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EDITOR

Marlis J. Saleh  
University of Chicago

REVIEW EDITOR

Rachel Simon  
Princeton University

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

William Kopycki, Secretary-Treasurer MELA  
Unit 64900 Box 26  
APO AE 09839  
United States of America

Address articles and other notices to:

Marlis J. Saleh  
Editor, *MELA Notes*  
University of Chicago Library  
1100 East 57<sup>th</sup> Street  
Chicago, IL 60637  
E-mail: [melanoteseditor@mela.us](mailto:melanoteseditor@mela.us)  
Phone: (773) 702-8425  
Fax: (773) 753-0569

Address books for review to:

Rachel Simon  
Review Editor, *MELA Notes*  
Catalog Division  
Princeton Univ. Library  
1 Washington Road  
Princeton, NJ 08544  
E-mail: [rsimon@Princeton.EDU](mailto:rsimon@Princeton.EDU)

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**Benefits and Challenges of Outreach in Academic  
Libraries:  
A Case Study at the McGill Islamic Studies Library**

ANAÏS SALAMON  
MCGILL ISLAMIC STUDIES LIBRARY

**Introduction**

In today's higher education setting, libraries are expected to increase their involvement, not only in the teaching, learning, and research happening on campus, but also in the implementation of collaborations and the establishment of partnerships for a stronger presence within the institution, and beyond.

Library outreach efforts appear in 1950s literature, with a focus on cooperation among different types of libraries (Esterquest 1958), and public library outreach programs (Renborg 1960). In 1965, a survey conducted in over 1,110 academic libraries in the U.S. by the Association of College & Research Libraries (ACRL)<sup>1</sup> revealed that, at the time, 94% of academic libraries provided services to non-affiliated members, although many of them imposed restrictions (Courtney 2003). Whether outreach addresses a need expressed from the outside, is envisioned as being part of the library's mission statement, or responds to a specific crisis (Schneider 2003), it has been recognized as part of the academic library's obligation to the community for decades. The ways in which they engage in outreach initiatives, however, differ greatly from one university to another, and are in constant evolution to overcome decreasing financial means, and to address changing needs and expectations (Fabian et al. 2003; Kelsey and Kelsey 2003; Schneider 2003). Created in 2011, the Association of Library Communications & Outreach

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<sup>1</sup> The survey focused on accessibility for community members, and included questions related to the definition of community users, and the borrowing privileges they were offered.

Professionals (ALCOP)<sup>2</sup> aims to connect public and academic library professionals engaged in marketing, public relations, special events, fundraising, outreach initiatives, and program development for libraries. Later renamed Library Communications Conference (in 2014), the group has been holding annual conferences focusing exclusively on the best practices of library communications and outreach programs.<sup>3</sup> The existence of such an association proves the importance of outreach programs in academic libraries.

Defining outreach for libraries is a challenge. Library mission statements often remain broad, and lack the outline of specific goals or strategies. Moreover, there's no agreement among librarians and library professionals on a single definition of outreach: the major point of dissension being whether library outreach should be for the academic community, or the general population (Courtney 2009). Also, there seems to be a functional overlap of outreach activities with library public service activities. Boff, Singer, and Stearns (Boff et al. 2006) propose a model dividing academic library outreach into three categories: distance education aimed at registered students, multicultural services aimed at the campus community, and "specialized outreach" aimed at non-affiliated members of the community. For the purpose of this article, the term "outreach" will designate initiatives targeting an audience that might not have otherwise been exposed to library resources or services, extending beyond the campus community, in reference to Boff, Singer, and Stearns' definition of "specialized outreach."

This article describes how a small and very specialized branch of a large academic library launched outreach initiatives, and established partnerships within the university, as well as with the surrounding community. In doing so, it discusses why and how academic libraries engage in outreach, and highlights some of the benefits and challenges of outreach.

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<sup>2</sup> <https://www.linkedin.com/groups/4159363/profile>, accessed 9 November 2016.

<sup>3</sup> <http://www.librarymarketingconference.org/>, accessed 7 November 2016.

**The Setting**

McGill University is a publicly-funded research university founded in 1821, currently welcoming 40,000 students, and with 250,000 living alumni around the world. The Institute of Islamic Studies (IIS), founded in 1952 by a professor of comparative religions—Wilfred Cantwell Smith—is a small, but nevertheless important department within the Faculty of Arts, offering academic programs on “the religion of Islam, the history and civilization of the Islamic world, and the dynamics of contemporary Muslim societies.”<sup>4</sup> The Islamic Studies Library (ISL)<sup>5</sup> established along with the IIS is one of the smallest of the eight branch libraries spread across various locations on the two different campuses that compose the McGill library system. A modest departmental library exclusively serving the IIS’ faculty and students in the early years, the ISL has since become a renowned research library used by worldwide scholars. With a collection including 125,000 volumes aiming to cover the entirety of Islamic civilization, of which 45% is in non-European languages, the Islamic Studies Library is quite unique in Canada, and competitive in North America.

**The ISL’s Experience of Outreach**

There is a wide range of reasons why academic and research libraries decide to engage in outreach programs. At the McGill Islamic Studies Library, the two main motivations were a strong wish to change public perceptions of the library, and a will to engage with the general population. As a matter of fact, when I joined McGill in 2010, the fact that this small branch library didn’t get enough attention from the campus community, or from the general community, struck me. Probably a result of history, the Islamic Studies Library had remained an elitist research library, renowned among worldwide Islamic studies scholars, but almost ignored by local constituencies. To break down those invisible barriers built over time, the Islamic Studies Library engaged in curating exhibitions, delivering workshops, and hosting lectures, film screenings, and book club events.

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<sup>4</sup> <https://www.mcgill.ca/islamicstudies/institute-islamic-studies>, accessed 7 November 2016.

<sup>5</sup> <http://www.mcgill.ca/library/branches/islamic>, accessed 7 November 2016.

### 1. Exhibitions

Whether they are physical or virtual, books displays are an easy way to reach out. Not only do they constitute a wonderful educational opportunity for both curators and visitors, but they can also “be a surprisingly effective locus for partnerships with groups across campus” (Maloney 2012) and beyond. A library exhibition shows that libraries can be sources of learning beyond the campus community, and promotes collections, spaces, and services. To have a significant impact, an exhibition should be sensitive to the interests of the local environment, and demonstrate a meaningful understanding of the topic, with a compelling technical execution.

In the summer of 2011, the Islamic Studies Library displayed a *Shahnameh*<sup>6</sup> exhibition, which included 16 Persian illustrations representing different episodes in the *Shahnameh* tale from McGill’s Rare Books and Special Collections and Islamic Studies Libraries’ holdings. The paintings ranged in date from the 14<sup>th</sup> to the 18<sup>th</sup> century, varying from individual manuscript leaves to miniature paintings, and a lacquer binding. A digital exhibition, still accessible online,<sup>7</sup> was launched at the same time. In addition to being a unique opportunity to unveil hidden collections and attract numerous visitors to the ISL, these initiatives resulted in a professor in the Art History Department basing an assignment for her course on Medieval Art and Architecture on both *Shahnameh* exhibitions: she required the students to visually analyze both the print and digital objects. If students came individually to the library to look at the physical leaves, the professor also arranged a class visit to the Islamic Studies Library to view the displayed items out of the cases and attend a lecture delivered by the librarians. This experience shows how library exhibitions can be linked to, and become an explicit support to, instruction. Given the success of this experience, the Art History professor returned in 2016, basing an assignment on the Islamic Studies Library’s *Illuminated Qur’ans* exhibition<sup>8</sup>.

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<sup>6</sup> *Shahnameh* is a long epic tale authored by the Persian poet Ferdowsi in the 10–11<sup>th</sup> century.

<sup>7</sup> <http://digital.library.mcgill.ca/shahnameh/>, accessed 8 November 2016.

<sup>8</sup> <http://www.mcgill.ca/library/channels/event/exhibition-illuminated-qurans-261065>, accessed 8 November 2016.

## 2. Workshops

The exposure offered by another exhibition on *Travel and travelers in the Middle East* displayed at the ISL in the Fall of 2012 led to a different type of engagement in the community: the ISL librarians were asked by the Personal and Cultural Enrichment Program (PACE),<sup>9</sup> which is a part of the McGill School of Continuing Studies, to provide a 2-hour session on *The art of writing in the Islamic world*. The session took place in May of 2013 at the library, and was attended by 12 people, including McGill students, some of them originating from Lebanon and the Arab Gulf, but also staff and community members who were simply curious to learn more about a topic they were not familiar with. The session entailed a lecture given by the Islamic Studies librarians on the transmission of knowledge, Arabic calligraphy, and the history of printing in the Islamic World. Some unique pieces were displayed on a table for the audience to manipulate and look at during the lecture. The limited audience allowed a very informal and personal discussion, where everyone could share some knowledge, special interests, or previous experiences with Islamic calligraphy. For example, one attendee was passionate about Western calligraphy, and enjoyed getting the opportunity to compare Western calligraphy to Islamic calligraphy. Another attendee had experienced lithography while working in a printing press in Lebanon. Overall, this session was a unique opportunity to reach out to a diverse group of people. Further to the PACE workshop, Islamic Studies librarians gave a 2-hour workshop on *The art of writing in the Islamic world* to a group of 50 senior citizens visiting Montreal within the frame of a Grand Edventures<sup>10</sup> educational travel. These workshops were successful in welcoming non-affiliated users to the scientific events held on campus, and to the high educational value of the library and its collections.

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<sup>9</sup>[http://www.mcgill.ca/study/2016-2017/faculties/continuing/areas\\_of\\_study/personal\\_and\\_cultural\\_enrichment/scs\\_pace\\_personal\\_cultural\\_enrichment](http://www.mcgill.ca/study/2016-2017/faculties/continuing/areas_of_study/personal_and_cultural_enrichment/scs_pace_personal_cultural_enrichment), accessed 7 November 2016.

<sup>10</sup> <http://grandedventures.com/>, accessed 7 November 2016.

### 3. Lectures

In November of 2011, the Islamic Studies Library displayed an exhibition entitled *L'Émir Abd el-Kader*<sup>11</sup>: *un homme, un destin, un message (1808–1883)*, curated by an Algerian scholar and created thanks to the support of the International Association of Sufiya Alawiya (AISA).<sup>12</sup> This exhibition received international attention, and was displayed in many countries (Algeria, Japan, France, Qatar, and Syria) before coming to Canada. When displayed in Montreal, an international conference<sup>13</sup> bringing together scholars from Canada, Russia, France, and Algeria examined Abdel Kader, and various aspects of his life. Following the conference, the Islamic Studies Library was able to invite one of the participants to the conference<sup>14</sup> to deliver a lecture entitled *The multiple legacies of the Amir Abd el-Kader: an avant-garde ethics of war and dialogue of civilizations*. This event, hosted in collaboration with the Institute of Islamic Studies, was attended by 30 students, faculty members, and people from the community.

This first collaboration with AISA Canada led to another, and in September of 2013, the Islamic Studies Library hosted a lecture delivered by Cheikh Khaled Bentounes (Sufi Master of the Alawiya Sufi Tariqat, and founding member of the French Council of the Muslim Cult) on the McGill University campus. This 1-hour lecture entitled *Le soufisme au coeur de l'Islam*<sup>15</sup> was attended by more than 60 people, a few McGill students and faculty, and many members from the general community. Coincidentally, this lecture occurred at a time when the Quebec government was discussing Bill 60, a “Charter affirming the values of State secularism and religious

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<sup>11</sup> ‘Abd al-Qādir ibn Muḥyiddīn / عبد القادر ابن محيي الدين (6 September 1808–26 May 1883) was an Algerian religious and military leader who fought against French colonialism.

<sup>12</sup> <http://aisa-canada.ca/>, accessed 7 October 2016.

<sup>13</sup> *L'Émir Abd el-Kader et l'Occident: leçons d'un dialogue des civilisations d'hier pour aujourd'hui*, <http://aisa-canada.ca/evenement-emir-abdelkader/le-colloque/>, accessed 7 November 2016.

<sup>14</sup> Dr. Patrice Brodeur, [http://www.ftsr.umontreal.ca/professeurs/brodeur\\_patrice.html](http://www.ftsr.umontreal.ca/professeurs/brodeur_patrice.html), accessed 7 November 2016.

<sup>15</sup> Sufism at the heart of Islam.

neutrality and of equality between women and men.”<sup>16</sup> This bill included drastic restrictions on the display of religious symbols in the public space, and particularly the Islamic veil. Coming from France, where the government adopted a similar bill in the early 2000s, the speaker was able to make his talk relevant to the Quebec society debate that was going on at the time. The lively discussion following the lecture showed how much the audience appreciated being exposed to a different perspective on a local political debate. Overall, this lecture was a great success in providing academics and members of the community with an opportunity to discuss a very current societal and political issue.

#### 4. Film screenings

In the fall of 2012, the ISL launched a series of film screenings followed by informal discussions led by an academic specializing in the field. At first, this activity entailed professors from the Institute of Islamic Studies choosing a film, presenting it, and moderating the ensuing discussion. In the first year, since massive mobilizations had opposed an increase of higher education fees in Quebec proposed by the government, the professors decided to screen films about education produced in Muslim countries (Iran, Palestine, and India). These screenings, attended by an impressive number of students and community members, provided a variety of perspectives on education in the Muslim world, shedding different light on the societal and political debate that was going on at the time. In 2014, some professors started integrating library film screenings into their curriculum, requiring students to watch the film and engage in the discussions. If using movies as pedagogic tools in the classroom setting has demonstrated great benefits, when organized out of the classroom, these screenings proved to be an effective way to attract non-affiliated members on campus, facilitate the dissemination of scientific knowledge, and create an opportunity for academics and non-academics to interact. Given the great success of this film screening series, the Islamic Studies Library implemented in 2015 a more open and collaborative system, in which students or community members would suggest a movie and/or a speaker, and the library would provide technical support (i.e., find a room with a

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<sup>16</sup> <http://www.assnat.qc.ca/fr/travaux-parlementaires/projets-loi/projet-loi-60-40-1.html>, accessed 7 November 2016.



projector and a screen, and advertise the event). Proposals were thoroughly evaluated from a scientific perspective and only the screenings deemed appropriate for the academic setting were held. Examples of such events include the screenings of the U.S. movie *Casablanca mon amour*<sup>17</sup> brought to us by the producer himself, John Slattery, who moderated the post-screening discussion, and the Syrian movie *Return to Homs*<sup>18</sup> suggested by an Institute of Islamic Studies graduate student who arranged for a post-screening Skype discussion with the producer Talal Derki, who lived in Aleppo at the time. Finally, it is sometimes possible to hold a film screening in conjunction with an academic conference. In September of 2014, the ISL hosted the premiere screening of the Palestinian movie *The wanted 18*<sup>19</sup> as part of the international conference about *Incarnation et sécularité: Charisme, martyrs et médias dans le Moyen-Orient du XXIème siècle* held at Université de Montréal.<sup>20</sup> One of the participants, a professor of sociology and anthropology at Ben Gurion University (Israel),<sup>21</sup> suggested the movie and moderated the fascinating discussion that followed.

These film screenings were attended by an average of 40 people—both McGill users and members of the general population—and resulted in the establishment of long-term partnerships with professors from McGill and other Montreal universities, as well as with local and international filmmakers.

## 5. Book Club

In January of 2015, the Islamic Studies Library organized, in collaboration with the professor of Arabic literature at the Institute of Islamic Studies, two *One Book Many Communities*<sup>22</sup> events. The *One Book Many Communities* project is based on the “One book, one town idea, wherein people in local communities come together to

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<sup>17</sup> <http://www.casablancamonamour.com/>, accessed 9 November 2016.

<sup>18</sup> <http://www.returntohoms.com/>, accessed 9 November 2016.

<sup>19</sup> <http://www.wanted18.com/en/movie>, accessed 7 November 2016.

<sup>20</sup> *Incarnation and Secularity: Charisma, martyrs, and medias in the 21st century Middle East*, September 27–28 2014, Université de Montréal. <http://m-a-i.qc.ca/index.php?id=424>, accessed 5 November 2016.

<sup>21</sup> Dr. Esmail Nashef.

<sup>22</sup> <http://librarianswithpalestine.org/campaigns-2/onebookcampaign/>, accessed 5 November 2016.

read and discuss a common book.” Launched by librarians and archivists with Palestine, “a network of self-defined librarians, archivists, and information workers in solidarity with the Palestinian struggle for self-determination,” *One Book Many Communities* is an invitation to organize gatherings to read and discuss a common book authored by a Palestinian. In 2015, the novel selected for the *One Book Many Communities* reading campaign was *Mornings in Jenin* by Susan Abulhawa, which depicts the life of a family in post-1948 Palestine. The ISL book club events included a first session where undergraduate and graduate students in Arabic literature introduced the novel, and a second session, a week later, where small groups of people discussed the book. Fifty people, not only McGill students, but also numerous community members interested in Arabic literature or in the Palestinian struggle, attended both events. Participating in the *One Book Many Communities* international reading campaign resulted in a very successful community outreach initiative, once again allowing the Islamic Studies Library to act as a facilitator between scientific knowledge and the non-academic community.

### **Key Benefits of Outreach**

One of the main benefits of the outreach program implemented by the Islamic Studies Library was a gain in visibility, and the ability to promote resources and services and to encourage affiliated and non-affiliated patrons to use the library’s collections and spaces. This exposure allowed us to change the perceptions of the library, on- and off-campus, reinforcing the value of the ISL, not only to support the teaching and studying happening on campus, but also to address a growing demand from surrounding religious and cultural communities. Outreach initiatives also gave the Islamic Studies Library an opportunity to strengthen relations with faculty and administrators, and to establish long-term collaborations, both within the university and with community organizations. Few branch libraries on the McGill campus were reaching out to non-affiliated users in the ways that we adopted, and in this sense, the Islamic Studies Library opened a door for innovation and creativity in library outreach at McGill. The Islamic Studies Library demonstrated how an academic library can successfully engage with the wider community: by delivering and hosting lectures and workshops, displaying exhibitions, and holding film screenings, it offered

opportunities to the community to discuss and engage in societal and political debates or issues in an academic setting. The ISL established itself as a facilitator between academia and the broader community, and as a platform for the dissemination of scientific knowledge in the general population. This redefinition of the role of the library, and the changes in perception it involved, is by far the most important benefit of these outreach initiatives.

The McGill University Library is fortunate enough to have a Friends of the Library Association<sup>23</sup> that networks within the alumni community and beyond, raises funds for specific library projects, and organizes lectures. Founded in the late 1980s by a group of library supporters and benefactors, the Friends of the Library is a non-profit organization whose mission is “to nurture community interest in the library, build awareness about McGill’s library resources, and cultivate long-term support for the collections.” Membership includes students, alumni, staff, and faculty, as well as a host of other people from all over North America. The Friends of the Library at McGill work in close collaboration with the Development Officer, and their priorities align with those of the Dean of Libraries. In February of 2013, the Islamic Studies Library hosted a meeting of the Friends, during which I had the opportunity to talk about the ISL, its history, and its collections. Further to this visit, the Friends decided to provide financial support to the ISL to enrich the collection; if the donations were modest, the gesture was of critical importance, as it acknowledged the importance of the Islamic Studies Library in the McGill Library system.

In 2011, thanks to the exposure provided by the *Shahnameh* exhibitions, the McGill Alumni Association decided to feature hidden treasures of the McGill Library in the fall issue of the *McGill News Alumni Magazine*,<sup>24</sup> and the Islamic Studies Library was one of the branch libraries featured. The article entailed a user (student, faculty, or other) explaining in one paragraph why he/she particularly liked this library. A former Master of Arts student at the Institute of Islamic Studies wrote the following piece:

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<sup>23</sup> <http://www.mcgill.ca/library-friends/>, accessed 5 October 2016.

<sup>24</sup> <http://publications.mcgill.ca/mcgillnews/>, accessed 7 November, 2016.

«*More than a library, it's a community...*» Usman Hamid, MA'11, Institute of Islamic Studies.

“The Islamic Studies Library is more than a library, it's a community and a meeting place for scholars to exchange ideas and socialize. The staff are a font of knowledge, very helpful experts in the field. I came to Montreal from Pakistan and this library became my home away from home as I completed my MA in early Mughal history. I believe it's important for immigrants to connect with their cultures of origin and the library has helped me do this. I'm grateful to the donors who made it all possible.”

### **Challenges of Outreach**

Engaging in outreach is an important commitment that requires time, staffing, and financial support. Despite limited resources, and little institutional support, the Islamic Studies Library managed to develop a successful outreach program.

Establishing partnerships and collaborating is obviously one of the keys of any successful outreach initiative. However, if we, as librarians, are familiar with reaching out to affiliated users, we are not necessarily trained to develop relations and establish partnerships with the general population, especially for long-term collaborations. The two main challenges I faced were ensuring to share a real responsibility in the partnership to be able to influence the planning, implementation, and sustainability of our different initiatives, and assuming an active leadership role, while working at the highest and most influential level. However, once the partnership is successfully established, it provides an endless source of potential resources and collaborations. To compensate for limited time and staffing resources, the Islamic Studies Library partnered with:

- Other library units
- Other departments, faculties, and student associations on campus
- External organizations, associations, and communities.

In most institutions, and particularly in public institutions, funding has been on a constant decline, or has remained stagnant over the past few years. If creativity can often compensate for the lack of financial resources, funding is often necessary to organize an

event. In many universities, outreach is recognized as part of the institution's mission, and efforts and initiatives are centralized, leaving few or less opportunities for individual units to engage in large-scale and long-term outreach programs. And in these situations, means and resources are kept available primarily to the unit responsible for centralized outreach programs. To overcome its lack of financial means, the Islamic Studies Library has relied on partners able to provide funding, even if it sometimes entailed not being able to influence decisions, or having to comply with the partner's preferences.

Measuring the success of outreach efforts is not as simple as gathering statistics. It is also heavily based on educated guesses and common sense, because we are not always able to have a reliable set of data. The two main challenges in evaluating the success of an outreach program are:

- Setting the goals and objectives of the initiative at the early stages of planning, as the measurement of success will be based on those expected outcomes.
- Collecting data, as it is not always possible to ask people to fill out an evaluation form, or to track usage or attendance statistics.

However, the goal of evaluating library outreach initiatives is not necessarily collecting detailed and accurate statistics intended for publishing, but rather assessing whether what we do actually works. Whether "direct" through formal surveys or "indirect" based on the attendance at an event and the engagement of the audience, assessment remains critical, since it allows us to reflect on the work done and provides invaluable input for improvement.

### **Conclusion**

The various outreach initiatives conducted by the Islamic Studies Library were successful, as they provided great exposure, and helped increasing significantly the visibility of the ISL. The perceptions of the library started changing, both on campus and off-campus, and the Islamic Studies Library managed to efficiently engage with the general population. As described in this article, considering the McGill Islamic Studies Library's experience, any academic library, regardless of its size and weight within the library system it belongs to or the campus it serves, can successfully engage in outreach

programs. Challenges due to limited human and financial resources can easily be overcome by establishing partnerships, and working in collaboration. And benefits will have significant impact, not only on the library unit, but also on the university itself. An outreach program can start with modest and local initiatives that will establish a base for developing and nurturing relationships within the unit, the university, and beyond. The success, exposure, and increased visibility provided by those initiatives will undoubtedly attract the attention of individuals or units on campus, as well as that of external constituencies, allowing one to develop and establish partnerships. These long-term relationships are essential, because they are an endless source of potential collaborations. The exposure may even result in an institutional, financial, and human form of support from the library unit, the university, or off-campus partners which will provide the necessary means for the program to grow in scale. In the past decade, reaching out to both the university community and the general population seems to have become a priority in many academic libraries, as demonstrated by the growing number of library positions “with duties to promote the library and reach new and current users in broad and diverse ways” (Dennis 2012). In these uncertain times, when the value of the academic library is often questioned, reaching out is the perfect way to change the public’s perception of the university library, to strengthen its presence on campus, and to redefine its role and value, within the institution as well as in society.

### Reference List

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**From Tangier's Old Medina to the World:  
Efforts to Make the Visual Resources in the Collection of  
the Tangier American Legation Institute for Moroccan  
Studies More Widely Available**

MICHAEL A. TOLER  
AGA KHAN DOCUMENTATION CENTER  
MASSACHUSETTS INSTITUTE OF TECHNOLOGY

**Abstract**

The library of the Tangier American Legation Institute for Moroccan Studies (TALIM) is a small, highly specialized research library in the old medina of Tangier. Though the library contains specialized, often unique materials on Morocco, the Maghrib, and US-Morocco relations, it has not been well known among academics and researchers, and consequently is underutilized. This article surveys efforts by the TALIM Director and Board to rectify that by making the library catalog available online, and to make unique visual, textual, and audio materials available through Archnet. As a small nonprofit, TALIM faced unique challenges that it met by building collaborative networks. The article briefly outlines prior efforts of TALIM to facilitate access for scholars and academics worldwide. It then focuses on an inter-institutional effort involving the Aga Khan Documentation Center at MIT, Wellesley College, and other institutions in Morocco and the United States to simultaneously conserve a collection of glass negatives, and to make the images more widely available to scholars and researchers. Finally, the article will assess these efforts, and chart future directions.

**About the Legation and its Collection**

The Tangier American Legation for Moroccan Studies (TALIM) is an institution that comprises a museum, cultural center, and research library. It is housed in a complex inside the walls of the old medina of Tangier. The entrances on zanqat America are about 100 m or so from rue Portugal, though that entrance to the medina was not extant when the property was given to the United States in 1821. Until a



new consulate was built outside of the walls of the old city in 1961 the facility was an active diplomatic site. It then housed a training center for the State Department and the Peace Corps for about 15 years when plans to sell the property prompted the formation of the Tangier American Legation Museum Society (TALMS) with the goal of establishing a museum.

An exhibition and ceremony were held there in 1976 to mark the bicentennial of American independence. TALM opened its doors in 1978, leasing the facility from the U.S. government for a nominal annual fee. In 1980 the Legation became the first (and to date only) National Historic Monument of the United States located on foreign soil. Though the collection includes some items from when the Legation was an active diplomatic facility, most of the collection is composed of donations.

In an article published in the December 1989 *Bulletin of the Middle East Studies Association*, TALMS Librarian Priscilla Roberts described the collection in some detail, and it is worth quoting at length:

The Museum collections range from fine eighteenth- and nineteenth-century European engravings on Morocco, prints and antique maps from the sixteenth to the twentieth century, to a very comprehensive collection of art on Gibraltar, to furnishings and rugs. Two major art collections are gifts from long-time Tangier residents Donald Angus and Mrs. Marguerite McBey, widow of the artist James McBey...

The growing Library currently has over 2500 volumes of books, monographs, theses, documents and serials, dating from the seventeenth century to the present. Special emphasis is on the study of Morocco, although TALM has holdings on all of North Africa. It owns an extensive collection of English-language newspapers published in Tangier, dating from 1883, and microfilm copies of a unique newspaper published in London and devoted to Morocco (1918–1924). Microfilms from the U.S. National Archives of State Department Records between Morocco and the United States, dispatches from U.S. Consuls in Tangier from 1797 to 1906 are also included in the collection.

Cataloguing has begun recently on several manuscript collections, old photographs, 2000 glass-plate negatives, and maps donated to TALM. The map holdings range from sixteenth- and seventeenth-century antique ones of Barbary, to cadastral, topographical, and road maps of the Spanish and French Protectorates, to military maps of cities used during World War II. (p. 190).

The collection has grown considerably since 1989, with substantial donations from the collections of the anthropologist David M. Hart; Joseph Verner Reed, whose long diplomatic career included a stint as U.S. Ambassador to Morocco from 1981 to 1985; and the entrepreneur and publisher Malcolm S. Forbes, as well as numerous other donors. The most current catalog of the library has been made available on LibraryThing at:

[https://www.librarything.com/catalog/TALIM\\_Morocco](https://www.librarything.com/catalog/TALIM_Morocco)

Between 1992 and 1995, while serving as a Peace Corps volunteer at the Legation, I secured donations of hundreds of volumes, as well as funding to ship them to Morocco, in order to establish a general interest resource center for students and teachers of English in Tangier and northern Morocco. Much of that collection has since been passed on to other institutions. The need for such a general interest library in English has been considerably diminished by the increasing activities of the American Language Center in Tangier; increased availability of English resources on the internet; and, perhaps most importantly, the shift of the Legation's educational programs toward Arabic literacy and skills training for local women and children. In 2009, TALM and TALMS were both renamed the Tangier American Legation Institute for Moroccan Studies (TALIM).

### **The Project**

The remainder of this article focuses on an inter-institutional effort to preserve and make more widely available TALIM's collection of approximately 2,000 medium format (4 x 5 in) glass negatives. The majority of the images in the collection document Tangier between the First and Second World Wars, though there are also photographs taken in various locations throughout Morocco, Algeria, southern Spain, and France. They are believed to be the work of Paul Servant, a longtime resident of Tangier. Though some of his photographs did

appear in print, most notably in the publications of the local tourism office at which he worked, he is not believed to have been a professional photographer. The negatives were donated to TALIM by art collector, philanthropist, and sometimes resident of Tangier Donald Angus (1908–2001). He had acquired them sometime in the 1970s in a local market.

The images in the collection provide important and rare visual documentation of life in the western Mediterranean at a period when nearly every aspect of society was in flux. In addition to portraits and photographs documenting the daily life of the city's inhabitants, images capture the construction of the port, railway, and some of the city's best-known buildings.

In 2013, at the annual meeting of the Middle East Studies Association, Gerald Loftus, TALIM's Resident Director, Rachid Aadnani from the Program in Middle Eastern Studies at Wellesley College, Sharon C. Smith, Program Head of the Aga Khan Documentation Center at MIT (AKDC@MIT) and Michael Toler, Archnet Content Manager, AKDC@MIT, discussed ways to make the collection more widely available. This needed to be accomplished in a manner that also facilitated preservation of the original negatives.<sup>1</sup> Glass plate negatives are fragile and prone to deterioration. They must be handled with great care, and as infrequently as possible. Best practice protocols mandate the creation of surrogate images, and cold storage of the originals. A plan was developed to digitize and catalog the negatives, and make them available for consultation on Archnet. Currently all the negatives are publicly available, cataloged according to the information provided, though we continue working to expand and, in some cases, correct or revise the available information.

It should be noted that this endeavor builds on the progress of previous endeavors. While no documentation of the dates, subjects, or locations of the photographs came with the negatives, in the mid-1970s a group of self-described Tangier "old-timers" compiled a set

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<sup>1</sup> Also discussed were approximately 60 hours recordings of Moroccan music made by Paul Bowles in Morocco between 1959 and 1962 digitized by TALIM in 2010. The recordings are also being made available on Archnet. Selections have been released on LP, CDs, and digitally, but once complete, the Archnet collection at <https://archnet.org/collections/872> will make the full collection widely available for the first time.

of hand-written notes attempting to identify the images taken in and around Tangier. While helpful, they describe only a small portion of the negatives, and can be quite difficult to decipher at times. For decades the negatives were stored in wooden boxes at the Legation, during which time many were badly damaged by environmental factors. In the summers of 1989, 1990, 2004, and 2005, Beatrice St. Laurent, Professor of Islamic Art at Bridgewater State University, cleaned, properly repackaged, and made preliminary identifications of the negatives. She also began the process of digitizing the images. Her efforts were supported by grants from Bridgewater State University, the American Institute for Maghrib Studies, and Wellesley College. Susan G. Miller, Professor of History at the University of California, Davis, also provided preliminary identifications for the entire collection.

In the summer of 2014, AKDC@MIT launched an ongoing collaboration with Wellesley College's Office of Career Education and Program for Middle Eastern Studies to continue the digitization of the negatives. Over the course of three summers between 2014 and 2016, Talin Ghazarian, Aathira Chennat, Tessa Kellner, Jülide Iye, and Amina Ziad completed the digitization of the negatives, and began cataloging them for Archnet. The first images from the collection were made available on Archnet in November 2014. Images were reviewed by the Archnet Content Manager, and made available in installments. By the end of summer 2016, all images were available on Archnet at <https://archnet.org/collections/802>.

Negatives scanned between 1998 and 2005 are represented by images that have been restored and tinted. Negatives scanned since 2014 were cleaned again before scanning,<sup>2</sup> but are presented on Archnet to represent the actual condition of the negative. No cropping or other alterations have taken place.

Currently the organization of the virtual collection on Archnet reflects the organization of the actual slide collection as it is stored. Images are presented in sub-collections corresponding to the numbered boxes containing the slides. Slides are then numbered consecutively inside each box, corresponding to the numbers on each slide. Some boxes are devoted exclusively or predominantly to a

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<sup>2</sup> Thanks to Ann Marie Willer, Preservation Librarian and the Institute Archives and Special Collections, for advice and assistance in procuring the materials for the project.

theme or location. Where this is the case, it has been indicated in the list describing the collection. The contents of other boxes are much more varied. In those cases, it is also indicated.

We are in the process of conducting a detailed review of the metadata on all images, synthesizing all available information and conducting further research. The organization of the collection is likely to change once that is complete. Classifying the collection by theme, date, location, or subject is likely to facilitate its use more than the organization by box number. User feedback is very helpful in this process.<sup>3</sup> We welcome your comments, corrections, and clarifications on the metadata provided, as well as suggestions for how the collection might be best organized to facilitate its use.

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<sup>3</sup> I am particularly grateful to Manuel Laborda for his systematic review of the image cataloging.

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## Archival Research in Iran and Afghanistan

SHIVAN MAHENDRARAJAH  
AMERICAN INSTITUTE OF AFGHANISTAN STUDIES

### Introduction

These research notes are from visits to archives in Afghanistan and Iran in 2015 and 2016, respectively. The repositories accessed include the manuscripts section of the “Central Library” (*Kitābkhāna-i markazī*) of the University of Tehran; the *waqf* archives at Mashhad for Khurasan-i Rizawi province (*Idāra-yi kull-i awqāf wa amūr khayriyya-yi Āstān-i Quds-i Rizawī*); the “National Archives” (*Arshīf-i millī*) of Afghanistan in Kabul; and the library of the shrine dedicated to Imām ‘Alī b. Abī Ṭālib at Mazar-i Sharif (Balkh).

My research experiences in Iran are atypical. I had studied at the University of Tehran and I am known to officials at the Ministry of Foreign Affairs and staff at the university and its Central Library. I am better placed than most foreign scholars to garner assistance from official and semi-official institutions, *viz.*, letters of introduction and permission to research in archives. A scholar’s research plays an important part in the Ministry’s decision to issue visas or an institution’s grant of access to its collections. Since my research only implicates documentary sources for the Mongol and Timurid periods (*c.* 1200 to 1500), the *what* and the *why* of my research are not problematic. That said, as Eric Lob has shown, a scholar can research a modern, perhaps even controversial, subject in Iran with official sanction: Lob’s research methodology included “interviews judiciously conducted in the field in Iran and abroad, to support an innovative approach to the empirical study of post-revolutionary politics in general and politics of the Islamic Republic...”<sup>1</sup>

It is a boon to possess a friendly passport, *i.e.*, not US, UK, or Saudi Arabia. US and UK passport holders are not *ipso facto*

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<sup>1</sup> Gholam Reza Afkhami, “Best Ph.D. Dissertation on a Topic of Iranian Studies, 2014,” *Foundation for Iranian Studies*, 20 November 2014 <<http://fis-iran.org/>>.

precluded from visiting or researching; applications will take longer to be processed. An applicant's background will be vetted; some nationalities are more closely scrutinized. Google, Twitter, and Facebook are searched for *every* visa applicant. It helps to have a summary of your research project, in Persian, to attach to visa applications or requests for access.<sup>2</sup> A letter from an academic at a US or EU university introducing the researcher to a colleague at an Iranian university will encourage the Iranian academic to write a letter of introduction to directors of archives.<sup>3</sup> The prevailing foreign relations situation when a visa application is submitted plays some indeterminable role in decision-making: presently, the temperature is warm and welcoming. There are US and UK citizens in Iran on student or tourist visas.<sup>4</sup>

Afghanistan presents a different problem. Security is the obvious issue, but not one that should deter aspiring researchers provided they are willing to follow guidelines and not engage in unsupervised excursions. A researcher's first port of call should be the American Institute for Afghanistan Studies ([www.bu.edu/aias](http://www.bu.edu/aias)). The Country Director is Dr. Rohullah Amin Mojadiddi ([roh.amin@nyu.edu](mailto:roh.amin@nyu.edu)). Dr. Amin, or the US Administrative Director, James Souza ([jfsouza@bu.edu](mailto:jfsouza@bu.edu)), will issue the sponsorship letter for the Afghan Embassy; the tourist visa process is simple (though expensive). The Kabul office will arrange for transportation from the airport to the AIAS guesthouse; and assist with permissions, introductions, and transportation within Kabul.

Membership of AIAS is not mandatory though welcome, particularly now that AIAS has launched its academic journal, *Afghanistan*, published by Edinburgh University Press.<sup>5</sup> The journal

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<sup>2</sup> Include title, period of inquiry, summary, select bibliography. Maximum two pages. The summary is to give the reader the gist of the project. It will help the manager of an archive direct you to the appropriate archivist.

<sup>3</sup> Needless to say, your letter-writer, especially if s/he is Iranian, should be in good standing, i.e., not known for anti-Iranian or anti-Islamic rhetoric. There are numerous Baha'i scholars in the United States and Europe; a letter from one of them could prove unhelpful. Almost all Iranian university positions are civil service jobs; irrespective of personal feelings, an Iranian scholar will be compelled to follow official policy.

<sup>4</sup> A tourist visa suffices for research purposes.

<sup>5</sup> The present writer is the Managing Editor; Warwick Ball, FSA, an eminent archaeologist who has excavated in Syria, Iraq, Iran, and



covers a wider geographic extent than implied by the title: from Iran to India and to Central Asia; from the pre-Islamic to the modern period (Buddhist, Zoroastrian, Islamic), with contributions from diverse academic fields (*viz.*, archaeology, architecture, art, history, religion). Online and/or print access to the bi-annual journal is included in every membership plan. Institutional members of AIAS are automatically subscribed. Membership of AIAS also includes discounted room charges at the Kabul guesthouse.

### Research in Afghanistan

#### *Kabul: The National Archives*

The National Archives collection is maintained in two administrative sections, each with a sectional chief. The Director of the National Archives is Mrs. Masuma Nazari. She should be the visiting scholar's point of contact.<sup>6</sup> The two sections are "manuscripts" (*nuskh-i khaṭṭī*); and "historical sources" (*asnād-i tārikhī*), holding items like letters, decrees (*firmāns*), and *waqfiyyas*. Each section has a catalogue (*fihrist*), the *Bibliography of the Manuscripts of National Archives of Afghanistan*,<sup>7</sup> and the *Bibliography of the Historical Sources of the National Archives of Afghanistan*.<sup>8</sup> However, the catalogues are thirty years old; listed items may have shifted: curators relocated material to prevent their destruction when Kabul was shelled or from confiscation or destruction by the Taliban. The National Archives staff are reconstituting the collections and updating catalogues, but work is progressing slowly since funding for computer equipment, staff, and training is inadequate. Overseas donors, the primary source of funds (for anything in Afghanistan), have little interest in archives.

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Afghanistan and published extensively, is the Editor-in-Chief. Volume 1, issue 1/2, will appear in spring 2018.

<sup>6</sup> nazari.masuma@gmail.com (it would be best to contact her through AIAS/Kabul).

<sup>7</sup> Muḥammad Aʿzam Afzalī, *Fihrist-i nuskh-i khaṭṭī-i arshif-i millī-i Afghānistān* (Kābul: Kumītah-i dawlatī, 1363/1985). See OCLC 30540360 (five microfiche).

<sup>8</sup> ʿAbd Allāh Najrābī, *Fihrist-i asnād-i tārikhī-i arshif-i millī-i Afghānistān* (Kābul: Kumītah-i dawlatī, 1363/1985). See OCLC 25733397 (two microfiche).

Notwithstanding the above, the catalogues remain useful starting points for research: they are informative with respect to genres and holdings. The difficulty lies in accessing the item of interest; that is, there is sometimes no direct connection between the printed accession number and the item on the shelf. Fortunately, the Archive's staff are knowledgeable and helpful, and should be able to locate the item—if it is extant.

The best known holding in the Archive's Persian manuscript collection is Fayḡ Muḥammad Kātib Hazārah's multi-volume "Torch of Histories" (*Sirāj al-Tawārīkh*). It has been translated and annotated by Robert D. McChesney and M.M. Khorrami (*History of Afghanistan*, Brill, 2013, 6 vols.). Two decrees by Sultan Husayn Bayqara, the last Timurid ruler at Herat, were recently located. The *firmāns*, dated 896 and 901 AH, are on yellowed parchment, in *ta'liq* script—no dots—a chancery practice at the period. They bear several seals, including two legible variants of the sultan's rare sigil. According to an eminent historian of Islamic art, the two decrees are important finds.

The original of the 1079 AH *waqf* confirmation (*manshūr*) for the 'Alid shrine at Balkh was located. It is a beautiful masterpiece of bureaucratic art on a cloth scroll, 41 x 571 cm, and well preserved. The text of the *manshūr* was published in Ḥāfiḡ Nūr Muḥammad's *Tārīkh-i Mazār-i Sharīf*. For scholars working on the early modern period, there are *waqfiyyas* and *firmāns* awaiting examination.<sup>9</sup> Material from the pre-modern periods is scarce, *viz.*, the Ghaznavid, Seljūq, Mongol, and Timurid periods. There is an epistle by the Prophet, though its authenticity, like that of the mantle of the Prophet kept in Qandahar, is doubtful. Research at the National Archives is worth the effort. Surprises (of the pleasant kind) are surely in store for the enterprising researcher.

*Mazar-i Sharif: The "Blue Mosque" of Imām 'Alī*

The "Blue Mosque" was the subject of Robert D. McChesney's *Waqf in Central Asia*. It is a vibrant shrine, patronized by Sunni and Shi'a from Afghanistan's ethnic mosaic. The Taliban did not damage the shrine or molest staff when they overran Mazar-i Sharif. A new wing, with two magnificent dome-chambers (*gunbad*), is being

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<sup>9</sup> Numerous decrees have been reproduced in the *Sirāj al-Tawārīkh*.

added. Construction is funded by a new generation of “amirs” of Afghan Turkistan (“warlords” in the simplistic vocabulary of the Pentagon). The custodian (*mutawallī*, termed *raʿīs*) is Atiqullah Ansari, a descendant of the “Pir of Herat,” Khwajah Abdullah Ansari (d. 481/1089).<sup>10</sup> Atiqullah was a *mujahid* who served with the “Lion of Panjshir,” Commander Ahmad Shah Masoud (d. 9 September 2001), and lost a limb to a landmine. He generously supports veterans; hence the surplus of one-legged sweepers hobbling about the shrine! Other members of the Ansari clan hold posts as *khaṭīb*, muezzin, etc. The library is supervised by Ahmad Shah Ansari. It holds a substantial collection in Arabic and Persian; however, the handlist did not indicate holdings of unique manuscripts, lithographs, or books. No *waqf*-related documents—decrees, qadis’ orders, correspondence (*inshāʾ*)—are held by the shrine. To the best of my knowledge, known sources on the ‘Alid *waqf* have been cited by Robert McChesney.

It is my experience that shrine administrators and government officials are reticent about sharing *waqf* documents. *Waqf* estates were expropriated during regime changes, including shifts from Sunni to Shi‘a control (as with parts of western Khurasan). Documents were destroyed to erase evidence of claims.<sup>11</sup> Atiqullah’s assertion that he did not possess *waqf* documents is likely true. He was genuinely interested in the images of the 1079 AH *manshūr* from the National Archives; hitherto, he had been unaware of its existence. Under the “Iron Emir,” Abdur Rahman (r. 1880–1901), *waqfs* were brought under state control. It is probable the Blue Mosque’s archives were seized and subsequently lost (with the exception of the 1079 AH *manshūr*), or are rotting in a ministry’s damp basement.

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<sup>10</sup> With the “re-discovery” of the tomb of Imām ‘Alī at the time of Sultan Husayn Bayqara, a descendant of the Pir of Herat was dispatched to Balkh to oversee the tomb. Custodianship has rested with the Ansari clan for five hundred years.

<sup>11</sup> *Waqfs* are technically perpetual. It is embarrassing (at minimum) for an “Islamic” regime to confiscate *waqf* property or to subvert the intent of a settlor (*wāqif*, *wāqifah*)

### Research in Iran

#### *Mashhad: The Waqf Archives*

*Waqf* collections in Iran are de-centralized and managed by a powerful bureaucracy, with each office ordinarily supervised by a member of the religious hierocracy. Khurasan is today administratively divided into three provinces: Khurasan South, Khurasan North, and Khurasan of Imām Rīzā. The Mashhad office (*Idāra-yi kull-i awqāf wa amūr khayriyya-yi Āstān-i Quds-i Rīzawī*) for Khurasan-i Rizawī province is preeminent.<sup>12</sup> The Mashhad office inherited materials related to historical Khurasan (e.g., Herat and Balkh), but did not retain every record. Certain *waqf* materials are categorized as historical and held at university archives or the national archives.<sup>13</sup>

The Mashhad *waqf* office's obligations toward the preservation of historical texts is overshadowed by its duties toward the supervision of valid *waqfs* and other pious activities. There is a high level of charitable activity in the region given the existence of the shrine; the Imām Rīzā shrine-complex is one of the biggest beneficiaries of endowments in Iran and one of the nation's largest landholders. The office's director (in May 2016) was Hujjat al-Islam Gonabadi. I had an introduction letter from a director at the University of Tehran. Hujjat al-Islam Gonabadi authorized my research and introduced me to Mohammad Taqi Salek,<sup>14</sup> the scholar supervising the archives.

The oldest *waqf* document held in Mashhad relating to historical Khurasan is from 1078 AH. Though not connected to my immediate research (on Mongol and Timurid Herat), a draft recension of the 1078 AH *waqfiyya* was gifted so that I did not depart disappointed or empty-handed. For scholars researching the Safavid and Qajar periods, there is much *waqf* material (decrees and deeds). In general, there is more modern material in archives than for earlier periods. There is no published catalogue.

<sup>12</sup> See "Rizavi Province Waqf Office" <<http://razavi.oghaf.ir/>>.

<sup>13</sup> See "National Library and Archives of I.R. Iran" <<http://www.nlai.ir/>>.

<sup>14</sup> Salek contributed a chapter in a history of the Gawhar Shād Mosque and its 829/1426 *waqfiyya*. See Mehdī Sayyidī, *Masjid wa mawqūfāt-i Gawhar Shād* (Tehran: Bunyād-i pizhūhish wa tawsi'a-yi farhang-i waqf, 1386/2007).

*Tehran: The University of Tehran*

Researching at the Central Library of the University of Tehran is pleasant and easy.<sup>15</sup> The most convenient entrance is on 16th of Azar Street, which is parallel to the main road, Kargar Street. Walk straight down for about 200 yards; the library is on the right. Show the introduction letter to the security guard, who will direct you to the Public Affairs Office (on the same floor). Present your passport, passport-size photograph, and introduction letter and collect your visitor's card. The manuscripts library is one flight up (use the central stairway); to the left is the Mohammad Taqi Daneshpazuh Reading Room. There are many manuscript catalogues, with supplemental volumes published regularly. There are catalogues for items on microfilm, and for items at other archives. Almost all manuscripts are digitized, though some remain on microfilm. Microfilm and DVD/CD readers are located in the Daneshpazuh Room. Disks are delivered promptly; and images are ordered in the same room. With the exception of delivery times for image copies, researching at the UT Central Library is no different from researching at the Suleymaniye Library in Istanbul.

To conclude, I stress that my experiences in Iran are atypical. Generally, I have found Iranian librarians and archivists to be helpful, irrespective of whether one is carrying a stellar introduction letter or not. They will be genuinely pleased in your interest in Iranian history or culture, and willing to support your research. Afghanistan, more than with Iran, tends to be a land where doors are opened over cups of tea and pleasantries at personal meetings; hence the imperative of having a facilitator like Dr. Roh Amin (AIAS).

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<sup>15</sup> <<http://library.ut.ac.ir/home>>.

# **Classics in Middle Eastern and Islamic Studies (MEIS): Bibliometric Indicators and Collection Assessment of Monographs**

MARIETTE ATALLAH  
AMERICAN UNIVERSITY OF BEIRUT

## **Introduction**

*Connecting* and *collaborating* are obviously direct actions between two or several libraries. By *collecting* new materials, mainly monographs, the collaboration and connection can be both direct, like sharing acquisitions, and indirect, sometimes hidden, like peer universities' acquisitions.

Libraries and librarians need, however, to evaluate the quality of a monograph before purchasing. One of several approaches is the usage of bibliometrics. "At its most fundamental, this approach to research evaluation is simply counting" (Pendlebury [s.d.]). As an indicator of achievements, bibliometrics define how influential the author/editor has been in the past, giving an idea of the number of works published and the number of times each work has been cited. In short, it is a quantitative evaluation which allows assessing both the quantity and "quality" of an author's/editor's work.

One commonly used bibliometric is the *h*-index, which is an index to quantify an individual's scientific research output—a useful and simple way "to characterize the scientific output of a researcher" (Hirsch 2005).

In order to collect relevant publications and to assess the collections available at the American University of Beirut's Libraries (AUBL), the author will try to determine the way:

- *Classics* in MEIS (or any other field) can be collected and assessed through indirect connection and evaluation, applying the *h*-index.
- *H*-index applied to circulation data results in the user side *h*-index.

Through five core lists published by academic libraries and displayed on their websites, the first method will determine the most academically-quoted monographs in MEIS: the number of times each monograph has been cited will be checked through Publish or Perish, the GS bibliometric front end.<sup>1</sup> This work will allow the AUBL to purchase their works, and thus to add accurate literature to its Middle Eastern collection. A list of classics in Middle Eastern studies is also established, and AUBL will purchase highly cited works, and thus add accurate literature to its Middle Eastern collection. The second method acts as a landmark for AUBL's collection evaluation, measuring its strengths and weaknesses.

### **Literature Review**

Collection development departments (CDD) rely on several methods to develop and evaluate monograph collections. Some methods as described in the literature are: syllabi examination (Smith 2008; Brock 2009), faculty involvement (Ameen & Haider 2007), focus groups, surveys, instruction sessions (Schmidt 2004), and peer university comparisons. Decisions are usually based on a combination of criteria to support the book selection process and to help evaluate the quality, value, or impact of a book, e.g., the authority and reputation of both author and publisher, the range of price, level of coverage, language, topic, format (print, electronic, DVD, etc.), genealogy (newer editions do not necessarily mean revised editions; original editions versus reprints), purpose (teaching, research, personal), uniqueness, appropriateness to the subject covered (Schmidt 1984), book reviews, the topic and its relevance to the programs taught.

If the publisher's authority and reputation are considered, limited studies showed the availability of a publisher's quality assessment (Lewis 2000), while a subjective judgment is applied to the publisher's attributing quality <sup>2</sup> (Metz & Stemmer 1996).

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<sup>1</sup> <http://www.harzing.com/pop.htm>

<sup>2</sup> In 1996, Metz and Stemmer conducted an academic publishers' reputational survey, stating that collection development librarians' perception towards publishers influences their selection process. While a very high perception for university presses is noticed, collection

The only tool for librarians that quantifies the publications and avoids subjective results is citation counts: “The more frequently cited publications are the more valuable, will continue to be used heavily, and, consequently, are more important to have in the library collections” (Johnson 2009, 247). While citation counts are used mainly to distinguish the most productive authors and institutions and identify research experts, they may help librarians evaluating collection quality (Nisonger 1992) make informed decisions. Historically, the counting of the ancient Library of Alexandria’s scrolls in the third century is considered to be the forerunner of modern bibliometrics, defined as “the use of statistical data, to analyze patterns of books production and scholarly communication” (Nisonger 1992, 97). Bibliometrics inform how influential the author has been in the past, giving an idea of the number of works an author/editor has published and the number of times each work has been cited. In short, it allows assessing both the quantity and “quality” of an author’s/editor’s work. Hirsch states that, “the publication record of an individual and the citation record clearly are data that contain useful information” (Hirsch 2005).

### **Citation Counts and Monograph Selection**

In order to determine classics, one of the following three methods is usually used: (1) review of experts’ opinions, (2) checking core lists in books and articles, or (3) relying on the tiered checklist method.<sup>3</sup>

### **Methodology 1**

For the current research, the author relied on core lists of books related to the Middle East: a master list including 624 titles was

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development librarians tend to mentally gather publishers around subject scope or market target. A correlation is found between quality and relevance: the first combination, where ranking for relevance is at least fifteen greater than for quality, gathered Greenwood, Westview, University Press of America, and Shape. The second included Atlantic Monthly Press, Norton, Alfred Knopf, Penguin, and Random House, where ranking for quality is at least fifteen greater than for relevance.

<sup>3</sup> For more details see Dennison, Russell F. 2000. Quality assessment of collection development through tiered checklists: can you prove you are a good collection developer? *Collection Building* 19 (1): 24–26. Doi: <http://dx.doi.org/10.1108/01604950010310866>



established, based on titles held by the following libraries with Middle Eastern divisions and published through their webpage as core lists in MEIS: The University of Michigan, Columbia University, Cornell University, and Indiana University. The last list was retrieved from the department of political science at the University of Central Arkansas.<sup>4</sup> Only monographs published in English were considered; all other material types and languages were disregarded.

Then citation counts of the listed books were checked to verify the results: the number of times each book has been cited was checked through Publish or Perish, the Google Scholar bibliometric front end. Books range in year of publication from 1929 till 2006. The threshold for “highly cited” books was established at 100 or more citations and when reaching that point, the book was added to the list of classics.

We have considered that this figure (100 citations) will give the book plenty of time (almost 10 years) to become known and be ranked to accurately determine its impact or lack thereof.

### Results for Method 1

A bibliography of 122 highly ranked works, published in English, was generated and is provided in the Appendix. It is divided by country and by topic and includes 78 academic press publications.

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<sup>4</sup> Houissa, A. 2005. *A Core Bibliography on Islam, the Middle East and North Africa*. Retrieved from

<https://www.library.cornell.edu/colldev/mideast/corebib.htm>

Aladien, A. 2009. *Columbia University, Bibliographic Resources for Middle East & Islamic studies*. Retrieved from

<http://library.columbia.edu/subject-guides/mideast/resources/bibliography.html>

Indiana University Libraries. 1997–2005. *Annotated Bibliography of Arabic and Islamic Reference Sources in the Indiana University Libraries*. Retrieved from

<http://www.indiana.edu/~libsalc/meis-ceus/merefbib.htm>

University of Central Arkansas. Department of Political Science. 2015. *Bibliography: Middle East/North Africa/Persian Gulf region*. Retrieved from

<http://uca.edu/politicalscience/dadm-project/middle-eastnorth-africapersian-gulf-region/bibliography-middle-eastnorth-africapersian-gulf-region/>

University of Michigan. s.d. *General Bibliographic Resources*. Retrieved from [http://guides.lib.umich.edu/ld.php?content\\_id=11412298](http://guides.lib.umich.edu/ld.php?content_id=11412298)

The distribution of titles by University appears as follows:

Table 1: Distributions of titles selected						
	<b>Central Arkansas</b>	<b>Columbia</b>	<b>Cornell</b>	<b>Indiana</b>	<b>Michigan</b>	<b>Total</b>
Total number of selected English books	96	61	300	77	90	624
Books cited more than 100	25	3	84	3	7	122
Percentage	26.04%	4.92%	28%	3.90%	7.78%	19.55%

Citation age was then checked to identify whether these books are still being cited. The table below confirms that 92.62% of the listed titles are in 2015, 4.1% in 2014, and 1.64% in 2013.

Table 2: Distributions of citation age listed by year	
<b>Last cited in Google Scholar</b>	<b>Number of citations</b>
2015	113
2014	5
2013	2
2012	1
1997	1

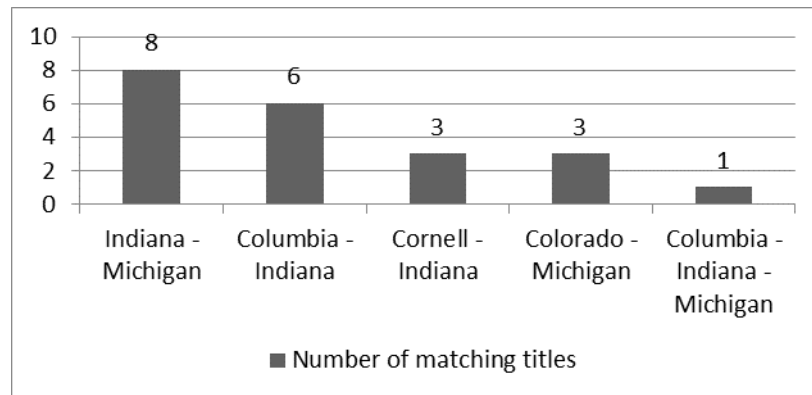
After identifying the dates of publications, it was noticed that the highest percentage of published titles is between 1980 and 1999.

The correlation between the titles listed was then explored. Among the 624 titles, only 21 appeared in more than one list; 20

titles are available in two lists; one title in three. Among the 21 titles, 4 titles are cited more than 100 times.

The correlation displays the number of matching titles as follows:

**Chart 1: Correlation between displayed lists**



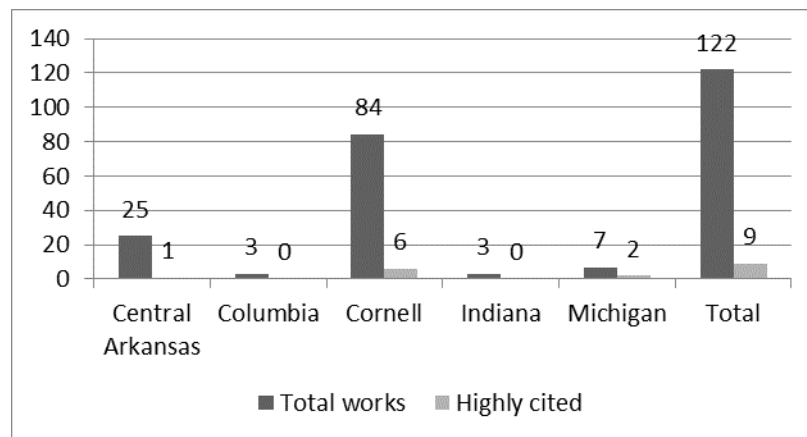
By definition “the core refers to the fundamental collection development/collection management concept that certain materials are of such vital importance that they not only should definitely be included in the collection, but also constitute the collection’s center” (Nisonger 2007, 52). So if these lists were core lists as they claim to be, we should have retrieved more matching titles.

The reasons for this may be (1) the criteria relied upon to define a core work. For (Alabaster 2010, 18) “they [the core titles] must be of current interest to library users ... and must reflect the community’s uniqueness.” Librarians decide “what to buy on a basis of literary merit and the value of a title” (Alabaster 2010, 18). In this article, core is determined as academically prominent, and thus highly cited: “Citation analysis is one of several methods that can be used to gain an understanding of the ‘collective’ knowledge production within a field” (Bjorn 2011, 705). (2) The selectors’ different backgrounds in ME studies, which can be architecture, anthropology, sociology, etc. (3) This can also be explained by the expansion of the MEIS field, which is becoming a wide term including history, culture, politics, economics, geography, etc., and

more recently terrorism, Islamism, water, gender, geopolitical changes, etc.

Through this work, we were also able to assess the AUB libraries' collection compared with other libraries' collections and try to answer the following questions: does AUBL lack any of the most highly ranked publications in the field? Are we ordering academically prominent books, or just any book published? The results reflect the long history and rich collection of the AUB libraries in ME and Islamic studies: among one hundred twenty-two highly cited works, only nine titles were not available and thus ordered.

**Chart 2: Distribution of titles unavailable at AUB Libraries**



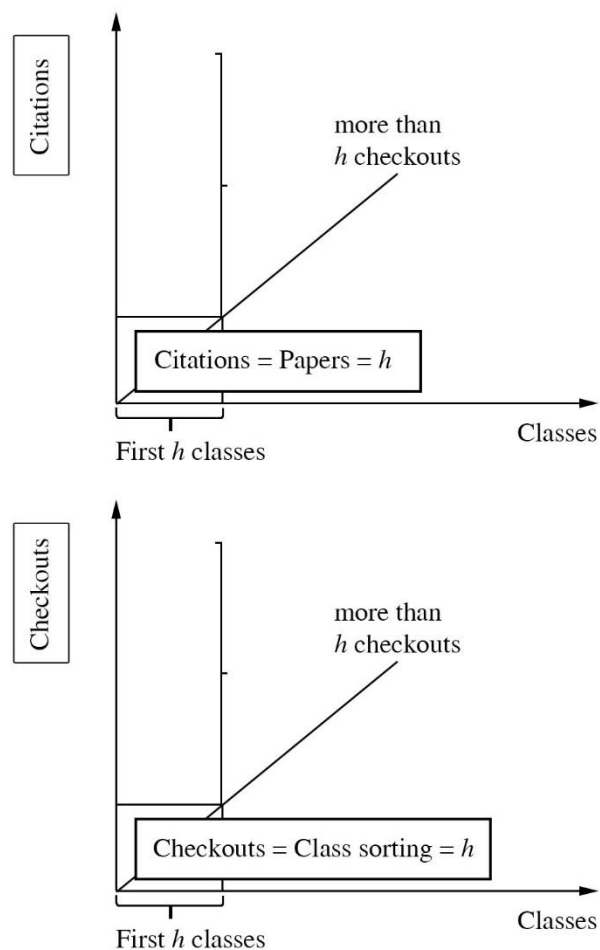
#### **Citation Counts Applied to Collection Evaluation: The User Side *h*-Index**

Similar to the original *h*-index, the collection evaluation *h*-index is defined as follows: "A subject category has index *h* if *h* of its number of books (*Nb*) has at least *h* circulations each and the other (*Nb-h*) books have  $\leq h$  citations each" (Kim, Lee, & Park 2009, 2370).

We have demonstrated the way bibliometrics can be one of the criteria for monograph selection. "Similarly, it can be used to determine the level of collection relevance according to information-user needs and library goal achievement as well as to evaluate the collection quality" (Nisonger 1992). The strengths and weaknesses

of subject classes can be assessed quantitatively through library circulation data. The  $h$ -index defines the threshold upon which the collection's improvement stands. Analysis and quantitative feedback will improve collection development's future acquisitions, detecting areas of over-selection (Adams & Noel 2008) and highlighting any existing gaps.

**Fig. 1: The citation  $h$ -index vs the user side  $h$ -index**



H-Index von einer Reihe Veröffentlichungen und deren Zitationen by Ael 2, 2008.

## Methodology 2

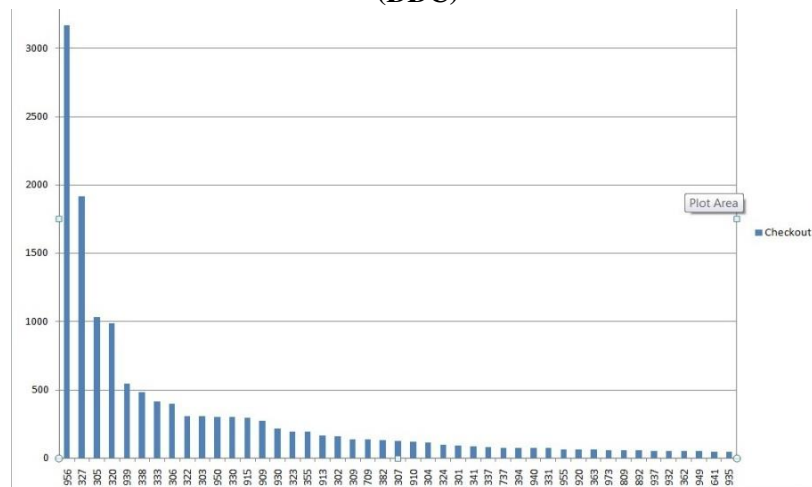
Collection evaluation *h*-index is applied to library circulation data, which are easily accessible through automated systems. In order to measure the ME collection strengths by subject according to circulated books, a project was conducted at AUB targeting subject headings that include the term “Middle East.” The circulation data along with their DDC subject classes were retrieved.

AUB libraries rely on the LC classification, but since all areas are not developed equally, AUBL builds on LC subject classes.

Analysis targeted only circulation of print books in the ME collection available for open access from 1997 till 8-31-2015. Average circulation of interlibrary loan data was not considered, because of the novelty of the service at AUB. Middle Eastern special collections (manuscripts and rare books), which are non-circulated materials, were also excluded. It should be noted that AUB Libraries had open stacks for just three years, which may influence the results, user behavior, and performance.

## Results for Method 2

**Chart 3: Total checkouts per Dewey Decimal Classification (DDC)**



It can be noticed that the Middle East field (DDC 956) is highly used, followed by Political Science–International Relations (DDC

327), Groups of people (DDC 305), and Political science (DDC 320), etc. The chart also indicates that we need to invest more in Groups of people (DDC 305), Relation of the state to organized groups and their members (DDC 322), History of Asia (DDC 950), and History of Sociology (DDC 309) by acquiring new publications, or maybe additional copies of what is currently available.

Table 3: DDC Class numbers sorting by total checkout					
Sorting	Subject	Class Number by DDC	Number of books	Total Checkout	h-Index
1	Middle East	956	964	3184	
2	Political Science - International Relations	327	525	1935	
3	Groups of people	305	109	1034	
4	Political science	320	230	990	
5	Other parts of ancient world	990	186	547	
6	Production	338	153	482	
7	Economics of land and Energy	333	64	411	
8	Cultures and Institutions	311	54	401	
9	Relation of the state to organized groups and their members	322	32	310	
10	Social processes	303	68	315	
11	History of Asia	950	30	310	
12	Economics	330	136	302	

20	History of Sociology	309	38	136	
31	General customs	394	4	74	
32	General History of Europe	940	58	74	
33	Labor Economics	331	13	71	
34	General history of Asia; Iran	955	9	63	
45	History of ancient world; Mesopotamia & Iranian Plateau	935	32	46	h-index: 45
46		933	15	45	

To fill the gaps in the DDC 394, where AUB held 4 titles, research was undertaken on Harvard University Library, as one of the largest acquisitions libraries. The results showed more titles in this class. The library purchased the books that Harvard holds in that class number.

However, this does not mean that we will neglect what is beneath the *h*-index threshold. Around 200 titles are not being checked out. The reasons for this need to be found. Possible reasons are that they are either newly published, or subject to poor information retrieval: poor indexing/subject classification. Therefore, those may be considered for placement in a different location, or even weeded if not highly cited.

These results will help in decision making, identifying the collection strengths and weaknesses by subject class, and using the user's *h*-index to limit our assessment at an *h* point. The same can be applied to each DDC class and subclass separately.

The figures related to the DDC 956 class separately are the following:



Table 4: Details related to the DDC 956	
History of Asia - Middle East (Near East)	Figures
Class number	956
Number of Books	924
Total Checkout Unique	528
% Collection Check Out	57%
#Times Book was Checked Out	See next table
H-index	24

Table 5: Checkouts of ME monographs in DDC 956					
Record Number	Title	Date	Publisher	Class	Total Checkouts
i12363868	Lebanon and the Middle Eastern question	1988	Centre for Lebanese Studies	956.92044	46
i14076172	Minorities in the Middle East : a history of struggle and self-expression / Mordechai Nisan	c2002	McFarland	956.67	44
i14025012	From Beirut to Jerusalem : updated with a new chapter / Thomas L. Friedman	c1995	Doubleday	956.04	42
i1380070x	Power, politics, and culture: interviews	2001.	Random House	956	41

	with Edward W. Said / edited and with an introduction by Gauri Viswanathan.				
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Titles that circulate the most in each class and DDC class can be retrieved.

The DDC 956 subfields can also be retrieved. *H*-index = 24

<b>Table 6:</b> Checkouts of ME monographs in DDC 956 subclasses				
<b>Sorting by total checkout</b>	<b>DDC 956 Subclass</b>		<b>Number of Books</b>	<b>Total Checkout</b>
<b>1</b>	956	Middle East (Near East)	381	1036
<b>2</b>	.04	1945-1980	103	481
<b>3</b>	.67	minority middle east	21	193
<b>4</b>	.05	1980-	34	150
<b>5</b>	.101	Early history to 1918	11	107
<b>6</b>	.9204	1926-	13	98
<b>7</b>	.053	1985-1999	18	96
<b>8</b>	.94	Palestine; Israel	31	91
<b>9</b>	.9	Syria, Lebanon, Cyprus, Israel, Jordan	67	80
<b>10</b>	.7043	Iraq Period of Republic, 1958-	13	75
<b>11</b>	.01	Early history to 1900	10	65
<b>12</b>	.015	1300-1900	17	65

13	.92044	Period of civil war and religious strife, 1975-1990	5	65
14	.02	1900-1918	6	51
15	.7	Iraq	11	47
16	.072	orientalism	5	45
17	.03	1918-1945	12	45
18	.92043	1941-	3	42
19	.7044	Iraq 1979-	9	40
20	.004		8	34
21	.054	Lebanon 2000-	16	33
22	.92	Lebanon	10	31
23	.9405	Jordan and West Bank 1923-	10	31
24	.052	East central Turkey historical period	1	h-index =24

A similar analysis can be applied to the 956.04 subfield for each book.

**Table 7:** Checkouts of ME monographs in DDC 956.4 subfield

Sorting by total checkout	Total Checkout	Year of Publication	Title
1	42	c1995	From Beirut to Jerusalem : updated with a new chapter / Thomas L. Friedman
2	28	2006, c2005	The great war for civilization : the conquest of the Middle East / Robert Fisk
3	22	c2005	Teta, mother and me : an Arab

			woman's memoir / Jean Said Makdisi
4	20	c1997	The Cold War and the Middle East / edited by Yezid Sayigh and Avi Shlaim
5	20	2000	War, institutions, and social change in the Middle East / edited by Steven Heydemann
6	17	c2001, repr. 2002	Conflicts in the Middle East since 1945 / Beverley Milton-Edwards and Peter Hinchcliffe
7	16	2002	A revolutionary year : the Middle East in 1958 / edited by Wm. Roger Louis and Roger Owen
8	15	c1993	The politics of miscalculation in the Middle East / Richard B. Parker
9	14	c1998	Conflict and war in the Middle East : from interstate war to new security / Bassam Tibi
10	13	1988	Ideology and power in the Middle East : studies in honor of George Lenczowski / edited by Peter J. Chelkowski
11	13	c2006	Middle East historiographies : narrating the twentieth century / edited by Israel Gershoni, Amy Singer, Y. Hakan Erdem
12	12	c2006	Palestine : peace not apartheid / Jimmy Carter
13	12		The Cold War in the Middle East : regional conflict and the superpowers, 1967-73 / edited by Nigel J. Ashton

Titles that circulate the most in each class and DDC subclass can be retrieved. The same can be applied to the Arabic ME collection.

**Conclusion**

To conclude, citation counts are powerful tools that must be used wisely; similar to other tools, they have their strengths and weaknesses. Citation tracking is sometimes limited by a period of time (e.g., Scopus 1996+), poor indexing, non-scholarly citations (e.g., Google Scholar), components and time span, updating period, coverage, etc.<sup>5</sup>; in other cases authors are self-cited. However, citation counts remain the only tools that quantify publications with an increasingly significant importance.

The first method determined the most academically quoted authors in MEIS through five core lists published by academic libraries on the web; a list of classics was established. The second method acted as a landmark for collection evaluation. In both methods AUBL accurately filled the gaps in the Middle Eastern Collection.

We will be investigating in the next few weeks other collections, or new methods to analyze our collection. It could also be interesting to establish a five-year comparative study where *h*-index gives us a threshold for analysis.

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<sup>5</sup> For a quick summary comparing citation counts sources the following link can be checked:

<http://guides.lib.umich.edu/content.php?pid=98218&sid=736298>

## APPENDIX

**List of Classics in Middle Eastern and Islamic Studies****A- ARAB MIDDLE EAST****ARABS**

- Antonius, George. 1965. *The Arab awakening: The story of the Arab national movement*. New York: Capricorn.
- Dwyer, Kevin. 1991. *Arab voices: The human rights debate in the Middle East*. Berkeley: University of California Press.
- Hitti, Philip Khuri. 1943. *The Arabs: A short history*. Princeton: Princeton University Press.
- Lawrence, Thomas Edward. 1927. *Revolt in the desert*. New York: George H. Doran Company.
- Lewis, Bernard. 1967. *The Arabs in history*. New York: Harper & Row.
- Patai, Raphael. 1973. *The Arab mind*. New York: Scribner.

***Arabic Literature***

- Bohas, Georges. 1990. *The Arabic linguistic tradition*. London; New York: Routledge.
- Nicholson, Reynold Alleyne. 1907. *A literary history of the Arabs*. New York: C. Scribner's Sons.

**EGYPT**

- Early, Evelyn A. 1993. *Baladi women of Cairo: Playing with an egg and a stone*. Boulder; London: L. Rienner.
- Lane, Edward William. 1954. *The manners and customs of the modern Egyptians*. London: Dent; New York: Dutton.
- Rugh, Andrea B. 1984. *Family in contemporary Egypt*. Syracuse, N.Y.: Syracuse University Press.
- Vatikiotis, P. J. 1969. *The history of modern Egypt: From Muhammad Ali to Mubarek*. London: Weidenfeld and Nicolson.

**IRAQ**

- Fernea, Robert Alan. 1970. *Shaykh and effendi: Changing patterns of authority among the El Shabana of southern Iraq*. Cambridge, MA: Harvard University Press.

- Ireland, Philip Willard. 1938. *Iraq: A study in political development*. New York: Macmillan Company.
- Khoury, Philip S. 1987. *Syria and the French Mandate: The politics of Arab nationalism, 1920–1945*. Princeton, NJ: Princeton University Press.
- Longrigg, Stephen Hemsley. 1953. *Iraq, 1900–1950*. London, New York, Toronto: Oxford University Press.
- Simon, Reeva S. 1986. *Iraq between the two World Wars: The creation and implementation of a nationalist ideology*. New York: Columbia University Press.
- Sluglett, Peter. 1976. *Britain in Iraq 1914–1932*. London: Ithaca Press.

#### **JORDAN**

- Antoun, Richard T. 1972. *Arab village: A social structural study of a Transjordanian peasant community*. Bloomington: Indiana University Press.
- Layne, Linda L. 1994. *Home and homeland: The dialogics of tribal and national identities in Jordan*. Princeton, N.J.: Princeton University Press.

#### **SAUDI ARABIA**

- Vassiliev, Alexei. 1998. *The history of Saudi Arabia*. London: Saqi Books.

#### **SULTANATE OF OMAN**

- Barth, Fredrik. 1983. *Sohar, culture and society in an Omani town*. Baltimore: Johns Hopkins University Press.
- Wilkinson, John C. 1987. *The imamate tradition of Oman*. London and New York: Cambridge University Press.

#### **B- AFRICAN COUNTRIES**

##### **LIBYA**

- Evans-Pritchard, E. E. 1949. *The Sanusi of Cyrenaica*. Oxford: Clarendon Press.

**SUDAN**

- Beshir, Mohamed Omer. 1975. *The Southern Sudan: From conflict to peace*. New York: Barnes and Noble Books.
- Holt, P. M. 1961. *A modern history of the Sudan: From the sultanate to the present day*. New York: Grove Press, Inc.

**MOROCCO**

- Dwyer, Kevin. 1982. *Moroccan dialogues: Anthropology in question*. Baltimore: Johns Hopkins University Press.
- Eickelman, Dale F. 1976. *Moroccan Islam: Tradition and society in a pilgrimage center*. Austin: University of Texas Press.
- . 1985. *Knowledge and power in Morocco: The education of a twentieth-century notable*. Princeton, N.J.: Princeton University Press.
- Gellner, Ernest. 1969. *Saints of the Atlas*. Chicago: University of Chicago Press.
- Rabinow, Paul. 1975. *Symbolic domination: Cultural form and historical change in Morocco*. Chicago: University of Chicago Press.

**C- ISRAEL**

- Katriel, Tamar. 1986. *Talking straight: Dugri speech in Israeli Sabra culture*. Cambridge; New York: Cambridge University Press.

**D- KURDS**

- Chaliand, Gerard. 1993. *A people without a country: The Kurds and Kurdistan*. London: Zed Books, Ltd.
- Entessar, Nader. 1992. *Kurdish ethnonationalism*. Boulder, CO and London: Lynne Rienner Publishers.
- Ghareeb, Edmund. 1981. *The Kurdish question in Iraq*. Syracuse, NY: Syracuse University Press.
- Gunter, Michael M. 1990. *The Kurds in Turkey: A political dilemma*. Boulder, CO, San Francisco, and Oxford: Westview Press.
- . 1997. *The Kurds and the future of Turkey*. New York: St. Martin's Press.
- Kirisci, Kemal, and Gareth M. Winrow. 1997. *The Kurdish question and Turkey: An example of a trans-state ethnic conflict*. London and Portland, OR: Frank Cass.



- McDowall, David. 1992. *The Kurds: A nation denied*. London: Minority Rights Publications.
- . 1996. *A modern history of the Kurds*. London and New York: I. B. Tauris.
- Olson, Robert. 1989. *The emergence of Kurdish nationalism and the Sheikh Said rebellion, 1880–1925*. Austin, TX: University of Texas Press.

#### **E- PERSIA-IRAN**

- Afary, Janet. 1996. *The Iranian Constitutional Revolution, 1906–1911*. New York: Columbia University Press.
- Arjomand, Said Amir. 1988. *The turban for the crown: The Islamic Revolution in Iran*. New York and Oxford: Oxford University Press.
- Bayat, Mangol. 1991. *Iran's First Revolution: Shi'ism and the Constitutional Revolution of 1905–1909*. New York and Oxford: Oxford University Press.
- Beeman, William O. 1986. *Language, status, and power in Iran*. Bloomington: Indiana University Press.
- Browne, Edward Granville. 1893. *A year amongst the Persians: Impressions as to the life, character, and thought of the people of Persia, received during twelve months' residence in that country in the years 1887–8*. London: A. and C. Black.
- . 1902–24. *A literary history of Persia*. London: Cambridge.
- . 1966. *The Persian revolution of 1905–1909*. New York: Barnes and Noble, Inc.
- Keddie, Nikki R. 1981. *Roots of revolution: An interpretive history of modern Iran*. New Haven: Yale University Press.
- Meisami, Julie Scott. 1987. *Medieval Persian court poetry*. Princeton, N.J.: Princeton University Press.
- Mottahedeh, Roy P. 1985. *The mantle of the Prophet: Religion and politics in Iran*. New York: Simon and Schuster.
- Windfuhr, Gernot. 1979. *Persian grammar: history and state of its study*. The Hague; New York: Mouton Publishers.

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## REVIEWS

*Visual Culture in the Modern Middle East: Rhetoric of the Image.*  
Edited by Christiane Gruber and Sune Haugbolle. Bloomington,  
IN: Indiana University Press, 2013. Pp. xxvii, 343, with  
bibliography and index. ISBN: 9780253008886.

Christiane Gruber is an Associate Professor of Islamic Art, Department of Art History, University of Michigan, and Sune Haugbolle is an Associate Professor in Global Studies and Sociology in the Department for Society and Globalization at Roskilde University. Together they compiled their research and other researchers' findings about visual culture in the modern Middle East.

This book, which consists of four parts, focuses on visual culture as a multidisciplinary field. It investigates the various tools, such as posters, banners, graffiti, and cartoons on the walls of the streets, in books, on television, the internet, or other digital media that have been used to communicate in modern and traditional Middle Eastern cultures. These tools are discussed as the media for distributing power and speaking with viewers within their Islamic values, which have evolved over time in Middle Eastern countries.

Part 1 focuses on moving images and how they can deliver a message to the public. Gruber argues that images could have many forms and communicate multiple messages. Their meanings must not be simplified into crude dichotomies such as "Islamic" vs. "non-Islamic" or the division of "West" vs. the "Rest." Rather, they must be explored across time and within their local environments and through cross-cultural frameworks. Karimi discusses the concept of "modernized Islam" and how the traditional images from Western advertisements are being used to emphasize contradictory meanings and the importance of values in Islam. For example, the importance of privacy at home and an advertisement for a curtain could draw a link between women's bodies, materialism, the home, and the visual barriers.

In relating memory and ideology, Heidermann shares examples in Syria and Iraq and how images of individuals have been used in a political rhetoric and as a product of Western and Middle Eastern

imagination. Kubala claims that new visual art and entertainment genres might play a role in cultivating cultures and preserving their identities. He gives meaningful examples of the growth of music television in pan-Arab satellite broadcasting. While some were against the whole concept of using video clips in broadcasting, others supported the visual religion vs. the audio one. This opened the perception of “clean cinema” and “purposeful art” for artists to serve as a model to convey socially constructive messages in their works.

Part 2 covers the topic of Islamic iconographies. Savash and Azak discuss how images could direct viewers to an existing or rising issue in a broader society. An example is the image of the “crying boy” in 1970–1980 in Turkey. This was an icon used by the Islamic movement to show the loss of moral and religious values, causing awful circumstances due to the political situation in Turkey. In contemporary Turkey, however, the image is replaced by an image of a smiling child, indicating that new Islamic subjectivities and practices could coexist between the traditional and modernized Islamic society. Using images accompanied by visual texts and icons, Al-Marashi demonstrates the connection between secular and religious, Western and Eastern, Islamic and non-Islamic, in the reconfiguration of power. He shares examples of Tehran and the way the concept of the Martyr (Shahid) and its imposing images on the walls of its streets are less graphic but more aesthetic compared to the early years of Islamic Revolution. This represents the value of modern visual culture in today’s modern Islamism.

Part 3 focuses on the usage of satirical contestations in visual culture. Gencer examines various aspects of national identity of the Turkish Republic and their messages on modernity, secular life, and Turkish nationalism. These messages are characterized by cartoons as an anti-modernity and anti-secularism vehicle. She argues that the cartoons dealt with the reforms of the early republican period supporting secularism and ridiculing Islam by caricaturing the leading figures at that time to justify their claims. Vanderlippe and Batur, on the other hand, claim that similar images are getting used for both secular and anti-secular discourse. They believe this is the result of the unfinished agenda of the opposing ideologies. Haugbolle uses Naji al-Ali as an example of an Arab cartoonist within critical literature. Naji used his own life experiences as a refugee to express the aspirations of Palestinians and Arabs as a whole. He used religion as part of the historical and political identity

to separate the Arab cultural realm from a secular Arab nationalist viewpoint. Haugbolle says the challenge of maintaining the secular reading of history seems to be more manageable in light of the 2011 uprising and it is supported by using icons that refer back to a time when secular readings of history were taken for granted.

Part 4 discusses authenticity and reality in trans-national broadcasting. Salamandra suggests that drama could go where politics could not. This opened the door to TV drama making room for critiques of religious conflict. She says millions of Arabs support the TV drama production as a mean to bring awareness of issues in their country.

Kraidy reasons that in the reign of King Faisal movie theaters were banned not because of the fear of images, but because of the large and dark theaters providing a space that encourages “ekhtilat,” a free mix of genders among movie goers. She argues that Arab music videos and TV shows are allowed because they didn’t pose the same risk of possible interaction between men and women as movie theaters do. Kraidy closes his argument by saying that Mieke Bal’s quote that “Focusing on questions of what is made visible, who sees what, how seeing, knowing and power are interrelated” could help us to develop a global awareness in studying visual culture as a field of contention.

This book is a good source for analyzing the movement of visual art and culture and its outgrowth in Islamic subjectivities and values, from traditional to modern Islamism in the Middle East.

SHAHRZAD KHOSROWPOUR

CHAPMAN UNIVERSITY

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*Hoda Barakat’s Sayyidi wa Habibi: The Authorized Abridged Edition for Students of Arabic.* By Hoda Barakat and Laila Familiar. Washington, DC: Georgetown University Press, 2013. Pp. xvi, 102. ISBN: 9781626160026.

Hoda Barakat’s *Sayyidi wa Habibi: The Authorized Abridged Edition for Students of Arabic* is a welcome addition to Arabic language pedagogy materials. This publication features Laila Familiar’s abridged version of Hoda Barakat’s fourth novel, *Sayyidi*

*wa Habibi* (My Master and Lover), which was originally published in 2004. The abridged version, which is close to a third of the novel's original length of about 200 pages, has been reviewed and approved by the author. The language has been expertly simplified without sacrificing the beauty and ambiguous qualities of the literary text. Many of the phrases are left intact and the abridged version maintains Barakat's direct yet haunting prose.

*Sayyidi wa Habibi* is set during the Lebanese Civil War. Like many of Hoda Barakat's novels it is narrated from the perspective of a male character who has been marginalized by the war raging around him. Wadie recounts his childhood, the death of his mother, and a close childhood friendship. As Wadie grows into adulthood he enters the drug trade, an arena that helps him accumulate wealth but situates him at the margins of a society dominated by the factions and militias of the war. A betrayal pushes Wadie and his wife Samia to depart for Cyprus, where Wadie suffers a psychological breakdown. Here, Samia takes over the practical aspects of life and, eventually, the narrative itself. *Sayyidi wa Habibi* offers a beautiful portrait of masculinity, friendship, and love during times of war. For language learners, the abridged novel and its pedagogical materials offer a range of opportunities to engage with a serious work of literature and the questions that it raises.

The book contains a wealth of pedagogical materials to guide reading comprehension, in-class discussions, and writing assignments. The materials are broken up into weekly assignments over the course of a semester but the pace could easily be adapted for intensive courses or independent learners. For building vocabulary, the text includes footnotes with translations of more difficult words and space for a personal vocabulary list. The exercises at the end of the book are designed to deepen comprehension and create a space for reflection and expression through writing and in-class discussion. The website hosted by Georgetown University Press is a nice additional resource. From here, it is possible to stream audio-files of Hoda Barakat answering questions about the novel and reading chapters of the abridged version.

The abridged version of *Sayyidi wa Habibi* joins a modest number of literature-based Arabic pedagogy materials. Another recent addition to this field is *Mastering Arabic through Literature* by Iman A. Soliman and Saeed Alwakeel, the first volume of a four-part series. This 2014 publication contains four unabridged short

stories (by Mahmoud Taher, Naguib Mahfouz, Yusuf Idriss, and Tayeb Salih) with exercises and vocabulary lists to guide study. Other publications worth mention include *Ḥikāyāt Kalīlah wa-Dimnah li-ṭullāb al-lughah al-‘Arabīyah* (Tales from Kalila wa Dimna for Students of Arabic) by Munther Younes and Anees Rabie, which contains abridged and simplified versions of the classic Kalila wa Dimna tales; *Arabic Stories for Language Learners: Traditional Middle-Eastern Tales in Arabic and English* by Hezi Brosh and Lutfi Mansour, which features sixty-six abridged tales and a CD for practicing listening comprehension and pronunciation; and *Modern Arabic Short Stories: A Bilingual Reader* (2008) edited by Ronak Husni and Daniel L. Newman, which presents unabridged short stories with English translations, biographies, and background context.

Taken together, the increasing variety and number of literature-based Arabic language pedagogy materials can translate into more and better ways to integrate literature into Arabic language courses. The abridged version of *Sayyidi wa Habibi* is a particularly appealing addition to the field because it makes an entire novel accessible to students at a level where reading a whole novel might appear daunting. The book showcases a pedagogy where language building skills, literary analysis, and humanistic inquiry build productively on each another. As such, this is a book that is to be highly recommended to language learners and instructors alike.

JOHANNA SELLMAN

OHIO STATE UNIVERSITY

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*The Kurdish Quasi-State: Development and Dependency in Post-Gulf War Iraq.* By Denise Natali. Modern Intellectual and Political History of the Middle East Series. Syracuse, NY: Syracuse University Press, 2010. Pp. xix, 158, with bibliography and index. \$24.95 (hardcover). ISBN: 9780815632177.

Denise Natali's area of expertise includes the Middle East, Iraq, the Kurdistan Region, and post-conflict relief and reconstruction. She has authored several publications on issues concerned with the Kurds and has also worked in disaster relief and post-conflict

reconstruction programs in Washington, D.C.; Peshawar, Pakistan; and post-Gulf War Iraqi Kurdistan. Currently, she is a senior research fellow at the Institute for National Strategic Studies (INSS), which she joined in 2011 after two decades of researching and working in the Kurdish regions of Iraq, Turkey, Iran, and Syria.

Natali's book *The Kurdish Quasi-State: Development and Dependency in Post-Gulf War Iraq* is about the influence external aid has had on developing new dependencies, interdependencies, and conflict and cooperation between the Kurds and the Iraqi central government. This book is divided into five chapters; it contains maps, photographs, tables, an abbreviations page, and a glossary of terms.

The Introduction begins with Natali's discussion of the methods she will use to measure the effects of development processes on Kurdistan-state relations. These include looking at economic and commercial relations, Kurdish political demands for autonomy, the dispute for the territory of Kirkuk, and cultural and social ties.

Chapter 1 discusses the isolation the Iraqi Kurdistan Region experienced from the early to the late twentieth century in the international market as well as in politics, while the Iraqi state was benefitting from international aid. Natali believes that even if aid had been offered to the Kurds, institutionalized policies did not exist for successful distribution of such aid because of the unstable conditions of the Kurdish north and the authoritarian, centralized Iraqi state.

In the next chapter, "The Relief Phase," internal aid is finally directed to the Kurdistan Region after the 1990 Persian Gulf War, as a response to the negative impact the Kurds suffered when their uprising against Saddam Hussein failed in April 1991. Natali states that although the aid helped the Kurds in recovery rehabilitation, and resettlement of rural populations, nevertheless, conflict between the Kurds and the Iraqi central government continued, hampering self-sustainability because the aid was short-term.

Chapter 3 discusses the continuing support of the Oil for Food Programme (OFFP), which benefitted the northern parts of the Kurdistan Region, as these territories which were above the U.N. demarcation line were to receive 13 percent of the proceeds of the Iraqi oil sales for humanitarian goods. The author states that this second relief phase was different from the first because after 1996, outside supporters became more vigilant towards Saddam Hussein's influence and therefore they stabilized the Kurdish north, with the

U.S. government finally ending the Kurdish civil war in 1998. But the OFFP still continued to have a one-Iraq policy, thus leaving the Kurdish quasi-state powerless, isolated, and with no access to legal international trade nor an interest in negotiating with Baghdad.

Next, in “The Democracy Mission,” Natali talks about the dramatic shift international aid takes in helping the Kurdish quasi-state after the overthrow of Saddam Hussein in April 2003. This time the U.S. took on the largest reconstruction responsibilities and expenses, with the U.S. Congress allocating approximately 18.6 billion dollars. Natali states that the U.S. aid was based on ensuring it had access to petroleum and gas resources in the Persian Gulf and Caspian Sea, making sure there was free enterprise, and that with the U.S.-allied Iraqi regime, it would be an alternative to Saudi Arabia as a petroleum supplier, and to weaken other Arab regimes and Iran. Also, this time the aid was directed more towards the central and southern parts of Iraq because there was a consensus among the donors that the Kurdish north was functioning on its own. However, as the Kurdistan Region had evolved into a more stable economy, new social reforms had been introduced, some improvements were made in infrastructure, and political cooperation between the two major Kurdish political parties had been established, ethnic and religious groups began to rise demanding independence within the Kurdistan Region. Moreover, youth and leftists and Islamic groups began to protest against what they believed was a corrupt political system.

In Chapter 5, Natali argues that several reasons have caused the Kurdistan Region to remain part of Iraq, the most important being that it is tied to Iraq by international law and regional politics. Also, the larger international oil companies refuse to engage in business with the Region, which they see as having no legitimate petroleum laws; therefore, they negotiate through the Iraqi central government. Furthermore, tensions have risen over territories, but mainly over Kirkuk, which has become a major source of contention between the Kurdish Regional Government, the central government, and Turkey. Moreover, although improvements were made in the Kurdistan Region in different sectors with the patronage of other countries, this was only up to a point, with the rest of Iraq receiving the majority of aid and benefits. So, with a region that is also becoming less unified politically and ethnically, is continually receiving aid, and must



negotiate with the central government in order to keep its commercial borders open, the Kurdish quasi-state is still tied to Iraq.

In the Conclusion section, Natali makes recommendations that it is up to the Kurdish leadership to address its ongoing internal problems instead of blaming foreign governments if they want to become a legitimate quasi-state, and they must begin this process by changing their social and political ways.

This book is well researched; Natali has used primary sources, including interviews with notables. This is a thought-provoking book, especially recommended for Middle East study majors, and anyone interested in learning about the events that have led to the current state of Iraq.

NANCY BEYGIJANIAN

UNIVERSITY OF CALIFORNIA, LOS ANGELES

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*Mount of Knowledge, Sword of Eloquence: Collected Poems of an Ismaili Muslim Scholar in Fatimid Egypt: A Translation from the Original Arabic of al-Mu'ayyad al-Shīrāzī's Dīwān.* Translated by Mohamad Adra. London: I. B. Tauris, 2011. Pp. xiv, 240. ISBN: 9781848859135.

*Mount of Knowledge, Sword of Eloquence: Collected Poems of an Ismaili Muslim Scholar in Fatimid Egypt* is a translation of al-Mu'ayyad al-Shīrāzī's *Dīwān* into English. The original Arabic text of the work was first edited in 1949 by Muḥammad Kāmil Ḥusayn (published by Dār al-Kātib al-Miṣrī in Cairo). Over 60 years later an English version of the work has finally been published by I. B. Tauris in association with the Institute of Ismaili Studies, London. The work has been translated by Mohamad Adra with an introduction by Kutub Kassam. Mr. Adra is an independent scholar of Ismaili literature based in Salamiyya, Syria.

Al-Mu'ayyad fī al-Dīn al-Shīrāzī (ca .997–1078 CE) was one of the most accomplished *dā'īs* (preachers), scholars, authors, statesmen, and poets of Fatimid times. His life can be divided into three phases: Persian, Egyptian, and Syrian. During the first phase he became prominent in the service of Abū Kālījār, a Buyid ruler of the Fars region. Due to his missionary activities local leadership grew

hostile towards him and he had to flee for Fatimid Egypt. In the second phase, after reaching Cairo, he offered his services to the Fatimid imam-caliph al-Mustanşir billāh. He was acknowledged and recognized by the imam and was appointed to important positions in the administration. The third and final phase was his Syrian phase, which saw him visit the region repeatedly. He was sent by the *wazīr* al-Yāzūrī as head of a diplomatic mission to local tribal chiefs and he was successful in his task, given that al-Basāsīrī was finally able to take Baghdad and have the name of al-Mustanşir pronounced in the *khuṭbah* (Friday sermon). Despite this, the victory was short lived and the Seljuqs took Baghdad back from the Fatimids and reclaimed the Abbasid caliphate.

Later, al-Mu'ayyad returned to Cairo, where he wrote a *qaṣīdah* for the caliph-imam al-Mustanşir and had a historic meeting with him in which the latter accorded him a warm welcome by reciting his own poetry in honor of al-Mu'ayyad, and then conferred on him the title of "mount of knowledge which none can ascend" (hence the title of the work under review). He attained eventually the highest post in the religious hierarchy by becoming *bāb al-abwāb*, chief *dā'ī*, and head of *da'wah* at Cairo. The poetry which he composed during all of the above phases reflects his pride in success and his humility in failure; however, the overarching theme throughout the *Dīwān* remained his love for the imam.

The translation, if compared with the original Arabic version, accounts for almost all the poems of the *Dīwān* appearing in the Cairo edition with the exception of the 63rd, which the translator rightly points out is by another author. The 62 *qaṣīdahs* given here reflect the author's constant movements, with 17 appearing to have been composed in Persia, 12 while he made his way to Egypt, 20 while residing in Egypt, and the remainder written in Syria, Jerusalem, Mecca, and elsewhere. Though readers are informed that the "translation follows the order and the sequence of the *qasidas* found in most manuscripts of the *Dīwān* and also retained in Husayn's edition," it would have been helpful had the texts of the poems been provided along with the translation.<sup>1</sup>

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<sup>1</sup> In comparing Husayn's text with this translation, it appears that in Adra's *Mount* an additional verse (verse 29) has been added to the first poem in the cycle. It is possible that the translator found the text of this verse in a manuscript text of poem 1 or in a different source, but it is hard to account for it since no explanation is offered for this discrepancy (see *Mount of*

The translator can be said to have succeeded not only in conveying the literal sense of the poetry but in doing so in simple and lucid language. Mr. Adra's verse translation is impressive in that, while close to the Arabic text, it remains graceful and expressive throughout. His notes provide useful context, explanation, and references to the events, names, and places mentioned in the poems. Moreover, a majority of the poems are given an approximate date and place of composition, thus providing a geographical and historical background to al-Mu'ayyad's life.

A closer examination of his *Dīwān* reveals many themes, such as philosophical meditation, religious disputation, praise of the Prophet Muḥammad and his progeny, and complaints about his misfortunes, such as forced migration, persecution, and exile from his own homeland. His *Dīwān* has been described as "a pioneering work of Fatimid *da'wa* poetry" and one of the "masterpieces of Arabic Literature." On the one hand it shows the relationship of a follower with his guide, while on the other it showcases the times and circumstances of the Fatimid court at its height.

In short, this is a significant work and useful not only to specialists but also to students entering the field. It might even be of use in courses examining the history and civilization of this region during the 10th/11th century, illustrating the literary and intellectual activity of the age.

PERWAIZ HAYAT

MCGILL UNIVERSITY

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*Knowledge*, 37). As a result, the total number of the verses in the translation of poem no. 1 is 153, in contrast with the 152 verses that make up the first poem in Ḥusayn's text. See al-Mu'ayyad fī al-Dīn al-Shīrāzī, *Dīwān al-Mu'ayyad fī al-Dīn dā'ī al-du'āh*, ed. M. Kāmil Ḥusayn (Cairo, 1949), 149.

*Al-Kitaab fii Ta'allum al-'Arabiyya (Part Two): A Textbook for Intermediate Arabic, Teacher's Edition.* By Kristen Brustad, Mahmoud al-Batal, and Abbas al-Tonsi. 3rd edition. Washington, DC: Georgetown University Press, 2013. Pp. 579. ISBN: 9781589019669.

Launched in the mid-1990s, the *Al-Kitaab fii Ta'allum al-'Arabiyya* textbook series has over the years managed to remain relevant to Arabic teaching and learning methods, and to become one of the leading Arabic language teaching manuals in North America. The third edition of Part Two, released in 2013, is authored by the same team who first created the series, including Kristen Brustad and Mahmoud al-Batal, associate professors of Arabic at the University of Austin, Texas, and Abbas al-Tonsi, senior lecturer at Georgetown University School of Foreign Service in Qatar.

The most significant addition to the new edition is the online course management module available via the Companion website (<http://alkitaabtextbook.com>). Registration allows instructors to create courses and classes (inviting students to join a course), and manage activities, assignments, and grading for each course or class. Similarly, registered students get easy access to interactive and self-correcting versions of the exercises featured in the textbook, as well as to the video and audio materials. It should be noted that while the Teacher's Edition textbook includes complimentary access to the Companion website, student access is sold separately. The other important innovation of the third edition is the possibility of reading all audio (Mp3 files) and video (Mp4 files) materials featured on the accompanying DVD on iTunes or any iTunes-compatible device.

The structure of this latest edition of *Al-Kitaab fii Ta'allum al-'Arabiyya Part Two* is very similar to that of earlier ones. It consists of ten lessons spanning a wide range of topics related to daily life, such as religious celebrations in the Middle East and North Africa, and topics of general interest, such as Arabs in America, Immigration, etc. Each lesson includes recurrent categories: New vocabulary (الجديدة المفردات); Grammatical rules (القواعد); Cultural material (الثقافة); and Listening, reading and writing exercises (الاستماع، القراءة، الكتابة). Lessons rely heavily on a great variety of video and audio materials. The manual continues the stories of Maha and Khalid in formal and Egyptian Arabic, and Nasreen and Tariq in Levantine Arabic, and introduces four new characters: young engaged couples Ibrahim and Muna (Egyptians), and Ghassan and

Muna (Syrians). In addition, the third edition uses authentic video programming materials from Arabic television stations and websites like Al-Jazeera (Qatar), LBC (Lebanon), and UTR (Egypt). At the end of the volume (p. 293), the user will find grammar and reference charts, a grammar index, two glossaries—English/Arabic and Arabic/English—as well as an answer key. The book is printed on acid-free paper.

The third edition of *Al-Kitaab fii Ta'allum al-'Arabiyya Part Two* is a practical textbook well suited for Arabic teaching and learning in a classroom setting. Teachers will undoubtedly appreciate the strong capabilities of the online course management module, while students will enjoy the opportunity to access audio and video contents on their personal devices. And thanks to the audio and video materials borrowed from Arabic television and websites, the learning experience offered by this last edition is much more authentic and insightful than it would have been otherwise.

ANAÏS SALAMON

MCGILL UNIVERSITY

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*Jurji Zaidan and the Foundations of Arab Nationalism: A Study.* By Thomas Philipp, Hilary Kilpatrick, Paul Starkey, and Jirji Zaydān. Syracuse: Syracuse University Press, 2014. Pp. 451, with bibliography, glossary, references, index. \$49.95 (hardcover). ISBN: 9780815633587.

*Jurji Zaidan and the Foundations of Arab Nationalism* presents and analyzes the thought of one of the most prolific and influential public intellectuals of the 20<sup>th</sup>-century Arab Nahda (revival or awakening) movement. Jurji Zaidan (also written Jirjī Zaydān) wrote extensively on Arab heritage, history, language, society, and religion, as well as popularizing the genre of historical novels in modern Arabic literature. This title, published in cooperation with the Zaidan Foundation, aims to demonstrate a link between Zaidan's secular analysis of history and language and the development of his pan-Arab nationalist identity which predates and transcends Islamic history. Unlike other works on Zaidan, this work attempts to present his thinking on history, language, and nationalism as an integrated

whole. The work is divided into three parts: an extended essay on Zaidan's secular analysis, translated excerpts from Zaidan's writings, and a "comprehensive bibliography" of primary and secondary sources.

Thomas Philipp's essay provides us with a detailed introduction to the life and work of Zaidan. Philipp is a recognized scholar on the life of Zaidan, having completed his doctoral thesis for the University of California on Zaidan's role in the intellectual development of the Nahda, translated Zaidan's autobiography, and published a previous study entitled *Gurgi Zaidan, his life and thought*. In this essay, Philipp places Zaidan in his social context and in relationship with other competing movements and intellectuals, discusses main themes in his works such as the role of science, reason, and religion in society, his evolutionary approaches to history and language, and his concern for society's advancement, and relates these themes to Zaidan's pan-Arab nationalism. The essay appropriately prepares the reader with enough background information to venture into the primary sources.

Zaidan's essays in the second part of the book were selected for their topical relevance to Philipp's analysis. These are original translations of articles from Zaidan's journal *Al-Hilal* and other scholarly works, giving the non-Arabic reader a rare and fascinating view of his intellectual output as well as the general scholarly discourse of the time period. The essays are dense with information not only about Zaidan's thought, but also about Islamic, Ottoman, and Arab history, language, and society. Zaidan has written on so many topics that scholars of various fields will find something of value in his work. This section could have been improved by including the transliterated Arabic title and date of the essay in the heading itself, although this information can be found in the notes and bibliography of sources.

The third section contains the general bibliography on Zaidan and his works compiled mostly from information in the library collections of Harvard, Princeton, and the Library of Congress. A brief introduction explains how the sources were brought together and its limitations due to the sheer breadth of Zaidan's literary production. Historical novels are listed with their translations in several other languages, although it is admitted that this list is not comprehensive as some translations and editions are not easily traceable. Along with Zaidan's works in other fields, a section is

included for studies and critiques of Zaidan's works in English, Arabic, French, and German. An additional bibliography of sources lists other works cited in the text but not included in the general bibliography.

*Jurji Zaidan* is a welcome contribution to the study of this important intellectual and the revival movement in which he was a leader. It is a suitable text for advanced researchers interested in modern Arab history, particularly Lebanon, Syria, and Egypt, pan-Arab nationalist and secularist movements, religion, philosophy, linguistics, and literature. Graduate students of the Middle East will find it to be an excellent model for researching a modern historical figure and compiling a bibliography of primary and secondary sources. The text would be best utilized in conjunction with its companion volume entitled *Jurji Zaidan's Contributions to Modern Arab Thought and Literature*, which consists of essays elaborating other aspects of Zaidan's career, and the translations of his historical novels published by the Zaidan Foundation. Parts of the text or individual essays could possibly be used at the undergraduate level. The character of Zaidan illustrates the interesting nuances of the time period and region, being simultaneously a pan-Arab secularist and Christian theist, which might be instructional for undergraduates unfamiliar with the complexity of the Arab world and its history.

JUSTIN PARROTT

NEW YORK UNIVERSITY IN ABU DHABI

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*New Voices in Arab Cinema*. By Roy Armes. Bloomington and Indianapolis: Indiana University Press, 2015. Pp. 333, with bibliography and index. \$85.00 (hardcover)/\$35.00 (paperback). ISBN: 978025-015280.

A catalog search in an academic library for Roy Armes typically results in twenty-two matching items, three of which are available online. The subjects are North African film, video, the films of Alain Robbe-Grillet, dramatic structure in cinema, Third World filmmaking and the West, Arab and African filmmaking, the cinema of North Africa and the Middle East, a critical history of the British cinema, narrative style in modern European cinema, African

filmmaking north and south of the Sahara, various dictionaries of Arab and African filmmakers, and an assortment of works on European films and filmmakers. Roy Armes is Professor Emeritus of Film at Middlesex University and with such vast knowledge of film at his disposal his *New Voices in Arab Cinema* monograph is a well-researched addition to this field of academic literature.

This work is suitable for undergraduates, graduates, and faculty, and should be housed in the reference section. Included is a list of abbreviations with their spelled-out complete names, such as ACCT (Agence de Cooperation Culturelle et Technique [France]). The introduction is rich with bits of information and opinions that show how the author intends to discuss the topic but also to show the complexity of the subject matter. His first challenge is to dispel a provocative claim that the films he writes about are cookie cutter works of neo-Orientalism. Once he explains away this criticism he begins an intricate explanation about contemporary Arab filmmaking post year 2000. He begins with the Filmmakers, then discusses Documentary and Feature Filmmaking. His work concludes with a Note section, Bibliography, and Index.

The author's intent is to tease out the new, independent Arab filmmakers who operate outside of Egypt and the Gulf States—not an easy task given the multiple, often conflicting identities in the Middle East. For this reason this book is not to be read casually because the author, in an effort to be clear, constantly evaluates and explains each of his statements. For example, he avoids the Egyptian Film scene because it is too established and formulaic. The same holds true of the Gulf films—they are too well financed and do not represent the way most independent Arab filmmakers do their work.

Roy Armes goes to great lengths to provide background information about the circumstances in which his subjects operate. While the Egyptians and Gulf filmmakers are heavily subsidized, the filmmakers the author wishes to describe, those mainly from Algeria, Morocco, Tunisia, Lebanon, Palestine, Iraq, and Syria, set about their film careers in a different way. Most are trained in Europe or the United States and require funding from European sources or enter into co-production arrangements. Armes wishes to make clear that despite the appearance of a conflict of interest, these filmmakers produce talented films offering unique perspectives only those who straddle two cultures simultaneously could make.



*New Voices in Arab Cinema* focuses on those filmmakers who direct films for a global audience—what one might call Art House Films. These films are normally sub-titled and accessible to a Western audience. The other body of work, which Armes does not deal with, are those made strictly for an Arab audience with strictly Arab themes. Examples of formulaic films he ignores are those produced in Egypt and the Gulf region.

One of the features of these new films is that they are born from disenchantment with the filmmaker's country of origin, which usually means a repressive regime. The themes are critical interpretations from someone with an insider-outsider view. Their voices are strong and clear precisely because they have experienced life outside their country and they have experienced democracy and freedom of expression. Their Western education has liberated their thinking and empowered them with confidence and courage to tackle the most obvious problems back home.

The author is careful to point out that many of the new filmmakers come from very educated backgrounds where several languages are spoken at home. This elevated status allows the new filmmakers to explore new themes in a different manner and to experiment with different genres. Being a cosmopolitan group, they are not afraid to dabble with new formats such as horror or pornography. They have studied European and American filmmakers and see the film as a means of greater expression. In contrast, traditionally Arab films, especially coming out of Egypt, are comedies where sexual themes are not explored. The remainder of the output typically touches on the themes of the poor, downtrodden women, or repressed sexuality.

I would like to conclude this review by giving this work a “thumbs up” for its thoroughness and excellent research. The author manages to reveal many fascinating behind-the-scene stories about the filmmakers and films he writes about.

RICHARD SALTZBURG

UNIVERSITY OF FLORIDA

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*A Sleepless Eye: Aphorisms from the Sahara.* Created by Ibrahim Al-Koni; selected by Hartmut Fähndrich; translated from the Arabic by Roger Allen; photography by Alain Sèbe. Syracuse: Syracuse University Press, 2014. Pp. x, 118. ISBN: 9780815610342.

Born in Libya in 1948, Ibrahim Al-Koni is a Tuareg who has published over eighty volumes in Arabic and received numerous awards. His works have been translated into thirty-five languages. In this book, he has thoughtfully added his personal experience as a nomad. Like any other poems, Al-Koni's are not easy to translate and to give the exact intended meaning of the author's original words to the readers. Sometimes the rhyme of a poem or the original sequence of the text is lost even with the best attempts at translation, according to Fähndrich, the selector of the poems. There are times when finding a synonym or equivalent to a phrase or word that can deliver the beauty of the original text is difficult. Nevertheless, the poems selected for this work are focused on nature, which has made it easier for readers to follow.

From Al-Koni's philosophical point of view, every element in nature becomes visible, audible, tangible, and palpable. The author's aphorisms imply that everything around us in the world exists for a reason and is connected with other elements, including human beings. He elegantly relates these elements and shows how they could coexist and function through a nomad's perspective. Below is a brief summary of the interaction of the elements in "nature" through the author's aphorisms:

"Nature" in his first poem resembles a mother with an unconditional love, full of forgiveness, embracing her children with love and nurturing them like no one else could do. In birth, nature is food for us, but in death we (human beings) become the food for nature.

Poems on "seasons" talk about autumn and winter where autumn is considered a phase of preparation for nature to embrace the winter.

"Desert" is linked to an exile, yet a magic bottle of freedom, an oasis of eternity, or a homeland of the spirit. It is expressed as a house with no boundaries or walls; something that could touch the unlimited, such as the sky above or the sea beneath it.

"Water," as it flows, runs through the past, present, and future. It is powerful with its flexibility but fragile for the same reason.

"Sea water" is the land of eternity with generosity to give us more than it had promised; it never stops flowing.

“Sea and Desert” are compared; Sea resembles freedom replenishing thirst. Desert, on the other hand, is nothingness, an oasis of salvation.

“Wind” is something that could hide the visible or make the invisible visible. It is like an instrument to sing with the leaves on the trees and make them dance. Wind is the sound of the music in the desert.

“Rock” in nature is like a mass suspended between living or dead beings. It is silent yet resembles a messenger, since it was the first tool of mankind on which to write or draw to pass messages through history. Rock occupies the desert as a domain and it is only the rock that can subdue the wind.

“Trees” are another living element and the wind could play with their leaves and make them dance. In autumn, the wind helps the leaves to fall but in spring time, the leaves are back again dancing with the wind.

“Flowers” essence is like the declaration of existence which brings to mind an unseen smile. Flowers are a treasure you can never possess or keep alive forever.

The last poem is about “fire,” which is associated with many other elements. Fire is chasing the rocks, loving the wind, but hating water. Air is an antidote to fire while water is its poison. Water gains freedom by fire but slavery by ice. Water and fire are enemies everywhere but close relatives to harmonize in the human body.

In general, this book is a good source to have in any literary collection. Al-Koni, through his poems, delivers an understanding of natural elements around us while he highlights these elements’ relationship in the Sahara landscape. With the professional work of French photographer Alain Sèbe, thorough the selection of Hartmut Fährdrich, and the meticulous translation of Roger Allen, Al-Koni’s poetry invites his readers to a more meaningful observation of their environment, and the coexistence of its natural elements and their features.

SHAHRAZAD KHOSROWPOUR

CHAPMAN UNIVERSITY

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*Arabic Sociolinguistics: Topics in Diglossia, Gender, Identity and Politics.* By Reem Bassiouney. Washington, D.C.: Georgetown University Press, 2009. Pp. xvii, 311. ISBN: 9781589015739.

In her informative, thoughtful volume, Dr. Reem Bassiouney has thoroughly researched important topics relevant to the sociolinguistics, the way people use language, of Arabic in the Arab world. An Egyptian catchphrase, “The earth speaks Arabic,” with which she begins her work, has always captivated the author and in her conclusion she notes two facts that inform Arabic as inclusive. First, is the “non-distinction between Classical Arabic, Modern Standard Arabic and the colloquials by the mass of native speakers; an aggregate picture of Arabic is prevalent.” Second, the scholarship she has pursued in this book has strived to illustrate the diversity of the Arab world, “whether religious, historical, political, ethnic, social or economic.” All of these factors are reflected, directly or not, through language.

The text is prefaced with a listing of abbreviations and explanation of conventions essential for comprehending the narrative. For example, the twelve primary languages and language varieties investigated are all abbreviated in the text, and a number of other abbreviations and symbols are employed in the transcriptions of linguistic data. The transcriptions use a schema not unlike the Library of Congress transliteration system, here applied to names and titles. It is not essential to know Arabic to read the text, though it is obviously an advantage to have some familiarity with the language.

In her introduction, Bassiouney first discusses sociolinguistics as a discipline, and more specifically Arabic sociolinguistics, and then the book’s aim and organization. Bassiouney has purposefully organized her work, deliberately describing the focus and approach to the content of each chapter at its outset. The main text begins with a chapter on the important concept “diglossia,” first articulated by Ferguson in 1959, and an overview of dialects found in the Arab world. After providing an overview of the study of diglossia, the theories that explain it, and the notion of Educated Spoken Arabic, the author introduces the idea of a prestige versus standard variety of Arabic dialect. The differences and similarities between dialects are displayed with an example of how an English three-sentence paragraph is then rendered into transcribed Modern Standard Arabic

(MSA) and then colloquially in Tunisia, Egypt, Lebanon, Iraq, and Saudi Arabia. The following chapters use the same thorough approach to address the topics of code-switching; language variation and change; Arabic and gender; and language policy and politics.

One of the book's great strengths is Bassiouney's careful review of the significant sociolinguistic theory and research impacting the development of each chapter's themes. As well, the chapters conclude with summary remarks and notes that along with an excellent bibliography and index result in a text that will no doubt remain the chief resource on Arabic sociolinguistics for some time to come.

KRISTEN KERN

PORTLAND STATE UNIVERSITY

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*Strangers in the West: The Syrian Colony of New York City, 1880–1990.* By Linda K. Jacobs. New York: Kalimah Press, 2015. Pp. xix, 449, with notes, bibliography, index. ISBN: 9780983539254.

Linda K. Jacobs is a New York-based scholar who holds a Ph.D. in Near Eastern Archaeology and Anthropology. She has worked on both archeological and economic projects in the Middle East. Among her writings is a series of articles about the 19<sup>th</sup>-century New York Syrian colony. Dr. Jacobs has been active in the promotion of Middle East culture in the United States and founded Kalimah Press in 2015. All four of her grandparents were Syrian immigrants to New York City. This review is based on the final uncorrected proof of the book.

*Strangers in the West* explores the history of the New York Syrian colony in the late 1800s. Although the colony played an important role in the story of Arab immigration to the United States, no monographs have been entirely devoted to the subject. This data-driven, inductive study focuses on creating a descriptive picture of the Arabic-speaking residents of New York City, particularly the Syrian immigrants of Manhattan, from 1880 to 1900. Jacobs considers the year 1900 to be a symbolic tipping point in the development of the colony, when about a quarter of its members had

already shifted to Brooklyn and more immigrants were electing to stay in the United States rather than return to their homelands.

The book consists of fourteen chapters amply illustrated with photographs, maps, and tables. In chapter one, Jacobs discusses her method of reconstructing the original members of the colony. Sources include the 1880 and 1900 censuses, Arabic and American newspapers, passport and naturalization applications, and other relevant records and archives. Gaps and problems with the data are duly noted, such as the missing 1890 census (it was destroyed in a fire), the partially missing 1890 Police Census of Manhattan, variations in the spelling of names, and inaccuracy of dates. Early 20<sup>th</sup>-century sources are also used to help fill in the gaps. From this data Jacobs has created four spreadsheets, available at <http://bit.ly/LJacobs>: Arabs who lived in New York (every identifiable member of the colony), Syrians in the 1890 Police Census, Arabs in the 1900 census, and source data (descriptive data associated with each name).

Chapter two looks at the reasons for emigration, which include religious intolerance in the Ottoman Empire, economic hardship, and the promise of wealth; these issues are further detailed through the history of the Arbeely family, likely the first Syrian family to emigrate to and remain in the United States. Chapter three describes the colony's neighborhood, which was centered on Lower Washington Street at the tip of Manhattan. The neighborhood was similar to other immigrant neighborhoods in the area, with crowded, unsanitary living conditions in tenements and shops, restaurants, and churches mainly catering to the local community. In chapter four, the characteristics of the Syrian colonists are described: their origins, religion, gender, age, literacy, and appearance. The data is largely based on a 1903 survey which Jacobs considers relevant since most of those surveyed were 19<sup>th</sup>-century immigrants.

The next five chapters explore the working life of men. The early Arab immigrants capitalized on the popularity of Orientalism at the time by selling Middle Eastern goods and entertainment at a variety of fairs, particularly the 1893 Columbian Exposition. However, the most common way to begin working life in the United States was by peddling, which despite its drawbacks tended to be lucrative, eventually allowing the peddler to open his own shop. Syrian shopkeepers and wholesalers tended to serve other Syrians by selling what they had once peddled, such as dry goods, Oriental goods, and textiles. Syrians were also represented in the service professions,

including banking, medicine, law, restaurants, and entertainment. When catering to non-Arabs, Syrians tended to make use of their exotic origins. For educated Syrians, Arabic newspapers and printing shops offered another career avenue; newspapers reached out to the broader Arab-American community and tended to reflect the religious background and political sentiments of their owners.

In chapter ten, the little that is known about women's lives and professions is described. The most common professions were peddling and sewing/textile work, but a minority engaged in work similar to their male counterparts and like them took advantage of the Orientalist craze. Chapter eleven discusses the colony's shift to Brooklyn, which began in the early 1890s. The somewhat less crowded and cleaner living conditions meant that at first the wealthier families settled there, then as poorer families moved in, the wealthy transferred to the suburbs.

Chapter twelve looks at the Syrians' adaptation to the American legal system. While the common belief was that Syrians were law-abiding, there was intermittent intra-Syrian fighting as well as occasional violence with other local immigrant communities. Syrians had no difficulty making use of the legal system to resolve both civil disputes and criminal cases. Chapter thirteen explores the development of civil society within the colony by describing the organizations that existed for the educational, religious, intellectual, and political development of the community. The conflicting forces within the colony are examined in chapter fourteen; these include the dichotomy of wealth and poverty, gender issues, and the conflict over assimilation versus resistance to American culture. Jacobs concludes that while the early immigrants capitalized on their exotic origins to make a living, they largely strove to assimilate, resulting in a rapid dilution of Middle Eastern culture in succeeding generations. This chapter is followed by brief biographical sketches of all the people mentioned in the text.

The wealth of data presented in this book as well as the online spreadsheets will be highly useful for researchers of 19<sup>th</sup>- and early 20<sup>th</sup>-century Arab immigration to the United States. Jacobs' descriptive approach, supplemented with photographs, brings the early New York Syrian colony to life, and the maps and charts help to make sense of the large amount of data. Primary sources are cited in full in footnotes while secondary sources are listed in the substantial bibliography. The index is highly detailed. This book is

an enjoyable read in its own right and a valuable addition to any academic or public library.

DENISE SOUFI

THE UNIVERSITY OF NORTH CAROLINA AT CHAPEL HILL

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*Pragmatism in Islamic law: A social and intellectual history.* By Ahmed Fekry Ibrahim. Syracuse: Syracuse University Press, 2015. With bibliographical references and index. \$39.95 (hardcover). ISBN: 9780815633945.

This work is an in-depth study of what author Ahmed Fekry Ibrahim describes as “pragmatic eclecticism” in Sunni Islamic law and jurisprudence from the early pre-modern period up to the post-Arab spring, with a specific examination of the development of Islamic modernist and reformist discourses in Egypt. It complements and builds upon the author’s dissertation he completed for Georgetown University studying the pluralism of the Ottoman Sunni legal establishment and its influence on Egyptian courts in the 17th and 18th centuries.

Ibrahim locates pragmatic eclecticism in the pre-modern legal terms of *tatabbu‘ al-rukhas* (the process of selecting the least stringent juristic opinion), which he defines as simple pragmatic eclecticism, and *talfiq* (the process of combining two juristic opinions in the same legal transaction), which he defines as complex pragmatic eclecticism, although he notes some classical jurists arrived at pragmatic conclusions via other principles such as *maslaha* (public welfare). Pragmatism, in this sense, refers not to a complete philosophical worldview, or *weltanschauung*, but rather to approaches in specific cases.

Ibrahim challenges the assumption of some legal historians that the pragmatism underlying reformist discourses was simply a by-product of modernity. He tries to show that, in fact, such pragmatism had precedents in classical Islamic law, although he acknowledges that the apparently arbitrary reformist methodology consists of clear ruptures from the past and has created a significantly different and new legal dynamic. The strategy of reformists was more rooted in tradition than some historians give them credit for, but their



substantive legal rulings discarded aspects of the epistemological and methodological structures of pre-modern classical law schools.

Ibrahim demonstrates the relevancy of this topic to current events with the anecdote of Abd al-Mun'im Abu al-Futuh, an Egyptian presidential candidate and former member of the Muslim Brotherhood, who unequivocally rejected the classical legal punishment for apostasy. His public rejection of a traditional law earned him the disdain of a Salafi preacher whose polemical sermon went viral on the internet. This story, with its concrete point of legal disagreement, gives us an idea of the tension liberals, reformists, and modernists have with cultural purists, traditionalists, and fundamentalists as it pertains to Islamic law, especially in post-Morsi Egypt.

The book is divided into four major sections. Part one discusses the institutional context that laid the foundation for pragmatic eclecticism and the early theological debates regarding the tension between the unitary divine nature and the reality of legal pluralism. Here the author discusses the competition of legal models epitomized by *ijtihad* (independent legal reasoning), which he describes as a common law model, and *taqlid* (legal conformity), which he describes as a codification episteme.

Part two analyzes the attitudes toward *tatabbu' al-rukhas* and *talfiq* in early pre-modern juristic discourse up to the 19th century, specifically before the attempt to modernize the Egyptian legal system. He notes that although a few modern historians have made reference to pragmatism prior to the 19th century using the relatively modern term *takhayyur* (selection), none had deeply studied the historical use of *tatabbu' al-rukhas*.

Part three presents the practical application of these two principles from the archival documents of Egyptian courts in the 17th and 18th centuries before the modernizing efforts of Mehmed Ali. The cases discussed concern issues of sale, contract, property ownership, marriage, and so on, demonstrating how and why pragmatism was put into actual practice.

Part four discusses what happened after the 18th century with the emergence of reformist and modernist discourses. Ibrahim shows that there was a sense of continuity between modern and pre-modern juristic discourse, while noting the areas in which the discourse broke from tradition. He also examines how the discourse of pragmatism was operationalized in the partial codification of Islamic law in modern Egypt. He ends with reflections upon the potential

future for further codification of Islamic law in post-Arab Spring Egypt.

Overall, Ibrahim effectively confronts some of the generalized narratives about the inauthenticity of reformist and modernist discourses that are based upon pragmatic principles. This work is certainly a welcome contribution to the literature on Islamic law. An extensive and quality bibliography will point readers to further reading. This book is recommend for academic libraries and researchers interested in Islamic law and history, the Middle East, Ottoman history, Egypt, modernism, and the Arab Spring.

JUSTIN PARROTT

NEW YORK UNIVERSITY IN ABU DHABI

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*My Torturess*. By Bensalem Himmich; translated by Roger Allen. Middle East Literature in Translation. Syracuse, NY: Syracuse University Press, 2015. Pp. 225, with glossary. \$19.95 (paperback). ISBN: 9780815610472.

Bensalem Himmich, novelist, poet, and teacher at Mohammed V University in Morocco and formerly the Minister of Culture for Morocco, has won many awards for his writing in Arabic and French—most recently for his novel *The Muslim Suicide*. Recognizing the impact of his writing in multiple languages is relevant because this novel, like so many pieces of literature, can surely be analyzed from multiple points of view—depending on the language in which it is being read (in my case in English translation) or the cultural context for the reader. I argue this is one of the great attributes of quality literary art. While understanding the potential for incredible diversity of approaches to Himmich's novel, I simply state that my review will come from mostly one way—that of its relationships to certain books in the world of writing. This review operates as a stroll through some observed bookish influences.

Himmich's literary erudition is exhibited in this work easily through its overall plot and structure—that of a bookseller named Hamuda, nabbed for supposedly having a cousin who is involved in terrorism, and taken to an undisclosed prison where he is starved and tortured. The disconnect in what happens to him, his own mental responses, and the array of characters that cross paths with him in the

prison all remind one of Franz Kafka's "The Trial." This is not in the comedic elements of Kafka's story, but in the continual lack of direct evidence levied against the main character even as the people in charge of the prison, and Mama Ghula the Torturess, inflict layers of power over him. The bureaucracy of the system is evident: what people will do to stay within that system and the modes and moments in which people sacrifice their beliefs to stay alive.

Yet literature, like so many art forms, is not only a reflection of literature's history. Sometimes it masquerades as philosophy or psychology. Himmich is as much a philosopher as he is an authentic writer. In the case of *My Torturess*, Himmich seems to filter one of Europe's well-known psychologists, Viktor E. Frankl, and his book *Man's Search for Meaning*. Frankl's book details his survival of a concentration camp run by the Nazis and tells of the decisions he must make for himself in his mind and heart in order to put forth the best effort to stay alive and stay human. But Frankl's modus operandi is not only to tell his tale; it is also to lay out examples of his own psychological school, logotherapy.

Frankl's school of psychology is based in the existential tradition of focusing on the capacity for the human will to accomplish (Nietzsche and Foucault). And while Hamuda in Himmich's novel must make decisions to keep his mind right and avoid all kinds of distractions and temptations, even while wounded and starving, Himmich does not simply give Hamuda a derivative story in which his narrative is some contemporary re-thinking of Frankl's book. Instead, he overcomes the anxiety of influence and writes a much more indirect re-telling of logotherapeutic methods. The result is better writing and better literary art than being an obvious derivative. Specifically, Himmich does something that Frankl did not do in his book: he allows the main character to reference the cosmic order, that of Islam and Quranic readings. Himmich is aware that events and reactions occur in cultural contexts, but he also accepts that religion and faith are as much a part of that cultural context as any other thing. By referencing the cosmic order and writing a story that seems to allude to Frankl's book, he creates a character who shows off dedicated faith and worthy erudition in Islam, history, and literature—a fact underscored by the inclusion of a glossary at the end of the novel with names and books the characters discuss throughout.

Since Hamuda's story is being published in 2015 in English translation, the historical and situational contexts cannot go

unnoticed. Some of these contexts are: the international war on terror, example after example of racial and ethnic profiling by security forces and police, rumors and examples of rendition, and many-sided arguments over religion and its impact in the world, to name just a few. Himmich's novel is not framed as an obvious polemic. It does not make heavy-handed reference to the War on Terror or specific events in the Middle East. The main torturer is a French woman, the assistants who help are caught up in the system, and one of the guards is of an unknown ethnic or racial background—all personal features of characters that distance it from the world as it is described in the news by not locking in analysis of any one-to-one ratio between the book's events and actual events. Even the setting removes it from locations as they are represented in mainstream English-language media. I suggest this is another of the novel's strengths.

Himmich's novel places it all there in his quality book. The narrative does not shy away from the physical suffering experienced by his main character, but he does not allow that to singularly define him either. *My Torturess* is a literary working-out with regional and international import. Its award-winning author continues his work with this novel—an effort of quality writing that embraces past efforts in writing and literature even while being produced in a contemporary historical and sociological context..

JESSE A. LAMBERTSON

SULTAN QABOOS CULTURAL CENTER LIBRARY

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*Palestinian Music and Song: Expression and Resistance since 1900.*

Edited by Moslih Kanaaneh, Stig-Magnus Thorsén, Heather Bursheh, and David A. McDonald. Bloomington: Indiana University Press, 2013. Pp. 215, with bibliography and index. \$95.91 (hardcover), \$40.92 (paperback). ISBN: 9780253010988.

*Palestinian Music and Song: Expression and Resistance since 1900* is a collection of eleven research essays by scholars and performers focused on the production of music and performance within Palestine. Some authors have published monographs expanding on the addressed topics, while other contributors, especially the interviewees, are uniquely represented in this work.

The editors collaborated on a series of international meetings and symposia to draw together various perspectives on the dynamics of music and resistance, resulting in this highly interdisciplinary anthology.

Anthropologist Moslih Kanaaneh introduces the volume with a question: Do Palestinian musicians play music or politics? He challenges the idea that music is a universal system of signification and expression, and insists on the necessity of historical context to recognize distinguishing characteristics. In addition to commonly used geographical methods of categorization, Kanaaneh argues that Palestinian music is particularly unique due to the “intensity, severity, and distinctiveness of Palestinian history under successive occupations” (that is, from the 6<sup>th</sup>-century Persian empire to the present) that require additional consideration. In modern history, he identifies four distinct processes that have influenced the development of Palestinian music: Globalization, Islamization, Arabization, and Western Pacification (pp. 3–7). These processes are examined throughout the essays, divided into three parts: *Background*, *Identity*, and *Resistance*.

### *Background*

Part one looks at musical developments in Palestine prior to the second Intifada. In “Palestinian song, European revelation, and mission,” Rachel Beckles Willson analyzes the ideology behind Dalman’s *Palästinscher Diwan*, and its legacy as one of the earliest European documentations of Palestinian song. The article is accompanied by images of primary source materials, as well as translated lyrics from the *Diwan*. Technicalities of musical documentation are analyzed, as well as a critical examination of Dalman’s funding and social influences. While this material is expanded on in Willson’s *Orientalism and Music Mission*, this essay provides an entry point which is both accessible and comprehensive to *Palästinscher Diwan*, a public domain work available on various digital platforms.

An interview by Heather Bursheh with Nader Jalal and Issa Boulos depicts the musical landscapes of festivals and radio in pre-1948 Palestine. In some ways, the Nakba increased the influence of Palestinian music, as scattered artists resumed their work in neighboring countries and often flourished. However, the repurposing of radio infrastructure from 1948 to 1967 has resulted in a lack of knowledge regarding the production of remaining artists.

Boulos indicates that the continuing traditions were strong, and examines aspects of that legacy in his essay “Negotiating the elements: Palestinian freedom song lyrics of 1967 to 1987.” The essay identifies deliberate political choices made by four resistance musical groups and the implications of the surrounding political environment on their lyrics and style. Much of the music analyzed is not widely available; however, lyrics with translation are provided.

### *Identity*

The effects of division between Palestinian populations is a fundamental theme in three essays discussing the phenomena of Palestinian hip-hop. Using ethnographic research, Randa Safieh interrogates the relationship of Palestinian and Palestinian-American hip-hop musicians with their audiences in the diaspora. Janne Louis Andersen takes an observer role in the 2009 HipHopKom competition, which brought together West Bank and Gazan hip-hop artists via satellite video uplink, and discusses the restrictions of both the Israeli and Hamas occupation on the event and artists presented.

In Silvia Aljaji’s “Performing self: between tradition and modernity in the West Bank,” Palestinians are portrayed as critical of hip-hop as a Western style that does not reflect indigenous heritage, as opposed to idealized styles of fellaheen, or agriculture, folklore. Aljaji explores the value of authenticity in political narrative and the burden of representation as observed in art performance and interviews at Ibdaa Cultural Center. Heather Bursheh’s interview with Reem Talhami, a Palestinian singer with Israeli citizenship, explores the struggles of contemporary artistic production under occupation, including the complexity of funding and collaboration across boundaries.

### *Resistance*

The final four essays tend toward theoretical analysis of the influence of Palestinian artistry within Palestinian power structures. Sections of David A. McDonald’s 2013 book *My voice is my weapon* appear throughout these essays. McDonald’s contribution to the anthology argues that expressive culture played an active role in directing grassroots movements in the first Palestinian Intifada. His analysis points at the use of folkloric imagery, specifically children’s games, to establish tactics and inspire nationalist solidarity.

Carin Berg and Michael Schulz’s collaborated essay presents an insightful examination of Hamas’s reactions and creation of music as

a tool of control and resistance in Gaza. Personal interviews with Hamas leaders demonstrate their unique struggles to form policy as both an Islamist and democratically elected authority, and also their recognition of the role of music in political action. The authors examine the use of censorship and suppression, and include translated lyrics of music sponsored by Hamas.

The last two essays implement theories of resistance from philosophers to further understand the interactions of music and political events over time. Stig-Magnus Thorsén revisits the universality debate in the process of situating various artists in relation to their community and political struggles. Yara El-Ghadban and Kiven Strohm take an epistemological approach in their study of academic conversations related to Palestinian expression over time.

The book includes contributor biographies and an index, and is also available electronically on various platforms. As an anthology, it is unique in scope and theme, and would be a valuable addition for Musicology, History, and Postcolonial studies.

ANNA ROBINSON

WASHINGTON UNIVERSITY IN ST. LOUIS

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*Ethnicity, Identity, and the Development of Nationalism in Iran.* By David N. Yaghoubian. Syracuse: Syracuse University Press, 2014. Pp. xxxiv, 420. ISBN: 9780815633594.

This book, by associate professor of history at California State University in San Bernardino David Yaghoubian, discusses how nationalism in Iran could be a factor in uniting the minority and majority ethnic groups to suppress any possibility of foreign threats to the nation. This argument had been given more attention during the George W. Bush presidency, when the question of whether the United States would launch a military strike against Iran in order to destroy its nuclear facilities arose.

Looking at the history of Iran and its diverse population of those with royalist, secular nationalist, or Islamic ideological orientations, we can notice that Iran hosts a majority Persian-speaking population with a mix of other linguistic minorities who have historic and cultural ties to bordering regions, such as Kurds, Baluchis, Azeris, Armenians, Arabs, Turkmen, etc. Iran also holds a population with

various religious beliefs, not only the majority Shia Muslims but also Sunni Muslims, Christians, Zoroastrians, Jews, etc. One may wonder how this diverse population under modern Iranian regimes could sustain loyalty through the wars, invasions, coups, and revolutions over the course of history. In addressing this concern, the author uses Vali Nasr's argument (page xiv). According to Nasr, Iran is an old country, similar to European countries such as France or Germany, and its citizens are just as nationalistic as any other countries' citizens. He further emphasizes that the status of minorities and ethnicity has always been a challenge to the national and political stability of all countries around the world.

In his book, Yaghoubian explores the history of nationalism in Iran and the degree of loyalty of Iranian minorities within the unique status they had in the country. The leading goal of his book is to illustrate the resonance within Iran's diverse population and how with only a 55% Persian-speaking population, the Iranian minorities have contributed to the development of Iranian nationalism and are strongly connected to their land and feel allegiance to its political regimes. The book documents how the minorities, side by side with the majority in Iran, have gone through sacrifices of all types in successive crises. It tries to show what makes Iran so different from its neighbor countries when it comes to nationalism. And in doing so, Yaghoubian argues this is a topic that cannot be explored by focusing only on the dominant linguistic and religious majority but on the diverse population of minorities in Iran. In his research he uses the example of the Armenian-Iranian minority and portrays their lives in Iran. He believes that the inclusive and collaborative characteristics of the diverse ethnic minorities in Iran play a major role in making the notion of nationalism in Iran so durable.

Yaghoubian starts his discussion using Richard Cottom's 1964 analysis of Iran's nationalism. According to Cottom, the primary loyalty to the Iranian nation given by different minority groups is directly related to the religious and linguistic proximity they have to the predominant religion and language in Iran, which is Shi'a Islam and Persian, respectively. He illustrated his thesis by comparing Iranian Armenians and Iranian Kurds. Cottom assumed that Armenian nationalism felt by Iranian-Armenians, with their rich culture, was so deep and strong that it would prevent them from embracing Iranian nationalism. This, however, proved to be wrong, as the author shows, relying on Armenian Iranians' perspectives and



bringing examples from throughout the political history of Iran from the Pahlavi regime to the Revolution, and the Iran-Iraq war.

In conclusion, the author emphasizes that socio-biographical research should be the essential component of an inquiry such as this. Only in this way could one could discover and understand how the lives of minority individuals and their national identity are affected by the agenda and projects of elites in their country. Moreover, it reveals how these individuals actually constitute and shape the nation and its nationalism developments by their active presence and participation in daily events of their communities and nation.

The book is a perfect book for the collection of any academic and research libraries. It is a well-investigated work and introduces a new perspective in analyzing Iranian nationalism from minorities' point of view, such as Armenians who grew up in Iran and have witnessed political turbulence over the course of Iran's history. It has reliable bibliographic sources and images that are related to the content and history laid out in it.

SHAHRAZAD KHOSROWPOUR

CHAPMAN UNIVERSITY

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*Mahmud Sami al-Barudi: Reconfiguring Society and the Self.* By Terri DeYoung. Syracuse, NY: Syracuse University Press, 2015. Pp. xi, 423, with bibliography, notes and index. \$49.95 (cloth). ISBN: 9780815633914.

Terri DeYoung's book discusses al-Barudi's poetry and how it was shaped by his life. The book is divided by periods, based on the predominant styles of his poetry. Al-Barudi lived from 1839 to 1904. He was orphaned at the age of seven. He studied Islamic law and theology at al-Azhar, and studied poetry with an uncle, then continued studying at the Military Academy, which conducted classes in Turkish. In 1857, he found a position in the Ottoman Foreign Office in Istanbul. He became friends with al-Marsafi. The two men would later work together in Cairo. Al-Barudi continued to study classical Arabic poetry and ethics. During this period, his poetry mirrored classical themes and forms.

In 1863, once Ismail became Khedive, al-Barudi returned to Cairo and sought a career as a poet-courtier. His poetry became more individualistic, adapting some forms and tropes of classical poetry to fit current situations, and abandoning those that did not. He was not as successful a courtier as some other poets, and apparently the court did not meet his ethical expectations. He became an officer in the Army and travelled to England and France. He began to include Western values in his poems, gradually redefining them as Egyptian values. During this time, his poems show influences of the poetry of Abu Nuwas, al-Hamdani, Sayf al-Dawlah, and al-Buhturi.

Al-Barudi was assigned to Crete from 1866 to 1867 to help put down a rebellion. During this period, his poetry was of two types. One type described nature, and was attractive to later poets, such as Khalil Mutran, Shukri, and al-ʿAqqad, all of whom were influenced by European Romantic poets and their descriptive poetry. Al-Barudi also wrote political poetry, with a certain amount of influence from al-Mutanabbi. With the prospect of his upcoming marriage, he also wrote some ghazals.

Returning to Cairo in 1867, al-Barudi, now influential as a poet, began to hold a literary salon for other poets and friends. Al-Marsafi, whom he had met in Istanbul, was publishing *Rawdat al-madaris*, a journal that was required reading for educators and students. It regularly published al-Barudi's poems. Al-Barudi also worked in the government. He held a series of political positions, including that of Minister of Education and Charitable Endowments and later, Minister of War. He was dismissed briefly in 1881, brought back as the Minister of War, then appointed Prime Minister. He worked with the Delegate Assembly to pass a Basic Law in early 1882, on which a new government would be based. Due to his objection to a minor incident of punishment in the Army, he resigned. He was close friends with Muhammad ʿAbduh and Jamal-al-Din al-Afghani, and supported efforts to limit foreign influence in the government. Particularly from 1873, al-Barudi's poetry reflected Egypt as the beloved. It included connotations, phrasings, and symbols that were later adopted by others to support nationalism and political activities demanding an independent Egyptian government.

The British invaded Egypt in September 1882 and captured local political leaders, including al-Barudi. Most were sentenced to exile in Ceylon. Al-Barudi remained in Ceylon from 1883 to 1899. He wrote some new poetry, but also compiled and edited his *Diwan*. He was allowed to return to Egypt in 1899 and lived another five years.

During his absence, newspapers had proliferated. When he returned, younger poets published in newspapers and for the general populace rather than, as al-Barudi had done, writing for a small audience in the upper levels of society. Al-Barudi's poetry was still highly respected, but was no longer on the cutting edge.

The significance of this book is that al-Barudi, who wrote mostly in the 1800s, served as a bridge between classical and modern Arabic poetry, both by using traditional descriptions and motifs to describe modern situations and oppositions, and by developing new terminology. His use of language was adopted for both political and literary uses. This book is the first extensive work in English solely on al-Barudi. Generally, the study of modern Arabic literature, especially in university classes, has started in the early twentieth century because there were not enough publications in English on earlier years. This work is a significant step towards opening up the 19th century to those who are not fluent in Arabic. In addition, the bibliographic citations are done in a way that would aid further study of the period. When a name or event is introduced, citations provide sources that not only give a brief identification, but also lead a researcher far enough to facilitate further investigation. The book is suitable for undergraduate and graduate students. I would highly recommend this work.

MARY ST. GERMAIN

UNIVERSITY OF WASHINGTON

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*Human capital: Population economics in the Middle East.* Edited by Ismail Sirageldin. London, New York: I. B. Tauris, in association with the Economic Research Forum for the Arab Countries, Iran and Turkey, 2002. Pp. ix, 345. ISBN: 1860647952.

The Middle East and North Africa region has gone through many changes since the 2002 publication of this book of conference papers. To possess a basic understanding of contemporary concerns in politics, economy, and human capital would take daily scrutiny of newspapers, blogs, and twitter, but then one would still not fully understand the climate of employment and prosperity of this very diverse population, which spans North Africa to the Arabian

Peninsula. The book *Human capital: population economics in the Middle East* is a good place to start for someone who wants to understand the past, present, and future of employment in this region. "Human capital" is the British term for what Americans call "human resources." Population economics is the application of economic analysis to the study of populations and demographics. For example, population economics might study a population either growing or declining and weigh the impact of that on the economy.

This book is divided into four parts, each of which contains three or four papers originally presented at the conference titled "Population Challenges in the Middle East and North Africa: Toward the Twenty-first Century" which was convened by The Economic Research Forum for the Arab Countries, Iran and Turkey in Cairo in November 1998.

Part I addresses demography and development issues. The concerns here are the foundation of all the various problems and assets of the Middle East North Africa (MENA) region. Who has the resources? What is being done with the proceeds from immense new wealth? How can this wealth be sustained with renewable resources and economic growth?

Part II addresses the human capital concerns. Who is going to do the work that keeps MENA vibrant and safe? Dr. Anne Valia Goujon has some interesting contributions on a topic that I think about a lot, as an educator of students in the Arab world. In the essay titled "Population and Education Prospects in the Arab Region" she confirms what many educators feel: that education is key to build skills and knowledge, and foster economic prosperity. There is a delicate balance between non-interference in existing culture and pushing students to become leaders in the industries that are building the region. This was an optimistic yet realistic study of just how important it is to provide training to the people of the Arab world, so their jobs do not need to be filled by immigrants.

Dr. Ali Tasiran brings up an important issue in his paper titled "Economic Analysis of Fertility Dynamics in Turkey." Although his research is specifically on Turkey, the concerns reach all over the world. In summary, the more poor single mothers there are, the poorer people are in general. It was brilliant to prove this through economics research and hard scientific facts; the evidence is there. If a society supports women equally with education, and meaningful, profitable employment, then this supports a sustainable society. Giving thought to the way a society cares for children is the

responsibility of everyone who wants to have a productive economy, because they are the workers of the future.

Part III addresses labor markets. Who is doing the work? Where are the skilled workers coming from? Is it a problem for someone to be unemployed his or her entire life, even after completing a full course of education? All of these papers were produced from research that was done specifically studying the MENA region, but the questions are things that much of the world is also thinking about. Dr. Jalaleddin Jalali and Dr. Farzaneh Roudi-Fahmi contribute an essay titled “Globalization and Unemployment in MENA.” What I came away with is the realization that right now so many problems come from national economies that are unable to keep people employed and stable. This is quite obvious really, but the analysis really drives home the idea that the ability to participate in globalization is key to thriving economically. Having an educated and prosperous workforce will move countries forward, or lacking it will quickly leave them behind.

Part IV addresses migration and urbanization. People move from all over the world to reap the economic and professional opportunities that wait for them in the Gulf region, and other areas in MENA; sadly many people from MENA are also trying to leave and emigrate to Europe. There are only three papers in part IV of this book; now, there could be an entire book on the topic. Everyone is moving to cities and everyone is moving in general, to escape danger or to just find a better life in a new place. Dr. Nicholas Glytsos writes about how much money leaves a country when there are guest workers among the population, in his paper titled “A Macroeconomic Model of the Effects of Migrant Remittances in Mediterranean Countries.” Perhaps this is another gap in my prior knowledge, but reading about this I found that currently \$70 billion goes from Indian workers in the United States back to India every year. I’m certain things have changed for Greece and all of MENA since this paper was published, but as someone who considers herself well informed, I learned quite a lot about key economic issues and feel prepared to learn even more about current economic issues, now that I have read these papers.

As everyone knows, there is currently a huge migration from places such as Syria that are experiencing war and other crises, so there is good reason to understand what was going on before in order to better understand what is happening now with population

economics, and hopefully to solve some of the problems that we will face in the future.

If your library does not have a copy of this book already, it would make an excellent addition to a Middle East studies collection.

MELANIE WOOD

ZAYED UNIVERSITY, DUBAI

## OBITUARY

### Remembering Mohammad “Mike” Sulaiman, 1931–2015

Mohammad “Mike” Sulaiman was a cataloger at the Harlan Hatcher Graduate Library of the University of Michigan, where he worked with David Partington. After David’s departure to take up a position at Harvard, Mohammad returned to Lebanon and worked at the AUB’s Jafet Library for a time as head of reference before founding his bookshop in Beirut in 1971.

The founding of the bookstore preceded by only one year the establishment of MELA itself in 1972. Mohammad was a member of MELA almost from the beginning, being listed in the 1975 list of members in *MELA Notes* (6, October 1975). His business was described by our former colleague Midhat Abraham (formerly Middle East Librarian of the University of Arizona) as “one of the most dependable book suppliers in Lebanon” (*MELA Notes* 65/66, Fall 1997–Spring 1998, p. 9). The business is also mentioned in a chapter written by our colleague David Hirsch, “From Parchment to Pixels: Middle Eastern Collection Development in Academic Libraries” (in *Building Area Studies Collections*, ed. Dan C. Hazen and James H. Spohrer, Harrassowitz 2007).

Mohammad’s son Wasim has provided me with this obituary and fond reminiscence:

“Mohammad Sulaiman was born on Jan 12, 1931. He moved to the US when he was 20, and did not speak a word of English! He worked at the local Grand Rapids, MI bakery during the daytime, and attended High School at night. He moved on and graduated with dual Masters degrees from the University of Michigan at Ann Arbor, where he worked at the University Library. He moved back to Beirut in 1969 and headed the reference department at AUB’s Jafet Library. Next, he founded and ran Sulaiman’s Bookshop from 1971 till 2013. His love of knowledge, books, and libraries was apparent throughout his career. He enjoyed serving University Libraries, and spoke very highly of MELA and its members.

“His ability to memorize poetry and prose was truly phenomenal. He blew my mind one time, when he saw me reading in *Nahj al-Balaghah*. He then asked me to read out loud, next he moved to

continue to recite, by heart, the next several pages, and made a couple of preposition substitution mistakes!

“Loving father of four and devoted husband of 50 years will be dearly missed...”

The following are some additional reminiscences from a few of our colleagues about Mohammad Sulaiman:

John Eilts, Stanford University: “I first met Mohammad ‘Mike’ Sulaiman when I was a student at the University of Michigan Department of Library Science. At that time he was working with David Partington, then Head of the Near East Section of the Graduate Library as the single cataloger in the unit. I regret that I was not able to know more of Mike as shortly after he went to AUB to work. After a short time at AUB he took on the task of supplying libraries with books from Lebanon. The rest is history; he built a thriving business that has benefited most libraries of Middle East Studies in building their individual collections.”

Fawzi Abdulrazak, Dar Mahjar Books: “I am so sorry that another significant man in my life has passed away. When I think about Muhammad Sulaiman I remember two basic things: first, he was among my early teachers of bibliography. Just as David Partington taught me how to catalog books, I learned from Sulaiman’s list to emerge as bibliographer. For as long as I saw Sulaiman at MELA meetings (from 1975 on) I always wanted to be like him. In real life we rarely acknowledge the efforts of individuals like Sulaiman, who single-handedly transformed hundreds of university and public libraries around the world from Japan to the States, with countless books and periodicals. I am sure that sometime in the future, a great man like Sulaiman will be acknowledged not on an individual level alone but also on levels that reaches many parts of the world. Some people in the book world call me ‘Shaykh al-kutub’ but down deep in my heart the real Shaykh al-kutub has always been Muhammad Sulaiman.”

David Partington, Harvard (retired): “Here are my thoughts on Mike. I’m sorry I can’t be more specific, but dredging up details from fifty years ago is not easy.



“I moved from the comfortable Princeton Univ. library to the University of Michigan in 1964. At Princeton, Middle Eastern library matters were under the learned and heavy hand of Dr. Rudolf Mach (Ph.D. from Basel) who, with one assistant, acquired and catalogued all books. At Michigan, I found that ME library operations were conducted from a couple of desks in the Cataloguing Room, crammed beneath a flight of stairs. I didn’t really know what to do, but luckily I had some quality help, including Bruce Craig and John Eilts. One day a fellow answered our call for a part-time assistant. That was Muhammad (Mike) Sulaiman. At the time, he was a student—I think an M.A. candidate. He spent his weekends in Grand Rapids to work in a bakery to pay for his college expenses.

“Mike was a quick learner and soon became indispensable in processing the many Arabic books that poured into the library. I went on a couple of book-buying trips for Michigan, and when Mike saw what I had paid for various volumes, his innate business sense was awakened. He knew he could buy books in Lebanon at a fraction of what I had paid. He realized there was profit in books. That was the beginning of Sulaiman’s book business, which he began after he left Michigan.

“Mike was a hard, serious worker. He always did more than I expected; and he did it with an accuracy that was exceptional. Although invariably courteous and polite, and honest, he had little time for some in our profession who were lackadaisical and non-professional.

“I look back fifty years and think about my departed friend and colleague. I may have helped Mike develop into a librarian and bookseller, but he helped me in many ways as well. Truly he was an admirable person, and I shall always keep him firmly in my memory.”

## **OBITUARY**

### **David G. Giovacchini**

This past November MELA lost one of our colleagues, David G. Giovacchini. David was a good colleague to us all, and a friend like a brother to me. David seemed to have endless energy and was always pushing to new heights. While he was at Stanford he went above and beyond with new ideas. Not only was he an outstanding cataloger, he came to me and asked for more. He put much energy into raising the profile of the Middle East collection at the library by instituting a film series showing off our collection of films from the Middle East on a regular basis. He introduced each film to the audience of students, faculty and the public and then hosted the open questions at the end. This he did tirelessly 4–5 times per term. Because of his desire to share aspects of the arts of the Middle East with all on campus, he singlehandedly organized a couple of open air concerts of Middle Eastern music.

To David music was an important part of his life. He was a multi-talented musician, and participated in musical events wherever he went. Because of his interests in music our music library at Stanford acquired a fine sampling of Middle Eastern music.

One of the sidelines that grew larger than life was David's openness to expanding horizons when he began to order posters for Egyptian and Turkish films. He built up a very nice collection as we considered them representations of another form of art. Because of this Stanford has a very large collection of a few thousand Egyptian film posters that we are currently scanning for eventual presentation on our library's website.

David also did a monumental job of suddenly stepping up and taking charge when I had a medical emergency that kept me out of the library for several months. This proved to be a good experience for him and he assured me of his competence when he visited me in the hospital (apparently several times that I can't remember as I was heavily sedated much of the time). David proved his abilities and I knew then that he was destined to do even better things.

This is all to say that David was a joy to have as a colleague, and even more a friend. I shall miss him always.

**-John Eilts**

I have been given permission to also include this excellent tribute to David, in the words Carton Rogers, Vice Provost and Director of Libraries at the University of Pennsylvania presented at a memorial service in January at Penn. Here is the text:

It is ironic that we should be gathered here today to talk about someone who has passed from our midst far too soon.

Earlier this week we unveiled the Aquila Rose broadside, Ben Franklin's first piece of printing after landing in Philadelphia in 1723 at the age of 17.

The full title of the Broadside is: "An Elegy on the much lamented death of the ingenious and well-beloved Aquila Rose—Clerk to the Honorable Assembly at Philadelphia, who died the 24th of the 6th month, 1723. Aged 28."

So consider what I am going to say as my humble "Elegy on the much lamented death of the ingenious and well-beloved David Giovacchini Middle East Librarian at the Penn Libraries."

David was the latest in a line of Middle East Studies librarians who have served the Penn Libraries and the Penn scholarly community very well indeed.

Dennis Hyde, Simon Samoeil, Roberta Dougherty, William Kopycki, and David Giovacchini all have brought their individual skills, training, vision and cultural backgrounds to bear on their work here at Penn—the result of which has been the creation of a truly exceptional Middle East collection and an outstanding service ethic around it to support access and use of the material.

Over the years, I have had the opportunity and the pleasure of working closely with each of these estimable Middle East librarians, albeit in different roles but, especially, when Area Studies reported to me in my previous position as Director of Technical Services.

Unfortunately, I was able to spend less direct time in David's company than I certainly would have preferred because of the time constraints inherent in my current position but I am very proud of the fact that I was part of the recruitment process that brought David to Penn from Stanford and once David was here, I tried as much as possible to seek him out to see how he was faring both within the library and without.

I became very fond of David for a number of reasons not the least being that he was a terrific librarian. But there was so much more to commend David: his far-ranging academic and non-

academic interests, music, for example, being one of his and my passions. Silent films was another area of commonality. My kids tease me about not liking movies in color or with sound. They aren't far from the truth and I would bet that David was the recipient of similar comments somewhere along the way, especially when he was working on background music for silent movies.

Clearly, though, David was much more of a cinemaphile than I can claim to be as evidenced by his setting up a film series at the Peabody Essex Museum in Massachusetts that featured Japanese anime, contemporary Korean film, French film noir, a Werner Herzog retrospective, Middle Eastern films, etc. A real reflection of his catholic (small c) and wide-ranging tastes in just this one compartment in his life's very full steamer trunk.

I really appreciated the fact that David brought that same broad vision and passion to his work here in the libraries. In the cover letter which he submitted with his application to Penn he wrote (I'm quoting here):

"My collection development philosophy is wide-ranging and flexible. I believe that in order to study and understand a culture thoroughly, scholars must take a multi-disciplinary approach. They must be able to examine its every aspect, not simply its history and politics. A strong core collection is critical—however, when possible, I have emphasized the acquisition of non-traditional materials, such as posters, graphic arts, photos, film, cassette tapes, ephemera, and music along with the usual monographs and serials."

All a nightmare for the catalogers and the preservationists, that's me talking not David, but manna from heaven for scholars. I do distinctly remember my first reading of that cover letter when reviewing applications and that paragraph really stood out and I thought to myself, this is someone who really gets it. And it made me really want to try to hire him.

Throughout that particularly thoughtful and engaging cover letter, David sent clear signals as to what his approach would be to developing Penn's collections after making that long journey from Palo Alto to West Philadelphia and, believe me, he didn't disappoint.

Thanks to his efforts, among many other riches we now have an extraordinary collection of 19<sup>th</sup>-century Fez materials as well as a collection of over 4,200 Egyptian movie posters. David had set cataloging of those posters as one of his priorities for this year but,

unfortunately, David will not be able to complete this task that he had assigned so much importance to.

Cruel fate has intervened and I know I speak for all of my colleagues when I say that we are diminished as a community by his passing.

I know for me, I will miss having such an eclectic and interesting colleague to bump into on the elevator or to have a quick chat while grabbing coffee and food before a department heads meeting.

There are other conversations missed out on that I now regret we never found time to have. For example, I am curious how a young person from Ebensburg, PA, just up the road from Johnstown, ended up with a passion for Middle Eastern culture? How did he end up at Cornell and how did he find his experience there—I have family ties to Cornell which would have been fun to annoy David with but we just never had the opportunity. How did he wind up in the army for five years—gosh, there must be a real story or series of stories there.

We all knew that David had more than his fair share of medical issues that he had to deal with over the years but he dealt with them openly and bravely which further endeared him to us.

And through it all, there was the knowing smile, the excitement in his voice and the twinkle in his eye especially when talking about one of his latest purchases.

I will personally miss this remarkable man and the Penn Libraries will miss having such a thoughtful, smart, engaged librarian at the helm of its Middle East Studies program.

And if the outpouring of support and well-wishes from David's colleagues in the Middle East Librarians Association is any indication, Middle East Studies Librarianship, writ large, has lost a major player.

Let me close by personally thanking Lois, Lido, and Isabel for supporting David in his move east to Penn. I am sure that it wasn't easy for you. Being uprooted and moving 3,000 miles away never is. But please know that the Penn community has truly been enriched as a result of having David here with us even for such a relatively short period of time.

#### **Another Side of David G.**

I feel tremendously fortunate not only to have worked in near proximity to David in the Stanford Libraries for some years, but also (and especially) to have been a part of his really remarkable set of

extracurricular activities. He was of course a passionate advocate of music and music-making, but even more remarkably, he was more inclusive and understanding of striving or tentative amateurs (I was among the latter) than anyone I've ever met: he promoted our collective music-making in bold and public ways, regardless of how big or small, of how important or formal or casual the audience.

Two of David's long-term musical efforts really stand out to me as examples of just how musically broad-minded, how engaging, and how personally encouraging he could be; the first of these was his improvisational free-jazz band. When he learned through casual conversation that I, in middle age, had just returned to my high-school tuba habit, he immediately invited me to a jam session (or maybe an audition?) for his band. Not that it really needed a tubist, especially not one as rusty as I was—but why not?

I showed up at his house on a Sunday afternoon to find David and his son Lido (then just a high school sophomore) in a living room full of guitars, amps, keyboards, mics, loop-playing laptops, harps, saxes, a trumpet or two, and various exotic percussion. Soon the drummer-de-jour (also in his 40s, like us) came with his fancy kit and set up in the corner. After starting us off with a melody (maybe a Spanish Civil War song, maybe a slow Tom Waits tune, maybe something of his own invention), we all joined in, and went for as long as it took before we felt finished. David and Lido played pretty much everything; but the drummer just drummed; and I just droned. We had a revolving, evolving staff, including (for a time) a scat singer who played piccolo trumpet. We didn't usually have a drummer, but we always found ways to add rhythm.

Those Sunday jam sessions were wonderful! They were totally liberating for me—at first frightening, since in addition to having rusty chops, I'd never improvised before; but David and Lido (both great musicians, who had been playing together for years) were endlessly patient, and so kind about how cool it sounded to add something as bizarre as a tuba to the already eclectic mix of sounds in their tiny group. I was immediately made to feel totally comfortable, and in time, almost (but not quite) confident—and, on those occasions where we really jelled, even (almost) competent. What a feeling!

But wait: it turned out the group had a greater purpose than just noodling for ourselves on lazy Sunday afternoons: David was a performer, and was always on the lookout for a cafe with an open-

mic night or conference reception at which we might play background music. But he had a particular passion for accompanying silent films. That was another twist, but wow, was it ever a hoot! David managed to secure some public gigs for us: at a cafe in San Francisco, at the historic Niles Essanay Silent Film Museum and Theater in the East Bay. People actually sat and listened, even applauded! And when we played that way, David even had an appropriately cinematic name for us: The Tricks of the Light Orchestra. Brilliant. And seriously fun.

David's other musical effort involving yours truly was more scholarly and serious, but easily just as fun: for an Emily Dickinson celebration organized by Stanford Continuing Studies, he orchestrated a public program called "The Music Emily Heard." (And by "orchestrated," I mean not only "orchestrated," but also conceived, arranged, recruited, researched, and helped perform.) In addition to performances of the popular and serious music of Dickinson's time (played on period instruments: harmonium, parlor guitar, and harp—no tuba this time), David recruited me for both a small choir and a bold musico-poetical experiment: he asked what I knew about traditional hymn meters, and more importantly, about the scholarly hypothesis that Dickinson's poems were often written in those meters. I had indeed remembered hearing that odd fact as an English major, had indeed thought it was interesting—but David's plan was bolder: would I help him actually set those poems to actual hymn tunes in the appropriate meters, and could we actually perform them as a sort of wildly poetic 19th-century church choir? It seemed like an obvious enough thing, but we couldn't find evidence that anyone had ever done it before.

So of course we did it, David ringleading and promoting the whole project from start to finish. The effect was electrifying: although many of us (in both the tiny choir and the sizable audience) had sung the Sunday School standards, and all of us knew most of the canonical Dickinson poems, no one had ever really experienced "I hear a Fly buzz—when I died" as we did when we sang it to the tune of "O God, Our Help in Ages Past." (Try it!) David's vision and passion took this simple idea and made it flesh; this experience of both hymn and poem was at once a new sort of aesthetic experience and a profoundly historical and poetic exploration.

David's passing brings back so many fond and vivid memories that I could write pages and pages more, even though we worked and

made music together for only a few brief years in the early 2000s. I won't indulge myself (or burden the reader) with more examples, except this brief one: the title of this piece, "Another Side of David G.," is of course an homage to the Bob Dylan album of 1964. By now it won't surprise anyone to learn that David harbored yet another deep musical passion in Dylan; nor will it surprise you to know that, once I'd mentioned to him that I, too, was a long-time fan, David characteristically moved into his action and generosity modes, dutifully copying and giving me stack upon stack of Dylan bootlegs, probably doubling my collection. Hey, Mr. Giovacchini, play a song for me!

I know that we Dylan fans (like us tuba players, and like us free-jazz improvisers, et al.) are of course not to everyone's taste; or at least that we can be best in small doses, notwithstanding our known tendency to go on for a little too long about these things we love so deeply. But I hope these brief examples will reveal, in a deep and important way, Another Side of David to all of you who knew him primarily as a librarian. Not only has the library world lost a dear friend and great colleague: the musicians and the poets and the passionate, under-appreciated amateurs of the world have lost in David a true and faithful comrade.

**-Glen Worthey**, Digital Humanities Librarian  
Center for Interdisciplinary Digital Research (CIDR)  
Stanford University Libraries



**GEORGE N. ATIYEH PRIZE WINNER  
2015**

The George N. Atiyeh Prize Committee is pleased to announce this year's recipient, Mr. Timothy Dolan. Tim is currently completing his Master in Library and Information Science at Simmons College. Prior to commencing his library degree, he completed Master in Folklore and Ethnomusicology at Indiana University with a special focus on Arabic hip hop. In 2012–2013 he was awarded a Fulbright scholarship where he conducted ethnographic research on the relationship between identity and tourist development among several Bedouin groups in southern Jordan. He continues working on his Arabic, having begun a Master in Arabic Literature at the prestigious Middlebury College. In addition to these skills, Tim has worked in various libraries as a reference librarian, cataloguing and metadata intern, and circulation attendant.

The George N. Atiyeh Prize Committee  
Anaïs Salamon (Chair), McGill University  
Chrisof Galli, Duke University  
Laila Hussain Mustafa, University of Illinois at Urbana-Champaign

## **George Atiyeh Award Essay**

TIM DOLAN

I had the great privilege of receiving the George Atiyeh award in the fall of 2015, a year after I returned from a Fulbright student research fellowship in Jordan, and towards the beginning of my second year as a student in the School of Library and Information Science at Simmons College. The 2015 conference in Denver was my second time attending MELA, and I was thrilled to have the opportunity to engage once more with this dedicated and welcoming group of scholars. The conference brought together a variety of perspectives around the theme of “Collect, Connect, Collaborate,” and was valuable to me as a chance to further experience the diversity and breadth of the profession as well as the great depth of knowledge and experience within the MELA community. In addition to being a fascinating window into the day-to-day work of colleagues, the presentations served to stimulate lines of thinking relating to the responsibilities and professional ethics that go along with a career in this field that have stayed with me over the past year, through the end of my coursework, graduation, and the beginning of my professional career.

The first component of the 2015 theme related to library collections, and the variety of presentations in this area offered me, as a relative neophyte in the profession with an area of expertise limited to the Levant and the Arabic language, a much expanded impression of the scope of Middle Eastern collections. Several of the presentations spoke to the complex linguistic politics and history of the MENA region, including Mark Muehlhaeusler’s archival work with Egyptian francophone periodicals and Michael Toler’s discussion of the polyglot collections of the Tangier American Legation Institute for Moroccan Studies. In contrast, David Hirsch’s description of his work with Persian-language diasporic materials in Southeast Asia foregrounded Middle Eastern languages, communities, and identities as minorities, outside of the region. Ian Straughn’s portrayal of the family manuscript library collections of

Timbuktu during a time of conflict evoked in my mind the devastating humanitarian and cultural effects of the war in Syria, which weighs heavily upon us all even as I write this, and underscored the roles that librarians and scholars play (and might play) as caretakers for material, intellectual, and artistic culture in times of conflict.

In terms of connecting, three presenters detailed novel ways of using technology to assess, understand, interact with, and share our library collections, and emphasized for me the creative possibilities that technology opens to us. Gayle Fischer and Marietta Atallah both chose to focus on assessment, Atallah employing citation counts as a metric while Fischer's work makes use of the most recent data mining tools to learn from and learn about our collection in new ways. Virginia Danielson, in turn, reported on recent developments from NYU's Arabic Collections Online, an ever-growing collection of digitized monographs that has become a go-to source in my own work.

Moving in the direction of collaborations, Mohamed Hamed updated the group on the status of the Middle East Library Partnership Project, an endeavor that sought to assess cooperation between libraries, librarians, and professional organizations in the MENA region and those in North America, and also made recommendations to strengthen these relationships. And finally, Anna Robinson's presentation was particularly striking to me. She shared with us an experience working with a group of students who had an interest in the Middle East from a security perspective, but who lacked the kind of contextual knowledge that comes from intensive study. This presentation served as another reminder to me that the work of a librarian focused on the Middle East is fluid and, in an era in which Islamophobia on many of our campuses is unlikely to decline, our efforts to reach out to non-specialist audiences may in some cases become more important, as is apparent in my current position as a community college librarian.

The wonderful people I had the opportunity to meet and speak with at MELA 2015 are too numerous to name, but I would like to extend a special thank you to Sean Swanick, who first introduced me to MELA several years ago, and to John Eilts, who has been kind enough to consult with me extensively as I've navigated my entrée into the world of Middle East librarianship in his capacity as my MELA mentor. Additionally, I'm grateful to a cohort of previous

Atiyeh prize winners—including Gayle Fischer, Heather Hughes, and Anna Robinson—who welcomed me warmly into their ranks. It's an honor and pleasure to be a part of a scholarly community such as this, and I look forward to many productive MELA meetings in the future.

**Annual Meeting 2015 Denver, CO**

**MELA Business Meeting  
November 20, 2015  
Downtown Sheraton, Tower Court A**

**MELA MEMBERS IN ATTENDANCE:** ABDELAALI BOUTAQMANTI, AKRAM KHABIBULLAEV, AMAL MORSY, AMANDA STEINBERG, ANDREA SCHULER, ANNA ROBINSON, CONNIE LAMB, DALE CORREA, DAVID GIOVACCHINI, DAVID HIRSCH, DAVID FAUST, DENISE SOUFI, GAYLE FISCHER, GEORGE FAWZI, GUY BURAK, HEATHER HUGHES, HIKMAT FARAJ, HIRAD DINAVERI, IAN STRAUGH, IMADELDIN ABUEL GASIM, IMAN DAGHER, JALEH FAZELIAN, JOAN WEEKS, JOHANNA SELLMAN, JOHN EILTS, JOYCE BELL, JUSTIN PARROTT, LAILA MOUSTAFA, LAMIA ABDEL FATTAH, MARLIS SALEH, MARY ST. GERMAIN, MEHDI REHIMZADEH, MERYLE GASTON, MICHAEL HOPPER, MICHAEL TOLER, MOHAMED HAMED, PAMELA HOWARD-REGUINDIN, PETER MAGIERSKI, PHILIP CROOM, RACHEL SIMON, RANDALL BARRY, REBECCA ROUTH, ROBERT LEE, ROBERTA DOUGHERTY, SEAN SWANICK, SHAHIRA EL-SAWY, SHAHRZAD KHOSROWPOUR, TIMOTHY DOLAN, WILLIAM KOPYCKI, YAHYA MELHEM, YOSRA MUDAWI

President Robin Dougherty opened the meeting at 8:45am. Those in attendance introduced themselves and mentioned their favorite foods in response to the icebreaker question of the year.

The minutes from the 2014 meeting were approved.

**OFFICER REPORTS**

*PRESIDENT'S REPORT:*

[The full text of the report is appended to these minutes.] Robin welcomed everyone to the 43rd annual business meeting. She thanked the MELA committee members for their work they've done throughout the year. She paid tribute to Mohammad "Mike" Sulaiman, (1931–2015), proprietor of Sulaiman's Bookshop, who

passed away just days before the meeting, and read eulogies submitted by other MELA members.

She continued her update, noting that the MELA Executive Board has established the Endangered Libraries and Archives Committee, which held its first meeting later that day.

She proposed that the new president establish the following new committees for next year:

1. Website redesign committee.
2. MELA 2017 45th anniversary committee.
3. MELA Social Media Committee: to explore best practices and policies for exploiting social media to promote MELA and its activities, including MELA Notepad (the blog, established by member demand in 2009 but moribund since: [http://mela.us/mela\\_notepad/](http://mela.us/mela_notepad/)); the MELA FB page (also established 2009 by member demand: <https://www.facebook.com/Middle.East.Librarians.Association.MELA/>); the new MELA Twitter feed (@MidEastLibs, established 2015); and any other potentially useful tools as they develop.

Robin indicated that draft proposals for these committees have been circulated amongst the members of the Exec Board via Google Drive.

In reviewing MELA's bylaws over the past year, Robin found a number of holes, overlooks, redundancies, and outdated matters needing correction. For example, an important overlook is that there are three members of the Executive Board without specifically defined tasks: the second-Past President and two of the Members-at-Large (the senior MAL is, by definition, the chair of the Bylaws Committee). She hoped to address this in further detail later in the meeting.

Concerning the Wilkins Award, Robin reported that the Wilkins family wishes to revise the purpose of the award. She worked with John Eilts, who worked with the Wilkins family, to rewrite the award's charge. Originally the award was constituted (and has been given once, to David Partington) to recognize a MELA member who has played an important role in mentoring and education. After further consideration, the family would like to re-purpose the award

so that it can be used to contribute to the development of early-career professionals in Middle East librarianship by facilitating mentoring relationships between them and their more established professional colleagues. The Wilkins award will be made again at the next MELA meeting in 2016.

Robin reported that there is no Partington Award this year; the next Partington award will be in 2016.

In conclusion, Robin thanked her colleagues on the Executive Board and the various MELA committees for their work, thanked the presenters from the previous day's program, and acknowledged MELA's sponsors. She wished the new president good luck in her new role.

*VICE-PRESIDENT'S REPORT:*

Jaleh Fazelian thanked everyone for their attendance, and especially thanked Dale Correa and John Eilts for their work on the Meeting/Program Committee. She thanked her colleagues on the Executive Board for their assistance and serving as a sounding board for their input. Jaleh will put together a folder of documents that will help the new vice-president plan next year's meeting. She invited anyone interested in joining MELA's social media committee to contact her for this.

*MELANET-L LIST MANAGER'S REPORT:*

[Jaleh Fazelian read the report for Evyn Kropf, who was unable to attend.] Evyn reported that MELANET-L is for the discussion of matters related to Middle East librarianship, but notably excludes vendor relationships and commercial advertising. Listserv guidelines are located at: <http://mela.us/agreement.txt>. There are 510 email addresses; some members subscribe under more than one address. She added 66 new subscribers since last meeting; 17 colleagues have retired, moved on, or otherwise asked to be unsubscribed to the list. Google Groups and Gmane continue to archive MELANET-L, noting that Gmane is publically accessible. .

*SECRETARY-TREASURER'S REPORT:*

[The Secretary-Treasurer's treasury statement appears as an appendix to these minutes.] William Kopycki distributed the financial statement and reported that the association's finances continue to be well. He thanked all the sponsors of this year's

meeting, noting that the cost would be high this year due to the fact that it is being held in the MESA hotel. He indicated that there are 86 members paid up through 2015, and that there are so far 63 members paid up to 2016. One new lifetime member joined this past year, and 21 new names were added to the member database. William asked that members who change their address should contact him to update the database; this is especially important for the mailing of *MELA Notes* as returned mailings create extra work for the editor. He thanked everyone for their efficiency in pre-registering for this year's meeting through PayPal. He concluded by stating that the association has funds for whatever projects the Executive Board or membership has in mind that would further the mission of MELA.

*MELA NOTES EDITOR'S REPORT:*

[The full text of the report is appended to these minutes.] Marlis Saleh presented the report. Issue 87 of *MELA Notes* was published and made available in print and online format. Issue 88 will appear in Spring 2015. JSTOR royalties reached \$3,408.18, and are especially high because MELA does not have a moving wall on *MELA Notes* content. *MELA Notes* is now available EBSCO Publishing's online database of Library and Information Science Source Publications starting with issue 84 (2011). She encouraged submissions for future issues, encouraging membership and their colleagues to contribute.

*BOOK REVIEW EDITOR'S REPORT:*

Rachel Simon reported that she received a number of books for review this year, and circulated a request for reviews on MELANET. She noted that when she receives a request from more than one reviewer for the same book that she considered the background and experience of the reviewer before deciding who to send it to. There are some books that have not yet received reviews; she asked members to review these even though they may be older books, as this helps publishers. She would like a maximum of 1,000 words for reviews, though the reviews do not have to be that long if not warranted. New librarians should especially consider writing reviews, and to turn these in on time.

*WEBMASTER'S REPORT:*

Justin Parrott reported that a website redesign committee will be formed and the MELA website content will migrate to a Wordpress



site. This will be good since Wordpress has a user-friendly content management system and future webmasters will have an easier time than the current system. The website will be more mobile-friendly, which is also required by Google to have more exposure. The content will also integrate with various social media platforms. The Social Media Committee will communicate with the Bylaws Committee to coordinate activities. It is important that MELA's website content is accurate and up-to-date. He asked that members contact him for any updates or corrections.

#### **COMMITTEE REPORTS**

*MEMP:* There was no MEMP report this year.

*BYLAWS COMMITTEE:* Iman Dagher, chair of the committee, gave the report. She thanked Rachel Simon, Denise Soufi, Justin Parrott, and Ali Houissa for their service. The committee has completed the revision of paragraph J section 8 (Article IV), intended to better define the term of services for committee members and chairpersons, and to allow some flexibility in membership. The full text of the revision was posted in July 2015 for consideration by membership. The revised text reads as follows:

Committee terms of service [revised July 2015]

1. The chairs of all committees, both standing and those convened by the Executive Board, may serve for a maximum of three consecutive years, unless invited to extend service by the Executive Board.
2. Committee chairs may chair only one committee at a time.
3. Members may serve on no more than two committees simultaneously.
4. Members may serve on a committee for no longer than two consecutive terms, a maximum of six years, unless a different term is stipulated elsewhere in the bylaws.

Iman called for a vote to approve the new language in the bylaws, which was approved by the majority of membership present.

**Action item:** *Update official text of bylaws with the revision.*

**COMMITTEE ON CATALOGING:** Joyce Bell gave the report. Members included: Joyce Bell (chair), Behzad Allahyar, Guy Burak, Iman Dagher, Mark Muehlhaeusler, and Rebecca Routh, with Allen Mayberry an ex-officio member for LC. Rebecca and Mark will be leaving the committee following this year's meeting. Rebecca provided minutes promptly following each meeting, and Mark has been the group's webmaster.

The committee conducted its business throughout the year via e-mail and bimonthly conference calls. The committee will be seeking two new members following the annual conference, and will be appointing a new chair and webmaster from among its membership. MELA members in good standing who are interested in being considered for the committee can contact a committee member to be added to the list. Members are expected to contribute ideas and opinions, and participate actively in committee projects.

Following last year's advanced workshop on RDA, the PowerPoint presentations on bibliographic and authority records were posted online in the ConC website. Early in 2015 two cataloging manuals were posted on the website. "Arabic cataloging using RDA" is a 31-page document highlighting RDA rules of particular applicability to Arabic cataloging. Interpretations and Arabic examples are given. "Annotated RDA example records" contains 18 examples of full MARC records with notes; many include images of the source material. There are indexes for the record type (interview, commentary, compilation), MARC field, RDA rule, and for the topic (collective title, edition, statement of responsibility). All of these resources are linked from this page:

<https://sites.google.com/site/melacataloging/resources/rda>

ConC began a new service to distill new and updated LC subject headings of interest to Middle Eastern catalogers into a list to help keep catalogers up-to-date. The first compilation was distributed this year. The committee is looking into a schedule for releasing future lists on a regular basis.

OCLC was contacted with a list of known issues with their Arabic transliterator tool. They were happy to know about the problems, but aren't developing Connexion any longer in favor of

the future move to their new Record Manager system. The transliterator tool in this system will be different.

Due to membership interest, the topic chosen for this year's workshop is manuscript cataloging. Evyn Kropf and Denise Soufi have prepared the workshop to be presented by Denise Friday, Nov. 20th.

The Arabic NACO Funnel is headed by Iman Dagher and Joyce Bell. There are currently 14 participating institutions. Partial figures from the last LC fiscal year show that funnel members contributed 940 new name headings and made changes to an additional 470. These figures do not include the final quarter.

The ALA Committee on Cataloging Asian and African Materials (CC:AAM) is charged with reviewing Romanization tables for the languages spoken in most of Asia and Africa and making recommendations on issues impacting bibliographic access to materials from or about these areas. The CC:AAM includes representatives from the Library of Congress, OCLC, and various library associations for Asian and African area studies. Iman Dagher is MELA's representative in that committee. In the past year:

- Two new ALA-LC Romanization tables have been approved, one for Mande languages in N'ko script and one for Cham.
- Revisions of the tables for Uighur and Tibetan were also approved; Mongolian is still being worked on.
- A proposal for a new Deseret romanization table has been submitted to the Library of Congress and is available for review.
- Ajami (Extended Arabic): Charles Riley will be working with Fallou Ngom (Boston University) on creating a Romanization table for Ajami, an Arabic-based script used for African Languages.

*EDUCATION AND MENTORSHIP COMMITTEE:* Ali Boutaqmanti (Chair) gave the report. The focus of the Education Committee during this past year has been on two main developments and activities: The MELA Librarianship Course and the MELA Mentorship Program.

*Middle East Librarianship Course:* The course was developed and written by the Education Committee and was offered for the first

time this fall at Simmons through the Wise Program. The course has generated a lot of interest and been met with a high degree of enthusiasm. Twelve students (the limit by Simmons for the new course) signed up to take the course and two students were auditing the course. For those interested in looking at the syllabus and other information about the course, it can be found on the MELA Website, under the link "Middle East Librarianship Course." The course, however, has not been without some challenges and Simmons has been working hard to resolve them. Dean Eileen Abels has taken over the teaching of the course to finish out the remaining classes in this semester. Ali noted that Simmons doesn't have all the expertise and specialized skill set required to teach some of the course work, and they have asked MELA for help with answering students questions for various assignments and related course material. The committee is looking for a new instructor; those who are interested please contact the new chair of the Committee, Connie Lamb.

Ali then gave a special tribute to Lesley Wilkins, who in 2006 realized there was an urgent need for a course in Middle East librarianship and approached Simmons in hopes of developing such a course and offering it through the WISE Program. Her dream has now become a reality.

*MELA Mentorship Program:* Ali reported that the MELA Mentorship Program has been very active. Currently there are about 20 participants in the program and more participants will be added. The institutional affiliations of both mentees and mentors include the Institute of Islamic Studies Library at McGill, the Near East Division at the University of Michigan Library, Middle East and North Africa Resource Center at George Washington University, and Islamic and Middle Eastern Collection Library at Stanford University Libraries. New participants have been advised to schedule a meeting during the MELA Annual Meeting to further discuss their goals and objectives. The Mentorship Program Coordinator followed up with some feedback. Ali asked those who received an evaluation form to please complete it, as this provides invaluable feedback to further improve the program. The majority of the participants were very happy to have been enrolled in the MELA Mentorship Program and they feel they are reaping the benefits.

Ali indicated that this was his last report as Education Committee chair. He thanked the members of the committee [which

included Connie Lamb, Jaleh Fazelian, Johanna Sellman, Patrick Visel, Shayee Khanaka, Evyn Kropf, and Blake Robinson] for their work. He also extended his thanks to all the participating mentees for making this program a success and mentors who made their service available to MELA and were willing to help develop a crop of a future generation of Middle East librarians.

*ENDANGERED LIBRARIES AND ARCHIVE COMMITTEE:* Dale Correa and Laila Moustafa (co-chairs) gave the report. Robin approved the existence of this committee following last year's meeting; additional members include Johanna Sellman, Patrick Visel, Ian Straugn, Lamia Abdelfattah, and Mohamed Hamed. Laila mentioned that the goals of the committee include creating a list of experts for advice in the field of preservation and disaster management for libraries (both in the U.S. and the Middle East), running preservation workshops (on-site and on-line), and other related activities. The committee is also working to identify sources of funding for the preservation of cultural heritage. There will be a brainstorming session meeting today to discuss ideas.

*NOMINATING COMMITTEE:* Karl Schaefer (chair) was unable to attend; Laila Moustafa gave the report. Members of the committee included Laila Moustafa, Justin Parrott, and Nora Avetyan. The committee solicited candidates for each vacant position, and succeeded in getting nearly two nominees for each committee. Sharon Smith was elected Vice-President/Program Chair, David Hirsch for Member-at-Large, and Justin Parrott for Webmaster. Voting took place starting October 15 using BallotBin, which created some technical problems this year as ballots ended up in some members' spamboxes. Out of the total membership of 86, 45 members cast their votes. Some members had not paid their dues and were added after the fact (and thus eligible to vote); the committee needs to work with the two deadlines of voting and paid-up dues so they will be more synchronized. She thanked everyone for taking the time to vote, and asked for suggestions to improve the election process.

*ATIYEH AWARD COMMITTEE:* Sean Swanick (chair) introduced Timothy Dolan to the group. Tim is currently completing his Master

in Library and Information Science at Simmons College. Prior to commencing his library degree, he completed Master in Folklore and Ethnomusicology at Indiana University with a special focus on Arabic hip-hop. In 2012–2013 he was awarded a Fulbright scholarship where he conducted ethnographic research on the relationship between identity and tourist development among several Bedouin groups in southern Jordan. He continues working on his Arabic, having begun a Master in Arabic Literature at the prestigious Middlebury College. Tim thanked the committee for making it possible for him to attend MELA and the warm welcome he has been receiving

#### **NEW BUSINESS**

*OACIS UPDATE:* Robin gave the update for the project, currently transitioning from Yale to the American University of Beirut. Participants in OACIS agreed to send their serials holding data to AUB. Since May 2014, AUB has been working to set up the project. Questions about the project should be directed to Lokman Meho and/or Kaoukab Chebaro of AUB, and not Yale. Robin read a progress report on behalf of Kaoukab. AUB is interested in receiving updates from OACIS members. The new platform is based on Koha, and is currently underway. A new website with AUB's serial holdings will be launched soon. Records of other institutions can be included; please contact Kaoukab for details. Draft agreements for potential and future members are available for those who are interested, and they are also looking for a North American partner to host a mirror site for the project.

*BYLAWS COMMITTEE:* Robin formally convened the Bylaws Committee, and announced that Iman Dagher (Member-at-Large) will be its chair. She urged committee chairs in particular to participate when the committee starts its work. Iman announced that she needs four members to work with her for the committee.

Akram Khabibullaev asked Robin to be able to form a special committee for Central Asian materials, with David Hirsch noting that this tends to fall through the cracks. Robin asked what sort of status this group would have—committee or interest group? Robin said that according to the bylaws that there should be a charge and slate of members, terms of service, etc., that would have to be established and

posted on the website. David said that those interested should meet following the Vendor Showcase.

Mohamed Hamed proposed a committee to implement the eight recommendations resulting from the Middle East Library Partnership Project (see: [http://mela.us/past\\_meetings/15\\_info.html](http://mela.us/past_meetings/15_info.html)). Dale Correa suggested that the Endangered Libraries Committee (ELC) take on the relevant aspect of this report. Laila suggested that this be a subcommittee of the ELC. Mohamed asked if there could be one committee to oversee the project. Jaleh suggested that those interested sit down and discuss how they wish to proceed, then contact the Executive Board for consideration. Robin mentioned that the bylaws do not mention anything about subcommittees.

Continuation of the Bylaws Committee discussion: Iman Dagher indicated the point that no MELA member can serve on more than two committees. Robin said this is because other members should be afforded the opportunity to serve. The challenge is that this limits those who want to be especially active in light of these restrictions. Ali Boutaqmanti suggested that the bylaws revision has hampered participation, rather than encouraged it. He agreed that being chair of a committee should be limited, but not membership since it can be hard enough to find committee members who actively participate. David Giovacchini pointed out that he had to wait two years before he was allowed to join the Cataloging Committee. Ali asked if it was possible to continue as member of a committee after serving as chair. Robin said no, that two terms (six years) was enough. Robin reminded that the purpose of the newly-convened Bylaws Committee was to look at all of the bylaws, not the section on committees which has already been discussed and voted upon. Jaleh suggested that those with a vested interest in this should serve on the Bylaws Committee. John Eilts advised that the purpose of the committee revision was to offer opportunities for new members and ideas on committees, and not recycle members. New members have to be encouraged to join.

Amanda Steinberg asked if the Middle East Librarianship course would be offered again via the WISE Consortium. Ali Boutaqmanti said he hoped Simmons would offer the course again next fall, though the current challenge is to find an instructor. The Education Committee will have to look at this further. He indicated that the memorandum of understanding between MELA and Simmons

stipulated that MELA must provide the instructor. Therefore, MELA must hold up its end of the bargain if it is to continue to offer the course. Akram mentioned that Indiana University is offering an online course on area studies librarianship.

Joyce Bell announced a project to digitize all pre-revolutionary Persian periodicals, pending grant approval, with over 50,000 images digitized. Hiran Dinavari and Marlis Saleh indicated that they held a number of such periodicals that might contribute to this project, and Michael Hopper said that MEMP had already filmed some of these.

Following announcements, the meeting was officially adjourned at approximately 10:40am.

Respectfully submitted,

William Kopycki  
Secretary-Treasurer



**President's Address, November 2015**

My dear friends,

Welcome to the business session of the 43rd annual meeting of the Middle East Librarians Association.

One of the curious things about our organization is that by the time of our annual meeting, this is in some ways a lame-duck administration. In a single year, the President-Elect must plan the intricate details of the annual meeting, from morning breakfast to a gala social meal for the membership, program artwork, AV support, coat racks and water bottles and coffee and tea, oh my! and in the middle of all that, gathering updates from our colleagues from around the country—and around the world—who come here to tell us about the work they are doing, the things they've learned doing it, and the state of the art of our field. After a hectic year the President-Elect gains the hard-earned reward: the grandeur and prestige of being president of one of the country's oldest professional organizations devoted to Middle East studies. But the President gets to enjoy this reward for only another single year; and the membership is therefore dependent to a large extent upon the continuity provided by the sustained work done by committee members who serve three-year terms. My address to you this morning is at least in part to thank the MELA committee members for this work they've done throughout the year. The general MELA membership remains unaware of this work until it is time to gather together again, for just a few days, in this warm fellowship we enjoy.

Details of the past year's work will be provided by committee members in their upcmoing. There will be a little time for questions after each report.

I must begin with a pause, though, to remember one of MELA's hardest-working members, someone who was never a member of a committee yet who served our association—and indeed, scholarship as a whole—for decades, through his untiring efforts on our behalf and through many difficulties. I am referring of course to our friend and colleague Mohammad Sulaiman. About 10 days ago I had e-mailed his son Bassem to remember that as a member of MELA, he was entitled to a voice in our elections—early on Monday morning this week, I received a brief, but courteous reply from Bassem to say that he would not join us this year, and that his father Mohammad

had died a few days before. Monday and Tuesday this week I sent messages hither and yon attempting to contact his family, friends and former colleagues to solicit some memories. I hope you won't mind if I take a few minutes to remember the life and career of the founder of Sulaiman's Bookshop.

[See the full obituary in Announcements]

And now to turn to more mundane matters; my report.

In accordance with the MELA bylaws (Article IV, Section 8-G), the MELA Executive Board has established the following committee this year: Endangered Libraries and Archives (report and workshop to be held today).

I propose that our new President establish the following new committees for next year:

1. Website redesign committee (originally proposed for this year, but put on hold when Anais Salamon went on maternity leave mid-summer and Justin Parrott took over her role in accordance with the bylaws, Article IV, Section 6)
2. MELA 2017 45<sup>th</sup> anniversary committee (to begin planning for a suitable celebration of MELA accomplishments both at the MELA annual meeting and at MESA, and beyond)
3. MELA Social Media Committee—to explore best practices and policies for exploiting social media to promote MELA and its activities, including *MELA Notes* (the blog, established by member demand in 2009 but moribund since); the MELA FB page (also established 2009 by member demand); the new MELA Twitter feed (established 2015); and any other potentially useful tools as they develop.

Draft proposals for these committees have been circulated among the members of the Exec Board via Google Drive.

I also propose that our new President re-constitute the Bylaws Committee to investigate a complete overhaul of our bylaws. In working with the bylaws over the past year I have found that there are many holes, overlooks, redundancies, and outdated matters that need correction. For example, an important overlook is that there are three members of the Executive Board without specifically defined tasks: the Second-Past President and two of the Members-at-Large

(the senior MAL is, by definition, the chair of the Bylaws Committee). Among my recommendations to the reconstituted Bylaws Committee is to define specific jobs for these officers.

MELA Awards: Our Atiyeh Award recipient will be properly cited later this morning. In the meantime I would like to inform the membership that the Wilkins family wishes to revise the purpose of the Wilkins award. I have been working with John Eilts, who has been working with the Wilkins family, to rewrite the award's charge. Originally the award was constituted (and has been given once, to David Partington) to recognize a MELA member who has played an important role in mentoring and education—the family would like to re-purpose the award so that it can be used to contribute to the development of early-career professionals in Middle East librarianship by facilitating mentoring relationships between them and established professionals. The Wilkins award will be made again at the next MELA meeting in 2016. There is no Partington Award this year; the next Partington award will also be in 2016.

The remainder of the Executive Board's work will be presented by brief reports from each of its officers and committee chairs.

I conclude by thanking all of my colleagues on the Executive Board and the various MELA committees, thanking once again our wonderful presenters from yesterday's program, and wishing the new President the best in her work during the coming year.

Respectfully submitted,  
Roberta L. Dougherty  
MELA President 2015

**Treasurer's Report for Fiscal Year 2015  
(November 15, 2014–November 14, 2015)**

**INCOME**

Dues, subscriptions	\$3,315.30
JSTOR royalties from <i>MELA Notes</i>	3,408.18
2014 (remainder) and 2015 meeting registration	3,366.94
2014 MELA dinner (Lebanese Taverna)	550.00
2015 MELA dinner (Maggiano's)	1,761.50
2014 and 2015 meeting sponsorships (including vendor showcase)	3,707.14
Wilkins Award contribution	250.00
Mailing list rental (3 lists)	292.50
Bank interest	0.32
<b>TOTAL INCOME</b>	<b>\$16,651.88</b>

**EXPENSES**

MELA 2014 meeting expenses	\$7,424.16
MELA 2015 meeting expenses	300.00
2014 Atiyeh Award	370.00
2014 Wilkins Award	1,000.00
2014 Partington Award	100.00
2014 MELA dinner (Lebanese Taverna)	3,091.20
2015 MELA dinner (Maggiano's)	900.00
<i>MELA Notes</i> #87 printing and mailing	765.03
Photocopying and printing	24.30
Supplies (name badges, award frames)	502.41
Webhosting renewal	239.76
Bank fees	9.00
<b>TOTAL EXPENSES</b>	<b>\$14,725.86</b>

**PNC Bank checking account balance as of November 14, 2015** \$34,465.49

**PNC Bank savings account balance as of November 14, 2015** 5,441.80

**PayPal account balance as of November 14, 2015** 23,521.21

**TOTAL** **\$63,428.50**

**Wilkins Fund to date (included in total)** \$14,802.02

As of November 14, 2015, MELA has 86 members paid up through 2015. 63 members are paid or renewed until 2016. One lifetime member was added. 21 new names have been added to the database since October 1st, 2014.

As of November 14, 2015, there are 12 library subscriptions to MELA Notes, with 5 subscriptions being handled through subscription agents.

Respectfully submitted,

William J. Kopycki  
Secretary-Treasurer

**Editor's Report, November 2015**

During the year 2014–15, one annual issue of *MELA Notes*, number 88 (2015), will be published in print and will be distributed to the membership and subscribers. The issue will appear electronically at <http://www.mela.us/MELANotes/MELA-Notes.html>.

The current issue will consist of the following items:

- ❖ “A Collection-Level Analysis of the Middle East Materials Project,” by Judy Alspach, Center for Research Libraries
- ❖ “A Classroom Approach to Embedded Librarianship: Arab Spring and the Embedded Librarian,” by Jaleh Fazelian, John Carroll University
- ❖ “The Digital Orientalist: Scholarship is Becoming Bigger and Better,” by L. W. C. (Eric) van Lit, Yale University
- ❖ 11 Book Reviews
- ❖ Books Received for Review 2014–15
- ❖ Award Announcements and Essays
- ❖ *MELA* Business Meeting 2014 Minutes and Reports

The latest issue of *MELA Notes* (number 87, 2014) was sent to JSTOR for digitization and inclusion in their database. The full run of *MELA Notes* is available as part of the Arts & Sciences IX Collection. Revenue sharing from JSTOR brought in \$3,408.18 this past year, including a supplement of \$2,000.00 for not imposing a moving wall.

*MELA Notes* is now also available in EBSCO Host's Library & Information Science Source Publications database, beginning with issue 84 (2011) and going forward. . It is possible that in the future a more extensive backfile will also be added. The electronic files for issue 87 (2014) have been transmitted to them. Increasing our journal's visibility, the full text is shared with non-EBSCO discovery services for indexing and searching (but not display), making the articles easier for researchers to find, regardless of what discovery service their library uses.

I am extremely grateful for the assistance of my colleagues Jonathan Rodgers, past editor of *MELA Notes*, our book review editor, Rachel Simon, and our secretary-treasurer, William Kopycki.

Respectfully submitted,  
Marlis J. Saleh, Editor