries in the United States and other English speaking countries.

CATHERINE ROCKWELL

UNIVERSITY OF UTAH MARRIOTT LIBRARY

Egypt Almanac. 2003 edition. Wilmington, DE: Egyptofile, 2002. Pp. 395, with illustrations (some col.), maps, charts. \$24.50. ISBN: 977589302X.

The present edition of *The Egypt Almanac*, which was published for the first time in 2001, is sponsored by Cairo Barclays, Daimler-Chrysler Egypt, GalxoSmithKline, Siemens Egypt, Talaat Mostafa Group, and Unilever Mashreq. The 2003 edition is divided into seven sections entitled, respectively, “The Land,” “Culture,” “Society,” “Politics,” “Economy,” “Microeconomy,” and “The Back of the Book.”

Each content section contains several brief articles and insets signed by one of the approximately sixty contributors listed in the appendix (pp. 392–394). The

international group of contributors includes, but is not limited to, free-lance writers, scientists, journalists, critics, “environmental consultants,” film-makers, and architects. Their affiliations are with national and international newspapers and publishers, national and foreign universities, financial institutions, or news agencies.

The section on “The Land” provides an overview of developmental and environmental issues and trends. The section on “Society” looks at generational issues, patterns of migration, healthcare, civil society, and sports. The next section, “Politics,” describes Egypt’s system of government, and reviews recent developments of domestic policy and the country’s foreign relations. Parliamentary and judiciary developments are highlighted. A flow chart outlining “How a Law Is Passed” (p. 151) and an organizational chart of the “Egyptian Court System” (p. 164) are useful features in this section. The sections dealing with “The Economy” and “Microeconomics” look at Egypt’s economic performance and provide capsule descriptions and analyses of local industry sectors and industries. Separate entries feature Egypt’s entrance into the IT sector (pp. 247ff.) and the state of the country’s transportation sector (pp. 256ff.).

By far the most original and probably most useful section is the one on “Culture.” It surveys the contemporary national cultural scene and Egypt’s role as “the center of entertainment culture in the Arab world . . .” (p. 71). The articles in this section touch on film, music, broadcasting media, theater, literature, and the arts. Other articles deal with preservation and archeology. Useful and interesting features in this section are the list of “Top 10 Grossing Egyptian Films of 2001” (p. 75); the inset entitled “What People Read” (p. 87), listing the top 10 bestselling books at Madbuli and Dar al-Shuruq; and the “Archeological Map of Egypt” (p. 101) showing locations of archeological sites with symbols indicating their historical period of origin. The real “nugget” in this section, however, is the inset entitled “Voice of the People?” (p. 83) which portrays

popular singer Shaaban Abd al-Rehim, illiterate star of the movie *Muwatin*, *Mukhbir*, *wa-Harami*.

The volume is copiously illustrated. Pictorial materials include photographs (which are not credited, although there is a list of photographers in the “Contributors” section), graphs, charts, and maps. Most photographs do not serve an informative purpose but rather serve to break up the text visually and celebrate Egyptian beauty and accomplishments.

Most graphs and maps are included in the “Egypt-at-a-Glance” (pp. 264–276) part of “The Back of the Book” section. The statistical graphs illustrate economic, agricultural, and social indicators, such as GDP growth, inflation, tourism receipts, the stock market, Suez Canal revenues, crop production, food sufficiency, household ownership, fertility rate, doctors per 1000 people, illiteracy rate, students enrolled in universities, unemployment by educational status, etc. Most of the time series used in these graphs go up to 2001. Sources for the statistics used for the graphs are cited incompletely at the bottom of the graphs and the underlying tabulated numerical data sets are not provided. Sources include data from international and national agencies and organizations such as the World Bank’s World Development Indicators, UNDP’s 1997/8 Human Development Report, or the World Tourism Organization. National statistics sources include, but are not limited to, Central Bank of Egypt, Central Agency for Public Mobilization & Statistics (CAPMAS), and the Egyptian Film Society. The most useful visual aids in the Almanac are the thematic maps which are mostly located in the “Egypt-at-a-Glance” portion. They illustrate “Egypt’s Mineral Wealth: Mineral Deposits” (p. 270) and “Egypt’s Mineral Wealth: Metal Deposits.” “Agriculture in Egypt” (p. 267) and “Administrative Map of Egypt” (p. 268) are two additional useful maps. A listing of holidays and festivals in the Coptic, Islamic, and Syrian calendars; the *nawat*, a system of time keeping and weather forecasting based on stellar constellations (pp. 290–291), a “Chronology” starting in pre-dynastic times (c. 4500 BCE) and continuing up to President Mubarak’s reign;

and a condensed “Who’s Who” (pp. 321–344) are also included in “The Back of the Book” section. Finally, address information for hotels, embassies and consulates, travel agencies, research and learned organizations, cultural centers, galleries, museums, and bookstores, as well as a list of URLs, complete the volume. The work does not have an index.

The work is not shy about its financial ties and its promotional role vis-à-vis Egyptian enterprise. It features eleven pages of full-page or double-page color advertisements by all its sponsors and other multinational companies, all located in the “Contents” section (pp. 1–21). In addition, the sponsors each have a two-page company profile with photographs of officers and the company logo in the “Our Sponsors” section (pp. 377–390) at the end of the book.

The Egypt Almanac may serve well as a quick, unsophisticated source for basic information on Egypt for business travelers or people with casual interest in the country. However, its value for an academic library reference collection is limited due to its digest-like, highly aggregated format of the information provided in its pages. College students seeking basic facts on Egypt’s history and political development should start with the Library of Congress’ country study⁵¹ or a recent version of the *Europa World Year Book*. Researchers interested in statistical indicators will be better served with sources like the World Bank’s World Development Indicators, either in its online or hard copy version, the International Monetary Fund’s International Financial Statistics (IFS) Yearbook, or IFS Online. A number of United Nations agencies have country-specific pages available, for instance the United Nations Economic and Social Commission for Western Asia (ESCWA)⁵² or the

⁵¹ Available at no charge at: <http://lcweb2.loc.gov/frd/cs/egtoc.html>, accessed August 10, 2007.

⁵² Available at no charge at: <http://www.escwa.org.lb/>, accessed August 11, 2007.

United Nations Development Programme (UNDP).⁵³ Free information is also available from the World Bank's country pages.⁵⁴ People interested in assessing Egypt's business climate should refer to the Economist Intelligence Unit's Country Reports and/or consult the ISI Emerging Markets database. In-depth information on Egypt's Islamic heritage and history can be obtained from the *Encyclopaedia of Islam*, available both in paper and electronic formats. Having said this, the Almanac's thematic maps are handy illustrative tools for both teachers and students and the section on "Culture" provides useful information on Middle Eastern popular culture, information which is often hard to come by in the succinct format offered in the Almanac.

CHRISTOF GALLI

DUKE UNIVERSITY

The History of al-Ṭabarī = Taʿrīkh al-rusul wa-al-mulūk: Volume XL: Index: Comprising an index of proper names and subjects and an index of Qurʾānic citations and allusions. Prepared by Alex V. Popovkin, under the supervision of Everett K. Rowson. New York: State University of New York Press, 2007. Pp. xx, 674. ISBN: 9780791472521.

Taʿrīkh al-rusul wa-al-mulūk, or as it is known, *Taʿrīkh al-Ṭabarī*, written by Abū Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī (838–923), is one of the most important sources for the study of Islamic history. It covers the history of the world from creation and the early centuries of Islam until 915. The *Taʿrīkh al-Ṭabarī* is arranged as a set of

⁵³ Available at no charge at: <http://www.undp.org/eg/>, accessed August 11, 2007.

⁵⁴ Available at no charge at: <http://www.worldbank.org/eg>, accessed August 11, 2007.

historical events according to the years. Of course, it is a tremendous compilation of different sources, most of which have been lost and did not reach us.

The *Ta'rikh al-Ṭabari*, which is renowned among modern scholars for its detail and accuracy, has been popular among historians for almost twelve hundred years. Twelfth-century Jewish mathematician al-Samaw'āl wrote that one of the historical works he studied was *Ta'rikh al-Ṭabari*. Some other medieval Islamic sources reported that there were 1220 manuscripts of it in the Fatimids' library in Egypt. These are clear evidences of the popularity and the importance of the work.

An annotated translation of *Ta'rikh al-Ṭabari* into English by a group of Arabists was completed in 1999 with the publication of its last, 39th volume. This welcome addition to it is a cumulative index for all 39 volumes. It consists of an index of proper names, subjects, and an index of Qur'ānic citations and allusions. The whole project, including the index, was funded by the National Endowment for the Humanities.

The main aim of preparing an index is to arrange entries designed to help users to locate necessary information in a document efficiently. To create an index to a large work like *Ta'rikh al-Ṭabari*, with thousands of similar names, places, events, topics, etc., is not an easy task. However, Mr. Popovkin, a professional indexer with a good knowledge of Arabic, and Prof. Rowson, the well-known scholar of Islamic studies, accomplished it successfully. The Index begins with a Foreword by Ehsan Yarshater of Columbia University and is then followed by a Preface by Everett Rowson.

The following chapter, the Guide to the Index, introduces the reader to how headings are arranged and can be considered a useful manual to the Index. It also explains the principles of transliteration and alphabetization used by the indexers.

The value of an index mainly depends on how it is organized. In this respect, the Index under review is notable for the fact that the arrangement of headings is fully consistent. The main headings, as a primary access

points, are alphabetized word-by-word and they are relevant to the needs of readers.

Most of the main headings, especially headings related to subjects, are broken down into subheadings, which provide quick and easy access to information. For the user's convenience many subheadings are double posted with the same page references and exist as main headings too. For example, *sa'y* (running between al-Şafā and al-Marwah) is posted as a subheading under *ḥajj* also, which is quite reasonable. The main headings and subheadings are very well distinguished from each other. When subheadings continue to the next page, the main headings are repeated followed by the subheading continued in parentheses.

See references have been properly provided and they direct the user to a different term expressing the same meaning or to a different spelling of place names. For example:

chamberlain. *See* ḥājib

doorkeeper. *See* ḥājib

Makkah. *See* Mecca

Gilān. *See* Jilān

See also references provided by the indexers guide users to closely related and more specific information. For example:

Book of God. *See also* Qurʾān

Qurʾān. *See also* Book of God

Muslim personal names usually are composed of several elements and they are very complicated in terms of arranging and sorting. But the Index under review demonstrates high quality organization. To distinguish identical names the indexers used identifiers in parentheses. For example:

Abū ʿUmar (kātib of Simā al-Sharabī)

Abū ʿUmar (qāḍī)

In conclusion, it is necessary to stress that the indexers have completed a tremendous work, which provides easy access to the information contained in *Taʾriḫ al-Ṭabari*, especially to its English translation. However, we think it would be more useful to separate the subject index from other types of entries. Subject

entries can easily stand alone in their own index. It would also make a subject index easier to use, because it is not cluttered with names.

Another deficiency of the Index under review is that some main headings, especially personal names and place entries, have too many locators (page references), which creates difficulty in use. It seems they should be broken down into subheadings. However, these are only suggestions that by no means reduce the value and importance of the Index as an essential reference tool.

AKRAM KHABIBULLAEV

INDIANA UNIVERSITY, BLOOMINGTON

Aspects of Islam. By Ron Geaves. Washington, D.C.: Georgetown University Press, 2005. Pp. 264, with glossary, bibliography, and index. \$24.95 (paperback). ISBN: 978-1-58901-073-4.

In today's world when Islam has become a frequent topic of newscasts and everyday discussions, works that explain Islam are being published in abundance. There is a vital need for greater understanding of this religion. Geaves' book is a tremendous contribution in this regard. He takes on controversial and challenging issues concerning Islam—the kinds of questions that so many people have. He does an excellent job of providing historical background, context, and various viewpoints on the issues. Each chapter begins with a short overview paragraph and ends with a useful summarizing conclusion. Topics covered are: media portrayals, tawhid (unity and uniqueness of Allah), Shari'a (Muslim law), Umma (worldwide community of Muslims), martyrdom, Sufism, Prophet of God, Jihad, fundamentalism, and women. The chapters are set up so that there is a two-sided question for each topic, sometimes pitting the

Muslim view against the non-Muslim (often Western) view. For example the subtitle of the chapter on Umma is “an homogenous unity or deeply divided?” for fundamentalism, “a misnomer or the heart of the faith?” and for Jihad, “Islamic warfare or spiritual effort?” In this way, the crux of the controversies is presented and discussed in an objective way. He provides a more in-depth look at the contested issues than many books on Islam. The book also explores the diversity of Islam by presenting differences in belief and practice among various factions.

When the book was written, Geaves was a professor of religious studies at the University of Chester in England. He is now a professor of religion at Liverpool Hope University. He has taught about Islam for many years in different institutions of higher education. Geaves' doctorate dealt with sectarian influences within Islam in Britain especially related to community formation. He has become known for his expertise in the adaptation and transmigration of religions to the West, especially Islam, Sikhism, and Hinduism. His interests lie in the spiritual manifestations of Islam and Indian tradition and he is the author of several books and numerous papers.

Geaves notes in the preface that the subject matter of each chapter came from the questions asked by his students about the “real” issues as opposed to theological or historical topics. They were the popular choices of the students as they tried to develop an understanding of contemporary Islam. He also included what his many Muslim contacts felt were the main areas of controversy. Concerning his teaching and therefore this book, he states, “My perspective on teaching Islam has always been committed to both a horizontal and vertical approach, exploring the history but only in the context of its forming a background to understanding what is happening in the present” (p. vii).

Geaves includes a glossary of Arabic terms used in the book, an extensive bibliography, and a good index. He uses subheadings, lists, and tables that make the book easy to follow, and it flows well. It provides a good

introduction to the key beliefs and practices of Islam and a balanced coverage of important and controversial topics. It makes for an enjoyable and enlightening read.

CONNIE LAMB

BRIGHAM YOUNG UNIVERSITY

Victoria College: A History Revealed. Edited by Sahar Hamouda and Colin Clement. Cairo: The American University in Cairo Press, 2002. Pp. 324, with index, bibliography, and appendices. \$29.95 (hardbound). ISBN: 977-424-756-6.

This is an interesting and very readable book about a British public school in Alexandria, Egypt. It covers the entire century from its start in 1902 up to the 1990s. The diverse student population for the first half-century was a reflection of a cosmopolitan Mediterranean city of the times. The national and ethnic groups represented were Egyptian, Turkish, Syrian, Armenian, Maltese, Greek, English, French, Italian, Spanish, Dutch, Swiss, and Belgian. Much of the book is about the students who attended there with descriptions of life at the school illustrated through quotes and reflections. Many well-known men were students at the school, including King Hussein of Jordan, King Simeon of Bulgaria, actor Omar Sharif, Egyptian director Youssef Chahine, Prince Abdullah of Iraq, professor Charles Issawi, Palestinian scholar Edward Said, Saudi billionaire Adnan Khashoggi, and historian George Antonius.

The book begins with an introduction to the education and schools in Egypt in the 1800s, when most were kuttabs attached to mosques. As the French and British began moving into Egypt, they set up schools based on their own systems. There were also missionary schools and ethnic schools. The British occupation started in 1882 and in 1901 a group of Brits established

Victoria College to serve the British community; however, it was independent and open to all. Students came from all over Egypt and from nearby countries. It became the foremost school in the Middle East for children from kindergarten through preparatory to university study. It was secular and socially mixed. A tablet placed in the dining hall in 1906 reads, "Victoria College was founded in memory of Queen Victoria to provide a liberal education for the sons of Egyptians and residents in Egypt" (p. 17). However, the original founders and early promoters were people who had a vested interest in encouraging business in Alexandria and wanted their young men to be educated to take over financial and business affairs in British Egypt. The school officially opened November 1, 1902, with 26 students (boys) of all ages but enrollment increased quickly. It soon could accommodate 500, and by 1968 it had 750; in the mid-1970s 2,500 students attended, with about 5,000 in the 1990s. Beyond academics, the students engaged in football (soccer), cricket, fencing, Shakespeare plays, and other activities. It became one of the region's most prestigious schools and its graduates went on to influence the realms of politics, business, the arts, and academia throughout the world.

During the two World Wars, school buildings were used as a military hospital but resumed academics after the wars. It was important to Anglo-Egyptian relations. However, those relations became strained over time and after the 1956 conflict over the Suez Canal, nationalism and religious fervor affected the school. In November 1956, Victoria College moved from being a British-style, independent public school to become a semi-English language, fee-paying, Egyptian government school. After a while most of the British teachers left, religion class became mandatory, Arabic took precedence over English, and in the early 1960s, it was renamed Victory College.

The first author/editor, Sahar Hamouda, is an associate professor in the Department of English Language and Literature at the University of Alexandria. Colin Clement worked as a teacher at Victoria College in

the 1980s and has lived in Alexandria for several years working as a writer and translator. The editors give the history and development of the school in an engaging way, focusing especially on the two headmasters, Charles R. Lias (1901–1922) and Ralph Reed (1922–1945) whose vision, determination, and leadership made the school what it was. The numerous pictures and many appendices of letters, speeches, notes, and lists add much to the book. At the back are a bibliography, a reference notes section, and an index. It illuminates not only the history of a particularly successful school begun by colonists, but also the general history and culture of that part of Egypt and British-Egyptian relations over time. It should be of interest to Middle East and post-colonial scholars as well as social historians, educators, and alumni and their families.

CONNIE LAMB

BRIGHAM YOUNG UNIVERSITY

A Dictionary of Turkish Verbs in Context and by Theme. By Ralph Jaeckel and Gulnur Doganata Erciyes. Washington, D.C.: Georgetown University Press, 2006. Pp. 760. \$49.95 (paper). ISBN: 1-58901-057-4.

This is an extensive and carefully prepared dictionary of Turkish verbs for native English speakers. According to the back cover, one of the keys of learning the Turkish language is to understand the importance and function of the verb. The book contains approximately 1,000 verbs in context as they appear in current colloquial Turkish phrases, sentences, or short dialogues. As such it is valuable to both beginning and more advanced students of the Turkish language. According to the authors, the purpose of the book is to help students express themselves in Turkish. It was not written to be a major tool for translation. The verb in Turkish is at the core of

Turkish utterance and a verb stem with its various suffixes of mode, tense, person, etc., may be the equivalent of a whole English sentence. Most Turkish-English dictionaries do not provide enough practical, contextualized examples to help students. So this work tries to correct that by giving many illustrations of usage. The verbs chosen for inclusion are ones considered critical to social interactions and cultural understanding. A unique aspect is that it contrasts English and Turkish means of expression wherever the authors' experience has shown that confusion and errors arise.

The book has a long introduction and then is divided into five parts. Included in the introduction are the following sections: description of the book and parts, how to use it, how the book was compiled, a bibliography, and a synopsis of abbreviations and symbols. The bulk of the dictionary is the Turkish-English dictionary of verbs with the usage examples in both languages. The second part is the English to Turkish index which refers students to the first part for full explanations. The authors have also categorized the verbs and have a section by theme. Part four gives the approximately 250 proverbs used in the dictionary listed alphabetically by first words with verbs underlined. The last part is a listing of verb-forming suffixes.

The authors are well qualified to produce this language aid. Ralph Jaeckel is senior lecturer in the Department of Near Eastern Languages and Cultures at the University of California, Los Angeles. Gulnur Erciyes is assistant professor in the Department of General Cultural Courses, Izmir Institute of Technology, Izmir, Turkey.

The authors have created an amazing and valuable tool for learning the Turkish language. Most of the verbs are cross-referenced to synonyms, antonyms, related verbs, and even to broader themes or categories of meaning. In this way it becomes a vocabulary builder

and the many examples of usage provide insight into Turkish life and linguistics.

CONNIE LAMB

BRIGHAM YOUNG UNIVERSITY

‘Aṭṭār and the Persian Sufi Tradition: The Art of Spiritual Flight. Edited by Leonard Lewisohn and Christopher Shackle. London: I. B. Tauris, 2006. Pp. 355, includes bibliographic references and indexes. ISBN: 1845111486.

‘Aṭṭār and the Persian Sufi Tradition: The Art of Spiritual Flight is a collection of essays originally presented at the 2002 conference of the same name. Despite the fact that Farīd al-Dīn ‘Aṭṭār (d. 1221) is considered one of the Persian tradition’s greatest writers of mystical verse, he has received little of the recognition garnered by luminaries such as Rūmī and Ḥāfīz, at least among Western audiences. To this day, the most influential work on the poet remains Hellmut Ritter’s *Das Meer der Seele: Mensch, Welt und Gott in den Geschichten des Farīduddīn ‘Aṭṭār*, published in 1955, which the present volume is intended to complement. Indeed, Ritter’s influence can be observed in many of the collected essays. The prose and poetry of ‘Aṭṭār, of course, is the central topic of all the essays, but broader issues are also dealt with in the context of ‘Aṭṭār’s work, such as Sufi symbolism, the relationship between image and word in Persian art, and literary debates on form and content.

The book is divided into three sections. The first, “Prose of the Spirit: ‘Aṭṭār and the Persian Sufi Tradition,” places ‘Aṭṭār in historical context, both in a biographical sense and as a member of the Sufi community. As Hermann Landolt points out in his informative opening essay, very little information has

come down to us concerning the biographical details of ‘Aṭṭār’s life. Let alone the discrepancies in the dates of his birth and death, scholars are still unsure of ‘Aṭṭār’s status as a practitioner of Sufism; whether he belonged to a Sufi order, for example, or if he studied under a particular master. That he drew upon the tradition and that his own work had great influence on those who followed, there is no doubt. This connection to the broader Sufi community is further demonstrated by ‘Aṭṭār’s prose work, the *Tadhkirat al-Awliyā*, a collection of biographical sketches and quotations of Sufi saints and the subject of two essays in this first section. Shahram Pazouki’s piece (“Sufi Saints and Sainthood in ‘Aṭṭār’s *Tadhkirat al-Awliyā*”) is a useful introduction for readers unfamiliar with the text, whereas Paul Losensky’s “Words and Deeds: Message and Structure in ‘Aṭṭār’s *Tadhkirat al-Awliyā*” offers a revealing critique of A. J. Arberry’s translation (under the title *Muslim Saints and Mystics*) and demonstrates the author’s “drive for structural cohesion and clarity.”

The second section is concerned solely with ‘Aṭṭār’s masterpiece, the epic poem *Mantiq al-Ṭayr*, or “Conference of the Birds.” The poem’s length and thematic depth make it an excellent subject for a broad range of approaches. Fatemeh Keshavarz offers a fairly esoteric study of ‘Aṭṭār’s use of metaphor to convey the work’s mystical import. Michael Barry takes a more concrete approach in discussing methods of interpreting the illustrations which accompanied ‘Aṭṭār’s work in classical manuscripts in the light of mystical symbolism (the beautiful color plates which illustrate this chapter are themselves worthy of note). His method has broad implications for the broader field of Islamic art and the interpretation of images in Persian manuscripts.

The final section encompasses literary critiques and thematic expositions, most of which draw connections between the structure or content of ‘Aṭṭār’s poetry and Sufi beliefs and practices. Johann Cristoph Bürgel, for instance, gives us “Some Remarks on Forms and Functions of Repetitive Structures in the Epic Poetry of ‘Aṭṭār.” The piece is particularly interesting for its

discussion of repetitive structures in the Qurʾān and *ḥadīth*, and ‘Aṭṭār’s use of similar methods “in the amassing of power in the description of his heroes, and saints and prophets.” Leonard Lewisohn’s “Sufi Symbolism in the Persian Hermeneutic Tradition: Reconstructing the Pagoda of ‘Aṭṭār’s Esoteric Poetics” brings us full circle, fixing ‘Aṭṭār firmly within the continuity of Islamic mysticism by referring to the discussion of the poet’s erotic themes in Sufi commentaries.

To conclude, the text should be considered essential by any student of ‘Aṭṭār’s work and selected essays would enhance graduate-level curricula dealing with Islamic mysticism. Included is a useful bibliography divided into two sections: Persian Texts and Translations of Farīd al-Dīn ‘Aṭṭār, an invaluable tool for the scholar, and Selected Critical Studies of ‘Aṭṭār, the majority of which are in Persian. On that note, readers of Persian may be disappointed in the lack of the vernacular script throughout the collection. Some authors give parallel transliterations, but the practice is not uniform. Transliteration where offered, however, adheres to a consistent method. In all, *‘Aṭṭār and the Persian Sufi Tradition* is a valuable tool for students and scholars seeking to decipher the deceptively simple language of one of Persian mysticism’s greatest voices.

MATTHEW C. SMITH

HARVARD UNIVERSITY

The Fayoum: History and Guide. 3rd ed. By R. Neil Hewison. Cairo: AUC Press, 2001. Pp. 108, with col. illustrations, bibliography, index. \$14.95 (paperback). ISBN: 9774246713.

Just one hour’s drive southwest from Cairo, the Fayoum is a large depression in Egypt’s Western Desert

with a population of over two million and a landscape that is rich in history and natural beauty. Egyptian tradition has likened it to a bud on the lotus stem of the Nile River. Today, Cairenes still flock here to enjoy the birdlife, peaceful rhythms, and calm vistas that have attracted Egyptians since the days of the early pharaohs. Fayoumi legend says it was built in a thousand days, hence the name Madinat alf-yom (City of a thousand days), although in fact the name derives from the Coptic word for “the sea” (fa-yom). Hewison spent three years (1979–1982) living and working in the Fayoum as an English teacher trainer. He now lives in Cairo and is the translator of Yusuf Idris’ *City of Love and Ashes*. In the first edition of this history and guidebook (published in 1984), his stated goal was not to write “a complete guide to the Fayoum, if such a thing were possible, but a selective one.” Now in its third edition, this updated work provides expanded information in a new format, resulting in a more contemporary resource for scholars and tourists.

The opening chapter provides a detailed description of the Fayoum as it exists today in all its aspects: its land, climate, population, water supply, farming methods, industry, and wildlife. This is followed by a concise history of the region, beginning with the dramatic rise of the crocodile god, Sobek, who was worshipped for saving the life of King Menes when, according to legend, he was attacked by hunting dogs but carried to safety by a crocodile. During the Ptolemaic period, intermarriage in the Fayoum was so strong that one of its settlements was renamed “Philadelphia” (City of brotherly love). The ups and downs of the province throughout the Roman, Islamic, and Ottoman empires are recounted up to the present day. A table aligning each era with key events in the Fayoum and Egypt is included, providing a handy reference to 5000 years of history.

The thoroughness of Hewison’s research is particularly evident as he highlights the adventures of the Fayoum’s earliest travelers, from Herodotus in the fifth century B.C. and Strabo in the third decade B.C. to

various European travelers of the eighteenth and nineteenth centuries. From a fascination with the cult of the crocodile to an appreciation for the natural beauty and abundance of the land, a curiosity about Fayoumi women and a concern for their own safety, the interests of these early visitors are startling in how little they differ from those of today's tourists. Hewison goes on to offer some practical advice about transportation within the region and cultural admonitions on dress, photography, displays of affection, and other social customs.

The book concludes with detailed information about Fayoum City (where to eat and sleep, its waterwheels, mosques, suq, and religious festivals) as well as other sites in the region, including the gardens and mineral springs of 'In al-Siliyin, the saltwater lake of Birkat Qarun, and finally, the monasteries, pyramids, ancient temples and towns that lie all around the Fayoum. Many of these have been captured in color photographs (taken by the author himself), which help to make this edition more attractive and striking than the first two.

Particularly vivid is the life-like portrait shown of a woman from Hawwara, one of the famous "Fayoum Portraits" that were found in the tombs around the Hawwara Pyramid, attached to mummies and dating from 100–250 A.D. They are remarkable not only for their realistic detail and expressiveness, but for their quality of preservation. Also new in this edition are Hewison's descriptions of the "mysterious pyramid" of Sela (without any burial chamber or mortuary) and Umm al-Atl (the ruins of a Ptolomaic village along a particularly scenic route in the Fayoum). Not included is the more remote Wadi al-Hitan (Valley of the Whales), of potential interest primarily to geologists for its unique fossils and boulders.

Place names appear both in Arabic script and roman transcription, which may help those unfamiliar with the language to recognize signposts. A "note on pronunciation" is included with an explanation of the method used to transcribe Arabic names. Consonants are represented in standard fashion through the use of

diacritics, but the method used to represent vowels is somewhat less standard, distinguishing four separate vowels (a, e, I, and u) and employing the hachek (â) instead of the macron (ā) to denote length. Also included within the bound pages of the book are several new maps, easier to read and providing more detail than those which accompanied the first edition.

This updated guide to the Fayoum offers valuable historical perspectives as well as current practical information, making it a critical resource for any tourist or scholar wishing to explore the ancient oasis region. It is an essential acquisition for research libraries with collections in Middle Eastern or North African studies.

REBECCA ROUTH

UNIVERSITY OF IOWA

Women in the Middle East: Past and Present. By Nikki R. Keddie. Princeton and Oxford: Princeton University Press, 2007. Pp. xv, 389. Illustrations, notes, bibliography, index. \$60.00 (hardcover). ISBN: 0-691-11610-5. \$24.95 (paperback). ISBN: 0-691-12863-4.

Nikki Keddie, a professor emerita of Middle Eastern and Iranian history at the University of California, Los Angeles, is among the pioneering scholars of Middle Eastern women's studies. This book includes much of her research on the subject, mainly in the form of updated previous articles. Thus, one can now have easy access to her studies on the subject, which in most cases she has considerably updated. The book is divided into three parts, referred to as "books": *Women in the Middle East: a history*; *Approaches to the study of Middle Eastern women*; and *Autobiographical recollections*. The book includes photographs (mostly by Keddie, demonstrating

her growing interest in photography), notes, bibliographies, and an index.

The first part, referred to as Book One, is an expanded version of an article published in 2005, which is now almost four times its original size (holding close to 200 pages), benefiting from the great increase of newly published research in the field. Starting with an examination of the regional background, the book focuses on the Islamic period and Muslim women. The most extensive chapters, mainly due to the increased volume of diverse source materials and publications, are dealing with the twentieth century, and following an overview are broken down by country (excluding Israel). This survey is very detailed and heavily annotated, provided an appropriate starting point for people interested in the field. This part is indeed treated as a separate book, with its own endnotes and bibliography.

The second part is more methodological in nature, dealing with approaches to the study of Middle Eastern Muslim women. The first two chapters deal with the shifting boundaries of sex and gender and with scholarship, relativism, and universalism. Two other chapters provide an examination of the state of research in the field, while the last chapter is narrower in scope, focusing on sexuality and Shi'ī social protest in Iran. This section acquaints the reader with the problems related to women's studies in general and Muslim Middle Eastern women in particular and examines the various possible points of view. Grouping published studies by topic can be of great help to those interested in specific aspects of the field.

The last part is very personal, and includes interviews with Keddie augmented by a later autobiographical supplement. In this section Keddie describes not only her scholarly development and research interests, but also her personal background, family, education, political activities, medical problems, and hurdles she encountered in her career due to politics and gender: in the 1950s Keddie's personal and scholarly activities were restricted due to her membership in the Communist Party, and in the 1950s and 1960s she encountered

gender discrimination and actual sexual harassment. This part is of interest for showing how one person handled severe difficulties, coupled with the achievements and the price one had to pay.

While this book and most of its chapters refer to “Women in the Middle East” or “Middle Eastern women,” it mainly deals with Muslim women, and rarely examines Christian and Jewish ones. And indeed, many of the chapters start with a note to this effect. The division into three books makes the navigation somewhat difficult, as the major bibliography is in the middle of the volume. Including previously published articles results in several almost verbatim repetitions. This book is an important contribution to the study of Muslim Middle Eastern women, combining an extensive historical survey, methodological examination, a state of the art review, and a scholarly and personal portrait of one of the leaders in the field. The book should be included in academic collections dealing with the Middle East, Islam, and women’s studies.

RACHEL SIMON

PRINCETON UNIVERSITY LIBRARY

Woman in the East, Woman from the East: the Story of the Oriental Jewish Woman [in Hebrew]. Edited by Tova Cohen and Shaul Regev. Ramat-Gan, Israel: Bar-Ilan University Press, 2005. Pp. 336. ISBN: 965-226-298-6.

Recent years have witnessed growing research in women’s studies, gender studies, Sephardic studies, and even regional studies focusing on the above, yet little concentrated effort was made in the study of Middle Eastern and North African Jewish women in their countries of origin and following their emigration. The 2002 conference at Bar-Ilan University is the first effort to bring together scholars focusing on the latter field of

study from historical, social, cultural, and political points of view. This volume includes twenty papers and addresses, divided in three sections: Woman in the East, Woman from the East, and topical open discussion. The participants use different approaches, disciplines, and source materials, which include religious literature, proverbs, and handicrafts, as well as more traditional historical sources and field studies. A special effort was made to find the women's own voice and thus do the research not through men's intervening point of view, though in many cases this is a difficult and at times even an impossible task.

The first section, *Woman in the East*, includes nine papers. Three of them examine the character of women as reflected in religious literature and proverbs—sources showing men's point of view. Women are depicted there as their husbands' slaves, emphasizing the virtue of female modesty even at the price of death, and characterize women in negative and insulting terms. Thus, the view that most women are morally weak and have to be guarded to save themselves from their own weaknesses is mentioned time and again; virtuous women who are ready to sacrifice their life to guard their modesty and faith are rare and become culture heroes. Historical-social studies show a more complicated picture. Thus, while efforts were made in Aleppo to safeguard women's modesty and strict gender separation, this was not always possible due to economic conditions and the introduction of new ideas and population elements. An even greater contrast to traditional values in late nineteenth\early twentieth century-Damascus were those Jewish women referred to as "singers" and "musicians", who in addition to performing in front of non-kin men—and not even Jewish men—were also prostitutes. Other papers deal with the involvement of women in formal religion and religious education. Women had no part in the religious service in the synagogue, and in many places women had to watch the service from the outside, because synagogues did not even have a special women's section. Thus, while women found ways to express their

spirituality in informal ways not connected to the male hegemonic patterns, they still had high regard for the synagogue. This was reflected, among other ways, in embroidery works they created for the synagogue, expressing their religious and artistic aspirations. Another way of supporting traditional religious values was aiding the religious education of boys, as was the case of the organization "Em ha-banim" [the mother of the boys] in Morocco, which was established in 1912 (by a European Jewish man), when communal education for girls was not deemed necessary by the male communal leadership. Other papers deal with the changes in the position of Jewish women in Marrakech and their involvement in the workforce in Greece.

The second section, *Woman from the East*, includes seven papers on Middle Eastern and North African women in Israel: all but one relate to the twentieth century and no paper deals with conditions in other countries of immigration. Several papers dealing with conditions in the state of Israel combine social study and political criticism. Others compare social and cultural customs brought by the community from the country of origin and how individuals and groups adapted to new realities. The politicization and political involvement of Oriental women in Israel is also examined, on the more radical, ideological, individual level and as part of the religious orthodox Sephardi Shas party. Commercialization of Oriental female tradition is examined in another paper, dealing with an entrepreneur of henna pre-wedding celebrations for women.

The last part is the most political-oriented section and includes four opinionated and at times very emotional addresses which served as a prolog for a concluding discussion: the feminist Oriental agenda; female laborers in Israel; the Yemeni children affair; and women and peace. While some of the papers in the previous sections express their authors' political agenda, the addresses in this section do not intend to be academic papers but to bring forth the views of several representatives of Oriental female activists.

This is an important collection for several reasons. First and foremost, it represents the first academic conference focusing on Oriental Jewish women. The papers are by accomplished scholars who have studied for a long time issues related to Sephardim and Mizrahim in general and women and gender issues in particular. The papers are also very varied in their disciplines and geographical and historical coverage. While it is impossible to achieve a complete coverage in such a limited space, the collection is representative of the topic in general. Since this is a young field of study, much of the information is new and exciting. Some of the papers, and especially the third section, show how this is not just an academic field but a living topic. The book is an important contribution to Middle Eastern and North African studies, women's and gender studies, and Jewish studies. It should be included in research libraries with collections in these fields.

RACHEL SIMON

PRINCETON UNIVERSITY LIBRARY

Pens, Swords, and the Springs of Art: the Oral Poetry Dueling of Palestinian Weddings in the Galilee. By Nadia G. Yaqub. Brill Studies in Middle Eastern Literatures, v. 32. Leiden and Boston: Brill, 2007. Pp. x, 278, including bibliographical references and index. ISBN: 9789004152595.

Ms. Yaqub's book provides a wealth of information about Arabic poetic dueling, specifically in Palestine. There is relatively little research on this particular type of poetry, and even less research published in English. Ms. Yaqub begins by giving a number of examples of poetic dueling during the history of Arabic literature, going back to the pre-Islamic period. She comments on the content and structures of the poems that create the

“duel,” and refers to possible social functions of the poems without doing a full analysis. The Arabic version of these examples is found in an appendix. She proceeds to a discussion of poetry duels in Palestinian weddings and describes a specific duel in detail. She also describes a few specific poets and how they learned to be oral poets and how they develop their material. Following is a long discussion of the structures and techniques of such poems. The discussion is stated to refer to a poetic duel from the Jabārīn wedding, of which Ms. Yaqub has a recording. She did not attend the wedding, but chose to use this recording because it was complete in terms of techniques and especially successful in terms of its performance. The final chapter reverts to a discussion of the place of poetic dueling at Palestinian weddings in relation to poetic dueling in other countries and social settings. The book concludes with the transcription and translation of the Jabārīn poetic duel.

The responses of the poets to each other are triggered not by an overall plot line, but by the motif of the previous line’s topic or by a rhetorical figure in that line. Ms. Yaqub generally follows the sequence of the poetic performance and uses examples from the poem to demonstrate the techniques mentioned. Most of the time, full lines are not quoted within the analysis. The Arabic and English versions of the poem are also in separate sections. Unfortunately, if one wants to examine a line thoroughly, it is necessary to look at three places in the book simultaneously, which is a little awkward. The number of lines used as examples out of the total number is limited. If the analysis and poem were more tightly integrated, in my opinion, the examples would lead the reader to make the conclusions found in the analysis. Instead, I was left with the impression that the analysis was worked out thoroughly beforehand and the examples served more as illustrations than as supporting arguments.

This work is appropriate for academic libraries, particularly those with graduate programs in Arabic, music, and anthropology. Footnoting of secondary sources, particularly theoretical works about poetic

dueling in other parts of the world, is thorough. One thing is missing from the bibliography: a description of the tapes Ms. Yaqub used. In the section describing the tradition of dueling performances at Palestinian weddings, she describes the weddings she attended in 2004 and a shop that made official recordings of weddings. None of the recordings used are described in the bibliography. Although the work focuses on only one performance, it is apparent that much broader research contributed to the analysis. It would be informative to know the range of the recordings that had been consulted.

I would buy this work for an academic library whose Arabic program is strong enough to attract at least some students who comprehend colloquial Arabic. This work is important for any investigation of Palestinian oral poetry and adds to the corpus of work on oral dueling around the world. My criticisms are of the layout of the book and the citation of unpublished recordings.

MARY ST. GERMAIN

UNIVERSITY OF WASHINGTON

**Books Received for Review
in MELA Notes
December 2008***

- Aarts, Paul, and Gerd Nonneman, eds. *Saudi Arabia in the balance*. New York: New York University Press, 2005.
- Aghaie, Kamran Scott. *The martyrs of Karbala: Shi'i symbols and rituals in modern Iran*. Seattle: University of Washington Press, 2004.
- Badran, Margot, and Miriam Cooke, eds. *Opening the gates: an anthology of Arab feminist writing*. 2nd ed. Bloomington: Indiana University Press, 2004.
- Bergman, Elizabeth M. *Spoken Sudanese Arabic: grammar, dialogues and glossary*, with disc and tape. Springfield, VA: Dunwoody Press, 2002.
- Brustad, Kristen, Mahmoud Al-Batal, and Abbas Al-Tonsi. *Alif Baa with DVDs: introduction to Arabic letters and sounds*. 2nd ed. Washington, D.C.: Georgetown University Press, 2004.
- Cole, Juan. *Sacred space and Holy War: the politics, culture and history of Shi'ite Islam*. London and New York: I. B. Tauris Publishers, 2002.
- El-Shamy, Hasan M. *A motif index of The Thousand and One Nights*. Bloomington: Indiana University Press, 2007.
- . *Types of the folktale in the Arab world: a demographically oriented tale-type index*. Bloomington: Indiana University Press, 2004.
- Erwin, Wallace M. *A short reference grammar of Iraqi Arabic*. Washington, DC: Georgetown University Press, 2004.
- . *A basic course in Iraqi Arabic*, with MP3 audio files. Washington, DC: Georgetown University Press, 2004.

*This list includes books not previously listed which have been received to date and are awaiting review.

- Floor, Willem. *A fiscal history of Iran in the Safavid and Qajar periods, 1500–1925*. New York: Bibliotheca Persica Press, 1998.
- Geaves, Ron. *Key words in Islam*. Washington, DC: Georgetown University Press, 2006.
- Guinn, David E. *Protecting Jerusalem's holy sites: a strategy for negotiating a sacred peace*. New York: Cambridge University Press, 2006.
- Halman, Talat, ed. *Ibrahim the mad and other plays*. An Anthology of Modern Turkish Drama, v. 1. Syracuse: Syracuse University Press, 2008.
- . *I, Anatolia and other plays*. An Anthology of Modern Turkish Drama, v. 2. Syracuse: Syracuse University Press, 2008.
- Hanna, Nelly. *In praise of books: a cultural history of Cairo's middle class, sixteenth to the eighteenth century*. Syracuse: Syracuse University Press, 2003.
- Hasso, Frances. *Resistance, Repression and Gender Politics in Occupied Palestine and Jordan*. Syracuse: Syracuse University Press, 2005.
- Hawker, Ronald. *Building on Desert Tides: Traditional Architecture of the Arabian Gulf*. Southampton, England: WIT Press, 2008.
- Himmich, Ben Salem. *The polymath*. Translated by Roger Allen. Cairo: American University in Cairo Press, 2004.
- Holes, Clive. *Modern Arabic: structures, functions and varieties*. Revised ed. Washington, D.C.: Georgetown University Press, 2004.
- Johnson-Davies, Denys. *Memories in translation: a life between the lines of Arabic literature*. Cairo and New York: American University in Cairo Press, c2006.
- Lahlali, El Mustapha. *Advanced media Arabic*. Washington, D.C.: Georgetown University Press, 2008.
- Lippman, Thomas W. *Arabian knight: Colonel Bill Eddy USMC and the rise of American power in the Middle East*. Vista, CA: Selwa Press, 2008.
- Lovrenović, Ivan. *Bosnia: a cultural history*. New York: New York University Press, 2001.

- Mansour, Ilham. *I am you: a novel of lesbian desire in the Middle East*. Youngstown, NY: Cambria Press, 2008.
- Mattair, Thomas R. *The three occupied UAE islands*. Abu Dhabi: Emirates Center for Strategic Studies and Research, 2005.
- Misbahi, Hassunah. *Hikayah Tunisiyah*. Dubai: Kalim Books, 2008.
- Mustafa, Shakir, ed. and trans. *Contemporary Iraqi fiction: an anthology*. Syracuse: Syracuse University Press, 2008.
- Paine, Sheila. *Embroidery from Afghanistan*. Seattle: University of Washington Press, 2006.
- Robinson, Neal. *Discovering the Qur'an: a contemporary approach to a veiled text*. 2nd ed. Washington, D.C.: Georgetown University Press, 2003.
- Rose, Jenny. *The image of Zoroaster: the Persian mage through European eyes*. New York: Bibliotheca Persica Press, 2000.
- Shihab, Aziz. *Does the land remember me? a memoir of Palestine*. Syracuse: Syracuse University Press, 2007.
- Smith, Grant F. *Foreign agents: the American Israel Public Affairs Committee from the 1963 Fulbright hearings to the 2005 espionage scandal*. Washington, DC: IRMEP, 2007.
- Tafazzoli, Ahmad. *Sasanian society*. New York: Bibliotheca Persica Press, 2000.
- Talattof, Kamran. *The politics of writing in Iran: a history of modern Persian literature*. Syracuse: Syracuse University Press, 2000.
- Van de Ven, Susan Kerr. *One family's response to terrorism: a daughter's memoir*. Syracuse: Syracuse University Press, 2008.

Annual Meeting 2007 Montreal, Canada

MELA Business Meeting November 16, 2007

MELA MEMBERS IN ATTENDANCE: Joyce Bell, Joan Biella, Leonard Chiarelli, Krikor Chobanian, Robin Dougherty, Christine Dykgraaf, Judy Eckoff Alspach, John Eilts, Muhammad al-Faruque, Shahira el-Sawy, Salwa Ferahian, George Fawzi, Jaleh Fazelian, Christof Galli, Meryle Gaston, David Giovacchini, Janet Heineck, David Hirsch, Michael Hopper, Ali Houissa, Mozhgan Jalalzadeh, Martha Jenks, Zbigniew Kantorosinski, Kristen Kern, Akram Khabibullaev, Omar Khalidi, ShayeeKhanaka, William Kopycki, Blair Kuntz, Connie Lamb, Peter Magierski, Robert Millier, Mark Muehlhaeusler, Chris Murphy, Sarah Ozturk, James Pollock, Mehdi Rahimzadeh, Quds Razavi, András Riedlmayer, Jonathan Rogers, Rebecca Routh, Juliet Sabouri, Marlis Saleh, Simon Samoeil, Karl Schaefer, Rachel Simon, Arthur Smith, Ismail Soliman, Jeff Spurr, Sean Swanick, Patrick Visel, James Weinberger, Stephen Wiles, Kristen Wilson, Gamil Youssef

MINUTES

President Ali Houissa welcomed everyone to the meeting; those present introduced themselves as usual. The minutes from last year's meeting were approved.

OFFICERS' REPORTS

PRESIDENT'S REPORT:

The past year was a productive one for the Association. The Mentorship program began, and contributions were received for the new Wilkins Fund. John Eilts assumed management of MELANET in addition to his duties as webmaster. For the near future, the goal is to find a neutral host for MELA's listservs and website not tied to any single institution. MELA committees need to consider using the MELA webspace for all activities. This will ensure continuity as the executive board changes

hands. The website will also need redesigning. The MELA Notes archives are also in the process of transferring from the University of Michigan website to the mela.us domain.

Regarding advocacy issues: in September, the MELA Executive Board endorsed a resolution passed by the ALA Council condemning the use of National Security Letters (NSLs) to obtain library records, urging Congress to pursue immediate reforms of NSL procedures.

In the area of governance and management issues: improvements were made in establishing an official MELA stationary design, along with standardized official correspondence, and official award and donor's certificate designs. Work continues on a registry of membership, a historical database that will contain the names and other information on all persons who have ever been members of MELA since its founding. Over the course of the past two years, the Committee on Bylaws has worked on substantive proposed amendments. The proposed amendments were distributed to the membership for consideration prior to the annual meeting. The text of the amendments was posted on MELANET and the MELA Website, and will be discussed at this meeting [see below].

Member involvement and participation: Ali encouraged MELA members, particularly new ones, to serve on committees. It is very healthy for all committees to experience new blood, and everyone has something to offer. On the other hand, future Executive Boards may wish to consider the value and function of some of the committees, particularly those whose activities are currently dormant. He also reminded everyone that elected positions of the Executive Board require high levels of commitment in time and labor by its members and are strictly volunteer efforts. Those unable to make such commitments may wish to consider other ways to serve the Association.

Ali then thanked Salwa Ferahian of Islamic Studies Library/McGill University Library, and its staff for hosting MELA this year. In addition, he thanked the generosity of the corporate sponsors including

Sulaiman's, OCLC, Dar Mahjar, IranFarhang, and EastView; those representatives present were given certificates of appreciation. Finally Ali announced the end of his term of presidency and wished his successor the best of luck and support for the forthcoming term.

SECRETARY-TREASURER'S REPORT: [Text below. There was no additional discussion.]

MELA NOTES EDITOR REPORT: [Text below. There was no additional discussion.]

COMMITTEE REPORTS

PARTINGTON AWARD: Mary St. Germain, chair of the committee, presented this year's award to James Pollock. His contributions included training of other Middle East catalogers and mentoring young librarians, and building a highly significant collection. He was a founding member of the Association and the first editor of MELA Notes, which also benefited from his high literary style. He served as the Association's president when that duty called. Likewise, James produced a number of scholarly articles and books in the field of Middle East studies.

CATALOGING COMMITTEE: Meryle Gaston, chair of the committee, announced that Joyce Bell will serve as chair for the next year. Among the committee's activities over the past year are the continued addition of Arabic-script headings to ClassWeb, a project led by William Kopycki. Joyce began work as MELA SACO funnel head, an effort which yielded proposals for 9 new subject headings submitted by 5 different institutions. These proposals have generated 4 new subject headings, with 2 more pending.

The committee appointed a Persian Cataloging Task Force, whose members included Akram Khabibullaev (Indiana), chair; Juliet Nasab Sabouri (Princeton); Behzad Allahyar (UCLA); Sarah Ozturk (LC); and Meryle Gaston (UCSB). The task force concluded its efforts with a set of recommendations, including: (1) Creating a Persian NACO funnel and encouraging Persian catalogers

to contribute name authority records; (2) Establishing a Persian cataloging discussion group in order to share information and exchange ideas; (3) Developing a Persian Cataloging Manual (PCM) to be hosted on the MELA website; and (4) Conducting a Persian Cataloging workshop during next year's meeting.

The committee also sent a recommendation to OCLC for the inclusion of additional Middle Eastern language scripts. Following a survey of member institutions, the three scripts recommended included Cyrillic augmented for Central Asian languages, Armenian, and Syriac.

COMMITTEE ON EDUCATION: John Eilts (interim chair) reported that the committee was trying to revive various projects, one of which included the Mentorship program. The committee's involvement with WISE Consortium [as reported last year] has suffered as a result of the members of the consortium being shuffled; suggestions for reviving this area are greatly welcome.

Ali Houissa added that the Mentorship program was one that was started from scratch by the Executive Board; he thanked John for stepping in when it was necessary to do so and invited members to join and participate.

A moment was given to encourage participation in the Mentorship program, with testimonies given from various Mentors relating their success stories in communicating with their mentees to encourage entry into the profession of Middle East Librarianship. John spoke of the high number of prospective mentees and bemoaned the lack of mentors. He reminded everyone that it is very easy to participate and does not take a great deal of one's time.

IRAQI LIBRARIES COMMITTEE: The chair, Jeff Spurr, circulated the report and introduced the members of the committee, noting the replacement of Lesley Wilkins with William Kopycki on the committee.

David Hirsch reported on his involvement with training Iraqi librarians in the past year. This was the continuation of a Harvard-Simmons project with funds

from the NEH under its Iraqi Initiative program, which called for the updating of the knowledge of Iraqi librarians and library science educators. Training took place at al-ʿAyn at United Arab Emirates University, and included training in such areas as reference work, cataloging, etc., given by faculty of Simmons College with members of the committee serving as translators. Tours were also arranged to other libraries in the Emirates, and opportunities to interact and meet with local counterparts were also fostered. Following this training, two participants from al-Mustansariyah University were accepted to begin their PhD work at Simmons College. NEH funding for such initiatives have now dried up, making it necessary to find other sources of funding for the future.

Saad Eskandar, director of the Iraqi National Library and Archives, spoke about the current situation of libraries and librarians in Iraq, stating that they have been in isolation all these years. Training is required in the area of critical thinking skills in particular, and even the trainees themselves must be young and productive in their field so they can play a greater role in contributing what they learned to their institutions.

Shayee Khanaka expressed the difficulty of including working librarians in the training programs, given the situation and politics prevailing in the Iraqi institutions, and hoped that future programs would have a better vetting process as to who the trainees would be.

LEGAL AFFAIRS COMMITTEE: The committee's chair, Peter Magierski, introduced the members. The committee's activities this past year were limited to forwarding news of legal issues to MELANET. He invited interested members to join the committee if they have ideas as how to improve.

Ali Houissa reminded those present that committee meetings are open to all paid members, so everyone should feel free to think of ways to advance the work of the committees. He also added that some committees may need to be disbanded if there if there are no new developments taking place.

RESEARCH AND REFERENCE COMMITTEE: Christof Galli (chair) reported that the communication was slow during the year, but there was a very lively meeting held the previous day discussing website redevelopment and revamping of various research guides and tools.

BYLAWS COMMITTEE: Ali introduced the chair of the committee, Connie Lamb, and reminded people that the issue of amendments to the bylaws has been lingering for the past three years. He asked for everyone to focus their efforts so these proposed changes can be resolved as expediently as possible.

Connie then led the discussion. The proposed amendments to the bylaws [copies were distributed earlier] had changes in the following areas, including these significant highlights [with corresponding discussion and voting]:

Article III: (“Retirees may pay dues at half the rate of other members.”) Voted and approved.

Article IV sec. 1–7: (the President shall serve “as a non-voting member of all committees ex-officio in order to maintain good communication;” “[the addition of the office of] Past President, whose duties shall also include serving as Chair of the M. Lesley Wilkins Education Fund Committee,” the addition of Listserv Manager and Webmaster to the Executive board). There was additional discussion as to the rationale of the Vice-President/Program Chair serving as president-elect; this will be enacted in the following year. Voted and approved.

Article IV, sec. 3 (“Election to all Offices shall commence at least 30 days prior to the annual meeting”), sec. 8 (committees): “Nominating committee shall be a permanent standing committee” . . . “[addition of Atiyeh, Partington and Wilkins award committees as permanent standing committees]” . . . Note H: “To promote the fullest possible participation, membership on a committee shall be limited to three consecutive years (unless otherwise noted), and no Member shall hold more than one office and two committee

memberships or three committee memberships at one time.” Note H was rejected after discussion. Note I. The need for the existence of all but the standing committees will be reviewed periodically to determine whether they merit continuation.” With the exception of draft Note H, all were approved; Note I is now re-labeled as Note H.

Article VII: Adoption of amendments: (language added to include “electronic voting” as one of the options).

A discussion of e-voting in general was made; John Eilts pointed out examples of third-party voting solutions that have been employed elsewhere with success. It was agreed that e-voting should be added as an option in the bylaws.

Discussion of adoption and affecting the bylaws: If the bylaws are adopted immediately, there is the issue (for example) of the Vice-President/Program Chair becoming President in the following year. Ali stays on as past president as one year, the new president stays as one year, and the vice-president takes the presidency in the following year.

VOTING OF NEW OFFICERS was then completed; the results, announced later in the meeting, were as follows:

- President 2007–2009 : Joan Biella
- Vice President/Program Chair 2007–2008 : Omar Khalidi
- Secretary/Treasurer 2007–2010 : William Kopycki
- MELA Notes Editor 2007–2010 : Marlis Saleh
- Member-at-Large 2007–2009 : Connie Lamb
- Webmaster/Mistress 2007–2010 : Robin Dougherty
- MELANET-L Listmanager : Kristen Wilson

After a well-deserved break, the meeting resumed with:

OTHER REPORTS:

MEMP: David Hirsch (Chair) announced the purpose and mission of MEMP and invited those present to attend the afternoon’s meeting. He cited the filming of *al-Samir* and

al-Quds al-ʿArabi serial titles, along with the proposed digitization of other materials.

LIBRARY OF CONGRESS/MENA REPORT: Sarah Ozturk (section head) distributed a written report, whose highlights are as follows:

In fiscal 2007 the Regional and Cooperative Cataloging Division of the Library of Congress cleared ca. 16,250 items in Amharic, Arabic, Armenian, Ge'ez, Hebrew, Ladino, Kurdish, Persian, Tigrinian, Turkish, and Yiddish, and 2,300 in other languages on subjects dealing with the Middle East, for a total of ca. 18,600 items cleared.

No new staff was hired in fiscal year 2007. One senior cataloger on the Middle East/North Africa Team (MENA) retired. MENA hopes to hire a cataloger for Turkish and Central Asian languages in the future provided the general hiring freeze at LC is cleared.

Adding non-roman references to name authority records: CPSO issued an announcement about the target date (no earlier than April 2008) and about the basic approach (no 880s). A white paper on the topic will be issued to PCC, MELA, etc., in the coming months. The first phase of this is limited to the MARC-8 repertoire (i.e., JACKPHY, Greek and Cyrillic).

Expansion of non-roman scripts in bibliographic records: A CDS notice is to be posted this week on the expansion of non-roman scripts to non-language material formats (maps, music, visual materials) with the target to begin issuing these records no earlier than Jan. 1, 2008. Note that this is still in the context of the MARC-8 repertoire.

Reorganization: LC's planned reorganization to combine acquisitions and bibliographic access, originally planned for this past October, has been postponed until October of 2008. However, a pilot project combining the Regional and Cooperative Cataloging Division teams with their counterparts in the Acquisitions Directorate is to start next week. Hebraica and MENA will then include both acquisitions and cataloging functions and almost double in size.

Sarah then distributed a handout listing some of the approved subject headings and classification proposals from the past year.

LIBRARY OF CONGRESS/AMED REPORT: Chris Murphy (section head) reported on the activities of the division. The budget is down 5 per cent. Staffing is down a Turkish specialist. A second Arabic specialist hire has been postponed.

The collections are currently being shifted to Ft. Meade; the immediate impact of this is in Inter-Library Loan.

Since Dr. Billington visited Iran, there has been a great increase in acquisitions and exchanges through various channels. For example, 131 Iranian films were acquired. An American collector provided 139 Iranian lithographs (some illustrated) from the late 19th century. The division held 34 lectures and symposia with 20 dealing with Near East and Hebraica issues. The largest program was that of the 50th anniversary of *The Middle East Journal*, and an event for the anniversary of the birth of Jalal al-Din Rumi.

The Division has been focusing on digital projects; next week will see a release of the revised Arabic, Persian, and Ottoman calligraphy website. The Islamic manuscripts from Mali website collection has seen an increase from 22 to 31 manuscripts and from 1600 to 2200 digital images.

Chris also gave his personal thanks for the support and condolences received for the recent passing of his wife.

OACIS/AMEEL REPORT: Simon Samoeil gave a brief update on this project. Two new members are contributing their serial holdings to OACIS: Harvard and the American University in Cairo. More than 65,000 records are now in the database. Among the current issues the project is facing is obtaining the proper copyright permissions and techniques for OCRing. There will be a demonstration tomorrow following the OCLC Breakfast.

President Ali concluded the meeting by reminding everyone that MELA is a membership organization and we all, as members, need to take turns serving our organization.

The meeting was then adjourned.

Respectfully submitted,

William J. Kopycki
Secretary-Treasurer

As of November 17, 2008, we have 29 library subscriptions to *MELA Notes*, with 17 subscriptions being handled through vendors.

ADDITIONAL NOTES FROM THE SECRETARY-TREASURER

The past year has been a very active one for the Secretary-Treasurer in regards to performing the duties of the office. For next year I intend to have the Minutes prepared shortly after our meeting here, so that memories will still be fresh as to what transpired.

Although last year's report mentioned that work would take place to create a true "MELA Registry" as desired by some, I must report that after investigation into the technical matters required to create such a registry that this is a task that must be put aside for the moment. Our current MELA Database (which is essentially a flat-file MS Access database developed nearly a decade ago) is simply not robust enough to support a structure to really do what a true Registry should do. There are some commercial products available that could handle a full membership registry and store biographical/occupational data as well as handle complex accounting and billing matters, but these packages are a few thousand dollars more than we need to spend at this time. If there are other suggestions on how to approach this issue, I would welcome all suggestions.

The cost of MELA meetings is going up—the total cost of the 2007 meeting in Montreal came to \$7,777.13, and this year's meeting is currently at a to-be-adjusted figure of \$6,642.00. It is asked: "Why not hold the conference in the MESA Hotel, where the room is free?" To which the answer is: because while the use of the room through MESA is almost-free, (\$300 for two days), all you get is a bare room with chairs and nothing more. Add the cost of coffee, computer, a/v equipment, food, etc. (all supplied from the conference hotel, of course!) and "free" suddenly totals up to a quote in excess of \$9,000.00! It is for this reason that we have to keep charging a registration fee. For future meetings, it will be important to find alternatives to keep our costs down,

both for the organization and for our expenses as members. Having said that, I would like to thank our vendors and corporate sponsors for their generosity in pledging support for this year's meeting, and hope that they will continue to do so in the future.

Also of note this year is the growing Wilkins Fund, now over halfway towards its goal of \$10,000. Thanks to John Eilts for his work this past year in making this fund grow and getting people to contribute.

Finally, I would like to thank everyone who has paid their dues and registration in advance, and I will be sending out reminder notices by e-mail by December 2008 to those who have still not paid. Your dues are what keeps our activities going, and will help us plan for the future.

As always, if there are questions/comments/suggestions as to anything involving this office, please feel free to let me know.

Respectfully submitted,

William J. Kopycki
Secretary-Treasurer

Editor's Report, November 2007

During the year 2006–07, one annual issue of *MELA Notes*, number 80 (2007), 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 in print and sooner on the web.

The current issue consists of the following articles:

- “A Look Back,” by Edward A. Jajko
- “Dairat al-Ma‘arif al-Uthmaniyah: A Pioneer in Manuscript Publishing in Hyderabad, Deccan, India,” by Omar Khalidi, MIT

- “The OACIS Project: Online Access to Consolidated Information on Serials Project for the Middle East,” by Simon Samoeil, Yale University
- George N. Atiyeh Award Essay: “Considerations of Access and Their Impact on Middle East Scholarship,” by Jodi Goodman, University of Rhode Island
- 20 Reviews
- MELA Business Meeting 2006 Minutes and Reports
- Books Received for Review 2006-07

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 (current issue and back run) has moved from the University of Michigan site appropriately to the MELA website (<http://www.mela.us/MELANotes/MELANotesIntro.html>) Extensive editing of links has been completed by John Eilts, the webmaster. The Michigan *MELA Notes* website continues to function in tandem with the new site for an indefinite period.

As always, the editor urges the membership to submit articles and to encourage colleagues to do so. I seek in particular 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.

This is the last issue of *MELA Notes* to be edited by the present editor, as he turns over responsibility after ten years to a new editor. I am gratified and confident that the candidate for the position, Marlis Saleh, Assistant Bibliographer for Middle Eastern Studies,

University of Chicago Library, is well qualified and will make an accomplished and successful editor.

Respectfully submitted,

Jonathan Rodgers, Editor

DIRECTOR OF UNIVERSITY LIBRARY
King Abdullah University of Science and
Technology (KAUST)
Thuwal/Jeddah, Saudi Arabia

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KAUST seeks the Director of the University Library to anchor its senior leadership team including Founding President Designate Dr. Choon Fong Shih, currently President, National University of Singapore, and Founding Provost Dr. Fawwaz Ulaby, former Vice President for Research, University of Michigan. The Director also will be responsible for the KAUST Museum. A complete position description is available upon request to Elizabeth Dycus: dycuse@kornferry.com.

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